

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [37]

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Note

Muṣannaf Ibni Abī Shaybah—formally titled “al-Kitāb al-Muṣannaf fī al-Āḥādīth wa al-Āthār”—stands among the greatest monuments of early Islamic scholarship. Compiled by the eminent ḥadīth expert and great Imam Abū Bakr ‘Abdullāh ibn Muḥammad ibn Ibrāhīm ibn ‘Uthmān al-‘Absī, widely known as Ibni Abī Shaybah (159–235 AH), this expansive work preserves the intellectual, legal, devotional, and spiritual heritage of the first centuries of Islam. A teacher of al-Bukhārī, Muslim, and the leading imams of his generation, Ibni Abī Shaybah authored a collection that has served for over a millennium as a foundational reference for jurists, muḥaddithūn, historians, and researchers.

This edition contains 37,943 narrations, spanning Prophetic ḥadīth, Companion reports (mawqūf), and Successor traditions (maqtū'). The work is arranged topically, covering all major areas of Islamic practice—prayer, purification, ethics, commerce, society, governance, jihad, and thousands of detailed jurisprudential issues. Its scope reflects not only the Sunnah of the Prophet ﷺ but also the early legal culture of Kūfa, the opinions of leading Companions, and the interpretive frameworks of the first generations.

Many rare narrations preserved here do not appear in other major collections, making this Muṣannaf an indispensable source for reconstructing early Islamic thought. The edition most widely used today is the seven-volume Maktabat al-Rushd (Riyadh) publication, edited by Sheikh Kamāl Yūsuf al-Ḥūt, based on verified manuscripts and aligned with the printed arrangement. Digital access to the full text is also available at: <https://ketabonline.com/ar/books/6996> For contemporary students and researchers, Muṣannaf Ibni Abī Shaybah offers far more than a repository of narrations.

It grants direct access to the living intellectual world of the 2nd and 3rd Islamic centuries—the debates of jurists, the devotional practices of the righteous, the understandings of the Companions, and the transmission networks that shaped Sunni orthodoxy. Its vast content provides context for the development of fiqh schools, sheds light on doctrinal issues, and helps preserve countless early traditions that might otherwise have been lost. This work before you has been carefully cleaned, structured, and standardized into a modern digital format, enabling readers to navigate all 37,943 reports with ease.

May it serve as a valuable tool for scholars, students, and seekers of sacred knowledge, continuing the legacy of one of Islam's earliest and most prolific hadith masters..

[36001] Ibn Numayr told us, Sufyan told us, from Salamah bin Kuhayl, from 'Abdullah, who said: "Then Allah permits intercession, and the first intercessor on the Day of Resurrection will be the Holy Spirit, Jibril. Then Ibrahim, the Friend of the Most Merciful. Then Musa. Then your Prophet (peace be upon him) will rise as the fourth; no one will intercede after him in what he intercedes in. And that is the Praiseworthy Station (Al-Maqam Al-Mahmud)."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، حَدَّثَنَا سُفِينٌ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: ثُمَّ يَأْذُنُ اللَّهُ فِي الشَّفَاعَةِ فَيَكُونُ أَوَّلُ شَفِيعٍ يَوْمَ الْقِيَامَةِ رُوحُ الْقُدْسِ جِبْرِيلُ، ثُمَّ إِبْرَاهِيمَ حَلِيلَ الرَّحْمَنِ ثُمَّ مُوسَى، ثُمَّ يَقُومُ نَبِيُّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَابِعًا لَا يَشْفَعُ أَحَدٌ بَعْدَهُ فِيمَا يَشْفَعُ فِيهِ، وَهُوَ الْمَقَامُ الْمَحْمُودُ

[36002] Ibn Fudayl told us, from 'Ata', from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The first to circumambulate the House [Ka'bah] were the angels."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: أَوَّلُ مَنْ طَافَ بِالْبَيْتِ الْمَلِكِيِّ

[36003] Ibn Fudayl told us, from 'Ata', from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The first thing Allah created was the Pen. Then He created the Nun (whale) and compressed the earth upon the back of the Nun."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: أَوَّلُ مَا خَلَقَ اللَّهُ مِنْ شَيْءٍ الْقَلْمَ، ثُمَّ خَلَقَ النُّونَ فَكَبَسَ الْأَرْضَ عَلَى ظَهْرِ النُّونِ

[36004] 'Ubaydah told us, from Dawud bin Abi Hind, from Ash-Sha'bi, who said: "The prayer was initially made obligatory as two Rak'ahs each. When the Prophet (peace be upon him) came to Medina, he added two Rak'ahs to every two Rak'ahs, except for Maghrib."

حَدَّثَنَا عَبْيَدُهُ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنِ الشَّعْبِيِّ، قَالَ: أَوَّلُ مَا فِرِضَتِ الصَّلَاةُ فِرِضَتْ رَكْعَتَيْنِ رَكْعَتَيْنِ ، فَلَمَّا أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ زَادَ مَعَ كُلِّ رَكْعَتَيْنِ رَكْعَتَيْنِ إِلَّا الْمَغْرِبَ

[36005] Al-Fadl told us, Hashraj bin Nabatah told us, he said: Sa'id bin Jumhan told me: I said to Safinah: "Banu Umayyah claim that the Caliphate is among them." He said: "The sons of Az-Zarqa' lied. Rather, they are kings from the worst of kings, and the first of the kings was Mu'awiyah."

حَدَّثَنَا الْفَضْلُ، حَدَّثَنَا حَشْرَجُ بْنُ نَبَاتَةَ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ جُمْهَارَ، قُلْتُ لِسَفِينَةَ، إِنَّ بَنِي أُمَيَّةَ يَزْعُمُونَ أَنَّ الْخِلَافَةَ فِيهِمْ ، قَالَ: كَذَبَ بَنُو الزَّرْقَاءِ ، بَلْ هُمْ مُلُوكٌ مِنْ شَرِّ الْمُلُوكِ ، وَأَوَّلُ الْمُلُوكِ مُعَاوِيَةُ

[36006] Jarir told us, from Ash-Shaybani, from Ash-Sha'bi, who said: 'Umar bargained with a man for a horse. He rode it to test it, and it was injured. He said to the man: "Take your horse." The man said: "No." 'Umar said: "Appoint an arbitrator between me and you." The man said: "Shurayh." So they went to him for judgment. Shurayh said: "O Commander of the Faithful, take what you bought or return it as you took it." 'Umar said: "Is judgment anything but this?" So he sent him to Kufa and appointed him as a judge. That was the first day he knew him.

حَدَّثَنَا جَرِيرٌ عَنِ الشَّيْبَانِيِّ عَنِ السَّعْدِيِّ قَالَ سَأَوْمَ عُمَرُ رَجُلًا بِفَرَسٍ فَرَكِبَهُ يَشُورُهُ فَعَطَبَ ، فَقَالَ لِلرَّجُلِ: حُذْ فَرَسَكَ ، فَقَالَ الرَّجُلُ: لَا ، قَالَ عُمَرُ: اجْعَلْ بَيْنِي وَبَيْنِكَ حَكْمًا ، فَقَالَ الرَّجُلُ، شُرَيْحٌ، فَحَكَمَاهُ إِلَيْهِ ، فَقَالَ شُرَيْحٌ: يَا أَمِيرَ الْمُؤْمِنِينَ، حُذْ بِمَا ابْتَعَتْ أَوْ رُدَّ كَمَا أَخَذْتَ ، قَالَ عُمَرُ: وَهَلْ الْقَضَاءُ إِلَّا عَلَى هَذَا ، فَصَبَرَةُ إِلَى الْكُوفَةِ ، فَبَعْثَهُ قَاضِيًّا ، فَإِنَّهُ لَأَوَّلُ يَوْمٍ عَرَفَهُ

[36007] Abu Usamah told us, Sufyan told us, he said: Wasil Al-Ahdab informed me, he said: 'A'idhah, a woman from Banu Asad—and he praised her well—told me, she said: I heard 'Abdullah bin Mas'ud while he was stepping over men and women—meaning passing through them—saying: "O people, whoever among you, man or woman, reaches [a later time], adhere to the first way, the first way, for we are today upon the Fitrah (natural disposition/sound way)."

حَدَّثَنَا أَبُو أَسَامَةَ حَدَّثَنَا سُفِيَّاً قَالَ أَخْبَرَنِي وَاصِلُ الْأَحْدَبُ قَالَ: حَدَّثَنِي عَائِدَةُ امْرَأَةٍ مِنْ بَنِي أَسَدٍ وَأَنْثَى عَلَيْهَا حَيْرًا ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ وَهُوَ يُوَطِّءُ الرِّجَالَ وَالنِّسَاءَ يَعْنِي يَتَحَطَّاهُمْ أَلَا أَيُّهَا النَّاسُ ، مَنْ أَذْرَكَ مِنْكُمْ مِنْ امْرَأَةٍ أَوْ رَجُلٍ فَالسَّمَّتُ الْأَوَّلَ السَّمَّتُ الْأَوَّلَ ، فَإِنَّا الْيَوْمَ عَلَى الْفِطْرَةِ

[36008] 'Affan told us, Hammad told us, he said: Al-Azraq bin Qays informed me, from Yahya bin Ya'mur, from a man from the Companions of the Prophet (peace be upon him), that the Prophet (peace be upon him) said: "The first thing for which the servant will be held accountable on the Day of Resurrection is his prayer. If he completed it, it will be written for him as complete. If it was not complete, He [Allah] will say: 'Look if you can find for My servant any voluntary prayers, and complete with them what he neglected of his obligatory prayers.' Then Zakat [will be reckoned similarly], then deeds will be taken according to that."

حَدَّثَنَا عَمَانُ حَدَّثَنَا حَمَادٌ قَالَ أَخْبَرَنِي الْأَزْرَقُ بْنُ فَيْسٍ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ رَجْلٍ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَوْلَ مَا يُحَاسِبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ ، فَإِنْ كَانَ أَثْمَهَا كُتِبَتْ لَهُ تَامَّةً ، وَإِنْ لَمْ كُنْ تَامَّةً قَالَ: انْظُرُوا هُنَّ تَحْدُونَ لِعَبْدِي مِنْ تَطْوِعٍ فَكَمْلُوهُ بِمَا ضَيَّعَ فَرِيضَتُهُ ، ثُمَّ الرَّكَاءُ ، ثُمَّ لَوْخَدُ الْأَعْمَالُ عَلَى حَسْبِ ذَلِك

[36009] 'Abdur-Rahim and 'Isa told us, from Hisham, from Ibn Sirin, from Anas, who said: "The first spoils (Salab) from which the fifth (Khums) was taken in Islam were the spoils of Al-Bara' bin Malik."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، وَعِيسَى، عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَّسٍ، قَالَ: أَوْلُ سَلَبٍ خُمُسٌ فِي الإِسْلَامِ سَلَبُ الْبَرَاءِ بْنِ مَالِكٍ

[36010] 'Affan told us, Hammad bin Salamah told us, from Humayd, from Abu At-Tufayl 'Amir bin Wathilah: I asked Ibn 'Abbas about the Sa'y between Safa and Marwah. He said: "The first to do it was Ibrahim."

حَدَّثَنَا عَفَانُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ أَبِي الطَّفْلِ عَامِرٍ بْنِ وَاثِيلَةَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ السَّعْيِ بَيْنَ الصَّفَّا وَالْمَرْوَةَ، فَقَالَ: أَوَّلُ مَنْ فَعَلَهُ إِبْرَاهِيمُ

[36011] Abu Bakr bin 'Abdur-Rahman told us, 'Isa bin Al-Mukhtar told us, from Muhammad bin Abi Layla, from Habib, from Sa'id bin Jubayr, that he said: "The first group to enter Paradise are those who praise Allah in prosperity and adversity."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ حَبِيبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، أَنَّهُ قَالَ: أَوَّلُ زُمْرَةٍ تَذَلَّلُ الْجَنَّةَ الَّذِينَ يَحْمَدُونَ اللَّهَ فِي السَّرَّاءِ وَالضَّرَاءِ

[36012] Aswad told us, Hammad bin Salamah told us, from 'Ali bin Zayd, from Abu Hurrah Ar-Raqashi, from his uncle, who said: "I was holding the rein of the Messenger of Allah's (peace be upon him) she-camel in the middle of the Days of Tashriq, keeping people away from it. He said: 'O people, indeed every wealth and practice of the Jahiliyyah is under this foot of mine until the Day of Resurrection. The first blood [claim] abolished is the blood of Rabi'ah bin Al-Harith bin 'Abdul-Muttalib. And Allah has decreed that the first usury abolished is the usury of Al-'Abbas bin 'Abdul-Muttalib. You shall have your capital sums; deal not unjustly, and you shall not be dealt with unjustly.'"

حَدَّثَنَا أَسْوَدُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ،
عَنْ أَبِي حَرَّةَ الرَّقَاشِيِّ، عَنْ عَمِّهِ، قَالَ: "كُنْتُ آخِذًا
بِزَمامِ نَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَوْسَطِ
أَيَّامِ التَّشْرِيقِ أَذْوَدُ عَنْهَا النَّاسَ فَقَالَ: يَا أَيُّهَا النَّاسُ ، أَلَا
إِنَّ كُلَّ مَالٍ وَمَأْتِيرٍ كَانَتْ فِي الْجَاهِلِيَّةِ تَحْتَ قَدْمِي هَذِهِ
إِلَى يَوْمِ الْقِيَامَةِ ، وَإِنَّ أَوَّلَ دَمٍ مَوْضُوعٍ دَمُ رَبِيعَةِ بْنِ
الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ ، وَإِنَّ اللَّهَ قَضَى أَنَّ أَوَّلَ رِبَّا
مَوْضُوعٍ رِبَّا الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ لِكُلِّ رُءُوسٍ
أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ

[36013] Abu Usamah told us, he said: Hammad bin Salamah told us, from 'Ali bin Zayd, from Abu Nadrah, who said: Ibn 'Abbas addressed us in Basra and said: The Messenger of Allah (peace be upon him) said: "I am the first for whom the earth will split open, and I say this without boasting."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ
بْنِ زَيْدٍ، عَنْ أَبِيهِ تَضْرِهَةَ، قَالَ: حَطَّبَنَا ابْنُ عَبَّاسٍ
بِالْبَصْرَةِ فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِنَّا أَوَّلُ مَنْ تَشَقَّعُ عَنْهُ الْأَرْضُ وَلَا فَخْرٌ

[36014] Al-Ahmar told us, from Al-A'mash, from Ibrahim, who said: "For 'Umar, the first thing of him to touch the ground [in prostration] were his knees."

حَدَّثَنَا الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ
عُمَرُ أَوَّلُ شَيْءٍ يَقْعُدُ مِنْهُ إِلَى الْأَرْضِ رُكْبَتَاهُ

[36015] Yahya bin Yaman told us, from Ash'ath, from Ja'far, from Sa'id bin Jubayr regarding: "{Man was created of haste}" [Al-Anbiya': 37]. He said: "[Allah] created Adam, peace be upon him, then breathed the spirit into him. The first part the spirit reached was his knees, so he tried to stand up. Thus He said: '{Man was created of haste}" [Al-Anbiya': 37]."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ عَنْ جَعْفَرٍ عَنْ سَعِيدِ
بْنِ جُبَيْرٍ: {خَلَقَ الْإِنْسَانُ مِنْ عَجَلٍ} قَالَ: خَلَقَ آدَمَ
عَلَيْهِ الصَّلَاةَ وَالسَّلَامَ ثُمَّ نَفَخَ فِيهِ الرُّوحَ وَأَوَّلُ مَا نَفَخَ
فِي رُكْبَتَيْهِ فَذَهَبَ يَنْهَضُ فَقَالَ: {خَلَقَ الْإِنْسَانُ مِنْ
عَجَلٍ}

[36016] Yahya bin Adam told us, Zuhayr told us, from Abu Ishaq, from Al-Aswad, from Ibn Mas'ud: "The first Surah the Messenger of Allah (peace be upon him) recited [publicly with prostration] was An-Najm."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا زُهَيْرٌ، عَنْ أَبِي إِسْحَاقَ،
عَنِ الْأَسْوَدِ، عَنْ ابْنِ مَسْعُودٍ: "أَوَّلُ سُورَةٍ قَرَأَهَا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالنَّجْمُ

[36017] Abu Al-Ahwas told us, from Mansur, from Mujahid: It used to be said: "Patience is at the first shock."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مَتْصُورٍ، عَنْ مُجَاهِدٍ: كَانَ
يُقَالُ: الصَّابْرُ عِنْدَ أَوَّلِ صَدْمَةٍ

[36018] Yazid told us, from Shu'bah, from Qatadah, from Al-Hasan, who said: "The first to stand at 'Arafah in Basra was Ibn 'Abbas."

حَدَّثَنَا يَزِيدُ عَنْ شُعْبَةَ عَنْ قَتَادَةَ عَنْ الْحَسَنِ قَالَ: أَوَّلُ
مَنْ عَرَفَ بِالْبَصْرَةِ ابْنُ عَبَّاسٍ

[36019] Sharik told us, from Abu Ishaq, from Hunaydah bin Khalid Al-Khuza'i, who said: "The first head gifted in Islam was the head of 'Amr bin Al-Hamiq; it was gifted to Mu'awiyah."

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُنَيْدَةَ بْنِ خَالِدٍ
الْخُزَاعِيِّ، قَالَ: أَوَّلُ رَأْسٍ أُهْدِيَ فِي الإِسْلَامِ رَأْسُ
عَمْرِو بْنِ الْحَمِيقِ ، أُهْدِيَ إِلَى مُعَاوِيَةَ

[36020] Al-Fadl told us, Abu Isra'il told us, he said: Some of our companions informed me: "That Talhah was the first to pledge allegiance to 'Ali. A Bedouin saw him and said: 'A matter that will not be completed.'" I said to Abu Isra'il: "Because of what?" He said: "Because of the matter of his hand [it was paralyzed]."

حَدَّثَنَا الْفَضْلُ، حَدَّثَنَا أَبُو إِسْرَائِيلُ، قَالَ: أَخْبَرَنِي بَعْضُ أَصْحَاحِنَا: "أَنَّ طَلْحَةَ كَانَ أَوَّلُ مَنْ بَأَيَّعَ عَلَيْهِ فَرَآهُ أَعْرَابِيٌّ فَقَالَ: أَمْرٌ لَا يَتِمُّ ، فَقُلْتُ لِأَبِي إِسْرَائِيلَ: مِنْ أَيِّ شَيْءٍ؟ قَالَ: مِنْ أَمْرٍ يَدِهِ

[36021] Ishaq bin Sulayman told us, from Abu Sinan, who said: A sheikh told me, from 'Amr bin Murrah, who said: The first to establish the police force (Shurat) was 'Amr bin Al-'As. When he became ill with the illness in which he died, he sent for his police and said: "Take your weapons and mounts and come to me." When they came to him, he said: "I had only prepared you for a day like this. Can you ward off anything of what I am in?" They said: "Glory be to Allah! You say this when the Messenger of Allah (peace be upon him) used to consult you and appoint you over armies?" He said: "And what do you know? Perhaps the Messenger of Allah (peace be upon him) was reconciling my heart with that."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ أَبِي سِنَانٍ، قَالَ: حَدَّثَنِي
شَيْخٌ، عَنْ عَمْرُو بْنِ مُرَّةَ، قَالَ: أَوَّلُ مَنْ شَرَطَ الشُّرَطَ
عَمْرُو بْنُ الْعَاصِ، فَلَمَّا مَرَضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ
أَرْسَلَ إِلَى شُرَطِهِ، فَقَالَ: "خُذُوا سِلَاحَكُمْ وَكُرَاعَكُمْ
وَأَنْتُونِي، فَلَمَّا أَتَوْهُ قَالَ إِنِّي إِنَّمَا كُنْتُ أَعْدُكُمْ لِمِثْلِ هَذَا
الْيَوْمِ، فَهَلْ تَسْتَطِيُّونَ أَنْ تَرْدُوَا عَنِّي شَيْئًا مِمَّا أَنَا فِيهِ
, فَقَالُوا: سُبْحَانَ اللَّهِ، تَقُولُ هَذَا وَقَدْ كَانَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَشِيرُكَ وَيُؤْمِرُكَ عَلَى الْجِيُوشِ
, فَقَالَ: وَمَا يُذْرِيكُمْ لَعَلَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ يَتَّلَفَّظُ بِذَلِكَ

[36022] 'Abdur-Rahim told us, from Talhah bin 'Amr, who said: I heard 'Ata' say: "The first thing revealed regarding the prohibition of alcohol was: '{They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people"}' [Al-Baqarah: 219]."

حَدَّثَنَا عَبْدُ الرَّحِيمَ، عَنْ طَلْحَةَ بْنِ عَمْرِو، قَالَ: سَمِعْتُ عَطَاءً، يَقُولُ: "أَوَّلُ مَا نَزَّلَ تَحْرِيمُ الْخَمْرِ {يَسْأَلُونَكُمْ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِلَّمْ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ

[36023] Khalid bin Makhlad told us, he said: Musa told me, he said: Muhammad bin 'Amr bin 'Ali informed me, from 'Ali bin Abi Talib, who said: "The first to be buried in Al-Baqi' was 'Uthman bin Maz'un, then Ibrahim, son of Muhammad the Messenger of Allah (peace be upon him), followed him."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنِي مُوسَى، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ عَمْرِو بْنُ عَلَيٍّ، عَنْ عَلَيٍّ بْنِ أَبِي طَالِبٍ، قَالَ: أَوَّلُ مَنْ دُفِنَ بِالْبَقِيعِ عُثْمَانُ بْنُ مَظْعُونٍ ثُمَّ اتَّبَعَهُ إِبْرَاهِيمُ بْنُ مُحَمَّدٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36024] Hafs told us, from Al-A'mash, from Habib, from Abu 'Abdur-Rahman, who said: 'Abdullah said: "If you see innovation, adhere to the original affair."

حَدَّثَنَا حَفْصٌ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِذَا رَأَيْتُمُ الْمُحَدَّثَ فَعَلَيْهِمْ بِالْأَمْرِ الْأَوَّلِ

[36025] Malik told us, he said: Sahl bin Shu'ayb told me, he said: Firas bin Yahya told me, saying: "I found in Al-Hajjaj's prison papers pointed with grammar marks. It was the first pointing I had seen. I brought it to Ash-Sha'bi and showed it to him. He said: 'Read from it, but do not point it with your hand.'"

حَدَّثَنَا مَالِكٌ، قَالَ: حَدَّثَنِي سَهْلُ بْنُ شَعْبٍ، قَالَ: حَدَّثَنِي
فِرَاسُ بْنُ يَحْيَى، قَالَ: أَصَبَّتُ فِي سِجْنِ الْحَاجَاجَ وَرَقًا
مَنْقُوتًا بِالْحُوْنِ، وَكَانَ أَوَّلَ نَقْطَةِ رَأْيِهِ، فَأَثَبَتُ بِهِ
الشَّعْبِيَّ فَأَرَيْتُهُ إِيَاهُ: فَقَالَ: اقْرَأْ عَلَيْهِ وَلَا تَنْقُطْهُ بِيَدِكَ

[36026] Muhammad bin 'Ubayd told us, Muhammad bin Ishaq told us, from 'Abdullah bin Abi Bakr and Ibn Abi Najih, who said: "The first to establish the Sunnah of prayer before execution was Khubayb bin 'Adiy."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ
عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، وَابْنِ أَبِي تَحْيِيْعٍ، قَالَا: أَوَّلُ مَنْ
سَنَ الصَّلَاةَ عِنْدَ الْفَتْلِ خُبَيْبُ بْنُ عَدِيٍّ

[36027] Yazid told us, Hisham told us, from Muhammad, who said: "The first to pronounce Zihar in Islam was the husband of Khuwaylah. He pronounced Zihar on her, so she came to the Prophet (peace be upon him) and informed him. He sent for him, and the Qur'an was revealed: '{Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband}' [Al-Mujadilah: 1]."

حَدَّثَنَا يَزِيدُ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، قَالَ: "كَانَ أَوَّلُ مَنْ ظَاهَرَ فِي الْإِسْلَامِ رَوْجَ حُوَيْلَةَ فَظَاهَرَ مِنْهَا فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرَهُ فَأَرْسَلَ إِلَيْهِ وَنَزَّلَ {الْقُرْآنَ} فَقَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي رَوْجِهَا

[36028] Yazid Abu Shaybah told us, from Al-Hakam, who said: "The first to stand at 'Arafah [perform the ritual parallel to 'Arafah] in Kufa was Ibn Az-Zubayr."

حَدَّثَنَا يَزِيدُ أَبُو شَيْبَةَ، عَنْ الْحَكَمِ، قَالَ: أَوَّلُ مَنْ عَرَفَ بِالْكُوفَةِ ابْنُ الرُّبِّيرِ

[36029] Waki' told us, from Abu Shabib, from 'Ikrimah, from Ibn 'Abbas: "That 'Umar made a contract of Kitabah (manumission) with a slave of his whose Kunyah was Abu Umayyah. He brought him his installment when it was due. 'Ikrimah said: That was the first installment paid in Islam."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي شَبِيبٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ: "أَنَّ عُمَرَ كَاتَبَ عَبْدًا لَهُ يُكَنِّي أَبَا أُمَيَّةَ، فَجَاءَهُ بِنْجِمِهِ حِينَ حَلَّ، قَالَ عَكْرِمَةُ: فَكَانَ أَوَّلَ نَجِمٍ أُدِيَ فِي الْإِسْلَامِ

[36030] Yazid told us, Abu Al-Fadl Khalid bin Riyah informed us, Abu As-Siwar Al-'Adawi told us, from Jundub bin 'Abdullah, who said: "The first thing of the son of Adam to rot when he dies is his stomach, so do not put anything into it except what is good [Halal]."

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا أَبُو الْفَضْلِ خَالِدُ بْنُ رَيَاحٍ، حَدَّثَنَا أَبُو السَّوَارِ الْعَدَوِيُّ، عَنْ جُنْدُبِ بْنِ عَبْدِ اللَّهِ، قَالَ: أَوْلَ مَا يُنْتَنُ مِنْ ابْنِ آدَمَ بَطْنُهُ إِذَا مَاتَ فَلَا تَجْعَلُوا فِيهِ إِلَّا طَيِّبًا

[36031] Yazid told us, Ibn Ishaq informed us, from Yazid bin Abi Habib, from Marthad bin 'Abdullah Al-Yazani: "He was the first of the people of Egypt to go to the mosque early, and he never brought anything except that he gave it in charity."

حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا ابْنُ إِسْحَاقَ، عَنْ يَزِيدِ بْنِ أَبِي حِبْبٍ، عَنْ مَرْتَدِ بْنِ عَبْدِ اللَّهِ الْيَزَانِيِّ: وَكَانَ أَوَّلَ أَهْلَ مِصْرَ يَرُوحُ إِلَى الْمَسْجِدِ، وَكَانَ لَا يَأْتِي بِشَيْءٍ إِلَّا تَصَدَّقَ بِهِ

[36032] Abu Al-Qasim Maslamah bin Al-Qasim told us, Abu Al-Hasan Ya'qub bin Ishaq bin Ibrahim bin Yazid bin Hujr Al-Qurashi Al-'Asqalani told us in Ashkelon, he said: Abu Al-Fadl Salih bin Ahmad bin Muhammad bin Hanbal told us, Ibrahim bin Mahdi Al-Massisi told us, Abu Hafs 'Umar bin 'Abdur-Rahman Al-Abbar told us, from Isma'il bin 'Abdur-Rahman Al-Azdi, from Abu Burdah bin Abi Musa, from Abu Musa, who said: The Messenger of Allah (peace be upon him) said: "The first person to enter the bathhouse and for whom depilatory paste (Nurah) was made was Sulayman bin Dawud (peace be upon him). When he entered it and felt its heat and distress, he said: 'Oh! From the punishment of Allah, before there is no [escape from saying] Oh!'"

حَدَّثَنَا أَبُو الْفَاسِلِ مَسْلَمَةُ بْنُ الْفَاسِلِ، حَدَّثَنَا أَبُو الْحَسَنِ
يَعْقُوبُ بْنُ إِسْحَاقَ بْنُ إِبْرَاهِيمَ بْنُ يَزِيدَ بْنِ حُجْرٍ
الْفَرَشِيُّ الْعَسْقَلَانِيُّ، يَعْسَلَانُ قَالَ: حَدَّثَنَا أَبُو الْفَضْلِ
صَالِحُ بْنُ أَحْمَدَ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مَهْدِيٍّ الْمِيقِصِيُّ، حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ عَبْدِ الرَّحْمَنِ
الرَّحْمَنِ الْأَبَارُ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الرَّحْمَنِ
الْأَزْدِيِّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِي
مُوسَى، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"أُولُو مَنْ دَخَلَ الْحَمَامَ وَصُبِّعَتْ لَهُ النُّورَةُ سُلَيْمَانُ بْنُ
ذَوْدَ عَلَيْهِ السَّلَامُ، فَلَمَّا دَخَلَهُ وَوَجَدَ حَرَّهُ وَغَمَّهُ قَالَ:
أَوْهُ مِنْ عَذَابِ اللَّهِ قَبْلَ أَنْ لَا يَكُونَ أَوْهٌ

[36033] Maslamah told us, Abu Bakr Muhammad bin Ahmad bin Al-Jahm told us in Baghdad, 'Abdullah bin Ahmad bin Muhammad bin Hanbal told us, he said: My father told me, Hajjaj told us, he said: I heard Abu Isra'il say: "The first day I knew Al-Hakam was the day Ash-Sha'bi died. He said: A person came asking about a matter, and they said: 'Go to Al-Hakam bin 'Utaybah.'"

حَدَّثَنَا مَسْلَمَةُ، حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ أَحْمَدَ بْنَ الْجَهْمِ،
بِبَعْدَهُ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنُ مُحَمَّدَ بْنَ حَنْبَلٍ،
قَالَ: حَدَّثَنِي أَبِي، حَدَّثَنَا حَاجَاجُ، قَالَ: سَمِعْتُ أَبَا
إِسْرَائِيلَ، قَالَ: "أَوْلَى يَوْمٍ عَرَفْتُ فِيهِ الْحَكَمَ يَوْمَ هَلَكَ
الشَّعْبِيُّ" ، قَالَ: جَاءَ إِنْسَانٌ يَسْأَلُ عَنْ مَسَالَةٍ فَقَالُوا:
عَلَيْكَ بِالْحَكَمِ بْنُ عَنْيَةَ

[36034] My father told us, Sufyan told us, Ayyub said: "When we first sat with him—meaning 'Ikrimah—he said: 'Does your Hasan do anything like this well?'"

حَدَّثَنَا أَبِي، حَدَّثَنَا سُفْيَانُ، قَالَ أَيُّوبُ: "أَوْلَى مَا جَلَسْنَاهُ
- يَعْنِي عِكْرِمَةَ - قَالَ: يُخْسِنُ حَسَنُكُمْ مِثْلُ هَذَا؟"

[36035] My father told us, 'Abdur-Razzaq told us, Ma'mar told us, from Yahya bin Abi Kathir, who said: "The first woman the Messenger of Allah (peace be upon him) married was Khadijah bint Khuwaylid. Then he married Sawdah bint Zam'ah. Then he married 'Aishah bint Abi Bakr in Mecca and consummated the marriage in Medina. Then in Medina he married Zaynab bint Khuzaymah Al-Hilaliyyah. Then he married Umm Salamah bint Abi Umayyah. Then he married Juwayriyah bint Al-Harith from Banu Al-Mustaliq, and she was from what Allah granted him as Fay'. Then he married Maymunah bint Al-Harith, and she was the one who offered herself to the Prophet (peace be upon him). Then he married Safiyyah bint Huyayy, and she was from what Allah granted him as Fay' on the Day of Khaybar. Then he married Zaynab bint Jahsh, who was the wife of Zayd bin Harithah. Zaynab bint Khuzaymah died before the Prophet (peace be upon him). And he married Hafsah bint 'Umar, and

حَدَّثَنَا أَبِي، حَدَّثَنَا عَبْدُ الرَّزَاقِ، حَدَّثَنَا مَعْمُرٌ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ، قَالَ: أَوَّلُ امْرَأَةٍ تَزَوَّجَهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيجَةُ بْنَتُ حُوَيْلٍ، ثُمَّ نَكَحَ سُودَةَ
بْنَتَ زَمْعَةَ، ثُمَّ نَكَحَ عَائِشَةَ بْنَتَ أَبِي بَكْرٍ بِمَكَّةَ وَبَنَى
بِهَا بِالْمَدِينَةِ، ثُمَّ نَكَحَ بِالْمَدِينَةِ زَيْنَبَ بْنَتَ حُرَيْمَةَ
الْهَلَالِيَّةَ، ثُمَّ نَكَحَ أُمَّ سَلَمَةَ بْنَتَ أَبِي أُمَيَّةَ، ثُمَّ نَكَحَ
جُوَيْرِيَّةَ بْنَتَ الْحَارِثَ مِنْ بَنِي الْمُصْطَلِقِ، وَكَانَتْ مِمَّا
أَفَاءَ اللَّهُ عَلَيْهِ، ثُمَّ نَكَحَ مَيْمُونَةَ بْنَتَ الْحَارِثِ، وَهِيَ
الَّتِي وَهَبَتْ نَفْسَهَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَكَحَ
صَفَيْيَةَ بْنَتَ حُيَّيِّ، وَهِيَ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ يَوْمَ حَيْرَ ثُمَّ
نَكَحَ زَيْنَبَ بْنَتَ جَحْشٍ وَكَانَتِ امْرَأَةً زَيْدَ بْنَ حَارِثَةَ،
تُؤْفَيْتُ زَيْنَبَ بْنَتَ حُرَيْمَةَ قَبْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَنَكَحَ حَفْصَةَ بْنَتَ عُمَرَ، وَأُمَّ حَبِيبَةَ بْنَتَ أَبِي
سُفْيَانَ، وَالْكَنْدِيَّةَ، وَامْرَأَةً مِنْ كَلْبٍ، وَكَانَ جَمِيعُ مَنْ
تَزَوَّجَ أَرْبَعَ عَشْرَةَ امْرَأَةً

[36036] Ya'qub bin Ishaq bin Hujr told us, Abu Musa told us, Damrah told us, from Yazid bin Abi Yazid, from a man he named, who said: "The first person to tie banners was Ibrahim, the Friend of the Most Merciful. It reached him that a people raided Lut and took him captive, so he tied a banner and marched to them with his slaves and freedmen until he caught up with them and rescued him and his family."

حَدَّثَنَا يَعْوُبُ بْنُ إِسْحَاقَ بْنُ حُجْرٍ، حَدَّثَنَا أَبُو مُوسَى،
حَدَّثَنَا ضَمْرَةُ، عَنْ يَزِيدَ بْنَ أَبِي يَزِيدَ، عَنْ رَجْلٍ، قَدْ
سَمَّاهُ قَالَ: أَوَّلُ مَنْ عَقَدَ الْأُلُوَيْهَ إِبْرَاهِيمُ حَلِيلُ
الرَّحْمَنُ، بَلَغَهُ أَنَّ قَوْمًا أَغْارُوا عَلَى لُوطٍ فَسَبَوْهُ،
فَعَقَدَ لِرَاءَهُ، وَسَارَ إِلَيْهِمْ بِعِبَدِهِ وَمَوَالِيهِ حَتَّى أَذْرَكُهُمْ،
فَاسْتَنْقَدُهُ وَأَهْلَهُ

[36037] Maslamah told us, Abu Ja'far Ahmad bin Ibrahim bin 'Abdullah bin Muhammad bin Yahya Al-Ma'afiri Al-Misri, known as Ibn Hamawayh, told us in Al-Fustat in the central mosque, dictating from his book in Dhul-Qa'dah in the year three hundred and twenty-two. He said: Ar-Rabi' bin Sulayman Al-Muradi told us, Asad bin Musa told us, Hammad bin Salamah told us, from Abu Qaza'ah, from Hakim bin Mu'awiyah, who said: I heard the Messenger of Allah (peace be upon him) say: "You will be gathered walking, riding, and on your faces. You will be presented before Allah with gags on your mouths, and the first thing to speak on behalf of one of you will be his thigh."

حَدَّثَنَا مُسْلِمٌ حَدَّثَنَا أَبُو جَعْفَرَ أَحْمَدُ بْنُ إِبْرَاهِيمَ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ يَحْيَى الْمَعَافِرِيُّ الْمِصْرِيُّ الْمَعْرُوفُ بِابْنِ حَمَوْيَهِ بِالْسُّطَاطِ فِي الْجَامِعِ إِمْلَاءً مِنْ كِتَابِهِ فِي ذِي الْقِعْدَةِ سَنَةَ اثْنَتِينَ وَعِشْرِينَ وَتَلَاثِمِائَةٍ ، قَالَ حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ الْمُرَادِيَ حَدَّثَنَا أَسَدُ بْنُ مُوسَى حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ أَبِي قَرَاعَةَ عَنْ حَكِيمِ بْنِ مُعَاوِيَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: تُحْشَرُونَ مُشَاهَةً وَرُكْبَانًا وَعَلَى وُجُوهِكُمْ ، تُعَرَضُونَ عَلَى اللَّهِ عَلَى أَفْوَاهِكُمُ الْفِدَامُ ، وَأَوَّلُ مَا يُعْرَبُ عَنْ أَحَدِكُمْ فَخُذُهُ

[36038] Maslamah informed us, Abu Ja'far Muhammad bin Al-Hasan Al-Hamdani told us, Abu Bakr Yahya bin Ja'far bin Abi Talib told us, 'Abdul-Wahhab bin 'Ata' Al-Ijli Al-Khaffaf informed us, Sa'id and Hisham informed us, from Qatadah, who said: Abu Darda used to say: "Indeed, the first thing I will be questioned about tomorrow—meaning the Day of Resurrection—is that it will be said to me: 'O Abu Darda, you knew, so how did you act upon what you knew?'"

حَدَّثَنَا أَخْبَرَنَا مُسْلِمٌ حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الْهَمْدَانِيُّ حَدَّثَنَا أَبُو بَكْرٍ يَحْيَى بْنُ جَعْفَرٍ بْنُ أَبِي طَالِبٍ أَخْبَرَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ الْعِجْلَيُّ الْحَفَافُ أَخْبَرَنَا سَعِيدٌ وَهِشَامٌ عَنْ قَتَادَةَ قَالَ: كَانَ أَبُو الدَّرْدَاءِ يَقُولُ: إِنَّ أَوَّلَ مَا أَنَا مُخَاصِّمٌ بِهِ غَدًا يَعْنِي يَوْمَ الْقِيَامَةِ أَنْ يُقَالَ لِي: يَا أَبَا الدَّرْدَاءِ قُدْ عَلِمْتَ، فَكَيْفَ عَمِلْتَ فِيمَا عَلِمْتَ

[36039] Maslamah informed us, Abu 'Ali 'Abdullah bin Muhammad bin Abi Raja' Az-Zayyat Al-Maliki told us in Mecca, dictating from memory, Abu Harithah Ahmad bin Ibrahim Al-Ghassani told us in Ramlah in the year two hundred and seventy-seven, my father told us, from his father, from his grandfather, from a man from the army of Muslim bin 'Uqbah, who said: "When we arrived in Medina, I entered the mosque of the Messenger of Allah (peace be upon him) and prayed next to 'Abdul-Malik bin Marwan. 'Abdul-Malik said to me: 'Are you from this army?' I said: 'Yes.' He said: 'May your mother be bereaved of you! Do you know against whom you are marching? Against the first newborn born in Islam, the son of the disciple of the Messenger of Allah (peace be upon him), the son of Asma' of the Two Belts, and the one whom the Messenger of Allah (peace be upon him) rubbed his palate with a date (Tahnik) with his own hand. By Allah, if you come to him by day, you will find him

حَدَّثَنَا أَخْبَرَنَا مُسْلِمٌ، حَدَّثَنَا أَبُو عَلَيٍّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ
بْنُ أَبِي رَجَاءِ الزَّيَّاتِ الْمَالِكِيِّ، بِمَكَّةَ إِمْلَاءً مِنْ حَفْظِهِ
حَدَّثَنَا أَبُو حَارَثَةَ أَحْمَدُ بْنُ إِبْرَاهِيمَ الْعَسَانِيُّ بِالرَّمْلَةِ سَنَة
سَبْعَ وَسَبْعِينَ وَمِائَتَيْنِ حَدَّثَنَا أَبِي، عَنْ أَبِيهِ عَنْ جَدِّهِ،
عَنْ رَجُلٍ مِنْ جِيْشِ مُسْلِمٍ بْنِ عَقبَةَ، قَالَ: "لَمَّا نَزَلْنَا
بِالْمَدِينَةِ دَخَلْتُ مَسْجِدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَصَلَّيْتُ إِلَى جَنْبِ عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ، فَقَالَ لِي عَبْدُ
الْمَلِكِ: أَمِنْ هَذَا الْحَيْثِ أَنْتَ؟ قَالَ: فُلْتُ: نَعَمْ، قَالَ:
تَكَلَّنَكَ أُمَّكَ، أَنْدَرَيْ إِلَى مَنْ شَيْءَ؟ إِلَى أَوَّلِ مَوْلُودٍ وَلَدَ
فِي الإِسْلَامِ، وَإِلَى ابْنِ حَوَارِيٍّ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَإِلَى ابْنِ أَسْمَاءَ دَاتِ النَّطَاقَيْنِ، وَإِلَى مَنْ
حَنَّكَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، وَأَمَّا وَاللَّهُ
لِئِنْ جِئْنَهُ نَهَارًا لَنْجَنَّهُ صَانِمًا، وَلَئِنْ جِئْنَهُ لَيْلًا لَنْجَنَّهُ
قَائِمًا، وَلَوْ أَنَّ أَهْلَ الْأَرْضِ أَطْبَقُوا عَلَى قَتْلِهِ لَكَبَّهُمُ اللَّهُ
جَمِيعًا فِي النَّارِ عَلَى وُجُوهِهِمْ، قَالَ ذَلِكَ الرَّجُلُ: مَا
مَضَتْ إِلَّا أَيَّامٌ حَتَّى صَارَتِ الْخِلَافَةُ إِلَى عَبْدِ الْمَلِكِ
وَوَجَّهَنَا إِلَيْهِ فَقَتَلَنَا

[36040] Abu Harithah told us, he said: My father told me, from his father, from his grandfather, who said: "The first to be named 'Abdul-Malik and 'Abdul-'Aziz were the two sons of Marwan. And the first to join Zuhr and 'Asr in prayer, and Maghrib and 'Isha', was 'Abdul-Malik."

حَدَّثَنَا أَبُو حَارِثَةَ، قَالَ: حَدَّثَنِي أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَوَّلُ مَنْ سُمِّيَ عَبْدُ الْمَلِكِ، وَعَبْدُ الْعَزِيزِ ابْنًا مَرْوَانَ، وَأَوَّلُ مَنْ وَاصَّلَ بَيْنَ الظَّهْرِ وَالْعَصْرِ فِي الصَّلَاةِ وَبَيْنَ الْعِشَاءِ وَالْعَתَمَةِ عَبْدُ الْمَلِكِ

[36041] Maslamah said: I read to Abu Al-'Abbas Ahmad bin 'Isa, known as Ibn Al-Washsha': Did Abu Ja'far Muhammad bin Ahmad bin Fayruz Al-'Abdi, the righteous servant, tell you? He said: 'Ali bin Khashram told us, he said: 'Isa bin Yunus told us, from Rabi'ah bin 'Uthman, from Sa'd bin Ibrahim, from his father, that he said: "The first to deliver a sermon on pulpits was Ibrahim, the Friend of the Most Merciful, peace be upon him."

حَدَّثَنَا مَسْلَمَةُ، قَالَ: قَرَأْتُ عَلَى أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ عِيسَى الْمَعْرُوفِ بِابْنِ الْوَشَّاءِ، حَدَّثْتُكُمْ أَبُو جَعْفَرِ مُحَمَّدَ بْنَ أَحْمَدَ بْنِ فَيْرُوزَ الْعَبْدِيِّ الْعَبْدُ الصَّالِحُ، قَالَ: حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمَ، قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رَبِيعَةَ بْنِ عُثْمَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، أَنَّهُ قَالَ: أَوَّلُ مَنْ حَطَبَ عَلَى الْمَنَابِرِ إِبْرَاهِيمُ حَلِيلُ الرَّحْمَنِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

[36042] Maslamah told us, Abu Ja'far Muhammad bin Al-Hasan Al-Hamdani told us, Ja'far bin Ahmad Al-Hamdani told us, 'Abdur-Rahman bin Ahmad Az-Zuhri told us, Kathir bin Hisham told us, 'Isa bin Ibrahim told us, from Mu'awiyah bin 'Abdullah, who said: I heard Ka'b say: "The first to strike the Dinar and Dirham was Adam (peace be upon him), and he said: 'Livelihood will not be right except with them.'"

حَدَّثَنَا مَسْلَمٌ، حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحَسَنِ الْهَمَدَانِيُّ، حَدَّثَنَا جَعْفَرُ بْنُ أَحْمَدَ الْهَمَدَانِيُّ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَحْمَدَ الزُّهْرِيُّ، حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، حَدَّثَنَا عِيسَى بْنُ إِبْرَاهِيمَ، عَنْ مُعَاوِيَةَ بْنِ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ كَعْبًا، يَقُولُ: "أَوَّلُ مَنْ ضَرَبَ الدِّينَارَ وَالدِّرْهَمَ آدَمُ عَلَيْهِ السَّلَامُ، وَقَالَ: لَا تَصْلُحُ الْمَعِيشَةُ إِلَّا بِهِمَا

[36043] Ibn Al-Washsha' told us, Abu 'Uthman Sa'id bin Al-Hakam As-Sulami Ad-Dimashqi, known as Al-Findi, told us—I read from his book verbatim—Hisham bin Khalid told us, Baqiyah told us, Al-'Ala' bin Sulayman told us, from Al-Farwi, from Abu Dharr, who said: The Messenger of Allah (peace be upon him) said: "The first to enter Paradise is the honest merchant."

حَدَّثَنَا ابْنُ الْوَشَاءِ، حَدَّثَنَا أَبُو عُثْمَانَ سَعِيدُ بْنُ الْحَكَمِ السُّلَمِيُّ الدَّمْشَقِيُّ يُعْرَفُ بِالْفِندِيِّ، قَرَأْتُ مِنْ كِتَابِهِ لُفْظًا حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ، حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا الْعَلَاءُ بْنُ سُلَيْمَانَ، عَنْ الْفَرْوَوِيِّ، عَنْ أَبِي ذَرٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ مَنْ يَدْخُلُ الْجَنَّةَ التَّاجِرُ الصَّدُوقُ

[36044] Ibn Al-Washsha' told us, Sa'id bin Al-Hakam told us, Hisham told us, Baqiyah told us, Ibn Jurayj told us, from 'Ata', from Ibn 'Abbas, from the Prophet (peace be upon him) with something similar.

حَدَّثَنَا أَبْنُ الْوَشَاءِ، حَدَّثَنَا سَعِيدُ بْنُ الْحَكَمِ، حَدَّثَنَا هِشَامٌ،
حَدَّثَنَا بَقِيَّةُ، حَدَّثَنَا أَبْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ
عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُه

[36045] Ibn Al-Washsha' told us, Abu 'Abdullah Muhammad bin Ibrahim bin Muslim bin Ziyad, the freed slave of Banu Hashim, told us, Muhammad bin 'Amr bin Bakr told us, he said: Yahya bin Ad-Durays told me, 'Amr told us, from Jabir, from Zadhan, from Salman, who said: The Good, the Blessed, the Messenger of Allah (peace be upon him) told me: "The first thing the believer is given glad tidings of is rest, basil, and gardens of pleasure. And the first thing the believer is given glad tidings of is that it is said to him: 'Rejoice, O friend of Allah, you have arrived at a good arrival. Allah has forgiven those who followed your funeral.'" The Sheikh, Muhammad bin Ibrahim Abu 'Abdullah, said: Only this one Sheikh narrated this hadith. "And Allah has answered the prayer of those who sought forgiveness for you and accepted the testimony of those who testified for you."

حَدَّثَنَا أَبْنُ الْوَشَاءِ، حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِبْرَاهِيمَ
بْنِ مُسْلِمٍ بْنِ زِيَادٍ مَوْلَى بَنِي هَاشِمٍ، حَدَّثَنَا مُحَمَّدُ بْنُ
عَمْرُو بْنُ بَكْرٍ، قَالَ: حَدَّثَنِي يَحْيَى بْنُ الضَّرَّاَسِ، حَدَّثَنَا
عَمْرُو، عَنْ جَابِرٍ، عَنْ رَازَانَ، عَنْ سَلْمَانَ، قَالَ:
حَدَّثَنِي الطَّيِّبُ الْمُبَارَكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: "أَوْلُ مَا يُبَشِّرُ بِهِ الْمُؤْمِنُ بِرَوْحٍ وَرِيحَانٍ
وَجَنَّةً نَعِيمٍ، وَإِنَّ أَوْلَ مَا يُبَشِّرُ بِهِ الْمُؤْمِنُ يُقَالُ لَهُ:
أَبْشِرْ وَلِيَ اللَّهِ، قَدِيمْتَ خَيْرَ مَقْدِيمٍ، غَفَرَ اللَّهُ لِمَنْ
شَيْعَكَ" قَالَ الشَّيْخُ: مُحَمَّدُ بْنُ إِبْرَاهِيمَ أَبُو عَبْدِ اللَّهِ: لَمْ
يَرُوْ هَذَا الْحَدِيثَ إِلَّا هَذَا الشَّيْخُ الْوَاحِدُ وَاسْتَجَابَ اللَّهُ
لِمَنْ اسْتَغْفَرَ لَكَ وَقَبِيلَ مِمَّنْ شَهَدَ لَكَ

[36046] Maslamah informed us, Muhammad bin 'Abdullah bin Muhammad bin Yusuf Al-Makki Al-Baghdadi told us in Al-Qulzum, he said: My father (may Allah have mercy on him) told me, he said: My father Muhammad bin Yusuf told us, he said: Abu Dawud Sulayman bin 'Amr An-Nakha'i told us, Sa'id bin Iyas told us, from 'Alqamah, who said: 'Abdullah bin 'Abbas said: "The first to keep a dog was Nuh. He said: 'O Lord, You commanded me to build the Ark, so I work on its construction for days. But they come to me at night and ruin everything I have done. They ruin it, so when will what You commanded me be completed for me? My task has become prolonged.' So Allah revealed to him: 'O Nuh, take a dog to guard you.' So Nuh took a dog. He would work during the day and sleep at night. When his people came to ruin what he had done, the dog would bark at them, and Nuh would wake up, take a club to them, and pounce on them, so they would flee from him. Thus what he wanted was

حَدَّثَنَا أَخْبَرَنَا مُسْلِمٌ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ بْنِ يُوسُفَ الْمَكِيُّ الْبَعْدَادِيُّ، بِالْفُلْزِمِ، قَالَ: حَدَّثَنِي أَبِي رَحْمَةَ اللَّهِ، قَالَ: حَدَّثَنَا أَبِي مُحَمَّدٍ بْنِ يُوسُفَ، قَالَ: حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ عَمْرِو التَّخَعِيُّ، حَدَّثَنَا سَعِيدُ بْنُ إِيَّاسٍ، عَنْ عَلْقَمَةَ، قَالَ عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: "أَوَّلَ مَنْ اتَّخَذَ الْكَلْبَ نُوحٌ، قَالَ: يَا رَبِّ ، أَمْرَتَنِي أَنْ أَصْنَعَ الْفُلَكَ فَأَنَا فِي صِنَاعَتِهِ أَصْنَعُ أَيَّامًا ، فَيَجِئُونِي بِاللَّيْلِ فَيُفْسِدُونَ كُلَّ مَا عَمِلْتُ ، أَفْسَدُوهُ فَمَئَى يَلْتَمِ لِي مَا أَمْرَتَنِي بِهِ ، فَقَدْ طَالَ عَلَيَّ أَمْرِي ، فَأَوْحَى اللَّهُ إِلَيْهِ: يَا نُوحُ ، اتَّخَذْ كَلْبًا يَحْرُسُكَ ، فَاتَّخَذَ نُوحٌ كَلْبًا ، فَكَانَ يَعْمَلُ بِالنَّهَارِ وَيَنَامُ بِاللَّيْلِ ، فَإِذَا جَاءَهُ قَوْمٌ لَّيُفْسِدُوا مَا عَمِلَ يَنْبَغِيْهُمُ الْكَلْبُ فَيَنْتَهِيْ نُوحٌ ، فَيَأْخُذُ الْهِرَاوَةَ لَهُمْ وَيَبْثُ عَلَيْهِمْ فَيَهْرُبُونَ مِنْهُ ، فَلَمَّا لَّمْ يَأْرِدْ

[36047] Maslamah informed us, Abu 'Ali Al-Hasan bin Mansur Al-Baghdadi told us, Abu Salamah—meaning Ibn Isma'il Al-Minqari—told us, Aban—meaning Ibn Yazid Al-'Attar—told us, he said: Qatadah informed us, from Al-Hasan, from Anas bin Hakim, from Abu Hurayrah, that the Prophet (peace be upon him) said: "The first thing for which the servant is held accountable on the Day of Resurrection is his prayer. If it is sound, he has succeeded and prospered; and if it is corrupt, he has failed and lost."

حَدَّثَنَا أَخْبَرَنَا مَسْلَمَةُ، حَدَّثَنَا أَبُو عَلِيٍّ الْحَسْنُ بْنُ مَنْصُورٍ الْبَغْدَادِيُّ، حَدَّثَنَا أَبُو سَلَمَةَ يَعْنِي ابْنَ إِسْمَاعِيلَ الْمِنْقَرِيُّ، حَدَّثَنَا أَبَانٌ يَعْنِي ابْنَ يَزِيدَ الْعَطَّارُ، قَالَ: أَخْبَرَنَا قَتَادَةُ، عَنِ الْحَسْنِ، عَنْ أَنَّسِ بْنِ حَكِيمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ يُحَاسَبُ بِصَلَاتِهِ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ، وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِيرٌ

[36048] Maslamah informed us, Ibn Al-Washsha' told us, Bakkar bin Qutaybah Al-Qadi told us, Ruh bin 'Ubadah Al-Qaysi told us, Shu'bah told us, from 'Asim Al-Ahwal, who said: I heard Abu 'Uthman An-Nahdi say: I heard Sa'd bin Malik and Abu Bakrah say: I heard the Messenger of Allah (peace be upon him) say: "Whoever claims [lineage] to other than his father while knowing that he is not his father, Paradise is forbidden to him." He said: And Sa'd bin Malik was the first to shoot an arrow in the cause of Allah Almighty. He said: And Abu Bakrah was the first to scale the wall to [join] the Messenger of Allah (peace be upon him) during the delegation of Thaqif.

حَدَّثَنَا أَخْبَرَنَا مُسْلِمٌ، حَدَّثَنَا ابْنُ الْوَشَاءِ، حَدَّثَنَا بَكْلَارُ بْنُ قُتَيْبَةَ الْقَاضِي، حَدَّثَنَا رُوحُ بْنُ عَبَادَةَ الْقَيْسِيُّ، حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمِ الْأَحْوَلِ، قَالَ: سَمِعْتُ أَبَا عُثْمَانَ النَّهْدِيَّ، يَقُولُ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ، وَأَبَا بَكْرَةَ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَقُولُ: مَنْ أَدَعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ أَنَّهُ غَيْرُ أَبِيهِ فَإِنَّ الْجَنَّةَ عَلَيْهِ حَرَامٌ، قَالَ وَكَانَ سَعْدُ بْنُ مَالِكٍ أَوَّلَ مَنْ رَمَى بِسَهْمِهِ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ، قَالَ: وَكَانَ أَبُو بَكْرَةَ أَوَّلَ مَنْ تَسَوَّرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي وَفْدِ ثَقِيفٍ

[36049] Abu 'Abdur-Rahman Baqi bin Makhlad told us, he said: 'Abdullah bin Muhammad bin Abi Shaybah told us, he said: Sharik bin 'Abdullah told us, from Simak, from Jabir bin Samurah: "That the Prophet (peace be upon him) stoned a Jewish man and a Jewish woman."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلُدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ سِمَاكٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً

[36050] Abu Mu'awiyah and Waki' told us, from Al-A'mash, from 'Abdullah bin Murrah, from Al-Bara' bin 'Azib: "That the Messenger of Allah (peace be upon him) stoned a Jewish man."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنْ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا

[36051] 'Abdur-Rahim bin Sulayman told us, from Mujalid, from 'Amir, from Jabir bin 'Abdullah: "That the Prophet (peace be upon him) stoned a Jewish man and a Jewish woman."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً

[36052] Ibn Numayr narrated: 'Ubaydullah narrated to us, from Nafi', from Ibn 'Umar: "That the Prophet (peace be upon him) stoned two Jews, and I was among those who stoned them."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودَيْنَ أَنَا فِيهِنْ رَجَمُهُمَا

[36053] Jarir narrated from Mughirah, from Ash-Sha'bi, "That the Prophet (peace be upon him) stoned a Jewish man and a Jewish woman." And it was mentioned that Abu Hanifah said: "There is no stoning for them."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَمَ يَهُودِيًّا وَيَهُودِيَّةً" وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ عَلَيْهِمَا رَجْمٌ

[36054] Ibn Idris narrated from Al-A'mash, from 'Abdullah bin 'Abdullah, from 'Abdur-Rahman bin Abi Layla, from Al-Bara' bin Malik, who said: "A man came to the Prophet (peace be upon him) and said: 'Can I pray in the sheepfolds?' He said: 'Yes.' He said: 'Should I perform ablution from (eating) their meat?' He said: 'No.' He said: 'Can I pray in the camels' resting places?' He said: 'No.' He said: 'Should I perform ablution from (eating) their meat?' He said: 'Yes.'"

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنِ الْبَرَاءِ بْنِ مَالِكٍ، قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَصَلِّ فِي مَرَابِضِ الْغَنَمِ؟ قَالَ: نَعَمْ ، قَالَ: أَتَوْضَأُ مِنْ لُحُومَهَا؟ قَالَ: لَا ، قَالَ: فَأَصَلِّ فِي مَبَارِكِ الْإِلَيْلِ؟ قَالَ: لَا ، قَالَ: فَأَتَوْضَأُ مِنْ لُحُومَهَا؟ قَالَ: نَعَمْ

[36055] Hushaym narrated from Yunus, from Al-Hasan, from 'Abdullah bin Mughaffal, who said: The Messenger of Allah (peace be upon him) said: "Pray in the sheepfolds, and do not pray in the camels' resting places, for they were created from the devils."

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَّوَا فِي مَرَابِضِ الْغَنَمِ، وَلَا تُصَلُّوا فِي أَعْطَانِ الْأَيْلِ، فَإِنَّهَا خُلِقَتْ مِنَ الشَّيْطَانِ

[36056] 'Ubaydullah bin Musa narrated from Isra'il, from Ash'ath bin Abi ash-Sha'tha', from Ja'far bin Abi Thawr, from Jabir bin Samurah, who said: "The Prophet (peace be upon him) commanded us to perform ablution from camel meat, and not to perform ablution from sheep meat, and to pray in sheep pens, but not to pray in camel pens."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْنَاءِ، عَنْ جَعْفَرِ بْنِ أَبِي تَوْرٍ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: أَمْرَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَتَوَضَّأَ مِنْ لُحُومِ الْأَيْلِ، وَلَا نَتَوَضَّأَ مِنْ لُحُومِ الْغَنَمِ، وَأَنْ نُصَلِّي فِي دِمَنِ الْغَنَمِ وَلَا نُصَلِّي فِي أَعْطَانِ الْأَيْلِ

[36057] Yazid bin Harun narrated: Hisham narrated to us, from Muhammad bin Sirin, from Abu Hurayrah, from the Prophet (peace be upon him), who said: "If you find nothing but sheepfolds and camel pens, pray in the sheepfolds and do not pray in the camel pens."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِذَا لَمْ تَجِدُوا إِلَّا مَرَابِضَ الْغَنَمِ وَأَعْطَانَ الْأَيْلِ فَصَلُّوا فِي مَرَابِضِ الْغَنَمِ وَلَا تُصَلُّوا فِي أَعْطَانِ الْأَيْلِ

[36058] Zayd bin al-Hubab narrated from 'Abdul-Malik bin ar-Rabi' bin Sabrah, from his father, from his grandfather: "That the Prophet (peace be upon him) said: 'Prayer is not to be performed in the camel pens.' And it was mentioned that Abu Hanifah said: 'There is no harm in that.'"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ عَبْدِ الْمَلِكِ بْنِ الرَّبِيعِ بْنِ سَبْرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: لَا يُصَلِّى فِي أَعْطَانِ الْإِبْلِ وَذَكَرَ أَنَّ أَبَاهُ حَنِيفَةَ قَالَ" لَا بَأْسَ بِذَلِكَ

[36059] Ibn Numayr and Abu Usamah narrated from 'Ubaydullah bin 'Umar, from Nafi', from Ibn 'Umar, from the Prophet (peace be upon him): "That he allotted two shares for the horse and one share for the foot soldier."

حَدَّثَنَا ابْنُ نُمَيْرٍ، وَأَبُو أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَسَمَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّاجِلِ سَهْمًا

[36060] Hafs bin Ghiyath narrated from Hajjaj, from Makhul: "That the Prophet (peace be upon him) assigned three shares for the horseman: two shares for his horse and one share for him."

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ حَجَاجٍ، عَنْ مَكْحُولٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْفَارَسِ ثَلَاثَةَ أَسْهُمٍ: سَهْمَيْنِ لِفَرَسِهِ وَسَهْمًا لَهُ

[36061] Abu Khalid narrated from Usamah bin Zayd, from Makhul, who said: "The Prophet (peace be upon him) allotted on the day of Khaybar two shares for the horse and one share for the foot soldier."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ مَكْحُولٍ، قَالَ:
أَسْهَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَيْرِ الْفَرَسِ
سَهْمَيْنِ وَلِلرَّاجِلِ سَهْمًا

[36062] Ibn Fudayl narrated from Hajjaj, from Abu Salih, from Ibn 'Abbas: "That the Prophet (peace be upon him) assigned three shares to the horseman: one share for him and two shares for his horse."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ حَجَاجٍ، عَنْ أَبِي صَالِحٍ، عَنْ
ابْنِ عَبَّاسٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ
لِلْفَارِسِ ثَلَاثَةَ أَسْهُمٍ: سَهْمًا لَهُ وَسَهْمَيْنِ لِفَرَسِهِ

[36063] Abu Khalid narrated from Yahya bin Sa'id, from Salih bin Kaysan: "That the Prophet (peace be upon him) allotted on the day of Khaybar for two hundred horses, two shares for each horse." And it was mentioned that Abu Hanifah said: "One share for the horse and one share for its owner."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ صَالِحٍ بْنِ
كَيْسَانَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْهَمَ يَوْمَ خَيْرِ
لِمَائِتَيْ فَرَسٍ لِكُلِّ فَرَسٍ سَهْمَيْنِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ
قَالَ سَهْمٌ لِلْفَرَسِ وَسَهْمٌ لِصَاحِبِهِ

[36064] Ibn Numayr and Abu Usamah narrated from 'Ubaydullah bin 'Umar, from Nafi', from Ibn 'Umar: "That the Prophet (peace be upon him) forbade traveling with the Qur'an to the enemy's land, for fear that the enemy might get hold of it." And it was mentioned that Abu Hanifah said: "There is no harm in that."

[36065] Ibn 'Uyaynah narrated from Az-Zuhri, from Humayd bin 'Abdur-Rahman, and from Muhammad bin An-Nu'man, from his father: That his father gifted him a slave, and he came to the Prophet (peace be upon him) to have him witness it. He said: "Have you gifted all of your children like this?" He said: "No." He said: "Then take him back."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى أَنْ يُسَافِرَ بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ مَخَافَةً أَنْ يَتَالِهِ الْعَدُوُّ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا بِأُسْ بِدَلِكَ

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، وَعَنْ مُحَمَّدِ بْنِ النُّعْمَانَ، عَنْ أَبِيهِ: أَنَّ أَبَاهُ تَحَلَّهُ عُلَامَاءُ، وَأَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُشَهِّدَهُ فَقَالَ: "أَكُنْ وَلِدِكَ تَحَلَّهُ مِثْلُ هَذَا؟" قَالَ: لَا ، قَالَ: فَارْجُدْهُ

[36066] 'Abbad narrated from Husayn, from Ash-Sha'bi, who said: I heard An-Nu'man bin Bashir saying: "My father gave me a gift, so my mother, 'Amrah bint Rawahah, said: 'I will not be satisfied until you call the Prophet (peace be upon him) as a witness.' He said: So he went to the Prophet (peace be upon him) and said: 'I have given my son from 'Amrah a gift, and she ordered me to call you as a witness.' He said: 'Have you given all your children something similar?' He said: 'No.' He said: 'Fear Allah and be just between your children.'"

حَدَّثَنَا عَبْدٌ، عَنْ حُصَيْنِ، عَنِ الشَّعْبِيِّ، قَالَ: سَمِعْتُ النَّعْمَانَ بْنَ بَشِيرٍ، يَقُولُ: "أَعْطَانِي أُبْيِ عَطِيَّةً فَقَالَتْ أُمِّي عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَنِي حَتَّى تُشَهِّدَ النِّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَعْطَيْتُ ابْنِي مِنْ عَمْرَةَ عَطِيَّةً، فَأَمْرَنِي أَنْ أَشْهُدَكَ، قَالَ: أَعْطَيْتَ كُلَّ وَلَدٍ كَمِّلْ هَذَا؟ قَالَ: لَا، قَالَ: فَأَنْفَقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ

[36067] Ibn Mushir narrated from Abu Hayyan, from Ash-Sha'bi, from An-Nu'man bin Bashir, from the Prophet (peace be upon him) that he said: "I do not bear witness to injustice." And it was mentioned that Abu Hanifah said: "There is no harm in it."

حَدَّثَنَا ابْنُ مُسْهِرٍ، عَنْ أُبْيِ حَيَّانَ، عَنِ الشَّعْبِيِّ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ، عَنِ النِّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ، قَالَ: لَا أَشْهُدُ عَلَى جُورٍ وَذِكْرُ أَنَّ أَبَا حَنِيفَةَ، قَالَ لَا بَأْسَ بِهِ

[36068] Ibn 'Uyaynah narrated from 'Amr, who heard Jabir saying: "A man from the Ansar declared his slave free after his death (Mudabbar), and he had no other property. The Prophet (peace be upon him) sold him, and Ibn An-Nahham bought him, a Coptic slave who died the previous year during the governorship of Ibn Az-Zubayr."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، سَمِعَ جَابِرًا، يَقُولُ: دَبَّرَ رَجُلٌ مِنَ الْأَنْصَارِ عَلَامًا لَهُ وَلَمْ يَكُنْ لَهُ مَالٌ غَيْرُهُ ، فَبَاعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاشْتَرَاهُ ابْنُ النَّحَّامِ عَبْدًا قِبْطِيًّا ماتَ عَامَ الْأَوَّلِ فِي إِمَارَةِ ابْنِ الرُّبِّيرِ

[36069] Sharik narrated from Salamah, from 'Ata' and Abu az-Zubayr, from Jabir: "That the Prophet (peace be upon him) sold a slave who had been declared free after his master's death (Mudabbar)." And it was mentioned that Abu Hanifah said: "He is not to be sold."

حَدَّثَنَا شَرِيكُ، عَنْ سَلَمَةَ، عَنْ عَطَاءِ، وَأَبِي الرُّبِّيرِ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَاعَ مُدَبَّرًا وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُبَاعُ

[36070] Hafs and Ibn Mushir narrated from Ash-Shaybani, from Ash-Sha'bi, from Ibn 'Abbas, who said: "The Prophet (peace be upon him) prayed over a grave after it had been buried."

حَدَّثَنَا حَفْصٌ، وَابْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: صَلَّى النَّبِيُّ عَلَيْهِ الصَّلَاةَ وَسَلَّمَ عَلَى قَبْرٍ بَعْدَمَا دُفِنَ

[36071] Hushaym narrated from 'Uthman bin Hakim, from Kharijah bin Zayd, from his uncle Yazid bin Thabit, who was older than Zayd: "That the Prophet (peace be upon him) prayed over a woman after she had been buried; he prayed over her and said four Takbirs."

حَدَّثَنَا هُشَيْمٌ، عَنْ عُثْمَانَ بْنَ حَكِيمٍ، عَنْ حَارِجَةَ بْنِ رَبِيعٍ، عَنْ عَمِّهِ يَزِيدَ بْنِ الثَّابِتِ وَكَانَ أَكْبَرَ مِنْ رَبِيعٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى امْرَأَةٍ بَعْدَمَا دُفِنَتْ، فَصَلَّى عَلَيْهَا وَكَبَّ أَرْبَعاً

[36072] Sa'id bin Yahya al-Himyari narrated from Sufyan bin Husayn, from Az-Zuhri, from Abu Usamah bin Sahl, from his father, who said: "The Prophet (peace be upon him) used to visit the poor of the people of Medina and attend their funerals when they died. He said: A woman from the people of Al-'Awali died. He said: The Prophet (peace be upon him) walked to her grave and said four Takbirs."

حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى الْحَمِيرِيُّ، عَنْ سُفْيَانَ بْنِ حُسَيْنٍ، عَنِ الرُّهْبَرِيِّ، عَنْ أَبِي أَسَامَةَ بْنِ سَهْلٍ، عَنْ أَبِيهِ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُودُ فُقَرَاءَ أَهْلِ الْمَدِينَةِ وَيَشَهُدُ جَانِزَهُمْ إِذَا مَاتُوا" ، قَالَ: فَتُؤْفَقَنَّ امْرَأَةً مِنْ أَهْلِ الْعَوَالِيِّ، قَالَ: فَمَشَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى قَبْرِهَا وَكَبَّ أَرْبَعاً

[36073] Ath-Thaqafi narrated from Ayyub, from Abu Qilabah, from Abu al-Muhallab, from 'Imran bin Husayn, from the Prophet (peace be upon him), who said: "Indeed, a brother of yours has died, so pray over him," meaning An-Najashi.

حَدَّثَنَا التَّقْفِيُّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: إِنَّ أَخَا لَكُمْ قَدْ مَاتَ فَصَلُّوا عَلَيْهِ يَعْنِي النَّجَاشِيَّ

[36074] 'Abdul-A'la narrated from Ma'mar, from Az-Zuhri, from Sa'id bin al-Musayyib, from Abu Hurayrah: "That the Prophet (peace be upon him) prayed over An-Najashi and said four Takbirs over him."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى النَّجَاشِيِّ فَكَبَرَ عَلَيْهِ أَرْبَعًا

[36075] Yahya bin Adam narrated to us: Sufyan narrated to us, from Abu Sinan, from 'Abdullah bin al-Harith, from Ibn 'Abbas: "That the Prophet (peace be upon him) prayed over a deceased person after he was buried."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي سِنَانٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ ابْنِ عَبَّاسٍ: "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى مَيْتٍ بَعْدَمَا دُفِنَ

[36076] Yazid bin Harun narrated to us: Salim bin Hayyan informed us, from Sa'd bin Mina', from Jabir: "That the Prophet (peace be upon him) prayed over Ashamah and said four Takbirs over him." And it was mentioned that Abu Hanifah said: "Prayer is not offered for a deceased person twice."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا سَلِيمُ بْنُ حَيَّانَ، عَنْ سَعْدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى عَلَى أَصْحَامَةَ وَكَبَرَ عَلَيْهِ أَرْبَعًا، وَذُكِرَ أَنَّ أَبَا حَيْفَةَ قَالَ: لَا يُصَلَّى عَلَى مَيْتٍ مَرَّتَيْنِ

[36077] Waki' narrated from Hisham ad-Dastuwai, from Qatadah, from Abu Hassan, from Ibn 'Abbas, that the Prophet (peace be upon him) "marked the sacrificial animal on the right side and wiped the blood with his hand."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامِ الدَّسْنُوَانِيِّ، عَنْ قَتَادَةَ، عَنْ أَبِي حَسَانَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْعَرَ فِي الْأَيْمَنِ وَسَلَّتَ الدَّمَ بِيَدِهِ

[36078] Ibn 'Uyaynah narrated from Az-Zuhri, from 'Urwah, from Al-Miswar bin Makhramah and Marwan, that the Prophet (peace be upon him) in the year of Al-Hudaybiyah went out with over a thousand of his companions. When he was at Dhu al-Hulayfah, he garlanded the sacrificial animal, marked it, and entered Ihram.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ الْمُسْوَرِ بْنِ مَخْرَمَةَ، وَمَرْوَانَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ خَرَجَ فِي بِضْعِ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَلَّ الْهَدْيُ وَأَشْعَرَ وَأَحْرَمَ

[36079] Hammad bin Khalid narrated from Aflah, from Al-Qasim, from 'Aishah, "That the Prophet (peace be upon him) marked the sacrificial animal." And it was mentioned that Abu Hanifah said: "Marking is mutilation."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ أَفْلَحَ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَشْعَرَ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ "الإِشْعَارُ مُنْهَلٌ"

[36080] Ibn Idris narrated from Husayn, from Hilal bin Yasaf, who said: Hilal bin Abi al-Ja'd took my hand and stood me before an old man in Ar-Raqqah called Wabisah bin Ma'bad. He said: "A man prayed alone behind the row, so the Prophet (peace be upon him) ordered him to repeat it."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ،
قَالَ: أَخْذَ بِيَدِي هِلَالٌ بْنُ أَبِي الْجَعْدِ فَأَوْفَقَنِي عَلَى
الشَّيْخِ بِالرَّفَةِ يُقَالُ لَهُ: وَابْصَهُ بْنُ مَعْبُدٍ، قَالَ: صَلَّى
رَجُلٌ خَلْفَ الصَّفَّ وَحْدَهُ فَأَمْرَهُ اللَّهُ تَعَالَى أَنْ يَعْلَمَ
وَسَلَّمَ أَنْ يُعِيدَ

[36081] Mulazim bin 'Amr narrated from 'Abdullah bin Badr, who said: 'Abdur-Rahman bin 'Ali bin Shayban narrated to me, from his father 'Ali bin Shayban, who was one of the delegation. He said: We went out until we came to the Prophet of Allah (peace be upon him), pledged allegiance to him, and prayed behind him. He saw a man praying behind the rows. He said: The Prophet of Allah (peace be upon him) waited until he finished, then said: "Repeat your prayer, for there is no prayer for the one behind the row." And it was mentioned that Abu Hanifah said: "His prayer is valid."

حَدَّثَنَا مُلَازِمُ بْنُ عَمْرِو، عَنْ عَبْدِ اللَّهِ بْنِ بَدْرٍ، قَالَ:
حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَلَيٍّ بْنُ شَيْبَانَ، عَنْ أَبِيهِ عَلَيِّ
بْنِ شَيْبَانَ، وَكَانَ مِنَ الْوَافِدِينَ، قَالَ: حَرَجْنَا حَتَّى قَدِمْنَا
عَلَى نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَأْيَعْنَاهُ وَصَلَّيْنَا
خَلْفَهُ، فَرَأَى رَجُلًا يُصَلِّي خَلْفَ الصُّفُوفِ، قَالَ:
فَوَقَفَ عَلَيْهِ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى
اَنْصَرَفَ، فَقَالَ: اسْتَقْبِلْ صَلَاتِكَ، فَلَا صَلَاةَ لِلَّذِي
خَلْفَ الصَّفَّ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ "تُجْزِئُهُ صَلَاةً"

[36082] 'Abdah narrated from Al-A'mash, from Ibrahim, from 'Alqamah, from 'Abdullah, that the Prophet (peace be upon him) carried out Li'an between a man and his wife and said: "Perhaps she will bring forth a black child with curly hair." And she brought forth a black child with curly hair.

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَنْ بَيْنِ
رَجُلٍ وَامْرَأَتِهِ وَقَالَ: عَسَى أَنْ تَحْيِيَ بِهِ أَسْوَدَ جَعْدًا ،
فَجَاءَتْ بِهِ أَسْوَدَ جَعْدًا

[36083] Waki' narrated from 'Abbad bin Mansur, from 'Ikrimah, from Ibn 'Abbas, that the Prophet (peace be upon him) "carried out Li'an concerning pregnancy."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا عَنْ
بِالْحَمْلِ

[36084] Waki' narrated from Ibn Abi Khalid, from Ash-Sha'bi, regarding a man who disowns what is in his wife's womb. He said: "He engages in Li'an with her." And it was mentioned that Abu Hanifah did not consider Li'an valid for pregnancy.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ، فِي رَجُلٍ
ثَرَأً مِمَّا فِي بَطْنِ امْرَأَتِهِ ، قَالَ: يُلَأِّعِنُهَا وَذُكِرَ أَنَّ أَبَا
خَنِيفَةَ كَانَ لَا يَرَى الْمُلَائِعَةَ بِالْحَمْلِ

[36085] Ibn 'Ulayyah narrated from Ayyub, from Abu Qilabah, from Abu al-Muhallab, from 'Imran bin Husayn: "That a man had six slaves and freed them at the time of his death. The Prophet (peace be upon him) cast lots among them, freed two, and kept four as slaves."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئِبْ قِلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ، عَنْ عِمْرَانَ بْنَ حُصَيْنٍ، أَنَّ رَجُلًا كَانَ لَهُ سَبْطًا أَعْبَدَ فَأَعْتَقَهُمْ عِنْدَ مَوْتِهِ، فَأَفْرَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَهُمْ فَأَعْتَقَ الشَّتَّى وَأَرْقَ أَرْبَعَةً

[36086] 'Ubaydullah bin Musa narrated from Isra'il, from 'Abdullah bin al-Mukhtar, from Muhammad bin Ziyad, from Abu Hurayrah, from the Prophet (peace be upon him) similar to it or like it. And it was mentioned that Abu Hanifah said: "This is nothing, and he did not see drawing lots in it."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُخْتَارِ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهُ أَوْ مِثْلُهِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَيْسَ هَذَا بِشَيْءٍ وَلَا يَرَى فِيهِ قُرْعَةً

[36087] Ibn 'Uyaynah narrated from Az-Zuhri, from 'Ubaydullah bin 'Abdullah, from Zayd bin Khalid, Shibl, and Abu Hurayrah, who said: We were with the Prophet (peace be upon him) when a man came to him and asked about a slave girl who commits adultery before she is married. He said: "Flog her. If she does it again, flog her." He said regarding the third or fourth time: "Sell her, even for a hair rope."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ، وَشِبْلٍ، وَأَبِي هُرَيْرَةَ قَالُوا: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاتَّاهَ رَجُلٌ فَسَأَلَهُ عَنْ الْأُمَّةِ تَزْنِي فَبَلَّ أَنْ تُحْصِنَ؟ قَالَ: أَجْلُوْهَا، فَإِنْ عَادَتْ فَاجْلُوْهَا، قَالَ فِي التَّالِيَةِ أَوِ الرَّابِعَةِ: فَبِيْغُوهَا وَلَوْ بِضَفَّيرِ

[36088] Abu al-Ahwas narrated from 'Abdul-A'la, from Abu Jamilah, from 'Ali, who said: The Messenger of Allah (peace be upon him) said: "Establish the prescribed punishments upon those whom your right hands possess."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَبْدِ الْأَعْلَى، عَنْ أَبِي جَمِيلَةَ، عَنْ عَلِيٍّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَقِيمُوا الْحُدُودَ عَلَى مَا مَلَكْتُ أَيْمَانُكُمْ

[36089] Ibn 'Uyaynah narrated from Ayyub bin Musa, from Sa'id, from Abu Hurayrah, who said: The Prophet (peace be upon him) said: "If one of your slave girls commits adultery, let him flog her and not reproach her. If she does it again, let him sell her, even for a hair rope."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْيَوبَ بْنِ مُوسَى، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا زَنَتْ أُمَّةٌ أَحْدِكُمْ فَلْيَنْظِدْهَا وَلَا يُنَزِّبْ عَلَيْهَا، فَإِنْ عَادَتْ فَأَنْتَعْهَا وَلَوْ بِضَفَّيرِ مِنْ شَعْرِ

[36090] Shababah narrated from Layth bin Sa'd, from Yazid bin Abi Habib, from 'Umarah bin Abi Farwah, from 'Urwah, from 'Aishah, that the Prophet (peace be upon him) said: "If a slave girl commits adultery, flog her. If she does it again, flog her. If she does it again, flog her. If she commits adultery again, flog her, then sell her, even for a hair rope." And 'dafir' means rope.

حَدَّثَنَا شَبَابَةُ، عَنْ لَبِّيْتِ بْنِ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عُمَارَةَ بْنِ أَبِي فَرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا رَأَتِ الْأَمْمَةُ فَاجْلُوْهَا ، فَإِنْ عَادَتْ فَاجْلُوْهَا ، فَإِنْ عَادَتْ فَاجْلُوْهَا ، فَإِنْ رَأَتْ فَاجْلُوْهَا ، ثُمَّ بِيْعُوهَا وَلَوْ بِضَفَّيرٍ وَالضَّافِيرُ الْحَبْلُ

[36091] Mu'alla bin Mansur narrated from Abu Uways, from 'Abdullah bin Abi Bakr, from 'Abbad bin Tamim, from his uncle who was a participant in Badr, who said: The Prophet (peace be upon him) said: "If a slave girl commits adultery, flog her. Then if she commits adultery again, flog her. Then if she commits adultery again, flog her. Then sell her, even for a hair rope." And it was mentioned that Abu Hanifah said: "Her master should not flog her."

حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ، عَنْ أَبِي أُوْيِسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ ثَمِيمٍ، عَنْ عَمِّهِ، وَكَانَ بَدْرِيًّا قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا رَأَتِ الْأَمْمَةُ فَاجْلُوْهَا ، ثُمَّ إِنْ رَأَتْ فَاجْلُوْهَا ، ثُمَّ إِنْ رَأَتْ فَاجْلُوْهَا ، ثُمَّ بِيْعُوهَا وَلَوْ بِضَفَّيرٍ وَذِكْرُ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَخْلُدْهَا سَيِّدُهَا

[36092] Abu Usamah narrated from Al-Walid bin Kathir, from Muhammad bin Ka'b, from 'Ubaydullah bin 'Abdullah, from Rafi' bin Khadij, from Abu Sa'id al-Khudri: "It was said: 'O Messenger of Allah, shall we perform ablution from the well of Buda'ah, which is a well into which menstrual cloths, dog flesh, and putrid things are thrown?' The Prophet (peace be upon him) said: 'Water is pure; nothing makes it impure.'"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ رَافِعِ بْنِ خَدِيجٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: يَا رَسُولَ اللَّهِ، أَتَتَوَضَّأْ مِنْ بَنْرٍ بُضَاعَةً، وَهِيَ بَنْرٌ يُلْقَى فِيهَا الْحِيْصُنُ وَالْحُومُ الْكِلَابُ وَالنَّتْنُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمَاءُ طَهُورٌ لَا يُنَجِّسُ شَيْءًا

[36093] Abu al-Ahwas narrated from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: Some of the wives of the Prophet (peace be upon him) bathed in a large bowl. The Prophet (peace be upon him) came to bathe in it or perform ablution. She said: "O Messenger of Allah (peace be upon him), I was Junub (in a state of major ritual impurity)." He said: "Water does not become Junub."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِيمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: اغْتَسَلَ بَعْضُ أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَفْنَةٍ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيغْتَسِلَ فِيهَا أَوْ لِيَتَوَضَّأْ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي كُنْتُ جُنُبًا، قَالَ: إِنَّ الْمَاءَ لَا يُجْنِبُ

[36094] Abu Usamah narrated from Al-Walid bin Kathir, from Muhammad bin Ja'far bin az-Zubayr, from 'Ubaydullah bin 'Abdullah bin 'Umar, from his father, who said: The Messenger of Allah (peace be upon him) said: "If the water reaches two Qullahs, it does not carry impurity." And it was mentioned that Abu Hanifah said: "Water becomes impure."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ الزُّبَيْرِ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ الْمَاءُ فَلَتْيَنِ لَمْ يَحْمِلْ نَجْسًا وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ يَنْجُسُ الْمَاءُ

[36095] Hushaym narrated from Ayyub, from Abu al-'Ala', Qatadah narrated to us, from Anas, who said: The Prophet (peace be upon him) said: "Whoever forgets a prayer or sleeps through it, its expiation is to pray it when he remembers it."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَئِبِي الْعَلَاءِ، حَدَّثَنَا قَتَادَةُ، عَنْ أَنَّسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ نَسِيَ صَلَاةً أَوْ نَامَ عَنْهَا فَكَفَارَתُهُ أَنْ يُصَلِّيَهَا إِذَا ذَكَرَهَا

[36096] Ghundar narrated from Shu'bah, from Jami' bin Shaddad, who said: I heard 'Abdur-Rahman bin Abi 'Alqamah say: I heard 'Abdullah bin Mas'ud say: We returned with the Prophet (peace be upon him) from Al-Hudaybiyah. They mentioned that they stopped at a soft, sandy place. He said: The Messenger of Allah (peace be upon him) said: "Who will keep watch for us?" Bilal said: "I will." The Prophet (peace be upon him) said: "Then we will sleep." He said: So they slept until the sun rose. He said: Some people woke up, including so-and-so and so-and-so, and among them was 'Umar bin al-Khattab. He said: We said: "Make noise," meaning speak. He said: The Prophet (peace be upon him) woke up and said: "Do as you used to do." He said: So we did. He said: Then he said: "Likewise for whoever sleeps or forgets."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ جَامِعِ بْنِ شَدَّادٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي عَلْقَمَةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحَدِيفَةِ فَذَكَرُوا أَنَّهُمْ نَرَلُوا ذَهَاسًا مِنَ الْأَرْضِ يَعْنِي بِالْدَهَاسِ الرَّمْلِ قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَكْلُونَا؟ قَالَ: فَقَالَ بِلَالُ أَنَا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نَنْمَ، قَالَ فَنَامُوا حَتَّى طَلَعَتِ الشَّمْسُ، قَالَ: فَاسْتَيقِظْ أَنَّاسٌ فِيهِمْ فُلَانٌ وَفُلَانٌ وَفِيهِمْ عُمْرُ بْنُ الْخَطَّابِ، قَالَ: فَقُلْنَا: اهْصِبُوا يَعْنِي تَكَلَّمُوا قَالَ: فَاسْتَيقِظْ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقَالَ: افْعُلُوا كَمَا كُنْتُمْ تَفْعَلُونَ، قَالَ: فَفَعَلْنَا، قَالَ: فَقَالَ: كَذَلِكَ لِمَنْ نَامَ أَوْ نَسِيَ

[36097] Al-Fadl bin Dukayn narrated from 'Abdul-Jabbar bin 'Abbas, from 'Awn bin Abi Juhayfah, from his father, who said: The Messenger of Allah (peace be upon him) said to those who slept with him until the sun rose: "You were dead, and Allah returned your souls to you. So whoever sleeps through a prayer or forgets a prayer, let him pray it when he remembers it and when he wakes up."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ عَبْدِ الْجَبَارِ بْنِ عَبَّاسٍ،
عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لِلَّذِينَ نَامُوا مَعَهُ حَتَّى طَلَعَتِ
الشَّمْسُ فَقَالَ: إِنَّكُمْ كُنْתُمْ أَمْوَاتًا فَرَدَ اللَّهُ إِلَيْهِمْ
أَرْواحُكُمْ، فَمَنْ نَامَ عَنْ صَلَاةٍ أَوْ نَسِيَ صَلَاةً فَلْيُصْلِّها
إِذَا ذَكَرَهَا وَإِذَا اسْتَيقَظَ

[36098] Ibn Fudayl narrated from Abu Isma'il, from Abu Hazim, from Abu Hurayrah, who said: We rested at night with the Prophet (peace be upon him) one night, and we did not wake up until the sun hurt us. The Prophet (peace be upon him) said: "Let every man among you take hold of his mount's head, then move away from this place." Then he called for water, performed ablution, prostrated twice, then the prayer was established and he prayed. And it was mentioned that Abu Hanifah said: "It is not sufficient for him to pray if he wakes up at sunrise or sunset."

[36099] Abu Mu'awiyah narrated from Al-A'mash, from Al-Hakam, from 'Abdur-Rahman bin Abi Layla, from Ka'b bin 'Ujrah, from Bilal: That the Messenger of Allah (peace be upon him) "wiped over the leather socks and the head covering."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ أَبِي إِسْمَاعِيلَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: عَرَسْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ لَيْلَةٍ فَلَمْ نَسْتَقِظْ حَتَّى آذَنَ الشَّمْسُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيأْخُذْ كُلُّ رَجُلٍ مِنْكُمْ بِرَأْسِ رَاحِلَتِهِ ثُمَّ يَتَّسَعَ عَنْ هَذَا الْمَنْزِلِ، ثُمَّ دَعَا بِالْمَاءِ فَتَوَضَّأَ فَسَجَدَ سَجْدَتَيْنِ ثُمَّ أَقِيمَتِ الصَّلَاةُ فَصَلَّى وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يُجْزِئُ أَنْ يُصَلِّي إِذَا اسْتَقَطَ عِنْ طُلُوعِ الشَّمْسِ أَوْ عِنْ دُرُوبِهَا

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ، عَنْ بِلَالٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْخَفَّينَ وَالْخِمَارِ

[36100] Yunus narrated from Dawud bin Abi al-Furat, from Muhammad bin Zayd, from Abu Shurayh, from Abu Muslim, the freed slave of Zayd bin Suhan, who said: I was with Salman, and he saw a man taking off his leather socks for ablution. Salman said to him: "Wipe over your leather socks and over your head covering, and wipe your forelock, for I saw the Messenger of Allah (peace be upon him) wiping over the leather socks and the head covering."

[36101] Yazid narrated from At-Taymi, from Bakr, from the son of Al-Mughirah bin Shu'bah, from his father, from the Prophet (peace be upon him) that he "wiped the front of his head and over the leather socks, placed his hand on the turban, and wiped over the turban." And it was mentioned that Abu Hanifah said: "Wiping over them is not sufficient."

حَدَّثَنَا يُونُسُ، عَنْ دَاؤِدَ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي شُرَيْحٍ، عَنْ أَبِي مُسْلِمٍ، مَوْلَى رَجُلًا بْنِ صُوَحَّانَ قَالَ كُنْتُ مَعَ سَلَمَانَ فَرَأَى رَجُلًا يَنْزَعُ حُقْبَاهُ لِلْأُوضُوءِ فَقَالَ لَهُ سَلَمَانُ: امْسَحْ عَلَى حُقْبَكَ وَعَلَى حِمَارِكَ وَامْسَحْ بِنَاصِبِيَّتِكَ فَإِنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسَحُ عَلَى الْخُفْفَيْنِ وَالْحِمَارِ

حَدَّثَنَا يَزِيدُ عَنْ الثَّمِيْيِّ، عَنْ بَكْرٍ، عَنْ ابْنِ الْمُغِيْرَةِ بْنِ شُعْبَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَسَحَ مُقَدَّمَ رَأْسِهِ وَعَلَى الْخُفْفَيْنِ وَوَضَعَ يَدَهُ عَلَى الْعِمَامَةِ وَمَسَحَ عَلَى الْعِمَامَةِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ ، لَا يُجْزِئُ الْمَسْحُ عَلَيْهِمَا

[36102] Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, from ‘Alqamah, from ‘Abdullāh, who said: The Messenger of Allah (peace be upon him) performed a prayer, and he either added or omitted something. When he finished and turned his face to the people, they said: “O Messenger of Allah, has something new been introduced in the prayer?” He said: “What is that?” They said: “You prayed such and such.” So he bent his leg, performed two prostrations, then said the Taslim and turned his face to the people and said: “If something new had been introduced in the prayer, I would have informed you. But I am only a human being; I forget just as you forget. So if I forget, remind me. And if any of you doubts in his prayer, let him seek what is correct and complete it based on that, then when he finishes, let him perform two prostrations.”

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ،
عَنْ عَبْدِ اللَّهِ، قَالَ: صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ صَلَاةً فَرَأَدَ أَوْ نَقْصَنَ ، فَلَمَّا سَلَّمَ وَأَفْبَلَ عَلَى الْقَوْمِ
بِوْجُوهِهِ قَالُوا: يَا رَسُولَ اللَّهِ، أَحَدَثَ فِي الصَّلَاةِ شَيْءٌ؟
قَالَ: وَمَا ذَاكَ؟ قَالُوا: صَلَّيْتَ كَذَا وَكَذَا ، فَتَنَّى رِجْلُهُ
فَسَجَدَ سَجْدَتَيْنِ ثُمَّ سَلَّمَ وَأَفْبَلَ عَلَى الْقَوْمِ بِوْجُوهِهِ فَقَالَ:
إِنَّهُ لَوْ حَدَّثَ فِي الصَّلَاةِ شَيْءٌ أَنْبَأْتُكُمْ بِهِ ، وَلَكِنِّي بَشَّرَ
أَنْسَى كَمَا تَنْسَوْنَ ، فَإِذَا نَسِيْتُ فَذَكَرُونِي ، وَإِذَا شَكَ
أَحَدُكُمْ فِي صَلَاتِهِ فَلَيَتَحَرَّ الصَّوَابَ فَلَيَتَمَّ عَلَيْهِ ، فَإِذَا
سَلَّمَ سَجَدَ سَجْدَتَيْنِ

[36103] Ghundar narrated to us, from Shu'bah, from al-Hakam, from Ibrāhīm, from 'Alqamah, from 'Abdullāh, from the Prophet (peace be upon him): That he prayed Zuhra as five rak'ahs. It was said to him: "You prayed five." So he performed two prostrations after he had said the Taslim. And it was mentioned that Abū Ḥanīfah said: "If he did not sit in the fourth rak'ah, he repeats the prayer."

[36104] Ibn 'Uyaynah narrated to us, from 'Amr, who heard Jābir saying: I heard Ibn 'Abbās saying: I heard the Prophet (peace be upon him) saying: "If a Muhrim (pilgrim in state of Ihram) does not find an Izār (waist wrapper), let him wear trousers. And if he does not find sandals, let him wear Khuffs (leather socks)."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ "صَلَّى الظُّهُرَ حَمْسًا فَقِيلَ لَهُ: إِنَّكَ صَلَّيْتَ حَمْسًا، فَسَجَّدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ إِذَا لَمْ يَجِدْ لِسْنَ فِي الرَّابِعَةِ أَعَادَ الصَّلَاةَ

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا لَمْ يَجِدْ الْمُهْرُمُ إِزَارًا فَلْيَلْبِسْ سَرَاوِيلَ، وَإِذَا لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبِسْ حُفَّيْنِ

[36105] Al-Faḍl ibn Dukayn narrated to us, from Zuhayr, from Abū al-Zubayr, from Jābir, who said: The Messenger of Allah (peace be upon him) said: “Whoever does not find sandals, let him wear Khuffs. And whoever does not find an Izār, let him wear trousers.”

حَدَّثَنَا الْأَعْضَلُ بْنُ دُكِينَ، عَنْ رُهْبَرٍ، عَنْ أَبِي الرُّبَّيرِ،
عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَنْ لَمْ يَجِدْ نَعْلَيْنِ فَلْيَلْبِسْ خُفَّيْنِ، وَمَنْ لَمْ يَجِدْ إِزَارًا
فَلْيَلْبِسْ سَرَّاوِيلَ

[36106] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Nāfi‘, from Ibn ‘Umar, who said: A man said: “O Messenger of Allah (peace be upon him), what should the Muḥrim wear or what should the Muḥrim avoid?”

He said: “He should not wear a shirt, trousers, a turban, or Khuffs, unless he cannot find sandals, then let him wear them below the ankles.” It was mentioned that Abū Ḥanīfah said: “He should not do so; if he does, he owes a blood sacrifice (dam).”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ،
قَالَ: ”قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَا يَلْبِسُ الْمُحْرِمُ أَوْ مَا يَتْرُكُ الْمُحْرِمُ؟ قَالَ: لَا يَلْبِسُ
الْقَمِيصَ وَلَا السَّرَّاوِيلَ وَلَا الْعِمَامَةَ وَلَا الْخُفَّيْنِ إِلَّا
يَجِدَ نَعْلَيْنِ فَلْيَلْبِسْهُمَا أَسْفَلَ مِنَ الْكَعْبَيْنِ وَذُكِرَ أَنَّ ابْنَ
حَنِيفَةَ قَالَ لَا يَفْعُلُ فَإِنْ فَعَلَ فَعَلَيْهِ ذَمٌ“

[36107] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Jābir ibn Zayd, from Ibn ‘Abbās, who said: “I prayed with the Prophet (peace be upon him) eight rak‘ahs together and seven rak‘ahs together.” He said: I said: “O Abū al-Sha‘thā’, I think he delayed Zuhr and hastened ‘Asr, and delayed Maghrib and hastened ‘Ishā’.” He said: “And I think so too.”

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمَانِيًّا جَمِيعًا وَسَبْعًا جَمِيعًا قَالَ: قُلْتُ: يَا أَبَا الشَّعْنَاءِ، أَطْنَأْتُهُ أَخْرَى الظُّهُورَ وَعَجَلَ الْعَصْرَ، وَأَهَّرَ الْمَغْرِبَ وَعَجَلَ الْعِشَاءَ، قَالَ: وَأَنَا أَهَّنُ ذَلِكَ

[36108] Ibn ‘Uyaynah narrated to us, from al-Zuhri, from Sālim, from his father: That the Prophet (peace be upon him) used to combine Maghrib and ‘Ishā’ when the journey was pressing.

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا جَدَّ بِهِ السَّيِّرُ جَمَعَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

[36109] Waki‘ narrated to us, from Sufyān, from Abū al-Zubayr, from Abū al-Tufayl, from Mu‘ādh ibn Jabal: That the Prophet (peace be upon him) combined Zuhr and ‘Asr, and Maghrib and ‘Ishā’ during the journey in the Battle of Tabūk.

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ أَبِي الزُّبَيرِ، عَنْ أَبِي الطُّفَيْلِ، عَنْ مُعاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الظُّهُورِ وَالْعَصْرِ وَالْمَغْرِبِ وَالْعِشَاءِ فِي السَّفَرِ فِي غَزْوَةِ تَبُوكَ

[36110] Ibn Mushir narrated to us, from Ibn Abī Laylā, from ‘Atā’, from Jābir, who said: “The Prophet (peace be upon him) combined Zuhr and ‘Asr, and Maghrib and ‘Ishā’ during the Battle of Tabūk.”

[36111] Yazīd narrated to us, from Muḥammad ibn Ishāq, from Ḥafṣ ibn ‘Ubaydullāh ibn Anas, who said: We used to travel with Anas to Mecca. If the sun declined while he was at a stopping place, he would not ride until he prayed Zuhr. If he set out and the time for ‘Asr came, he would pray ‘Asr. If he departed from his stopping place before the sun declined and the time for prayer came, we would say: “Prayer.” He would say: “Travel on,” until it was between the two prayers, he would dismount and combine Zuhr and ‘Asr. Then he said: “I saw the Prophet (peace be upon him) do this when he connected his forenoon journey with his afternoon journey.”

حَدَّثَنَا أَبْنُ مُسْهِرٍ، عَنْ أَبْنِ أَبِي لَيْلَى، عَنْ عَطَاءً، عَنْ جَابِرٍ، قَالَ: جَمَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ بَيْنَ الظُّهُرِ وَالْعَصْرِ وَبَيْنَ الْمَغْرِبِ وَالْعِشَاءِ

حَدَّثَنَا يَزِيدُ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حَفْصِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَنَسٍ، قَالَ: كُنَّا نُسَافِرُ مَعَ أَنَسٍ إِلَى مَكَّةَ، فَكَانَ إِذَا زَالَتِ الشَّمْسُ وَهُوَ فِي مَنْزِلٍ لَمْ يَرْكِبْ حَتَّى يُصْلِي الظُّهُرَ، فَإِذَا رَأَخَ فَحَضَرَتِ الْعَصْرُ صَلَّى الْعَصْرَ، فَإِنْ سَارَ مِنْ مَنْزِلِهِ قَبْلَ أَنْ تَرُوَنَ الشَّمْسَ فَحَضَرَتِ الصَّلَاةُ قُلْنَا: الصَّلَاةُ، فَيَقُولُ: سِيرُوا، حَتَّى إِذَا كَانَ بَيْنَ الصَّلَائِينَ نَزَلَ فَجَمَعَ بَيْنَ الظُّهُرِ وَالْعَصْرِ، ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَصَلَ ضَحْوَةً بِرُوحَتِهِ صَنَعَ هَكَذَا

[36112] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather: That the Prophet (peace be upon him) combined two prayers during the Battle of Banū al-Muṣṭaliq. It was mentioned that Abū Ḥanīfah said: “It is not sufficient for him to do that.”

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمَعَ بَيْنَ الصَّلَاتَيْنِ فِي غَرْوَةِ بَنِي الْمُصْطَلِقِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يُجْزِئُهُ أَنْ يَفْعَلَ ذَلِكَ

[36113] Ibn ‘Ulayyah narrated to us, from Ibn ‘Awn, from Nāfi‘, from Ibn ‘Umar, who said: ‘Umar acquired land in Khaybar. He came to the Prophet (peace be upon him) and asked him about it, saying: “I have acquired land in Khaybar, and I have never acquired property more precious to me than it. What do you command me to do with it?”

He said: “If you wish, you can keep its origin (foundation) and give it in charity.” He said: So ‘Umar gave it in charity on the condition that its origin not be sold, given away, or inherited. He gave it in charity to the poor, relatives, slaves, in the cause of Allah, wayfarers, and guests. There is no sin on the one who administers it if he eats from it in a reasonable manner or feeds a friend without accumulating wealth from it.

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَبْنِ عَوْنِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: أَصَابَ عُمَرُ أَرْضًا بِخَيْرٍ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْهَا فَقَالَ: أَصَبْتُ أَرْضًا بِخَيْرٍ لَمْ أَصِبْ مَالًا قُطُّ عِنْدِي أَنْفَسَ مِنْهُ، فَمَا تَأْمُرُنَا؟ فَقَالَ: إِنْ شِئْتَ حَبَّسْتَ أَصْلَاهَا، وَتَصَدَّقْتَ بِهَا، قَالَ: فَتَصَدَّقَ بِهَا عُمَرُ غَيْرَ أَنَّهُ لَا يُبَاغِثُ أَصْلَاهَا وَلَا يُوَهِبُ وَلَا يُورَثُ، فَتَصَدَّقَ بِهَا فِي الْفُقَرَاءِ وَالْفُرَّارِيِّ وَفِي الرِّقَابِ وَفِي سَبِيلِ اللَّهِ وَابْنِ السَّبِيلِ وَالضَّيْفِ، لَا جُنَاحَ عَلَى مَنْ وَلَيْهَا أَنْ يَأْكُلَ مِنْهَا بِالْمَعْرُوفِ أَوْ يُطْعَمَ صَدِيقًا غَيْرَ مُتَمَوِّلٍ فِيهِ

[36114] Ibn ‘Uyaynah narrated to us, from Ibn Ṭāwūs, from his father: Do you not see that Ḥujr al-Madārī informed me that regarding the charity of the Prophet (peace be upon him): “Its people may eat from it in a reasonable manner without excess.” And it was mentioned that Abū Ḥanīfah said: “It is permissible for the heirs to

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، أَلْمَ ثَرَ أَنَّ حُجْرًا الْمَدْرِيًّا أَخْبَرَنِي، أَنَّ "فِي صَدَقَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : يَأْكُلُ مِنْهَا أَهْلُهَا بِالْمَعْرُوفِ غَيْرُ الْمُنْكَرِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ يَجُوزُ لِلْوَرَثَةِ أَنْ يَرْثُوا ذَلِكَ

[36115] Ḥafṣ narrated to us, from ‘Ubaydullāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, from ‘Umar, who said: “I made a vow in the pre-Islamic period (Jāhiliyyah), so I asked the Prophet (peace be upon him) after I embraced Islam, and he ordered me to fulfill my vow.”

حَدَّثَنَا حَفْصٌ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ عُمَرَ، قَالَ: نَذَرْتُ نَذْرًا فِي الْجَاهِلِيَّةِ فَسَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَمَا أَسْلَمْتُ فَأَمْرَنِي أَنْ أَفِي بِنَذْرِي

[36116] Ḥafṣ narrated to us, from Layth, from Ṭāwūs regarding a man who made a vow in the pre-Islamic period and then embraced Islam. He said: “He fulfills his vow.” It was mentioned that Abū Ḥanīfah said: “The oath falls away when he embraces Islam.”

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، فِي رَجْلٍ نَذَرَ فِي الْجَاهِلِيَّةِ ثُمَّ أَسْلَمَ ، قَالَ: يَفِي بِنَذْرِهِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ "سَقَطَ الْيَمِينُ إِذَا أَسْلَمَ"

[36117] Mu‘ādh ibn Mu‘ādh narrated to us, saying: Ibn Jurayj informed us, from Sulaymān ibn Mūsā, from al-Zuhrī, from ‘Urwah, from ‘Ā’ishah, who said: The Messenger of Allah (peace be upon him) said: “Any woman who is not married by her guardian (Wali) or guardians, her marriage is invalid—he said it three times. If he consummated the marriage with her, she is entitled to her mahr for what he obtained from her. If they dispute, the Sultan is the guardian of the one who has no guardian.”

[36118] Abū al-Aḥwāṣ narrated to us, from Abū Iṣhāq, from Abū Burdah, who said: The Prophet (peace be upon him) said: “There is no marriage except with a guardian (Wali).”

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ أَخْبَرَنَا ابْنُ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا امْرَأَةً لَمْ يُنْكِحْهَا الْوَلِيُّ أَوْ الْوُلَادُ فَنَكَاحُهَا بَاطِلٌ قَالَهَا ثَلَاثًا فَإِنْ أَصَابَهَا فَلَهَا مَهْرُهَا بِمَا أَصَابَ مِنْهَا، فَإِنْ تَشَاجَرُوا فَإِنَّ السُّلْطَانَ وَلِيًّا مَنْ لَا وَلِيًّا لَهُ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي بُرْدَةَ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا نِكَاحٌ إِلَّا بِوَلِيٍّ

[36119] Yazīd ibn Hārūn narrated to us, from Isrā’il, from Abū Ishāq, from Abū Burdah, from his father, who said: The Messenger of Allah (peace be upon him) said: “There is no marriage except with a guardian (Wali).” It was mentioned that Abū Ḥanīfah used to say: “It is permissible if he is compatible (Kuf’).”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: لَا نِكَاحٌ إِلَّا بِوَلِيٍّ وَذُكْرٍ أَنَّ أَبَا حَنِيفَةَ كَانَ
يَقُولُ ، جَائزٌ إِذَا كَانَ كُفُّاً

[36120] Ibn ‘Uyaynah narrated to us, from al-Zuhrahī, from ‘Ubaydullāh, from Ibn ‘Abbās: That Sa‘d ibn ‘Ubādah asked the Prophet (peace be upon him) for a ruling regarding a vow his mother had made, but she died before fulfilling it. He said: “Fulfill it on her behalf.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عِنْدَ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ
عَبَّاسٍ، أَنَّ سَعْدَ بْنَ عُبَادَةَ، اسْتَفْتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي نَذْرٍ كَانَ عَلَى أُمِّهِ ، وَثُوُبَيْتُ قَبْلَ أَنْ تَقْضِيهِ ،
فَقَالَ: أَفْضِلُهُ عَنْهَا

[36121] Ibn Numayr narrated to us, from ‘Abdullāh ibn ‘Atā’, from Ibn Buraydah, from his father, who said: I was sitting with the Prophet (peace be upon him) when a woman came to him and said: “My mother owed a fast of two months. Should I fast on her behalf?” He said: “Fast on her behalf.” He said: “If your mother had a debt and you paid it off, would that suffice for her?” She said: “Yes.” He said: “Then fast on her behalf.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءً، عَنْ أَبْنِ
بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِذَا جَاءَتْهُ امْرَأَةٌ فَقَالَتْ: إِنَّهُ كَانَ عَلَى أُمِّي
صَوْمُ شَهْرَيْنِ، أَفَأَصُومُ عَنْهَا؟ قَالَ: صُومِي عَنْهَا،
قَالَ: عَلَى أُمِّكَ دَيْنٌ قَضَيْتَهُ أَكَانَ يُجْزِيُ عَنْهَا؟ قَالَ:
بَلَى، قَالَ: فَصُومِي عَنْهَا

[36122] ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Kurayb, from Kurayb, from Ibn ‘Abbās, from Sinān ibn ‘Abdullāh al-Juhānī: That his paternal aunt narrated to him that she came to the Prophet (peace be upon him) and said: “O Messenger of Allah, my mother died and she owed a vow to walk to the Ka‘bah.” The Prophet (peace be upon him) said: “Are you able to walk on her behalf?” She said: “Yes.” He said: “Then walk on behalf of your mother.” She said: “Would that suffice for her?” He said: “Yes.” He said: “Do you see if she had a debt and you paid it off, would it be accepted from you?” She said: “Yes.” The Prophet (peace be upon him) said: “The debt of Allah is more deserving.” It was mentioned that Abū Ḥanīfah said: “That does not suffice.”

حَدَّثَنَا عَبْدُ الرَّحِيمَ، عَنْ مُحَمَّدِ بْنِ كُرَيْبٍ، عَنْ كُرَيْبٍ،
عَنْ أَبْنِ عَبَّاسٍ، عَنْ سِنَانَ بْنِ عَبْدِ اللَّهِ الْجُهْنَيِّ، أَنَّهُ
حَدَّثَنَا عَمَّلَهُ، أَنَّهَا أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَتْ: يَا رَسُولَ اللَّهِ: إِنَّ أُمِّي نُؤْفَيْتُ وَعَلَيْهَا مَشْيٌ إِلَى
الْكَعْبَةِ تَذْرِأً فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَشْتَطِيعُنَّ لَمَشِينَ عَنْهَا؟ قَالَتْ: نَعَمْ ، قَالَ: فَامْشِي عَنْ
أُمَّكَ ، قَالَتْ: أَوْ يُجْزِيُ ذَلِكَ عَنْهَا؟ قَالَ: نَعَمْ ، قَالَ:
أَرَأَيْتُ لَوْ كَانَ عَلَيْهَا دَيْنٌ فَضَيَّعْتُهُ هَلْ كَانَ يُقْبَلُ مِنْكَ؟
قَالَتْ: نَعَمْ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَدَيْنُ اللَّهِ
أَحَقُّ وَذُكْرٌ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يُجْزِيُ ذَلِكَ

[36123] Ibn ‘Uyaynah narrated to us, from al-Zuhri, from ‘Ubaydullāh, from Abū Hurayrah, Zayd ibn Khālid, and Shibl: That they were with the Prophet (peace be upon him) when a man stood up and said: “I implore you by Allah to judge between us according to the Book of Allah.” His opponent, who was more knowledgeable than him, said: “Judge between us according to the Book of Allah and allow me to speak.” He said: “Speak.” He said: “My son was a hired worker for this man, and he committed adultery with his wife. I ransomed him with a hundred sheep and a servant. Then I asked men of knowledge, and they informed me that my son is subject to a hundred lashes and exile for a year, and that this man’s wife is subject to stoning.” The Prophet (peace be upon him) said: “By the One in Whose hand is my soul, I will judge between you according to the Book of Allah: The hundred sheep and the servant are returned to you. Your son is subject to a hundred lashes and exile for a year. And go, O Unays, to this man’s

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِي هُرَيْرَةَ، وَرَبِيعٌ بْنُ خَالِدٍ، وَشَبِيلٍ، أَنَّهُمْ كَانُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ رَجُلٌ فَقَالَ: أَشْكُوكُ اللَّهُ أَلَا قَضَيْتَ بَيْنَنَا بِكِتَابِ اللَّهِ فَقَالَ حَصْمُهُ وَكَانَ أَفْقَهَ مِنْهُ أَفْضَلٌ بَيْنَنَا بِكِتَابِ اللَّهِ وَأَذْنَ لِي حَتَّى أَقُولُ ، قَالَ: فَنِّ ، قَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا وَإِنَّهُ رَنَى بِإِمْرَاتِهِ فَأَفْتَدَنِيهِ مِنْهُ بِمِائَةِ شَاةٍ وَخَادِمٍ ، فَسَأَلَتْ رِجَالًا مِنْ أَهْلِ الْعِلْمِ فَأُخْبِرْتُ أَنَّ عَلَى ابْنِي جَذْنٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ ، وَأَنَّ عَلَى امْرَأَةِ هَذَا الرَّجُمُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَهُ ، لَا قَضَيْنَ بَيْنَكُمَا بِكِتَابِ اللَّهِ: الْمِائَةُ شَاةٌ وَالْخَادِمُ رَدٌّ عَلَيْكُ ، وَعَلَى ابْنِكَ جَذْنٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ ، وَاعْدُ يَا اُنْيَسُ عَلَى امْرَأَةِ هَذَا ، فَإِنَّ اعْرَفْتَ فَارْجُمْهَا

[36124] Shabābah ibn Sawwār narrated to us, from Shu'bah, from Qatādah, from al-Ḥasan, from Ḥittān ibn 'Abdullāh, from 'Ubādah ibn al-Ṣāmit, from the Prophet (peace be upon him) who said: "Take from me, take from me. Allah has made a way for them: The unmarried with the unmarried, and the married with the married. The unmarried is flogged and exiled, and the married is flogged and stoned." It was mentioned that Abū Ḥanīfah said: "He is not exiled."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "خُذُوا عَنِي ، قَدْ جَعَلَ اللَّهُ لَهُنَّ سَبِيلًا: الْبِكْرُ بِالْبِكْرِ وَالثَّيْبُ بِالثَّيْبِ الْبِكْرُ يُجَلَّ وَيُنْفَى وَالثَّيْبُ يُجَلَّ وَيُرْجَمُ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يُنْفَى

[36125] Ibn 'Uyaynah narrated to us, from al-Zuhrahī, from 'Ubaydullāh, from Umm Qays bint Miḥṣan, who said: I entered with a son of mine upon the Prophet (peace be upon him) who had not yet eaten food. He urinated on him, so he called for water and sprinkled it.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ، عَنْ أُمِّ مَكِينِ ابْنَةِ مَحْصَنٍ، قَالَتْ: دَخَلْتُ بَابِنِ لِي عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يَأْكُلِ الطَّعَامَ فَبَالَ عَلَيْهِ فَدَعَاهُ بِمَاءٍ فَرَشَهُ

[36126] Abū al-Āḥwāṣ narrated to us, from Simāk, from Qābūs ibn al-Mukhāriq, from Lubābah bint al-Ḥārith, who said: Al-Ḥusayn ibn ‘Alī urinated on the Prophet (peace be upon him), so I said: “Give me your garment and wear another.” He said: “Only urine of a male baby is sprinkled, and urine of a female baby is washed.”

[36127] Wakī‘ narrated to us, from Hishām, from his father, from ‘Ā’ishah: “That the Prophet (peace be upon him) was brought a baby boy who urinated on him, so he poured water over it and did not wash it.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ قَابُوسَ بْنِ الْمُخَارِقِ، عَنْ لُبَابَةَ بِنْتِ الْحَارِثِ، قَالَتْ: بَلِ الْحُسَيْنُ بْنُ عَلَيٍّ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ: أَعْطِنِي تَوْبَكَ وَالْبَسْ عَيْرَةً، فَقَالَ: إِنَّمَا يُنْضَحُ مِنْ بَوْلِ الذَّكَرِ، وَيُغَسَّلُ مِنْ بَوْلِ الْأُنْثَى

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِصَبِيٍّ فَبَالَ عَلَيْهِ، فَأَنْبَغَهُ الْمَاءَ وَلَمْ يَغْسِلْهُ

[36128] Wakī‘ narrated to us, from Ibn Abī Laylā, from his grandfather Abū Laylā, who said: “We were sitting with the Prophet (peace be upon him) when al-Ḥusayn ibn ‘Alī came crawling until he sat on his chest and urinated on him. He said: We rushed to take him, but the Prophet (peace be upon him) said: ‘My son, my son.’ Then he called for water and poured it over him.” It was mentioned that Abū Ḥanīfah said: “It is washed.”

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ جَدِّهِ أَبِي لَيْلَى،
قَالَ: كُنَّا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُلُوسًا ،
فَجَاءَ الْحُسَيْنُ بْنُ عَلَىٰ يَحْبُو حَتَّىٰ جَلَسَ عَلَىٰ صَدْرِهِ
فَبَالَّهُ عَلَيْهِ ، قَالَ: فَابْتَدَرْنَاهُ لِنَأْخُذَهُ ، فَقَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْنِي ابْنِي ، ثُمَّ دَعَا بِمَاءٍ فَصَبَّهُ عَلَيْهِ
وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يُغَسَّلُ

[36129] Ibn ‘Uyaynah narrated to us, from al-Zuhrī, who heard Sahl ibn Sa‘d who witnessed the two who engaged in Li‘ān (mutual cursing) during the time of the Prophet (peace be upon him). He separated them. He said: “O Messenger of Allah, I would have lied against her if I kept her.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، سَمِعَ سَهْلُ بْنُ سَعْدٍ،
شَهَدَ الْمُتَلَأِعِنَّيْنِ عَلَىٰ عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَرَقَ بَيْنَهُمَا ، قَالَ: يَا رَسُولَ اللَّهِ ، كَذَبْتُ عَلَيْهَا أُنَّ أَنَا
أَمْسَكْتُهُمَا

[36130] Yazīd narrated to us, from ‘Abbād ibn Manṣūr, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Prophet (peace be upon him) separated them.”

حَدَّثَنَا يَزِيدُ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ
ابْنِ عَبَّاسٍ، قَالَ: فَرَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَيْنَهُمَا

[36131] Ibn Numayr and Abū Usāmah narrated to us, from ‘Ubaydullāh, from Nāfi‘, from Ibn ‘Umar, who said: “The Prophet (peace be upon him) invoked the curse (Li‘ān) between a man from the Anṣār and his wife, then separated them.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، وَأَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ، قَالَ: لَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بَيْنَ رَجُلٍ مِنَ الْأَنْصَارِ وَامْرَأَتِهِ فَقَرَّقَ بَيْنَهُمَا

[36132] Ibn Numayr narrated to us, from ‘Abd al-Malik, from Sa‘id ibn Jubayr, from Ibn ‘Umar: “That the Prophet (peace be upon him) separated them.”

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ،
عَنْ أَبْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَ
بَيْنَهُمَا

[36133] Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Sa‘īd ibn Jubayr, from Ibn ‘Umar: “That the Prophet (peace be upon him) separated the two who engaged in Li‘ān. He said: ‘O Messenger of Allah, what about my wealth?’ He said: ‘You have no wealth. If you were truthful, it is for what you made lawful of her private parts. And if you were lying, then that is even farther from you.’” And it was mentioned that Abū Ḥanīfah said: “He may marry her if he belies himself.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عُمَرَ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَ بَيْنَ الْمُتَلَاقِيْنَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، مَالِي ، فَقَالَ: لَا مَالٌ لَكَ إِنْ كُنْتَ صَادِقًا فِيمَا اسْتَحْلَتَ مِنْ فَرْجِهَا ، وَإِنْ كُنْتَ كَاذِبًا فَذَاكَ أَنْبَعْدَ لَكَ مِنْهَا" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَتَزَوَّجُهَا إِذَا كَذَّبَ نَفْسَهُ

[36134] Ibn ‘Uyaynah narrated to us, from al-Zuhri, who said: I heard Anas ibn Mālik say: “The Prophet (peace be upon him) fell from a horse and his right side was scratched. We entered upon him to visit him. The time for prayer came, so he led us in prayer sitting, and we prayed behind him standing. When he finished the prayer, he said: ‘The Imam is only appointed to be followed. So when he says Takbir, say Takbir; when he bows, bow; when he prostrates, prostrate; when he rises, rise; and when he says “Allah hears whoever praises Him,” say “O Allah, our Lord, and to You is praise.” And if he prays sitting, pray sitting all together.’”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: "سَقَطَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ فَجُحِشَ شُقُّهُ الْأَيْمَنُ فَدَخَلَنَا عَلَيْهِ تَعْوِدُهُ، فَحَضَرَتِ الصَّلَاةُ فَصَلَّى بِنَا قَاعِدًا وَصَلَّيْنَا وَرَاءَهُ قَيْلَامًا، فَلَمَّا قَضَى الصَّلَاةَ قَالَ: إِنَّمَا جَعَلَ الْأَمَامَ لِيُؤْتَمْ بِهِ، فَإِذَا كَبَرَ فَكَبَرُوا، وَإِذَا رَكِعَ فَارْكَعُوا، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا رَفَعَ فَارْفَعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، وَإِنْ صَلَّى قَاعِدًا فَصَلَّى ثُغُورًا أَجْمَعُونَ

[36135] ‘Abdah narrated to us, from Hishām, from his father, from ‘Ā’ishah, who said: “The Prophet (peace be upon him) complained [of illness], so people from his Companions entered upon him to visit him. The Prophet (peace be upon him) prayed sitting, and they prayed following his prayer standing. He gestured to them to sit, so they sat. When he finished, he said: ‘The Imam is only appointed to be followed. So when he bows, bow; when he rises, rise; and if he prays sitting, pray sitting.’”

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ:
”اَسْتَكِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ عَلَيْهِ نَاسٌ
مِنْ اَصْحَابِهِ يَعُودُونَهُ ، فَصَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ جَالِسًا فَصَلَّوْا بِصَلَاتِهِ قِيَامًا ، فَأَسْأَرَ إِلَيْهِمْ أَنْ
اجْلِسُوا فَجَلَسُوا فَلَمَّا انْصَرَفَ قَالَ: إِنَّمَا جُعِلَ الْإِمَامُ
لِيُؤْتَمْ بِهِ ، فَإِذَا رَكَعَ فَارْكَعُوا ، وَإِذَا رَفَعَ فَارْفَعُوا ،
وَإِذَا صَلَّى جَالِسًا فَصَلَّوْا جُلُوسًا

[36136] Wakī‘ narrated to us, from al-A‘mash, from Abū Sufyān, from Jābir, who said: “The Messenger of Allah (peace be upon him) fell from a horse of his and landed on a tree trunk, dislocating his foot. He said: We entered upon him to visit him while he was praying in an upper room of ‘Āishah sitting. We prayed following his prayer while standing. He gestured to us to sit. When he prayed, he said: ‘The Imam is only appointed to be followed. So if he prays standing, pray standing; and if he prays sitting, pray sitting. Do not stand while he is sitting as the people of Persia do with their great ones.’”

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ "صَرِعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسٍ لَهُ فَوَقَعَ عَلَى جَذْعٍ فَانْفَكَتْ قَدْمُهُ ، قَالَ: فَدَخَلْنَا عَلَيْهِ نَعْوَدُهُ وَهُوَ يُصَلِّي فِي مَشْرُبَةٍ لِعَائِشَةَ جَالِسًا ، فَصَلَّيْنَا بِصَلَاتِهِ وَنَحْنُ قِيَامٌ ، فَأَوْمَأْنَا إِلَيْنَا أَنْ اجْلِسُوا ، فَلَمَّا صَلَّى قَالَ: إِنَّمَا جُعِلَ الْإِمَامُ لِيُؤْمَنَ بِهِ ، فَإِذَا صَلَّى قَاتِمًا فَصَلَّوْنَا قِيَامًا ، وَإِذَا صَلَّى جَالِسًا فَصَلَّوْنَا جُلوسًا ، وَلَا تَقْوُمُوا وَهُوَ جَالِسٌ كَمَا تَقْعُلُ أَهْلُ فَارِسَ بِعَظَمَائِهَا

[36137] Abū Khālid narrated to us, from Muḥammad ibn ‘Ajlān, from Zayd ibn Aslam, from Abū Ṣalih, from Abū Hurayrah, who said: The Prophet (peace be upon him) said: “The Imam is only appointed to be followed. So when he says Takbir, say Takbir; when he recites, listen silently; when he says: {Not of those who have evoked [Your] anger or of those who are astray} [Al-Fatihah: 7], say: Amen; when he bows, bow; when he says ‘Allah hears whoever praises Him,’ say: ‘O Allah, our Lord, and to You is praise’; when he prostrates, prostrate; and if he prays sitting, pray sitting.” And it was mentioned that Abū Ḥanīfah said: “The Imam does not lead while sitting.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ زَيْدِ بْنِ أَسْلَمْ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا جَعَلَ الْإِمَامَ لِيُؤْتَمْ بِهِ، فَإِذَا كَبَرَ فَكَبِرُوا، وَإِذَا قَرَا فَأَنْصِتُوا، وَإِذَا قَالَ: {غَيْرُ فَوْلُوا}: [7: الْمَعْضُوبُ عَلَيْهِمْ وَلَا الضَّالُّلُ] [الفاتحة] آمِينَ، وَإِذَا رَكَعَ فَارْكِعُوا، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ فَقُولُوا: اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَإِذَا صَلَّى جَلِسًا فَصُلُّوا جُلُوسًا، وَذِكْرُ أَنَّ أَبَا حَنِيفَةَ قَالَ، لَا يَؤْمُنُ الْإِمَامُ وَهُوَ جَالِسٌ

[36138] ‘Isā ibn Yūnus narrated to us, from ‘Umar ibn Sa‘īd ibn Abī Husayn, who said: Ibn Abī Mulaykah narrated to us, who said: ‘Uqbah ibn al-Ḥārith narrated to us, saying: “I married the daughter of Abū Ihāb al-Tamīmī. The morning after the marriage, a freed woman of the people of Mecca came and said: ‘I have breastfed both of you.’ So ‘Uqbah rode to the Prophet (peace be upon him) in Medina and mentioned that to him, saying: ‘I asked the girl’s family and they denied it.’ He said: ‘How [can you continue] when it has been said?’ So he separated from her, and she married someone else.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسْنِينَ، قَالَ: حَدَّثَنَا ابْنُ أَبِي مُلِينَةَ، قَالَ: حَدَّثَنَا عُقْبَةُ بْنُ الْحَارِثِ، قَالَ: تَزَوَّجْتُ ابْنَةَ أَبِي إِهَابٍ التَّمِيمِيِّ، فَلَمَّا كَانَتْ صَبِيَّةً مِلْكَهَا جَاءَتْ مَوْلَاهُ لِأَهْلِ مَكَّةَ فَقَالَتْ: إِنِّي قَدْ أَرْضَعْتُكُمَا، فَرَكِبَ عُقْبَةُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ فَذَكَرَ لَهُ ذَلِكَ وَقَالَ: سَأَلْتُ أَهْلَ الْجَارِيَةِ فَأَنْكَرُوا، فَقَالَ: وَكَيْفَ وَقَدْ قِيلَ فَغَارَّهَا وَنَكَحْتُ غَيْرَهَا

[36139] Mu'tamir narrated to us, from Muḥammad ibn 'Uthaym, from Muḥammad ibn 'Abd al-Rahmān ibn al-Baylamānī, from his father, from Ibn 'Umar, who said: "The Prophet (peace be upon him) was asked: 'What suffices regarding witnesses for breastfeeding?' He said: 'A man or a woman.'" It was mentioned that Abū Ḥanīfah said: "It is not permissible except with more."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ مُحَمَّدِ بْنِ عُثَيْمٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ، قَالَ: "سُئِلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا يَجُوزُ فِي الرَّضَاعَةِ مِنَ الشُّهُودِ، قَالَ: رَجُلٌ أَوْ امْرَأٌ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يَجُوزُ إِلَّا أَكْثَرُ

[36140] Yazīd ibn Hārūn narrated to us, from Muḥammad ibn Ishāq, from Dāwūd ibn Huṣayn, from 'Ikrimah, from Ibn 'Abbās: "That the Prophet (peace be upon him) returned his daughter Zaynab to Abū al-Āṣ after two years with her first marriage."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ ذَاوَدَ بْنِ حُصَيْنٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّ ابْنَتَهُ زَيْنَبَ عَلَى أَبِي العَاصِ بَعْدَ سَنَتَيْنِ بِنِكَاحِهَا الْأَوَّلِ

[36141] Abū Usāmah narrated to us, from Ismā'īl, from al-Sha'bī: "That the Prophet (peace be upon him) returned her to him with her first marriage." It was mentioned that Abū Ḥanīfah said: "He renews the marriage."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ إِسْمَاعِيلَ، عَنِ السَّعْيَيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَدَّهَا عَلَيْهِ بِنِكَاحِهَا الْأَوَّلِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَسْتَأْفِفُ النِّكَاحَ

[36142] Ibn ‘Uyaynah narrated to us, from al-Zuhri, from ‘Isā ibn Ṭalḥah, from ‘Abdullāh ibn ‘Amr, who said: A man came to the Prophet (peace be upon him) and said: “I shaved before slaughtering.” He said: “Slaughter, no harm.” He said: “I slaughtered before throwing [pebbles].” He said: “Throw, no harm.”

حَدَّثَنَا أَبْنُ عَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عِيسَى بْنِ طَلْحَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: “أَتَى النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ حَلْفْتُ قَبْلَ أَنْ أَذْبَحَ، قَالَ: فَإِذْبَحْ
وَلَا جُرْمٌ، قَالَ: نَبْحُثُ قَبْلَ أَنْ أَرْمِيَ، قَالَ ارْمُ وَلَا
حَرَجَ

[36143] ‘Abd al-A’lā narrated to us, from Khālid, from ‘Ikrimah, from Ibn ‘Abbās: That a questioner asked the Prophet (peace be upon him): “I threw after evening came.” He said: “No harm.” He said: And he said: “I shaved before slaughtering.” He said: “No harm.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، عَنْ أَبْنِ
عَبَّاسٍ، أَنَّ سَائِلاً سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
رَمَيْتُ بَعْدَمَا أَمْسَيْتُ، فَقَالَ: لَا حَرَجَ، قَالَ: وَقَالَ:
حَلْفْتُ قَبْلَ أَنْ أَنْخَرَ، قَالَ: لَا حَرَجَ

[36144] Yaḥyā ibn Ādām narrated to us, saying: Sufyān narrated to us, from ‘Abd al-Rahmān ibn ‘Ayyāsh, from Zayd ibn ‘Alī, from his father, from ‘Ubaydullāh ibn Abī Rāfi‘, from ‘Alī: That a man came to the Prophet (peace be upon him) and said: “I performed Tawaf al-Ifadah before shaving.” He said: “Shave or trim, no harm.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَيَّاشٍ، عَنْ زَيْدِ بْنِ عَلَيٍّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، عَنْ عَلَيٍّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَجُلٌ قَالَ: إِنِّي أَفَضَّلُ قَبْلَ أَنْ أَحْلِقَ، قَالَ: أَحْلِقْ أَوْ قَصْرْ وَلَا حَرَجْ

[36145] Asbāṭ ibn Muḥammad narrated to us, from al-Shaybānī, from Ziyād ibn ‘Ilāqah, from Usāmah ibn Sharīk: That a man asked the Prophet (peace be upon him) and said: “I shaved before slaughtering.” He said: “No harm.”

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنِ الشَّيْبَانِيِّ، عَنْ زِيَادِ بْنِ عَلَاقَةَ، عَنْ أَسَامَةَ بْنِ شَرِيكٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ رَجُلٌ قَالَ حَلَقْ قَبْلَ أَنْ أَذْبَحَ، قَالَ: لَا حَرَجْ

[36146] Wakī‘ narrated to us, from Usāmah ibn Zayd, from ‘Atā’, from Jābir, who said: A man said: “O Messenger of Allah (peace be upon him), I shaved before slaughtering.” He said: “No harm.” It was mentioned that Abū Ḥanīfah said: “He owes a blood sacrifice.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ "قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَلَقْ قَبْلَ أَنْ أَحْرَجَ، قَالَ: لَا حَرَجْ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: عَلَيْهِ ذَمٌ

[36147] Wakī‘ narrated to us, from Sufyān, from al-Suddī, from Yaḥyā ibn ‘Abbād, from Anas ibn Mālik: That orphans inherited wine, so Abū Ṭalḥah asked the Prophet (peace be upon him) about turning it into vinegar. He said: “No.” It was mentioned that Abū Ḥanīfah said: “There is no harm in it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ السُّدَّيِّ، عَنْ يَحْيَى بْنِ عَبَادٍ، عَنْ أَنْسِ بْنِ مَالِكٍ، "أَنَّ أَيْتَمًا وَرِثُوا حَمْرًا، فَسَأَلَ أَبُو طَلْحَةَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَجْعَلَهُ خَلَّاً، قَالَ: لَا" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِهِ

[36148] Ḥafṣ narrated to us, from Ash‘ath, from ‘Adī ibn Thābit, from al-Barā’: That the Prophet (peace be upon him) sent him to a man who had married his father's wife and ordered him to bring him his head.

حَدَّثَنَا حَفْصٌ، عَنْ أَسْعَثٍ، عَنْ عَدِيِّ بْنِ ئَابِتٍ، عَنْ الْبَرَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْسَلَهُ إِلَى رَجُلٍ ثَرَوْجَ امْرَأَةً أُبِيهِ فَأَمْرَأَهُ أَنْ يَأْتِيَهُ بِرَأْسِهِ

[36149] Wakī‘ narrated to us, from Hasan ibn Ṣalīḥ, from al-Suddī, from ‘Adī ibn Thābit, from al-Barā’, who said: I met my maternal uncle carrying a banner. I said: “Where are you going?” He said: “The Prophet (peace be upon him) sent me to a man who married his father's wife, to kill him or strike his neck.” It was mentioned that Abū Ḥanīfah said: “He is only subject to the Hadd punishment.”

حَدَّثَنَا وَكِبِيعُ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ السُّدَّيِّ، عَنْ عَدِيِّ بْنِ ئَابِتٍ، عَنْ الْبَرَاءِ، قَالَ: لَقِيتُ خَالِيَ وَمَعْهُ الرَّأْيَةَ فَقُلْتُ: أَيْنَ تَذَهَّبُ؟ فَقَالَ: أَرْسَلَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ ثَرَوْجَ امْرَأَةً أُبِيهِ أَنْ أَفْتَلَهُ ، أَوْ أَضْرِبَ عُنْقَهُ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَيْسَ عَلَيْهِ إِلَّا

[36150] Hafṣ and ‘Abd al-Rahīm ibn Sulaymān narrated to us, from al-Mujālid, from Abū al-Waddāk Jabr ibn Nūf, from Abū Sa‘īd, who said: The Messenger of Allah (peace be upon him) said: “The slaughter of the fetus is the slaughter of its mother if it has grown hair.” It was mentioned that Abū Ḥanīfah said: “Its slaughter is not the slaughter of its mother.”

حَدَّثَنَا حَفْصٌ، وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْمُجَالِدِ،
عَنْ أَبِي الْوَدَّاكِ جَبْرِ بْنِ ثُوفِّ، عَنْ أَبِي سَعِيدٍ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَكَارُ الْجَنِينِ ذَكَارٌ
أُمِّهِ إِذَا أَشْعَرَ وَذَكِيرٌ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا تَكُونُ ذَكَارًا
ذَكَارًا أُمِّهِ

[36151] Waki' and Abu Khalid Al-Ahmar told us, from Hisham bin 'Urwah, from Fatimah bint Al-Mundhir, from Asma' bint Abi Bakr, who said: "We slaughtered a horse during the time of the Messenger of Allah (peace be upon him) and we ate from its meat—or we partook of its meat."

حَدَّثَنَا وَكِيعٌ، وَأَبُو خَالِدِ الْأَحْمَرِ، عَنْ هِشَامِ بْنِ عَرْوَةَ،
عَنْ فَاطِمَةِ ابْنَةِ الْمُنْذِرِ، عَنْ أَسْمَاءِ ابْنَةِ أَبِي بَكْرٍ،
قَالَتْ: نَحَرْنَا فَرَسًا عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَأَكَلْنَا مِنْ لَحْمِهِ أَوْ أَصَبَبَنَا مِنْ لَحْمِهِ

[36152] Ibn 'Uyaynah told us, from 'Amr, from Jabir, who said: "The Prophet (peace be upon him) fed us horse meat and forbade us from donkey meat."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرٍ، قَالَ: أَطْعَمَنَا
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لُحُومَ الْخَيْلِ وَنَهَانَا عَنْ
لُحُومِ الْحُمُرِ

[36153] Abu Khalid told us, from Ibn Jurayj, from Abu Az-Zubayr, from Jabir, who said: "We ate horse meat on the Day of Khaybar." It was mentioned that Abu Hanifah said: "It should not be eaten."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: أَكْلَنَا لُحُومَ الْخَيْلِ يَوْمَ خَيْبَرَ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا تُؤْكَلُ

[36154] Waki' told us, from Zakariyya, from 'Amir, from Abu Hurayrah, who said: The Prophet (peace be upon him) said: "The back [of the animal] may be ridden if it is pawned, and the milk of the udder may be drunk if it is pawned; and the expense [of maintenance] is upon the one who rides and

حَدَّثَنَا وَكِيعٌ، عَنْ زَكَرِيَّاً، عَنْ عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ،
قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الظَّهْرُ يُرْكَبُ إِذَا
كَانَ مَرْهُونًا ، وَلِبَنُ الدَّرِّ يُشَرَّبُ إِذَا كَانَ مَرْهُونًا ،
وَعَلَى الَّذِي يَرْكَبُ وَيَشَرِّبُ نَفَقَتُهُ

[36155] Waki' told us, Al-A'mash told us, from Abu Salih, from Abu Hurayrah, who said: "The pawned animal may be milked and ridden."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: الرَّهْنُ مَحْلُوبٌ وَمَرْكُوبٌ

[36156] Waki' told us, from Sufyan, from Mansur, from Ibrahim, from Abu Hurayrah, who said: "The pawned animal may be milked and ridden." It was mentioned that Abu Hanifah said: "It cannot be benefited from nor ridden."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: الرَّهْنُ مَحْلُوبٌ وَمَرْكُوبٌ وَذَكَرَ
أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يُنْتَفَعُ بِهِ وَلَا يُرْكَبُ

[36157] Ibn 'Uyaynah told us, from 'Abdullah bin Dinar, from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "The two parties to a sale have the choice [to rescind] as long as they have not separated, unless their sale was based on an option."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَيْعَانِ بِالْخِيَارِ فِي بَيْعِهِمَا مَا لَمْ يَتَفَرَّقَا إِلَّا أَنْ يَكُونَ بَيْعُهُمَا عَنْ خِيَارٍ

[36158] Yazid told us, from Shu'bah, from Qatadah, from Salih Abu Al-Khalil, from 'Abdullah bin Al-Harith, from Hakim bin Hizam, that the Prophet (peace be upon him) said: "The two parties to a sale have the choice as long as they have not separated."

حَدَّثَنَا يَزِيدُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ صَالِحِ أَبْيِ الْخَلِيلِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ حَكِيمِ بْنِ حِزَامٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبَيْعَانِ بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا

[36159] Hashim bin Al-Qasim told us, Ayyub bin 'Utbah told us, Abu Kathir As-Suhaymi told us, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The two parties to a sale have the choice regarding their sale as long as they have not separated, or unless their sale was based on an option."

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، حَدَّثَنَا أَبْيُوبُ بْنُ عُثْبَةَ، حَدَّثَنَا أَبْوَ كَثِيرِ السُّخَيْمِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَيْعَانِ بِالْخِيَارِ فِي بَيْعِهِمَا مَا لَمْ يَتَفَرَّقَا أَوْ يَكُنْ بَيْعُهُمَا عَنْ خِيَارٍ

[36160] Al-Fadl bin Dukayn told us, from Hammad bin Zayd, from Jamil bin Murrah, from Abu Al-Wadi', from Abu Barzah, who said: The Prophet (peace be upon him) said: "The two parties to a sale have the choice as long as they have not separated."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ حَمَادَ بْنِ زَيْدٍ، عَنْ جَمِيلِ
بْنِ مُرَّةَ، عَنْ أَبِي الْوَاصِبِيِّ، عَنْ أَبِي بَرْزَةَ، قَالَ: قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَيْعَانُ بِالْخِيَارِ مَا لَمْ
يَتَفَرَّقَا

[36161] 'Affan told us, Hammam told us, from Qatadah, from Al-Hasan, from Samurah, from the Prophet (peace be upon him), who said: "The two parties to a sale have the choice as long as they have not separated." It was mentioned that Abu Hanifah said: "The sale is valid even if they have not separated."

حَدَّثَنَا عَفَانُ، حَدَّثَنَا هَمَامٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ
سَمْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبَيْعَانُ
بِالْخِيَارِ مَا لَمْ يَتَفَرَّقَا وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ يَجُوزُ الْبَيْعُ
وَإِنْ لَمْ يَتَفَرَّقَا

[36162] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from 'Alqamah, from 'Abdullah: "That the Prophet (peace be upon him) performed the two prostrations of forgetfulness after speaking."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ
عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَجَدَ سَجْدَتِي السَّهْوِ بَعْدَ الْكَلَامِ

[36163] Abu Khalid told us, from Hisham, from Muhammad, from Abu Hurayrah: "That the Prophet (peace be upon him) spoke, then performed the two prostrations of forgetfulness."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكَلَّمَ ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ

[36164] Ibn 'Ulayyah told us, from Khalid, from Abu Qilabah, from Abu Al-Muhallab, from 'Imran bin Husayn: "That the Prophet (peace be upon him) prayed 'Asr and said the Taslim after three Rak'ahs, then left. A man named Al-Khirbaq stood up to him and said: 'O Messenger of Allah, has the prayer been shortened?' He said: 'What is that?' He said: 'You prayed three Rak'ahs.' So he prayed a Rak'ah, then prostrated the two prostrations of forgetfulness, then said the Taslim." It was mentioned that Abu Hanifah said: "If he speaks, he does not prostrate them."

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ حَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي المُهَلَّبِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى الْعَصْرَ فَسَلَّمَ فِي ثَلَاثَ رَكَعَاتٍ ثُمَّ انْصَرَفَ فَقَامَ إِلَيْهِ رَجُلٌ يُقَالُ لَهُ الْخِرْبَاقُ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَنْقَصْتِ الصَّلَاةَ؟ قَالَ: وَمَا ذَاكُ؟ قَالَ صَلَّيْتَ ثَلَاثَ رَكَعَاتٍ، فَصَلَّى رَكْعَةً ثُمَّ سَجَدَ سَجْدَتِي السَّهْوِ ثُمَّ سَلَّمَ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِذَا تَكَلَّمَ فَلَا يَسْجُدُهُمَا

[36165] Waki' told us, from Sufyan, from 'Asim, from 'Ubaydullah bin 'Abdullah bin 'Amir bin Rabi'ah, from his father, that a man got married during the time of the Prophet (peace be upon him) for [a mahr of] two sandals, and the Prophet (peace be upon him) permitted his marriage.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ رَبِيعَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا تَرَوَّجَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى تَعْلِينَ فَاجَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِكَاحَهُ

[36166] Husayn bin 'Ali told us, from Za'idah, from Abu Hazim, from Sahl bin Sa'd: "That the Prophet (peace be upon him) said to a man: 'Go, for I have married you two; teach her a Surah from the

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: انْطَلِقْ فَقْدُ زَوْجِكُمَا فَعَلَّمَهَا سُورَةً مِنَ الْقُرْآنِ

[36167] Waki' told us, from Ibn Abi Labibah, from his grandfather, who said: The Messenger of Allah (peace be upon him) said: "Whoever makes lawful [marriage] with a dirham has indeed made it lawful."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَبِيبَةَ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اسْتَحَلَ بِدِرْهَمٍ فَقَدِ اسْتَحَلَ

[36168] Hafs told us, from Hajjaj, from 'Abdul-Malik bin Al-Mughirah At-Ta'ifi, from 'Abdur-Rahman bin Al-Baylamani, who said: The Prophet (peace be upon him) delivered a sermon and said: "Marry off the single among you." A man stood up to him and said: "O Messenger of Allah, what are the dowries between them?" He said: "Whatever their families agree upon."

حَدَّثَنَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ عَبْدِ الْمَالِكِ بْنِ الْمُغِيرَةِ الطَّائِفِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْبَيْلَمَانِيِّ، قَالَ: "خَطَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَنْكِحُوا الْأَيَامَى مِنْكُمْ، فَقَامَ إِلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، مَا الْعَلَاقَةُ بِنِيهِمْ؟ قَالَ: مَا تَرَاضَى عَلَيْهِ أَهْلُهُمْ"

[36169] Abu Mu'awiyah told us, from Hajjaj, from Qatadah, from Anas, who said: "'Abdur-Rahman bin 'Awf got married for the weight of a date stone of gold, valued at three and a third Dirhams."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: تَرَوَّجَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ عَلَى وَزْنِ نَوَافِيَةٍ مِنْ دَهَبٍ قُوَّمَتْ تَلَانَةً دَرَاهِمَ وَثَلَاثًا

[36170] Hafs told us, from 'Amr, from Al-Hasan, who said: "Whatever the husband and wife agree upon is a Mahr (dowry)."

حَدَّثَنَا حَفْصٌ، عَنْ عَمْرٍو، عَنْ الْحَسَنِ، قَالَ: مَا تَرَاضَى عَلَيْهِ الرَّوْجُ وَالْمَرْأَةُ فَهُوَ مَهْرٌ

[36171] Mu'tamir told us, from Ibn 'Awn, who said: I asked Al-Hasan: "What is the minimum a man can marry for?" He said: "The weight of a date stone of gold."

حَدَّثَنَا مُعْتَمِرٌ، عَنْ ابْنِ عَوْنِ، قَالَ: سَأَلْتُ الْحَسَنَ: مَا أَدْنَى مَا يَتَرَوَّجُ عَلَيْهِ الرَّجُلُ؟ قَالَ: وَرْنُ نَوَّاً مِنْ ذَهَبٍ

[36172] Waki' told us, from Sufyan, from Isma'il bin Umayyah, from Sa'id bin Al-Musayyib, who said: "If she is satisfied with a whip, it is a Mahr."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَمَّيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: لَوْ رَضِيَتْ بِسَوْطٍ كَانَ مَهْرًا

[36173] Waki' told us, from Sufyan, from 'Umayr Al-Khath'ami, from 'Abdul-Malik bin Al-Mughirah At-Ta'ifi, from Ibn Al-Baylamani, who said: The Prophet (peace be upon him) recited: "{And give the women [upon marriage] their dower as a free gift}" [An-Nisa': 4]. He said: They said: "O Messenger of Allah, what are the dowries between them?" He said: "Whatever their families agree upon." It was mentioned that Abu Hanifah said: "He cannot marry her for less than ten Dirhams."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عُمَيْرِ الْخَنْعَمِيِّ، عَنْ عَبْدِ الْمَلِكِ بْنِ الْمُغِيرَةِ الطَّائِفِيِّ، عَنْ ابْنِ الْبَيْلَمَانِيِّ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {وَأَثْوَرُوا النِّسَاءَ صَدُقَاتِهِنَّ بِحَلَامٍ} قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا الْعَلَاقَةُ بَيْنَهُمْ؟ قَالَ: مَا تَرَاضَى عَلَيْهِ أَهْلُوْهُمْ "وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَتَرَوَّجُهَا عَلَى أَقْلَ مِنْ عَشْرَةِ دِرَاهِمٍ

[36174] Hushaym told us, from 'Abdul-'Aziz bin Suhayb, from Anas bin Malik: "That the Prophet (peace be upon him) freed Safiyyah and married her. It was said to him: 'What did he give her as Mahr?' He said: 'He gave her herself as Mahr; he made her emancipation her dowry.'"

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْتَقَ صَفِيَّةَ وَتَرَوَّجَهَا ، قَالَ: فَقِيلَ لَهُ: مَا أَصْدَقَهَا؟ قَالَ: أَصْدَقَهَا نَفْسَهَا ، جَعَلَ عِنْقَهَا صَدَاقَهَا

[36175] Hatim bin Isma'il told us, from Ja'far bin Muhammad, from his father, who said: 'Ali said: "If a man wishes, he may free his Umm Walad and make her emancipation her Mahr."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، قَالَ عَلَيْهِ: إِنْ شَاءَ أَعْنَقَ الرَّجُلُ أُمًّا وَلَدَهُ وَجَعَلَ عِنْقَهَا مَهْرًا

[36176] Abu Usamah told us, from Yahya bin Sa'id, who said: Sa'id bin Al-Musayyib said: "Whoever frees his slave girl or his Umm Walad and makes that her dowry, I see that as permissible for him." It was mentioned that Abu Hanifah said: "It is not permissible except with a Mahr."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبٍ: مَنْ أَعْنَقَ وَلِيَتَهُ أُمًّا وَلَدَهُ وَجَعَلَ ذَلِكَ لَهَا صَدَاقًا ، رَأَيْتُ ذَلِكَ جَائِزًا لَهُ، وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ لَا يَجُوزُ إِلَّا بِمَهْرٍ

[36177] Hushaym told us, Ya'la bin 'Ata' informed us, Jabir bin Al-Aswad told me, from his father, who said: I witnessed the Hajj with the Prophet (peace be upon him). I prayed the Fajr prayer with him in Masjid Al-Khayf. When he finished his prayer and turned, there were two men at the back of the people who had not prayed with him. He said: "Bring them to me." They were brought to him trembling with fear. He said: "What prevented you from praying with us?" They said: "O Messenger of Allah, we had already prayed in our camps." He said: "Do not do that. If you pray in your camps and then come to a congregational mosque, pray with them, for it will be a voluntary prayer for you."

[36178] Waki' told us, from Sufyan, from Zayd bin Aslam, from Yusr or Bishr bin Mihjan Ad-Du'ali, from his father, from the Prophet (peace be upon him) with something similar. It was mentioned that Abu Hanifah said: "Fajr should not be repeated."

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يَعْلَى بْنُ عَطَاءَ، قَالَ: حَدَّثَنِي
جَابِرُ بْنُ الْأَسْوَدِ، عَنْ أَبِيهِ، قَالَ: شَهِدْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَجَّةً، قَالَ: فَصَلَّيْتُ مَعَهُ صَلَاةَ الصُّبْحِ فِي مَسْجِدِ الْخَيْفِ، فَلَمَّا قَضَى صَلَاةَ وَانْحَرَفَ إِذَا هُوَ بِرَجَائِنِ فِي آخِرِ الْقَوْمِ لَمْ يُصَلِّيْ مَعَهُ، فَقَالَ: عَلَيْهِمَا، فَأَتَيْتُهُمَا تَرْعِدُ فَرَأَصُّهُمَا فَقَالَ: مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنِّا؟ قَالَا: يَا رَسُولَ اللَّهِ، كُنَّا قَدْ صَلَّيْنَا فِي رَحَالِنَا، قَالَ: فَلَا تَغْلِبُوا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَتَيْتُمَا مَسْجِدًا جَمَاعَةً فَصَلِّيَا مَعَهُمْ فَإِنَّهَا لَكُمَا نَافِلَةً" حَدَّثَنَا

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ يُسْرِيْأُونْ بْنِ مَحْجَنِ الدُّوَّالِيِّ، عَنْ أَبِيهِ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُوْهُ، وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا تُعَادُ الْفَجْرُ

[36179] 'Abdah told us, from Ibn Abi 'Arubah, from Sulayman An-Naji, from Abu Al-Mutawakkil, from Abu Sa'id, who said: "A man came after the Prophet (peace be upon him) had prayed. He said: The Prophet (peace be upon him) said to him: 'Who will give charity to this man?' He said: So a man from the people stood up and prayed with him." It was mentioned that Abu Hanifah said: "Do not pray in congregation regarding it."

حَدَّثَنَا عَبْدُهُ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ سُلَيْمَانَ النَّاجِيِّ،
عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدٍ، قَالَ: "جَاءَ رَجُلٌ وَقَدْ
صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: فَقَالَ لَهُ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّكُمْ يَتَّحِرُ عَلَى هَذَا؟ قَالَ: فَقَامَ
رَجُلٌ مِنَ الْقَوْمِ فَصَلَّى مَعَهُ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ:
لَا تَجْمِعُوهُ فِيهِ

[36180] 'Abdur-Rahim told us, Ibn Abi 'Arubah told us, from Qatadah, from Al-Hasan, from the Prophet (peace be upon him), who said: "Whoever kills his slave, we will kill him; and whoever mutilates his slave, we will mutilate him." It was mentioned that Abu Hanifah said: "He is not killed for him."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، حَدَّثَنَا ابْنُ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ
قَتَلَ عَبْدَهُ قَتْلَنَا، وَمَنْ جَدَعَ عَبْدَهُ جَدَعْنَا وَذُكِرَ أَنَّ أَبَا
حَنِيفَةَ قَالَ: لَا يُقْتَلُ بِهِ

[36181] 'Ali bin Mushir told us, from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurayrah, from the Prophet (peace be upon him), who said: "Whoever catches a Rak'ah of 'Asr before the sun sets has caught the prayer, and whoever catches a Rak'ah of Fajr before the sun rises has caught the prayer." It was mentioned that Abu Hanifah said: "If he prays a Rak'ah of Fajr and then the sun rises, it does not suffice him."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَدْرَكَ رَكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الصَّلَاةَ، وَمَنْ أَدْرَكَ مِنْ صَلَاةَ الْفَجْرِ رَكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصَّلَاةَ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِذَا صَلَّى رَكْعَةً مِنَ الْفَجْرِ ثُمَّ طَلَّتِ الشَّمْسُ لَمْ يُجْزِئْهُ

[36182] Ibn 'Uyaynah told us, from Az-Zuhri, from Humayd, from Abu Hurayrah, who said: "A man came to the Prophet (peace be upon him) and said: 'I am ruined.' He said: 'What ruined you?' He said: 'I had intercourse with my wife during Ramadan.' He said: 'Free a slave.' He said: 'I cannot find one.' He said: 'Fast for two months.' He said: 'I am unable.' He said: 'Feed sixty poor people.' He said: 'I cannot find [food].' He said: 'Sit.' So he sat. While he was like that, a basket of dates was brought. The Prophet (peace be upon him) said to him: 'Go and give this in charity.' He said: 'By the One Who sent you with the truth, there is no household between the two lava fields of Medina poorer than us.' He laughed until his canine teeth showed, then said: 'Go and feed it to your family.'"

It was mentioned that Abu Hanifah said: "It is not permissible for him to feed it to his family."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ حُمَيْدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلْ كُنْتَ، قَالَ: وَمَا أَهْلَكَكَ؟ قَالَ وَقَعْتُ عَلَى امْرَأَتِي فِي رَمَضَانَ، قَالَ: أَعْتَقْ رَبَّهُ، قَالَ لَا أَجِدُ، قَالَ: صُمْ شَهْرَيْنِ، قَالَ: لَا أَسْتَطِيعُ، قَالَ، أَطْعِمُ سَيِّئَنَ مِسْكِينًا، قَالَ: لَا أَجِدُ، قَالَ: اجْلِسْ، فَاجْلَسَ، فَبَيْنَمَا هُوَ كَذَلِكَ إِذَا أَتَيَ بِعَرَقٍ فِيهِ تَمْرٌ، قَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اذْهَبْ فَتَصَدَّقْ بِهِ، قَالَ: وَالَّذِي بَعَثَكَ بِالْحَقِّ، مَا بَيْنَ لَابْنَيِ الْمَدِينَةِ أَهْلُ بَيْتٍ أَفَقُرُ إِلَيْهِ مِنَّا، فَضَحِّكَ حَتَّى بَدَأْتُ أَنْيَابُهُ، ثُمَّ قَالَ: انْطَلِقْ، فَلَأَطْعِمْنَهُ عِيَالَكَ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَجُوزُ أَنْ يُطْعِمَهُ عِيَالَهُ

[36183] Hushaym told us, from Abu Bishr, from Abu 'Umayr bin Anas, who said: My paternal uncles from the Ansar, who were Companions of the Prophet (peace be upon him), told me: "The crescent moon of Shawwal was obscured from us, so we woke up fasting. Then a caravan came at the end of the day and testified before the Prophet (peace be upon him) that they had seen the crescent yesterday. So the Prophet (peace be upon him) ordered them to break their fast and to go out for their Eid the next day." It was mentioned that Abu Hanifah said: "They do not go out for Eid."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ أَبِي عُمَيْرٍ بْنِ أَنَسٍ، قَالَ: حَدَّثَنِي عُمُومَتِي، مِنَ الْأَنْصَارِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَغْمِيَ عَلَيْنَا هِلَالُ شَوَّالٍ فَأَصْبَحْنَا صِيَامًا، فَجَاءَ رَكْبٌ مِنْ آخِرِ النَّهَارِ فَشَهَدُوا عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ رَأَوْا الْهِلَالَ بِالْأَمْسِ، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُفْطِرُوا وَأَنْ يَخْرُجُوا إِلَى عِيدِهِمْ مِنَ الْعَدْ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَخْرُجُونَ مِنَ الْعِيدِ

[36184] Waki' told us, Hammad bin Salamah told us, from Muhammad bin Ziyad, from Abu Hurayrah, who said: The Prophet (peace be upon him) said: "Whoever buys a Musarra (animal with unmilked udders to look fuller), he has the choice regarding it. If he wishes, he may return it and return with it a Sa' of dates."

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدٍ بْنِ زَيَادٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اشْتَرَى مُصَرَّأً فَهُوَ فِيهَا بِالْخِيَارِ، إِنْ شَاءَ رَدَّهَا وَرَدَّ مَعَهَا صَاعًا مِنْ تَمْرٍ

[36185] Waki' told us, from Shu'bah, from Al-Hakam, from 'Abdur-Rahman bin Abi Layla, from a man from the Companions of the Prophet (peace be upon him):

"Whoever buys a Musarrah, he has the better of the two choices regarding it. If he returns it, he returns with it a Sa' of food or a Sa' of dates." It was mentioned that Abu Hanifah held a contrary opinion.

[36186] Hafs bin Ghiyath told us, from Ibn Jurayj, from 'Ata', from Jabir, who said: "The Prophet (peace be upon him) forbade making Nabidh from dates and raisins together, and from unripe dates and dates together."

[36187] Ibn Mushir told us, from Ash-Shaybani, from Habib, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "The Messenger of Allah (peace be upon him) forbade mixing dates and raisins together, and mixing unripe dates and raisins together. And he wrote that to the people of Jurash."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ عَبْدِ الرَّحْمَنِ
بْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ، مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ: مَنْ اشْتَرَى مُصَرَّأً فَهُوَ فِيهَا بِخَيْرٍ
النَّظَرَيْنِ، إِنْ رَدَّهَا رَدًّا مَعَهَا صَاعًا مِنْ طَعَامٍ أَوْ
صَاعًا مِنْ تَمْرٍ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ بِخَلَافَةِ

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءَ،
عَنْ جَابِرٍ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يُبَلَّ التَّمْرُ وَالزَّبِيبُ جَمِيعًا وَالبُسْرُ وَالتمْرُ جَمِيعًا

حَدَّثَنَا أَبْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبٍ، عَنْ سَعِيدِ
بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُخْلِطَ التَّمْرُ وَالزَّبِيبُ جَمِيعًا ، وَأَنْ
يُخْلِطَ الْبُسْرُ وَالزَّبِيبُ جَمِيعًا ، وَكَتَبَ بِذَلِكَ إِلَى أَهْلِ
جُرَاشَ

[36188] Muhammad bin Bishr told us, from Hajjaj bin Abi 'Uthman, from Yahya bin Abi Kathir, from 'Abdullah bin Abi Qatadah, from his father, from the Prophet (peace be upon him), who said: "Do not make Nabidh from dates and raisins together, nor make Nabidh from Zahw (dates starting to ripen) and fresh dates. Make Nabidh from each of them separately."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ حَاجَاجَ بْنِ أَبِي عُمَانَ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَنَادَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَنْتَدِبُوا التَّمْرَ وَالزَّبِيبَ جَمِيعًا، وَلَا تَنْتَدِبُوا الزَّهْوَ وَالرُّطْبَ، وَانْتَدِبُوا كُلَّ وَاحِدٍ مِنْهُمَا عَلَى حِدَةٍ

[36189] Ibn Numayr told us, from Al-A'mash, from Habib bin Abi Artah, from Abu Sa'id Al-Khudri, who said: "The Messenger of Allah (peace be upon him) forbade Zahw and dates, and raisins and dates." It was mentioned that Abu Hanifah said: "There is no harm in it."

حَدَّثَنَا ابْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، بْنِ أَبِي أَرْطَاهَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الزَّهْوِ وَالتمْرِ وَالزَّبِيبِ وَالتمْرِ وَذِكْرِ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِهِ

[36190] Al-Fadl bin Dukayn told us, from Sufyan, from Abu Qays, from Huzayl, from 'Abdullah, who said: "The Prophet (peace be upon him) cursed the Muhallil (one who marries a divorced woman to make her lawful for her first husband) and the Muhallal lahu (the one for whom she is made lawful)."

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنَ، عَنْ سُعْدِيَانَ، عَنْ أَبِي قَيْسٍ، عَنْ هُرَيْلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَعْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُحَلَّ وَالْمُحَلَّ لَهُ

[36191] Ibn Numayr told us, from Mujalid, from 'Amir, from Jabir, who said: 'Umar said: "I will not be brought a Muhallil nor a Muhallal lahu except that I will stone them."

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرٍ، قَالَ: قَالَ عُمَرُ: لَا أُوتِي بِمُحَلَّ وَلَا مُحَلَّ لَهُ إِلَّا رَجَمْتُهُمَا

[36192] Ibn 'Ulayyah told us, from Khalid Al-Hadhdha', from Abu Ma'shar, from a man, from Ibn 'Umar, who said: "Allah cursed the Muhallil and the Muhallal lahu."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدْدَاءِ، عَنْ أَبِي مَعْشَرٍ، عَنْ رَجُلٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَعْنَ اللَّهِ الْمُحَلَّ وَالْمُحَلَّ لَهُ

[36193] Ibn Numayr told us, from Mujalid, from 'Amir, from Jabir bin 'Abdullah, from 'Ali, who said: The Messenger of Allah (peace be upon him) said: "Allah cursed the Muhallil and the Muhallal lahu."

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنْ عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَعْنَ اللَّهِ الْمُحَلَّ وَالْمُحَلَّ لَهُ

[36194] 'A'idh bin Habib told us, from Ash'ath, from Ibn Sirin, who said: "Allah cursed the Muhallil and the Muhalal lahu." It was mentioned that Abu Hanifah said: "If he marries her to make her lawful [for the first husband] but then desires her, there is no harm in him keeping her."

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَعْنَ اللَّهِ الْمُحَلَّ وَالْمُهَلَّ لَهُ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِذَا تَرَوْجَهَا لِيُحَلِّهَا فَرَغَبَ فِيهَا فَلَا بَأْسَ أَنْ يُمْسِكَهَا

[36195] Waki' told us, from Sufyan, from Rabi'ah bin Abi 'Abdur-Rahman Ar-Ra'i, from Yazid, the freed slave of Al-Munba'ith, from Zayd bin Khalid Al-Juhani, who said: "The Messenger of Allah (peace be upon him) was asked about found property (Luqatah). He said: 'Announce it for a year. If its owner comes, [give it to him]; otherwise, spend it.'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ رَبِيعَةَ بْنِ أَبِي عَنْدِ الرَّحْمَنِ الرَّأِيِّ، عَنْ يَزِيدَ، مَوْلَى الْمُنْبَعِثِ، عَنْ رَيْدِ بْنِ خَالِدِ الْجُهْنَىِّ، قَالَ: "سُلِّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْلُّفْطَةِ فَقَالَ: عَرَفْهَا سَنَةً ، فَإِنْ جَاءَ صَاحِبُهَا وَإِلَّا فَاسْتَنْفِقْهَا

[36196] Waki' told us, from Sufyan, from Salamah bin Kuhayl, from Suwayd bin Ghafalah, who said: I went out with Zayd bin Suhan and Salman bin Rabi'ah until we were at Al-'Udhayb, where I picked up a whip. They said to me: "Drop it." I refused. When we came to Medina, I went to Ubayy bin Ka'b and asked him. He said: "I picked up a hundred Dinars during the time of the Prophet (peace be upon him) and mentioned that to him. He said: 'Announce it for a year.' So I announced it for a year but found no one who knew it. I came to him again, and he said: 'Announce it for a year. If you find its owner, give it to him; otherwise, know its number, its container, and its strap, then it is like your own wealth.'" It was mentioned that Abu Hanifah said: "If its owner comes, he compensates him."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ، قَالَ: حَرَجْتُ أَنَا وَزَيْدُ بْنُ صُوْخَانَ، وَسَلَمَانُ بْنُ رَبِيعَةَ، حَتَّى إِذَا كُنَّا بِالْعُدَيْبِ التَّقَطُّعُ سَوْطًا فَقَالَا لِي: أَلَّقِهِ، فَأَبَيْتُ، فَلَمَّا أَتَيْنَا الْمَدِينَةَ أَثَيْتُ أَبَيَ بْنَ كَعْبٍ فَسَأَلَهُ فَقَالَ: الْتَّقَطُّعُ مِائَةُ دِينَارٍ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: عَرَفْتُهَا سَنَةً، فَعَرَفْتُهَا سَنَةً فَلَمْ أَجِدْ أَحَدًا يَعْرِفُهَا، فَأَتَيْنَاهُ فَقَالَ: عَرَفْتُهَا سَنَةً، فَإِنْ وَجَدْتَ صَاحِبَهَا فَادْفَعْهَا إِلَيْهِ وَإِلَّا فَاعْرِفْ عَدَدَهَا وَعَاءَهَا وَوَكَاءَهَا، ثُمَّ تَكُونُ كَسِيلٌ مَالِكٌ "وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِنْ جَاءَ صَاحِبُهَا غَرِمَ لَهُ

[36197] Ibn 'Uyaynah told us, from Az-Zuhri, from Salim, from Ibn 'Umar, who said: "The Prophet (peace be upon him) forbade selling fruits until their fitness appears."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْثَّمَرِ حَتَّى يَبْدُو صَلَاحُهَا

[36198] Ibn 'Uyaynah told us, from Ibn Jurayj, from 'Ata', from Jabir, who said: "The Prophet (peace be upon him) forbade selling fruits until their fitness appears."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْثَّمَرِ حَتَّى يَبْدُو صَلَاحُهَا

[36199] Abu Al-Ahwas told us, from Yazid bin Jubayr, who said: A man asked Ibn 'Umar about buying fruits. He said: "The Prophet (peace be upon him) forbade selling fruits until their fitness appears."

حَدَّثَنَا أَبُو الْأَحْوَاصِ، عَنْ يَزِيدَ بْنِ جُبَيْرٍ، قَالَ: سَأَلَ رَجُلٌ أَبْنَ عُمَرَ عَنْ شِرَاءِ الْثَّمَرِ، فَقَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْثَّمَرِ حَتَّى يَبْدُو صَلَاحُهَا

[36200] Ibn Idris told us, from Shu'bah, from Yazid bin Khumayr, from a freed slave of Quraysh, who said: I heard Abu Hurayrah narrating to Mu'awiyah: "That the Prophet (peace be upon him) forbade selling fruits until they are safe from every blight."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ خُتَيْرٍ، عَنْ مَوْلَى، لِفَرِيشٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ مُعَاوِيَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْثَّمَرِ حَتَّى تُخَرَّ مِنْ كُلِّ غَارِضٍ

[36201] 'Ali bin Hashim told us, from Ibn Abi Layla, from 'Atiyyah, from Abu Sa'id, who said: "The Prophet (peace be upon him) forbade selling fruit until its fitness appears. They said: 'What is the appearance of its fitness?' He said: 'Its diseases go away and its good quality becomes pure.'"

حَدَّثَنَا عَلِيُّ بْنُ هَاتِسِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ،
عَنْ أَبِي سَعِيدٍ، قَالَ: "نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَنْ بَيْعِ التَّمَرَ حَتَّى يَبْدُوا صَلَاحُهَا ، قَالُوا: وَمَا بُدُّو
صَلَاحِهَا؟ قَالَ: تَذَهَّبُ عَاهَاثَهَا وَيَخْلُصُ طَيْبُهَا

[36202] Ghundar narrated from Shu'bah, from 'Amr bin Murrah, from Abu al-Bakhtari, who said: I asked Ibn 'Abbas about selling date palms. He said: "The Prophet (peace be upon him) forbade selling palm trees until one eats from it or it is eaten from, and until it is weighed." I said: "What is 'weighed'?" A man with him said: "Until it is secured."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي
الْبَخْتَرِيِّ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنْ بَيْعِ النَّخْلِ. فَقَالَ:
"نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ النَّخْلِ حَتَّى
يَأْكُلَ مِنْهُ أَوْ يُؤْكَلَ مِنْهُ وَحَتَّى يُوزَنَ ، فُلِّتُ: وَمَا
يُوزَنُ؟ فَقَالَ رَجُلٌ عِنْدَهُ: حَتَّى يُحْرَزَ

[36203] Sahl bin Yusuf narrated from Humayd, from Anas, who said: "The Prophet (peace be upon him) forbade selling the fruit of date palms until it brightens (yazhu)." It was said to Anas: "What is its brightening?" He said: "It turns red or yellow."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: نَهَى
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ ثَمَرِ النَّخْلِ حَتَّى
يَزْهُو فَقَبِيلٌ لِأَنَّسٍ: مَا زَهُو؟ قَالَ: يَحْمُرُ أَوْ يَصْفَرُ

[36204] Abu Usamah narrated from 'Abdur-Rahman bin Yazid bin Jabir, saying: Al-Qasim and Makhul narrated to us, from Abu Umamah, that the Prophet (peace be upon him): "Forbade selling fruit until its suitability appears."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرِ، قَالَ حَدَّثَنَا الْفَاسِمُ، وَمَكْحُولٌ، عَنْ أَبِي أُمَامَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ التَّمَرَ حَتَّى يَبْذُرُ صَلَاحُهَا

[36205] Ya'la bin 'Ubayd narrated: Fudayl bin Ghazwan narrated to us, from Ibn Abi Nu'aym, from Abu Hurayrah, that the Messenger of Allah (peace be upon him) forbade selling fruit until its suitability appears. And it was mentioned that Abu Hanifah said: "There is no harm in selling it as unripened dates (Balah)," and this contradicts the narration.

حَدَّثَنَا يَعْلَى بْنُ عُيَيْدٍ، حَدَّثَنَا فُضَيْلُ بْنُ غَزْوَانَ، عَنْ ابْنِ أَبِي نُعَيْمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ التَّمَرَ حَتَّى يَبْذُرُ صَلَاحُهَا" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِبَيْعِهِ بَلَحًا، وَهُوَ خِلَافُ الْأَئْمَرِ

[36206] Ibn Idris narrated from 'Ubaydullah bin 'Umar, from Nafi', from Ibn 'Umar, who said: "I was presented to the Prophet (peace be upon him) on the day of Uhud when I was fourteen years old, and he considered me too young. I was presented to him on the day of Al-Khandaq when I was fifteen years old, and he allowed me." Nafi' said: I narrated this to 'Umar bin 'Abd al-Aziz. He said: "This is a boundary between the minor and the major (adult)." He said: So he wrote to his governors to assign (stipends) for those of fifteen years among the fighters, and for those of fourteen years among the offspring. And it was mentioned that Abu Hanifah said: "Nothing is obligatory upon a girl until she reaches eighteen or seventeen."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ، قَالَ: عُرِضْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَوْمَ أَخْدٍ وَأَنَا أَبْنُ أَرْبَعَ عَشْرَةً
فَاسْتَصْغَرَنِي، وَعُرِضْتُ عَلَيْهِ يَوْمَ الْخَنْقَةِ وَأَنَا أَبْنُ
خَمْسَ عَشْرَةً فَأَجَازَنِي" ، قَالَ: نَافِعٌ: فَحَدَّثْتُ بِهِ عُمَرَ
بْنَ عَبْدِ الْعَزِيزِ ، قَالَ: فَقَالَ: هَذَا حَدٌ بَيْنَ الصَّغِيرِ
وَالْكَبِيرِ ، قَالَ: فَكَتَبَ إِلَيْهِ أَنْ يَفْرُضُوا لِابْنِ
خَمْسَ عَشْرَةَ فِي الْمُقَاتَلَةِ وَلِابْنِ أَرْبَعَ عَشْرَةَ فِي الدُّرِّيَّةِ
وَدُكِّرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ عَلَى الْجَارِيَةِ شَيْءٌ حَتَّى
تَبْلُغَ ثَمَانِ عَشْرَةً أَوْ سَبْعَ عَشْرَةً

[36207] Ibn 'Ulayyah narrated from 'Abdur-Rahman bin Ishaq, from Az-Zuhri, from Sa'id bin al-Musayyib: "That the Prophet (peace be upon him) commanded 'Attab bin Asid to estimate (kharas) grapes just as dates are estimated, so its Zakat is paid as raisins just as the Zakat of date palms is paid as dried dates." That is the Sunnah of the Prophet (peace be upon him) regarding date palms and grapes.

حَدَّثَنَا أَبْنُ عُلَيَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَبِّبِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ عَتَابَ بْنَ أُسَيْدٍ أَنْ يَخْرُصَ الْعِنْبَ كَمَا يُخْرُصُ النَّخْلُ فَيُؤْدِي زَكَاتُهُ رَبِيبًا كَمَا تُؤْدِي زَكَاتُ النَّخْلِ نَمْرًا، فَتَأْكُلُ سُنَّةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّخْلِ وَالْعِنْبِ

[36208] Hafs narrated from Ash-Shaybani, from Ash-Sha'bi: "That the Prophet (peace be upon him) sent 'Abdullah bin Rawahah to the people of Yemen, and he estimated the date palms for them."

حَدَّثَنَا حَفْصُ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَبْدَ اللَّهِ بْنَ رَوَاحَةَ إِلَى أَهْلِ الْيَمَنِ فَخَرَصَ عَلَيْهِمُ النَّخْلَ

[36209] Abu Dawud narrated from Shu'bah, from Khubayb bin 'Abdur-Rahman, who said: I heard 'Abdur-Rahman bin al-Mas'udi say: Sahl bin Abi Hathmah came to me, so we sat down, and he narrated that the Prophet (peace be upon him) said: "When you estimate, take and leave (some)."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ الْمَسْعُودِيِّ، يَقُولُ: جَاءَ سَهْلُ بْنُ أَبِي حَمْمَةَ إِلَيَّ فَجَلَسْنَا فَحَدَّثَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا خَرَصْتُمْ فَخُدُوا وَدَعُوا

[36210] Muhammad bin Bakr narrated from Ibn Jurayj, from Abu az-Zubayr, from Jabir, that he heard him say: "Ibn Rawahah estimated it – meaning Khaybar – at forty thousand Wasq. He claimed that when Ibn Rawahah gave the Jews a choice, they took the dates and owed twenty thousand Wasq."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ، أَنَّهُ سَمِعَهُ يَقُولُ: حَرَصَهَا ابْنُ رَوَاحَةَ يَعْنِي
خَيْبَرَ أَرْبَعينَ الْفَ وَسْقٍ، وَزَعَمَ أَنَّ الْيَهُودَ لَمَّا خَيَرُوهُمْ
ابْنُ رَوَاحَةَ أَخْذُوا النَّمْرَ وَعَلَيْهِمْ عِشْرُونَ الْفَ وَسْقٍ

[36211] Abu Khalid narrated from Yahya bin Sa'id, from Bushayr bin Yasar, that 'Umar used to send Abu Hathmah as an estimator for date palms. And it was mentioned that Abu Hanifah did not see estimation (valid).

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرٍ بْنِ
يَسَارٍ، أَنَّ عُمَرَ كَانَ يَبْعَثُ أَبَا حَتْمَةَ حَارِصًا لِلنَّخْلِ
وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ كَانَ لَا يَرَى الْخَرْصَ

[36212] Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah, who said: The Prophet (peace be upon him) said: "The purest of what a man eats is from his earnings, and his child is from his earnings."

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، عَنِ عَائِشَةَ، قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: أَطْيَبُ مَا أَكَلَ الرَّجُلُ مِنْ كُسْبِهِ، وَوَلَدُهُ مِنْ
كُسْبِهِ

[36213] Ibn Abi Za'idah narrated from Al-A'mash, from 'Umarah bin 'Umayr, from 'Aishah, who said: The Prophet (peace be upon him) said: "Indeed, the purest of what you eat is from your earnings, and indeed your children are from your earnings."

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ عُمَرَةَ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَطْيَبَ مَا أَكَلْتُمْ مِنْ كَسْكُنْمُ ، وَإِنَّ أَوْلَادَكُمْ مِنْ كَسْكُنْمُ

[36214] Waki' narrated from Ibn Abi Layla, from his father, from Ash-Sha'bi, who said: "A man from the Ansar came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, my father took my wealth by force.' He said: 'You and your wealth belong to your father.'"

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، قَالَ جَاءَ رَجُلٌ مِنَ الْأَنْصَارِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ ، إِنَّ أَبِي غَصَبَنِي مَالِي ، فَقَالَ أَنْتَ وَمَالُكَ لِأَبِيكَ

[36215] Waki' narrated from Sufyan, from Muhammad bin al-Munkadir, who said: "A man came to the Prophet (peace be upon him) and said: 'O Messenger of Allah, I have wealth and my father has wealth.' He said: 'You and your wealth belong to your father.'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، قَالَ "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنَّ لِي مَالًا وَلِأَبِي مَالٌ ، فَقَالَ: أَنْتَ وَمَالُكَ لِأَبِيكَ

[36216] Waki' narrated from Sufyan, from Ibrahim bin 'Abd al-'A'la, from Suwayd bin Ghaflah, from 'Aishah, who said: "A man may eat from his child's wealth whatever he wishes, but the child may not eat from his father's wealth except with his permission."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى،
عَنْ سُوَيْدِ بْنِ غَفَّةً، عَنْ عَائِشَةَ، قَالَتْ: يَأْكُلُ الرَّجُلُ
مِنْ مَالِ وَلَدِهِ مَا شَاءَ، وَلَا يَأْكُلُ الْوَلَدُ مِنْ مَالِ وَالِدِهِ إِلَّا
بِإِذْنِهِ

[36217] Abu Khalid narrated from Hajjaj, from 'Amr bin Shu'ayb, from his father, from his grandfather, who said: "A man came to the Prophet (peace be upon him) and said: 'My father has consumed my wealth.' He said: 'You and your wealth belong to your father.'" And it was mentioned that Abu Hanifah said: "He should not take from his wealth unless he is in need, then he may spend on him."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حَجَّاجٍ، عَنْ عَمْرٍو بْنِ شَعِيبٍ،
عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى
اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَبِي اجْتَاحَ مَالِيِّ، قَالَ: أَنْتَ
وَمَالِكُ لِأَبِيكَ" وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَأْخُذُ مِنْ
مَالِهِ إِلَّا أَنْ يَكُونَ مُحْتَاجًا فَيُنْفَقُ عَلَيْهِ

[36218] Hushaym narrated from 'Abdul-'Aziz bin Suhayb, from Anas bin Malik, who said: "People from 'Uraynah came to Medina and found the climate disagreeable. The Prophet (peace be upon him) said to them: 'If you wish, you can go out to the camels of charity and drink from their urine and milk, so do so.'"

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ "قَدِمَ نَاسٌ مِنْ عُرَيْنَةَ الْمَدِينَةَ فَاجْتَوْهَا ، فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ شِئْتُمْ أَنْ تَخْرُجُوا إِلَى إِبْلِ الصَّدَقَةِ فَتَشْرُبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا فَافْعُلُوا

[36219] Ibn 'Uyaynah narrated from Hajjaj bin Abi 'Uthman, saying: Abu Raja', the freed slave of Abu Qilabah, narrated to us, from Abu Qilabah, from Anas: "That a group of eight people from 'Ukl came to the Prophet (peace be upon him) and pledged allegiance to Islam. The land did not agree with them, and their bodies became sick. They complained of that to the Prophet (peace be upon him), so he said: 'Why don't you go out with our shepherd with his camels and drink from their urine and milk?' They said: 'Yes.' So they went out and drank from their urine and milk." And it was mentioned that Abu Hanifah disliked drinking camel urine.

حَدَّثَنَا أَبْنُ عُبَيْنَةَ، عَنْ حَجَاجِ بْنِ أَبِي عُثْمَانَ، قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ، مَوْلَى أَبِي قِلَابَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، "أَنَّ نَفَرًا مِنْ عُكْلِ نَمَانِيَةَ قَمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَأْيَغُوهُ عَلَى الْإِسْلَامِ فَاسْتَوْخَمُوا الْأَرْضَ وَسَقَمُتْ أَجْسَامُهُمْ ، فَشَكَوْا ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَلَا تَخْرُجُونَ مَعَ رَاعِيَنَا فِي إِبْلِهِ فَصُبِّيُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا ، قَالُوا: بَلَى ، فَخَرَجُوا فَشَرِبُوا مِنْ أَبْوَالِهَا وَأَلْبَانِهَا" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ كَرِهَ شُرْبَ أَبْوَالِ الْإِبْلِ

[36220] Ibn Numayr narrated from 'Uthman bin Hakim, from 'Amir bin Sa'd, from his father, who said: The Messenger of Allah (peace be upon him) said: "I declare sacred the area between the two lava tracts of Medina, that its thorn trees be cut or its game be killed." And he said: "Medina is better for them if they only knew."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عُثْمَانَ بْنَ حَكِيمٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَحِرُّ مَا بَيْنَ لَابَتِي الْمَدِينَةِ أَنْ تُقْطَعَ عِصَاصُهَا أَوْ يُغْتَلَ صَيْدُهَا، وَقَالَ: الْمَدِينَةُ خَيْرٌ لَهُمْ لَوْ كَانُوا يَعْلَمُونَ

[36221] Abu Mu'awiyah narrated from Al-A'mash, from Ibrahim at-Taymi, from his father, who said: 'Ali addressed us and said: "Whoever claims that we have something we read besides the Book of Allah and this sheet containing (rulings on) the ages of camels and matters of injuries, has lied." He said: And in it (was written): The Messenger of Allah (peace be upon him) said: "The area between 'Ayr and Thawr is sacred."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِيهِ، قَالَ: حَطَّبْنَا عَلَيْهِ فَقَالَ: مَنْ زَعَمَ أَنَّ عِنْدَنَا شَيْئًا نَقْرَأُهُ إِلَّا كِتَابَ اللَّهِ وَهَذِهِ الصَّحِيفَةُ فِيهَا أَسْنَانُ الْإِبْلِ وَأَشْيَاءُ مِنَ الْجِرَاحَاتِ فَقَدْ كَذَبَ، قَالَ: وَفِيهَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حُرْمٌ مَا بَيْنَ عِيرِ إِلَى ظُورِ

[36222] 'Ali bin Mushir narrated from Ash-Shaybani, from Yusayr bin 'Amr, from Sahl bin Hunayf, who said: "The Prophet (peace be upon him) pointed towards Medina and said: 'It is a sacred sanctuary.'"

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ يُسَيْرِ بْنِ عَمْرٍو، عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: "أَوْمَأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ فَقَالَ: إِنَّهَا حَرَامٌ آمِنٌ

[36223] Ibn 'Ulayyah narrated from 'Abdur-Rahman bin Ishaq, from Az-Zuhri, from Sa'id bin al-Musayyib, who said: Abu Hurayrah said: "The Messenger of Allah (peace be upon him) declared sacred the area between its two lava tracts—meaning Medina." Abu Hurayrah said: "If I found gazelles resting, I would not startle them."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا بَيْنَ لَابَتِيهَا يُرِيدُ الْمَدِينَةَ، قَالَ أَبُو هُرَيْرَةَ: لَوْ وَجَدْتُ الظُّبَاءَ سَاكِنَةً مَا ذَعَرْتُهَا

[36224] Abu Usamah narrated from 'Ubaydullah bin 'Umar, from Sa'id bin Abi Sa'id, from Abu Hurayrah, who said: The Prophet (peace be upon him) said: "Allah has declared sacred on my tongue the area between the two lava tracts of Medina."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ حَرَمَ عَلَى لِسَانِي مَا بَيْنَ لَابَتِي الْمَدِينَةِ

[36225] Abu Usamah narrated from Al-Walid bin Kathir, who said: Shurahbil Abu Sa'd narrated to me that he entered Al-Aswaf and hunted a shrike—meaning a bird—there. Zayd bin Thabit entered upon him while he had it, twisted his ear, and said: "Let it go, may you have no mother! Did you not know that the Prophet (peace be upon him) declared sacred the area between its two lava tracts?"

[36226] Abu Usamah narrated from Al-Walid bin Kathir, from Sa'id bin 'Abdur-Rahman bin Abi Sa'id al-Khudri, that 'Abdur-Rahman narrated to him, from his father, from Abu Sa'id, that he heard the Prophet (peace be upon him) say: "I have declared sacred the area between the two lava tracts of Medina just as Ibrahim declared Mecca sacred." He said: Then Abu Sa'id would find one of us holding a bird he had caught, and he would release it from his hand and let it go.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ: حَدَّثَنِي
شُرَحِيلُ أَبُو سَعْدٍ، أَنَّهُ دَخَلَ الْأَسْوَافَ، فَصَادَ بِهَا نُهَمًا
يَعْنِي طَائِرًا فَدَخَلَ عَلَيْهِ زَيْدُ بْنُ ثَابِتٍ وَهُوَ مَعَهُ فَعَرَكَ
أَذْنُهُ وَقَالَ: خَلُّ سَبِيلَهُ لَا أَمْ لَكُ، أَمَا عَلِمْتَ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَمَ مَا بَيْنَ لَابْنَيْهَا

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنْ سَعِيدِ بْنِ
عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ سَعِيدَ بْنَ
حَدَّثَهُ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنِّي حَرَمْتُ مَا بَيْنَ لَابْنَيِ الْمَدِينَةِ
كَمَا حَرَمَ إِبْرَاهِيمَ مَكَّةَ قَالَ: ثُمَّ كَانَ أَبُو سَعِيدٍ يَجُدُّ أَحَدَنَا
فِي يَدِهِ الطَّيْرُ قَدْ أَخَذَهُ فَيُفْكِهُ مِنْ يَدِهِ فَيُرْسِلُهُ

[36227] Yazid bin Harun narrated from 'Asim al-Ahwal, who said: I asked Anas bin Malik: "Did the Prophet (peace be upon him) declare Medina sacred?" He said: "Yes, it is sacred; Allah and His Messenger declared it sacred: its fresh grass is not to be cut. Whoever does that, upon him is the curse of Allah, the angels, and all people."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ عَاصِمِ الْأَخْوَلِ، قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: أَحَرَّمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ؟ قَالَ: لَعَمْ، هِيَ حَرَامٌ حَرَمَهَا اللَّهُ وَرَسُولُهُ: لَا يُخْلَلُ خَلَاهَا، فَمَنْ فَعَلَ ذَلِكَ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ

[36228] Ibn Abi Ghaniyah narrated from Dawud bin 'Isa, from Al-Hasan, who said: Ibn 'Abbas informed me that he heard the Prophet (peace be upon him) say: "O Allah, I have declared Medina sacred just as You declared Mecca sacred." And it was mentioned that Abu Hanifah said: "There is nothing upon him (no penalty)."

حَدَّثَنَا ابْنُ أَبِي غَنِيَّةَ، عَنْ دَاؤِدَ بْنِ عِيسَى، عَنِ الْحَسَنِ، قَالَ: أَخْبَرَنِي ابْنُ عَبَّاسٍ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: اللَّهُمَّ إِنِّي حَرَمْتُ الْمَدِينَةَ بِمَا حَرَمْتَ بِهِ مَكَّةَ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ عَلَيْهِ شَيْءٌ

[36229] Ibn 'Uyaynah narrated from Az-Zuhri, from Abu Bakr, from Abu Mas'ud: "That the Prophet (peace be upon him) forbade the earnings of a prostitute and the price of a dog."

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِي مَسْعُودٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ مَهْرِ الْبَغْيِ وَنَهَى الْكُلْبَ

[36230] Waki' narrated from Ibn Abi Layla, from 'Ata', from Abu Hurayrah, who said: "The Messenger of Allah (peace be upon him) forbade the earnings of a prostitute and the price of a dog."

حَدَّثَنَا وَكِبْعُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءً، عَنْ أَبِي هُرَيْرَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ مَهْرِ الْبَغِيِّ وَتَمَنِ الْكَلْبِ

[36231] Ibn Idris narrated from Ash'ath, from Muhammad bin Sirin, who said: "The worst earnings are the price of a dog and the earnings of a flute player."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، قَالَ: أَحْبَبْتُ الْكَسْبَ تَمَنْ الْكَلْبِ وَكَسْبُ الرَّمَارَةِ

[36232] Waki' narrated from Al-A'mash, saying: I think Abu Sufyan mentioned it from Jabir, who said: "The Prophet (peace be upon him) forbade the price of a dog and a cat."

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، قَالَ: أَرَى أَبَا سُفْيَانَ، ذَكَرَهُ عَنْ جَابِرٍ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَمَنِ الْكَلْبِ وَالسَّنَورِ

[36233] Al-Fadl bin Dukayn narrated from 'Abdul-Jabbar bin 'Abbas, from 'Awn bin Abi Juhayfah, from his father, who said: "The Prophet (peace be upon him) forbade the price of a dog."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ عَبْدِ الْجَبَّارِ بْنِ عَبَّاسٍ، عَنْ عَوْنَ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ تَمَنِ الْكَلْبِ

[36234] Waki' narrated from Isra'il, from 'Abdul-Karim, from Qays bin Habtar, from Ibn 'Abbas, from the Prophet (peace be upon him), who said: "The price of a dog, the earnings of a prostitute, and the price of wine are unlawful." And it was mentioned that Abu Hanifah allowed the price of a dog.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ قَيْسِ
بْنِ حَبْتَرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: ثَمَنُ الْكَلْبِ وَمَهْرُ الْبَغْيِ وَثَمَنُ الْخَمْرِ حَرَامٌ
وَذُكِرَ أَنَّ أَبَا حَيْفَةَ رَحَّصَ فِي ثَمَنِ الْكَلْبِ

[36235] Ibn Mushir narrated from 'Ubaydullah bin 'Umar, from Nafi', from Ibn 'Umar, who said: "The Prophet (peace be upon him) cut (the hand) for a shield valued at three dirhams."

حَدَّثَنَا ابْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، قَالَ: قَطَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فِي مِجَنٍّ قُومًّا ثَلَاثَةَ دَرَاهِمَ

[36236] Yazid narrated from Sulayman bin Kathir and Ibrahim bin Sa'd, who both said: Az-Zuhri informed us, from 'Amrah, from 'Aishah, from the Prophet (peace be upon him), who said: "The hand is to be cut for a quarter of a Dinar or more."

حَدَّثَنَا يَزِيدُ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، وَإِبْرَاهِيمَ بْنِ سَعْدٍ،
قَالَا جَمِيعًا أَخْبَرَنَا الزُّهْرِيُّ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ،
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُفْطَعُ فِي رُبْع
دِينَارٍ فَصَاعِدًا

[36237] Ibn Mahdi narrated from Sufyan, from 'Isa bin Abi 'Azzah, from Ash-Sha'bi, from 'Abdullah: "That the Prophet (peace be upon him) cut (the hand) for five dirhams." And it was mentioned that Abu Hanifah said: "No cutting for less than ten dirhams."

حَدَّثَنَا أَبُو مَهْدِيٍّ، عَنْ سُعْيَانَ، عَنْ عِيسَى بْنِ أَبِي عَرَّةَ،
عَنِ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَطَعَ فِي خَمْسَةِ دَرَاهِمَ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ ،
لَا يُقْطَعُ فِي أَقْنَى مِنْ عَشْرَةِ دَرَاهِمَ

[36238] Abu Mu'awiyah narrated from Al-A'mash, from Abu Razin, from Abu Hurayrah, who said: The Prophet (peace be upon him) said: "If one of you wakes up at night, he should not dip his hand in the vessel until he washes it three times, for he does not know where his hand spent the night."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينَ، عَنْ
أَبِي هُرَيْرَةَ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا
قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَغْمِسْ يَدَهُ فِي الْإِنَاءِ حَتَّى
يَغْسِلَهَا ثَلَاثَ مَرَّاتٍ فَإِنَّهُ لَا يَذْرِي أَيْنَ بَاتَ يَدُهُ

[36239] 'Abdur-Rahim bin Sulayman narrated from Muhammad bin 'Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "When one of you wakes up from his sleep, let him pour water on his hand from his vessel three times, for he does not know where his hand spent the night."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو،
عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ مِنْ نَوْمِهِ فَلْيُفْرِغْ
عَلَى يَدِهِ مِنْ إِنَاءِهِ تَلَاثَ مَرَاتٍ فَإِنَّهُ لَا يَدْرِي أَيْنَ بَاتَ
يَدُهُ

[36240] Abu Khalid Al-Ahmar narrated from Hisham, from Muhammad bin Sirin, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "If one of you wakes up at night, he should not dip his hand in the vessel until he washes it."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ هِشَامٍ، عَنْ مُحَمَّدِ بْنِ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلَا يَعْمَسْ يَدَهُ
فِي الْإِنَاءِ حَتَّى يَغْسِلَهَا

[36241] Jarir narrated from Mansur, from Ibrahim, who said: "When a man wakes up from his sleep, he should not put his hand in the vessel until he washes it." And it was mentioned that Abu Hanifah said: "There is no harm in it."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا
اسْتَيقَظَ الرَّجُلُ مِنْ نَوْمِهِ فَلَا يُدْخِلْ يَدَهُ فِي الْإِنَاءِ حَتَّى
يَغْسِلَهَا، وَذَكَرَ أَنَّ أَبَا حَيْفَةَ قَالَ لَا بَأْسَ بِهِ

[36242] Ibn 'Ulayyah narrated from Hisham, from Ibn Sirin, from Abu Hurayrah, from the Prophet (peace be upon him) who said: "The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first of them with dust."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: طَهُورٌ إِنَاءً أَحَدُكُمْ إِذَا وَلَغَ فِيهِ الْكَلْبُ أَنْ يَغْسِلُهُ سَبْعَ مَرَّاتٍ أَوْ لَا هُنَّ بِالثُّرَابِ

[36243] Abu Usamah narrated from Al-A'mash, from Abu Razin, from Abu Hurayrah, who said: I heard the Messenger of Allah (peace be upon him) say: "If a dog licks the vessel of one of you, let him wash it seven times."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي رَزِينِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِذَا وَلَغَ الْكَلْبُ فِي إِنَاءٍ أَحَدُكُمْ فَلْيَغْسِلُهُ سَبْعَ مَرَّاتٍ

[36244] Shababah bin Sawwar narrated from Shu'bah, from Abu At-Tayyah, who said: I heard Mutarrif narrate from Ibn Al-Mughaffal: "That the Messenger of Allah (peace be upon him) ordered the killing of dogs and said: 'If a dog licks a vessel, wash it seven times and rub it with dust the eighth time.'" And it was mentioned that Abu Hanifah said: "Washing it once suffices."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفًا، يُحَدِّثُ عَنْ أَبْنِ الْمُعَفَّلِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ بِقَتْلِ الْكَلَابِ، وَقَالَ: إِذَا وَلَغَ الْكَلْبُ فِي الْإِنَاءِ فَاقْغِسْلُوهُ سَبْعَ مَرَّاتٍ، وَعَفَّرُوهُ التَّامِنَةَ بِالثُّرَابِ" وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يُجْرِيْنَهُ أَنْ يَغْسِلَ مَرَّةً

[36245] Waki' narrated from Malik bin Anas, from 'Abdullah bin Yazid, from Zayd Abu 'Ayyash, who said: I asked Sa'd about [exchanging] barley (sult) for maize (dhura), and he disapproved of it. Sa'd said: "The Prophet (peace be upon him) was asked about [exchanging] fresh dates for dried dates. He said: 'Does it decrease when it dries?' We said: 'Yes.' He said: 'So he forbade it.'"

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ،
عَنْ زَيْدِ أَبِي عَيَّاشٍ، قَالَ: سَأَلْتُ سَعْدًا عَنِ السُّلْطَةِ
بِالدُّرَّةِ فَعَرَفَهُ، وَقَالَ سَعْدٌ: "سُلْطَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنِ الرُّطْبِ بِالنَّمَرِ" فَقَالَ: أَيْنُفُصُّ إِذَا جَفَّ، قُلْنَا:
نَعَمْ، قَالَ: فَنَهَى عَنْهُ

[36246] Abu Dawud narrated from Za'idah, from Simak, from 'Ikrimah, from Ibn 'Abbas, that he disliked [exchanging] fresh dates for dried dates, and said: "It is the lesser of the two in measure or in the Qafiz."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ زَائِدَةَ، عَنْ سِمَاكٍ، عَنْ عَكْرِمَةَ،
عَنْ أَبْنَ عَبَّاسٍ، أَنَّهُ كَرِهَ الرُّطْبَ بِالنَّمَرِ وَقَالَ: هُوَ
أَقْلُهُمَا فِي الْمِكْيَالِ أَوْ فِي الْقَفِيزِ

[36247] Ibn Abi Za'idah narrated from 'Ubaydullah, from Nafi', from Ibn 'Umar: "That the Prophet (peace be upon him) forbade selling grapes for raisins by measure."

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَ
عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ
الْعِنْبِ بِالرَّزِيبِ كِيلَانًا

[36248] Abu al-Ahwas narrated from Tariq, from Sa'id bin al-Musayyib, that he disliked [exchanging] fresh dates for dried dates, like for like, and said: "Fresh dates are swollen, while dried dates are shriveled." And it was mentioned that Abu Hanifah and Abu Yusuf said: "There is no harm in it."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ طَارِقٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّهُ كَرِهَ الرُّطْبَ بِالثَّمَرِ مِثْلًا بِمِثْلٍ، وَقَالَ: الرُّطْبُ مُنْتَفِخٌ، وَالثَّمَرُ ضَامِرٌ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ وَأَبَا يُوسُفَ قَالَا: لَا بَأْسَ بِهِ

[36249] 'Abdullah bin Mubarak narrated from Sulayman at-Taymi, from Abu 'Uthman an-Nahdi, from 'Abdullah, from the Prophet (peace be upon him) that he forbade meeting caravans [to buy goods before they reach the market].

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ سُلَيْمَانَ التَّمِيميِّ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ تَلَقَّى الْبَيْوْعَ

[36250] Abu al-Ahwas narrated from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: The Prophet (peace be upon him) said: "Do not meet [caravans]" or "Do not make [people] swear oaths."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَسْتَقْبِلُوا أَوْ لَا تُحَلِّفُوا

[36251] Ibn Abī Zā'īdah narrated to us, from 'Ubaydullāh, from Nāfi', from Ibn 'Umar, who said: "The Prophet (peace be upon him) forbade Talāqqī (meeting trade caravans before they reach the market)." It was mentioned that Abū Hanīfah said: "There is no harm in it."

حَدَّثَنَا أَبْنُ أَبِي زَانِدَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ ، نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّقْرِيْ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِهِ

[36252] Hushaym narrated to us, from Abū Bishr, from Sa'īd ibn Jubayr, from Ibn 'Abbās: That a man was with the Prophet (peace be upon him) while in the state of Ihram, and his she-camel broke his neck and he died. The Messenger of Allah (peace be upon him) said: "Wash him with water and sidr (lotus leaves), shroud him in his two garments, and do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyah."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي شِرٍّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ رَجُلًا كَانَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحْرِمٌ فَوَقَصَتْهُ نَافِعَةٌ فَمَاتَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفْنُوهُ فِي ثُوبَيْهِ وَلَا تُخْمِرُوا رَأْسَهُ قَالَ أَنَّ اللَّهَ يَبْعَثُهُ يَوْمَ الْعِيَامَةِ مُلَبِّيًّا

[36253] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Sa‘id ibn Jubayr, from Ibn ‘Abbas, from the Prophet (peace be upon him), who said: “A man fell from his camel, broke his neck, and died. He said: Wash him with water and sidr, shroud him in his two garments, and do not cover his head, for Allah will resurrect him on the Day of Resurrection reciting the Talbiyah.” It was mentioned that Abū Ḥanīfah said: “He covers his head.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”خَرَجَ عَنْ بَعِيرِهِ فَوُقْصَنَ فَمَاتَ، فَقَالَ: اغْسِلُوهُ بِماءٍ وَسِدْرٍ وَكَفْفُوَهُ فِي تَوْبِيهٍ وَلَا تُخْمِرُوا رَأْسَهُ فَإِنَّ اللَّهَ يَبْعَثُ يَوْمَ الْقِيَامَةِ مُلَبَّيًا“ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يُعْطَى رَأْسُهُ

[36254] Ibn ‘Uyaynah narrated to us, from al-Zuhri, who heard Sahl ibn Hunayf say: A man peeked through a hole into the chamber of the Prophet (peace be upon him), and he [the Prophet] had a comb with which he was scratching his head. He said: “If I knew you were looking, I would have poked your eyes with it. Permission is only because of sight.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، سَمِعَ سَهْلَ بْنَ حُنَيْفَ، يَقُولُ: ”ا طَّلَعَ رَجُلٌ مِنْ جُحْرٍ فِي حُجْرَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ مِدْرَى يَخْلُكُ بِهِ رَأْسَهُ فَقَالَ: لَوْ أَعْلَمَ أَنَّكَ تَنْظُرُ لَطَعْنَتُ بِهِ فِي عَيْنِكَ، إِنَّمَا الْإِسْتِدَانُ مِنَ الْبَصَرِ

[36255] Yazīd ibn Hārūn narrated to us, from Ḥumayd, from Anas: That the Prophet (peace be upon him) was in his house, and a man peeked through a crack in the door. The Prophet (peace be upon him) aimed an arrow head towards him, so he backed away.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ فِي بَيْتِهِ، فَأَطْلَعَ رَجُلٌ مِّنْ خَلْلِ الْبَابِ، فَسَدَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَهِ بِمِشْقَصٍ فَتَأَخَّرَ

[36256] Khālid ibn Makhlad narrated to us, from Sulaymān ibn Bilāl, from Suhayl, from his father, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “If a man were to look into [the house of] a people without their permission, it would be permissible for them to gouge out his eye.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّ رَجُلًا اطَّلَعَ عَلَى قَوْمٍ بِغَيْرِ إِذْنِهِ حَلَّ لَهُمْ أَنْ يَفْقَهُوا عَيْنَهُ

[36257] Ibn Fuḍayl narrated to us, from al-A‘mash, from Abū Qays ‘Abd al-Rahmān ibn Tharwān, from Huzayl, who said: The Messenger of Allah (peace be upon him) said: “If a man were to look into the house of a people through a hole, and was struck with a pebble that gouged out his eye, there would be no retaliation/compensation.” It was mentioned that Abū Ḥanīfah said: “He is liable.”

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي قَيْسِ عَبْدِ الرَّحْمَنِ بْنِ ثَرَوَانَ، عَنْ هُزَيْلٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ أَنَّ رَجُلًا اطْلَعَ فِي دَارٍ قَوْمٍ مِنْ كُوَّةٍ فَرُمِيَ بِنَوَّاهٍ فَفُتِّنَتْ عَيْنُهُ لَبَطْلُتْ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَضْمَنْ

[36258] Sufyān ibn ‘Uyaynah narrated to us, from al-Zuhrī, from Sālim, from his father, who said: The Prophet (peace be upon him) said: “Whoever keeps a dog, except a dog for hunting or livestock, two Qīrāts will be deducted from his reward every day.”

حَدَّثَنَا سُفِينُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ افْتَنَ كَلْبًا إِلَّا كَلْبَ صَيْدٍ أَوْ مَاشِيَةٍ نَّقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ فِي رَاطَانِ

[36259] Ibn ‘Uyaynah narrated to us, from ‘Abdullāh ibn Dīnār, who said: I went with Ibn ‘Umar to Banū Mu‘āwiyah, and dogs barked at us. He said: The Messenger of Allah (peace be upon him) said: “Whoever keeps a dog, except a hunting dog or livestock dog, two Qīrāts will be deducted from his reward every day.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَى بَنِي مَعَاوِيَةَ فَبَحَثْتُ عَلَيْنَا كِلَابٌ ، فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ افْتَنَى كُلْبًا إِلَّا كُلْبٌ ضَارِيَّةٌ أَوْ مَاشِيَةٌ يُنْقَصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطًا

[36260] ‘Affān narrated to us, from Salīm ibn Ḥayyān, who said: I heard my father narrate from Abū Hurayrah, from the Prophet (peace be upon him), who said: “Whoever keeps a dog that is not for farming, hunting, or livestock, indeed one Qīrāt will be deducted from his reward every day.”

حَدَّثَنَا عَفَانُ، عَنْ سَلِيمِ بْنِ حَيَّانَ، قَالَ: سَمِعْتُ أَبِيهِ، يُحَدِّثُ عَنْ أَبِيهِ هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ اتَّخَذَ كُلْبًا لَيْسَ بِكُلْبٍ زَرْعٍ وَلَا صَنْدِيلٍ وَلَا مَاشِيَةٍ فَإِنَّهُ يُنْقَصُ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطًا

[36261] Khālid ibn Makhlad narrated to us, from Mālik ibn Anas, from Yazīd ibn Khuṣayfah, from al-Sā’ib ibn Yazīd, from Sufyān ibn Abī Zuhayr, who said: I heard the Prophet (peace be upon him) say: “Whoever keeps a dog that does not guard crops or livestock, one Qīrāṭ will be deducted from his deeds every day.” It was said to him: “Did you hear it from the Messenger of Allah (peace be upon him)?” He said: “Yes, by the Lord of this mosque.”

[36262] Yahyā ibn Sa’id narrated to us, from Sufyān, from ‘Āsim, from Zirr, from ‘Abdullāh, who said: “Whoever keeps a dog, except a hunting dog or a livestock dog, one Qīrāṭ will be deducted from his deeds every day.” And it was mentioned that Abū Ḥanīfah said: “There is no harm in keeping it.”

حَدَّثَنَا حَالِدُ بْنُ مُخْلِدٍ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ يَزِيدَ بْنِ خُصِيفَةَ، عَنْ السَّائِبِ بْنِ يَزِيدٍ، عَنْ سُفْيَانَ بْنِ أَبِي رُهْبَرٍ، قَالَ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَنْ افْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعًا وَلَا ضَرْعًا نَقْصًا مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ، فَقِيلَ لَهُ: أَنْتَ سَمِعْتَ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: إِنِّي وَرَبِّ هَذَا الْمَسْجِدِ"

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبٌ نَقْصٌ أَوْ كَلْبٌ مَاشِيَّةٌ نَقْصٌ مِنْ عَمَلِهِ كُلَّ يَوْمٍ قِيرَاطٌ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِإِنْخَادِهِ

[36263] ‘Abdullāh ibn Numayr narrated to us, from Ibn Abī Laylā, from al-Ḥakam, who said: “The Prophet (peace be upon him) sent Mu‘ādh and ordered him to take from every thirty [cows] a Tabī‘ (one-year-old male) or Tabī‘ah (one-year-old female), and from every forty a Musinnah (two-year-old female). They asked him about the extra between these amounts, but he refused to take anything until he asked the Prophet (peace be upon him), who said: ‘Do not take anything.’”

[36264] ‘Abd al-A’lā narrated to us, from Dāwūd ibn Abī Hind, from al-Sha’bī, who said: “There is nothing [due] in them [the gap between counts].”

[36265] Ghundar narrated to us, from Shu‘bah, who said: I asked al-Ḥakam, saying: “If there are fifty cows?” Al-Ḥakam said: “There is a Musinnah due on them.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمِ، قَالَ: ”بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعَادًا وَأَمَرَهُ أَنْ يَأْخُذَ مِنْ كُلِّ تَلَاثَيْنَ تَبِيعًا أَوْ تَبِيعَةً ، وَمِنْ كُلِّ أَرْبَعَيْنَ مُسِنَّةً ، فَسَأَلُوهُ عَنْ فَضْلِ مَا بَيْنَهُمَا ، فَأَبَى أَنْ يَأْخُذَ حَتَّى سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا تَأْخُذُ شَيْئًا“

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤَدْ بْنِ أَبِي هِنْدَ، عَنِ الشَّعْبِيِّ، قَالَ: لَيْسَ فِيهِمَا شَيْءٌ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ ، قُلْتُ: إِنْ كَانَتْ خَمْسِينَ بَقْرَةً ، قَالَ الْحَكَمُ: فِيهَا مُسِنَّةٌ

[36266] ‘Abd al-Rahīm narrated to us, from Muḥammad ibn Sālim, from al-Sha‘bī, from ‘Alī, who said: “There is nothing due on the surplus (Nayf) [between set amounts].”

حَدَّثَنَا عَبْدُ الرَّحِيمَ، عَنْ مُحَمَّدِ بْنِ سَالِمٍ، عَنْ الشَّعْبِيِّ،
عَنْ عَلَيٍّ، قَالَ: لَيْسَ فِي النَّفَقَةِ شَيْءٌ

[36267] Ibn Idrīs narrated to us, from Layth, from Ṭāwūs, that Mu‘ādh said: “There is nothing due on the Awqāṣ (fractions between amounts).” It was mentioned that Abū Ḥanīfah said: “There is something due on it in proportion to the increase.”

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، أَنَّ مُعَاذًا،
قَالَ: لَيْسَ فِي الْأُوْقَاصِ شَيْءٌ وَدُكِّرَ أَنَّ أَبَا حَنِيفَةَ قَالَ:
فِيهَا بِحِسَابٍ مَا زَادَ

[36268] Ibn Idrīs narrated to us, from ‘Āsim ibn Kulayb, from his father, who said: We were on campaigns, and only the Companions of the Messenger of Allah (peace be upon him) were appointed as commanders over us. We were in Persia, and a man from Muzaynah, one of the Prophet's Companions, was over us. Musinnah animals became expensive for us, so much so that we would buy a Musinnah for two or three Jadh'ahs. This man stood among us and said: “Indeed, this day has come upon us, and Musinnahs have become expensive, so much so that we buy a Musinnah for two or three Jadh'ahs. The Prophet (peace be upon him) stood among us and said: ‘Indeed, the Musinn satisfies what the Thani satisfies.’”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ،
قَالَ: كُنَّا فِي الْمَغَارِبِ لَا يُؤْمِرُ عَلَيْنَا إِلَّا أَصْحَابُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكُنَّا بِفَارِسٍ عَلَيْنَا
رَجُلٌ مِنْ مُرْيَنَةِ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَعَلَتْ عَلَيْنَا الْمَسَانُ حَتَّى كُنَّا نَشْتَرِي الْمُسِينَ
بِالْجَدَعَيْنِ وَالثَّلَاثِ، فَقَامَ فِينَا هَذَا الرَّجُلُ فَقَالَ: إِنَّ هَذَا
الْيَوْمَ أَدْرَكَنَا فَعَلَتْ عَلَيْنَا الْمَسَانُ حَتَّى كُنَّا نَشْتَرِي
الْمُسِينَ بِالْجَدَعَيْنِ وَالثَّلَاثِ، فَقَامَ فِينَا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ الْمُسِينَ يُوفِي مَمَّا يُوفِي مِنْهُ الثَّبَيْ

[36269] Qāsim ibn Mālik narrated to us, from ‘Āsim ibn Kulayb, from his father, from a man from Muzaynah: “That the Prophet (peace be upon him) offered a sacrifice while traveling.”

حَدَّثَنَا قَاسِمُ بْنُ مَالِكٍ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ،
عَنْ رَجُلٍ، مِنْ مُرَبِّيَّةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
ضَحَّى فِي السَّفَرِ

[36270] Hushaym narrated to us, from Yūnus, from al-Ḥasan: That he saw no harm if a man traveled and instructed his family to sacrifice on his behalf. It was mentioned that Abū Ḥanīfah said: “There is no sacrifice due on the traveler.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى
بِأَسْأَأِ إِذَا سَافَرَ الرَّجُلُ أَنْ يُوصِي أَهْلَهُ أَنْ يُضَحُّوا عَنْهُ
وَذُكِّرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: أَلَيْسَ عَلَى الْمُسَافِرِ أَضْحِيَّةً

[36271] ‘Abdah narrated to us, from Hishām ibn ‘Urwah, from his father, from ‘A’ishah, who said: We went out with the Prophet (peace be upon him) for the Farewell Pilgrimage, coinciding with the crescent of Dhu al-Hijjah. The Prophet (peace be upon him) said: “Whoever among you wishes to assume Ihram for ‘Umrah, let him do so. Were it not that I brought the sacrificial animal, I would have assumed Ihram for ‘Umrah.” She said: Some of the people assumed Ihram for ‘Umrah, and some assumed Ihram for Hajj. She said: I was among those who assumed Ihram for ‘Umrah. She said: We went out until we arrived in Mecca. The day of ‘Arafah came upon me while I was menstruating and had not completed my ‘Umrah. I complained about that to the Prophet (peace be upon him). He said: “Leave your ‘Umrah, undo your hair, comb it, and assume Ihram for Hajj.” She said: I did so. When it was the night of al-Hasbah and Allah had completed our Hajj, he sent with me ‘Abd al-Rahmān ibn

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أُبِيِّهِ، عَنْ عَائِشَةَ، قَالَتْ: حَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ مُوَافِينَ لِهَلَالِ ذِي الْحِجَّةِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَرَادَ مِنْكُمْ أَنْ يُهَلِّ بِعُمْرَةٍ فَلْيُهَلِّ، فَإِنَّمَا أَنِي لَوْلَا أَنِي أَهْدَيْتُ لَأَهْلَتْ بِعُمْرَةً، قَالَتْ: فَكَانَ مِنَ الْقَوْمِ مَنْ أَهْلَ بِعُمْرَةً، وَمِنْهُمْ مَنْ أَهْلَ بِحَجَّ، قَالَتْ: فَكُنْتُ أَنَا مِنْ أَهْلَ بِعُمْرَةٍ، قَالَتْ: فَحَرَجْنَا حَتَّى قَدِمْنَا مَكَّةَ فَلَدَرَكَيَ يَوْمَ عَرَفَةَ وَأَنَا حَائِضٌ لَمْ أَحْلِ مِنْ عُمْرَتِي، فَشَكَوْتُ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: دَعِيْ عُمَرَكَ وَانْقُضِي رَأْسَكَ وَانْتَشِطِي وَأَهْلِي بِالْحَجَّ، قَالَتْ: فَفَعَلْتُ، فَلَمَّا كَانَتْ لَيْلَةُ الْحَصْنَةِ وَقَدْ قَضَى اللَّهُ حَجَّنَا أَرْسَلَ مَعِي عَبْدَ الرَّحْمَنَ بْنَ أَبِي بَكْرٍ فَأَرْدَفَنِي وَخَرَجَ إِلَى التَّشْعِيمِ فَأَهْلَلتُ بِعُمْرَةً، فَقَضَى اللَّهُ حَجَّنَا وَعُمْرَتَنَا، لَمْ يَكُنْ فِي ذَلِكَ هَذِيْ وَلَا صَدَقَةٌ وَلَا صَوْمَانٌ

[36272] Ibn Mahdī narrated to us, from Sufyān, from Ibñ Abī Najīḥ, from Mujaħid and ‘Aṭā’. He said: “I asked them about a woman who came to Mecca for ‘Umrah, then menstruated and feared missing Hajj. They said: ‘She assumes Ihram for Hajj and continues.’ And it was mentioned that Abū Ḥanīfah said: ‘She rejects Hajj, and owes a blood sacrifice and an ‘Umrah in its place.””

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبْنِ أَبِي تَحْبِيبٍ، عَنْ مُجَاهِدٍ، وَعَطَاءً، قَالَ "سَأَلَّهُمَا عَنْ امْرَأَةٍ قَدِمَتْ مَكَةَ بِعُمْرٍ فَحَاضَتْ فَخَسِيَّتْ أَنْ يَقُولُوهَا الْحَجُّ ، فَقَالَا: ثُلُثٌ بِالْحَجَّ وَثُلُثٌ بِالْعُمْرِ وَذُكْرٌ أَنَّ أَبَا حَنِيفَةَ قَالَ: تَكُونُ رَافِضَةً لِلْحَجَّ وَعَلَيْهَا دَمٌ وَعُمْرٌ مَكَانَهَا

[36273] Ibn ‘Uyaynah narrated to us, from al-Zuhrī, from Abū Salamah, from Abū Hurayrah, from the Prophet (peace be upon him), who said: “Tasbīh is for men, and clapping is for women.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

[36274] Hushaym narrated to us, from al-Jurayrī, from Abū Naḍrah, from Abū Hurayrah, who said: The Prophet (peace be upon him) prayed with the people one day. When he stood to say Takbir, he said: “If Satan makes me forget something in my prayer, Tasbīh is for men and clapping is for

حَدَّثَنَا هُسَيْمٌ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "صَلَّى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالنَّاسِ ذَاتَ يَوْمٍ ، فَلَمَّا قَامَ لِيُكَبِّرَ قَالَ: إِنَّ أَنْسَانِي الشَّيْطَانُ شَيْئًا مِنْ صَلَاتِي فَالْتَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

[36275] Hushaym narrated to us, from ‘Abd al-Hamid ibn Ja‘far, from Abū Ḥazim, from Sahl ibn Sa‘d, from the Prophet (peace be upon him), who said: “Tasbih is for men and clapping is for women.”

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرَ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ

[36276] Humayd ibn ‘Abd al-Rahman narrated to us, from his father, from Abū al-Zubayr, from Jābir, who said: “Tasbih is for men in prayer, and clapping is for

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ، قَالَ: التَّسْبِيحُ لِلرِّجَالِ فِي الصَّلَاةِ وَالتَّصْفِيقُ لِلنِّسَاءِ

[36277] Ibn Fudayl narrated to us, from Yazid, who said: I asked permission to enter upon ‘Abd al-Rahman ibn Abi Layla while he was praying, so he said Tasbih to the servant, who opened for me.

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ يَزِيدَ، قَالَ: اسْتَأْذَنْتُ عَلَى عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى وَهُوَ يُصَلِّي فَسَبَّحَ بِالْغُلَامِ فَقَتَحَ لِي

[36278] ‘Abd al-A‘la narrated to us, from Hisham, from al-Hasan, who said: A man asked permission to enter upon Jābir ibn ‘Abdullāh, so he said Tasbih. The man entered and sat until he finished. It was mentioned that Abū Hanifah used to say: “He should not do that,” and disliked it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ: اسْتَأْذَنَ رَجُلٌ عَلَى جَابِرٍ بْنِ عَبْدِ اللَّهِ فَسَبَّحَ فَدَخَلَ فَجَلَسَ حَتَّى انْصَرَفَ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ كَانَ يَقُولُ: لَا يَفْعُلُ ذَلِكَ وَكَرِهُهُ

[36279] Jarīr narrated to us, from Mughīrah, from al-Sha'bī, who said: “There was a blind Muslim man who used to stay with a Jewish woman. She would feed him, give him drink, and treat him well. However, she would constantly hurt him regarding the Messenger of Allah (peace be upon him). One night, when he heard that from her, he rose and strangled her until he killed her. This was reported to the Prophet (peace be upon him), so he adjured the people regarding her case. The man stood up and informed him that she used to hurt him regarding the Prophet (peace be upon him), curse him, and insult him, so he killed her for that. The Prophet (peace be upon him) declared her blood invalid (no retaliation).”

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنِ الشَّعْبِيِّ، قَالَ: كَانَ رَجُلٌ مِنَ الْمُسْلِمِينَ أَعْمَى، فَكَانَ يَأْوِي إِلَى امْرَأَةٍ يَهُودِيَّةٍ، فَكَانَتْ تُطْعِمُهُ وَتَسْقِيهِ وَتُحْسِنُ إِلَيْهِ، وَكَانَتْ لَا تَرَأْنُ ثُؤْدِيَّةً فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا سَمِعَ ذَلِكَ مِنْهَا لَيْلَةً مِنَ الْلَّيَالِي قَامَ فَخَنَقَهَا حَتَّى قَتَلَهَا، فَرُفِعَ ذَلِكَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَشَدَ النَّاسَ فِي أَمْرِهَا، فَقَامَ الرَّجُلُ فَأَخْبَرَهُ أَنَّهَا كَانَتْ ثُؤْدِيَّةً فِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَسْبُهُ وَتَقْعُدُ فِيهِ فَقَتَلَهَا لِذَلِكَ، فَأَبْطَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَمَهَا

[36280] Waki‘ narrated to us, from Sufyān, from Huṣayn, from a shaykh, from Ibn ‘Umar: That he drew his sword against a monk who cursed the Prophet (peace be upon him) and said: “We did not make a treaty with you that allows insulting our Prophet (peace be upon him).” It was mentioned that Abū Ḥanīfah said: “He is not killed.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حُصَيْنٍ، عَنْ شِيْخٍ، عَنْ أَبْنَىْنِ عُمَرَ، أَنَّهُ أَصْلَتَ عَلَى رَاهِبٍ سَبَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالسَّيْفِ وَقَالَ: إِنَّا لَمْ نُصَالِحُكُمْ عَلَى شَيْءٍ نَبَيَّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ ، لَا يُقْتَلُ

[36281] Sharīk narrated to us, from Qays ibn Wahb, from a man from Banū Saw'ah, who said: I said to 'Ā'ishah: "Tell me about the character of the Prophet (peace be upon him)." She said: "Do you not read the Qur'an? {And indeed, you are of a great moral character} [Al-Qalam: 4]." She said: "The Prophet (peace be upon him) was with his Companions. I prepared food for him, and Hafṣah prepared food for him. Hafṣah beat me to it." She said: "I said to the maidservant: 'Go and knock over her bowl.'" She said: "As she went to place it before the Prophet (peace be upon him), she knocked it over, breaking the bowl and scattering the food." She said: "The Prophet (peace be upon him) gathered it and the food that was in it on the ground, and they ate. Then he sent for my bowl and gave it to Hafṣah, saying: 'Take a vessel in place of your vessel, and eat what is in it.' She said: I did not see any [anger] in the face of the Messenger of Allah (peace be upon him)."

حَدَّثَنَا شَرِيكٌ، عَنْ قَيْسِ بْنِ وَهْبٍ، عَنْ رَجُلٍ، مِنْ بَنِي سَوَّاًةَ قَالَ: قُلْتُ لِعَائِشَةَ: أَخْبِرِنِي عَنْ حُكْمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: أَوْ مَا تَفَرَّأَ الْقُرْآنَ؟ {وَإِنَّكَ لَعَلَى قَالَتْ: كَانَ النَّبِيُّ صَلَّى اللَّهُ [4]: خَلَقَ عَظِيمٌ} [القلم عَلَيْهِ وَسَلَّمَ مَعَ أَصْحَابِهِ فَصَنَعْتُ لَهُ طَعَامًا وَصَنَعْتُ لَهُ حَفْصَةً طَعَامًا، فَسَبَقَتِي حَفْصَةُ، قَالَتْ: فَقُلْتُ لِلْجَارِيَةِ: انْطَلِقِي فَأَكُونُ فِي قَصْنَعَهَا، قَالَتْ: فَأَهْوَتْ أَنْ تَضَعَّهَا بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَفَاهُنَّا فَأَنْكَسَرَتِ الْفَصْنَعَةُ وَانْتَرَ الطَّعَامُ، قَالَتْ: فَجَمَعَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا فِيهَا مِنَ الطَّعَامِ عَلَى الْأَرْضِ فَأَكَلُوا، ثُمَّ بَعَثَ بِقَصْنَعِي فَنَذَعَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَفْصَةَ فَقَالَ: خُذُوا ظَرْفًا مَكَانَ طَرْفِكُمْ وَكُلُوا مَا فِيهَا، قَالَتْ: فَمَا رَأَيْتُهُ فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36282] Yazid narrated to us, from Humayd, from Anas, who said: “One of the wives of the Prophet (peace be upon him) sent a bowl containing Tharid to the Prophet (peace be upon him) while he was in the house of another wife. The bowl was struck, fell, and broke. The Prophet (peace be upon him) began gathering the Tharid back into the bowl with his hand, saying: ‘Eat, your mother became jealous.’ Then he waited until a sound bowl was brought, took it, and gave it to the owner of the broken bowl.”

حَدَّثَنَا يَزِيدُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: "أَهْذَى بَعْضُ أَرْوَاحِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَصْعَةً فِيهَا تَرِيدٌ وَهُوَ فِي بَيْتِ بَعْضِ أَرْوَاجِهِ، فَضُرِبَتِ الْقَصْعَةُ فَوَقَعَتْ فَانْكَسَرَتْ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْخُذُ التَّرِيدَ فَيَرْدُهُ إِلَى الْقَصْعَةِ بِيَدِهِ وَيَقُولُ: كُلُوا، غَارَتْ أُمُّكُمْ، ثُمَّ انتَظِرْ حَتَّى جَاءَتْ قَصْعَةً صَحِيقَةً فَلَأَخْذَهَا فَأَعْطَاهَا صَاحِبَةَ الْقَصْعَةِ الْمَكْسُورَةِ

[36283] Hafṣ narrated to us, from Ash‘ath, from Ibn Sirīn, from Shurayḥ, who said: “Whoever breaks a lute (musical instrument), it is his, and he owes a similar one.” It was mentioned that Abū Ḥanīfah said the opposite and said: “He owes its value.”

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، قَالَ: مَنْ كَسَرَ عُودًا فَهُوَ لُهُ وَعَلَيْهِ مِثْلُهُ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ بِخِلَافِهِ وَقَالَ: عَلَيْهِ قِيمَتُهَا

[36284] Ibn ‘Uyaynah narrated to us, from al-Zuhri, from Sālim, from Ibn ‘Umar, who said: Zayd ibn Thābit informed me: “That the Prophet (peace be upon him) granted a concession regarding ‘Arāyā (selling dates on the tree for dried dates).”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ ثَابِتٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَخَّصَ فِي الْعَرَابِيَّا

[36285] Abū Usāmah narrated to us, from al-Walīd ibn Kathīr, who said: Bushayr ibn Yasār narrated to me that he heard Sahl ibn Abī Ḥathmah and Rāfi‘ ibn Abī Khadīj say: “The Messenger of Allah (peace be upon him) forbade Muḥāqalah and Muzābanah, except for the owners of ‘Arāyā, for he permitted it for them.” It was mentioned that Abū Ḥanīfah said: “That is not valid.”

حَدَّثَنَا أَبُو أُسَامَةَ، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، قَالَ حَدَّثَنِي بُشَيْرُ بْنُ يَسَارٍ، أَنَّهُ سَمِعَ سَهْلَ بْنَ أَبِي حَنْمَةَ، وَرَافِعَ بْنَ أَبِي حَدِيجٍ، يَقُولُانِ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُحَاكَلَةِ وَالْمُزَابَنَةِ إِلَّا أَصْحَابَ الْعَرَابِيَّا فَإِنَّهُ قَدْ أَذِنَ لَهُمْ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَصْلُحُ ذَلِكَ

[36286] Ibn ‘Uyaynah and Marwān ibn Mu‘awiyah narrated to us, from Ma‘mar, from al-Zuhrī, from Sālim, from Ibn ‘Umar: “That Ghaylān ibn Salamah embraced Islam while he had eight wives. The Prophet (peace be upon him) ordered him to choose four of them.” It was mentioned that Abū Ḥanīfah said: “The first four.”

[36287] Abū Mu‘awiyah narrated to us, from al-A‘mash, from Ibrāhīm, from al-Aswad, from ‘A’ishah, who said: “The owners of Barīrah wanted to sell her and stipulate that the Wala’ (right of inheritance/patronage) be theirs. She mentioned that to the Prophet (peace be upon him), and he said: ‘Buy her and free her, for the Wala’ belongs to the one who frees.’”

حَدَّثَنَا أَبْنُ عُيُونَةَ، وَمَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ مَعْمَرِ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبْنِ عُمَرَ: أَنَّ غَيْلَانَ بْنَ سَلَمَةَ، أَسْلَمَ وَعِنْدَهُ ثَمَانَ نِسْوَةً، فَأَمْرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْتَارَ مِنْهُنَّ أَرْبَعًا "وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: الْأَرْبَعُ الْأُولَى"

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: "أَرَادَ أَهْلُ بَرِيرَةَ أَنْ يَبْيَعُوهَا وَيَشْتَرِطُوا الْوَلَاءَ، فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: اشْتَرِيهَا وَأَعْتَقِهَا فَإِنَّ الْوَلَاءَ لِمَنْ أَعْتَقَ

[36288] ‘Affān narrated to us, saying: Hammām narrated to us, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās: That her [Barīrah's] masters stipulated the Wala'. He [the Prophet] ruled that: “The Wala' belongs to the one who frees.”

حَدَّثَنَا عَفَانُ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ مَوَالِيَهَا، اشْتَرَطُوا الْوَلَاءَ فَقَضَى أَنَّ الْوَلَاءَ لِمَنْ أَعْنَقَ

[36289] Shabābah ibn Sawwār narrated to us, from Mālik ibn Anas, from Nāfi‘, from Ibn ‘Umar, who said: ‘Ā’ishah wanted to buy Barīrah. They said: “Will you buy her on the condition that her Wala' is ours?” She mentioned that to the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) said: “That condition from them does not harm you, for Wala' belongs to the one who frees.” It was mentioned that Abū Ḥanīfah said: “This purchase is invalid and impermissible.”

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ، أَرَادْتُ عَائِشَةَ أَنْ تَشْتَرِي بَرِيرَةَ فَقَالُوا: أَتَبْتَاعِينَهَا عَلَى أَنَّ وَلَاءَهَا لَنَا؟ فَذَكَرَتْ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَضُرُّكُ ذَلِكُ مِنْهَا، فَإِنَّمَا الْوَلَاءَ لِمَنْ أَعْنَقَ” وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: هَذَا الشَّرَاءُ فَاسِدٌ لَا يَجُوزُ

[36290] Ibn ‘Ulayyah narrated to us, from Sa‘īd, from Qatādah, from ‘Azrah, from Sa‘īd ibn ‘Abd al-Rahmān ibn Abzā, from his father, from ‘Ammār, from the Prophet (peace be upon him), who said: “Tayammum consists of one strike for the face and the hands.”

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ عَزْرَةَ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْرَازِيَّ، عَنْ أَبِيهِ، عَنْ عَمَّارِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: التَّيَمُّمُ ضَرْبَةٌ لِلْوَجْهِ وَالْكَفَّيْنِ

[36291] ‘Abbād ibn al-‘Awwām narrated to us, from Burd, from Sulaymān ibn Mūsā, from Abū Hurayrah: “That the Prophet (peace be upon him) urinated, then struck his hand on the ground and wiped his face and hands with it.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامَ، عَنْ بُرْدِ، عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالْثُمَّ ضَرَبَ بِيَدِهِ إِلَى الْأَرْضِ فَمَسَحَ بِهَا وَجْهَهُ وَكَفَّيْهِ

[36292] Waki' narrated to us, from al-A'mash, from Salamah ibn Kuhayl, from Ibn Abzā, from his father, who said: 'Umar said to 'Ammār: "Do you not remember the day we were in such and such place, and we became Junub (ritually impure) and did not find water, so we rolled in the dust? When we came to the Prophet (peace be upon him) and mentioned that to him, he said: 'This would have been sufficient for you.'" Al-A'mash struck his hands once, blew on them, then wiped his face and hands with them. It was mentioned that Abū Ḥanīfah said: "Two strikes; one strike is not sufficient."

حَدَّثَنَا وَكِبِيعُ، عَنِ الْأَعْمَشِ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ أَبْنِ أَبْنَرَى، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ لِعَمَّارٍ: أَمَا تَذَكُّرُ يَوْمًا كُنَّا فِي كَذَا وَكَذَا، فَأَجْنَبْنَا فَلَمْ نَجِدِ الْمَاءَ فَتَمَعَّكْنَا فِي التُّرَابِ، فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْنَا ذَلِكَ لَهُ فَقَالَ إِنَّمَا كَانَ يَكْفِيكُمَا هَذَا، وَضَرَبَ الْأَعْمَشُ بِبَدَيْهِ ضَرْبَةً ثُمَّ تَفَخَّهُمَا ثُمَّ مَسَحَ بِهِمَا وَجْهَهُ وَكَفْفَهُ "وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: ضَرْبَتِينَ" لَا تُجْزِئُهُ ضَرْبَةً

[36293] Ibn ‘Uyaynah narrated to us, from Shubayb ibn Gharrqadah, from ‘Urwah al-Bāriqī: That the Prophet (peace be upon him) gave him a dinar to buy a sheep. He bought two sheep with it, sold one for a dinar, and brought the Prophet (peace be upon him) a dinar and a sheep. The Prophet (peace be upon him) prayed for blessing in his sales. So [after that], even if he bought dust, he would make a profit in it.

[36294] Waki‘ narrated to us, from Sufyān, from Abū Ḥuṣayn, from a man, from Ḥakīm ibn Ḥizām: That the Prophet (peace be upon him) sent him to buy a sacrificial animal for him with a dinar. He bought it, then sold it for two dinars, and came to him with a dinar [profit, plus the original? or replaced it? Context implies profit]. The Prophet (peace be upon him) prayed for blessing for him and ordered him to give the dinar in charity. It was mentioned that Abū Ḥanīfah said: “He is liable if he sells without his command.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ شُبَيْبِ بْنِ عَرْفَدَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَاهُ دِينَارًا يَشْتَرِي بِهِ شَاةً، فَانْتَرَى بِهِ شَاثِينَ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ، وَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِدِينَارٍ وَشَاةً، فَذَعَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ فِي تَبَغِهِ، فَكَانَ لَوْ اشْتَرَى ثُرَابًا لَرَبَحَ فِيهِ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي حُصَيْنٍ، عَنْ رَجُلٍ، عَنْ حَكِيمِ بْنِ حِزَامٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْنَهُ يَشْتَرِي لَهُ أَضْحِيَّةَ بِدِينَارٍ، فَانْتَرَاهَا هُمْ بَاعَهَا بِدِينَارَيْنِ، وَجَاءَهُ بِدِينَارٍ، فَذَعَالَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْبَرَكَةِ، وَأَمْرَهُ أَنْ يَتَصَدَّقَ بِالدِّينَارِ "وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَضْمُنُ إِذَا بَاعَ بِغَيْرِ أَمْرِهِ

[36295] Abū Mu‘āwiyah and Wakī‘ narrated to us, from al-A‘mash, from ‘Umārah ibn ‘Umayr, from Abū Ma‘mar, from Abū Mas‘ūd, who said: The Prophet (peace be upon him) said: “The prayer in which a man does not straighten his back in bowing and prostration is not sufficient.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ
بْنِ عُمَيْرٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ أَبِي مَسْعُودٍ، قَالَ: قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُجْزِي صَلَاةً لَا يُقْبِلُ
الرَّجُلُ صُلْبَهُ فِيهَا فِي الرُّكُوعِ وَالسُّجُودِ

[36296] Abū Khālid narrated to us, from Ibn ‘Ajlān, from ‘Alī ibn Yahyā ibn Khallād, from his father, from his uncle—who was a Badrī—who said: “We were sitting with the Prophet (peace be upon him) when a man entered and prayed. He prayed a light prayer, not completing bowing or prostration, while the Messenger of Allah (peace be upon him) was watching him without him realizing. He prayed, then came and greeted the Prophet (peace be upon him). The Prophet (peace be upon him) returned his greeting and said: ‘Repeat, for you have not prayed.’ He did that three times, each time saying: ‘Repeat, for you have not prayed.’”

حَدَّثَنَا أَبُو خَالِدٍ، عَنِ ابْنِ عَجْلَانَ، عَنْ عَلَيِّ بْنِ يَحْيَى
بْنِ حَلَّادٍ، عَنْ أَبِيهِ، عَنْ عَمِّهِ، وَكَانَ بَنْدِرِيًّا ، قَالَ:
كَنَّا جُلُوسًا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ دَخَلَ
رَجُلٌ يُصَلِّي ، فَصَلَّى صَلَاةً حَفِيقَةً لَا يُتَمَّ رُكُوعًا. وَلَا
سُجُودًا ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَرْمِعُهُ وَلَا
يَشْعُرُ ، فَصَلَّى ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَرَدَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَعْدَ
فَإِنَّكَ لَمْ تُصَلِّ ، فَفَعَلَ ذَلِكَ ثَلَاثًا كُلُّ ذَلِكَ يَقُولُ: أَعْدَ
فَإِنَّكَ لَمْ تُصَلِّ

[36297] ‘Abd al-Rahmān ibn Mahdī narrated to us, from Hammād ibn Salamah, from ‘Alī ibn Zayd, from al-Miswar ibn Makhramah: That he saw a man not completing his bowing or prostration. He said to him: “Repeat.” He refused, but he did not let him be until he repeated it. It was mentioned that Abū Ḥanīfah said: “It suffices him, though he has done poorly.”

[36298] Sharīk narrated to us, from Abū Iṣhāq, from ‘Aṭā’, from Rāfi‘ ibn Khadīj, raising it [to the Prophet]: He said: “Whoever cultivates in the land of a people without their permission, his expenses are returned to him, and he has no share in the crops.”

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ الْمُسْوَرِ بْنِ مَخْرَمَةَ، أَنَّهُ رَأَى رَجُلًا لَا يُعْلِمُ رُكُوعَهُ وَلَا سُجُودَهُ فَقَالَ لَهُ: أَعِذْ ، فَأَبَى فَلَمْ يَدْعُهُ حَتَّى أَعَادَ، وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: تُجزِّهُ وَقَدْ أَسَاءَ

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، عَنْ رَافِعٍ بْنِ خَدِيجٍ، رَفِيعَةَ قَالَ: مَنْ زَرَعَ فِي أَرْضٍ قَوْمٍ بَغْيَرِ إِذْنِهِمْ رُدِّثَ إِلَيْهِ نَفَقَتُهُ وَلَمْ يَكُنْ لَهُ مِنَ الزَّرْعِ شَيْءٌ

[36299] Yahyā ibn Sa‘id narrated to us, from Abū Ja‘far al-Khaṭmī, who said: My uncle sent me and a slave of his to Sa‘id ibn al-Musayyib. He said: “What do you say about sharecropping (Muzāra‘ah)?” He said: “Ibn ‘Umar used to see no harm in it until he was told a hadith from Rāfi‘ ibn Khadīj regarding it: That the Messenger of Allah (peace be upon him) came to Banū Hārithah and saw crops on the land of Zāhir. He said: ‘How excellent are Zāhir’s crops!’ They said: ‘It does not belong to Zāhir.’ He said: ‘Is the land not Zāhir’s land?’ They said: ‘Yes, but he made a sharecropping agreement with so-and-so.’ He said: ‘Return his expenses to him and take your crops.’ Rāfi‘ said: So we took our crops and returned his expenses to him.” It was mentioned that Abū Ḥanīfah said: “He cuts/removes his crops.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي جَعْفَرِ الْخَطْمَىِ، قَالَ: بَعْثَتِي عَمِّي وَغُلَامًا لَهُ إِلَى سَعِيدِ بْنِ الْمُسَيْبِ فَقَالَ: مَا تَقْوُلُ فِي الْمُزَارَعَةِ؟ فَقَالَ: كَانَ ابْنُ عُمَرَ لَا يَرَى فِيهَا بَأْسًا حَتَّىٰ حُدِّثَ عَنْ رَافِعٍ بْنِ خَدِيجٍ فِيهَا بِحَدِيثٍ "إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَىٰ بَنِي حَارِثَةَ فَرَأَى زَرْعًا فِي أَرْضٍ ظَهَيرٍ فَقَالَ: مَا أَحْسَنَ زَرْعَ ظَهَيرٍ، فَقَالُوا: إِنَّهُ لَيْسَ لِظَهَيرٍ، قَالَ: أَلَيْسَ الْأَرْضُ أَرْضَ ظَهَيرٍ؟ فَقَالُوا: بَلَى، وَلَكِنَّهُ زَارَعٌ فُلَانًا، قَالَ: فَرُدُّوا عَلَيْهِ نَفَقَتَهُ وَخُذُّوا زَرْعَكُمْ، قَالَ رَافِعٌ: فَلَأَخْذُنَا زَرْعَنَا وَرَدَدْنَا عَلَيْهِ نَفَقَتَهُ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَقْطُعُ زَرْعَهُ

[36300] Ibn ‘Uyaynah narrated to us, from al-Zuhri, from Sa‘id and Ḥarām ibn Sa‘d: That a she-camel belonging to al-Barā’ ibn ‘Āzib entered a garden and caused damage to them. The Prophet (peace be upon him) ruled that the protection of property is upon its owners during the day, and upon the owners of livestock is what the livestock damages during the night.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، وَحَرَامَ بْنَ سَعِيدٍ، أَنَّ نَاقَةً لِلْبَرَاءِ بْنِ عَازِبٍ دَخَلَتْ حَانِطًا فَأَفْسَدَتْ عَلَيْهِمْ ، فَقَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ حَفْظَ الْأَمْوَالِ عَلَى أَهْلِهَا بِالنَّهَارِ ، وَأَنَّ عَلَى أَهْلِ الْمَاشِيَةِ مَا أَصَابَتِ الْمَاشِيَةَ بِاللَّيْلِ

[36301] Mu‘awiyah bin Hisham told us, from Sufyan, from 'Abdullah bin 'Isa, from Az-Zuhri, from Haram bin Muhayyisah, from Al-Bara': "That a she-camel belonging to the family of Al-Bara' caused some damage. So the Prophet (peace be upon him) ruled that the owners of the properties are responsible for guarding them during the day, and the owners of the livestock are liable for what their livestock damages at night."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ سُقْفَيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عِيسَى، عَنِ الرُّهْبَرِيِّ، عَنْ حَرَامَ بْنِ مُحَيَّصَةَ، عَنْ الْبَرَاءِ، أَنَّ نَاقَةً لِلْبَرَاءِ أَفْسَدَتْ شَيْئًا ، فَقَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ حِفْظَ الْأَمْوَالِ عَلَى أَهْلِهَا بِالنَّهَارِ ، وَضَمِّنَ أَهْلُ الْمَاشِيَةِ مَا أَفْسَدَتْ مَاشِيَتِهِمْ بِاللَّيْلِ

[36302] Ibn 'Uyaynah told us, from Ayyub, from Muhammad, and from Ibn Abi Khalid, from Ash-Sha'bi: That a sheep ate dough—and the other said: yarn—during the day. Shurayh invalidated [the claim for compensation] and recited: "When the sheep of the people strayed into it" [Al-Anbiya': 78]. And he said in the Hadith of Ibn Abi Khalid: "Straying (Nafsh) is only at night."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِبْوَةَ، عَنْ مُحَمَّدٍ، وَعَنْ أَبْنِ أَبِي حَالِدٍ، عَنِ الشَّعَبِيِّ، أَنَّ شَاءَ أَكَلَتْ عَجِينًا وَقَالَ الْأَخْرُ، غَزْلًا، نَهَارًا، فَأَبْطَلَهُ شُرَيْحٌ وَقَرَأَ: {إِذْ نَفَشْتُ فِيهِ غَمَّ الْقَوْمِ} وَقَالَ فِي حَدِيثِ أَبْنِ أَبِي حَالِدٍ: إِنَّمَا كَانَ النَّفَشُ بِاللَّيْلِ

[36303] Ibn Mahdi told us, from Sufyan, from Tawus, from Ash-Sha'bi: That a sheep entered upon a weaver and spoiled his yarn. Ash-Sha'bi did not hold [the owner] liable for what happened during the day. It was mentioned that Abu Hanifah said: "He is liable."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ طَاؤُسٍ، عَنِ الشَّعَبِيِّ، أَنَّ شَاءَ دَخَلَتْ عَلَى نَسَاجٍ فَأَفْسَدَتْ غَزْلَةً فَلَمْ يُضْمِنْ الشَّعَبِيُّ مَا بِالنَّهَارِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَضْمِنُ

[36304] Ibn 'Uyaynah told us, from 'Abdullah bin Abi Yazid, from his father, from Siba' bin Thabit, from Umm Kurz, from the Prophet (peace be upon him), who said: "For a boy, two sheep of equal age, and for a girl, one sheep. It does not harm you whether they are male or female."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدٍ، عَنْ أَبِيهِ،
عَنْ سَبَاعَ بْنِ ثَابِتٍ، عَنْ أُمِّ كُرْزٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: عَنِ الْغُلَامِ شَاثَانَ مُكَافِئَانَ وَعَنِ
الْجَارِيَةِ شَاهٌ، لَا يَضُرُّكُمْ ذِكْرُهَا كُنَّ أُمِّ إِنَاثًا

[36305] Ibn 'Uyaynah told us, from 'Amr, from 'Ata', from Habibah bint Maysarah, from Umm Kurz, from the Prophet (peace be upon him), who said: "For a boy, two sheep of equal age, and for a girl, one sheep."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرٍو، عَنْ عَطَاءٍ، عَنْ حَبِيبَةَ
ابْنَةِ مَيْسِرَةَ، عَنْ أُمِّ كُرْزٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: عَنِ الْغُلَامِ شَاثَانَ مُكَافِئَانَ، وَعَنِ الْجَارِيَةِ
شَاهٌ

[36306] Shababah told us, from Al-Mughirah bin Muslim, from Abu Az-Zubayr, from Jabir: That the Prophet (peace be upon him) performed the 'Aqiqah for Al-Hasan

حَدَّثَنَا شَبَابَةُ، عَنِ الْمُغِيرَةِ بْنِ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ،
عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَّ عَنِ
الْحَسَنِ وَالْحُسَيْنِ

[36307] Muhammad bin Bishr Al-'Abdi told us, from Sa'id, from Qatadah, from Al-Hasan, from Samurah, from the Prophet (peace be upon him), who said: "The boy is mortgaged by his 'Aqiqah; it should be slaughtered for him on his seventh day, his head shaved, and he should be named." It was mentioned that Abu Hanifah said: "If he does not perform 'Aqiqah for him, there is nothing upon him regarding that."

[36308] 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, from Abu Hurayrah, that the Prophet (peace be upon him) said: "Let none of you prevent his brother from placing a wooden beam on his wall." Then Abu Hurayrah said: "Why do I see you turning away from it? By Allah, I will throw it between your shoulders." It was mentioned that Abu Hanifah said: "He does not have [the right to do] that."

حَدَّثَنَا مُحَمَّدُ بْنُ يَثْرَيْ الْعَبْدِيُّ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ سَمْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: الْعَلَمُ رَهِيْلَهُ بِعَقِيقَتِهِ، تُذْبَحُ عَنْهُ يَوْمَ سَابِعِهِ
وَيُحَلَّقُ رَأْسُهُ وَيُسَمَّى وَذُكْرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِلَّا يَعُقُّ
عَنْهُ فَلَيْسَ عَلَيْهِ فِي ذَلِكَ شَيْءٌ

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي
هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَمْنَعُ
أَحَدُكُمْ أَخَاهُ أَنْ يَضْعَ خَسْبَةً عَلَى جَدَارِهِ ثُمَّ قَالَ أَبُو
هُرَيْرَةَ: مَا لِي أَرَأْكُمْ عَنْهَا مُعْرِضِينَ وَاللَّهُ لَأَرْمِيَنَ بِهَا
بَيْنَ أَكْنَافِكُمْ "وَذُكْرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ لَهُ ذَلِكَ

[36309] 'Abdah bin Sulayman told us, from Hisham bin 'Urwah, from Abu Khuzaymah, from 'Umarah bin Khuzaymah, from Khuzaymah bin Thabit, who said: The Prophet (peace be upon him) said regarding cleaning oneself after defecation (Istitab): "Three stones that do not contain dung."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ حُزَيْمَةَ، عَنْ عُمَارَةَ بْنِ حُزَيْمَةَ، عَنْ حُزَيْمَةَ بْنِ ثَابِتٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْإِسْتِطَابَةِ: ثَلَاثَةُ أَحْجَارٍ لَّيْسَ فِيهَا رَجْبٌ

[36310] Waki' told us, from Al-A'mash, from Ibrahim, from 'Abdur-Rahman bin Yazid, from Salman, that some of the polytheists said to him mockingly: "Your companion teaches you everything, even defecation." Salman said: "Yes, he ordered us not to face the Qiblah, nor to clean ourselves with our right hands, nor to be satisfied with less than three stones that do not contain dung or bone."

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ سَلْمَانَ، قَالَ لَهُ بَعْضُ الْمُشْرِكِينَ وَهُمْ يَسْتَهْزِئُونَ: إِنَّ صَاحِبَكُمْ يُعَلِّمُكُمْ حَتَّى الْخِرَاءَ، فَقَالَ سَلْمَانُ: أَجَلُّ، أَمْرَنَا أَنْ لَا نَسْتَفِلَ الْقِبْلَةَ وَلَا نَسْتَحْجِي بِأَيْمَانِنَا وَلَا نَكْتُفِي بِذُونِ ثَلَاثَةِ أَحْجَارٍ لَّيْسَ فِيهَا رَجْبٌ وَلَا عَظْمٌ

[36311] Waki' told us, from Isra'il, from Abu Ishaq, from Abu 'Ubaydah, from 'Abdullah, who said: The Prophet (peace be upon him) went out to relieve himself and said: "Find me three stones." I brought him two stones and a piece of dung. He took the two stones and threw away the dung, saying: "It is impure (Riks)." It was mentioned that Abu Hanifah said: "It does not suffice him until he performs Wudu' if more than the size of a Dirham remains after the three stones."

[36312] 'Abdul-'Aziz bin 'Abdus-Samad Al-'Ammi told us, from Matar, from 'Amr bin Shu'ayb, from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) said: "There is no divorce except after possession [marriage]."

[36313] Hammad bin Khalid told us, from Hisham bin Sa'd, from Az-Zuhri, from 'Urwah, from 'Aishah, who said: "There is no divorce except after marriage."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَتِهِ فَقَالَ: الْتَّمِسْ لِي ثَلَاثَةً أَحْجَارٍ فَأَتَيْتُهُ بِحَجَرَيْنِ وَرَوْتَةً، فَأَخَذَ الْحَجَرَيْنِ وَأَلْقَى الرَّوْتَةَ وَقَالَ: إِنَّهَا رِكْسٌ "وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ؟ لَا يُجْزِئُهُ ذَلِكَ حَتَّى يَتَوَضَّأَ إِذَا بَقَيَ بَعْدَ الْثَّلَاثَةِ الْأَحْجَارِ أَكْثَرُ مِنْ مِقْدَارِ الدِّرْهَمِ

حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمْدِ الْعَمَّيِّ، عَنْ مَطْرٍ، عَنْ عَمْرِو بْنِ شُعْبَيْنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا طَلاقَ إِلَّا بَعْدَ مِلْكٍ

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: لَا طَلاقَ إِلَّا بَعْدَ نِكَاحٍ

[36314] Waki' told us, from Sufyan, from Muhammad bin Al-Munkadir, from someone who heard Tawus saying: The Prophet (peace be upon him) said: "There is no divorce except after marriage."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَمْنَ، سَمِعَ طَاؤِسًا، يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا طَلاقَ إِلَّا بَعْدَ نِكَاحٍ

[36315] Ibn Fudayl told us, from Layth, from 'Abdul-Malik bin Maysarah, from An-Nazzal bin Sabrah, from 'Ali, who said: "There is no divorce except after marriage." It was mentioned that Abu Hanifah said: "If he swears to divorce her [before marriage] and then marries her, she is divorced."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيسَرَةَ، عَنِ النَّرَالِ بْنِ سَبْرَةَ، عَنْ عَلَيِّ، قَالَ: لَا طَلاقَ إِلَّا بَعْدَ نِكَاحٍ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِنْ حَلَفَ بِطَلاقِهَا ثُمَّ تَرَوَجَهَا طَلَقَتْ

[36316] Waki' told us, from Sufyan, from Ja'far bin Muhammad, from his father: "That the Prophet (peace be upon him) judged based on an oath and a witness." He said: And 'Ali judged by it among you.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِتَمَيْمِينٍ وَشَاهِدٍ قَالَ: وَقَضَى بِهَا عَلَيْ بَيْنَ أَظْهَرِكُمْ

[36317] Zayd bin Al-Hubab told us, from Sayf bin Sulayman, from Qays bin Sa'd, from 'Amr bin Dinar, from Ibn 'Abbas: "That the Prophet (peace be upon him) judged based on an oath and a witness."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ سَيْفِ بْنِ سُلَيْمَانَ، عَنْ قَيْسِ
بْنِ سَعْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى بِيَمِينٍ وَشَاهِدٍ

[36318] Ibn 'Ulayyah told us, from Sawwar, from Rabi'ah, who said: I asked him about the testimony of a witness and the oath of the claimant. He said: "It was found in the books of Sa'd."

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ سَوَارٍ، عَنْ رَبِيعَةَ، قَالَ: فَلْتَ لَهُ
فِي شَهَادَةِ شَاهِدٍ وَيَمِينِ الطَّالِبِ، قَالَ: وُجْدٌ فِي كُثُبٍ
سَعْدٍ

[36319] Yahya bin Sa'id told us, from Muhammad bin 'Ajlan, from Abu Az-Zinad, that 'Umar bin 'Abdul-'Aziz wrote to 'Abdul-Hamid to judge based on an oath along with a witness. Abu Az-Zinad said: And a sheikh from their elders—or from their leaders—informed me that Shurayh judged by that.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي
الرِّنَادِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَتَبَ إِلَى عَبْدِ الْحَمِيدِ
أَنْ يَقْضِي بِالْيَمِينِ مَعَ الشَّاهِدِ، قَالَ أَبُو الرِّنَادِ:
وَأَخْبَرَنِي شَيْخُ مُشِيخَتِهِمْ أَوْ مِنْ كُبَرَائِهِمْ أَنَّ شُرَيْحًا
قَضَى بِذَلِكَ

[36320] Yahya bin Sa'id told us, from Shu'bah, from Husayn, who said: Judgment was passed against 'Abdullah bin 'Utbah based on the testimony of a witness and the oath of the claimant. It was mentioned that Abu Hanifah said: "That is not permissible."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، قَالَ: فَضَيَّ عَلَى عَبْدِ اللَّهِ بْنِ عُثْنَةَ بِشَهَادَةِ شَاهِدٍ وَيَمِينٍ الطَّالِبِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ، لَا يَجُوزُ ذَلِكَ

[36321] Ibn 'Uyaynah told us, from Az-Zuhri, from Salim, from his father, from the Prophet (peace be upon him), who said: "Whoever sells a slave who has wealth, his wealth belongs to the seller, unless the buyer stipulates otherwise."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْرُطْ الْمُبَتَأِعَ

[36322] Waki' told us, from Sufyan, from Salamah bin Kuhayl, from someone who heard Jabir bin 'Abdullah say: The Messenger of Allah (peace be upon him) said: "Whoever sells a slave who has wealth, his wealth belongs to the seller, unless the buyer stipulates otherwise. The Messenger of Allah (peace be upon him) judged so."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَمْنَ، سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْرُطْ الْمُبَتَأِعَ قَضَى بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36323] Hatim bin Isma'il told us, from Ja'far, from his father, who said: 'Ali said: "Whoever sells a slave who has wealth, his wealth belongs to the seller, unless the buyer stipulates otherwise."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيًّا: مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْرُطْ الْمُبَتَّأِ

[36324] 'Abdah told us, from 'Ubaydullah, from Nafi', from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "Whoever sells a slave who has wealth, his wealth belongs to his master, unless the one who bought him stipulates otherwise."

حَدَّثَنَا عَبْدَةُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ بَاعَ عَبْدًا وَلَهُ مَالٌ فَمَالُهُ لِسَيِّدِهِ إِلَّا أَنْ يَشْرُطِ الَّذِي اشْتَرَاهُ

[36325] Abu Al-Ahwas told us, from 'Abdul-'Aziz bin Rufay', from 'Ata' and Ibn Abi Mulaykah, who said: The Messenger of Allah (peace be upon him) said: "Whoever sells a slave, his wealth belongs to the seller, unless the buyer stipulates otherwise, saying: 'I buy him from you along with his wealth.'" It was mentioned that Abu Hanifah said: "If the slave's wealth is more than the price, that is not permissible."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ رُفَيْعٍ، عَنْ عَطَاءٍ، وَابْنِ أَبِي مُلِينَكَةَ، قَالَا: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ بَاعَ عَبْدًا فَمَالُهُ لِلْبَائِعِ إِلَّا أَنْ يَشْرُطْ الْمُبَتَّأِ" ، يَقُولُ: أَشْتَرَهِ مِنْكَ وَمَالَهُ" وَذِكْرُ أَنَّ أَبَا حَنِيفَةَ قَالَ إِنْ كَانَ مَالُ الْعَبْدِ أَكْثَرَ مِنَ النَّفْنَ لَمْ يَجِدْ ذَلِكَ

[36326] Ibn 'Ulayyah told us, from Sa'id bin Abi 'Arubah, from Qatadah, from Al-Hasan, from 'Uqbah bin 'Amir, who said: The Prophet (peace be upon him) said: "The warranty period for slaves is three days."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، قَالَ: قَالَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: عُهْدَةُ الرَّقِيقِ ثَلَاثَةُ أَيَّامٍ

[36327] Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, who said: The Prophet (peace be upon him) said: "There is no warranty beyond four [days]."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: قَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا عُهْدَةٌ فَوْقَ أَرْبَعٍ

[36328] 'Abbad bin Al-'Awwam told us, from Muhammad bin Ishaq, from Muhammad bin Yahya bin Hibban, who said: Ibn Az-Zubayr set the warranty for slaves at three days only because of the Prophet's (peace be upon him) saying to Munqidh bin 'Amr: "No deception. If you sell something, you have the choice for three days."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ
مُحَمَّدِ بْنِ يَحْيَى بْنِ حِبَّانَ، قَالَ: قَالَ: إِنَّمَا جَعَلَ أَبْنُ
الرُّبَّيرِ عُهْدَةً الرَّقِيقِ ثَلَاثَةً لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لِمُنْقِذِ بْنِ عَمْرِو: قَالَ: لَا خِلَابَةَ إِذَا بَعْتَ
بَيْعًا فَأَنْتَ بِالْخِيَارِ ثَلَاثَةً

[36329] Hammad bin Khalid told us, from Malik, from 'Abdullah bin Abi Bakr, who said: I heard Aban bin 'Uthman and Hisham bin Isma'il teaching that the warranty for slaves regarding fever and stomach ailment is three days, and the warranty for insanity and leprosy is one year. It was mentioned that Abu Hanifah said: "If they separate, he has no right to return unless there was a defect in her."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: سَمِعْتُ أَبْنَانَ بْنَ عُثْمَانَ، وَهِشَامَ بْنَ إِسْمَاعِيلَ، يُعَلِّمَانِ الْعَهْدَةَ فِي الرَّقِيقِ الْحُمَى وَالْبَطْنِ ثَلَاثَةً أَيَّامًا وَعُهْدَةً سَنَةً فِي الْجُنُونِ وَالْجُذَامِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِذَا افْتَرَقَا فَلَيْسَ لَهُ أَنْ يَرُدَّ إِلَّا بِعِينِ كَانَ بِهَا

[36330] Abu Khalid told us, from Ibn Jurayj, from Abu Az-Zubayr, from Jabir, who said: The Messenger of Allah (peace be upon him) said: "Ride the sacrificial animals reasonably until you find a mount."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ارْكُبُوا الْهَدْيَ بِالْمَعْرُوفِ حَتَّى تَجِدُوا ظَهْرًا

[36331] Waki' told us, from Sufyan, from Abu Az-Zinad, from Al-A'raj, from Abu Hurayrah: "That the Prophet (peace be upon him) saw a man driving a sacrificial camel. He said: 'Ride it.' He said: 'It is a sacrificial camel.' He said: 'Ride it, even if it is a sacrificial camel.'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى رَجُلًا يَسُوقُ بَدْنَةً فَقَالَ: ارْكِبْهَا، قَالَ: إِنَّهَا بَدْنَةٌ، قَالَ: ارْكِبْهَا وَإِنْ كَانَتْ بَدْنَةً

[36332] Abu Khalid Al-Ahmar told us, from Humayd, from Anas, who said: "The Messenger of Allah (peace be upon him) saw a man driving a sacrificial camel. He said: 'Ride it.' He said: 'It is a sacrificial camel.' He said: 'Ride it.'"

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: "رَأَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَسُوقُ بَنَدَةً فَقَالَ: ارْكُبْهَا ، قَالَ: إِنَّهَا بَنَدَةٌ ، قَالَ: ارْكُبْهَا

[36333] Abu Al-Ahwas told us, from Al-'Ala', from 'Amr bin Murrah, from 'Ikrimah, who said: A man said to Ibn 'Abbas: "Can we ride the sacrificial camel?" He said: "Without overburdening it." He said: "Can we milk it?" He said: "Without exhausting it."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْعَلَاءِ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ عِكْرِمَةَ، قَالَ: قَالَ رَجُلٌ لِابْنِ عَبَّاسٍ: أَرْكِبْ الْبَنَدَةَ ، قَالَ: غَيْرُ مُثْقِلٍ ، قَالَ: فَخُلُبْهَا ، قَالَ: غَيْرُ مُجْهَدٍ

[36334] Abu Khalid Al-Ahmar told us, from Ibn Jurayj, from someone who told him, from Anas, who said: "[The Prophet said:] 'Ride it.' He said: 'It is a sacrificial camel.' He said: 'Ride it.'"

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَمَّنْ حَدَّثَهُ، عَنْ أَنَّسٍ، قَالَ: ارْكُبْهَا ، قَالَ: إِنَّهَا بَنَدَةٌ ، قَالَ: ارْكُبْهَا

[36335] Abu Malik Al-Janbi told us, from Hajjaj, from Abu Ishaq, from 'Ali, who said: "He rides his sacrificial camel reasonably." It was mentioned that Abu Hanifah said: "It should not be ridden unless its owner is in distress."

حَدَّثَنَا أَبُو مَالِكِ الْجَنْبِيُّ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَلَيٍّ، قَالَ: يَرْكِبُ بَنَتَهُ بِالْمَعْرُوفِ وَذُكِرَ أَنَّ أَبَا
حَنِيفَةَ قَالَ: لَا تُرْكِبُ إِلَّا أَنْ يُصِيبَ صَاحِبَهُمَا جَهْدًا

[36336] Waki' told us, from Ibn Abi Layla, from 'Ata' and from 'Abdul-Karim, from Mu'adh bin Sa'd, from Sinan bin Salamah: That the Prophet (peace be upon him) said to him regarding voluntary sacrificial animals: "He should not eat [from it]. If he eats, he must compensate."

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطَاءٍ، وَعَنْ عَبْدِ
الْكَرِيمِ، عَنْ مُعاذِ بْنِ سَعْدٍ، عَنْ سِيَانَ بْنِ سَلَمَةَ، أَنَّ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ فِي الْهَذِيلِ التَّطْوُعَ:
لَا يَأْكُلُ ، فَإِنْ أَكَلَ غَرِيمًا

[36337] Hafs told us, from Layth, from Mujahid, from 'Umar, who said: "Whoever offers a voluntary sacrifice and it becomes injured, he should slaughter it outside the Haram and not eat from it. If he eats from it, he must replace it."

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ عُمَرَ، قَالَ:
مَنِ اهْنَدَى هَذِيَا نَطْوُ عَا فَعَطَبَ نَحَرَهُ دُونَ الْحَرَامِ وَلِمَ
يَأْكُلُ مِنْهُ ، وَإِنْ أَكَلَ مِنْهُ فَعَلَيْهِ الْبَدْلُ

[36338] Ibn 'Ulayyah told us, from Abu At-Tayyah, from Musa bin Salamah, from Ibn 'Abbas: That the Prophet (peace be upon him) sent eighteen sacrificial camels with a man and gave him instructions regarding them. He set out, then returned to him and said: "What if one of them becomes exhausted?" He said: "Slaughter it, dip its shoe in its blood, mark it on its side, and neither you nor any of your companions eat from it."

[36339] Waki' told us, from Hisham, from his father, from Najiyah Al-Khuza'i, who said: I said: "O Messenger of Allah, what should we do with the sacrificial camels that become injured?" He said: "Slaughter it, dip its shoe in its blood, and leave it for the people." It was mentioned that Abu Hanifah said: "The companions [of the journey] may eat from it."

حَدَّثَنَا أَبْنُ عُلَيَّهُ، عَنْ أَبِي النَّيَّاحِ، عَنْ مُوسَى بْنِ سَلَمَةَ،
عَنْ أَبْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
إِلَيْهِمْ عَشْرَةَ بَدَنَاتٍ مَعَ رَجُلٍ، وَأَمَرَهُ فِيهَا بِأَمْرِهِ،
فَانطَّلَقَ ثُمَّ رَجَعَ إِلَيْهِ فَقَالَ: أَرَيْتَ إِنْ أَزْحَفَ عَلَيْنَا مِنْهَا
شَيْءٌ، قَالَ: انْحَرْهَا ثُمَّ اغْمِسْ نَعْلَهَا فِي دَمِهِ ثُمَّ
اجْعَلْهَا عَلَى صَفَحَتِهَا وَلَا تَأْكُلْ مِنْهَا أَنْتَ وَلَا أَحَدٌ مِنْ
أَهْلِ الرُّفْقَةِ

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ نَاجِيَةَ
الْخُرَاعِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، كَيْفَ نَصْنُعُ بِمَا
عَطَّبَ مِنَ الْبُدْنِ؟ قَالَ: انْحَرْهُ وَاغْمِسْ نَعْلَهُ فِي دَمِهِ
وَخَلْ بَيْنَ النَّاسِ وَبَيْنَهُ "وَذَكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: يَأْكُلْ
مِنْهَا أَهْلُ الرُّفْقَةِ

[36340] Jarir told us, from Mansur, from Mujahid, who said: "Safwan bin Umayyah was one of the Tulaqa' (those pardoned after the conquest of Mecca). He came to the Messenger of Allah (peace be upon him), made his mount kneel, placed his cloak on it, and stepped aside to relieve himself. A man came and stole his cloak. He caught him and brought him to the Prophet (peace be upon him), who ordered his hand to be cut off. He said: 'O Messenger of Allah, will you cut it off for a cloak? I give it to him.' He said: 'Why not before you brought him to me?'"

حَدَّثَنَا جَرِيرٌ، عَنْ مُنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: "كَانَ صَفْوَانُ بْنُ أُمَيَّةَ مِنَ الْتُّلَاقَاءِ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَى رَاحِلَتَهُ وَوَضَعَ رِذَاءَهُ عَلَيْهَا ثُمَّ تَحَقَّقَ لِيَقْضِيُ الْحَاجَةَ، فَجَاءَ رَجُلٌ فَسَرَقَ رِذَاءَهُ فَلَمَّا دَرَأَهُ فَأَتَى بِهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِهِ أَنْ تُقْطَعَ يَدُهُ، قَالَ: يَا رَسُولَ اللَّهِ، تَقْطُعُهُ فِي رِذَاءِ أَهْبَةٍ لَّهُ، قَالَ: فَهَلَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ

[36341] Ibn 'Uyaynah told us, from 'Amr, from Tawus, who said: "It was said to Safwan bin Umayyah while he was in the upper part of Mecca: 'There is no religion for one who does not emigrate.' He said: 'By Allah, I will not go to my family until I come to Medina.' So he came to Medina and stayed with Al-'Abbas. He lay down in the mosque with his Khamisah (garment) under his head. A thief came and stole it from under his head. He brought him to the Prophet (peace be upon him) and said: 'This is a thief.' So he ordered him [to be punished], and his hand was cut off. He said: 'It is his.' He said: 'Why not before you brought him to me?'" It was mentioned that Abu Hanifah said: "If he gifts it to him, the hadd punishment is averted from him."

[36342] Yahya bin Sa'id told us, from Ibn 'Ajlan, from Nafi', from Ibn 'Umar, that he prayed on his mount and performed Witr on it. He said: "And the Prophet (peace be upon him) used to do that."

حَدَّثَنَا أَبْنُ عُيْنَةَ، عَنْ عَمْرِو، عَنْ طَاؤِسٍ، قَالَ: "قَيْلَ لِصَفْوَانَ بْنِ أُمِيَّةَ وَهُوَ بِأَعْلَى مَكَّةَ: لَا دِينَ لِمَنْ لَمْ يُهَاجِرْ، فَقَالَ: وَاللَّهِ لَا أَصِلُّ إِلَى أَهْلِي حَتَّى آتَيَ الْمَدِينَةَ، فَأَتَى الْمَدِينَةَ فَنَزَلَ عَلَى الْعَبَاسِ فَاضْطَجَعَ فِي الْمَسْجَدِ وَخَمِسَتُهُ تَحْتَ رَأْسِهِ، فَجَاءَ سَارِقٌ فَسَرَقَهَا مِنْ تَحْتِ رَأْسِهِ، فَأَتَى بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ هَذَا سَارِقٌ، فَأَمْرَ بِهِ فَقُطِعَ، فَقَالَ: هِيَ لَهُ، فَقَالَ: فَهَلَا قَبْلَ أَنْ تَأْتِيَنِي بِهِ" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِذَا وَهَبَهَا لَهُ دُرِّي عَنْهُ الْحُدُ

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبْنِ عَجْلَانَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّهُ صَلَّى اللَّهُ عَلَيْهِ وَأَوْتَرَ عَلَيْهَا، قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعَلُهُ

[36343] Abu Dawud At-Tayalisi told us, from 'Abbad bin Mansur, from 'Ikrimah, from Ibn 'Abbas, that he performed Witr and said: "Witr is [permissible] on the mount."

حَدَّثَنَا أَبُو دَاوُدَ الطِّيَالِسِيُّ، عَنْ عَبَادِ بْنِ مَنْصُورٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ أَوْتَرَ وَقَالَ: الْوَتْرُ عَلَى الرَّاحِلَةِ

[36344] Waki' told us, from Sufyan, from Thuwayr, from his father, that 'Ali used to perform Witr on his mount.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ثُوْرِيِّ، عَنْ أَبِيهِ، أَنَّ عَلَيًّا، كَانَ يُوَتِّرُ عَلَى رَاحِلَتِهِ

[36345] Ibn Abi 'Adi told us, from Ash'ath, who said: Al-Hasan saw no harm in a man performing Witr on his mount.

حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ لَا يَرَى بَأْسًا أَنْ يُوَتِّرَ الرَّجُلُ عَلَى رَاحِلَتِهِ

[36346] Yazid bin Harun told us, from Yahya bin Sa'id, from 'Umar bin Nafi', that his father used to perform Witr on the camel.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، أَنَّ أَبَاهُ، كَانَ يُوَتِّرُ عَلَى الْبَعِيرِ

[36347] 'Amr bin Muhammad told us, from Ibn Abi Rawwad, from Musa bin 'Uqbah, who said: I accompanied Salim and lagged behind him on the road. He said: "What held you back?" I said: "I performed Witr." He said: "Why not on your mount?" It was mentioned that Abu Hanifah said: "It is not valid for him to perform Witr on it."

حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ، عَنِ الْبَنْ أَبِي رَوَادٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، قَالَ: صَحِّبْتُ سَالِمًا فَتَخَفَّتُ عَنْهُ بِالطَّرِيقِ فَقَالَ: مَا خَلَفْتَ؟ فَقُلْتُ: أُوْتَرْتُ، قَالَ: فَهُلْ عَلَى رَاحِلَتِكَ وَذَكِّرْ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُجْزِئُهُ أَنْ يُوْتِرَ عَلَيْهَا

[36348] Zayd bin Al-Hubab told us, from Malik bin Anas, from Ishaq bin 'Abdullah bin Abi Talhah Al-Ansari, from Humaydah bint 'Ubayd bin Rifa'ah, from Kabshah bint Ka'b—who was married to one of Abu Qatadah's sons—that she poured water for Abu Qatadah to perform ablution. A cat came to drink, so he tilted the vessel for it. We started looking, so he said: "O my niece, are you surprised? The Messenger of Allah (peace be upon him) said: 'It is not impure; it is one of those who go around among you.'"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ الْأَنْصَارِيِّ، عَنْ حُمَيْدَةَ ابْنَةِ عُبَيْدِ بْنِ رَفَاعَةَ، عَنْ كَبِشَةَ ابْنَةِ كَعْبٍ، وَكَانَتْ تَحْتَ بَعْضِ وَلَدِ أَبِي قَتَادَةَ أَنَّهَا صَبَّتْ لِأَبِي قَتَادَةَ مَاءً يَتَوَضَّأُ بِهِ، فَجَاءَتْ هِرَّةٌ تَسْرَبُ، فَأَصْنَعَى لَهَا الْإِنْاءَ فَجَعَلْنَا نَنْظُرُ، فَقَالَ: يَا بَنْتَ أَخِي، تَعْجِبِينَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا لَيْسَتْ بِنَجَسٍ، هِيَ مِنَ الطَّوَافِينَ عَلَيْكُمْ أَوْ مِنَ الطَّوَافَاتِ

[36349] Ibn 'Uyaynah told us, from Ayyub, from 'Ikrimah, who said: Abu Qatadah used to bring the vessel close to the cat, so it would lap from it, then he would perform ablution with its leftover water.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِبْوَنَ، عَنْ عِكْرِمَةَ، قَالَ: كَانَ أَبُو فَتَادَةَ يُدْنِي إِلَيْهِ الْإِنَاءَ مِنَ الْوَرِقِ فَيَلْعُغُ فِيهِ ثُمَّ يَتَوَضَّأُ بِسُوْرِهِ

[36350] Ibn 'Ulayyah told us, from Khalid, from 'Ikrimah, from Ibn 'Abbas, who said: "The cat is part of the household belongings."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: الْهِرُّ مِنْ مَتَاعِ الْبَيْتِ

[36351] Sharik narrated to us, from Ar-Rukayn, from Safiyyah bint Dabb, who said: I asked Husayn bin 'Ali about the cat. He said: "It is from the household."

حَدَّثَنَا شَرِيكُ، عَنِ الرُّكَيْنِ، عَنْ صَفِيَّةَ ابْنَةِ دَابٍ، قَالَ: سَأَلْتُ حُسَيْنَ بْنَ عَلَيٍّ عَنِ الْهِرِّ؟ فَقَالَ: هِيَ مِنْ أَهْلِ الْبَيْتِ

[36352] Al-Bakrawi narrated to us, from Al-Jurayri, who said: A cat lapped from the purification water of Abu al-'Ala', so he performed ablution with the remainder. And it was mentioned that Abu Hanifah disliked the leftover water of a cat.

حَدَّثَنَا الْبَكْرَاوِيُّ، عَنِ الْجُرَيْرِيِّ، قَالَ: وَلَعْتُ هَرَّةً فِي طَهُورٍ لِأَبِي الْعَلَاءِ فَتَوَضَّأَ بِفَضْلِهَا وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ أَنَّهُ كَرِهَ سُوْرَ السُّوْرِ

[36353] Waki' narrated to us, from Sufyan, from Abu Qays al-Awdi, from Al-Huzayl bin Shurahbil al-Awdi, from Al-Mughirah bin Shu'bah, that the Prophet (peace be upon him) urinated while standing, then performed ablution and wiped over his sandals.

حَدَّثَنَا وَكِبْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي قَيْسِ الْأَوْدِيِّ، عَنْ الْهُرَيْلِ بْنِ شَرَحْبِيلِ الْأَوْدِيِّ، عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَّقَائِمًا ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ

[36354] Waki' narrated to us, from Sufyan, from Habib, from Zayd, that 'Ali urinated and wiped over his sandals.

حَدَّثَنَا وَكِبْعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ زَيْدٍ، أَنَّ عَلِيًّا بَالَّ وَمَسَحَ عَلَى النَّعْلَيْنِ

[36355] Waki' narrated to us, from Sufyan, from Az-Zubayr, from 'Ukayl, from Suwayd bin Ghaflah, that 'Ali urinated and wiped over the sandals.

حَدَّثَنَا وَكِبْعٌ، عَنْ سُفْيَانَ، عَنْ الرُّبَّيرِ، عَنْ أَكْيَلٍ، عَنْ سُوَيْدِ بْنِ غَفَّالَةَ، أَنَّ عَلِيًّا، بَالَّ وَمَسَحَ النَّعْلَيْنِ

[36356] Sharik narrated to us, from Ya'la bin 'Ata', from Aws bin Abi Aws, from his father, who said: I was with my father, and he came to a water source belonging to the Bedouins. He performed ablution and wiped over his sandals. I spoke to him about that, and he said: "I will not tell you more than what I saw the Prophet (peace be upon him) do."

حَدَّثَنَا شَرِيكٌ، عَنْ يَعْلَى بْنِ عَطَاءَ، عَنْ أُوسمِ بْنِ أَبِي أُوسٍ، عَنْ أَبِيهِ، قَالَ: كُنْتُ مَعَ أَبِيهِ فَأَنْتَهَى إِلَى مَاءِ مِنْ مِيَاهِ الْأَعْرَابِ، فَتَوَضَّأَ وَمَسَحَ عَلَى نَعْلَيْهِ، فَقُلْتُ لَهُ فِي ذَلِكَ، فَقَالَ: لَا أَرِيدُكَ عَلَى مَا رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَنَعَ

[36357] Ibn Mahdi narrated to us, from Sufyan, from Wasil, from Sa'id bin 'Abdullah bin Dirar, that Anas bin Malik performed ablution and wiped over socks made of goat hair (mar'azi).

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُعِيْدَيْ، عَنْ وَاصِلٍ، عَنْ سَعِيْدِ بْنِ عَبْدِ اللَّهِ بْنِ ضِرَارٍ، أَنَّ أَنَسَ بْنَ مَالِكَ، تَوَضَّأَ فَمَسَحَ عَلَى جَوْرَبَيْنِ مِنْ مَرْعَزِيٍّ

[36358] Abu Bakr bin 'Ayyash narrated to us, from 'Abdullah bin Sa'id, from Jilas, who said: I saw 'Ali urinate in the courtyard, then wipe over his socks and sandals. And it was mentioned that Abu Hanifah disliked wiping over socks and sandals unless their soles were made of leather.

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيْدٍ، عَنْ جِلَاسٍ، قَالَ: رَأَيْتُ عَلَيًّا بَالَّا يَرْحَبَةَ ثُمَّ مَسَحَ عَلَى جَوْرَبَيْهِ وَنَعْلَيْهِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ كَانَ يَكْرَهُ الْمَسْحَ عَلَى الْجَوْرَبَيْنِ وَالنَّعْلَيْنِ إِلَّا أَنْ يَكُونَا أَسْفَلَهُمَا جُلُودٌ

[36359] Yazid narrated to us, from Yahya bin Sa'id, that Muhammad bin Yahya bin Hibban informed him, from Ibn Muhayriz al-Qurashi, that Al-Makhdaji, a man from Banu Kinanah, informed him that a man from the Ansar who was in Ash-Sham, whose Kunyah was Abu Muhammad and who had companionship (with the Prophet), told him that Witr is obligatory. Al-Makhdaji mentioned that he went to 'Ubadah bin as-Samit and told him about this. 'Ubadah said: "Abu Muhammad has lied. I heard the Prophet (peace be upon him) say: 'Five prayers Allah has prescribed for His slaves. Whoever performs them without neglecting any of their rights, has a covenant with Allah that He will admit him into Paradise. Whoever falls short in their rights has no covenant with Allah; if He wills, He punishes him, and if He wills, He admits him into Paradise.'"

حَدَّثَنَا يَزِيدُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَنَّ مُحَمَّدًا بْنَ يَحْيَى
بْنَ حَبَّانَ أَخْبَرَهُ، عَنْ ابْنِ مُحَيْرِيزِ الْقُرَشِيِّ، أَنَّهُ أَخْبَرَهُ
عَنِ الْمُخْدَجِيِّ، رَجُلٌ مِنْ بَنِي كَنَانَةَ أَنَّهُ أَخْبَرَهُ أَنَّ رَجُلًا
مِنَ الْأَنْصَارِ كَانَ بِالشَّامِ يُكَفَّى أَبَا مُحَمَّدٍ وَكَانَتْ لَهُ
صُحبَةً فَأَخْبَرَهُ أَنَّ الْوِتْرَ وَاجِبٌ، فَذَكَرَ الْمُخْدَجِيُّ أَنَّهُ
رَاحَ إِلَى عُبَادَةَ بْنِ الصَّامِيتِ فَأَخْبَرَهُ فَقَالَ عُبَادَةُ: كَذَبَ
أَبُو مُحَمَّدٍ، سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:
خَمْسُ صَلَوةٍ كَتَبْهُ اللَّهُ عَلَى الْعِبَادِ، مَنْ جَاءَ بِهِنَّ
لَمْ يُضَيِّعْ مِنْ حَقِّهِنَّ جَاءَ وَلَهُ عِنْدَ اللَّهِ عَهْدٌ أَنْ يُدْخِلَهُ
الْجَنَّةَ، وَمَنْ انْتَقَصَ مِنْ حَقِّهِنَّ جَاءَ وَلَيْسَ لَهُ عِنْدَ اللَّهِ
عَهْدٌ، إِنْ شَاءَ عَذَابَهُ، وَإِنْ شَاءَ أَدْخَلَهُ الْجَنَّةَ

[36360] Mu'adh bin Mu'adh narrated to us, from Ibn 'Awn, from Muslim, the freed slave of 'Abd al-Qays, who said: A man said to Ibn 'Umar: "Do you consider Witr to be Sunnah?" He said: "What is Sunnah? The Prophet (peace be upon him) performed Witr and the Muslims performed Witr." He said: "No, is it Sunnah?" He said: "Stop! Do you not understand? The Prophet (peace be upon him) performed Witr and the Muslims performed Witr."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنِ، عَنْ مُسْلِمٍ، مَوْلَى
عَبْدِ الْقَيْسِ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: أَرَأَيْتَ الْوِثْرَ
سُنَّةً هُوَ؟ قَالَ: مَا سُنَّةُ؟ أَوْتَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَأَوْتَرَ الْمُسْلِمُونَ، قَالَ: لَا ، سُنَّةُ هُوَ؟ قَالَ:
مَهْ ، أَتَعْقِلُ أَوْتَرَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَوْتَرَ
الْمُسْلِمُونَ

[36361] Abu Khalid narrated to us, from Hajjaj, from Abu Ishaq, from 'Asim bin Damrah, from 'Ali, who said: It was said to him: "Is Witr obligatory?" He said: "The Prophet (peace be upon him) performed Witr, and the Muslims adhered to it."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلَيِّ، قَالَ: قِيلَ لَهُ: الْوِثْرُ
فَرِيضَةٌ هِيَ؟ قَالَ: فَذُ أَوْتَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
وَثَبَّتَ عَلَيْهِ الْمُسْلِمُونَ

[36362] Abu Khalid narrated to us, from Hajjaj, from Abu Ishaq, from 'Asim bin Damrah, who said: 'Ali said: "Witr is not obligatory like the prescribed prayers."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ
عَاصِمِ بْنِ ضَمْرَةَ، قَالَ: قَالَ عَلَيُّ: الْوِثْرُ لَيْسَ بِخُمُّ
كَالصَّلَاةِ الْمُكْتُوبَةِ

[36363] Ibn Mubarak narrated to us, from 'Abd al-Karim, from Sa'id bin al-Musayyib, who said: "The Prophet (peace be upon him) established the Sunnah of Witr just as he established the Sunnah of al-Fitr and al-Adha."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ ، سَنَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْوِتْرَ كَمَا سَنَّ الْفِطْرَ وَالْأَضْحَى

[36364] Hafs narrated to us, from Layth, from Mujahid, who said: "Witr is Sunnah."

حَدَّثَنَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ الْوِتْرُ سُنَّةٌ

[36365] Ibn Fudayl narrated to us, from Mutarrif, from Ash-Sha'bi, that he was asked about a man who forgot Witr. He said: "It does not harm him as if it were an obligation."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ مُطَرْفٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ نَسِيَ الْوِتْرَ ، قَالَ: لَا يَضُرُّهُ كَانَمَا هُوَ فَرِيضَةٌ

[36366] Sahl bin Yusuf narrated to us, from 'Amr, from Al-Hasan, that he did not consider Witr obligatory.

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى الْوِتْرَ فَرِيضَةً

[36367] Waki' narrated to us, from Isra'il, from Jabir, from 'Ata' and Muhammad bin 'Ali, who said: "Al-Adha and Witr are Sunnah." And it was mentioned that Abu Hanifah said: "Witr is obligatory."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَطَاءٍ، وَمُحَمَّدٌ بْنُ عَلَيٌّ، قَالَا: الْأَضْحَى وَالْوِتْرُ سُنَّةٌ وَذُكْرٌ أَنَّ أَبَا حَنِيفَةَ قَالَ ، الْوِتْرُ فَرِيضَةٌ

[36368] Abu al-Ahwas narrated to us, from Simak, from Jabir bin Samurah, who said: "The Prophet (peace be upon him) had two sermons; he would sit between them, reciting the Qur'an and reminding the people."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِيمَاكِ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: كَانَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُطْبَتَانِ يَجْلِسُ بَيْنَهُمَا يَقْرَأُ الْقُرْآنَ وَيَذَكِّرُ النَّاسَ

[36369] Hatim bin Isma'il narrated to us, from Ja'far, from his father, who said: "The Prophet (peace be upon him) used to deliver the sermon standing, then sit, then stand and deliver two sermons."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ قَائِمًا ثُمَّ يَجْلِسُ ثُمَّ يَقُولُ فَيَخْطُبُ حُطْبَتَيْنِ

[36370] Abu Khalid al-Ahmar narrated to us, from Ibn Abi Dhi'b, from Salih, the freed slave of At-Taw'amah, who said: Marwan appointed Abu Hurayrah as governor over Medina. He used to lead us in Friday prayer, delivering two sermons and sitting twice. And it was mentioned that Abu Hanifah said: "He only sits once."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ صَالِحٍ، مَوْلَى الْلَّوَاءِ قَالَ: اسْتَخَلَفَ مَرْوَانُ أَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ، فَكَانَ يُصَلِّي بِنَا يَوْمَ الْجُمُعَةِ فَيَخْطُبُ حُطْبَتَيْنِ وَيَجْلِسُ حَلْسَتَيْنِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَجْلِسُ إِلَّا جَلْسَةً وَاحِدَةً

[36371] Ibn Numayr narrated to us, from Sa'd bin Sa'id, from Muhammad bin Ibrahim at-Taymi, from Qays bin 'Amr, who said: The Prophet (peace be upon him) saw a man praying two Rak'ahs after the Fajr prayer. The Prophet (peace be upon him) said: "Is Fajr prayer done twice?" The man said: "I had not prayed the two Rak'ahs before it, so I prayed them now." The Messenger of Allah (peace be upon him) remained silent.

حَدَّثَنَا أَبْنُ نُعَمِّيرٍ، عَنْ سَعْدِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيِّيِّ، عَنْ قَيْسِ بْنِ عَمْرِو، قَالَ: "رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يُصَلِّي بَعْدَ صَلَاةِ الصُّبْحِ رَكْعَتَيْنِ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَصَلَّا الصُّبْحَ مَرَّتَيْنِ؟ فَقَالَ الرَّجُلُ: إِنِّي لَمْ أَكُنْ صَلَّيْتَ الرَّكْعَتَيْنِ الَّتَّيْنِ قَبْلَهُمَا، فَصَلَّيْتُهُمَا الْآنَ، فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36372] Hushaym narrated to us, from 'Abd al-Malik, from 'Ata', that a man prayed the Fajr prayer with the Prophet (peace be upon him). When the Prophet (peace be upon him) finished, the man stood up and prayed two Rak'ahs. The Prophet (peace be upon him) said to him: "What are these two Rak'ahs?" He said: "O Messenger of Allah (peace be upon him), I came while you were in prayer and I had not prayed the two Rak'ahs before Fajr. I disliked praying them while you were praying. So when you finished the prayer, I stood up and prayed them." He said: He neither commanded him nor forbade him.

[36373] Hushaym narrated to us: Musamma' bin Thabit informed us, saying: I saw 'Ata' do the same.

[36374] Ibn 'Ulayyah narrated to us, from Layth, from Ash-Sha'bi, who said: "If he misses the two Rak'ahs of Fajr, he prays them after Fajr."

حَدَّثَنَا هُشَيْمٌ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ، أَنَّ رَجُلًا
صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ ،
فَلَمَّا قَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَامَ الرَّجُلُ
فَصَلَّى رَكْعَتَيْنِ ، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَا هَاتَانِ الرَّكْعَتَانِ؟ فَقَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، جِئْتُ وَأَنْتَ فِي الصَّلَاةِ وَلَمْ أَكُنْ صَلَّيْتُ
الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ ، فَكَرِهْتُ أَنْ أَصَلِّهُمَا وَأَنْتَ
تُصَلِّي ، فَلَمَّا قَضَيْتُ الصَّلَاةَ قُمْتُ فَصَلَّيْتُهُمَا ، قَالَ:
فَلَمْ يَأْمُرْهُ وَلَمْ يَنْهَا

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مُسَمْعُ بْنُ ثَابِتٍ، قَالَ: رَأَيْتُ عَطَاءً
فَعَلَ مِثْلَ ذَلِكَ

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنِ الشَّعْبِيِّ، قَالَ: إِذَا فَاتَتْهُ
رَكْعَتَا الْفَجْرِ صَلَّاهُمَا بَعْدَ الْفَجْرِ

[36375] Ghundar narrated to us, from Shu'bah, from Yahya bin Kathir, who said: I heard Al-Qasim say: "If I have not prayed them until I pray Fajr, I pray them after sunrise."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ كَثِيرٍ، قَالَ: سَمِعْتُ الْقَاسِمَ، يَقُولُ: إِذَا مَأْصَلَهُمَا حَتَّى أَصَلَّى الْفَجْرَ صَلَّيْهِمَا بَعْدَ طُلُوعِ الشَّمْسِ

[36376] Sharik narrated to us, from Fudayl, from Nafi', from Ibn 'Umar, that he prayed the two Rak'ahs of Fajr after the sun had risen high. And it was mentioned that Abu Hanifah said: "He does not have to make them up."

حَدَّثَنَا شَرِيكُ، عَنْ فُضَيْلٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّهُ صَلَّى رَكْعَيِ الْفَجْرِ بَعْدَمَا أَضْحَى وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَيْسَ عَلَيْهِ أَنْ يَقْضِيهِمَا

[36377] Hafs narrated to us, from Ash'ath, from Al-Hasan, who said: "The Messenger of Allah (peace be upon him) forbade prayer amongst graves."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّلَاةِ بَيْنِ الْقُبُوْرِ

[36378] Hafs narrated to us, from Humayd, from Anas, who said: 'Umar saw me praying towards a grave, so he started saying: "O Anas! The grave!" So I began lifting my head looking at the moon. They said: "He only means the grave."

حَدَّثَنَا حَفْصٌ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: أَبْصَرَنِي عُمَرُ وَأَنَا أَصَلِّي إِلَى قَبْرٍ فَجَعَلَ يَقُولُ: يَا أَنَسُ: الْقَبْرُ ، فَجَعَلْتُ أَرْفَعُ رَأْسِي أَنْظُرُ إِلَى الْقَمَرِ ، فَقَالُوا: إِنَّمَا يَعْنِي الْقَبْرَ

[36379] Jarir narrated to us, from Mansur, from Abu Zabyan, from 'Abdullah bin 'Amr, who said: "One should not pray towards a grave."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي طَيْبَيْنَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: لَا يُصَلِّي إِلَى الْقَبْرِ

[36380] Ibn Fudayl narrated to us, from Al-'Ala', from his father and Khaythamah, who said: "One should not pray facing a bathhouse wall nor in the middle of a graveyard."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، وَحَيْئَمَةَ، قَالَ: لَا يُصَلِّي إِلَى حَائِطِ حَمَامٍ وَلَا وَسْطِ مَقْبَرَةٍ

[36381] Hafs narrated to us, from Al-Hajjaj, from Al-Hakam, from Al-Hasan al-'Urani, who said: "The entire earth is a place of prayer except for three: a graveyard, a bathhouse, and a toilet."

حَدَّثَنَا حَفْصٌ، عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنِ الْحَسَنِ الْأَعْرَنِيِّ، قَالَ: الْأَرْضُ كُلُّهَا مَسَاجِدٌ إِلَّا تَلَانَّةً: الْمَقْبَرَةُ وَالْحَمَامُ وَالْحَشَّ

[36382] Hafs and Abu Mu'awiyah narrated to us, from 'Asim, from Ibn Sirin, from Anas, that he disliked praying the funeral prayer in the graveyard.

حَدَّثَنَا حَفْصٌ، وَأَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَبْنَ سِيرِينَ، عَنْ أَنَسٍ، أَنَّهُ كَرِهَ أَنْ يُصَلِّي عَلَى الْجِنَازَةِ فِي الْمَقْبَرَةِ

[36383] Ghundar narrated to us, from Shu'bah, from Al-Mughirah, from Ibrahim, who said: "They used to dislike praying between graves." And it was mentioned that Abu Hanifah said: "If he prays, his prayer suffices him."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُصْلَوَا بَيْنَ الْقُبُورِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِنْ صَلَّى أَجْزَأَنَّهُ صَلَاتُهُ

[36384] Ibn 'Uyaynah narrated to us, from Abu Ishaq, from Al-Harith, from 'Ali, narrating: "I have exempted you from charity on horses and slaves."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ، رِوَايَةً قَالَ: قَدْ جَازَرْتُ لَكُمْ عَنْ صَدَقَةِ الْخَيْلِ، وَالرَّقِيقِ

[36385] Ibn 'Uyaynah narrated to us, from 'Abdullah bin Dinar, from Sulayman bin Yasar, from 'Irak bin Malik, from Abu Hurayrah, conveying it from the Prophet (peace be upon him), who said: "There is no charity due on a Muslim for his slave or his horse."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ عِرَالِكَ بْنِ مَالِكٍ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ عَلَى الْمُسْلِمِ فِي عَبْدِهِ وَلَا فَرَسِيهِ صَدَقَةٌ

[36386] Hatim bin Isma'il narrated to us, from Ibn 'Irak, who said: I heard my father say: I heard Abu Hurayrah say: The Prophet (peace be upon him) said: "There is no charity due on a believer for his slave or his horse."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنِ ابْنِ عِرَاقٍ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا صَدَقَةَ عَلَى الْمُؤْمِنِ فِي عَبْدِهِ وَلَا فِي رَسَّهِ

[36387] 'Abdur-Rahim narrated to us, from Ibn Khalid, from Shubayl bin 'Awf - who lived during the Jahiliyyah - who said: 'Umar bin al-Khattab ordered the people to give charity. The people said: "O Commander of the Faithful, our horses and our slaves, impose on us ten, ten." He said: "As for me, I will not impose that on you."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ ابْنِ خَالِدٍ، عَنْ شُبَيْلِ بْنِ عَوْفٍ، وَكَانَ قَدْ أَدْرَكَ الْجَاهِلِيَّةَ قَالَ: أَمْرَ عُمَرَ بْنَ الْخَطَّابِ النَّاسَ بِالصَّدَقَةِ فَقَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، حَيْلَانًا وَرَقِيقُنَا، أَفْرِضْ عَلَيْنَا عَشَرَةً عَشَرَةً، قَالَ: أَمَّا أَنَا فَلَأَسْتُ أَفْرِضُ ذَلِكَ عَلَيْكُمْ

[36388] Ibn 'Uyaynah narrated to us, from Ibn Tawus, from his father, from Ibn 'Abbas, who said: "There is no charity due on the horse of a warrior in the cause of Allah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَيْسَ عَلَى الْفَرَسِ الْغَازِيِّ فِي سَبِيلِ اللَّهِ صَدَقَةً

[36389] Ibn 'Uyaynah narrated to us, from 'Abdullah bin Dinar, who said: Sa'id bin al-Musayyib was asked: "Is there charity on workhorses (Baradhin)?" He said: "Is there charity on horses?"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، قَالَ: سُئِلَ عَبْدُ بْنُ الْمُسَيْبِ أَفِي الْبَرَادِينِ صَدَقَةٌ؟ قَالَ: أَوْ فِي الْخَيْلِ صَدَقَةٌ؟

[36390] Abu Usamah narrated to us, from Usamah, from Nafi', that 'Umar bin 'Abd al-'Aziz said: "There is no charity on horses."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَسَامَةَ، عَنْ نَافِعٍ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: لَيْسَ فِي الْخَيْلِ صَدَقَةً

[36391] Ath-Thaqafi narrated to us, from Burd, from Makhul, who said: "There is no charity on horses except Zakat al-Fitr." And it was mentioned that Abu Hanifah said: "If there are horses including males and females intended for breeding, then there is charity on them."

حَدَّثَنَا التَّقْفِيُّ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لَيْسَ فِي الْخَيْلِ صَدَقَةً إِلَّا صَدَقَةُ الْفِطْرِ وَذُكِرَ أَنَّ أَبَا حَيْنَةَ قَالَ: إِنْ كَانَتْ خَيْلٌ فِيهَا ذُكُورٌ وَإِنَاثٌ يُطْلَبُ نَسْلُهَا فَفِيهَا صَدَقَةٌ

[36392] Ibn 'Uyaynah narrated to us, from Az-Zuhri, from Sa'id, from Abu Hurayrah, attributing it (to the Prophet), who said: "When the reciter says 'Amin', then say 'Amin', for whoever's 'Amin' coincides with the 'Amin' of the angels, his past sins will be forgiven."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، رَفِعَهُ قَالَ: إِذَا أَمَّنَ الْقَارِئُ فَأَمَّنُوا، فَمَنْ وَاقَعَ ثَأْمِينُهُ ثَأْمِينَ الْمَلَائِكَةِ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

[36393] Abu Bakr bin 'Ayyash narrated to us, from Abu Ishaq, from 'Abd al-Jabbar bin Wa'il, from his father, who said: I prayed with the Prophet (peace be upon him), and when he said: "Not of those who have evoked [Your] anger or of those who are astray" [Al-Fatihah: 7], he said: "Amin."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ
الْجَبَارِ بْنِ وَائِلٍ، عَنْ أَبِيهِ، قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا قَالَ: {غَيْرُ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
قَالَ: أَمِينٌ [7 : الصَّالِيْنَ] [الفاتحة]

[36394] Waki' narrated to us, from Sufyan, from Salamah bin Kuhayl, from Hujr bin 'Anbas, from Wa'il bin Hujr, who said: I heard the Prophet (peace be upon him) recite "Nor of those who are astray" [Al-Fatihah: 7], then he said: "Amin," prolonging his voice with it. And it was mentioned that Abu Hanifah said: "The Imam does not raise his voice with 'Amin', and those behind him say it."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ
حُجْرٍ بْنِ عَنْبَسٍ، عَنْ وَائِلٍ بْنِ حُجْرٍ، قَالَ: سَمِعْتُ
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ {وَلَا الصَّالِيْنَ}
فَقَالَ: أَمِينٌ يَمْدُّ بِهَا صَوْتَهُ "وَذَكِّرْ أَنَّ أَبَا [7 :]
حَنِيفَةَ قَالَ: لَا يَرْفَعُ الْإِمَامُ صَوْتَهُ بِأَمِينٍ وَيَقُولُهَا مَنْ
خَلْفَهُ

[36395] Hushaym narrated to us: Khalid informed us, from 'Abdullah bin Shaqiq, from Ibn 'Umar, that the Prophet (peace be upon him) said: "Night prayer is two by two, Witr is one Rak'ah, and two prostrations (Rak'ahs) before sunrise (Fajr)."

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا خَالِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْلَّيْلِ مَتَّنِي مَتَّنِي وَالْوَثْرُ وَاحِدَةٌ وَسَجَدَتَانِ قَبْلَ طُلُوعِ الْفَجْرِ

[36396] Ibn 'Uyaynah narrated to us, from Az-Zuhri, from Salim, from Ibn 'Umar, from the Prophet (peace be upon him), who said: "Night prayer is two by two, and if you fear the dawn, then perform Witr with one Rak'ah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْلَّيْلِ مَتَّنِي مَتَّنِي ، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكَعَةً

[36397] Ibn 'Uyaynah narrated to us, from 'Abdullah bin Dinar, from Salim, from Ibn 'Umar, from the Prophet (peace be upon him), who said: "Night prayer is two by two, and if you fear the dawn, then perform Witr with one Rak'ah, which will make odd what you have prayed before."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَلَاةُ الْلَّيْلِ مَتَّنِي مَتَّنِي ، فَإِذَا خَشِيتَ الصُّبْحَ فَأَوْتِرْ بِرَكَعَةً ثُوِّتْ أَكْمَانُكَ مَا مَضَى مِنْ صَلَاتِكَ

[36398] Waki' narrated to us, from Sufyan, from Muhammad bin 'Abdur-Rahman, freed slave of the family of Talhah, from Abu Salamah, who said: "The Prophet (peace be upon him) used to say Taslim after every two Rak'ahs of night prayer."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ،
مَوْلَى الْمُتَّلِحَةِ، عَنْ أَبِي سَلَمَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَلِّمُ فِي كُلِّ رَكْعَتَيْنِ مِنْ صَلَاتِ اللَّيْلِ

[36399] Yazid narrated to us, from Ibn 'Awn, from Raja', from Qabisah bin Dhu'ayb, who said: Abu Hurayrah passed by me while I was praying and said: "Separate." I did not understand what he said. When I finished, I said: "Separate what?" He said: "Separate between the night prayer and the day prayer."

حَدَّثَنَا يَزِيدُ، عَنْ ابْنِ عَوْنِ، عَنْ رَجَاءِ، عَنْ قَبِيسَةَ بْنِ
ذُؤْيَبٍ، قَالَ: مَرَّ عَلَيَّ أَبُو هُرَيْرَةَ وَأَنَا أَصْلَى فَقَالَ:
أَفْصِلْ، فَلَمْ أَدْرِ مَا قَالَ، فَلَمَّا أَنْصَرَفْتُ قُلْتُ: مَا
أَفْصِلْ، قَالَ: أَفْصِلْ بَيْنَ صَلَاتِ اللَّيْلِ وَصَلَاتِ النَّهَارِ

[36400] Waki' narrated to us, from Sufyan, from Habib bin Abi 'Umrah, from Sa'id bin Jubayr, who said: "In every two Rak'ahs there is a separation."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ حَبِيبِ بْنِ أَبِي عُمْرَةَ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: فِي كُلِّ رَكْعَتَيْنِ فَصْلٌ

[36401] Waki' narrated to us from 'Umar bin Al-Walid, from 'Ikrimah, who said: "Between every two Rak'ahs there is a Taslim."

حَدَّثَنَا وَكِبْعُ، عَنْ عُمَرَ بْنِ الْوَلِيدِ، عَنْ عَكْرَمَةَ، قَالَ:
بَيْنَ كُلِّ رَكْعَتَيْنِ تَسْلِيمٌ

[36402] Abu Usamah narrated to us from Khalid bin Dinar, from Salim, that he said: "The night prayer is two by two."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ خَالِدِ بْنِ دِينَارٍ، عَنْ سَالِمٍ، أَنَّهُ قَالَ: صَلَاةُ اللَّيْلِ مَتَّنِي مَتَّنِي

[36403] Muhammad bin Abi 'Adi narrated to us from Ibn 'Awn, from Muhammad, who said: "The night prayer is two by two, and Witr is one Rak'ah at the end of the night." And it was mentioned that Abu Hanifah said: "If you wish, pray two Rak'ahs, and if you wish four, and if you wish six, do not separate between them."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ: صَلَاةُ اللَّيْلِ مَتَّنِي مَتَّنِي، وَالوَوْتُرُ رَكْعَةٌ مِّنْ أَخْرِ اللَّيْلِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: إِنْ شِئْتَ صَلَّيْتَ رَكْعَيْنِ ، وَإِنْ شِئْتَ أَرْبَعًا ، وَإِنْ شِئْتَ سِتًّا ، لَا تَفْصِلُ بَيْنَهُنَّ

[36404] Hushaym narrated to us from Khalid, from 'Abdullah bin Shaqiq, from Ibn 'Umar, that the Prophet (peace be upon him) said: "Witr is one Rak'ah."

حَدَّثَنَا هُشَيْمٌ، عَنْ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ ابْنِ عُمَرَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْوَوْتُرُ وَاحِدَةٌ

[36405] Ibn 'Uyaynah narrated to us from Az-Zuhri, from Salim, from his father, from the Prophet (peace be upon him) who said: "If you fear the dawn (Fajr), perform Witr with one Rak'ah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِذَا خَشِيَتِ الصُّبْحَ فَأَوْتِرْ بِرَكْعَةٍ

[36406] Hushaym narrated to us, Hajjaj informed us, from 'Ata', that Mu'awiyah performed Witr with one Rak'ah, and this was disapproved of. So Ibn 'Abbas was asked about it, and he said: "He has followed the Sunnah."

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا حَجَاجٌ، عَنْ عَطَاءٍ، أَنَّ مُعَاوِيَةَ، أَوْتَرَ بِرَكْعَةٍ فَأَنْكَرَ ذَلِكَ عَلَيْهِ، فَسُئِلَ عَنْهُ ابْنُ عَبَّاسٍ

فَقَالَ: أَصَابَ السُّنَّةَ

[36407] Hushaym narrated to us from Husayn, from Mus'ab bin Sa'd, from his father, that he used to perform Witr with one Rak'ah. When asked about it, he said: "I am only finishing what is complete."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يُؤْتِرُ بِرَكْعَةً فَقَيلَ لَهُ فَقَالَ: إِنَّمَا أَسْتَنْقِضُ

ثَمَامَهَا

[36408] Abu Usamah narrated to us from Jarir bin Hazim, who said: I asked 'Ata': "Should I perform Witr with one Rak'ah?" He said: "Yes, if you wish."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ جَرِيرِ بْنِ حَازِمٍ، قَالَ: سَأَلْتُهُ عَطَاءً: أَوْتَرُ بِرَكْعَةٍ؟ قَالَ: نَعَمْ، إِنْ شِئْتَ

[36409] Ibn 'Ulayyah narrated to us from Ibn 'Awn, from Ibn Sirin, who said: Ibn Mas'ud and Hudhayfah spent the evening talking with Al-Walid bin 'Uqbah, then they went out and prayed together. When morning came, each of them prayed one Rak'ah.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: سَمِرَ ابْنُ مَسْعُودٍ وَحُدَيْفَةَ عِنْدَ الْوَلِيدِ بْنِ عُقْبَةَ ثُمَّ حَرَجَا فَنَقَارَمَا، فَلَمَّا أَصْبَحَا رَكْعَ كُلُّ وَاحِدٍ مِنْهُمَا رَكْعَةً

[36410] Ibn Idris narrated to us from Layth, from Tawus, from Ibn 'Umar, who said: The Messenger of Allah (peace be upon him) said: "The night prayer is two by two, so if you fear the dawn (Fajr), perform Witr with one Rak'ah."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَلَاةُ اللَّيْلِ مَتْنَى مَتْنَى، فَإِذَا حَشِيتِ الصُّبْحَ فَأُوتِرْ بِرَكَعَةٍ

[36411] Ibn Idris narrated to us from Layth, that Abu Bakr used to perform Witr with one Rak'ah and would speak between the two Rak'ahs and the one Rak'ah.

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ لَيْثٍ، أَنَّ أَبَا بَكْرِ، كَانَ يُؤْتِرُ بِرَكَعَةً وَيَنْكَلُمُ فِيمَا بَيْنَ الرَّكْعَتَيْنِ وَالرَّكْعَةِ

[36412] Ibn 'Adi narrated to us from Ibn 'Awn, from Muhammad, who said: "Witr is one Rak'ah at the end of the night."

حَدَّثَنَا أَبْنُ عَدَيٍّ، عَنْ أَبْنِ عَوْنِ، عَنْ مُحَمَّدٍ، قَالَ: الْوِتْرُ رَكْعَةٌ مِنْ آخِرِ اللَّيْلِ

[36413] Marhum narrated to us from 'Isl bin Sufyan, from 'Ata', from Ibn 'Abbas, that he performed Witr with one Rak'ah.

حَدَّثَنَا مَرْحُومٌ، عَنْ عَسْلِ بْنِ سُفْيَانَ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ أَوْتَرَ بِرَكَعَةٍ

[36414] 'Abdul-A'la narrated to us from Dawud, from Ash-Sha'bi, who said: The family of Sa'd and the family of 'Abdullah used to say Taslim after the two Rak'ahs of Witr and perform Witr with one Rak'ah.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ دَاؤِدَ، عَنْ الشَّعْبِيِّ، قَالَ: كَانَ آنَ سَعْدٌ وَآلُ عَبْدِ اللَّهِ يُسَلِّمُونَ فِي رَكْعَتِي الْوِتْرِ وَيُؤْتِرُونَ بِرَكْعَةٍ

[36415] Yahya bin Sa'id narrated to us from Ibn 'Ajlan, from Sa'id and Nafi', who both said: "We saw Mu'adh the Reciter say Taslim after the two Rak'ahs of Witr."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ عَجْلَانَ، عَنْ سَعِيدٍ، وَتَافِعٍ، قَالَا: رَأَيْنَا مُعَاذًا الْفَارِيَ يُسَلِّمُ فِي رَكْعَتِي الْوِتْرِ

[36416] Abu Usamah narrated to us from Ibn 'Awn, who said: Al-Hasan used to say Taslim after the two Rak'ahs of Witr. And it was mentioned that Abu Hanifah said: "It is not permissible to perform Witr with one Rak'ah."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ عَوْنِ، قَالَ: كَانَ الْحَسَنُ يُسَلِّمُ فِي رَكْعَتِي الْوِتْرِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَجُوزُ أَنْ يُؤْتَرَ بِرَكْعَةٍ

[36417] 'Abdullah bin Mubarak and Yazid bin Harun narrated to us from Sa'id bin Abi 'Arubah, from Qatadah, from Abu Al-Malih, from his father, who said: "The Prophet (peace be upon him) forbade the skins of predatory animals." Yazid said: "To be used as furnishings."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِحِ، عَنْ أَبِيهِ، قَالَ: "نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جُلُودِ السَّبَاعِ" قَالَ يَزِيدُ: أَنْ تُقْرَشَ

[36418] Ibn Mubarak narrated to us from Ash'ath, from Ibn Sirin, that Ibn Mas'ud borrowed a mount, and it was brought to him with a panther skin saddle. He removed it and then rode.

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ أَشْعَثَ، عَنْ ابْنِ سِيرِينَ، أَنَّ ابْنَ مَسْعُودٍ، اسْتَعَارَ دَابَّةً فَأَتَيْتَ بِهَا عَلَيْهَا صُفَّةً ثُمُورٍ فَنَزَّعَهَا ثُمَّ رَكِبَ

[36419] Ibn 'Ulayyah narrated to us from 'Ali bin Al-Hakam, who said: I asked Al-Hakam about panther skins, and he said: "The skins of predatory animals are disliked."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ عَلَيِّ بْنِ الْحَكَمِ، قَالَ: سَأَلْتُ الْحَكَمَ عَنْ جُلُودِ النُّمُورِ فَقَالَ: تُكْرَهُ جُلُودُ السَّبَاعِ

[36420] Ibn Numayr narrated to us from Hajjaj, from Al-Hakam, that 'Umar wrote to the people of Ash-Sham forbidding them to ride on the skins of predatory animals.

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ، أَنَّ عُمَرَ كَتَبَ إِلَى أَهْلِ الشَّامِ يَنْهَا هُمْ أَنْ يَرْكَبُوا عَلَى جُلُودِ السَّبَاعِ

[36421] Ibn 'Ulayyah narrated to us from Yazid Ar-Rishk, from Abu Al-Malih, who said: "The Prophet (peace be upon him) forbade the skins of predatory animals to be used as furnishings."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ يَزِيدَ الرِّشْكِ، عَنْ أَبِي الْمَلِحِ، قَالَ: نَهَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ جُلُودِ السَّبَاعِ أَنْ تُقْرَشَ

[36422] Hushaym narrated to us from Mansur, from Al-Hasan, from 'Ali, that he disliked praying on fox skins. And it was mentioned that Abu Hanifah said: "There is no harm in sitting on them."

حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنْ الْحَسَنِ، عَنْ عَلَىٰ، أَنَّهُ كَرِهَ الصَّلَاةَ فِي جُلُودِ الْتَّعَالِبِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ بِالْجُلُوسِ عَلَيْهَا

[36423] Hafs narrated to us from Ibn Jurayj, from 'Ata', who said: "The Prophet (peace be upon him) was delivering a sermon and said to the people: 'Sit down.' 'Abdullah bin Mas'ud heard him while he was at the door, so he sat down. He said: 'O 'Abdullah, come in.'"

حَدَّثَنَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ فَقَالَ لِلنَّاسِ: اجْلِسُوا فَسَمِعَهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَهُوَ عَلَى الْبَابِ فَجَلَسَ قَالَ: يَا عَبْدَ اللَّهِ ادْخُلْ

[36424] 'Isa bin Yunus narrated to us from Isma'il, from Qays, who said: My father came while the Prophet (peace be upon him) was delivering a sermon. He stood before him in the sun, so he ordered him to be moved to the

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: جَاءَ أَبِي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ السَّلَامَ يَخْطُبُ ، فَقَامَ بَيْنَ يَدَيْهِ فِي الشَّمْسِ ، فَأَمَرَ بِهِ فَهُوَ إِلَى الظُّلُمَ

[36425] Sharik narrated to us from Jabir, from 'Amir, who said: "They used to greet the Imam while he was on the pulpit, and he would respond."

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: إِنْ كَانُوا لَيُسْلِمُونَ عَلَى الْإِمَامِ وَهُوَ عَلَى الْمِنْبَرِ فَيَرُدُّ

[36426] Ibn Mahdi narrated to us from Sufyan, from Khalid, from Ibn Sirin, who said: "They used to ask permission from the Imam while he was on the pulpit. When Ziyad came and this became frequent, he said: 'Whoever puts his hand on his nose, that is his permission.'"

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ أَبْنِ سِيرِينَ، قَالُوا يَسْتَأْذِنُونَ الْإِمَامَ وَهُوَ عَلَى الْمِنْبَرِ ، فَلَمَّا كَانَ زَيْدٌ وَكَثُرَ ذَلِكَ قَالَ: مَنْ وَضَعَ يَدَهُ عَلَى أَنْفِهِ فَهُوَ إِذْنُهُ

[36427] Hafs narrated to us from Al-A'mash, from Abu Sufyan, from Jabir, who said: "Sulayk Al-Ghatafani came while the Prophet (peace be upon him) was delivering the Friday sermon. He said to him: 'Have you prayed?' He said: 'No.' He said: 'Pray two Rak'ahs and be brief in them.'" And it was mentioned that Abu Hanifah said: "The Imam should not speak to anyone during his

حَدَّثَنَا حَقْصُنُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: "جَاءَ سُلَيْكُ الْغَطَافَانِيُّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ ، فَقَالَ لَهُ: صَلَّيْتَ؟ ، قَالَ: لَا ، قَالَ: صَلَّ رَكْعَيْنِ تَجَوَّزُ فِيهِمَا" وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُكَلِّمُ الْإِمَامَ أَحَدًا فِي خُطْبَتِهِ

[36428] Waki' narrated to us from Sufyan, from Hisham bin Ishaq bin 'Abdullah bin Kinanah, from his father, who said: "One of the Amirs sent me to Ibn 'Abbas to ask him about the rain prayer (Istisqa). Ibn 'Abbas said: 'What prevented him from asking me himself? The Prophet (peace be upon him) went out humbly, in worn clothes, submissively, imploringly, and leisurely. He prayed two Rak'ahs as he prays on Eid, and did not deliver a sermon like this sermon of yours.'"

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ هِشَامَ بْنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ كِنَانَةَ، عَنْ أَبِيهِ، قَالَ: "أَرْسَلْنَا أَمِيرًا مِنَ الْأَمْرَاءِ إِلَى ابْنِ عَبَّاسٍ أَسْأَلُهُ عَنِ الْإِسْتِسْقَاءِ، فَقَالَ ابْنُ عَبَّاسٍ: مَا مَنَعَهُ أَنْ يَسْأَلَنِي حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُتَوَاضِعًا مُتَبَدِّلًا مُتَخَشِّعًا مُتَضَرِّعًا مُتَرَسِّلًا، فَصَلَّى رَكْعَتَيْنِ كَمَا يُصَلِّي فِي الْعِيدِ وَلَمْ يَخْطُبْ خَطْبَكُمْ هَذِهِ

[36429] Waki' narrated to us from Sufyan, from Abu Ishaq, who said: We went out with 'Abdullah bin Yazid Al-Ansari to pray for rain. He prayed two Rak'ahs, and behind him was Zayd bin Arqam.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي إِسْحَاقَ، قَالَ: حَرَجْنَا مَعَ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْأَنْصَارِيِّ نَسْنَسْقِيِّ، فَصَلَّى رَكْعَتَيْنِ وَخَلْفُهُ زَيْدُ بْنُ أَرْقَمَ

[36430] Ma'n bin 'Isa narrated to us from Muhammad bin Hilal, that he witnessed 'Umar bin 'Abd al-Aziz during the rain prayer begin with the prayer before the sermon. He said: And he prayed for rain and turned his cloak inside out.

حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ هِلَالٍ، أَنَّهُ شَهَدَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي الْإِسْتِسْقَاءِ بَدَا بِالصَّلَاةِ قَبْلَ الْحُطْبَةِ، قَالَ: وَاسْتَسْقَى فَحَوَّلَ رِدَاعَهُ

[36431] Shababah bin Sawwar narrated to us from Ibn Abi Dhi'b, from Az-Zuhri, from 'Abbad bin Tamim, from 'Abdullah bin Zayd— who was one of the Companions of the Prophet (peace be upon him)— that he saw the Prophet (peace be upon him) on the day he went out to pray for rain turning his back to the people, supplicating, facing the Qiblah, then he turned his cloak inside out, then prayed two Rak'ahs reciting aloud in them. And it was mentioned that Abu Hanifah said: "The rain prayer is not performed in congregation, nor is there a sermon in it."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنِ
الرُّهْبَرِيِّ، عَنْ عَبَادِ بْنِ ثَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ،
وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ رَأَى
النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ خَرَجَ يَسْتَسْقِي فَحَوَّلَ
إِلَى النَّاسِ ظَهْرَهُ يَدْعُونَ، وَاسْتَقْبَلَ الْقِلَّةَ ثُمَّ حَوَّلَ رَدَاءَهُ
ثُمَّ صَلَّى رَكْعَتَيْنِ وَقَرَأَ فِيهِمَا وَجَهَرَ "وَذَكَرَ أَنَّ أَبَا
حَنِيفَةَ قَالَ: لَا تُصَلِّي صَلَاةً إِلَيْسَ سُقَاءً فِي جَمَاعَةٍ وَلَا
يُخْطَبُ فِيهَا

[36432] Waki' narrated to us from Sufyan, from 'Abdur-Rahman bin Al-Harith bin 'Ayyash bin Abi Rabi'ah, from Hakim bin Hakim bin 'Abbad bin Hunayf, from Nafi' bin Jubayr bin Mut'im, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "Gabriel led me in prayer at the House twice. He prayed 'Isha with me when the twilight disappeared, and he prayed 'Isha with me the next day when the first third of the night had passed. He said: 'This time is the time of the Prophets before you; the time is between these two times.'"

حَدَّثَنَا وَكِيعُ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ
بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةَ، عَنْ حَكِيمِ بْنِ حَكِيمِ بْنِ عَبَادِ
بْنِ حُنَيْفٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ، عَنْ ابْنِ
عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَمَّنِي جَبْرَائِيلُ عِنْدَ الْبَيْتِ مَرَّتَيْنِ فَصَلَّى بِي الْعِشَاءَ
جِينَ غَابَ الشَّفَقُ وَصَلَّى بِي مِنَ الْغَدِ الْعِشَاءَ ثُلَّتُ اللَّيْلِ
الْأَوَّلِ، وَقَالَ: هَذَا الْوَقْتُ وَقْتُ النَّبِيَّنَ فَبَلَّكَ، الْوَقْتُ
بَيْنَ هَذَيْنِ الْوَقْتَيْنِ

[36433] Waki' narrated to us from Badr bin 'Uthman, who heard it from Abu Bakr bin Abi Musa, from his father, that a questioner came to the Prophet (peace be upon him) asking about the prayer times. He did not answer him anything. Then he ordered Bilal, who proclaimed the Iqamah for the last 'Isha prayer when the twilight disappeared. Then he prayed 'Isha the next day when a third of the night had passed. Then he said: "Where is the one who asked about the time? The time is between these two times."

حَدَّثَنَا وَكِيعٌ، عَنْ بَدْرِ بْنِ عُثْمَانَ، سَمِعْهُ مِنْ أَبِي بَكْرِ
بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، أَنَّ سَائِلًا أتَى النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَسَأَلَهُ عَنْ مَوَاقِعِ الصَّلَاةِ، فَلَمْ يَرُدْ عَلَيْهِ
شَيْئًا، ثُمَّ أَمَرَ بِلَالًا فَاقَامَ الْعِشَاءَ الْآخِرَةَ عِنْدَ سُقُوطِ
الشَّفَقِ ثُمَّ صَلَّى مِنَ الْغَدِ الْعِشَاءَ ثُلَّةَ اللَّيْلِ ثُمَّ قَالَ: أَيْنَ
السَّائِلُ عَنِ الْوَقْتِ؟ مَا بَيْنَ هَذَيْنِ الْوَقْتَيْنِ وَقَدْ

[36434] Zayd bin Al-Hubab narrated to us from Kharijah bin 'Abdullah bin Sulayman bin Zayd bin Thabit, who said: Husayn bin Bashir bin Sulayman narrated to me from his father, who said: I and Muhammad bin 'Ali entered upon Jabir bin 'Abdullah and said to him: "Tell us how the prayer with the Prophet (peace be upon him) was." He said: "The Prophet (peace be upon him) prayed 'Isha with us when the twilight disappeared, then he prayed 'Isha with us the next day when two-thirds of the night had passed."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ خَارِجَةَ بْنِ عَبْدِ اللَّهِ بْنِ سُلَيْمَانَ بْنِ زَيْدٍ بْنِ ثَابِتٍ، قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ بَشِيرٍ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: دَعَلْتُ أَنَا وَمُحَمَّدُ بْنُ عَلَىٰ، عَلَىٰ جَابِرٍ بْنِ عَبْدِ اللَّهِ فَقُلْنَا لَهُ: حَدَّثَنَا كَيْفَ كَانَتِ الصَّلَاةُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: صَلَّى إِنَّا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعِشَاءَ حِينَ غَابَ الشَّفَقُ ثُمَّ صَلَّى إِنَّا مِنَ الْغَدِ الْعِشَاءَ حِينَ ذَهَبَ ثَلَاثَ اللَّيْلَ

[36435] Abu Usamah narrated to us from 'Abdullah, from Nafi', from Safiyyah bint Abi 'Ubayd, that 'Umar bin Al-Khattab wrote to the commanders of the armies specifying the prayer times for them. He said: "Pray the 'Isha prayer when the twilight disappears. If you are busy, then between that time and when a third of the night passes. Do not be distracted from prayer. Whoever sleeps after that, may Allah not let his eyes sleep," saying it three times.

[36436] Jarir narrated to us from Mughirah, from Ibrahim, who said: "The time for 'Isha is until a quarter of the night." And it was mentioned that Abu Hanifah said: "The time for 'Isha is until half of the night."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ صَفَيَّةِ ابْنَةِ أَبِي عُبَيْدٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَتَبَ إِلَى أَمْرَاءِ الْأَجْنَادِ يُؤْقَثُ لَهُمُ الصَّلَاةَ، قَالَ: صَلُّوا صَلَاةَ الْعِشَاءِ إِذَا غَابَ الشَّفَقُ، فَإِنْ شُغِلْتُمْ فَمَا بَيْنَكُمْ وَبَيْنَ أَنْ يَدْهَبَ ثُلُثُ اللَّيْلِ وَلَا تَشَاغِلُوكُمْ عَنِ الصَّلَاةِ، فَمَنْ رَأَدَ بَعْدَ ذَلِكَ فَلَا أَرْقَدَ اللَّهُ عَيْنَهُ يَقُولُهَا تَلَاثَ مَرَاتٍ

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: وَقْتُ الْعِشَاءِ إِلَى رُبْعِ اللَّيْلِ وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: وَقْتُ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ

[36437] 'Abdul-A'la narrated to us from Ma'mar, from Az-Zuhri, from Sa'id, that the Qasamah (oath-taking) was practiced in the Jahiliyyah, and the Prophet (peace be upon him) confirmed it in the case of a slain man from the Ansar found in a Jewish well. He said: The Prophet (peace be upon him) started with the Jews and required them to take fifty oaths. The Jews said: "We will not swear." The Prophet (peace be upon him) said to the Ansar: "Will you swear?" The Ansar said: "We will not swear." So the Prophet (peace be upon him) made the Jews pay his blood money because he was killed among them.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مُعْمَرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، أَنَّ الْقَسَامَةَ كَانَتْ فِي الْجَاهِلِيَّةِ، فَأَفْرَهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَنْيَلٍ مِنَ الْأَنْصَارِ وُجِدَ فِي جُبِ الْيَهُودِ قَالَ: فَبَدَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْيَهُودِ فَكَلَّفُهُمْ قَسَامَةً خَمْسِينَ، فَقَالَتِ الْيَهُودُ: لَنْ نَحْلِفَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَنْصَارِ: أَفَتَخْلِفُونَ؟ قَالَتِ الْأَنْصَارُ: لَنْ نَحْلِفَ، فَأَغْرَمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَهُودَ دِيْنَهُ لِأَنَّهُ قُتِلَ بَيْنَ أَظْهَرِهِمْ

[36438] 'Abdul-A'la narrated to us from Ma'mar, from Az-Zuhri, who said: 'Umar bin 'Abd al-'Aziz called me and asked me about Qasamah. He said: "It has occurred to me to reject it, for the Bedouin testifies and the absent man comes and testifies." I said: "O Commander of the Faithful, you will not be able to reject it. The Prophet (peace be upon him) judged by it, as did the Caliphs after him."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنِ الزُّهْرِيِّ، قَالَ:
دَعَانِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَسَأَلَنِي عَنِ الْقَسَامَةِ، فَقَالَ:
إِنَّهُ قَدْ بَدَا أَنَّ أَرْدَهَا، إِنَّ الْأَعْرَابِيَّ يَشْهُدُ وَالرَّجُلُ
الْغَائِبُ يَحْيِيُّ فَيَشْهُدُ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّكَ
لَنْ تَسْتَطِعَ رَدَهَا، فَقَضَى بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَالْخُلُفَاءُ بَعْدَهُ

[36439] Al-Fadl bin Dukayn narrated to us from Sa'id bin 'Ubayd At-Ta'i, from Bushayr bin Yasar, that a man from the Ansar called Sahl bin Abi Hathmah informed him that a group from his people went to Khaybar and dispersed there. They found one of them killed. They said to those with whom they found him: "Our companion has been killed." They said: "We did not kill him nor do we know a killer." He said: So they went to the Prophet of Allah and said: "O Prophet of Allah, we went to Khaybar and found one of us killed." The Prophet (peace be upon him) said: "The eldest, the eldest." He said to them: "Bring proof of who killed him." They said: "We have no proof." He said: "Then they will swear to you." They said: "We are not satisfied with the oaths of the Jews." The Prophet of Allah (peace be upon him) disliked that his blood go in vain, so he paid his blood money with one hundred camels from the charity.

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ، عَنْ سَعِيدِ بْنِ عُبَيْدِ الطَّائِيِّ،
عَنْ بُشَيْرِ بْنِ يَسَارٍ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ يُقَالُ لَهُ
سَهْلُ بْنُ أَبِي حَمْمَةَ أَخْبَرَهُ أَنَّ نَفْرًا مِنْ قَوْمِهِ انْطَلَقُوا
إِلَى خَيْرٍ فَتَفَرَّقُوا فِيهَا فَوَجَدُوا أَحَدَهُمْ قَتِيلًا، فَقَالُوا
لِلَّذِينَ وَجَدُوهُ عِنْدَهُمْ: قُتِلَ صَاحِبُنَا، قَالُوا: مَا قَتَلْنَا وَلَا
عَلِمْنَا قَاتِلًا، قَالَ: فَانْطَلَقُوا إِلَى نَبِيِّ اللَّهِ، فَقَالُوا: يَا
نَبِيَّ اللَّهِ انْطَلَقْنَا إِلَى خَيْرٍ فَوَجَدْنَا أَحَدَنَا قَتِيلًا، فَقَالَ
النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: الْكُبْرُ الْكُبْرُ، فَقَالَ لَهُمْ:
تَأْتُونَ بِالْبَيِّنَاتِ عَلَى مَنْ قُتِلَ، قَالُوا: مَا لَنَا بِيَتِهِ، قَالَ:
فَيَخْلِفُونَ لَكُمْ، قَالُوا: لَا تَرْضَى بِأَيمَانِ الْيَهُودِ، فَكَرِهَ
نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُبْنِطَ دَمَهُ، فَوَدَاهُ
بِمِائَةٍ مِنْ إِلَيْلِ الصَّدَقَةِ

[36440] Abu Khalid Al-Ahmār narrated to us from Hajjāj, from 'Amr bin Shu'ayb, from his father, from his grandfather, that Huwayyisah and Muhayyisah, the sons of Ma'sud, and 'Abdullah and 'Abdur-Rahmān, the sons of so-and-so, went out to trade in Khaybar. 'Abdullah was attacked and killed.

He said: They mentioned that to the Prophet (peace be upon him). He said: The Messenger of Allah (peace be upon him) said: "Will you swear fifty oaths and take your right?" They said: "O Messenger of Allah, how can we swear when we did not witness it?" He said: "Then the Jews will acquit themselves to you." They said: "O Messenger of Allah, then the Jews will kill us." He said: So the Messenger of Allah (peace be upon him) paid his blood money from himself.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَمْرُو بْنِ شُعْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ حُوَيْصَةَ، وَمُحَيْصَةَ، أَبْنَى مَسْعُودٍ وَعَبْدَ اللَّهِ وَعَبْدَ الرَّحْمَنَ ابْنَى فُلَانٍ حَرَجُوا يَمْتَارُونَ بِخَيْرِ فَعْدِيَ عَلَى عَبْدِ اللَّهِ فَقُتِّلَ ، قَالَ: فَذَكَرُوا ذَلِكَ لِلَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تُقْسِمُونَ بِخَمْسِينَ وَتَسْتَحْقُونَ ، فَقَالُوا: يَا رَسُولَ اللَّهِ ، كَيْفَ نُقْسِمُ وَلَمْ نَشْهُدْ؟ قَالَ: فَتُبَرِّئُكُمْ يَهُودُ ، قَالُوا: يَا رَسُولَ اللَّهِ ، إِذَا قَتَلْنَا أَلِيُّهُودَ ، قَالَ: فَوَدَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ

[36441] Muhammad bin Bishr narrated to us: Sa'id narrated to us from Qatadah, that Sulayman bin Yasar said: "Al-Qasamah is a right by which the Messenger of Allah (peace be upon him) judged. While the Ansar were with the Messenger of Allah (peace be upon him), a man from among them went out. Then they left the Prophet (peace be upon him) and found their companion wallowing in his blood. They returned to the Prophet (peace be upon him) and said: 'The Jews killed us,' and they named a man among them, but they had no proof. The Prophet (peace be upon him) said to them: 'Two witnesses from other than you, so I may hand him over to you entirely.' They did not have them. He said: 'Establish your right with fifty oaths, and I will hand him over to you entirely.' They said: 'O Messenger of Allah, we dislike swearing an oath on something unseen.' The Messenger of Allah (peace be upon him) wanted to take the oaths of the Jews, fifty of them. The Ansar said: 'O Messenger of Allah, the Jews do

حَدَّنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، حَدَّنَا سَعِيْدٌ، عَنْ قَتَادَةَ، أَنَّ سُلَيْمَانَ بْنَ يَسَارٍ، قَالَ: "الْقَسَامَةُ حَقٌّ قَضَى بِهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَيْنَمَا الْأَنْصَارُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ خَرَجَ رَجُلٌ مِّنْهُمْ، ثُمَّ حَرَجُوا مِنْ عِنْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُمْ بِصَاحِبِهِمْ يَتَشَحَّطُ فِي دَمِهِ، فَرَجَعُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: قَتَلَنَا الْيَهُودُ وَسَمَوْا رَجُلًا مِّنْهُمْ، وَلَمْ تَكُنْ لَّهُمْ بَيْنَهُ، فَقَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: شَاهِدَانِ مِنْ غَيْرِكُمْ حَتَّى أَدْفَعَهُ إِلَيْكُمْ بِرُمَّتِهِ، فَأَمْ تَكُنْ لَّهَا فَقَالَ: اسْتَحِقُّو بِخَمْسِينَ تِهَامَةً أَدْفَعُهُ إِلَيْكُمْ بِرُمَّتِهِ، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا نَكْرَهُ أَنْ تَحْلِفَ عَلَى غَيْبٍ، فَأَرَادَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْخُذْ قَسَامَةَ الْيَهُودِ بِخَمْسِينَ مِنْهُمْ، فَقَالَتِ الْأَنْصَارُ: يَا رَسُولَ اللَّهِ، إِنَّ الْيَهُودَ لَا يُبَالُونَ الْحَلْفَ، مَتَى مَا تُقْبَلُ هَذَا مِنْهُمْ يُأْتُوا عَلَى آخِرَنَا، فَوَدَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ" وَدَكَرُوا أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا تُقْبَلُ أَيْمَانُ الَّذِينَ يَدْعُونَ الدَّمَ

[36442] Ibn 'Uyaynah narrated to us from Abu Az-Zubayr, from 'Abdullah bin Babah, from Jubayr bin Mut'im, from the Prophet (peace be upon him) that he said: "O Banu 'Abd Manaf, do not prevent anyone from circumambulating this House and praying at any hour of the night or day."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ عَبْدِ اللَّهِ بْنِ بَابَاهُ، عَنْ جُبَيْرِ بْنِ مُطْعَمٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: يَا بَنِي عَبْدِ مَنَافٍ، لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ وَصَلَّى أَيَّ سَاعَةٍ مِنْ لَيْلٍ أَوْ نَهَارٍ

[36443] Abu Al-Ahwas narrated to us from Abu Ishaq, from 'Ata', who said: "I saw Ibn 'Umar circumambulate the House after Fajr and pray two Rak'ahs before sunrise."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ أَبْنَ عُمَرَ طَافَ بِالْبَيْتِ بَعْدَ الْفَجْرِ وَصَلَّى رَكْعَتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ

[36444] Abu Al-Ahwas narrated to us from Layth, from 'Ata', who said: "I saw Ibn 'Umar and Ibn 'Abbas circumambulate after 'Asr and pray."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ أَبْنَ عُمَرَ وَابْنَ عَبَّاسٍ طَافَا بَعْدَ الْعَصْرِ وَصَلَّيَا

[36445] Ibn Fudayl narrated to us from Layth, from Abu Sa'id, that he saw Al-Hasan and Al-Husayn arrive in Mecca, circumambulate the House after 'Asr, and pray.

حَدَّثَنَا أَبْنُ قُضَيْلٍ، عَنْ لَيْثٍ، عَنْ أَبِي سَعِيدٍ، أَنَّهُ رَأَى الْحَسَنَ وَالْحُسَيْنَ قَدِمَا مَكَّةَ فَطَافَا بِالْبَيْتِ بَعْدَ الْعَصْرِ وَصَلَّيَا

[36446] Ibn Fudayl narrated to us from Al-Walid bin Jumay', from Abu At-Tufayl, that he used to circumambulate after 'Asr and pray until the sun turned yellow.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ، عَنْ أَبِي الطَّفْلِيِّ، أَنَّهُ كَانَ يَطُوفُ بَعْدَ الْعَصْرِ وَيُصْلِي حَتَّى يَصْفَلَ الشَّمْسَ

[36447] Ya'la narrated to us from Al-Ajlah, from 'Ata', who said: "I saw Ibn 'Umar and Ibn Az-Zubayr circumambulate the House before the Fajr prayer, then pray two Rak'ahs before sunrise." And it was mentioned that Abu Hanifah said: "He does not pray until it sets or rises and prayer becomes possible."

حَدَّثَنَا يَعْلَى، عَنِ الْأَجْلَحِ، عَنْ عَطَاءٍ، قَالَ: رَأَيْتُ أَبْنَ عُمَرَ وَابْنَ الرُّبَيْرِ طَافَا بِالْبَيْتِ قَبْلَ صَلَاةِ الْفَجْرِ ثُمَّ صَلَّى رَكْعَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُصْلِي حَتَّى تَغِيبَ أَوْ تَطْلُعُ وَتُمْكَنُ الصَّلَاةُ

[36448] 'Abdullah bin Al-Mubarak narrated to us from Sa'id bin Yazid, who said: I heard Khalid bin Abi 'Imran narrating from Hanash, from Fadalah bin 'Ubayd, who said: "The Prophet (peace be upon him) was brought a necklace on the day of Khaybar containing beads suspended in gold, which a man had bought for seven or nine dinars. He came to the Prophet (peace be upon him) and mentioned that to him. He said: 'No, not until you separate what is between them.' He said: 'I only wanted the stones.' He said: 'No, not until you separate what is between them.' He said: So he returned it until he separated it."

[36449] Waki' narrated to us from Muhammad bin 'Abdullah, from Abu Qilabah, from Anas, who said: "A letter from 'Umar came to us while we were in the land of Persia: 'Do not sell swords containing a silver ring for a dirham.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ سَعِيدِ بْنِ يَزِيدَ، قَالَ: سَمِعْتُ خَالِدَ بْنَ أَبِي عَمْرَانَ، يُحَدِّثُ عَنْ حَنْشَ، عَنْ فَضَالَةَ بْنِ عُبَيْدٍ، قَالَ: "أَتَيْتَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا حَيْبَرَ بِقَلَادَةٍ فِيهَا حَرْزٌ مُعْلَقَةٌ بِدَهَبٍ ابْتَاعَهَا رَجُلٌ بِسَبْعَةِ دَنَابِيرٍ، أَوْ بِسِنْعَةِ دَنَابِيرٍ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: لَا، حَتَّى تُمَيِّزَ مَا بَيْنَهُمَا، قَالَ: إِنَّمَا أَرَدْتُ الْحِجَارَةَ، قَالَ: لَا حَتَّى تُمَيِّزَ مَا بَيْنَهُمَا، قَالَ: فَرَدَهُ حَتَّى مَيَّزَ

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي قَلَابَةَ، عَنْ أَنَّسٍ، قَالَ: أَتَانَا كِتَابٌ عُمَرَ وَنَحْنُ بِأَرْضِ فَارِسَ أَلَا تَبِعُوا السُّيُوفَ فِيهَا حَلْقَةٌ فِضَّةٌ بِدِرْهَمٍ

[36450] Waki' narrated to us from Zakariya, from Ash-Sha'bi, who said: Shurayh was asked about a gold necklace with gemstones. He said: "The gemstones are removed, then the gold is sold weight for weight."

حَدَّثَنَا وَكِبِيعُ، عَنْ رَجَرِيَّاً، عَنْ الشَّعْبِيِّ، قَالَ: سُئِلَ شُرَيْحٌ عَنْ طُوقٍ مِنْ ذَهَبٍ فِيهِ فُصُوصٌ ، قَالَ: ثُنْزَعَ الْفُصُوصُ ثُمَّ يُبَاعُ الذَّهَبُ وَزُنَّا بِوْزُنِ

[36451] Ibn 'Ulayyah told us, from Ayyub, from Muhammad, that he used to dislike buying a sword decorated with ornaments unless it was [exchanged] for goods.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، كَانَ يَكْرَهُ شِرَاءَ السَّيْفِ الْمُحَلَّى إِلَّا بِعَرْضٍ

[36452] 'Abdul-A'la told us, from Ma'mar, from Az-Zuhri, that he used to dislike buying a sword decorated with silver, and he would say: "Buy it with gold, hand to hand." It was mentioned that Abu Hanifah said: "There is no harm in buying it with Dirhams."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ كَانَ يَكْرَهُ شِرَاءَ السَّيْفِ الْمُحَلَّى بِفِضَّةٍ ، وَيَقُولُ: اشْتَرِه بِذَهَبٍ يَدًا بِيَدٍ وَذْكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا بَأْسَ أَنْ يَشْتَرِيهُ بِالْدَّارَاهِمِ

[36453] Sharik told us, from Hilal Al-Wazzan, from 'Abdur-Rahman bin Abi Layla, who said: "When the Prophet (peace be upon him) missed the four [Rak'ahs] before Zuhr, he would pray them after it."

حَدَّثَنَا شَرِيكٌ، عَنْ هِلَالِ الْوَزَّانِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَاتَتْهُ أَرْبَعٌ قَبْلَ الظَّهْرِ صَلَّاها بَعْدَهَا

[36454] Jarir told us, from Mansur, from Abu Ja'far, from Ibrahim, who said: "If he misses the four [Rak'ahs] before Zuhr, he prays them afterwards."

[36455] Waki' told us, from Mis'ar, from a man from Banu Awd, from 'Amr bin Maymun, who said: "Whoever misses the four [Rak'ahs] before Zuhr, let him pray them after the two Rak'ahs [Sunnah after Zuhr]." They mentioned that Abu Hanifah said: "He does not pray them nor make them up."

[36456] Shababah bin Sawwar told us, from Layth bin Sa'd, from Ibn Shihab, from 'Abdur-Rahman bin Ka'b bin Malik, that Jabir bin 'Abdullah informed him: "That the Prophet (peace be upon him) used to combine two men from the slain of Uhud in one grave, and he ordered them to be buried in their blood, and he did not pray over them nor were they washed."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي جَعْفَرٍ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا فَاتَتْهُ أَرْبَعٌ قَبْلَ الظَّهْرِ صَلَّاهَا بَعْدَ

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ رَجْلٍ، مِنْ بَنْيِ أُوْدٍ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، قَالَ: مَنْ فَاتَتْهُ أَرْبَعٌ قَبْلَ الظَّهْرِ فَلْيُصَلِّهَا بَعْدَ الرَّكْعَتَيْنِ وَدَكَرُوا أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُصَلِّيهَا وَلَا يَقْضِيهَا

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ لَيْثِ بْنِ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي قَبْرٍ وَاحِدٍ وَأَمَرَ بِدُفْنِهِمْ بِدُمَاهِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلُهُمْ

[36457] 'Ubaydullah bin Musa told us, from Usamah bin Zayd, from Az-Zuhri, from Anas, who said: "On the Day of Uhud, the Prophet (peace be upon him) passed by Hamzah, who had been mutilated. He said: 'If it were not that Safiyyah would be grieved, I would have left him until Allah resurrected him from the bellies of beasts and birds.' He did not pray over any of the martyrs and said: 'I am a witness over you today.'" They mentioned that Abu Hanifah said: "Prayer is performed over the martyr."

[36458] Ibn 'Uyaynah told us, from 'Abdul-Karim, from Hassan bin Bilal, who said: I saw 'Ammar bin Yasir perform ablution and run his fingers through his beard. I spoke to him about it, and he said: "I saw the Prophet (peace be upon him) do it."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَّسٍ، قَالَ: "إِنَّمَا كَانَ يَوْمُ أُخْدِيَ مَرَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَمْرَةَ وَقَدْ جُدِعَ وَمَثُلَ بِهِ، فَقَالَ: لَوْلَا أَنْ تَجِدَ صَفِيفَةً لِتَرْكُنُهُ حَتَّى يَحْشُرَهُ اللَّهُ مِنْ بُطُونِ السَّبَاعِ وَالظُّبَيرِ، وَلَمْ يُصْلَّ عَلَى أَحَدٍ مِنَ الشَّهَادَةِ وَقَالَ: أَنَا شَهِيدٌ عَلَيْكُمُ الْيَوْمَ" وَذَكَرُوا أَنَّ أَبَا حَنِيفَةَ قَالَ: يُصْلَى عَلَى الشَّهَادَةِ

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ حَسَّانِ بْنِ بِلَالٍ، قَالَ: رَأَيْتُ عَمَّارَ بْنَ يَاسِرٍ تَوَضَّأَ وَخَلَ لِحِينَهُ، فَقُلْتُ لَهُ فَقَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَلَهُ

[36459] Ibn Numayr told us, from Isra'il, from 'Amir bin Shaqiq, from Abu Wa'il, who said: I saw 'Uthman perform ablution, and he ran his fingers through his beard three times, then said: "I saw the Prophet (peace be upon him) doing it."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ إِسْرَائِيلَ، عَنْ عَامِرِ بْنِ شَقِيقِ،
عَنْ أَبِي وَائِلٍ، قَالَ: رَأَيْتُ عُثْمَانَ تَوَضَّأَ فَخَلَّ لِحْيَتَهُ
تَلَانًا ثُمَّ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْعُلُهُ

[36460] Ibn Fudayl told us, from Layth, from Nafi', from Ibn 'Umar, that he used to run his fingers through his beard.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ،
أَنَّهُ كَانَ يُخَلِّ لِحْيَتَهُ

[36461] Hushaym told us, from Abu Hamzah, who said: I saw Ibn 'Abbas running his fingers through his beard.

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ، قَالَ: رَأَيْتُ أَبْنَ عَبَّاسٍ
يُخَلِّ لِحْيَتَهُ

[36462] Mu'tamir told us, from Abu 'Awn, who said: I saw Anas running his fingers through his beard.

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِي عَوْنَ، قَالَ: رَأَيْتُ أَنَّسًا يُخَلِّ
لِحْيَتَهُ

[36463] Ibn Numayr told us, from 'Ubaydullah, from Nafi', from Ibn 'Umar, that he used to run his fingers through his beard.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ
عُمَرَ، أَنَّهُ كَانَ يُخَلِّ لِحْيَتَهُ

[36464] Zayd bin Hubab told us, from 'Umar bin Sulayman Al-Bahili, from Abu Ghalib, who said: I saw Abu Umamah perform ablution three times [for each limb] and run his fingers through his beard, and he said: "I saw the Messenger of Allah (peace be upon him) do it."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ عُمَرَ بْنِ سُلَيْمَانَ الْبَاهْلِيِّ،
عَنْ أَبِي غَالِبٍ، قَالَ: رَأَيْتُ أَبَا أُمَّامَةَ تَوَضَّأَ ثَلَاثًا ثَلَاثًا
وَخَلَّ لِحْيَتَهُ وَقَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَعَلَهُ

[36465] Yahya bin Adam told us, Hasan bin Salih told us, from Musa bin Abi 'Aishah, from a man, from Yazid Ar-Raqashi, from Anas: "That the Prophet (peace be upon him) ran his fingers through his beard."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا حَسَنُ بْنُ صَالِحٍ، عَنْ
مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ رَجُلٍ، عَنْ يَزِيدَ الرَّقَاشِيِّ،
عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَلَّ لِحْيَتَهُ

[36466] Waki' told us, Al-Haytham bin Jammaz told us, from Yazid bin Aban, from Anas, that the Prophet (peace be upon him) said: "Gabriel came to me and said: 'When you perform ablution, run your fingers through your beard.'" It was mentioned that Abu Hanifah did not see [the obligation of] running fingers through the beard.

حَدَّثَنَا وَكِيعٌ، حَدَّثَنَا الْهَيْمَنُ بْنُ جَمَازٍ، عَنْ يَزِيدِ بْنِ أَبَانَ،
عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِذَا تَوَضَّأْتَ فَخَلْ لِحْيَتَكَ" - وَذُكِرَ أَنَّ
أَبَا حَنِيفَةَ كَانَ لَا يَرَى تَخْلِيلَ الْلِحْيَةِ

[36467] Ibn Fudayl told us, from 'Ata' bin As-Sa'ib, from Sa'id bin 'Abdur-Rahman bin Abza, from his father, who said: "The Messenger of Allah (peace be upon him) used to recite in Witr: 'Glorify the Name of your Lord, the Most High' (Surah Al-A'la), 'Say: O disbelievers' (Surah Al-Kafirun), and 'Say: He is Allah, the One' (Surah Al-Ikhlas)."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْوَتْرِ بِسَبْحَ اسْمَ رَبِّكُمُ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[36468] Muhammad bin Abi 'Ubaydah told us, my father told us, from Al-A'mash, from Talhah, from Dharr, from Sa'id bin 'Abdur-Rahman bin Abza, from his father, from Ubayy bin Ka'b: "That the Prophet (peace be upon him) used to perform Witr with 'Glorify the Name of your Lord, the Most High', 'Say: O disbelievers', and 'Say: He is Allah, the One'."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، حَدَّثَنَا أَبِي، عَنِ الْأَعْمَشِ،
عَنْ طَلْحَةَ، عَنْ ذَرَّ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبْزَى، عَنْ أَبِيهِ، عَنْ أَبِي بْنِ كَعْبٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُوتِرُ بِسَبْحَ اسْمَ رَبِّكُمُ الْأَعْلَى، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[36469] Shababah told us, from Yunus, from Abu Ishaq, from Sa'id bin Jubayr, from Ibn 'Abbas: "That the Prophet (peace be upon him) used to perform Witr with three [Rak'ahs], reciting in them 'Glorify the Name of your Lord, the Most High', 'Say: O disbelievers', and 'Say: He is Allah, the One'."

حَدَّثَنَا شَبَابَةُ، عَنْ يُوئِسَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ
بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ كَانَ يُوَتِّرُ بِلَلَّاتِ يَقْرَأُ فِيهِنَّ بِسَبْحَ اسْمَ رَبِّكُ
الْأَعْلَى ، وَقُلْ يَا أَيُّهَا الْكَافِرُونَ ، وَقُلْ هُوَ اللَّهُ أَحَدٌ

[36470] Shababah told us, from Shu'bah, from Qatadah, from Zurarah bin Awfa, from 'Imran bin Husayn: "That the Prophet (peace be upon him) performed Witr with 'Glorify the Name of your Lord, the Most High'." It was mentioned that Abu Hanifah disliked specifying a Surah to recite in Witr.

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ
أَوْفَى، عَنْ عِمَرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَوْتَرَ بِسَبْحَ اسْمَ رَبِّكُ الْأَعْلَى وَذَكَرَ أَنَّ أَبَا
خَيْفَةَ كَرِهَ أَنْ يَخْصُّ سُورَةً يَقْرَأُ بِهَا فِي الْوِتْرِ

[36471] Hatim bin Isma'il told us, from Ja'far, from his father, from 'Ubaydullah bin Abi Rafi', who said: "Marwan appointed Abu Hurayrah as deputy over Medina and went to Mecca. Abu Hurayrah led us in the Friday prayer and recited Surah Al-Jumu'ah in the first Rak'ah, and in the second: 'When the hypocrites come to you' (Surah Al-Munafiqun). 'Ubaydullah said: I caught up with Abu Hurayrah when he finished and said: 'You recited two Surahs that 'Ali (may Allah have mercy on him) used to recite in Kufa.' Abu Hurayrah said: 'I heard the Messenger of Allah (peace be upon him) reciting them.'"

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي رَافِعٍ، قَالَ: "اَسْتَخَلَفَ مَرْوَانُ اَبَا هُرَيْرَةَ عَلَى الْمَدِينَةِ وَخَرَجَ إِلَى مَكَّةَ ، فَصَلَّى اِنَّا اَبْوَهُرَيْرَةَ الْجُمُعَةَ فَقَرَأَ بِسُورَةِ الْجُمُعَةِ فِي السَّجْدَةِ الْأُولَى ، وَفِي الْآخِرَةِ إِذَا جَاءَكُ الْمُنَافِقُونَ قَالَ عُبَيْدُ اللَّهِ: فَادْرُكْتُ اَبَا هُرَيْرَةَ حِينَ اَنْصَرَفَ فَقُلْتُ: إِنَّكَ قَرَأْتَ بِسُورَتَيْنِ كَانَ عَلَيْ رَحْمَةِ اللَّهِ يَقْرَأُ بِهِمَا فِي الْكُوفَةِ ، فَقَالَ اَبُو هُرَيْرَةَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ بِهِمَا

[36472] Jarir told us, from Mansur, from Al-Hakam, from some people of Medina—I think Abu Ja'far was among them—who said: "The Messenger of Allah (peace be upon him) used to recite Surah Al-Jumu'ah and Al-Munafiqun in the Friday prayer. As for Surah Al-Jumu'ah, he gave glad tidings to the believers and encouraged them with it. As for Surah Al-Munafiqun, he made the hypocrites despair and rebuked them with it."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ الْحَكَمِ، عَنْ أَنَاسٍ مِنْ أَهْلِ الْمَدِينَةِ أَرَى فِيهِمْ أَبَا جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْجُمُعَةِ بِسُورَةِ الْجُمُعَةِ وَالْمُنَافِقِينَ ، فَأَمَّا سُورَةُ الْجُمُعَةِ فَيُبَشِّرُ بِهَا الْمُؤْمِنِينَ وَيُحَرِّضُهُمْ ، وَأَمَّا سُورَةُ الْمُنَافِقِينَ فَيُوَسِّعُ بِهَا الْمُنَافِقِينَ وَيُؤْخِذُهُمْ

[36473] Jarir told us, from Ibrahim bin Muhammad bin Al-Muntashir, from his father, from Habib bin Salim, from An-Nu'man bin Bashir: "That the Prophet (peace be upon him) used to recite in the two 'Eids and on Friday: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event?'. And if the two 'Eids coincided on one day, he would recite them in both."

حَدَّثَنَا جَرِيرٌ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدَ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ حَبِيبِ بْنِ سَالِمٍ، عَنْ النُّعْمَانَ بْنِ بَشِيرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ بِسَبْحَ اسْمِ رَبِّ الْأَعْلَى ، وَهَلْ أَثَابَ حَدِيثُ الْغَاشِيَةِ ، وَإِذَا اجْتَمَعَ الْعِيدَيْنَ فِي يَوْمٍ قَرَأً بِهِمَا فِيهِمَا

[36474] Waki' told us, Sufyan told us, from Ibrahim bin Muhammad bin Al-Muntashir, from his father, from An-Nu'man bin Bashir, from the Prophet (peace be upon him), similar to the hadith of Jarir.

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ الْمُنْتَشِرِ، عَنْ أَبِيهِ، عَنْ النُّعْمَانِ بْنِ بَشِيرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا حَدِيثُ جَرِيرٍ

[36475] Ya'la bin 'Ubayd told us, from Mis'ar, from Ma'bad bin Khalid, from Zayd bin 'Uqbah, from Samurah, who said: "The Prophet (peace be upon him) used to recite in the Friday prayer: 'Glorify the Name of your Lord, the Most High' and 'Has there come to you the report of the Overwhelming Event?'"

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مِسْعَرٍ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ رَيْدِ بْنِ عُبَيْدَةَ، عَنْ سَمْرَةَ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْرَأُ فِي الْجُمُعَةِ يُسَبِّحُ اسْمَ رَبِّكَ الْأَعْلَى ، وَهُنَّ أَنَاكُمْ حَدِيثُ الْغَاشِيَةِ

[36476] Ibn 'Uyaynah told us, from Damrah bin Sa'id, who said: I heard 'Ubaydullah bin 'Abdullah bin 'Utbah say: ""Umar went out on the day of 'Eid and asked Abu Waqid Al-Laythi: 'What did the Prophet (peace be upon him) recite on this day?' He said: 'Qaf' and 'The Hour has come near.'" It was mentioned that Abu Hanifah disliked specifying a Surah for Friday and the two 'Eids.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ ضَمَرَةَ بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنَ عُبَيْدَةَ، يَقُولُ: "خَرَجَ عُمَرُ يَوْمَ عِيدٍ فَسَأَلَ أَبَا وَاقِدِ الْلَّيْثِيَّ: بِأَيِّ شَيْءٍ قَرَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذَا الْيَوْمِ؟" فَقَالَ: بِقَافٍ وَاقْرَبَتْ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ كَرِهَ أَنْ تُخَصَّ سُورَةً لِيَوْمِ الْجُمُعَةِ وَالْعِيدَيْنِ

[36477] Yazid bin Harun told us, Muhammad bin Ishaq told us, from Sa'id bin As-Sabbaq, from his father, from Sahl bin Hunayf, who said: I used to suffer severely from prostatic fluid (Madhiy) and would bathe frequently because of it. I mentioned that to the Messenger of Allah (peace be upon him), and he said: "Ablution (Wudu') is sufficient for you regarding that." I said: "O Messenger of Allah, what about what gets on my clothes?" He said: "A handful of water is sufficient for you to sprinkle on your clothes where you see it has touched."

[36478] Abu Al-Ahwas told us, from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: "If a man becomes Junub in his garment and sees a trace on it, let him wash it. If he does not see a trace on it, let him sprinkle it with water."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ السَّبَّاقِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ حُنَيْفٍ، قَالَ: كُنْتُ لِقَى مِنَ الْمُذْكُورِ شِدَّةً فَكُنْتُ أَكْثُرُ الْغُسْلِ مِنْهُ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّمَا يَكْفِيكَ مِنْ ذَلِكَ الْوُضُوءُ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، فَكَيْفَ بِمَا يُصِيبُ تَوْبِي، قَالَ: إِنَّمَا يَكْفِيكَ كَفْ مَاءٍ تَثْضَحُ بِهِ مِنْ تَوْبِكَ حَيْثُ تَرَى أَنَّهُ أَصَابَ

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: إِذَا أَجْتَبَ الرَّجُلُ فِي تَوْبِهِ فَرَأَى فِيهِ أَثْرًا فَلْيَغْسِلْهُ، فَإِنْ لَمْ يَرَ فِيهِ أَثْرًا فَلْيَتَضَحَّهُ بِالْمَاءِ

[36479] Abu Al-Ahwas told us, from Abu Ishaq, who said: A man from the tribe said to Abu Maysarah: "I become Junub in my garment, look, and see nothing." He said: "When you bathe, wrap yourself in it while you are wet, for that suffices you."

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: قَالَ رَجُلٌ مِنَ الْحَيِّ لِأَبِي مَيْسَرَةَ: إِنِّي أَجِنْبُ فِي ثُوْبِي فَأَنْظُرْ فَلَا أَرَى شَيْئًا، قَالَ: فَإِذَا اغْسَلْتَ فَتَأْفَفْ بِهِ وَأَنْتَ رَطْبٌ فَإِنَّ ذَلِكَ يُجْزِئُكَ

[36480] Jarir told us, from Mansur, from Ibrahim, regarding a man who has a wet dream in his garment and does not know where the spot is. He said: "He sprinkles the garment with water."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، فِي الرَّجُلِ يَحْتَلِمُ فِي الثَّوْبِ فَلَا يَدْرِي أَيْنَ مَوْضِعُهُ، قَالَ: يَنْضَحُ الثَّوْبَ بِالْمَاءِ

[36481] Mahbub Al-Qawariri told us, from Malik bin Habib, from Salim, who said: A man asked him saying: "I had a wet dream in my garment." He said: "Wash it." He said: "It is hidden from me." He said: "Sprinkle it with water."

حَدَّثَنَا مَحْبُوبُ الْقَوَارِيرِيُّ، عَنْ مَالِكِ بْنِ حَبِيبٍ، عَنْ سَالِمٍ، قَالَ: سَأَلَهُ رَجُلٌ قَالَ: احْتَلَمْتُ فِي ثُوْبِيِّ، قَالَ: اغْسِلْهُ، قَالَ: خَفِيَ عَلَيَّ، قَالَ: رُشِّهُ بِالْمَاءِ

[36482] Waki' told us, from Hisham, from his father, from Zubayd bin As-Salt, that 'Umar sprinkled what he did not see.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ زُبَيْدِ بْنِ الصَّلْتِ، أَنَّ عُمَرَ نَضَحَ مَا لَمْ يَرَ

[36483] Ghundar told us, from Shu'bah, from Qatadah, from Sa'id bin Al-Musayyib, who said: "If I lose [the spot], sprinkle." It was mentioned that Abu Hanifah said: "He should not sprinkle it, and water only increases it in harm."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَنَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: إِنْ صَلَّيْتُ فَأَنْضَخْ وَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَنْضَخُهُ وَلَا يَزِيدُهُ الْمَاءُ إِلَّا شَرًّا

[36484] Hafs bin Ghiyath told us, from Al-A'mash, from Abu Sufyan, from Jabir, who said: "Sulayk Al-Ghatafani came while the Prophet (peace be upon him) was delivering a sermon on Friday. He said to him: 'Did you pray?' He said: 'No.' He said: 'Pray two Rak'ahs and be brief in them.'"

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، قَالَ: "جَاءَ سُلَيْكُ الْغَطَافَانِيُّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ جُمُعَةَ، فَقَالَ لَهُ: سَلَيْتَ؟ قَالَ: لَا ، قَالَ: صَلُّ رَكْعَتَيْنِ تَجَوَّزْ فِيهِمَا

[36485] Waki' told us, from 'Imran, from Abu Mijlaz, who said: "If you come on Friday while the Imam is delivering the sermon, if you wish, pray two Rak'ahs, and if you wish, sit down."

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ، عَنْ أَبِي مِجْلَزٍ، قَالَ: إِذَا جِئْتُ يَوْمَ الْجُمُعَةِ وَالإِمَامُ يَخْطُبُ فَإِنْ شِئْتَ صَلَّيْتَ رَكْعَتَيْنِ ، وَإِنْ شِئْتَ جَلَسْتَ

[36486] Azhar told us, from Ibn 'Awn, who said: Al-Hasan would come while the Imam was delivering the sermon and pray two Rak'ahs.

حَدَّثَنَا أَرْهُرُ، عَنْ ابْنِ عَوْنِ، قَالَ: كَانَ الْحَسَنُ يَجِيءُ وَالْإِمَامُ يَخْطُبُ فَيُصَلِّي رَكْعَتَيْنِ

[36487] Hushaym told us, Mansur, Abu Hurrah, and Yunus informed us, from Al-Hasan, who said: "Sulayk Al-Ghatafani came while the Prophet (peace be upon him) was delivering the Friday sermon, and he had not prayed the two Rak'ahs. So the Prophet (peace be upon him) ordered him to pray two Rak'ahs and be brief in them." It was mentioned that Abu Hanifah said: "He does not pray."

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا مَنْصُورٌ، وَأَبُو حَرَّةُ، وَيُونُسُ، عَنِ الْحَسَنِ، قَالَ: جَاءَ سُلَيْكُ الْغَطَافَانِيُّ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ وَلَمْ يَكُنْ صَلَّى الرَّكْعَتَيْنِ ، فَأَمْرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُصَلِّي رَكْعَتَيْنِ يَتَجَوَّزُ فِيهِمَا وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُصَلِّي

[36488] Waki' told us, from Hisham bin 'Urwah, from his father, from Zaynab bint Umm Salamah, from Umm Salamah, who said: The Messenger of Allah (peace be upon him) said: "You bring your disputes to me, and I am only a human being. Perhaps some of you are more eloquent in their argument than others, and I judge between you according to what I hear from you. So whoever I judge in his favor something that belongs to his brother, let him not take it, for I am only cutting out for him a piece of fire that he will bring on the Day of Resurrection."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامَ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ زَيْنَبِ
ابْنَةِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا
بَشَرٌ وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونَ الْحَنْدِيقَةَ مِنْ بَعْضٍ ،
وَإِنَّمَا أَقْضِي بَيْنَكُمْ عَلَى تَحْوِي مِمَّا أَسْمَعْتُكُمْ ، فَمَنْ
قَضَيْتُ لَهُ مِنْ حَقٍّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُهُ ، فَإِنَّمَا أَقْطَعُ لَهُ
قِطْعَةً مِنْ نَارٍ يَأْتِي بِهَا يَوْمَ الْقِيَامَةِ

[36489] Waki' told us, from Usamah bin Zayd, from 'Abdullah bin Rafi', from Umm Salamah, who said: "Two men from the Ansar came disputing to the Messenger of Allah (peace be upon him) regarding inheritances between them that had become obscure, with no evidence between them. The Messenger of Allah (peace be upon him) said: 'You bring your disputes to me, and I am only a human being. Perhaps some of you are more eloquent in their argument than others, and I judge between you according to what I hear from you. So whoever I judge in his favor something that belongs to his brother, let him not take it, for I am only cutting out for him a piece of fire that will come as a yoke on his neck on the Day of Resurrection.' She said: The two men wept, and each of them said: 'My right belongs to my brother, O Messenger of Allah.' The Messenger of Allah (peace be upon him) said: 'Since you have done this, go and divide it, seek the truth, then let each of you absolve his

حَدَّثَنَا وَكِبِيعُ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أُمِّ سَلَمَةَ، قَالَتْ: "جَاءَ رَجُلًا مِنَ الْأَنْصَارِ يَخْتَصِمُانِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي مَوَارِيثَ بَيْنَهُمَا قَدْ دَرَسْتُ لَيْسَتْ بَيْنَهُمَا بَيْنَهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْكُمْ تَخْتَصِمُونَ إِلَيَّ وَإِنَّمَا أَنَا بَشَرٌ ، وَلَعَلَّ بَعْضَكُمْ أَنْ يَكُونُ الْحَاجَةُ إِلَيْهِ مِنْ بَعْضٍ ، وَإِنَّمَا أَفْضِيَ بَيْنَكُمْ عَلَى تَحْوِيلِ مِمَّا أَسْمَعَ مِنْكُمْ ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقٍّ أَخِيهِ شَيْئًا فَلَا يَأْخُذُهُ فَإِنَّمَا أَقْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ يَأْتِي بِهَا إِسْطَامًا فِي عُنْقِهِ يَوْمَ الْقِيَامَةِ ، قَالَ: فَبَكَى الرَّجُلُانِ وَقَالَ كُلُّ وَاحِدٍ مِنْهُمَا: حَقِّي لِأَخِي يَا رَسُولَ اللَّهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَا إِذْ فَعَلْنَا فَإِذْهَبَا فَاقْسِمَا وَتَوَلَّنَا الْحَقَّ ثُمَّ لِيَخْلُلَ كُلُّ وَاحِدٍ مِنْكُمَا صَاحِبَهُ

[36490] Muhammad bin Bishr Al-'Abdi told us, Muhammad bin 'Amr told us, Abu Salamah told us, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "I am only a human being, and perhaps some of you are more eloquent in their argument than others. So whoever I judge in his favor something that belongs to his brother, I am only cutting out for him a piece of fire." It was mentioned that Abu Hanifah said: "If two false witnesses testify before the judge against a man regarding the divorce of his wife, and the judge separates them based on their testimony, there is no harm if one of them marries her."

[36491] Sufyan bin 'Uyaynah told us, from Ayyub, from 'Ikrimah, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) said: "Whoever changes his religion, kill him."

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي الْعَبْدِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرُو،
حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّمَا أَنَا بَشَرٌ، وَلَعَلَّ بَعْضَكُمْ أَنْ
يَكُونُ الْحَنَفِيُّ بِحُجَّتِهِ مِنْ بَعْضٍ، فَمَنْ قَضَيْتُ لَهُ مِنْ حَقٍّ
أَخِيهِ فَإِنَّمَا أَفْطَعُ لَهُ قِطْعَةً مِنَ النَّارِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ
قَالَ: لَوْ أَنَّ شَاهِدَيْ رُورٍ شَهَدَا عِنْدَ الْفَاضِيِّ عَلَى رَجُلٍ
بِطَلاقِ امْرَأَتِهِ فَفَرَقَ الْفَاضِيُّ بَيْنَهُمَا بِشَهَادَتِهِمَا أَنَّهُ لَا
بَاسَ أَنْ يَتَزَوَّجَهَا أَحَدُهُمَا

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَئُوبَ، عَنْ عِكْرَمَةَ، عَنْ
ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

[36492] Hafs bin Ghiyath, Abu Mu'awiyah, and Waki' told us, from Al-A'mash, from 'Abdullah bin Murrah, from Masruq, from 'Abdullah, who said: The Messenger of Allah (peace be upon him) said: "It is not lawful to shed the blood of a Muslim who bears witness that there is no god but Allah and that I am the Messenger of Allah, except in three cases: a married person who commits adultery, a life for a life, and the one who forsakes his religion and separates from the community."

[36493] 'Abdullah bin Idris told us, from Hisham, from Al-Hasan, who said regarding the female apostate: "She is asked to repent. If she repents [fine], otherwise she is killed."

[36494] Hafs told us, from 'Ubaydah, from Ibrahim, who said: "She is killed."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، وَأَبُو مُعَاوِيَةَ، وَوَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّمَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ يَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ إِلَّا يُبَاهَدُ ثَلَاثٌ: النَّيْمُ الرَّازِيُّ، وَالنَّفْسُ بِالنَّفْسِ، وَالثَّارِثُ لِدِينِهِ الْمُفَارِقُ لِجَمَاعَتِهِ"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، قَالَ فِي الْمُرْتَدَةِ: تُسْتَأْنَابُ، فَإِنْ تَابَتْ وَإِلَّا قُتِلَتْ

حَدَّثَنَا حَفْصُ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: نُقْتَلُ

[36495] Ibn Mahdi told us, from Hammad bin Salamah, from Hammad, who said: "She is killed." They mentioned that Abu Hanifah said: "She is not killed if she apostatizes."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حَمَادٍ، قَالَ: ثَقْلُ وَذَكْرُوا أَنَّ أَبَا حَنِيفَةَ، قَالَ: لَا تُقْتَلُ إِذَا ارْتَدَتْ

[36496] Hushaym told us, Yunus informed us, from Al-Hasan, from Abu Burdah, who said: "The sun eclipsed during the time of the Messenger of Allah (peace be upon him). He said: 'The sun and the moon are two signs among the signs of Allah; they do not eclipse for the death of anyone among the people. So if that happens, pray until it clears.'"

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا يُونُسُ، عَنْ الْحَسَنِ، عَنْ أَبِي بُرْدَةَ، قَالَ "اَنْكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتٍ لِلَّهِ لَا يَنْكَسِفانِ لِمَوْتِ أَحَدٍ مِنَ النَّاسِ، فَإِذَا كَانَ ذَلِكَ فَصَلُّوا حَتَّى تَنْجَلِي

[36497] Muhammad bin Fudayl told us, from Yazid, from 'Abdur-Rahman bin Abi Layla, who said: So-and-so son of So-and-so told me that the Prophet (peace be upon him) said: "Indeed, the eclipse of the sun is a sign among the signs of Allah, so if you see that, rush to

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ: حَدَّثَنِي فُلَانُ بْنُ فُلَانٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ كُسُوفَ الشَّمْسِ آيَةٌ مِنْ آيَاتِ اللَّهِ، فَإِذَا رَأَيْتُمْ ذَلِكَ فَافْرَغُوا إِلَى الصَّلَاةِ

[36498] Waki' told us, from Hisham Ad-Dastawa'i, from Qatadah, from 'Ata', from 'Ubayd bin 'Umayr, from 'Aishah, who said: "The prayer for signs [eclipses] is six Ruku's in four Sujuds."

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامِ الدَّسْنُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ عَطَاءَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ عَائِشَةَ، قَالَتْ: صَلَةُ الْأَيَّاتِ سَبْعُ رَكْعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ

[36499] Jarir told us, from Al-A'mash, from Ibrahim, from 'Alqamah: "If you are frightened by any horizon of the sky, rush to prayer."

حَدَّثَنَا جَرِيرُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: إِذَا فَزِعْتُمْ مِنْ أُفُقٍ مِنْ آفَاقِ السَّمَاءِ فَافْرَغُوا إِلَى الصَّلَاةِ

[36500] Waki' told us, from Sufyan, from 'Asim bin Abi An-Najud, from Abu Qilabah, from An-Nu'man bin Bashir: "That the Prophet (peace be upon him) prayed during an eclipse similar to your prayer, bowing and prostrating." It was mentioned that Abu Hanifah said: "Prayer is not performed for a lunar eclipse."

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفْيَانَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجْودِ، عَنْ أَبِي قِلَابَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ، أَنَّ النَّبِيَّ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى فِي كُسُوفٍ نَحْوًا مِنْ صَلَاتِكُمْ يَرْكَعُ وَيَسْجُدُ وَتُكَرَّأَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يُصَلِّى فِي كُسُوفِ الْقَمَرِ

[36501] Hushaym narrated to us, saying: Abū al-Zubayr informed us, from Nāfi‘ ibn Jubayr, from Abū ‘Ubaydah, from ‘Abdullāh, who said: “The polytheists distracted the Prophet (peace be upon him) on the day of al-Khandaq (the Trench) from four prayers. He said: So he ordered Bilāl, who called the Adhān and Iqāmah, then he prayed Zuhrah. Then he called the Iqāmah and prayed ‘Asr. Then he called the Iqāmah and prayed Maghrib. Then he called the Iqāmah and prayed ‘Ishā’.”

حَدَّثَنَا هُشَيْمٌ، أَخْبَرَنَا أَبُو الزُّبَيْرُ، عَنْ نَافِعٍ بْنِ جُبَيْرٍ،
عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: "شَغَلَ النَّيَّارُ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُشْرِكُونَ يَوْمَ الْخَنْدَقِ عَنْ أَرْبَعَ
صَلَوَاتٍ" ، قَالَ: فَلَمَرَ بِلَالاً فَأَذَنَ وَأَقَامَ فَصَلَّى الظَّهَرَ ثُمَّ
أَقَامَ فَصَلَّى الْعَصْرَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ أَقَامَ
فَصَلَّى الْعِشَاءَ

[36502] Yazid ibn Hārūn narrated to us, saying: Ibn Abī Dhi'b informed us, from al-Maqbūrī, from 'Abd al-Rahmān ibn Abī Sa'īd al-Khudrī, from his father, who said: "We were detained on the day of al-Khandaq from Zuhr, 'Asr, Maghrib, and 'Ishā', until we were sufficed against that. That is the saying of Allah, Blessed and Exalted: {And Allah repelled those who disbelieved... And Allah is Powerful and Exalted in Might} [Al-Ahzab: 25].

So the Messenger of Allah (peace be upon him) stood up and ordered Bilāl, who called the Iqāmah and prayed Zuhr as he used to pray it before that. Then he called the Iqāmah for 'Asr and prayed 'Asr as he used to pray it before that. Then he called the Iqāmah for Maghrib and prayed it as he used to pray it before that. Then he called the Iqāmah for 'Ishā' and prayed it as he used to pray it before that. And that was before {If you fear [an enemy], then [pray] on foot or riding} [Al-Baqarah: 239] was revealed." It was mentioned that Abū Ḥanīfah said: "If prayers are

حَدَّنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ، عَنْ أَبِيهِ، قَالَ: "حُسِنَا يَوْمَ الْخَنْدَقِ عَنِ الظَّهَرِ، وَالْعَصْرِ، وَالْمَغْرِبِ، وَالْعِشَاءِ، حَتَّى كُفِيَّا ذَلِكَ، وَذَلِكَ قَوْلُ اللَّهِ تَبَارَكَ وَتَعَالَى: {وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ} وَكَانَ اللَّهُ فَقَامَ رَسُولُ اللَّهِ صَلَّى [25: فَوَيْأَى عَزِيزًا] [الْأَحْزَابِ]
اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ بِلَالًا فَقَامَ فَصَلَّى الظَّهَرَ كَمَا كَانَ يُصَلِّيَهَا قَبْلَ ذَلِكَ، ثُمَّ أَقَامَ الْعَصْرَ، فَصَلَّى الْعَصْرَ كَمَا كَانَ يُصَلِّيَهَا قَبْلَ ذَلِكَ؛ ثُمَّ أَقَامَ الْمَغْرِبَ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيَهَا قَبْلَ ذَلِكَ، ثُمَّ أَقَامَ الْعِشَاءَ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيَهَا قَبْلَ ذَلِكَ، وَذَلِكَ قَبْلَ أَنْ يُنْزَلَ {فَإِنْ خَفْتُمْ وَذَكِرْ أَنَّ أَبَا} [239: فَرِجَالًا أَوْ رُكْبَانًا] [الْبَقْرَةِ]
حَنِيفَةَ قَالَ: إِذَا فَاتَتِ الصَّلَوَاتُ لَمْ يُؤَذِّنْ فِي شَيْءٍ مِّنْهَا وَلَمْ يُقْنَمْ

[36503] Sufyān ibn ‘Uyaynah narrated to us, from al-Zuhrī, who heard Mālik ibn Aws ibn al-Ḥadathān saying: I heard ‘Umar saying: The Messenger of Allah (peace be upon him) said: “Wheat for wheat is usury unless it is hand to hand (hā’ wa hā’), and barley for barley is usury unless it is hand to hand.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، سَمِعَ مَالِكَ بْنَ أَوْسٍ بْنَ الْحَدَّثَانَ، يَقُولُ: سَمِعْتُ عُمَرَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَرُّ بِالْبَرِّ رِبَّا إِلَّا هَاءَ وَهَاءَ، وَالشَّعِيرُ بِالشَّعِيرِ رِبَّا إِلَّا هَاءَ وَهَاءَ

[36504] Wakī‘ narrated to us, from Sufyān, from Khālid, from Abū Qilābah, from Abū al-Ash‘ath, from ‘Ubādah ibn al-Ṣāmit, who said: The Messenger of Allah (peace be upon him) said: “Barley for barley, like for like, hand to hand.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّعِيرُ بِالشَّعِيرِ مِثْلًا بِمِثْلٍ يَدًا بِيَدٍ

[36505] Waki‘ narrated to us, saying: Ismā‘il ibn Muslim al-‘Abdī narrated to us, saying: Abū al-Mutawakkil al-Nājī narrated to us, from Abū Sa‘id al-Khudrī, who said:

The Messenger of Allah (peace be upon him) said: “Wheat for wheat and barley for barley, like for like, hand to hand.” It was mentioned that Abū Ḥanīfah used to say: “There is no harm in selling specific absent wheat for present wheat.”

[36506] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Mujālid, from ‘Āmir, from Ḥabashī ibn Junādah, who said: I heard the Messenger of Allah (peace be upon him) say: “Charity is not lawful for a rich person nor for one of strong build and sound health.”

حَدَّثَنَا وَكِبْعُ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمِ الْعَبْدِيُّ، حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ مِثْلًا بِمِثْلٍ يَدَا بِيَدٍ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ كَانَ يَقُولُ لَا بُأْسَ بِبَيْنِ الْحِنْطَةِ الْغَائِبَةِ بِعِينِهَا بِالْحِنْطَةِ الْحَاضِرَةِ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، عَنْ حَبَشِيِّ بْنِ جُنَادَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: الصَّدَقَةُ لَا تَحِلُّ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيًّا

[36507] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Ḥaṣīn, from Sālim, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: “Charity is not lawful for a rich person nor for one of strong build and sound health.”

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ أَبِي حَصِينٍ، عَنْ سَالِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحِلُ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيًّا

[36508] Wakī‘ narrated to us, from Sufyān, from Sa‘d ibn Ibrāhīm, from Rayḥān ibn Yazīd, from ‘Abdullāh ibn ‘Amr, who said: The Messenger of Allah (peace be upon him) said: “Charity is not lawful for a rich person nor for one of strong build and sound health.” It was mentioned that Abū Ḥanīfah permitted giving charity to him and said: “It is permissible.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُقْيَانَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ رَيْحَانَ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحِلُ الصَّدَقَةُ لِغَنِيٍّ وَلَا لِذِي مِرَّةٍ سَوِيًّا وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ رَجُلًا فِي الصَّدَقَةِ عَلَيْهِ وَقَالَ: جَائِزَةٌ

[36509] Yahyā ibn Zakariyyā ibn Abī Zā’idah narrated to us, from Ibn Jurayj, from ‘Atā’, from Jābir: That the Prophet (peace be upon him) said to him: “I have taken your camel for four dinars, and you may use its back until Medina.”

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَهُ: ذَدَ أَخْدُثُ جَمَلَكَ بِأَرْبَعَةِ دِنَارٍ وَلَكَ ظَهْرَةُ الْمَدِينَةِ

[36510] Yaḥyā ibn Zakariyyā narrated to us, from Zakariyyā, from al-Sha'bī, from Jābir, who said: “I sold it for an Awqiyah and stipulated its use to transport me back to my family. When I reached Medina, I brought it to him, and he paid me. He said: ‘Do you think I bargained with you to take your camel and your money? They are both yours.’” It was mentioned that Abū Ḥanīfah did not approve of this.

حَدَّثَنَا يَحْيَى بْنُ زَكْرِيَّا، عَنْ زَكْرِيَّا، عَنْ الشَّعْبِيِّ، عَنْ جَابِرٍ، قَالَ: بِعُثْنَةٍ بِأُوقِيَّةٍ وَاسْتَشْتَهِيْتُ حُمْلَانَهُ إِلَى أَهْلِيِّ، فَلَمَّا بَلَغْتُ الْمَدِيْنَةَ آتَيْتُهُ فَنَقَّذَنِي وَقَالَ: أَتَرَانِي إِنَّمَا مَاكِسْتُكَ لِأَخْذَ جَمَلَكَ وَمَالَكَ فَهُمَا لَكَ "وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ كَانَ لَا يَرَاهُ

[36511] Sufyān ibn ‘Uyaynah narrated to us, from Yaḥyā ibn Sa‘īd, from Abū Bakr ibn Muḥammad ibn ‘Amr ibn Ḥazm, from ‘Umar ibn ‘Abd al-‘Azīz, from Abū Bakr ibn ‘Abd al-Rahmān ibn al-Ḥārith ibn Hishām, from Abū Hurayrah: That the Prophet (peace be upon him) said: “Whoever finds his goods with a man who has gone bankrupt, he has more right to them.” It was mentioned that Abū Ḥanīfah said: “He is like the other creditors.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ بْنِ عَمْرُو بْنِ حَزْمٍ، عَنْ عُمَرَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ وَجَدَ مَتَاعَهُ عِنْدَ رَجُلٍ قَدْ أَفْلَسَ فَهُوَ أَحْقُّ بِهِ وَذَكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: هُوَ أَسْوَهُ الْغُرَمَاءِ

[36512] Abū Usāmah narrated to us, saying: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar: “That the Messenger of Allah (peace be upon him) contracted with the people of Khaybar for half of what came out of crops or fruit.”

حَدَّثَنَا أَبُو أَسَمَّةُ، حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَامَلَ أَهْلَ خَيْبَرَ بِشَطْرٍ مَا خَرَجَ مِنْ زَرْعٍ أَوْ ثَمَرٍ

[36513] Ibn Abī Zā’idah narrated to us, from ‘Ubaydullāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar: “That the Messenger of Allah (peace be upon him) contracted with the people of Khaybar for half.”

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَامَلَ أَهْلَ خَيْبَرَ بِالشَّطْرِ

[36514] Ismā‘il narrated to us, from ‘Abd al-Rahmān ibn Ishāq, from Abū ‘Ubaydah ibn Muhammad ibn ‘Ammār, from al-Walīd ibn Abī al-Walīd, from ‘Urwah ibn al-Zubayr, who said: Zayd ibn Thābit said: “May Allah forgive Rāfi‘ ibn Khadīj. Indeed, two men came to him who had fought, so the Messenger of Allah (peace be upon him) said: ‘If this is your condition, do not rent out farms.’”

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنْ أَبِي
عُبَيْدَةَ بْنِ مُحَمَّدٍ بْنِ عَمَّارٍ، عَنْ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ،
عَنْ عُرْوَةَ بْنِ الزُّبَيرِ، قَالَ: قَالَ زَيْدُ بْنُ ثَابِتٍ: يَغْفِرُ
اللَّهُ لِرَافِعٍ بْنِ خَدِيجٍ إِنَّمَا أَتَاهُ رَجُلًا قَدْ افْتَلَ، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كَانَ هَذَا شَأْنُكُمْ
فَلَا تَكُرُوا الْمَزَارِعَ

[36515] Sharīk narrated to us, from ‘Abdullāh, from Ibrāhīm ibn Muḥājir, from Mūsā ibn Ṭalḥah, who said: “Both of my neighbors, I have seen them give their land for a third or a quarter: ‘Abdullāh and Sa‘d.”

حَدَّثَنَا شَرِيكٌ، عَنْ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ،
عَنْ مُوسَى بْنِ طَلْحَةَ، قَالَ: كَلَّا: جَازَيَ قَدْ رَأَيْتُهُ
يُعْطِي أَرْضَهُ بِالثُّلُثِ وَالرُّبْعِ: عَبْدُ اللَّهِ وَسَعْدٌ

[36516] Fuḍayl ibn ‘Iyād narrated to us, from Layth, from Ṭāwūs, who said: “Mu‘ādh came to us while we were giving our land for a third or a half, and he did not criticize that.”

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ:
قَدِمَ عَلَيْنَا مُعَاذٌ وَنَحْنُ نُعْطِي أَرْضَنَا بِالثُّلُثِ وَالنَّصْفِ
فَلَمْ يَعْبُدْ ذَلِكَ عَلَيْنَا

[36517] Wakī‘ narrated to us, from Sufyān, from al-Ḥārith ibn Ḥaṣīrah al-Azdi, from Ṣakhr ibn Walid, from ‘Amr ibn Ṣulay‘, from ‘Alī, who said: “There is no harm in sharecropping for half.” It was mentioned that Abū Ḥanifah used to dislike that.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ الْحَارِثِ بْنِ حَصِيرَةَ
الْأَزْدِيِّ، عَنْ صَخْرِ بْنِ وَلِيدٍ، عَنْ عَمْرِو بْنِ صُلَيْبَعِ،
عَنْ عَلَيِّ، قَالَ: لَا بَأْسَ بِالْمُزَارَعَةِ بِالنَّصْفِ وَذِكْرُ أَنَّ
أَبَا حَنِيفَةَ كَانَ يَكْرَهُ ذَلِكَ

[36518] Ibn ‘Uyaynah narrated to us, from Abū al-Zubayr, who heard Jābir saying from the Prophet (peace be upon him): “A town dweller should not sell for a desert dweller.”

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ أَبِي الرُّبَيْرِ، سَمِعَ جَابِرًا، يَقُولُ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَبِيعُ حَاضِرٌ لِبَادِ

[36519] Waki‘ narrated to us, saying: Ibn Abī Laylā narrated to us, from Abū al-Zubayr, from Jābir, who said: The Messenger of Allah (peace be upon him) said: “A town dweller should not sell for a desert dweller.”

حَدَّثَنَا وَكِيعُ، حَدَّثَنَا ابْنُ أَبِي لَيْلَى، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ

[36520] Waki‘ narrated to us, saying: Sufyān narrated to us, from Ṣalih, the freed slave of al-Taw’amah, from Abū Hurayrah, from the Prophet (peace be upon him) who said: “A town dweller should not sell for a desert dweller.”

حَدَّثَنَا وَكِيعُ، حَدَّثَنَا سُفْيَانُ، عَنْ صَالِحٍ، مَوْلَى التَّوْأْمَةِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ

[36521] ‘Abd al-A’lā narrated to us, from Ma’mar, from al-Zuhri, from Sa’id, from Abū Hurayrah, from the Prophet (peace be upon him) who said: “A town dweller should not sell for a desert dweller.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَبِيعُ حَاضِرٌ لِبَادٍ

[36522] Waki‘ narrated to us, saying: Sufyān narrated to us, from Yūnus ibn ‘Ubayd, from Ibn Sīrīn, from Anas, who said: “We were forbidden that a town dweller sell for a desert dweller, even if he were his brother from his father and mother.”

حَدَّثَنَا وَكِبِيعُ، حَدَّثَنَا سُفْيَانُ، عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ أَبْنِ سِيرِينَ، عَنْ أَنَّسٍ، قَالَ: نُهِيبَا أَنْ يَبِيعَ حَاضِرٌ لِبَادٍ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ

[36523] Ibn ‘Uyaynah narrated to us, from Sālim al-Khayyāt, from Abū Hurayrah and Ibn ‘Umar. One of them said: “He forbade,” and the other said: “A town dweller should not sell for a desert dweller.” It was mentioned that Abū Ḥanīfah permitted it.

حَدَّثَنَا ابْنُ عُبَيْنَةَ، عَنْ سَالِمِ الْخَيَّاطِ، عَنْ أَبِي هُرَيْرَةَ، وَابْنُ عُمَرَ، قَالَ أَحَدُهُمَا: نَهَى ، وَقَالَ الْآخَرُ: لَا يَبِيعَ حَاضِرٌ لِبَادٍ "وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ رَحْصَنَ فِيهِ

[36524] Waki‘ narrated to us, from Shu‘bah, from Muḥammad ibn Ziyād, from Abū Hurayrah: That the Messenger of Allah (peace be upon him) saw al-Hasan ibn ‘Alī take a date from the charity (Ṣadaqah) and chew it in his mouth. The Messenger of Allah (peace be upon him) said: “Kikh kikh (spit it out)! Charity is not lawful for us.”

حَدَّثَنَا وَكِبِيعُ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأَى الْحَسَنَ بْنَ عَلَيِّ أَخَذَ تَمَرًا مِنَ الصَّدَقَةِ فَلَمَّا كَانَ فِيهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُحْ كُحْ إِنَّا لَا تَحِلُّ لَنَا الصَّدَقَةُ

[36525] Waki‘ narrated to us, from Shu‘bah, from al-Hakam, from Ibn Abī Rāfi‘: That the Prophet (peace be upon him) sent a man from Banū Makhzūm to collect charity. Abū Rāfi‘ wanted to follow him, so he asked the Prophet (peace be upon him). He said: “Did you not know that charity is not lawful for us, and that the freed slave of a people is from them?”

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ ابْنِ أَبِي رَافِعٍ،
”أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ رَجُلًا مِنْ بَنِي
مَخْرُومٍ عَلَى الصَّدَقَةِ، فَأَرَادَ أَبُو رَافِعٍ أَنْ يَتَبَعَهُ،
فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَمَا عَلِمْتَ أَنَّا لَا
نَحْنُ لَنَا الصَّدَقَةُ، وَأَنَّ مَوْلَى الْقَوْمِ مِنْ أَنْفُسِهِمْ“

[36526] Al-Ḥasan ibn Mūsā narrated to us, saying: Zuhayr narrated to us, from ‘Abdullāh ibn ‘Isā, from his father, from his grandfather, from Abū Laylā, who said: I was with the Messenger of Allah (peace be upon him). He stood up and entered the house of charity, and the boy—meaning Hasan or Husayn—entered with him. He took a date and put it in his mouth. The Prophet (peace be upon him) took it out and said: “Indeed, charity is not lawful for us.”

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا زُهَيْرٌ، عَنْ عَبْدِ اللَّهِ بْنِ
عِيسَى، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي لَيْلَى، قَالَ: كُنْتُ
عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَدَخَلَ بَيْتَ
الصَّدَقَةِ فَدَخَلَ مَعَهُ الْغَلَامُ يَعْنِي حَسَنًا أَوْ حُسَيْنًا فَأَخَذَ
ثَمْرَةً فَجَعَلَهَا فِي فِيهِ، فَاسْتَخْرَجَهَا النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَقَالَ: إِنَّ الصَّدَقَةَ لَا تَحْلُ لَنَا

[36527] Al-Faḍl ibn Dukayn narrated to us, saying: Ma'rūf narrated to us, saying: Ḥafṣah bint Ṭalq, a woman from the tribe in the year ninety, narrated to me from her grandfather Abū 'Umayrah Rāshid ibn Mālik, who said: "I was sitting with the Prophet (peace be upon him) one day when a man brought a tray of dates. He said: 'What is this? Charity or a gift?' The man said: 'It is charity.' So he offered it to the people. Al-Ḥasan was crawling in front of him, and he took a date and put it in his mouth. The Messenger of Allah (peace be upon him) looked at him, put his finger in his mouth, then threw it away, and said: 'We, the family of Muḥammad, do not eat charity.'"

[36528] Waki' narrated to us, from Muḥammad ibn Sharik, from Ibn Abī Mu'lāyah: That Khālid ibn Sa'īd ibn al-Āṣ sent a cow to 'A'ishah, but she returned it and said: "We, the family of Muḥammad, do not eat charity."

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنَ، حَدَّثَنَا مَعْرُوفٌ، حَدَّثَنَا حَفْصَةُ ابْنَةُ طَلْقٍ، امْرَأَةٌ مِنَ الْحَيِّ سَنَةَ تِسْعِينَ، عَنْ جَدِّهَا أَبِيهِ عُمَيْرَةَ رَشِيدَ بْنَ مَالِكٍ، قَالَ: "كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسًا ذَاتَ يَوْمٍ، فَجَاءَ رَجُلٌ بِطَبَقٍ عَلَيْهِ تَمْرٌ، فَقَالَ: مَا هَذَا؟ صَدَقَةٌ أَمْ هَدِيَّةٌ؟ فَقَالَ الرَّجُلُ: بَلْ صَدَقَةٌ، فَقَدَّمَهَا إِلَى الْقَوْمِ وَالْحَسَنُ مُتَعَفِّرٌ بَيْنَ يَدَيْهِ، فَأَخَذَ ثَمْرًا فَجَعَلَهَا فِي فِيهِ، فَنَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِ، فَادْخَلَ إِصْبَاعَهُ فِي فِيهِ ثُمَّ قَالَ: إِنَّا أَلْمَعُونَ لَا نَأْكُلُ الصَّدَقَةَ

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ شَرِيكٍ، عَنْ أَبْنِ أَبِيهِ مُلِيقَةَ، أَنَّ خَالِدَ بْنَ سَعِيدِ بْنِ الْعَاصِ، بَعَثَ إِلَى عَائِشَةَ بِنْفَرَةَ فَرَدَّتْهَا وَقَالَتْ: إِنَّا أَلْمَعُونَ لَا نَأْكُلُ الصَّدَقَةَ

[36529] Zayd ibn al-Ḥubāb narrated to us, from Ḥusayn ibn Wāqid, who said: ‘Abdullāh ibn Buraydah narrated to me, from his father: “When Salmān arrived in Medina, he came to the Messenger of Allah (peace be upon him) with a gift on a tray and placed it before him. He said: ‘What is this?’” ... and he mentioned it at length.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ أَبِيهِ، "أَنَّ سَلْمَانَ، لَمَّا قَدِمَ الْمَدِينَةَ أتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِيَةَ عَلَى طَبَقٍ فَوَضَعَهَا بَيْنَ يَدَيْهِ فَقَالَ: مَا هَذَا؟" فَذَكَرَهُ بِطُولِهِ

[36530] Yaḥyā ibn Ādam narrated to us, from Ḥammād ibn Salamah, from Qatādah, from Anas: “That the Prophet (peace be upon him) found a date and said: ‘Were it not that you might be from charity, I would have eaten you.’” It was mentioned that Abū Ḥanīfah said: “Charity is lawful for the freed slaves of Banū Hāshim and others.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ تَمَرًا فَقَالَ: لَوْلَا أَنْ تَكُونَنِي مِنَ الصَّدَقَةِ لِأَكُلُّكَ" وَذَكَرَ أَنَّ أَبَا حَيْفَةَ قَالَ: الصَّدَقَةُ تَحِلُّ لِمَوَالِي بَنْيِ هَاشِمٍ وَغَيْرِهِمْ

[36531] Sufyān ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from Ibn ‘Umar, who said: “The Messenger of Allah (peace be upon him) entered the mosque of Banū ‘Amr ibn ‘Awf to pray in it. Men from the Anṣār entered upon him, and Ṣuhayb entered with them. I asked Ṣuhayb: ‘How did the Messenger of Allah (peace be upon him) respond when he was greeted?’ He said: ‘He would signal with his hand.’” It was mentioned that Abū Ḥanīfah said: “He should not do that.”

[36532] Abū Khālid al-Āḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from ‘Amr ibn Yaḥyā ibn ‘Umārah, from his father, from Abū Sa‘īd, who said: The Messenger of Allah (peace be upon him) said: “There is no charity due on less than five Awsuq.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبْنِ عُمَرَ، قَالَ: “دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسْجِدًا بَنِي عَمْرٍو بْنِ عَوْفٍ يُصَلِّي فِيهِ، وَدَخَلَتْ عَلَيْهِ رِجَالٌ مِّنَ الْأَنْصَارِ وَدَخَلُوا مَعَهُمْ صُهَيْبٌ، فَسَأَلَتْ صُهَيْبٌ: كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ حَيْثُ كَانَ يُسَلِّمُ عَلَيْهِ، قَالَ: كَانَ يُشَبِّهُ بِيَدِهِ”
وَذُكِرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: لَا يَفْعَلُ

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرٍو بْنِ يَحْيَى بْنِ عُمَارَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَئِنْ فِي أَقْلَ مِنْ خَمْسَةِ أُوْسَاقٍ صَدَقَةٌ

[36533] Abū Usāmah narrated to us, saying: Al-Walīd ibn Kathīr narrated to me, from Muḥammad ibn ‘Abd al-Rahmān ibn Abī Ṣa‘ah, from Yaḥyā ibn ‘Umārah and ‘Abbād ibn Tamīm, from Abū Sa‘īd al-Khudrī, that he heard the Messenger of Allah (peace be upon him) say: “There is no charity due on less than five Awsuq of dates.”

حَدَّثَنَا أَبُو أَسَامَةُ، قَالَ حَدَّثَنِي الْوَلِيدُ بْنُ كَثِيرٍ، عَنْ
مُحَمَّدٍ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ يَحْيَى
بْنِ عُمَارَةَ، وَعَبَادِ بْنِ ثَمِيمٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا
صَدَقَةٌ فِيمَا دُونَ خَمْسَةَ أُوْسَاقٍ مِنَ التَّمْرِ

[36534] ‘Alī ibn Ishāq narrated to us, from Ibn Mubārak, from Ma‘mar, who said: Suhayl narrated to me, from his father, from Abū Hurayrah, from the Prophet (peace be upon him), who said: “There is no charity due on less than five Awsuq.” It was mentioned that Abū Ḥanīfah said: “There is charity due on whatever the earth produces, whether little or much.”

حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ، عَنِ ابْنِ مُبَارَكٍ، عَنْ مَعْمِرٍ،
قَالَ: حَدَّثَنِي سُهَيْلٌ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَيْسَ فِيمَا دُونَ خَمْسَةَ
أُوْسَاقٍ صَدَقَةً وَدُكَرَ أَنَّ أَبَا حَنِيفَةَ قَالَ: فِي قَلِيلٍ مَا
يَخْرُجُ وَكَثِيرٌ صَدَقَةٌ

[36535] Abū ‘Abd al-Rahmān Baqī ibn Makhlad narrated to us, saying: Abū Bakr ‘Abdullāh ibn Muḥammad ibn Abī Shaybah al-‘Absī narrated to us, saying: Abū Usāmah narrated to us, from Muḥammad ibn Abī Ismā‘il, who said: Sa‘id ibn Jubayr narrated to me, saying: Abū Yaksum, the leader of Abyssinia, approached with the elephant. When he reached the Sanctuary (Haram), the elephant knelt and refused to enter the Sanctuary. He said: When it was directed back, it hurried back, but when it was directed towards the Sanctuary, it refused. So small white birds were sent against them, carrying stones like chickpeas in their beaks. They did not strike anyone except that he perished. Abū Usāmah said: Abū Makīn narrated to me, from ‘Ikrimah, who said: They overshadowed them from the sky. When Allah made them like eaten straw, Allah sent rain which carried them away until they were washed into the sea.

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بَقِيُّ بْنُ مَخْلُدٍ قَالَ: حَدَّثَنَا أَبُو
بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَبِي شَيْبَةِ الْعَبْسِيِّ قَالَ:
حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مُحَمَّدٍ بْنِ أَبِي إِسْمَاعِيلَ، قَالَ:
حَدَّثَنِي سَعِيدُ بْنُ جُبَيْرٍ، قَالَ: أَقْبَلَ أَبُو يَكْسُونَ صَاحِبُ
الْحَبَشَةِ وَمَعَهُ الْفِيلُ، فَلَمَّا انْتَهَى إِلَى الْحَرَمِ بَرَّاكَ الْفِيلُ
فَأَبَى أَنْ يَدْخُلَ الْحَرَمَ، قَالَ: فَإِذَا وُجِّهَ رَاجِعًا أَسْرَعَ
رَاجِعًا، وَإِذَا أَرِيدَ عَلَى الْحَرَمِ أَبَى، فَأَرْسَلَ عَلَيْهِمْ
طَيْرٌ صِغَارٌ بِيَضْنٍ فِي أَفْوَاهِهَا حِجَارَةً أَمْثَالَ الْحِمْصِ ،
لَا تَقْعُدُ عَلَى أَحَدٍ إِلَّا هَلَكَ ، قَالَ أَبُو أَسَامَةَ: فَحَدَّثَنِي أَبُو
مَكِينٍ، عَنْ عِكْرِمَةَ قَالَ: فَأَظْلَلْتُهُمْ مِنَ السَّمَاءِ ، فَلَمَّا
جَعَلْتُهُمُ اللَّهَ كَعَصْفٍ مَأْكُولٍ أَرْسَلَ اللَّهُ غَيْرُهُ فَسَانَ بِهِمْ
حَتَّى ذَهَبُوا بِهِمْ إِلَى الْبَحْرِ

[36536] Waki‘ narrated to us, from Ibn ‘Awn, from Ibn Sirin, from Ibn ‘Abbās regarding {Birds in flocks} [Al-Fil: 3]. He said: “They had beaks like birds' beaks and paws like dogs' paws.”

حَدَّثَنَا وَكِبْعُ، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، عَنْ ابْنِ عَوْنِ فَالْمَوْلَى كَانَ لَهَا [3 : عَبَّاسٍ، طَيْرًا أَبَابِيلْ] [الفيل]
خَرَاطِيمَ كَخَرَاطِيمَ الطَّيْرِ وَأَكْفَأَ كَأْكَفَ الْكِلَابِ

[36537] Waki‘ narrated to us, from Sufyān, from al-A‘mash, from Abū Sufyān, from ‘Ubayd ibn ‘Umayr, who said: “Black birds carrying stones in their beaks and claws.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: طَيْرٌ سُودٌ تَحْمِلُ الْحِجَارَةَ بِمَنَاقِيرِهَا وَأَطْافِيرِهَا

[36538] Al-Hasan ibn Mūsā narrated to us, from Shaybān, from Yaḥyā, who said: Abū Salamah informed me that Abū Hurayrah informed him that the Messenger of Allah (peace be upon him) mounted his camel and delivered a sermon, saying: “Indeed, Allah restrained the elephant from Mecca and gave authority over them to His Messenger and the believers.”

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى، قَالَ أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلَ وَسَلَطَ عَلَيْهِمْ رَسُولَهُ وَالْمُؤْمِنِينَ

[36539] Abū Mu‘āwiyah narrated to us, from al-A‘mash, from Abū Sufyān, from ‘Ubayd ibn ‘Umayr, who said: When Allah wanted to destroy the Companions of the Elephant, He sent birds against them that emerged from the sea like swallows. Each bird carried three speckled stones: two stones in its claws and one stone in its beak. He said: They came and lined up over their heads, then cried out and dropped what was in their claws and beaks. No stone fell on a man's head except that it came out from his rear, and no stone fell on any part of his body except that it came out from the other side. He said: And Allah sent a strong wind that struck the stones and increased their force. He said: So they were all destroyed.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: لَمَّا أَرَادَ اللَّهُ أَنْ يُهَلِّكَ أَصْحَابَ الْفَيلِ بَعَثَ عَلَيْهِمْ طَيْرًا أَنْشَأَتْ مِنَ الْبَحْرِ أَمْثَالَ الْخَطَاطِيفِ، كُلُّ طَيْرٍ مِنْهَا يَحْمِلُ ثَلَاثَةً أَحْجَارًا مُجَزَّعَةً: حَجْرَيْنِ فِي رِجْلِهِ وَحَجْرًا فِي مِنْقَارِهِ، قَالَ: فَجَاءُتْ حَتَّىٰ صَفَّتْ عَلَىٰ رُءُوسِهِمْ ثُمَّ صَاحَتْ فَأَلْفَتْ مَا فِي أَرْجُلِهَا وَمَنَاقِبِهَا فَمَا يَقْعُدُ عَلَىٰ رَأْسِ رَجُلٍ إِلَّا خَرَجَ مِنْ دُبُرِهِ، وَلَا يَقْعُدُ عَلَىٰ شَيْءٍ مِنْ جَسَدِهِ إِلَّا خَرَجَ مِنَ الْجَانِبِ الْأُخْرَ قَالَ: وَبَعَثَ اللَّهُ رِبِّ الْحَمْدِ شَدِيدَةً فَضَرَبَتِ الْحِجَارَةَ فَرَأَدْتُهَا شِدَّةً قَالَ: فَأَهْلَكُوا جَمِيعًا

[36540] Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, saying: Mujālid narrated to us, saying: ‘Āmir narrated to us, saying: ‘Umar went to the Jews and said: “I adjure you by Allah who revealed the Torah to Moses, do you find Muhammad in your books?” They said: “Yes.” He said: “Then what prevents you from following him?” They said: “Allah never sent a messenger except that he had a guarantor among the angels. Gabriel is Muhammad's guarantor, and he is the one who comes to him, and he is our enemy among the angels. Michael is our peace; if Michael were the one coming to him, we would have submitted (become Muslims).” He said: “I adjure you by Allah who revealed the Torah to Moses, what is their status with the Lord of the worlds?” They said: “Gabriel is on His right and Michael is on His left.” ‘Umar said: “I bear witness that they do not descend except by Allah's permission, and Michael would not be at peace with Gabriel's enemy, nor would Gabriel be at peace with Michael's enemy.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ حَدَّثَنَا مُجَالِدٌ، قَالَ: حَدَّثَنَا عَامِرٌ، قَالَ: انطَّلَقَ عُمَرُ إِلَى يَهُودٍ فَقَالَ: أَشْدُكُمُ اللَّهُ الَّذِي أَنْزَلَ التُّورَةَ عَلَى مُوسَى ، هَلْ تَجِدُونَ مُحَمَّدًا فِي كُتُبِكُمْ؟ قَالُوا: نَعَمْ، قَالَ: فَمَا يَمْنَعُكُمْ أَنْ تَتَبَيَّغُوهُ؟ فَقَالُوا: إِنَّ اللَّهَ لَمْ يَنْبَغِثْ رَسُولًا إِلَّا كَانَ لَهُ مِنَ الْمَلَائِكَةِ كَفِيلٌ ، وَإِنَّ جَبْرَائِيلَ كَفِيلٌ مُحَمَّدٌ ، وَهُوَ الَّذِي يَأْتِيهِ ، وَهُوَ عَدُوُنَا مِنْ بَيْنِ الْمَلَائِكَةِ ، وَمِيكَائِيلُ سُلْطَنُ ، فَلَوْ كَانَ مِيكَائِيلُ هُوَ الَّذِي يَأْتِيهِ أَسْلَمْنَا ، قَالَ: فَإِنِّي أَشْدُكُمْ بِاللَّهِ الَّذِي أَنْزَلَ التُّورَةَ عَلَى مُوسَى ، مَا مَنْزَلَتْهُمَا مِنْ رَبِّ الْعَالَمِينَ؟ قَالُوا: جَبْرَائِيلُ عَنْ يَمِينِهِ وَمِيكَائِيلُ عَنْ يَسِيرَهُ ، قَالَ عُمَرُ: فَإِنِّي أَشْهُدُ مَا يَتَنَزَّلُنَّ إِلَّا بِإِذْنِ اللَّهِ ، وَمَا كَانَ مِيكَائِيلُ لِيُسَالِمُ عَدُوَّ جَبْرَائِيلَ ، وَمَا كَانَ جَبْرَائِيلُ لِيُسَالِمُ عَدُوَّ مِيكَائِيلَ فَبَيْنَمَا هُوَ عِنْدُهُمْ إِذْ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: هَذَا صَاحِبُكُمْ يَا ابْنَ الْخَطَّابِ ، فَقَامَ إِلَيْهِ فَتَّاهَ وَقَدْ أُنْزَلَ عَلَيْهِ {مَنْ كَانَ عَدُوًّا لِجَبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ إِلَيْ قَوْلِهِ {فَإِنَّ اللَّهَ عَدُوُّ لِكُفَّارِبِنَ} [97: الله] [البقرة] 98]

[36541] Qurād Abū Nūḥ narrated to us, saying: Yūnus ibn Abī Ishaq informed us, from Abū Bakr ibn Abī Mūsā, from his father, who said: “Abū Ṭālib went out to Shām (Greater Syria), and the Messenger of Allah (peace be upon him) went out with him, along with some elders of Quraysh. When they reached the monk, they descended and unloaded their saddlebags. The monk came out to them, although previously they used to pass by him and he would not come out to them nor pay attention to them. He said: While they were unloading their saddlebags, he began moving through them until he came and took the hand of the Messenger of Allah (peace be upon him) and said: ‘This is the master of the worlds, this is the Messenger of the Lord of the worlds, this one Allah sends as a mercy to the worlds.’ The elders of Quraysh said to him: ‘How do you know?’ He said: ‘When you came up from the mountain pass, not a tree or a stone remained but fell prostrate, and they do not prostrate except to a prophet. And I recognize

حَدَّنَا قُرَادٌ أَبُو نُوحٍ، قَالَ أَخْبَرَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، قَالَ "خَرَجَ أَبُو طَالِبٍ إِلَى الشَّامِ وَخَرَجَ مَعَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَشْيَاخُ مِنْ قُرَيْشٍ، فَلَمَّا أَسْرَفُوا عَلَى الرَّاهِبِ هَبَطُوا فَخَلُوا رِحَالَهُمْ، فَخَرَجَ إِلَيْهِمُ الرَّاهِبُ، وَكَانُوا قَبْلَ ذَلِكَ يَمْرُونَ بِهِ فَلَا يَخْرُجُ إِلَيْهِمْ وَلَا يَتَنَقَّتُ، قَالَ: فَهُمْ يَحْلُونَ رِحَالَهُمْ فَجَعَلَ يَتَنَقَّلُهُمْ حَتَّى جَاءَ فَأَخَذَ بِيَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَذَا سَيِّدُ الْعَالَمِينَ، هَذَا رَسُولُ رَبِّ الْعَالَمِينَ، هَذَا يَبْعَثُهُ اللَّهُ رَحْمَةً لِلْعَالَمِينَ، فَقَالَ لَهُ أَشْيَاخُ مِنْ قُرَيْشٍ: مَا عَمَلْتَ؟ قَالَ: إِنَّكُمْ جِئْنَ أَسْرَفْتُمْ مِنَ الْعَقَبَةِ لِمَ يَبْقَ شَجَرٌ وَلَا حَجَرٌ إِلَّا حَرَّ سَاجِدًا وَلَا يَسْجُدُ إِلَّا لِنِبِيٍّ، وَإِنِّي لَا عُرْفُهُ بِخَاتَمِ النُّبُوَّةِ أَسْفَلَ مِنْ غُضْرُوفٍ كَتِيفٍ مِثْلِ التَّفَّاحَةِ، ثُمَّ رَجَعَ صَنَعَ لَهُمْ طَعَاماً، فَلَمَّا أَتَاهُمْ بِهِ وَكَانَ هُوَ فِي رَعَيَةِ الْأَبْلِيلِ قَالَ: أَرْسِلُوا إِلَيْهِ، فَأَقْبَلَ وَعَلَيْهِ عَمَامَةً ثُلْثَةً قَالَ: انْظُرُوا إِلَيْهِ عَلَيْهِ عَمَامَةً ثُلْثَةً، فَلَمَّا دَنَّا مِنَ الْقَوْمِ وَجَدُوهُمْ قَدْ سَبَقُوا إِلَيْهِ الشَّجَرَةَ عَلَيْهِ، فَلَمَّا جَلَسَ مَالَ فِي الشَّجَرَةِ عَلَيْهِ، فَقَالَ: انْظُرُوا إِلَيْهِ فِي الشَّجَرَةِ مَالَ عَلَيْهِ، قَالَ: فَبَيْنَمَا هُوَ قَائِمٌ عَلَيْهِمْ وَهُوَ يُنَاسِدُهُمْ أَنْ لَا يَذْهَبُوا بِهِ إِلَى الرُّومِ، فَإِنَّ الرُّومَ لَوْ رَأَوْهُ عَرَفُوهُ بِالصَّفَةِ فَقَتَلُوهُ، فَلَنَقَتْ فَإِذَا هُوَ بِتِسْعَةِ نَفَرٍ قَدْ أَقْبَلُوا مِنَ الرُّومِ فَاسْتَقْبَلُوهُمْ، فَقَالَ: مَا جَاءَ بِكُمْ؟ قَالُوا: جِئْنَا أَنَّ هَذَا النَّبِيَّ خَارِجٌ فِي هَذَا الشَّهْرِ، فَلَمْ يَبْقَ فِي طَرِيقٍ إِلَّا قَدْ بُعْثِثَ إِلَيْهِ نَاسٌ، وَإِنَّا أَخْبَرْنَا حَبْرَةً فَبَعْثَنَا إِلَى طَرِيقَكَ هَذَا، فَقَالَ لَهُمْ: مَا خَلَفْتُمْ خَلْفَكُمْ أَحَدًا هُوَ حَبْرٌ مِنْكُمْ، قَالُوا: لَا، إِنَّمَا أَخْبَرْنَا حَبْرَةً فَبَعْثَنَا لِطَرِيقِكَ هَذَا، قَالَ: أَفْرَأَيْتُمْ أَمْرًا أَرَادَ اللَّهُ أَنْ يَقْضِيَهُ وَهَلْ يَسْتَطِيعُ أَحَدٌ مِنَ النَّاسِ رَدَّهُ؟ قَالُوا: لَا، قَالَ: فَبَيْأَعُوهُ وَأَقْامُوا مَعَهُ، فَأَتَاهُمْ فَقَالَ: أَنْشُكُمْ بِاللَّهِ أَيُّكُمْ وَلِيُّهُ؟ قَالَ أَبُو طَالِبٍ: أَنَا، فَلَمْ يَزُلْ يُنَاسِدُهُ حَتَّى رَدَّهُ أَبُو طَالِبٍ وَبَعَثَ مَعَهُ أَبُو بَكْرٍ بِلَا وَرَوَدَهُ الرَّاهِبُ مِنْ الْكَعْكِ وَالرِّزْيَتِ

[36542] Ibn Fuḍayl narrated to us, from ‘Atā’, from Sa‘id, from Ibn ‘Abbās: “That there was no tribe of the Jinn but they had sitting places for listening. He said: Whenever revelation descended, the angels heard a sound like the sound of iron thrown upon a rock. He said: When the angels heard it, they fell down in prostration and did not raise their heads until it had descended. When it descended, some of them said to others: ‘What did your Lord say?’ If it was regarding what happens in the heavens, they said: ‘The truth, and He is the Most High, the Grand.’ And if it was regarding what happens on earth, of matters of the unseen or death or something that happens on earth, they spoke of it and said: ‘It will be such and such.’ So the devils would hear it and send it down to their allies. When Allah sent Muḥammad, they were driven away by shooting stars. The first to know of this were Thaqīf. Those of them who had sheep would go to their sheep and slaughter a sheep every day, and those with camels would slaughter a camel every day.

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ لَمْ تَكُنْ قَبِيلَةً مِنَ الْجِنِّ إِلَّا وَلَهُمْ مَقَاعِدٌ لِلصَّمْعِ، قَالَ: فَكَانَ إِذَا نَزَلَ الْوَحْيُ سَمِعَتِ الْمَلَائِكَةُ صَوْتًا كَصَوْتِ الْحَدِيدَةِ الْقَيْتَهَا عَلَى الصَّفَّا، قَالَ: فَإِذَا سَمِعْتُهُ الْمَلَائِكَةُ خَرُوا سُجَّدًا فَلَمْ يَرْفَعُوا رُغْوَسَهُمْ حَتَّى يَنْزَلَ، فَإِذَا نَزَلَ قَالَ بَعْضُهُمْ لِيَعْضُ: مَاذَا قَالَ رَبُّهُمْ؟ فَإِنْ كَانَ مِمَّا يَكُونُ فِي السَّنَاءِ قَالُوا: الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، وَإِنْ كَانَ مِمَّا يَكُونُ فِي الْأَرْضِ مِنْ أَمْرِ الْعَيْبِ أَوْ مَوْتٍ أَوْ شَيْءٍ مِمَّا يَكُونُ فِي الْأَرْضِ تَكَلَّمُوا بِهِ قَالُوا: يَكُونُ كَذَا وَكَذَا، فَتَسْمَعُهُ الشَّيَاطِينُ فَيَنْزِلُونَهُ عَلَى أُولَئِنَّهُمْ، فَلَمَّا بَعَثَ اللَّهُ مُحَمَّدًا دُحِرُوا بِالنُّجُومِ، فَكَانَ أَوَّلَ مَنْ عَلِمَ بِهَا ثَقِيفٌ، فَكَانَ ذُو الْعَيْمِ مِنْهُمْ يَنْطَلِقُ إِلَى عَنْمِهِ فَيَدْبَحُ كُلَّ يَوْمٍ شَاهَ، وَذُو الْأَبْلِ يَنْحَرُ كُلَّ يَوْمٍ بَعِيرًا، فَلَسْرَعَ النَّاسُ فِي أَمْوَالِهِمْ قَالَ بَعْضُهُمْ لِيَعْضُ: لَا تَعْلُوَا، فَإِنْ كَانَتِ النُّجُومُ الَّتِي يَهْتَدِي بِهَا وَإِلَّا فَإِنَّهُ أَمْرٌ حَدَثَ، فَنَظَرُوا فَإِذَا النُّجُومُ الَّتِي يَهْتَدِي بِهَا كَمَا هِيَ، لَمْ يُرِمْ مِنْهَا بِشَيْءٍ فَكَفُوا، وَصَرَفَ اللَّهُ الْجِنَّ، فَسَمِعُوا الْقُرْآنَ، فَلَمَّا حَضَرُوهُ قَالُوا: أَنْصِثُوا، قَالَ: وَانْطَلَقَتِ الشَّيَاطِينُ إِلَى إِبْلِيسَ فَأَخْبَرُوهُ قَالَ: هَذَا حَدَثٌ حَدَثَ فِي الْأَرْضِ، فَأَنْوَنِي مِنْ كُلِّ أَرْضٍ بِتُرْبَةٍ، فَلَمَّا أَتَوْهُ بِتُرْبَةٍ تَهَامَهُ قَالَ: هَاهُنَا الْحَدَثُ

[36543] ‘Abdullāh ibn Idrīs, Abū Usāmah, and Ghundar narrated to us, from Shu‘bah, from ‘Amr ibn Murrah, from ‘Abdullāh ibn Salamah, from Ṣafwān ibn ‘Assāl, who said: “A Jew said to his companion: ‘Let us go to this Prophet.’ His companion said: ‘Do not say Prophet, for if he hears you, he will have four eyes [be overjoyed].’ He said: So they came to the Messenger of Allah (peace be upon him) and asked him about nine clear signs. He said: ‘Do not associate anything with Allah, do not commit adultery, do not steal, do not kill the soul which Allah has forbidden except by right, do not walk with an innocent person to a ruler to have him killed, do not practice magic, do not consume usury, do not accuse a chaste woman, and do not flee on the day of the march. And especially for you Jews: do not transgress the Sabbath.’ He said: They kissed his hands and feet and said: ‘We bear witness that you are a prophet.’ He said: ‘So what prevents you from following me?’ They said: ‘David prayed that

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَأَبُو أَسَمَّةَ، وَعَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مَرْءَةَ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ، عَنْ صَفْوَانَ بْنِ عَسَالٍ، قَالَ: "قَالَ يَهُودِيٌّ لصَاحِبِهِ: أَذْهَبْ بِنِي إِلَى هَذَا النَّبِيِّ، فَقَالَ صَاحِبُهُ: لَا تَقْنِي فَانِي لَوْ قَدْ سَمِعْكَ كَانَ لَهُ أَرْبَعُ أَعْيُنٍ، قَالَ: فَاتَّهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَلَّمَ عَنْ تِسْعَ آيَاتٍ بَيْتَاتٍ، فَقَالَ: لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَزُرُوا وَلَا تَشْرِقُوا، وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا تَمْشُوا بِبَرِّيَّةِ إِلَى ذِي سُلْطَانٍ فَيُقْتَلُهُ، وَلَا تَسْخَرُوا، وَلَا تُكْلُوا الرِّبَا، وَلَا تَعْدُفُوا الْمُحْسَنَةَ، وَلَا تُؤْلُوا لِلْفَرَارِ يَوْمَ الرَّحْفِ، وَعَلَيْكُمْ خَاصَّةً يَهُودُ: لَا تَعْدُوا فِي السَّبَّتِ، قَالَ: فَقَبَّلُوا يَدَيْهِ وَرْجُلَيْهِ وَقَالُوا: نَشْهُدُ أَنَّكَ نَبِيٌّ، قَالَ: فَمَا يَمْنَعُكُمْ أَنْ تَتَبَعُونِي؟ قَالُوا: إِنَّ دَاءِ دَعَاعَا لَا يَزَالُ فِي ذُرْرَيْتِهِ نَبِيٌّ وَإِنَّا نَخَافُ أَنْ تَقْتُلَنَا يَهُودُ

[36544] Abū Bakr narrated to us, saying: Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Hishām ibn ‘Urwah, from Ibn ‘Abbās, who said: “Revelation came down upon the Prophet (peace be upon him) when he was forty years old. Then he stayed in Mecca for thirteen years, and was in Medina for ten years. He passed away when he was sixty-three years old.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ،
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أُنْزِلَ عَلَى
النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً ، لَمْ
مَكَثْ بِمَكَّةَ ثَلَاثَ عَشَرَةَ سَنَةً ، وَكَانَ بِالْمَدِينَةِ ابْنَ عَشْرِ
فَقْبِضَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ

[36545] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Hishām, who said: Al-Ḥasan said: “Revelation came down upon the Prophet (peace be upon him) when he was forty years old. He stayed in Mecca for ten years and in Medina for ten years.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ هِشَامٍ، قَالَ: قَالَ
الْحَسَنُ: أُنْزِلَ عَلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَهُوَ
ابْنُ أَرْبَعِينَ سَنَةً ، فَمَكَثْ بِمَكَّةَ عَشْرَ سِنِينَ ، وَبِالْمَدِينَةِ
عَشْرَ سِنِينَ

[36546] Abū Mu‘awiyah narrated to us, from Hishām, who said: Shaybān narrated to us, from Yaḥyā, from Abū Salamah, from ‘Ā’ishah and Ibn ‘Abbās: “That the Messenger of Allah (peace be upon him) stayed in Mecca for ten years, with the Criterion (Qur’ān) being revealed to him, and in Medina for ten years.”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، قَالَ حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، وَابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ، يَنْزِلُ عَلَيْهِ الْفُرْقَانُ، وَبِالْمَدِينَةِ عَشْرًا

[36547] Ibn ‘Ulayyah narrated to us, from Khālid, from ‘Ammār, the freed slave of Banū Hāshim, from Ibn ‘Abbās, who said: “The Prophet (peace be upon him) passed away when he was sixty-five years old.”

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ عَمَّارٍ، مَوْلَى بَنِي هَاشِمٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: ثُوْفَيِ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَهُوَ ابْنُ حَمْسٍ وَسِتِّينَ

[36548] ‘Abdah ibn Sulaymān narrated to us, from Yaḥyā ibn Sa‘id, from Sa‘id: “That the Qur’ān was revealed to the Prophet (peace be upon him) when he was forty-three years old. He stayed in Mecca for ten years and in Medina for ten years, and passed away when he was sixty-three years old.”

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدٍ، أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ أُنْزِلَ عَلَيْهِ الْفُرْقَانُ وَهُوَ ابْنُ ثَلَاثَةٍ وَأَرْبَعِينَ، أَقَامَ بِمَكَّةَ عَشْرَانَ، وَبِالْمَدِينَةِ عَشْرًا، وَثُوْفَيِ وَهُوَ ابْنُ ثَلَاثَةٍ وَسِتِّينَ

[36549] Waki‘ narrated to us, from Sufyān, from Khālid, from ‘Ammār, the freed slave of Banū Hāshim, from Ibn ‘Abbās: “That the Messenger of Allah (peace be upon him) was sent when he was forty years old. He stayed in Mecca for fifteen years and in Medina for ten years, and passed away when he was sixty-five years old.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَالِدٍ، عَنْ عَمَّارٍ، مَوْلَى بَنِي هَاشِمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بُعِثَ وَهُوَ ابْنُ أَرْبَعِينَ ، وَأَقَامَ بِمَكَّةَ حَمْسَ عَشْرَةَ وَبِالْمَدِينَةِ عَشْرًا فَقُبِضَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ

[36550] ‘Abdullāh ibn Numayr narrated to us, saying: Al-‘Alā’ ibn Ḥālih narrated to us, saying: Al-Minhāl ibn ‘Amr narrated to us, from Sa‘īd ibn Jubayr: That a man came to Ibn ‘Abbās and said: “Revelation came down to the Prophet (peace be upon him) for ten years in Mecca and ten years in Medina.” He said: “Who says that? Indeed, revelation came down to him in Mecca for ten and sixty-five and more [meaning 10-15 years].”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ صَالِحٍ، قَالَ حَدَّثَنَا الْمِنْهَالُ بْنُ عَمْرُو، عَنْ سَعِيدِ بْنِ جُبَيرٍ، أَنَّ رَجُلًا، أَتَى ابْنَ عَبَّاسٍ فَقَالَ: أُنْزِلَ عَلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَشْرًا بِمَكَّةَ وَعَشْرًا بِالْمَدِينَةِ ، فَقَالَ: مَنْ يَقُولُ ذَلِكَ ، لَقَدْ أُنْزِلَ عَلَيْهِ بِمَكَّةَ عَشْرًا وَخَمْسًا وَسِتِّينَ وَأَكْثَرَ

[36551] Yazīd ibn Hārūn narrated to us, from Hishām, from ‘Ikrimah, from Ibn ‘Abbās: “That the Messenger of Allah (peace be upon him) received revelation when he was forty years old. He stayed in Mecca for thirteen years and in Medina for ten years, and passed away when he was sixty-three years old.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ عَلَيْهِ، وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً ، فَأَقَامَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ ، وَتُوْفَّى وَهُوَ ابْنُ ثَلَاثَ وَسِنِينَ

[36552] Khālid ibn Makhlad narrated to us, saying: Sulaymān ibn Bilāl narrated to us, saying: Rabī‘ah ibn Abī ‘Abd al-Rahmān narrated to me, saying: I heard Anas ibn Mālik saying: “The Prophet (peace be upon him) was sent at the age of forty. He stayed in Mecca for ten years and in Medina for ten years, and passed away at the age of sixty.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، قَالَ حَدَّثَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ، يَقُولُ: بُعْثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِ أَرْبَعِينَ فَأَقَامَ بِمَكَّةَ عَشْرًا ، وَبِالْمَدِينَةِ عَشْرًا ، وَتُوْفَّى عَلَى رَأْسِ سِنِينَ سَنَةً

[36553] Abū Bakr narrated to us, saying: ‘Affān narrated to us, saying: Wuhayb narrated to us, saying: Khālid al-Ḥadhdhā’ narrated to us, from ‘Abdullāh ibn Shaqīq: That a man asked the Prophet (peace be upon him): “When were you a prophet?” He said: “I was a prophet while Adam was between the spirit and the body.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا وُهَيْبٌ، قَالَ
حَدَّثَنَا خَالِدُ الْحَدَّاءُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، "أَنَّ رَجُلًا
سَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَى كُنْتَ نَبِيًّا؟ قَالَ:
كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ

[36554] ‘Alī ibn Mushir narrated to us, from Abū Ishaq al-Shaybānī, from ‘Abdullāh ibn Shaddād ibn al-Hād, who said: “Gabriel descended upon the Messenger of Allah (peace be upon him) and said: ‘Read.’ He said: ‘What shall I read?’ He said: So he embraced him, then said to him: ‘Read.’ He said: ‘What shall I read?’ He said: {Recite in the name of your Lord who created} [Al-‘Alaq: 1]. So he went to Khadijah and informed her of what he saw. She went to Waraqah ibn Nawfal and mentioned that to him. He said to her: ‘Did your husband see his companion while awake?’ She said: ‘Yes.’ He said: ‘Then your husband is a prophet, and he will face tribulation from his nation.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ: "نَزَّلَ جَبْرَائِيلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ: أَفْرَأَ، قَالَ: وَمَا أَفْرَأَ؟ قَالَ: فَضَمَّهُ ثُمَّ قَالَ لَهُ: أَفْرَأَ، قَالَ: وَمَا، 1] أَفْرَأَ؟ قَالَ: {أَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ} [العلق فَأَتَى حَدِيجَةَ فَأَخْبَرَهَا بِالَّذِي رَأَى، فَأَتَتْ وَرَقَةَ بْنَ نَوْفَلٍ فَذَكَرَتْ ذَلِكَ لَهُ، فَقَالَ لَهَا: هَلْ رَأَى زَوْجَكَ صَاحِبَهُ فِي حَضَرٍ؟ قَالَتْ: نَعَمْ، قَالَ: فَإِنَّ زَوْجَكَ نَبِيٌّ سَيِّصِيهُ مِنْ أَمْتَهِ بِلَاءٌ

[36555] ‘Ubaydullāh narrated to us, saying: Isrā’il informed us, from Abū Ishāq, from Abū Maysarah: That when the Messenger of Allah (peace be upon him) went out, he would hear someone calling him: “O Muḥammad!” When he heard the voice, he would flee. He came to Khadijah and mentioned that to her, saying: “O Khadijah, I fear that something might have affected my mind. When I go out, I hear someone calling me but I see nothing, so I flee, and behold, he calls me while I am there.” She said: “Allah would not do that to you. For as far as you know, you speak the truth, fulfill trusts, and maintain family ties. He would not do that to you.” She secretly told Abū Bakr about that, as he was his close companion in the pre-Islamic period. Abū Bakr took his hand and went with him to Waraqah. He said: “What is it?” He told him what Khadijah had told him. He came to Waraqah and mentioned that to him. Waraqah said: “Do you see anything?” He said: “No, but when I go out, I hear the call, but I see

حَدَّثَنَا عُبْيُدُ اللَّهِ، قَالَ أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي مُيسَرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ إِذَا بَرَزَ سَمْعَ مَنْ يُنَادِيهِ يَا مُحَمَّدًا فَإِذَا سَمِعَ
الصَّوْتَ انْطَلَقَ هَارِبًا فَأَتَى حَدِيجَةَ فَذَكَرَ ذَلِكَ لَهَا فَقَالَ:
يَا حَدِيجَةُ، قَدْ حَشِيتُ أَنْ يَكُونَ قَدْ خَالَطَ عَقْلِي شَيْءٌ ،
إِنِّي إِذَا بَرَزْتُ أَسْمَعْ مَنْ يُنَادِينِي فَلَا أَرَى شَيْئًا ،
فَانْطَلَقَ هَارِبًا فَإِذَا هُوَ عِنْدِي يُنَادِينِي ، فَقَالَتْ: مَا كَانَ
اللَّهُ لِي فَعَلَ بِكَ ذَلِكَ ، إِنَّكَ مَا عَلِمْتَ تَصْدُقُ الْحَدِيثَ
وَتُؤَدِّي الْأَمَانَةَ وَتَصْلِي الرَّحِيمَ ، فَمَا كَانَ لِي فَعَلَ بِكَ
ذَلِكَ ، فَأَسْرَرْتُ ذَلِكَ إِلَى أَبِي بَكْرٍ وَكَانَ نَدِيًّا لَهُ فِي
الْجَاهِلِيَّةِ فَلَأَخَذَ أُبُو بَكْرٍ بِيَدِهِ ، فَانْطَلَقَ بِهِ إِلَى وَرَقَةَ
فَقَالَ: وَمَا ذَلِك؟ فَحَدَّثَهُ بِمَا حَدَّثَهُ حَدِيجَةَ ، فَأَتَى وَرَقَةَ
فَذَكَرَ ذَلِكَ لَهُ فَقَالَ وَرَقَةُ: هَلْ تَرَى شَيْئًا؟ قَالَ: لَا ،
وَلَكِنِي إِذَا بَرَزْتُ سَمِعْتُ النَّدَاءَ ، فَلَا أَرَى شَيْئًا فَانْطَلَقَ
هَارِبًا فَإِذَا هُوَ عِنْدِي ، قَالَ: فَلَا تَفْعَلْ ، فَإِذَا سَمِعْتَ
النَّدَاءَ فَاتَّبِعْ حَتَّى تَسْمَعَ مَا يَقُولُ لَكَ ، فَلَمَّا بَرَزَ سَمَعَ
النَّدَاءَ: يَا مُحَمَّدًا قَالَ: لَيْكَ قَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَأَشْهُدُ أَنْ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، ثُمَّ قَالَ لَهُ: قُلْ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنَ الرَّحِيمَ مَالِكَ يَوْمِ الدِّينِ حَتَّى
فَرَغَ مِنْ فَاتِحَةِ الْكِتَابِ ، ثُمَّ أَتَى وَرَقَةَ ، فَذَكَرَ ذَلِكَ لَهُ
فَقَالَ لَهُ وَرَقَةُ: أَبْشِرْ نَمَّ أَبْشِرْ نَمَّ أَبْشِرْ ، فَإِنِّي أَشْهُدُ أَنَّكَ
الرَّسُولُ الَّذِي بَشَّرَ بِهِ عِيسَى بِرَسُولٍ يَأْتِي مِنْ بَعْدِي
اسْمُهُ أَحْمَدُ ، فَأَنَا أَشْهُدُ أَنَّكَ أَنْتَ أَحْمَدُ ، وَأَنَا أَشْهُدُ أَنَّكَ
مُحَمَّدٌ ، وَأَنَا أَشْهُدُ أَنَّكَ رَسُولُ اللَّهِ ، وَلَيُوشِكَ أَنْ تُؤْمِنَ
بِالْقِتَالِ ، وَلَيَئِنْ أُمِرْتُ بِالْقِتَالِ وَأَنَا حَيٌّ لَا قَاتَلَنَّ مَعَكَ ،
فَمَاتَ وَرَقَةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
رَأَيْتُ الْقَسَّ فِي الْجَنَّةِ عَلَيْهِ ثِيَابٌ خُضْرُ

[36556] Muhammad bin Fudayl narrated to us, from 'Ata' bin As-Sa'ib, from Al-Hasan, who said: "Allah sent the Prophet (peace be upon him) once to admit a man into Paradise. He said: He passed by a synagogue of the Jews and entered among them while they were reading their Scripture. When they saw him, they closed the Scripture and left. In a corner of the synagogue was a dying man. He said: He went to him and said: 'What prevented them from reading is that you came to them while they were reading the description of a Prophet which is your description.' Then he came to the Scripture, opened it, read, and said: 'I testify that there is no god but Allah and that Muhammad is the Messenger of Allah (peace be upon him).' He (the Prophet) said: 'Take charge of your brother.' He said: So they washed him, shrouded him, perfumed him, and then he prayed over him."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ الْحَسَنِ، قَالَ: "إِنَّمَا أَبْتَعُ اللَّهَ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مَرَّةً لِإِنْخَالِ رَجُلٍ الْجَنَّةَ، قَالَ: فَمَرَّ عَلَى كَنِيسَةٍ مِنْ كَنَائِسِ الْيَهُودِ فَدَخَلَ إِلَيْهِمْ وَهُمْ يَقْرَءُونَ سِفْرَهُمْ، فَلَمَّا رَأَوْهُ أَطْبُقُوا السِّفْرَ وَخَرَجُوا، وَفِي نَاحِيَةٍ مِنَ الْكَنِيسَةِ رَجُلٌ يَمُوتُ قَالَ: فَجَاءَ إِلَيْهِ فَقَالَ: إِنَّمَا مَنَعُهُمْ أَنْ يَقْرَءُوا أَنَّكَ أَتَيْتَهُمْ وَهُمْ يَقْرَءُونَ تَعْتَذِّرُ نَبِيٌّ هُوَ تَعْذِّبُ، ثُمَّ جَاءَ إِلَى السِّفْرِ فَفَتَحَهُ ثُمَّ قَرَا فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دُونَكُمْ أَحَدٌ، قَالَ: فَغَسَلُوهُ وَكَفُّوهُ وَحَنَطُوهُ ثُمَّ صَلَّى عَلَيْهِ

[36557] Yunus bin Muhammad narrated to us: Hammad bin Salamah narrated to us, from Thabit, from Anas: "That Gabriel came to the Messenger of Allah (peace be upon him) while he was playing with the boys. He took him, laid him down, split open his heart, extracted the heart, then extracted a clot from it and said: 'This is the portion of Satan in you.' Then he washed it in a gold basin with Zamzam water, then joined it and returned it to its place. He said: The boys came running to his mother—meaning his wet nurse—and said: 'Muhammad has been killed.' He said: They met him while his color was changed. Anas said: 'I used to see the mark of the stitching on his chest.'"

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ تَابِعٍ، عَنْ أَنَّسٍ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَاهُ جَبْرَائِيلُ وَهُوَ يَلْعَبُ مَعَ الْغِلْمَانِ، فَأَخَذَهُ فَصَرَّعَهُ فَشَقَّ عَنْ قَلْبِهِ، فَاسْتَخْرَجَ الْفَلْبَرَ ثُمَّ اسْتَخْرَجَ عَلَقَةً مِنْهُ قَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَّلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْرَدٍ، ثُمَّ لَامَهُ ثُمَّ أَعَادَهُ فِي مَكَانِهِ، قَالَ: وَجَاءَ الْعُلَمَاءُ يَسْعَوْنَ إِلَى أُمِّهِ يَعْنِي ظِنْرَهُ، فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، قَالَ: فَلَسْتُقْبُلُوهُ وَهُوَ مُنْتَقِعُ الْلَّوْنِ، قَالَ أَنَّسُ: لَقَدْ كُنْتُ أَرَى أَثْرَ الْمِخْنَطِ فِي صَدْرِهِ

[36558] Muhammad bin Abi Hafsa narrated to us, from Az-Zuhri, from Abu Salamah, from Jabir, who said: "Revelation was paused for the Prophet (peace be upon him) at the beginning of his mission, and seclusion was made beloved to him. He began to seclude himself in Hira. While he was coming from Hira, he said: 'Suddenly I heard a sound above me, so I raised my head, and there was something on a throne. When I saw it, I was terrified and fell to the ground. I came to my family quickly and said: Cover me! Cover me! Then Gabriel came to me and started saying: {O you who covers himself [with a garment], Arise and warn...} [Al-Muddaththir: 1-5].'"

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ، قَالَ: "اَخْتَبَسَ الْوَحْيُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي اَوَّلِ اُمْرِهِ، وَجَبَبَ إِلَيْهِ الْخَلَاءِ، فَجَعَلَ يَخْلُو فِي حَرَاءَ، فَبَيْنَمَا هُوَ مُقْبَلٌ مِّنْ حَرَاءَ قَالَ: إِذَا أَنَا بِحِسْنٍ فَوْقِي فَرَقَعْتُ رَأْسِيَ، فَإِذَا أَنَا بِشَيْءٍ عَلَى كُرْسِيٍّ، فَلَمَّا رَأَيْتُهُ جَعَلْتُ إِلَى الْأَرْضِ وَأَثْبَتُ أَهْلِي بِسُرْعَةٍ فَقُلْتُ: دَنَّرُونِي دَنَّرُونِي، فَأَثَانَيْتُ جَبَرِيلَ فَجَعَلَ يَقُولُ: يَا أَيُّهَا الْمُدَنَّرُ قُمْ فَأَنْذِرْ وَرَبَّكَ فَكَبَرَ وَثَبَّتَكَ فَطَهَرَ وَالرُّجْزَ فَاهْجُرَ

[36559] 'Abd al-A'la bin 'Abd al-A'la narrated to us, from Dawud, from 'Ikrimah regarding His saying: {O you who covers himself [with a garment]} [Al-Muddaththir: 1], he said: "You have been covered with this matter, so undertake it." And regarding His saying: {O you who wraps himself} [Al-Muzzammil: 1], he said: "You have been wrapped with this matter, so undertake it."

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى، عَنْ ذَاوَدَ، عَنْ قَالٌ: [1: عِكْرِمَةَ، فِي قَوْلِهِ: {بِيَا أَيُّهَا الْمُدَّثِّرُ} [المدثر]
ذَرْتَ هَذَا الْأَمْرَ فَقُمْ بِهِ، وَقَوْلُهُ: {بِيَا أَيُّهَا الْمُزَمَّلُ} قَالٌ: زُمِلْتَ هَذَا الْأَمْرَ فَقُمْ بِهِ [1: [المزمول]

[36560] Abu Bakr narrated to us, saying: 'Ali bin Mushir narrated to us, from Al-Ajlah, from Adh-Dhayyal bin Harmalah, from Jabir bin 'Abdullah, who said: "Quraysh gathered one day and said: 'Look for the most knowledgeable among you in magic, soothsaying, and poetry, and let him go to this man who has divided our community, scattered our affairs, and criticized our religion, and let him speak to him and see what he responds to him.' They said: 'We know no one other than 'Utbah bin Rabi'ah.' So they said: 'You, O Abu Al-Walid.' So 'Utbah went to him and said: 'O Muhammad, are you better or 'Abdullah?' The Messenger of Allah (peace be upon him) remained silent. Then he said: 'Are you better or 'Abd Al-Muttalib?' The Messenger of Allah (peace be upon him) remained silent. He said: 'If you claim that they are better than you, then they worshipped the gods which you have criticized. And if you claim that you are better than them, then speak so we can hear your words. By Allah, we have never

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ،
عَنِ الدَّيَّالِ بْنِ حَرْمَلَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ:
اَجْتَمَعَتْ قُرَيْشٌ يَوْمًا فَقَالُوا: اُنْظُرُوا اَعْلَمَكُمْ بِالسُّحْرِ
وَالْكَهَانَةِ وَالشِّعْرِ، فَلَيْأَتِ هَذَا الرَّجُلُ الَّذِي فَرَقَ
جَمَاعَتَنَا وَشَنَّتْ اُمْرَنَا وَعَابَ دِينَنَا فَلَيُكْلِمْهُ وَلَيُنَظِّرْ مَادَا
يَرُدُّ عَلَيْهِ، فَقَالُوا: مَا نَعْلَمُ اَحَدًا غَيْرَ عُنْبَةَ بْنَ رَبِيعَةَ،
فَقَالُوا: اَنْتَ يَا ابْنَ الْوَلِيدِ، فَتَاهَ عُنْبَةُ فَقَالَ: يَا مُحَمَّدُ
اَنْتَ خَيْرٌ اُمَّ عَبْدِ اللَّهِ؟ فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: اَنْتَ خَيْرٌ اُمَّ عَبْدِ الْمُطَّلِبِ؟ فَسَكَتَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنْ كُنْتَ تَرْعُمُ
اَنَّ هُوَ لَاءُ خَيْرٍ مِنْكَ فَقَدْ عَبَدُوا الْاَلْهَةَ الَّتِي عَبَّثُهَا، وَإِنْ
كُنْتَ تَرْعُمُ اَنَّكَ خَيْرٌ مِنْهُمْ فَكَلَمْ حَتَّى تَسْمَعَ قَوْلَكَ ، إِنَّا
وَاللَّهِ مَا رَأَيْنَا سَخْلَةً قَطُّ اَشَأْمَ عَلَى قَوْمِهِ مِنْكَ، فَرَفَتَ
جَمَاعَتَنَا وَشَنَّتْ اُمْرَنَا وَعَبَّثَ دِينَنَا وَفَصَحَّتَنَا فِي
الْعَرَبِ حَتَّى لَقَدْ طَارَ فِيهِمْ اَنَّ فِي قُرَيْشٍ سَاحِرًا، وَأَنَّ
فِي قُرَيْشٍ كَاهِنًا، وَاللَّهُ مَا نَتَنَتَرُ إِلَّا مِثْلَ صَنِيْعَةِ
الْحُبْلَى اَنْ يَقُولَ بَعْضُنَا لِبَعْضٍ بِالسُّلُوفِ حَتَّى تَنَافَى
أَيْهَا الرَّجُلُ، إِنْ كَانَ اِنْمَا بِكَ الْبَاءَةُ فَاخْتَرْ اَيَّ نِسَاءٍ
قُرَيْشٍ وَلَرْوَجُوكَ عَشْرًا، وَإِنْ كَانَ اِنْمَا بِكَ الْحَاجَةُ
جَمِعَنَا لَكَ حَتَّى تَكُونَ اَغْنَى قُرَيْشٍ رَجْلًا وَاحِدًا، فَقَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اَفَرَغْتَ؟ قَالَ: نَعَمْ،
فَقَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ. حِم. تَنْزِيلٌ مِنَ الرَّحْمَنِ الرَّحِيمِ حَتَّى
بَلَغَ {فَإِنْ أَعْرَضُوا فَقُلْ أَنْذِرُوكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ
فَقَالَ عُنْبَةُ: حَسْبُكَ حَسْبُكَ [13: عَادٍ وَّثَمُودٍ} [فصلت
مَا عِنْدَكَ غَيْرَ هَذَا؟ قَالَ: لَا، فَرَجَعَ إِلَى قُرَيْشٍ فَقَالُوا:
مَا وَرَأَيْتَ؟ قَالَ: مَا تَرَكْتُ شَيْئًا اَرَى اَنَّكُمْ تُكْلِمُونَهُ بِهِ
إِلَّا وَقَدْ كَلَمْتُ بِهِ، فَقَالُوا: فَهَلْ اَجَابَكَ؟ قَالَ: نَعَمْ، قَالَ:
لَا وَالَّذِي تَصَبَّهَا بَيْنَهُ مَا فَهَمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ اَنَّهُ
أَنْذَرَكُمْ صَاعِقَةً مِثْلَ صَاعِقَةِ عَادٍ وَّثَمُودٍ، قَالُوا: وَيْلَكَ
يُكَلِّمُ رَجُلٌ بِالْعَرَبِيَّةِ لَا تَنْدِري مَا قَالَ؟، قَالَ: لَا وَاللَّهِ
مَا فَهَمْتُ شَيْئًا مِمَّا قَالَ غَيْرَ ذِكْرِ الصَّاعِقَةِ

[36561] 'Ali bin Mushir narrated to us, from Muhammad bin 'Amr, from Abu Salamah, from 'Amr bin Al-'As, who said: "I never saw Quraysh wanting to kill the Prophet (peace be upon him) except one day when they conspired against him while they were sitting in the shade of the Ka'bah, and the Messenger of Allah (peace be upon him) was praying at the Maqam. 'Uqbah bin Abi Mu'ayt went to him and put his garment around his neck, then pulled him until he fell to his knees. The people shouted, thinking he was killed. Then Abu Bakr came rushing until he grabbed the Messenger of Allah (peace be upon him) by his shoulders from behind, saying: 'Do you kill a man because he says: My Lord is Allah?' Then they turned away from the Prophet (peace be upon him). The Messenger of Allah (peace be upon him) stood up and prayed. When he finished his prayer, he passed by them while they were sitting in the shade of the Ka'bah and said: 'O assembly of Quraysh! By the One in whose Hand is Muhammad's soul, I have not

حَدَّنَا عَلَيْ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ عَمْرُو بْنِ الْعَاصِ، قَالَ: مَا رَأَيْتُ قُرَيْشًا أَرَادُوا قَتْلَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا يَوْمًا اتَّمَرُوا بِهِ وَهُمْ جُلُوسٌ فِي ظِلِّ الْكَعْبَةِ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي عِنْدَ الْمَقَامِ، فَقَامَ إِلَيْهِ عُقْبَةُ بْنُ أَبِي مُعِيطٍ فَجَعَلَ رِذَاةَ فِي عَنْقِهِ ثَمَّ جَذَبَهُ حَتَّى وَجَبَ لِرُكْبَيْهِ سَاقَطًا، وَتَصَاحَّبَ النَّاسُ فَطَنُوا أَنَّهُ مَقْتُولٌ، فَأَقْبَلَ أَبُو بَكْرٍ يَشَدُّ حَتَّى أَخَذَ بِضَبَاعَيْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ وَرَائِهِ وَهُوَ يَقُولُ: أَتَقْتَلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ ثُمَّ انْصَرَفُوا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَلَّى، فَلَمَّا قَضَى صَلَاةَ مَرَّ بِهِمْ وَهُمْ جُلُوسٌ فِي ظِلِّ الْكَعْبَةِ، فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ، أَمَا وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، مَا أُرْسِلْتُ إِلَيْكُمْ إِلَّا بِالذَّبْحِ، وَأَشَارَ بِيَدِهِ إِلَى حَلْقِهِ، قَالَ: فَقَالَ لَهُ أَبُو جَهْلٍ: يَا مُحَمَّدُ، مَا كُنْتَ جَهُولًا، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْتَ مِنْهُمْ

[36562] Abu Khalid Al-Ahmarr narrated to us, from Dawud, from 'Ikrimah, from Ibn 'Abbas, who said: "Abu Jahl passed by and said: 'Did I not forbid you?' The Prophet (peace be upon him) rebuked him. Abu Jahl said to him: 'Why do you rebuke me, O Muhammad? By Allah, you know that there is no man here with a larger assembly than me.' He said: So Gabriel said: '{Then let him call his associates}' [Al-'Alaq: 17]. Ibn 'Abbas said: 'By Allah, if he had called his associates, the angels of punishment would have seized him.'"

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ دَاؤَدَ، عَنْ عِكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ، قَالَ: "مَرَّ أَبُو جَهْلٍ فَقَالَ: إِنَّمَا أَنْهَاكَ فَانْتَهَرَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لَهُ أَبُو جَهْلٍ: لَمْ تَنْتَهِرْنِي يَا مُحَمَّدُ وَاللَّهِ لَقَدْ عَلِمْتُ مَا بِهَا رَجُلٌ أَكْبَرُ نَادِيَّا مِنِّي ، قَالَ فَقَالَ جِبْرِيلُ: {فَلَيَنْدُغُ نَادِيَّهُ} [العلق] قَالَ فَقَالَ أَبْنُ عَبَّاسٍ: وَاللَّهِ لَوْ دَعَا نَادِيَهُ لَأَخْذَنَاهُ 17 زَبَانِيَّةُ الْعَذَابِ

[36563] Ja'far bin 'Awn narrated to us: Sufyan informed us, from Abu Ishaq, from 'Amr bin Maymun, from 'Abdullah bin Mas'ud, who said: "The Prophet (peace be upon him) was praying in the shade of the Ka'bah. Abu Jahl and some people from Quraysh said - and a she-camel had been slaughtered in a part of Makkah - so they sent someone to bring its placenta and threw it on him. Fatimah came and removed it from him. He used to like [repeating supplications] three times, saying: 'O Allah, seize Quraysh! O Allah, seize Quraysh! O Allah, seize Quraysh: Abu Jahl bin Hisham, 'Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Al-Walid bin 'Utbah, Umayyah bin Khalaf, and 'Uqbah bin Abi Mu'ayt.' 'Abdullah said: 'I saw them killed in the well of Badr.' Abu Ishaq said: 'And I forgot the seventh.'"

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا سُفِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، قَالَ: "كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي فِي ظِلِّ الْكَعْبَةِ قَالَ: فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ قُرَيْشٍ ، قَالَ: وَتَحْرِثُ جَزُورَ فِي نَاحِيَةِ مَكَّةَ قَالَ: فَأَرْسَلُوا فَجَاءُوكُمْ مِنْ سَلَاهَا فَطَرَحُوهُ عَلَيْهِ ، قَالَ: فَجَاءَتْ فَاطِمَةُ حَتَّى أَلْقَتْهُ عَنْهُ ، قَالَ: فَكَانَ يَسْتَحِبُّ تَلَاثًا يَقُولُ: اللَّهُمَّ عَلَيْكِ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكِ بِقُرَيْشٍ اللَّهُمَّ عَلَيْكِ بِقُرَيْشٍ بِإِلَيْكِ جَهْلٌ بْنُ هِشَامٍ وَعُثْنَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ رَبِيعَةَ وَالْوَلِيدُ بْنُ عُثْنَةَ وَأُمِيَّةُ بْنُ حَافِ وَعُقْبَةُ بْنُ أَبِي مُعَيْطٍ ، قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُمْ قَتْلَى فِي قَلِيبِ بَدْرٍ ، قَالَ أَبُو إِسْحَاقَ: وَنَسِيَتِ السَّابِعَ

[36564] Abu Usamah narrated to us: Al-A'mash narrated to us: 'Abbad narrated to us, from Sa'id bin Jubayr, from Ibn 'Abbas, who said: "When Abu Talib fell ill, a group of Quraysh, including Abu Jahl, entered upon him. They said: 'Your nephew insults our gods and does such-and-such and says such-and-such. If you would send for him and forbid him.' So he sent for him. Or he said: The Prophet (peace be upon him) came and entered the house, and there was room for one man between them and Abu Talib. Abu Jahl feared that if the Prophet (peace be upon him) sat next to Abu Talib, he would be softer towards him, so he jumped and sat in that spot. The Prophet (peace be upon him) could not find a seat near his uncle, so he sat by the door. Abu Talib said: 'O nephew, why do your people complain about you? They claim you insult their gods and say such-and-such and do such-and-such.' They multiplied their accusations against him. The Prophet (peace be upon him) spoke and said: 'O uncle, I want them to

حَدَّنَا أَبُو أَسَمَّةَ قَالَ حَدَّنَا الْأَعْمَشُ قَالَ حَدَّنَا عَبَادُ
عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ قَالَ: "لَمَّا أَنْ مَرِضَ
أَبُو طَالِبٍ دَخَلَ عَلَيْهِ رَهْطٌ مِنْ قُرَيْشٍ فِيهِمْ أَبُو جَهْلٌ ،
قَالَ: فَقَالُوا: إِنَّ ابْنَ أَخِيكَ يَشْتَمُ إِلَهَنَا وَيَفْعُلُ
وَيَقُولُ وَيَقُولُ ، فَلَوْ بَعُثْتَ إِلَيْهِ فَهَبَّتْهُ ، فَبَعَثْتَ إِلَيْهِ أَوْ
قَالَ: جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَخَلَ الْبَيْتَ
وَبَيْنَهُمْ وَبَيْنَ أَبِي طَالِبٍ مَجْلِسٌ رَجُلٌ ، قَالَ: فَخَشِّنَ أَبُو
جَهْلٍ إِنْ جَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَنْبِ
أَبِي طَالِبٍ أَنْ يَكُونَ أَرْقَ لَهُ عَلَيْهِ ، فَوَثَبَ فَجَلَسَ فِي
ذَلِكَ الْمَجْلِسِ ، وَلَمْ يَجِدِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
مَجْلِسًا قُرْبَ عَمِّهِ ، فَجَلَسَ عِنْدَ الْأَبَابِ ، قَالَ أَبُو طَالِبٍ:
أَيْ ابْنَ أَخِي ، مَا بَالُ قَوْمِكَ يَشْكُونَكَ؟ يَزْعُمُونَ أَنَّكَ
تَشْتَمُ إِلَهَنَّهُمْ وَتَقُولُ وَتَقُولُ وَتَفْعُلُ وَتَفْعُلُ ، قَالَ:
فَأَكْثَرُوا عَلَيْهِ مِنَ الْحُوْنِ ، قَالَ: فَتَكَلَّمُ النَّبِيُّ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ فَقَالَ: يَا عَمًّ ، إِنِّي أُرِيدُهُمْ عَلَى كَلْمَةٍ
وَاحِدَةٍ يَقُولُونَهَا تَدِينُ لَهُمْ بِهَا الْعَرَبُ ، وَتُؤَدِّي إِلَيْهِمْ بِهِ
الْعَجْمُ الْجِزِيَّةُ ، قَالَ: فَفَزَعُوا لِكَلْمَتِهِ وَلِقُولِهِ ، قَالَ:
فَقَالَ الْقَوْمُ: كَلْمَةً وَاحِدَةً ، نَعَمْ وَأَبِيكَ وَعَشْرًا ، قَالَ:
وَمَا هِيَ؟ قَالَ أَبُو طَالِبٍ: وَأَيْ كَلْمَةٍ هِيَ يَا ابْنَ أَخِي؟
قَالَ: لَا إِلَهَ إِلَّا اللَّهُ قَالَ: فَقَامُوا فَرِعَيْنَ يَنْهَا بِهِمْ
وَهُمْ يَقُولُونَ: {أَجَعْلُ الْأَلْهَةَ إِلَهًا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ
قَالَ: وَقَرَأَ مِنْ هَذَا الْمَوْضِعِ إِلَى [5: عَجَابٌ] [ص]
8] قَوْلِهِ: {"لَمَّا يَرْوُقُوا عَذَابٍ} [ص]

[36565] 'Abdullah bin Numayr narrated to us: Yazid bin Ziyad narrated to us: Abu Sakhrah Jami' bin Shaddad narrated to us, from Tariq Al-Muharibi, who said: "I saw the Messenger of Allah (peace be upon him) at the market of Dhul-Majaz while I was selling some merchandise. He passed by wearing a red Jubbah, calling out at the top of his voice: 'O people, say La ilaha illa Allah, and you will be successful.' And a man was following him with stones, having caused his ankles and heels to bleed, saying: 'O people, do not obey him, for he is a liar.' I said: 'Who is this?' They said: 'This is the boy of Banu 'Abd Al-Muttalib.' I said: 'And who is this following him throwing stones at him?' They said: 'His uncle 'Abd Al-'Uzza, who is Abu Lahab.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَىٰ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زَيَادٍ، قَالَ
حَدَّثَنَا أَبُو صَحْرَةَ جَامِعُ بْنُ شَدَّادٍ عَنْ طَارِقِ
الْمُحَارِبِيِّ، قَالَ: رَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِسُوقِ ذِي الْمَجَازِ وَأَنَا فِي بَيَاعَةِ أَبِيهِ، قَالَ: فَمَرَّ
وَعَلَيْهِ جَهَةً لَهُ حَمْرَاءُ وَهُوَ يُنَادِي بِأَعْلَى صَوْتِهِ: أَيُّهَا
النَّاسُ، قُولُوا لَا إِلَهَ إِلَّا اللَّهُ تُلْحُوا، وَرَجُلٌ يَتَبَعُهُ
بِالْحِجَارَةِ قَدْ أَدْمَى كَعْبَيْهِ وَعُرْقَوَيْهِ، وَهُوَ يَقُولُ يَا أَيُّهَا
النَّاسُ، لَا تُطِيعُوهُ فَإِنَّهُ كَذَابٌ، قَالَ: قُلْتُ: مَنْ هَذَا؟
قَالُوا: هَذَا غُلَامٌ بْنِي عَبْدِ الْمُطَّلِبِ، قُلْتُ: فَمَنْ هَذَا
الَّذِي يَتَبَعُهُ يَرْمِيهِ بِالْحِجَارَةِ؟ قَالُوا: عَمْهُ عَبْدُ الْغُرَى
وَهُوَ أَبُو لَهَبٍ

[36566] Waki' narrated to us, from Hammad bin Salamah, from Thabit, from Anas, who said: The Messenger of Allah (peace be upon him) said: "I have been harmed for the sake of Allah as no one else has been harmed, and I have been frightened for the sake of Allah as no one else has been frightened. Three days and nights would pass where Bilal and I had no food that a living creature could eat except what Bilal's armpit could conceal."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ أُوذِيتُ
فِي اللَّهِ وَمَا يُؤْدِي إِلَّا هُدًّا، وَلَقَدْ أَخْفَتُ فِي اللَّهِ وَمَا يُخَافُ
إِلَّا هُدًّا، وَلَقَدْ أَئْتُ عَلَيَّ تَالِئَةً مِنْ بَيْنِ يَوْمٍ وَلَيْلَةً وَمَا لِي
وَلِبَلَالٍ طَعَامٌ يَأْكُلُهُ ذُو كَيدٍ إِلَّا مَا وَارَاهُ إِبْطُ بِلَالٍ

[36567] 'Abdullah bin Numayr narrated from Hajjaj, from Mundhir, from Ibn Al-Hanafiyyah regarding His saying: {But they will surely carry their [own] burdens and [other] burdens along with their burdens} [Al-Ankabut: 13], he said:

"Abu Jahl and the nobles of Quraysh used to meet people when they came to the Prophet (peace be upon him) to accept Islam, and say: 'He forbids wine, forbids adultery, and forbids what the Arabs used to do. Go back, and we will carry your burdens.' So this verse was revealed: {But they will surely carry their [own] burdens...}"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ حَجَاجٍ عَنْ مُنْذِرٍ عَنْ أَبْنِ الْخَنَفِيَّةِ فِي قَوْلِهِ: {وَلَيَحْمِلُنَّ أَثْقَالَهُمْ وَأَثْقَالًا مَعَ أَثْقَالِهِمْ} قَالَ: كَانَ أَبُو جَهْلٍ وَصَنَادِيدُهُ قُرَيْشٌ [13]: [العنكبوت]
يَتَأَلَّفُونَ النَّاسَ إِذَا جَاءُوا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسْلِمُونَ فَيُقُولُونَ: إِنَّهُ يُحَرِّمُ الْخَمْرَ وَيُحَرِّمُ الزِّنَّا وَيُحَرِّمُ مَا كَانَتْ تَصْنَعُ الْعَرَبُ فَأَرْجُوا فَنَحْنُ نَحْمِلُ أَوْزَارَكُمْ ، فَنَزَّلْنَا هَذِهِ الْآيَةَ" {وَلَيَحْمِلُنَّ أَثْقَالَهُمْ} [العنكبوت]: 13]

[36568] Yazid bin Harun narrated from Humayd, from Anas: "That the Prophet (peace be upon him) was wounded in his face, his incisor was broken, and he was struck on his shoulder. He began wiping the blood from his face and saying: 'How can a people succeed who have done this to their Prophet while he calls them to Allah?' So Allah revealed: {Not for you, [O Muhammad], is the decision, whether He should [cut them down] or forgive them or punish them, for indeed, they are wrongdoers} [Al 'Imran: 128]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَجَّ فِي وَجْهِهِ وَكُسِرَتْ رُبَاعِيَّةُ وَرُومِيَّةُ رَمْيَةُ عَلَى كَتْفِهِ فَجَعَلَ يَمْسَحُ الدَّمَ عَنْ وَجْهِهِ وَيَقُولُ: كَيْفَ تُفْلِحُ أَمَّةٌ قَعَلَتْ هَذَا بَنَبِيِّهَا وَهُوَ يَدْعُوهُمْ إِلَى اللَّهِ فَأَنْزَلَ اللَّهُ: {لَيْسَ لَكُمْ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَإِنَّهُمْ ظَالِمُونَ} [آل عمران: 128]

[36569] Abu Usamah narrated: Mujalid narrated to us, from 'Amir, who said: "Quraysh said to the Messenger of Allah (peace be upon him): 'If you are a Prophet as you claim, then move the two mountains of Mecca, these two Akhshab, a distance of four or five days journey, for it is narrow, so that we may plant and graze in it. And resurrect our fathers from the dead so they may speak to us and inform us that you are a Prophet. And carry us to Ash-Sham or Yemen or Al-Hirah so we can go and return in a night as you claimed you did.' So Allah revealed: {If there were a Qur'an with which mountains were moved, or the earth were torn asunder, or the dead were made to speak...} [Ar-Ra'd: 31]."

حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا مُجَالِدٌ، عَنْ عَامِرٍ، قَالَ: "فَأَلْتُ
فُرِيْشَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ كُنْتُ نَبِيًّا
كَمَا تَرْزَعُ مُفَبَّا عِدْ جَبَانِي مَكَّةَ أَخْشَبِيهَا هَذِينِ مَسِيرَةَ
أَرْبَعَةِ أَيَّامٍ أَوْ خَمْسَةٍ، فَإِنَّهَا ضَيْقَةٌ حَتَّى نَرْزَعَ فِيهَا
وَنَرْعَى، وَابْعَثْ لَنَا آبَاءَنَا مِنَ الْمَوْتَى حَتَّى يُكَلِّمُونَا
وَيُخْبِرُونَا أَنَّكَ نَبِيٌّ، وَاحْمَلْنَا إِلَى الشَّامِ أَوْ إِلَى الْيَمَنِ أَوْ
إِلَى الْجِرَةِ حَتَّى تَذَهَّبَ وَتَجِيءَ فِي لَيْلَةٍ كَمَا زَعَمْتُ
أَنَّكَ فَعَلْتَهُ، فَأَنْزَلَ اللَّهُ: {وَلَوْ أَنَّ قُرْآنًا سُرِّيْتَ بِهِ
الْجِبَالُ أَوْ قُطْلَتَ بِهِ الْأَرْضُ أَوْ كُلِّ بِهِ الْمَوْتَى} [الرعد: 31]

[36570] Al-Hasan bin Musa bin Al-Ashyab narrated to us, saying: Hammad bin Salamah narrated to us, saying: Thabit informed us, from Anas, that the Messenger of Allah (peace be upon him) said: "I was brought the Buraq, which is a white beast, larger than a donkey and smaller than a mule, which places its hoof at the furthest limit of its gaze. I rode it and it carried me until I reached Bayt Al-Maqdis. I tied the beast to the ring to which the Prophets used to tie. Then I entered and prayed two Rak'ahs therein. Then I came out, and Gabriel brought me a vessel of wine and a vessel of milk. I chose the milk, and Gabriel said: 'You have chosen the Fitrah (natural disposition).' He said: Then he ascended with us to the nearest heaven. Gabriel asked for it to be opened. It was said: 'Who are you?' He said: 'Gabriel.' It was said: 'And who is with you?' He said: 'Muhammad.' It was said: 'Has he been sent for?' He said: 'He has been sent for.' So it was opened for us, and behold, I was with Adam. He welcomed me and prayed for

حَدَّنَا الْحَسَنُ بْنُ مُوسَى بْنُ الْأَشَيْبِ، قَالَ حَدَّنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَّسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَتَيْتُ بِالْبَرَاقِ وَهُوَ دَابَّةٌ أَبْيَضُ فَوْقَ الْحِمَارِ وَدُونَ الْبَغْلِ، يَصْعَبُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ، فَرَكِبْتُهُ فَسَارَ بِي حَتَّى أَتَيْتُ بَيْتَ الْمَقْدِسِ فَرَبِطْتُ الدَّابَّةَ بِالْحَلْقَةِ الَّتِي كَانَ يَرْبِطُ بِهَا الْأَنْبِيَاءُ، ثُمَّ دَخَلْتُ فَصَائِبَتْ فِيهِ رَكْعَتَيْنِ، ثُمَّ خَرَجْتُ فَجَاءَنِي جِبْرِيلٌ بِإِنَاءِ مِنْ حَمْرٍ وَإِنَاءِ مِنْ لَبَنِ؛ فَلَخَّرْتُ الْلَّبَنَ، فَقَالَ جِبْرِيلُ أَصْبَحْتَ الْفَطْرَةَ قَالَ ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الْدُّنْيَا فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، قِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ، فَقِيلَ وَقَدْ أَرْسَلْتُ إِلَيْهِ؟ قَالَ قَدْ أَرْسَلْتُ إِلَيْهِ، فَفَتَحَ لَنَا فَإِذَا أَنَا بِإِدَمَ فَرَحَّبَ وَدَعَاهُ بِخَيْرٍ، ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الْثَّانِيَةِ فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ وَمَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، فَقِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ، فَقِيلَ وَقَدْ أَرْسَلْتُ إِلَيْهِ؟ قَالَ قَدْ أَرْسَلْتُ إِلَيْهِ، فَفَتَحَ لَنَا فَإِذَا أَنَا بِيُوسُفَ الْخَالِدِيَّ وَعِيسَى فَرَحَّبَا وَدَعَاهُمَا بِخَيْرٍ، ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الْثَّالِثَةِ فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ وَمَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، فَقِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ، فَقِيلَ وَقَدْ أَرْسَلْتُ إِلَيْهِ؟ قَالَ قَدْ أَرْسَلْتُ إِلَيْهِ، فَفَتَحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَاهُ بِخَيْرٍ، ثُمَّ قَالَ يَقُولُ اللَّهُ وَرَفَعْنَاهُ مَكَانًا عَلَيْاً ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، فَقِيلَ وَمَنْ مَعَكَ؟ قَالَ مُحَمَّدٌ، فَقِيلَ وَقَدْ أَرْسَلْتُ إِلَيْهِ فَفَتَحَ لَنَا فَإِذَا أَنَا بِإِدْرِيسَ فَرَحَّبَ وَدَعَاهُ بِخَيْرٍ، ثُمَّ قَالَ يَقُولُ اللَّهُ وَرَفَعْنَاهُ مَكَانًا عَلَيْاً ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، فَقِيلَ وَمَنْ بُعِثَ إِلَيْهِ، فَفَتَحَ لَنَا فَإِذَا أَنَا بِهَارُونَ فَرَحَّبَ بِي وَدَعَاهُ لَيْ بِخَيْرٍ، ثُمَّ عَرَجْتُ بِنَا إِلَى السَّمَاءِ السَّادِسَةِ فَاسْتَفْتَحْ جِبْرِيلُ فَقِيلَ مَنْ أَنْتَ؟ قَالَ جِبْرِيلُ، فَقِيلَ وَمَنْ

[36571] Abu Usamah narrated to us, from Sa'id, from Qatadah, from Anas bin Malik bin Sa'sa'ah, from the Prophet (peace be upon him) something similar or like it.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ بْنِ صَغْصَعَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْهِي مِنْهُ أَوْ شَبِيهِ بِهِ

[36572] Hawdhah bin Khalifah narrated to us, saying: 'Awf narrated to us, from Zurarah bin Awfa, who said: Ibn 'Abbas said: The Messenger of Allah (peace be upon him) said: "On the night I was taken on the Night Journey, I woke up in Mecca. He said: I was anxious about my affair and knew that the people would belie me. The Messenger of Allah (peace be upon him) sat isolated and sad. Abu Jahl passed by him and came to sit with him, saying mockingly: 'Is there anything new?' He said: 'Yes.' He said: 'What is it?' He said: 'I was taken on a journey tonight.' He said: 'To where?' He said: 'To Bayt Al-Maqdis.' He said: 'Then you woke up amongst us?' He said: 'Yes.' He did not want to show him that he disbelieved him, fearing he would deny the story if he called his people to him. He said: 'Would you tell your people what you told me if I called them to you?' He said: 'Yes.' He said: 'O assembly of Banu Ka'b bin Lu'ayy, come here!' He said: The gatherings broke up and they came until they sat with them. He said:

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ، قَالَ حَدَّثَنَا عَوْفٌ، عَنْ زُرَارَةَ بْنِ أَوْفَى، قَالَ: قَالَ ابْنُ عَبَّاسٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلَمَا كَانَ لَيْلَةً أَسْرِيَ بِي أَصْبَحْتُ بِمَكَّةَ، قَالَ: فَطَعْنَتِي إِلَيْهِ وَعَرَفْتُ أَنَّ النَّاسَ مُكَذِّبٍ، فَقَعَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَنِي لِحَزِينًا فَمَرِّبَهُ أَبُو جَهْلٍ فَجَاءَ حَتَّى جَلَسَ إِلَيْهِ فَقَالَ كَالْمُسْتَهْزِئِي: هَلْ كَانَ مِنْ شَيْءٍ؟ قَالَ نَعَمْ، قَالَ: وَمَا هُوَ؟ قَالَ: أَسْرِي بِي الْلَّيْلَةَ قَالَ: إِلَى أَيْنَ؟ قَالَ: إِلَى بَيْتِ الْمَقْدِسِ: قَالَ: ثُمَّ أَصْبَحْتُ بَيْنَ أَظْهَرِنَا؟ قَالَ: نَعَمْ، فَأَنْبَدَ اللَّهُ يُكَبِّبَهُ مَخَافَةً أَنْ يَجْحَدَ الْحَدِيثَ إِنْ دَعَاهُ قَوْمَهُ إِلَيْهِ، قَالَ: أَنْحَدْتُ قَوْمَكَ مَا حَدَّثَنِي إِنْ دَعَوْتُهُمْ إِلَيْكَ؟ قَالَ: نَعَمْ، قَالَ، هَيَا مَعْشَرَ بَنِي كَعْبَ بْنِ لَوَّيٍّ هَلْمُ، قَالَ: فَتَنَفَّضَتِ الْمَجَالِسُ فَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا فَقَالَ: حَدَّثُ قَوْمَكَ مَا حَدَّثَنِي، قَالَ: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي أَسْرِي بِي الْلَّيْلَةَ، قَالُوا: إِلَى أَيْنَ؟ قَالَ: إِلَى بَيْتِ الْمَقْدِسِ، قَالُوا: ثُمَّ أَصْبَحْتُ بَيْنَ ظَهْرَانِي؟ قَالَ: نَعَمْ، قَالَ: فَمِنْ بَيْنِ مُصَدَّقٍ وَمِنْ بَيْنِ وَاضِعٍ يَدَهُ عَلَى رَأْسِهِ مُتَعَجِّبًا لِلْكَذْبِ زَعَمْ، وَقَالُوا: أَشْسَطْيُعُ أَنْ تَنْعَثَ لَنَا الْمَسْجِدُ؟ قَالَ: وَفِي الْقَوْمِ مَنْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ وَرَأَى الْمَسْجِدَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَذَهَبْتُ أَنْعَثُ لَهُمْ، فَمَا زَلْتُ أَنْعَثُ حَتَّى النَّبِيَّ عَلَيَّ بَعْضُ النَّعْتِ، فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عُقَيْلٍ أَوْ دَارِ عِقَالٍ، فَنَعَثْتُهُ وَأَنَا أَنْظُرُ إِلَيْهِ، فَقَالَ الْقَوْمُ: أَمَا النَّعْتُ فَوَاللَّهِ لَفَدْ أَصَابَ

[36573] 'Affan narrated to us, saying: Hammad bin Salamah narrated to us, from 'Asim, from Zirr, from Hudhayfah bin Al-Yaman: "That the Messenger of Allah (peace be upon him) was brought the Buraq, a long white beast that places its hoof at the furthest limit of its gaze. He said: He and Gabriel did not leave its back until they reached Bayt Al-Maqdis, and the gates of heaven were opened for them and they saw Paradise and Hell. He said: Hudhayfah said: 'And he did not pray in Bayt Al-Maqdis.' Zirr said: I said: 'Yes, he did pray.' Hudhayfah said: 'What is your name, O bald one? For I recognize your face but do not know your name.' I said: 'Zirr bin Hubaysh.' He said: 'How do you know, and do you find that he prayed?' I said: 'Allah says: {Exalted is He who took His Servant by night from al-Masjid al-Haram to al-Masjid al-Aqsa, whose surroundings We have blessed, to show him of Our signs. Indeed, He is the Hearing, the Seeing} [Al-Isra: 1].' He said: 'Do you find that he prayed? If he had prayed there, we

حَدَّثَنَا عَفَّانُ، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِالْبُرَاقِ هُوَ ذَابَةً أَبْيَضُ طَوِيلٌ يَضَعُ حَافِرَهُ عِنْدَ مُنْتَهَى طَرَفِهِ، قَالَ: فَلَمْ يُزَارِ إِلَّا ظَهَرَهُ هُوَ وَجْهِنْدِيلُ حَتَّى أَتَيَا بَيْتَ الْمَقْدِسِ؟ وَفُتِحَتْ لَهُمَا أَبْوَابُ السَّمَاءِ رَأَيَا الْجَنَّةَ وَالنَّارَ قَالَ: وَقَالَ حُذَيْفَةُ: وَلَمْ يُصَلِّ فِي بَيْتِ الْمَقْدِسِ، قَالَ زِرُّ: فَقُلْتُ: بَلِي قَدْ صَلَّى، قَالَ حُذَيْفَةُ: مَا أَسْمُكَ يَا أَصْلَنُ فَإِنِّي أَعْرِفُ وَجْهَكَ وَلَا أَدْرِي مَا أَسْمُكَ؟ قَالَ: فَلَمْ زِرُّ بْنُ حُبِيشٍ، قَالَ: فَقَالَ: وَمَا يُدْرِيكَ وَهَلْ تَحْدُهُ صَلَّى؟ قَالَ: فَلَمْ يَقُولُ اللَّهُ: {سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِرُرِيهِ مِنْ آيَاتِنَا إِنَّهُ قَالَ: وَهَلْ تَحْدُهُ [1]: هُوَ السَّمِيعُ الْبَصِيرُ} [الإِسْرَاءَ صَلَّى، أَنَّهُ لَوْ صَلَّى فِيهِ صَلَّيْنَا فِيهِ كَمَا ثَصَلَّى فِي الْمَسْجِدِ الْحَرَامِ، وَقَبِيلَ لِحُذَيْفَةَ: وَرَبَطَ الدَّائِبَةَ بِالْحَلَقَةِ الَّتِي يَرْبِطُ بِهَا الْأَنْبِيَاءُ؟ فَقَالَ حُذَيْفَةُ: أَوْكَانَ يَخَافُ أَنْ تَذَهَّبَ وَقَدْ آتَاهُ اللَّهُ بِهَا؟"

[36574] Al-Hasan bin Musa narrated to us, saying: Hammad bin Salamah narrated to us, from 'Ali bin Zayd bin Jud'an, from Abu As-Salt, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "I saw on the night I was taken on the Night Journey, when we reached the seventh heaven, I looked above me and saw thunder, lightning, and thunderbolts. He said: I came upon a people whose bellies were like houses, with snakes inside them visible from outside their bellies. I said: 'Who are these, O Gabriel?' He said: 'These are the eaters of usury.' When I descended to the lowest heaven, I looked below me and saw dust, smoke, and voices. I said: 'What is this, O Gabriel?' He said: 'These are the devils hovering over the eyes of the sons of Adam so they do not reflect on the kingdom of the heavens and the earth. If not for that, they would have seen wonders.'"

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ،
عَنْ عَلِيٍّ بْنِ زَيْدٍ بْنِ جُذْعَانَ، عَنْ أَبِي الصَّلَتِ، عَنْ
أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
"رَأَيْتُ لَيْلَةً أَسْرِيَ بِي لَمَّا اتَّهَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ
فَنَظَرْتُ فَوْقِي فَإِذَا أَنَا بِرَغْدٍ وَبَرْقٍ وَصَوَاعِقٍ، قَالَ:
وَأَنَّيْتُ عَلَى قَوْمٍ بُطُونُهُمْ كَالْبَيْوتِ فِيهَا الْحَيَاتُ تُرَى مِنْ
خَارِجِ بُطُونِهِمْ، فَقُلْتُ: مَنْ هُؤُلَاءِ يَا جِبْرِيلُ، قَالَ،
هُؤُلَاءِ أَكْلَهُ الرَّبَّا، فَلَمَّا نَزَّلْتُ إِلَى السَّمَاءِ الدُّنْيَا نَظَرْتُ
أَسْفَلَ مِنِّي فَإِذَا بِرَهْجٍ وَدُخَانٍ وَأَصْوَاتٍ، فَقُلْتُ مَا هَذَا
يَا جِبْرِيلُ؟ قَالَ: هَذِهِ الشَّيَاطِينُ يَحُمُّونَ عَلَى أَعْيُنِ
بَنِي آدَمَ، لَا يَنْقَرُّونَا فِي مَلَكُوتِ السَّمَاوَاتِ وَالْأَرْضِ،
وَلَوْلَا ذَاكَ لَرَأَوْا الْعَجَائِبَ

[36575] Al-Hasan bin Musa narrated to us, saying: Hammad bin Salamah narrated to us, saying: Sulayman At-Taymi and Thabit Al-Bunani informed us, from Anas, who said: The Messenger of Allah (peace be upon him) said: "I passed by Moses on the night I was taken on the Night Journey at the Red Mound, and he was standing praying in his grave."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى، قَالَ حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ،
قَالَ أَخْبَرَنَا سُلَيْمَانُ التَّمِيميُّ، وَتَابِتُ الْبُنَانِيُّ، عَنْ أَنَّسٍ،
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَتَيْتُ عَلَى
مُوسَى لِيَلَّةً أُسْرِيَ بِي عِنْدَ الْكَثِيبِ الْأَحْمَرِ وَهُوَ قَائِمٌ
يُصَلِّي فِي قَبْرِهِ

[36576] Waki' narrated to us, from Hammad bin Salamah, from 'Ali bin Zayd, from Anas bin Malik, who said: The Messenger of Allah (peace be upon him) said: "I passed on the night I was taken on the Night Journey by a people whose lips were being cut with scissors of fire. I said: 'Who are these?' It was said: 'These are the preachers from the people of the world who used to command people to righteousness and forget themselves while they recite the Book. Do they not

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ زَيْدٍ،
عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: "مَرَرْتُ لِيَلَّةً أُسْرِيَ بِي عَلَى قَوْمٍ ثُفَرَضُ
شِفَاهُهُمْ بِمَقَارِيضٍ مِنْ نَارٍ، فَقُلْتُ: مَنْ هُؤُلَاءِ؟ قِيلَ:
هُؤُلَاءِ خُطَّبَاءُ مِنْ أَهْلِ الدُّنْيَا مِمَّنْ كَانُوا يَأْمُرُونَ النَّاسَ
بِالْإِيمَانِ وَيَنْسُونَ أَنفُسَهُمْ وَهُمْ يَتْلُونَ الْكِتَابَ أَفَلَا يَعْقِلُونَ

[36577] 'Ali bin Mushir narrated to us, from Abu Ishaq Ash-Shaybani, from 'Abdullah bin Shaddad, who said: "When the Prophet (peace be upon him) was taken on the Night Journey, he was brought a beast larger than a donkey and smaller than a mule, which places its hoof at the furthest limit of its gaze, called Buraq. The Messenger of Allah (peace be upon him) passed by a camel caravan belonging to the polytheists, and the camels shied away. They said: 'O you, what is this?' They said: 'We do not see anything; this is nothing but wind.' Until he reached Bayt Al-Maqdis, and two vessels were brought to him, one containing wine and the other milk. The Prophet (peace be upon him) took the milk, and Gabriel said to him: 'You have been guided and have guided your Ummah.' Then he went to Mudar."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي إِسْحَاقَ الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، قَالَ: "لَمَّا أُسْرِيَ بِالنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُتِيَ بِذَبَابَةٍ فَوْقَ الْحِمَارِ وَدُونَ الْبَعْلِ، يَضَعُ حَافِرَةً عِنْدَ مُنْتَهَى طَرَفِهِ، يُقَالُ لَهُ بُرَاقٌ فَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِيرٍ لِلْمُشْرِكِينَ فَنَفَرَتْ فَقَالُوا: يَا هُؤُلَاءِ مَا هَذَا؟ قَالُوا: مَا نَرَى شَيْئًا، مَا هَذِهِ إِلَّا رِيحٌ، حَتَّى أَتَى بَيْتَ الْمَقْدِسِ فَأَتَيَ بِإِنَاءَيْنِ فِي وَاحِدٍ خَمْرٍ وَفِي الْأُخْرِ لَبِنٍ، فَأَخَذَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْلَّبَنَ فَقَالَ لَهُ جِبْرِيلُ هُدِيَّةٌ وَهَدِيَّتُ أَمَّاكَ تُمَّ صَارَ إِلَى مُضَرَّ

[36578] Abu Khalid Al-Ahmār narrated to us from Humayd, from Anas, who said: The Messenger of Allah (peace be upon him) said: "When I reached the Sidrah (Lote Tree), its leaves were like elephant ears and its fruits like large jars. When it was covered by the command of Allah, it changed," and he mentioned rubies.

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ عَنْ حُمَيْدٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا اتَّهَيْتُ إِلَى السَّدْرَةِ إِذَا وَرَقُهَا مِثْلُ آذَنِ الْفَيْلَةِ وَإِذَا تَبَقُّهَا أَمْثَالُ الْقِلَّلِ، فَلَمَّا غَشِيَّهَا مِنْ أَمْرِ اللَّهِ مَا غَشِيَّ تَحْوَلُّهُ ذَكَرَ الْأَيَاثُونَ

[36579] Ibn Yaman narrated to us, from Sufyan, from Salamah bin Kuhayl, from Ghazwan, who said: "Sidrat Al-Muntaha is the Sabr (middle/best part) of Paradise."

حَدَّثَنَا أَبُنْ يَمَانٍ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ غَرْوَانَ، قَالَ: سِدْرَةُ الْمُنْتَهَى صَبْرُ الْجَنَّةِ

[36580] Waki' narrated to us, from Sufyan, from Salamah bin Kuhayl, from Al-Hasan Al-'Urani, from Hudhayl bin Shurahbil, from 'Abdullah, regarding His saying: {Sidrat Al-Muntaha} [An-Najm: 14], he said: "The Sabr of Paradise—meaning its middle—upon it are the excess of Sundus and Istabraq."

حَدَّثَنَا وَكِبِيعٌ، عَنْ سُفْيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ الْحَسَنِ الْعُرَنِيِّ، عَنْ هُدَيْلِ بْنِ شُرَحِبِيلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: صَبْرٌ [14: فِي قَوْلِهِ: {سِدْرَةُ الْمُنْتَهَى}] [النَّجْمُ الْجَنَّةُ يَعْنِي وَسْطَهَا، عَلَيْهَا فُضُولُ السُّنْدُسِ وَالْإِسْتَبْرَاقِ

[36581] Abu Khalid narrated to us, from Yahya bin Maysarah, from 'Amr bin Murrah, from Ka'b, who said: "{Sidrat Al-Muntaha} [An-Najm: 14] is where the knowledge of every Prophet and angel ends."

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ يَحْيَى بْنِ مَيْسَرَةَ، عَنْ عَمْرُو بْنِ [14: مُرَّةً، عَنْ كَعْبٍ، قَالَ: {سِدْرَةُ الْمُنْتَهَى} [النَّجْمِ يَنْتَهِي إِلَيْهَا أَمْرُ كُلِّ نَبِيٍّ وَمَلَكٍ

[36582] Abu Bakr narrated to us, saying: Muhammad bin 'Abdullah Al-Asadi narrated to us, from Isra'il, from 'Uthman bin Al-Mughirah, from Salim bin Abi Al-Ja'd, from Jabir bin 'Abdullah, who said: The Messenger of Allah (peace be upon him) used to present himself to the people at the halting place (during Hajj), saying: "Is there no man who will take me to his people? For Quraysh have prevented me from conveying the word of my Lord." He said: A man from Hamdan came to him. He said: "Where are you from?" He said: "From Hamdan." He said: "Do your people have strength/protection?" He said: "Yes." He said: The man went, then he feared that his people would fail him (break their promise), so he returned to the Prophet (peace be upon him) and said: "I will go and present the matter to my people, then come back to you next year." Then he went, and the delegations of the Ansar came in Rajab.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ ،
عَنْ إِسْرَائِيلَ ، عَنْ عُتْمَانَ بْنِ الْمُغِيرَةَ ، عَنْ سَالِمِ بْنِ
أَبِي الْجَعْدِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ: كَانَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْرِضُ نَفْسَهُ عَلَى النَّاسِ
بِالْمَوْقِفِ يَقُولُ: "اَلَا رَجُلٌ يَعْرِضُنِي عَلَى قَوْمِهِ ، فَإِنَّ
قَرِيشًا قَدْ مَعْنَوْنِي اَنْ اُبَلِّغَ كَلَامَ رَبِّيِّ ، قَالَ: فَاثَأْرَ رَجُلٌ
مِنْ هَمْدَانَ ، فَقَالَ: وَمِمَّنْ اُنْتَ؟ قَالَ: مِنْ هَمْدَانَ ، قَالَ:
وَعِنْدَ قَوْمِكَ مَنْعَةً؟" قَالَ: نَعَمْ ، قَالَ: فَذَهَبَ الرَّجُلُ ثُمَّ
إِنَّهُ حَشِيَ اَنْ يَخْفِرَهُ قَوْمُهُ ، فَرَجَعَ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَقَالَ: اَذْهَبْ فَاعْرِضْ عَلَى قَوْمِي ثُمَّ آتِيَكَ
مِنْ قَابِلٍ ، ثُمَّ ذَهَبَ وَجَاءَتْ وُفُودُ الْأَنْصَارِ فِي رَجَبٍ

[36583] Abu Bakr narrated to us, saying: Waki' bin Al-Jarrah narrated to us, saying: Shu'bah narrated to us, from 'Amr bin Murrah, who said: I came to Ibrahim and asked him, and he said: "The first to accept Islam was Abu Bakr."

[36584] A Sheikh of ours narrated to us, saying: Mujalid informed us, from 'Amir, who said: I asked or Ibn 'Abbas was asked: "Which of the people was the first to accept Islam?" He said: "Have you not heard the saying of Hassan bin Thabit: 'If you remember a sorrow from a trusted brother ... Remember your brother Abu Bakr for what he did. The best of creation, the most pious and just ... Except for the Prophet, and the most fulfilling of what he bore. And the second, the follower whose presence is praised ... And the first of the people among them who believed the Messengers.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ ، قَالَ: حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرُو بْنِ مُرَّةَ ، قَالَ: أَتَيْتُ إِبْرَاهِيمَ فَسَأَلْتُهُ فَقَالَ: أَوَّلُ مَنْ أَسْلَمَ أَبُو بَكْرٍ
حَدَّثَنَا شِيْخُ لَنَا قَالَ: أَحْبَرَنَا مُجَالِدُ ، عَنْ عَامِرٍ قَالَ:
سَأَلْتُ أَوْ سُلَيْلَ ابْنَ عَبَّاسٍ: أَيُّ النَّاسِ كَانَ أَوَّلَ إِسْلَامًا؟
فَقَالَ: أَمَا سَمِعْتُ قَوْلَ حَسَانَ بْنِ ثَابِتٍ: [البحر البسيط]
إِذَا تَذَكَّرْتَ شَجُوا مِنْ أَخِي ثِقَةٍ... فَادْكُرْ أَخَاهُ أَبَا بَكْرٍ
بِمَا فَعَلَأْ خَيْرُ الْبَرِّيَّةِ أَنْفَاهَا وَأَعْدَلَهَا... إِلَّا النَّبِيُّ
وَأَوْفَاهَا بِمَا حَمَلَ وَالثَّانِي التَّالِي الْمَحْمُودَ مَشْهُدُهُ...
وَأَوَّلَ النَّاسِ مِنْهُمْ صَدَقَ الرُّسُلُ

[36585] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: Hisham bin 'Urwah narrated to us, saying: My father informed me, saying: "Abu Bakr accepted Islam on the day he accepted Islam having forty thousand dirhams."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةَ ، قَالَ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ ، قَالَ: أَخْبَرَنِي أَبِي ، قَالَ: أَسْلَمَ أَبُو
بَكْرٍ يَوْمَ أَسْلَمَ وَلَهُ أَرْبَعُونَ أَلْفَ دِرْهَمٍ

[36586] Jarir narrated to us, from Mansur, from Mujahid, who said: "The first people to manifest Islam were seven: The Messenger of Allah (peace be upon him), Abu Bakr, Bilal, Khabbab, Suhayb, 'Ammar, and Sumayyah the mother of 'Ammar. As for the Messenger of Allah (peace be upon him), his uncle protected him. As for Abu Bakr, his people protected him. The others were seized and dressed in iron armor, then melted in the sun until they reached the utmost exhaustion. They gave them what they asked for. Then the people of each man came with leather mats containing water and threw them into it, then they were carried by its sides, except for Bilal. When evening came, Abu Jahl came and started insulting Sumayyah and speaking obscenely, then he stabbed her and killed her. She was the first martyr in Islam. Except for Bilal, for his soul became cheap to him for the sake of Allah until they grew weary, so they put a rope around his neck and ordered their children to drag him between the

حَدَّثَنَا جَرِيرٌ ، عَنْ مُنْصُورٍ ، عَنْ مُجَاهِدٍ ، قَالَ: "أَوَّلُ
مَنْ أَظْهَرَ الْإِسْلَامَ سَبْعَةً: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَأَبُو بَكْرٍ وَبِلَالٌ وَخَبَّابٌ وَصُهَيْبٌ وَعَمَّارٌ وَسُمَيَّةٌ
أُمُّ عَمَّارٍ ، فَأَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنَعَهُ
عَمَّهُ ، وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ قَوْمُهُ ، وَأَخْذَ الْأَخْرُونَ
فَلَلْبِسُوا أَذْرَاعَ الْحَدِيدِ ثُمَّ صَهَرُوهُمْ فِي الشَّمْسِ حَتَّى
بَلَغَ الْجَهَدُ مِنْهُمْ كُلَّ مَمْلُغٍ ، فَأَعْطَوْهُمْ مَا سَأَلُوا ، فَجَاءَ
إِلَى كُلِّ رَجُلٍ مِنْهُمْ قَوْمُهُ بِأَنْطَاعِ الْأَذِيمِ فِيهَا الْمَاءُ
فَلَأَقْرَوْهُمْ فِيهَا ثُمَّ حُمِلُوا بِجَوَانِيهِ إِلَّا بِلَالًا ، فَلَمَّا كَانَ
الْعَشِيُّ جَاءَ أَبُو جَهْلٍ فَجَعَلَ يَسْتَثْمِ سُمَيَّةَ وَيَرْفَثُ ، ثُمَّ
طَعَنَهَا فَقَتَلَهَا ، فَهُوَ أَوَّلُ شَهِيدٍ اسْتُشْهَدَ فِي الْإِسْلَامِ ، إِلَّا
بِلَالٌ فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ حَتَّى مَلَوْا فَجَعَلُوا
فِي عُنْقِهِ حَبْلًا ، ثُمَّ أَمْرُوا صِبِيَّاهُمْ فَاسْتَدُوا بِهِ بَيْنَ
أَحْسَبَنِي مَكَّةَ وَجَعَلَ يَقُولُ: أَحَدُ أَحَدْ

[36587] Ibn 'Uyaynah narrated to us, from Mansur, from Mujahid, the like of it.

[36588] Jarir narrated to us, from Mughirah, from Ash-Sha'bi, who said: "They gave them what they asked for except Khabbab. They started pressing his back against hot stones until the fluid of his back was gone."

[36589] Sufyan bin 'Uyaynah narrated to us, from Isma'il, from Qays, who said: "Abu Bakr bought Bilal for five 'Awqiyah while he was buried under stones. They said: 'If you had refused except for one 'Awqiyah, we would have sold him to you.' He said: 'If you had refused except for a hundred 'Awqiyah, I would have taken him.'"

[36590] Sufyan narrated to us, from Mis'ar, from Qays, from Tariq bin Shihab, who said: "Khabbab was one of the Muhajirin, and he was among those tortured for the sake of Allah."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، مِنْهُ

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، قَالَ:

أَعْطَوْهُمْ مَا سَأَلُوا إِلَّا خَبَابًا، فَجَعَلُوا يُلْصِقُونَ ظَهْرَهُ

بِالرَّضْفِ حَتَّى ذَهَبَ مَاءُ مَنْتَهِيهِ

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ،

قَالَ: "اشْتَرَى أَبُو بَكْرٍ يَعْنِي بِلَالًا بِخَمْسَةَ أَوْ أَرْبَعَةَ مَدْفُونٌ بِالْحَجَارَةِ، قَالُوا: لَوْ أَبَيْتَ إِلَّا أَوْفَيْتَ لِيْعَنَّا لَهُ،

فَقَالَ: لَوْ أَبَيْتُمْ إِلَّا مِائَةً أَوْ فِيَّةً لَأَخْذُنَّهُ"

حَدَّثَنَا سُفْيَانُ، عَنْ مِسْعَرٍ، عَنْ قَيْسِ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: كَانَ خَبَابُ مِنَ الْمُهَاجِرِينَ، وَكَانَ مِنْ

يُعَذَّبُ فِي اللَّهِ

[36591] Ibn Fudayl narrated to us, from his father, who said: I heard Kurdus saying: "Indeed, Khabbab bin Al-Aratt accepted Islam as the sixth of six; he had a sixth of Islam."

حَدَّثَنَا أَبْنُ فُضَيْلٍ ، عَنْ أَبِيهِ ، قَالَ: سَمِعْتُ كُرْدُوسًا ،
يَقُولُ: أَلَا إِنَّ خَبَابَ بْنَ الْأَرَاتِ أَسْلَمَ سَادِسَ سِنَّةً ، كَانَ
لَهُ سُدُسٌ مِنَ الْإِسْلَامِ

[36592] Waki' narrated to us, saying: Sufyan narrated to us, from Abu Ishaq, from Abu Layla Al-Kindi, who said: Khabbab came to 'Umar, who said: "Come closer, for no one is more deserving of this assembly than you except 'Ammar." He said: So Khabbab began showing him scars on his back from the torture inflicted by the polytheists.

حَدَّثَنَا وَكِيعٌ ، قَالَ: حَدَّثَنَا سُفْيَانُ ، عَنْ أَبِي إِسْحَاقَ ،
عَنْ أَبِي لَيْلَى الْكِنْدِيِّ ، قَالَ: جَاءَ خَبَابٌ إِلَى عُمَرَ فَقَالَ:
"اذْنُهُ ، فَمَا أَحَدٌ أَحْقَنَ بِهَذَا الْمَجْلِسِ مِنْكَ إِلَّا عَمَّارٌ ،
قَالَ: فَجَعَلَ خَبَابٌ يُرِيهِ آثَارًا فِي ظَهُورِهِ مِمَّا عَذَّبَهُ
الْمُشْرِكُونَ

[36593] Yahya bin Abi Bukayr narrated to us, saying: Za'idah narrated to us, from 'Asim, from Zirr, from 'Abdullah, who said: "The first to manifest their Islam were seven: The Messenger of Allah (peace be upon him), Abu Bakr, 'Ammar and his mother Sumayyah, Suhayb, Bilal, and Al-Miqdad. As for the Messenger of Allah (peace be upon him), Allah protected him through his uncle Abu Talib. As for Abu Bakr, Allah protected him through his people. As for the rest, the polytheists seized them and dressed them in iron armor and melted them in the sun. None of them except gave in to what they wanted except Bilal, for his soul became cheap to him for the sake of Allah, and he became cheap to his people. So they gave him to the children who took him around the valley of Mecca while he was saying: 'One, One.'"

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ ، قَالَ حَدَّثَنَا زَائِدٌ ، عَنْ عَاصِمٍ ، عَنْ زَرٍ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: "أَوَّلُ مَنْ أَظْهَرَ إِسْلَامَهُ سَبْعَةٌ. رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبْيُو بَكْرٍ وَعَمَّارٌ وَأُمَّهُ سُمَيَّةٌ، وَصَهْبَيْتُ وَبِلَالٌ وَالْمِقْدَادُ ، فَلَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَنَعَهُ اللَّهُ عِنْهُ أَبِي طَالِبٍ ، وَأَمَّا أَبْيُو بَكْرٍ فَمَنَعَهُ اللَّهُ بِقُرْمَهُ ، وَأَمَّا سَائِرُهُمْ فَأَخْذَهُمُ الْمُشْرِكُونَ فَالْبَسُوْهُمْ أَذْرَاعُ الْحَدِيدِ وَصَهْرُوْهُمْ فِي الشَّمْسِ ، فَمَا مِنْهُمْ أَحَدٌ إِلَّا وَأَثَاهُمْ عَلَى مَا أَرَادُوا إِلَّا بِلَا لَا ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ ، وَهَانَ عَلَى قَوْمِهِ ، فَأَعْطَوْهُ الْوَلْدَانَ فَجَعَلُوا يَطْوُفُونَ بِهِ شِعَابَ مَكَّةَ وَهُوَ يَقُولُ: أَحَدٌ أَحَدٌ

[36594] Abu Bakr narrated to us, saying: Shababah narrated to us, saying: Shu'bah narrated to us, from 'Amr bin Murrah, from Abu Hamzah, the freed slave of the Ansar, from Zayd bin Arqam, who said: "The first to accept Islam with the Messenger of Allah (peace be upon him) was 'Ali."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا شَبَابَةُ ، قَالَ: حَدَّثَنَا شَعْبَةُ ،
عَنْ عَمْرُو بْنِ مُرَّةَ ، عَنْ أَبِي حَمْزَةَ ، مَوْلَى الْأَنْصَارِ ،
عَنْ زَيْدِ بْنِ أَرْقَمَ ، قَالَ: أَوَّلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْ

[36595] 'Abdullah bin Idris narrated to us, from Abu Malik Al-Ashja'i, from Salim, who said: I said to Ibn Al-Hanafiyyah: "Was Abu Bakr the first of the people to accept Islam?" He said: "No." I said: "Then why did Abu Bakr rise and precede until no one else is mentioned but Abu Bakr?" He said: "He was the best of them in Islam from the moment he accepted Islam until he met his Lord."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ ،
عَنْ سَالِمٍ ، قَالَ: قُلْتُ لِابْنِ الْخَنْفَيْةِ: "أَبُو بَكْرٌ كَانَ أَوَّلَ
الْقَوْمِ إِسْلَامًا؟ قَالَ: لَا ، قُلْتُ: فِيمَ عَلَا أَبُو بَكْرٌ وَسَبَقَ
هَنَّى لَا يُذَكَّرُ أَحَدٌ غَيْرُ أَبِي بَكْرٍ؟ قَالَ: كَانَ أَفْضَلَهُمْ
إِسْلَامًا حِينَ أَسْلَمَ هَنَّى لِحَقِّ بِرَبِّهِ

[36596] Abu Bakr narrated to us, saying: Zayd bin Hubab narrated to us, from Ibn Lahi'ah, who said: Yazid bin 'Amr Al-Ma'afiri informed me, saying: I heard Abu Thawr Al-Fahmi say: 'Abdur-Rahman bin 'Udays Al-Balawi came to us, and he was among those who pledged allegiance under the tree. He ascended the pulpit, praised Allah and extolled Him, then mentioned 'Uthman. Abu Thawr said: So I entered upon 'Uthman while he was besieged, and he said: "I am indeed the fourth in Islam."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ ، عَنْ ابْنِ لَهِيَعَةَ ، قَالَ: أَخْبَرَنِي يَزِيدُ بْنُ عَمْرُو الْمَعَافِرِيُّ ، قَالَ: سَمِعْتُ أَبَا ثَوْرِ الْفَهْمِيَّ ، يَقُولُ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَدَيْسِ الْبَلَوِيُّ وَكَانَ مِنْ بَايِعَ تَحْتَ الشَّجَرَةِ ، فَصَعِدَ الْمِنْبَرَ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ عُثْمَانَ ، فَقَالَ أَبُو ثَوْرٍ: فَدَخَلْتُ عَلَى عُثْمَانَ وَهُوَ مَحْصُورٌ فَقَالَ: إِنِّي لِرَابِعِ الْإِسْلَامِ

[36597] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, from Hisham bin 'Urwah, who said: "Az-Zubayr accepted Islam when he was sixteen years old, and he did not miss a single battle fought by the Messenger of Allah (peace be upon him)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، قَالَ: أَسْلَمَ الزُّبَيْرُ وَهُوَ ابْنُ سِتَّ عَشْرَةَ سَنَةً وَلَمْ يَتَخَلَّفْ عَنْ غَزَّةِ غَزَّاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36598] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, saying: Sulayman bin Al-Mughirah narrated to us, saying: Humayd bin Hilal narrated to us, saying: 'Abdullah bin As-Samit narrated to us, from Abu Dharr, who said: "My brother Unays and our mother and I left our people Ghifar, and they used to violate the sacred months. We went until we stayed with a maternal uncle of ours who had wealth and good status. He said: Our uncle honored us and treated us well, but his people envied us and said: 'When you leave your family, Unays visits them.' He said: Our uncle came and mentioned to us what was said to him. He said: I said: 'As for your past kindness, you have clouded it, and there will be no joining between us hereafter.' He said: We brought our camels and loaded our belongings onto them. He said: He covered his head and began to weep. He said: We went until we camped near Mecca. He said: Unays made a bet regarding our camels and an equal number. He said: They went to the

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَةَ ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ ، قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّامِتِ ، عَنْ أَبِي ذِرٍ ، قَالَ: حَرَجْنَا مِنْ قَوْمِنَا غِفارٍ أَنَا وَأَخِي أُنَيْسٍ وَأَمْنَا ، وَكَانُوا يُحِلُّونَ الشَّهْرَ الْحَرَامَ ، فَانْطَلَقْنَا حَتَّى نَزَلْنَا عَلَى خَالِنَا لَنَا ذِي مَاءِ وَذِي هَيْئَةِ طَيْبَةِ ، قَالَ: فَأَكْرَمَنَا خَالِنَا وَأَحْسَنَ إِلَيْنَا ، فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا حَرَجْتَ مِنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٍ ، قَالَ: فَجَاءَ خَالِنَا فَنَّا عَلَيْنَا مَا كَيْلَ لَهُ ، قَالَ: قُلْتُ: أَمَّا مَا مَضَى مِنْ مَعْرُوفٍ فَقَدْ كَدَرْتَهُ وَلَا جَمَاعَ لَكِ فِيمَا بَعْدُ ، قَالَ: فَقَرَبْنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا ، قَالَ: وَغَطَّى رَأْسَهُ فَجَعَلَ يُبَكِّي ، قَالَ: فَانْطَلَقْنَا حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ ، قَالَ: فَنَافَرَ أُنَيْسُ عَنْ صِرْمَتَنَا وَعَنْ مِثْنَا ، قَالَ: فَأَتَيْنَا الْكَاهِنَ بِخَبْرِ أُنَيْسٍ ، قَالَ: فَأَتَانَا أُنَيْسٌ بِصِرْمَتَنَا وَمِثْنَاهَا مَعَهَا ، قَالَ: وَقَدْ صَلَّيْتُ يَا ابْنَ أَخِي قَبْلَ أَنَّ الْقَرِيبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَ سِنِينَ ، قَالَ: قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ ، قَالَ: قُلْتُ: فَأَيْنَ كُنْتَ تُوْجَهُ ، قَالَ: حَيْثُ وَجَهْنَبِي اللَّهُ، أَصْلَى عِشَاءَ حَتَّى إِذَا كَانَ آخِرَ اللَّيْلِ أَلْقِيْتُ كَانِيْ خِفَاءَ حَتَّى تَعْلُوْنِي الشَّمْسُ ، قَالَ: قَالَ أُنَيْسُ: لِي حَاجَةٌ بِمَكَّةَ فَأَكْفِنِي حَتَّى آتَيْكَ ، قَالَ: فَانْطَلَقَ فَرَاثَ عَلَيَّ ، ثُمَّ أَتَانِي قُلْتُ: مَا حَبَسَكَ؟ قَالَ: لَبِثَتْ رَجُلًا بِمَكَّةَ عَلَى دِينِكَ يَرْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ ، قَالَ: قُلْتُ: فَمَا يَقُولُ النَّاسُ لَهُ؟ قَالَ: يَرْعُمُونَ أَنَّهُ سَاحِرٌ وَأَنَّهُ كَاهِنٌ وَأَنَّهُ شَاعِرٌ ، قَالَ أُنَيْسُ: فَوَاللَّهِ لَقَدْ سَمِعْتُ قَوْلَ الْكَهْنَةِ فَمَا هُوَ بِقَوْلِهِمْ ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَفْرَاءِ الشَّعْرِ فَلَا يَلْتَمِمُ عَلَى لِسَانِ أَحَدٍ أَنَّهُ شَاعِرٌ ، وَاللَّهِ إِنَّهُ لِصَادِقٌ وَإِنَّهُمْ لِكَاذِبُونَ ، وَكَانَ أُنَيْسٌ شَاعِرًا ، قَالَ: قُلْتُ: أَكْفِنِي أَدْهَبُ فَانْظُرُ ، قَالَ: نَعَمْ ، وَكُنْ مِنْ أَهْلِ مَكَّةَ عَلَى حَدَرٍ فَإِنَّهُمْ قَدْ شَفَقُوا لَهُ وَتَجَهَّمُوا لَهُ ، قَالَ: فَانْطَلَقْتُ حَتَّى قَدِمْتُ مَكَّةَ ، قَالَ: فَتَصَبَّيْتُ رَجُلًا مِنْهُمْ ، قَالَ: قُلْتُ: أَيْنَ الَّذِي تَدْعُونَهُ الصَّابِي؟ قَالَ: فَأَشَارَ إِلَيَّ ،

[36599] Abu Bakr narrated to us, saying: Yahya bin Ya'la Al-Aslami narrated to us, from 'Abdullah bin Al-Mu'ammal, from Abu Az-Zubayr, from Jabir, who said: The beginning of 'Umar's Islam was: He said: "My sister went into labor at night, so I was driven out of the house and entered under the curtains of the Ka'bah on a very cold night. The Prophet (peace be upon him) came and entered the Hijr wearing his sandals. He prayed as much as Allah willed, then left. He said: I heard something the likes of which I had never heard. So I went out and followed him. He said: 'Who is this?' I said: 'Umar.' He said: 'O 'Umar, you do not leave me alone day or night.' He said: I feared he would invoke against me. He said: I said: 'I testify that there is no god but Allah and that you are the Messenger of Allah.' He said: He said: 'O 'Umar, conceal it.' He said: I said: 'By the One who sent you with the truth, I will announce it just as I announced polytheism.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْأَسْلَمِيُّ ،
عَنْ عَبْدِ اللَّهِ بْنِ الْمُؤْمَلِ ، عَنْ أَبِي الرَّبِيعِ ، عَنْ
جَابِرٍ ، قَالَ: كَانَ أَوَّلُ إِسْلَامٍ عُمَرَ قَالَ: قَالَ ضَرَبَ
أَخْتِيَ الْمَخَاضُ لَيْلًا فَأَخْرَجْتُ مِنَ الْبَيْتِ فَدَخَلْتُ فِي
أَسْنَارِ الْكَعْبَةِ فِي لَيْلَةِ قَارَّةٍ ، قَالَ فَجَاءَ النَّبِيُّ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ فَدَخَلَ الْحِجْرَ وَعَلَيْهِ نَعْلَةٌ ، فَصَلَّى مَا
شَاءَ اللَّهُ تُمَّ انصَرَفَ ، قَالَ: فَسَمِعْتُ شَيْئًا لَمْ أَسْمَعْ مُثْلَهُ
, فَخَرَجْتُ فَاتَّبَعْتُهُ فَقَالَ: "مَنْ هَذَا؟ فَقُلْتُ: عُمَرَ: قَالَ:
يَا عُمَرُ , مَا تَثْرُكُنِي نَهَارًا وَلَا لَيْلًا , قَالَ: فَخَشِيَ أَنْ
يَدْعُونَ عَلَيَّ , قَالَ: فَقُلْتُ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَلَا
رَسُولُ اللَّهِ , قَالَ: فَقَالَ: يَا عُمَرُ , اسْتَرْزُهُ" , قَالَ:
فَقُلْتُ: وَالَّذِي بَعْثَكَ بِالْحَقِّ لَا عَلَيْتَهُ كَمَا أَعْلَمْتُ الشَّرْكَ

[36600] 'Abd(ullah) bin Idris narrated to us, from Husayn, from Hilal bin Yasaf, who said: "Umar bin Al-Khattab accepted Islam after forty men and eleven women."

حَدَّثَنَا عَبْدُ بْنُ إِدْرِيسَ ، عَنْ حُصَيْنٍ ، عَنْ هِلَالِ بْنِ يَسَافٍ ، قَالَ: أَسْلَمَ عُمَرُ بْنُ الْخَطَّابِ بَعْدَ أَرْبَعِينَ رَجُلًا وَإِحْدَى عَشَرَةَ امْرَأَةً

[36601] Waki' told us, from Abu Na'amah, who heard it from Khalid bin 'Umayr, from 'Utbah bin Ghazwan, who said: "I saw myself with the Messenger of Allah (peace be upon him) as the seventh of seven."

حَدَّثَنَا وَكِيعُ ، عَنْ أَبِي نَعَامَةَ ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ عَنْ عُثْبَةَ بْنِ غَزْوَانَ ، قَالَ: لَقِدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَابِعَ سَبْعَةِ

[36602] Muhammad bin Abi 'Ubaydah told us, he said: My father told me, from Al-A'mash, from Al-Qasim bin 'Abdur-Rahman, from his father, who said: 'Abdullah said: "I saw myself as the sixth of six, and there was no Muslim on the face of the earth other than us."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ ، قَالَ: حَدَّثَنِي أَبِي ، عَنِ الْأَعْمَشِ ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِيهِ ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَقِدْ رَأَيْتُنِي سَادِسَ سِتَّةَ مَا عَلَى ظَهْرِ الْأَرْضِ مُسْلِمٌ غَيْرُنَا

[36603] 'Abdur-Rahim bin Sulayman told us, from 'Abdullah bin 'Utbah, from Al-Qasim bin 'Abdur-Rahman, who said: "The first to recite the Qur'an openly in Mecca from the mouth of the Messenger of Allah (peace be upon him) was 'Abdullah bin Mas'ud. The first to build a mosque in which prayer was performed was 'Ammar bin Yasir. The first to call the Adhan was Bilal. The first to shoot an arrow in the cause of Allah was Sa'd bin Malik. The first Muslim to be killed was Mihja'. The first whose horse galloped with him in the cause of Allah was Al-Miqdad. The first tribe to pay charity voluntarily from themselves was Banu 'Udhrah. And the first tribe to unite with the Messenger of Allah (peace be upon him) was Juhaynah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْنَةَ ،
عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ ، قَالَ: كَانَ أَوَّلُ مَنْ أَفْتَنَى
الْقُرْآنَ بِمَكَّةَ مِنْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
عَبْدُ اللَّهِ بْنُ مَسْعُودٍ ، وَأَوَّلُ مَنْ بَنَى مَسْجِدًا يُصَلَّى فِيهِ
عَمَّارُ بْنُ يَاسِرٍ ، وَأَوَّلُ مَنْ أَذْنَ بِلَالٍ ، وَأَوَّلُ مَنْ رَمَى
بِسَهْمٍ فِي سَبِيلِ اللَّهِ سَعْدُ بْنُ مَالِكٍ ، وَأَوَّلُ مَنْ قُتِلَ مِنَ
الْمُسْلِمِينَ مَهْجُونًا ، وَأَوَّلُ مَنْ عَادَ بِهِ فَرَسُهُ فِي سَبِيلِ
اللَّهِ الْمِقْدَادُ ، وَأَوَّلُ حَيٌّ أَدَى الصَّدَقَةَ مِنْ قِبَلِ أَنْفُسِهِمْ
بَنُو عُذْرَةَ وَأَوَّلُ حَيٌّ أَفْلَوْا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ جُهَيْنَةَ

[36604] Abu Bakr told us, he said: Abu Usamah told us, he said: 'Abdul-Malik told us, he said: Abu Fazarah told us, he said: The Prophet (peace be upon him) saw Zayd bin Harithah as a young boy with a forelock, whom his people had displayed for sale at Al-Batha'. He came to Khadijah and said: "I saw a boy at Al-Batha' whom they have displayed for sale. If I had his price, I would have bought him." She said: "How much is his price?" He said: "Seven hundred." She said: "Take seven hundred and go buy him." So he bought him and brought him to her. He said: "If he were mine, I would free him." She said: "He is yours." So he freed him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ ، قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ ، قَالَ: حَدَّثَنَا أَبُو فَزَارَةَ ، قَالَ: أَبْصَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ عُلَامًا دَا دُوَابَةَ قَدْ أَوْفَقَهُ قَوْمُهُ بِالْبَطْحَاءِ يَبِيِّعُونَهُ ، فَأَتَى خَدِيجَةَ فَقَالَ: "رَأَيْتُ عُلَامًا بِالْبَطْحَاءِ قَدْ أَوْفَقُهُ لِبِيِّعُوهُ ، وَلَوْ كَانَ لِي ثَمَنُهُ لَا شَرِيكَ لَهُ ، قَالَتْ: وَكُمْ ثَمَنُهُ؟ قَالَ: سَبْعَمِائَةٌ ، قَالَتْ: حُذْ سَبْعَمِائَةٍ وَأَذْهِبْ فَاسْتَرِهِ ، فَاسْتَرَاهُ فَجَاءَ بِهِ إِلَيْهَا، قَالَ: أَمَا إِنَّهُ لَوْ كَانَ لِي لَا عَنْقُهُ ، قَالَتْ: فَهُوَ لَكَ، فَأَعْنَقَهُ

[36605] 'Ubaydullah bin Musa told us, he said: Isra'il informed us, from Abu Ishaq, from Abu Qurrah Al-Kindi, from Salman, who said: I was one of the sons of the Persian knights. I was in a school with two boys. Whenever they returned from their teacher, they would go to a priest and enter upon him, so I entered with them. He said: "Did I not forbid you from bringing anyone to me?" He said: But I kept visiting him until I became dearer to him than them. He said: He said to me: "If your family asks you who detained you, say: 'My teacher.' And if your teacher asks you who detained you, say: 'My family.'" Then he wanted to move, so I said to him: "I will move with you." So I moved with him, and we settled in a village. A woman used to visit him. When death approached him, he said to me: "O Salman, dig by my head." So I dug by his head and extracted a jar of dirhams. He said to me: "Pour it on my chest." So I poured it on his chest. He was saying: "Woe for my hoarding!" Then he died, and I thought about taking the dirhams,

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي فَرَّةِ الْكِنْدِيِّ ، عَنْ سَلْمَانَ ، قَالَ: كُنْتُ مِنْ أَبْنَاءِ أَسَلْوَرَةِ فَارِسٍ وَكُنْتُ فِي كُتَّابٍ وَمَعِي غَلَامَانِ ، وَكَانَا إِذَا رَجَعَا مِنْ مُعْلَمِهِمَا أَتَيَا قَسَاً فَدَخَلَا عَلَيْهِ فَدَخَلْتُ مَعَهُمَا ، فَقَالَ: أَلَمْ أَنْهَمْمَا أَنْ تَأْتِيَنِي بِأَحَدٍ ، قَالَ: فَجَعَلْتُ أَخْتِلُفَ إِلَيْهِ حَتَّى كُنْتُ أَحَبَ إِلَيْهِ مِنْهُمَا ، قَالَ فَقَالَ لِي: إِذَا سَأَلْتَ أَهْلَكَ مِنْ حَبْسَكَ؟ فَقُلْ: مُعَلِّمِي ، وَإِذَا سَأَلْتَ مُعَلِّمَكَ: مَنْ حَبَسَكَ؟ فَقُلْ: أَهْلِي ، ثُمَّ إِنَّهُ أَرَادَ أَنْ يَتَحَوَّلَ ، فَقَلَّتْ لَهُ: أَنَا أَتَحَوَّلُ مَعَكَ ، فَتَحَوَّلْتُ مَعَهُ فَنَزَلْنَا فِرِيهًّا ، فَكَانَتْ امْرَأَةً تَأْتِيهِ ، فَلَمَّا حَضَرَ قَالَ لِي: يَا سَلْمَانُ: "أَخْفُرْ عِنْدَ رَأْسِي ، فَحَفَرْتُ عِنْدَ رَأْسِهِ فَاسْتَخْرَجْتُ جَرَّةً مِنْ ذَرَاهِمْ ، فَكَانَ يَقُولُ: صُبَّهَا عَلَى صَدْرِي ، فَصَبَّتْهَا عَلَى صَدْرِهِ ، فَكَانَ يَقُولُ: وَيْلٌ لِاقْتَتَائِي ، ثُمَّ إِنَّهُ مَاتَ فَهَمَمْتُ بِالرَّاهِمِ أَنْ أَخْذَهَا ، ثُمَّ إِنِّي ذَكَرْتُ فَتَرْكُتُهَا ، ثُمَّ إِنِّي آذَنْتُ الْقِسِّيسِينَ وَالرُّهْبَانَ بِهِ فَحَضَرُوهُ فَقُلْتُ لَهُمْ: إِنَّهُ قَدْ تَرَكَ مَالًا ، قَالَ: فَقَامَ شَبَابٌ فِي الْقُرْيَةِ فَقَالُوا: هَذَا مَالُ أَبِيبَنَا ، فَأَخَذُوهُ ، قَالَ: فَقُلْتُ لِلرُّهْبَانِ: أَخْبِرُونِي بِرَجُلٍ عَالِمٍ أَتَبْعَثُهُ ، قَالُوا: مَا نَعْلَمُ فِي الْأَرْضِ رَجُلًا أَعْلَمُ مِنْ رَجُلٍ بِحَمْصَنِ ، فَانْطَلَقْتُ إِلَيْهِ فَلَقِيَتِهِ فَقَصَصْتُ عَلَيْهِ الْقِصَّةَ ، قَالَ: فَقَالَ: أَوْمًا جَاءَ إِلَيْكُمْ طَلَبُ الْعِلْمِ ، قُلْتُ: مَا جَاءَ بِي إِلَّا طَلَبُ الْعِلْمِ ، قَالَ: فَإِنِّي لَا أَعْلَمُ الْيَوْمَ فِي الْأَرْضِ أَعْلَمُ مِنْ رَجُلٍ يَأْتِي بَيْتَ الْمَقْدِسِ كُلَّ سَنَةٍ ، إِنْ انْطَلَقْتَ الْآنَ وَجَدْتَ حِمَارَةً ، قَالَ: فَانْطَلَقْتُ فَإِذَا أَنَا بِحِمَارِهِ عَلَى بَابِ بَيْتِ الْمَقْدِسِ ، فَجَلَسْتُ عِنْدَهُ وَانْطَلَقَ ، فَلَمْ أَرَهُ حَتَّى الْحَوْلِ ، فَجَاءَ فَقُلْتُ لَهُ: يَا عَبْدَ اللَّهِ ، مَا صَنَعْتَ بِي؟ قَالَ: وَأَنْكَ لَهَا هُنَا ، قُلْتُ: نَعَمْ ، قَالَ: فَإِنِّي وَاللَّهِ مَا أَعْلَمُ الْيَوْمَ رَجُلًا أَعْلَمُ مِنْ رَجُلٍ خَرَجَ بِأَرْضِ ثَيْمَاءَ ، وَإِنْ تَنْطَلِقَ الْآنَ ثُوَاوِفَةً ، وَفِيهِ تَلَاثُ آيَاتٍ: يَأْكُلُ الْهَبَّةَ وَلَا يَأْكُلُ الصَّدَقَةَ ، وَعِنْدَ عُضْرُوفٍ كَتِفَهُ الْيَمْنَى خَائِمٌ

[36606] Husayn bin Muhammad told us, he said: Jarir bin Hazim informed us, from Muhammad bin Sirin, from Abu 'Ubaydah bin Hudhayfah, that a man said: I said: "I will ask about a hadith from 'Adi bin Hatim, while I am in the vicinity of Kufa, so I will be the one who hears it from him." So I came to him and said: "Do you know me?" He said: "Yes, you are so-and-so son of so-and-so," and he named him by his name. I said: "Tell me." He said: "The Prophet (peace be upon him) was sent, and I hated him more than I had ever hated anything. I set out until I settled at the furthest reaches of the Arabs near the Romans. Then I hated my place more than I hated my first place. I said: 'I will go to this man. If he is a liar, he will not harm me, and if he is truthful, it will not be hidden from me.' So I came to Medina, and the people peered at me and said: 'Adi bin Hatim has come.' The Prophet (peace be upon him) said: 'O 'Adi bin Hatim, submit [to Islam] and you will be safe.' I said: 'I am a man of religion.' He said: 'I know

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ ، قَالَ: أَخْبَرَنَا جَرِيرُ بْنُ حَازِمٍ ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ ، عَنْ أَبِي عُبَيْدَةَ بْنِ حُدَيْفَةَ ، أَنَّ رَجُلًا قَالَ: قُلْتُ: أَسْأَلُ عَنْ حَدِيثٍ عَنْ عَدِيِّ بْنِ حَاتِمٍ ، وَأَنَا فِي نَاحِيَةِ الْكُوفَةِ ، فَأَكُونُ أَنَا الَّذِي أَسْمَعَهُ مِنْهُ ، فَأَتَيْتُهُ فَقُلْتُ: أَتَعْرِفُنِي؟ قَالَ: نَعَمْ ، أَنْتَ فُلَانُ ابْنُ فُلَانٍ ، وَسَمَاهُ بِاسْمِهِ ، قُلْتُ: حَدَّنِي ، قَالَ: "بِعَثَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَكَرِهْتُهُ أَشَدَّ مَا كَرِهْتُ شَيْئًا قَطُّ ، فَانْطَلَقْتُ حَتَّى أَنْزَلْتُ أَفْصَنِي أَهْلَ الْعَرَبِ مِمَّا يَلِي الرُّومَ ، فَكَرِهْتُ مَكَانِي أَشَدَّ مِمَّا كَرِهْتُ مَكَانِي الْأَوَّلَ ، فَقُلْتُ: لَا تَبِينْ هَذَا الرَّجُلَ فَإِنْ كَانَ كَاذِبًا لَا يَضُرُّنِي ، وَإِنْ كَانَ صَادِقًا لَا يَخْفَى عَلَيَّ ، فَقَدِمْتُ الْمَدِينَةَ فَاسْتَشْرِفَنِي النَّاسُ وَقَالُوا: جَاءَ عَدِيُّ بْنُ حَاتِمٍ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا عَدِيُّ بْنُ حَاتِمٍ ، أَسْلَمْتُنِي ، قُلْتُ: إِنِّي مِنْ أَهْلِ دِينِ ، قَالَ: أَنَا أَعْلَمُ بِدِينِكَ مِنْكَ ، قَالَ: قُلْتُ: أَنْتَ أَعْلَمُ بِدِينِي مِنِّي ، قَالَ: نَعَمْ ، أَنَا أَعْلَمُ بِدِينِكَ مِنْكَ ، قُلْتُ: أَنْتَ أَعْلَمُ بِدِينِي مِنِّي؟ قَالَ: نَعَمْ ، قَالَ: أَلَسْتَ رَكُوسِيًّا؟ قُلْتُ بَلَى ، قَالَ: أَوْلَسْتَ تَأْخُذُ الْمُرْبَاعَ ، قُلْتُ: بَلَى ، قَالَ: ذَلِكَ لَا يَحْلُّ لَكَ فِي دِينِكَ ، قَالَ: فَتَوَاضَعْتُ مِنْ نَفْسِي ، قَالَ يَا عَدِيُّ بْنُ حَاتِمٍ ، أَسْلَمْتُنِي ، فَإِنِّي مَا أَظْنُ أَوْ أَحْسَبُ أَنَّهُ يَمْنَعُكَ مِنْ أَنْ تُسْلِمَ إِلَّا خَصَاصَةً مِنْ تَرَى حَوْلِي ، وَأَنَّكَ تَرَى النَّاسَ عَلَيْنَا إِلَيْنَا وَاحِدًا وَيَدًا وَاحِدَةً ، فَهَلْ أَتَيْتَ الْحِيرَةَ؟ قُلْتُ: لَا وَقَدْ عَلِمْتُ مَكَانَهَا ، قَالَ: يُوشِكُ الطَّعِينَةُ أَنْ تَرْحَلَ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ بِغَيْرِ جِوَارٍ ، وَلَقَعْدَنَ عَلَيْكُمْ كُنُوزٌ كِسْرَى بْنِ هُرْمَزَ ، قَالُوهَا ثَلَاثًا ، يُوشِكُ أَنْ يَهُمُ الرَّجُلُ مِنْ يَقْبُلُ صَدَقَتَهُ ، فَلَقَدْ رَأَيْتُ الطَّعِينَةَ تَخْرُجُ مِنَ الْحِيرَةِ حَتَّى تَطُوفَ بِالْبَيْتِ بِغَيْرِ جِوَارٍ ، وَلَقَدْ كُنْتُ فِي أَوَّلِ خَيْلٍ أَغَارَتْ عَلَى الْمَدَائِنِ ، وَلَتَحِيَّةُ التَّالِيَّةِ؛ إِنَّهُ لَقَوْلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَهُ لِي

[36607] Al-Fadl bin Dukayn told us, he said: Yunus bin Abi Ishaq told us, from Al-Mughirah bin Shibl bin 'Awf, from Jarir bin 'Abdullah, who said: When I approached Medina, I made my camel kneel, then unpacked my bag and put on my suit. I entered while the Messenger of Allah (peace be upon him) was delivering a sermon. I greeted the Prophet (peace be upon him), and the people stared at me. He said: I said to someone sitting next to me: "O servant of Allah, did the Messenger of Allah (peace be upon him) mention anything about me?" He said: "Yes, he mentioned you with the best mention." He said: "While the Messenger of Allah (peace be upon him) was delivering the sermon, he paused in his sermon and said: 'He will enter upon you from this pass—or from this door—from the best of those with blessing (Yaman). Behold, on his face is the mark of an angel.'" Jarir said: "So I praised Allah for what He tested me with [blessed me with]."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ ، عَنِ الْمُغِيرَةَ بْنِ شِبْلٍ بْنِ عَوْفٍ ، عَنْ جَرِيرٍ
بْنِ عَبْدِ اللَّهِ ، قَالَ: لَمَّا أَنْ دَنَوْتُ مِنَ الْمَدِينَةِ أَنْخَتُ
رَاحْلَتِي ، ثُمَّ حَلَّتُ عَيْتَنِي ، وَلَيْسَتُ حُلْتَنِي ، فَدَخَلْتُ
وَرَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ ، فَسَلَّمْتُ
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَمَانِي النَّاسُ
بِالْحَقِّ ، قَالَ: فَقُلْتُ لِجَلِيلِي: يَا عَبْدَ اللَّهِ ، هَلْ ذَكَرَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَمْرِي شَيْئًا؟ قَالَ:
نَعَمْ ، ذَكَرَكَ بِأَحْسَنِ الدَّكْرِ ، قَالَ: "بَيْنَمَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِذْ عَرَضَ لَهُ فِي حُطْبَتِهِ
فَقَالَ: إِنَّهُ سَيَدْخُلُ عَلَيْكُمْ مِنْ هَذَا الْفَجَّ أَوْ مِنْ هَذَا الْبَابِ
مِنْ خَيْرٍ ذِي يَمِنٍ ، أَلَا وَإِنَّ عَلَى وَجْهِهِ مَسَحَةً مَلَكِ قَالَ
جَرِيرٌ: فَحَمَدْتُ اللَّهَ عَلَى مَا أَبْلَانِي

[36608] Abu Bakr told us, he said: Abu Usamah told us, he said: Hisham bin 'Urwah told us, from his father and Fatimah, from Asma', who said: I prepared the provisions for the Prophet (peace be upon him) in the house of Abu Bakr when he intended to emigrate to Medina. She said: We did not find anything to tie his provisions and waterskin with. So I said to Abu Bakr: "By Allah, I cannot find anything to tie with except my belt." She said: He said: "Tear it in two; tie the waterskin with one and the provisions with the other." For that reason, I was named Dhat An-Nitaqayn (Possessor of the Two

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَةَ ، قَالَ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ ، عَنْ أَبِيهِ ، وَفَاطِمَةَ ، عَنْ أَسْمَاءَ ،
قَالَتْ: صَنَعْتُ سُفْرَةَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
بَيْتِ أَبِي بَكْرٍ حِينَ أَرَادَ أَنْ يُهَاجِرَ إِلَى الْمَدِينَةِ ، قَالَتْ:
فَأَمْ نَجِدُ لِسُفْرَتِهِ وَلَا لِسَقَائِهِ مَا نَرْبِطُهُمَا بِهِ ، فَقَلَّتْ لِأَبِي
بَكْرٍ: وَاللَّهِ مَا أَجِدُ شَيْئًا أَرْبِطُ بِهِ إِلَّا نَطَاقِي ، قَالَتْ:
فَقَالَ: شُفَقَّهِ بِإِثْنَيْنِ ، فَأَرْبَطَهُ بِوَاحِدِ السَّقَاءِ وَبِالْأُخْرِ
السُّفْرَةِ ، فَلِذَلِكَ سُمِّيَتْ دَاتُ النَّطَاقِيْنَ

[36609] Abu Usamah told us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: "When the Messenger of Allah (peace be upon him) and Abu Bakr left—meaning to Medina—Suraqah bin Malik followed them. When he reached them, he said: 'These two have fled from Quraysh. If I returned their fugitives to Quraysh...' He said: So he turned his horse towards them, but the horse sank [into the ground]. He said: 'Pray to Allah to release it, and I will not come near you.' He said: So it came out. Then it returned [sank again], until this happened two or three times. He said: So he desisted, then said: 'Come take provisions and mounts.' They said: 'We do not want them, and we have no need for that.'"

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ ابْنِ عَوْنَ ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ ، قَالَ: "لَمَّا خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ يَعْنِي إِلَى الْمَدِينَةِ تَبَعَّهُمَا سُرَاقَةُ بْنُ مَالِكٍ ، قَلَّمَا أَتَاهُمَا قَالَ: هَذَا فَرَّا مِنْ قُرَيْشٍ لَوْ رَدَّتْ عَلَى قُرَيْشٍ فَرَّهَا ، قَالَ: فَعَطَفَ فَرَسَهُ عَلَيْهِمَا فَسَاخَتِ الْفَرَسُ ، فَقَالَ: ادْعُوا اللَّهَ أَنْ يُخْرِجَهَا وَلَا أَقْرَبَكُمَا ، قَالَ: فَخَرَجَتْ فَعَادَتْ حَتَّى فَعَلَ ذَلِكَ مَرَّتَيْنِ أَوْ ثَلَاثَ ، قَالَ: فَكَفَّتْ ثُمَّ قَالَ: هَلْمَا إِلَى الزَّادِ وَالْحُمَلَانِ ، فَقَالَ: لَا تُرِيدُ وَلَا حَاجَةٌ لَنَا فِي ذَلِكَ

[36610] 'Ubaydullah bin Musa told us, he said: Isra'il informed us, from Abu Ishaq, from Al-Bara' bin 'Azib, who said: Abu Bakr bought a saddle from 'Azib for thirteen dirhams. Abu Bakr said to 'Azib: "Tell Al-Bara' to carry it to my saddle." 'Azib said to him: "No, not until you tell us how you and the Messenger of Allah (peace be upon him) managed when you left and the polytheists were pursuing you." He said: "We left Mecca and traveled all night and day until noon. The heat was intense, so I looked around to see if there was any shade we could seek shelter in. I saw a rock, so we went to it. There was a little shade remaining, so I leveled the ground and spread a fur skin for the Messenger of Allah (peace be upon him) in it. Then I said: 'Lie down, O Messenger of Allah.' He lay down, and I went to look around to see if I could spot any of the pursuers. Suddenly, I saw a shepherd driving his sheep towards the rock, wanting what we wanted from it. I asked him: 'Whom do you belong to, O boy?' He said: 'To a man from

حَدَّنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ: اسْتَرَى أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلًا بِتِلْأَةَ عَشَرَ دِرْهَمًا، فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مِنْ الْبَرَاءِ فَلِيُحْمِلُهُ إِلَى رَحْلِي ، فَقَالَ لَهُ عَازِبٌ: لَا، حَتَّى تُحَدَّنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ حَرَجْنَا وَالْمُشْرِكُونَ يَطْلُبُونَكُمَا ، قَالَ: رَحَلْنَا مِنْ مَكَّةَ فَأَحْيَيْنَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا ، وَقَامَ قَائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِبَصَرِي هَلْ أَرَى مِنْ ظِلٍّ نَأْوَيْ إِلَيْهِ ، فَإِذَا أَنَا بِصَخْرَةٍ فَأَنْهَيْنَا إِلَيْهَا ، فَإِذَا بَقِيَ ظِلٌّ لَهَا فَنَظَرْتُ بِقُبَّةِ ظِلٍّ فَسَوَيْتُهُ ثُمَّ فَرَسْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ فَرْوَةً ، ثُمَّ قُلْتُ: اضْطَجِعْ يَا رَسُولَ اللَّهِ ، فَاضْطَجَعَ ثُمَّ ذَهَبْتُ أَنْفَضْ مَا حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا ، فَإِذَا أَنَا بِرَاعِي غَنِمٍ يَسُوقُ غَنِمَةً إِلَى الصَّخْرَةِ ، يُرِيدُ مِنْهَا الَّذِي أَرِيدُ ، فَسَأَلْتُهُ فَقُلْتُ: لِمَنْ أَنْتَ يَا غَلَام؟ فَقَالَ: لِرَجُلٍ مِنْ قُرَيْشٍ ، قَالَ: فَسَمَّاهُ فَعَرَفْتُهُ ، فَقُلْتُ: هَلْ فِي غَنِمَكِ مِنْ لَبَن؟ قَالَ: نَعَمْ ، فَقُلْتُ: هَلْ أَنْتَ حَالِبٌ لِي؟ قَالَ: نَعَمْ ، قَالَ: فَأَمْرَتُهُ فَاعْتَقَ شَاهَ مِنْ غَنِمِهِ فَأَمْرَتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغَبَارِ ، ثُمَّ أَمْرَتُهُ أَنْ يَنْفُضَ كَفِيهِ ، فَقَالَ هَكَذَا ، فَضَرَبَ إِحْدَى يَدِيهِ بِالْأُخْرَى ، فَحَلَبَ كُثُبَةً مِنْ لَبَنِ ، وَمَعِي لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِدَاؤَةً عَلَى فِيمَهَا خَرْفَةً ، فَصَبَبْتُ عَلَى الْبَنِ حَتَّى بَرَدَ أَسْفَلَهُ ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوَافَقْتُهُ قَدِ اسْتَيْقَظَ ، فَقُلْتُ: اشْرِبْ يَا رَسُولَ اللَّهِ ، فَشَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى رَضِيَ ، ثُمَّ قُلْتُ: أَنَّى الرَّجِيلِ يَا رَسُولَ اللَّهِ ، فَأَرْتَهُنَا وَالْقَوْمَ يَطْلُبُونَا ، فَلَمْ يُدْرِكُنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكٍ بْنِ جَعْشَمٍ عَلَى فَرَسِ لَهُ ، فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ ، فَقَالَ: لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا ، حَتَّى إِذَا دَنَا مِنَا ، فَكَانَ بَيْنَنَا وَبَيْنَهُ قَدْرُ رُمْحٍ أَوْ رُمْحٌ أَوْ ثَلَاثَةٌ ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ، هَذَا الطَّلَبُ قَدْ لَحِقَنَا وَبَكَيْتُ ، فَقَالَ ، مَا يُبَكِّيَكِ؟ فَقُلْتُ: أَمَا وَاللَّهِ مَا عَلَى نَفْسِي أَبْكِي ، وَلَكِنِي

[36611] 'Affan told us, he said: Shu'bah told us, from Abu Ishaq, who said: I heard Al-Bara' say: "The first of the Companions of the Messenger of Allah (peace be upon him) to come to us were Mus'ab bin 'Umayr and Ibn Umm Maktum. They began teaching people the Qur'an. Then came 'Ammar, Bilal, and Sa'd. Then 'Umar bin Al-Khattab came with twenty riders. Then the Messenger of Allah (peace be upon him) came. He said: I never saw the people of Medina rejoice at anything as they rejoiced at him. He said: He did not arrive until I had read 'Glorify the Name of your Lord, the Most High' among Surahs from the Mufassal."

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ:
سَمِعْتُ الْبَرَاءَ يَقُولُ: "أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مِنْ أَصْحَابِ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُصْعَبُ بْنُ عُمَيْرٍ
وَابْنُ أُمِّ مَكْثُومٍ, فَجَعَلَا يُعْرِيَانَ النَّاسَ الْقُرْآنَ, ثُمَّ جَاءَ
عَمَّارٌ وَبِلَالٌ وَسَعْدٌ, ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فِي
عِشْرِينَ رَاكِبًا, ثُمَّ جَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ, قَالَ: فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةَ فَرِحُوا بِشَيْءٍ قَطُّ
فَرَحَاهُمْ بِهِ, قَالَ: فَمَا قَدِمَ حَتَّى قَرَأْتُ سَبْعَ اسْمَ رَبِّكَ
الْأَعْلَى فِي سُورَ مِنَ الْمُفَاصِّلِ

[36612] Aswad bin 'Amir told us, he said: Hammad bin Salamah told us, from 'Ali bin Zayd, from Al-Hasan, from Suraqah bin Malik Al-Mudlaji, who narrated to them that Quraysh set a reward of forty ounces [of silver/gold] for [capturing] the Messenger of Allah (peace be upon him) and Abu Bakr. He said: While I was sitting, a man came to me and said: "The two men for whom Quraysh set the reward are near you in such-and-such place." So I went to my horse which was in the pasture, made it run, then took my spear. He said: I mounted it. He said: I dragged the spear [on the ground] for fear that the people at the water would share the reward with me. He said: When I saw them, Abu Bakr said: "This is a pursuer seeking us." The Prophet (peace be upon him) turned to me and said: "O Allah, suffice us against him however You wish." He said: My horse became terrified, and I was on hard ground. I fell onto a stone and flipped over. I said: "Pray to the One who did this to my horse to release it," and I covenanted with

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ عَلَيِّ بْنِ زَيْدٍ ، عَنْ الْحَسَنِ ، عَنْ سُرَاقَةَ بْنِ مَالِكٍ الْمُذْلِجِيِّ ، حَدَّثُهُمْ أَنَّ قُرَيْشًا جَعَلَتْ فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ أَرْبَعِينَ أُوقِيَّةً ، قَالَ فَبَيْنَمَا أَنَا جَالِسٌ إِذْ جَاءَنِي رَجُلٌ فَقَالَ: إِنَّ الرَّجُلَيْنِ الَّذِينَ جَعَلْتُ قُرَيْشَ فِيهِمَا مَا جَعَلْتُ قَرِيبَ مِنْكَ بِمَكَانٍ كَذَا وَكَذَا ، فَاتَّهُتْ فَرَسِيٌّ وَهُوَ فِي الْمَرْعَى فَفَتَرْتُ بِهِ ثُمَّ أَخْدَثُ رُمْحِي ، قَالَ فَرِكَبْتُهُ ، قَالَ: فَجَعَلْتُ أَجْرَ الرُّمْحَ مَحَافَةً أَنْ يُشْرِكَنِي فِيهِمَا أَهْلُ الْمَاءِ ، قَالَ: فَلَمَّا رَأَيْتُهُمَا قَالَ أَبُو بَكْرٍ: هَذَا بَاغٌ يَبْغِيْنَا ، فَالْتَّقَتْ إِلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "اللَّهُمَّ اكْفِنَا بِمَا شِئْنَا" ، قَالَ: قَالَ: فَوَجَلَ فَرَسِيٌّ وَإِنِّي لَفِي جَلٍّ مِنَ الْأَرْضِ ، فَوَقَعْتُ عَلَى حَجَرٍ فَانْقَلَبَ ، فَقُلْتُ: ادْعُ الَّذِي فَعَلَ بِفَرَسِيٍّ مَا أَرَى أَنْ يُخْلَصَهُ ، وَعَاهَدْتُ أَنْ لَا يَعْصِيَهُ ، قَالَ: فَدَعَاهُ ، فَخَاصَنَ الْفَرَسُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَاهِنَهُ أَنْتَ لِي ، فَقُلْتُ: نَعَمْ ، فَقَالَ: فَهَا هُنَا ، قَالَ: فَعَمِيْي عَنَ النَّاسِ ، وَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَرِيقَ السَّاجِلِ مِمَّا يَلِي الْبَحْرَ ، قَالَ: فَكُنْتُ أُولَى النَّهَارِ لَهُمْ طَالِبًا وَآخِرَ النَّهَارِ لَهُمْ مَسْلَحَةً ، وَقَالَ لِي: إِذَا اسْتَقْرَرْنَا بِالْمَدِينَةِ فَإِنْ رَأَيْتَ أَنْ تَأْتِنَا فَاتِنَا ، قَالَ: فَلَمَّا قَدِمَ الْمَدِينَةَ وَظَهَرَ عَلَى أَهْلِ بَدْرٍ وَأَحْدِ وَأَسْلَمَ النَّاسُ وَمَنْ حَوْلَهُمْ ، قَالَ سُرَاقَةُ: بَلَغْنِي أَنَّهُ يُرِيدُ أَنْ يَبْعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَيْنِي مُذْلِجًا ، قَالَ فَأَتَيْتُهُ فَقُلْتُ لَهُ: أَنْشِدُكَ النِّعْمَةَ ، فَقَالَ الْقَوْمُ: مَاهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا تُرِيدُ؟ فَقُلْتُ: بَلَغْنِي أَنَّكَ تُرِيدُ أَنْ تَبْعَثَ خَالِدَ بْنَ الْوَلِيدِ إِلَيْنِي قَوْمِي ، فَأَنَا أَحِبُّ أَنْ تُؤَدِّعَهُمْ ، فَإِنْ أَسْلَمَ قَوْمُهُمْ أَسْلَمُوا مَعَهُمْ وَإِنْ لَمْ يُسْلِمُوا لَمْ تَخْسُنْ صُدُورُ قَوْمِهِمْ عَلَيْهِمْ ، فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْدَ خَالِدِ بْنِ الْوَلِيدِ فَقَالَ لَهُ: ادْهَبْ مَعَهُ فَاصْنِعْ مَا أَرَادَ ، فَدَهَبَ إِلَيْنِي مُذْلِجًا ، فَلَخَّدا

[36613] 'Affan told us, he said: Hammam told us, he said: Thabit informed us, from Anas, that Abu Bakr told him, saying: I said to the Prophet (peace be upon him) while we were in the cave: "If one of them looked at his feet, he would see us beneath his feet." He said: "O Abu Bakr, what do you think of two, the third of whom is Allah?"

حَدَّثَنَا عَفَّانُ قَالَ: حَدَّثَنَا هَمَّامٌ قَالَ: أَخْبَرَنَا ثَابِتٌ عَنْ أَنَسٍ، أَنَّ أَبَا بَكْرٍ حَدَّثَهُ قَالَ: قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَحْنُّ فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ يَنْظُرُ إِلَى قَدَمِيهِ لَأَبْصَرَنَا ثَحْتَ قَدَمِيهِ، قَالَ: يَا أَبَا بَكْرٍ، مَا ظَنَّكِ بِإِلَيْنَا اللَّهُ تَعَالَى هُمَا

[36614] Abu Usamah told us, he said: Hisham told us, from his father, that 'Abdullah bin Abu Bakr "was the one who used to bring food back and forth to the Prophet (peace be upon him) and Abu Bakr while they were in the cave."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، أَنَّ عَبْدَ اللَّهِ بْنَ أَبِي بَكْرٍ كَانَ الَّذِي يَخْتَلِفُ بِالطَّعَامِ إِلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَأَبِي بَكْرٍ وَهُمَا فِي الْغَارِ

[36615] Shababah told us, from Warqa', from Ibn Abi Najih, from Mujahid regarding His saying: "{If you do not aid the Prophet}" [At-Tawbah: 40]–then he mentioned what happened at the beginning of his affair when he was sent–He says: "Allah is the Doer of that for him, his Helper, just as He helped him when he was the second of

حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِهِ: {إِلَّا تَنْصُرُوهُ} ثُمَّ نَكَرَ مَا كَانَ مِنْ أَوَّلِ شَأْنِهِ حِينَ بُعِثَتْ، يَقُولُ: فَاللَّهُ فَاعِلُ ذَلِكَ بِهِ نَاصِرٌ كَمَا نَصَرَهُ ثَانِيَ الْتَّنِينَ

[36616] Waki' told us, from Sharik, from Ibrahim bin Muhajir, from Mujahid, who said: "Abu Bakr stayed with the Prophet (peace be upon him) in the cave for three [nights]."

حَدَّثَنَا وَكِبِيعُ ، عَنْ شَرِيكٍ ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ ،
عَنْ مُجَاهِدٍ ، قَالَ: مَكَثَ أَبُو بَكْرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي الْغَارِ ثَلَاثَةً

[36617] Waki' told us, from Nafi' bin 'Umar, from a man, from Abu Bakr: That when they arrived, he said: "There is a hole." He said: So Abu Bakr blocked it with his foot and said: "O Messenger of Allah, if there is a sting or a bite, let it be on me."

حَدَّثَنَا وَكِبِيعُ ، عَنْ نَافِعِ بْنِ عُمَرَ ، عَنْ رَجُلٍ ، عَنْ أَبِي
بَكْرٍ ، أَنَّهُمَا لَمَّا انْتَهَيَا ، قَالَ: إِذَا جُحْرٌ ، قَالَ: فَأَلْفَمْهُ
أَبُو بَكْرٍ رِجْلَهُ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنْ كَانَتْ لَدْغَةً أَوْ
لَسْعَةً كَانَتْ بِي

[36618] 'Abdur-Rahim bin Sulayman told us, from Isra'il, from Simak, from Ibn Jubayr, from Ibn 'Abbas regarding: "{You are the best nation produced [as an example] for mankind}" [Al 'Imran: 110]. He said: "They are those who emigrated with Muhammad (peace be upon him) to Medina."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْرَائِيلَ ، عَنْ
سِمَاكٍ ، عَنْ ابْنِ جُبَيْرٍ ، عَنْ ابْنِ عَبَّاسٍ ، {كُنْتُمْ خَيْرَ
أُمَّةٍ أَخْرَجْتُ لِلنَّاسِ} قَالَ: هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةِ

[36619] Waki' told us, from Musa bin 'Ali bin Rabah, from his father, who said: I heard Maslamah bin Mukhallad say: "I was born when the Prophet (peace be upon him) arrived [in Medina], and he passed away when I was ten years old."

حَدَّثَنَا وَكِبِيعُ ، عَنْ مُوسَى بْنِ عَلَيِّ بْنِ رَبَاحٍ ، عَنْ أَبِيهِ ، قَالَ: سَمِعْتُ مَسْلَمَةَ بْنَ مُخْلَدًا ، يَقُولُ: وُلِدْتُ حِينَ قَدِمَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَقُبِضَ وَأَنَا ابْنُ عَشْرٍ

[36620] Ibn 'Uyaynah told us, from Az-Zuhri, who heard Anas say: "The Messenger of Allah (peace be upon him) arrived in Medina when I was ten years old, and he passed away when I was twenty. My mothers used to urge me to serve

حَدَّثَنَا ابْنُ عَيْنَةَ ، عَنِ الرُّهْبَرِ ، سَمِعَ أَنَسًا ، يَقُولُ: قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ ، وَقُبِضَ وَأَنَا ابْنُ عِشْرِينَ ، وَكُنَّ أَمْهَاتِي يَحْتَثِنِي عَلَى خَدْمَتِهِ

[36621] Yazid bin Harun told us, from Hammad bin Salamah, from Hisham bin 'Urwah, from his father: "That when the Messenger of Allah (peace be upon him) emigrated to Medina, along with Abu Bakr and 'Amir bin Fuhayrah, he said: A gift from Talhah to Abu Bakr met them on the way, containing white clothes. So the Messenger of Allah (peace be upon him) and Abu Bakr entered Medina wearing them."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ حَمَادِ بْنِ سَلَمَةَ ، عَنْ هِشَامَ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَا هَاجَرَ إِلَى الْمَدِينَةِ هُوَ وَأَبُو بَكْرٍ وَعَامِرُ بْنُ فُهَيْرَةَ قَالَ: اسْتَقْبَلُهُمْ هَدِيَّةً طَلْحَةً إِلَى أَبِي بَكْرٍ فِي الطَّرِيقِ فِيهَا ثِيَابٌ بِيَضْنٍ ، فَدَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ فِيهَا الْمَدِينَةَ

[36622] Khalid bin Makhlad told us, from 'Ali bin Mushir, from Hisham bin 'Urwah, from his father, from Asma' bint Abu Bakr: That she emigrated to the Messenger of Allah (peace be upon him) while she was pregnant with 'Abdullah bin Az-Zubayr. She gave birth to him in Quba', and she did not suckle him until she brought him to the Prophet (peace be upon him). He took him and placed him in his lap. They looked for a date to rub his palate (Tahnik) until they found one, and they rubbed his palate with it. The first thing to enter his stomach was the saliva of the Messenger of Allah (peace be upon him), and he named him 'Abdullah.

حَدَّثَنَا حَالِدُ بْنُ مُخْلِدٍ عَنْ عَلِيٍّ بْنِ مُسْهِرٍ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ ، عَنْ أَسْمَاءَ بْنَةَ أَبِي بَكْرٍ أَنَّهَا هَاجَرَتْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهِيَ حُلْبَى بِعَدْ اللَّهِ بْنِ الزُّبَيْرِ ، فَوَضَعَتْهُ بِقُبَّاءَ فَلَمْ تُرْضِعْهُ حَتَّى أَتَتْ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَخَذَهُ فَوَضَعَهُ فِي حِجْرِهِ فَطَلَّبُوا نَمَرًا لِيُحَكُّوْهُ حَتَّى وَجَدُوهَا فَحَنَّكُوْهُ ، فَكَانَ أَوَّلَ شَيْءٍ دَخَلَ بَطْنَهُ رِيقُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَسَمَّاهُ عَبْدُ اللَّهِ

[36623] Ja'far bin 'Awn told us, from Abu Al-'Umayis, from Al-Hasan bin Sa'd, from 'Abdur-Rahman bin 'Abdullah, who said: 'Abdullah said: "The first to emigrate from this nation were two young men from Quraysh."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَ ، عَنْ أَبِي الْعُمَيْسِ ، عَنْ الْحَسَنِ بْنِ سَعْدٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ أَوَّلَ مَنْ هَاجَرَ مِنْ هَذِهِ الْأُمَّةِ غُلَامَانِ مِنْ قُرَيْشٍ

[36624] Abu Usamah told us, from Abu Hilal, from Qatadah, from Sa'id bin Al-Musayyib, who said: I said to him: "What is the difference between the first emigrants and the later ones?" He said: "The difference between them is the two Qiblahs. Whoever prayed with the Messenger of Allah (peace be upon him) towards both Qiblahs is among the first emigrants."

حَدَّثَنَا أَبُو أَسَمَّةَ ، عَنْ أَبِي هِلَالٍ ، عَنْ قَتَادَةَ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، قَالَ: فَلْمَّا قَاتَلَهُمْ مَا فَرَقَ مَا بَيْنَ الْمُهَاجِرِينَ الْأَوَّلِينَ وَالآخِرِينَ؟ قَالَ: فَرُقُّ مَا بَيْنَهُمَا الْقِبَلَتَانِ ، فَمَنْ صَلَّى مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقِبَلَتَيْنِ فَهُوَ مِنَ الْمُهَاجِرِينَ الْأَوَّلِينَ

[36625] 'Affan told us, he said: Hammad bin Salamah told us, he said: Thabit informed us, from Anas, that Abu Bakr rode behind the Prophet (peace be upon him) from Mecca to Medina. Abu Bakr used to travel frequently to Ash-Sham, so he was known, while the Prophet (peace be upon him) was not known. They would say: "O Abu Bakr, who is this young man in front of you?" He would say: "A guide guiding me to the path." He said: When they approached Medina, they stopped at Al-Harrah and sent for the Ansar, who came. He said: I witnessed the day he entered Medina; I have never seen a day better or brighter than the day he entered upon us. And I witnessed the day he died (peace be upon him); I have never seen a day uglier or darker than the day he died.

حَدَّثَنَا عَفَانُ ، قَالٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، قَالٌ: أَخْبَرَنَا
تَابِتُ ، عَنْ أَنَّسٍ ، أَنَّ أَبَا بَكْرِ كَانَ رَدِيفَ النَّبِيِّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ إِلَى الْمَدِينَةِ ، وَكَانَ أَبُو بَكْرٍ
يَخْتَافُ إِلَى الشَّامَ ، فَكَانَ يُعْرَفُ ، وَكَانَ النَّبِيُّ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ لَا يُعْرَفُ ، فَكَانُوا يَقُولُونَ: "إِنَّ أَبَا بَكْرِ
، مَنْ هَذَا الْغَلَامُ بَيْنَ يَدَيْكِ؟" قَالٌ: هَادِ يَهْدِي نِي السَّبِيلَ ،
قَالٌ: فَلَمَّا دَنَّوْا مِنَ الْمَدِينَةِ نَرَرَ الْحَرَّةَ وَبَعْثَا إِلَى
الْأَنْصَارِ فَجَاءُوهُ ، قَالٌ: فَشَهَدْتُهُ يَوْمَ دَخَلَ الْمَدِينَةَ فَمَا
رَأَيْتُ يَوْمًا كَانَ أَحْسَنَ وَلَا أَصْنَوْا مِنْ يَوْمِ دَخْلِ عَلَيْنَا
فِيهِ ، وَشَوَدْتُ يَوْمَ ماتَ فَمَا رَأَيْتُ يَوْمًا كَانَ أَفْجَحَ وَلَا
أَظْلَمَ مِنْ يَوْمٍ ماتَ فِيهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36626] Muhammad bin Fudayl told us, from Husayn, from 'Abdullah bin Shaddad, who said: Kisra wrote to Badham: "I have been informed that a man is saying something, I do not know what it is. Send to him that he should sit in his house and have nothing to do with people, otherwise let him make an appointment with me to meet him." He said: Badham sent two men to the Messenger of Allah (peace be upon him) who had shaved their beards and let their moustaches grow. The Messenger of Allah (peace be upon him) said: "What compels you to do this?" He said: They said to him: "The one they claim is their lord commands us to do it." He said: The Messenger of Allah (peace be upon him) said: "But we oppose your practice; we trim this [moustache] and let this [beard] grow." He said: A man from Quraysh with a long moustache passed by him, so the Messenger of Allah (peace be upon him) ordered him to trim it. He said: He left them for twenty-some days, then said: "Go to the one you claim is your lord and

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ حُصَيْنٍ ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ ، قَالَ: كَتَبَ كِسْرَى إِلَى بَادَامَ: أَنِّي بَنَّتُ أَنَّ رَجُلًا يَقُولُ شَيْئًا لَا أَدْرِي مَا هُوَ ، فَأَرْسَلَ إِلَيْهِ فَلَيَعْذِنْ فِي بَيْتِهِ وَلَا يَكُنْ مِنَ النَّاسِ فِي شَيْءٍ وَإِلَّا فَلَيُواعِذْنِي مَوْعِدًا الْفَاهِبِهِ ، قَالَ: فَأَرْسَلَ بَادَامَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَيْنِ حَالَقِي لِحَافِمَا مُرْسِلِي شَوَارِبِهِما ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا يَحْمِلُكُمَا عَلَى هَذَا؟" قَالَ: فَقَالَا لَهُ: يَأْمُرُنَا بِهِ الَّذِي يَزْعُمُونَ أَنَّهُ رَبُّهُمْ ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَكُمَا نُخَالِفُ سُنْنَتُكُمْ ، نَجْرُ هَذَا وَنُرْسِلُ هَذَا ، قَالَ: فَمَرَّ بِهِ رَجُلٌ مِنْ قُرَيْشٍ طَوَيْلُ الشَّارِبِ ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَحْرُزَهُمَا ، قَالَ: فَتَرَكُهُمَا بِضْعًا وَعِشْرِينَ يَوْمًا ، ثُمَّ قَالَ: اذْهَبَا إِلَى الَّذِي يَزْعُمُونَ أَنَّهُ رَبُّكُمَا ، فَأَخْبَرَاهُ أَنَّ رَبِّي قَتَلَ الَّذِي يَزْعُمُ أَنَّهُ رَبُّهُ ، قَالَ: مَتَى؟ قَالَ: الْيَوْمَ ، قَالَ: فَذَهَبَا إِلَى بَادَامَ فَأَخْبَرَاهُ الْخَبَرَ ، قَالَ: فَكَتَبَ إِلَى كِسْرَى ، فَوَجَدُوا الْيَوْمَ هُوَ الَّذِي قُتِلَ فِيهِ كِسْرَى ،

[36627] 'Abdur-Rahim bin Sulayman told us, from 'Abdur-Rahman bin Harmalah Al-Aslami, who said: I heard Sa'id bin Al-Musayyib say: The Messenger of Allah (peace be upon him) wrote to Kisra, Caesar, and Negus: "As for what follows, 'Come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah. But if they turn away, then say, "Bear witness that we are Muslims [submitting to Him]"' [Al 'Imran: 64]." Sa'id said: Kisra tore up the letter and did not look at it. The Prophet of Allah said: "He has been torn up, and his kingdom will be torn up." As for Negus, he believed, and those with him believed, and he sent a gift of a garment to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) said: "Leave him as long as he leaves you." As for Caesar, he read the letter of the Messenger of Allah (peace be upon him) and said: "This is a letter the likes of which I have

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَرْمَلَةِ الْأَسْلَمِيِّ ، قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ ، يَقُولُ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى كِسْرَى وَقِيَصَرَ وَالنَّجَاشِيِّ: أَمَّا بَعْدُ ، تَعَالَوْا إِلَى كَلْمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ لَا نَعْبُدُ إِلَّا اللَّهُ ، وَلَا نُشْرِكُ بِهِ شَيْئًا ، وَلَا يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ، فَإِنْ تَوَلُوا فَقُولُوا اشْهُدُوا بِأَنَّا مُسْلِمُونَ قَالَ سَعِيدُ: فَمَرَّقَ كِسْرَى الْكِتَابَ وَلَمْ يَنْظُرْ فِيهِ ، قَالَ نَبِيُّ اللَّهِ: مَرَّقَ وَمُرْقَثَ أُمَّةٍ ، فَأَمَّا النَّجَاشِيُّ فَامْنَ وَآمَنَ مَنْ كَانَ عِنْدَهُ ، وَأَرْسَلَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِهِدِيَّةً خُلَّةً ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَنْرُكُوهُ مَا تَرَكُوكُمْ ، وَأَمَّا قَيْصَرُ فَقَرَأَ كِتَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَذَا كِتَابٌ لَمْ أَسْمَعْ بِهِ بَعْدَ سُلَيْمَانَ النَّبِيِّ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ثُمَّ أَرْسَلَ إِلَى أَبِي سُفْيَانَ وَالْمُغَيْرَةَ بْنَ شَعْبَةَ كَانَا تَاجِرَيْنِ بِأَرْضِهِ ، فَسَأَلَاهُمَا عَنْ بَعْضِ شَأنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَهُمَا مَنْ تَبِعُهُ ، فَقَالَا: تَبِعُهُ النِّسَاءُ وَضَعَفُهُ النَّاسُ ، فَقَالَ: أَرَأَيْتُمَا الَّذِينَ يَدْخُلُونَ مَعَهُ، يَرْجِعُونَ؟ قَالَا: لَا ، قَالَ: هُوَ نَبِيٌّ ، لَيْمَكِنَ مَا تَحْتَ قَدَمِيَّ ، لَوْ كُنْتُ عِنْدَهُ لَفَتَّلْتُ قَدَمِيَّ

[36628] Hatim bin Isma'il told us, from Ya'qub, from Ja'far bin 'Amr, who said: "The Messenger of Allah (peace be upon him) sent four men to four destinations: a man to Kisra, a man to Caesar, a man to Al-Muqawqis, and he sent 'Amr bin Umayyah to Negus. Each man among them woke up speaking the language of the people to whom he was sent. When 'Amr bin Umayyah came to Negus, he found a small door for them through which they entered bowing. When 'Amr saw that, he turned his back and entered backwards. He said: That displeased the Abyssinians in their assembly with Negus, to the point that they intended to harm him, until they said to Negus: 'This one did not enter as we entered.' He [Negus] said: 'What prevented you from entering as they entered?' He said: 'We do not do this for our Prophet; if we were to do it for anyone, we would do it for him.' He said: 'He spoke the truth.' He said: 'Leave him.' They said to Negus: 'This one claims that 'Isa is a slave.' He said: 'So what do you say about

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ يَعْقُوبَ ، عَنْ جَعْفَرِ بْنِ عَمْرٍو ، قَالَ: "بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَرْبَعَةً نَفَرٍ إِلَى أَرْبَعَةِ وُجُوهٍ: رَجُلًا إِلَى كَسْرَى ، وَرَجُلًا إِلَى قَيْصَرَ ، وَرَجُلًا إِلَى الْمُقْوَفَسِ ، وَبَعْثَتْ عَمْرَو بْنَ أُمِيَّةَ إِلَى النَّجَاشِيِّ ، فَأَصْبَحَ كُلُّ رَجُلٍ مِنْهُمْ يَنَّكِلُ بِلِسَانَ الْقَوْمِ الَّذِينَ بَعَثْتَ إِلَيْهِمْ ، فَلَمَّا آتَى عَمْرَو بْنَ أُمِيَّةَ إِلَى النَّجَاشِيِّ وَجَدَ لَهُمْ بَابًا صَغِيرًا يَدْخُلُونَ مِنْهُ مُكَفَّرِينَ ، فَلَمَّا رَأَى عَمْرُو ذَلِكَ وَلَى ظَهْرَهُ الْفَهْرَى ، قَالَ: فَسَقَ ذَلِكَ عَلَى الْحَبَشَةِ فِي مَجْلِسِهِمْ عِنْدَ النَّجَاشِيِّ حَتَّى هَمُوا بِهِ، حَتَّى قَالُوا لِلنَّجَاشِيِّ: إِنَّ هَذَا لَمْ يَدْخُلْ كَمَا دَخَلْنَا ، قَالَ: مَا مَنَعَكُمْ أَنْ تَدْخُلُ كَمَا دَخَلُوا؟ قَالَ: إِنَّا لَا نَصْنَعُ هَذَا بِنَيْنَا ، وَلَوْ صَنَعْنَا بِأَحَدٍ صَنَعْنَا بِهِ ، قَالَ: صَدَقَ ، قَالَ: ذَعْوَهُ ، قَالُوا لِلنَّجَاشِيِّ: هَذَا يَزْعُمُ أَنَّ عِيسَى مَمْلُوكٌ ، قَالَ: فَمَا تَقُولُ فِي عِيسَى؟ قَالَ: كَلِمَةُ اللَّهِ وَرُوحُهُ ، قَالَ: مَا اسْتَطَاعَ عِيسَى أَنْ يَعْدُ ذلك

[36629] Abu Usamah told us, from Mujahid, who said: The Messenger of Allah (peace be upon him) wrote to my grandfather, and this letter of his is with us: "In the name of Allah, the Entirely Merciful, the Especially Merciful. From Muhammad, the Messenger of Allah, to 'Umayr Dhu Miran and to those of Hamdan who have submitted [to Islam]. Peace be upon you. I praise Allah to you, besides Whom there is no god. As for what follows: Your acceptance of Islam reached us on our return from the land of the Romans. So rejoice, for Allah has guided you with His guidance. If you bear witness that there is no god but Allah and that Muhammad is the Messenger of Allah, and you establish prayer and give Zakat, then you have the protection of Allah and the protection of Muhammad, the Messenger of Allah, for your blood, your wealth, and the land of Al-Bawn upon which you submitted—its plains, its mountains, its springs, and its pastures—without being wronged or restricted. Charity is not lawful for Muhammad and his

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ مُجَاهِدٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى جَدِّي وَهَذَا كِتَابُهُ عِنْدَنَا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدِ رَسُولِ اللَّهِ إِلَى عُمَيْرٍ ذِي مِرَانَ وَإِلَى مَنْ أَسْلَمَ مِنْ هَمْدَانَ ، سَلَامٌ عَلَيْكُمْ ، فَإِنَّمَا أَحْمَدُ إِلَيْكُمُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، أَمَا بَعْدُ دَلِيلُكُمْ فَإِنَّهُ بَأْعَنَا إِسْلَامَكُمْ مَرْجِعُنَا مِنْ أَرْضِ الرُّومِ ، فَأَبْشِرُوكُمْ فَإِنَّ اللَّهَ قَدْ هَدَاكُمْ بِهَدَاةً ، وَإِنَّكُمْ إِذَا شَهَدْنَا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ ، وَأَقْفَمْنَا الصَّلَاةَ وَأَتَيْنَا الزَّكَةَ فَإِنَّ لَكُمْ نِيمَةَ اللَّهِ وَنِيمَةً مُحَمَّدَ رَسُولَ اللَّهِ عَلَى دِمَائِكُمْ وَأَمْوَالِكُمْ وَأَرْضِ الْبَوْنَ الَّتِي أَسْلَمْنَا عَلَيْهَا، سَهْلَهَا، وَجَبَلَهَا، وَعُيُونَهَا، وَمَرَاعِيهَا، غَيْرَ مَظْلُومِينَ وَلَا مُضَيَّقِينَ عَلَيْكُمْ ، فَإِنَّ الصَّدَقَةَ لَا تَحْلُ لِمُحَمَّدٍ وَأَهْلِ بَيْتِهِ ، وَإِنَّمَا هِيَ زَكَاةُ ثُرَكُونَ بِهَا أَمْوَالُكُمْ لِفُقَرَاءِ الْمُسْلِمِينَ ، وَإِنَّ مَالِكَ بْنَ مَرَارَةَ الرَّهَاوِيَ حَفَظَ الْغَيْبَ وَبَلَّغَ الْخَبَرَ ، وَأَمْرُكَ بِهِ يَا ذَا مِرَانَ خَيْرًا ، فَإِنَّهُ مَنْظُورٌ إِلَيْهِ ، وَكَتَبَ عَلَيْيُ بْنُ أَبِي طَالِبٍ وَالسَّلَامُ عَلَيْكُمْ ، وَلَيَحِيَّكُمْ رَبُّكُمْ

[36630] 'Abdur-Rahim bin Sulayman told us, from Isma'il bin Abi Khalid, from Qays bin Abi Hazim, who said: The Messenger of Allah (peace be upon him) sent an expedition to Khath'am against a people who were among them. When the Muslims covered them, they sought protection by prostrating. He said: So they prostrated. He said: Some of them were killed. This reached the Messenger of Allah (peace be upon him), so he said: "Give them half the blood money for their prayer." Then the Prophet (peace be upon him) said: "Behold, I am innocent of every Muslim [who resides] with a polytheist."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، قَالَ: بَعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَثْعَمَ لِقَوْمٍ كَانُوا فِيهِمْ ، فَلَمَّا غَشِيَّهُمُ الْمُسْلِمُونَ اسْتَعْصَمُوا بِالسُّجُودِ ، قَالَ: فَسَجَدُوا ، قَالَ: فَقُتِلُّ بَعْضُهُمْ ، فَبَلَغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَعْطُوهُمْ نِصْفَ الْعُقْلِ لِصَلَاتِهِمْ ، ثُمَّ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا إِنِّي بَرِيءٌ مِّنْ كُلِّ مُسْلِمٍ مَعَ مُشْرِكٍ

[36631] Abu Khalid Al-Ahmarr told us, from Al-A'mash, from Abu Zabyan, from Usamah, who said: The Messenger of Allah (peace be upon him) sent us on an expedition, and we attacked Al-Huraqat of Juhaynah in the morning. I caught a man, and he said: "There is no god but Allah." I stabbed him. I felt something in myself about that, so I mentioned it to the Prophet (peace be upon him). The Prophet (peace be upon him) said: "He said 'There is no god but Allah' and you killed him?" I said: "O Messenger of Allah, he only said it out of fear of the weapon." He said: "Did you tear open his heart to know whether he said it out of fear of the weapon or not?" He kept repeating it until I wished I had become Muslim on that day.

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي
ظَبِيَّاًنَ ، عَنْ أَسَامَةَ ، قَالَ: بَعْثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ فَصَبَّحْنَا الْحُرَقَاتِ مِنْ جُهَيْنَةَ ،
فَأَذْرَكْنُتُ رَجُلًا فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَطَعَنْتُهُ ، فَوَقَعَ فِي
نَفْسِي مِنْ ذَلِكَ ، فَذَكَرْنَاهُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ لَا إِلَهَ إِلَّا اللَّهُ
وَقَتَلْنَاهُ؟ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ ، إِنَّمَا قَالَهَا فَرَقًا مِنَ
السَّلَاحِ ، قَالَ: فَهَلَا شَفَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَقْالَهَا
فَرَقًا مِنَ السَّلَاحِ أَمْ لَا؟ فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَيَّزَ
أَنِّي أَسْلَمْتُ يَوْمَئِذٍ

[36632] Yazid bin Harun told us, he said: Muhammad bin 'Amr informed us, from 'Umar bin Al-Hakam bin Thawban, from Abu Sa'id Al-Khudri: That the Messenger of Allah (peace be upon him) sent 'Alqamah bin Muhriz on an expedition in which I was. When he reached the destination of his raid—or was on the way—a group of the army asked his permission [to separate], so he permitted them and appointed 'Abdullah bin Hudhafah bin Qays As-Sahmi over them. I was among those who raided with him. When we were on the way, the people lit a fire to warm themselves or cook something for themselves.

'Abdullah, who had a sense of humor, said: "Do I not have the right of hearing and obedience over you?" They said: "Yes." He said: "Whatever I command you, you will do it?" They said: "Yes." He said: "Then I command you to jump into this fire." He said: Some people stood up and prepared themselves. When he thought they were about to jump, he said: "Restrain

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو ،
عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ ئَوْبَانَ ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ
عَلْقَمَةَ بْنَ مُحْرِزٍ عَلَى بَعْثٍ أَنَا فِيهِمْ ، فَلَمَّا انْتَهَى إِلَى
رَأْسِ غَرَّاتِهِ أُوْ كَانَ بِعَضُ الْطَّرِيقِ اسْتَأْذَنَهُ طَائِفَةً
مِنَ الْجَيْشِ فَلَدِينَ لَهُمْ ، وَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ حَدَّافَةَ
بْنِ قَيْسِ السَّهْمِيِّ ، فَكُنْتُ فِيمَنْ غَرَّا مَعَهُ ، فَلَمَّا كُنَّا
بِبَعْضِ الْطَّرِيقِ أُوْ قَدَّ الْفَوْمُ نَارًا لِيَصْنُطُوا أُوْ لِيَصْنُطُنُّوا
عَلَيْهِ شَيْئًا لَهُمْ ، فَقَالَ عَبْدُ اللَّهِ وَكَانَتْ فِيهِ دُعَابَةً: أَلِيسَ
لِي عَلَيْكُمُ السَّمْعُ وَالطَّاعَةُ ، قَالُوا: بَلَى ، قَالَ: فَمَا أَنَا
بِأَمْرِكُمْ شَيْئًا إِلَّا صَنَعْمُوهُ؟ قَالُوا: نَعَمْ ، قَالَ: فَإِنِّي
أَعْزُمُ عَلَيْكُمُ الْأَتَوَابَةَ فِي هَذِهِ النَّارِ ، قَالَ: فَقَامَ نَاسٌ
فَتَجَهَّزُوا ، فَلَمَّا ظَنَّ أَنَّهُمْ وَاثْبُونَ قَالَ: أَمْسِكُوا عَلَى
أَنْفُسِكُمْ ، فَإِنَّمَا كُنْتُ أَمْرَخُ مَعْكُمْ ، فَلَمَّا قَدِمْنَا ذَكْرَنَا ذَلِكَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: مَنْ أَمْرَكُمْ
مِنْهُمْ بِمَعْصِيَةٍ فَلَا تُطِيعُوهُمْ

[36633] 'Ali bin Mushir told us, from Al-Ajlah, from 'Abdullah bin Abi Al-Hudhayl, who said: The Messenger of Allah (peace be upon him) sent Khalid bin Al-Walid to Al-'Uzza. He began striking it with his sword, saying: "I see that Allah has humiliated you."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنِ الْأَجْلَحِ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَدَى ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَالِدَ بْنَ الْوَلِيدِ إِلَى الْعَزَّى ، فَجَعَلَ يَضْرِبُهَا بِسَيْفِهِ وَيَقُولُ: إِنِّي رَأَيْتُ اللَّهَ قَدْ أَهَانَكِ

[36634] Waki' told us, from 'Amr bin 'Uthman bin Mawhab, who said: I heard Abu Burdah say: The Messenger of Allah (peace be upon him) wrote to a man from the People of the Book: "Submit [to Islam] yourself." He said: "The Prophet (peace be upon him) had not finished his letter before a letter came from that man sending greetings of peace to the Prophet (peace be upon him). So the Prophet (peace be upon him) replied at the bottom of his letter."

حَدَّثَنَا وَكِيعٌ ، عَنْ عَمْرِو بْنِ عُثْمَانَ بْنِ مَوْهَبٍ ، قَالَ: سَمِعْتُ أَبَا بُرْدَةَ ، يَقُولُ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ: أَسْلِمْ أَنْتَ قَالَ: فَلَمْ يَفْرُغْ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ مِنْ كِتَابِهِ حَتَّى أَتَاهُ كِتَابٌ مِنْ ذَلِكَ الرَّجُلِ أَنَّهُ يَقُولُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِ السَّلَامُ ، فَرَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي أَسْفَلِ كِتَابِهِ

[36635] Waki' told us, from Qurrah bin Khalid As-Sadusi, from Yazid bin 'Abdullah bin Ash-Shikhkhir, who said: We were sitting at this Mirbad in Basra, when a Bedouin came with a piece of leather or a piece of a scabbard. He said: "This is a letter the Prophet (peace be upon him) wrote for me." He said: I took it and read it to the people. It contained: "In the name of Allah, the Entirely Merciful, the Especially Merciful. From Muhammad, the Messenger of Allah (peace be upon him), to Banu Zuhayr bin Uqaysh: If you establish prayer, give Zakat, and give the fifth (Khums) from the spoils, and the share of the Prophet and the Safiyy (chosen share), then you are secure with the security of Allah and the security of His Messenger." He said: "Did you hear the Messenger of Allah (peace be upon him) say anything?" He said: "I heard him say: 'Fasting the month of patience [Ramadan] and three days of every month removes the rancor of the chest.'"

حَدَّثَنَا وَكِبِيعُ ، عَنْ قُرَّةَ بْنِ حَالِدِ السَّدُوسِيِّ ، عَنْ يَزِيدِ
بْنِ عَبْدِ اللَّهِ بْنِ الشَّحْبِيرِ ، قَالَ: كُنَّا جُلُوسًا بِهَذَا الْمِرْبَدِ
بِالْبَصْرَةِ ، فَجَاءَ أَعْرَابِيٌّ مَعَهُ قِطْعَةً أَدِيمًا أَوْ قِطْعَةً مِنْ
جَرَابٍ، فَقَالَ: هَذَا كِتَابٌ كَتَبَهُ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، قَالَ: فَلَأَخْذُنَّهُ فَقَرَأْتُهُ عَلَى الْقَوْمِ ، فَإِذَا فِيهِ: بِسْمِ
اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ مُحَمَّدٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لِنِي رُهْبَرُ بْنُ أَفْيَشٍ: إِنَّكُمْ إِنْ أَقْمَثْتُمُ الصَّلَاةَ
وَأَتَيْتُمُ الرَّزْكَةَ وَأَعْطَيْتُمُ مِنَ الْمَعْانِيمُ الْخُمُسَ وَسَهْمَ النَّبِيِّ
وَالصَّفَّيِّ فَأَنْتُمْ آمِنُونَ بِأَمَانِ اللَّهِ وَأَمَانِ رَسُولِهِ، قَالَ:
فَمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
شَيْئًا؟ قَالَ: سَمِعْتُهُ يَقُولُ: صَوْمُ شَهْرِ الصَّبَرِ، وَثَلَاثَةَ
أَيَّامٍ مِنْ كُلِّ شَهْرٍ يُذْهِبُنَّ وَحْرَ الصَّدْرِ

[36636] 'Abdullah bin Idris told us, from Ibn Ishaq, from Muhammad bin Ja'far bin Az-Zubayr: That the Messenger of Allah (peace be upon him) sent 'Abdullah bin Unays to Khalid bin Sufyan. He said: "When I got close to him, and it was at the time of 'Asr, I feared that there would be an attempt or struggle before reaching him, so I prayed while walking."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ ابْنِ إِسْحَاقَ ، عَنْ
مُحَمَّدٍ بْنِ جَعْفَرٍ بْنِ الرُّبَّيْرِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بَعَثَ عَبْدَ اللَّهِ بْنَ أُنَيْسٍ إِلَى خَالِدِ بْنِ
سُفْيَانَ ، قَالَ: فَلَمَّا دَنَوْتُ مِنْهُ ، وَذَلِكَ فِي وَقْتٍ
الْعَصْرِ ، خَفَّتْ أَنْ يَكُونَ دُونَهُ مُحَاوَلَةً أَوْ مُرَاوَلَةً ،
فَصَلَّيْتُ وَأَنَا أَمْشِي

[36637] Abu Usamah told us, he said: Isma'il told us, from Qays, who said: The Messenger of Allah (peace be upon him) sent 'Amr with the army of Dhat As-Salasil to Lakhm, Judham, and the outskirts of Ash-Sham. He said: His companions were few. He said: So 'Amr said to them: "None of you shall kindle a fire." That was difficult for them, so they spoke to Abu Bakr to speak to 'Amr. He spoke to him, and he said: "No one shall kindle a fire but that I will throw him into it." Then he faced the enemy and prevailed over them, looting their camp. The people said: "Shall we not pursue them?" He said: "No, I fear that they may have reinforcements behind these mountains that would cut off the Muslims." They complained about him to the Prophet (peace be upon him) when they returned. He said: "Did they speak the truth, O 'Amr?" He said: "My companions were few, so I feared that the enemy would be eager to kill them. When Allah granted me victory over them, they said: 'Pursue them.' I said: 'I fear that they may have

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسِ ،
قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمْرًا عَلَى
جَيْشِ دَاتِ السَّلَاسِلِ إِلَى لَخْمٍ وَجَذَامٍ وَمَسَانِيفِ الشَّامِ ،
قَالَ: وَكَانَ فِي أَصْحَابِهِ قَلْهَةُ ، قَالَ: فَقَالَ لَهُمْ عَمْرُو:
”لَا يُوقَدَنَّ أَحَدٌ مِنْكُمْ نَارًا ، فَشَقَّ ذَلِكَ عَلَيْهِمْ ، فَكَلَّمُوا
أَبَا بَكْرٍ أَنْ يُكَامَ عَمْرًا، فَكَلَّمَهُ فَقَالَ: لَا يُوقَدُ أَحَدٌ نَارًا
إِلَّا الْقَيْثَةُ فِيهَا ، فَقَابَلَ الْعَدُوَّ فَظَاهَرَ عَلَيْهِمْ وَاسْتَبَّاخَ
عَسْكَرُهُمْ ، فَقَالَ النَّاسُ: أَلَا تَنْتَبِعُهُمْ؟ فَقَالَ: لَا ، إِنِّي
أَخْشَى أَنْ يَكُونَ لَهُمْ وَرَاءَ هَذِهِ الْجِبَالِ مَادَّةً يَقْتَطِعُونَ
بِهَا الْمُسْلِمِينَ ، فَشَكَوْهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حِينَ رَجَعُوا، فَقَالَ: صَدَقُوا يَا عَمْرُو؟ قَالَ: كَانَ فِي
أَصْحَابِيِّ قَلْهَةُ فَخَشِيتُ أَنْ يَرْغَبَ الْعَدُوُّ فِي قَتْلِهِمْ ، فَلَمَّا
أَظْهَرَنِي اللَّهُ عَلَيْهِمْ قَالُوا: اتَّبِعْهُمْ ، قُلْتُ: أَخْشَى أَنْ
تَكُونَ لَهُمْ وَرَاءَ هَذِهِ الْجِبَالِ مَادَّةً يَقْتَطِعُونَ بِهَا
الْمُسْلِمِينَ ، قَالَ: فَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمِّدَ
أَمْرَهُ

[36638] Abu Usamah told us, he said: Isma'il told us, from Qays: "That the Prophet (peace be upon him) said to Bilal: 'Have you equipped the Bajali riders—or group?' He said: 'No.' He said: 'Equip them, and begin with the Ahmasis before the Qusayris."

حَدَّثَنَا أَبُو أَسَمَّةُ ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ قَيْسٍ ،
أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ قَالَ لِبِلَالٍ: أَجَهَرْتَ
الرَّكْبَ أَوِ الرَّهْطَ الْبَجَلِيَّنَ؟ قَالَ: لَا ، قَالَ: فَجَهِزْهُمْ
وَابْدِأْ بِالْأَحْمَسِيَّنَ قَبْلَ الْفُسِيرِيَّنَ

[36639] 'Ubaydullah bin Musa told us, he said: Isra'il informed us, from Abu Ishaq, from Ash-Sha'bi: That the Messenger of Allah (peace be upon him) wrote a letter to Ri'yah As-Suhaymi. He took the letter of the Messenger of Allah (peace be upon him) and patched his bucket with it. So the Messenger of Allah (peace be upon him) sent an expedition which took his family and wealth. Ri'yah escaped on a bareback horse with nothing on him. He came to his daughter who was married in Banu Hilal. He said: They had accepted Islam, and she had accepted Islam with them, and they had invited him to Islam. He said: He came to his daughter, and the people were sitting in the courtyard of her house. He came to the house from behind it. When his daughter saw him naked, she threw a garment over him. She said: "What happened to you?" He said: "Everything bad. Neither family nor wealth was left for me." He said: "Where is your husband?" She said: "With the camels." He said: So he went to him and informed him. He

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ ،
عَنْ أَبِي إِسْحَاقَ ، عَنْ الشَّعْبِيِّ ، أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَى رَعْيَةَ السُّحَيْمِيِّ بِكِتَابٍ ، فَأَخَذَ
كِتَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَقَعَ بِهِ دُلُوْهُ ،
فَبَعْثَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَأَخْلُوا
أَهْلَهُ وَمَالَهُ ، وَأَفْلَتَ رَعْيَةً عَلَى فَرَسٍ لَهُ عُرْيَانًا لِيُسَنَّ
عَلَيْهِ شَيْءٌ ، فَأَتَى ابْنَتَهُ وَكَانَتْ مُتَزَوْجَةً فِي بَنِي
هِلَالٍ ، قَالَ: وَكَانُوا أَسْلَمُوا فَأَسْلَمَتْ مَعَهُمْ وَكَانُوا
دُعَوَةً إِلَى الْإِسْلَامِ ، قَالَ: فَأَتَى ابْنَتَهُ وَكَانَ يَجِلسُ الْقَوْمَ
بِفَنَاءِ بَيْتِهَا ، فَأَتَى النَّبِيُّ مِنْ وَرَاءَ ظَهْرِهِ ، فَلَمَّا رَأَتْهُ
ابْنَتُهُ عُرْيَانًا أَلْقَتْ عَلَيْهِ تَوْبَةً ، قَالَتْ: مَا أَلَّكَ؟ قَالَ: كُلُّ
الشَّرِّ ، مَا تُرِكَ لِي أَهْلٌ وَلَا مَالٌ ، قَالَ: أَيْنَ بَعْلُكِ؟
قَالَتْ: فِي الْأَبْلِيلِ ، قَالَ: فَأَتَاهَا فَأَخْبَرَهُ ، قَالَ: حُذْرَاجْلَتِي
بِرَحْلِهَا وَنُزَوْدُكَ مِنَ الْلَّبْنِ ، قَالَ: لَا حَاجَةٌ لِي فِيهِ ،
وَلَكِنْ أَعْطَنِي قَعْودَ الرَّاعِي وَإِذَاوَةً مِنْ مَاءِ ، فَلَيْنِي
أَبَادَرُ مُحَمَّدًا لَا يَقْسِمُ أَهْلِي وَمَالِي ، فَانْطَلَقَ وَعَلَيْهِ
تَوْبٌ إِذَا غَطَّى بِهِ رَأْسَهُ حَرَجَتِ اسْنُهُ ، وَكَذَا غَطَّى بِهِ
اسْنُهُ حَرَجَ رَأْسُهُ فَانْطَلَقَ حَتَّى دَخَلَ الْمَدِينَةَ لِيَلِلاً ، فَكَانَ
يَحْذَاءُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا صَلَّى
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ قَالَ لَهُ: يَا
رَسُولَ اللَّهِ ، ابْسُطْ يَدَكَ فَلَأْبَاعِلُكَ ، فَبَسَطَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدَهُ ، فَلَمَّا ذَهَبَ رَعْيَةُ لِيَمْسَحَ
عَلَيْهَا فَبَصَّرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ قَالَ
لَهُ رَعْيَةً: يَا رَسُولَ اللَّهِ ، ابْسُطْ يَدَكَ ، قَالَ: وَمَنْ أَنْتَ؟
قَالَ: رَعْيَةُ السُّحَيْمِيِّ ، قَالَ: فَأَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِعَضْدِهِ فَرَقَعَهَا ، ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، هَذَا
رَعْيَةُ السُّحَيْمِيِّ الَّذِي كَتَبَتْ إِلَيْهِ فَأَخَذَ كِتَابِي فَرَقَعَ بِهِ
دُلُوْهُ ، فَأَسْلَمَ ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ ، أَهْلِي وَمَالِي؟
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا مَالُكَ فَقَدْ
فُسِّمَ بَيْنَ الْمُسْلِمِينَ ، وَأَمَّا أَهْلُكَ فَانْظُرْ مَنْ قَدَرْتَ عَلَيْهِ
مِنْهُمْ ، قَالَ: فَحَرَجْتُ فَإِذَا ابْنُ لِي قَدْ دَرَفَ الرَّاحِلَةَ
وَإِذَا هُوَ قَائِمٌ عِنْدَهَا ، فَأَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

[36640] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Isrā’īl informed us, from Abū Ishaq, from Abū Burdah, from Abū Mūsā, who said: The Messenger of Allah (peace be upon him) ordered us to set out with Ja‘far ibn Abī Tālib to the land of the Najāshī (Negus). He said: Our people found out about this, so they sent ‘Amr ibn al-Āṣ and ‘Umārah ibn al-Walīd, and gathered a gift for the Najāshī. We arrived, and they arrived at the Najāshī. They presented him with his gift, and he accepted it, and they prostrated. Then ‘Amr ibn al-Āṣ said to him: “Some people from us have turned away from our religion and they are in your land.” The Najāshī said to them: “In my land?” They said: “Yes.” So he sent for us. Ja‘far said to us: “Let no one among you speak; I will be your spokesman today.” He said: We reached the Najāshī while he was sitting in his assembly, ‘Amr ibn al-Āṣ on his right and ‘Umārah on his left, and the priests and monks were sitting in two rows. ‘Amr ibn al-Āṣ and ‘Umārah had already told him:

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَى ، قَالَ: أَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَنْتَلِقَ مَعَ جَعْفَرِ بْنِ أَبِي طَالِبٍ إِلَى أَرْضِ النَّجَاشِيِّ ، قَالَ: فَبَلَغَ ذَلِكَ قَوْمَنَا ، فَبَعَثُوا عَمْرَو بْنَ الْعَاصِ وَعُمَارَةَ بْنَ الْوَلِيدِ ، وَجَمَعُوا لِلنَّجَاشِيِّ هَدِيهً ، فَقَدِمْنَا وَقَدِمَا عَلَى النَّجَاشِيِّ ، فَأَتَوْهُ بِهِدِيهِ فَقِيلَ لَهُ ، وَسَجَدُوا ، ثُمَّ قَالَ لَهُ عَمْرَو بْنُ الْعَاصِ: إِنَّ قَوْمًا مِنَ رَاغِبِوْا عَنْ دِينِنَا وَهُمْ فِي أَرْضِكَ ، فَقَالَ لَهُمُ الْنَّجَاشِيُّ: فِي أَرْضِي؟ قَالُوا: نَعَمْ ، فَبَعَثَ إِلَيْنَا ، فَقَالَ لَنَا جَعْفَرُ: لَا يَتَكَلَّمُ مِنْكُمْ أَحَدُ ، أَنَا خَطِيبُكُمُ الْيَوْمَ ، قَالَ: فَإِنَّهُمْ إِلَى النَّجَاشِيِّ وَهُوَ جَالِسٌ فِي مَجْلِسِهِ وَعَمْرَو بْنُ الْعَاصِ عَنْ يَمِينِهِ وَعُمَارَةَ عَنْ يَسْارِهِ ، وَالْقِسِّيْسِيْنَ وَالرُّهْبَانَ جُلُوسٌ سِمَاطِيْنَ ، وَقَدْ قَالَ لَهُ عَمْرَو بْنُ الْعَاصِ وَعُمَارَةَ: إِنَّهُمْ لَا يَسْجُدُونَ لَكَ ، قَالَ: فَلَمَّا اتَّهَيْنَا إِلَيْهِ زَبَرَنَا مِنْ عِنْدِهِ مِنَ الْقِسِّيْسِيْنَ وَالرُّهْبَانِ: اسْجُدُوا لِلْمَلِكِ ، فَقَالَ جَعْفَرُ: لَا نَسْجُدُ إِلَّا لِلَّهِ ، فَلَمَّا اتَّهَيْنَا إِلَى النَّجَاشِيِّ قَالَ، مَا يَمْنَعُكَ أَنْ تَسْجُدَ؟ قَالَ: لَا نَسْجُدُ إِلَّا لِلَّهِ ، قَالَ لَهُ النَّجَاشِيُّ ، وَمَا ذَاك؟ قَالَ: ”إِنَّ اللَّهَ بَعَثَ فِينَا رَسُولَهُ ، وَهُوَ الرَّسُولُ الَّذِي بَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ: {بِرَسُولٍ فَأَمْرَنَا أَنْ [6]: يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ} [الصفَّ رَبُّ الْكَوَافِرَ وَالْمُؤْمِنُوْنَ]“ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا ، وَنُقِيمُ الصَّلَاةَ، وَنُؤْتِي الزَّكَاةَ ، وَأَمْرَنَا بِالْمَعْرُوفِ وَنَهَايَا عَنِ الْمُنْكَرِ“ ، قَالَ: فَأَعْجَبَ النَّجَاشِيَّ قَوْلُهُ ، فَلَمَّا رَأَى ذَلِكَ عَمْرَو بْنُ الْعَاصِ قَالَ: أَصْلَحَ اللَّهُ الْمَلِكُ ، إِنَّهُمْ يُخَالِفُونَكَ فِي ابْنِ مَرْيَمَ؟ فَقَالَ النَّجَاشِيُّ لِجَعْفَرٍ: مَا يَقُولُ صَاحِبُكَ فِي ابْنِ مَرْيَمَ؟ قَالَ: يَقُولُ فِيهِ قَوْلُ اللَّهِ هُوَ رُوحُ اللَّهِ وَكَلِمَتُهُ أَخْرَجَهُ مِنَ الْبَئُولِ الْعَذْرَاءِ الَّتِي لَمْ يَقْرِبُهَا بَشَرٌ ، قَالَ: فَتَنَاهَى النَّجَاشِيُّ عُودًا مِنَ الْأَرْضِ فَقَالَ: يَا مَعْشَرَ الْقِسِّيْسِيْنَ وَالرُّهْبَانِ ، مَا يَزِيدُ مَا يَقُولُ هُؤُلَاءِ عَلَى مَا تَثُولُونَ فِي ابْنِ مَرْيَمَ مَا يَرْزُنُ هَذِهِ ، مَرْحَبًا بِكُمْ وَبِمَنْ

[36641] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ismā‘il ibn Abī Khālid, from al-Sha‘bī, who said: When Ja‘far arrived from the land of Abyssinia, ‘Umar ibn al-Khaṭṭāb met Asmā’ bint ‘Umays and said to her: “We preceded you in migration, so we are better than you.” She said: “I will not return until I go to the Messenger of Allah (peace be upon him).” He said: She entered upon him and said: “O Messenger of Allah, I met ‘Umar and he claimed that he is better than us and that they preceded us in migration.” She said: The Prophet of Allah (peace be upon him) said: “Rather, you have migrated twice.” Ismā‘il said: Sa‘īd ibn Abī Burdah narrated to me saying: “She said that day to ‘Umar: ‘It is not so. We were expelled in the land of distant, hateful people, while you were with the Messenger of Allah (peace be upon him), who admonishes your ignorant and feeds your hungry.’”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ ، عَنْ الشَّعْبِيِّ ، قَالَ: لَمَّا قَدِمَ جَعْفُرٌ مِنْ أَرْضِ الْحَبَشَةِ لَقِيَ عُمَرُ بْنَ الْخَطَّابِ أَسْمَاءَ بِنْتَ عُمَيْسٍ فَقَالَ لَهَا: سَبَقْنَاكُمْ بِالْهِجْرَةِ، وَنَحْنُ أَفْضَلُ مِنْكُمْ ، قَالَتْ: لَا أُرْجِعُ حَتَّى آتِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: فَدَخَلَتْ عَلَيْهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، لَقِيْتُ عُمَرَ فَزَعَمَ أَنَّهُ أَفْضَلُ مِنِّي وَأَنَّهُمْ سَبَقُونَا بِالْهِجْرَةِ ، قَالَتْ: قَالَ نَبِيُّ اللَّهِ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: بَلْ أَنْتُمْ هَاجِرْتُمْ مَرَّتَيْنِ ، قَالَ إِسْمَاعِيلُ: فَحَدَّثَنِي سَعِيدُ بْنُ أَبِي بُرْدَةَ قَالَ: “فَقَالَ يَوْمَئِذٍ لِعُمَرَ: مَا هُوَ كَذِلِكَ ، كُنَّا مَطْرُودِينَ بِأَرْضِ الْبُعَادِ الْبَعْضَنَاءِ وَأَنْتُمْ عَنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعْظُ جَاهِلَكُمْ وَيُطْعِمُ جَائِعَكُمْ

[36642] ‘Abdah ibn Sulaymān narrated to us, from Hishām, from his father regarding His saying: {You will see their eyes overflowing with tears because of what they have recognized of the truth} [Al-Ma’idah: 83]. He said: “That was revealed regarding the Najāshī.”

[36643] ‘Alī ibn Mushir narrated to us, from al-Ajlah, from al-Sha'bī, who said: The Messenger of Allah (peace be upon him) was brought news when he conquered Khaybar, and it was said to him: “Ja’far has arrived from the Najāshī.” He said: “I do not know with which of them I am happier: with the arrival of Ja’far or with the conquest of Khaybar?” Then he met him, embraced him, and kissed him between his eyes.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، فِي
قَوْلِهِ: تَرَى أَعْيُّنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ
الْحَقِّ قَالَ: نَزَّلَ ذَلِكَ فِي النَّجَاشِيِّ

حَدَّثَنَا عَلَيُّ بْنُ مُسْوِرٍ ، عَنِ الْأَجْلَحِ ، عَنِ الشَّعْبِيِّ ،
قَالَ: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ
خَيْرَ فَقِيلَ لَهُ: قَدِيمٌ جَعْفَرٌ مِنْ عِنْدِ النَّجَاشِيِّ ، قَالَ: مَا
أَدْرِي بِأَيِّهِمَا أَنَا أَفْرَحُ؟ بِقُدُومِ جَعْفَرٍ أَوْ بِتَفْتَحِ خَيْرٍ؟ لَمْ
تَلْقَاهُ فَالْتَّرَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ

[36644] Khālid ibn Makhlad narrated to us, saying: ‘Abd al-Rahmān ibn ‘Abd al-‘Azīz narrated to us, saying: Al-Zuhrī narrated to us, saying: Abū Bakr ibn ‘Abd al-Rahmān ibn al-Ḥārith ibn Hishām al-Makhzūmī narrated to me, saying: The Najāshī summoned Ja‘far ibn Abī Ṭālib and gathered the leaders of the Christians for him. Then he said to Ja‘far: “Recite to them what you have of the Qur’ān.” So he recited Kāf Hā Yā ‘Ayn Sād to them, and their eyes overflowed [with tears]. Then {You will see their eyes overflowing with tears because of what they have recognized of the truth} [Al-Ma’idah: 83] was

حَدَّثَنَا حَالِدُ بْنُ مُحَمَّدٍ ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ ، قَالَ: ثَنَا الرُّهْرِيُّ ، قَالَ: حَدَّثَنِي أَبُو بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامِ الْمَخْزُومِيُّ ، قَالَ: دَعَا النَّجَاشِيُّ جَعْفَرَ بْنَ أَبِي طَالِبٍ وَجَمَعَ لَهُ رُؤُوسَ النَّصَارَى لِمَ قَالَ لِجَعْفَرٍ: "إِذَا عَلَيْهِمْ مَا مَعَكُمْ مِنَ الْقُرْآنِ ، فَقَرَأُوا عَلَيْهِمْ كَهِيَعْصُ ، فَفَاضَتْ أَعْيُّنُهُمْ فَنَزَّلَتْ {نَزَّرَى أَعْيُّنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ} [المائدة: 83]

[36645] Abū Mu‘awiyah narrated to us, from ‘Āsim, from Ibn Sīrīn: That ‘Uthmān ibn ‘Affān was mentioned in his presence. A man said: “They insult him.” He said: “Woe to them! They insult a man who entered upon the Najāshī among a group of the Companions of Muḥammad (peace be upon him), and all of them gave him the Fitnah (test/trial/concession?) except him.” They said: “What is the Fitnah they gave?” He said: “No one would enter upon him without bowing his head to him, but ‘Uthmān refused.” He said: “What prevented you from prostrating as your companions prostrated?” He said: “I would never prostrate to anyone besides Allah.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنْ عَاصِمٍ ، عَنْ ابْنِ سِيرِينَ ، أَنَّهُ ذَكَرَ عِنْدَهُ عُثْمَانَ بْنَ عَفَانَ ، قَالَ رَجُلٌ: إِنَّهُمْ يَسْبُونَهُ ، قَالَ: وَيَحْمُمُونَهُ ، يَسْبُونَ رَجُلًا دَخَلَ عَلَى النَّجَاشِيِّ فِي نَفَرٍ مِنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَّهُمْ أَعْطَاهُ الْفِتْنَةَ غَيْرَهُ ، قَالُوا: وَمَا الْفِتْنَةُ الَّتِي أَعْطَوْهَا؟ قَالَ: كَانَ لَا يَدْخُلُ عَلَيْهِ أَحَدٌ إِلَّا أَوْمَأَ إِلَيْهِ بِرَأْسِهِ ، فَأَبَى عُثْمَانَ فَقَالَ: "مَا مَنَعَكَ أَنْ تَسْجُدَ كَمَا سَجَدَ أَصْحَابِكَ؟ فَقَالَ: مَا كُنْتُ لِأَسْجُدَ لِأَحَدٍ دُونَ اللَّهِ

[36646] Zayd ibn al-Ḥubāb narrated to us, saying: Ḥusayn ibn Wāqid narrated to us, saying: ‘Abdullāh ibn Buraydah narrated to us, from his father: That the Messenger of Allah (peace be upon him) participated in nineteen military expeditions (Ghazwahs) and fought in eight.

[36647] Zayd ibn al-Ḥubāb narrated to us, saying: Layth ibn Sa‘d narrated to me, from Ṣafwān ibn Sulaym al-Zuhrī, from Abū Busrah, from al-Barā’ ibn ‘Āzib: That the Messenger of Allah (peace be upon him) participated in nineteen military expeditions.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ ، قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ وَاقِدٍ ،
قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ ، عَنْ أَبِيهِ ، أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَّا تِسْعَ عَشْرَةَ غَزْوَةً فَاثَلَ
فِي ثَمَانِ

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ ، قَالَ: حَدَّثَنِي لَيْثُ بْنُ سَعْدٍ ،
عَنْ صَفْوَانَ بْنِ سُلَيْمَانَ الزُّهْرِيِّ ، عَنْ أَبِي بُسْرَةَ ، عَنْ
الْبَرَاءِ بْنِ عَازِبٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
غَزَّا تِسْعَ عَشْرَةَ غَزْوَةً

[36648] Yaḥyā ibn Ādām narrated to us, saying: Wuhayb narrated to us, from Abū Iṣhāq, from Zayd ibn Arqam, hearing it from him: That the Messenger of Allah (peace be upon him) participated in nineteen expeditions. Abū Iṣhāq said: I asked Zayd ibn Arqam: “How many expeditions did you participate in with the Messenger of Allah (peace be upon him)?” He said: “Seventeen.”

[36649] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Isrā’īl informed us, from Abū Iṣhāq, from al-Barā’, who said: “I participated in fifteen expeditions with the Prophet (peace be upon him), and I and ‘Abdullāh ibn ‘Umar were peers in age.”

حَدَّثَنَا يَحْيَى بْنُ آدَمْ ، قَالَ: حَدَّثَنَا وُهَيْبٌ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ زَيْدِ بْنِ أَرْقَمَ ، سَمِعَهُ مِنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَزَّا تِسْعَ عَشْرَةً ، قَالَ أَبُو إِسْحَاقَ: فَسَأَلْتُ زَيْدَ بْنَ أَرْقَمَ: كَمْ غَزَّوْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: سِتَّعَ عَشْرَةً

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ ، قَالَ: غَرَوْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَمْسَ عَشْرَةً غَزْوَةً وَأَنَا وَعَبْدُ اللَّهِ بْنُ عُمَرَ لَدُهُ

[36650] Zayd ibn al-Hubāb narrated to us, saying: Ḥusayn ibn Wāqid narrated to me, saying: Maṭar al-Warrāq narrated to me, from Qatādah: That the Messenger of Allah (peace be upon him) participated in nineteen expeditions and fought in eight: The Day of Badr, the Day of Uhud, the Day of al-Ahzāb, the Day of Qudayd, the Day of Khaybar, the Day of the Conquest of Mecca, the Day of the Water of Banū al-Muṣṭaliq, and the Day of Hunayn.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ ، قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ وَاقِدٍ ،
قَالَ: حَدَّثَنِي مَطْرُ الْوَرَاقُ ، عَنْ قَنَادَةَ ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "غَرَّا تِسْعَ عَشْرَةً، قَاتَلَ فِي تَمَانٍ:
يَوْمَ بَدْرٍ، وَيَوْمَ أَحُدٍ وَيَوْمَ الْأَحْزَابِ وَيَوْمَ قُدْيَدٍ وَيَوْمَ
خَيْرٍ وَيَوْمَ فَتْحِ مَكَّةَ وَيَوْمَ مَاءِ بَنِي الْمُصْطَلِيقِ وَيَوْمَ
حُنَيْنٍ

[36651] Abu Bakr narrated to us, saying: Abu Usamah narrated to us, from Mujalid, from Ziyad bin 'Ilaqah, from Sa'd bin Abi Waqqas, who said: "When the Messenger of Allah (peace be upon him) arrived in Medina, Juhaynah came and said: 'You have settled among us, so make a pact with us so we can be safe from you and you can be safe from us.' So he made a pact with them, and they did not become Muslims. The Messenger of Allah (peace be upon him) sent us out in Rajab, and we were not (even) a hundred, and ordered us to raid a clan from Kinanah next to Juhaynah. He said: So we raided them, and they were many, so we sought refuge with Juhaynah. They prevented us and said: 'Why are you fighting in the Sacred Month?' We said: 'We are only fighting those who expelled us from the Sacred Land in the Sacred Month.' Some of us said to others: 'What do you think?' They said: 'Let us go to the Messenger of Allah (peace be upon him) and inform him.' Others said: 'No, rather we will stay here.' And I said among some

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ مُجَالِدٍ ، عَنْ زَيْدِ بْنِ عِلَاقَةَ ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ ، قَالَ: "إِنَّمَا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ جَاءَتْ جُهَيْنَةُ فَقَالَتْ: إِنَّكَ قَدْ نَزَلْتَ بَيْنَ أَطْهَرِنَا فَأَوْتَقْنَا لَنَا حَنَّى نَأْمَنَكَ وَنَأْمَنَنَا ، فَأَوْتَقْنَا لَهُمْ وَلَمْ يُسْلِمُوا ، فَبَعْثَنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي رَجَبٍ وَلَا تَكُونُ مَاهٌ ، وَأَمْرَنَا أَنْ نُغَيِّرَ عَلَى حَيٍّ مِنْ كِنَانَةٍ إِلَى جَنْبِ جُهَيْنَةَ ، قَالَ: "فَأَغْرَنَا عَلَيْهِمْ وَكَانُوا كَثِيرًا ، فَاجْتَنَّا إِلَى جُهَيْنَةَ فَمَنْتَعْوْنَا وَقَالُوا: لَمْ تُقَاتِلُونَ فِي الشَّهْرِ الْحَرَامِ؟" فَقَالُوا: إِنَّمَا نُقَاتِلُ مَنْ أَخْرَجَنَا مِنَ الْبَلْدِ الْحَرَامِ فِي الشَّهْرِ الْحَرَامِ ، فَقَالَ بَعْضُنَا لِبَعْضٍ: مَا نَرَوْنَ؟ فَقَالُوا: نَأْتَيْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنُخْبِرُهُ ، وَقَالَ قَوْمٌ: لَا، بَلْ نُفَيِّمُ هَاهُنَا ، وَقُلْتُ أَنَا فِي أَنَاسٍ مَعِي: لَا، بَلْ نَأْتَيْ عِبَرَ قُرَيْشٍ هَذِهِ فَقُصِّبُوهَا ، فَانْطَلَقْنَا إِلَى الْعِبَرِ وَكَانَ الْفَيْءُ إِذْ ذَاكَ مَنْ أَخْذَ شَيْئًا فَهُوَ لَهُ، فَانْطَلَقْنَا إِلَى الْعِبَرِ ، وَانْطَلَقَ أَصْحَابُنَا إِلَى النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَلَأْخِبِرُوهُ الْخَبَرَ ، فَقَامَ غَضْبَانٌ مُحْمَرًا لَوْنَةً وَوَجْهُهُ ، فَقَالَ: ذَهَبْتُمْ مِنْ عَنْدِي جَمِيعًا وَجِئْتُمْ مُتَفَرِّقِينَ ، إِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمُ الْفُرْقَةُ ، لَأَبْعَثَنَّ عَلَيْكُمْ رَجُلًا لَيْسَ بِخَيْرٍ كُمْ ، أَصْبَرُكُمْ عَلَى الْجُوعِ وَالْعَطَشِ فَبَعَثْتُ عَلَيْنَا عَبْدَ اللَّهِ بْنَ جَحْشٍ الْأَسْدِيَّ فَكَانَ أَوَّلَ أَمِيرٍ فِي الْإِسْلَامِ

[36652] Abdur-Rahim bin Sulayman narrated to us, from Sa'id, from Qatadah regarding His saying: {And do not fight them at al-Masjid al-Haram until they fight you there} [Al-Baqarah: 191]. "He commanded His Prophet (peace be upon him) not to fight them at al-Masjid al-Haram unless they initiated fighting there. This was abrogated by {They ask you about the sacred month - about fighting therein} [Al-Baqarah: 217]. These two verses were abrogated by His saying: {And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them} [At-Tawbah: 5]."

[36653] Abu Bakr narrated to us, saying: Hatim bin Isma'il narrated to us, from Ja'far, from his father, who said: "Badr was on the seventeenth of Ramadan on a Friday."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ سَعِيدٍ ، عَنْ قَتَادَةَ ، فِي قَوْلِهِ: {وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ فَأَمَرَ رَبِّيَّهُ عَلَيْهِ الصَّلَاةُ} [191: يُقَاتِلُوكُمْ فِيهِ] [البقرة] وَالسَّلَامُ أَنْ لَا يُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ إِلَّا أَنْ يَبْدُءُوا فِيهِ بِقِتَالٍ، نَسَخَهَا {يَسْأَلُونَكُمْ عَنِ الشَّهْرِ الْحَرَامِ نَسَخَهَا هَاتَانِ الْأَيْتَانِ قَوْلُهُ: [217: قِتَالٍ فِيهِ]} [البقرة] {فَإِذَا أَنْلَأْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ} [التوبه] 5: وَجَدْتُمُوهُمْ وَخُذُوهُمْ وَاحْصُرُوهُمْ [التوبه]

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، قَالَ: كَانَتْ بَدْرُ لِسَبْعَ عَشْرَةَ مِنْ رَمَضَانَ فِي يَوْمِ جُمُعَةٍ

[36654] 'Affan narrated to us, saying: Khalid bin 'Abdullah narrated to us, saying: 'Amr bin Yahya informed us, from 'Amir bin 'Abdullah bin az-Zubayr, from his father, from 'Amir bin Rabi'ah al-Badri, who said: "Badr was on Monday, the seventeenth of Ramadan."

حَدَّثَنَا عَفَّانَ ، قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ ، قَالَ:
أَخْبَرَنَا عَمْرُو بْنُ يَحْيَى ، عَنْ عَامِرٍ بْنِ عَبْدِ اللَّهِ بْنِ
الرَّبِيعِ ، عَنْ أَبِيهِ ، عَنْ عَامِرٍ بْنِ رَبِيعَةَ الْبَدْرِيِّ ، قَالَ:
كَانَتْ بَدْرُ يَوْمَ الْإِثْنَيْنِ لِسَبْعَ عَشْرَةَ مِنْ رَمَضَانَ

[36655] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Abdullah, who said: "Seek it (Laylat al-Qadr) on the remaining eleventh night (meaning the 19th, counting backwards), the morning of Badr."

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنِ
الْأَسْوَدِ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: تَحْرُوْهَا لِحَدَى عَشْرَةَ،
تَبَقَّى صَبِيَّحَةَ بَدْرٍ

[36656] Al-Fadl bin Dukayn narrated to us, saying: 'Amr bin Shabbah narrated to us, saying: I asked Abu Bakr bin 'Abdur-Rahman bin al-Harith bin Hisham: "Which night was the night of Badr?" He said: "It was the night of Friday, the seventeenth night passed of Ramadan."

حَدَّثَنَا الْفَضْلُ بْنُ ذُكْيَنِ ، قَالَ: حَدَّثَنَا عَمْرُو بْنُ شَبَّةَ ،
قَالَ: سَأَلْتُ أَبَا بَكْرٍ بْنَ عَبْدِ الرَّحْمَنِ بْنَ الْحَارِثِ بْنَ
هِشَامٍ: أَيُّ لَيْلَةً كَانَتْ لَيْلَةً بَدْرًا؟ فَقَالَ: هِيَ لَيْلَةُ الْجُمُعَةِ
لِسَبْعَ عَشْرَةَ لَيْلَةً مَضَتْ مِنْ رَمَضَانَ

[36657] 'Abdur-Rahim bin Sulayman narrated to us, from Zakariya, from 'Amir, who said: "Badr was indeed the well of a man called Badr."

[36658] Waki' narrated to us, from Sufyan, from Ibn Khuthaym, from Mujahid, who said: "The angels did not fight except on the day of Badr."

[36659] 'Abdur-Rahim bin Sulayman narrated to us, from Mis'ar, from Abu 'Awn, from Abu Salih Al-Hanafi, from 'Ali, who said: It was said to Abu Bakr As-Siddiq and 'Ali on the day of Badr: "With one of you is Gabriel and with the other is Michael, and Israfil is a great angel witnessing the fight or standing in the row."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَّا ، عَنْ عَامِرٍ
، قَالَ: إِنَّ بَدْرًا إِنَّمَا كَانَتْ بِنْ الرَّجُلِ يُدْعَى بَدْرًا

حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ ابْنِ حُنَيْمٍ ، عَنْ
مُجَاهِدٍ ، قَالَ: لَمْ تُقَاتِلِ الْمَلَائِكَةُ إِلَّا يَوْمَ بَدْرٍ

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ مِسْعَرٍ ، عَنْ أَبِي
عَوْنَ ، عَنْ أَبِي صَالِحِ الْحَنَفِيِّ ، عَنْ عَلَيِّ ، قَالَ: قَبْلَ
لِأَبِي بَكْرٍ الصَّدِيقِ وَعَلَيِّ يَوْمَ بَدْرٍ: مَعَ أَحَدِكُمَا جِبْرِيلُ
وَمَعَ الْأَخْرَ مِيكَائِيلُ ، وَإِسْرَافِيلُ مَلَكُ عَظِيمٍ يَسْهَدُ
الْقِتَالَ أَوْ يَقْفُ فِي الصَّفَّ

[36660] 'Abdur-Rahim bin Sulayman narrated to us, from Muhammad bin 'Amr al-Laythi, from his grandfather, who said: The Messenger of Allah (peace be upon him) went out to Badr. When he was at Ar-Rawha', he addressed the people and said: "What do you think?" Abu Bakr said: "O Messenger of Allah, we have heard that they are at such-and-such place." He said: Then he addressed the people and said: "What do you think?" 'Umar said similar to what Abu Bakr said. Then he addressed (them) and said: "What do you think?" Sa'd bin Mu'adh said: "You mean us. By the One who honored you and sent down the Book upon you, I have never traversed it nor do I have knowledge of it. And if you march until you reach Birk al-Ghimad in Yemen, we will march with you. We will not be like those of the Children of Israel who said to Moses: {Go, you and your Lord, and fight. Indeed, we are sitting right here.} But go, you and your Lord, and fight. Indeed, we are with you, following. Perhaps you went out for

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ عَمْرِو الْتَّيْثِيِّ ، عَنْ جَدِّهِ ، قَالَ: حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَدْرٍ حَتَّى إِذَا كَانَ بِالرَّوْحَاءِ خَطَبَ النَّاسَ فَقَالَ: "كَيْفَ تَرَوْنَ؟" قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ ، بَلَغْنَا أَنَّهُمْ بِكَادَا وَكَدَا ، قَالَ: ثُمَّ خَطَبَ النَّاسَ فَقَالَ: كَيْفَ تَرَوْنَ؟ فَقَالَ عُمَرُ مِثْلُ قَوْلِ أَبِي بَكْرٍ ، ثُمَّ خَطَبَ فَقَالَ: مَا تَرَوْنَ؟ فَقَالَ سَعْدُ بْنُ مُعَاذٍ: إِيَّاكُمْ تُرِيدُونَ ، فَوَالَّذِي أَكْرَمْتُمْ وَأَنْزَلْتُ عَلَيْكُمُ الْكِتَابَ ، مَا سَلَكْنَاهَا قَطُّ وَلَا لَيْ بِهَا عِلْمٌ ، وَلَئِنْ سِرْتُ حَتَّى تَأْتِيَ بِرْكَ الْغَمَادِ مِنْ ذِي يَمِنٍ لَنَسِيرَنَّ مَعَكُمْ ، وَلَا نَكُونُ كَالَّذِينَ قَالُوا لِمُوسَى مِنْ بَنِي إِسْرَائِيلَ {إِذْ هَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ} وَلَكِنْ اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا مَعْكُمَا مُتَبَّعُونَ ، وَلَعَلَّكُمْ أَنْ تَكُونُ خَرَجْتَ لِأَمْرٍ وَأَخْدَثَ اللَّهَ إِلَيْكُمْ غَيْرَهُ ، فَانْظُرُ الَّذِي أَخْدَثَ اللَّهَ إِلَيْكُمْ فَامْضِ لَهُ ، فَصِلْ حِبَالَ مَنْ شِئْتَ وَاقْطِعْ حِبَالَ مَنْ شِئْتَ ، وَسَالِمْ مَنْ شِئْتَ ، وَعَادِ مَنْ شِئْتَ ، وَخُذْ مَنْ مِنْ أَمْوَالِنَا مَا شِئْتَ ، فَنَزَلَ الْقُرْآنُ عَلَى قَوْلِ سَعْدٍ {كَمَا أَخْرَجَكَ رَبُّكَ 5: مِنْ بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقًا مِنَ الْمُؤْمِنِينَ} [الأنفال] وَإِنَّمَا [7: إِلَى قَوْلِهِ: {وَيَقْطِعَ دَابِرَ الْكَافِرِينَ} [الأنفال] حَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ غَنِيمَةً مَا مَعَ أَبِي سُفِيَّانَ فَأَخْدَثَ اللَّهَ إِلَيْهِ الْقِتَالَ

[36661] 'Abdul-A'la bin 'Abdul-A'la narrated to us, from Dawud, from 'Ikrimah, from Ibn 'Abbas, who said: On the day of Badr, the Messenger of Allah (peace be upon him) said: "Whoever does such and such will have such and such." He said: The young men rushed to do that, while the elders remained under the banners. When the spoils were distributed, they (the young men) came demanding what was assigned to them. The elders said: "Do not favor yourselves over us, for we were your support and we were under the banners. If you had been defeated, you would have retreated to us." They disputed, so Allah revealed: {They ask you about the bounties [of war]...} [Al-Anfal: 1] until His saying: {and obey Allah and His Messenger, if you should be believers} [Al-Anfal: 1].

حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ عَبْدِ الْأَعْلَى ، عَنْ دَاؤَدْ ، عَنْ عَكْرَمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ صَنَعَ كَذَا وَكَذَا فَلَهُ كَذَا وَكَذَا" ، قَالَ: فَتَسَارَعَ فِي ذَلِكَ شُبَّانُ الرِّجَالِ ، وَبَقِيَتِ الشَّيْوخُ تَحْتَ الرَّأْيَاتِ ، فَلَمَّا كَانَتِ الْغَنَائِمُ جَاءُوا يَطْلُبُونَ الَّذِي جُعِلَ لَهُمْ ، فَقَالَ الشَّيْوخُ لَا شَتَّانُونَ عَلَيْنَا فَإِنَّا كُنَّا رَدْكُمْ وَكُنَّا تَحْتَ الرَّأْيَاتِ ، وَلَوْ أَنْكُشَفْنَا أَنْكَشَفْنَا إِلَيْنَا ، فَتَنَازَّ عُوا فَأَنْزَلَ اللَّهُ إِلَى قَوْلِهِ: [1: {بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} [الأنفال]: {وَأَطِيعُوا اللَّهَ وَرَسُولَهُ إِنْ كُنْتُمْ مُؤْمِنِينَ} [الأنفال]

[36662] 'Abdul-A'la narrated to us, from Dawud, from 'Ali bin Abi Talhah, from Ibn 'Abbas regarding: {Their multitude will be defeated} [Al-Qamar: 45], he said: "That was on the day of Badr. They said: {We are a society victorious} [Al-Qamar: 44], so this verse was revealed."

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ ، عَنْ دَاؤَدْ ، عَنْ عَلِيٍّ بْنِ أَبِي طَلْحَةَ قَالَ: [45 : ، عَنْ ابْنِ عَبَّاسٍ {سَيُهْزَمُ الْجَمْعُ} [القمر : "كَانَ ذَلِكَ يَوْمَ بَدْرٍ قَالُوا: {تَحْنَ جَمِيعُ مُنْصَرٍ} [القمر فَزَرَلْتُ هَذِهِ الْآيَةَ [44]

[36663] Waki' narrated to us, from Abu Ja'far, from Ar-Rabi', from Abu Al-'Aliyah regarding: {Their multitude will be defeated, and they will turn their backs} [Al-Qamar: 45], he said: "(This refers to) the day of Badr."

حَدَّثَنَا وَكِيعٌ ، عَنْ أَبِي جَعْفَرٍ ، عَنْ الرَّبِيعِ ، عَنْ أَبِي 45 : الْعَالِيَةِ ، {سَيُهْزَمُ الْجَمْعُ وَيُوْلَوْنَ الدُّبُرَ} [القمر فَالَّتِي: يَوْمَ بَدْرٍ

[36664] 'Abdul-A'la narrated to us, from Dawud, from 'Ali bin Abi Talhah, from Ibn 'Abbas regarding: {Until when We have opened before them a door of severe punishment, immediately they will be therein in despair} [Al-Mu'minun: 77], he said: "That is the day of Badr."

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ ، عَنْ دَاؤَدْ ، عَنْ عَلِيٍّ بْنِ أَبِي طَلْحَةَ ، عَنْ ابْنِ عَبَّاسٍ ، {حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ قَالَ: ذَلِكَ [77 : شَدِيدٌ إِذَا هُمْ فِيهِ مُنْلِسُونَ} [المؤمنون يَوْمَ بَدْرٍ

[36665] Ibn 'Ulayyah narrated to us, from Ayyub, from 'Ikrimah, that the Prophet (peace be upon him) was leaping in his armor on the day of Badr and saying: "The multitude is defeated, the multitude is defeated."

حَدَّثَنَا ابْنُ عُلَيْهِ ، عَنْ أَئِبْوَ ، عَنْ عَكْرَمَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ "يَتَبَعُ فِي الدَّرْعِ يَوْمَ بَدْرٍ وَيَقُولُ: هُرْمَ الْجَمْعُ، هُرْمَ الْجَمْعُ

[36666] Waki' narrated to us, from Isra'il, from Abu Ishaq, from Harithah bin Mudarrib, from 'Ali, who said: "I saw us on the day of Badr seeking protection with the Messenger of Allah (peace be upon him), and he was the closest of us to the enemy."

حَدَّثَنَا وَكِيعُ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ ، عَنْ عَلَيِّ ، قَالَ: لَقَدْ رَأَيْنَا يَوْمَ بَدْرٍ وَنَحْنُ نَلُوذُ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَقْرَبُنَا إِلَى الْأَعْدُو

[36667] Ath-Thaqafi narrated to us, from Khalid, from 'Ikrimah, that the Messenger of Allah (peace be upon him) said on the day of Badr: "This is Gabriel holding the head of his horse, equipped with the tools of war."

حَدَّثَنَا التَّقِيُّ ، عَنْ خَالِدٍ ، عَنْ عَكْرَمَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ "يَوْمَ بَدْرٍ: هَذَا جِبْرِيلُ آخِذٌ بِرَاسِ فَرَسِهِ عَلَيْهِ أَدَاءُ الْحَرْبِ

[36668] Abu Usamah narrated to us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: The Messenger of Allah (peace be upon him) said: "Mark yourselves, for the angels have marked themselves." He said: That was the first day wool was placed (as a mark).

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ ابْنِ عَوْنَى ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَسَوَّمُوا؛ فَإِنَّ الْمَلَائِكَةَ قَدْ تَسَوَّمَتْ ، قَالَ: فَهُوَ أَوَّلُ يَوْمٍ وَضَعَ الصُّوفَ

[36669] Waki' narrated to us, from Isra'il, from Abu Ishaq, from Harithah bin Mudarrib Al-'Abdi, from 'Ali, who said: "The mark of the Companions of the Messenger of Allah (peace be upon him) on the day of Badr was white wool."

حَدَّثَنَا وَكِيعُ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضَرِّبِ الْعَبْدِيِّ ، عَنْ عَلَيِّ ، قَالَ: كَانَ سِيمَا أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ الصُّوفُ الْأَبْيَاضُ

[36670] Muhammad bin Fudayl narrated to us, from Dawud bin Abi Hind, from 'Amir, who said: When it was the day of Badr, the Muslims talked that Kurz bin Jabir was reinforcing the polytheists. This distressed the Muslims, so (the verse) was revealed: {Yes, if you remain patient and conscious of Allah and the enemy come upon you [attacking] in rage, your Lord will reinforce you with five thousand angels having marks [of distinction]} [Al 'Imran: 125]. He says: "If Kurz reinforces them, I will reinforce you with these angels. But Kurz did not reinforce them with anything."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ دَاؤِدَ بْنِ أَبِي هِنْدٍ ، عَنْ عَامِرٍ ، قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ تَحَدَّثَ الْمُسْلِمُونَ أَنَّ كُرْزَ بْنَ جَابِرٍ يُمَددُ الْمُشْرِكِينَ، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ فَتَرَكَتْ {بَلَى إِنْ تَصْبِرُوا وَتَنْتَهُوا وَيَأْتُوكُمْ مِنْ فَوْرِهِمْ هَذَا يُمْدِدُكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ يَقُولُ: إِنْ أَمَدْهُمْ كُرْزٌ} [125: مُسَوِّمِينَ] [آل عمران أَمَدْهُمْ بِهَؤُلَاءِ الْمَلَائِكَةِ، فَلَمْ يُمَددُهُمْ كُرْزٌ بِشَيْءٍ

[36671] Muhammad bin Abi 'Adi narrated to us, from Dawud, from Ash-Sha'bi and Sa'id bin al-Musayyib regarding: {And sent down upon you from the sky, rain by which to purify you} [Al-Anfal: 11], they said: "It was a drizzle on the day of Badr."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ ، عَنْ دَاؤِدَ ، عَنِ الشَّعْبِيِّ ، وَسَعِيدِ بْنِ الْمُسَيَّبِ {وَيُنَزَّلُ عَلَيْكُمْ مِنَ السَّمَاءِ مَاءً قَالَا: طَشٌّ يَوْمَ بَدْرٍ} [11: لِيُطَهِّرَكُمْ بِهِ] [الأنفال

[36672] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Sufyan, from Jabir, who said: "I used to supply my companions with water on the day of Badr."

[36673] Waki' narrated to us, saying: Al-A'mash narrated to us, from Abu Ad-Duha, from Masruq, from 'Abdullah regarding: {The Day We will strike with the greatest assault} [Ad-Dukhan: 16], he said: "The day of Badr."

[36674] Yazid bin Harun narrated to us, from Muhammad bin Ishaq, from Az-Zuhri, from 'Abdullah bin Tha'laba bin Su'ayr Al-'Udhri, that Abu Jahl said on the day of Badr: "O Allah, the one among us who severs kinship ties most and brings what is unknown, destroy him this morning." He said: That was a request for judgment from him. So this verse was revealed: {If you seek the victory, the victory has come to you. And if you desist, it is best for you} [Al-Anfal: 19] the verse.

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ ،
عَنْ جَابِرٍ ، قَالَ: كُنْتُ أَمْنَحُ أَصْحَابِي الْمَاءَ يَوْمَ بَدْرٍ

حَدَّثَنَا وَكِيعٌ ، قَالَ: حَدَّثَنَا الْأَعْمَشُ ، عَنْ أَبِي الصُّحَى ،
عَنْ مَسْرُوقٍ ، عَنْ عَبْدِ اللَّهِ ، " {يَوْمَ تَبْطِشُ الْبَطْشَةَ
قَالَ: يَوْمَ بَدْرٍ [16: الْكُبْرَى} [الدخان

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنِ
الْزُّهْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صَعْيِرِ الْعَدْرِيِّ ،
أَنَّ أَبَا جَهْلِ ، قَالَ يَوْمَ بَدْرٍ: "اللَّهُمَّ أَفْطَعْنَا لِلرَّحْمَ وَآتَنَا
بِمَا لَا يَعْرِفُ فَاجْهِنْهُ الْغَدَةَ ، قَالَ: فَكَانَ ذَلِكَ اسْتِقْتَاحًا
مِنْهُ ، فَنَرَأَتْ هَذِهِ الْآيَةُ: {إِنْ شَتَّهُوا فَهُوَ خَيْرُ لَكُمْ} [الأنفال
الْآيَةُ [19: الْفَتْحُ، وَإِنْ شَتَّهُوا فَهُوَ خَيْرُ لَكُمْ} [الأنفال

[36675] Abu Usamah narrated to us, from Isma'il bin Abi Khalid, from Qays bin Abi Hazim, from 'Abdullah bin Mas'ud, that he came to Abu Jahl on the day of Badr while he was breathing his last. He said: "Allah has disgraced you." He said: "Is there anyone greater than a man whom you have killed?"

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ ، أَنَّهُ أَتَى أَبَا جَهْلٍ يَوْمَ بَدْرٍ وَبِهِ رَمْقٌ قَالَ: "أَخْرَاكَ اللَّهُ ، قَالَ: هَلْ أَعْمَدُ مِنْ رَجُلٍ قَتْلُنُوكُمْ؟"

[36676] Yazid bin Harun narrated to us, from Ibrahim bin Sa'd, from his father, from his grandfather, from 'Abdur-Rahman bin 'Awf, who said: I was in the ranks on the day of Badr, and I turned to my right and left and saw two young boys. I disliked their position (next to me). One of them said to me secretly from his companion: 'O uncle, show me Abu Jahl.' I said: 'What do you want with him?' He said: 'I have made a covenant with Allah that if I see him, I will kill him.' The other one also said to me secretly from his companion: 'O uncle, show me Abu Jahl.' I said: 'What do you want with him?' He said: 'I have made a covenant with Allah that if I see him, I will kill him.' I would not have been pleased to have others in their place. I said: 'That is he.' I pointed him out to them, and they rushed towards him like two hawks - and they were the sons of 'Afra' - until they struck him.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، قَالَ: إِنِّي لَفِي الصَّفَّ يَوْمَ بَدْرٍ ، فَلَتَقَتُ عَنْ يَمِينِي وَعَنْ شِمَالِي ، فَإِذَا غَلَامَانِ حَدَّيْتَا السَّنْ ، فَكَرِهْتُ مَكَانَهُمَا فَقَالَ: لَيْ أَحْدُهُمَا سِرًّا مِنْ صَاحِبِهِ: أَيْ عَمٌ ، أَرِنِي أَبَا جَهْلٍ ، قَالَ: قُلْتُ: مَا تُرِيدُ مِنْهُ ، قَالَ: "إِنِّي جَعَلْتُ لِلَّهِ عَلَيَّ إِنْ رَأَيْتُهُ أَنْ أَفْتَلَهُ ، قَالَ: فَقَالَ الْأُخْرُ أَيْضًا سِرًّا مِنْ صَاحِبِهِ: أَيْ عَمٌ ، أَرِنِي أَبَا جَهْلٍ ، قَالَ: قُلْتُ: وَمَا تُرِيدُ مِنْهُ؟ قَالَ: جَعَلْتُ لِلَّهِ عَلَيَّ إِنْ رَأَيْتُهُ أَنْ أَفْتَلَهُ ، قَالَ: فَمَا سَرَّنِي بِمَكَانِهِمَا غَيْرُهُمَا ، قَالَ: قُلْتُ: هُوَ ذَاكَ ، قَالَ: أَشَرْتُ لَهُمَا إِلَيْهِ فَابْتَدَأَاهُمَا صَفْرَانِ وَهُمَا ابْنَا عَفْرَاءَ حَتَّى ضَرَبَاهُ

[36677] Ja'far bin 'Awn narrated to us, from Sufyan, from Abu Ishaq, from 'Amr bin Maymun, from 'Abdullah, that the Prophet (peace be upon him) used to say: "O Allah, deal with Quraysh (three times): With Abu Jahl bin Hisham, 'Utbah bin Rabi'ah, Shaybah bin Rabi'ah, Al-Walid bin 'Utbah, Umayyah bin Khalaf, and 'Uqbah bin Abi Mu'ayt." 'Abdullah said: "I saw them killed in the well of Badr."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ ، عَنْ سُقْيَانَ ، عَنْ أَبِي إِسْحَاقَ ،
عَنْ عَمْرِو بْنِ مَيْمُونٍ ، عَنْ عَبْدِ اللَّهِ ، أَنَّ النَّبِيَّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ: "اللَّهُمَّ عَلَيْكِ بِقُرَيْشٍ ثَلَاثَةٌ:
إِبْرَيْقِيلُ بْنُ هِشَامٍ ، وَعُتْبَةُ بْنُ رَبِيعَةَ ، وَشَيْبَةُ بْنِ
رَبِيعَةَ ، وَالْوَلِيدُ بْنُ عُتْبَةَ ، وَأُمِيَّةُ بْنُ حَلْفٍ ، وَعُقْبَةُ بْنِ
أَبِي مَعْيِطٍ". قَالَ: قَالَ عَبْدُ اللَّهِ: فَلَدَّ رَأْيُهُمْ فَنَلَى فِي
قَلِيبِ بَدْرٍ

[36678] Yazid bin Harun narrated to us, from Jarir bin Hazim, from his brother Yazid bin Hazim, from 'Ikrimah, the freed slave of Ibn 'Abbas, who said: When the Muslims encamped at Badr and the polytheists approached, the Messenger of Allah (peace be upon him) looked at 'Utbah bin Rabi'ah who was on a red camel of his. He said: "If there is any good in anyone of the people, it is with the owner of the red camel. If they obey him, they will be guided." 'Utbah said: "Obey me and do not fight these people, for if you do, it will remain in your hearts (as a grudge), a man looking at the killer of his brother and the killer of his father. Put the blame on me and return." This reached Abu Jahl, who said: "By Allah, his lungs have swollen (with fear) when he saw Muhammad and his companions. By Allah, that is not it, but rather because his son is with them. And he knows that Muhammad and his companions are eaters of one camel if we meet." 'Utbah said: "The one who dyes his buttocks yellow will know who is

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ جَرِيرِ بْنِ حَازِمٍ ، عَنْ أَخِيهِ يَزِيدِ بْنِ حَازِمٍ ، عَنْ عِكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَ الْمُسْلِمُونَ بَدْرًا وَأَقْبَلَ الْمُشْرِكُونَ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى عُثْبَةَ بْنِ رَبِيعَةَ وَهُوَ عَلَى جَمْلٍ لَهُ أَحْمَرٌ ، فَقَالَ: إِنْ يَكُونَ عِنْدَ مِنَ الْقَوْمِ خَيْرٌ فَعِنْدَ صَاحِبِ الْجَمْلِ الْأَحْمَرِ ، إِنْ يُطِيعُوهُ يَرْسُدُوا ، فَقَالَ عُثْبَةُ: أَطِيعُونِي وَلَا تَقْاتِلُوا هُؤُلَاءِ الْقَوْمَ ، فَإِنَّكُمْ إِنْ فَعَلْتُمْ لَمْ يَرْزَلْ ذَاكَ فِي قُلُوبِكُمْ ، يَنْظُرُ الرَّجُلُ إِلَى قَاتِلِ أَخِيهِ وَقَاتِلِ أَبِيهِ ، فَاجْعَلُوهُ إِلَى جَنِّهَا وَارْجِعُوهَا ، قَالَ: فَبَلَغْتُ أَبَا جَهَنَّمَ فَقَالَ: "اِنْتَقَحَ وَاللَّهُ سَخْرَهُ حَيْثُ رَأَى مُحَمَّدًا وَاصْحَابَهُ ، وَاللَّهُ مَا ذَاكَ بِهِ ، وَإِنَّمَا ذَاكَ لِأَنَّ ابْنَهُمْ مَعْهُمْ ، وَقَدْ عَلِمْتُ أَنَّ مُحَمَّدًا وَاصْحَابَهُ أَكْلَهُ حَزُورٍ لَوْ قَدْ التَّقَيْنَا ، قَالَ: فَقَالَ عُثْبَةُ: سَيَعْلَمُ مُصَفَّرُ اسْتِهِ مِنَ الْجَبَانِ الْمُفْسِدُ لِقَوْمِهِ ، أَمَّا وَاللَّهِ إِنِّي لَأَرَى تَحْتَ الْقَسْعِ قَوْمًا لَيَضْرِبُنَّكُمْ ضَرْبًا يَدْعُونَ لَكُمُ الْبَقِيعَ ، أَمَا تَرَوْنَ كَأَنَّ رُءُوسَهُمْ رُؤُوسُ الْأَفَاعِيِّ ، وَكَأَنَّ وُجُوهَهُمُ السَّيُوفُ ، قَالَ: ثُمَّ دَعَا أَخَاهُ وَابْنَهُ وَمَشَى بَيْنَهُمَا حَتَّى إِذَا فَصَلَ مِنَ الصَّفَّ دَعَا إِلَى الْمُبَارَزَةِ

[36679] 'Ubaydullah bin Musa narrated to us, saying: Isra'il informed us, from Abu Ishaq, from Harithah bin Mudarrib, from 'Ali, who said: When we arrived in Medina and ate of its fruits, we found it disagreeable and fell ill. The Messenger of Allah (peace be upon him) was gathering information about Badr. When news reached us that the polytheists were approaching, the Messenger of Allah (peace be upon him) marched to Badr. Badr is a well. We reached it before the polytheists and found two men from them: a man from Quraysh and a freed slave of 'Uqbah bin Abi Mu'ayt. As for the Qurashi, he escaped to it (the well/their camp?), and as for the freed slave, we captured him. We started asking him: "How many are the people?" He would say: "By Allah, they are many in number, fierce in might." The Muslims would beat him when he said that until they brought him to the Messenger of Allah (peace be upon him). He asked him: "How many are the people?" He said: "By Allah, they are many in number,

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ حَارِثَةَ بْنِ مُضْرِبٍ ، عَنْ عَلَيِّ ، قَالَ: لَمَّا قَدِمْنَا الْمَدِينَةَ فَأَصَبَّنَا مِنْ ثَمَارِهَا اجْتَوَيْنَاهَا وَأَصَابَنَا وَعَلُّ ، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَحَبَّرُ عَنْ بَدْرٍ ، قَالَ: فَلَمَّا بَلَغْنَا أَنَّ الْمُشْرِكِينَ قَدْ أَقْبَلُوا سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَدْرٍ ، وَبَدْرُ بِئْرٌ ، فَسَبَقُنَا الْمُشْرِكِينَ إِلَيْهَا فَوَجَدْنَا فِيهَا رَجُلَيْنِ مِنْهُمْ: رَجُلٌ مِنْ قُرَيْشٍ وَمَوْلَى لِعَقبَةَ بْنِ أَبِي مُعِيْطٍ ، فَأَمَّا الْفُرْشَيُّ فَانْفَلَتْ إِلَيْهَا ، وَأَمَّا الْمَوْلَى فَلَاحَدَنَاهُ ، فَجَعَلْنَا نَقُولَ لَهُ: كَمُ الْقَوْمُ؟ فَيَقُولُ: هُمْ وَاللَّهِ كَثِيرٌ عَدُدُهُمْ، شَدِيدٌ بَأْسُهُمْ ، فَجَعَلَ الْمُسْلِمُونَ إِذَا قَالَ ذَاكَ ضَرِبُوهُ حَتَّى انْتَهُوا بِهِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ لَهُ: كَمُ الْقَوْمُ؟ فَقَالَ: هُمْ وَاللَّهِ كَثِيرٌ عَدُدُهُمْ، شَدِيدٌ بَأْسُهُمْ ، فَجَهَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْ يُخْبِرَهُمْ كَمْ هُمْ ، فَأَبَى ، ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ: كَمْ يَتَحَرَّوْنَ؟ فَقَالَ: عَشْرًا كُلَّ يَوْمٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْقَوْمُ أَلْفُ ، كُلُّ جَزُورٍ لِمَائَةٍ ، وَتَبَعَهَا ، ثُمَّ إِنَّهُ أَصَابَنَا مِنَ اللَّيْلِ طَشْ مِنْ مَطَرٍ ، فَانْطَلَقْنَا تَحْتَ الشَّجَرَةِ وَالْحَجَفِ نَسْنَطُلْ تَحْتَهَا مِنَ الْمَطَرِ ، قَالَ: وَبَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْلَةً إِذَا يَدْعُو رَبَّهُ ، فَلَمَّا طَلَعَ الْفَجْرُ نَادَى الصَّلَاةَ عِبَادَ اللَّهِ ، فَجَاءَ النَّاسُ مِنْ تَحْتِ الشَّجَرِ وَالْحَجَفِ ، فَصَلَّى بَنَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَرَضَ عَلَى الْقِتَالِ ثُمَّ قَالَ: "إِنَّ جَمْعَ قُرَيْشٍ عِنْدَ هَذِهِ الظَّلَعِ الْحَمْرَاءِ مِنَ الْجَبَلِ ، فَلَمَّا أَنْ دَنَ الْقَوْمُ مِنَ وَصَافَقْنَاهُمْ إِذَا رَجُلٌ مِنْهُمْ عَلَى جَمْلٍ أَحْمَرٍ يَسِيرُ فِي الْقَوْمِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عَلَيُّ ، نَادَ لِي حَمْزَةَ وَكَانَ أَفْرَبَهُمْ إِلَى الْمُشْرِكِينَ مِنْ صَاحِبِ الْجَمْلِ الْأَحْمَرِ وَمَا يَقُولُ لَهُمْ؟ ثُمَّ قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّ يَكُ فِي الْقَوْمِ أَحَدٌ فَعَسَى أَنْ يَكُونَ صَاحِبَ الْجَمْلِ الْأَحْمَرِ ، فَجَاءَ حَمْزَةَ، فَقَالَ: هُوَ عَنْبَةُ بْنُ رَبِيعَةَ، وَهُوَ يَنْهَا عَنِ الْقِتَالِ وَيَقُولُ لَهُمْ: يَا

[36680] Waki' narrated to us, saying: Isra'il narrated to us, from Simak, from Mus'ab bin Sa'd, from his father, who said: "I got a sword on the day of Badr which pleased me, so I said: 'O Messenger of Allah, give it to me.' So the verse {They ask you about the bounties} [Al-Anfal: 1] was revealed."

حَدَّثَنَا وَكِيعٌ ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ ، عَنْ سِمَاكٍ ، عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ ، قَالَ: "أَصَبَّتُ سَيِّفًا يَوْمَ بَدْرٍ فَأَعْجَبَنِي فَقُلْتُ: يَا رَسُولَ اللَّهِ ، هَبْنَةً لِي فَنَزَّلْتُ الْأُبْيَةَ [1]: يَسْأَلُونَكُمْ عَنِ الْأَنْفَالِ" [الأنفال]

[36681] 'Abdul-A'la narrated to us, from Ma'mar, from Az-Zuhri, that Abu Jahl was the one who sought judgment on the day of Badr, saying: "O Allah, whichever of us was more wicked towards You and severed his ties of kinship, destroy him today." So Allah revealed: {If you seek the victory, the victory has come to you} [Al-Anfal: 19].

حَدَّثَنَا عَبْدُ الْأَعْلَى ، عَنْ مَعْمِرٍ ، عَنْ الزُّهْرِيِّ ، أَنَّ أَبَا جَهْلِ ، هُوَ الَّذِي اسْتَفْتَحَ يَوْمَ بَدْرٍ فَقَالَ: "اللَّهُمَّ أَئْتِنَا كَانَ أَفْجَرَ بِكَ وَأَقْطَعَ لِرَحْمَةِ فَاحِنْهُ الْيَوْمَ ، فَانْزَلْ اللَّهُ {إِنْ 19: يَسْتَفْتِحُوا فَقَدْ جَاءَكُمُ الْفَتْحُ" [الأنفال]

[36682] Al-Fadl bin Dukayn narrated to us, saying: Yunus bin Abi Ishaq narrated to us, from Al-'Ayzar bin Hurayth, who said: The caller of the Messenger of Allah (peace be upon him) called out on the day of Badr: "No one of the people has [safety] except Abu al-Bakhtari. So whoever has captured him should let him go, for the Messenger of Allah (peace be upon him) has granted him safety." But they found him killed.

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ ، قَالَ: نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ: لَيْسَ لِأَحَدٍ مِنَ الْقَوْمِ، يَعْنِي أَمَانًا، إِلَّا أَبَا الْبَخْتَرِيِّ ، فَمَنْ كَانَ أَسْرَهُ فَلْيُخْلِلْ سَبِيلَهُ ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ أَمْتَهُ ، فَوَجَدُوهُ قَدْ قُتِلَ

[36683] Waki' narrated to us from Sufyan, from Abu Hashim Al-Wasiti, from Abu Mijlaz, from Qays bin 'Abbad, who said: I heard Abu Dharr swearing: "These verses were revealed about these six men on the day of Badr: 'Ali, Hamzah, 'Ubaydah bin Al-Harith, and 'Utbah and Shaybah the sons of Rabi'ah, and Al-Walid bin 'Utbah: {These are two adversaries who have disputed concerning their Lord} [Al-Hajj: 19]."

حَدَّثَنَا وَكَيْبُعُ عَنْ سُفِيَّانَ عَنْ أَبِي هَاشِمِ الْوَاسِطِيِّ عَنْ أَبِي مِجْلِزٍ عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرًّا يُقُسِّمُ "النَّزَلَتْ هَؤُلَاءِ الْأَيَّاتُ فِي هَؤُلَاءِ الرَّهْطِ السَّتَّةِ يَوْمَ بَدْرٍ: عَلَيٌّ وَحَمْزَةُ وَعُبَيْدَةُ بْنُ الْحَارِثِ وَعُثْنَةُ وَسَيْنَيَّةُ ابْنَيْ رَبِيعَةَ وَالْوَلِيدِ بْنِ عُثْنَةَ هَذَانِ خَصْمَانِ اخْتَصَمُوا فِي رَبِيعِهِمْ

[36684] Qurad Abu Nuh narrated to us, saying: 'Ikrimah bin 'Ammar Al-Ijli narrated to us, saying: Simak Al-Hanafi Abu Zumayl narrated to us, saying: Ibn 'Abbas narrated to us, saying: 'Umar bin Al-Khattab narrated to me, saying: When it was the day of Badr, the Messenger of Allah (peace be upon him) looked at his companions, and they were three hundred and some, and he looked at the polytheists and they were more than a thousand. The Prophet (peace be upon him) faced the Qiblah, stretched out his hands wearing his cloak and waist wrapper, and said: "O Allah, fulfill for me what You promised me. O Allah, if You destroy this band of the people of Islam, You will not be worshipped on earth ever." He kept imploring his Lord and supplicating until his cloak fell off. Abu Bakr came to him, picked up his cloak and put it back on him, then embraced him from behind and said: "O Prophet of Allah, your pleading with your Lord is sufficient, for He will fulfill for you what He promised." So Allah

حَدَّثَنَا قُرَادُ أَبُو نُوحٍ ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَارٍ الْعِجْلِيُّ ، قَالَ: حَدَّثَنَا سِمَاكُ الْحَنْفِيُّ أَبُو زُمَيْلٍ ، قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ، قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ نَظَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَصْحَابِهِ، وَهُمْ تَلَاثَمَةٌ وَنَيْفُ ، وَنَظَرَ إِلَى الْمُشْرِكِينَ فَإِذَا هُمْ أَلْفٌ وَزِيَادَةً ، فَأَسْقَبَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفِيلَةَ ثُمَّ مَدَ يَدَيْهِ وَعَلَيْهِ رِدَاؤُهُ وَإِرَارُهُ ، ثُمَّ قَالَ: "اللَّهُمَّ أَنْجِزْ لِي مَا وَعَدْتَنِي ، اللَّهُمَّ إِنِّي تَهْلِكُ هَذِهِ الْعِصَابَةَ مِنْ أَهْلِ الْإِسْلَامِ لَا تُعْنِدُ فِي الْأَرْضِ أَبَدًا ، قَالَ: فَمَا زَالَ يَسْتَغْيِثُ رَبَّهُ وَيَدْعُوهُ حَتَّى سَقَطَ رِدَاؤُهُ ، فَأَتَاهُ أَبُو بَكْرٍ ، قَالَ: فَأَخَذَ رِدَاءَهُ فَرَدَّهُ ، ثُمَّ أَتَاهُ مَنْ وَرَاهُهُ ، ثُمَّ قَالَ: يَا نَبِيَّ اللَّهِ ، كَفَاكَ مُنَاسِدَتُكَ رَبَّكَ ، فَإِنَّهُ سَيِّجَ لَكَ مَا وَعَدْتَكَ ، فَأَنْزَلَ اللَّهُ إِذَا شَتَّيْغَيْثُونَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ أَنَّى مُمْدُوكُمْ بِالْأَفِ مِنْ فَلَمَّا كَانَ يَوْمَئِذٍ وَالْقَوْنَا [9: الْمَلَائِكَةُ مُرْدِفِينَ] [الأنفال هَزَمَ اللَّهُ الْمُشْرِكِينَ ، فَقُتِلَ مِنْهُمْ سَبْعُونَ رَجُلًا ، وَأَسْرَ مِنْهُمْ سَبْعُونَ رَجُلًا ، فَاسْتَشَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا بَكْرٍ وَعُمَرَ وَعَلِيًّا ، فَقَالَ: أَبُو بَكْرٍ: يَا نَبِيَّ اللَّهِ ، هَوَلَاءُ بَنُو الْعَمَّ وَالْعَشِيرَةِ وَالْأَخْوَانِ ، فَإِنِّي أَرَى أَنْ تَأْخُذَ مِنْهُمُ الْفِدْيَةَ ، فَيَكُونُ مَا أَخْذَنَا مِنْهُمْ قُوَّةً عَلَى الْخُكَارِ ، وَعَسَى اللَّهُ أَنْ يَهْبِيْهُمْ فَيَكُونُوا لَنَا عَضْدًا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا تَرَى يَا ابْنَ الْخَطَّابِ؟ فَلَمْ: وَاللَّهِ مَا أَرَى الَّذِي - - رَأَى أَبُو بَكْرٍ ، وَلَكِنْ أَرَى أَنْ ثُمَّكَنَّنِي مِنْ فُلَانٍ قَرِيبًا لِعُمَرَ فَأَضْرِبَ عَنْهُ ، وَثُمَّكَنَّنِي عَلَيْاً مِنْ عَقِيلٍ فَيَضْرِبَ عَنْهُ ، وَثُمَّكَنَّ حَمْزَةً مِنْ أَخِيهِ فُلَانٍ فَيَضْرِبَ عَنْهُ ، حَتَّى يَعْلَمَ اللَّهُ أَنَّهُ لَيْسَ فِي قُلُوبِنَا هَوَادَةً لِلْمُشْرِكِينَ ، هَوَلَاءُ صَنَادِيدُهُمْ وَأَيْمَانُهُمْ وَقَادِنُهُمْ ، فَهَوَيَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ أَبُو بَكْرٍ ، وَلَمْ يَهُوَ مَا قُلْتُ ، فَأَخَذَ مِنْهُمُ الْفِدَاءَ ، فَلَمَّا كَانَ مِنَ الْعَدِ قَالَ عُمَرُ: غَنَوْتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِذَا هُوَ قَاعِدٌ وَأَبُو بَكْرٍ سَكَانًا . قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ

[36685] 'Abdah bin Sulayman narrated to us, from Hisham, from his father, that Ruqayyah, the daughter of the Messenger of Allah (peace be upon him), died. "The Prophet (peace be upon him) went out to Badr, and she was the wife of 'Uthman. So 'Uthman and Usamah bin Zayd stayed behind that day. While they were burying her, 'Uthman heard Takbir. He said: 'O Usamah, see what this Takbir is.' He looked and saw Zayd bin Harithah on the slit-eared she-camel of the Messenger of Allah (peace be upon him), bringing glad tidings of the killing of the polytheists at Badr. The hypocrites said: 'No, by Allah, this is nothing; this is only falsehood.' Until they were brought bound in chains."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، أَنَّ رُقَيَّةَ بِنْتَ رَسُولِ اللَّهِ ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُوَفِيتْ فَخَرَجَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ إِلَى بَدْرٍ وَهِيَ امْرَأَةُ عُثْمَانَ ، فَخَلَفَ عُثْمَانُ وَأَسَامَةُ بْنُ زَيْدٍ يَوْمَئِذٍ ، فَبَيْنَمَا هُمْ يَدْفِنُونَهَا إِذْ سَمِعَ عُثْمَانُ تَكْبِيرًا ، فَقَالَ: يَا أَسَامَةً ، انْظُرْ مَا هَذَا التَّكْبِيرُ؟ فَنَظَرَ فَإِذَا هُوَ زَيْدُ بْنُ حَارِثَةَ عَلَى ثَاقَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَدِعَاءِ يُبَشِّرُ بِقَتْلِ أَهْلِ بَدْرٍ مِنَ الْمُشْرِكِينَ ، فَقَالَ الْمُنَافِقُونَ: لَا وَاللَّهِ مَا هَذَا إِلَّا الْبَاطِلُ ، حَتَّى جِيءَ بِهِمْ مُصَدَّقِينَ مُعَلَّمِينَ

[36686] 'Abdur-Rahim bin Sulayman narrated to us, from Ash'ath, from Ibn Sirin, from 'Abidah As-Salmani, who said: On the day of Badr, seventy men from the polytheists were captured and seventy were killed. The Messenger of Allah (peace be upon him) gathered the Ansar and gave them a choice, saying: "Whatever you wish. If you wish, kill them, and a number of you equal to them will be killed. And if you wish, take their ransom and strengthen yourselves with it in the path of Allah." They said: "O Messenger of Allah, we will take the ransom to strengthen ourselves in the path of Allah, and a number of us equal to them will be killed." He said: "So a number of them equal to the captives were killed on the day of Uhud."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ أَشْعَثَ ، عَنْ ابْنِ سِيرِينَ ، عَنْ عَبِيدَةَ السَّلْمَانِيِّ ، قَالَ: أَسْرَ يَوْمَ بَدْرٍ مِنَ الْمُشْرِكِينَ سَبْعُونَ رَجُلًا وَقُتِلَ مِنْهُمْ سَبْعُونَ ، فَجَمَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارَ فَخَيَرَهُمْ فَقَالُوا: "مَا شِئْنَا؟ إِنْ شِئْنَا فَأَنْثُلُوهُمْ ، وَيُقْتَلُ مِنْهُمْ عِدَّهُمْ ، وَإِنْ شِئْنَا أَخْدُثُهُمْ فِدَاءَهُمْ فَتَقْوِيَّنَا بِهِ فِي سَبِيلِ اللَّهِ ، قَالُوا: يَا رَسُولَ اللَّهِ ، تَأْخُذُ الْفِدَاءَ نَتَّقْوَى بِهِ فِي سَبِيلِ اللَّهِ وَيُقْتَلُ مِنَا عِدَّهُمْ ، قَالَ: فَقُتِلَ مِنْهُمْ عِدَّهُمْ يَوْمَ أُحْدٍ حَدَّثَنَا

[36687] Abu Dawud Al-Hafari narrated from Ibn Abi Za'idah, from Sufyan, from Hisham, from Ibn Sirin, from 'Abidah, from 'Ali, from the Prophet (peace be upon him), similar to the hadith of 'Abdur-Rahim.

حَدَّثَنَا أَبُو ذَاوِدَ الْحَفَرِيُّ ، عَنِ ابْنِ أَبِي زَائِدَةَ ، عَنْ سُفِيَّانَ ، عَنْ هِشَامٍ ، عَنِ ابْنِ سِيرِينَ ، عَنْ عَبْدِةَ ، عَنْ عَلَيِّ ، عَنِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَنْهَا حَدِيثٌ عَنْ عَبْدِ الرَّحْمَنِ

[36688] Abu Mu'awiyah narrated to us, saying: Al-A'mash narrated to us, from Abu Ishaq, from Zayd bin Yuthay', who said: Abu Bakr was with the Messenger of Allah (peace be upon him) on the day of Badr in the trellis ('Arish). He said: The Prophet (peace be upon him) began to supplicate, saying: "O Allah, grant victory to this band, for if You do not do so, You will not be worshiped on earth." Abu Bakr said: "Less of your pleading with your Lord, for by Allah, He will surely fulfill for you what He promised

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، قَالَ: حَدَّثَنَا الْأَعْمَشُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ رَيْدِ بْنِ يُتْبَيْعٍ ، قَالَ: كَانَ أَبُو بَكْرٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ عَلَى الْعَرْشِ ، قَالَ: فَجَعَلَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَدْعُو يَقُولُ: "اللَّهُمَّ انصُرْ هَذِهِ - الْعِصَابَةَ، فَإِنَّكَ إِنْ لَمْ تَفْعَلْ لَمْ تُعْبَدْ فِي الْأَرْضِ" ، فَقَالَ أَبُو بَكْرٍ: بَعْضَ مُشَانِدَتِكَ رَبَّكَ، فَوَاللَّهِ لَيُنْجَزَنَّ لَكَ الَّذِي وَعَدْتَكَ

[36689] Yazid bin Harun narrated to us, saying: Muhammad bin Ishaq informed us, from 'Abdullah bin Abu Bakr, from Yahya bin 'Abdullah bin 'Abdur-Rahman bin Sa'd bin Zurarah, who said: The prisoners of Badr were brought while Sawdah bint Zam'ah, the wife of the Prophet (peace be upon him), was with the family of 'Afra' mourning for 'Awf and Mu'awwidh, the sons of 'Afra'. This was before the veil was prescribed for them. She said: The prisoners were brought, so I came to my house, and there was Suhayl bin 'Amr in the corner of the room, his hands tied to his neck. When I saw him, I could not control myself and said: "O Abu Yazid, you surrendered with your own hands? Why didn't you die nobly?" She said: By Allah, nothing alerted me except the voice of the Messenger of Allah (peace be upon him) from inside the house: "O Sawdah! Against Allah and His Messenger?" I said: "O Messenger of Allah, by Allah, I could not control myself when I saw Abu Yazid, so I said what I said."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَارَةَ قَالَ: قُدْمَ بِالْأَسَارِي بَدْرٍ وَسَوْدَةُ بْنُتْ رَمْعَةَ زَوْجُ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عِنْدَ الْآلِ عَفْرَاءَ فِي مَنَاحِتِهِمْ عَلَى عَوْفٍ وَمَعْوِذُ ابْنِي عَفْرَاءَ ، وَذَلِكَ قَبْلَ أَنْ يُضْرَبَ عَلَيْهِنَ الْحِجَابُ ، قَالَتْ: قُدْمَ بِالْأَسَارِي ، فَأَتَيْتُ مَنْزِلِي ، فَإِذَا أَنَا بِسُهَيْلِ بْنِ عَمْرِو فِي نَاحِيَةِ الْحُجْرَةِ ، مَجْمُوعَةً يَدَاهُ إِلَى عُنْقِهِ ، فَلَمَّا رَأَيْتُهُ مَا مَلَكتُ نَفْسِي أَنْ قُلْتُ: أَبَا يَزِيدَ ، أَعْطِينِمْ بِأَيْدِيكُمْ ، أَلَا مُثْمِنُ كِرَاماً؟ قَالَتْ: فَوَاللَّهِ مَا نَبَهَنِي إِلَّا قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ دَاخِلِ الْبَيْتِ: أَيْ سَوْدَةُ: أَعَلَى اللَّهِ وَعَلَى رَسُولِهِ؟ قُلْتُ: يَا رَسُولَ اللَّهِ ، وَاللَّهِ إِنْ مَلَكْتُ نَفْسِي حَيْثُ رَأَيْتُ أَبَا يَزِيدَ أَنْ قُلْتُ مَا قُلْتُ

[36690] Abu Mu'awiyah narrated to us, from Al-A'mash, from 'Amr bin Murrah, from Abu 'Ubaydah, from 'Abdullah, who said: On the day of Badr, the Messenger of Allah (peace be upon him) said: "What do you say regarding these captives?" Abu Bakr said: "O Messenger of Allah, they are your people and your kinsmen. Spare them and ask them to repent, perhaps Allah will turn to them in forgiveness." 'Umar said: "O Messenger of Allah, they denied you and expelled you. Bring them forward and let us strike their necks." 'Abdullah bin Rawahah said: "O Messenger of Allah, you are in a valley with much firewood. Set the valley ablaze upon them then throw them into it." Al-'Abbas said: "May Allah cut your ties of kinship." He said: The Messenger of Allah (peace be upon him) remained silent and did not answer them. Then he stood up and went inside. Some people said: "He will take the view of Abu Bakr." Others said: "He will take the view of 'Umar." Others said: "He will take the view of 'Abdullah bin Rawahah." Then the Messenger of

حَدَّنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَقُولُونَ فِي هُؤُلَاءِ الْأَسْرَى؟ قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، قَوْمُكَ وَأَصْنَافُكَ، اسْتَبِقْهُمْ وَاسْتَبِقْهُمْ، لَعَلَّ اللَّهُ أَنْ يَتُوبَ عَلَيْهِمْ، وَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ: كَبُوكَ وَأَخْرَجُوكَ، فَدَمْهُمْ نَضَرْبُ أَعْنَاقَهُمْ، وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةً: يَا رَسُولَ اللَّهِ، أَنْتَ فِي وَادٍ كَثِيرٍ الْحَطَبِ، فَأَصْرَمْ الرَّوَادِيَ عَلَيْهِمْ نَارًا ثُمَّ أَفْلَقْهُمْ فِيهِ، فَقَالَ الْعَبَاسُ: قَطَعَ اللَّهُ رَحْمَكَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمْ يَرُدُّ عَلَيْهِمْ، ثُمَّ قَامَ فَدَخَلَ، فَقَالَ أَنَّاسٌ: يَا أَخْدُ بِقُولِ أَبِي بَكْرٍ، وَقَالَ أَنَّاسٌ: يَا أَخْدُ بِقُولِ عُمَرَ، وَقَالَ أَنَّاسٌ: يَا أَخْدُ بِقُولِ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، ثُمَّ خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّ اللَّهَ لَيَلِينٌ فُلُوبَ رِجَالٍ فِيهِ حَتَّى تَكُونَ الْبَيْنَ مِنَ الْلَّيْنِ، وَإِنَّ اللَّهَ لَيَشَدُّ فُلُوبَ رِجَالٍ فِيهِ حَتَّى تَكُونَ أَشَدَّ مِنَ الْحِجَارَةِ، وَإِنَّ مَتَّلِكَ يَا أَبَا بَكْرٍ مَثَلُ إِبْرَاهِيمَ قَالَ: {فَمَنْ تَبَعَّنِي فَإِنَّهُ 36: مِنِي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَحِيمٌ} [إبراهيم] وَإِنَّ مَتَّلِكَ يَا أَبَا بَكْرٍ كَمَثَلُ عِيسَى قَالَ: {إِنْ تَعَنَّهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْرِيَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ} وَإِنَّ مَتَّلِكَ يَا عُمَرُ مَثَلُ مُوسَى قَالَ: [المائدة 118] {رَبَّنَا اطْمَسْنَ عَلَى أَمْوَالِهِمْ، وَأَشَدَّنَا عَلَى قُلُوبِهِمْ فَلَا وَإِنَّ 88: يُؤْمِنُوا حَتَّى يَرَوُا الْعَذَابَ الْأَلِيمَ} [يونس] مَتَّلِكَ يَا عُمَرُ مَثَلُ نُوحٍ قَالَ: {رَبُّ لَا تَنْزَ عَلَى الْأَرْضِ أَنْتُمْ عَالَمُ، فَلَا يَنْفَلَّنَ} [نوح 26]: {مِنَ الْكَافِرِينَ دَيَارًا} [نوح] أَحَدُهُمْ إِلَّا يُفَدِّأُ أوْ ضَرْبَةٌ عُنْقٌ، فَقَالَ ابْنُ مَسْعُودٍ يَا رَسُولَ اللَّهِ، إِلَّا سُهْلٌ بْنُ بَيْضَاءَ فَإِنِّي قَدْ سَمِعْتُهُ يَذْكُرُ الْإِسْلَامَ، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا رَأَيْتُنِي فِي يَوْمِ أَخْوَفَ أَنْ تَقْعَ عَلَيَّ حِجَارَةً مِنَ السَّمَاءِ مِنِي فِي ذَلِكَ الْيَوْمِ، حَتَّى قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَّا سُهْلٌ بْنُ بَيْضَاءَ، فَأَنْزَلَ اللَّهُ {مَا كَانَ لَنِّي أَنْ، تَكُونَ لَهُ أَسْرَى، حَتَّى تُخْرَفَ،

[36691] 'Abdah narrated to us, from Shu'bah, from Al-Hakam, who said: "The Messenger of Allah (peace be upon him) did not kill anyone in captivity (Sabran) on the day of Badr except 'Uqbah bin Abi Mu'ayt."

حَدَّثَنَا عَبْدَهُ ، عَنْ شُعْبَةَ ، عَنِ الْحَكَمِ ، قَالَ: لَمْ يَقْتُلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ صَبَرًا إِلَّا عُقْبَةً بْنَ أَبِي مُعِيْطٍ

[36692] Abu Khalid Al-Ahmar narrated to us, from Shu'bah, from Abu Bishr, from Sa'id bin Jubayr, "That the Prophet (peace be upon him) did not kill anyone in captivity on the day of Badr except three: 'Uqbah bin Abi Mu'ayt, An-Nadr bin Al-Harith, and Tu'aymah bin 'Adi. An-Nadr had been captured by Al-Miqdad."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ ، عَنْ شُعْبَةَ ، عَنْ أَبِي بِشْرٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، "أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَمْ يَقْتُلْ يَوْمَ بَدْرٍ صَبَرًا إِلَّا ثَلَاثَةً: عُقْبَةً بْنَ أَبِي مُعِيْطٍ وَالنَّضْرَ بْنَ الْحَارِثِ وَطَعْيَمَةً بْنَ عَدِيًّّا ، وَكَانَ النَّضْرُ أَسْرَهُ الْمِقْدَادُ

[36693] Yahya bin Adam narrated to us, saying: Hammad bin Salamah narrated to us, from Hisham bin 'Urwah, from his father, that a man captured Umayyah bin Khalaf, but Bilal saw him and killed him.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، أَنَّ رَجُلًا أَسْرَ أُمَيَّةَ بْنَ خَلَفٍ فَرَآهُ بِلَالٌ فَقَتَلَهُ

[36694] Ahmad bin 'Abdullah narrated to us, saying: Zuhayr narrated to us, saying: Sulayman At-Taymi narrated to us, that Anas narrated to them, saying: The Messenger of Allah (peace be upon him) said: "Who will see what Abu Jahl has done?" He said: So Ibn Mas'ud went and found that the two sons of 'Afra' had struck him until he was cold (dead). He said: "You are Abu Jahl?" He grabbed him by his beard. He (Abu Jahl) said: "Is there anyone above a man you have killed?" or "A man killed by his own people?"

[36695] Waki' narrated to us, from Jarir bin Hazim, from Ibn Sirin, who said: "The two sons of 'Afra' fatally wounded Abu Jahl, and Ibn Mas'ud finished him off."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ ، قَالَ: حَدَّثَنَا زُهَيْرٌ ، قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّمِيمِيُّ ، أَنَّ أَنْسًا حَدَّثَهُمْ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟" قَالَ: فَأَنْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنًا عَفْرَاءَ حَتَّى بَرَدَ ، قَالَ: أَنْتَ أَبُو جَهْلٍ ، فَأَخَذَ بِلِحْيَتِهِ ، قَالَ: وَهُنَّ فَوْقَ رَجُلٍ قَاتَلُمُوهُ أَوْ رَجُلٍ قَاتَلَهُ قَوْمُهُ

حَدَّثَنَا وَكِيعٌ ، عَنْ جَرِيرِ بْنِ حَازِمٍ ، عَنْ ابْنِ سِيرِينَ ، قَالَ: أَفْعَصَ أَبَا جَهْلٍ ابْنًا عَفْرَاءَ وَدَفَّ عَلَيْهِ ابْنُ مَسْعُودٍ

[36696] Abu Usamah narrated to us, from Sulayman bin Al-Mughirah, from Thabit, who said: The companions of Abu Jahl said to him while he was marching towards the Messenger of Allah (peace be upon him) on the day of Badr: "Do you see your march towards Muhammad? Do you know that he is a Prophet?" He said: "Yes, but when were we ever followers of

حَدَّثَنَا أَبُو أَسَامَةُ ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ ، عَنْ تَابِعٍ ، قَالَ: قَالَ أَصْحَابُ أَبِي جَهْلٍ وَهُوَ يَسِيرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ: "أَرَأَيْتَ مَسِيرَكُ إِلَى مُحَمَّدٍ؟ أَتَعْلَمُ أَنَّهُ نَبِيٌّ؟" قَالَ: نَعَمْ، وَلَكِنْ مَثِي كُلَّا تَبَعَّا لِعِبْدٍ مَنَافِ

[36697] Waki' narrated to us, saying: My father and Isra'il narrated to us, from Abu Ishaq, from Abu 'Ubaydah, who said: 'Abdullah said: I reached Abu Jahl on the day of Badr; his leg had been struck and he was lying down, defending himself from people with his sword. I said: "Praise be to Allah who has disgraced you, O enemy of Allah." He said: "Is he anything more than a man killed by his people?" He said: I started attacking him with a blunt sword of mine, striking his hand, and his sword fell. I took it and struck him with it until he died. Then I went out to the Prophet (peace be upon him) as if I were flying above the ground - meaning out of speed - and informed him. He said: "By Allah besides whom there is no god?" He repeated it to me three times. Then he went out walking with me until he stood over him and said: "Praise be to Allah who has disgraced you, O enemy of Allah. This was the Pharaoh of this Ummah." Waki' said: My father added in it from Abu Ishaq, from Abu 'Ubaydah:

حَدَّثَنَا وَكِيعٌ ، قَالَ: حَدَّثَنَا أَبْيِي وَإِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي عُبَيْدَةَ ، قَالَ: قَالَ عَبْدُ اللَّهِ: اتَّهَيْتُ إِلَى أَبِي جَهْلٍ يَوْمَ بَدْرٍ وَقَدْ ضُرِبَتْ رِجْلُهُ وَهُوَ صَرِيعٌ ، وَهُوَ يَذْبَثُ النَّاسَ عَنْهُ بِسَيْفِهِ ، فَقُلْتُ: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَاكَ يَا عَدُوَ اللَّهِ ، قَالَ: هَلْ هُوَ إِلَّا رَجُلٌ قَتَلَهُ قَوْمٌ ، قَالَ: فَجَعَلْتُ أَتَأْوِلَهُ بِسَيْفٍ لِي غَيْرِ طَائِلٍ ، فَأَصَبَبْتُ يَدَهُ ، فَنَذَرَ سَيْفَهُ فَأَخْذَتُهُ فَضَرَبْتُهُ بِهِ حَتَّى بَرَدَ ، ثُمَّ حَرَجْتُ حَتَّى أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَمَا أَقْلَى مِنَ الْأَرْضِ ، يَعْنِي مِنَ السُّرْعَةِ ، فَأَخْبَرْتُهُ فَقَالَ: اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ؟ فَرَدَّهَا عَلَيَّ ثَلَاثًا ، فَخَرَجَ يَمْشِي مَعِي حَتَّى قَامَ عَلَيْهِ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَخْرَاكَ يَا عَدُوَ اللَّهِ ، هَذَا كَانَ فِرْعَوْنُ هَذِهِ الْأُمَّةِ ، قَالَ وَكِيعٌ: زَادَ فِيهِ أَبِي عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَ عَبْدُ اللَّهِ: فَنَفَّلَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيْفَهُ

[36698] 'Ubaydullah narrated to us, saying: Isra'il informed us, from Abu Ishaq, from Abu 'Ubaydah, from his father, who said: "They were made to appear few in our eyes on the day of Badr, to the point that I said to a companion next to me: 'How many do you see them? Do you see them as seventy?' He said: 'I see them as a hundred.' Until we captured a man from them and asked him, and he said: 'We were a thousand.'"

حَدَّثَنَا عُبَيْدُ اللَّهِ ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي عُبَيْدَةَ ، عَنْ أَبِيهِ ، قَالَ: لَقَدْ فَلَّوَا فِي أَعْيُنِنَا يَوْمَ بَدْرٍ حَتَّى فُلِّتُ لِصَاحِبِ لِي إِلَى جَنْبِي: كَمْ ثُرَاهُمْ؟ ثُرَاهُمْ سِبْعِينَ؟ قَالَ: "أَرَاهُمْ مِائَةً ، حَتَّى أَخْذَنَا مِنْهُمْ رَجُلًا فَسَأَلْنَاهُ، فَقَالَ: كُنَّا أَلْفًا

[36699] Shadhan narrated to us, saying: Hammad bin Salamah narrated to us, from 'Ali bin Zayd, from Sa'id bin Al-Musayyib, who said: "Five men from the Muhajirin of Quraysh were killed on the day of Badr: Mihja' the freed slave of 'Umar, charging and saying: 'I am Mihja', and to my Lord I return.' And Dhu Ash-Shimalayn, Ibn Bayda', 'Ubaydah bin Al-Harith, and 'Amir bin Abi Waqqas were killed."

حَدَّثَنَا شَادَانُ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ عَلَيِّ بْنِ زَيْدٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، قَالَ: "فُتِلَّ يَوْمَ بَدْرٍ خَمْسَةُ رِجَالٍ مِنَ الْمُهَاجِرِينَ مِنْ قُرَيْشٍ مَهْجُونٌ مَوْلَى عُمَرَ يَحْمِلُ وَيَقُولُ: أَنَا مَهْجُونٌ ، وَإِلَى رَبِّي أَرْجُعُ ، وَفُتِلَّ ذُو الشَّمَالَيْنِ ، وَابْنُ بَيْضَاءَ ، وَعُبَيْدَةُ بْنُ الْحَارِثِ ، وَعَامِرُ بْنُ أَبِي وَقَاصِ

[36700] Abu Usamah narrated to us, saying: Sulayman bin Al-Mughirah narrated to me, saying: Thabit narrated to us, saying: 'Umar bin Al-Khattab had a spear on the day of Badr, and no prisoner was brought to him except that he thrust it into him. He said: When Al'Abbas was captured, he said to his captor: 'Do you know who I am?' He said: 'No.' He said: 'I am the uncle of the Messenger of Allah (peace be upon him), so do not take me to 'Umar.' He said: So he held him back. And 'Aqil was captured and said to his captor: 'Do you know who I am?' He said: 'No.' He said: 'I am the cousin of the Messenger of Allah (peace be upon him).' He said: 'So the people held back.'"

حَدَّثَنَا أَبُو أَسَمَّةُ ، قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ الْمُغِيرَةِ ،
قَالَ: حَدَّثَنَا تَابِعٌ ، قَالَ: إِنَّ مَعَ عُمَرَ بْنِ الْخَطَّابِ
الْحَرْبَةَ يَوْمَ بَدْرٍ ، وَلَا يُؤْتَى بِأَسِيرٍ إِلَّا أُوْجَرَهَا إِلَيْهِ ،
قَالَ: فَلَمَّا أَخْذَ الْعَبَّاسَ قَالَ لِأَخِيهِ: "أَتَنْرِي مَنْ أَنَا؟" قَالَ:
لَا ، قَالَ: أَنَا أَعْمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَا
تَدْهَبْ بِي إِلَى عُمَرَ ، قَالَ: فَأَمْسَكْهُ ، وَأَخْذَ عَقِيلَ وَقَالَ
لِأَخِيهِ: تَنْرِي مَنْ أَنَا؟ قَالَ: لَا ، قَالَ: أَنَا أَبْنَ عَمٍّ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَأَمْسَكَ النَّاسَ

[36701] 'Isa bin Yunus told us, from his father, from his father (i.e., his grandfather), from Dhu Al-Jawshan Ad-Dababi, who said: I came to the Messenger of Allah (peace be upon him) after he had finished with the people of Badr, with a colt of a mare of his called Al-Qarha'. I said: "O Muhammad, I have brought you the son of Al-Qarha' for you to take." He said: "I have no need for it. But if you want me to give you in exchange for it a choice piece of the armor of Badr, I will do so." I said: "I will not exchange it today for a Ghurrah (prime/choice thing)." He said: "I have no need for it." Then he said: "O Dhu Al-Jawshan, will you not accept Islam and be among the first in this matter?" I said: "No." He said: "Why?" I said: "I saw your people opposing you." He said: "How about what has reached you concerning their fates?" I said: "It has reached me." He said: "So how will you be guided?" I said: "If you conquer the Ka'bah and settle in it." He said: "Perhaps if you live long enough, you will see that." Then he said: "O

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ أَبِيهِ يَعْنِي جَدَهُ ، عَنْ ذِي الْجَوْشِنِ الظَّبَابِيِّ ، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ أَنْ فَرَغَ مِنْ أَهْلِ بَدْرٍ بِابْنِ فَرَسٍ لَهُ يُقَالُ لَهَا الْفَرَحَاءُ ، فَقُلْتُ: "يَا مُحَمَّدُ ، إِنِّي قَدْ أَتَيْتُكِ بِابْنِ الْفَرَحَاءِ لِتَتَخَذَهُ" ، قَالَ: لَا حَاجَةَ لِي فِيهِ ، وَإِنْ أَرَدْتَ أَنْ أَقِيضَكَ بِهِ الْمُخْتَارَةَ مِنْ دُرُوعِ بَدْرٍ فَعُلِّتُ؟ قُلْتُ: مَا كُنْتُ أَقِيضُكَ الْيَوْمَ بِعُرَّةَ ، قَالَ: لَا حَاجَةَ لِي فِيهِ ، ثُمَّ قَالَ: يَا ذَا الْجَوْشِنِ ، أَلَا شَسِّلْمُ فَتَكُونُ مِنْ أَوَّلِ هَذَا الْأَمْرِ ، قُلْتُ: لَا ، قَالَ: وَلِمَ؟ قُلْتُ: إِنِّي رَأَيْتُ قَوْمًا وَلَعُوا بِكَ ، قَالَ: فَكَيْفَ مَا بَلَغْتَ عَنْ مَصَارِعِهِمْ؟ قُلْتُ: قَدْ بَلَغْنِي ، قَالَ: فَأَنَّى يُهْدِي بِكَ ، قُلْتُ: إِنْ تَغْلِبَ عَلَى الْكَعْبَةِ وَتَقْطُنْهَا ، قَالَ: لَعَلَّكَ إِنْ عَشْتَ أَنْ تَرَى ذَلِكَ ، ثُمَّ قَالَ: يَا بِلَالُ ، خُذْ حَقِيقَةَ الرَّجُلِ فَرَزُودَةً مِنَ الْعَجْوَةِ ، فَلَمَّا أَذْبَرْتُ قَالَ: أَمَا إِنَّهُ خَيْرُ فُرْسَانِ بَنِي عَامِرٍ قَالَ: فَوَاللَّهِ إِنِّي بِأَهْلِي بِالْغَوْرِ إِذْ أَفْبَلْ رَاكِبًا فَقُلْتُ: مِنْ أَيْنَ أَنْتَ؟ قَالَ: مِنْ مَكَّةَ ، قَالَ: قُلْتُ: مَا فَعَلَ النَّاسُ؟ قَالَ: قَدْ وَاللَّهِ غَلَبَ عَلَيْهَا مُحَمَّدٌ وَقَطَاهَا ، فَقُلْتُ: هَبَلْتَنِي أُمِّي ، لَوْ أَسْلَمْ يَوْمَئِذٍ ثُمَّ أَسْأَلَهُ الْحِيرَةَ لَا تُقْطَعَنِيهَا ، قَالَ: وَاللَّهِ لَا أَشْرُبُ الدَّهْرَ مِنْ كُوزٍ وَلَا يَضُرُّهُ الدَّهْرُ تَحْتِي بِرْدَوْنَ

[36702] 'Abdur-Rahim bin Sulayman told us, from Isra'il, from Simak, from 'Ikrimah, from Ibn 'Abbas, who said: It was said to the Messenger of Allah (peace be upon him) when he finished with Badr: "Go after the caravan, there is nothing protecting it." Al-'Abbas called out to him while he was a bound prisoner: "It is not valid." The Messenger of Allah (peace be upon him) said: "Why?" He said: "Because Allah promised you one of the two groups, and He has given you what He promised you."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْرَائِيلَ ، عَنْ سِمَاكٍ ، عَنْ عِكْرِمَةَ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: "قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ فَرَغَ مِنْ بَدْرٍ: عَلَيْكَ بِالْعِيرِ لَيْسَ دُونَهَا شَيْءٌ ، فَنَادَاهُ الْعَبَّاسُ وَهُوَ أَسِيرٌ فِي وَنَاقِهِ: لَا يَصِحُّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِمَهُ؟ قَالَ: إِنَّ اللَّهَ وَعَدَكَ إِحْدَى الطَّافَّتَيْنِ، وَقَدْ أَعْطَاكَ مَا وَعَدْتَكَ

[36703] Waki' told us, from Hisham bin 'Urwah, from a man from the descendants of Az-Zubayr, who said: "On the Day of Badr, Az-Zubayr was wearing a yellow turban wound around his head, and the angels descended wearing yellow turbans."

حَدَّثَنَا وَكِيعٌ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ رَجُلٍ ، مِنْ وَلَدِ الزُّبَيْرِ قَالَ: كَانَ عَلَى الزُّبَيْرِ يَوْمَ بَدْرٍ عِمَامَةً صَفَرَاءً مُعْتَجِرًا بِهَا ، فَنَزَّلَتِ الْمَلَائِكَةُ عَلَيْهِمْ عِمَامَةً صَفَرَّ

[36704] 'Abdah told us, from Hisham bin 'Ubada bin Hamzah, from Az-Zubayr, with something similar.

حَدَّثَنَا عَبْدَةُ ، عَنْ هِشَامِ بْنِ عُبَادَةَ بْنِ حَمْزَةَ ، عَنْ الرُّبَيْرِ ، بِنْ حُوْمَةٍ

[36705] 'Abdah told us, from Hisham, from his father, from Ibn 'Umar: That the Prophet (peace be upon him) stood at the well of Badr and said: "Have you found what your Lord promised to be true?" Then he said: "Indeed, they are now listening to what I say."

[36706] Abu Usamah told us, from Hisham, who said: "There were only two horses with the Prophet (peace be upon him) on the Day of Badr; Az-Zubayr was on one of them."

[36707] 'Abdullah bin Idris told us, from Mutarrif, from Abu Ishaq, from Al-Bara', who said: "I and Ibn 'Umar were presented to the Messenger of Allah (peace be upon him) on the Day of Badr, but he considered us too young. We participated in Uhud."

حَدَّثَنَا عَبْدَهُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ ابْنِ عُمَرَ ،
أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ وَقَفَ عَلَى قَلِيبِ بَدْرٍ
فَقَالَ: هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ؟ ثُمَّ قَالَ: إِنَّهُمُ الْأَنَّ
لَيَسْتُمُّعُونَ مَا أَقُولُ

حَدَّثَنَا أَبُو أَسَامَةً ، عَنْ هِشَامٍ ، قَالَ: لَمْ يَكُنْ مَعَ النَّبِيِّ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَوْمَ بَدْرٍ إِلَّا فَرَسَانٌ كَانَ عَلَى
أَحَدِهِمَا الرُّبَيْرُ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ مُطَرْفٍ ، عَنْ أَبِي
إِسْحَاقَ ، عَنْ الْبَرَاءِ ، قَالَ: عُرِضْتُ أَنَا وَابْنُ عُمَرَ
عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ
فَاسْتَصْغَرَنَا وَشَهَدْنَا أُحْدًا

[36708] 'Affan told us, he said: Hammad bin Salamah told us, from Thabit, from Anas: That the Messenger of Allah (peace be upon him) sought consultation when he learned of Abu Sufyan's approach. He said: Abu Bakr spoke, but he turned away from him. Then 'Umar spoke, but he turned away from him. Sa'd bin 'Ubada said: "It is us you mean, O Messenger of Allah. By the One in Whose Hand is my soul, if you commanded us to plunge our horses into the sea, we would plunge them. And if you commanded us to spur them on to Birk Al-Ghimad, we would do so." He said: So the Messenger of Allah (peace be upon him) called the people. He said: They set out until they camped at Badr. The water-carriers of Quraysh came upon them, among whom was a black slave belonging to Banu Al-Hajjaj. They captured him. The Companions of the Messenger of Allah (peace be upon him) asked him about Abu Sufyan and his companions. He would say: "I have no knowledge of Abu Sufyan, but

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ تَأْبِيتٍ ،
عَنْ أَنَّسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَارَرَ
حَيْثُ بَلَغَهُ إِقْبَالٌ أَبْيَ سُفْيَانَ ، قَالَ: فَتَكَلَّمُ أَبُو بَكْرٍ ،
فَأَعْرَضَ عَنْهُ، ثُمَّ تَكَلَّمُ عُمَرُ، فَأَعْرَضَ عَنْهُ، فَقَالَ سَعْدٌ
بْنُ عُبَادَةَ: إِيَّا نَا تُرِيدُ يَا رَسُولَ اللَّهِ ، وَالَّذِي نَفْسِي بِيَدِهِ
لَوْ أَمْرَنَا أَنْ تُخِيِّضَهَا الْبَحْرُ لَأَخْضُنَاهَا ، وَلَوْ أَمْرَنَا
أَنْ تَضْرِبَ أَكْبَادَهَا إِلَى بِرْكِ الْعَمَادِ لَفَعَلْنَا ، قَالَ: فَنَذَبَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ ، قَالَ: فَانْطَلَقُوا
حَتَّى تَرَلُوا بَدْرًا وَوَرَدُتْ عَلَيْهِمْ رَوَايَا فُرَيْشٍ ، وَفِيهِمْ
عَلَامٌ أَسْوَدُ لِبْنِي الْحَجَاجَ ، فَأَخْذُوهُ ، فَكَانَ أَصْحَابُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُونَهُ عَنْ أَبِي
سُفْيَانَ وَأَصْحَابِهِ ، فَيَقُولُ: مَا لِي عِلْمٌ بِأَبِي سُفْيَانَ ،
وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُثْنَةً وَشَيْبَةً وَأُمَيَّةً بْنَ خَلْفٍ ، فَإِذَا
قَالَ ذَلِكَ ضَرَبُوهُ ، قَالَ: نَعَمْ أَنَا أَخْبِرُكُمْ ، هَذَا أَبُو
سُفْيَانَ ، فَإِذَا تَرَكُوهُ سَالِوْهُ ، قَالَ: مَا لِي بِأَبِي سُفْيَانَ
عِلْمٌ ، وَلَكِنْ هَذَا أَبُو جَهْلٍ وَعُثْنَةً وَشَيْبَةً وَأُمَيَّةً بْنَ خَلْفٍ
فِي النَّاسِ ، فَإِذَا قَالَ هَذَا أَيْضًا ضَرَبُوهُ ، وَرَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَائِمٌ يُصَلِّي ، فَلَمَّا رَأَى ذَلِكَ
اَنْصَرَفَ ، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ ، إِنَّكُمْ لَتَضْرِبُونَهُ إِذَا
صَدَقْتُمْ ، وَتَشْرُكُونَهُ إِذَا كَذَبْتُمْ قَالَ: وَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذَا مَصْرُعُ فُلَانٍ، يَضْعُ يَدَهُ
عَلَى الْأَرْضِ هَاهُنَا وَهَاهُنَا ، فَمَا مَاطَ أَحْدُهُمْ عَنْ
مَوْضِعِ يَدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36709] Shababah bin Sawwar told us, he said: Sulayman bin Al-Mughirah told us, from Thabit, who said: Anas told us, saying: We were with 'Umar between Mecca and Medina trying to sight the crescent moon. I saw it—and I had sharp vision—so I began saying to 'Umar: "Do you not see it?" 'Umar kept looking but did not see it. I was lying on my bed. Then he began telling us about the people of Badr. He said: "The Messenger of Allah (peace be upon him) was showing us the places where the people of Badr would fall the day before. He was saying: 'This is where so-and-so will fall tomorrow, if Allah wills. And this is where so-and-so will fall tomorrow, if Allah wills.' He said: By the One Who sent him with the truth, they did not miss those boundaries; they fell upon them. Then they were thrown into a well, one on top of another. The Prophet (peace be upon him) went until he stood over them and said: 'O so-and-so son of so-and-so, and O so-and-so son of so-and-so! Have you found what Allah and His Messenger

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ ، عَنْ ثَابِتٍ ، قَالَ: حَدَّثَنَا أَنَّسٌ ، قَالَ: كُنَّا مَعَ عُمَرَ بْنِيَّ مَكَّةَ وَالْمَدِينَةَ نَتَرَاءِي الْهَلَالَ، فَرَأَيْتُهُ وَكُنْتُ حَدِيدَ الْبَصَرَ فَجَعَلْتُ أَقْوَلَ لِعُمَرَ: أَمَا تَرَاهُ؟ وَجَعَلَ عُمَرُ يَنْتَرُ وَلَا يَرَاهُ ، وَأَنَا مُسْتَلِقٌ عَلَى فِرَاشِي ، ثُمَّ أَنْشَأَ يُحَدِّثُنَا عَنْ أَهْلِ بَدْرٍ ، قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْرِي مَصَارِعَ أَهْلِ بَدْرٍ بِالْأَمْسِ ، يَقُولُ: "هَذَا مَصْرَعٌ فُلَانٌ غَدًا إِنْ شَاءَ اللَّهُ ، وَهَذَا مَصْرَعٌ فُلَانٌ غَدًا إِنْ شَاءَ اللَّهُ ، قَالَ: فَوَاللَّهِ بَعْثَةٌ بِالْحَقِّ مَا أَخْطَلُوا تِيكَ الْحُدُودَ يُصْرَعُونَ عَلَيْهَا ، ثُمَّ جُعِلُوا فِي بِلْرِ بَعْضُهُمْ عَلَى بَعْضٍ، فَانطَّلَقَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ حَتَّى انْتَهَى إِلَيْهِمْ فَقَالَ: يَا فُلَانُ بْنُ فُلَانٍ ، وَيَا فُلَانُ بْنُ فُلَانٍ: هَلْ وَجَدْتُمْ مَا وَعَدْكُمُ اللَّهُ وَرَسُولُهُ حَقًّا؟ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ ، كَيْفَ تُكَلِّمُ أَجْسادًا لَا أَرْوَاحَ فِيهَا؟ قَالَ: مَا أَنْتُمْ بِاسْمَعِ لِمَا أَقُولُ مِنْهُمْ غَيْرَ أَنَّهُمْ لَا يَسْتَطِيُونَ يَرْدُونَ عَلَيَّ شَيْئًا

[36710] Yazid bin Harun told us, he said: Sulayman At-Taymi informed us, from Abu Mijlaz, from Qays bin 'Abbad, who said: "Ali, Hamzah, and 'Ubaydah bin Al-Harith dueled with 'Utbah bin Rabi'ah, Shaybah bin Rabi'ah, and Al-Walid bin 'Utbah. Regarding them was revealed: '{These are two adversaries who have disputed concerning their Lord}' [Al-Hajj: 19]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا سُلَيْمَانُ التَّمِيميُّ ،
عَنْ أَبِي مِجْلِزٍ ، عَنْ قَيْسِ بْنِ عَبَادٍ ، قَالَ: "تَبَارَزَ عَلَيْ
وَحْمَرَةُ وَعُبَيْدَةُ بْنُ الْحَارِثِ وَعُثْبَةُ بْنُ رَبِيعَةَ وَشَيْبَةُ بْنُ
رَبِيعَةَ وَالْوَلِيدُ بْنُ عُثْبَةَ فَنَزَلَتْ فِيهِمْ {هَذَا حَصْمَانٌ
أَخْتَصَمُوا فِي رَبِيعِهِ}

[36711] Al-Fadl bin Dukayn told us, he said: Yunus informed us, from Abu As-Safar, who said: "The caller of the Messenger of Allah (peace be upon him) called out on the Day of Badr: 'Whoever captures Umm Hakim bint Haram, let her go, for the Messenger of Allah (peace be upon him) has granted her safety.' A man from the Ansar captured her and tied her by her braids. When he heard the caller of the Messenger of Allah, he let her go."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ ، قَالَ: أَخْبَرَنَا يُونُسُ ، عَنْ أَبِي
السَّفَرِ ، قَالَ: "نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَ بَدْرٍ: مَنْ أَسْرَ أُمَّ حَكِيمَ بِنْتَ حَرَامٍ فَلْيَخْلُ
سَبِيلَاهَا ، فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ
أَمَدَهَا ، فَأَسْرَهَا رَجُلٌ مِنَ الْأَنْصَارِ وَكَنَفَهَا بِذُوبَتِهَا ،
فَلَمَّا سَمِعَ مُنَادِيَ رَسُولِ اللَّهِ خَلَّ سَبِيلَاهَا

[36712] 'Abdul-A'la told us, from Dawud, from Abu Nadrah: "And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company}" [Al-Anfal: 16].

He said: "It was revealed on the Day of Badr. They were not permitted to retreat, for if they had retreated, they would only have retreated to the polytheists."

حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ دَاؤِدَ عَنْ أُبِي نَضْرَةَ: {وَمَنْ يُوَلِّهُمْ يَوْمَئِذٍ دُبْرَهُ إِلَّا مُتَحَرِّفًا لِِقْتَالٍ أَوْ مُتَحَيَّزًا إِلَى فِتْنَةٍ} فَأَنْزَلْتُ يَوْمَ بَدْرٍ, وَلَمْ يَكُنْ لَّهُمْ أَنْ يَنْحَازُوا, وَلَوْ انْحَازُوا لَمْ يَنْحَازُوا إِلَّا إِلَى الْمُشْرِكِينَ

[36713] Shababah bin Sawwar told us, from Sulayman bin Al-Mughirah, from Thabit, from Anas, who said: "My cousin Harithah went out with the Prophet (peace be upon him) on the Day of Badr. He went out as a young onlooker, not intending to fight. An arrow hit him and killed him. My aunt, his mother, came to the Messenger of Allah (peace be upon him) and said: 'O Messenger of Allah, if my son Harithah is in Paradise, I will be patient and seek reward. But if not, you will see what I do.' He said: 'O Umm Harithah, there are many Gardens, and Harithah is in the highest Firdaws.'" حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ , عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةِ , عَنْ ثَابِتٍ , عَنْ أَنَّسٍ , قَالَ: كَانَ ابْنُ عَمَّتِي حَارِثَةُ انْطَلَقَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ , فَانْطَلَقَ غَلَامًا نَظَارًا , مَا انْطَلَقَ لِِقْتَالٍ , فَأَصَابَهُ سَهْمٌ فَقَتَلَهُ , فَجَاءَتْ عَمَّتِي أُمُّهُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: يَا رَسُولَ اللَّهِ , ابْنِي حَارِثَةُ إِنْ يَكُنْ فِي الْجَنَّةِ صَبَرْتُ وَاحْسَبْتُ , وَإِلَّا فَسَتَرَى مَا أَصْنَعَ؟ فَقَالَ: يَا أُمَّ حَارِثَةً , إِنَّهَا جَنَانٌ كَثِيرَةٌ وَإِنَّ حَارِثَةً فِي الْفِرْدَوْسِ الْأَعْلَى

[36714] Abu Usamah told us, from Al-Walid bin Jumay', who said: Abu At-Tufayl told us, he said: Hudhayfah bin Al-Yaman told us, he said: "Nothing prevented me from witnessing Badr except that I went out with my father Husayl. He said: The disbelievers of Quraysh caught us and said: 'You intend to go to Muhammad?' We said: 'We do not intend to go to him; we only intend to go to Medina.' So they took from us the covenant of Allah and His pledge that we would return to Medina and not fight alongside him. We came to the Messenger of Allah (peace be upon him) and informed him of the news. He said: 'Go. We will fulfill their covenant and seek Allah's help against them.'"

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنِ الْوَلِيدِ بْنِ جُمَيْعٍ ، قَالَ: حَدَّثَنَا
أَبُو الطْفَلِ ، قَالَ: حَدَّثَنَا حَدِيفَةُ بْنُ الْيَمَانِ ، قَالَ: مَا
مَنَعَنِي أَنْ أَشْهَدَ بَدْرًا إِلَّا أَنِّي حَرَجْتُ أَنَا وَأَبِي حُسَيْنٍ ،
قَالَ: فَأَخَذَنَا كُفَّارُ قُرَيْشٍ فَقَالُوا: "إِنَّكُمْ تُرِيدُونَ مُحَمَّدًا؟
فَقُلْنَا: مَا نُرِيدُهُ ، مَا نُرِيدُ إِلَّا الْمَدِينَةَ ، فَأَخَذُونَا مِنَّا عَهْدَ
اللَّهِ وَمِيثَاقُهُ لِنَصْرَفَنَا إِلَى الْمَدِينَةِ وَلَا نُقَاتِلُ مَعَهُ ،
فَأَتَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْنَاهُ الْخَبَرَ
فَقَالَ: انْصِرْفَا نَفِي لَهُمْ ، وَنَسْتَعِينُ اللَّهَ عَلَيْهِمْ

[36715] Al-Fadl bin Dukayn told us, he said: Ibn Al-Ghasil told us, from Hamzah bin Abi Usayd, from his father, who said: The Messenger of Allah (peace be upon him) said on the Day of Badr when we lined up against Quraysh and they lined up against us: "When they come close to you, shoot arrows at them."

حَدَّثَنَا أَفْضَلُ بْنُ دُكَيْنِ ، قَالَ: حَدَّثَنَا ابْنُ الْعَسِيلِ ، عَنْ حَمْزَةَ بْنِ أَبِي أَسِيدٍ ، عَنْ أَبِيهِ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمَ بَدْرٍ حِينَ صَافَقْنَا لِقْرَيْشَ وَصَافُوا لَنَا: إِذَا أَكْثَيْتُمُ فَارْمُوهُمْ بِالنَّبَلِ

[36716] 'Abdullah bin Numayr told us, from Hajjaj, from Nafi', from Ibn 'Umar, who said: "Talhah was the standard-bearer of the polytheists on the Day of Badr, and 'Ali bin Abi Talib killed him in a duel."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ، عَنْ حَاجَاجٍ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ: كَانَ طَلْحَةً صَاحِبَ رَأْيَةِ الْمُشْرِكِينَ يَوْمَ بَدْرٍ فَقَتَلَهُ عَلَيُّ بْنُ أَبِي طَالِبٍ مُبَارَزًا

[36717] Ath-Thaqafi told us, from Khalid, from 'Ikrimah, that the Prophet (peace be upon him) said on the Day of Badr: "Whoever meets anyone from Banu Hashim, do not kill him, for they were forced out unwillingly."

حَدَّثَنَا التَّقْفِيُّ ، عَنْ خَالِدٍ ، عَنْ عَكْرِمَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ بَدْرٍ: مَنْ أَقِيَ مِنْكُمْ أَحَدًا مِنْ بَنِي هَاشِمٍ فَلَا يَقْتُلَهُ، فَإِنَّهُمْ أُخْرِجُوا كُرْهًا

[36718] Waki' told us, from Isra'il, from Abu Al-Haytham, Ibrahim At-Taymi said: "The Prophet (peace be upon him) killed a man from the polytheists of Quraysh on the Day of Badr and crucified him on a tree."

حَدَّثَنَا وَكِبِيعُ ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي الْهَيْمَمَ ، قَالَ إِبْرَاهِيمُ التَّمِيمِيُّ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتَلَ رَجُلًا مِنَ الْمُشْرِكِينَ مِنْ قُرَيْشٍ يَوْمَ بَدْرٍ وَصَلَبَهُ إِلَى الشَّجَرَةِ

[36719] 'A'idh bin Habib told us, from Hajjaj, from Al-Hakam, from Al-Miqsam, from Ibn 'Abbas: "That the people of Badr were three hundred and thirteen. The emigrants among them were seventy-five. The defeat at Badr occurred on the seventeenth of Ramadan, a Friday night."

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ ، عَنْ حَاجَاجٍ ، عَنْ الْحَكَمِ ، عَنْ الْمِقْسَمِ ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَهْلَ بَدْرٍ كَانُوا تَلَاثَمَائِةً وَثَلَاثَةَ عَشَرَ ، الْمُهَاجِرُونَ مِنْهُمْ خَمْسَةُ وَسَبْعُونَ ، وَكَانَتْ هَرِيمَةُ بَدْرٍ لِسَبْعَ عَشَرَةَ مِنْ رَمَضَانَ لَيْلَةً جُمُعَةً

[36720] 'A'idh bin Habib told us, from Hajjaj, from Abu Ishaq, from Al-Bara', who said: "The people of Badr were three hundred and ten-plus. The emigrants among them were seventy-six."

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ ، عَنْ حَاجَاجٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ ، قَالَ: كَانَ أَهْلُ بَدْرٍ تَلَاثَمَائِةً وَبِضْعَةَ عَشَرَ ، الْمُهَاجِرُونَ مِنْهُمْ سِتَّةُ وَسَبْعُونَ ،

[36721] 'Abdur-Rahim bin Sulayman told us, from Zakariyya, from Abu Ishaq, from Al-Bara' bin 'Azib, who said: "The Companions of the Messenger of Allah (peace be upon him) on the Day of Badr were three hundred and ten-plus. We used to say that they were the same number as the companions of Talut who crossed the river with him. And no one crossed with him except a believer."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَّا ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ بِضَعْةً عَشَرَ وَتَلَاثَمِائَةً ، وَكُنَّا نَتَحَدَّثُ أَنَّهُمْ عَلَى عِدَّةِ أَصْحَابٍ طَالُوتَ الَّذِينَ جَاؤُرُوا مَعَهُ النَّهْرَ ، وَمَا جَاؤُرَ مَعَهُ إِلَّا مُؤْمِنٌ

[36722] 'Abdur-Rahim told us, from Ash'ath, from Ibn Sirin, from 'Ubaydah, who said: "The number of those who witnessed Badr with the Prophet (peace be upon him) was like the number of those who crossed the river with Talut; their number was three hundred and thirteen."

حَدَّثَنَا عَبْدُ الرَّحِيمِ ، عَنْ أَشْعَثَ ، عَنْ ابْنِ سِيرِينَ ، عَنْ عَبِيدَةَ ، قَالَ: عِدَّةُ الَّذِينَ شَهَدُوا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَدْرًا كَعِدَّةِ الَّذِينَ جَاؤُرُوا مَعَ طَالُوتَ النَّهْرَ ، عِدَّتُهُمْ تَلَاثَمِائَةً وَتَلَاثَةَ عَشَرَ

[36723] Waki' told us, from Thabit bin 'Umarah, from Ghunaym bin Qays, from Abu Musa, who said: "The number of Talut's companions on the day of Jalut was three hundred and ten-plus."

حَدَّثَنَا وَكِيعٌ ، عَنْ ثَابِتِ بْنِ عُمَارَةَ ، عَنْ غُنَيْمِ بْنِ فَيْسٍ ، عَنْ أَبِي مُوسَى ، قَالَ: كَانَ عِدَّةُ أَصْحَابِ طَالُوتَ يَوْمَ جَالُوتَ تَلَاثَمِائَةً وَبِضَعْةً عَشَرَ

[36724] Waki' told us, he said: Sufyan and Isra'il told us, from Abu Ishaq, from Al-Bara' bin 'Azib, who said: "The number of the Companions of the Prophet (peace be upon him) was three hundred and ten-plus. They used to think that they were the same number as the companions of Talut on the day of Jalut who crossed the river with him. And no one crossed the river with him except a believer."

حَدَّثَنَا وَكِيعُ ، قَالٌ: حَدَّثَنَا سُفْيَانُ ، وَإِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ ، قَالٌ: كَانَ عِدَّةُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تِلْأَمَّاً وَبِضُعْفَةٍ عَشَرَ ، وَكَانُوا يَرَوْنَ أَنَّهُمْ عِدَّةُ أَصْحَابِ طَالُوتَ يَوْمَ جَلُوتَ الَّذِينَ جَاؤُرُوا مَعَهُ النَّهْرَ ، وَمَا جَاءُرُوا مَعَهُ النَّهْرَ إِلَّا مُؤْمِنٌ

[36725] 'Abdur-Rahim bin Sulayman told us, from Yahya bin Sa'id, from Mu'adh bin Rifa'ah bin Rafi' Al-Ansari, that an angel came to the Messenger of Allah (peace be upon him) and said: "How do you regard the people of Badr among you?" He said: "The best of people." The angel said: "And likewise those of the angels who witnessed Badr."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ يَحْيَى بْنِ سَعْدٍ ، عَنْ مُعاذِ بْنِ رِفَاعَةَ بْنِ رَافِعٍ الْأَنْصَارِيِّ ، أَنَّ مَلَكًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "Kَيْفَ أَصْحَابُ بَدْرٍ فِيهِمْ؟" فَقَالَ: أَفْضَلُ النَّاسِ ، فَقَالَ الْمَلَكُ: وَكَذَلِكَ مَنْ شَهَدَ بَدْرًا مِنَ الْمَلَائِكَةِ

[36726] Sufyan bin 'Uyaynah told us, from 'Amr, from Al-Hasan bin Muhammad, that 'Ubaydullah bin Abi Rafi', the scribe of 'Ali, informed him that he heard 'Ali say: The Messenger of Allah (peace be upon him) said: "He has witnessed Badr"—meaning Hatib bin Abi Balta'ah—"and what do you know? Perhaps Allah looked at the people of Badr and said: 'Do whatever you wish, for I have forgiven you.'"

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ ، أَنَّ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ ، كَاتِبَ عَلَيِّ أَخْبَرَهُ، أَنَّهُ سَمِعَ عَلَيْاً ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنَّهُ قَدْ شَهَدَ بَدْرًا، يَعْنِي حَاطِبَ بْنَ أَبِي بَلْعَاءَ، وَمَا يُدْرِيكَ لَعَلَّ اللَّهُ قَدْ اطْلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ

[36727] Ibn Fudayl told us, from Husayn, from Sa'd bin Abi 'Ubaydah, from Abu 'Abdur-Rahman, who said: I heard 'Ali say: The Messenger of Allah (peace be upon him) said: "Is he not one of the people of Badr? And what do you know? Perhaps Allah looked at the people of Badr and said: 'Do whatever you wish, for Paradise has become mandatory for you.'"

حَدَّثَنَا أَبْنُ فُضَيْلٍ عَنْ حُصَيْنٍ عَنْ سَعْدِ بْنِ أَبِي عُيَيْنَةَ عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَلَيْاً يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَوْلَيْسَ مِنْ أَهْلِ بَدْرٍ؟ وَمَا يُدْرِيكَ لَعَلَّ اللَّهُ اطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةُ

[36728] Abu Usamah told us, he said: 'Umar bin Hamzah informed us, he said: Salim informed me, he said: Ibn 'Umar informed me that the Messenger of Allah (peace be upon him) said to 'Umar: "And what do you know? Perhaps Allah looked at the people of Badr and said: 'Do whatever you wish.'"

[36729] Yazid bin Harun told us, he said: Hammad bin Salamah informed us, from 'Asim bin Abi An-Najud, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Indeed, Allah, Blessed and Most High, looked at the people of Badr and said: 'Do whatever you wish, for I have forgiven you.'"

حَدَّثَنَا أَبُو أَسَمَّةُ ، قَالَ: أَخْبَرَنَا عُمَرُ بْنُ حَمْزَةُ ، قَالَ:
أَخْبَرَنِي سَالِمٌ ، قَالَ: أَخْبَرَنِي ابْنُ عُمَرَ أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِعُمَرَ: "وَمَا يُدْرِيكَ لَعَلَّ اللَّهُ
قَدِ اطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ: أَعْمَلُوا مَا شِئْتُمْ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ ،
عَنْ عَاصِمِ بْنِ أَبِي الْجَوْدِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي
هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى اطْلَعَ إِلَى أَهْلِ بَدْرٍ فَقَالَ:
أَعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ

[36730] Shababah bin Sawwar told us, he said: Layth informed us, from Abu Az-Zubayr, that a slave of Hatib bin Abi Balta'ah came to the Messenger of Allah (peace be upon him) complaining about Hatib. He said: "O Messenger of Allah, Hatib will surely enter the Fire." The Messenger of Allah (peace be upon him) said: "You lied; he will not enter it. He witnessed Badr and Al-Hudaybiyah."

[36731] Waki' told us, he said: Sufyan told us, from Yahya bin Sa'id, from 'Abayah bin Rifa'ah, from his grandfather Rafi' bin Khadij, who said: "Gabriel—or an angel—came to the Prophet (peace be upon him) and said: 'How do you regard those who witnessed Badr among you?' He said: 'The best of us.' He said: 'Likewise, they are the best of the angels with us.'"

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ ، قَالَ: أَخْبَرَنَا لَيْثٌ ، عَنْ أَبِي الرَّبِيعِ ، أَنَّ عَبْدًا لِحَاطِبَ بْنِ أَبِي بَلْعَةَ جَاءَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْكُرِي حَاطِبًا ، فَقَالَ: يَا رَسُولَ اللَّهِ ، لَيَخْلُّ حَاطِبُ النَّارَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَذَبْتَ ، لَا يَنْخُلُهَا ، إِنَّهُ قَدْ شَهَدَ بَدْرًا وَالْحُدَيْبِيَّةَ

حَدَّثَنَا وَكِبِيعٌ ، قَالَ: حَدَّثَنَا سُفْيَانُ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَبَائِيَّةَ بْنِ رِفَاعَةَ ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: "جَاءَ جَبْرِائِيلُ أَوْ مَلَكُ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا تَعْدُونَ مَنْ شَهَدَ بَدْرًا فِيهِمْ؟ قَالَ: خِيَارُنَا؟ قَالَ: كَذِلِكَ هُمْ عِنْدَنَا خِيَارُ الْمَلَائِكَةِ

[36732] Waki' told us, from Sufyan, from a man, from Ad-Dahhak, regarding: "{And whoever turns his back to them on such a day}" [Al-Anfal: 16]. He said: "This refers specifically to the Day of Badr."

[36733] Waki' told us, from Ar-Rabi', from Al-Hasan, regarding: "{And whoever turns his back to them on such a day, unless swerving [as a strategy] for war or joining [another] company}" [Al-Anfal: 16]. He said: "This refers specifically to the Day of Badr. Fleeing from battle is not among the major sins [in general contexts?]."

[36734] Jarir told us, from Mughirah, from Ibrahim, who said: "The Messenger of Allah (peace be upon him) set the ransom for an Arab on the Day of Badr at forty ounces, and the ransom for a mawla (freed slave) at twenty ounces. The ounce is forty dirhams."

حَدَّثَنَا وَكِبِيعُ ، عَنْ سُفْيَانَ ، عَنْ رَجُلٍ ، عَنِ الصَّحَّাকِ ،
"وَمَنْ يُولَّهُمْ يَوْمَئِذٍ دُبْرَةً" قَالَ: هَذَا يَوْمَ بَدْرٍ خَاصَّةً

حَدَّثَنَا وَكِبِيعُ ، عَنِ الرَّبِيعِ ، عَنِ الْحَسَنِ ، {وَمَنْ يُولَّهُمْ
يَوْمَئِذٍ دُبْرَةً إِلَّا مُتَحَرِّفًا لِقَتَالٍ أَوْ مُتَحَيَّزًا إِلَى فِتْنَةٍ} قَالَ:
هَذَا يَوْمَ بَدْرٍ خَاصَّةً ، لَيْسَ الْفَرَارُ مِنَ الزَّحْفِ مِنَ
الْكَبَائِرِ

حَدَّثَنَا جَرِيرُ ، عَنْ مُغِيرَةَ ، عَنْ إِبْرَاهِيمَ ، قَالَ: جَعَلَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِدَاءَ الْعَرَبِيِّ يَوْمَ بَدْرٍ
أَرْبَعِينَ أُوقِيَّةً ، وَجَعَلَ فِدَاءَ الْمَوْلَى عِشْرِينَ أُوقِيَّةً ،
الْأُوقِيَّةُ أَرْبَعُونَ دِرْهَمًا

[36735] Abu Khalid Al-Ahmar told us, from Ash'ath, from Abu Az-Zinad, who said: "The chosen share (As-Safiyy) on the Day of Badr was the sword of 'Asim bin Munabbih bin Al-Hajjaj."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ أَشْعَثَ عَنْ أَبِي الرَّنَادِ قَالَ: كَانَ الصَّفِيفُ يَوْمَ بَدْرٍ سَيِّفَ عَاصِمَ بْنِ مُنْبَهِ بْنِ الْحَجَاجَ

[36736] 'Abdah bin Sulayman told us, from Muhammad bin 'Amr, from Az-Zuhri, from Muhammad bin Jubayr, from Jubayr bin Mut'im, who said: "I came to the Messenger of Allah (peace be upon him) regarding the ransom of the people [captives] of Badr."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ عَمْرُو ، عَنْ الزُّهْرِيِّ ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ ، عَنْ حُبَيْرِ بْنِ مُطْعَمٍ ، قَالَ: قَدِيمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي فِدَاءِ أَهْلِ بَدْرٍ

[36737] Abu Usamah told us, from Ibn 'Awn, from Abu Al-'Aliyah, who said: "We used to say that His saying: '{The Day We will strike with the greatest strike}' [Ad-Dukhan: 16] refers to the Day of Badr, and the Smoke has already passed."

حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ ابْنِ عَوْنَى ، عَنْ أَبِي الْعَالِيَةِ ، قَالَ: "كُنَّا نَتَحَدَّثُ أَنَّ قَوْلَهُ: {يَوْمَ تَبْطِشُ الْبَطْشَةُ الْكُبْرَى} يَوْمَ بَدْرٍ ، وَالدُّخَانُ قَدْ مَضَى

[36738] Waki' told us, he said: Isra'il told us, from Abu Ishaq, from Abu 'Ubaydah, from 'Abdullah, who said: "I, 'Ammar, and Sa'd shared on the Day of Badr whatever we captured on the Day of Badr. As for me and 'Ammar, we did not bring anything, but Sa'd brought two prisoners."

[36739] 'Abdur-Rahim told us, from Muhammad bin Ishaq, from Muhammad bin 'Amr, from 'Ata', who said: Suhayl bin 'Amr was a man with a split lip. 'Umar bin Al-Khattab said to the Messenger of Allah (peace be upon him) on the day he was captured at Badr: "O Messenger of Allah, pull out his two lower incisors so his tongue will loll out, and he will never stand against you as an orator in any situation." He said: "I will not mutilate, lest Allah mutilate me."

حَدَّثَنَا وَكِيعُ ، قَالَ: حَدَّثَنَا إِسْرَائِيلُ ، عَنْ أَبِي إِسْحَاقَ ،
عَنْ أَبِي عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: اشْتَرَكُنَا يَوْمَ بَدْرٍ
أَنَا وَعَمَّارٌ ، وَسَعْدٌ ، فِيمَا أَصَبْنَا يَوْمَ بَدْرٍ ، فَأَمَّا أَنَا
وَعَمَّارٌ فَلَمْ تَجِدْ بِشَيْءٍ ، وَجَاءَ سَعْدٌ بِأَسْبِرَيْنِ

حَدَّثَنَا عَبْدُ الرَّحْمَنِ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ مُحَمَّدِ
بْنِ عَمْرِو ، عَنْ عَطَاءٍ ، قَالَ: كَانَ سُهْيَلُ بْنُ عَمْرِو
رَجُلًا أَعْلَمُ مِنْ شَفَتِهِ السُّفْلَى ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ
إِرْسَوْلُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَوْمُ أَسْرَيْنَا": يَا
رَسُولَ اللَّهِ، انْزَعْ نَيْتَنِي السُّفْلَيْنِ فَيُذْلَعَ لِسَانُهُ، فَلَا
يَقُومُ عَلَيْكَ خَطِيبًا بِمَوْطِنٍ أَبَدًا ، فَقَالَ: لَا أَمْلِنْ فَيُمَلِّنُ
اللَّهُ بِي

[36740] Abu Mu'awiyah told us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Spoils of war were not lawful for any black-headed people before you. Fire used to come down from the sky and consume them." When it was the Day of Badr, the people hastened to the spoils, so Allah revealed: "{If not for a decree from Allah that preceded, you would have been touched for what you took by a great punishment. So consume what you have taken of war booty [as being] lawful and good}" [Al-Anfal: 68-69].

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ،
عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: لَمْ تَحِلِّ الْغَنَائِمُ لِقَوْمٍ سُودَ الرُّءُوسِ قَبْلَكُمْ ، كَانَتْ
نَارٌ تَنْزَلُ مِنَ السَّمَاءِ فَتَأْكُلُهَا ، فَلَمَّا كَانَ يَوْمُ بَدْرٍ أَسْرَعَ
النَّاسُ فِي الْغَنَائِمِ فَأَنْزَلَ اللَّهُ {لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ
لَمْسَكُمْ فِيمَا أَخْدُتُمْ عَذَابٌ عَظِيمٌ}. فَكُلُوا مِمَّا عَيْنَتُمْ حَلَالًا
} طَيِّبًا

[36741] Waki' told us, he said: Al-Mas'udi told us, from Al-Qasim bin 'Abdur-Rahman, who said: "The first of the Muslims to be martyred on the Day of Badr was Mihja'."

حَدَّثَنَا وَكِيعٌ ، قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ ، عَنِ الْقَاسِمِ بْنِ
عَبْدِ الرَّحْمَنِ ، قَالَ: أَوَّلُ مَنْ اسْتُشْهِدَ مِنَ الْمُسْلِمِينَ يَوْمَ
بَدْرٍ مِهْجَعٌ

[36742] Jarir bin 'Abdul-Hamid told us, from 'Ata' bin As-Sa'ib, from Ash-Sha'bi, who said: "The Messenger of Allah (peace be upon him) used a stratagem against the polytheists on the Day of Uhud, and it was the first day he used a stratagem against them."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ،
عَنِ الشَّعْبِيِّ ، قَالَ: مَكَرٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِالْمُشْرِكِينَ يَوْمَ أُحْدٍ ، وَكَانَ أَوَّلَ يَوْمٍ مَكَرٌ فِيهِ
بِهِ

[36743] Abu Usamah told us, he said: Hisham bin 'Urwah told us, from his father, from 'Aishah, who said: "When it was the Day of Uhud, the polytheists were defeated. Iblis shouted: 'O servants of Allah, watch your rear!' She said: So their front ranks turned back and fought with their rear ranks. She said: Hudhayfah looked, and there was his father, Al-Yaman. He said: 'O servants of Allah, my father, my father!' She said: By Allah, they did not stop until they killed him. Hudhayfah said: 'May Allah forgive you.'" 'Urwah said: "By Allah, there remained in Hudhayfah a remnant of good until he met Allah."

حَدَّثَنَا أَبُو أُسَامَةَ ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ ، عَنْ
أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ: "لَمَّا كَانَ يَوْمُ أُحْدٍ هُزِمَ
الْمُشْرِكُونَ وَصَاحَ إِبْلِيسُ: أَيُّ عِبَادَ اللَّهِ ، أَخْرَاكُمْ ،
قَالَ: فَرَجَعْتُ أُلَاهُمْ فَاجْتَذَبْتُ هِيَ وَآخْرَاهُمْ ، قَالَ:
فَنَظَرَ حُدَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانَ ، فَقَالَ: عِبَادَ اللَّهِ ،
أَيِّ أَيِّ ، قَالَتْ: فَوَاللَّهِ مَا احْجَرُوا حَتَّى قُتْلُوهُ ، فَقَالَ
حُدَيْفَةُ: عَفَرَ اللَّهُ لَكُمْ". قَالَ عُرْوَةُ: فَوَاللَّهِ مَا زَالَتْ فِي
حُدَيْفَةَ بَقِيَّةُ خَيْرٍ حَتَّى لَحَقَ بِاللَّهِ

[36744] 'Abdul-A'la told us, from Dawud bin Abi Hind, from Ash-Sha'bi, who said: When it was the Day of Uhud and the polytheists withdrew, the Muslims saw terrible mutilation of their brothers; they had cut off their ears and noses and split open their bellies. The Companions of the Messenger of Allah (peace be upon him) said: "If Allah gives us victory over them, we will surely do [the same]." So Allah revealed: "{And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient}" [An-Nahl: 126]. The Messenger of Allah (peace be upon him) said: "Rather, we will be patient."

[36745] 'Abdur-Rahim bin Sulayman told us, from Hashim bin Hashim, from Sa'id bin Al-Musayyib, who said: I heard him say: "Sa'd was the fiercest of the Muslims in battle on the Day of Uhud."

حَدَّثَنَا عَبْدُ الْأَعْلَىٰ ، عَنْ ذَاوَدَ بْنِ أَبِي هَنْدٍ ، عَنِ الشَّعْبِيِّ ، قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ وَانْصَرَفَ الْمُشْرِكُونَ ، فَرَأَى الْمُسْلِمُونَ إِلَاحْوَانِهِمْ مُثْلِثَةَ سَيِّئَةً جَعَلُوا يَقْطَعُونَ آذَانَهُمْ وَأَنَافَّهُمْ وَيَسْقُونَ بُطُونَهُمْ ، فَقَالَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَئِنْ أَنَّا لَنَا اللَّهُ مِنْهُمْ لَنَفْعَلَنَّ فَأَنْزَلَ اللَّهُ: {وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ} فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْ تَصْبِرُ

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ هَاشِمِ بْنِ هَاشِمٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، قَالَ: سَمِعْتُهُ يَقُولُ: كَانَ سَعْدُ أَشَدَّ الْمُسْلِمِينَ بِأُسْأَى يَوْمٍ أُحُدٍ

[36746] Abu Usamah told us, from Ibn 'Awn, from 'Umayr bin Ishaq: "That the people fled from the Prophet (peace be upon him) on the Day of Uhud, while Sa'd bin Malik was shooting arrows, and a young man was handing him arrows. Whenever his arrows ran out, he would give him more arrows, then say: 'Shoot, Abu Ishaq.' Later, they looked for the young man but could not find him."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ ابْنِ عَوْنِ ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ ، "أَنَّ النَّاسَ ، انْجَفُوا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَحُدٍ ، وَسَعْدُ بْنُ مَالِكٍ يَرْمِي ، وَقَتَّى يُشْلُّ لَهُ ، فَكُلُّمَا فَنِيتَ نَبْلَهُ ، دَفَعَ إِلَيْهِ نَبْلَهُ ، ثُمَّ قَالَ: أَرْمِهِ أَبَا إِسْحَاقَ ، فَلَمَّا كَانَ بَعْدُ طَلَبُوا الْفَتَّى فَلَمْ يَقِرُّوا عَلَيْهِ

[36747] Waki' told us, from Sufyan, from Sa'd bin Ibrahim, from 'Abdullah bin Shaddad, from 'Ali bin Abi Talib, who said: "I never heard the Messenger of Allah (peace be upon him) ransom anyone with his parents except Sa'd. For I heard him say on the Day of Uhud: 'Shoot, Sa'd! May my father and mother be your ransom.'"

حَدَّثَنَا وَكِبِيعُ ، عَنْ سُفْيَانَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ ، قَالَ: "مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفَدِّي أَحَدًا بِأَبَوِيهِ إِلَّا سَعْدًا ، فَإِنَّمَا سَمِعْتُهُ يَقُولُ: يَوْمَ أَحُدٍ أَرْمِ سَعْدًا فِدَاكَ أَبِي وَأُمِّي

[36748] 'Abdullah bin Numayr told us, from Yahya bin Sa'id, from Sa'id bin Al-Musayyib, who said: I heard Sa'd say: "The Messenger of Allah (peace be upon him) combined his parents for me [in ransom] on the Day of Uhud."

[36749] Muhammad bin Bishr and Abu Usamah told us, from Mis'ar, from Sa'd bin Ibrahim, from his father, from Sa'd, who said: "I saw on the right of the Messenger of Allah (peace be upon him) and on his left on the Day of Uhud two men wearing white clothes. I had not seen them before, nor [did I see them] after."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، قَالَ: سَمِعْتُ سَعْدًا ، يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَوَيْهِ يَوْمَ أُحْدِ

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ، وَأَبُو أَسَامَةَ ، عَنْ مِسْعَرٍ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِيهِ ، عَنْ سَعْدٍ ، قَالَ: رَأَيْتُ عَنْ يَعْمِينِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ شِمَالِهِ يَوْمَ أُحْدِ رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ ، لَمْ أَرَهُمَا قَبْلُ وَلَا بَعْدَ

[36750] Abu Usamah told us, from Ibn 'Awn, from 'Umayr bin Ishaq, who said: Hamzah was fighting in front of the Messenger of Allah (peace be upon him) on the Day of Uhud with two swords, saying: "I am the Lion of Allah." He said: "He kept advancing and retreating. Then he stumbled and fell on his back, lying supine. His armor became uncovered from his belly. The Ethiopian slave saw him and threw a spear or javelin at him, ripping him open with it."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ ابْنِ عَوْنِ ، عَنْ عُمَيْرِ بْنِ إِسْحَاقَ ، قَالَ: كَانَ حَمْزَةُ يُقَاتِلُ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحُدٍ بِسَيْفَيْنِ وَيَقُولُ أَنَا أَسَدُ اللَّهِ ، قَالَ: فَجَعَلَ يُقْبِلُ وَيُدْبِرُ، فَعَنِّي فَوَقَعَ عَلَى قَفَاهُ مُسْتَأْفِيَا وَانْكَشَطَ ، وَانْكَشَفَ الدَّرْعُ عَنْ بَطْنِهِ ، فَأَبْصَرَهُ الْعَبْدُ الْحَبَشِيُّ فَرَرَّ قَهْرَمَانًا بِرُمْحٍ أَوْ حَرْبَةٍ فَبَقَرَ بِهَا

[36751] Wakī‘ narrated to us, from Sufyān, from Sālim, from Sa‘id ibn Jubayr regarding: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision} [Al-Imran: 169]. He said: When Ḥamzah ibn ‘Abd al-Muttalib and Muṣ‘ab ibn ‘Umayr were killed on the day of Uhud, they said: “If only our brothers knew what good we have obtained so that they would increase in desire [for martyrdom].” Allah said: “I will convey [it] on your behalf.” So {And never think of those who have been killed in the cause of Allah as dead} [Al-Imran: 169] was revealed, up to His saying: {the believers} [Al-Imran: 171].

حَدَّثَنَا وَكِبْرٌ ، عَنْ سُفْيَانَ ، عَنْ سَالِمٍ ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، " {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا 169] : بَلْ أَحْيَاهُ اللَّهُمَّ إِنَّ رَبَّهُمْ يُرْزَقُونَ } [آل عمران
قَالَ: لَمَّا أَصَبَّبَ حَمْزَةَ بْنَ عَبْدِ الْمُطَّلِبِ وَمُصْعَبَ بْنَ عَمِيرٍ يَوْمَ أُحُدٍ قَالُوا: لَيْسَ إِخْرَانَنَا يَعْلَمُونَ مَا أَصَبَّنَا مِنَ
الْخَيْرِ كَيْ يَرْزَدُوا رَغْبَةً ، فَقَالَ اللَّهُ: أَنَا أُبَلِّغُ عَنْكُمْ ،
فَنَرَأَتُ: {وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا }
إِلَى قَوْلِهِ: {الْمُؤْمِنُونَ} [آل [169]: [آل عمران
عمران 171]

[36752] Zayd ibn al-Hubāb narrated to us, from Usāmah ibn Zayd, who said: Al-Zuhrī narrated to us, from Anas ibn Mālik: That the Messenger of Allah (peace be upon him) passed by Ḥamzah on the day of Uhud, and he had been mutilated. He stood over him and said: “Were it not that I fear Ṣafiyah would be upset, I would have left him until the birds/beasts ate him so he would be resurrected from their bellies.” Then he called for a namirah (woolen garment). When it was pulled over his head, his feet appeared, and when it was pulled over his feet, his head appeared. The Messenger of Allah (peace be upon him) said: “Pull it over his head and place ḥarmal (rue/wild rue) on his feet.” The garments were scarce and the slain were many, so one, two, or three men were shrouded in a single cloth. He (peace be upon him) would ask: “Which of them knew more Qur’ān?” And he would place him first [in the grave].

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ ، عَنْ أَسَامَةَ بْنِ زَيْدٍ ، قَالَ: حَدَّثَنَا الرُّهْرِيُّ ، عَنْ أَنَّسِ بْنِ مَالِكٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِحَمْزَةَ يَوْمًا أَحَدٍ وَقَدْ مُتَّلِّبٌ بِهِ فَوَقَفَ عَلَيْهِ فَقَالَ: لَوْلَا أَنِّي أَخْشَى أَنْ تَجِدَ صَافِيَةً فِي نَفْسِهَا لِتَرْكُهُ حَتَّى تَكُلَّهُ الْعَافِيَةُ ، فَيُحْسِرَ مِنْ بُطُونِهَا ، ثُمَّ دَعَا بِنَمَرَةٍ ، فَكَانَتْ إِذَا مُدَّتْ عَلَى رَأْسِهِ بَدْتْ رِجْلَاهُ ، وَإِذَا مُدَّتْ عَلَى رِجْلَاهِ بَدَا رَأْسُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُدُوْهَا عَلَى رَأْسِهِ وَاجْعَلُوهَا عَلَى رِجْلِيْهِ الْأَحْرَمَلَ ، وَقَاتِلِ التَّيَابَ ، وَكَتْرِتِ الْأَفْلَى ، فَكَانَ الرَّجُلُ وَالرَّجُلَانِ وَالثَّلَاثَةِ يُكَفَّوْنَ فِي التَّوْبِ ، وَكَانَ عَلَيْهِ السَّلَامُ يَسْأَلُ: أَئُمُّهُمْ أَكْثَرُ قُرْآنًا ، فَيُقَدِّمُهُ

[36753] Shabābah narrated to us, saying: Layth ibn Sa‘d narrated to us, from Ibn Shihāb, from ‘Abd al-Rahmān ibn Ka‘b ibn Mālik, that Jābir ibn ‘Abdullāh informed him that the Prophet (peace be upon him) used to combine two men from the slain of Uhud in one garment, then say: “Which of them knew more of the Qur’ān?” If one of them was pointed out to him, he would place him first in the lahd (niche). He said: “I am a witness over these on the Day of Resurrection.” He ordered them to be buried in their blood, and he did not pray over them nor were they washed.

حَدَّثَنَا شَبَابَةُ قَالَ: حَدَّثَنَا لَيْثٌ بْنُ سَعْدٍ عَنْ ابْنِ شِهَابٍ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ أَنَّ جَابِرَ بْنَ عَبْدِ
اللَّهِ أَخْبَرَهُ أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ كَانَ يَجْمَعُ
بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي التَّوْبِ الْوَاحِدِ ، ثُمَّ يَقُولُ:
أَئُهُمْ أَكْثَرُ أَكْثَرًا لِلْقُرْآنِ ، فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدِهِمَا قَدَّمَهُ
فِي الْلَّهْدِ ، وَقَالَ: أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ ،
وَأَمْرَ بِدَفْنِهِمْ بِدِمَائِهِمْ ، وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلُو

[36754] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Usāmah ibn Zayd narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah (peace be upon him) returned on the day of Uhud. While the women of Banū ‘Abd al-Ashhal were weeping over their dead, he said: “But Ḥamzah has no weepers.” So the women of the Anṣār came and wept over Ḥamzah. He slept and then woke up and said: “Woe to them! Are they still here until now? Order them to return, and let them not weep over anyone who perishes after today.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا أَسَامَةُ بْنُ زَيْدٍ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ: رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أُحْدِي ، فَبَيْنَمَا نِسَاءُ بَنِي عَبْدِ الْأَشْهَلِ يَبْكِينَ عَلَى هَلْكَاهُنَّ فَقَالَ: لَكُنْ حَمْزَةَ لَا يَوْكِي لَهُ ، فَجَنَّ نِسَاءُ الْأَنْصَارِ يَبْكِينَ عَلَى حَمْزَةَ وَرَقَدَ فَاسْتَيْقَطَ ، فَقَالَ: يَا وَيْحَهُنَّ ، إِنَّهُنَّ لَهَا هَنَّ حَتَّى الْآنَ ، مُرُوهُنَّ فَلَيْرُجُونَ ، وَلَا يَبْكِينَ عَلَى هَالِكٍ بَعْدَ الْيَوْمِ

[36755] Abū Mu‘awiyah narrated to us, from al-A‘mash, from Shaqīq, from Khabbāb, who said: “We emigrated with the Messenger of Allah (peace be upon him) seeking the Face of Allah, so our reward became due upon Allah. Among us were those who passed away without consuming any of their reward, among them Muṣ‘ab ibn ‘Umayr who was killed on the day of Uhud. Nothing was found to shroud him in except a namirah (woolen garment). If they covered his head, his feet appeared, and if they covered his feet, his head appeared. So the Messenger of Allah (peace be upon him) said: ‘Place it over his head and put idhkhir (lemon grass) on his feet.’ And among us are those whose fruit has ripened and he is plucking it.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الْأَعْمَشِ ، عَنْ شَرِيقٍ ، عَنْ حَبَّابٍ ، قَالَ: "هَاجَرْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبَّاعِي وَجْهَ اللَّهِ ، فَوَجَبَ أَجْرُنَا عَلَى اللَّهِ ، فَمَنْ مَنْ مَضَى لَمْ يَكُنْ مِنْ أَجْرِهِ شَيْئًا ، مِنْهُمْ مُصْبَعُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ ، فَلَمْ يُوَجِّدْ لَهُ شَيْءٌ يُكَفَّ فِيهِ إِلَّا نَمَرَةً ، كَانُوا إِذَا وَضَعُوهَا عَلَى رَأْسِهِ خَرَجَتْ رِجْلَاهُ ، وَإِذَا وَضَعُوهَا فِي رِجْلِهِ خَرَجَ رَأْسُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اجْعَلُوهَا مِمَّا يَلِي رَأْسَهُ ، وَاجْعَلُوهَا عَلَى رِجْلِهِ مِنَ الْأُخْرِ وَمَنْ مَنْ أَيَّعَثَ لَهُ نَمَرَةً فَهُوَ يَهْدِبُهَا

[36756] Zayd ibn al-Hubāb narrated to us, saying: Muḥammad ibn Ṣalīḥ narrated to me, saying: Yazīd ibn Zayd, the freed slave of Abū Usayd al-Badrī, narrated to me, from Abū Usayd, who said: I was with the Messenger of Allah (peace be upon him) at the grave of Ḥamzah. The namirah was pulled over his head and his feet were exposed; it was pulled over his feet and his head was exposed. So the Messenger of Allah (peace be upon him) said: “Pull it over his head and put ḥarmal plants on his feet.”

حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ ، قَالَ: حَدَّثَنِي ، مُحَمَّدُ بْنُ صَالِحٍ ، قَالَ: حَدَّثَنِي يَزِيدُ بْنُ زَيْدٍ مَوْلَى أَبِي أَسِيدِ الْبَدْرِيِّ، عَنْ ، أَبِي أَسِيدِ ، قَالَ: أَنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَبْرِ حَمْزَةَ ، فَمَدَّتِ التَّمَرَةُ عَلَى رَأْسِهِ فَأَنْكَشَفَتِ رِجْلَاهُ ، فَجُذِبَتْ عَلَى رِجْلِيهِ فَأَنْكَشَفَ رَأْسُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُدُّهَا عَلَى رَأْسِهِ ، وَاجْعُلُوا عَلَى رِجْلِيهِ شَجَرَ الْحَرْمَلِ

[36757] ‘Isā ibn Yūnus narrated to us, from Muḥammad ibn Isḥāq, from his father, from elders of the Anṣār, who said: ‘Abdullāh ibn ‘Amr ibn Ḥarām and ‘Amr ibn al-Jamūh were brought to the Messenger of Allah (peace be upon him) having been killed. He said: “Bury them in one grave, for they were sincere friends in the world.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ أَبِيهِ ، عَنْ أَشْبَابِهِ ، مِنَ الْأَنْصَارِ قَالُوا: أَتَيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بْعَدِ اللَّهِ بْنِ عَمْرُو بْنِ حَرَامٍ وَعَمْرُو بْنِ جَمُوحٍ قَتِيلَيْنِ ، فَقَالَ: افْنُوْهُمَا فِي قَبْرٍ وَاحِدٍ فَإِنَّهُمَا كَانَا مُتَصَافِيْيَنِ فِي الدُّنْيَا

[36758] ‘Isā ibn Yūnus narrated to us, from Muḥammad ibn Ishāq, who said: My father informed me, from men of Banū Salimah, who said: “When Mu‘āwiyah diverted his spring which passed over the graves of the martyrs, it flowed over them and exposed their grave. So we were called to them and we brought them out, their bodies flexible as if they had died yesterday. They were covered in two cloaks over their faces, and on their feet was idhkhīr plant.”

[36759] Waki‘ narrated to us, from Sufyān, from al-Aswad, from Qays, from Nubayḥ, from Jābir, who said: My father ‘Abdullāh said to me: “O my son, were it not for little daughters I am leaving behind—sisters and daughters—I would have loved to send you ahead of me. But stay with the vulnerable women of Medina.” He said: Not long after, my aunt brought them both killed—meaning his father and uncle—having placed them on a camel.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ أَخْبَرَنِي أَبِي عَنْ رِجَالٍ مِنْ بَنِي سَلَمَةَ قَالُوا: لَمَّا صَرَفَ مُعَاوِيَةً عَيْنَهُ الَّتِي تَمُرُ عَلَى قُبُورِ الشَّهِيدَاءِ جَرَثُ عَلَيْهِمَا فَبَرَزَ قَبْرُهُمَا، فَاسْتَصْرَخَ عَلَيْهِمَا فَأَخْرَجَنَاهُمَا يَتَّقِيَانَ تَتَّقِيَانَ كَلَّمَا مَا تَابَ إِلَيْهِمْ ، عَلَيْهِمَا بُرْدَتَانَ قَدْ غُطِّوا بِهِمَا عَلَى وُجُوهِهِمَا وَعَلَى أَرْجُلِهِمَا مِنْ نَبَاتِ الْأَذْنَارِ

حَدَّثَنَا وَكِيعٌ ، عَنْ سُفْيَانَ ، عَنْ الأَسْوَدِ ، عَنْ قَيْسٍ ، عَنْ ثُبَيْحٍ ، عَنْ جَابِرٍ ، قَالَ لِي أَبِي عَبْدِ اللَّهِ: أَيِ الْأَنْبَىٰ ، "لَوْلَا بُنَيَّاتٌ أَخْلَفُهُنَّ مِنْ بَعْدِي مِنْ أَخْوَاتٍ وَبَنَاتٍ لَأَحْبَبَتُ أَنْ أَقْدِمَكَ أَمَامِي ، وَلَكِنْ كُنَّ فِي نِظَارِي الْمَدِينَةِ، قَالَ: فَلَمْ أَلْبَثْ أَنْ جَاءَتْ بِهِمَا قَتِيلَيْنِ، يَعْنِي أَبَاهُ وَعَمَّهُ ، قَدْ عَرَضْنَاهُمَا عَلَى بَعِيرٍ

[36760] ‘Alī ibn Hāshim narrated to us, from Ibn Abī Laylā, from al-Hakam, from Miqsam, from Ibn ‘Abbās, who said: “A man from the polytheists was killed on the day of Uhud. The polytheists wanted to ransom him (his body), but he [the Prophet] refused. They offered him until it reached the full blood money (diyah), but he refused.”

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ ، عَنْ ابْنِ أَبِي لَيْلَى ، عَنِ الْحَكَمِ ،
عَنْ مِقْسَمٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: فُتِلَ رَجُلٌ مِنَ
الْمُشْرِكِينَ يَوْمَ أُحْدٍ فَأَرَادَ الْمُشْرِكُونَ أَنْ يَدْعُوهُ، فَأَبَى،
فَأُعْطِيَهُ حَتَّىٰ بَلَغَ الدِّيَةَ فَأَبَى

[36761] Khālid ibn Makhlad narrated to us, saying: Ibrāhīm ibn Ismā‘il narrated to us, saying: ‘Abd al-Rahmān ibn Thābit and Dāwūd ibn al-Huṣayn informed me, from a Persian freed slave of Banū Mu‘āwiya, that he struck a man on the day of Uhud and killed him, saying: “Take that, and I am the Persian boy!” The Messenger of Allah (peace be upon him) said: “What prevented you from saying ‘the Anṣārī boy,’ for you are one of them? Indeed, the freed slave of a people is one of them.”

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ ،
قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ ، وَدَاؤُدُّ بْنُ
الْحُصَيْنِ ، عَنْ فَارِسِيٍّ ، مَوْلَى بَنِي مُعَاوِيَةَ، أَنَّهُ
ضَرَبَ رَجُلًا يَوْمَ أُحْدٍ فَقَتَلَهُ وَقَالَ: خُذْهَا وَأَنَا الْغَلَامُ
الْفَارِسِيُّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَا
مَنَعَكَ أَنْ تَقُولَ: الْأَنْصَارِيُّ ، وَأَنْتَ مِنْهُمْ ، إِنَّ مَوْلَى
الْقَوْمِ مِنْهُمْ"

[36762] Yazīd ibn Hārūn narrated to us, saying: Ḥumayd informed us, from Anas ibn Mālik, that his uncle was absent from the Battle of Badr. He said: “I was absent from the first battle the Messenger of Allah (peace be upon him) fought against the polytheists. Allah will surely see what I do.” When the day of Uhud came, the Muslims were exposed. He said: “O Allah, I apologize to You for what these have done—meaning the Muslims—and I dissociate myself before You from what these have brought—meaning the polytheists.” He advanced and Sa’d met him retreating towards Uhud. Sa’d said: “I am with you.” But I could not do what he did. He was found with eighty-some wounds from sword strikes, spear stabs, and arrow shots. We used to say: Regarding him and his companions was revealed: {Among them is he who has fulfilled his vow, and among them is he who waits} [Al-Ahzab: 23].

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حُمَيْدٌ ، عَنْ أَنَّسٍ
بْنِ مَالِكٍ ، أَنَّ عَمَّهُ غَابَ عَنْ قِتَالِ بَدْرٍ ، فَقَالَ: غَبَّتُ
عَنْ أَوَّلِ قِتَالٍ قَاتَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْمُشْرِكِينَ ، لَيْرِيَنَ اللَّهُ مَا أَصْنَعَ ، فَلَمَّا كَانَ يَوْمُ أُحْدٍ
أَكْشَفَ الْمُسْلِمُونَ فَقَالَ: "اللَّهُمَّ إِنِّي أَعْذُرُ إِلَيْكَ مِمَّا
صَنَعَ هُؤُلَاءِ، يَعْنِي الْمُسْلِمِينَ ، وَأَبْرُأُ إِلَيْكَ مِمَّا جَاءَ بِهِ
هُؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ ، وَتَقَدَّمَ فَقِيقَةٌ سَعْدٌ بِأُخْرَاهَا مَا
دُونَ أُحْدٍ ، فَقَالَ سَعْدٌ ، أَنَا مَعَكُ ، فَلَمْ أُسْتَطِعْ أَصْنَعَ مَا
صَنَعَ ، وَرُوِّجَ بِهِ بِطْنُ وَتَمَاثُونَ مِنْ ضَرْبَةٍ بِسَيْفٍ
وَطَعْنَةٍ بِرُمْحٍ وَرَمِيَّةٍ بِسَهْمٍ، فَكُنَّا نَقُولُ: فِيهِ وَفِي
أَصْحَابِهِ نَزَلتْ {فَمِنْهُمْ مَنْ قَضَى نَحْبَةً وَمِنْهُمْ مَنْ
23] يَنْتَظِرُ} [الْأَحْزَاب]

[36763] Yazīd ibn Hārūn narrated to us, saying: Hammām informed us, from Qatādah, from al-Ḥasan and Sa‘id ibn al-Musayyib: That the martyrs of Uhud were washed.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا هَمَّامٌ ، عَنْ فَنَادَةَ ، عَنْ الْحَسَنِ ، وَسَعِيدِ بْنِ الْمُسَيْبِ: أَنَّ قُتْلَى أُحْدٍ غُسِّلُوا

[36764] Waki‘ narrated to us, from Ismā‘il ibn Abī Khālid, from Qays ibn Abī Ḥāzim, who said: “I saw the hand of Talḥah ibn ‘Ubaydullāh paralyzed; he protected the Prophet (peace be upon him) with it on the day of Uhud.”

حَدَّثَنَا وَكِبِيعُ ، عَنْ إِسْمَاعِيلِ بْنِ أَبِي خَالِدٍ ، عَنْ فَيْسِ الْبْنِ أَبِي حَازِمٍ ، قَالَ: رَأَيْتُ يَدَ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ شَلَّاءَ ، وَقَوَى بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحْدٍ

[36765] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Zakariyyā, from al-Sha‘bī, who said: “Hamzah ibn ‘Abd al-Muṭṭalib was killed on the day of Uhud, and Ḥanzalah ibn al-Rāhib, whom the angels washed, was killed on the day of Uhud.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكْرِيَّا ، عَنْ الشَّعْبِيِّ ، قَالَ: قُتِلَ حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ يَوْمَ أُحْدٍ ، وَقُتِلَ حَنْظَلَةُ بْنُ الرَّاهِبِ الَّذِي طَهَّرَتْهُ الْمَلَائِكَةُ يَوْمَ أُحْدٍ

[36766] ‘Abdullāh ibn Idrīs narrated to us, from ‘Ubaydullāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: “I was presented to the Messenger of Allah (peace be upon him) on the day of Uhud when I was fourteen years old, and he considered me too young. Then I was presented to him on the day of al-Khandaq when I was fifteen years old, and he allowed me.” Nāfi‘ said: I narrated this to ‘Umar ibn ‘Abd al-‘Azīz, and he said: “This is the boundary between minor and major.” So he wrote to his governors to register those of fifteen years among the fighters, and those of fourteen years among the offspring.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ،
عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ: عُرِضْتُ عَلَى رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَحَدًا وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ
فَاسْتَصْعَرْتُنِي ، وَعُرِضْتُ عَلَيْهِ يَوْمًا خَنْدَقًا وَأَنَا ابْنُ
خَمْسَ عَشْرَةَ فَأَجَازَنِي ، قَالَ نَافِعٌ: فَحَدَّثْتُ بِهِ عُمَرَ بْنَ
عَبْدِ الْعَزِيزِ ، فَقَالَ: هَذَا حَدُّ بَيْنِ الصَّغِيرِ وَالكِبِيرِ ،
فَكَتَبَ إِلَى عُمَالِهِ أَنْ يَفْرُضُوا لِابْنِ خَمْسَ عَشْرَةَ فِي
الْمُقَاتَلَةِ ، وَلِابْنِ أَرْبَعَ عَشْرَةَ فِي الدُّرِّيَّةِ

[36767] Ya'lā ibn 'Ubayd narrated to us, saying: Muḥammad ibn 'Amr narrated to us, from Sa'īd ibn al-Mundhir, who said: The Messenger of Allah (peace be upon him) went out to Uhud. When he passed Thaniyyat al-Wadā', he looked behind him and saw a rough battalion. He said: "Who are these?" They said: "‘Abdullāh ibn Ubayy ibn Salūl and his allies from the Jews." He said: "Have they embraced Islam?" They said: "No, they are on their religion." He said: "Order them to return, for we do not seek help from polytheists."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو ،
عَنْ سَعِيدِ بْنِ الْمُنْذِرِ ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ إِلَى أَحُدٍ ، فَلَمَّا خَلَفَ ثَيَّبَةَ الْوَدَاعَ فَنَظَرَ خَلْفَهُ
فَإِذَا كَتَبِيَّةَ حَشْنَاءَ ، فَقَالَ: "مَنْ هُؤُلَاءِ؟" قَالُوا: عَبْدُ اللَّهِ
بْنُ أَبِي بْنِ سَلْوَنَ وَمَوَالِيهِ مِنَ الْيَهُودِ ، قَالَ: أَفَذَا
أَسْلَمُوا؟ قَالُوا: لَا ، بَلْ عَلَى دِينِهِمْ ، قَالَ: مُرُوهُمْ
فَلَيْرُجُوهُمْ ، فَإِنَّا لَا نَسْتَعِنُ بِالْمُشْرِكِينَ

[36768] ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from ‘Āsim ibn ‘Umar ibn Qatādah, that Qatādah ibn al-Nu'mān's eye fell out onto his cheek on the day of Uhud. The Messenger of Allah (peace be upon him) put it back, and it became his best and sharpest eye.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ فَتَنَادَةَ ، أَنَّ فَتَنَادَةَ بْنَ التَّعْمَانَ ،
سَقَطَتْ عَيْنُهُ عَلَى وَجْنَتِهِ يَوْمَ أَحُدٍ ، فَرَدَّهَا رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَانَتْ أَحْسَنَ عَيْنٍ وَأَحَدَّهَا

[36769] Mu‘tamir ibn Sulaymān narrated to us, from Ma‘mar, from al-Zuhrī, from a man, from Jābir: That the Prophet (peace be upon him) ordered concerning the slain on the day of Uhud that they be wrapped in their blood, that the one who knew more Qur‘an be placed first, and that two be buried in one grave. He said: “So I buried my father and my uncle in one grave.”

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ،
عَنْ رَجْلٍ ، عَنْ جَابِرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
اَمْرَ بِالْقَتْلِ يَوْمَ أُحْدٍ، فَرُمِّلُوا بِدِمَائِهِمْ، وَأَنْ يُقَدَّمَ
أَكْثَرُهُمْ أَخْذًا لِقُرْآنٍ، وَأَنْ يُدْفَنَ اثْنَانٌ فِي قَبْرٍ، قَالَ:
فَدَفَقْتُ أَبِي وَعَمِّي فِي قَبْرٍ

[36770] Zayd ibn al-Hubāb narrated to us, from Mūsā ibn ‘Ubaydah, who said: Muḥammad ibn Thābit narrated to me that the Messenger of Allah (peace be upon him) said on the day of Uhud: “Advance, Muṣ‘ab.” ‘Abd al-Rahmān said to him: “O Messenger of Allah, wasn’t Muṣ‘ab killed?” He said: “Yes, but an angel took his place and called himself by his name.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ، قَالَ:
حَدَّثَنِي مُحَمَّدُ بْنُ ثَابِتٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ يَوْمَ أُحْدٍ: “أَقْدِمْ مُصْبَعًّا ، فَقَالَ لَهُ عَبْدُ
الرَّحْمَنَ: يَا رَسُولَ اللَّهِ ، أَلَمْ يُقْتَلْ مُصْبَعًّ؟ قَالَ: بَلَى ،
وَلَكِنْ مَلَكٌ قَامَ مَكَانَهُ وَتَسَمَّى بِاسْمِهِ

[36771] Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from ‘Aṭā’ ibn al-Sā’ib, from al-Sha’bī, from ‘Abdullāh, who said: “Women on the day of Uhud were finishing off the wounded [enemies? or caring for ours? Context usually implies caring], giving water, and treating the wounded.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ حَمَادِ بْنِ سَلَمَةَ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ الشَّعْبِيِّ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: كُلُّ النِّسَاءِ يَوْمَ أُحُدٍ يُجْهِزُنَّ عَلَى الْجَرْحَى، وَيَسْقِيْنَ الْمَاءَ، وَيُدَاوِيْنَ الْجَرْحَى

[36772] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Thābit informed us, from Anas, that the Messenger of Allah (peace be upon him) took a sword on the day of Uhud and said: “Who will take this from me?” They extended their hands, each one of them saying: “Me, me!” He said: “Who will take it with its right?” The people hesitated. Simāk Abū Dujānah said: “I will take it with its right.” He said: So he took it and split the heads of the polytheists with it.

حَدَّثَنَا عَفَانُ قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ قَالَ أَخْبَرَنَا ثَابِتُ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْذَ سَيْفًا يَوْمَ أُحُدٍ قَالَ: "مَنْ يَأْخُذُ مِنِّي هَذَا؟ فَبَسَطُوا أَيْدِيهِمْ ، فَجَعَلَ كُلُّ إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا أَنَا ، فَقَالَ: مَنْ يَأْخُذُهُ بِحَقِّهِ؟ قَالَ: فَاحْجُمْ الْقَوْمُ ، فَقَالَ سِمَاكُ أَبُو دُجَانَةَ: أَنَا أَخْذُهُ بِحَقِّهِ ، قَالَ: فَأَخْذَهُ ، فَفَلَقَ بِهِ هَامُ الْمُشْرِكِينَ

[36773] Abū Mu‘awiyah narrated to us, from Hishām, from his father, who said: When the Messenger of Allah (peace be upon him) saw Uhud, he would say: “This is a mountain that loves us and we love it.”

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَى أَحَدًا قَالَ: هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ

[36774] Hāshim ibn al-Qāsim narrated to us, from his father, who said: Shu‘bah narrated to us, from al-Ḥakam, who said: “They were not prayed over nor washed, meaning the martyrs of Uhud.”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ ، عَنْ أَبِيهِ ، قَالَ: حَدَّثَنَا شُعْبَةُ ، عَنْ الْحَكَمِ ، قَالَ: لَمْ يُصَلَّ عَلَيْهِمْ وَلَمْ يُغَسَّلُوا، يَعْنِي قَتْلَى أَحَدٍ

[36775] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Zakariyyā, from ‘Āmir, who said: “On the day of Uhud, the nose of the Prophet (peace be upon him) and his incisor were hit. It was claimed that Ṭalḥah protected the Messenger of Allah (peace be upon him) with his hand, and it was struck, paralyzing his fingers.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَّا ، عَنْ عَامِرٍ ، قَالَ: أَصَبَبَ يَوْمَ أُحْدِي أَنْفُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَبَاعِيَّةً ، وَرَعَمَ أَنَّ طَلْحَةَ وَقَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ فَضُرِبَ فَشَلَّ أَصَابِعُهُ

[36776] ‘Abdullāh ibn Bakr al-Taymī narrated to us, from Ḥumayd, from Anas, from Abū Ṭalḥah, who said: “I was among those upon whom drowsiness descended on the day of Uhud, until my sword fell from my hands multiple times.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ التَّمِيميُّ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ ، عَنْ أَبِي طَلْحَةَ ، قَالَ: كُنْتُ فِيمَنْ أُنْزِلَ عَلَيْهِ النُّعَاصُ يَوْمًا أَحَدِ ، حَتَّى سَقَطَ سَيْفِي مِنْ يَدِي مِرَارًا

[36777] Aswad ibn ‘Āmir narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: ‘Alī ibn Zayd and Thābit narrated to us, from Anas: That when the polytheists overwhelmed the Prophet (peace be upon him) on the day of Uhud, he said: “Whoever repels them from us will be in Paradise.” A man from the Anṣār stood up and fought until he was killed. Then another stood up to repel them until seven were killed. The Prophet (peace be upon him) said: “Our companions have not treated us fairly [i.e., Quraysh fleeing while Anṣār fought].”

حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، قَالَ: حَدَّثَنَا عَلَيُّ بْنُ رَيْدٍ ، وَثَابِتُ ، عَنْ أَنَسٍ ، أَنَّ النَّبِيَّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ لَمَّا رَهَقَ الْمُشْرِكُونَ يَوْمًا أَحَدًا قَالَ: مَنْ يَرُدُّهُمْ عَنَّا فَهُوَ فِي الْجَنَّةِ ، فَقَامَ رَجُلٌ مِّنَ الْأَنْصَارِ فَقَاتَلَ حَتَّى قُتِلَ ، ثُمَّ قَامَ آخَرُ يَرُدُّهُمْ حَتَّى قُتِلَ سَبْعَةً ، فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ: مَا أَنْصَفْنَا أَصْحَابَنَا

[36778] Zayd ibn al-Hubāb narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to us, saying: ‘Abdullāh ibn ‘Ubaydah informed me, from Abū Ṣalih, the freed slave of Umm Hāni': That al-Ḥārith ibn Suwayd pledged allegiance to the Messenger of Allah (peace be upon him) and believed in him, then joined the people of Mecca and witnessed Uhud fighting the Muslims. Then he regretted his actions. He returned to Mecca and wrote to his brother Julās ibn Suwayd: "O my brother, I regret what I have done, and I repent to Allah and return to Islam. Mention that to the Messenger of Allah (peace be upon him). If you find hope for my repentance, write to me." So he mentioned it to the Messenger of Allah (peace be upon him). Allah revealed: {How shall Allah guide a people who disbelieved after their belief} [Al-Imran: 86]. He said: Some of his companions who were against him said: "Let him enjoy [disbelief] then return to Islam." So Allah revealed: {Indeed, those who reject faith after

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ ، قَالَ: حَدَّثَنَا مُوسَى بْنُ عُبَيْدَةَ ،
قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُبَيْدَةَ ، عَنْ أَبِي صَالِحٍ ،
مَوْلَى أُمِّ هَارِيٍّ، أَنَّ الْحَارِثَ بْنَ سُوَيْدًا ، بَائِعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَمَّنَ بِهِ ثُمَّ لَحِقَ بِأَهْلِ مَكَّةَ وَشَهَدَ
أُحَدًا فَقَاتَلَ الْمُسْلِمِينَ ثُمَّ سُقطَ فِي يَدِهِ، فَرَجَعَ إِلَى مَكَّةَ
فَكَتَبَ إِلَى أَخِيهِ جَلَاسَ بْنَ سُوَيْدٍ: يَا أَخِي ، إِنِّي قَدْ
تَمِمْتُ عَلَى مَا كَانَ مِنِّي فَأَتُوْبُ إِلَى اللَّهِ ، وَأَرْجِعُ إِلَى
الإِسْلَامِ ، فَادْكُرْ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَإِنْ طَمِعْتَ لِي فِي تَوْبَةِ فَأَكْتُبْ إِلَيَّ ، فَذَكْرَهُ لِرَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَأَنْزَلَ اللَّهُ كَيْفَ يَهْدِي اللَّهُ
قَالَ: فَقَالَ [86]: قَوْمًا كَفَرُوا بَعْدَ إِيمَانِهِمْ } [آل عمران:
90] قَوْمٌ مِنْ أَصْحَابِهِ مِنْ كَانَ عَلَيْهِ: يَتَمَّمُ ثُمَّ يُرَاجِعُ إِلَى
الإِسْلَامِ ، فَأَنْزَلَ اللَّهُ {إِنَّ الَّذِينَ كَفَرُوا بَعْدَ إِيمَانِهِمْ ثُمَّ
أَرْدَادُوا كُفُرًا لَنْ تُفْبَلَ تَوْبَتُهُمْ وَأُولَئِكَ هُمُ الضَّالُّونَ } [آل عمران:

[36779] Zayd ibn al-Ḥubāb narrated to us, saying: Mūsā ibn ‘Ubaydah informed us, saying: Muḥammad ibn Ka‘b al-Quraẓī informed me that ‘Alī met Fāṭimah on the day of Uhud and said: “Take the sword, not blameworthy.” The Messenger of Allah (peace be upon him) said: “O ‘Alī, if you fought well today, so did Abū Dujānah, Muṣ‘ab ibn ‘Umayr, al-Ḥārith ibn al-Ṣimmah, and Sahl ibn Ḥunayf—three from the Anṣār and a man from Quraysh.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ قَالَ:
أَخْبَرَنِي مُحَمَّدُ بْنُ كَعْبٍ الْفَرَطِيُّ، أَنَّ عَلِيًّا لَقِيَ فَاطِمَةَ
يَوْمَ أَحُدٍ قَالَ: حُذِي السَّيْفَ غَيْرَ مَدْمُومٍ، فَقَالَ رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: "يَا عَلِيُّ، إِنْ كُنْتَ أَحْسَنَ
الْقِتَالِ الْيَوْمَ فَقَدْ أَحْسَنَ أَبُو دُجَانَةَ وَمُصَعْبَ بْنَ عُمَيْرٍ
وَالْحَارِثَ بْنَ الصَّمَدَةَ وَسَهْلَ بْنَ حُنَيْفٍ: تَلَّاهُ مِنَ
الْأَنْصَارِ، وَرَجُلٌ مِنْ قُرَيْشٍ

[36780] Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Ikrimah, who said: ‘Alī came with his sword and said: “Take it, praised.” The Prophet (peace be upon him) said: “If you fought well today, so did Sahl ibn Ḥunayf, ‘Āsim ibn Thābit, al-Ḥārith ibn al-Ṣimmaḥ, and Abū Dujānah.” The Prophet (peace be upon him) said: “Who will take this sword with its right?” Abū Dujānah said: “I will.” He took the sword and struck with it until he brought it back bent. The Messenger of Allah (peace be upon him) said: “Did you give it its due?” He said: “Yes.”

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو ، عَنْ عِكْرِمَةَ ،
قَالَ: جَاءَ عَلَيْهِ سَيْفُهُ، فَقَالَ: حُذِيفَةُ حَمِيدًا ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِنْ كُنْتَ أَحْسَنَتِ الْقِتَالَ الْيَوْمَ فَقَدْ أَحْسَنَتَ سَهْلَ بْنَ حُذِيفَةَ وَعَاصِمَ بْنَ ثَابِتٍ وَالْحَارِثَ بْنَ الصَّمَّةِ وَأَبْو دُجَانَةَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ يَأْخُذُ هَذَا السَّيْفَ بِحَقِّهِ ، فَقَالَ أَبْو دُجَانَةَ: أَنَا ، وَأَخَذَ السَّيْفَ فَصَرَبَ بِهِ حَتَّى جَاءَ بِهِ قَدْ حَنَّاهُ" ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَعْطَيْتُهُ حَقَّهُ؟" قَالَ: نَعَمْ

[36781] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Yazīd ibn Abī Ziyād, from ‘Abdullāh ibn al-Ḥārith ibn Nawfal: “That a man from the polytheists confronted the Prophet (peace be upon him) on the day of Uhud, walking with drawn sword. The Messenger of Allah (peace be upon him) confronted him walking, saying: ‘I am the Prophet without lie, I am the son of ‘Abd al-Muṭṭalib.’ He said: Then the Messenger of Allah (peace be upon him) struck him and killed him.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ يَرِيدَ بْنِ أَبِي زِيَادٍ ،
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ ، "أَنَّ النَّبِيَّ عَلَيْهِ
السَّلَامُ اسْتَقْبَلَهُ رَجُلٌ مِنَ الْمُشْرِكِينَ يَوْمًا أَحَدِ مُصْلِّيَّ
يَمْشِي ، فَاسْتَقْبَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
أَنَّا النَّبِيُّ لَا الْكَذِبُ . أَنَا ابْنُ عَبْدِ
الْمُطَّلِبِ . قَالَ: فَضَرَبَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فَقَتَلَهُ

[36782] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: ‘Atā’ ibn al-Sā’ib informed us, from al-Sha’bī, that a woman gave her son a sword on the day of Uhud. He could not carry it, so she tied it to his forearm with a strap. Then she brought him to the Prophet (peace be upon him) and said: “O Messenger of Allah, this is my son fighting for you.” The Prophet (peace be upon him) said: “O my son, attack here! O my son, attack here!” He was wounded and fell. The Prophet (peace be upon him) came to him and said: “O my son, perhaps you are anxious?” He said: “No, O Messenger of Allah.”

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، قَالَ: أَخْبَرَنَا عَطَاءُ بْنُ السَّائِبِ ، عَنِ الشَّعْبِيِّ ، أَنَّ امْرَأَةً دَفَعَتْ إِلَى ابْنِهَا يَوْمَ أُحْدِي السَّيْفَ ، فَلَمْ يُطِقْ حَمْلَهُ فَشَدَّتْهُ عَلَى سَاعِدِهِ بِنْ سَعْدَةَ ، ثُمَّ أَتَتْ بِهِ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ فَقَالَتْ: يَا رَسُولَ اللَّهِ ، هَذَا ابْنِي يُفَاتِلُ عَنْكَ ، فَقَالَ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: أَيْ بُنَيٌّ ، احْمِلْ هَاهُنَا أَيْ بُنَيٌّ احْمِلْ هَاهُنَا فَأَصَابَتْهُ جِرَاحَةٌ ، فَصَرَعَ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَيْ بُنَيٌّ ، لَعَلَّكَ جَزِعْتَ؟ قَالَ: لَا يَا رَسُولَ اللَّهِ

[36783] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: ‘Atā’ ibn al-Sā’ib informed us, from al-Sha’bī, from Ibn Mas‘ūd, that the women on the day of Uhud were behind the Muslims finishing off the wounded polytheists. If I had sworn that day, I would have hoped to fulfill my oath that none of us desired the world, until Allah revealed: {Among you are some who desire this world, and among you are some who desire the Hereafter. Then He turned you back from them [defeated] that He might test you} [Al-Imran: 152]. When the Companions of the Prophet (peace be upon him) disagreed with him and disobeyed what they were ordered, the Messenger of Allah (peace be upon him) was left alone with nine men: seven from the Anṣār and two from Quraysh, he being the tenth. When they overwhelmed him, he said: “May Allah have mercy on a man who repels them from us.” He said: A man from the Anṣār stood up and fought for a while until he was killed. When they overwhelmed

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، قَالَ: أَخْبَرَنَا عَطَاءً بْنُ السَّائِبِ ، عَنِ الشَّعْبِيِّ ، عَنْ ابْنِ مَسْعُودٍ ، أَنَّ النِّسَاءَ ، كُنَّ يَوْمَ أُحْدٍ خَلْفَ الْمُسْلِمِينَ يُجْهَزْنَ عَلَى جَرْحَى الْمُشْرِكِينَ ، فَلَوْ حَلَفْتُ يَوْمَئِذٍ لَرَجُوتُ أَنْ أَبْرَأَ أَنَّهُ لَيْسَ أَحَدًا مِنَ يُرِيدُ الدُّنْيَا حَتَّى أَنْزَلَ اللَّهُ {مِنْهُمْ مَنْ يُرِيدُ الدُّنْيَا وَمِنْكُمْ مَنْ يُرِيدُ الْآخِرَةَ ثُمَّ صَرَفْكُمْ عَنْهُمْ فَلَمَّا خَالَفَ أَصْحَابُ [152]: لَيْلَتَيْكُمْ} [آل عمران التَّنِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَصَوْا مَا أُمْرُوا بِهِ ، أَفْرَدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي تِسْعَةِ ، سَبْعَةِ مِنَ الْأَنْصَارِ وَرَجُلَيْنِ مِنْ قُرَيْشٍ وَهُوَ عَاشِرُهُمْ ، فَلَمَّا رَهْفُوهُ قَالَ: رَحْمَ اللَّهِ رَجُلًا رَدَّهُمْ عَنَّا ، قَالَ: فَقَامَ رَجُلٌ مِنَ الْأَنْصَارِ فَقَاتَلَ سَاعَةً حَتَّى قُتِلَ ، فَلَمَّا رَهْفُوهُ ، أَيْضًا قَالَ: يَرْحَمُ اللَّهُ رَجُلًا رَدَّهُمْ عَنَّا ، فَلَمْ يَزَلْ يَقُولُ حَتَّى قُتِلَ السَّبْعَةُ ، فَقَالَ التَّنِيِّ عَلَيْهِ السَّلَامُ لِصَاحِبِيهِ: مَا أَنْصَفْنَا أَصْحَابَنَا ، فَجَاءَ أَبُو سُفْيَانَ فَقَالَ: أَعْلَمُ هُبَلْ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُولُوا اللَّهُ أَعْلَى وَأَجْلُ ، فَقَالَ أَبُو سُفْيَانَ: لَنَا عَزَّى وَلَا عُزَّى لَكُمْ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُولُوا: اللَّهُ مَوْلَانَا وَالْكَافِرُونَ لَا مَوْلَى لَهُمْ ، فَقَالَ أَبُو سُفْيَانَ: يَوْمٌ بِيَوْمٍ بَدْرٌ ، يَوْمٌ لَنَا وَيَوْمٌ عَلَيْنَا ، وَيَوْمٌ نَسَاءٌ وَيَوْمٌ نُسُرٌ ، حَظْلَةٌ بِحَظْلَةٍ ، وَفَلَانٌ بِفَلَانٍ وَفَلَانٌ بِفَلَانٍ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا سَوَاءٌ ، أَمَّا قَتَلَنَا فَأَخْيَاءُ يُرْزُفُونَ ، وَقَتَلَنَاكُمْ فِي النَّارِ يُعَذَّبُونَ ، ثُمَّ قَالَ أَبُو سُفْيَانَ: قَدْ كَانَ فِي الْقَوْمِ مُثْلٌ ، وَإِنْ كَانَتْ لَعْنَ عَيْرٍ مَلَءِ مِنْيٍ ، مَا أَمْرَتُ وَلَا نَهَيْتُ ، وَلَا أَحْبَبْتُ وَلَا كَرِهْتُ ، وَلَا سَاعَنِي وَلَا سَرَنِي ، قَالَ: فَنَظَرُوا فَإِذَا حَمْرَةً قَدْ بُقَرَ بَطْنَهُ ، وَأَخَذَتْ هِنْدَ كَبِدَهُ فَلَاكِثَهَا فَأَنْتَسَطَعَ أَنْ تَأْكُلَهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكَلْتَ مِنْهُ شَيْئًا؟ قَالُوا: لَا ، قَالَ: مَا كَانَ اللَّهُ لِيُدْخِلَ شَيْئًا مِنْ حَمْرَةَ النَّارِ ، فَوَضَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَمْرَةَ قَصَلًا ، عَلَيْهِ وَهَيْءَةٍ دَحْلٍ مَنْ

[36784] Muḥammad ibn Marwān narrated to us, from ‘Umārah ibn Abī Ḥafṣah, from ‘Ikrimah, who said: The Prophet (peace be upon him) was wounded in his face on the day of Uhud, his incisor was broken, and he was exhausted from thirst until he began falling on his knees. His companions left him. Ubayy ibn Khalaf came seeking him for the blood of his brother Umayyah ibn Khalaf. He said: “Where is this one who claims he is a prophet? Let him come out to me. For if he is a prophet, he will kill me.” The Messenger of Allah (peace be upon him) said: “Give me the spear.” They said: “O Messenger of Allah, can you move?” He said: “I have asked Allah for his blood.” He took the spear, walked to him, and stabbed him. He fell from his mount, and his companions carried him and saved him. They said to him: “We do not see any harm on you.” He said: “He has asked Allah for my blood. I feel pain from it that if it were distributed among Rabī‘ah and Muḍar, it would be sufficient for them.”

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ ، عَنْ عُمَارَةَ بْنِ أَبِي حَفْصَةَ ،
عَنْ عِكْرِمَةَ ، قَالَ: شَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي
وَجْهِهِ يَوْمَ أَحُدٍ وَكُسْرَتْ رَبَاعِيَّتُهُ ، وَدُلِقَ مِنَ الْعَطْشِ
حَتَّى جَعَلَ يَقْعُدُ عَلَى رُكْبَيْهِ ، وَتَرَكَهُ أَصْحَابُهُ ، فَجَاءَ
أَبِي بْنِ خَلْفٍ يَطْلُبُهُ بِتِمَّ أَخِيهِ أُمَيَّةَ بْنِ خَلْفٍ ، فَقَالَ: إِنَّ
هَذَا الَّذِي يَرْعُمُ أَنَّهُ نَبِيٌّ، فَلَيَرْبُزْ لِي ، فَإِنَّهُ إِنْ كَانَ نَبِيًّا
فَتَأَنِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
أَعْطُونِي الْحَرْبَةَ ، فَقَالُوا: يَا رَسُولَ اللَّهِ، وَبِكَ حَرَاكٌ؟
فَقَالَ: إِنِّي قَدْ اسْتَسْعَيْتُ اللَّهَ دَمَهُ فَأَخْذُ الْحَرْبَةَ ثُمَّ مَشَى
إِلَيْهِ فَطَعَنَهُ فَصَرَعَ عَنْ دَائِتِهِ وَحَمَلَهُ أَصْحَابُهُ فَاسْتَقْنَوْهُ
” ، فَقَالُوا لَهُ: مَا نَرَى لِكَ بَأْسًا ، قَالَ: إِنَّهُ قَدْ اسْتَسْعَى
اللَّهَ دَمِي ، إِنِّي لَأَجِدُ لَهَا مَا لَوْ كَانَتْ عَلَى رَبِيعَةِ
وَمُضْرَبِ لَوْسِعُهُمْ. حَدَّثَنَا

[36785] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Hishām ibn ‘Urwah, from his father, from al-Zubayr, similar to it.

حَدَّثَنَا عَفَّانُ ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ هِشَامِ

بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنِ الزُّبَيْرِ ، مِثْلُهُ

[36786] Ahmād ibn ‘Abdullāh narrated to us, saying: Abū Bakr narrated to us, from Yazīd, from Miqsam, from Ibñ ‘Abbās, who said: When Ḥamzah was killed on the day of Uhud, Ṣafiyah came looking for him, not knowing what had happened. She met ‘Alī and al-Zubayr. ‘Alī said to al-Zubayr: “Tell your mother.” Al-Zubayr said: “No, rather you tell your aunt.” She asked: “What happened to Ḥamzah?” They indicated to her that they did not know. The Prophet (peace be upon him) came and said: “I fear for her sanity.” He placed his hand on her chest and prayed for her. She said “Innā lillāhi wa innā ilayhi rāji‘ūn” (To Allah we belong and to Him we return) and wept. Then he came and stood over him, and he had been mutilated. He said: “Were it not for the grief of women, I would have left him until he was resurrected from the crops of birds and bellies of beasts.” Then he ordered the slain to be brought and prayed over them. He would place nine bodies along with Ḥamzah and say seven Takbirs over them, then

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، عَنْ يَزِيدَ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: لَمَّا قُتِلَ حَمْرَةُ يَوْمَ أَحْدٍ أَقْبَلَتْ صَفِيَّةٌ تَطْلُبُهُ لَا تَدْرِي مَا صَنَعَ، قَالَ: فَأَقْبَلَتْ عَلَيْهَا وَالزُّبَيْرُ، فَقَالَ عَلَيْهِ لِلزُّبَيْرِ، اذْكُرْ لِأَمْكَ، وَقَالَ الزُّبَيْرُ: لَا، بِلِ اذْكُرْ أَنْتَ لِعَمَّتِكَ، قَالَتْ: مَا فَعَلْتَ حَمْرَةً؟ قَالَ: فَأَرَيَاهَا أَنَّهُمَا لَا يَدْرِيَانِ، قَالَ: فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي لَا خَافُ عَلَى عَقْلِهِمَا، قَالَ: فَوَضَعَ يَدَهُ عَلَى صَدْرِهِمَا وَدَعَا لَهُمَا، قَالَ: فَاسْتَرْجَعُتْ وَبَكَتْ، قَالَ: ثُمَّ جَاءَ فَقَامَ عَلَيْهِ وَقَدْ مُثْلَّ بِهِ، فَقَالَ: لَوْلَا جَرَعَ النِّسَاءُ لَتَرَكْتُهُ حَتَّى يُخْسَرَ مِنْ حَوَاصِلِ الطَّيْرِ وَنُطُونِ السَّبَاعِ قَالَ: ثُمَّ أَمْرَ بِالْقَتْلِ فَجَعَلَ يُصَلِّي عَلَيْهِمْ، قَالَ: فَيَضَعُ تِسْعَةً وَحَمْرَةً فَيُكَبِّرُ عَلَيْهِمْ سَبْعَ تَكْبِيرَاتٍ ثُمَّ يُرْفَعُونَ وَيُثْرَكُ حَمْرَةُ ثُمَّ يُجَاءُ بِتِسْعَةٍ فَيُكَبِّرُ عَلَيْهِمْ سَبْعًا حَتَّى فَرَغَ مِنْهُمْ

[36787] Khālid ibn Makhlad narrated to us, saying: ‘Abd al-Rahmān ibn ‘Abd al-‘Azīz narrated to us, saying: Al-Zuhrī narrated to us, from ‘Abd al-Rahmān ibn Ka'b ibn Mālik, from his father, that the Messenger of Allah (peace be upon him) said on the day of Uhud: “Who saw the killing of Ḥamzah?” An unarmed man said: “I saw his killing.” He said: “Go and show us.” He went until he stood over Ḥamzah and saw that his belly had been ripped open and he had been mutilated. He said: “O Messenger of Allah, by Allah, he has been mutilated.” The Messenger of Allah (peace be upon him) disliked looking at him. He stood among the slain and said: “I am a witness over these people. Wrap them in their blood, for no wounded person is wounded except that his wound will bleed on the Day of Resurrection; its color will be the color of blood and its scent will be the scent of musk. Place those who knew more Qur'an first in the niche.”

حَدَّثَنَا خَالِدُ بْنُ مُخْلِدٍ ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْعَزِيزِ ، قَالَ: حَدَّثَنَا الرُّهْبَرُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ ، عَنْ أَبِيهِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ أَحُدٍ: "مَنْ رَأَى مَقْتُلَ حَمْزَةَ؟ فَقَالَ رَجُلٌ أَعْزَلُ: أَنَا رَأَيْتُ مَقْتُلَهُ ، قَالَ: فَانطِقْ فَارْنَاهُ ، فَخَرَجَ حَتَّى وَقَفَ عَلَى حَمْزَةَ فَرَأَاهُ قَدْ بُقِرَ بَطْنُهُ وَقَدْ مُثْلَّبَهُ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، مُثْلَّبُهُ وَاللَّهُ ، فَكَرِهَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْتَرُ إِلَيْهِ ، وَوَقَفَ بَيْنَ ظَهْرِنِي الْفَتَنِي فَقَالَ: أَنَا شَهِيدٌ عَلَى هُؤُلَاءِ الْفَوْمِ ، لَفُوْهُمْ فِي دِمَائِهِمْ فَإِنَّهُ لَيْسَ جَرِيحٌ يُجْرِحُ إِلَّا جُرْحُهُ يَوْمُ الْقِيَامَةِ يَدْمُمِي ، لَوْنُهُ لَوْنُ الدَّمِ ، وَرِيحَهُ رِيحُ الْمِسْكِ ، قَدَّمُوا أَكْثَرَ الْقَوْمِ قُرْآنًا فَاجْعَلُوهُ فِي الْحَدِّ

[36788] Sulaymān ibn Ḥarb narrated to us, saying: Ḥammād ibn Zayd narrated to us, from Ayyūb, from Humayd ibn Hilāl, from Sa‘d ibn Hishām ibn ‘Āmir, from his father, who said: He complained to the Messenger of Allah (peace be upon him) about the severity of wounds on the day of Uhud. He said: “Dig, widen, do well, and bury two or three in a grave, and place the one who knew more Qur'an first.” So they placed my father ahead of two men.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ ،
عَنْ أَيُوبَ ، عَنْ حُمَيْدِ بْنِ هِلَالٍ ، عَنْ سَعْدِ بْنِ هِشَامٍ
بْنِ عَامِرٍ ، عَنْ أَبِيهِ ، قَالَ: اسْتَكَى إِلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَدَّةُ الْجِرَاحِ يَوْمَ أُحْدٍ فَقَالَ:
أَخْفِرُوهَا، وَأُوسِعُوهَا، وَأَحْسِنُوهَا، وَادْفُنُوهَا فِي الْقُبْرِ الْإِثْنَيْنِ
وَالثَّلَاثَةِ ، وَقَدَّمُوا أَكْثَرَهُمْ قُرْآنًا ، فَقَدَّمُوا أَبِي بَيْنَ يَدَيْهِ
رَجُلَيْنِ

[36789] Abū Usāmah narrated to us, from Shu'bah, from 'Adī ibn Thābit, from 'Abdullāh ibn Yazīd, from Zayd ibn Thābit, who said: When the Messenger of Allah (peace be upon him) went out to Uhud, some people went out with him then turned back. He said: The Companions of the Messenger of Allah (peace be upon him) were divided into two groups regarding them. One group said: "We should kill them," and another group said: "We should not kill them." Then {What is [the matter] with you [that you are] two groups concerning the hypocrites, while Allah has made them fall back [into error and disbelief] for what they earned?} [An-Nisa: 88] was revealed. He said: The Messenger of Allah (peace be upon him) said: "It is Taybah (Madinah), and it expels impurity just as fire expels the impurity of silver."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ شُعْبَةَ ، عَنْ عَدِيٍّ بْنِ ثَابِتٍ ،
عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ ، عَنْ زَيْدِ بْنِ ثَابِتٍ ، قَالَ: لَمَّا
خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَحُدٍ خَرَجَ
مَعَهُ نَاسٌ فَرَجَعُوا ، قَالَ: فَكَانَ أَصْحَابُ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ فِرْقَتَيْنِ: قَالَتْ فِرْقَةٌ: نَفْثَلُهُمْ ،
وَفِرْقَةٌ قَالَتْ: لَا نَفْثَلُهُمْ ، فَتَرَأَتْ: {فَمَا لَكُمْ فِي الْمُنَافِقِينَ
قَالَ: 88: فِتَّنْتُنَّ وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا} [النساء]
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا طَيِّبَةٌ، وَإِنَّهَا
تُنْفِي الْحَبَثَ كَمَا تُنْفِي النَّارُ حَبَثَ الْفِضَّةَ

[36790] Kathīr ibn Hishām narrated to us, saying: Hishām al-Dastuwā'ī narrated to us, from Abū al-Zubayr, from Jābir, who said: “We were called to our slain on the day of Uhud when Mu‘āwiyah ran the spring. We brought them out after forty years, their bodies were soft, and their limbs bent.”

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ ، قَالَ: حَدَّثَنَا هِشَامُ الدَّسْتُوَائِيُّ ،
عَنْ أَبِي الرَّبِيعِ ، عَنْ جَابِرٍ قَالَ: صُرِخَ إِلَى قَتْلَانَا يَوْمَ
أُحْدٍ إِذْ أَجْرَى مُعَاوِيَةُ الْعَيْنَ فَاسْتَخْرَجْنَاهُمْ بَعْدَ أَرْبَعينَ
سَنَةً لَيْتَهُ أَجْسَادُهُمْ، تَتَنَّأَ أَطْرَافُهُمْ

[36791] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Thābit, from Anas, from Abū Talḥah, who said: “I raised my head on the day of Uhud and began to look, and I did not see anyone of the people except that he was swaying under his shield from drowsiness.”

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ ثَابِتٍ ،
عَنْ أَنَسٍ ، عَنْ أَبِي طَلْحَةَ ، قَالَ: رَفَعْتُ رَأْسِي يَوْمَ
أُحْدٍ فَجَعَلْتُ أَنْظُرُ ، فَمَا أَرَى أَحَدًا مِنَ الْقَوْمِ إِلَّا يَمْدُدُ
تَحْتَ حَجَفَتِهِ مِنَ النُّعَاسِ

[36792] Mālik narrated to us, saying: Ya‘qūb ibn ‘Abdullāh narrated to us, from Ja‘far ibn Abī al-Mughīrah, from Ibn Abzā, who said: ‘Alī dueled on the day of Uhud against Talhah and Musāfi‘ from Banū Shaybah—he said: And he named another person. He said: He killed them, besides those he killed from the people. When he dismounted, he said to Fātimah: “Take the sword, not blameworthy.” The Messenger of Allah (peace be upon him) said to him: “If you fought well, then so-and-so the Anṣārī and so-and-so the Anṣārī fought well until his breath was cut off or almost cut off.”

حَدَّثَنَا مَالِكٌ ، قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ اللَّهِ ، عَنْ جَعْفَرٍ بْنِ أَبِي الْمُغِيرَةِ ، عَنْ ابْنِ أَبْرَى ، قَالَ: بَارَزَ عَلَيْيَّ يَوْمٌ أَحُدٌ مِنْ بَنِي شَيْبَةَ طَلْحَةَ وَمُسَافِعًا ، قَالَ: وَسَمَّى إِنْسَانًا آخَرَ ، قَالَ: فَقَتَلَهُمْ سَوَى مَنْ قَتَلَ مِنَ النَّاسِ ، فَقَالَ لِفَاطِمَةَ حَيْثُ نَزَلَ: حُذِي السَّيْفُ غَيْرَ ذَمِيمٍ ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَئِنْ كُنْتَ أَبْلَيْتَ فَقَدْ أَبْلَى فُلَانُ الْأَنْصَارِيُّ وَفُلَانُ الْأَنْصَارِيُّ حَتَّى انْقَطَعَ نَفْسُهُ أَوْ كَادَ يَنْقَطَعَ نَفْسُهُ

[36793] Yahyā ibn ‘Abd al-Malik ibn Abī Ghaniyyah narrated to us, from his father, from al-Ḥakam, who said: When the incisor of the Messenger of Allah was broken on the day of Uhud, the Messenger of Allah (peace be upon him) said: “Allah's wrath is severe against three: whoever claims he is the King of Kings; Allah's wrath is severe against whoever broke the incisor of the Messenger of Allah (peace be upon him) and scarred his face; Allah's wrath is severe against whoever claims that Allah has a son.”

[36794] Khālid ibn Makhlad narrated to us, saying: Mālik ibn Anas narrated to us, from ‘Abdullāh ibn Abī Bakr, from a man, who said: “The helmet was smashed on the head of the Messenger of Allah (peace be upon him) on the day of Uhud, his incisor was broken, and his face was wounded. He was treated with burnt matting, and ‘Alī ibn Abī Ṭālib was bringing water to him in a shield.”

حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِيهِ غَنِيَّةَ ، عَنْ أَبِيهِ ، عَنِ الْحَكْمِ ، قَالَ: لَمَّا كُسِرَتْ رَبَاعِيَّةُ رَسُولِ اللَّهِ يَوْمَ أَحُدٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِشْتَدَّ غَضَبُ اللَّهِ عَلَى ثَلَاثَةِ: مَنْ زَعَمَ أَنَّهُ مَلِكُ الْأَمْلَاكِ ، إِشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ كَسَرَ رَبَاعِيَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْزَلَ فِي وَجْهِهِ ، إِشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ زَعَمَ أَنَّ لَلَّهَ وَلَدًا"

حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ ، عَنْ رَجُلٍ ، قَالَ: هُشِّمَتِ التَّبِيْضَةُ عَلَى رَأْسِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَحُدٍ ، وَكُسِرَتْ رَبَاعِيَّةُ ، وَجُرِحَ فِي وَجْهِهِ ، وَدُوُّرِي بِحَصِيرٍ مُحَرَّقٍ ، وَكَانَ عَلَيْهِ بْنُ أَبِي طَالِبٍ يَنْقُلُ إِلَيْهِ الْمَاءَ فِي الْجُحْفَةِ

[36795] Abū Usāmah narrated to us, saying: Ḥammād ibn Zayd narrated to us, from Ayyūb, who said: ‘Abd al-Rahmān ibn Abī Bakr said to Abū Bakr: “I saw you on the day of Uhud and turned away from you.” He said: Abū Bakr said: “But if I had seen you, I would not have turned away from you.”

حَدَّثَنَا أَبُو أَسَمَّةَ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ، عَنْ أَئِيُوبَ ، قَالَ: قَالَ عَنْدُ الرَّحْمَنِ بْنُ أَئِي بَكْرٍ لِأَئِي بَكْرٍ: "رَأَيْتُكَ يَوْمَ أُحْدٍ فَصَدَفْتُ عَنْكَ ، قَالَ: فَقَالَ أَبُو بَكْرٍ: لَكِنِّي لَوْ رَأَيْتُكَ مَا صَدَفْتُ عَنْكَ"

[36796] Yazid ibn Harun narrated to us, saying: Muhammad ibn Amr informed us, from his father, from his grandfather, from 'Aishah, who said: I went out on the day of al-Khandaq following the tracks of the people. I heard footsteps behind me, so I turned around and there was Sa'd ibn Mu'adh, and with him his nephew al-Harith ibn Aws, carrying his shield. I sat down on the ground. She said: Sa'd passed by wearing an armor from which his limbs protruded. I feared for Sa'd's limbs. She said: He was one of the largest and tallest of people. She said: He passed by reciting poetry, saying: "Would that a little [delay] lets Hamal catch the battle... How excellent is death when the time has come." She said: I got up and entered a garden, and there was a group of Muslims in it, among them 'Umar ibn al-Khattab and a man wearing a helmet. He said: 'Umar said: "Woe to you! What brought you? Woe to you! What brought you? By Allah, you are bold! What makes you safe from being surrounded or captured?" She said:

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ عَائِشَةَ ، قَالَتْ: حَرَجْتُ يَوْمَ الْخَنْدَقِ أَفْفُو أَثَارَ النَّاسِ ، فَسَمِعْتُ وَيَدِ الْأَرْضِ وَرَأَيْ، فَالْتَّقَتُ فَإِذَا أَنَا بِسَعْدٍ بْنِ مُعَاذٍ وَمَعْهُ أَبْنَ أَخِيهِ الْحَارِثَ بْنَ أَوْسٍ ، يَحْمِلُ مِجْنَةً ، فَجَاءْتُ إِلَى الْأَرْضِ ، قَالَتْ: فَمَرَّ سَعْدٌ وَعَلَيْهِ دِرْغٌ قَدْ حَرَجْتُ مِنْهَا أَطْرَافَهُ ، فَأَنَا أَتَحْوَفُ عَلَى أَطْرَافِ سَعْدٍ ، قَالَتْ: وَكَانَ مِنْ أَعْظَمِ النَّاسِ وَأَطْوَلِهِمْ ، قَالَتْ: فَمَرَّ يَرْتَجِزُ وَهُوَ يَقُولُ: لَيْتَ قَلِيلًا يُدْرِكِ الْهَيْجَاجَ حَمْلًا... مَا أَحْسَنَ الْمَوْتَ إِذَا حَانَ الْأَجَلَنَ قَالَتْ: فَقُتُتْ فَاقْتَحَمْتُ حَدِيقَةً ، فَإِذَا فِيهَا نَفَرُ مِنَ الْمُسْلِمِينَ فِيهِمْ عُمَرُ بْنُ الْخَطَّابِ وَفِيهِمْ رَجُلٌ عَلَيْهِ تَسْبِيحةٌ لَهُ، تَعْنِي الْمَعْفُورَ ، قَالَ: فَقَالَ عُمَرُ: وَيُحَكِّ مَا جَاءَ بِكِ؟ وَيُحَكِّ مَا جَاءَ بِكِ؟ وَاللَّهِ إِنَّكَ لَجَرِيَةً ، مَا يُؤْمِنُكَ أَنْ يَكُونَ حَوْزًا وَبَلَاءً ، قَالَتْ: فَمَا زَالَ يَلْوُمُنِي حَتَّى ثَمَنَتُ أَنَّ الْأَرْضَ انشَقَتْ فَدَخَلْتُ فِيهَا ، قَالَ: فَرَفَعَ الرَّجُلُ التَّسْبِيحةَ عَنْ وَجْهِهِ فَإِذَا طَلَحَ بْنُ عَبْدِ اللَّهِ ، قَالَ فَقَالَ: يَا عُمَرُ ، وَيُحَكِّ ، قَدْ أَكْرَتَ مُنْذُ الْيَوْمِ ، وَأَيْنَ الْحَوْزُ أَوِ الْفَرَارُ إِلَى اللَّهِ ، قَالَتْ: وَيَرْمِي سَعْدًا رَجُلًا مِنَ الْمُشْرِكِينَ مِنْ قُرْيَشٍ يُقَالُ لَهُ جَبَانُ بْنُ الْعَرْقَةِ بِسَهْمٍ ، فَقَالَ: خُذْهَا وَأَنَا أَنْبُ الْعَرْقَةِ ، فَأَصَابَ أَكْحَلَهُ فَقَطَعَهُ فَدَعَا اللَّهَ فَقَالَ: اللَّهُمَّ لَا تُحَنِّتِي حَتَّى تُفَرِّغَ عَيْنِي مِنْ قُرْيَطَةٍ وَكَانُوا حُلَفاءً وَمَوَالِيهِ فِي الْجَاهِلِيَّةِ فَرَقًا كُلُّهُ ، وَبَعَثَ اللَّهُ الرِّيحَ عَلَى الْمُشْرِكِينَ {وَكَفَى اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ قَوِيًّا عَزِيزًا} فَلَحِقَ أَبُو سُفِينَ بِتَهَامَةَ ، وَلَحِقَ [25]: [الأحزاب عَيْنِيَّةَ بْنَ بَدْرَ بْنَ حَسْنٍ وَمَنْ مَعْهُ بِتَجْدِ ، وَرَجَعَتْ بِنُو قُرْيَطَةَ فَتَحَصَّنُوا فِي صَيَاصِيَّهُمْ ، وَرَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِينَةَ فَأَمَرَ بِقَبْةِ فَضْرِبَتْ عَلَى سَعْدٍ فِي الْمَسْجِدِ وَوُضِعَ السَّلَاحُ ، قَالَتْ: فَأَثَاهُ جِبْرِيلُ فَقَالَ: أَقْدُ وَضَعْتَ السَّلَاحَ ، وَاللَّهِ مَا وَضَعْتَ الْمَلَائِكَةَ السَّلَاحَ ، فَأَخْرَجَ إِلَى بَنِي قُرْيَطَةَ فَقَاتَهُمْ ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرَّجِيلِ وَلِسِنِ

[36797] Yazid ibn Harun narrated to us, saying: Muhammad ibn Amr informed us, saying: 'Asim ibn 'Umar ibn Qatada narrated to me, saying: When the Messenger of Allah (peace be upon him) slept in the evening, Gabriel—or he said an angel—came to him and said: "Who is the man from your Ummah who died tonight? The inhabitants of heaven are rejoicing at his death." He said: "No one, unless it is Sa'd, for he was critically ill this evening. What happened to Sa'd?" They said: "O Messenger of Allah, he has passed away, and people came and carried him to their homes." He said: The Messenger of Allah (peace be upon him) prayed Fajr, then went out, and the people went out. The Messenger of Allah (peace be upon him) hurried the people in walking so much that the straps of their sandals broke from their feet and their cloaks fell from their shoulders. A man said: "O Messenger of Allah, you are hurrying the people?" He said: "I fear that the angels will beat us to him as they beat us to Hanzalah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرٍو ، قَالَ: حَدَّثَنِي عَاصِمٌ بْنُ عُمَرَ بْنُ قَتَادَةَ ، قَالَ: لَمَّا نَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ أَمْسَى أَنَّا جِبْرِيلُ اُوْ قَالَ مَلَكُ فَقَالَ: مَنْ رَجُلٌ مِّنْ أَمْلَاكِ مَاتَ الْيَوْمَ ، اسْتَبَرَ بِمَوْتِهِ أَهْلُ السَّمَاءِ ، فَقَالَ: "لَا، إِلَّا أَنْ يَكُونَ سَعْدًا فَإِنَّهُ أَمْسَى ذَنِفًا ، مَا فَعَلَ سَعْدًا؟" قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ فُبِضَ وَجَاءَهُ قَوْمٌ فَاحْتَشَلُوهُ إِلَيْهِ دَارِهِمْ ، قَالَ: فَصَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْفَجْرَ ثُمَّ خَرَجَ وَخَرَجَ النَّاسُ ، فَبَثَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ النَّاسَ مُشَيًّا حَتَّى إِنْ شُسُوعَ نَعَالِيهِمْ لَنْقُطَعَ مِنْ أَرْجُلِهِمْ ، وَإِنْ أَرْدِيَهُمْ لَتَسْقُطُ عَنْ عَوَاقِبِهِمْ ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، بَثَّتَ النَّاسُ؟ فَقَالَ: إِنِّي أَخْشَى أَنْ تَسْبِقَنَا إِلَيْهِ الْمَلَائِكَةُ كَمَا سَبَقَنَا إِلَى حَنْظَلَةَ" قَالَ مُحَمَّدٌ: فَأَخْبَرَنِي أَشْعَثُ بْنُ إِسْحَاقَ قَالَ: فَحَضَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يُغَسِّلُ ، قَالَ: فَقَبَضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُكْبَتِيهِ، فَقَالَ: "دَخَلَ مَلَكٌ وَلَمْ يَكُنْ لَهُ مَجْلِسٌ فَأَوْسَعَتْ لَهُ، وَأَمْهَ تَبْكِي وَهِيَ تَقُولُ": "[البحر الرجز]" وَيَلِ أَمْ سَعْدٍ سَعْدًا... بَرَاعَةً وَجَدًا بَعْدَ أَيَادِ لَهُ وَمَجْدًا... مُقَدَّمٌ سَدَّ بِهِ مَسَدًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ الْبَوَاكِي يَكْذِبُنَ إِلَّا أَمْ سَعْدٍ قَالَ مُحَمَّدٌ: وَقَالَ نَاسٌ مِنْ أَصْحَابِنَا: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا حَرَّجَ لِجَنَازَتِهِ قَالَ نَاسٌ مِنَ الْمُنَافِقِينَ: مَا أَحَفَّ سَرِيرَ سَعْدٍ أَوْ جِنَازَةَ سَعْدٍ ، قَالَ: فَحَدَّثَنِي سَعْدُ بْنُ إِبْرَاهِيمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ مَاتَ سَعْدَ: لَقِدْ نَزَلَ سَبْعُونَ أَلْفَ مَلَكٍ شَهُودًا جِنَازَةَ سَعْدٍ مَا وَطَّلُوا الْأَرْضَ قَبْلَ يَوْمَئِذٍ قَالَ مُحَمَّدٌ: فَسَمِعْتُ إِسْمَاعِيلَ بْنَ مُحَمَّدٍ بْنَ سَعْدٍ وَدَخَلَ عَلَيْنَا الْفُسْطَاطَ وَنَحْنُ نَنْفُنُ وَاقِدَ بْنَ عَمْرٍو بْنَ سَعْدٍ بْنَ مُعَاذٍ فَقَالَ: أَلَا أَحَدُكُمْ بِمَا سَمِعْتُ أَشْيَاخَنَا؟ سَمِعْتُ أَشْيَاخَنَا يُحَثِّنُونَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ مَاتَ سَعْدَ: لَقِدْ نَزَلَ سَبْعُونَ أَلْفَ مَلَكٍ شَهُودًا جِنَازَةَ سَعْدٍ مَا وَطَّلُوا الْأَرْضَ

[36798] Waki‘ narrated to us, from Sufyān, from Abū Ishāq, from al-Barā’, who said: A silk garment was gifted to the Prophet (peace be upon him). They began to marvel at its softness. The Prophet (peace be upon him) said: “The handkerchiefs of Sa‘d in Paradise are softer than what you see.”

[36799] Yaḥyā ibn Ādam narrated to us, saying: Zuhayr narrated to us, from Abū Ishāq, who said: I heard al-Muhallab ibn Abī Sufrah speaking, and he mentioned the Ḥarūriyyah and their night attacks. He said: The Companions of Muhammad said: The Messenger of Allah (peace be upon him) said on the day the Trench was dug, fearing that Abū Sufyān would attack them by night: “If you are attacked by night, let your call be ‘Hā Mīm, they will not be helped.’”

حَدَّثَنَا وَكِبِيعُ ، عَنْ سُفِيَّانَ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ ، قَالَ: أَهْدَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوبَ حَرِيرٍ ، فَجَعَلُوا يَتَعَجَّبُونَ مِنْ لِبِنِهِ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَنَادِيلُ سَعْدٍ فِي الْجَنَّةِ أَلَيْهِ مِمَّا تَرَوْنَ

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا زُهَيْرٌ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْمُهَابَ بْنَ أَبِي صُفْرَةَ يَقُولُ وَذَكَرَ الْحَرُورِيَّةَ تَبَيَّنَتْ لَهُمْ، فَقَالَ: قَالَ أَصْحَابُ مُحَمَّدٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُفَرَ الْخَندَقُ وَهُوَ يَخَافُ أَنْ يُبَيَّنَ لَهُمْ أَبُو سُفِيَّانَ: إِنْ يُبَيَّنُ فَإِنَّ دُعَوَاتَكُمْ حَمْ لَا يُنْصَرُونَ

[36800] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from Mujāhid, from Ibn ‘Umar, who said: “The Throne shook out of love for Allah meeting Sa’d.” He said: “And he raised his parents upon the throne.” He said: “Its beams broke apart.” He said: “The Messenger of Allah (peace be upon him) entered his grave and stayed for a while. When he came out, they said: ‘O Messenger of Allah, what kept you?’ He said: ‘Sa’d was squeezed in the grave a squeeze, so I prayed to Allah to relieve him.’”

[36801] 'Abdullah bin Idris narrated to us, from Al-A'mash, from Abu Sufyan, from Jabir, who said: The Messenger of Allah (peace be upon him) said: "The Throne shook at the death of Sa'd bin Mu'adh."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ: "لَقَدْ اهْتَرَ الْعَرْشُ لِحُبِّ لِقاءِ اللَّهِ سَعْدًا ، قَالَ: وَرَفَعَ أَبْوَيْهِ عَلَى الْعَرْشِ ، قَالَ: تَسَخَّنَتْ أَعْوَادُهُ ، قَالَ: دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْرَهُ فَأَخْتَبَسَ ، فَلَمَّا خَرَجَ قَالُوا: يَا رَسُولَ اللَّهِ ، مَا حَبَسَكَ؟ قَالَ: ضُمَّ سَعْدٌ فِي الْقَبْرِ ضَمَّهُ، فَدَعَوْتُ اللَّهَ أَنْ يَكْشِفَ عَنِّي

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنِ الْأَعْمَشِ ، عَنْ أَبِي سُفْيَانَ ، عَنْ جَابِرٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ اهْتَرَ الْعَرْشُ لِمَوْتِ سَعْدٍ بْنِ مَعَادٍ

[36802] Yazid bin Harun narrated to us, saying: Isma'il bin Abi Khalid informed us, from Ishaq bin Rashid, from a woman of the Ansar named Asma' bint Yazid bin Sakan, who said: When the funeral procession of Sa'd bin Mu'adh went out, his mother cried out. The Messenger of Allah (peace be upon him) said to the mother of Sa'd: "Will your tears not cease and your grief go away? Indeed, your son is the first person for whom Allah laughed and for whom the Throne shook."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ ، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ ، عَنْ امْرَأَةٍ مِنَ الْأَنْصَارِ يُقَالُ لَهَا أَسْمَاءُ بِنْتُ يَزِيدَ بْنِ سَكِينٍ قَالَتْ: لَمَّا خَرَجَ بِجَنَازَةَ سَعْدِ بْنِ مُعَاذٍ صَاحَتْ أُمُّهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِأُمِّ سَعْدٍ: أَلَا يَرْقَأُ دَمْعُكَ، وَيَدْهُبُ حُزْنُكَ، أَنَّ ابْنَكَ أَوَّلَ مَنْ ضَرَبَ اللَّهُ لَهُ وَاهْتَرَ لَهُ الْعَرْشَ

[36803] Yazid bin Harun narrated to us, saying: Muhammad bin 'Amr informed us, from his father, from his grandfather, from 'Aishah, who said: We returned from Hajj or 'Umrah, and we were met at Dhu Al-Hulayfah. The boys of the Ansar used to meet their families. They met Usayd bin Hudayr and announced the death of his wife to him. He covered his head and began to weep. I said: "May Allah forgive you! You are a Companion of the Messenger of Allah (peace be upon him), and you have precedence and seniority (in Islam) as you do, yet you weep over a woman?" She said: He uncovered his head and said: "You have spoken the truth. By my life, it is right that I should not weep over anyone after Sa'd bin Mu'adh, considering what the Messenger of Allah (peace be upon him) said about him." I said: "And what did the Messenger of Allah (peace be upon him) say about him?" He said: "The Throne shook at the death of Sa'd bin Mu'adh." She said: He was walking between me and the Messenger of Allah (peace be upon

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرِو ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ ، عَنْ عَائِشَةَ ، قَالَتْ: قَدِمْنَا مِنْ حَجَّ أَوْ عُمْرَةٍ، فَتَلَقَّيْنَا بِذِي الْحُلَيْفَةِ ، وَكَانَ غِلْمَانُ الْأَنْصَارِ يَتَلَاقَوْنَ أَهْلَيْهِمْ ، فَلَقُوا أَسَيْدُ بْنَ حُضِيرٍ فَنَعَوْا لَهُ امْرَأَتُهُ فَنَقَّعَ ، فَجَعَلَ يَبْكِي ، فَقَالَتْ: غَفَرَ اللَّهُ لَكَ ، أَنْتَ صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَلَكَ مِنَ السَّابِقَةِ وَالْأَقِيمِ مَا لَكَ ، وَأَنْتَ تَبْكِي عَلَى امْرَأَةٍ فَقَالَتْ: فَكَشَفَ رَأْسَهُ ، فَقَالَ: صَدَقْتِ ، لَعَمْرِي لَيَحْقَنَ الْأَبْكَيِّ عَلَى أَحَدٍ بَعْدَ سَعْدِ بْنِ مُعَاذٍ ، وَقَدْ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا قَالَ: قُلْتُ: وَمَا قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: لَقِدْ اهْتَزَّ الْعَرْشُ لِرَوْفَةِ سَعْدِ بْنِ مُعَاذٍ ، قَالَتْ: هُوَ يَسِيرُ بَيْنِي وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36804] Hawdhah bin Khalifah narrated to us, from 'Awf, from Abu Nadrah, from Abu Sa'id, from the Prophet (peace be upon him) who said: "The Throne shook at the death of Sa'd bin Mu'adh."

حَدَّثَنَا هُوَدَةُ بْنُ خَلِيفَةَ ، عَنْ عَوْفٍ ، عَنْ أَبِي نَضْرَةَ ،
عَنْ أَبِي سَعِيدٍ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
اَهْتَرَ الْعَرْشُ لِمَوْتِ سَعْدٍ بْنِ مَعَادٍ

[36805] 'Ubaydullah bin Musa narrated to us, from Isra'il, from Abu Ishaq, from a man who narrated to him from Hudhayfah, who said: When Sa'd bin Mu'adh died, the Messenger of Allah (peace be upon him) said: "The Throne shook for the soul of Sa'd bin Mu'adh."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ رَجُلٍ ، حَدَّثَهُ عَنْ حُذَيْفَةَ ، قَالَ: لَمَّا مَاتَ سَعْدُ بْنُ مَعَادٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
اَهْتَرَ الْعَرْشُ لِرُوحِ سَعْدٍ بْنِ مَعَادٍ

[36806] 'Abdah bin Sulayman narrated to us, saying: Hisham bin 'Urwah narrated to us, from his father, from 'Aishah, who said: Sa'd's medial arm vein was struck on the Day of the Trench. A man called Ibn Al-'Ariqah shot him. She said: "The Messenger of Allah (peace be upon him) moved him to the mosque and pitched a tent for him so that he could visit him from

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ قَالَتْ: أُصِيبَ أَكْحَلُ سَعْدٍ يَوْمَ الْخَنَقَ،
رَمَاهُ رَجُلٌ يُقَالُ لَهُ ابْنُ الْعَرِيقَةِ ، قَالَتْ: فَحَوَّلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَسْجِدِ وَضَرَبَ عَلَيْهِ
خَيْمَةً لِيَعُودَهُ مِنْ قَرِيبٍ

[36807] 'Abdah bin Sulayman narrated to us, from Hisham bin 'Urwah, from his father, from 'Aishah, regarding His statement: '{When they came at you from above you and from below you, and when eyes shifted [in fear], and hearts reached the throats}' [Al-Ahzab: 10]. She said: "That was on the Day of the Trench."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، فِي قَوْلِهِ: {إِذْ جَاءُوكُمْ مِنْ فَوْقَكُمْ وَمِنْ أَسْفَلَكُمْ وَإِذْ رَأَيْتِ الْأَبْصَارَ وَبَلَغَتِ الْأَلْوَبُ الْحَنَاجِرَ} قَالَتْ: كَانَ ذَلِكَ يَوْمُ الْخَنْدَقِ

[36808] Abu Usamah narrated to us, from Hisham bin 'Urwah, from his father, that the Messenger of Allah (peace be upon him) faced the polytheists on the Day of the Trench. He said: It was a severe day, the like of which the Muslims had never encountered. He said: The Messenger of Allah (peace be upon him) was sitting, and Abu Bakr was sitting with him. That was the time of the emergence of date palm shoots (Tal'). He said: They used to rejoice greatly when they saw it because their livelihood was in it. He said: Abu Bakr raised his head and saw a Tal'ah, and it was the first Tal'ah seen. He gestured with his hand: "A Tal'ah, O Messenger of Allah!" out of joy. He said: The Messenger of Allah (peace be upon him) looked at him, smiled, and said: "O Allah, do not take away from us the good of what You have given us," or "something good You have given us."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَافَّ الْمُشْرِكِينَ يَوْمَ الْخَنْدَقِ قَالَ: وَكَانَ يَوْمًا شَدِيدًا لَمْ يُلْقِي الْمُسْلِمُونَ مِثْلَهُ قُطُّ ، قَالَ: وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَالِسٌ وَأَبُو بَكْرٍ مَعْهُ جَالِسٌ ، وَذَلِكَ زَمَانٌ طَلْعَ النَّخْلِ ، قَالَ: وَكَانُوا يَفْرَحُونَ بِهِ إِذَا رَأَوْهُ فَرَحًا شَدِيدًا لِأَنَّ عِيشَهُمْ فِيهِ ، قَالَ ، فَرَأَقَعَ أَبُو بَكْرٍ رَأْسَهُ فَبَصَرَ بِطَلْعَةً وَكَانَتْ أَوَّلَ طَلْعَةَ رُبْيَّتٍ ، فَقَالَ هَكَذَا بِيَدِهِ: طَلْعَةٌ يَا رَسُولَ اللَّهِ ، مِنَ الْفَرَحِ ، قَالَ: فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَبَسَّمَ وَقَالَ: اللَّهُمَّ لَا تَنْزِعْ مِنَ الصَّالِحِ مَا أَعْطَيْتَنَا، أَوْ صَالِحًا أَعْطَيْتَنَا

[36809] Abu Usamah narrated to us, from Shu'bah, from Abu Ishaq, from 'Amr bin Shurahbil, who said: When Sa'd bin Mu'adh was struck by the arrow on the Day of the Trench, and his blood began to flow onto the Messenger of Allah (peace be upon him), Abu Bakr came and began saying: "Oh, my back is broken!" The Prophet (peace be upon him) said: "Easy, O Abu Bakr." Then 'Umar came and said: "Inna lillahi wa inna ilaihi raji'un (Indeed we belong to Allah, and indeed to Him we will return)."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ شُرَحْبِيلَ، قَالَ: لَمَّا أَصَبَ سَعْدَ بْنَ مُعَاذٍ بِالرَّمْيَةِ يَوْمَ الْخَنْقَةِ، وَجَعَلَ دَمُهُ يَسِيلُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَجَاءَ أَبُو بَكْرٍ فَجَعَلَ يَقُولُ -:- وَانْقِطَاعٌ ظَهْرًا، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَهْ يَا أَبَا بَكْرٍ، فَجَاءَ عُمَرُ فَقَالَ: إِنَّ اللَّهَ وَإِنَّا إِلَيْهِ رَاجِعُونَ

[36810] Yazid bin Harun narrated to us, saying: Hammad bin Salamah informed us, from Hisham, from his father, who said: Among the Companions of the Messenger of Allah (peace be upon him) was a man called Mas'ud, and he was a talebearer. When it was the Day of the Trench, the people of Qurayzah sent word to Abu Sufyan: "Send us men to be in our fortresses so we can fight Muhammad from the side of Medina, and you fight from the side of the trench." It was difficult for the Prophet (peace be upon him) to be fought from two sides. He said to Mas'ud: "O Mas'ud, we sent word to Banu Qurayzah to ask Abu Sufyan to send men to them, so when they come to them, they will kill them." He said: As soon as he heard that from the Prophet (peace be upon him), he could not restrain himself until he went to Abu Sufyan and informed him. He (Abu Sufyan) said: "By Allah, Muhammad has spoken the truth; he has never lied." So he did not send anyone to them.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ ،
عَنْ هِشَامٍ ، عَنْ أَبِيهِ قَالَ: كَانَ فِي أَصْحَابِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهُ مَسْعُودٌ ، وَكَانَ
نَمَامًا ، فَلَمَّا كَانَ يَوْمُ الْخَنْدَقِ بَعَثَ أَهْلُ فُرِيَظَةَ إِلَى أَبِي
سُفْيَانَ أَنْ ابْعَثَ إِلَيْنَا رِجَالًا يَكُونُونَ فِي آطَامِنَا حَتَّى
يُقَاتِلُنَا مُحَمَّدًا مِمَّا يَلِي الْمَدِينَةَ ، وَيُقَاتِلَنَا أَنْتَ مِمَّا يَلِي
الْخَنْدَقَ ، فَشَقَّ ذَلِكَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ
يُقَاتِلَ مِنْ وَجْهِنَّمِ ، فَقَالَ لِمَسْعُودٍ: يَا مَسْعُودُ ، إِنَّا نَحْنُ
بَعْثَنَا إِلَى بَنِي فُرِيَظَةَ أَنْ يُرْسِلُوا إِلَى أَبِي سُفْيَانَ فَيُرْسِلُ
إِلَيْهِمْ رِجَالًا ، فَإِذَا أَتَوْهُمْ قَاتِلُوهُمْ ، قَالَ: فَمَا عَدَّا أَنْ
سَمِعَ ذَلِكَ مِنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَمَا
تَمَالَكَ حَتَّى أَتَى أَبَا سُفْيَانَ فَأَخْبَرَهُ ، فَقَالَ: صَدَقَ وَاللَّهُ
مُحَمَّدُ ، مَا كَنَّ بِقَطُّ ، فَلَمْ يَبْعَثْ إِلَيْهِمْ أَحَدًا

[36811] Waki' bin Al-Jarrah narrated to us, saying: 'Abdul-Wahid bin Ayman narrated to us, from his father, from Jabir bin 'Abdullah, who said: "The Prophet (peace be upon him) and his companions remained digging the trench for three days without tasting food. They said: 'O Messenger of Allah, there is a hard rock here from the mountain.' The Messenger of Allah (peace be upon him) said: 'Sprinkle water on it.' So they sprinkled it. Then the Prophet (peace be upon him) came and took the pickaxe or shovel, then said: 'In the name of Allah,' then struck it three times, and it became a mound of sand. Jabir said: I happened to glance, and I saw the Messenger of Allah (peace be upon him) had tied a stone to his stomach."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ قَالَ حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ عَنْ أَبِيهِ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: "مَكَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ يَحْفَرُونَ الْخَندَقَ ثَلَاثَ مَا ذَاقُوا طَعَامًا ، فَقَالُوا: يَا رَسُولَ اللَّهِ ، إِنَّ هَاهُنَا كُنْبِيَّةً مِنَ الْجَبَلِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: رُشِّوْا عَلَيْهَا الْمَاءَ ، فَرَشَّوْهَا ثُمَّ جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَحَدَ الْمِعْوَلَ أَوِ الْمِسْنَاحَةَ ثُمَّ قَالَ: بِسْمِ اللَّهِ ، ثُمَّ ضَرَبَ ثَلَاثَ فَصَارَتْ كَثِيرًا ، قَالَ جَابِرٌ: فَحَانَتْ مِنِي الْتِقَاتُهُ ، فَرَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ شَدَّ عَلَى بَطْنِهِ حَجَرًا

[36812] Abu Al-Ahwas narrated to us, from Abu Ishaq, from Al-Bara', who said: "I saw the Messenger of Allah (peace be upon him) on the Day of the Trench carrying earth until the earth covered the hair of his chest, and he was chanting the Rajaz (poetry) of 'Abdullah bin Rawahah, saying: 'O Allah, were it not for You, we would not have been guided, nor would we have given charity or prayed. So send down tranquility upon us, and make our feet firm if we meet (the enemy). Indeed, those (people) have transgressed against us, and if they want Fitnah (trial/affliction), we refuse.'"

حَدَّثَنَا أَبُو الْأَخْوَصِ ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ ، قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ ، يَقُولُ التَّرَابَ حَتَّى وَارَى التَّرَابُ شَعْرَ صَدْرِهِ ، وَهُوَ يَرْجِزُ بِرَجْزٍ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ يَقُولُ: "[الْبَحْرُ الرَّجْزُ] لَا هُمْ لَوْلَا أَنْتَ مَا اهْتَدَنَا... وَلَا تَصْدِقْنَا وَلَا صَلَّيْنَا فَإِنْزَلْنَا سَكِينَةً عَلَيْنَا... وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَنَا إِنَّ الْأَلَى قَدْ بَعْدُوا عَلَيْنَا... وَإِنْ أَرَادُوا فِتْنَةً أَبْيَنَا

[36813] Abu Khalid Al-Ahmar narrated to us, from Humayd, from Anas, who said: The Messenger of Allah (peace be upon him) went out on a cold morning while the Muhajirun and Ansar were digging the trench. When he looked at them, he said: "There is no life but the life of the Hereafter, so forgive the Ansar and the Muhajirah." They answered him: "We are those who have pledged allegiance to Muhammad, upon Jihad as long as we remain forever."

حَدَّثَنَا أُبُو حَالِدٌ الْأَحْمَرُ ، عَنْ حُمَيْدٍ ، عَنْ أَنَسٍ ، قَالَ: حَرَّاجٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَذَاءً بَارِدَةً وَالْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ الْخَنْدَقَ ، فَلَمَّا نَظَرَ فَاغْفَرْ 4 إِلَيْهِمْ قَالَ: أَلَا إِنَّ الْعِيشَ عَيْشُ الْآخِرَةِ لِلْأَنْصَارِ وَالْمُهَاجِرَةُ فَأَجَابُوهُ: [البحر الرجز] تَحْنُّ الَّذِينَ بَأْتُمُوهُمْ مُحَمَّداً... عَلَى الْجِهَادِ مَا بَقِيَّاً أَبَدًا

[36814] Yazid bin Harun narrated to us, saying: Ibn Abi Dhi'b informed us, from Al-Maqburi, from 'Abdur-Rahman bin Abi Sa'id Al-Khudri, from his father, who said: "We were prevented on the Day of the Trench from Dhuhra, 'Asr, Maghrib, and 'Isha, until we were sufficed that (burden of fighting). That is the saying of Allah: {And Allah sufficed the believers the fighting. And Allah is ever Powerful and Exalted in Might} [Al-Ahzab: 25]. The Messenger of Allah (peace be upon him) then ordered Bilal, so he called the Iqamah, and he prayed Dhuhra as he used to pray it before that. Then he called the Iqamah for 'Asr, and he prayed it as he used to pray it before that. Then he called the Iqamah and prayed Maghrib as he used to pray it before that. Then he called the Iqamah and prayed 'Isha as he used to pray it before that. And that was before {And if you fear [an enemy, then pray] on foot or riding} [Al-Baqarah: 239] was revealed."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ ، عَنِ الْمَقْبُرِيِّ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدِ الْخُدْرِيِّ ، عَنْ أَبِيهِ ، قَالَ: حُسْنَا يَوْمَ الْخَنْدَقِ عَنِ الظَّهَرِ ، وَالْعَصْرِ ، وَالْمَغْرِبِ ، وَالْعِشَاءِ ، حَتَّىٰ كُفِينَا ذَلِكَ ، وَذَلِكَ قَوْلُ اللَّهِ: {وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَانَ اللَّهُ بِرَبِّ الْعِزَّةِ} [الْأَحْزَاب: 25] فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "فَأَمَرَ بِلَا لَا فَاقْأَمْ ثُمَّ صَلَّى الظَّهَرَ كَمَا كَانَ يُصَلِّيْهَا قَبْلَ ذَلِكَ ثُمَّ أَقَامَ الْعَصْرَ فَصَلَّاهَا كَمَا كَانَ يُصَلِّيْهَا قَبْلَ ذَلِكَ ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ كَمَا كَانَ يُصَلِّيْهَا قَبْلَ ذَلِكَ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ كَمَا كَانَ يُصَلِّيْهَا قَبْلَ ذَلِكَ ، وَذَلِكَ قَبْلَ أَنْ يَنْزِلَ {إِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا} [الْبَقْرَة: 239]

[36815] Abu Khalid Al-Ahmar narrated to us, from Yahya bin Sa'id, from Sa'id bin Al-Musayyib, from 'Umar bin Al-Khattab: That the Messenger of Allah (peace be upon him) did not pray Dhuhra and 'Asr on the Day of the Trench until the sun had set.

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمْ يُصَلِّ يَوْمَ الْخَنْقَةِ الظَّهَرَ وَالْعَصْرَ حَتَّىٰ غَابَتِ الشَّمْسُ

[36816] 'Abdullah bin Idris narrated to us, from Abu Ma'shar, who said: Al-Harith bin 'Awf and 'Uyaynah bin Hisn came to the Messenger of Allah (peace be upon him) in the year of the Trench and said: "We will keep Ghatafan away from you on condition that you give us the fruits of Medina." He said: They negotiated with him until the matter settled on half the fruits of Medina. They said: "Write a document between us and you." So he called for a parchment. He said: And the two Sa'ds—Sa'd bin Mu'adh and Sa'd bin 'Ubada—were sitting. They turned to the Messenger of Allah (peace be upon him) and said: "Is this something that came to you from Allah which we have no right to object to?" He said: "No, but I wanted to divert the faces of these people away from me so my face would be free for these (others)." He said: They said to him: "The Arabs never obtained anything from us in our Jahiliyyah except by purchase or hospitality."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ أَبِي مَعْشَرٍ ، قَالَ: جَاءَ الْحَارِثُ بْنُ عَوْفٍ وَعُيْنَةً بْنُ حَصْنٍ فَقَالاً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْخَنْدَقِ: نَكْفُ عَنْكَ غَطَافَانَ عَلَى أَنْ تُعْطِينَا ثِمَارَ الْمَدِينَةِ ، قَالَ: فَرَأَوْا رُضُوهَ حَتَّى اسْتَقَامَ الْأَمْرُ عَلَى نِصْفِ ثِمَارِ الْمَدِينَةِ ، فَقَالُوا: أَكْتُبْ بَيْنَنَا وَبَيْنَكَ كِتَابًا ، فَدَعَا بِصَحِيفَةٍ ، قَالَ: وَالسَّعْدَانُ: سَعْدُ بْنُ مُعَاذٍ وَسَعْدُ بْنُ عُبَادَةَ حَالِسَانَ ، فَاقْبَلَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَا: "أَشَيْءُ أَنْكَ عنَ اللَّهِ لَنْ يَسِّرَ لَنَا أَنْ تَعْرِضَ فِيهِ ، قَالَ: لَا ، وَلَكَ أَرَدْتُ أَنْ أَصْرِفَ وُجُوهَ هَؤُلَاءِ عَنِي وَيَفْرُغُ وَجْهُي لِهُؤُلَاءِ ، قَالَ: قَالَ لَهُ مَا تَأْتَ مِنَ الْأَرَبُ فِي جَاهِلِيَّتِنَا شَيْئًا إِلَّا بِشَرَى أَوْ قِرَى

[36817] Yazid bin Harun narrated to us, saying: Hisham bin Hassan informed us, from Muhammad, from 'Ubaydah, from 'Ali, that the Messenger of Allah (peace be upon him) said on the Day of the Trench: "They detained us from the middle prayer, the 'Asr prayer. May Allah fill their houses and their graves with fire."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ ،
عَنْ مُحَمَّدٍ ، عَنْ عُبَيْدَةَ ، عَنْ عَلَيِّ ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْخَنْدَقِ: حَبَسْنَا عَنِ
الصَّلَاةِ الْوُسْطَى صَلَاةَ الْعَصْرِ ، مَلَأَ اللَّهُ بُيُوتَهُمْ
وَقُبُورَهُمْ نَارًا

[36818] 'Abdur-Rahim bin Sulayman and Ibn Idris narrated from 'Ubaydullah bin 'Umar, from Nafi', from Ibn 'Umar, who said: "The Messenger of Allah (peace be upon him) reviewed me on the Day of the Trench while I was fifteen years old, and he allowed me." Except that Ibn Idris said: "I was presented."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، وَابْنُ إِدْرِيسَ ، عَنْ
عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ:
عَرَضَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ
وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَأَجَازَنِي إِلَّا أَنَّ ابْنَ إِدْرِيسَ قَالَ:
عُرِضْتُ

[36819] 'Abdur-Rahim bin Sulayman narrated to us, from Hisham, from his father, that the Messenger of Allah (peace be upon him) said on the Day of the Trench: "Who is a man who will go and bring us news of Banu Qurayzah?" Az-Zubayr rode and brought him news of them. Then he returned and said three times: "Who will bring me news of them?" Az-Zubayr said: "Yes." He said: The Prophet (peace be upon him) combined his parents for Az-Zubayr, saying: "May my father and mother be ransomed for you." And he said to Az-Zubayr: "Every Prophet has a disciple (Hawari), and my disciple is Az-Zubayr, the son of my paternal aunt."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْخَنْقَةِ:
مَنْ رَجُلٌ يَدْهُبُ فَيُأْتِينَا بِخَبَرٍ بَنِي قُرَيْظَةَ فَرَكِبَ
الزُّبَيْرُ فَجَاءَهُ بِخَبَرِهِمْ ، ثُمَّ عَادَ فَقَالَ تَلَاثَ مَرَاتٍ: مَنْ
يَحِيلُّنِي بِخَبَرِهِمْ؟ فَقَالَ الزُّبَيْرُ: نَعَمْ ، قَالَ: وَجَمَعَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلزُّبَيْرِ أَبَوَيْهِ، فَقَالَ: فَدَاكَ أَبِي
وَأُمِّي ، وَقَالَ لِلزُّبَيْرِ: لِكُلِّ نِبِيٍّ حَوَارِيٌّ ، وَحَوَارِيٌّ
الزُّبَيْرُ وَابْنُ عَمَّتِي

[36820] Hawdhah bin Khalifah narrated to us, saying: 'Awf narrated to us, from Maymun, who said: Al-Bara' bin 'Azib narrated to us, saying: When the Messenger of Allah (peace be upon him) ordered us to dig the trench, we encountered a massive, hard rock in part of the mountain which the pickaxes could not penetrate. We complained about that to the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) came, and when he saw it, he took the pickaxe, put aside his garment, and said: "In the name of Allah." Then he struck a blow and broke a third of it, and said: "Allah is Greatest! I have been given the keys of Ash-Sham. By Allah, I see its red palaces right now." Then he struck a second time and cut another third, and said: "Allah is Greatest! I have been given the keys of Persia. By Allah, I see the white palace of Al-Mada'in." Then he struck a third time and said: "In the name of Allah," and cut the rest of the stone, and said: "Allah is Greatest! I have been given the keys

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ ، قَالَ: حَدَّثَنَا عَوْفٌ ، عَنْ مَيْمُونِ ، قَالَ: حَدَّثَنَا أَبْرَاءُ بْنُ عَازِبٍ ، قَالَ: لَمَّا كَانَ حَيْثُ أَمْرَأَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تَحْفَرَ الْخَنْدَقَ عَرَضَ لَنَا فِي بَعْضِ الْجَبَلِ صَخْرَةً عَظِيمَةً شَدِيدَةً ، لَا تَدْخُلُ فِيهَا الْمَعَاوِلُ ، فَاشْتَكَيْنَا ذَلِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَاءَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا رَأَاهَا أَخَذَ الْمِعْوَلَ وَأَلْقَى ثُوبَهُ ، وَقَالَ: بِاسْمِ اللَّهِ ، ثُمَّ ضَرَبَ ضَرْبَةً فَكَسَرَ ثُلَاثَهَا ، وَقَالَ: اللَّهُ أَكْبَرُ ، أُعْطِيْتُ مَفَاتِيحَ الشَّامَ ، وَاللَّهُ إِنِّي لَا بَصِيرُ قُصُورَهَا الْحُمْرَ السَّاعَةَ ، ثُمَّ ضَرَبَ التَّانِيَةَ فَقَطَعَ ثُلَاثَ آخَرَ فَقَالَ: اللَّهُ أَكْبَرُ ، أُعْطِيْتُ مَفَاتِيحَ فَارِسَ ، وَاللَّهُ إِنِّي لَا بَصِيرُ قُصُورَ الْمَدَائِنِ الْأَبْيَاضَ ، ثُمَّ ضَرَبَ التَّالِيَةَ فَقَالَ: بِاسْمِ اللَّهِ ، فَقَطَعَ بَقِيَّةَ الْحَجَرِ ، وَقَالَ: اللَّهُ أَكْبَرُ ، أُعْطِيْتُ مَفَاتِيحَ الْيَمَنَ ، وَاللَّهُ إِنِّي لَا بَصِيرُ أَبْوَابَ صَنْعَاءِ

[36821] Hushaym narrated to us, saying: Abu Az-Zubayr informed us, from Nafi' bin Jubayr, from Abu 'Ubaydah, from 'Abdullah: "That the polytheists distracted the Prophet (peace be upon him) on the Day of the Trench from four prayers until a portion of the night had passed as Allah willed. Then he ordered Bilal, who called the Adhan and Iqamah for Dhuhra, then he called the Iqamah and prayed 'Asr, then he called the Iqamah and prayed Maghrib, then he called the Iqamah and prayed 'Isha."

حَدَّثَنَا هُشَيْمٌ ، قَالَ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ نَافِعٍ بْنِ جُبَيْرٍ ، عَنْ أَبِي عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ ، أَنَّ الْمُشْرِكِينَ شَغَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - - يَوْمَ الْخَنْدَقِ عَنْ أَرْبَعِ صَلَوَاتٍ حَتَّى ذَهَبَ مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ فَأَمَرَ بِلَالًا ، فَأَذَنَ وَأَقَامَ الطُّهُورَ ثُمَّ أَقَامَ فَصَلَّى الْعَصْرَ ، ثُمَّ أَقَامَ فَصَلَّى الْمَغْرِبَ ، ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ

[36822] Waki' narrated to us, from Sufyan, from 'Abd Al-Karim, from 'Ikrimah, that Safiyyah "was with the Prophet (peace be upon him) on the Day of the Trench."

حَدَّثَنَا وَكِبِيعٌ ، عَنْ سُفِيَّانَ ، عَنْ عَبْدِ الْكَرِيمِ ، عَنْ عِكْرَمَةَ ، أَنَّ صَفِيَّةَ ، كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ

[36823] Waki' narrated to us, from Sufyan, from 'Abd Al-Karim, from 'Ikrimah, who said: On the Day of the Trench, a man from the polytheists stood up and said: "Who will duel?" The Messenger of Allah (peace be upon him) said: "Stand up, O Zubayr." Safiyyah said: "O Messenger of Allah, my only son!" He said: "Stand up, O Zubayr." So Az-Zubayr stood up. The Messenger of Allah (peace be upon him) said: "Whichever of them overcomes his opponent will kill him." Az-Zubayr overcame him and killed him, then came with his spoils. The Prophet (peace be upon him) gave it to him as additional booty.

حَدَّثَنَا وَكِبِيعُ ، عَنْ سُفْيَانَ ، عَنْ عَبْدِ الْكَرِيمِ ، عَنْ عِكْرِمَةَ ، قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ قَامَ رَجُلٌ مِّنَ الْمُشْرِكِينَ فَقَالَ: مَنْ يُبَارِزُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُمْ يَا زُبَيْرُ ، فَقَالَتْ صَفِيَّةُ: يَا رَسُولَ اللَّهِ ، وَاحْدِي ، فَقَالَ: قُمْ يَا زُبَيْرُ ، فَقَامَ الزُّبَيْرُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهُمَا عَلَأْ صَاحِبَةُ قَتْلَةِ فَعَلَةِ الزُّبَيْرِ فَقَتَلَهُ ، ثُمَّ جَاءَ بِسَلِيمَةَ، فَقَتَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاهُ

[36824] Waki' narrated to us, from Jarir bin Hazim, from Ya'la bin Hakim, Az-Zubayr bin Al-Khirrit, and Ayyub As-Sakhtiyani, all of them from 'Ikrimah, that Nawfal—or Ibn Nawfal—fell with his horse into the trench on the Day of the Trench and was killed. Abu Sufyan sent one hundred camels to the Prophet (peace be upon him) as his blood money. The Prophet (peace be upon him) refused and said: "Take him; for he is vile in blood money, vile in corpse."

[36825] Sufyan bin 'Uyaynah narrated to us, from 'Amr, from 'Ikrimah, that the Prophet (peace be upon him) "sent Khawwat bin Jubayr to Banu Qurayzah on a horse called Janah."

حَدَّثَنَا وَكِيعُ ، عَنْ جَرِيرِ بْنِ حَازِمٍ ، عَنْ يَعْلَى بْنِ حَكِيمٍ
، وَالرُّبِّيْرِ بْنِ الْخِرْرِيْتِ ، وَأَيُوبَ السَّخْتِيَانِيِّ ، كُلُّهُمْ عَنْ
عَكْرِمَةَ ، أَنَّ نَوْفَلًا أَوْ ابْنَ نَوْفَلٍ تَرَدَّى بِهِ فَرَسُهُ يَوْمَ
الْخَنْدَقِ فَقُتِلَ ، فَبَعَثَ أَبُو سُفْيَانَ إِلَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِدِيْنِتِهِ مائَةً مِنَ الْأَبْلِ ، فَأَتَى النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَقَالَ: خُذُوهُ؛ فَإِنَّهُ خَبِيثُ الدِّيَةِ، خَبِيثُ الْجَنَاحِ

حَدَّثَنَا سُعْيَانُ بْنُ عُيَيْنَةَ ، عَنْ عَمْرِو ، عَنْ عَكْرِمَةَ ، أَنَّ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ حَوَّاتَ بْنَ جُبَيْرٍ إِلَى
بَنِي قُرَيْظَةَ عَلَى فَرَسٍ يُقَالُ لَهُ جَنَاحٌ

[36826] 'Abdullah bin Numayr and 'Abdah narrated from Hisham bin 'Urwah, from his father, from 'Aishah, who said: When the Messenger of Allah (peace be upon him) returned on the Day of the Trench, put down his weapons and bathed, Gabriel came to him, his head covered in dust. He said: "Have you put down your weapons? By Allah, I have not put them down." The Messenger of Allah (peace be upon him) said: "Where to?" He said: "Here," and pointed towards Banu Qurayzah. She said: So the Messenger of Allah (peace be upon him) went out to them.

[36827] Abu Khalid Al-Ahmar narrated from Hisham, from his father, who said: The Messenger of Allah (peace be upon him) said on the Day of Qurayzah: "War is deception."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ ، وَعَبْدَةُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ: لَمَّا رَجَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْخَنْدَقِ ، وَوَضَعَ السَّلَاحَ وَأَغْشَلَ ، أَتَاهُ جِبْرِيلُ وَقَدْ عَصَبَ رَأْسَهُ الْغُبَارُ ، فَقَالَ: وَضَعْتَ السَّلَاحَ؟ فَوَاللَّهِ مَا وَضَعْتُهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَأَيْنَ؟ قَالَ: هَاهُنَا ، وَأَوْمًا إِلَى بَنِي قُرَيْظَةَ ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ: الْحَرْبُ خُدْعَةٌ

[36828] Yazid bin Harun narrated to us, saying: Hisham informed us, from Muhammad, who said: Huyayy bin Akhtab made a covenant with the Messenger of Allah (peace be upon him) that he would not support anyone against him, and he made Allah his guarantor. He said: When it was the Day of Qurayzah, he was brought along with his son as captives. He said: The Messenger of Allah (peace be upon him) said: "Give full measure." Then he ordered concerning him, so his neck and his son's neck were struck.

[36829] 'Abdah bin Sulayman narrated to us, from Hisham bin 'Urwah, from 'Abdullah bin 'Urwah, from 'Abdullah bin Az-Zubayr, from Az-Zubayr, who said: The Messenger of Allah (peace be upon him) combined his parents for me on the Day of Qurayzah, saying: "May my father and mother be ransomed for you."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، أَخْبَرَنَا هِشَامٌ ، عَنْ مُحَمَّدٍ ، قَالَ: عَاهَدَ حُيَيْيٌ بْنُ أَخْطَبَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ لَا يُظَاهِرَ عَلَيْهِ أَحَدًا وَجَعَلَ اللَّهُ عَلَيْهِ كَفِيلًا ، قَالَ فَلَمَّا كَانَ يَوْمُ قُرَيْظَةَ أُتْرِيَ بِهِ وَبِابِنِهِ سَلْمًا ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْفِي الْكَيْنَ فَأَمْرَ بِهِ فَصَرَبَتْ عُنْقُهُ وَعُنْقُ ابْنِهِ

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عُرْوَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبَيْرِ ، عَنْ الرُّبَيْرِ ، قَالَ: جَمَعَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ أَبْوَيْهِ يَوْمَ قُرَيْظَةً فَقَالَ: فَدَاكَ أَبِي وَأَمِّي

[36830] Ghundar narrated to us, from Shu'bah, from Sa'd bin Ibrahim, from Abu Umamah bin Sahl, who heard him say: I heard Abu Sa'id Al-Khudri say: The people of Qurayzah surrendered to the judgment of Sa'd bin Mu'adh. He said: So the Messenger of Allah (peace be upon him) sent for Sa'd. He said: He came to him on a donkey. He said: When he drew near to the mosque, the Messenger of Allah (peace be upon him) said: "Stand up for your master - or your best." Then he said: "These people have surrendered to your judgment." He said: "Their fighters should be killed and their offspring taken captive." He said: The Messenger of Allah (peace be upon him) said: "You have judged with a judgment" - and perhaps he said: "You have judged with the judgment of Allah."

حَدَّثَنَا غُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلٍ ، سَمِعَهُ يَقُولُ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ ، يَقُولُ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ ، قَالَ: فَأَرْسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - إِلَى سَعْدٍ ، قَالَ: فَأَتَاهُ عَلَى حِمَارٍ ، قَالَ: فَلَمَّا أَنْ دَنَأَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَوُمِوا إِلَى سَيِّدِكُمْ أَوْ خَيْرِكُمْ ، ثُمَّ قَالَ: إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ ، قَالَ: ثُقُلُّ مُقَاتِلَتِهِمْ، وَشَبَّى ذَرَارِيهِمْ ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "فَضَيَّتْ بِحُكْمٍ ، وَرُبَّمَا قَالَ: فَضَيَّتْ بِحُكْمِ اللَّهِ

[36831] 'Abdah bin Sulayman narrated to us, from Hisham bin 'Urwah, who said: My father informed me that they surrendered to the judgment of the Messenger of Allah (peace be upon him), and they referred the judgment to Sa'd bin Mu'adh. Sa'd bin Mu'adh judged that their fighters be killed, the women and offspring be taken captive, and their wealth be divided. Hisham said: My father said: I was informed that the Messenger of Allah (peace be upon him) said: "You have judged concerning them with the judgment of Allah."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، قَالَ: أَخْبَرَنِي أَبِي ، أَنَّهُمْ نَزَّلُوا عَلَى حُكْمِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَدُوا الْحُكْمَ إِلَى سَعْدٍ بْنِ مُعَاذٍ ، فَحَكَمَ فِيهِمْ سَعْدٌ بْنِ مُعَاذٍ أَنْ تُعْتَلَ مُقَاتَلُهُمْ، وَتُشَرِّبَ النِّسَاءُ وَالدُّرَيْثَ، وَتُقْسَمَ أَمْوَالُهُمْ ، قَالَ هِشَامٌ: قَالَ أَبِي: فَأُخْبِرْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَدَّ حَكَمْتَ فِيهِمْ بِحُكْمِ اللَّهِ

[36832] Husayn bin 'Ali narrated to us, from Za'idah, from 'Ata' bin As-Sa'ib, from 'Amir, who said: The people of Qurayzah shot Sa'd bin Mu'adh and hit his medial arm vein. He said: "O Allah, do not let me die until You satisfy me against them." He said: They surrendered to the judgment of Sa'd bin Mu'adh. He judged that their fighters be killed and their offspring be taken captive. He said: The Messenger of Allah (peace be upon him) said: "You have judged with the judgment of Allah."

[36833] Waki' narrated to us, from Isma'il bin Abi Khalid, who said: I heard 'Abdullah bin Abi Awfa say: The Messenger of Allah (peace be upon him) supplicated against the Confederates (Al-Ahzab), saying: "O Allah, Revealer of the Book, Swift in reckoning, Defeater of the Confederates, defeat them and shake them."

حَدَّثَنَا حُسْيِنُ بْنُ عَلَيٍّ ، عَنْ زَائِدَةَ ، عَنْ عَطَاءِ بْنِ السَّائِبِ ، عَنْ عَامِرٍ ، قَالَ: رَمَى أَهْلُ قُرَيْظَةَ سَعْدَ بْنَ مُعَاذٍ فَأَصَابُوا أَكْحَلَهُ، فَقَالَ: اللَّهُمَّ لَا تُمْثِنِي حَتَّى تَشْفِتَنِي مِنْهُمْ ، قَالَ: فَزَلَّوْا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ ، فَحَكَمَ أَنْ تُقْتَلُ مُقاوِلُهُمْ، وَتُسْبَى ذَرَارُهُمْ ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِحُكْمِ اللَّهِ حَكَمْتَ

حَدَّثَنَا وَكِبِيرٌ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، قَالَ: سَمِعْتُ عَنْدَ اللَّهِ بْنَ أَبِي أُوفَى ، يَقُولُ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ: اللَّهُمَّ مُنَزَّلُ الْكِتَابِ، سَرِيعُ الْحِسَابِ، هَازِمُ الْأَحْزَابِ، اهْزِمْهُمْ وَزَلْزِلْهُمْ

[36834] Kathir bin Hisham narrated to us, from Ja'far, who said: Yazid bin Al-Asamm narrated to us, saying: When Allah removed the Confederates and the Prophet (peace be upon him) returned to his house and began washing his head, Gabriel came to him and said: "Allah has pardoned you. You have put down your weapons, but the angels of the heaven have not put them down. Come to us at the fortress of Banu Qurayzah." So the Messenger of Allah (peace be upon him) called out among the people: "Come to the fortress of Banu Qurayzah." Then the Messenger of Allah (peace be upon him) bathed and came to them at the fortress.

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ عَنْ جَعْفَرٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصْمَمْ قَالَ: لَمَّا كَسَفَ اللَّهُ الْأَخْرَابَ وَرَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى بَيْتِهِ فَأَخَذَ يَعْسِلُ رَأْسَهُ أَثَاءَ جِبْرِيلُ، فَقَالَ: عَفَا اللَّهُ عَنْكَ، وَضَعْتُ السَّلَاحَ وَلَمْ تَضَعْ مَلَائِكَةُ السَّمَاءِ، أَتَيْنَا عِنْدَ حِصْنِ بَنِي قُرَيْظَةِ، فَنَادَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّاسِ أَنَّ أُنْثِوا حِصْنَ بَنِي قُرَيْظَةَ، ثُمَّ اغْتَسَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَتَاهُمْ عِنْدَ الْحِصْنِ

[36835] 'Isa bin Yunus narrated to us, from Ibn 'Awn, who said: I wrote to Nafi' asking him about inviting the polytheists (to Islam before fighting). He wrote back to me: 'Abdullah bin 'Umar informed me that the Messenger of Allah (peace be upon him) raided Banu Al-Mustaliq while they were heedless and their cattle were being watered. Juwayriyah bint Al-Harith was among those captured. And I was among the cavalry.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ ابْنِ عَوْنِ ، قَالَ: كَتَبْتُ
إِلَيْنِي نَافِعٌ أَسَأْلَهُ عَنْ دُعَاءِ الْمُسْرِكِينَ ، فَكَتَبَ إِلَيَّ:
أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ
وَنَعَمُهُمْ ثُسْفَى عَلَى الْمَاءِ ، فَكَانَتْ جُوَيْرِيَةُ بِنْتُ
الْحَارِثِ مِمَّا أَصَابَ ، وَكُنْتُ فِي الْحَيْلِ

[36836] Yahya bin Ishaq narrated to us, saying: Yahya bin Ayyub informed us, saying: Rabi'ah bin Abi 'Abdur-Rahman narrated to me, from Muhammad bin Yahya bin Hibban, from Ibn Muhayriz, who said: I and Abu Sirmah Al-Mazini entered upon Abu Sa'id Al-Khudri and asked him about Coitus Interruptus ('Azl). He said: We captured excellent Arab women, the women of Banu Al-Mustaliq. We wanted to practice 'Azl, and we desired the ransom. Some of us said: "Do you practice 'Azl while the Messenger of Allah (peace be upon him) is among you?" So we went to him and said: "O Messenger of Allah (peace be upon him), we captured excellent Arab women, the women of Banu Al-Mustaliq, and we wanted to practice 'Azl and desired the ransom." The Prophet (peace be upon him) said: "It does not matter if you do not do it, for there is no soul which Allah has decreed to exist until the Day of Resurrection but that it will exist."

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ ، قَالَ: أَخْبَرَنَا يَحْيَى بْنُ أَيُّوبَ ،
قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ ، عَنْ مُحَمَّدِ
بْنِ يَحْيَى بْنِ حَبَّانَ ، عَنْ أَبْنِ مُحَمَّدِ رِيزِ ، قَالَ: دَخَلْتُ أَنَا
وَأَبْنُو صِرْمَةَ الْمَازِنِيَّ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فَسَأَلْنَاهُ
عَنِ الْعَزْلِ ، فَقَالَ: أَسْرَنَا كَرَائِمَ الْعَرَبِ ، أَسْرَنَا نِسَاءَ
بْنَيِ الْمُصْطَلِقِ ، فَأَرَدْنَا الْعَزْلَ ، وَرَغَبْنَا فِي الْفِدَاءِ ،
كَفَلَ بَعْضُنَا: أَتَعْزِلُونَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بَيْنَ أَظْهَرِكُمْ؟ فَأَنْيَنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ، صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَسْرَنَا كَرَائِمَ الْعَرَبِ ، أَسْرَنَا نِسَاءَ بْنَيِ
الْمُصْطَلِقِ ، فَأَرَدْنَا الْعَزْلَ وَرَغَبْنَا فِي الْفِدَاءِ ، فَقَالَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا عَلَيْكُمْ أَلَا تَعْلُوا ، فَإِنَّهُ
لَيْسَ مِنْ نَسَمَةٍ كَتَبَ اللَّهُ عَلَيْهَا أَنْ تَكُونَ إِلَى يَوْمِ الْقِيَامَةِ
إِلَّا وَهِيَ كَائِنَةٌ

[36837] Abu Usamah narrated to us, saying: Hisham narrated to us, from his father, that the Companions of the Messenger of Allah (peace be upon him) in the expedition of Banu Al-Mustaliq, when they reached the camping ground, its people had fled, driven away by them. Some chickens remained in the mine. A fight broke out between servants of the Muhajirun and servants of the Ansar. The servants of the Muhajirun said: "O Muhajirun!" and the servants of the Ansar said: "O Ansar!" This reached 'Abdullah bin Ubayy bin Salul, who said: "By Allah, if they had not spent on them, they would have dispersed from around him. By Allah, if we return to Medina, the more honorable will surely expel the meaner." This reached the Prophet (peace be upon him), so he ordered them to march immediately to distract them. He caught up with a group from Banu 'Abd Al-Ashhal on the march and said to them: "Do you not know what the hypocrite 'Abdullah bin Ubayy said?" They

حَدَّثَنَا أَبُو أَسَمَّةَ ، قَالَ: حَدَّثَنَا هِشَامٌ ، عَنْ أَبِيهِ ، أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ بَنِي الْمُصْطَلِقِ لَمَّا أَتَوْا الْمَنْزِلَ ، وَقَدْ جَلَّ أَهْلَهُ أَجْهَضُوهُمْ ، وَقَدْ بَقَى دَجَاجٌ فِي الْمَعْدِنِ فَكَانَ بَيْنَ غَلْمَانِ مِنَ الْمُهَاجِرِينَ وَغَلْمَانِ مِنَ الْأَنْصَارِ ، فَتَالَ ، فَقَالَ غَلْمَانٌ مِنَ الْمُهَاجِرِينَ: يَا لِلْمُهَاجِرِينَ ، وَقَالَ غَلْمَانٌ مِنَ الْأَنْصَارِ يَا لِلْأَنْصَارِ ، فَبَلَغَ ذَلِكَ عَبْدُ اللَّهِ بْنُ أَبِي بْنِ سَلْوَلٍ فَقَالَ: "أَمَا وَاللَّهِ لَوْ أَنَّهُمْ لَمْ يُنْفِقُوا عَلَيْهِمْ أَنْفَضُوا مِنْ حَوْلِهِ ، أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ الْأَعْزَرَ مِنْهَا الْأَذَلَّ فَبَلَغَ ذَلِكَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمْرَهُمْ بِالرَّحِيلِ مَكَانَهُ يَسْعَاهُمْ ، فَأَدْرَكَ رَكْبًا مِنْ بَنِي عَبْدِ الْأَشْهَلِ فِي الْمَسِيرِ فَقَالَ لَهُمْ: لَمْ تَعْلَمُوا مَا قَالَ الْمَنَافِقُ عَنْ اللَّهِ بْنُ أَبِي؟ قَالُوا: مَاذَا قَالَ يَا رَسُولَ اللَّهِ؟ قَالَ: أَمَا وَاللَّهِ لَوْ لَمْ يُنْفِقُوا عَلَيْهِمْ لَأَنْفَضُوا مِنْ حَوْلِهِ، أَمَا وَاللَّهِ لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجُنَّ الْأَعْزَرَ مِنْهَا الْأَذَلَّ ، قَالُوا: صَدَقَ يَا رَسُولَ اللَّهِ ، فَأَنْتَ وَاللَّهِ الْعَزِيزُ وَهُوَ الدَّلِيلُ

[36838] Ghundar narrated to us, from Shu'bah, who said: I heard Qatadah narrating from Anas, that he said regarding this verse: {Indeed, We have given you a clear conquest} [Al-Fath: 1], he said: "Al-Hudaybiyah."

حَدَّثَنَا عُنْدَرُ ، عَنْ شُعْبَةَ ، قَالَ: سَمِعْتُ قَاتَدَةَ يُحَدِّثُ عَنْ أَنَسٍ ، أَنَّهُ قَالَ: فِي هَذِهِ الْأُلْيَاةِ {إِنَّا فَتَحْنَا لَكَ فَتْحًا قَالَ: الْحُدَيْبِيَّةُ [1: مُبِينًا} [الفتح

[36839] Abu Usamah narrated to us, saying: Hisham narrated to us, from his father, who said: The Messenger of Allah (peace be upon him) went out to Al-Hudaybiyah, and Al-Hudaybiyah was in Shawwal. He said: So the Messenger of Allah (peace be upon him) went out until he was at 'Usfan, when a man from Banu Ka'b met him and said: "O Messenger of Allah, we left Quraysh, and they have gathered their allies against you, feeding them Khazir. They want to prevent you from the House." So the Messenger of Allah (peace be upon him) went out until he emerged from 'Usfan, where Khalid bin Al-Walid met them as a scout for Quraysh. He confronted them on the road. The Messenger of Allah (peace be upon him) said: "Come here." He took a path between two trees - meaning two large trees - and deviated from the main road until he camped at Al-Ghamim. When he camped at Al-Ghamim, he addressed the people, praising Allah and extolling Him as He deserves. Then he said: "To proceed, Quraysh have gathered

حَدَّنَا أَبُو أَسَمَّةَ ، قَالَ: حَدَّنَا هِشَامٌ ، عَنْ أَبِيهِ ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْحُدَيْبِيَّةِ ، وَكَانَتْ الْحُدَيْبِيَّةُ فِي شَوَّالٍ ، قَالَ: فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كَانَ بِعُسْفَانَ لَقِيَهُ رَجُلٌ مِّنْ بَنِي كَعْبٍ قَالَ: يَا رَسُولَ اللَّهِ ، إِنَّا تَرَكْنَا قُرَيْشًا وَقَدْ جَمَعْتُ لَكَ أَحَابِبِهَا تُطْعِمُهَا الْخَزِيرَ ، يُرِيدُونَ أَنْ يَصُدُّوكُمْ عَنِ الْبَيْتِ ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَلَّمَ حَتَّى إِذَا تَبَرَّزَ مِنْ عُسْفَانَ لَقِيَهُمْ خَالِدُ بْنُ الْوَلِيدَ طَلِيفَةً لِقُرَيْشٍ ، فَاسْتَقْبَلَهُمْ عَلَى الطَّرِيقِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَلْمَ هَاهُنَا ، فَأَخَذَ بَيْنَ سَرْوَعَيْنِ يَعْنِي شَجَرَتَيْنِ وَمَالَ عَنْ سَنَنِ الطَّرِيقِ حَتَّى نَزَلَ الْغَمِيمَ ، فَلَمَّا نَزَلَ الْغَمِيمَ خَطَبَ النَّاسَ فَحَمَدَ اللَّهَ وَأَثْنَى عَلَيْهِ بِمَا هُوَ أَهْلُهُ ، ثُمَّ قَالَ: أَمَّا بَعْدُ فَإِنَّ قُرَيْشًا قَدْ جَمَعْتُ لَكُمْ أَحَابِبَهَا تُطْعِمُهَا الْخَزِيرَ ، يُرِيدُونَ أَنْ يَصُدُّوكُمْ عَنِ الْبَيْتِ ، فَأَشِيرُوا عَلَيَّ بِمَا تَرَوْنَ؟ أَنْ تَعْمِدُوا إِلَى الرَّأْسِ يَعْنِي أَهْلَ مَكَّةَ ، أَمْ تَرَوْنَ أَنْ تَعْمِدُوا إِلَى الَّذِينَ أَعْنَوْهُمْ فَخُلَالُهُمْ إِلَى نِسَائِهِمْ وَصِبَّيْنِهِمْ ، فَإِنْ جَلَسُوا جَلَسُوا مُؤْثِرِيْنَ مَهْرُومِيْنَ ، وَإِنْ طَلَبُوكُمْ طَلَبُوكُمْ طَلَبُوكُمْ مُتَذَارِيَا ضَعِيفِيَا ، فَلَخَرَاهُمُ اللَّهُ فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ ، أَنْ تَعْمِدَ إِلَى الرَّأْسِ فَإِنَّ اللَّهَ مُعِينُكَ وَإِنَّ اللَّهَ نَاصِرُكَ وَإِنَّ اللَّهَ مُظْهِرُكَ ، قَالَ الْمُغَدَّدَ بْنُ الْأَسْوَدَ وَهُوَ فِي رَحِيلِهِ: إِنَّ اللَّهَ لَا تَقُولُ لَكَ كَمَا قَالْتُ بَنُو إِسْرَائِيلَ لِتَبَيْهَا {إِذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاتِدُونَ} وَلَكِنْ اذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا ، إِنَّا مَعْكُمْ مُقَاتِلُونَ ، فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا عَشَيَ الْحَرَمَ وَدَخَلَ أَنْصَابَهُ بَرَكَتْ نَافَتُهُ الْجَذَعَاءُ فَقَالُوا: خَلَّتْ ، فَقَالَ: وَاللَّهِ مَا خَلَّتْ ، وَمَا الْخَلُّ بِعَادِتِهَا ، وَلَكِنْ حَسَبَهَا حَابِسُ الْفَيْلِ عَنْ مَكَّةَ ، لَا تَدْعُونِي قُرَيْشٌ إِلَى تَعْظِيمِ الْمَحَارِمِ فَيَسْبِقُونِي إِلَيْهِ ، هَلْمَ هَاهُنَا لِأَصْحَابِهِ ، فَأَخَذَ ذَاتَ الْبَيْنِ فِي لَبَنَيَةٍ تُذْعَى ذَاتَ الْحَنْظَلِ حَتَّى هَبَطَ عَلَى الْحُدَيْبِيَّةِ ، فَلَمَّا نَزَلَ أَسْتَقَى النَّاسُ مِنِ الْبَيْنِ ،

[36840] 'Abdullah bin Idris narrated to us, from Muhammad bin Ishaq, from Az-Zuhri, from 'Urwah bin Az-Zubayr, from Marwan, that the Messenger of Allah (peace be upon him) went out the year they prevented him. When he reached Al-Hudaybiyah, he camped in the non-sacred area (Al-Hill), but his place of prayer was in the sacred area (Al-Haram). When they wrote the treaty and finished it, the people were greatly distressed by that. He said: The Messenger of Allah (peace be upon him) said: "O people, sacrifice, shave, and end your Ihram." Not a single man among the people stood up. He repeated it, but no one stood up. He entered upon Umm Salamah and said: "Did you see what has come upon the people?" She said: "O Messenger of Allah, go and sacrifice your animal, shave, and end your Ihram, for the people will end their Ihram." So the Messenger of Allah (peace be upon him) sacrificed, shaved, and ended his Ihram.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنِ الرُّهْبَرِيِّ ، عَنْ عُرْوَةَ بْنِ الْزُّبَيْرِ ، عَنْ مَرْوَانَ ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ غَامَ صَدُورًا ،
فَلَمَّا اتَّهَى إِلَى الْحُدَيْبِيَّةِ اضْطَرَبَ فِي الْحِلَّ ، وَكَانَ
مُصَلَّةً فِي الْحَرَمِ ، فَلَمَّا كَتَبُوا الْقَضِيَّةَ وَفَرَغُوا مِنْهَا
دَخَلَ عَلَى النَّاسِ مِنْ ذَلِكَ أَمْرٍ عَظِيمٍ ، قَالَ: فَقَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا أَيُّهَا النَّاسُ، انْحَرُوا ،
وَاحْلِفُوا ، وَاحْلُلُوا ، فَمَا قَامَ رَجُلٌ مِنَ النَّاسِ ، ثُمَّ أَعَادَهَا
فَمَا قَامَ أَحَدٌ مِنَ النَّاسِ ، فَدَخَلَ عَلَى أُمِّ سَلَمَةَ فَقَالَ: مَا
رَأَيْتَ مَا دَخَلَ عَلَى النَّاسِ؟ فَقَالَتْ: يَا رَسُولَ اللَّهِ ،
إِذْهَبْ فَانْخُرْ هَذِئِكَ وَالْخِلْفَ وَأَحْلِلْ ، فَإِنَّ النَّاسَ سَيِّجُلُونَ ،
فَفَحَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَحَلَقَ وَأَحَلَّ

[36841] Abu Usamah narrated to us, from Zakariya, from Abu Ishaq, from Al-Bara', who said: "When the Messenger of Allah (peace be upon him) was prevented from the House, the people of Mecca made a peace treaty with him that he could enter it and stay for three days, but not enter it except with sheathed weapons: the sword and its scabbard. And that no one from its people would leave with him, and he would not prevent anyone who was with him from staying in it. He said to 'Ali: 'Write the condition between us: In the name of Allah, the Beneficent, the Merciful. This is what Muhammad the Messenger of Allah agreed upon.' The polytheists said: 'If we knew that you were the Messenger of Allah, we would have followed you. But write: Muhammad bin 'Abdullah.' He said: So he ordered 'Ali to erase it. 'Ali said: 'No, by Allah, I will not erase it.' The Messenger of Allah (peace be upon him) said: 'Show me its place.' He showed him its place, and he erased it and wrote: 'Ibn 'Abdullah.' He stayed there for three days.

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ زَكَرِيَاً ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ ، قَالَ: "لَمَّا أَحْصَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْبَيْتِ صَالَحَهُ أَهْلُ مَكَّةَ عَلَى أَنْ يَدْخُلُهَا فَيُقِيمَ بِهَا ثَلَاثَةً وَلَا يَدْخُلُهَا إِلَّا بِجُلُبَانِ السَّلَاحِ: السَّيْفِ وَقَرَابِهِ ، وَلَا يَخْرُجُ مَعَهُ أَحَدٌ مِنْ أَهْلِهَا وَلَا يَمْنَعُ أَحَدًا أَنْ يَمْكُثَ بِهَا مِمَّ كَانَ مَعَهُ ، فَقَالَ لِعَلِيٍّ: اكْتُبِ الشَّرْطَ بَيْنَنَا، بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ" فَقَالَ الْمُشْرِكُونَ: لَوْ تَعْلَمُ أَنَّكَ رَسُولَ اللَّهِ تَابِعُنَاكَ ، وَلَكِنْ اكْتُبْ مُحَمَّدًا بْنَ عَبْدِ اللَّهِ، قَالَ: فَأَمْرَرَ عَلَيْهَا أَنْ يَمْحُوَهَا ، فَقَالَ عَلِيٌّ: لَا وَاللَّهِ، لَا أَمْحُوَهَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَرِنِي مَكَانَهَا ، فَأَرَاهُ مَكَانَهَا فَمَحَاهَا ، وَكَتَبَ ابْنَ عَبْدِ اللَّهِ فَأَقَامَ فِيهَا ثَلَاثَةً أَيَّامٍ ، فَلَمَّا كَانَ يَوْمُ التَّالِثِ قَالُوا لِعَلِيٍّ: هَذَا آخِرُ يَوْمٍ مِنْ شَرْطِ صَاحِبِكَ ، فَمُرِرَ فَلَيَخْرُجُ ، فَحَدَّثَهُ بِذَلِكَ ، فَقَالَ: نَعَمْ ، فَخَرَجَ

[36842] Abu Usamah narrated to us, from Zakariya, from Abu Ishaq, from Al-Bara', who said: "We camped on the Day of Al-Hudaybiyah and found its water had been drunk by the first people. The Prophet (peace be upon him) sat at the well, called for a bucket from it, took some in his mouth, then spat it back into it and supplicated to Allah. Its water increased until the people quenched their thirst from it."

حَدَّثَنَا أَبُو سَامَةَ ، عَنْ زَكَرِيَاً ، عَنْ أَبِي إِسْحَاقَ ، عَنِ الْبَرَاءِ ، قَالَ: نَرَأَنَا يَوْمَ الْحُدَيْبِيَّةِ فَوَجَدْنَا مَاءَهَا قَدْ شَرِبَهُ أَوَّلُ النَّاسِ ، فَجَلَسَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْبَرِّ ، ثُمَّ دَعَاهُ بَنُو مَنْهَا ، فَأَخْدَمْنَاهُ بِغَيْرِهِ ثُمَّ مَجَهَ فِيهَا وَدَعَا اللَّهَ ، فَكَثُرَ مَاؤُهَا حَتَّى تَرَوَى النَّاسُ مِنْهَا

[36843] 'Abdur-Rahim bin Sulayman narrated to us, from Ash'ath, from 'Ata', who said: The Prophet (peace be upon him) went out to perform 'Umrah until he reached Al-Hudaybiyah. Quraysh came out to him and prevented him from the House, until there was talk and dispute between them, to the point where fighting almost broke out. He said: So the Prophet (peace be upon him) took the pledge of allegiance from his companions, who numbered one thousand five hundred, under the tree. That was the Day of the Pledge of Ridwan. The Prophet (peace be upon him) made a peace treaty with them. Quraysh said: "We make a treaty with you on condition that you sacrifice the animals where you are, shave, and return. Then next year, we will vacate Mecca for you for three days." He did so. He said: They went out to 'Ukaz and stayed there for three days. They stipulated that he should not enter it with weapons except a sword, and that he should not take anyone from the people of Mecca with him if he

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ أَشْعَثَ ، عَنْ عَطَاءٍ ، قَالَ: حَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُعْتَمِرًا حَتَّى آتَى الْحُدَيْبِيَّةَ ، فَخَرَجَتْ إِلَيْهِ قُرَيْشٌ فَرَدُوْهُ عَنْ الْبَيْتِ ، حَتَّى كَانَ بَيْنَهُمْ كَلَامٌ وَتَنَازُعٌ ، حَتَّى كَادَ يَكُونُ بَيْنَهُمْ قِتَالٌ ، قَالَ: فَتَابَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَصْحَابَهُ وَعِدَّهُمْ أَلْفَ وَحَمْسَمِائَةً تَحْتَ الشَّجَرَةِ ، وَذَلِكَ يَوْمُ بَيْعَةِ الرُّضْوَانِ ، فَقَاتَاهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَتْ قُرَيْشٌ: نُقَاضِيكَ عَلَى أَنْ تَخْرُجَ الْهَدْيَ مَكَانَهُ ، وَتَحَلِّقَ ، وَتَرْجِعَ ، حَتَّى إِذَا كَانَ الْعَامُ الْمُفْلِحُ نُخَلِّي لَكَ مَكَانَهُ ثَلَاثَةً أَيَّامًا ، فَفَعَلَ ، قَالَ: فَخَرَجُوا إِلَى عَكَاظٍ فَاقْلَمُوا فِيهَا ثَلَاثًا ، وَأَشْتَرَطُوا عَلَيْهِ أَنْ لَا يَدْخُلُهَا بِسْلَاحٍ إِلَّا بِالسَّيْفِ ، وَلَا تَخْرُجَ بِأَهْلِ مَكَانَهُ إِنْ خَرَجَ مَعَكَ ، فَنَحَرَ الْهَدْيَ مَكَانَهُ وَحَلَقَ وَرَجَعَ ، حَتَّى إِذَا كَانَ فِي قَابِلِ تِلْكَ الأَيَّامِ دَخَلَ مَكَانَهُ ، وَجَاءَ بِالْبَدْنِ مَعَهُ ، وَجَاءَ - - النَّاسُ مَعَهُ ، فَدَخَلَ الْمَسْجِدَ الْحَرَامَ ، فَأَنْزَلَ اللَّهُ عَلَيْهِ {لَقَدْ صَدَقَ اللَّهُ رَسُولُهُ الرُّؤْيَا بِالْحَقِّ لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ} قَالَ: وَأَنْزَلَ عَلَيْهِ {الشَّهْرُ 27: اللَّهُ أَمْنِينَ} [الفتح] الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَاتُ قِصَاصٌ فَمَنْ اعْنَدَ عَلَيْكُمْ فَاعْنَدُوا عَلَيْهِ بِمِثْلِ مَا اعْنَدَ عَلَيْكُمْ} [البقرة] 194 فَإِنْ قَاتَلُوكُمْ فِي الْمَسْجِدِ الْحَرَامِ فَقَاتِلُوهُمْ ، فَلَحَّ لَهُمْ إِنْ قَاتَلُوهُ فِي الْمَسْجِدِ الْحَرَامِ أَنْ يُقَاتِلُوهُمْ ، فَإِنَّا أَبْوَا جَنْدِلَ بْنُ سُهَيْلٍ بْنِ عَمْرِو ، وَكَانَ مُوثَّقًا أُوْنَقَ أُبُوهُ ، فَرَدَّهُ إِلَى أَبِيهِ

[36844] 'Ali bin Hashim narrated to us, from Ibn Abi Layla, from Al-Hakam, from Miqsam, from Ibn 'Abbas, who said: The Messenger of Allah (peace be upon him) and his companions arrived during the truce that was before the peace treaty between him and them. He said: The polytheists were at the Door of An-Nadwah, near the Stone. They had been saying that the Messenger of Allah (peace be upon him) and his companions were exhausted and emaciated. When they touched the Stone, the Messenger of Allah (peace be upon him) said to them: "They have been saying that you are exhausted and emaciated; so jog (raml) for three rounds so that they see that you have strength." He said: When they touched the Stone, they lifted their legs and jogged, until some of them said to others: "Did you not claim that they were emaciated? They are not content with walking, but are running vigorously."

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ ، عَنْ ابْنِ أَبِي لَيْلَى ، عَنْ الْحَكَمِ ،
عَنْ مِقْسَمٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: قَدْمَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ فِي الْهُدَىٰ الَّتِي كَانَتْ
فَبْلَ الصَّلَاحِ الَّذِي كَانَ بَيْنَهُ وَبَيْنَهُمْ ، قَالَ: وَالْمُشْرِكُونَ
عِنْدَ بَابِ النَّوَّةِ مِمَّا يَلِي الْحَجَرَ ، وَقَدْ تَحَدَّثُوا أَنَّ
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ جَهْدًا
وَهَزْلًا ، فَلَمَّا اسْتَلَمُوا قَالَ: قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُمْ قَدْ تَحَدَّثُوا أَنَّ بِكُمْ جَهْدًا وَهَزْلًا ;
فَارْمُلُوا ثَلَاثَةً أَشْوَاطٍ حَتَّى يَرَوُا أَنَّ بِكُمْ قُوَّةً ، قَالَ: فَلَمَّا
اسْتَلَمُوا الْحَجَرَ رَفَعُوا أَرْجُلَهُمْ فَرَمُلُوا ، حَتَّى قَالَ
بَعْضُهُمْ لِبَعْضٍ: أَلَيْسَ زَعْمَنُتُمْ أَنَّ بِهِمْ هَرْلًا ، وَهُمْ لَا
يَرْضَوْنَ بِالْمُشْيِ حَتَّى يَسْعَوْا سَعْيًا

[36845] Yunus bin Muhammad narrated to us, saying: Muhammad bin Ya'qub narrated to us, saying: My father narrated to me, from his uncle 'Abdur-Rahman bin Yazid, from Mujammi' bin Jariyah, who said: I witnessed Al-Hudaybiyah with the Messenger of Allah (peace be upon him). When we departed from it, the people were urging their camels to move quickly. Some people said to others: "What is wrong with the people?" They said: "Revelation has come to the Messenger of Allah (peace be upon him)." He said: So we went out urging (our mounts) with the people until we found the Messenger of Allah (peace be upon him) standing at Kura' Al-Ghamim. When some of the people he wanted had gathered around him, he recited to them: {Indeed, We have given you a clear conquest} [Al-Fath: 1]. A man from his companions said: "O Messenger of Allah, is it a conquest?" He said: "Yes, by the One in Whose Hand is my soul, it is indeed a conquest." He said: So it was divided among the people of Al-Hudaybiyah into

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَعْوُبَ ،
قَالَ: حَدَّثَنِي أَبِي ، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ ،
عَنْ مُجَمِّعِ بْنِ جَارِيَةَ ، قَالَ: شَهَدْتُ الْحُدَيْبِيَّةَ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا انْصَرْفَنَا عَنْهَا إِذَا
النَّاسُ يُوْجِفُونَ الْأَبَاعِرَ ، فَقَالَ بَعْضُ النَّاسِ لِبَعْضٍ: مَا
لِنَاسٍ؟ فَقَالُوا: أُوحِيَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ: فَخَرَجْنَا ثُوِجْفًا مَعَ النَّاسِ حَتَّى وَجَنَّا
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاقِفًا عِنْدَ كُرَاعِ الْغَمَيمِ
(كُرَاعُ الْغَمَيمِ: مَنْطادُ الْمَاءِ الْمُمْدُودِ فِي الْمَدِينَةِ الْمَدِينَةِ)
(فَلَمَّا اجْتَمَعَ إِلَيْهِ بَعْضُ مَا يُرِيدُ مِنَ النَّاسِ قَرَأَ عَلَيْهِمْ
فَقَالَ رَجُلٌ مِنْ [1]: {إِنَّا فَتَحْنَا لَكُمْ فَتْحًا مُّبِينًا} [الفتح]
أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، أَوْفَتْنَاهُ هُوَ؟ قَالَ: إِي وَالَّذِي
نَفْسِي بِيَدِهِ، إِنَّهُ لَفَتْحٌ، قَالَ: فَسُسْمِنْتُ عَلَى أَهْلِ الْحُدَيْبِيَّةِ
عَلَى ثَمَانِيَّةِ عَشَرَ سَهْمًا، وَكَانَ الْجَيْشُ أَلْفًا
وَخَمْسَمِائَةً، ثَلَاثِمِائَةً فَارِسٍ، فَكَانَ لِلْفَارِسِ سَهْمَانِ

[36846] 'Ubaydullah bin Musa narrated to us, from Musa bin 'Ubaydah, from Iyas bin Salamah, from his father, who said: "We went out with the Messenger of Allah (peace be upon him) in the expedition of Al-Hudaybiyah. He sacrificed a hundred camels, and we were one thousand seven hundred, having with them weapons, men, and horses. Among his sacrificial camels was a male camel. He camped at Al-Hudaybiyah, and Quraysh made peace with him on the condition that this sacrificial animal's place of slaughter was where we detained it."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ،
عَنْ إِيَّاسِ بْنِ سَلَمَةَ ، عَنْ أَبِيهِ ، قَالَ: حَرَجْنَا مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ الْحُدَيْبِيَّةِ
فَهَرَبَ مِائَةً بَدَنَةً وَتَحْمَلَ سَبْعَ عَشْرَةً مِائَةً وَمَعَهُمْ عَدَّةُ
السَّلَاحِ وَالرِّجَالِ وَالخَيْلِ وَكَانَ فِي بُذْنِهِ جَمْلٌ ، فَنَزَلَ
الْحُدَيْبِيَّةَ فَصَالَحَهُ قُرَيْشٌ عَلَى أَنَّ هَذَا الْهَذْنِيَّ مَحْلُهُ
حِينَئِذٍ حَسَنَاهُ

[36847] 'Abdullah bin Numayr narrated to us, saying: 'Abd Al-'Aziz bin Siyah narrated to us, saying: Habib bin Abi Thabit narrated to us, from Abu Wa'il, from Sahl bin Hunayf, who said: We were with the Messenger of Allah (peace be upon him); if we saw fighting, we would have fought. That was during the truce between the Messenger of Allah (peace be upon him) and the polytheists. 'Umar bin Al-Khattab came to the Messenger of Allah (peace be upon him) and said: "O Messenger of Allah, are we not on the truth and they on falsehood?" He said: "Yes." He said: "Are not our killed in Paradise and their killed in Hell?" He said: "Yes." He said: "Then why should we accept humiliation and return when Allah has not yet judged between us and them?" He said: "O Ibn Al-Khattab, I am the Messenger of Allah, and Allah will never neglect me." He said: So 'Umar went away, unable to contain his rage, until he came to Abu Bakr and said: "O Abu Bakr, are we not on the truth and they on falsehood?" He said: "Yes." He said:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ سِيَاهٍ ، قَالَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ سَهْلِ بْنِ حُنَيْفٍ ، قَالَ: لَقَدْ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ نَرَى قِتَالًا لَفَاتَنَا ، وَذَلِكَ فِي الصُّلحِ الَّذِي كَانَ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْمُشْرِكِينَ ، فَجَاءَ عُمَرُ بْنُ الْخَطَّابَ فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ ، أَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَى قَالَ: أَلِيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي النَّارِ؟ قَالَ: بَلَى ، قَالَ: فَفِيمَ نُعْطِي الدَّيْنَيْهِ وَنَرْجِعُ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ قَالَ: يَا ابْنَ الْخَطَّابِ ، - - إِنَّ رَسُولَ اللَّهِ وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا ، قَالَ: فَإِنْطَلَقَ عُمَرُ وَلَمْ يَصِرْ مُتَعَظِّلًا حَتَّى أَتَى أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ ، أَسْنَا عَلَى حَقٍّ وَهُمْ عَلَى بَاطِلٍ؟ قَالَ: بَلَى ، قَالَ: أَلِيْسَ قَتَلَنَا فِي الْجَنَّةِ وَقَتَلَاهُمْ فِي النَّارِ؟ قَالَ: بَلَى ، قَالَ: فَعَلَامُ نُعْطِي الدَّيْنَيْهِ فِي دِيَنَنَا وَنَرْجِعُ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ؟ قَالَ: يَا ابْنَ الْخَطَّابِ ، إِنَّهُ رَسُولُ اللَّهِ وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا ، قَالَ: فَنَزَّلَ الْقُرْآنَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْفَتْحِ ، فَأَرْسَلَ إِلَى عُمَرَ فَأَفْرَأَهُ إِيَّاهُ فَقَالَ: يَا رَسُولَ اللَّهِ ، أَوْ فَتْحٌ هُوَ؟ قَالَ: نَعَمْ ، فَطَابَتْ نَفْسُهُ وَرَجَعَ

[36848] 'Affan narrated to us, saying: Hammad bin Salamah narrated from Thabit, from Anas, that Quraysh made peace with the Prophet (peace be upon him), among them was Suhayl bin 'Amr. The Prophet (peace be upon him) said to 'Ali: "Write: In the name of Allah, the Beneficent, the Merciful." Suhayl said: "As for 'In the name of Allah, the Beneficent, the Merciful,' we do not know what 'In the name of Allah, the Beneficent, the Merciful' is. But write what we know: 'In Your name, O Allah.'" He said: "Write: From Muhammad the Messenger of Allah." They said: "If we knew you were the Messenger of Allah, we would have followed you. But write your name and your father's name." The Prophet (peace be upon him) said: "Write: From Muhammad bin 'Abdullah." They stipulated upon the Prophet (peace be upon him) that: "Whoever comes from you, we will not return him to you, and whoever comes to you from us, you will return him to us." They said: "O Messenger of Allah, will you write this?" He said: "Yes.

حَدَّثَنَا عَفَانُ , قَالَ: حَمَادُ بْنُ سَلَمَةَ , عَنْ ثَابِتٍ , عَنْ أَنَسٍ , أَنَّ قَرِيْشًا , صَالَحُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ سُهَيْلُ بْنُ عَمْرِو , فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلَيْهِ: اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَقَالَ سُهَيْلٌ: أَمَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَمَا نَذَرْتِي مَا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَلَكِنْ اكْتُبْ بِمَا تَعْرُفُ بِاسْمِكَ اللَّهُمَّ فَقَالَ: اكْتُبْ مِنْ مُحَمَّدٍ رَسُولَ اللَّهِ قَالُوا: لَوْ عَلِمْنَا أَنَّكَ رَسُولَ اللَّهِ اتَّبَعْنَاكَ , وَلَكِنْ اكْتُبْ اسْمَكَ وَاسْمَ أَبِيكَ , فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اکْتُبْ مِنْ مُحَمَّدٍ بْنَ عَبْدِ اللَّهِ فَاشْتَرَطُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ مَنْ جَاءَ مِنْكُمْ لَمْ تَرُدَّهُ عَلَيْكُمْ , وَمَنْ جَاءَكُمْ مِنَّا رَدَدْنُوهُ عَلَيْنَا , فَقَالُوا: يَا رَسُولَ اللَّهِ , أَكْتُبْ هَذَا؟ قَالَ: نَعَمْ , إِنَّهُ مَنْ ذَهَبَ مِنَّا إِلَيْهِمْ فَأَبْعَدَهُ اللَّهُ , وَمَنْ جَاءَنَا مِنْهُمْ سَيَجْعَلُ اللَّهُ لَهُ فَرَجًا وَمَخْرَجًا

[36849] Ibn 'Uyaynah narrated to us, from 'Amr, who heard Jabir say: "We were one thousand four hundred on the Day of Al-Hudaybiyah. He said to us: 'You are the best of the people of the earth today.'"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ ، عَنْ عَمْرِو ، سَمِعَ جَابِرًا ، يَقُولُ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَ مِائَةً ، فَقَالَ لَنَا: أَنْتُمُ الْيَوْمَ خَيْرُ أَهْلِ الْأَرْضِ

[36850] Ibn 'Uyaynah narrated to us, from Az-Zuhri, from 'Urwah, from Al-Miswar and Marwan, that the Messenger of Allah (peace be upon him) in the year of Al-Hudaybiyah "went out with a thousand and some hundreds of his companions. When he was at Dhu Al-Hulayfah, he garlanded the sacrificial animals, marked them, and entered Ihram."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ ، عَنْ الزُّهْرِيِّ ، عَنْ عُرْوَةَ ، عَنْ الْمِسْوَرِ ، وَمَرْوَانَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْحُدَيْبِيَّةِ خَرَجَ فِي بِضْعَ عَشْرَةَ مِائَةً مِنْ أَصْحَابِهِ ، فَلَمَّا كَانَ بِذِي الْحُلَيْفَةِ قَدِّدَ الْهَدْيَ وَأَشْعَرَ وَأَحْرَمَ

[36851] 'Ubaydullah bin Musa narrated to us, from Musa bin 'Ubaydah, from Iyas bin Salamah, from his father, who said: Quraysh sent Suhayl bin 'Amr, Huwaytib bin 'Abd al-'Uzza, and Mikraz bin Hafs to the Prophet (peace be upon him) to negotiate a truce. When the Messenger of Allah (peace be upon him) saw them, and Suhayl was among them, he said: "Your matter has become easy (Sahula). The people are coming to you with their ties of kinship and asking for peace. So send the sacrificial animals and proclaim the Talbiyah, perhaps that will soften their hearts." They chanted the Talbiyah from all sides of the camp until their voices resonated with the Talbiyah. He said: So they came to him and asked for peace. He said: While the people were making peace, and there were some polytheists among the Muslims and some Muslims among the polytheists, Abu Sufyan launched a surprise attack. Suddenly the valley was flowing with men and weapons. He said: Iyas said: Salamah said: I brought

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ،
عَنْ إِيَّاسِ بْنِ سَلَمَةَ ، عَنْ أَبِيهِ ، قَالَ: بَعْثَتْ قَرِيشٌ
سُهَيْلَ بْنَ عَمْرٍو وَحُوَيْطَبَ بْنَ عَبْدِ الْعَزَّى وَمَكْرَرَ بْنَ
حَفْصٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَالِحُوهُ ، فَلَمَّا
رَأَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ سُهَيْلَ ،
قَالَ: قَدْ سَهَلَ مِنْ أَمْرِكُمْ ، الْقَوْمُ يَأْتُونَ إِلَيْكُمْ بِأَرْحَامِهِمْ
وَسَائِلُوكُمُ الصُّلُحَ فَابْعَثُوا الْهَذِي وَأَظْهِرُوهُ بِالثَّلَبِيَّةِ ،
لَعَلَّ ذَلِكَ يُلَيِّنُ قُلُوبَهُمْ ، فَلَبَّوْا مِنْ نَوَاحِي الْعَسْكَرِ حَتَّى
ارْجَبْتُ أَصْوَاتُهُمْ بِالثَّلَبِيَّةِ ، قَالَ فَجَاءُوهُ فَسَأَلُوا الصُّلُحَ
قَالَ: فَبَيْنَمَا النَّاسُ قَدْ تَوَادَعُوا ، وَفِي الْمُسْلِمِينَ نَاسٌ
مِنَ الْمُشْرِكِينَ وَفِي الْمُشْرِكِينَ نَاسٌ مِنَ الْمُسْلِمِينَ ،
فَقَتَّاكَ أَبُو سُفْيَانَ ، فَإِذَا الْوَادِي يَسِيلُ بِالرِّجَالِ
وَالسَّلَاحِ ، قَالَ: قَالَ إِيَّاسٌ: قَالَ سَلَمَةُ: فَجَنَّتْ بِسَيْئَةِ مِنَ
الْمُشْرِكِينَ مُسْلِحِينَ أَسْوَفُهُمْ ، مَا يَمْلِكُونَ لِأَنفُسِهِمْ نَفْعًا
وَلَا ضَرًّا ، فَأَتَيْنَا بِهِمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ
يَسْلُبْ وَلَمْ يَقْتُلْ وَعَفَا ، قَالَ: فَشَدَّدْنَا عَلَى مَا فِي أَيْدِي
الْمُشْرِكِينَ مِنَ ، فَمَا تَرَكْنَا فِيهِمْ رَجُلًا مِنَ إِلَّا
اسْتَقْدَنَا ، قَالَ: وَغُلِبْنَا عَلَى مَنْ فِي أَيْدِينَا مِنْهُمْ ، ثُمَّ
إِنْ قَرِيشًا أَتَتْ سُهَيْلَ بْنَ عَمْرٍو وَحُوَيْطَبَ بْنَ عَبْدِ
الْعَزَّى فَوَلَوْا صُلْحَهُمْ ، وَبَعْثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَلَيْهِ وَطْلَحَةَ ، فَكَتَبَ عَلَيْهِ بَيْنَهُمْ بِسْمِ اللَّهِ الرَّحْمَنِ
الرَّحِيمِ هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ قَرِيشًا:
صَالَحَهُمْ عَلَى أَنَّهُ لَا أَغْلَلُ وَلَا أَسْلَلُ ، وَعَلَى أَنَّهُ مَنْ
قَدِمَ مَكَةَ مِنْ أَصْحَابِ مُحَمَّدٍ حَاجًا أَوْ مُعْتَمِرًا أَوْ يَبْتَغِي
مِنْ فَضْلِ اللَّهِ فَهُوَ آمِنٌ عَلَى دَمِهِ وَمَالِهِ ، وَمَنْ قَدِمَ
الْمَدِينَةَ مِنْ قَرِيشٍ مُجْتَازًا إِلَى مِصْرٍ أَوْ إِلَى الشَّامِ - -
يَبْتَغِي مِنْ فَضْلِ اللَّهِ فَهُوَ آمِنٌ عَلَى دَمِهِ وَمَالِهِ ، وَعَلَى
أَنَّهُ مَنْ جَاءَ مُحَمَّدًا مِنْ قَرِيشٍ فَهُوَ رَدٌّ ، وَمَنْ جَاءَهُمْ
مِنْ أَصْحَابِ مُحَمَّدٍ فَهُوَ لَهُمْ ، فَاشْتَدَّ ذِلْكَ عَلَى
الْمُسْلِمِينَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ
جَاءَهُمْ مِنَا فَأَبْعَدَهُ اللَّهُ ، وَمَنْ جَاءَنَا مِنْهُمْ رَدَدْنَا إِلَيْهِمْ ،
جَعَلْنَا اللَّهُ الْأَسْلَامَ مِنْ نَفْسِهِ تَحْكُمُ اللَّهُ لَهُ مَخْرَحًا

[36852] 'Ubaydullah bin Musa narrated to us, from Musa bin 'Ubaydah, who said: Iyas bin Salamah narrated to me, from his father, who said: Quraysh sent Kharijah bin Kurz to scout them out. He returned praising and commanding them well. They said to him: "You are a Bedouin; they rattled their weapons at you, and your heart flew, so you did not know what was said to you nor what you said." Then they sent 'Urwah bin Mas'ud. He came to him and said: "O Muhammad, what is this talk? You call to the Essence of Allah, then you bring the riffraff of people, those you know and those you don't know, against your own people to sever their ties of kinship and violate their sanctity, blood, and wealth?" He said: "I have not come to my people except to join their ties of kinship. Allah will replace their religion with a better religion, and their livelihoods with better livelihoods." So he returned praising and commanding them well. He said: Iyas said, from his father: The tribulation intensified

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ، قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةَ ، عَنْ أَبِيهِ ، قَالَ: بَعْنَتْ قُرَيْشٌ خَارِجَةً بْنَ كُرْزٍ يَطْلُعُ عَلَيْهِمْ طَلِيعَةً ، فَرَجَعَ حَامِدًا يُحْسِنُ النَّثَاءَ ، فَقَالُوا لَهُ: إِنَّكَ أَعْرَابِيٌّ فَعَقَّعُوا لَكَ السَّلَاحَ فَطَارَ فُؤَادُكَ فَمَا دَرَيْتَ مَا قِيلَ لَكَ وَمَا قُلْتَ ، ثُمَّ أَرْسَلُوا عُرْوَةَ بْنَ مَسْعُودٍ فَجَاءَهُ فَقَالَ: يَا مُحَمَّدُ ، مَا هَذَا الْحِدِيثُ؟ تَدْعُونَ إِلَى دَارَاتِ اللَّهِ ، ثُمَّ جِئْتَ قَوْمَكَ بِأَوْبَاشِ النَّاسِ ، مَنْ تَعْرِفُ وَمَنْ لَا تَعْرِفُ ، لِتَقْطَعَ أَرْحَامَهُمْ وَتَسْتَحْلَ حُرْمَتَهُمْ وَدِمَاءَهُمْ وَأَمْوَالَهُمْ ، فَقَالَ: إِنِّي لَمْ أَتَ قَوْمِي إِلَّا لِأَصْلِ أَرْحَامَهُمْ ، يُبَدِّلُهُمُ اللَّهُ بِدِينٍ خَيْرٍ مِنْ دِينِهِمْ ، وَمَعَايِشَ خَيْرٍ مِنْ مَعَايِشِهِمْ ، فَرَجَعَ حَامِدًا يُحْسِنُ النَّثَاءَ ، قَالَ: قَالَ إِيَّاسٌ ، عَنْ أَبِيهِ: فَأَشَنَّ الْبَلَاءُ عَلَى مَنْ كَانَ فِي يَدِ الْمُشْرِكِينَ مِنَ الْمُسْلِمِينَ ، قَالَ: فَدَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ فَقَالَ: يَا عُمَرُ ، هَلْ أَنْتَ مُبْلِغٌ عَنِّي إِخْوَانِكَ مِنْ أَسَارِي الْمُسْلِمِينَ ، فَقَالَ: بَلَى يَا نَبِيَّ اللَّهِ ، وَاللَّهُ مَا لِي بِمَكَّةَ مِنْ عَشِيرَةِ ، غَيْرِي أَكْثَرُ عَشِيرَةَ مِنِّي ، فَدَعَا عُثْمَانَ فَأَرْسَلَهُ إِلَيْهِمْ فَخَرَجَ عُثْمَانُ عَلَى رَاجِلَتِهِ حَتَّى جَاءَ عَسْكُرُ الْمُشْرِكِينَ ، فَعَتَبُوا بِهِ وَأَسَاعُوا لَهُ الْقَوْنَ ، ثُمَّ أَجَارَهُ أَبَانُ بْنُ سَعِيدٍ بْنُ الْعَاصِ ابْنُ عَمِّهِ وَحَمَلَهُ عَلَى السَّرْجِ وَرَدْفَةِ ، فَلَمَّا قَدِمَ قَالَ: يَا ابْنَ عَمِّ ، مَا لِي أَرَاكَ مُتَّخِشَّعًا؟ أَسْبِلِ ، قَالَ: وَكَانَ إِزَارَةُ إِلَى نِصْفِ سَاقِيَهُ ، فَقَالَ لَهُ عُثْمَانُ: هَكَذَا إِزَارَةُ صَاحِبِنَا ، فَلَمْ يَدْعُ أَحَدًا بِمَكَّةَ مِنْ أَسَارِي الْمُسْلِمِينَ إِلَّا أَبْلَغَهُمْ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سَلَمَةُ: فَبَيْنَمَا نَحْنُ قَاتِلُونَ نَادَى مُنَادِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا النَّاسُ ، الْبَيْعَةُ الْبَيْعَةُ ، نَزَّلَ رُوحُ الْقُدْسِ ، قَالَ: فَتَرَنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَهُوَ تَحْتَ شَجَرَةَ سَمْرَةِ فَبَأْيَعْنَاهُ ، وَلَلَّا كَفُولُ اللَّهِ [لَقَدْ رَضِيَ اللَّهُ 18: عَنِ الْمُؤْمِنِينَ إِذْ يُبَأِيُّونَكَ تَحْتَ الشَّجَرَةِ] {الْفَتح} قَالَ: فَبَأْيَعَ لِعُثْمَانَ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى ، فَقَالَ النَّاسُ: هَنَّنَا لَأَنَّهُ عَنْ الدَّهْرِ نَطُوفُ بِالنِّسْتَ وَنَحْنُ

[36853] Yahya bin Sa'id narrated to us, from Muhammad bin Abi Yahya, from his father, from Abu Sa'id, who said: The Messenger of Allah (peace be upon him) said on the Day of Al-Hudaybiyah: "Do not light a fire at night." Then he said: "Light (fires) and prepare (food), for no people after you will reach the level of your Mudd nor your Sa'."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ ، عَنْ مُحَمَّدٍ بْنِ أَبِي يَحْيَى ، عَنْ أَبِيهِ ، عَنْ أَبِي سَعِيدٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ: لَا تُوقِدُوا نَارًا بِلَلَّلِيلِ ، ثُمَّ قَالَ: أَوْقِدُوا وَاصْطَبِرُوا؛ فَإِنَّهُ لَنْ يُدْرِكَ قَوْمٌ بَعْدَكُمْ مُدَكَّمٌ وَلَا صَاعِكُمْ

[36854] Ibn Idris narrated to us, from Husayn, from Salim, from Jabir, who said: "The people were struck by thirst on the Day of Al-Hudaybiyah. He said: The people rushed to the Messenger of Allah (peace be upon him). He said: He placed his hand in the water container (Rakwah), and I saw the water gushing like springs. He said: I said: 'How many were you?' He said: 'If we were a hundred thousand, it would have sufficed us; we were one thousand five hundred.'"

حَدَّثَنَا ابْنُ إِدْرِيسَ ، عَنْ حُصَيْنٍ ، عَنْ سَالِمٍ ، عَنْ جَابِرٍ ، قَالَ: "أَصَابَ النَّاسَ عَطْشٌ يَوْمَ الْحُدَيْبِيَّةِ ، قَالَ: فَهَشَّ النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَوَضَعَ يَدَهُ فِي الرَّكْوَةِ ، فَرَأَيْتُ الْمَاءَ مِثْلَ - الْعَيْنَ ، قَالَ: فُلُثُ: كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مِائَةً أَلْفِ لَكَفَانَا ، كُنَّا خَمْسَ عَشْرَةَ مِائَةً

[36855] Khalid bin Makhlad narrated to us, saying: 'Abdur-Rahman bin 'Abdul-'Aziz Al-Ansari narrated to us, saying: Ibn Shihab narrated to me, saying: 'Urwah bin Az-Zubayr narrated to me, that the Messenger of Allah (peace be upon him) went out in the year of Al-Hudaybiyah with one thousand and eight hundred (men). He sent ahead of him a spy from Khuza'ah named Najiyyah to bring him news of the people, until the Messenger of Allah (peace be upon him) camped at a pond in 'Usfan called Ghadir Al-Ashtat. His spy met him at Ghadir Al-Ashtat and said: 'O Muhammad, I left your people Ka'b bin Lu'ayy and 'Amir bin Lu'ayy having gathered the Ahbash and those who obeyed them against you. They have heard of your march, and I left their slaves being fed khazir (a meat dish) in their homes. And here is Khalid bin Al-Walid with a cavalry they sent.' The Messenger of Allah (peace be upon him) stood up and said: 'What do you say? What do you think? Advise me. News of Quraysh has come to you twice about what they

حدَّثَنَا خَالِدُ بْنُ مُحَمَّدٍ ، قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ
الْعَزِيزِ الْأَنْصَارِيُّ ، قَالَ: حَدَّثَنِي ابْنُ شِهَابٍ ، قَالَ:
حَدَّثَنِي عُرْوَةُ بْنُ الزَّبَيرِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ خَرَجَ عَامَ الْحُدَيْبِيَّةِ فِي الْفِي وَثَمَانِيَّةٍ ،
وَبَعْدَ بَيْنَ يَدِيهِ عَيْنَاهُ مِنْ خُرَاجَةٍ يُدْعَى نَاجِيَةٌ يَاتِيهِ
بِخَيْرِ الْقَوْمِ ، حَتَّى نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ غَدِيرًا بِعُسْفَانَ يُقَالُ لَهُ غَدِيرُ الْأَسْطَاطِ فَلَقِيَهُ عَيْنَاهُ
بِغَدِيرِ الْأَسْطَاطِ فَقَالَ: يَا مُحَمَّدُ ، تَرَكْتُ قَوْمَكَ كَعْبَ
بْنَ لُؤَيٍّ وَعَامِرَ بْنَ لُؤَيٍّ قَدْ اسْتَفَرُوا إِلَيَّ أَخَاهِيشَ
وَمَنْ أَطَاعَهُمْ قَدْ سَمِعُوا بِمَسِيرِكَ ، وَتَرَكْتُ عَبْدَاهُمْ
يُطْعَمُونَ الْخَزِيرَ فِي دُورِهِمْ ، وَهَذَا خَالِدُ بْنُ الْوَلِيدِ فِي
خَيْلٍ بَعْثُوهُ ، فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ: مَاذَا تَقُولُونَ؟ مَاذَا تَرَوْنَ؟ أَشِيرُوا عَلَيَّ ، قَدْ
جَاءَكُمْ خَيْرٌ قُرْبِشٌ مَرَّتَنْ وَمَا صَنَعْتُ ، فَهَذَا خَالِدُ بْنُ
الْوَلِيدِ بِالْأَغْبِيمِ ، قَالَ لَهُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: أَتَرَوْنَ أَنْ تَمْضِيَ لَوْجِهِنَا ، وَمَنْ صَدَّنَا عَنِ
الْبَيْتِ قَاتَلَنَا ، أَمْ تَرَوْنَ أَنْ تُخَالِفَ هُؤُلَاءِ إِلَى مَنْ
تَرَكُوا وَرَاءَهُمْ ، فَإِنْ أَتَبْعَنَا مِنْهُمْ عُنْقَ قَطْعَةَ اللَّهِ ،
فَالْأُولَاؤُ: يَا رَسُولَ اللَّهِ ، الْأَمْرُ أَمْرُكَ وَالرَّأْيُ رَأْيُكَ ،
فَتَنَاهُمُوا فِي هَذَا الْفِعْلِ ، فَلَمْ يَشْعُرُ بِهِ خَالِدٌ وَلَا الْخَيْلُ
الَّتِي مَعَهُ حَتَّى جَاءَرَ بِهِمْ فَتَرَةُ الْجَيْشِ وَأَوْفَتْ بِهِ نَاقَةٌ
عَلَى تَبَيَّةٍ تَهْبِطُ عَلَى غَانِطِ الْقَوْمِ يُقَالُ لَهُ بَلْدُخُ ، فَبَرَكَتْ
فَقَالَ: حَلْ حَلْ ، فَلَمْ تَنْبَعِثْ ، فَقَالُوا: حَلَّتِ الْقَصْوَاءُ ،
قَالَ: إِنَّهَا وَاللَّهِ مَا حَلَّتْ ، وَلَا هُوَ لَهَا بُخْلِقٌ ، وَلَكِنْ
حَبَسَهَا حَابِسُ الْفِيلِ ، أَمَّا وَاللَّهِ لَا يَدْعُونِي الْيَوْمَ إِلَى
خُطْلَةٍ يُعَظِّمُونَ فِيهَا حُرْمَةً ، وَلَا يَدْعُونِي فِيهَا إِلَى صَلَةٍ
إِلَّا أَجْبَبْتُمُهُ إِلَيْهَا ، ثُمَّ رَجَرَهَا فَوَثَبَتْ ، فَرَجَعَ مِنْ حَيْثُ
جَاءَ عَوْدَهُ عَلَى بَدْئِهِ ، حَتَّى نَزَلَ بِالنَّاسِ عَلَى ثَمَدِ مِنْ
ثِمَادِ الْحُدَيْبِيَّةِ طَنُونٍ قَلِيلِ الْمَاءِ يَتَبَرَّضُ النَّاسُ مَاءَهَا
تَبَرُّضًا ، فَشَكَوُا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَلَأَلِهِ الْمَاءُ ، فَأَنْتَرَعَ سَهْمًا مِنْ كَنَاتِهِ ، فَأَمَرَ رَجُلًا
فَعَرَزَهُ فِي جَوْفِ الْقَلِيبِ ، فَجَاشَتْ بِالْمَاءِ حَتَّى ضَرَبَ

[36856] Abu Usamah narrated to us, from Abu Al-'Umayis, from 'Ata', who said: "The camping place of the Prophet (peace be upon him) on the Day of Al-Hudaybiyah was in the Sanctuary (Haram)."

حَدَّثَنَا أَبُو أَسَامَةُ ، عَنْ أَبِي الْعُمَيْسٍ ، عَنْ عَطَاءً ، قَالَ: كَانَ مَنْزِلُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ فِي الْحَرَمِ

[36857] Al-Fadl narrated to us, from Sharik, from Abu Ishaq, from Al-Bara', who said: "We were one thousand four hundred on the Day of Al-Hudaybiyah."

حَدَّثَنَا الْفَضْلُ ، عَنْ شَرِيكٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ ، قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَفْفَأْ وَأَرْبَعَمَائِةٍ

[36858] 'Ubaydullah bin Musa narrated to us, saying: Musa bin 'Ubaydah informed us, saying: Abu Murrah, the freed slave of Umm Hani', informed me, from Ibn 'Umar, who said: When the sacrificial animals were below the mountains overlooking the valley of Ath-Thaniyah, the polytheists blocked him and turned back the faces of his camels. So the Messenger of Allah (peace be upon him) slaughtered (the animals) where they detained him, which was Al-Hudaybiyah, and he shaved. Some people followed his example and shaved, while others waited, saying: 'Perhaps we will circumambulate the House.' The Messenger of Allah (peace be upon him) said: 'May Allah have mercy on those who shaved.' It was said: 'And those who shortened?' He said: 'May Allah have mercy on those who

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ ، قَالَ: أَخْبَرَنِي أَبُو مُرَّةُ ، مَوْلَى أُمِّ هَانِيٍّ ، عَنِ ابْنِ عُمَرَ ، قَالَ: لَمَّا كَانَ الْهَدْيُ دُونَ الْجِبَالِ الَّتِي تَطْلُعُ عَلَى وَادِي التَّشِيهَةِ عَرَضَ لَهُ الْمُشْرِكُونَ ، فَرَدُوا وُجُوهُهُنَّا بُدْنِهِ ، فَنَحَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ بَدْنِهِ وَهِيَ الْحُدَيْبِيَّةُ ، وَحَلَقَ وَأَنْتَسَى بِهِ نَاسٌ فَحَلَّوْا ، - - وَتَرَبَّصَ آخَرُونَ ، قَالُوا: لَعَلَّنَا نَطُوفُ بِالْأَبِيَّتِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "رَحْمَةُ اللَّهِ الْمُحَلَّقِينَ قَبْلَهُ: وَالْمُفَصَّرِينَ ، قَالَ: رَحْمَةُ اللَّهِ الْمُحَلَّقِينَ ثَلَاثًا

[36859] Yazid bin Harun narrated to us, saying: Ad-Dastuwai informed us, from Yahya bin Abi Kathir, from Abu Ibrahim Al-Ansari, from Abu Sa'id Al-Khudri, that the Prophet (peace be upon him) shaved on the Day of Al-Hudaybiyah, along with his Companions, except for 'Uthman and Abu Qatadah. The Messenger of Allah (peace be upon him) said: "May Allah have mercy on those who shave." They said: "And those who shorten?" He said: "May Allah have mercy on those who shave." They said: "And those who shorten, O Messenger of Allah?" He said: "May Allah have mercy on those who shave." They said: "And those who shorten, O Messenger of Allah?" He said: "And those who

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا الدَّسْنُوَائِيُّ ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي إِبْرَاهِيمَ الْأَنْصَارِيِّ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَلَقَ يَوْمَ الْحُدَيْبِيَّةِ هُوَ وَأَصْحَابُهُ إِلَّا عُثْمَانَ وَأَبَا قَتَادَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَرْحَمُ اللَّهُ الْمُحَلَّقِينَ ، قَالُوا: وَالْمُفَقَّرِينَ؟ قَالَ: يَرْحَمُ اللَّهُ الْمُحَلَّقِينَ ، قَالُوا: وَالْمُفَقَّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: يَرْحَمُ اللَّهُ الْمُحَلَّقِينَ ، قَالُوا: وَالْمُفَقَّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَالْمُفَقَّرِينَ

[36860] 'Ubaydullah bin Musa narrated to us, saying: Musa bin 'Ubaydah informed us, from 'Abdullah bin 'Amr bin Aslam, from Najiyah bin Jundub bin Najiyah, who said: When we were at Al-Ghamim, news reached the Messenger of Allah (peace be upon him) that Quraysh had sent Khalid bin Al-Walid with a detachment of cavalry to intercept the Messenger of Allah (peace be upon him). The Messenger of Allah (peace be upon him) disliked meeting him, as he was merciful towards them. He said: "Who is a man who can divert us from the road?" I said: "I am, may my father and mother be ransomed for you, O Messenger of Allah (peace be upon him)." He said: "So I took them on a path through rugged terrain and passes where I had migrated, until the land leveled out for me and I brought him down to Al-Hudaybiyah, which was dry." He said: "He threw an arrow or two from his quiver into it, then spat into it, then supplicated." He said: Its springs returned until I say - or we say - if we wished, we could have

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو بْنِ أَسْلَمَ ، عَنْ نَاجِيَةَ بْنِ جُنْدُبٍ بْنِ نَاجِيَةَ ، قَالَ: لَمَّا كُنَّا بِالْعُعَيْمِ لَقِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَرَ قُرَيْشٍ أَنَّهَا بَعَثَتْ خَالِدَ بْنَ الْوَلِيدِ فِي حَرِيدَةِ خَيْلٍ تَنَاقِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَرَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَأْفَاهُ ، وَكَانَ بِهِمْ رَحِيمًا ، فَقَالَ: مَنْ رَجُلٌ يَعْدِلُنَا عَنِ الطَّرِيقِ؟ فَقُلْتُ: أَنَا بِأَبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: فَأَحَدُنَا بِهِمْ فِي طَرِيقٍ قَدْ كَانَ مُهَاجِرِي بِهَا فَدَافَدْ وَعَقَابْ ، فَاسْتَوَتْ بِي الْأَرْضُ حَتَّى أَنْزَلَنِي عَلَى الْحُدَيْبِيَّةِ وَهِيَ نَرَخٌ ، قَالَ: فَلَقَى فِيهَا سَهْمًا أَوْ سَهْمِينَ مِنْ كَنَاتِهِ ثُمَّ بَصَقَ فِيهَا ثُمَّ دَعَا ، قَالَ: فَعَادَتْ عُيُونُهَا حَتَّى إِنِّي لَأَقُولُ أَوْ نَقُولُ: لَوْ شِئْنَا لَا غَنَرْفَا بِأَذْدَاحِنَا

[36861] Yazid bin Harun narrated to us, saying: Muhammad bin Ishaq informed us, from Ibn Abi Najih, from Mujahid, from Ibn 'Abbas, that the Messenger of Allah (peace be upon him) said on the Day of Al-Hudaybiyah: "May Allah have mercy on those who shave." They said: "O Messenger of Allah, and those who shorten?" He said: "May Allah have mercy on those who shave" three times. They said: "And those who shorten, O Messenger of Allah?" He said: "And those who shorten." They said: "Why did you emphasize mercy for those who shave?" He said: "Because they did not doubt."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنْ ابْنِ أَبِي تَحْبِيجٍ ، عَنْ مُجَاهِدٍ ، عَنْ ابْنِ عَبَّاسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ الْحَدَيْبِيَّةِ: "يَرْحَمُ اللَّهُ الْمُحَقِّقِينَ" ، قَالُوا: يَا رَسُولَ اللَّهِ وَالْمُفَصِّرِينَ؟ قَالَ: رَحِمَ اللَّهُ الْمُحَقِّقِينَ ثَلَاثًا قَالُوا: وَالْمُفَصِّرِينَ يَا رَسُولَ اللَّهِ؟ قَالَ: وَالْمُفَصِّرِينَ ، قَالُوا: مَا بَالُ الْمُحَقِّقِينَ ظَاهِرَتْ لَهُمُ التَّرَحُّمُ؟ قَالَ: إِنَّهُمْ لَمْ يَسْكُوا

[36862] Ghundar narrated to us, from Shu'bah, from Jami' bin Shaddad, who said: I heard 'Abdur-Rahman bin Abi 'Alqamah say: I heard 'Abdullah bin Mas'ud say: We returned with the Messenger of Allah (peace be upon him) from Al-Hudaybiyah. They mentioned that they camped in a sandy area. He said: The Messenger of Allah (peace be upon him) said: "Who will keep watch for us?" He said: Bilal said: "I will." He said: The Messenger of Allah (peace be upon him) said: "Then we will sleep." He said: So they slept until the sun rose. People woke up, including so-and-so and so-and-so, and among them was 'Umar. He said: We said: "Speak up," meaning talk. He said: The Prophet (peace be upon him) woke up and said: "Do as you used to do." They said: So we did. He said: "Do likewise for anyone who sleeps or forgets." He said: The she-camel of the Messenger of Allah (peace be upon him) strayed, so I looked for it. He said: I found its rope caught in a tree. I brought it to the Messenger of Allah (peace be upon him), he

حَدَّثَنَا عُنْدُرٌ ، عَنْ شُعْبَةَ ، عَنْ جَامِعِ بْنِ شَدَّادٍ ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ أَبِي عَلْقَمَةَ ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ ، قَالَ: أَفْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْحُدَيْبِيَّةِ ، فَذَكَرُوا أَنَّهُمْ نَزَّلُوا دَهَاسًا مِنَ الْأَرْضِ يَعْنِي بِالْدَهَاسِ الرَّمْلَ قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ يَكُلُونَا ، قَالَ: فَقَالَ بِلَالُ: أَنَا ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا نَنَمَ قَالَ: فَنَامُوا حَتَّى طَلَعَ الشَّمْسُ فَاسْتَيقَطَ أَنَاسٌ فِيهِمْ فُلَانٌ وَفُلَانٌ وَفِيهِمْ عُمَرُ: قَالَ: فَقُلْنَا ، اهْضِبُوا يَعْنِي تَكَلُّمُوا ، قَالَ: فَاسْتَيقَطَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: أَفْعَلُوا كَمَا كُنْنُتُمْ تَفْعَلُونَ ، قَالُوا: فَعَلَنَا ، قَالَ: كَذَلِكَ فَأَفْعَلُوا لِمَنْ تَأَمَّ أَوْ نَسِيَ ، قَالَ: وَضَلَّتْ تَاقَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَطَبَبَهَا ، قَالَ: فَوَجَدْنُتْ حَبْلَهَا قَدْ تَعَلَّقَ بِشَجَرَةٍ ، فَجِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَكِبَ فَسِرْنَا ، قَالَ: وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا نَزَلَ عَلَيْهِ الْوَحْيُ اشْتَدَّ ذَلِكَ عَلَيْهِ وَعَرَفْنَا ذَلِكَ فِيهِ ، قَالَ: فَتَنَحَّى مُنْبِدِدًا حَفْنَا فَجَعَلَ يُعَطِّي رَأْسَهُ بِتَوْبِهِ وَيَسْتَدِدُ ذَلِكَ عَلَيْهِ حَتَّى عَرَفْنَا أَنَّهُ قَدْ أُنْزِلَ عَلَيْهِ فَاتَّوْنَا فَأَخْبَرُونَا أَنَّهُ قَدْ أُنْزِلَ عَلَيْهِ {إِنَّا 1: فَتَحْنَا لَكَ فَتَحًا مُبِينًا} [الفتح]

[36863] 'Abdur-Rahim bin Sulayman narrated to us, from Shayban, from Yahya bin Abi Kathir, from Sa'id bin Abi Sa'id, the freed slave of Al-Mahri, that Abu Sa'id informed him that the Messenger of Allah (peace be upon him) said to them in an expedition he led against Banu Lihyan: "Let one man from every two go forth, and the reward is shared between them."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ شَيْبَانَ ، عَنْ يَحْيَى
بْنِ أَبِي كَثِيرٍ ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ ، مَوْلَى الْمَهْرِيِّ
أَنَّ أَبَا سَعِيدِ ، أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - - قَالَ لَهُمْ فِي غَرْوَةٍ غَزَّا هَا بَنِي لِهْيَانَ : لِيَتَبَعَّثُ
مِنْ كُلِّ رَجُلَيْنِ رَجُلٌ وَالْأَجْرُ بَيْنَهُمَا

[36864] Ja'far bin 'Awn narrated to us, saying: Ibrahim bin Isma'il Al-Ansari informed us, from Az-Zuhri, who said: 'Amr or 'Umar bin Usayd informed me, from Abu Hurayrah, that the Messenger of Allah (peace be upon him) sent ten men as a spy expedition and appointed 'Asim bin Thabit over them. They went out until they were at Al-Hada'ah, when they were mentioned to a clan of Hudhayl called Banu Lihyan. They sent a hundred archers after them. They found traces of their eating where they had eaten dates and said: 'These are date stones of Yathrib.' Then they followed their tracks until 'Asim and his companions sensed them and took refuge on a mountain. The others surrounded them, asked them to come down, and gave them a covenant. 'Asim said: 'By Allah, I will not come down on the covenant of a disbeliever. O Allah, inform Your Prophet about us.' Ibn Dathinah Al-Bayadi went down to

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ ، قَالَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ إِسْمَاعِيلَ الْأَنْصَارِيُّ ، عَنِ الرُّهْبَرِيِّ ، قَالَ: أَخْبَرَنِي عَمْرُو أَوْ عُمَرُ بْنُ أَسَيْدٍ ، عَنْ أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "بَعَثَ عَشْرَةً رَهْطًا سَرِيَّةً عَيْنًا ، وَأَمْرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ ، فَحَرَجُوا حَتَّى إِذَا كَانُوا بِالْهَدَاءِ ذَكَرُوا لِحَيٍّ مِنْ هُدَيْلٍ يُقَالُ لَهُمْ بَنُو لِحَيَّانَ ، فَبَعَثُوا إِلَيْهِمْ مِائَةً رَجُلًا رَامِيًّا ، فَوَجَدُوا مَا كَانُوا حَيْثُ أَكَلُوا التَّمْرَ ، فَقَالُوا: هَذِهِ نَوَى يَثْرَبَ ، ثُمَّ اتَّبَعُوا أَثَارَهُمْ حَتَّى إِذَا أَحَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ لَجَأُوا إِلَى جَبَلٍ ، فَأَحَاطَ بِهِمُ الْأَخْرُونَ ، فَاسْتَرْلُوهُمْ وَأَعْطُوهُمُ الْعَهْدَ ، فَقَالَ عَاصِمٌ: وَاللَّهِ لَا أَنْزِلَ عَلَى عَهْدِ كَافِرٍ ، اللَّهُمَّ أَخْبِرْ نَبِيَّكَ عَنَّا ، وَنَزَّلَ إِلَيْهِ أَبْنُ دَيْنَةَ الْبَيَاضِيِّ

[36865] 'Abdur-Rahim bin Sulayman narrated to us, from Muhammad bin Ishaq, from Ibn 'Umar, who said: "The Messenger of Allah (peace be upon him) sent us on an expedition to Najd. He said: We acquired many livestock. He said: Our commander gave us each a camel as extra booty (Nafl). Then we came to the Messenger of Allah (peace be upon him) with what we acquired. Our shares after the fifth were twelve camels each. So each man among us had thirteen camels, including the camel our commander gave us as extra booty. The Messenger of Allah (peace be upon him) did not fault our commander for what he reckoned for us in our shares."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنْ أَبْنِ عُمَرَ ، قَالَ: "بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ فِي سَرِيَّةٍ إِلَى نَجْدٍ ، قَالَ: فَأَصَبَّنَا تَعْمًا كَثِيرًا ،
قَالَ: فَنَفَّلَنَا صَاحِبُنَا الَّذِي كَانَ عَيْنَنَا بَعِيرًا بَعِيرًا ، ثُمَّ
قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا
أَصَبَّنَا ، فَكَانَتْ سُهْمَانَنَا بَعْدَ الْخُمُسِ اثْنَيْ عَشَرَ بَعِيرًا
اُثْنَيْ عَشَرَ بَعِيرًا ، فَكَانَ لِكُلِّ رَجُلٍ مِنَ الْمُؤْمِنِينَ ثَلَاثَةُ عَشَرَ
بَعِيرًا بِالْبَعِيرِ الَّذِي نَفَّلَنَا صَاحِبُنَا ، فَمَا عَابَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَاحِبِنَا مَا حَاسَبَنَا بِهِ فِي
سُهْمَانَنَا

[36866] 'Abdur-Rahim bin Sulayman narrated to us, from 'Ubaydullah, from Nafi', from Ibn 'Umar, who said: "The Messenger of Allah (peace be upon him) sent us on an expedition to Najd, and our shares amounted to twelve camels. The Messenger of Allah (peace be upon him) gave us an extra camel each."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ إِلَى تَجْدِيدِ فَلَاقَنَا سُهْمَانُّا اثْنَيْ عَشَرَ بَعِيرًا ، وَنَفَّلَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعِيرًا بَعِيرًا

[36867] 'Abdur-Rahim bin Sulayman narrated to us, from Hajjaj bin Artah, from Makhul, from Zayd bin Jariyah, from Habib bin Maslamah, who said: "The Messenger of Allah (peace be upon him) used to give a quarter of the spoils as extra booty at the beginning (of an expedition) and a third on his return."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ حَاجَاجِ بْنِ أَرْطَاءَ ، عَنْ مَكْحُولٍ ، عَنْ زَيْدِ بْنِ جَارِيَةَ ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُنْقَلُ مِنَ الْمَغْنِمِ فِي بَدَائِتِهِ الرُّبْعَ وَفِي رَجْعَتِهِ الثُّلُثَ

[36868] Waki' narrated to us, saying: Sufyan narrated to us, from 'Abdur-Rahman bin Al-Harith bin 'Ayyash bin Abi Rabi'ah Al-Zuraqi, from Sulayman bin Musa, from Makhul Ash-Shami, from Abu Salam Al-A'raj, from Abu Umamah Al-Bahili, from 'Ubada bin As-Samit, that the Messenger of Allah (peace be upon him) "gave a quarter as extra booty at the beginning and a third on the return."

حَدَّثَنَا وَكِبْعٌ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَيَّاشِ بْنِ أَبِي رَبِيعَةِ الْزُّرْقَىِ، عَنْ أَبِي سُلَيْمَانَ بْنِ مُوسَىِ، عَنْ مَكْحُولِ الشَّامِيِّ، عَنْ أَبِي سَلَامَ الْأَعْرَجِ، عَنْ أَبِي أَمَامَةَ الْبَاهِلِيِّ، عَنْ عُبَادَةَ بْنِ الصَّابِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَّ فِي الْبَدْأَةِ الرُّبُعَ وَفِي الرَّجْعَةِ الثُّلُثَةِ

[36869] Waki' narrated to us, saying: Sa'id bin 'Abdul-'Aziz At-Tanukhi narrated to us, from Makhul, from Zayd bin Jariyah, from Habib bin Maslamah, who said: "I witnessed the Prophet (peace be upon him) give a third as extra booty."

حَدَّثَنَا وَكِبْعٌ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ التَّشْوِخِيُّ، عَنْ مَكْحُولٍ، عَنْ زَيْدِ بْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ، قَالَ: شَهِدْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَّ الْثُلُثَةِ

[36870] Waki' narrated to us, saying: Sufyan narrated to us, from Yazid bin Yazid bin Jabir, from Makhul, from Zayd bin Jariyah, from Habib bin Maslamah, that "the Prophet (peace be upon him) gave a third as extra booty after the fifth."

حَدَّثَنَا وَكِبْعٌ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ، عَنْ زَيْدِ بْنِ جَارِيَةَ، عَنْ حَبِيبِ بْنِ مَسْلَمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَّ الْثُلُثَةَ بَعْدَ الْخُمُسِ

[36871] 'Abdah bin Sulayman narrated to us, from Muhammad bin 'Amr, who said: Abu Salamah, Yahya bin 'Abdur-Rahman, and 'Abdul-Malik bin Al-Mughirah discussed extra booty (Anfal) while I was with them. They sent to Sa'id bin Al-Musayyib asking him about that. The messenger returned and said: "He refused to tell me anything." He said: Then Sa'id sent his servant who said: "Sa'id says to you: 'You sent asking me about extra booty, and there is no extra booty after the Messenger of Allah (peace be upon him).'"

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو ، قَالَ: تَذَاكِرَ أَبُو سَلَمَةَ وَيَحْيَى بْنُ عَبْدِ الرَّحْمَنِ وَعَبْدُ الْمَلِكِ بْنُ الْمُغِيرَةِ وَأَنَا مَعْهُمُ الْأَنْفَالَ ، فَأَرْسَلُوا إِلَيْيَ سَعِيدَ بْنَ الْمُسَيَّبِ يَسْأَلُونَهُ عَنْ ذَلِكَ ، فَجَاءَ الرَّسُولُ فَقَالَ: أَبَيْ أَنْ يُخْبِرَنِي شَيْئًا ، قَالَ: فَأَرْسَلَ سَعِيدَ عَلَامَةً فَقَالَ: إِنَّ سَعِيدًا يَقُولُ لَكُمْ: إِنَّكُمْ أَرْسَلْتُمْ تَسْأَلُونِي عَنِ الْأَنْفَالِ ، وَإِنَّهُ لَا تَنْفَلُ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36872] Abu Usamah narrated to us, from 'Abdur-Rahman bin Yazid bin Jabir, from Makhul, who said: Al-Hajjaj bin 'Abdullah An-Nadri narrated to me, saying: "Extra booty is a right; the Messenger of Allah (peace be upon him) gave extra booty."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدِ بْنِ جَابِرِ ، عَنْ مَكْحُولٍ ، قَالَ: حَدَّثَنِي الْحَاجَاجُ بْنُ عَبْدِ اللَّهِ النَّضْرِيُّ ، قَالَ: النَّفَلُ حَقٌّ ، نَفَلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي جَعْفَرٍ، عَنْ فَتَاهَةَ، عَنْ أَنَسٍ، "إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا" [الفتح] 1

[36873] Abu Bakr narrated to us, saying: Waki' narrated to us, from Abu Ja'far, from Qatadah, from Anas: "{Indeed, We have given you a clear conquest} [Al-Fath: 1]. He said: Khaybar."

[36874] Hashim bin Al-Qasim narrated to us, saying: 'Ikrimah bin 'Ammar narrated to us, saying: Iyas bin Salamah narrated to me, saying: My father informed me, saying: My uncle dueled Marhab the Jew on the day of Khaybar. Marhab said: 'Khaybar knows that I am Marhab, fully armed, a tested hero, when wars approach blazing.' My uncle 'Amir said: 'Khaybar knows that I am 'Amir, fully armed, an adventurous hero.' They exchanged two blows. Marhab's sword fell on 'Amir's shield. The sword bounced back onto his leg and cut his medial arm vein, and that was his end. Salamah said: I met some of the Companions of the Prophet (peace be upon him) and they said: 'Amir's deed is void; he killed himself.' Salamah said: So I came to the Prophet (peace be upon him) weeping, and said: 'O Messenger of Allah, is 'Amir's deed void?' He said: 'Who said that?' I said: 'Some of your Companions.' The Messenger of Allah (peace be upon him) said: 'Whoever said that lied. Rather, he has his reward twice.' When he

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ ، قَالَ: حَدَّثَنَا عَكْرَمَةُ بْنُ عَمَّارٍ ،
قَالَ: حَدَّثَنِي إِيَّاسُ بْنُ سَلَمَةً ، قَالَ: أَخْبَرَنِي أَبِي قَالَ:
بَارَزَ عَمَّيْ يَوْمَ خَيْرٍ مَرْحَبًا الْيَهُودِيَّ ، فَقَالَ مَرْحَبٌ:
[البحر الرجز] قَدْ عَلِمْتُ خَيْرًا أَنِّي مَرْحَبٌ شَاكِي
السَّلاحَ بَطْلٌ مُجَرَّبٌ إِذَا الْحُرُوبُ أَفْبَلْتُ ثَلَهَبٌ فَقَالَ
عَمَّيْ عَامِرٌ: [البحر الرجز] قَدْ عَلِمْتُ خَيْرًا أَنِّي عَامِرٌ
شَاكِي السَّلاحَ بَطْلٌ مُعَامِرٌ فَأَخْتَلَفَا ضَرْبَتِينِ ، فَوَقَعَ
سَيْفُ مَرْحَبٍ فِي تُرْسٍ عَامِرٍ ، فَرَجَعَ السَّيْفُ عَلَى
سَاقِهِ فَقَطَعَ أَكْحَلَهُ ، فَكَانَتْ فِيهَا نَفْسُهُ ، قَالَ سَلَمَةُ:
فَأَفَقَيْتُ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالُوا:
بَطْلٌ عَمَلٌ عَامِرٌ ، قَتَلَ نَفْسَهُ ، قَالَ سَلَمَةُ . فَجَئْتُ إِلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْكَيْ ، قُلْتُ: يَا رَسُولَ
اللَّهِ ، بَطْلٌ عَمَلٌ عَامِرٌ ، قَالَ: مَنْ قَالَ ذَلِكَ؟ قُلْتُ:
أَنَّاسٌ مِنْ أَصْحَابِكَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: كَذَبَ مَنْ قَالَ ذَلِكَ ، بَلْ لَهُ أَجْرٌ مَرَتَّبَينِ ، جِينَ
خَرَجَ إِلَى خَيْرٍ جَعَلَ يَرْجُزُ بِأَصْحَابِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفِيهِمُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ
، يَسْوُقُ الرَّئِبَكَ وَهُوَ يَقُولُ: تَالَّهُ لَوْلَا اللَّهُ مَا اهْتَدَنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا إِنَّ الَّذِينَ قَدْ بَغَوْا عَلَيْنَا إِذَا
أَرَادُوا فِتْنَةً أَبَيْنَا وَتَحْنُّ عَنْ فَضْلِكَ مَا اسْتَغْنَيْنَا فَتَبَّتِ
الْأَقْدَامُ إِنْ لَاقَنَا وَأَنْزَلَنَا سَكِينَةً عَلَيْنَا فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ هَذَا؟ قَالَ: عَامِرٌ يَا رَسُولَ
اللَّهِ ، قَالَ: "عَفْرَ لَكَ رَبُّكَ ، قَالَ: وَمَا اسْتَغْفِرُ لِإِنْسَانٍ
قُطُّ يَخْصُهُ إِلَّا اسْتَشْهِدَ ، فَلَمَّا سَمِعَ ذَلِكَ عُمَرُ بْنُ
الْخَطَّابِ قَالَ: يَا رَسُولَ اللَّهِ ، لَوْلَا مَا مَتَّعَنَا بِعَامِرٍ ،
فَقَامَ فَاسْتَشْهَدَ ، قَالَ سَلَمَةُ: ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ أَرْسَلَنِي إِلَى عَلِيٍّ فَقَالَ: لَا عَطِينَ الرَّأِيَةَ
الْيَوْمَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، أَوْ يُحِبُّ اللَّهَ وَرَسُولَهُ ،
قَالَ: فَجِئْتُ بِهِ أَقْوَدَهُ أَرْمَدَ ، قَالَ: فَبَصَقَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَيْنِيهِ ثُمَّ أَعْطَاهُ الرَّأِيَةَ ،
فَخَرَجَ مَرْحَبٌ يَخْطُرُ بِسَيْفِهِ فَقَالَ: "قَدْ عَلِمْتُ خَيْرًا أَنِّي
مَرْحَبٌ... شَاكِي السَّلاحَ بَطْلٌ مُجَرَّبٌ إِذَا الْحُرُوبُ

[36875] 'Abdur-Rahim bin Sulayman narrated to us, from Muhammad bin Ishaq, from Az-Zuhri, from Sa'id bin Al-Musayyib, from Jubayr bin Mut'im, who said: The Messenger of Allah (peace be upon him) distributed the share of the relatives (Dhwil-Qurba) from Khaybar among Banu Hashim and Banu Al-Muttalib. He said: So I and 'Uthman bin 'Affan walked until we entered upon him and said: "O Messenger of Allah, these are your brothers from Banu Hashim; their virtue is not denied because of the position Allah placed you in among them. But what about our brothers from Banu Al-Muttalib? You gave to them and not to us, although we and they are in the same position regarding lineage." He said: "They did not leave us in Jahiliyyah nor in Islam."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدٍ بْنِ إِسْحَاقَ ،
عَنِ الزُّهْرِيِّ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، عَنْ جُبَيْرِ بْنِ
مُطْعَمٍ ، قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَهْمَ ذَوِي الْقُرْبَى مِنْ خَيْرٍ عَلَى بَنِي هَاشِمٍ وَبَنِي
الْمُطَّلِبِ ، قَالَ: فَمَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَانَ حَتَّى
دَخَلْنَا عَلَيْهِ قُفْلًا: يَا رَسُولَ اللَّهِ أَهُؤُ لَاءُ إِخْوَنِكَ مِنْ بَنِي
هَاشِمٍ ، لَا يُنْكِرُ فَضْلُهُمْ لِمَكَانِكَ الَّذِي وَضَعَكَ اللَّهُ بِهِ
مِنْهُمْ ، أَرَأَيْتَ إِخْوَنَنَا مِنْ بَنِي الْمُطَّلِبِ أَعْطَيْتَهُمْ دُونَنَا
وَإِنَّمَا نَحْنُ وَهُمْ بِمِنْزِلَةٍ وَاحِدَةٍ فِي النَّسَبِ ، قَالَ: إِنَّهُمْ
لَمْ يُفَارِقُونَا فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ

[36876] Yazid bin Harun narrated to us, saying: Hammad bin Salamah informed us, from Thabit, from Anas, that the Prophet (peace be upon him) would not raid until morning to listen. If he heard the Adhan, he would refrain, and if he did not hear the Adhan, he would raid. He said: So he came to Khaybar, and they had come out of their fortresses, dispersing in their lands with their spades and axes. When they saw him, they said: "Muhammad and the army!" The Messenger of Allah (peace be upon him) said: "Allah is Greatest! Khaybar is ruined. Indeed, when we descend in the courtyard of a people, then evil is the morning of those who were warned." So he fought them until Allah granted him victory. He divided the spoils, and Safiyyah fell in the share of Dihyah Al-Kalbi. It was said to the Messenger of Allah (peace be upon him): "A beautiful girl has fallen in the share of Dihyah Al-Kalbi." So the Messenger of Allah (peace be upon him) bought her for seven heads (slaves) and sent her to Umm

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ ،
عَنْ تَائِبٍ ، عَنْ أَنَّسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
كَانَ لَا يُغِيرُ حَتَّى يُصْبِحَ فَيَسْتَمِعَ ، فَإِنْ سَمِعَ أَذَانًا
أَمْسَكَ ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ ، قَالَ فَأَتَى خَيْرَ وَقَدْ
خَرَجُوا مِنْ حُصُونِهِمْ: فَتَفَرَّقُوا فِي أَرْضِهِمْ ، مَعْهُمْ
مَكَاتِلُهُمْ وَفُؤُوسُهُمْ ، فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَالْخَمِيسُ ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اللَّهُ أَكْبَرُ ،
خَرَبَتْ خَيْرُ ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْذَرِيْنَ فَقَاتَلُهُمْ حَتَّى فَتَحَ اللَّهُ عَلَيْهِ ، فَقَسَمَ الْعَنَائِمَ
فَرَقَعَتْ صَفَيَّةُ فِي سَهْمِ دِحْيَةِ الْكَلْبِيِّ ، فَقِيلَ لِرَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُ قَدْ وَقَعَتْ جَارِيَةً جَمِيلَةً فِي
سَهْمِ دِحْيَةِ الْكَلْبِيِّ ، فَاشْتَرَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِسَبْعَةِ أَرْوُسٍ ، فَبَعَثَ بِهَا إِلَى أُمِّ سُلَيْمٍ
تُصْلِحُهَا ، قَالَ: وَلَا أَعْلَمُ إِلَّا أَنَّهُ قَالَ: وَتَعْنَدُ عِنْدَهَا ،
فَلَمَّا أَرَادَ الشُّخُوصَنَ قَالَ النَّاسُ: مَا نَدَرِي الْتَّخَدَهَا سَرِيَّةً
أَمْ نَرَوْجَهَا؟ فَلَمَّا رَكِبَ سَتَرَهَا وَأَرْدَفَهَا خَلْفَهُ ، فَأَقْبَلُوا
حَتَّى إِذَا دَنَوْا مِنَ الْمَدِينَةِ أُوْضَعُوا ، وَكَذَلِكَ كَانُوا
يَصْنَعُونَ إِذَا رَجَعُوا ، فَنَدَوْا مِنَ الْمَدِينَةِ ، فَعَرَثَتْ نَاقَةٌ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَقَطَ وَسَقَطَتْ ،
وَنِسَاءُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْتَهِرُنَ مُشْرِفَاتٍ ،
فَقُلُّنَ: أَبْعَدَ اللَّهُ الْيَهُودِيَّةَ وَأَسْخَقَهَا ، فَسَتَرَهَا وَحَمَلَهَا

[36877] Yazid bin Harun narrated to us, saying: Ibn 'Awn informed us, from 'Amr bin Sa'id, from Abu Talhah, who said: I was riding behind the Prophet (peace be upon him) on the Day of Khaybar. When we arrived, they had come out with spades. When they saw us, they said: "Muhammad, by Allah! Muhammad and the army!" The Messenger of Allah (peace be upon him) said: "Allah is Greatest! Indeed, when we descend in the courtyard of a people, {then evil is the morning of those who were warned}

[As-Saffat: 177]."

[36878] Yazid ibn Hārūn narrated to us, saying: Dāwūd ibn Abī Hind informed us, from 'Āmir: That the Prophet (peace be upon him) rented out Khaybar for half [of the produce], then he sent Ibn Rawāḥah at the time of division to estimate (kharṣ) [the produce] for them.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا ابْنُ عَوْنَ ، عَنْ عَمْرُو بْنِ سَعِيدٍ ، عَنْ أَبِي طَلْحَةَ ، قَالَ: كُنْتُ رَدِفَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حَيْبَرَ ، فَلَمَّا انْتَهَيْنَا وَقَدْ خَرَجُوا بِالْمَسَاحِيِّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اللَّهُ أَكْبَرُ ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةٍ فَوْمٌ {فَسَاءَ وَسَلَّمَ: "اللَّهُ أَكْبَرُ ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةٍ فَوْمٌ {فَسَاءَ صَبَاحُ الْمُنْذَرِينَ} [الصافات 177]

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا دَاؤُدُّ بْنُ أَبِي هِنْدٍ ، عَنْ عَامِرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْرَى حَيْبَرَ بِالشَّطْرِ ، ثُمَّ بَعَثَ ابْنَ رَوَاحَةَ عِنْدَ الْقِسْمَةِ يَحْرُصُهُمْ

[36879] Hawdhah ibn Khalīfah narrated to us, saying: ‘Awf narrated to us, from Maymūn Abū ‘Abdullāh, from ‘Abdullāh ibn Buraydah al-Anṣārī al-Aslāmī, from his father, who said: When the Messenger of Allah (peace be upon him) encamped near Khaybar, the people of Khaybar panicked and said: “Muhammad has come with the people of Yathrib.” He said: The Messenger of Allah (peace be upon him) sent ‘Umar ibn al-Khaṭṭāb with the people, but the people of Khaybar met him, repelled him, and drove him and his companions back. They returned to the Messenger of Allah (peace be upon him), he accusing his companions of cowardice and they accusing him of cowardice. He said: The Messenger of Allah (peace be upon him) said: “I will surely give the banner tomorrow to a man who loves Allah and His Messenger and whom Allah and His Messenger love.” He said: When the next day came, Abū Bakr and ‘Umar vied for it. He said: He called ‘Alī, who was suffering from eye inflammation

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ ، قَالَ: حَدَّثَنَا عَوْفٌ ، عَنْ مَيْمُونِ إِبْرِيزِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ الْأَنْصَارِيِّ الْأَسْلَمِيِّ ، عَنْ أَبِيهِ ، قَالَ: لَمَّا نَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِحَضْرَةِ خَيْرٍ فَرَعَ أَهْلُ خَيْرٍ وَقَالُوا: جَاءَ مُحَمَّدٌ فِي أَهْلِ يَثْرَبِ ، قَالَ: فَبَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرَ بْنَ الْخَطَّابَ بِالنَّاسِ فَلَقِيَ أَهْلَ خَيْرٍ ، فَرَأَوْهُ وَكَسَفُوهُ هُوَ وَأَصْحَابُهُ فَرَجَعُوا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُجْنِنُ أَصْحَابَهُ وَيُجْنِبُهُ أَصْحَابَهُ ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُعْطِيَنَّ الْلَّوَاءَ غَدَّاً رَجْلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّ اللَّهَ وَرَسُولَهُ قَالَ: فَلَمَّا كَانَ الْغَدْرُ تَصَادَرَ لَهَا أُبُو بَكْرٍ وَعُمَرُ قَالَ: فَدَعَا عَلَيْهَا وَهُوَ يَوْمَئِذٍ أَرْمَدُ ، فَتَقَلَّ فِي عَيْنِهِ وَأَعْطَاهُ الْلَّوَاءَ ، قَالَ: فَانْطَلَقَ بِالنَّاسِ ، قَالَ: فَلَقِيَ أَهْلَ خَيْرٍ وَلَقِيَ مَرْحَبًا الْخَيْرِيَّ وَإِذَا هُوَ يَرْتَجِزُ وَيَقُولُ: [البَحْرُ الرَّجْزُ] قَدْ عَلِمْتُ خَيْرًا أَنِّي مَرْحَبٌ... شَاكِيَ السَّلَاحَ بَطَلَ مُجَرَّبٌ إِذَا الْلَّيُوتُ أَفْبَلَتْ تَلَهَّبُ... أَطْعَنْ أَحْيَانًا وَجِينًا أَصْرَبُ قَالَ: فَالْتَّقَى هُوَ وَعَلِيُّ فَضَرَبَهُ ضَرْبَةً عَلَى هَاهِئِهِ بِالسَّيْفِ ، عَضَّ السَّيْفُ مِنْهَا بِالْأَضْرَاسِ ، وَسَمِعَ صَوْتُ ضَرْبَتِهِ أَهْلُ الْعَسْكَرِ ، قَالَ: فَمَا تَثَامَ أَخْرُ النَّاسِ حَتَّى فُتَحَ لِأَوْلَاهُمْ

[36880] Muḥammad ibn Bishr narrated to us, saying: Sa‘id ibn Abī ‘Arūbah narrated to us, from Qatādah, from Abū Nadrah, from Abū Sa‘id, who said: “We went out with the Messenger of Allah (peace be upon him) from Mecca to Khaybar when twelve nights remained of Ramadan. A group of the Companions of the Messenger of Allah (peace be upon him) fasted, and others broke their fast, and he did not criticize that.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ ، قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ ، عَنْ قَتَادَةَ ، عَنْ أَبِي نَضْرَةَ ، عَنْ أَبِي سَعِيدٍ ، قَالَ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ مَكَّةَ إِلَى خَيْبَرَ فِي ثَنَنِي عَشْرَةَ بَقِيَّتُ مِنْ رَمَضَانَ ، فَصَامَ طَائِفَةٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَفْطَرَ آخَرُونَ فَلَمْ يَعْبُدْ ذَلِكَ

[36881] Wakī‘ narrated to us, from al-Mas‘ūdī, from al-Hakam: That the Messenger of Allah (peace be upon him) allocated shares to Ja‘far and his companions on the day of Khaybar, although they did not witness the battle.

حَدَّثَنَا وَكِيعٌ ، عَنِ الْمَسْعُودِيِّ ، عَنِ الْحَكَمِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ لِجَعْفَرٍ وَأَصْحَابِهِ يَوْمَ خَيْبَرَ وَلَمْ يَسْهُدُوا الْوَقْعَةَ

[36882] Shādhān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Suhayl, from his father, from Abū Hurayrah, who said: ‘Umar said: The Messenger of Allah (peace be upon him) said: “I will surely give the banner tomorrow to a man who loves Allah and His Messenger; Allah will grant victory through him.” ‘Umar said: “I never wished for leadership except on that day.” When the next day came, I stretched myself out hoping for it. He said: He said: “O ‘Alī, stand up, go and fight, and do not turn around until Allah grants you victory.” When he walked away, he disliked turning around, so he said: “O Messenger of Allah, for what shall I fight them?” He said: “Until they say: ‘There is no god but Allah.’ If they say it, their blood and property become inviolable except by its right.”

حَدَّثَنَا شَادَانُ ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ ، عَنْ سُهَيْلٍ ، عَنْ أَبِيهِ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَأَدْفَعَنَ الْوَاءَ غَدًا إِلَى رَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ ، يَفْتَحُ اللَّهُ بِهِ ، قَالَ عُمَرُ: مَا تَمَنَّيْتُ الْإِمْرَةَ إِلَّا يَوْمَئِذٍ ، فَلَمَّا كَانَ الْغَدْ طَوَّلْتُ لَهَا ، قَالَ: فَقَالَ: يَا عَلِيٌّ , فَمُ ادْهَبْ فَقَاتِلْ وَلَا تَأْفِثْ حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ ، فَلَمَّا قَوَى كَرَهَ أَنْ يَأْقِتَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، عَلَامَ أَفَاتِلُهُمْ؟ قَالَ: حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ ، فَإِذَا قَالُوهَا حَرُمْتُ دِمَاؤُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا

[36883] ‘Alī ibn Hāshim narrated to us, saying: Ibn Abī Laylā narrated to us, from al-Minhāl, al-Ḥakam, and ‘Isā, from ‘Abd al-Rahmān ibn Abī Laylā, who said: ‘Alī said: “Were you not with us, O Abū Laylā, at Khaybar?” I said: “Yes, by Allah, I was with you.” He said: “Indeed, the Messenger of Allah (peace be upon him) sent Abū Bakr, and he marched with the people but was defeated and returned to him. Then he sent ‘Umar, and he was defeated with the people until he returned to him. The Messenger of Allah (peace be upon him) said: ‘I will surely give the banner to a man who loves Allah and His Messenger and whom Allah and His Messenger love; Allah will grant him victory; he is not one who flees.’ He said: So he sent for me and called me. I came to him suffering from eye inflammation, unable to see anything. He handed me the banner. I said: ‘O Messenger of Allah, how [can I fight] when I have eye inflammation and cannot see anything?’ He said: He spat in my eye, then said: ‘O Allah, protect him from heat and cold.’ He said: So

حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ ، قَالَ: حَدَّثَنَا ابْنُ أَبِي لَيْلَى ، عَنِ الْمِنْهَالِ ، وَالْحَكَمِ ، وَعِيسَى ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى ، قَالَ: قَالَ عَلِيًّا: مَا كُنْتَ مَعَنَا يَا أَبَا لَيْلَى بِخَيْرٍ؟ قُلْتُ: بَلَى وَاللَّهُ ، لَقَدْ كُنْتُ مَعَهُمْ ، قَالَ: فَإِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا بَكْرٍ فَسَارَ بِالنَّاسِ فَانْهَزَمَ حَتَّى رَجَعَ إِلَيْهِ ، وَبَعَثَ عُمَرَ فَانْهَزَمَ بِالنَّاسِ حَتَّى انْهَى إِلَيْهِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَعْطِيَنَ الرَّأْيَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ ، يَقْتَلُ اللَّهُ لَهُ لَيْسَ بِفَرَارٍ ، قَالَ: فَأَرْسَلَ إِلَيَّ فَدَعَانِي فَأَتَيْتُهُ وَأَنَا أَرْمَدُ لَا أُبَصِّرُ شَيْئًا ، فَدَفَعَ إِلَيَّ الرَّأْيَةَ ، فَقُلْتُ يَا رَسُولَ اللَّهِ ، كَيْفَ وَأَنَا أَرْمَدُ لَا أُبَصِّرُ شَيْئًا ، قَالَ: فَنَقَلَ فِي عَيْنِي ، ثُمَّ قَالَ: اللَّهُمَّ ، اكْفِهِ الْحَرَّ وَالْبَرْدَ ، قَالَ: فَمَا آذَانِي بَعْدُ حَرًّا وَلَا بَرْدًّا

[36884] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, from Abū Marzūq, the freed slave of Tujīb, who said: We went on a campaign with Ruwayfi‘ ibn Thābit al-Anṣārī towards the Maghreb (West). We conquered a town called Jarbah. He stood up among us giving a sermon and said: “I do not say to you except what I heard the Messenger of Allah (peace be upon him) say to us on the day of Khaybar: ‘Whoever believes in Allah and the Last Day, let him not irrigate another’s crop with his water [i.e., do not have intercourse with pregnant captive women]. Let him not sell spoils of war until they are divided. Let him not ride a beast from the spoils of the Muslims, and when he has emaciated it, return it to them. And let him not wear a garment until when he has worn it out, he returns it.’”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ أَبِي مَرْزُوقٍ ، مَوْلَى
ثُحِيبَ قَالَ: عَرَوْنَا مَعَ رُوَيْفَعَ بْنَ ثَابِتِ الْأَنْصَارِيِّ ،
نَحْوَ الْمَغْرِبِ ، فَفَخَّنَا فَرِيزَةً يُقَالُ لَهَا جَرْبَةُ قَالَ: فَقَامَ
فِينَا خَطِيبًا فَقَالَ: إِنِّي لَا أَقُولُ فِيكُمْ إِلَّا مَا سَمِعْتُ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فِينَا يَوْمَ خَيْرٍ:
مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَسْقِيَنَّ مَائِهً زَرْعَ
غَيْرِهِ ، وَلَا يَبِيعَنَّ مَغْنِمًا حَتَّى يُقْسَمَ ، وَلَا يَرْكَبَنَّ دَابَّةً
مِنْ فِيِّ الْمُسْلِمِينَ ، فَإِذَا أَعْجَفَهَا رَدَّهَا فِيهِ ، وَلَا يَلْبِسْ
ئُوبَةً حَتَّى إِذَا أَخْلَفَهُ رَدَّهَا

[36885] Hāshim ibn al-Qāsim narrated to us, saying: ‘Ikrimah ibn ‘Ammār narrated to us, saying: Simāk al-Ḥanafī Abū Zumayl narrated to me, saying: ‘Abdullāh ibn ‘Abbās narrated to me, saying: ‘Umar ibn al-Khaṭṭāb narrated to me, saying: On the day of Khaybar, a group of the Companions of the Messenger of Allah (peace be upon him) came and said: “So-and-so is a martyr,” until they passed by a man and said: “So-and-so is a martyr.” The Messenger of Allah (peace be upon him) said: “No! I saw him in the Fire in a cloak he stole (Ghulūl) or in a garment he stole.” Then the Messenger of Allah (peace be upon him) said: “O Ibn al-Khaṭṭāb, go and call out among the people that none shall enter Paradise except the believers.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ ، قَالَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ ،
قَالَ: حَدَّثَنِي سِيمَاكُ الْحَافِي أَبُو زُمَيْلٍ ، قَالَ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ عَبَّاسٍ ، قَالَ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ ،
قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ أَقْبَلَ نَفَرٌ مِنْ أَصْحَابِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا: فُلَانُ شَوِيدٌ ، حَتَّى
مَرُوا عَلَى رَجُلٍ فَقَالُوا: فُلَانُ شَوِيدٌ ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «كَلَّا، إِنِّي رَأَيْتُهُ فِي النَّارِ فِي
بُرْدَةٍ غَلَّهَا أَوْ فِي عَبَاءَةٍ غَلَّهَا ، ثُمَّ قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا ابْنَ الْخَطَّابِ، اذْهَبْ فَنَادِ فِي
النَّاسِ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا الْمُؤْمِنُونَ

[36886] Zayd ibn al-Hubāb narrated to us, saying: Rāfi‘ ibn Salamah al-Ashja‘ī narrated to us, saying: Ḥashraj ibn Ziyād al-Ashja‘ī narrated to me, from his grandmother (his father's mother), that she went on a campaign with the Messenger of Allah (peace be upon him) in the year of Khaybar as the sixth of six women. The news reached the Messenger of Allah (peace be upon him), so he sent for us and said: “By whose command did you come out?” We saw anger in him. We said: “O Messenger of Allah, we came out having medicine with which we treat the wounded, we hand over arrows, we provide barley drink (sawīq), and we spin wool to help in the cause of Allah.” He said to us: “Stay.” When Allah granted him victory over Khaybar, he allocated shares to us just as he allocated shares to the men.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ ، قَالَ: حَدَّثَنَا رَافِعٌ بْنُ سَلَمَةَ الْأَشْجَعِيُّ ، قَالَ: حَدَّثَنِي حَشْرَجُ بْنُ زَيْدٍ الْأَشْجَعِيُّ ، عَنْ جَدِّهِ أُمِّ أَبِيهِ ، أَنَّهَا غَرَّتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْرِ سَادِسَةِ سِتِّ نِسْوَةٍ ، فَبَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ إِلَيْنَا ، فَقَالَ: بِأَمْرِ مَنْ حَرَجْنَ ؟ وَرَأَيْنَا فِيهِ الْغَضَبَ ، فَقُلْنَا: يَا رَسُولَ اللَّهِ ، حَرَجْنَا وَمَعَنَا دَوَاءٌ نُدَاوِي بِهِ ، وَنَنَالُ السَّهَامَ ، وَنَسْقِي السَّوِيقَ ، وَنَعْزِلُ الشَّعْرَ ، نُعِينُ بِهِ فِي سَبِيلِ اللَّهِ ، فَقَالَ لَنَا: أَقِمْنَ ، فَلَمَّا أَنْ فَتَحَ اللَّهُ عَلَيْهِ خَيْرَ قَسْمِ لَنَا كَمَا قَسَمَ لِلرِّجَالِ

[36887] Hafṣ ibn Ghiyāth narrated to us, from Muḥammad ibn Zayd, who said: ‘Umayr, the freed slave of Ābi al-Laḥm, narrated to me saying: I witnessed Khaybar while I was an enslaved servant. When they conquered it, the Messenger of Allah (peace be upon him) gave me a sword and said: “Wear this.” And he gave me some household goods, but he did not allocate a share for me.

[36888] Hafṣ ibn Ghiyāth narrated to us, from Burayl ibn ‘Abdullāh, from Abū Burdah, from Abū Mūsā, who said: “We arrived to the Messenger of Allah (peace be upon him) three days after the conquest of Khaybar. He allocated shares to us, and he did not allocate shares to anyone who did not witness the conquest other than us.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ ، قَالَ: حَدَّثَنِي عُمَيْرٌ ، مَوْلَى آبِي الْلَّهِ قَالَ: شَهَدْتُ خَيْرَ وَأَنَا عَبْدُ مَمْلُوكٍ ، فَلَمَّا فَتَحُوهَا أَعْطَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّفًا قَالَ: تَقَدَّمْ هَذَا ، وَأَعْطَانِي مِنْ خُرُثِي الْمَتَاعَ ، وَلَمْ يَضْرِبْ لِي بِسَهْمٍ

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ ، عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ ، عَنْ آبِي بُرْدَةَ ، عَنْ آبِي مُوسَى ، قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ فَتْحِ خَيْرِ بِثَلَاثٍ ، فَقَسَمَ لَنَا وَلَمْ يَقْسِمْ لِأَحَدٍ لَمْ يَشْهُدْ الْفَتْحَ غَيْرَنَا

[36889] Yazīd ibn Hārūn narrated to us, saying: Hishām informed us, from Ibn Sīrīn, from Anas ibn Mālik, who said: When it was the day of Khaybar, the people slaughtered donkeys and cooked them in pots. The Messenger of Allah (peace be upon him) ordered Abū Ṭalhah, and he called out: “Indeed, Allah and His Messenger forbid you from the meat of domestic donkeys, for it is impure (Rijs).” So the pots were overturned.

[36890] Abū Dāwūd narrated to us, from Shu’bah, from Ḥumayd ibn Hilāl, from ‘Abdullāh ibn Mughaffal, who said: I heard him say: “A bag of fat was lowered down on the day of Khaybar. He said: I grabbed it and said: ‘I will not give anyone anything from this.’ He said: I turned around and saw the Prophet (peace be upon him) smiling, so I

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا هِشَامٌ ، عَنْ ابْنِ سِيرِينَ ، عَنْ أَنَسِ بْنِ مَالِكٍ ، قَالَ: "لَمَّا كَانَ يَوْمُ خَيْرٍ دَبَّحَ النَّاسُ الْحُمْرَ فَأَغْلُوا بِهَا الْفُدُورَ ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا طَلْحَةَ فَنَادَى: إِنَّ اللَّهَ وَرَسُولَهُ يَنْهَا إِنْكُمْ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ فَإِنَّهَا رِجْسٌ ، فَكُفِّرْتُ الْفُدُورَ

حَدَّثَنَا أَبُو دَاؤَدُ ، عَنْ شُعْبَةَ ، عَنْ حُمَيْدِ بْنِ هَلَالٍ ، عَنْ عَبْدِ اللَّهِ بْنِ مُغَفِّلٍ ، قَالَ: سَمِعْتُهُ يَقُولُ: "ذُلِّي جَرَابٌ مِنْ شَحْمٍ يَوْمَ خَيْرٍ ، قَالَ: فَالْتَّرَمِثُ ، وَقُلْتُ: هَذَا لَا أُعْطِي أَحَدًا مِنْهُ شَيْئًا ، قَالَ: فَالْأَنْقَثُ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَسَّمُ ، فَاسْتَحْيَيْتُ

[36891] ‘Abdullāh ibn Numayr narrated to us, saying: Muḥammad ibn Ishāq narrated to us, from ‘Abdullāh ibn Ḥamzah al-Fazārī, from ‘Abdullāh ibn Salīṭ, from his father Salīṭ—who was a Badrī—who said: “The prohibition of the Messenger of Allah (peace be upon him) against eating donkeys came to us while the pots were boiling with them. He said: So we overturned them on their faces.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنْ عَبْدِ اللَّهِ بْنِ حَمْزَةَ الْفَزَارِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَيْطِ ، عَنْ أَبِيهِ سَلَيْطِ وَكَانَ بَدْرِيًّا قَالَ: لَقِدْ أَثَانَا نَهْيُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ الْحُمْرِ ، وَإِنَّ الْقُدُورَ لَتَغْلِي بِهَا ، قَالَ: فَكَفَأْنَا هَا عَلَى وُجُوهِهَا

[36892] Abū Usāmah narrated to us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, who said: Al-Qāsim and Makhūl narrated to us, from Abū Umāmah: That the Messenger of Allah (peace be upon him) forbade on the day of Khaybar eating domestic donkeys, and every predator with fangs, and having intercourse with pregnant women until they give birth, and selling shares [of spoils] until they are divided, and selling fruit until its ripeness appears. And on that day, he cursed the woman who joins hair extensions and the one who has it done, the woman who tattoos and the one who gets tattooed, the woman who scratches her face [in mourning], and the woman who tears her garment [in mourning].

حَدَّثَنَا أَبُو أَسَامَةُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ ،
قَالَ: حَدَّثَنَا الْفَاسِمُ ، وَمَكْحُولٌ ، عَنْ أَبِي أَمَامَةَ ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْرٍ عَنْ
أَكْلِ الْحِمَارِ الْأَهْلِيِّ ، وَعَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ ،
وَأَنْ ثُوَطَا الْحَبَالَى حَتَّى يَضَعُنَّ وَعَنْ أَنْ ثُبَاعَ السَّهَامِ
حَتَّى تُفْسَمَ ، وَأَنْ ثُبَاعَ النَّمَرَةِ حَتَّى يَبْذُو صَلَاحُهَا ،
وَلَعَنَ يَوْمَئِذِ الْوَاصِلَةَ، وَالْمُؤْصُلَةَ، وَالْوَاشِمَةَ،
وَالْمُؤْشُومَةَ، وَالْخَامِشَةَ وَجْهَهَا، وَالشَّاقَةَ حَيْبَهَا

[36893] Hāshim ibn al-Qāsim narrated to us, saying: ‘Ikrimah ibn ‘Ammār narrated to us, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Jābir ibn ‘Abdullāh, who said: On the day of Khaybar, the people suffered from hunger. They took domestic donkeys, slaughtered them, and filled the pots with them. This reached the Prophet of Allah (peace be upon him). Jābir said: The Messenger of Allah (peace be upon him) ordered us, so we overturned the pots. He said: “Allah will bring you provision that is more lawful and better than this.” So we overturned the pots that day while they were boiling. The Messenger of Allah (peace be upon him) forbade on that day the meat of domestic donkeys, the meat of mules, every predator with fangs, every bird with talons, and he forbade the Mujāththama (animal tied up and shot at), snatched items (Khilsah), and plundered property (Nuhbah).

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ ، قَالَ: حَدَّثَنَا عَكْرَمَةُ بْنُ عَمَّارٍ ،
عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ ، عَنْ أَبِي سَلَمَةَ ، عَنْ جَابِرِ بْنِ
عَبْدِ اللَّهِ ، قَالَ: لَمَّا كَانَ يَوْمُ خَيْرٍ أَصَابَ النَّاسَ
مَجَاعَةً ، وَأَخْذُوا الْحُمُرَ الْإِنْسِيَّةَ ، فَذَبَحُوهَا وَمَلَأُوا
مِنْهَا الْقُدُورَ ، فَبَلَغَ ذَلِكَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
قَالَ جَابِرٌ: فَأَمْرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَكَفَنَا الْقُدُورَ ، وَقَالَ: إِنَّ اللَّهَ سَيَأْتِيْكُمْ بِرِزْقٍ هُوَ أَحْلٌ
مِنْ ذَلِكَ ، فَكَفَانَا الْقُدُورَ يَوْمَئِذٍ وَهِيَ تَعْلَيِ ،
فَحَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَئِذٍ لِحُومَ
الْحُمُرِ الْإِنْسِيَّةِ وَلُحُومَ الْبَيْغاْلِ ، وَكُلَّ ذِي نَابٍ مِنَ
السَّبَّاعِ ، وَكُلَّ ذِي مُخْلِبٍ مِنَ الطَّيْرِ ، وَحَرَمَ الْمُجَنَّمَةَ،
وَالْخِلْسَةَ، وَالنُّهْيَةَ

[36894] ‘Ubaydullāh narrated to us, saying: Nu‘aym ibn Ḥakīm narrated to us, from Abū Maryam, from ‘Alī, who said: “The Messenger of Allah (peace be upon him) marched to Khaybar. When he reached it, he sent ‘Umar with the people to their city or their fortress. They fought them, but soon ‘Umar and his companions were defeated. He came back accusing them of cowardice, and they accusing him of cowardice. This displeased the Messenger of Allah (peace be upon him), so he said: ‘I will surely send to them a man who loves Allah and His Messenger and whom Allah and His Messenger love. He will fight them until Allah grants him victory; he is not one who flees.’ The people stretched out towards it and craned their necks showing themselves to him hoping for what he said. He waited for a while, then said: ‘Where is ‘Alī?’ They said: ‘He has eye inflammation.’ He said: ‘Call him for me.’ When I came to him, he opened my eyes, spat in them, then gave me the banner. I ran with it fearing that the Messenger of

حَدَّثَنَا عُبَيْدُ اللَّهِ ، قَالَ: حَدَّثَنَا لَعْيَمُ بْنُ حَكِيمٍ ، عَنْ أَبِي مَرْيَمَ ، عَنْ عَلَيِّ ، قَالَ: "سَارَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حَيْبَرَ ، فَلَمَّا أَتَاهَا بَعْثَ عُمَرَ وَمَعَهُ النَّاسَ إِلَى مَدِينَتِهِمْ أَوْ إِلَى قَصْرِهِمْ ، فَقَاتَلُوهُمْ فَلَمْ يُلْبِسُوا أَنْ انْهَزَمَ عُمَرُ وَأَصْحَابُهُ ، فَجَاءَ يُجْبِيهِمْ وَيُجْبِنُونَهُ ، فَسَاءَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا يَبْعَدُنَّ إِلَيْهِمْ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ وَيُحِبُّ اللَّهَ وَرَسُولَهُ ، يُقَاتِلُهُمْ حَتَّى يَفْتَحَ اللَّهُ لَهُ ; لَيْسَ بِقَرَارٍ ، فَتَطَوَّلُ النَّاسُ لَهَا ، وَمَدُّوا أَعْنَاقَهُمْ يُرُونَهُ أَنْفُسَهُمْ رَجَاءً مَا قَالَ فَمَكَثَ سَاعَةً ثُمَّ قَالَ: أَيْنَ عَلَيْ؟ فَقَالُوا: هُوَ أَرْمَدُ ، فَقَالَ: ادْعُوهُ لِي ، فَلَمَّا آتَيْتُهُ فَتَحَ عَيْنَيَ ثُمَّ تَقَلَّ فِيهِمَا ثُمَّ أَعْطَانِي الْلَّوَاءَ فَانْطَلَقْتُ بِهِ سَعِيًّا خَشِيَّةً أَنْ يُخْدِثَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيهِمْ حَدَّثَنَا أَوْفَى حَتَّى آتَيْتُهُمْ فَقَاتَلُوهُمْ ، فَبَرَزَ مَرْحَبٌ يَرْتَجِزُ ، وَبَرَزَتْ لَهُ أَرْتَجِزٌ كَمَا يَرْتَجِزُ حَتَّى التَّقَيَا ، فَقَتَلَهُ اللَّهُ بِيَدِيِّ ، وَانْهَزَمَ أَصْحَابُهُ فَتَحَصَّنُوا وَأَغْلَقُوا الْبَابَ ، فَأَتَيْنَا الْبَابَ ، فَلَمْ أَرْلِ أَعْلَجُهُ حَتَّى فَتَحَهُ اللَّهُ

[36895] Ya'lā ibn 'Ubayd narrated to us, saying: Abū Munayn narrated to us, from Abū Ḥazim, from Abū Hurayrah, who said: The Prophet of Allah (peace be upon him) said: "I will surely give the banner today to a man whom Allah and His Messenger love." The people stretched out [hoping for it]. He said: "Where is 'Alī?" They said: "He is suffering from his eye." He called him, spat in his palms, wiped 'Alī's eyes with them, then gave him the banner. Allah granted him victory on that day.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ ، قَالَ: حَدَّثَنَا أَبُو مُنَيْنٍ ، عَنْ أَبِي حَازِمٍ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ: قَالَ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا دَفَعْنَا الْيَوْمَ الرَّاِيَةَ إِلَى رَجُلٍ يُحِبُّهُ اللَّهُ وَرَسُولُهُ ، فَتَطَافَلَ الْقَوْمُ فَقَالَ: أَيْنَ عَلَيْ؟ فَقَالُوا: يَشْتَكِي عَيْنَهُ ، فَدَعَاهُ فَبَزَقَ فِي كَفَيهِ وَمَسَخَ بِهِمَا عَيْنَ عَلَيْ ، لَمْ دَفَعْ إِلَيْهِ الرَّاِيَةَ ، فَفَتَحَ اللَّهُ عَلَيْهِ يَوْمَئِذٍ

[36896] Ibn Idrīs narrated to us, from Mālik ibn Anas, from Zayd ibn Aslam, from his father, who said: I heard ‘Umar say: “Were it not that the last of the people would be left with nothing, the Muslims would not conquer any village from the villages of the disbelievers except that I would divide it among them in shares, just as the Messenger of Allah (peace be upon him) divided Khaybar in shares. But I wanted it to be a continuous source of revenue for the Muslims, and I disliked that the last of the people be left with nothing.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ مَالِكِ بْنِ أَنَسٍ ، عَنْ زَيْدِ بْنِ أَسْلَمْ ، عَنْ أَبِيهِ ، قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: لَوْلَا أَنْ يَتْرُكَ آخُرُ النَّاسِ لَا شَيْءَ لَهُمْ مَا افْتَنَحَ الْمُسْلِمُونَ قَرْبَةً مِنْ قُرَى الْكُفَّارِ إِلَّا قَسَمْنَاهَا بَيْنَهُمْ سُهْمَانًا ; كَمَا قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرَ سُهْمَانًا ، وَلَكُنِّي أَرَدْتُ أَنْ تَكُونَ جَرِيَّةً تَجْرِي عَلَى الْمُسْلِمِينَ ، وَكَرِهْتُ أَنْ يَتْرُكَ آخُرُ النَّاسِ لَا شَيْءَ لَهُ

[36897] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ḥajjāj, from al-Ḥakam, from Miqsam, from Ibn ‘Abbās, who said: “A man captured a woman on the day of Khaybar. He carried her behind him, but she struggled with him for the hilt of his sword, so he killed her. The Messenger of Allah (peace be upon him) saw her and said: ‘Who killed this woman?’ They informed him. So he forbade the killing of women.”

[36898] ‘Abd al-Rahīm narrated to us, from Ibn Ishāq, from al-Zuhrī, from ‘Abdullāh ibn Ka‘b ibn Mālik: That the Messenger of Allah (peace be upon him) forbade the group that was sent to Ibn Abī al-Huqayq in Khaybar to kill him; he forbade them from killing women and children.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ حَجَاجٍ ، عَنِ الْحَكَمِ ، عَنْ مِقْسِمٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: "سَبَى رَجُلٌ امْرَأَةً يَوْمَ خَيْرٍ ، فَحَمَلَهَا حَلْفَةً فَتَازَ عَنْهُ قَائِمَ سَيْفِهِ ، فَقَتَلَهَا ، فَأَبْصَرَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَنْ قَتَلَ هَذِهِ؟ فَأَخْبَرُوهُ ، فَنَهَى عَنْ قَتْلِ النِّسَاءِ

حَدَّثَنَا عَبْدُ الرَّحِيمِ ، عَنْ ابْنِ إِسْحَاقَ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى النَّفَرَ الَّذِينَ بُعْثُوا إِلَى ابْنِ أَبِي الْحَقِيقِ بِخَيْرٍ لِيُقْتَلُوْهُ ، فَنَهَا هُمْ عَنْ قَتْلِ النِّسَاءِ وَالْوُلْدَانِ

[36899] Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, saying: Sulaymān ibn al-Mughīrah narrated to us, saying: Thābit al-Bunānī narrated to us, from ‘Abdullāh ibn Rabāh, who said: Delegations came to Mu‘awiyah, and among us was Abū Hurayrah. This was in Ramadan. Some of us began preparing food for others. He said: Abū Hurayrah was among those who prepared food for us frequently and invited us to his place. He said: I said: “Should I not prepare food for our companions and invite them to my place?” He said: So I ordered food to be prepared and met Abū Hurayrah in the evening. I said: “The invitation is at my place tonight.” He said: “Did you beat me to it?” He said: I said: “Yes.” He said: So I invited them and they were with me. He said: Abū Hurayrah said: “Shall I not teach you a hadith from your hadiths, O assembly of Anṣār?” He said: Then he mentioned the conquest of Mecca. He said: The Messenger of Allah (peace be upon him) approached until he entered

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو أَسَمَةَ ، قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ ، قَالَ: حَدَّثَنَا تَائِبُ الْبَنَانِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ رَبَاحٍ ، قَالَ: وَقَدْتُ وُفُودًا إِلَى مُعَاوِيَةَ وَفِينَا أَبُو هُرَيْرَةَ ، وَذَلِكَ فِي رَمَضَانَ فَجَعَلَ بَعْضُنَا يَصْنَعُ لِبَعْضٍ الطَّعَامَ ، قَالَ: فَكَانَ أَبُو هُرَيْرَةَ مِنْ يَصْنَعُ لَنَا فَيُكْثِرُ فَيَدْعُونَا إِلَى رَحْلِهِ ، قَالَ: فَأَمْرَتُ بِطَعَامٍ لِأَصْحَابِنَا فَأَدْعُوهُمْ إِلَى رَحْلِي ، قَالَ: فَأَمْرَتُ بِطَعَامٍ يُصْنَعُ وَلَقِيتُ أَبَا هُرَيْرَةَ مِنَ الْعَشِيِّ ، فَقُلْتُ: الدَّعْوَةُ عَذْدِي الْلَّيْلَةِ ، قَالَ: أَسِيقْتُنِي؟ قَالَ: فُلْتُ: نَعَمْ ، قَالَ: فَدَعَوْتُهُمْ فَهُمْ عِنْدِي ، قَالَ: قَالَ أَبُو هُرَيْرَةَ: إِلَّا أَعْلَمُ بِخَدِيدِهِ مِنْ حَدِيدِكُمْ يَا مَعْشَرَ الْأَنْصَارِ ، قَالَ: ثُمَّ ذَكَرَ فَتْحَ مَكَّةَ ، قَالَ: أَفْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى دَخَلَ مَكَّةَ ، وَبَعَثَ الرَّبِيعَ بْنَ الْوَلِيدَ عَلَى الْمُجَبَّبَةِ الْأُخْرَى ، وَبَعَثَ أَبَا عَبِيدَةَ عَلَى الْخُسْرِ ، فَلَأْخُذُوا بَطْنَ الْوَادِيِّ ، قَالَ: وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي كَنْتِيَّةِ ، قَالَ: فَنَادَانِي ، قَالَ: يَا أَبَا هُرَيْرَةَ ، فُلْتُ: أَبَيَّكَ يَا رَسُولَ اللَّهِ ، قَالَ: اهْنَفِ لِي بِالْأَنْصَارِ ، وَلَا يَأْتِنِي إِلَّا أَنْصَارِيُّ ، قَالَ: فَهَنَقْتُ بِهِمْ ، قَالَ: فَجَاءُوا حَتَّى أَطَافُوا بِهِ ، قَالَ: وَقَدْ وَبَشَّتْ قُرَيْشٌ أَوْبَاشَ لَهَا وَأَتَبَاعَاهَا ، قَالُوا: فَإِنْ تَقْدَمْ هُوَ لَاءُ كَانَ لَهُمْ شِرُّكُنَا مَعَهُمْ ، وَإِنْ أَصِبُّوَا أَعْطِيَنَا الَّذِي سُئِلْنَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَنْصَارِ حِينَ أَطَافُوا بِهِ: أَتَرُونَ إِلَى أَوْبَاشِ قُرَيْشٍ وَأَتَبَاعِهِمْ ، ثُمَّ قَالَ بِيَدِيهِ إِحْدَاهُمَا عَلَى الْأُخْرَى ، احْصُدُوهُمْ ، ثُمَّ ضَرَبَ سُلَيْمَانَ بِحَرْفٍ كَفِهِ الْيُمْنَى عَلَى بَطْنِ كَفِهِ الْيُسْرَى: احْصُدُوهُمْ ، ثُمَّ ضَرَبَ سُلَيْمَانَ بِحَرْفِ كَفِهِ الْيُسْرَى: احْصُدُوهُمْ حَصْدًا حَتَّى تُوَافُوا بِالصَّفَا ، قَالَ: فَانْطَلَقْنَا فَمَا أَحَدُ مِنَّا يَشَاءُ أَنْ يَقْتُلْ مِنْهُمْ أَحَدًا إِلَّا قَتَلَهُ ، وَمَا أَحَدُ مِنْهُمْ يُوجِّهُ إِلَيْنَا شَيْئًا ، فَقَالَ أَبُو سُفْيَانَ: يَا رَسُولَ اللَّهِ ، أَبِيَحَتْ حَضْرَاءَ قُرَيْشٍ بَعْدَ هَذَا الْيَوْمِ ،

[36900] Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn ‘Amr informed us, from Abū Salamah and Yaḥyā ibn ‘Abd al-Rahmān ibn Ḥāṭib, who both said: There was a truce between the Messenger of Allah (peace be upon him) and the polytheists. But fighting broke out between Banū Ka'b and Banū Bakr in Mecca. A messenger calling for help from Banū Ka'b came to the Messenger of Allah (peace be upon him) and said: “O Allah, I implore Muḥammad... the ancient pact of our father and his father. So help—may Allah guide you—a prepared help... and call the servants of Allah to come as reinforcements.” A cloud passed by and thundered. The Messenger of Allah (peace be upon him) said: “This cloud thunders for the victory of Banū Ka'b.” Then he said to ‘A’ishah: “Equip me, and do not inform anyone of this.” Abū Bakr entered upon her and noticed something unusual about her state. He said: “What is this?” She said: “The Messenger of Allah (peace be upon him) ordered me to equip him.” He said: “To where?” She

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو ، عَنْ أَبِي سَلَمَةَ ، وَيَحْيَى بْنِ عَبْدِ الرَّحْمَنِ بْنِ حَاطِبٍ ، قَالاً: كَانَتْ بَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَبَيْنَ الْمُشْرِكِينَ هُدْنَةٌ ، فَكَانَ بَيْنَ بَنِي كَعْبٍ ، وَبَيْنَ بَنِي بَكْرٍ قِتَالٌ بِمَكَّةَ ، فَقَدِمَ صَرِيخُ بَنِي كَعْبٍ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: [البحر الرجز] اللَّهُمَّ إِنِّي نَأْشِدُ مَحْمَدًا... حِلْفًا أَبِينَا وَأَبِيهِ الْأَنْلَدًا فَأَنْصُرْ هَذَا الْمَلَهْ نَصْرًا عَنْهَا... وَادْعُ عِبَادَ اللَّهِ يَأْتُوا مَدَدًا فَمَرَّتْ سَحَابَةُ فَرَغَدَتْ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ هَذِهِ لَتَرْعِدُ بِنَصْرٍ بَنِي كَعْبٍ ، ثُمَّ قَالَ لِعَائِشَةَ: جَهَرْ بِنِي وَلَا تُعْلِمُنَّ بِذَلِكَ أَخَدًا ، فَدَخَلَ عَلَيْهَا أَبُو بَكْرٍ فَأَنْكَرَ بَعْضَ شَأْنِهَا ، فَقَالَ: مَا هَذَا؟ قَالَتْ: أَمْرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ أَجْهَرَهُ ، قَالَ: إِلَى أَيْنَ؟ قَالَتْ: إِلَى مَكَّةَ ، قَالَ: فَوَاللَّهِ مَا انْقَضْتِ الْهُدْنَةَ بَيْنَنَا وَبَيْنَهُمْ بَعْدُ ، فَجَاءَ أَبُو بَكْرٍ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهُمْ أَوَّلُ مَنْ غَدَرَ ، ثُمَّ أَمْرَ بِالطَّرِيقِ فَحَسِبَتْ ، ثُمَّ خَرَجَ وَخَرَجَ الْمُسْلِمُونَ مَعَهُ ، فَعَمِّ لِأَهْلِ مَكَّةَ لَا يَلْتَهِمُ خَبَرًا ، فَقَالَ أَبُو سُفْيَانُ لِحَكِيمِ بْنِ حَزَامَ: أَيْ حَكِيمُ ، وَاللَّهُ لَقَدْ غَمَنَا وَاغْتَمَمْنَا ، فَهَلْ لَكَ أَنْ تَرْكِبَ مَا بَيْنَنَا وَبَيْنَ مَرَةٍ ، لَعَنَا أَنْ نُلْقَى خَبَرًا ، فَقَالَ لَهُ بُدَيْلُ بْنُ وَرْقَاءَ الْكَعْبِيِّ مِنْ حُزَاعَةَ: وَأَنَا مَعْكُمْ ، قَالَا: وَأَنْتَ إِنْ شِنْتُ ، قَالَ: فَرَكِبُوا حَتَّى إِذَا دَنَوْا مِنْ نَبِيَّةِ مَرَةٍ أَظْلَمُوا فَأَشْرَقُوا عَلَى النَّبِيَّةِ ، فَإِذَا النَّبِيَّ أَنْفَقَ أَخْدَتِ الْوَادِيَ كُلَّهُ ، قَالَ أَبُو سُفْيَانُ لِحَكِيمِ: مَا هَذِهِ النَّبِيَّانُ؟ قَالَ بُدَيْلُ بْنُ وَرْقَاءَ: هَذِهِ نَبِيَّانُ بَنِي عَمْرُو ، جَوَعَتْهَا الْحَرْبُ ، قَالَ أَبُو سُفْيَانَ: لَا وَأَبِيكَ ، لَبَّوْ عَمْرُو أَذْلَ وَأَقْلَ مِنْ هُؤُلَاءِ ، فَتَكَثَّفَ عَنْهُمُ الْأَرَاكُ ، فَأَخْدَهُمْ حَرَسُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَفَرٌ مِنَ الْأَنْصَارِ ، وَكَانَ عَمْرُ بْنُ الْحَطَّابِ تِلْكَ النَّبِيَّةَ عَلَى الْحَرَسِ ، فَجَاءُوا بِهِمْ إِلَيْهِ ، فَقَالُوا: جِئْنَاكَ بِنَفَرٍ أَخْذَنَاهُمْ مِنْ أَهْلِ مَكَّةَ ، فَقَالَ

[36901] Abdur-Rahman bin Mahdi narrated to us, from Sufyan, from Abu As-Sawad, from Ibn Sabit, that the Prophet (peace be upon him) handed Uthman bin Talhah the key from behind the garment.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ ، عَنْ سُفْيَانَ ، عَنْ أَبِي السَّوَادِ ، عَنْ ابْنِ سَابِطٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَأَوَلَ عُثْمَانَ بْنَ طَلْحَةَ الْمِفْتَاحَ مِنْ وَرَاءِ الثَّوْبِ

[36902] Sulaiman bin Harb narrated to us, saying: Hammad bin Zaid narrated to us, from Ayyub, from Ikrimah, who said: When the Messenger of Allah (peace be upon him) made a peace treaty with the people of Mecca, Khuza'ah were allies of the Messenger of Allah (peace be upon him) in the Days of Ignorance, and Banu Bakr were allies of Quraish. So Khuza'ah entered into the treaty of the Messenger of Allah (peace be upon him) and Banu Bakr entered into the treaty of Quraish. Then fighting occurred between Khuza'ah and Banu Bakr, and Quraish aided them [Banu Bakr] with weapons and food, and they gave them cover. So Banu Bakr prevailed over Khuza'ah and killed some of them. Quraish then feared that they had broken the treaty, so they said to Abu Sufyan: 'Go to Muhammad and renew the alliance and make peace between the people.' So Abu Sufyan set out until he reached Medina. The Messenger of Allah (peace be upon him) said: 'Abu Sufyan has come to you, and he will return

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ، عَنْ أَيُوبَ ، عَنْ عِكْرِمَةَ ، قَالَ: لَمَّا وَادَعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ مَكَّةَ ، وَكَانَتْ حُزَاعَةُ حُلْفَاءَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجَاهِلِيَّةِ ; وَكَانَتْ بَنُو بَكْرٍ حُلْفَاءَ قُرَيْشٍ ، فَدَخَلَتْ حُزَاعَةُ فِي صُلحٍ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَدَخَلَتْ بَنُو بَكْرٍ فِي صُلحٍ قُرَيْشٍ ، فَكَانَ بَيْنَ حُزَاعَةَ وَبَيْنَ بَنِي بَكْرٍ قِتَالٌ ، فَأَمْدَدُوهُمْ قُرَيْشٌ بِسِلَاحٍ وَطَعَامٍ ، وَظَلَّلُوا عَلَيْهِمْ ، فَظَهَرَتْ بَنُو بَكْرٍ عَلَى حُزَاعَةَ ، وَقَتَلُوا مِنْهُمْ ، فَخَافَ قُرَيْشٌ أَنْ يَكُونُوا نَقْضُوا ، فَقَالُوا لِأَبِي سُفَيْفَيَّانَ: إِذْهَبْ إِلَى مُحَمَّدٍ فَاجْرِي الْحِلْفَ وَأَصْلِحْ بَيْنَ النَّاسِ ، فَانْطَلَقَ أَبُو سُفَيْفَيَّانَ حَتَّى قَدِمَ الْمَدِينَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ "جَاءَكُمْ أَبُو سُفَيْفَيَّانَ" ، - وَسَيَرْجِعُ رَاضِيًّا بِغَيْرِ حَاجَتِهِ ، فَأَتَى أَبَا بَكْرٍ فَقَالَ: يَا أَبَا بَكْرٍ ، أَجْرِ الْحِلْفَ وَأَصْلِحْ بَيْنَ النَّاسِ ، أَوْ قَالَ: بَيْنَ قَوْمِكَ ، قَالَ: لَيْسَ الْأَمْرُ إِلَيَّ ; الْأَمْرُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ، قَالَ: وَقَدْ قَالَ لَهُ فِيمَا قَالَ: لَيْسَ مِنْ قَوْمٍ ظَلَّلُوا عَلَى قَوْمٍ وَأَمْدَوْهُمْ بِسِلَاحٍ وَطَعَامٍ أَنْ يَكُونُوا نَقْضُوا ، فَقَالَ أَبُو بَكْرٍ: الْأَمْرُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ، ثُمَّ أَتَى عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لَهُ تَحْوِي مِمَّا قَالَ لِأَبِي بَكْرٍ ، قَالَ: فَقَالَ لَهُ عُمَرُ: أَنْقَضْتُمْ فَمَا كَانَ مِنْهُ جَدِيدًا فَأَبْلَأْهُ اللَّهُ ، وَمَا كَانَ مِنْهُ شَدِيدًا أَوْ مَتِينًا فَقَطَعَهُ اللَّهُ ، فَقَالَ أَبُو سُفَيْفَيَّانَ: مَا رَأَيْتُ كَالْيَوْمِ شَاهِدَ عَشِيرَةَ ، ثُمَّ أَتَى فَاطِمَةَ فَقَالَ: يَا فَاطِمَةَ ، هَلْ لَكِ فِي أَمْرٍ تَسُودِينَ فِيهِ نِسَاءُ قَوْمِكَ ، ثُمَّ ذَكَرَ لَهَا تَحْوِي مِمَّا ذَكَرَ لِأَبِي بَكْرٍ ، فَقَالَتْ: لَيْسَ الْأَمْرُ إِلَيَّ ، الْأَمْرُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ، ثُمَّ أَتَى عَلَيْهِ فَقَالَ لَهُ تَحْوِي مِمَّا قَالَ لِأَبِي بَكْرٍ ، فَقَالَ لَهُ عَلِيُّ: مَا رَأَيْتُ كَالْيَوْمِ رَجُلًا أَصَلَّ ، أَنْتَ سَيِّدُ النَّاسِ ، فَاجْرِ الْحِلْفَ وَأَصْلِحْ بَيْنَ النَّاسِ ، قَالَ: فَضَرَبَ إِحْدَى يَدِيهِ عَلَى الْأُخْرَى وَقَالَ: قَدْ أَجْرَتُ النَّاسَ بَعْضَهُمْ مِنْ بَعْضٍ ، ثُمَّ ذَهَبَ حَتَّى قَدِمَ عَلَى مَكَّةَ فَأَخْبَرَهُمْ بِمَا صَنَعَ ،

[36903] Abdur-Rahim bin Sulaiman narrated to us, from Zakariyya bin Abi Za'idah, who said: I was with Abu Ishaq between Mecca and Medina, and a man from Khuza'ah traveled with us. Abu Ishaq said to him: 'How did the Messenger of Allah (peace be upon him) say: "This cloud has thundered with victory for Banu Ka'b"?' The Khuza'i said: 'It has indeed arrived with victory for Banu Ka'b.' Then he brought out to us the letter of the Messenger of Allah (peace be upon him) to Khuza'ah, and I copied it that day. It contained: 'In the name of Allah, the Most Gracious, the Most Merciful. From Muhammad, the Messenger of Allah, to Budayl, Busr, and the nobles of Banu Amr. I praise Allah to you, besides Whom there is no god. As for what follows: I have not neglected your affair, nor have I failed you. Indeed, the most honored people of Tihamah to me are you, and the closest in kinship, and those who follow you, and from the Mutayyabin. I have accepted for those who emigrated among you the same as I accepted for myself,

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ ، قَالَ: كُنْتُ مَعَ أَبِي إِسْحَاقِ فِيمَا بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَسَأَلْتَ رَجُلًا مِنْ حُزَاعَةَ ، فَقَالَ لَهُ أَبُو إِسْحَاقَ: كَيْفَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَقَدْ رَعَدَتْ هَذِهِ السَّحَابَةُ بِنَصْرٍ بْنِي كَعْبٍ" ، فَقَالَ الْخُرَاعَى: لَقَدْ وَصَلَّتْ بِنَصْرٍ بْنِي كَعْبٍ ، ثُمَّ أَخْرَجَ إِلَيْنَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى حُزَاعَةَ ، وَكَتَبْنَا يَوْمَئِذٍ، كَانَ فِيهَا: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ مُحَمَّدٍ - رَسُولِ اللَّهِ إِلَى بُدْيَلٍ وَبَسْرٍ وَسَرْوَاتِ بْنِي عَمْرٍو ، فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ ، أَمَّا بَعْدَ ذَلِكُمْ ، فَإِنِّي لَمْ أَتُمْ بِالْكُمْ ، وَلَمْ أَضْعُ فِي جَنِيْكُمْ ، وَإِنَّ أَكْرَمَ أَهْلِ تَهَامَةَ عَلَيَّ أَنْتُمْ ، وَأَفْرَبَهُ رَحْمًا ، وَمَنْ تَبَعَّكُمْ ، وَمِنْ الْمُطَبَّيْنَ ، وَإِنِّي قَدْ أَخْدَتُ لِمَنْ هَاجَرَ مِنْكُمْ مِثْلَ مَا أَخْدَتُ لِنَفْسِي ، وَلَوْ هَاجَرَ بِأَرْضِهِ غَيْرَ سَاكِنِ مَكَّةَ إِلَّا مُعْتَمِرًا أَوْ حَاجًا ، وَإِنِّي لَمْ أَضْعُ فِيْكُمْ إِنْ أَسْلَمْتُمْ وَإِنَّكُمْ غَيْرُ خَائِبِيْنَ مِنْ قَنْلِيْ وَلَا مُحْسِرِيْنَ ، أَمَّا بَعْدُ فَإِنَّهُ قَدْ أَسْلَمَ عَلْقَمَةَ بْنَ عَلَّاتَةَ وَابْنَاهُ هُوَذَةَ وَبَاتِيْعاً وَهَاجَرَ عَلَى مَنْ اتَّبَعَهُمَا مِنْ عِكْرَمَةَ ، أَخَذَ لِمَنْ تَبَعَّهُ مِثْلَ مَا أَخَذَ لِنَفْسِهِ ، وَإِنَّ بَعْضًا مِنْ بَعْضٍ فِي الْحَلَالِ وَالْحَرَامِ ، وَإِنِّي وَاللَّهِ مَا كَذَبْتُكُمْ ، وَلِيُحْكِمُ رَبُّكُمْ ، قَالَ: وَبَأْغَنَى عَنِ الزُّهْرِيِّ قَالَ: هَؤُلَاءِ حُزَاعَةُ ، وَهُمْ مِنْ أَهْلِيِّ ، قَالَ: فَكَتَبَ إِلَيْهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَبَ إِلَيْهِمْ ، وَقَدْ كَانُوا حُلْفَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36904] Yazid bin Harun narrated to us, saying: Husain Al-Muallim narrated to us, from Amr bin Shu'aib, from his father, from his grandfather, that the Prophet (peace be upon him) said on the day of the Conquest of Mecca: 'Withhold weapons,' except for Khuza'ah against Banu Bakr. So he permitted them until they prayed Asr, then he said to them: 'Withhold weapons.' The next day, a man from Khuza'ah met a man from Banu Bakr and killed him at Muzdalifah. That reached the Messenger of Allah (peace be upon him), so he stood up to deliver a sermon and said: 'Indeed, the most hostile people to Allah are: he who kills in the Haram, he who kills other than his killer, and he who kills for the vendettas of the Days of Ignorance.'

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: حَدَّثَنَا حُسَيْنُ الْمُعَلِّمُ ،
عَنْ عَمْرِو بْنِ شَعِيبٍ ، عَنْ أَبِيهِ ، عَنْ جَدِّهِ أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ فَتْحِ مَكَّةَ كُفُوا السَّلَاحَ
إِلَّا حُرَاجَةً مِنْ بَنِي بَكْرٍ ، فَلَذَنَ لَهُمْ حَتَّى صَلَوَا الْعَصْرَ
، ثُمَّ قَالَ لَهُمْ: كُفُوا السَّلَاحَ فَلَفِي مِنَ الْغَدْرِ رَجُلٌ مِنْ
حُرَاجَةَ رَجُلًا مِنْ بَنِي بَكْرٍ ، فَقَاتَلَهُ بِالْمَرْدَلَفَةِ فَبَلَغَ ذَلِكَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ حَطِيبًا فَقَالَ: إِنَّ
أَعْدَى النَّاسِ عَلَى اللَّهِ مَنْ قَتَلَ فِي الْحَرَمِ ، وَمَنْ قَتَلَ
غَيْرَ قَاتِلِهِ ، وَمَنْ قَتَلَ بِذُولِ الْجَاهِلِيَّةِ

[36905] Shababah bin Sawwar narrated to us, saying: Al-Mughirah bin Muslim narrated to us, from Abu Az-Zubair, from Jabir, who said: We entered Mecca with the Prophet (peace be upon him), and in the House [Ka'bah] and around the House were three hundred and sixty idols worshipped besides Allah. He said: So the Messenger of Allah (peace be upon him) ordered concerning them, and they were all toppled on their faces. Then he said: 'The truth has come, and falsehood has vanished. Indeed is falsehood, [by nature], ever bound to vanish}' [Al-Isra: 81]. Then the Messenger of Allah (peace be upon him) entered the House and prayed two Rak'ahs inside it. He saw inside it the statues of Ibrahim, Ismail, and Ishaq, and they had placed divining arrows in Ibrahim's hand as if he were using them for divination. The Messenger of Allah (peace be upon him) said: 'May Allah fight them! Ibrahim never used divining arrows.' Then the Messenger of Allah (peace be upon him) called for saffron and smeared it over those

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ ، قَالَ حَدَّثَنَا الْمُغِيرَةُ بْنُ مُسْلِمٍ ،
عَنْ أَبِي الرُّبَّيْرِ ، عَنْ جَابِرٍ ، قَالَ: "دَخَلْنَا مَعَ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ فِي الْبَيْتِ وَحَوْلَ الْبَيْتِ
ثَلَاثَمَائَةٍ وَسِئْوَنَ صَنَّنَا تُعْبُدُ مِنْ دُونِ اللَّهِ" ، قَالَ: فَأَمَرَ
إِلَيْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَبَّتْ كُلُّهَا
لِوْجُوهِهَا ، ثُمَّ قَالَ: {جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ
ثُمَّ دَخَلَ رَسُولُ [81]: الْبَاطِلَ كَانَ زَهُوفًا} [الإِسْرَاء]
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْبَيْتَ فَصَلَّى فِيهِ رَكْعَتَيْنِ ،
فَرَأَى فِيهِ تَمَاثَلَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَقَدْ جَعَلُوا
فِي يَدِ إِبْرَاهِيمَ الْأَزْلَامَ يَسْتَقْسِمُ بِهَا ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَاتَلُوكُمُ اللَّهُ ، مَا كَانَ إِبْرَاهِيمُ
يَسْتَقْسِمُ بِالْأَزْلَامِ ، ثُمَّ دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِرَبِّ عَفْرَانٍ فَلَطَّخَهُ بِنِلَّكَ النَّمَاثِيلِ

[36906] Ibn Uyainah narrated to us, from Ibn Abi Najih, from Mujahid, from Abu Ma'mar, from Abdulllah, who said: The Prophet (peace be upon him) entered Mecca while there were three hundred and sixty idols around the Ka'bah. He began striking them with a stick that was in his hand and saying: '{The truth has come, and falsehood has vanished. Indeed is falsehood, [by nature], ever bound to vanish}' [Al-Isra: 81], '{The truth has come, and falsehood can neither originate [anything] nor return [it]}' [Saba: 49].

حَدَّثَنَا أَبْنُ عُيَيْنَةَ ، عَنْ أَبْنِ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ ،
عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ ، قَالَ: "دَخَلَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ وَحَوْلَ الْكَعْبَةِ تَلَاثِمَةً
وَسَنْوَنَ صَنَمًا ، فَجَعَلَ يَطْعَنُهَا بِعُودٍ كَانَ فِي يَدِهِ
وَيَقُولُ: {جَاءَ الْحَقُّ وَرَأَهُقَ الْبَاطِلُ، إِنَّ الْبَاطِلَ كَانَ
جَاءَ الْحَقُّ وَمَا يُبَدِّيُ الْبَاطِلُ} [81: زَهْوًا] [الإِسْرَاءُ
49: وَمَا يُبَدِّيُ] [سَابَا]

[36907] Shababah bin Sawwar narrated to us, saying: Nu'aim bin Hakim narrated to us, saying: Abu Maryam narrated to me, from Ali, who said: The Messenger of Allah (peace be upon him) took me until he brought me to the Ka'bah. He said: 'Sit.' So I sat beside the Ka'bah, and the Messenger of Allah (peace be upon him) climbed onto my shoulders. Then he said to me: 'Stand up with me.' So I stood up with him. When he saw my weakness beneath him, he said: 'Sit.' So I sat, and he got down from me and sat for me, saying: 'O Ali, climb onto my shoulders.' So I climbed onto his shoulders. Then the Messenger of Allah (peace be upon him) stood up with me. When he stood up with me, I imagined that if I wished, I could reach the horizon of the sky. So I climbed onto the Ka'bah, and the Messenger of Allah (peace be upon him) moved aside and said to me: 'Throw down their idol'—referring to the greatest idol of Quraish. It was made of copper and was fastened with iron pegs into the ground. The Messenger of Allah

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ ، قَالَ: حَدَّثَنَا نَعِيمُ بْنُ حَكِيمٍ ،
قَالَ: حَدَّثَنِي أَبُو مَرْيَمٍ ، عَنْ عَلَيِّ ، قَالَ: انْطَلَقَ بِي
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى أَتَى بِي الْكَعْبَةَ ،
فَقَالَ: اجْلِسْ ، فَجَلَسْتُ إِلَى جَنْبِ الْكَعْبَةِ ، وَصَعَدَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْكِبِي ، ثُمَّ قَالَ
لِي: أَنْهَضْ بِي ، فَنَهَضْتُ بِهِ ، فَلَمَّا رَأَى ضَعْفِي تَحْنَةً
قَالَ: اجْلِسْ ، فَجَلَسْتُ فَنَزَلَ عَنِي وَجَلَسْ لِي ، فَقَالَ: يَا
عَلَيِّ ، اصْعَدْ عَلَى مَنْكِبِي ، فَصَعَدْتُ عَلَى مَنْكِبِي ، ثُمَّ
أَنْهَضْ بِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا أَنْهَضَ
بِي خَيْلَ إِلَيَّ أَتَى لَوْشِنَتْ نِلْثُ أُفُقَ السَّمَاءِ ، فَصَعَدْتُ
عَلَى الْكَعْبَةِ ، وَتَنَحَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقَالَ لِي: أَلَّقْ صَنَمُهُمْ ، لِأَكْبِرْ صَنَمْ قَرْيَشٍ ، وَكَانَ مِنْ
نُحَاسٍ ، وَكَانَ مَوْنَدًا بِأَوْتَادٍ مِنْ حَبَّدٍ فِي الْأَرْضِ ،
فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَالِجْهُ
فَجَعَلْتُ أَعَالِجُهُ ، وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ: إِيَهِ ، فَلَمَّا أَزَلْنَ أَعَالِجَهُ حَتَّى اسْتَمْكَنْتُ مِنْهُ ،
فَقَالَ: افْنِهْ فَفَنَدْتُهُ وَنَزَلْتُ

[36908] Sulaiman bin Harb narrated to us, saying: Hammad bin Zaid narrated to us, from Ayyub, from Ikrimah, that the Prophet (peace be upon him) arrived on the day of the Conquest while the image of Ibrahim and Ismail was in the House, and in their hands were divining arrows. The Messenger of Allah (peace be upon him) said: 'What does Ibrahim have to do with divining arrows? By Allah, he never sought division by them.' Then he ordered a cloth, it was wetted, and he erased their images with it.

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ،
عَنْ أَيُوبَ ، عَنْ عِكْرِمَةَ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَدِمَ يَوْمَ الْفَتْحِ وَصُورَةُ إِبْرَاهِيمَ وَإِسْمَاعِيلَ فِي
الْأَبْيَتِ ، وَفِي أَيْدِيهِمَا الْقِدَاحُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا لِإِبْرَاهِيمَ وَلِلْقِدَاحِ ، وَاللَّهُ مَا اسْتَقْسَمَ
بِهَا قَطُّ ، ثُمَّ أَمْرَ بِتَوْبٍ فَبَأَنَّ وَمَحَى بِهِ صُورَهُمَا

[36909] Sulaiman bin Harb narrated to us, saying: Hammad bin Zaid narrated to us, from Ayyub, from Abu Al-Khalil, from Mujahid, that the Prophet (peace be upon him) arrived on the day of the Conquest while the stone idols were between the Corner [Rukn] and the Maqam. He began toppling them onto their faces. Then the Messenger of Allah (peace be upon him) stood up to deliver a sermon and said: 'Indeed, Mecca is sacred forever until the Day of Resurrection. It was not made lawful for anyone before me, nor will it be lawful for anyone after me, except that it was made lawful for me for an hour of the day. Its fresh grass shall not be cut, its game shall not be chased, its trees shall not be chopped, and its lost items shall not be picked up unless one announces it.' Al-Abbas stood up and said: 'O Messenger of Allah (peace be upon him), except the Idhkhir [lemon grass] for our smithing, our houses, and our graves.' He said: 'Except the Idhkhir, except the Idhkhir.'

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ،
عَنْ أَيُوبَ ، عَنْ أَبِي الْخَلِيلِ ، عَنْ مُجَاهِدٍ ، أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدِمَ يَوْمَ الْفَتْحِ وَالْأَنْصَابُ بَيْنَ
الرُّكْنِ وَالْمَقَامِ ، فَجَعَلَ يُكَفِّهَا لِوْجُوهِهَا ، ثُمَّ قَامَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطِيبًا فَقَالَ: إِنَّ مَكَّةَ حَرَامٌ
أَبْدًا إِلَى يَوْمِ الْقِيَامَةِ ، لَمْ تَحِلْ لِأَحَدٍ قَبْلِيَّ ، وَلَا تَحِلْ
لِأَحَدٍ بَعْدِيَّ ، غَيْرَ أَنَّهَا أَحْلَتْ لِي سَاعَةً مِنَ النَّهَارِ ، لَا
يُخْتَلِي خَلَاهَا ، وَلَا يَنْفَرُ صَيْدُهَا ، وَلَا يُعْضَدُ شَجَرُهَا ،
وَلَا يُلْتَقَطُ لَعْطَهَا إِلَّا أَنْ تُعْرَفَ ، فَقَامَ الْعَبَّاسُ ، فَقَالَ: يَا
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، إِلَّا إِلَدْخَرَ
لِصِنَاعَتِنَا وَبَيْوَتِنَا وَقُبُورِنَا ، فَقَالَ: إِلَّا إِلَدْخَرَ إِلَّا
إِلَدْخَرَ

[36910] Shababah bin Sawwar narrated to us, saying: Ibn Abi Dhi'b narrated to us, from Abdur-Rahman bin Mihran, from Umair, the client of Ibn Abbas, from Usamah bin Zaid, who said: I entered the Ka'bah with the Prophet (peace be upon him). He saw an image in the House, so he ordered me, and I brought him a bucket of water. He began striking that image [with water/cloth] and saying: 'May Allah fight a people who depict what they cannot create.'

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ ، قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَهْرَانَ ، عَنْ عُمَيْرٍ ، مَوْلَى ابْنِ عَبَّاسٍ ، عَنْ أَسَامَةَ بْنِ رَيْدٍ ، قَالَ: "دَخَلْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَعْبَةَ ، فَرَأَى فِي الْبَيْتِ صُورَةً فَأَمْرَنِي فَأَتَيْتُهُ بِذَلِيلٍ مِنْ مَاءٍ ، فَجَعَلَ يَضْرِبُ تِلْكَ الصُّورَةَ وَيَقُولُ: قَاتَلَ اللَّهُ قَوْمًا يُصَوِّرُونَ مَا لَا يَخْلُقُونَ

[36911] Ali bin Mushir and Waki narrated to us, from Zakariyya, from Ash-Sha'bi, from Al-Harith bin Malik bin Barsa, who said: The Messenger of Allah (peace be upon him) said on the day of the Conquest of Mecca: 'It [Mecca] shall not be invaded after this day until the Day of Resurrection.'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، وَوَكِيعٌ ، عَنْ زَكَرِيَّا ، عَنْ الشَّعْبِيِّ ، عَنْ الْحَارِثِ بْنِ مَالِكٍ بْنِ بَرْصَاءَ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتحِ مَكَّةَ: لَا تُغَزَّى بَعْدَ الْيَوْمِ إِلَى يَوْمِ الْقِيَامَةِ

[36912] Ali bin Mushir and Waki narrated to us, from Zakariyya, from Ash-Sha'bi, from Abdullah bin Muti', from his father, who said: The Messenger of Allah (peace be upon him) said: 'No Quraishi shall be killed in captivity [execution style] after this day forever.'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، وَوَكِيعٌ ، عَنْ رَجَبِيَّا ، عَنِ
الشَّعْبِيِّ ، عَنْ عَبْدِ اللَّهِ بْنِ مُطِيعٍ ، عَنْ أَبِيهِ ، قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُقْتَلُ قُرَشِيٌّ صَبَرًا
بَعْدَ هَذَا الْيَوْمِ أَبْدًا

[36913] Ahmad bin Mufaddal narrated to us, saying: Asbat bin Nasr narrated to us, saying: As-Suddi claimed from Mus'ab bin Sa'd, from his father, who said: When it was the day of the Conquest of Mecca, the Messenger of Allah (peace be upon him) granted security to the people except four men and two women. He said: 'Kill them even if you find them clinging to the curtains of the Ka'bah: Ikrimah bin Abi Jahl, Abdullah bin Khatal, Miqyas bin Subabah, and Abdullah bin Sa'd bin Abi Sarh.' As for Abdullah bin Khatal, he was caught while clinging to the curtains of the Ka'bah. Sa'id bin Huraith and Ammar raced towards him, and Sa'id beat Ammar to him—as he was the younger of the two men—and killed him. As for Miqyas bin Subabah, the people caught him in the market and killed him. As for Ikrimah, he rode the sea, and a storm hit them. The people of the ship said to the people of the ship: 'Be sincere [in faith], for your gods avail you nothing here.' Ikrimah said: 'By Allah, if nothing saves me

حَدَّثَنَا أَحْمَدُ بْنُ مُعْضِلٍ ، قَالَ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرٍ ،
قَالَ: رَأَمَ السُّدَّيْ عَنْ مُصْعَبِ بْنِ سَعْدٍ ، عَنْ أَبِيهِ ،
قَالَ: لَمَّا كَانَ يَوْمُ فُتُحَ مَكَّةَ أَمَّنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ النَّاسَ إِلَّا أَرْبَعَةَ نَفَرٍ وَامْرَأَتَيْنِ ، وَقَالَ:
إِنَّهُمْ وَإِنْ وَجَدُنُّهُمْ مُتَعَلِّقِينَ بِأَسْتَارِ الْكَعْبَةِ:
عِكْرَمَةَ بْنَ أَبِي جَهْلٍ ، وَعَبْدَ اللَّهِ بْنَ حَطَّلٍ ، وَمِقْيَسَ
بْنَ صُبَابَةَ ، وَعَبْدَ اللَّهِ بْنَ سَعْدَ بْنَ أَبِي سَرْحٍ ، وَأَمَّا
عَبْدَ اللَّهِ بْنَ حَطَّلٍ فَأَدْرَكَهُ وَهُوَ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ
فَاسْتَبَقَ إِلَيْهِ سَعِيدُ بْنُ حُرَيْثٍ وَعَمَّارٌ ، فَسَبَقَ سَعِيدَ
عَمَّارًا ، وَكَانَ أَشَبَ الرَّجُلَيْنِ فَقَتَلَهُ ، وَأَمَّا عِكْرَمَةُ
صُبَابَةَ فَأَدْرَكَهُ النَّاسُ فِي السُّوقِ فَقَتَلَهُ ، وَأَمَّا مِقْيَسُ بْنُ
فَرَكِبَ الْبَحْرَ فَأَصَابَتْهُمْ عَاصِفٌ ، فَقَالَ "أَصْحَابُ
السَّفِيْنَةِ لِأَهْلِ السَّفِيْنَةِ: أَخْلِصُوا ، فَإِنَّ إِلَهَكُمْ لَا تَعْنِي
عَنْكُمْ شَيْئًا هَاهُنَا ، فَقَالَ عِكْرَمَةُ: وَاللَّهِ لَئِنْ لَمْ يُنْجِنِي
فِي الْبَحْرِ إِلَّا إِلْحَاقُ مَا يُنْجِنِي فِي الْبَرِّ غَيْرُهُ ،
اللَّهُمَّ إِنِّي لَكَ عَهْدًا إِنْ أُنْتَ عَافِيَتِي مِمَّا أَنَا فِيهِ أَنِّي آتَيْتُ
مُحَمَّدًا حَتَّى أَضَعَ يَدَيَّ فِي يَدِهِ فَلَأَجْدِنَّهُ عَوْنَارًا ،
قَالَ: فَجَاءَ وَأَسْلَمَ ، وَأَمَّا عَبْدُ اللَّهِ بْنُ سَعْدَ بْنَ أَبِي سَرْحٍ
فَإِنَّهُ اخْتَبَأَ عِنْدَ عُثْمَانَ ، فَلَمَّا دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ النَّاسَ لِتَبَيْعَةِ جَاءَ بِهِ حَتَّى أَوْقَفَهُ عَلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، بَأْيُعْ عَبْدُ
اللَّهِ ، قَالَ: فَرَقَعَ رَأْسَهُ فَنَظَرَ إِلَيْهِ ثَلَاثًا كُلُّ ذَلِكَ يَأْبَى
بَيَايَعَهُ بَعْدَ الْثَلَاثِ ، ثُمَّ أَقْبَلَ عَلَى أَصْحَابِهِ فَقَالَ: مَا
كَانَ فِيْكُمْ رَجُلٌ رَشِيدٌ يَقُولُ إِلَى هَذَا حَيْثُ رَأَيْ كَفْفُتُ
يَدِي عَنْ بَيْعَتِهِ فَيَقُولُهُ ، قَالُوا: وَمَا يُدْرِيَنَا يَا رَسُولَ اللَّهِ
مَا فِي نَفْسِكَ ، أَلَا أَوْمَأْتَ إِلَيْنَا بِعَيْنِكَ؟ قَالَ: إِنَّهُ لَا
يَنْبَغِي لِنَبِيِّ أَنْ تَكُونَ لَهُ خَاتَمَةً أَعْيُنِ

[36914] Shababah narrated to us, saying: Malik bin Anas narrated to us, from Az-Zuhri, from Anas, who said: The Messenger of Allah (peace be upon him) entered Mecca in the Year of Conquest wearing a helmet on his head. When he entered, he removed it. It was said to him: 'O Messenger of Allah, this is Ibn Khatal clinging to the curtains of the Ka'bah.' He said: 'Kill him.'

حَدَّثَنَا شَبَابَةُ ، قَالَ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ ، عَنِ الزُّهْرِيِّ ، عَنْ أَنَسٍ ، قَالَ: "دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةً عَامَ الْفَتحِ وَعَلَى رَأْسِهِ مَغْفِرٌ" ، فَلَمَّا أَنْ دَخَلَ نَزَعَةً فَقَبَلَ لَهُ: يَا رَسُولَ اللَّهِ ، هَذَا ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْنَارِ الْكَعْبَةِ ، فَقَالَ: اقْتُلُوهُ

[36915] Mu'tamir bin Sulaiman narrated to us, from Sulaiman At-Taimi, from Abu Uthman, that Abu Barzah killed Ibn Khatal while he was clinging to the curtains of the Ka'bah.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ ، عَنْ سُلَيْمَانَ التَّئِمِيِّ ، عَنْ أَبِي عُمَانَ ، أَنَّ أَبَا بَرْزَةَ ، قَتَلَ ابْنَ خَطَلٍ وَهُوَ مُتَعَلِّقٌ بِأَسْنَارِ الْكَعْبَةِ

[36916] Affan narrated to us, saying: Hammad bin Salamah narrated to us, from Thabit, from Anas, that eighty men from the people of Mecca descended upon the Messenger of Allah (peace be upon him) from the mountain of Tan'im at the time of the Fajr prayer. The Messenger of Allah (peace be upon him) captured them peacefully and pardoned them. The Quran was revealed: {And it is He who withheld their hands from you and your hands from them within [the valley of] Mecca after He caused you to overcome them} [Al-Fath: 24].

[36917] Ibn Uyainah narrated to us, from Ibn Abi Najih, from Mujahid, who said: Umm Hani said: 'The Prophet (peace be upon him) arrived in Mecca having four Ghada'ir—meaning braids.

حَدَّثَنَا عَفَانَ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ تَابِعٍ ،
عَنْ أَنَّسٍ ، أَنَّ ثَمَانِينَ مِنْ أَهْلِ مَكَّةَ هَبَطُوا عَلَى رَسُولِ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مِنْ جَبَلِ التَّنْتَعِيمِ عِنْدَ صَلَاةِ
الْفَجْرِ ، فَأَخْذَهُمْ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
سَلَمًا ، فَعَفَا عَنْهُمْ ، وَنَزَّلَ الْقُرْآنَ {وَهُوَ الَّذِي كَفَّ
أَيْدِيهِمْ عَنْكُمْ وَأَيْدِيْكُمْ عَنْهُمْ يُتَطْبَنُ مَكَّةً مِنْ بَعْدِ أَنْ
أَطْفَرْتُمْ عَلَيْهِمْ} [الفتح: 24]

حَدَّثَنَا ابْنُ عُيَيْنَةَ ، عَنِ ابْنِ أَبِي نَجِيْحٍ ، عَنْ مُجَاهِدٍ ،
قَالَ: قَاتَلْتُ أُمَّ هَارِبٍ: قَدِيمَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ
مَكَّةَ وَلَهُ أَرْبَعُ غَدَائِرَ، تَعْنِي ضَفَائِرَ

[36918] Waki narrated to us, saying: Hammad bin Salamah narrated to us, from Abu Az-Zubair, from Jabir, that the Prophet (peace be upon him) entered Mecca wearing a black turban.

حَدَّثَنَا وَكِبِيرٌ ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ أَبِي الرُّبَّيْرِ ، عَنْ جَابِرٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةً سَوْدَاءً

[36919] Ubaidullah bin Musa narrated to us, saying: Musa bin Ubaidah informed us, from Abdullah bin Dinar, from Ibn Amr, from his brother Abdullah bin Ubaidah, that the Messenger of Allah (peace be upon him) entered Mecca when he entered it wearing a turban made from a piece of black cloth. He performed Tawaf on his mount Al-Qaswa, with a crooked stick in his hand with which he touched the corners. He said: Ibn Umar said: 'We did not find a place for it [the camel] to kneel in the mosque until he dismounted onto the hands of the men. Then it was taken out and made to kneel in the valley. Then he addressed the people on his feet, praising Allah and extolling Him as He deserves, then he said: "O people, indeed Allah has removed from you the arrogance of Jahiliyyah and its pride in ancestry. People are of two kinds: a righteous, pious man who is honorable to Allah, and a wretched, disbelieving man who is insignificant to Allah. O people, Allah says: {O mankind, indeed We

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ ، عَنْ ابْنِ عَمْرٍو ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ حِينَ دَخَلَهَا وَهُوَ مُعْتَجِرٌ بِشَقَّةَ بُرْدٍ أَسْوَدَ ، فَطَافَ عَلَى رَاحِلَتِهِ الْقَصْوَاءِ فِي يَدِهِ مَحْجَنٌ يَسْتَلِمُ بِهِ الْأَرْكَانَ ، قَالَ: قَالَ ابْنُ عُمَرَ: فَمَا وَجَدْنَا لَهَا مُنَاحًا فِي الْمَسْجِدِ حَتَّى نَزَلَ عَلَى أَيْدِي الرِّجَالِ ، ثُمَّ خَرَجَ بِهَا حَتَّى أَنِي خَتُّ فِي الْوَادِي ، ثُمَّ خَطَبَ النَّاسَ عَلَى رِجْلِهِ فَحَمِدَ اللَّهَ وَأَنْتَى عَلَيْهِ بِمَا هُوَ لَهُ أَهْلٌ ، ثُمَّ قَالَ: "إِيَّاهَا النَّاسُ ، إِنَّ اللَّهَ قَدْ وَضَعَ عَنْكُمْ عُبَيْدَةَ الْجَاهِلِيَّةَ وَتَعَظَّمُهَا بِابْنِهَا ، النَّاسُ رَجَلَانِ ، فَبَرُّ تَقِيٌّ كَرِيمٌ عَلَى اللَّهِ ، وَكَافِرٌ شَقِيٌّ هِينٌ عَلَى اللَّهِ ، إِيَّاهَا النَّاسُ ، إِنَّ اللَّهَ يَقُولُ: {رَبِّا إِيَّاهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى وَجَعَلْنَاكُمْ شَعُوبًا وَفَبَائِلٍ لِتَعَارِفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَقْنَاكُمْ إِنَّ اللَّهَ عَلِيمٌ حَبِيرٌ} [الحرات: 13] أَفُولُ هَذَا وَأَسْتَغْفِرُ اللَّهَ لِي وَلَكُمْ ، قَالَ: ثُمَّ عَذَلَ [13] إِلَى جَانِبِ الْمَسْجِدِ فَأَتَيَ بِذُلُّوْمٍ مِنْ مَاءِ زَمْرَمَ فَعَسَلَ مِنْهَا وَجْهَهُ ، مَا تَقَعُ مِنْهُ قَطْرَةٌ إِلَّا فِي يَدِ إِنْسَانٍ ، إِنْ كَانَتْ قَدْرٌ مَا يَحْسُوْهَا حَسَاهَا ، وَإِلَّا مَسَحَ بِهَا ، وَالْمُشْرِكُونَ يَنْظَرُونَ ، فَقَالُوا: مَا رَأَيْنَا مُلْكًا قَطُّ أَعْظَمَ مِنْ الْيَوْمِ ، وَلَا قَوْمًا - أَحْمَقَ مِنْ الْيَوْمِ ، ثُمَّ أَمَرَ بِلَا لَا فَرَقَى عَلَى ظَهْرِ الْكَعْبَةِ ، فَأَذَنَ بِالصَّلَاةِ ، وَقَامَ الْمُسْلِمُونَ فَتَجَرَّدُوا فِي الْأَزْرِ ، وَأَخْدُوا الدَّلَاءَ وَارْتَجَرُوا عَلَى زَمْرَمَ يَغْسِلُونَ الْكَعْبَةَ ظَهْرَهَا وَبَطْنَهَا ، فَلَمْ يَدْعُوا أَثْرًا مِنَ الْمُشْرِكِينَ إِلَّا مَحْوَةً أَوْ غَسْلَةً

[36920] Ubaidullah bin Musa narrated to us, saying: Musa bin Ubaidah informed us, from Yaqub bin Zaid bin Talhah At-Taimi and Muhammad bin Al-Munkadir, who said: On that day there were three hundred and sixty idols on As-Safa, an idol on Al-Marwah, and the space between them was lined with idols, and the Ka'bah was surrounded by idols. Muhammad bin Al-Munkadir said: So the Messenger of Allah (peace be upon him) stood up with a staff in his hand, pointing at the idols. No sooner did he point at any of them than it fell down, until he came to Isaf and Na'ilah, which were in front of the Maqam facing the door of the Ka'bah. He said: 'Cover them in dust.' So the Muslims threw them down. He said: 'Say.' They said: 'What should we say, O Messenger of Allah?' He said: 'Say: Allah has fulfilled His promise, granted victory to His servant, and defeated

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ ، عَنْ يَعْقُوبَ بْنِ زَيْدِ بْنِ طَلْحَةِ التَّمِيمِيِّ ، وَمُحَمَّدِ بْنِ الْمُنْكَدِرِ ، قَالَا: وَكَانَ بِهَا يَوْمَئِذٍ سِتُّونَ وَتَلَاثَمَائَةً وَتِنِّي عَلَى الصَّفَا ، وَعَلَى الْمَرْوَةِ صَلَّمَ ، وَمَا بَيْنَهُما مَحْفُوفٌ بِالْأَوْتَانِ ، وَالْكَعْبَةُ قَدْ أُحْيِطَتْ بِالْأَوْتَانِ ; قَالَ مُحَمَّدُ بْنُ الْمُنْكَدِرِ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَعَهُ قَضِيبٌ يُشَيرُ بِهِ إِلَى الْأَوْتَانِ ، فَمَا هُوَ إِلَّا أَنْ يُشَيرَ إِلَى شَيْءٍ مِنْهَا فَيَسَاقِطُ حَتَّى أَتِيَ إِسَافًا وَنَائِلَةً وَهُمَا قُدَّامَ الْمَقَامِ مُسْتَقِلُّ بَابَ الْكَعْبَةِ ، فَقَالَ: عَفْرُوهُمَا ، فَلَقَاهُمَا الْمُسْلِمُونَ ، قَالَ: قُولُوا ، قَالُوا: مَا نَقُولُ يَا رَسُولَ اللَّهِ؟ قَالَ: "قُولُوا: صَدَقَ اللَّهُ وَعْدَهُ، وَتَصَرَّ عَنْهُهُ، وَهَزَّ الْأَحْرَابَ وَحْدَهُ

[36921] Al-Hasan bin Musa narrated to us, saying: Shaiban narrated to us, from Yahya, who said: Abu Salamah informed me that Abu Hurairah informed him that Khuza'ah killed a man from Banu Laith in the Year of the Conquest of Mecca in retaliation for a man of theirs whom they [Banu Laith] had killed. The Messenger of Allah (peace be upon him) was informed of that, so he mounted his riding camel and delivered a sermon, saying: 'Indeed, Allah held back the Elephant from Mecca and gave dominion over it to His Messenger and the believers. Behold, it was made lawful for me for an hour of the day. Behold, in this hour of mine it is sacred. Its thorns shall not be cut, its trees shall not be chopped, and its lost items shall not be picked up except by one who announces it. And whoever has a relative killed, he is given the choice of the best of two options: either to kill [in retaliation] or to accept blood money.' He said: A man called Abu Shah came and said: 'Write it for me, O Messenger

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى ، قَالَ: حَدَّثَنَا شَيْبَانُ ، عَنْ يَحْيَىٰ ، قَالَ: أَخْبَرَنِي أَبُو سَلَمَةُ ، أَنَّ أَبَا هُرَيْرَةَ أَخْبَرَهُ أَنَّ حَرَاعَةَ قَتَلُوا رَجُلًا مِنْ تَبَيِّنِي لَيْلَةً عَامَ فَتَحَّ مَكَّةَ بِقَتْلِهِ مِنْهُمْ قَتْلَوْهُ ، فَأَخْبَرَ بِذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَكِبَ رَاحِلَتَهُ فَخَطَبَ فَقَالَ: إِنَّ اللَّهَ حَبَسَ عَنْ مَكَّةَ الْفِيلِ وَسَلَطَ عَلَيْهَا رَسُولُهُ وَالْمُؤْمِنِينَ ، أَلَا وَإِنَّهَا أَحَلَّتْ لِي سَاعَةً مِنَ النَّهَارِ ، أَلَا وَإِنَّهَا سَاعَتِي هَذِهِ حَرَامٌ ، لَا يُخْتَلِّ شَوْكُهَا وَلَا يُعْضَدُ شَجَرُهَا ، وَلَا يُنْقَطُ سَاقِطُهَا إِلَّا مُنْتَدِّ ، وَمَنْ قُتِلَ لَهُ قَتْلَيْ فَهُوَ بِخَيْرِ النَّظَرَيْنِ: إِمَّا أَنْ يَقْتَلَ وَإِمَّا أَنْ يُفَادِي أَهْلَ الْقَتْلِ" قَالَ: فَجَاءَ رَجُلٌ يُقَالُ لَهُ أَبُو شَاهٍ فَقَالَ: اكْثُرْ لِي يَا رَسُولَ اللَّهِ ، قَالَ: اكْتُبُوا لِأَبِي شَاهٍ ، فَقَالَ رَجُلٌ مِنْ قُرَيْشٍ: إِلَّا إِلَّا دُخِرَ يَا رَسُولَ اللَّهِ ، فَإِنَّا نَجْعَلُهُ فِي بُيُوتِنَا وَقُبُورِنَا ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَّا إِلَّا دُخِرَ

[36922] Abu Usamah narrated to us, saying: Mis'ar narrated to us, from Amr bin Murrah, from Az-Zuhri, who said: A man from Banu Ad-Du'il bin Bakr said: 'I wish I could see the Messenger of Allah (peace be upon him) and hear from him.' So he said to a man: 'Come with me.' He said: 'I fear that Khuza'ah will kill me.' He kept urging him until he went. A man from Khuza'ah met him, recognized him, and struck his belly with a sword. He said: 'I told you they would kill me.' That reached the Messenger of Allah (peace be upon him), so he stood up, praised Allah and extolled Him, then said: 'Indeed Allah is the One who made Mecca sacred; the people did not make it sacred. It was only made lawful for me for an hour of a day, and it is sacred thereafter. Indeed, the most hostile people to Allah are three: he who kills within it [the Haram], or kills other than his killer, or seeks the vendettas of the Days of Ignorance. I will surely pay the blood money for this man.' Amr bin Murrah said: I narrated this Hadith

حَدَّثَنَا أَبُو سَعْدٍ ، قَالَ: حَدَّثَنَا مِسْعَرٌ ، عَنْ عَمْرُو بْنِ مُرَّةَ ، عَنِ الزُّهْرِيِّ ، قَالَ: قَالَ رَجُلٌ مِنْ بَنِي الْوَلِيلِ بْنِ بَكْرٍ: لَوْدَدْتُ أَنِّي رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَمِعْتُ مِنْهُ ، فَقَالَ لِرَجُلٍ: انْطَلِقْ مَعِي ، فَقَالَ: إِنِّي أَخَافُ أَنْ تَقْتُلَنِي خُزَاعَةُ ، فَلَمْ يَرْزَلْ بِهِ حَتَّى انْطَلِقَ ، فَلَقِيَهُ رَجُلٌ مِنْ خُزَاعَةَ فَعَرَفَهُ فَضَرَبَ بَطْنَهُ بِالسَّيْفِ ، قَالَ: قَدْ أَخْبَرْتُكَ أَنَّهُمْ سَيَقْتُلُونِي ، فَبَلَّغَ ذَلِكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَامَ فَحَمِدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ ثُمَّ قَالَ: "إِنَّ اللَّهَ هُوَ حَرَمٌ مَكَّةُ لِبَنِي النَّاسِ حَرَمٌ وَإِنَّ أَعْدَى النَّاسِ عَلَى اللَّهِ كُلَّاً . مَنْ قَتَلَ حَرَمًا ، وَإِنَّ أَعْدَى النَّاسِ عَلَى اللَّهِ كُلَّاً . مَنْ قَتَلَ فِيهَا ، أَوْ قَتَلَ عَيْرَ قَاتِلٍ أَوْ طَلَبَ بِذُولِ الْجَاهِلِيَّةِ ، فَلَأَدِينَ هَذَا الرَّجُلَ" ، قَالَ عَمْرُو بْنُ مُرَّةَ: فَحَدَّثْتُ بِهَذَا الْحَدِيثِ سَعِيدَ بْنَ الْمُسَيَّبِ فَقُلْتُ أَعْدَى اللَّهَ ، فَقَالَ: أَعْدَى

[36923] Yahya bin Adam narrated to us, from Ibn Idris, from Muhammad bin Ishaq, from Az-Zuhri, from Ubaidullah bin Abdullah bin Utbah, from Ibn Abbas, that in the Year of Conquest, when Al-Abbas bin Abdul-Muttalib brought Abu Sufyan to the Messenger of Allah (peace be upon him) and he accepted Islam at Marr Az-Zahran, Al-Abbas said to him: 'O Messenger of Allah, indeed Abu Sufyan is a man who loves this pride [status], so if only you would grant him something.' He said: 'Yes, whoever enters the house of Abu Sufyan is safe, and whoever closes his door is safe.'

حَدَّثَنَا يَحْيَى بْنُ آدَمْ ، عَنِ ابْنِ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنِ الزُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ ، عَنِ ابْنِ عَبَّاسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ لَمَّا جَاءَهُ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ بِأَبِي سُفْيَانَ فَأَسْلَمَ بِمَرْأَتِ الظَّهْرَانِ ، فَقَالَ لَهُ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ يُحِبُّ هَذَا الْفَخْرَ ، فَلَوْ جَعَلْتَ لَهُ شَيْئًا؟ قَالَ: نَعَمْ، مَنْ دَخَلَ دَارَ أَبِي سُفْيَانَ فَهُوَ آمِنٌ ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ

[36924] Muhammad bin Fudail narrated to us, from Yazid, from Mujahid, from Tawus, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) said: 'This is a sanctuary'—meaning Mecca —'Allah made it sacred the day He created the heavens and the earth and placed these two mountains. It was not lawful for anyone before me, nor will it be lawful for anyone after me. And it was not made lawful for me except for an hour of the day. Its thorns shall not be cut, its game shall not be chased, its fresh grass shall not be harvested, and its lost items shall not be picked up except by one who announces it.' Al-Abbas said: 'O Messenger of Allah, indeed the people of Mecca cannot do without Idhkhir for their smiths and their buildings.' The Messenger of Allah (peace be upon him) said: 'Except the Idhkhir.'

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ يَزِيدٍ ، عَنْ مُجَاهِدٍ ، عَنْ طَاؤِسٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَذِهِ حَرَمٌ يَعْنِي مَكَّةَ حَرَمَهَا اللَّهُ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ ، وَوَضَعَ هَذِينَ الْأَخْشَبَيْنِ ، لَا تَحِلُّ لِأَحَدٍ قَبْلِيْ وَلَا تَحِلُّ لِأَحَدٍ بَعْدِيْ ، وَلَمْ تَحِلْ لِي إِلَّا سَاعَةً مِنَ النَّهَارِ ، لَا يُعْضَدُ شَوْكُهَا ، وَلَا يُنَفَّرُ صَيْدُهَا ، وَلَا يُخْتَلِي خَلَاهَا ، وَلَا يَرْفَعُ أَقْطَاهَا إِلَّا مُنْشِدٌ ، فَقَالَ الْعَبَّاسُ: يَا رَسُولَ اللَّهِ ، إِنَّ أَهْلَ مَكَّةَ لَا صَبَرُ لَهُمْ عَنِ الْإِذْخَرِ لِقَنْتِهِمْ وَلِبَنِيَّاهُمْ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِلَّا إِذْخَر

[36925] Abdul-Wahhab Ath-Thaqafi narrated to us, from Ayyub, from Ibn Abi Mulaikah, who said: When Mecca was conquered, Bilal climbed the House [Ka'bah] and called the Adhan. Safwan bin Umayyah said to Al-Harith bin Hisham: 'Do you not see this slave?' Al-Harith said: 'If Allah dislikes it, He will change it.'

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ ، عَنْ أَئِبْوَ ، عَنْ ابْنِ أَبِي مُلَيْكَةَ ، قَالَ: لَمَّا فُتُحَتْ مَكَّةُ صَعِدَ بِلَالُ الْبَيْتَ فَأَذَنَ ، فَقَالَ صَفْوَانُ بْنُ أُمِيَّةَ لِلْحَارِثِ بْنِ هِشَامٍ: "إِلَّا تَرَى إِلَى هَذَا الْعَبْدِ ، فَقَالَ الْحَارِثُ: إِنْ يَكُرْهِهِ اللَّهُ يُغَيِّرُهُ"

[36926] Abu Khalid Al-Ahmar narrated to us, from Hisham bin Urwah, from his father, that Bilal called the Adhan on the day of the Conquest atop the Ka'bah.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ، عَنْ أَبِيهِ ، أَنَّ بِلَالًا ، أَذْنَ يَوْمَ الْفُتُحِ فَوْقَ الْكَعْبَةِ

[36927] Abdah bin Sulaiman narrated to us, from Yahya bin Sa'id, from Sa'id bin Al-Musayyib, who said: The Prophet (peace be upon him) set out from Medina in the Year of Conquest with eight thousand or ten thousand [men], and [was joined] by two thousand from the people of Mecca.

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ ، قَالَ: خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفُتُحِ مِنَ الْمَدِينَةِ بِتَمَانِيَةِ أَلْفٍ أَوْ عَشْرَةِ أَلْفٍ ، وَمِنْ أَهْلِ مَكَّةَ بِالْفَيْنِ

[36928] Abdur-Rahim bin Sulaiman narrated to us, from Muhammad bin Ishaq, from Sa'id bin Abi Hind, from Abu Murrah, the client of Aqil bin Abi Talib, from Umm Hani bint Abi Talib, who said: When the Messenger of Allah (peace be upon him) conquered Mecca, two men from my in-laws from Banu Makhzum fled to me. She said: I hid them in my house. My brother Ali bin Abi Talib entered upon me and said: 'I will surely kill them.' She said: So I locked the door on them, then I came to the Messenger of Allah (peace be upon him) at the upper part of Mecca while he was bathing from a bowl that had traces of dough in it, and his daughter Fatimah was screening him. When the Messenger of Allah (peace be upon him) finished his bath, he took a garment and wrapped himself in it, then he prayed eight Rak'ahs of Duha. Then he turned and said: 'Welcome and greetings to Umm Hani. What brings you?' She said: I said: 'O Prophet of Allah, two men from my in-laws fled to me, and Ali bin Abi Talib entered upon me and

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ ، عَنْ أَبِي مُرَّةَ ، مَوْلَى عَقِيلٍ بْنِ
أَبِي طَالِبٍ عَنْ أُمِّ هَانِي بِنْتِ أَبِي طَالِبٍ ، قَالَتْ: لَمَّا
أَفْتَشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ فَرَّ إِلَيَّ
رَجُلَانِ مِنْ أَحْمَاءِي مِنْ بَنِي مَخْزُومٍ قَالَتْ: فَخَبَّأْتُهُمَا
فِي بَيْتِي ، فَدَخَلَ عَلَيَّ أَخِي عَلَيُّ بْنُ أَبِي طَالِبٍ فَقَالَ:
لَا قَاتِلُهُمَا ، قَالَتْ: فَأَغْلَقْتُ الْبَابَ عَلَيْهِمَا ، ثُمَّ جَاءَتْ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَعْلَى مَكَّةَ وَهُوَ
يَعْشِلُ فِي جَنْفَةٍ إِنَّ فِيهَا أَثْرَ الْعَجِينِ ، وَفَاطِمَةُ بِنْتُهُ
شَسْرُهُ ، فَلَمَّا فَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ
عُسْلِيَّهُ أَخَذَ تَوْبِيَا فَتَوَسَّحَ بِهِ ثُمَّ صَلَّى تَمَانِيَ رَكَعَاتٍ مِنْ
الضُّحَى ، ثُمَّ أَقْبَلَ فَقَالَ: مَرْحَبًا وَأَهْلًا بِأُمِّ هَانِي ، مَا
جَاءَ بِكِ؟ قَالَتْ: قُلْتُ: يَا نَبِيَّ اللَّهِ ، فَرَّ إِلَيَّ رَجُلَانِ مِنْ
أَحْمَاءِي ، فَدَخَلَ عَلَيَّ عَلَيُّ بْنُ أَبِي طَالِبٍ فَرَعَمَ أَنَّهُ
قَاتِلُهُمَا ، فَقَالَ: لَا ، قَدْ أَجَرْنَا مِنْ أَجْرِتِ يَا أُمَّ هَانِي
وَأَمَّنَا مِنْ أَمْنَتِ

[36929] Ghundar narrated to us, from Shu'bah, from Amr bin Murrah, from Abu Al-Bakhtari, from Abu Sa'id Al-Khudri, from the Messenger of Allah (peace be upon him) that he said: When this Surah was revealed: {When the victory of Allah has come and the conquest} [An-Nasr: 1], he said: The Messenger of Allah (peace be upon him) recited it until he finished it, and said: 'The people are in one side, and I and my companions are in one side.' And he said: 'There is no Hijrah [emigration] after the Conquest, but Jihad and intention.' Marwan said to him [Abu Sa'id]: 'You have lied.' Zaid bin Thabit and Rafi bin Khadij were with him, sitting with him on the couch. Abu Sa'id said: 'If these two wished, they would tell you. However, this one fears you will remove him from the leadership of his people, and this one fears you will remove him from the charity [administration].' So they remained silent. Marwan raised the whip to strike him. When they saw that, they said: 'He spoke the truth.'

حَدَّثَنَا عُنْدَرٌ ، عَنْ شُعْبَةَ ، عَنْ عَمْرُو بْنِ مُرَّةَ ، عَنْ أَبِي الْبَخْرِيِّ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَمَّا تَرَأَتْ هَذِهِ السُّورَةَ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} [النصر] قَالَ: [1: 1: السُّورَةُ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ}] قَالَ: لَمَّا تَرَأَتْ هَذِهِ السُّورَةَ {إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ} [النصر] قَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى خَتَمَهَا ، وَقَالَ: النَّاسُ حَيَّزُ وَأَنَا وَأَصْحَابِي حَيَّزُ ، وَقَالَ: لَا هِجْرَةَ بَعْدَ الْفَتْحِ ، وَلَكِنْ جِهَادٌ وَبَيْتٌ ، فَقَالَ لَهُ مَرْوَانُ: كَذَبْتَ ، وَعِنْدَهُ زَيْدُ بْنُ ثَابِتٍ وَرَافِعُ بْنُ حَدِيجٍ وَهُمَا قَاعِدَانِ مَعَهُ عَلَى السَّرِيرِ ، فَقَالَ أَبُو سَعِيدٍ: لَوْ شَاءَ هَذَا لَحَدَّثَنَا ، وَلَكِنْ هَذَا يَخَافُ أَنْ تُنْزِعَهُ عَنْ عَرَافَةِ قَوْمِهِ ، وَهَذَا يَخْشَى أَنْ تُنْزِعَهُ عَنِ الصَّدَقَةِ ، فَسَكَّا ، فَرَفَعَ مَرْوَانُ الدَّرَّةَ لِيَضْرِبَهُ ، فَلَمَّا رَأَيَا ذَلِكَ، قَالَ:

صَدَقَ

[36930] Waki narrated to us, from Sufyan, from Mansur, from Mujahid, from Tawus, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) said: 'There is no Hijrah after the Conquest, but Jihad and intention. And when you are called to mobilize, then mobilize.'

حَدَّثَنَا وَكِيعُ ، عَنْ سُفْيَانَ ، عَنْ مُنْصُورٍ ، عَنْ مُجَاهِدٍ ،
عَنْ طَاؤِسٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا هِجْرَةَ بَعْدَ الْفَتحِ ، وَلَكِنْ جِهَادٌ
وَنِيَّةٌ ، وَإِذَا اسْتَفْرَثْتُمْ فَانْفُرُوا

[36931] Ubaidullah bin Musa narrated to us, from Ubaidullah bin Abi Ziyad, from Umm Yahya bint Ya'la, from her father, who said: I brought my father on the day of the Conquest of Mecca and said: 'O Messenger of Allah, this man pledges allegiance to you for Hijrah.' He said: 'There is no Hijrah after the Conquest, but Jihad and intention.'

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي زِيَادٍ
(أَوْ عَبْدِ اللَّهِ بْنِ أَبِي زِيَادٍ) ، عَنْ أُمِّ يَحْيَى بِنْتِ يَعْلَمٍ ، عَنْ أَبِيهَا ، قَالَ: جِئْتُ بِأَبِي
يَوْمَ فَتْحِ مَكَّةَ فَقُلْتُ: يَا رَسُولَ اللَّهِ ، هَذَا يُبَارِعُكَ عَلَى
الْهِجْرَةِ ، قَالَ: لَا هِجْرَةَ بَعْدَ الْفَتحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ

[36932] Ibn Numair narrated to us, from Abdullah bin Habib bin Abi Thabit, from Ibn Abi Husain, from Ata, from Aisha, who said: The Messenger of Allah (peace be upon him) said: 'There is no Hijrah after the Conquest, but Jihad and intention.'

حَدَّثَنَا ابْنُ نُعْمَانَ ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ بْنِ أَبِي ثَابِتٍ ،
عَنْ ابْنِ أَبِي حُسَيْنٍ ، عَنْ عَطَاءً ، عَنْ عَائِشَةَ ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا هِجْرَةَ بَعْدَ
الْفَتحِ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ

[36933] Muhammad bin Fudail narrated to us, from Asim, from Abu Uthman, from Mujashi' bin Mas'ud, who said: I came to the Prophet (peace be upon him) with my brother. I said: "O Messenger of Allah, accept our pledge for migration (Hijrah)." He said: "Migration has passed for its people." I said: "Then upon what should we pledge allegiance to you, O Messenger of Allah?" He said: "Upon Islam and Jihad." He [Abu Uthman] said: So I met his brother and asked him, and he said: "Mujashi' spoke the truth."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ عَاصِمٍ ، عَنْ أَبِي عُثْمَانَ ، عَنْ مُجَاشِعَ بْنِ مَسْعُودٍ ، قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَأَخِي قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ: بِإِيمَانِنَا عَلَى الْهِجْرَةِ ، فَقَالَ: مَضَتِ الْهِجْرَةُ لِأَهْلِهَا ، فَقُلْتُ: عَلَامَ نُبَايِعُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: عَلَى إِلْسَامٍ وَالْجِهَادِ ، قَالَ: فَلَقِيتُ أَخَاهُ فَسَأَلْتُهُ، فَقَالَ: صَدَقَ مُجَاشِعُ

[36934] Ibn Uyainah narrated to us, from Az-Zuhri, from Ubaidullah, from Ibn Abbas, that the Prophet (peace be upon him) fasted during the Year of the Conquest until he reached Al-Kadid, then he broke his fast. And indeed, only the latest action of the Messenger of Allah (peace be upon him) is to be followed.

حَدَّثَنَا ابْنُ عَيْنَةَ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبْدِ اللَّهِ ، عَنْ ابْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَامَ عَامَ الْفَتْحِ حَتَّى بَلَغَ الْكَدِيدَ ثُمَّ أَفْطَرَ ، وَإِنَّمَا يُؤْخَذُ بِالْآخِرِ مِنْ فِعْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36935] Ibn Idris narrated to us, from Muhammad bin Ishaq, from Az-Zuhri, from Ubaidullah, from Ibn Abbas, that the Prophet (peace be upon him) stayed for fifteen [days] when he conquered Mecca, shortening the prayer, until he marched to Hunayn.

[36936] Ishaq bin Mansur narrated to us, from Al-Hakam bin Abdul-Malik, from Qatadah, from Anas, who said: When the Messenger of Allah (peace be upon him) entered Mecca on the Day of the Conquest of Mecca, he granted security to the people except four.

حَدَّثَنَا أَبْنُ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنِ الرُّهْرِيِّ ، عَنْ عُبَيْدِ اللَّهِ ، عَنْ أَبْنِ عَبَّاسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقَامَ حَيْثُ فَتَحَ مَكَّةَ خَمْسَ عَشْرَةً يَقْصُرُ الصَّلَاةُ حَتَّى سَارَ إِلَى حُيَّنِ

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ ، عَنِ الْحَكَمِ بْنِ عَبْدِ الْمَالِكِ ، عَنْ قَتَادَةَ ، عَنْ أَنَسٍ ، قَالَ: لَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ يَوْمَ فَتَحَ مَكَّةَ أَمَّنَ النَّاسَ إِلَّا أَرْبَعَةً

[36937] Affan narrated to us, saying: Hammam narrated to us, saying: Qatadah narrated to us, from Anas, who said: It was revealed to the Prophet (peace be upon him): {Indeed, We have given you, [O Muhammad], a clear conquest} [Al-Fath: 1] to the end of the Verse, on his return from Al-Hudaibiyah, while his companions were mixed with sadness and depression. He said: "A Verse has been revealed to me that is dearer to me than the world and everything in it." When the Messenger of Allah (peace be upon him) recited it, a man from the people said: "Congratulations and enjoyment [to you]. Allah has explained what He will do with you, but what will He do with us?" So Allah revealed the Verse that follows it: {That He may admit the believing men and the believing women to gardens beneath which rivers flow} [Al-Fath: 5] until the end of the Verse.

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا هَمَّامٌ ، قَالَ: حَدَّثَنَا قَتَادَةُ ،
عَنْ أَنَّسٍ ، قَالَ: أَنْزَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
إِلَى آخِرِ [1: وَسَلَّمَ] {إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا} [الفتح]
الْأُبْيَةَ مَرْجِعَهُ مِنَ الْحُكْمِيَّةِ ، وَأَصْحَابَهُ مُخَالِطُ الْحُزْنِ
وَالْكَآبَةِ ، قَالَ: "نَزَّلْتُ عَلَيَّ آيَةً هِيَ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا
وَمَا فِيهَا جَمِيعًا ، فَلَمَّا تَلَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَ رَجُلٌ مِّنَ الْقَوْمِ: هَنِّيَا مَرِيًّا ، قَدْ بَيَّنَ اللَّهُ مَا
يَعْلَمُ بِكَ ، فَمَاذَا يَعْلَمُ بِنَا؟ فَأَنْزَلَ اللَّهُ الْأَعْلَمُ الَّذِي بَعْدَهَا
{لِيُدْخِلَ الْمُؤْمِنَاتِ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا
حَتَّى خَتَمَ الْأُبْيَةَ [5: الْأَنْهَارُ} [الفتح]

[36938] Abu Usamah narrated to us, from Abdur-Rahman bin Yazid bin Jabir, who said: Makhul narrated to us that when the Messenger of Allah (peace be upon him) entered Mecca, the Jinn met him throwing sparks. Gabriel said: "Seek refuge, O Muhammad." So he sought refuge with these words, and they were driven away from him. He said: "I seek refuge in the perfect words of Allah, which neither the righteous nor the wicked can transgress, from the evil of what descends from the sky and what ascends therein, and from the evil of what is spread in the earth and what emerges from it, and from the evil of the night and the day, and from the evil of every night-visitor, except a night-visitor who knocks with good, O Most Merciful."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ ،
قَالَ: حَدَّثَنَا مَكْحُولٌ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لَمَّا دَخَلَ مَكَّةَ تَلَقَّهُ الْجِنُّ بِالشَّرِّ يَرْمُونَهُ ، فَقَالَ
جِبْرِيلُ: تَعَوَّذْ يَا مُحَمَّدًا ، فَتَعَوَّذْ بِهُؤُلَاءِ الْكَلِمَاتِ
فَدُجْرُوا عَنْهُ ، فَقَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ الَّتِي لَا
يُجَاوِزُهُنَّ بَرٌّ وَلَا فَاجِرٌ مِنْ شَرِّ مَا نَزَّلَ مِنَ السَّمَاءِ وَمَا
يَعْرُجُ فِيهَا ، وَمِنْ شَرِّ مَا بُثَّ فِي الْأَرْضِ وَمَا يَخْرُجُ
مِنْهَا ، وَمِنْ شَرِّ اللَّيْلِ وَالنَّهَارِ ، وَمِنْ شَرِّ كُلِّ طَارِقٍ
إِلَّا طَارِقٌ يَطْرُقُ بِخَيْرٍ يَا رَحْمَنُ

[36939] Abu Usamah narrated to us, from Zakariyya, from Abu Ishaq, from Abdullah bin Habib, who said: Khalid bin Al-Walid passed by Al-Lat and said: [Rajaz Meter Poetry] "Denial to you, not glory to you; Indeed, I saw that Allah has humiliated you."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ زَكَرِيَّا ، عَنْ أَبِي إِسْحَاقَ ، عَنْ عَبْدِ اللَّهِ بْنِ حَبِيبٍ ، قَالَ: مَرَّ خَالِدُ بْنُ الْوَلِيدِ عَلَى الْلَّاتِ، فَقَالَ: [البحر الرجز] كُفَّرَانِكِ لَا سُبْحَانَكِ... إِنِّي رَأَيْتُ اللَّهَ قَدْ أَهَانَكِ

[36940] Al-Fadl bin Dukain narrated to us, saying: Yunus bin Abi Ishaq narrated to us, from Abu As-Safar, who said: When the Messenger of Allah (peace be upon him) entered Mecca, he asked Shaibah bin Uthman for the key, the key to the Ka'bah. He hesitated, so he [the Prophet] said to Umar: "Stand up and go with him. If he brings it, [good], otherwise strike his head." He said: So he brought it. He said: He [the Prophet] turned it over in his lap while Shaibah was standing. He said: Then Shaibah wept. The Messenger of Allah (peace be upon him) said: "Here, take it, for Allah has been pleased for you to have it in the Days of Ignorance and in Islam."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينٍ ، قَالَ: حَدَّثَنَا يُونُسُ بْنُ أَبِي إِسْحَاقَ ، عَنْ أَبِي السَّفَرِ ، قَالَ: لَمَّا دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ دَعَا شَيْبَةَ بْنَ عُثْمَانَ بِالْمُفْتَاحِ مِنْ قَبْلِ الْكَعْبَةِ ، فَنَلَّكَ فَقَالَ لِعُمَرَ: قُمْ فَادْهُبْ مَعَهُ ، فَإِنْ جَاءَ بِهَا وَإِلَّا فَاجْلِذْ رَأْسَهُ ، قَالَ: فَجَاءَ بِهَا ، قَالَ: فَأَجَلَّهَا فِي حِجْرِهِ وَشَيْبَةُ قَائِمٌ ، قَالَ: فَبَكَى شَيْبَةُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَكَّ فَخُذْهَا ، فَإِنَّ اللَّهَ قَدْ رَضِيَ لِكُمْ بِهَا فِي الْجَاهِلِيَّةِ وَالْإِسْلَامِ

[36941] Ibn Mahdi narrated to us, from Sufyan, from Abu As-Sawda', from Ibn Sabit, that the Prophet (peace be upon him) handed Uthman bin Talhah the key from behind the garment.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ ، عَنْ سُفْيَانَ ، عَنْ أَبِي السَّوْدَاءِ ، عَنْ أَبْنِ سَابِطٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَأَوْلَ عُثْمَانَ بْنَ طَلْحَةَ الْمِفْتَاحَ مِنْ وَرَاءِ الْوُبْ

[36942] Ya'la bin Ubaid narrated to us, saying: Muhammad bin Ishaq narrated to us, from Az-Zuhri, from Ubaidullah bin Abdulla bin Utbah, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) went out in the Year of the Conquest when ten days of Ramadan had passed.

حَدَّثَنَا يَعْلَى بْنُ عَبْيَدٍ ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنِ الزُّهْرِيِّ ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْيَةَ ، عَنْ أَبْنِ عَبَّاسٍ ، قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ لِعَشْرِ مَضَاتٍ مِنْ رَمَضَانَ

[36943] Hafs narrated to us, from Ja'far, from his father, that the Prophet (peace be upon him) ordered that the statues which were around the Ka'bah be obliterated on the Day of the Conquest of Mecca.

حَدَّثَنَا حَفْصٌ ، عَنْ جَعْفَرٍ ، عَنْ أَبِيهِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ أَنْ تُطْمَسَ التَّمَاثِيلُ الَّتِي حَوْلَ الْكَعْبَةِ يَوْمَ فَتحِ مَكَّةَ

[36944] Abdah bin Sulaiman narrated to us, from Hisham, from his father, that the Prophet (peace be upon him) performed Umrah in the Year of the Conquest from Al-Ji'ranah. When he finished his Umrah, he appointed Abu Bakr as a successor over Mecca and ordered him to teach the people the rituals, and to announce among the people: "Whoever performs Hajj this year is safe, but no polytheist shall perform Hajj after this year, and no naked person shall perform Tawaf around the House."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ ، عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ عَامَ الْفَتحِ مِنَ الْجِعْرَانَةِ ، فَلَمَّا قَرَّغَ مِنْ عُمْرَتِهِ اسْتَخْلَفَ أَبَا بَكْرٍ عَلَى مَكَّةَ وَأَمْرَهُ "أَنْ يُعَلَّمَ النَّاسُ الْمَنَاسِكَ" ، وَأَنْ يُؤَدَّنَ فِي النَّاسِ: مَنْ حَجَّ الْعَامَ فَهُوَ آمِنٌ ، وَلَا يَحْجُّ بَعْدَ الْعَامِ مُشْرِكٌ ، وَلَا يَطُوفُ بِالْبَيْتِ عُرْبِيًّا

[36945] Abu Usamah narrated to us, from Abdul-Hamid bin Ja'far, from Yazid bin Abi Habib, from Ata, from Jabir bin Abdulla, who said: I heard the Messenger of Allah (peace be upon him) say in the Year of the Conquest: "Indeed, Allah and His Messenger have forbidden the sale of wine, pigs, dead animals, and idols." He said: A man said: "O Messenger of Allah, what do you think about the fat of dead animals? For ships are coated with it, skins are oiled with it, and lamps are lit with it." He said: "May Allah fight the Jews. When Allah forbade its fat for them, they melted it down, beautified it, then sold it and ate its price."

حَدَّثَنَا أَبُو أَسَمَّةُ ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ ، عَنْ عَطَاءٍ ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتحِ يَقُولُ: إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَا بَيْعَ الْخَمْرِ، وَالْخَنَازِيرِ، وَالْمَيْتَةِ، وَالْأَصْنَامِ ، قَالَ: فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ، مَا تَرَى فِي شُحُومِ الْمَيْتَةِ فَإِنَّهَا تُذَهَّنُ بِهَا السُّفُنُ، وَالْجُلُودُ، وَيُسْتَصْبِحُ بِهَا؟ قَالَ: قَاتَلَ اللَّهُ الْيَهُودَ ، إِنَّ اللَّهَ لَمَّا حَرَمَ عَلَيْهِمْ شُحُومَهَا أَخْذُوهَا فَجَمَّلُوهَا ثُمَّ بَاعُوهَا وَأَكْلُوا أَثْمَانَهَا

[36946] Ubaidullah bin Musa narrated to us, saying: Usamah bin Zaid informed us, from Az-Zuhri, from Abdur-Rahman bin Al-Azhar, who said: I saw the Messenger of Allah (peace be upon him) in the Year of the Conquest, while I was a young boy, asking about the house of Khalid bin Al-Walid. A drinker was brought to him, so they beat him with what was in their hands; some beat him with a whip, some with a sandal, and some with sticks, and the Prophet (peace be upon him) threw dust on him. When it was the time of Abu Bakr, a drinker was brought, and he asked his companions: "How many times did the Messenger of Allah (peace be upon him) strike the one he struck?" He estimated it at forty, so Abu Bakr struck forty times.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا أَسَمَّةُ بْنُ زَيْدٍ ، عَنِ الرُّهْبَرِيِّ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَزْهَرِ ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتحِ وَأَنَا غُلَامٌ شَابٌ يَسْأَلُ عَنْ مَنْزِلِ خَالِدِ بْنِ الْوَلِيدِ ، "فَأَتَيَ بِشَارِبٍ فَضَرَبُوهُ بِمَا فِي أَيْدِيهِمْ ، فَمِنْهُمْ مَنْ ضَرَبَ بِالسُّوْطِ وَبِالنَّعْلِ وَبِالْعَصِيرِ ، وَحَتَّى عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ التُّرَابَ ، فَلَمَّا كَانَ أَبُو بَكْرٍ أَتَيَ بِشَارِبٍ فَسَأَلَ أَصْحَابَهُ: كَمْ ضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الَّذِي ضَرَبَ؟ فَحَرَرَهُ أَرْبَعِينَ فَضَرَبَ أَبُو بَكْرٍ أَرْبَعِينَ

[36947] Yunus bin Muhammad narrated to us, saying: Laith bin Sa'd narrated to us, from Uqail, from Ibn Shihab, from Amr bin Abdur-Rahman bin Umayyah bin Ya'la bin Umayyah, that his father informed him that Ya'la said: I brought my father Umayyah to the Messenger of Allah (peace be upon him) on the Day of the Conquest and said: "O Messenger of Allah, accept my father's pledge for migration." The Messenger of Allah (peace be upon him) said: "Rather, I accept his pledge for Jihad, for migration has ceased."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ ، قَالَ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ شِهَابٍ ، عَنْ عَمْرُو بْنِ عَبْدِ الرَّحْمَنِ بْنِ أُمِيَّةَ بْنِ يَعْلَى بْنِ أُمِيَّةَ ، أَنَّ أَبَاهُ ، أَخْبَرَهُ أَنَّ يَعْلَى قَالَ: جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَبِيهِ أُمِيَّةَ يَوْمَ الْفَتحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَايْغُ أَبِيهِ عَلَى الْهِجْرَةِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَنْ أُبَايِغُهُ عَلَى الْجِهَادِ، فَقَدِ انْقَطَعَتِ الْهِجْرَةُ

[36948] Affan narrated to us, saying: Wuhaib narrated to us, saying: Abdullah bin Uthman bin Khuthaim narrated to us, from Mujahid, from As-Sa'ib, that he used to be a partner of the Messenger of Allah (peace be upon him) in trade before Islam. When it was the Day of the Conquest, he came to him, and he [the Prophet] said: "Welcome to my brother and my partner, who used to neither deceive nor argue. O Sa'ib, you used to do deeds in the Days of Ignorance that were not accepted from you, but today they are accepted from you." And he was a man of generosity and upholding ties.

حَدَّثَنَا عَفَانُ ، قَالَ: حَدَّثَنَا وُهَيْبٌ ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ
بْنُ عُثْمَانَ بْنِ خُثَيْرٍ ، عَنْ مُجَاهِدٍ ، عَنِ السَّائِبِ ، أَنَّهُ
كَانَ يُشَارِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَبْلُ
الإِسْلَامِ فِي التِّجَارَةِ ، فَلَمَّا كَانَ يَوْمُ الْفَتْحِ أَثَاءَ فَقَالَ:
مَرْحَبًا بِأَخِي وَشَرِيكِي ، كَانَ لَا يُدَارِي وَلَا يُمَارِي ، يَا
سَائِبُ ، فَذَكَرْتُ تَعْمَلَ أَعْمَالًا فِي الْجَاهِلِيَّةِ لَا تُتَقَبَّلُ
مِنْكَ ، وَهِيَ الْيَوْمُ تُتَقَبَّلُ مِنْكَ ، وَكَانَ ذَا سَلْفٍ وَصِلَةٍ

[36949] Husain bin Ali narrated to us, from Hamzah Az-Zayyat, who said: When it was the Day of the Conquest of Mecca, the Messenger of Allah (peace be upon him) entered from the upper part of Mecca, and Khalid bin Al-Walid entered from the lower part of Mecca. He said: The Messenger of Allah (peace be upon him) said: "Do not kill." But he [Khalid] engaged in killing. So the Messenger of Allah (peace be upon him) said: "Do not kill." But he engaged in killing. He [the Prophet] said: "What drove you to do what you did?" He said: "O Messenger of Allah, I was not able to do other than what I did."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٌّ ، عَنْ حَمْزَةَ الرَّبِيعَاتِ ، قَالَ: لَمَّا
كَانَ يَوْمُ فَتْحِ مَكَّةَ دَخَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ أَعْلَى مَكَّةَ ، وَدَخَلَ خَالِدُ بْنُ الْوَلِيدِ مِنْ أَسْفَلِ
مَكَّةَ ، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "لَا
تَقْتُلُنَّ ، فَوَضَعَ يَدَهُ فِي الْقَتْلِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْتُلُنَّ ، فَوَضَعَ يَدَهُ فِي الْقَتْلِ فَقَالَ:
مَا حَمَلْتَ عَلَى مَا صَنَعْتَ؟ فَقَالَ: يَا رَسُولَ اللَّهِ ، مَا
قَدَرْتُ عَلَى إِلَّا أَصْنَعَ إِلَّا الَّذِي صَنَعْتُ

[36950] Hawdhah bin Khalifah narrated to us, saying: Ibn Juraij narrated to us, saying: Muhammad bin Ja'far narrated a Hadith to me, attributing it to Abu Salamah bin Sufyan and Abdullah bin Amr, from Abdullah bin As-Sa'ib, who said: I was present with the Messenger of Allah (peace be upon him) on the Day of the Conquest. He prayed in front of the Ka'bah, took off his sandals and placed them on his left, then started Surah Al-Mu'minun. When he reached the mention of Jesus or Moses, he was overcome by a cough, so he bowed.

حَدَّثَنَا هُوَذَةُ بْنُ خَلِيفَةَ ، قَالَ: حَدَّثَنَا ابْنُ جُرَيْجٍ ، قَالَ:
مُحَمَّدُ بْنُ جَعْفَرٍ ، حَدَّثَنِي حَدِيبًا ، رَفِيعَةُ إِلَى أَبِي سَلَمَةَ
بْنِ سُفْيَانَ ، وَعَبْدُ اللَّهِ بْنِ عَمْرِو عَنْ عَبْدِ اللَّهِ بْنِ
السَّائِبِ ، قَالَ: حَضَرْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَ الْفَتحِ فَصَلَّى فِي قِبْلِ الْكَعْبَةِ ، فَخَلَعَ نَعْلَيْهِ
فَوَضَعَهُمَا عَنْ يَسَارِهِ ، ثُمَّ اسْتَفْتَحَ سُورَةَ الْمُؤْمِنِينَ ،
فَلَمَّا جَاءَ نِكْرُ عِيسَى أَوْ مُوسَى أَحَدَثَهُ سَعْلَةً فَرَأَكَعَ

[36951] Yazid bin Harun narrated to us, saying: Abu Malik Al-Ashja'i informed us, saying: Salim bin Abi Al-Ja'd narrated to us, from Muhammad Ibn Al-Hanafiyyah, who said: The Messenger of Allah (peace be upon him) came out of one of his rooms and sat by its door. Whenever he sat alone, no one would come to him until he called for them. He said: "Call Abu Bakr for me." He said: So he came and sat before him, and he whispered to him for a long time. Then he ordered him, and he sat on his right or his left. Then he said: "Call Umar for me." So he came and sat in the place where Abu Bakr had sat, and he whispered to him for a long time. Then Umar raised his voice and said: "O Messenger of Allah, they are the leaders of disbelief. They are the ones who claimed you are a sorcerer, that you are a soothsayer, that you are a liar, and that you are a fabricator." He did not leave out anything that the people of Mecca used to say except that he mentioned it. So he ordered him to sit on the other side, so one of them

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ ، قَالَ: حَدَّثَنَا سَالِمُ بْنُ أَبِي الْجَعْدِ ، عَنْ مُحَمَّدِ ابْنِ الْحَفْيَةِ ، قَالَ: "خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ بَعْضِ حُجَّرِهِ فَجَلَسَ عِنْدَ بَابِهِ ، وَكَانَ إِذَا جَلَسَ وَحْدَهُ لَمْ يَأْتِهِ أَحَدٌ حَتَّى يُدْعَوْهُ ، قَالَ: ادْعُ لِي أَبَا بَكْرٍ ، قَالَ: "فَجَاءَ فَجَلَسَ بَيْنَ يَدِيهِ فَنَاجَاهُ طَوِيلًا ، ثُمَّ أَمْرَهُ فَجَلَسَ عَنْ يَمِينِهِ أَوْ عَنْ يَسْارِهِ ، ثُمَّ قَالَ: ادْعُ لِي عُمَرَ ، فَجَاءَ فَجَلَسَ مَجْلِسَ أَبِي بَكْرٍ فَنَاجَاهُ طَوِيلًا ، فَرَفَعَ عُمَرَ صَوْتَهُ فَقَالَ: يَا رَسُولَ اللَّهِ ، هُمْ رَأْسُ الْكُفَرِ ، هُمُ الَّذِينَ زَعَمُوا أَنَّكَ سَاحِرٌ ، وَأَنَّكَ كَاهِنٌ ، وَأَنَّكَ كَذَّابٌ ، وَأَنَّكَ مُفْتَرٌ ، وَلَمْ يَدْعَ شَيْئًا مِمَّا كَانَ أَهْلَ مَكَّةَ يَقُولُونَهُ إِلَّا ذَكَرَهُ ، فَأَمْرَهُ أَنْ يَجْلِسَ مِنَ الْجَانِبِ الْآخَرِ فَجَلَسَ أَحَدُهُمَا عَنْ يَمِينِهِ وَالْآخَرُ عَنْ يَسْارِهِ ، ثُمَّ دَعَا النَّاسَ فَقَالَ: أَلَا أَحَدُكُمْ يُمْثِلُ صَاحِبِيْكُمْ هَذِيْنَ؟ فَأَلَوْا: نَعَمْ ، يَا رَسُولَ اللَّهِ ، فَأَقْبَلَ بِوْجْهِهِ إِلَى أَبِي بَكْرٍ فَقَالَ: إِنَّ إِبْرَاهِيمَ كَانَ الَّذِي فِي الَّهِ مِنَ الْأَهْنِ فِي الْبَلْنِ ، ثُمَّ أَقْبَلَ عَلَى عُمَرَ فَقَالَ: إِنَّ نُوحًا كَانَ أَسْدَ فِي الَّهِ مِنَ الْحَجَرِ ، وَإِنَّ الْأَمْرَ أَمْرُ عُمَرَ ، فَتَجَهَّزُوا ، فَقَامُوا فَتَبَّعُوا أَبَا بَكْرٍ فَقَالُوا: يَا أَبَا بَكْرٍ ، إِنَّا كَرِهْنَا أَنْ نَسْأَلَ عُمَرَ مَا هَذَا الَّذِي نَاجَاكَ بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ لِي: "كَيْفَ تَأْمُرُونِي فِي عَزْوَةِ مَكَّةَ؟" قَالَ: فَلْتُ: يَا رَسُولَ اللَّهِ ، هُمْ قَوْمُكَ ، قَالَ: حَتَّى رَأَيْتُ أَنَّهُ سَيُطِيعُنِي ، قَالَ: ثُمَّ دَعَا عُمَرَ ، فَقَالَ عُمَرُ: إِنَّهُمْ رَأْسُ الْكُفَرِ ، حَتَّى ذَكَرَ كُلَّ سُوءٍ كَانُوا يُذْكُرُونَهُ ، وَإِنَّمَا اللَّهُ لَا تَذَلُّ الْعَرَبُ حَتَّى يَذَلَّ أَهْلُ مَكَّةَ ، فَأَمْرَكُمْ بِالْجِهَادِ وَلِتَغْرِبُوا مَكَّةَ

[36952] Abu Bakr narrated to us, saying: Sufyan bin Uyainah narrated to us, from Amr, from Abu Al-Abbas, from Abdullah bin Amr—and once he said: from Ibn Umar—who said: The Messenger of Allah (peace be upon him) besieged the people of At-Ta'if but did not gain anything from them. He said: "We are returning tomorrow." The Muslims said: "Shall we return without having conquered it?" The Messenger of Allah (peace be upon him) said: "Go out to fight in the morning." So they went out and suffered wounds. The Messenger of Allah (peace be upon him) said: "We are returning tomorrow." That pleased them, so the Messenger of Allah (peace be upon him) laughed.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ، عَنْ عَمْرِو ، عَنْ أَبِي الْعَبَّاسِ ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو ، وَقَالَ مَرَّةً: عَنْ ابْنِ عُمَرَ ، قَالَ: حَاصِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَهْلَ الطَّائِفِ فَلَمْ يَنْأِ مِنْهُمْ شَيْئًا ، فَقَالَ: إِنَّا قَاتِلُونَ غَدًا ، فَقَالَ الْمُسْلِمُونَ: نَرْجُعُ وَلَمْ نَفْتَحْهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اغْدُوا عَلَى الْقِتَالِ ، فَغَدُوا ، فَأَصَابَتْهُمْ جَرَاحٌ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّا قَاتِلُونَ غَدًا ، فَأَعْجَبَهُمْ ذَلِكُ ، فَضَحِّاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36953] Ubaidullah bin Musa narrated to us, from Talhah bin Jabr, from Al-Muttalib bin Abdullah, from Mus'ab bin Abdur-Rahman, from Abdur-Rahman bin Awf, who said: When the Messenger of Allah (peace be upon him) conquered Mecca, he turned towards At-Ta'if and besieged them for nineteen or eighteen [days] but did not conquer it. Then he departed in the evening or morning, camped, and said: "O people, indeed I am a forerunner for you, and I enjoin you to be good to my family (Itrah). Your meeting place is the Basin (Hawd). By the One in Whose Hand is my soul, they will surely establish the prayer and give the Zakat, or else I will send against them a man from me, or like myself, who will strike the necks of their fighters and capture their offspring." He said: The people thought it was Abu Bakr or Umar. He took the hand of Ali and said: "This one."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ طَلْحَةَ بْنِ جَبْرٍ ، عَنِ الْمُطَلَّبِ بْنِ عَبْدِ اللَّهِ ، عَنْ مُصْعَبِ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ ، قَالَ: لَمَّا افْتَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ انْصَرَفَ إِلَى الطَّائِفِ ، فَحَاصِرَهُمْ تَسْعَ عَشْرَةً أَوْ ثَمَانَ عَشْرَةً فَلَمْ يَقْتُلْهُمَا ، ثُمَّ ارْتَحَلَ رَوْحَةً أَوْ غَدْوَةً ، فَنَزَلَ ثُمَّ قَالَ: أَيُّهَا النَّاسُ ، إِنِّي فَرَطْلَمُ، فَأُوصِيكُمْ بِعِنْرَتِي خَيْرًا ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ ، وَالَّذِي نَفْسِي بِيَدِهِ، لَيُقْبِلُنَّ الصَّلَاةَ، وَلَيُؤْتَنَ الرَّكَاةَ، أَوْ لَأَبْعَثَنَّ إِلَيْهِمْ رَجُلًا مِنِّي، أَوْ كَنْفُسِي، فَلَيُضْرِبَنَّ أَعْنَاقَ مُقَاتِلِهِمْ، وَلَيُسْبِئَنَّ دَرَارِيَهُمْ ، قَالَ: فَرَأَى النَّاسُ أَنَّهُ أَبُو بَكْرٍ أَوْ عُمَرٌ ، فَلَخَدَ بِيَدِهِ عَلَيِّ فَقَالَ: هَذَا

[36954] Abdul-Wahhab Ath-Thaqafi narrated to us, from Abdullah bin Uthman bin Khuthaim, from Abu Az-Zubair, that the Messenger of Allah (peace be upon him) besieged the people of At-Ta'if. His companions came to him and said: "O Messenger of Allah, the arrows of Thaqif have burned us, so pray to Allah against them." He said: "O Allah, guide Thaqif," twice. He said: Khawlah came to him and said: "I have been informed that the daughter of Khuza'ah has jewelry, so grant me her jewelry if Allah opens At-Ta'if to you tomorrow." He said: "If He has not permitted us to fight them?" A man, whom we think was Umar, said: "O Messenger of Allah, why are you staying against a people whom you have not been given permission to fight?" He said: So he announced the departure among the people. He camped at Al-Ji'ranah, divided the spoils of Hunayn there, then entered [Mecca] from there for Umrah, then returned to Medina.

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقِيُّ ، عَنْ عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ حُكْمَيْمٍ ، عَنْ أَبِي الرُّبَّيْرِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاصِرًا أَهْلَ الطَّائِفِ ، فَجَاءَهُ أَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ ، أَحْرَقْنَا نَبَالَ تَقِيفٍ ، فَادْعُ اللَّهَ عَلَيْهِمْ ، فَقَالَ: اللَّهُمَّ اهْدِ تَقِيفًا مَرَّتَيْنِ ، قَالَ: وَجَاءَتْهُ خَوْلَةٌ فَقَالَ: إِنِّي نُبَشِّرُ أَنْ بَنْتَ حُزَاعَةَ دَاتُ حُلَيٍّ ، فَفَلَّيْ حُلَيَّهَا إِنْ فَتَحَ اللَّهُ عَلَيْكَ الطَّائِفَ غَدًا ، قَالَ: إِنْ لَمْ يَكُنْ أَذْنَ لَنَا فِي قِتَالِهِمْ؟ فَقَالَ رَجُلٌ نَرَاهُ عُمَرَ: يَا رَسُولَ اللَّهِ ، مَا مَقَامُكَ عَلَى قَوْمٍ لَمْ يُؤْذَنْ لَكَ فِي قِتَالِهِمْ؟ قَالَ: فَأَذْنَ فِي النَّاسِ بِالرَّحْيَلِ ، فَنَزَّلَ الْجِعْرَانَةَ فَقَسَّمَ بِهَا غَنَائِمَ حُكْمَيْمٍ ، ثُمَّ دَخَلَ مِنْهَا بِعْرَةً ، ثُمَّ انْصَرَفَ إِلَى الْمَدِينَةِ

[36955] Abu Mu'awiyah narrated to us, from Al-Hajjaj, from Al-Hakam, from Miqsam, from Ibn Abbas, who said: The Messenger of Allah (peace be upon him) freed everyone from the slaves of the polytheists who came out to him on the Day of At-Ta'if.

حَدَّثَنَا أَبُو مُعَاوِيَةُ ، عَنِ الْحَجَاجِ ، عَنْ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: أَعْنَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الطَّائِفِ كُلَّ مَنْ خَرَجَ إِلَيْهِ مِنْ رَقِيقِ الْمُشْرِكِينَ

[36956] Abdur-Rahim bin Sulaiman narrated to us, from Al-Hajjaj, from Al-Hakam, from Miqsam, from Ibn Abbas, who said: Two boys came out to the Prophet (peace be upon him) on the Day of At-Ta'if, and he freed them. One of them was Abu Bakrah, and they became his clients (Mawla).

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنِ الْحَجَاجِ ، عَنْ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنْ ابْنِ عَبَّاسٍ ، قَالَ: خَرَجَ غُلَامَانِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الطَّائِفِ فَأَعْنَقُهُمَا ، أَحَدُهُمَا أَبُو بَكْرٍ فَكَانَا مَوْلَيْهِ

[36957] Abu Usamah narrated to us, from Kahmas, from Abdullah bin Shaqiq, who said: The Prophet (peace be upon him) was besieging Wadi Al-Qura.

حَدَّثَنَا أَبُو أَسَامَةً ، عَنْ كَهْمَسٍ ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَاصِرًا وَادِيَ الْفَرْقَانِ

[36958] Yazid bin Harun narrated to us, saying: Qais informed us, from Abu Husain, from Abdullah bin Sinan, that the Prophet (peace be upon him) besieged the people of At-Ta'if for twenty-five days, supplicating against them at the end of every prayer.

[36959] Waki narrated to us, from Sa'id bin As-Sa'ib, who said: I heard an old man from Banu Amir, one of Banu Siwa'ah called Ubaidullah bin Ma'iyyah, say: Two men were killed on the Day of At-Ta'if. He said: They were carried to the Prophet (peace be upon him). He said: He was informed about them, so he ordered that they be buried where they were killed and found.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا قَيْسٌ ، عَنْ أَبِي حُصَيْنٍ ، عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاصَرَ أَهْلَ الطَّائِفَ خَمْسَةً وَعَشْرِينَ يَوْمًا ، يَدْعُ عَلَيْهِمْ فِي دُبْرٍ كُلَّ صَلَوةٍ

حَدَّثَنَا وَكِيعٌ ، عَنْ سَعِيدِ بْنِ السَّائِبِ ، قَالَ: سَمِعْتُ شَيْخًا مِنْ بَنِي عَامِرٍ أَخْدِيَّ بَنِي سِوَاءَةً يُقَالُ لَهُ: عُبَيْدُ اللَّهِ بْنُ مَعِيَّةَ قَالَ: "أُصِيبُ رَجُلَانِ يَوْمَ الطَّائِفِ" ، قَالَ: فَحُمِّلَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَأَخْبِرْ بِهِمَا ، فَأَمَرَ بِهِمَا أَنْ يُدْفَنَا حِينَ أُصِيبَاهُ وَأُغْيَا

[36960] Yazid bin Harun narrated to us, saying: Nafi bin Umar informed us, from Umayyah bin Safwan, from Abu Bakr bin Abi Zuhair Ath-Thaqafi, from his father, that he heard the Prophet (peace be upon him) say in his sermon at An-Nabah or An-Nabawah—and An-Nabawah is in At-Ta'if: "You will soon know the people of Paradise from the people of the Fire, and the best of you from the worst of you." They said: "How, O Messenger of Allah?" He said: "By good praise and bad praise. You are the witnesses of Allah on the earth."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا نَافِعُ بْنُ عُمَرَ ،
عَنْ أُمَيَّةَ بْنِ صَفْوَانَ ، عَنْ أَبِيهِ بَكْرٍ بْنِ أَبِي زُهَيرٍ
الْقَنْفِيِّ ، عَنْ أَبِيهِ ، أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
يَقُولُ فِي حُطْبَتِهِ بِالنَّبَّأَةِ أَوْ بِالنَّبَّاوَةِ وَالنَّبَاؤَةُ مِنَ الطَّائِفِ:
يُؤْشِكُونَ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ وَخِيَارُكُمْ
مِنْ شِرَارِكُمْ ، قَالُوا: بِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: بِالنَّسَاءِ
الْحَسَنِ ، وَالنَّسَاءِ السَّيِّئِ ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ

[36961] Husain bin Ali narrated to us, from Za'idah, who said: Abdul-Malik said: The Prophet (peace be upon him) said while he was besieging Thaqif: "I have not seen the Angel since I camped in this place of mine." He said: So Khawlah bint Hakim As-Sulamiyyah went and told that to Umar. Umar came to the Prophet (peace be upon him) and mentioned her statement to him. He said: "She spoke the truth." So Umar advised the Prophet (peace be upon him) to depart, and the Prophet (peace be upon him) departed.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ ، عَنْ زَائِدَةَ ، قَالَ: قَالَ عَبْدُ الْمَلِكِ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُحَاصِرٌ تَقْيِيقًا: مَا رَأَيْتُ الْمَلَكَ مُنْذُ نَزَّلْتُ مَنْزِلِي هَذَا ، قَالَ: فَانْطَلَقْتُ خَوْلَةُ بْنُتُ حَكِيمِ السُّلَامِيَّةَ ، فَحَدَّثَتْ ذَلِكَ - عُمَرَ ، فَأَتَى عُمَرُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ لَهُ قَوْلَهَا، قَالَ: صَدَقْتُ ، فَأَشَارَ عُمَرُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالرَّجِيلِ، فَأَرْتَاهُ النَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

[36962] Abu Khalid Al-Ahmar narrated to us, from Yahya bin Sa'id, from Amr bin Shu'aib, who said: "When the Messenger of Allah (peace be upon him) returned from Hunayn after At-Ta'if, he said: 'Return the needle and the thread, for stealing from the spoils (Ghulul) will be fire, shame, and disgrace upon its people on the Day of Resurrection, except for the Khumus (one-fifth).' Then he took a hair from a camel and said: 'I have nothing from this wealth of yours except the Khumus, and the Khumus is returned to you.'"

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَمْرُو بْنِ شَعْبَنَ ، قَالَ: لَمَّا انْصَرَفَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُتَّينَ بَعْدَ الطَّائِفِ قَالَ: أَدْوِ الْخِيَاطَ وَالْمَخِيطَ ، فَإِنَّ الْغُلُولَ نَارٌ وَعَارٌ وَشَنَارٌ عَلَى أَهْلِهِ يَوْمَ الْقِيَامَةِ إِلَّا الْخُمُسَ ، ثُمَّ تَنَوَّلَ شَعْرَةً مِنْ بَعِيرٍ فَقَالَ: مَا لِي مِنْ مَالِكُمْ هَذَا إِلَّا الْخُمُسُ ، وَالْخُمُسُ مَرْدُودٌ عَلَيْكُمْ

[36963] Muhammad bin Al-Hasan Al-Asadi narrated to us, saying: Ibrahim bin Tahman narrated to us, from Abu Az-Zubair, from Utbah, the client of Ibn Abbas, from Ibn Abbas, who said: "When the Messenger of Allah (peace be upon him) arrived from At-Ta'if, he camped at Al-Ji'ranah, distributed the spoils there, and then performed Umrah from there. That was when two nights remained of Shawwal."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ ، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ ، عَنْ أَبِي الرُّبَّيْرِ ، عَنْ عُثْنَةَ ، مَوْلَى ابْنِ عَبَّاسٍ عَنْ ابْنِ عَبَّاسٍ ، قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الطَّائِفِ نَزَلَ الْجِعْرَانَةَ فَقَسَّمَ بِهَا الْعَنَائِمُ ثُمَّ اعْتَمَرَ مِنْهَا ، وَذَلِكَ لِلْيَتَّيْنِ بَقِيَتَا مِنْ شَوَّالٍ

[36964] Abu Mu'awiyah narrated to us, from Hajjaj, from Muhammad bin Abdur-Rahman bin Zurarah, from his teachers, from Az-Zubair, that on the Day of At-Ta'if, he gained possession of some maternal aunts of his, and they were automatically freed by his possession of them.

حَدَّثَنَا أَبُو مُعَاوِيَةَ ، عَنْ حَجَاجٍ ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زُرَارَةَ ، عَنْ أَشْيَاخِهِ ، عَنِ الرُّبَّيْرِ ، أَنَّهُ مَلَكَ يَوْمَ الطَّائِفِ خَلَاتٍ لَهُ فَأَعْنَقَ بِمِلْكِهِ إِيَاهُنَّ

[36965] Abu Bakr narrated to us, saying: Abu Khalid Al-Ahmar narrated to us, from Hajjaj, from Al-Hakam, from Miqsam, from Ibn Abbas, that the Messenger of Allah (peace be upon him) sent an expedition to Mu'tah and appointed Zaid as commander. [He said]: "If Zaid is killed, then Ja'far; if Ja'far is killed, then Ibn Rawahah." Ibn Rawahah stayed behind to attend the Friday prayer (Jumu'ah) with the Prophet (peace be upon him). The Prophet (peace be upon him) saw him and said: "What kept you behind?" He said: "To pray Jumu'ah with you." He said: "A morning departure or an evening departure in the cause of Allah is better than the world and everything in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ ، عَنْ حَجَاجٍ ، عَنْ الْحَكَمِ ، عَنْ مِقْسَمٍ ، عَنْ ابْنِ عَبَّاسٍ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَى مُؤْتَهَ ، فَاسْتَعْمَلَ زَيْدًا فَإِنْ قُتِلَ زَيْدٌ فَجَعْفُرٌ ، فَإِنْ قُتِلَ جَعْفُرٌ فَابْنُ رَوَاحَةَ ، فَتَخَفَّفَ ابْنُ رَوَاحَةَ يُجَمِّعُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَرَأَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا خَلَفْتَ؟ قَالَ: أَجْمَعُ مَعَكَ ، قَالَ: لَغَدُوُّ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

[36966] Sulaiman bin Harb narrated to us, saying: Al-Aswad bin Shaiban narrated to us, from Khalid bin Sumair, who said: Abdullah bin Rabah Al-Ansari came to us, and he said—and the Ansar used to consider him knowledgeable—he said: Abu Qatadah, the Knight of the Messenger of Allah (peace be upon him), narrated to us, saying: The Messenger of Allah (peace be upon him) sent the army of commanders and said: "Zaid bin Harithah is over you; if Zaid is killed, then Ja'far bin Abi Talib; if Ja'far is killed, then Abdullah bin Rawahah." Ja'far jumped up and said: "O Messenger of Allah, I did not expect you to appoint Zaid over me." He said: "Go, for you do not know which of that is better." So they set out and stayed as long as Allah willed. Then the Messenger of Allah (peace be upon him) ascended the pulpit and ordered a call to be made: "The prayer is gathering." The people gathered to the Messenger of Allah (peace be upon him), and he said: "Good news has come, good news has come" three times. "I will inform

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ ، قَالَ: حَدَّثَنَا الْأَسْوَدُ بْنُ شَيْبَانَ ، عَنْ خَالِدِ بْنِ سُمَيْرٍ ، قَالَ: قَدِيمٌ عَلَيْنَا عَبْدُ اللَّهِ بْنُ رَبَاحٍ الْأَنْصَارِيُّ ، قَالَ: وَكَانَتِ الْأَنْصَارُ تُفْقِهُ ، قَالَ: حَدَّثَنَا أَبُو قَتَادَةَ فَارِسُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : قَالَ: بَعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشَ الْأَمْرَاءِ وَقَالَ: عَلَيْكُمْ زَيْدٌ بْنُ حَارِثَةَ ، فَإِنْ أَصَبْبَرْ زَيْدٌ فَجَعْفُرُ بْنُ أَبِي طَالِبٍ ، فَإِنْ أَصَبْبَ جَعْفُرُ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ ، فَوَتَّبَ جَعْفُرُ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، مَا كُنْتُ أَرْهَبُ أَنْ تَسْتَعْمِلَ عَلَيَّ زَيْدًا ، فَقَالَ: امْضِ ، فَإِنَّكَ لَا تَدْرِي أَيُّ ذَلِكَ خَيْرٌ ، فَانْطَلَقُوا فَلَبِلُوا مَا شَاءَ اللَّهُ ، ثُمَّ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَعَدَ الْمِنْبَرَ وَأَمَرَ فَوْدِيَ: الصَّلَاةُ جَامِعَةٌ ، فَاجْتَمَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنَّابَ خَيْرٌ ، ثَابَ خَيْرٌ ثَلَاثًا ، أَخْبِرُكُمْ عَنْ جَيْشِكُمْ هَذَا الْغَازِيِّ ، فَانْطَلَقُوا فَلَقُوا الْغُدوَّ فَقُتِلَ زَيْدٌ شَوِيدًا فَاسْتَغْفِرُوا لَهُ ، ثُمَّ أَخْذَ الْلَّوَاءَ جَعْفُرُ بْنُ أَبِي طَالِبٍ فَشَدَّ عَلَى الْفَوْمِ حَتَّى قُتِلَ شَوِيدًا ، اشْهَدُوا لَهُ بِالشَّهَادَةِ وَاسْتَغْفِرُوا لَهُ ، ثُمَّ أَخْذَ الْلَّوَاءَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ فَأَثْبَتَ قَمِيمَهُ حَتَّى قُتِلَ شَوِيدًا فَاسْتَغْفِرُوا لَهُ ، ثُمَّ أَخْذَ الْلَّوَاءَ حَالِدُ بْنُ الْوَلِيدِ وَلَمْ يَكُنْ مِنَ الْأَمْرَاءِ ، هُوَ أَمْرَ نَفْسَهُ ، ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ إِنَّهُ سَيْفٌ مِنْ سُيُوفِكَ ، فَأَنْتَ تَنْصُرُهُ ، فَمِنْ يَوْمِنِي سُمِيَ سَيْفُ اللَّهِ " ، وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "اَنْفِرُوا فَامْدُوا اِخْوَانَكُمْ ، وَلَا يَتَخَلَّفَ مِنْكُمْ أَحَدٌ ، فَنَفَرُوا مُشَاهِدًا وَرُكْبَانًا ، وَذَلِكَ فِي حَرَّ شَدِيدٍ ، فَبَيْنَمَا هُمْ لَيْلَةٌ مِمَّا يَلِينُ - عَنِ الطَّرِيقِ إِذْ نَعَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى مَالَ عَنِ الرَّحْلِ ، فَأَتَيْتُهُ فَدَعَمْتُهُ بِيَدِي ، فَلَمَّا وَجَدَ مَسَنَّ بِدَرْجِ اعْتَدَلَ ، فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَبُو قَتَادَةَ ، قَالَ فِي الثَّانِيَةِ أَوِ التَّالِيَةِ ، قَالَ: مَا أَرَانِي إِلَّا قَدْ شَقَقْتُ عَلَيْكَ مُنْذُ اللَّيْلَةِ ، قَالَ: قُلْتُ: كَلَّا بِأَبِي أَنْتَ وَأَمِي ، وَلِكِنْ أَرَى الْكَرَى وَالْتَّعَاسَ قَدْ شَقَّ عَلَيْكَ ، فَلَوْ عَدَلْتَ فَنَزَلتَ حَتَّى يَدْهَبَ كَرَاكَ ، قَالَ: إِنِّي أَخَافُ أَنْ يُخْدِلَ النَّاسُ ،

[36967] Abdullah bin Numair narrated to us, from Yahya bin Sa'id, from Amrah, that she heard Aisha say: "When the news of the death of Ja'far bin Abi Talib, Zaid bin Harithah, and Abdullah bin Rawahah came, the Messenger of Allah (peace be upon him) sat, and sadness was recognized in his face."

Aisha said: "I was looking through a crack in the door. A man came to him and said: 'O Messenger of Allah, the women of Ja'far...' and he mentioned their crying. The Messenger of Allah (peace be upon him) ordered him to forbid them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ ، عَنْ يَحْيَى بْنِ سَعِيدٍ ، عَنْ عَمْرَةَ ، أَنَّهَا سَمِعَتْ عَائِشَةَ ، تَقُولُ: لَمَّا جَاءَ نَعْيُ جَعْفَرٍ بْنَ أَبِي طَالِبٍ وَرَزِيدَ بْنَ حَارِثَةَ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ جَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَيُعْرَفُ فِي وَجْهِهِ الْحُزْنُ ، فَقَالَتْ عَائِشَةُ: وَآنَا أَطْلُعُ مِنْ شَقِ الْبَابِ ، فَأَتَاهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنَّ نِسَاءَ جَعْفَرٍ فَذَكَرَ بُكَاءَهُنَّ ، فَأَمْرَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَنْهَا هُنَّ

[36968] Abdur-Rahim bin Sulaiman narrated to us, from Zakariyya, from Ash-Sha'bi, who claimed that Ja'far bin Abi Talib was killed on the Day of Mu'tah in Al-Balqa'. The Messenger of Allah (peace be upon him) said: "O Allah, succeed Ja'far among his family with the best succession You have granted to any servant among Your righteous servants."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ زَكَرِيَاً ، عَنْ الشَّعْبِيِّ ، زَعَمَ أَنَّ جَعْفَرَ بْنَ أَبِي طَالِبٍ قُتِلَ يَوْمُ مُؤْتَهَ بِالْبَلْقَاءِ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ اخْلُفْ جَعْفَرًا فِي أَهْلِهِ بِأَفْضَلِ مَا خَلَقْتَ عَبْدًا مِنْ عِبَادِكَ الصَّالِحِينَ

[36969] Abdah, Ibn Idris, and Waki narrated to us, from Isma'il, from Qais, who said: I heard Khalid bin Al-Walid say: "Nine swords broke in my hand on the Day of Mu'tah, and nothing remained in my hand except a Yemeni broadsword of mine."

حَدَّثَنَا عَبْدَهُ ، وَابْنُ إِدْرِيسَ ، وَوَكِيعٌ ، عَنْ إِسْمَاعِيلَ ،
عَنْ قَيْسٍ ، قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدَ ، يَقُولُ: لَقِي
اَنْدَقَ فِي يَدِيْ يَوْمَ مُؤْتَهَ تِسْعَةً اَسْيَافِ ، فَمَا صَبَرْتُ فِي
يَدِيْ إِلَّا صَفِحَةً لِي يَمَانِيَّةً

[36970] Ja'far bin Awn narrated to us, from Ibn Juraij, from Ata, that the Prophet (peace be upon him) announced the death of the three who were killed at Mu'tah, then he prayed over them.

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ ، عَنْ ابْنِ جُرَيْجٍ ، عَنْ عَطَاءٍ ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَعَى التَّلَاثَةَ الَّذِينَ قُتِلُوا
بِمُؤْتَهَ ثُمَّ صَلَّى عَلَيْهِمْ

[36971] ‘Isā ibn Yūnus narrated to us, from Ṣafwān ibn ‘Amr al-Saksakī, from ‘Abd al-Rahmān ibn Jubayr ibn Nufayr, who said: When the grief of the Companions of the Messenger of Allah (peace be upon him) intensified over those among them who were killed with Zayd on the day of Mu’tah, the Messenger of Allah (peace be upon him) said: “Groups of this nation will surely meet the Messiah; indeed they are like you or better—three times—and Allah will never disgrace a nation of which I am the first and the Messiah is the last.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ ، عَنْ صَفْوَانَ بْنِ عَمْرٍ وَالسَّكَسَكِيِّ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نَفِيرٍ ، قَالَ: لَمَّا اشْتَدَ حُزْنُ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْ أُصْبِبَ مِنْهُمْ مَعَ زَيْدٍ يَوْمَ مُؤْتَهَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيَدْرِكَ الْمُسِيحَ مِنْ هَذِهِ الْأُمَّةِ أَقْوَامٌ إِنَّهُمْ لَمِثْلُكُمْ أَوْ خَيْرٌ، ثَلَاثَ مَرَّاتٍ، وَلَنْ يُخْزِيَ اللَّهُ أُمَّةً أَنَا أَرْأَهَا وَالْمُسِيحُ أَخْرُهَا

[36972] ‘Abdullāh ibn Numayr narrated to us, saying: Muḥammad ibn Ishāq narrated to us, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, from ‘Ā’ishah, who said: When the news of Ja‘far’s death came, we recognized the grief in the face of the Messenger of Allah (peace be upon him). She said: A man entered upon him and said: “O Messenger of Allah, the women are weeping.” He said: “Go back to them and silence them. If they refuse, throw dust in their faces.” She said: ‘Ā’ishah said: I said to myself: “By Allah, you have neither spared yourself nor obeyed the Messenger of Allah.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِيمِ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ ، قَالَتْ: لَمَّا أَتَتْ وَفَاءً جَعْفَرٍ عَرْفَنَا فِي وَجْهِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحُزْنَ ، قَالَتْ: فَدَخَلَ عَلَيْهِ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ ، إِنَّ النِّسَاءَ يَبْكِينَ ، قَالَ: «فَارْجِعْ إِلَيْهِنَّ فَأَسْكِنْهُنَّ» ، قَالَتْ أَبْيَانَ فَاحْتَدَ فِي جُوْهِهِنَّ التُّرَابَ ، قَالَ: قَالَتْ عَائِشَةُ: قُلْتُ فِي تَفْسِي: وَاللَّهِ مَا تَرَكْتَ نَفْسَكَ، وَلَا أَنْتَ مُطِيعُ رَسُولِ اللَّهِ

[36973] ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from Yaḥyā ibn ‘Abbād ibn ‘Abdullāh ibn al-Zubayr, from his father, from his grandfather, who said: The one who suckled me from Banū Murrah informed me, saying: “It is as if I am looking at Ja‘far on the day of Mu’tah; he dismounted from a sorrel horse of his, hamstrung it, then went forward and fought until he was killed.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ،
عَنْ يَحْيَى بْنِ عَبَادٍ بْنِ عَبْدِ اللَّهِ بْنِ الرُّبَّيرِ ، عَنْ أَبِيهِ ،
عَنْ جَدِّهِ ، قَالَ: أَخْبَرَنِي الَّذِي أَرْضَعَنِي مِنْ بَنِي مُرَّةَ ،
قَالَ: كَأَنِّي ، أَنْظُرُ إِلَى جَعْفَرٍ يَوْمَ مُؤْتَهُ ، نَزَلَ عَنْ
فَرَسٍ لَهُ شَفْرَاءَ فَعَرْقَبَهَا ، ثُمَّ مَضَى فَقَاتَلَ حَتَّى قُتِلَ

[36974] Abū Usāmah narrated to us, from Mahdī ibn Maymūn, from Muḥammad ibn ‘Abdullāh ibn Abī Ya‘qūb, from al-Ḥasan ibn Sa‘d, who said: When the news of the killing of Zayd, Ja‘far, and ‘Abdullāh ibn Rawāḥah came to the Prophet (peace be upon him), he announced their death to the people. He left Asmā’ until her tears overflowed, then he came to her and consoled her, and said: “Call my brother's sons for me.” He said: She brought three sons who looked like chicks. She said: He called the barber and shaved their heads. Then he said: “As for Muḥammad, he resembles our uncle Abū Ṭālib. As for ‘Awn, he resembles my physical appearance and character. As for ‘Abdullāh,” he took his hand and raised it, then said: “O Allah, bless the deal of his right hand.” He said: Their mother began to rejoice for them. The Messenger of Allah (peace be upon him) said to her: “Do you fear poverty for them while I am their guardian in this world and the Hereafter?”

حَدَّثَنَا أَبُو أَسَاطِةُ، عَنْ مَهْدِيٍّ بْنِ مَيْمُونٍ، عَنْ مُحَمَّدٍ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنْ الْحَسَنِ بْنِ سَعْدٍ ،
قَالَ: لَمَّا جَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبْرُ قَتْلِ زَيْدٍ
وَجَعْفَرٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ تَعَاهُمُ إِلَى النَّاسِ وَتَرَكَ
أَسْمَاءَ حَتَّى أَفَاضَتْ مِنْ عَبْرَتْهَا: ثُمَّ أَتَاهَا فَغَرَّاهَا،
وَقَالَ: "إِذْعِنْ لِي بَنِي أَخِي" ، قَالَ: فَجَاءَتْ بِتَلَائِهِ بَنِيهِ
كَانُوكُمْ أَفْرَارُخُ ، وَقَالَتْ: فَذَعَا الْحَلَاقَ فَحَلَقَ رُؤُوسَهُمْ ;
فَقَالَ: أَمَّا مُحَمَّدٌ فَشَبِيهُ عَمَّنَا أَبِي طَالِبٍ ، وَأَمَّا عَوْنَ
فَشَبِيهُ خَلْفِي وَخُلْقِي ، وَأَمَّا عَبْدُ اللَّهِ، فَأَخَذَ بِيَدِهِ فَشَالَهَا
ثُمَّ قَالَ: اللَّهُمَّ بَارِكْ فِي صَفْقَةِ يَمِينِهِ ، قَالَ: فَجَعَلْتُ
أُمُّهُمْ تَفَرَّحُ لَهُمْ ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: اتَّخِذْهُمْ عَلَيْهِمُ الضَّيْعَةَ ، وَأَنَا وَلِيُّهُمْ فِي الدُّنْيَا
وَالْآخِرَةِ

[36975] Yaḥyā ibn Ādām narrated to us, saying: Quṭbah narrated to us, from al-A'mash, from 'Adī ibn Thābit, from Sālim ibn Abī al-Ja'd, who said: The Prophet (peace be upon him) was shown them in sleep. He saw Ja'far as an angel with two wings stained with blood, and Zayd facing him on a throne. He said: And Ibnu Rawāḥah was sitting with them as if they were turning away from him.

حَدَّثَنَا يَحْيَى بْنُ آدَمْ ، قَالَ: حَدَّثَنَا قُطْبَهُ ، عَنِ الْأَعْمَشِ ، عَنْ عَدِيٍّ بْنِ ثَابِتٍ ، عَنْ سَالِيمِ بْنِ أَبِي الْجَعْدِ ، قَالَ: "أَرَيْهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ فَرَأَى جَعْفَرًا مَلَكًا ذَا جَنَاحَيْنِ مُضَرَّجًا بِالدَّمَاءِ ، وَزَيْدًا مُقَابِلًا عَلَى السَّرِيرِ ، قَالَ: وَابْنَ رَوَاحَةَ جَالِسٌ مَعَهُمْ كَانُوهُمْ مُعْرَضُونَ عَنْهُ

[36976] 'Abd al-Rahīm ibn Sulaymān narrated to us, from Ismā'il ibn Abī Khālid, from Abū Ishaq, from Abū Maysarah: That when the news of the killing of Ja'far, Zayd, and 'Abdullāh ibn Rawāḥah came to the Prophet (peace be upon him), he mentioned their matter and said: "O Allah, forgive Zayd"—three times—"O Allah, forgive Ja'far and 'Abdullāh ibn Rawāḥah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ أَبِي مَيْسَرَةَ ، أَنَّهُ لَمَّا أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتْلُ جَعْفَرٍ وَزَيْدٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ ذَكَرَ أَمْرَهُمْ فَقَالَ: اللَّهُمَّ اغْفِرْ لِزَيْدٍ ، ثَلَاثَةً ، اللَّهُمَّ اغْفِرْ لِجَعْفَرٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ

[36977] Yazīd ibn Hārūn narrated to us, saying: Ismā‘il ibn Abī Khālid informed us, from Qays ibn Abī Hāzim, who said: Usāmah ibn Zayd came after his father was killed. He stood before the Prophet (peace be upon him) and his eyes shed tears. The next day he came and stood in that same place. The Prophet (peace be upon him) said: “I encounter from you today what I encountered from you yesterday.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ ، قَالَ: جَاءَ أَسَامَةُ بْنُ زَيْدٍ بَعْدَ قَتْلِ أَبِيهِ ، فَقَامَ بَيْنَ يَدَيِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَمَعَتْ عَيْنَاهُ ، فَلَمَّا كَانَ مِنَ الْغَدِ جَاءَ فَقَامَ مَقَامَهُ ذَلِكَ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْفَى مِنْكَ الْيَوْمَ مَا لَقِيتُ مِنْكَ أَمْسَى

[36978] Muḥammad ibn ‘Ubayd narrated to us, saying: Wā'il ibn Dāwūd narrated to us, saying: I heard al-Bahī narrate that ‘A’ishah used to say: “The Messenger of Allah (peace be upon him) never sent Zayd ibn Ḥārithah in an army without appointing him as their commander, and if he had lived after him, he would have appointed him as caliph.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ ، قَالَ: حَدَّثَنَا وَائِلُ بْنُ دَاؤَدَ ، قَالَ: سَمِعْتُ الْبَهِيَّ يُحَدِّثُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: مَا بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدَ بْنَ حَارِثَةَ فِي جَيْشٍ قَطُّ إِلَّا أَمْرَأَهُ عَلَيْهِمْ، وَلَوْ بَقِيَ بَعْدَهُ لَا سَلْفَهُ

[36979] Muḥammad ibn ‘Ubayd narrated to us, saying: Ismā‘īl narrated to us, from Mujālid ibn Sa‘īd, from ‘Āmir: That ‘A’ishah used to say: “If Zayd were alive, the Messenger of Allah (peace be upon him) would have appointed him as caliph.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ مُجَالِدِ بْنِ سَعِيدٍ ، عَنْ عَامِرٍ ، أَنَّ عَائِشَةَ ، كَانَتْ تَقُولُ: لَوْ أَنَّ رَيْدًا حَيٌّ لَأَسْتَخْلِفَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[36980] ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Hishām ibn ‘Urwah, from his father: That the Messenger of Allah (peace be upon him) had dispatched an expedition before Mu’tah and appointed Usāmah ibn Zayd as their commander, and in that expedition were Abū Bakr and ‘Umar. He said: Some people criticized the Messenger of Allah (peace be upon him) for appointing Usāmah over them. He said: The Messenger of Allah (peace be upon him) stood up and addressed the people, then said: “Some people among you have criticized me regarding the appointment of Usāmah, just as they criticized the appointment of his father before him. By Allah, he was indeed worthy of command, and he was among the most beloved of people to me, and his son is among the most beloved of people to me after him. I hope he will be among your righteous ones, so treat him well.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ ، عَنْ هِشَامِ بْنِ عُرْوَةَ ،
عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ قَطْعَةً
بَعْدًا قَبْلَ مُؤْتَهُ وَأَمْرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ ، وَفِي ذَلِكَ
الْبَعْثَ أَبُو بَكْرٍ وَعُمَرٌ ، قَالَ: فَكَانَ أَنَاسٌ مِنَ النَّاسِ
يَطْعَنُونَ فِي ذَلِكَ لِتَأْمِيرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ أَسَامَةَ عَلَيْهِمْ ، قَالَ: فَقَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَخَاطَبَ النَّاسَ ثُمَّ قَالَ: إِنَّ أَنَاسًا مِنْكُمْ قَدْ
طَعَنُوا عَلَيَّ فِي تَأْمِيرِ أَسَامَةَ ، وَإِنَّمَا طَعَنُوا فِي تَأْمِيرِ
أَسَامَةَ كَمَا طَعَنُوا فِي تَأْمِيرِ أَبِيهِ مِنْ قَبْلِهِ ، وَإِيمُ اللَّهِ،
إِنْ كَانَ لَحْقِيقًا لِلْإِمَارَةِ ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ
، وَإِنْ أَبْنَهُ مِنْ أَحَبِّ النَّاسِ إِلَيَّ مِنْ بَعْدِهِ ، وَإِنِّي أَرْجُو
أَنْ يَكُونَ مِنْ صَالِحِكُمْ، فَاسْتَوْصُوا بِهِ خَيْرًا

[36981] ‘Alī ibn Mushir narrated to us, from al-Ajlah, from al-Sha‘bī, who said: When the news of the killing of Ja‘far ibn Abī Tālib came to the Messenger of Allah (peace be upon him), the Messenger of Allah (peace be upon him) left his wife Asmā’ bint ‘Umays until her tears flowed and some of her grief subsided. Then he came to her, consoled her, called the sons of Ja‘far, and prayed for them. He prayed for ‘Abdullāh ibn Ja‘far that his transactions be blessed, so he never bought anything without making a profit. Asmā’ said to him: “O Messenger of Allah, these people claim that we are not among the Emigrants.” He said: “They lied. You have migrated twice: you migrated to the Negus and you migrated to me.”

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ ، عَنِ الْأَجْلَحِ ، عَنِ الشَّعْبِيِّ ،
قَالَ: لَمَّا أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَتْلَ
جَعْفَرِ بْنِ أَبِي طَالِبٍ تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ امْرَأَتَهُ أَسْمَاءَ بِنْتَ عُمَيْسٍ حَتَّى أَفَاضَتْ عَبْرَتْهَا
فَذَهَبَ بِعَضُّ حُزْنِهَا ، ثُمَّ أَتَاهَا فَعَزَّاهَا وَدَعَا بَنِي جَعْفَرِ
فَدَعَا لَهُمْ ، وَدَعَا لِعِبْدِ اللَّهِ بْنِ جَعْفَرٍ أَنْ يُبَارِكَ لَهُ فِي
صَفْقَةٍ يَوْمَهُ ، فَكَانَ لَا يَشْتَرِي إِلَّا رَبِحَ فِيهِ ، فَقَالَتْ لَهُ
أَسْمَاءُ: يَا رَسُولَ اللَّهِ ، إِنَّ هُؤُلَاءِ يَزْعُمُونَ أَنَّا لَسْنَا مِنَ
الْمُهَاجِرِينَ ، فَقَالَ: كَذَّبُوا ، لَكُمُ الْهِجْرَةُ مَرَّتَيْنِ ،
هَاجَرْتُمْ إِلَى النَّجَاشِيِّ وَهَاجَرْتُمْ إِلَيَّ

[36982] Abū Ishaq al-Azdi narrated to us, saying: Abū Uways narrated to me, from ‘Ubaydullāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, who said: I was at Mu’tah. When we missed Ja‘far ibn Abī Tālib, we searched for him among the slain and found on him more than ninety stab and arrow wounds, and we found them on the front of his body.

حَدَّثَنَا أَبُو إِسْحَاقَ الْأَزْدِيُّ ، قَالَ: حَدَّثَنِي أَبُو أَوَيْسٍ ،
عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ نَافِعٍ ، عَنْ ابْنِ عُمَرَ ،
قَالَ: كُنْتُ بِمُؤْتَهَ ، فَلَمَّا فَقَدْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ
طَلَبْنَا فِي الْقَتْلَى فَوَجَدْنَا فِيهِ بَيْنَ طَعْنَةٍ وَرَمْيَةٍ بِضُعَّا
وَتِسْعِينَ وَوَجَدْنَا فِيمَا أَفْقَلَ مِنْ جَسَدِهِ

[36983] Abū Usāmah narrated to us, from Zakariyyā, from Abū Ishāq, who said: A man said to al-Barā': "Did you flee on the day of Hunayn, O Abū 'Umārah?" He said: "I bear witness that the Prophet (peace be upon him) did not flee. But some light-armed and unarmored people went towards this tribe of Hawāzin, who were archers. They shot a volley of arrows at them like a swarm of locusts. He said: So they retreated. The people then turned towards the Messenger of Allah (peace be upon him), and Abū Sufyān ibn al-Ḥārith was leading his mule. The Messenger of Allah (peace be upon him) dismounted and sought victory, saying: 'I am the Prophet without lie. I am the son of 'Abd al-Muṭṭalib. O Allah, Your victory!' He said: By Allah, when the battle became fierce, we would shield ourselves with him, and the brave one was he who stood alongside him."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ زَكَرِيَاً ، عَنْ أَبِي إِسْحَاقَ ، قَالَ: قَالَ رَجُلٌ لِلْبَرَاءِ: هَلْ كُنْتُمْ وَلَيْتُمْ يَوْمَ حُنَيْنٍ يَا أَبَا عُمَارَةَ؟ فَقَالَ: أَشْهُدُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ مَا وَلَى ، وَلَكِنَّهُ انْطَلَقَ أَخْفَاءً مِنَ النَّاسِ وَحَسَرَ إِلَى هَذَا الْحَيِّ مِنْ هَوَازِنَ ، وَهُمْ قَوْمٌ رُمَادٌ فَرَمَوْهُمْ بِرِشْقٍ مِنْ نَبِلٍ كَانُهَا رَجُلٌ مِنْ جَرَادٍ ، قَالَ: فَأَنْكَشُفُوا ، فَأَقْبَلَ الْقَوْمُ هُنَالِكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو سُفْيَانَ بْنَ الْحَارِثِ يَقُولُ بَعْلَتَهُ ، فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَتَصَرَ وَهُوَ يَقُولُ: أَنَا النَّبِيُّ لَا كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ . اللَّهُمَّ نَصْرُكَ قَالَ: كُنْ وَاللَّهِ إِذَا أَحْمَرَ الْبَلْسُ نَتَّقِي بِهِ ، وَإِنَّ الشَّجَاعَ الَّذِي يُحَاجِدِنِي بِهِ

[36984] Sharīk narrated to us, from Abū Ishāq, from al-Barā', who said: "No, by Allah, the Messenger of Allah (peace be upon him) did not turn his back on the day of Ḥunayn." He said: "Al-'Abbās and Abū Sufyān were holding the reins of his mule, while he was saying: 'I am the Prophet without lie, I am the son of 'Abd al-Muṭṭalib.'"

حَدَّثَنَا شَرِيكٌ ، عَنْ أَبِي إِسْحَاقَ ، عَنْ الْبَرَاءِ قَالَ: "لَا
وَاللَّهِ، مَا وَلَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ
حُنَيْنٍ دُبْرَةً ، قَالَ: وَالْعَبَاسُ وَأَبُو سُفْيَانَ آخِذَانِ بِلِجَامِ
بَغْلَتِهِ، وَهُوَ يَقُولُ: أَنَا النَّبِيُّ لَا كَذِبْ أَنَا ابْنُ عَبْدِ
الْمُطَّلِبِ"

[36985] Yazīd ibn Hārūn narrated to us, from Ḥumayd, from Anas, who said: Among the supplications of the Prophet (peace be upon him) on the day of Ḥunayn was: "O Allah, if You wish, You will not be worshipped after this day."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، عَنْ حُمَيْدٍ ، عَنْ أَنَّسٍ ، قَالَ:
كَانَ مِنْ دُعَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ:
اللَّهُمَّ إِنَّكَ إِنْ شَاءْ لَا تُعْبُدْ بَعْدَ هَذَا الْيَوْمِ

[36986] ‘Affān narrated to us, saying: Sulaym ibn Akhḍar narrated to us, saying: Ibn ‘Awn narrated to me, saying: Hishām ibn Zayd narrated to me, from Anas, who said: On the day of Ḥunayn, Hawāzin and Ghāṭafān gathered a large army against the Prophet (peace be upon him). The Prophet (peace be upon him) that day was with ten thousand or more than ten thousand. He said: And with him were the Ṭulaqā’ (freed Makkans). He said: They brought their families and offspring and placed them behind their backs. He said: When they met, the people fled. The Prophet (peace be upon him) that day was on a white mule. He said: He dismounted and said: “I am the servant of Allah and His Messenger.” He said: That day he called out two calls without mixing any speech between them. He turned to his right and said: “O assembly of Anṣār!” They said: “Here we are, O Messenger of Allah, we are with you.” Then he turned to his left and said: “O assembly of Anṣār!” They said: “Here we are, O Messenger of

حَدَّنَا عَفَانُ , حَدَّنَا سُلَيْمَ بْنُ أَخْضَرَ , حَدَّنِي ابْنُ عَوْنِ , حَدَّنِي هِشَامُ بْنُ زَيْدٍ , عَنْ أَنَسٍ , قَالَ: لَمَّا كَانَ يَوْمُ حُكَيْمٍ جَمَعْتُ هَوَازِنَ وَعَطْفَانَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَمِيعًا كَثِيرًا , وَالنَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَوْمَئِذٍ فِي عَشْرَةِ الْأَفِيْرِ أَوْ أَكْثَرَ مِنْ عَشْرَةِ الْأَفِيْرِ , قَالَ: وَمَعَهُ الطُّلَفَاءُ , قَالَ: فَجَاءُوا بِالنَّفَرِ وَالذُّرَيْفَةِ فَجَعَلُوا خَلْفَ ظُهُورِهِمْ , قَالَ: فَلَمَّا اتَّقَوْا وَلَّ النَّاسُ , وَالنَّبِيُّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ يَوْمَئِذٍ عَلَى بَعْلَةِ بَيْضَاءَ , قَالَ: فَزَرَنَ فَقَالَ: إِنِّي عَبْدُ اللَّهِ وَرَسُولُهُ , قَالَ: وَنَذَرَى يَوْمَئِذٍ نِذَاءِيْنَ لَمْ يَخْلُطْ بَيْنَهُمَا كَلَامًا , فَالْتَّقَتْ عَنْ يَمِينِهِ فَقَالَ: أَيْ مَعْشَرَ الْأَنْصَارِ , فَقَالُوا: لَيْكَ يَا رَسُولَ اللَّهِ , نَحْنُ مَعَكَ , ثُمَّ التَّقَتْ عَنْ يَسَارِهِ فَقَالَ: أَيْ مَعْشَرَ الْأَنْصَارِ , فَقَالُوا: لَيْكَ يَا رَسُولَ اللَّهِ , نَحْنُ مَعَكَ , ثُمَّ نَزَلَ إِلَى الْأَرْضِ فَالْتَّقَوْا فَهَرَمُوا وَأَصَابُوا مِنَ الْعَنَائِمِ , فَأَعْطَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّلَفَاءَ وَقَسَمَ فِيهِمْ , فَقَالَ الْأَنْصَارُ: نُدْعَى عِنْدَ الشَّدَّةِ وَنَقْسِمُ الْغَنِيمَةَ لِغَيْرِنَا , فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَمَعَهُمْ وَقَعَدَ فِي قُبَّةِ فَقَالَ: أَيْ مَعْشَرَ الْأَنْصَارِ , مَا حَدِيثُ بَلْغَنِي عَنْكُمْ؟ فَسَكَنُوا فَقَالَ: “إِنَّمَا مَعْشَرَ الْأَنْصَارِ , لَوْ أَنَّ النَّاسَ سَلَكُوا وَادِيًّا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لِأَخْذُثُ شِعْبَ الْأَنْصَارِ , ثُمَّ قَالَ: أَمَا تَرْضَوْنَ أَنْ يَدْهَبَ النَّاسُ بِالدُّنْيَا وَتَدْهُبُوا بِرَسُولِ اللَّهِ , قَالَ ابْنُ عَوْنِ: قَالَ هِشَامُ بْنُ زَيْدٍ: قُلْتُ لِأَنَسِ: وَأَنْتَ شَاهِدٌ ذَلِكَ؟ قَالَ: وَأَنِّي أَغِبُّ عَنْ ذَلِكَ

[36987] Abū Usāmah narrated to us, from Sulaymān ibn al-Mughīrah, from Thābit, from Anas, who said: Abū Ṭalḥah came on the day of Hunayn making the Messenger of Allah (peace be upon him) laugh. He said: "O Messenger of Allah, did you not see Umm Sulaym carrying a dagger?" The Messenger of Allah (peace be upon him) said to her: "O Umm Sulaym, what did you intend with it?" She said: "I intended that if anyone of them came near me, I would stab him with it."

حَدَّثَنَا أَبُو أَسَامَةَ ، عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةَ ، عَنْ تَابِعٍ ، عَنْ أَنَّسٍ ، قَالَ: جَاءَ أَبُو طَلْحَةَ يَوْمَ حُنَيْنٍ يُضْحِكُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، أَلَمْ تَرِ إِلَى أُمَّ سُلَيْمٍ مَعَهَا خِنْجُرًا ، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا أُمَّ سُلَيْمٍ ، مَا أَرَدْتُ إِلَيْهِ؟ قَالَتْ: أَرَدْتُ إِنْ دَنَا إِلَيَّ أَحَدٌ مِّنْهُمْ طَعْنَةً بِهِ

[36988] Yazīd ibn Hārūn narrated to us, saying: Ḥammād ibn Salamah informed us, from Ishāq ibn ‘Abdullāh ibn Abī Ṭalḥah, from Anas: That the Prophet (peace be upon him) said on the day of Hunayn: "Whoever kills a person [in battle], his spoil belongs to him." Abū Ṭalḥah killed twenty men that day and took their spoils.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ، عَنْ أَنَّسٍ ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حُنَيْنٍ: مَنْ قَتَلَ قَتِيلًا فَلَهُ سَلَبَةٌ فَقَتَلَ يَوْمَنِذٍ أَبُو طَلْحَةَ عِشْرِينَ رَجُلًا فَأَخَذَ أَسْلَابَهُمْ

[36989] Waki‘ narrated to us, from Mālik ibn Mighwal, from Ṭalḥah ibn Muṣarrif, who said: “The Muslims were defeated on the day of Hunayn, so they were called out: ‘O companions of Surah Al-Baqarah!’ He said: So they returned with yearning (ḥanīn) – meaning weeping.”

حَدَّثَنَا وَكِيعٌ ، عَنْ مَالِكِ بْنِ مِعْوَلٍ ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ ، قَالَ: "إِنَّهُمْ الْمُسْلِمُونَ يَوْمَ حُنَيْنٍ فَلَمْ يَأْتُوهُمْ أَصْحَابُ سُورَةِ الْبَقَرَةِ ، قَالَ: فَرَجَعُوا وَلَهُمْ حَنِينٌ، يَعْنِي بُكَاءً

[36990] Al-Faḍl ibn Dukayn narrated to us, saying: Yūsuf ibn Ṣuhayb narrated to us, from ‘Abdullāh ibn Buraydah: That on the day of Ḥunayn, the people fled from the Messenger of Allah (peace be upon him). No one remained with him except a man named Zayd, holding the reins of his grey mule—the one gifted to him by the Najāshī. The Messenger of Allah (peace be upon him) said: “Woe to you, O Zayd! Call the people.” So he called out: “O people, this is the Messenger of Allah calling you.” No one responded at that time. He said: “Woe to you! Urge the Aws and Khazraj.” He said: “O assembly of Aws and Khazraj, this is the Messenger of Allah calling you.” No one responded to him at that time. He said: “Woe to you! Call the Muhājirīn, for they have a pledge to Allah on their necks.” He said: Buraydah narrated to me that a thousand of them came forward, having thrown away their scabbards and broken them. Then they came to the Messenger of Allah (peace be upon him) until victory was granted

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنٍ ، قَالَ: حَدَّثَنَا يُوسُفُ بْنُ صَهْبَيْنِ ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ انْكَشَفَ النَّاسُ عَنْهُ ، فَلَمْ يَقِنْ مَعْهُ إِلَّا رَجُلٌ يَقَالُ لَهُ زَيْدٌ أَخْذُ بِعَنَانَ بَغْلَتِهِ الشَّهْبَاءِ ، وَهِيَ الَّتِي أَهْدَاهَا لَهُ النَّجَاشِيُّ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "وَيْحَكَ يَا زَيْدُ ، ادْعُ النَّاسَ ، فَنَادَى: أَيُّهَا النَّاسُ ، هَذَا رَسُولُ اللَّهِ يَدْعُوكُمْ ، فَلَمْ يُجِبْ أَحَدٌ عِنْدَ ذَلِكَ ، فَقَالَ: وَيْحَكَ ، حُضَّ الْأَوْسَ وَالْخَزْرَاجَ فَقَالَ: يَا مَعْشَرَ الْأَوْسِ وَالْخَزْرَاجِ ، هَذَا رَسُولُ اللَّهِ يَدْعُوكُمْ ، فَلَمْ يُجِبْهُ أَحَدٌ عِنْدَ ذَلِكَ ، فَقَالَ: وَيْحَكَ ، ادْعُ الْمُهَاجِرِينَ فَإِنَّ اللَّهَ فِي أَعْنَاقِهِمْ نِبْعَةً ، قَالَ: فَحَدَّثَنِي بُرَيْدَةُ أَنَّهُ أَفْبَلَ مِنْهُمْ أَلْفَ قَدْ طَرَحُوا الْجُفُونَ وَكَسَرُوهَا ، ثُمَّ أَتَوْا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَتَّى فُتَحَ عَلَيْهِمْ

[36991] ‘Ubaydullāh ibn Mūsā narrated to us, from Mūsā ibn ‘Ubaydah, who said: ‘Umar, the freed slave of Ghufrah, informed me, saying: The Prophet (peace be upon him) dismounted from a mule he was on and began shouting to the people: “O people of Surah Al-Baqarah! O people of the Pledge of the Tree! I am the Messenger of Allah and His Prophet.” But they turned away fleeing.

[36992] Yazīd ibn Hārūn narrated to us, saying: Ismā‘il ibn Abī Khālid informed us, saying: I saw ‘Abdullāh ibn Awfā with a wound on his hand. I said: “What is this?” He said: “I was struck with it on the day of Hunayn.” He said: I said to him: “Did you witness Hunayn with the Messenger of Allah (peace be upon him)?” He said: “Yes.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، عَنْ مُوسَى بْنِ عُبَيْدَةَ ،
قَالَ: أَخْبَرَنِي عُمَرُ ، مَوْلَى غُفرَةَ قَالَ: نَزَلَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَعْلَةٍ كَانَ عَلَيْهَا فَجَعَلَ يَصْرُخُ
بِالنَّاسِ: يَا أَهْلَ سُورَةِ الْبَقَرَةِ ، يَا أَهْلَ بَيْعَةِ الشَّجَرَةِ ،
أَنَا رَسُولُ اللَّهِ وَنَبِيُّهُ ، فَتَوَلَّوْا مُذْبِرِينَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي
خَالِدٍ ، قَالَ: رَأَيْتُ عَبْدَ اللَّهِ بْنَ أَوْفَى بِيَدِهِ ضَرَبَةً،
فَقُلْتُ: مَا هَذَا؟ فَقَالَ: ضَرَبْنُهَا يَوْمَ حُنَيْنٍ ، قَالَ: فُلْتُ
لَهُ: "وَشَهَدْتَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
حُنَيْنًا؟" قَالَ: نَعَمْ

[36993] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Mūsā informed us, from his brother ‘Abdullāh ibn ‘Ubaydah, that a group from Hawāzin came after the battle and said: “O Messenger of Allah, we desire [favor] from the Messenger of Allah.” He said: “In which do you desire? In lineage or in wealth?” They said: “Rather in lineage, the mothers and daughters. As for wealth, Allah will provide for us.” He said: “As for me, I return what is in my hands and the hands of Banū Hāshim of your womenfolk. As for the people, I will intercede for you with them when I pray, if Allah wills. So stand up and say such and such.” He taught them what to say. They did what he ordered them, and he interceded for them. No one among the Muslims remained but returned what was in his hands of their womenfolk, except al-Aqra‘ ibn Ḥabis and ‘Uyaynah ibn Ḥiṣn; they held onto two women who were in their hands.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى ، عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ ، أَنَّ نَفَرًا مِنْ هَوَازِنَ جَاءُوا بَعْدَ الْوَقْعَةِ فَقَالُوا: يَا رَسُولَ اللَّهِ ، إِنَّا نَرْغُبُ فِي رَسُولِ اللَّهِ ، قَالَ: فِي أَيِّ ذَلِكَ ثُرْغُبُونَ ، أَفِي الْحَسَبِ أَمْ فِي الْمَالِ؟ قَالُوا: بَلْ فِي الْحَسَبِ وَالْأَمَهَاتِ وَالْأَبْنَاتِ ، وَأَمَّا الْمَالُ فَسَيَرْزُقُنَا اللَّهُ ، قَالَ: أَمَّا أَنَا فَأَرُدُّ مَا فِي يَدِي وَأَيْدِي بَنِي هَاشِمٍ مِنْ عَوْرَتِكُمْ ، وَأَمَّا النَّاسُ فَسَأَشْفَعُ لَكُمْ إِلَيْهِمْ إِذَا صَلَّيْتُ إِنْ شَاءَ اللَّهُ ، فَقُوْمُوا فَقُولُوا كَذَا وَكَذَا ، فَعَلَمْهُمْ مَا يَقُولُونَ، فَفَعَلُوا مَا أَمَرَهُمْ بِهِ وَشَفَعَ لَهُمْ ، فَلَمْ يَبْقَ أَحَدٌ مِنَ الْمُسْلِمِينَ إِلَّا رَدَّ مَا فِي يَدِهِ مِنْ عَوْرَتِهِمْ غَيْرَ الْأَقْرَعِ بْنِ حَابِسٍ وَعُبَيْنَةَ بْنِ حِصْنٍ ، أَمْسَكَ أَمْرَأَيْنِ كَانَتَا فِي أَيْدِيهِمَا

[36994] Muḥammad ibn Fuḍayl narrated to us, from Ash‘ath, from al-Ḥakam ibn ‘Uyaynah, who said: When people fled from the Prophet (peace be upon him) on the day of Hunayn, the Prophet (peace be upon him) began saying: “I am the Prophet without lie. I am the son of ‘Abd al-Muṭṭalib.” He said: Only four remained with him: three from Banū Hāshim and a man from others: ‘Alī ibn Abī Ṭālib and al-‘Abbās were in front of him, Abū Sufyān ibn al-Ḥārith was holding the rein, and Ibnu Mas‘ūd was on his left side. He said: No one approached him except that he was killed, and the polytheists lay dead around him like a crown.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ، عَنْ أَشْعَثَ ، عَنْ الْحَكَمِ بْنِ عُبَيْدَةَ ، قَالَ: لَمَّا فَرَّ النَّاسُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حُنَيْنٍ جَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: أَنَا النَّبِيُّ لَا كَذِبٌ . أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ . قَالَ: فَلَمْ يَبْقِ مَعَهُ إِلَّا أَرْبَعَةٌ: ثَلَاثَةٌ مِنْ بَنِي هَاشِمٍ وَرَجُلٌ مِنْ غَيْرِهِمْ: عَلَيُّ بْنُ أَبِي طَالِبٍ وَالْعَبَّاسُ وَهُمَا بَنِيَّ يَدِيهِ وَأَبُو سُفْيَانَ بْنَ الْحَارِثِ أَخْذُ بِالْعَنَانِ، وَابْنُ مَسْعُودٍ مِنْ جَانِيهِ الْأَيْسَرِ، قَالَ: فَلَيْسَ يُقْلِلُ نَحْوَهُ أَحَدٌ إِلَّا قُتِلَ، وَالْمُشْرِكُونَ حَوْلَهُ صَرْعَى بِحِسَابِ الْأَكْلِيلِ

[36995] Yazid ibn Harun narrated to us, saying: Humayd informed us, from Anas ibn Malik, who said: The Messenger of Allah (peace be upon him) gave from the spoils of Hunayn one hundred camels to al-Aqra' ibn Habis and one hundred camels to 'Uyaynah ibn Hisn. Some people from the Ansar said: "The Messenger of Allah gives our spoils to people whose blood is dripping from our swords—or our blood from their swords." This reached the Prophet (peace be upon him), so he sent for them. They came, and he said to them: "Is there anyone among you other than yourselves?" They said: "No, except our sister's son." He said: "The sister's son of a people is one of them." He said: "You said such and such. Are you not pleased that the people go away with sheep and camels, while you go away with Muhammad to your homes?" They said: "Yes, O Messenger of Allah." The Messenger of Allah (peace be upon him) said: "The people are inner garments (Dithar) and the Ansar are outer garments (Shi'ar). The Ansar are my

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ ، قَالَ: أَخْبَرَنَا حُمَيْدٌ ، عَنْ أَنَسِ
بْنِ مَالِكٍ ، قَالَ: أَعْطَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِنْ غَنَائِمِ حُتَّينَ الْأَقْرَعَ بْنَ حَابِسٍ مِائَةً مِنَ الْأَبْلِ
وَعِينَةً بْنَ حِصْنٍ مِائَةً مِنَ الْأَبْلِ ، فَقَالَ نَاسٌ مِنَ
الْأَنْصَارِ: يُعْطِي رَسُولُ اللَّهِ غَنَائِمَنَا نَاسًا تَقْطُرُ سُيُوفُنَا
مِنْ دِمَائِهِمْ، أَوْ سُيُوفُهُمْ مِنْ دِمَائِنَا ، فَبَلَّغَ ذَلِكَ النَّبِيُّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَرْسَلَ إِلَيْهِمْ، فَجَاءُوا، فَقَالَ لَهُمْ:
هَلْ فِيهِمْ غَيْرُكُمْ؟ قَالُوا: لَا، إِلَّا ابْنُ أَخْتِنَا ، قَالَ: ابْنُ
أَخْتِ الْفَقُومِ مِنْهُمْ ، فَقَالَ: فَلَئِنْ كَذَّا وَكَذَا ، أَمَا تَرْضَوْنَ
أَنْ يَدْهَبَ النَّاسُ بِالشَّاءِ وَالْعَيْرِ، وَتَدْهَبُونَ بِمُحَمَّدٍ إِلَى
دِيَارِكُمْ ، قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، فَقَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: النَّاسُ بِتَارٍ وَالْأَنْصَارُ شِعَارٌ ،
الْأَنْصَارُ كَرْشِيٌّ وَعَيْتَنِي ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً
مِنَ الْأَنْصَارِ

[36996] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Mūsā ibn ‘Ubaydah informed us, from ‘Abdullāh ibn ‘Ubaydah: That Abū Sufyān, Ḥakīm ibn Ḥizām, and Ṣafwān ibn Umayyah went out on the day of Ḥunayn to see who would be defeated. A Bedouin passed by them, and they said: “O servant of Allah, what happened to the people?” He said: “Muḥammad will never recover from it.” He said: That was when his companions had scattered from him. Some of them said to each other: “A lord from Quraysh is more beloved to us than a lord of the Bedouins. O so-and-so, go and bring us the news.” He said: So a companion of theirs went until he was among the people. He heard them saying: “O Aws! O Khazraj!” and they had overcome the people. And that was the slogan of the Prophet (peace be upon him).

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى ، قَالَ: أَخْبَرَنَا مُوسَى بْنُ عُبَيْدَةَ ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدَةَ ، أَنَّ أَبَا سُفْيَانَ ، وَحَكِيمَ بْنَ حَزَامَ ، وَصَفْوَانَ بْنَ أَمِيَّةَ ، حَرَجُوا يَوْمَ حُتَّينَ يُنْظَرُونَ عَلَى مَنْ تَكُونُ الدَّبَّرَةُ ، فَمَرَّ بِهِمْ أَعْرَابٍ فَقَالُوا: يَا عَبْدَ اللَّهِ، مَا فَعَلَ النَّاسُ؟ قَالَ: لَا يَسْتَقْلِلُهَا مُحَمَّدٌ أَبَدًا ، قَالَ: وَذَلِكَ حِينَ تَفَرَّقُ عَنْهُ أَصْحَابُهُ ، فَقَالَ بَعْضُهُمْ لِبَعْضٍ: لَرَبُّ مِنْ فُرِيشٍ أَحَبُّ إِلَيْنَا مِنْ رَبِّ الْأَعْرَابِ ، يَا فُلَانُ، اذْهَبْ فَأُتَّنَا بِالْخَبَرِ لِصَاحِبِ لَهُمْ ، قَالَ: فَذَهَبَ حَتَّى كَانَ بَيْنَ ظَهَرَانِي الْقَوْمَ ، فَسَمِعَهُمْ يَقُولُونَ: يَا لِلْأَوْسَ، يَا لِلْخَرْجَ ، وَقَدْ غَلَّا الْفَوْمَ ، وَكَانَ شِعَارُ النَّبِيِّ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

[36997] Ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from ‘Āsim ibn ‘Umar ibn Qatādah, from Maḥmūd ibn Labīd, from Abū Sa‘īd al-Khudrī, who said: When the Messenger of Allah (peace be upon him) distributed the captives at al-Jirānah, he gave gifts to Quraysh and other Arabs, but there was nothing of it for the Anṣār. Gossip increased and spread until one of them said: “As for the Messenger of Allah, he has met his people.” He said: So he sent for Sa‘d ibn ‘Ubādah and said: “What is this talk that has reached me from your people in which they have indulged?” He said: Sa‘d said to him: “It is as reached you.” He said: “Where do you stand on this?” He said: “I am but a man from my people.” He said: His anger intensified and he said: “Gather your people, and let no one else be with them.” He said: So he gathered them in an enclosure of the Prophet (peace be upon him) and stood at its door, letting no one in except those from his people, leaving out men from the Muhājirīn, and adding some people. He said: Then the

حَدَّثَنَا أَبْنُ إِنْرِيسَ ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ ، عَنْ عَاصِيمِ
بْنِ عُمَرَ بْنِ فَتَاهَةَ ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ ، قَالَ: لَمَّا قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ السَّبَّيِّ بِالْجُعْرَانَةِ أَعْطَى عَطَايَا قُرَيْشًا
وَغَيْرَهَا مِنَ الْأَعَرَبِ ، وَلَمْ يَكُنْ فِي الْأَنْصَارِ مِنْهَا شَيْءٌ
، فَكَثُرَتِ الْفَالَّةُ وَقَسَطَ حَتَّى قَالَ قَاتِلُهُمْ: أَمَّا رَسُولُ اللَّهِ
فَقَدْ لَقِيَ قَوْمَهُ ، قَالَ: فَأَرْسَلَ إِلَيْهِ سَعْدُ بْنُ عُبَادَةَ فَقَالَ:
مَا مَقَالَهُ بِلَغْتِي عَنْ قَوْمِكَ أَكْتَرُوا فِيهَا ، قَالَ: فَقَالَ لَهُ
سَعْدٌ: فَقَدْ كَانَ مَا بَلَغْتَ ، قَالَ: فَأَيْنَ أَنْتَ مِنْ ذَلِكِ؟ قَالَ:
مَا أَنَا إِلَّا رَجُلٌ مِنْ قَوْمِي ، قَالَ: فَإِنْتَ غَاضِبٌ وَقَالَ:
أَجْمَعُ قَوْمَكَ، وَلَا يَكُنْ مَعْهُمْ غَيْرُهُمْ ، قَالَ: فَجَمَعُهُمْ فِي
حَظِيرَةٍ مِنْ حَظَائِرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَامَ
عَلَى نَابِهَا، وَجَعَلَ لَا يَبْرُكَ إِلَّا مِنْ كَانَ مِنْ قَوْمِهِ، وَقَدْ
تَرَكَ رِجَالًا مِنَ الْمُهَاجِرِينَ ، وَزَادَ أَنْسًا ، قَالَ: ثُمَّ جَاءَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُعْرَفُ فِي وَجْهِهِ الْعَضْبُ
فَقَالَ: “يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ أَجِدْكُمْ ضُلَّالًا فَهَذَا كُمْ
اللَّهُ، فَجَعَلُوا يَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْ غَضَبِ اللَّهِ
وَغَضَبِ رَسُولِهِ، يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ أَجِدْكُمْ عَالَةً
فَأَغْنَاكُمُ اللَّهُ؟” فَجَعَلُوا يَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْ غَضَبِ
اللَّهِ وَغَضَبِ رَسُولِهِ، يَا مَعْشَرَ الْأَنْصَارِ، أَلَمْ أَجِدْكُمْ
أَعْذَاءً فَالَّلَّهُ بَيْنَ قُلُوبِكُمْ، فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْ
غَضَبِ اللَّهِ وَغَضَبِ رَسُولِهِ، فَقَالَ: أَلَا تُحِبُّوْنَ؟
قَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ وَأَفْضَلُ ، فَلَمَّا سُرِّيَ عَنْهُ قَالَ:
“وَلَوْ شِئْتُمْ لَقُلْتُمْ فَصَدَقْتُمْ. أَلَمْ تَجِدُكُمْ طَرِيدًا فَلَوْيَنَاتِكُ ،
وَمُكَدَّبًا فَصَدَقْنَاتِكُ ، وَعَائِلًا فَأَسَيْنَاتِكُ ، وَمَخْدُولًا
فَنَصَرْنَاتِكُ” ، فَجَعَلُوا يَكْتُونَ وَيَقُولُونَ: اللَّهُ وَرَسُولُهُ
أَمْنٌ وَأَفْضَلُ ، قَالَ: أَوْ جَدْنَمْ مِنْ شَيْءٍ مِنْ دُنْيَا أَعْطَيْتُهَا
لَوْ مَا أَتَأْفَهُمْ عَلَى الإِسْلَامِ، وَوَكَلْتُمْ إِلَى إِسْلَامِكُمْ ، لَوْ
سَلَكَ النَّاسُ وَادِيَا اُو شِعْبَا وَسَلَكْتُمْ وَادِيَا او شِعْبَا
لَسَلَكْتُ وَادِيَكُمْ او شِعْبَكُمْ ، أَنْتُمْ شِعَارُ وَالنَّاسُ دِيَارُ ،
وَلَوْلَا الْهُجْرَةُ لَكُنْتُ امْرًا مِنَ الْأَنْصَارِ ، ثُمَّ رَفَعَ يَدِيَهِ
حَتَّى إِنِّي لَأَرَى مَا تَحْتَ مَنْكِبِيِّ فَقَالَ: اللَّهُمَّ اغْفِرْ

[36998] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Ya’lā ibn ‘Aṭā informed us, from Abū Hammām ‘Abdullāh ibn Yasār, from Abū ‘Abd al-Rahmān al-Fihri, who said: I was with the Messenger of Allah (peace be upon him) in the Battle of Hunayn. We marched on a very hot summer day and camped under the shade of trees. When the sun declined, I put on my armor and mounted my horse. I went to the Messenger of Allah (peace be upon him) while he was in his tent and said: “Peace be upon you, O Messenger of Allah, and the mercy of Allah. The departure, the time for departure has come.” He said: “Yes.” He said: “O Bilāl.” He sprang up from under a gum-acacia tree as if his shadow was the shadow of a bird, saying: “At your service and at your pleasure, and I am your ransom.” He said: “Saddle my horse for me.” He brought out a saddle whose pads were made of palm fiber, with no vanity or arrogance in them. He said: So he saddled it. He said: He rode and we rode, and we

حَدَّثَنَا عَفَانُ ، قَالٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ ، قَالٌ: أَخْبَرَنَا يَعْلَى بْنُ عَطَاءٍ ، عَنْ أَبِي هَمَّامٍ عَبْدِ اللَّهِ بْنِ يَسَارٍ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْفَهْرِيِّ ، قَالٌ: كُنْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي عَزْوَةِ حُنَيْنٍ ، فَسِرْنَا فِي يَوْمٍ فَانِظِ شَدِيدِ الْحَرَّ ، فَنَزَلْنَا تَحْتَ ظِلَالِ الشَّجَرِ ، فَلَمَّا رَأَتِ الشَّمْسُ لَيْسَتُ لِأَمْتَي وَرَكِبْتُ فَرَسِيًّا ، فَانْطَلَقْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي فُسْطَاطِهِ فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَرَحْمَةَ اللَّهِ ، الرَّوَاحُ حَانَ الرَّوَاحُ ، فَقَالَ أَجْلٌ ، فَقَالَ يَا بِلَانِ ، فَتَأَرَ مِنْ تَحْتِ سَمْرَةٍ كَأَنَّ ظِلَّهُ ظِلُّ طَائِرٍ ، فَقَالَ: الْبَيْكَ وَسَعْدِكَ وَأَنَا فِدَاوُكَ ، فَقَالَ: أَسْرِجْ لِي فَرَسِيًّا ، فَأَخْرَجَ سَرْجًا دَفَّتَاهُ مِنْ لِيفٍ ، لَيْسَ فِيهِمَا أَشْرُ وَلَا بَطْرًا ، قَالَ: فَأَسْرِجْ ، قَالٌ: فَرَكِبَ وَرَكِبْنَا فَصَافَنَاهُمْ عَشِيشَنَا وَلَيْلَنَا ، فَتَشَامَتِ الْخَيْلَانُ ، فَوَلَى الْمُسْلِمُونَ مُدْبِرِينَ كَمَا قَالَ اللَّهُ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا عِبَادَ اللَّهِ: أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ ، ثُمَّ قَالَ: يَا مَعْشِرَ الْمُهَاجِرِينَ ، أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ ، ثُمَّ اقْتَحَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ فَرَسِهِ فَأَخَذَ كَفًا مِنْ ثُرَابٍ ، فَأَخْبَرَنِي الْذِي كَانَ أَنَّهُ إِلَيْهِ مِنِي أَنَّهُ ضَرَبَ بِهِ وُجُوهَهُمْ ، وَقَالَ: شَاهَتِ الْوُجُوهُ ، قَالَ: فَهَزَّهُمُ اللَّهُ ، قَالٌ يَعْلَى بْنُ عَطَاءٍ: فَحَدَّثَنِي أَبْناؤُهُمْ عَنْ آبَائِهِمْ أَنَّهُمْ قَالُوا: لَمْ يَبْقَ مِنَّا أَحَدٌ إِلَّا امْتَلَأَتْ عَيْنَاهُ وَفَمُهُ ثُرَابًا ، وَسَمِعْنَا صَلَصَلَةَ بَيْنَ السَّمَاءِ وَالْأَرْضِ كِإِمَرَارِ الْحَدِيدِ عَلَى الطَّسْتِ الْجَدِيدِ

[36999] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ishāq ibn ‘Abdullāh ibn Abī Ṭalḥah, from Anas ibn Mālik, that Hawāzin came on the day of Hunayn with children, women, camels, and sheep. They arranged them in rows to increase their numbers against the Messenger of Allah (peace be upon him). When they met, the Muslims turned back fleeing as Allah said. The Messenger of Allah (peace be upon him) said: “O servants of Allah, I am the servant of Allah and His Messenger.” Then he said: “O assembly of Muḥājirīn, I am the servant of Allah and His Messenger.” He said: “So Allah defeated the polytheists, and he did not strike with a sword nor stab with a spear.” He said: And the Messenger of Allah (peace be upon him) said that day: “Whoever kills a disbeliever gets his spoils.” He said: Abū Ṭalḥah killed twenty men that day and took their spoils. And Abū Qatādah said: “O Messenger of Allah, I struck a man on the shoulder strap while he was wearing armor, but I was pushed

حَدَّثَنَا عَفَانُ , قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ , عَنْ إِسْحَاقَ
بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ , عَنْ أَنَسِ بْنِ مَالِكٍ , أَنَّ
هُوَازِنَ , جَاءَتِ يَوْمَ حُنَيْنٍ بِالصَّبْيَانِ وَالنِّسَاءِ وَالْأَبْلِ
وَالْغَنَمِ , فَجَعَلُوهَا صُفُوفًا يَكْرُونَ عَلَى رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ , فَلَمَّا التَّقَوْا وَلَى الْمُسْلِمُونَ كَمَا
قَالَ اللَّهُ , فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا
عَبْدَ اللَّهِ , أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ ثُمَّ قَالَ: يَا مَعْشَرَ
الْمُهَاجِرِينَ أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ , قَالَ: فَهَزَمَ اللَّهُ
الْمُشْرِكِينَ وَلَمْ يَضْرِبْ بِسَيْفٍ وَلَمْ يَطْعَنْ بِرُمْحٍ , قَالَ:
وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَنِي: مَنْ قَتَلَ
كَافِرًا فَلَهُ سَلَبَةٌ , قَالَ: فَقَتَلَ أَبُو طَلْحَةَ يَوْمَنِي عِشْرِينَ
رَجُلًا , فَلَخَدَ أَسْلَابَهُمْ , وَقَالَ أَبُو قَتَادَةَ: يَا رَسُولَ اللَّهِ ,
إِنِّي ضَرَبْتُ رَجُلًا عَلَى حَبْلِ الْعَاتِقِ وَعَلَيْهِ دِرْعٌ لَهُ
فَأَجْهَضْتُ عَنْهُ , وَقَدْ قَالَ حَمَّادٌ: فَأَعْجَلْتُ عَنْهُ , قَالَ:
فَإِنْظُرْ مَنْ أَخْدَهَا , قَالَ: فَقَامَ رَجُلٌ فَقَالَ: أَنَا أَخْدُنَاهَا
فَأَرْضَيْهِ مِنْهَا وَأَعْطَنَيهَا , وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ لَا يُسَانُ شَيْئًا إِلَّا أَعْطَاهُ أَوْ سَكَتَ , فَسَكَتَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَقَالَ عُمَرُ: لَا
وَاللَّهِ, لَا يَقِينُهَا اللَّهُ عَلَى أَسْدِ مِنْ أَسْدِهِ وَيُعْطِيكَهَا, قَالَ:
فَضَحَّاكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: صَدَقَ
عُمَرُ , وَلَقِيَ أَبُو طَلْحَةَ أُمَّ سُلَيْمٍ وَمَعَهَا خِنْجَرٌ, فَقَالَ أَبُو
طَلْحَةَ: يَا أُمَّ سُلَيْمٍ , مَا هَذَا مَعَكِ؟ قَالَتْ: أَرَدْتُ إِنْ دَنَّا
مِنِّي بَعْضُ الْمُشْرِكِينَ أَنْ أُبَعِّجَ بِهِ بَطْنَهُ , فَقَالَ أَبُو
طَلْحَةَ: يَا رَسُولَ اللَّهِ , أَلَا تَسْمَعُ مَا تَقُولُ أُمُّ سُلَيْمٍ؟
قَالَتْ: يَا رَسُولَ اللَّهِ , قُتِلَ مَنْ بَعْذَنَا مِنَ الطُّلَفاءِ ,
أَنْهَزَمُوا بِكَ يَا رَسُولَ اللَّهِ , فَقَالَ: إِنَّ اللَّهَ قَدْ كَفَى
وَأَحْسَنَ

[37000] Hāshim ibn al-Qāsim narrated to us, saying: ‘Ikrimah ibn ‘Ammār narrated to us, saying: Iyās ibn Salamah narrated to us, saying: My father narrated to me, saying: I went on a campaign with the Messenger of Allah (peace be upon him) against Hawāzin. While we were having our forenoon meal, and most of us were on foot and weak, a man came on a red camel. He took a rope from his saddlebag, and a young man tied his camel with it. Then he came to eat lunch with the people. When he saw their weakness and lack of mounts, he went out running to his camel, untied it, made it kneel, sat on it, and then rode off quickly. A man from Aslam, one of the Companions of the Prophet (peace be upon him), followed him on a gray she-camel, which was the best mount among the people. He sat and followed him. I went out running and caught up with him; the head of the she-camel was at the hip of the camel, and I was at the hip of the she-camel. I advanced until I took the halter of the camel and made it

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ ، قَالَ: حَدَّثَنَا عَكْرَمَةُ بْنُ عَمَّارٍ ،
قَالَ: حَدَّثَنَا إِيَّاسُ بْنُ سَلَمَةَ ، قَالَ حَدَّثَنِي أَبِي قَالَ:
عَرَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَوَازِنَ
فَبَيْنَمَا تَحْنُ تَنْضَحَّ وَعَامَّنَا مُشَاهِدًا فِينَا ضَعْفَةً إِذْ جَاءَ
رَجُلٌ عَلَى جَمَلٍ أَخْرَى ، فَانْتَزَعَ طَلْقًا مِنْ حَقِّهِ فَقَيْدَ بِهِ
جَمَلُهُ رَجُلٌ شَابٌ ، ثُمَّ جَاءَ يَتَعَدَّى مَعَ الْفَوْمِ ، فَلَمَّا رَأَى
ضَعْفَهُمْ وَقَلْهُ ظَهَرُهُمْ خَرَجَ يَعْنُو إِلَى جَمَلِهِ فَأَطْلَقَهُ ثُمَّ
أَنْاخَهُ فَقَعَدَ عَلَيْهِ ثُمَّ خَرَجَ يَرْكُضُهُ ، وَاتَّبَعَهُ رَجُلٌ مِنْ
أَسْلَمِ مِنْ صَحَابَةِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَةٍ
وَرَقَاءَ هِيَ أَمْثُلُ ظَهْرِ الْفَوْمِ ، فَقَعَدَ فَاتَّبَعَهُ ، فَخَرَجَتْ
أَعْدُو فَأَدْرَكَتْهُ وَرَأْسُ النَّاقَةِ عِنْدَ وَرَكِ الْجَمَلِ وَكُنْتُ
عِنْدَ وَرَكِ النَّاقَةِ وَكُنْتُ تَقْدَمْتُ حَتَّى أَخْدُثُ بِخَطَامِ
الْجَمَلِ فَأَنْخَثُهُ ، فَلَمَّا وَضَعَ رُكْبَتِهِ بِالْأَرْضِ اخْتَرَطْتُ
سَيِّفي فَأَصْبَرْتُ رَأْسَهُ فَنَدَرَ ، فَجِئْتُ بِرَاحِلَتِهِ وَمَا عَلَيْهَا
أَفُودُهُ فَاسْتَقْبَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُقْبِلاً
فَقَالَ: "مَنْ قَتَلَ الرَّجُل؟" فَقَالُوا: أَبْنُ الْأَكْوَعْ ، فَنَقَّافَةُ
سَلَبَةٍ

