

مصنف ابن أبي شيبة

Musannaf Ibn Abi Shaybah

VOLUME [34]

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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.

[33001] Al-Dahhak b. Makhlad narrated to us, from Ibn Jurayj, from 'Ata', regarding a man who comes from the people of war (Dar al-Harb), he said: "Either he establishes him [allows him to stay safely], or he conveys him to his place of safety."

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ،
فِي الرَّجُلِ يَأْتِي مِنْ أَهْلِ الْحَرْبِ، قَالَ: إِمَّا أَنْ يُقْرَأَ،
وَإِمَّا أَنْ يُبَلِّغَهُ مَأْمَنَةً

[33002] Al-Dahhak b. Makhlad narrated to us, from Ash'ath, from Al-Hasan, that he used to dislike for a man to marry in the land of war and leave his child among them.

حَدَّثَنَا الضَّحَّاكُ بْنُ مَخْلِدٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ
كَانَ يَكْرَهُ أَنْ يَتَزَوَّجَ الرَّجُلُ فِي أَرْضِ الْحَرْبِ وَيَذْعُ
وَلَدَهُ فِيهِمْ

[33003] Muhammad b. Bakr narrated to us, from Ibn Jurayj, who said: "Ata' was asked about a man from the Ahl al-Dhimmah who is caught among the people of polytheism, and he says: 'I did not intend to help them against you,' while they had made a condition upon him that he should not go to them. He [Ata'] disliked killing him except with clear evidence." He said: "And then some of the people of knowledge said to 'Ata': 'If he violates a single thing of what is upon him, then he has violated the peace treaty.'"

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: "سُئِلَ عَطَاءً عَنِ الرَّجُلِ مِنْ أَهْلِ الدِّمَّةِ يُؤْخَذُ فِي أَهْلِ الشَّرْكِ، فَيَقُولُ: لَمْ أُرْدِ عَوْنَاهُمْ عَلَيْهِمْ وَقَدْ اشْتَرَطُوا عَلَيْهِ أَنْ لَا يَأْتِيهِمْ فَكَرِهَ قَتْلُهُ إِلَّا بِبَيِّنَةٍ" قَالَ: وَقَالَ حِينَئِذٍ لِعَطَاءِ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا نَقْضَ شَيْئًا وَاحِدًا مِمَّا عَلَيْهِ فَقَدْ نَقْضَ الصلْحَ

[33004] Waki' narrated to us, from Sufyan, from Hisham, from Al-Hasan, regarding the Ahl al-Dhimmah: If they violate the covenant, there is nothing [no punishment] upon the offspring.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، فِي أَهْلِ الدِّمَّةِ إِذَا نَقْضُوا الْعَهْدَ فَلَيْسَ عَلَى الْمُرِيَّةِ شَيْءٌ

[33005] Ma'mar b. Bishr narrated to us, he said: Ibn Mubarak narrated to us, he said: Safwan b. 'Amr informed us, from 'Abd al-Rahman b. Jubayr b. Nufayr, from his father, from 'Awf b. Malik, who said: "When the Fai' (spoils acquired without fighting) came, the Prophet, may Allah's prayers and peace be upon him, used to distribute it on the same day; he would give the married man two shares and the bachelor one share."

[33006] Isma'il Ibn 'Ulayyah narrated to us, from Sadaqah b. Yasar, from Al-Qasim, who said: "The Prophet, may Allah's prayers and peace be upon him, used to send couriers (Barid)."

حَدَّثَنَا مَعْمُرُ بْنُ يَثْرَى، قَالَ: ثنا ابْنُ مُبَارَكٍ، قَالَ:
أَخْبَرَنَا صَفَوَانُ بْنُ عَمْرُو، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ
بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنْ عَوْفِ بْنِ مَالِكٍ، قَالَ: كَانَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا جَاءَ الْفَيْءُ قَسَمَهُ مِنْ
يَوْمِهِ فَأَعْطَى الْأَهْلَ حَظَّيْنِ وَأَعْطَى الْأَغْرَبَ حَظًّا

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ صَدَقَةِ بْنِ يَسَارٍ، عَنْ
الْفَاسِيمِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَرِّدُ

[33007] Waki' narrated to us, from Talhah b. Yahya, that 'Umar b. 'Abd al-'Aziz used to send couriers. A mawla of his carried a man on the post-horse (Barid) without his permission. He [Talhah] said: So he called him and said: "He shall not marry until we evaluate his price, then we shall place it [the price] in the treasury (Bayt al-Mal)."

حَدَّثَنَا وَكِبِيعُ، عَنْ طَلْحَةَ بْنِ يَحْيَى، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، كَانَ يُبَرِّدُ فَحَمَلَ مَوْلَى لَهُ رَجُلًا عَلَى الْبَرِيدِ بِغَيْرِ إِذْنِهِ، قَالَ: فَدَعَاهُ فَقَالَ: لَا يَتَرَوَّجُ حَتَّى تُقَوِّمَهُ، ثُمَّ نَجْعَلُهُ فِي بَيْتِ الْمَالِ

[33008] Waki' narrated to us, from Hisham, from Yahya b. Abi Kathir, "that the Prophet, may Allah's prayers and peace be upon him, said to his governors: 'If you send a courier to me, then send one who has a handsome face and a good name.'"

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، "أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَمْرَائِهِ: إِذَا أَبْرَدْنَا إِلَيْهِ فَأَبْرِدُوهُ حَسَنَ الْوَجْهِ حَسَنَ الْإِسْمِ

[33009] 'Ubayd Allah narrated to us, from Isra'il, from Abu Ishaq, from his father, that Mu'awiyah wrote to 'Abd al-Rahman b. Khalid: "Carry Jarir to me on the post-horse." So he carried him.

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقِ، عَنْ أَبِيهِ، أَنَّ مُعَاوِيَةَ، كَتَبَ إِلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ أَنَّ احْمِلْ إِلَيَّ جَرِيرًا عَلَى الْبَرِيدِ فَحَمَلَهُ

[33010] 'Isa b. Yunus narrated to us, from Al-Awza'i, from Sa'id b. Jabalah, from Tawus, that the Prophet, may Allah's prayers and peace be upon him, said: "Indeed, Allah sent me with the sword before the Hour, and placed my provision under the shadow of my spear, and placed humiliation and belittlement upon those who disobey me; and whoever imitates a people is one of them."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ سَعِيدِ بْنِ جَبَلَةَ، عَنْ طَاؤِسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ بَعَثَنِي بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ، وَجَعَلَ رِزْقِي ثَحْتَ ظِلِّ رُمْحِي، وَجَعَلَ الذُّلَّ وَالصَّغَارَ عَلَى مَنْ خَالَقَنِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

[33011] Waki' narrated to us, Sufyan narrated to us, from Al-Awza'i, from Sa'id b. Jabalah, from Tawus, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said... then he mentioned the like of it.

حَدَّثَنَا وَكِبِيرٌ، ثَنَا سُفْيَانُ، عَنِ الْأَوْزَاعِيِّ، عَنْ سَعِيدِ بْنِ جَبَلَةَ، عَنْ طَاؤِسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ ذَكَرَ مِثْلَهُ

[33012] Waki‘ told us, he said: Sufyan told us, from Abu Ishaq, from Abu Al-Khalil, from ‘Ali, he said: "Al-Mughirah ibn Shu‘bah used to, when he went on a military expedition with the Prophet (saw), carry a spear with him. When he returned, he would throw it down so that it would be carried for him."

‘Ali said to him: "I will surely mention this to the Prophet (saw)." He said: "Do not do so, for if you do, a lost item will not be picked up."

[33013] Waki‘ told us, he said: Mus‘ab ibn Sulaym told us, he said: I heard Anas ibn Malik say: "Abu Musa wanted to employ Al-Bara’ ibn Malik, so he came and Al-Bara’ ibn Malik said to him: 'Give me my sword, my bow, and my spear.'"

[33014] Waki‘ told us, he said: Sufyan told us, from Isma‘il ibn Umayyah, from Makhul, he said: "The short spear was only carried with the Prophet (saw) so that he could pray towards it."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْخَلِيلِ، عَنْ عَلَيِّ، قَالَ: كَانَ الْمُغِيرَةُ بْنُ شُعْبَةَ إِذَا غَرَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَمَلَ مَعَهُ رُمْحًا، فَإِذَا رَجَعَ طَرَحَهُ كَيْ يُحْمَلَ لَهُ فَقَالَ لَهُ عَلَيِّ: لَا تَذَكَّرْ هَذَا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: لَا تَعْلَمُ فَإِنَّكَ إِنْ فَعَلْتَ لَمْ تُرْفَعْ ضَالَّةً

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا مُصْبَعُ بْنُ سُلَيْمٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، يَقُولُ: "إِنَّ أَبَا مُوسَى أَرَادَ أَنْ يَسْتَعْمِلَ الْبَرَاءَ بْنَ مَالِكٍ، فَأَتَى فَقَالَ لَهُ الْبَرَاءُ بْنُ مَالِكٍ: أَعْطِنِي سَيِّفي وَقَوْسِي وَرُمْحِي

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَمِيَّةَ، عَنْ مَكْحُولٍ، قَالَ: إِنَّمَا كَانَتِ الْحَرْبَةُ تُحْمَلُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلَّى إِلَيْهَا

[33015] Abu Usamah told us, he said: Mus'ab ibn Sulaym Az-Zuhri told us, he said: Anas ibn Malik told us, he said: When Abu Musa was sent over Basra, among those he sent was Al-Bara' ibn Malik, who was behind him. He used to say to him: "Choose a job." Al-Bara' said: "Will you grant me what I ask you?" He said: "Yes." He said: "Behold, I do not ask you for the governorship of a city nor the collection of tax, but give me my bow, my horse, my spear, and my sword, and leave me to Jihad in the path of Allah." So he sent him with an army, and he was the first to fight.

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: ثَنَا مُصْعِبُ بْنُ سُلَيْمَانَ الرُّهْرِيُّ،
قَالَ: ثَنَا أَنَسُ بْنُ مَالِكٍ، قَالَ: لَمَّا بَعَثَ أَبُو مُوسَى عَلَى
الْبَصْرَةِ كَانَ مِنْ بَعْثَ الْبَرَاءِ بْنُ مَالِكٍ وَكَانَ مِنْ
وَرَائِهِ، فَكَانَ يَقُولُ لَهُ: اخْتُرْ عَمَلاً، فَقَالَ الْبَرَاءُ:
وَمُعْطِيَ أَنْتَ مَا سَأَلْتَكِ؟ قَالَ: نَعَمْ، قَالَ: أَمَا إِنِّي لَا
أَسْأَلُكَ إِمَارَةً مِصْرٍ وَلَا جِبَابَيَّةَ حَرَاجَ، وَلَكِنْ أَعْطَنِي
قُونِسِيَّ، وَفَرَسِيَّ، وَرُمْحِيَّ، وَسَيْفِيَّ، وَذِرْنِيَّ إِلَى الْجِهَادِ
فِي سَبِيلِ اللَّهِ، فَبَعَثَهُ عَلَى جَيْشٍ، فَكَانَ أَوَّلَ مَنْ قَاتَلَ

[33016] Hashim ibn Al-Qasim told us, he said: ‘Abdur-Rahman ibn Thabit told us, he said: Hassan ibn ‘Atiyyah told us, from Abu Munib Al-Jurashi, from Ibn ‘Umar, he said: The Messenger of Allah (saw) said: "Allah has placed my provision under my spear, and He has placed humiliation and belittlement upon those who disobey my command. Whoever imitates a people is one of them."

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، قَالَ ثنا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ،
قَالَ: ثنا حَسَانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنِيبِ الْجُرَشِيِّ،
عَنْ أَبْنَ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: إِنَّ اللَّهَ جَعَلَ رِزْقِي تَحْتَ رُمْحِي وَجَعَلَ الدَّلَّةَ
وَالصَّغَارَ عَلَى مَنْ خَالَفَ أَمْرِي، مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ
مِنْهُمْ

[33017] Waki' told us, he said: Hisham ibn Sa'd told us, from Zayd ibn Aslam, from his father, he said: 'Umar said: "Gather for this Fay" (wealth acquired without fighting) so that we may consider it, for I have read verses from the Book of Allah regarding it which sufficed me. Allah said: {And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the needy and the [stranded] traveler} [Al-Hashr: 7] until His saying: {Indeed, Allah is severe in penalty} [Al-Hashr: 7]. By Allah, it is not for these alone. Then he read: {For the poor emigrants who were expelled from their homes and their properties} [Al-Hashr: 8] until His saying {those are the truthful} [Al-Hashr: 8]. By Allah, it is not for these alone. Then he read: {And [also for] those who came after them} [Al-Hashr: 10]" to the end of the verse.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: "اجْتَمِعُوا لِهَذَا الْفَيِّهِ حَتَّى تَنْظُرَ فِيهِ، فَإِنِّي قَرَأْتُ آيَاتٍ مِّنْ كِتَابِ اللَّهِ اسْتَعْنَتِي بِهَا، قَالَ اللَّهُ: {مَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ أَهْلِ الْفُ�ْقَانِ فَلَلَّهِ وَلِرَسُولِهِ وَلِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ إِلَى قَوْلِهِ: {إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ} [7: السَّبِيل] [الْحَشْر] وَاللَّهُ مَا هُوَ لِهُؤُلَاءِ وَحْدَهُمْ، ثُمَّ قَرَأَ [7: الْحَشْر] {لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيَارِهِمْ إِلَى قَوْلِهِ {هُمُ الصَّادِقُونَ} [8: وَأَمْوَالُهُمْ} [الْحَشْر] وَاللَّهُ مَا هُوَ لِهُؤُلَاءِ وَحْدَهُمْ، ثُمَّ قَرَأَ [8: الْحَشْر] {وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ} " إِلَى آخر الآية

[33018] Hamid ibn ‘Abdur-Rahman told us, from Al-Hasan, from As-Suddi, from ‘Umar ibn ‘Abdul-‘Aziz, he said: "I found that the wealth was divided among these three categories: The Muhajirun, the Ansar, and those who came after them."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ، عَنِ السُّدَّيِّ،
عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: وَجَدْتُ الْمَالَ قُسْمًا بَيْنَ
هَذِهِ التَّلَاثَةِ الْأَصْنَافِ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ
جَاءُوا مِنْ بَعْدِهِمْ

[33019] Hamid told us, from Hasan, from As-Suddi, from Al-Hasan, similar to that.

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنِ السُّدَّيِّ، عَنِ الْحَسَنِ، مِثْلُ
ذَلِكَ

[33020] Mu‘adh ibn Mu‘adh told us, he said: Sa‘id ibn Abi ‘Arubah told us, from Qatadah, from Anas, from Abu Talhah, that the Messenger of Allah (saw), when he overcame a people, liked to stay in their open space for three [days].

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: ثنا سَعِيدٌ بْنُ أَبِي عَرْوَةَ،
عَنْ فَتَادَةَ، عَنْ أَنَّسٍ، عَنْ أَبِي طَلْحَةَ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَانَ إِذَا غَلَبَ قَوْمًا أَحَبَّ أَنْ يُقِيمَ
بَعْرَصَتِهِمْ تَلَانًا

[33021] ‘Abdul-A‘la told us, from Sa‘id, from Qatadah, from Anas, from Abu Talhah, from the Prophet (saw) similar to it.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَّسٍ،
عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[33022] Isma'il b. 'Ayyash narrated to us, from 'Abd al-Rahman b. Ziyad b. An'um, from Khalid b. Abi 'Imran, who said: I said to Al-Qasim b. Muhammad and Salim b. 'Abd Allah:

"We have a slave boy who makes pottery in the enemy's land, then he sells it and money accumulates, and he spends on us." He said: "There is no harm in that."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ
بْنِ أَنْعَمٍ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، قَالَ: قُلْتُ لِلْفَاسِمِ
بْنِ مُحَمَّدٍ وَسَالِمَ بْنِ عَبْدِ اللَّهِ: إِنَّا عُلَامًا يَعْمَلُ
الْفَخَارَ بِأَرْضِ الْعَدُوِّ ثُمَّ يَبِيعُ فَتَجْتَمِعُ النَّفَقَةُ وَيُنْفَقُ
عَلَيْنَا، قَالَ: لَا بَأْسَ بِذَلِكَ

[33023] Isma'il b. 'Ayyash narrated to us, from 'Abd al-Rahman b. Ziyad, from Khalid b. Abi 'Imran, who said: I said to Al-Qasim b. Muhammad and Salim b. 'Abd Allah: "A man from among us is in the enemy's land; he catches fish and sells them, and dirhams accumulate for him."

He said: "There is no harm in that."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ،
عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، قَالَ: قُلْتُ لِلْفَاسِمِ بْنِ مُحَمَّدٍ
وَسَالِمَ بْنِ عَبْدِ اللَّهِ: الرَّجُلُ يَكُونُ مِنَّا فِي أَرْضِ الْعَدُوِّ
فَيَصِيدُ الْحَيَّاتَ وَيَبِيعُ فَتَجْتَمِعُ لَهُ الدَّرَاهِمُ قَالَ: لَا بَأْسَ
بِذَلِكَ

[33024] Hafs b. Ghiyath narrated to us, from Hisham b. 'Urwah, from his father, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, granted (as a fief) land from the land of Banu al-Nadir which contained date palms and small trees; and Abu Bakr and 'Umar also granted [land]."

حَدَّثَنَا حَفْصُ بْنُ غِياثٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: أَقْطَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَرْضًا مِنْ أَرْضِ بَنِي النَّضِيرِ فِيهَا نَخْلٌ وَسَجِيرٌ، وَأَقْطَعَ أَبُو بَكْرٍ وَعُمَرَ

[33025] 'Abd Allah b. Numayr narrated to us, he said: Hisham b. 'Urwah narrated to us, from his father, "That the Prophet, may Allah's prayers and peace be upon him, granted Al-Zubayr land from the land of Banu al-Nadir which contained date palms, and that Abu Bakr granted Al-Zubayr Al-Jurf, and that 'Umar granted him the entirety of Al-'Aqiq."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانِ، قَالَ: ثنا هِشَامٌ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَقْطَعَ الزُّبَيْرَ أَرْضًا مِنْ أَرْضِ بَنِي النَّضِيرِ فِيهَا نَخْلٌ، وَأَنَّ أَبَا بَكْرَ أَقْطَعَ الزُّبَيْرَ الْجَرْفَ وَأَنَّ عُمَرَ أَقْطَعَهُ الْعَقِيقَ أَجْمَعَ

[33026] Waki' narrated to us, from Hisham, from his father, "That the Prophet, may Allah's prayers and peace be upon him, granted Al-Zubayr land containing date palms."

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَقْطَعَ الزُّبَيْرَ أَرْضًا فِيهَا نَخْلٌ

[33027] Sharik narrated to us, from Ibrahim b. al-Muhajir, who said: I asked Musa b. Talhah, and he narrated to me that 'Uthman granted land to Khabbab, granted land to Sa'd, and granted land to Suhayb.

حَدَّثَنَا شَرِيكُ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، قَالَ: سَأَلْتُ مُوسَى بْنَ طَلْحَةَ، فَحَدَّثَنِي أَنَّ عُثْمَانَ أَقْطَعَ حَبَّابًا أَرْضًا وَسَعْدًا أَرْضًا وَصُهَيبًا أَرْضًا

[33028] Sufyan narrated to us, from Ibrahim b. Muhajir, from Musa b. Talhah, that 'Uthman granted land to five of the Companions of the Prophet, may Allah's prayers and peace be upon him: Ibn Mas'ud, Sa'd, Al-Zubayr, Khabbab, and Usamah b. Zayd.

حَدَّثَنَا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرِ، عَنْ مُوسَى بْنِ طَلْحَةَ أَنَّ عُثْمَانَ، أَقْطَعَ خَمْسَةً مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ابْنَ مَسْعُودٍ وَسَعْدًا وَالْزُّبَيرَ وَحَبَّابًا وَأُسَامَةَ بْنَ زَيْدٍ

[33029] Hafs b. Ghiyath narrated to us, from Ja'far, from his father, that 'Umar granted Yanbu' to 'Ali and added other [lands] to it.

حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ عُمَرَ، أَقْطَعَ عَلَيْهِ يَنْبُعَ وَأَصْنَافَ إِلَيْهَا غَيْرَهَا

[33030] Abu Mu'awiyah narrated to us, from Al-Shaybani, from Muhammad b. 'Ubayd Allah al-Thaqafi, who said: A man from Thaqif called Nafi' Abu 'Abd Allah came to 'Umar. He said: He was the first to cultivate the wasteland in Basra. He said: So he said: "O Commander of the Faithful, there is land near us in Basra that is not Kharaj land and harming it does not harm any of the Muslims. If you see fit to grant it to me so I can use it as fodder for my horses, then do so." He said: So 'Umar wrote to Abu Musa: "If it is as he said, then grant it to him."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ الْتَّقَفِيِّ، قَالَ: أَتَى عُمَرَ رَجُلٌ مِنْ ثَقِيفٍ يُقَالُ لَهُ نَافِعٌ أَبُو عَبْدِ اللَّهِ، قَالَ: فَكَانَ أَوَّلَ مِنْ افْتَأِيِ الْفَلَاطِبِيِّ بِالْبَلْصَرَةِ، قَالَ: فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ قَبَلَنَا أَرْضًا مُسْلِمِيْنَ فَإِنْ رَأَيْتُ أَنْ تُقْطِعَنِيهَا أَتَخْذُهَا فَصَالَ خَلِيلِي فَأَفْعَلْنَا، قَالَ: فَكَتَبَ عُمَرُ إِلَى أَبِي مُوسَى: إِنْ كَانَ كَمَا قَالَ فَأَقْطِعْنَاهَا إِلَيْهَا

[33031] Mu'adh b. Mu'adh narrated to us, he said: Ibn 'Awn narrated to us, he said: A man from Banu Zurayq narrated to us, saying: Abu Bakr granted Talhah some land, wrote a document for him regarding it, and had witnesses attest to it, among them 'Umar. Talhah came to 'Umar with the document and said: "Seal this." He said: "I will not seal it. Is this for you to the exclusion of the people?" Talhah left angry and went to Abu Bakr and said: "By Allah, I do not know if you are the Caliph or 'Umar." He said: "No, rather 'Umar, but he refused."

حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: ثنا ابْنُ عَوْنِ، قَالَ: ثنا رَجُلٌ، مِنْ بَنْيِ زُرَيْقٍ قَالَ: أَفْطَعَ أَبُو بَكْرٍ طَلْحَةً أَرْضًا وَكَتَبَ لَهُ بِهَا كِتَابًا وَأَشْهَدَ بِهِ شُهُودًا مِنْهُمْ عُمَرُ، فَأَتَى طَلْحَةً عُمَرَ بِالْكِتَابِ قَالَ: أَخْتَمْ عَلَى هَذَا، قَالَ، "لَا أَخْتَمْ عَلَيْهِ، هَذَا لَكَ ذُونَ النَّاسِ؟ فَانْطَلَقَ طَلْحَةً وَهُوَ مُخْضَبٌ، فَأَتَى أَبَا بَكْرٍ قَالَ: وَاللَّهِ مَا أَدْرِي أَنْتَ الْخَلِيفَةُ أَوْ عُمَرُ قَالَ، لَا بْنُ عُمَرُ لَكَهُ أَبِي

[33032] Waki' narrated to us, he said: Hasan b. Salih narrated to us, from Ja'far, "That the Prophet, may Allah's prayers and peace be upon him, granted 'Ali the 'Qafizayn' (two Qafiz), which are Qays and Al-Shajarah."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا حَسَنُ بْنُ صَالِحٍ، عَنْ جَعْفَرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَفْطَعَ عَلَيْهِ الْقَفيزَيْنَ وَهِيَ قَيْسُ وَالشَّجَرَةُ

[33033] 'Abd Allah b. al-Mubarak narrated to us, from Ma'mar, from Yahya b. Qays al-Ma'ribi, from a man, from Abyad b. Hammal, that he asked the Prophet, may Allah's prayers and peace be upon him, to grant him the salt [mine] that was in Ma'rib. He intended to grant it to him, but a man said to the Messenger of Allah, may Allah's prayers and peace be upon him: "It is like ever-flowing water." So he refused to grant it to him.

[33034] Waki' narrated to us, he said: Sufyan narrated to us, from Jabir, from 'Amir, who said: "Abu Bakr did not grant fiefs, nor did 'Umar, nor did 'Ali. The first one to grant fiefs was 'Uthman, and lands were sold during the emirate of 'Uthman."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمِرٍ، عَنْ يَحْيَى بْنِ قَبِيسِ الْمَارِبِيِّ، عَنْ رَجُلٍ، عَنْ أَبِي ضَنْ بْنِ حَمَالٍ، أَنَّهُ اسْتَقْطَعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، الْمُلْحَ الَّذِي بِمَأْرِبَ، فَأَرَادَ أَنْ يُقْطِعَهُ، فَقَالَ رَجُلٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِنَّهُ كَالْمَاءِ الْعَدْ فَأَبَى أَنْ يُقْطِعَهُ

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: لَمْ يُقْطِعْ أَبُو بَكْرٍ وَلَا عُمَرُ وَلَا عَلِيٌّ، وَأَوَّلُ مَنْ أَقْطَعَ الْقَطَائِعَ عُثْمَانُ، وَبِيَعْتَ أَرْضُونَ فِي إِمَارَةِ عُثْمَانَ

[33035] 'Abd al-Rahman b. Muhammad al-Muharibi narrated to us, from Hajjaj b. Dinar, from Ibn Sirin, from 'Abidah, that Abu Bakr granted land to Al-Aqra' b. Habis and 'Uyaynah b. Hisn, and he wrote a document regarding it.

[33036] Waki' narrated to us, he said: 'Abd Allah b. al-Walid al-Muzani narrated to us, he said: A man informed me—whose father was the most knowledgeable of people regarding this Sawad (fertile land of Iraq), called 'Abd al-Malik b. Abi Hurrah—from his father, that 'Umar b. Al-Khattab selected ten types of lands from the Sawad. He said: "I counted seven and forgot three: The thickets, the water sinks (swamps), the land of Chosroes (Kisra), the post-house monasteries (Dayr al-Barid), the land of those killed in battle, and the land of those who fled." He said: "It remained like that in the Diwan (registry) until Al-Hajjaj burned the Diwan, so every people took what was adjacent to them."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمَهَارِبِيُّ، عَنْ حَجَاجِ بْنِ دِينَارٍ، عَنْ ابْنِ سِيرِينَ، عَنْ عَبِيدَةَ، أَنَّ أَبَا بَكْرِ، أَقْطَعَ الْأَفْرَعَ بْنَ حَابِسٍ وَعُبَيْتَةَ بْنَ حَصْنٍ، وَكَتَبَ عَلَيْهَا كِتَابًا

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ الْمُرَنِّيُّ، قَالَ: أَخْبَرَنِي رَجُلٌ، كَانَ أَبُوهُ أَخْبَرَ النَّاسَ، بِهَذَا السَّوَادِ يُقَالُ لَهُ عَبْدُ الْمَلِكِ بْنُ أَبِيهِ حَرَةَ عَنْ أَبِيهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ اصْطَفَى عَشْرَ أَرْضِينَ مِنْ أَرْضِ السَّوَادِ، قَالَ: "أَخْصَيْتُ سَبْعًا وَسَيِّئَتُ ثَلَاثًا: الْأَجَامُ، مَغِيضُ الْمَاءِ، وَأَرْضُ كِسْرَى، وَدَيْرُ الْبَرِيدِ، وَأَرْضُ مَنْ قُتِلَ فِي الْمَعْرَكَةِ، وَأَرْضُ مَنْ هَرَبَ"، قَالَ: فَلَمْ يَزَلْ فِي الْدِيَوَانِ كَذَلِكَ حَتَّى أَحْرَقَ الدِيَوَانَ الْحَجَاجُ، فَأَخَذَ كُلُّ قَوْمٍ مَا تَلِيهِمْ

[33037] Ibn 'Ulayyah narrated to us, from Yunus, from Al-Hasan, that spies of Musaylimah captured two men from the Muslims and brought them to him. He said to one of them: "Do you testify that Muhammad is the Messenger of Allah?" He said: "Yes." He said: "Do you testify that Muhammad is the Messenger of Allah?" He said: "Yes." He said: "Do you testify that I am the messenger of Allah?" He [the man] gestured to his ears and said: "I am deaf." He said: "What is wrong with you that when I say to you, 'Do you testify that I am the messenger of Allah,' you say, 'I am deaf?'" So he ordered him to be killed. Then he said to the other: "Do you testify that Muhammad is the Messenger of Allah?" He said: "Yes." He said: "Do you testify that I am the messenger of Allah?" He said: "Yes." So he released him. He came to the Prophet, may Allah's prayers and peace be upon him, and said: "O Messenger of Allah, I am ruined." He said: "What is your affair?" So they informed him of his story and the story of his companion. He said:

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّ عُيُونًا لِمُسَيْلِمَةً أَخْذُوا رَجُلَيْنِ مِنَ الْمُسْلِمِينَ فَأَتَوْهُ بِهِمَا، فَقَالَ لِأَحَدِهِمَا: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، فَقَالَ: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، قَالَ: أَشْهُدُ أَنِّي رَسُولُ اللَّهِ، قَالَ: فَأَهْوَى إِلَى أُذْنِيهِ فَقَالَ: إِنِّي أَصُمُّ، قَالَ: مَا لَكَ إِذَا قُلْتُ لَكَ: شَهَدْتُ أَنِّي رَسُولُ اللَّهِ، قُلْتُ إِنِّي أَصُمُّ، فَأَمَرْتُ بِهِ قُتْلَهُ، وَقَالَ لِلْأَخْرَى: أَشْهُدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، فَقَالَ: أَشْهُدُ أَنِّي رَسُولُ اللَّهِ؟ قَالَ: نَعَمْ، فَأَرْسَلَهُ، فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ: هَلْ كُنْتُ، قَالَ: وَمَا شَأْنُكَ؟ فَأَخْبَرُوهُ بِقِصَّتِهِ وَقِصَّةِ صَاحِبِهِ، فَقَالَ: أَمَا صَاحِبُكَ فَمَضَى عَلَى إِيمَانِهِ، وَأَمَا أَنْتَ فَأَخَذْتَ بِالرُّخْصَةِ

[33038] Waki' narrated to us, he said: Sufyan narrated to us, from Mukhariq b. Khalifah, from Tariq b. Shihab, from Salman, who said: "A man entered Paradise because of a fly, and a man entered the Fire." [He said]: "Two men passed by a people who were devoted to an idol of theirs, and they said: 'No one passes by us today unless he offers something.' So they said to one of them: 'Offer something.' He refused, so he was killed. They said to the other: 'Offer something.' They said: 'Offer something, even if it is a fly.' He said: 'What is a fly?' So he offered a fly and entered the Fire." Salman said: "So this one entered Paradise because of a fly, and this one entered the Fire because of a fly."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا سُفْيَانُ، عَنْ مُخَارِقِ بْنِ حَلِيفَةِ،
عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ سَلْمَانَ، قَالَ: دَخَلَ رَجُلٌ
الجَنَّةَ فِي دُبَابٍ وَدَخَلَ رَجُلٌ النَّارَ، مَرَ رَجُلٌ عَلَى
قَوْمٍ قَدْ عَكَفُوا عَلَى صَنْمٍ لَهُمْ وَقَالُوا: لَا يَمْرُ عَلَيْنَا الْيَوْمَ
أَحَدٌ إِلَّا قَدَمَ شَيْئًا، فَقَالُوا لِأَحَدِهِمَا: قَدَمْ شَيْئًا، فَأَبَى فَقُتِلَ،
وَقَالُوا لِلْآخَرِ: قَدَمْ شَيْئًا، فَقَالُوا: قَدَمْ وَلَوْ دُبَابًا، فَقَالَ:
وَأَيْشِ دُبَابٌ، فَقَدَمْ دُبَابًا فَدَخَلَ النَّارَ، فَقَالَ سَلْمَانُ: فَهَذَا
دَخَلَ الْجَنَّةَ فِي دُبَابٍ، وَدَخَلَ هَذَا النَّارَ فِي دُبَابٍ

[33039] Waki' narrated to us, he said: Jarir b. Hazim narrated to us, from Qays b. Sa'd, from 'Ata', regarding a man whom the enemy captured and forced to drink wine and eat pork. He said: "If he eats and drinks, it is a concession, and if he is killed, he has attained good."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثنا جَرِيرُ بْنُ حَازِمٍ، عَنْ قَيْسِ بْنِ
سَعْدٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ أَخَذَهُ الْغَدُوُّ فَأَكَلَهُو هُوَ عَلَى
شُرْبِ الْخَمْرِ وَأَكْلِ الْخِنْزِيرِ، قَالَ: إِنْ أَكَلَ وَشَرَبَ
فَرْحَصَةً، وَإِنْ قُتِلَ أَصَابَ خَيْرًا

[33040] Waki' narrated to us, he said: Sufyan narrated to us, from Burd, from Makhul, who said: "There is no concession regarding wine, because it does not quench thirst."

حَدَّثَنَا وَكِبْعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ،
قَالَ: لَيْسَ فِي الْحَمْرِ رُخْصَةٌ، لِأَنَّهَا لَا تَرْوِي

[33041] 'Abd al-Rahman b. Mahdi narrated to us, from 'Umar b. 'Atiyyah, who said: I heard Abu Ja'far saying: "Taqiyah (precautionary dissimulation) is not lawful except as carrion is lawful for the one compelled by necessity."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ عُمَرَ بْنِ عَطِيَّةَ،
قَالَ: سَمِعْتُ أَبَا جَعْفَرَ، يَقُولُ: النَّفِيَّةُ لَا تَحِلُّ إِلَّا كَمَا
تَحِلُّ الْمَيْتَةُ لِلْمُضْطَرِّ

[33042] Marwan narrated to us, from 'Awf, from Al-Hasan, who said: "Taqiyyah is permissible for the believer until the Day of Resurrection, except that he did not allow Taqiyyah in [matters of] killing."

حَدَّثَنَا مَرْوَانُ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، قَالَ: التَّقِيَّةُ
جَائِزَةٌ لِلْمُؤْمِنِ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا أَنَّهُ كَانَ لَا يَجْعَلُ فِي
الْقُتْلِ تَقِيَّةً

[33043] Waki' narrated to us, from Sufyan, from Ibn Jurayj, from a man, from Ibn 'Abbas, who said: "Taqiyyah is only with the tongue, not with the hand."

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ رَجُلٍ،
عَنْ ابْنِ عَبَّاسٍ، قَالَ: التَّقِيَّةُ إِنَّمَا هِيَ بِاللِّسَانِ لَيْسَ
بِالْأَيْدِي

[33044] 'Abd Allah b. Numayr narrated to us, from Abu Ja'far, from Al-Rabi', from Abu al-'Aliyah, [regarding the verse] {except that you fear from them a fear (Taqiyyah)} [Al 'Imran: 28], he said: "Taqiyyah is with the tongue and not with action."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ أَبِي جَعْفَرٍ، عَنِ الرَّبِيعِ،
عَنْ أَبِي الْعَالِيَةِ، {إِلَّا أَنْ تَقْتُلُوْهُ مِنْهُمْ ثُقَّةً} [آل عمران
28]: التَّقْيَةُ بِاللُّسُانِ وَلَيْسَ بِالْعَمَلِ

[33045] Waki' narrated to us, from Isra'il, from 'Abd al-A'la, from Ibn al-Hanafiyyah, who said: I heard him say: "There is no faith for the one who has no Taqiyyah."

حَدَّثَنَا وَكِبِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ
الْحَنَافِيَّةِ، قَالَ: سَمِعْتُهُ يَقُولُ: لَا إِيمَانَ لِمَنْ لَا تَقْيَةَ لَهُ

[33046] 'Ali b. Mushir narrated to us, from Abu Hayyan, from his father, from Al-Harith b. Suwayd, from 'Abd Allah, who said: "There are no words that I could speak before a ruler that would ward off from me what is between one lash to two lashes except that I would speak them."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِيهِ، عَنْ
الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَا مِنْ كَلَامٍ
أَتَكَلَّمُ بِهِ بَيْنَ يَدَيْ سُلْطَانٍ يَذْرُأُ عَنِّي بِهِ مَا بَيْنَ سَوْطٍ
إِلَى سَوْطِيْنِ إِلَّا كُنْتُ مُنْكَلَّا بِهِ

[33047] Sharik narrated to us, from Jabir, from Abu Ja'far, who said: "Taqiyyah is as wide as what is between the heaven and the earth."

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: التَّقْيَةُ
أُوْسَعُ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ

[33048] Waki' narrated to us, from Fudayl b. Marzuq, from Al-Hasan b. Abi al-Hasan, who said: "Taqiyyah is only a concession, and the virtue lies in standing up for the command of Allah."

حَدَّثَنَا وَكِبْعُ، عَنْ فُضَيْلِ بْنِ مَرْزُوقٍ، عَنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، قَالَ: إِنَّمَا النَّقِيَّةُ رُحْصَةٌ، وَالْفَضْلُ الْقِيَامُ بِأَمْرِ اللَّهِ

[33049] Ibn 'Ulayyah narrated to us, from Khalid, from Abu Qilabah, who said: Hudhayfah said: "I buy my religion, some of it with some [i.e., by sacrificing a small part to save the rest], for fear that it might all go away."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، قَالَ: قَالَ حُذَيْفَةَ: إِنِّي أَشْتَرِي دِينِي بِعَضَهُ بِبَعْضٍ مَخَافَةً أَنْ يَذْهَبَ كُلُّهُ

[33050] 'Abd Allah b. Numayr narrated to us, from Al-A'mash, from 'Abd al-Malik b. Maysarah, from Al-Nazzal b. Sabrah, who said: Ibn Mas'ud and Hudhayfah entered upon 'Uthman. 'Uthman said to Hudhayfah: "It has reached me that you said such and such?" He said: "No, by Allah, I did not say it." When he left, 'Abd Allah said to him: "What is wrong with you? Why do you say [you didn't say it] when I heard you say it?" He said: "I buy my religion, some of it with some, for fear that it might all go away."

[33051] Hafs narrated to us, from 'Asim, from Abu Mijlaz, who said: "Umar used to send the bachelors to war and take the horse of the resident and give it to the traveler [the fighter]."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثُمَيرٍ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الْمَلِكِ
بْنِ مَيْسَرَةَ، عَنِ التَّزَّالِ بْنِ سَبِيرَةَ، قَالَ: "دَخَلَ ابْنُ
مَسْعُودٍ وَحَذِيفَةَ عَلَى عُثْمَانَ، فَقَالَ عُثْمَانُ لِحَذِيفَةَ: "
بَلَغْنِي أَنَّكَ قُلْتُ كَذَا وَكَذَا؟ قَالَ: لَا وَاللَّهِ مَا قُلْنَاهُ، فَلَمَّا
خَرَجَ قَالَ لَهُ عَبْدُ اللَّهِ: مَا لَكَ فَمِنْ شُفُولَةٍ مَا سَمِعْتَكَ
تَقُولُ؟ قَالَ: إِنِّي أَشْتَرِي دِينِي بَعْضَهُ بِبَعْضٍ مَحَافَةً أَنْ
يَذْهَبَ كُلُّهُ

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي مِجْلَزٍ، قَالَ: كَانَ
عُمَرُ يُغْزِي الْعَزَبَ وَيَأْخُذُ فَرَسَ الْمُقِيمِ فَيُعْطِيهِ الْمُسَافِرَ

[33052] Humayd b. 'Abd al-Rahman narrated to us, from Hasan, from Abu Sa'id, from Muhammad b. 'Ubayd Allah al-Thaqafi, who said: "Umar had four thousand horses—I think in Kufa—branded on their thighs 'In the Path of Allah'. If a man had a right to a stipend or was in need, he would give him the horse." Then he said: "If you ride it hard and exhaust it, or lose it due to lack of fodder, you are liable (guarantor). But if you fight on it and it is killed, or you are killed, then there is nothing upon

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ أَبِي سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ، قَالَ: كَانَ لِعُمَرَ أَرْبَعَةُ آلَافٍ فَرَسٌ عَلَى أَرَى بِالْكُوفَةِ مُوسُومَةً عَلَى أَفْخَادِهَا فِي سَبِيلِ اللَّهِ فَإِنْ كَانَ فِي عَطَاءِ الرَّجُلِ حُكْمٌ أَوْ كَانَ مُحْتَاجًا أَعْطَاهُ الْفَرَسَ، ثُمَّ قَالَ: إِنَّ أَجْرَيْتُهُ فَأَعْبَيْتُهُ أَوْ ضَيَّعْتُهُ مِنْ عَلَفٍ فَأَنْتَ ضَامِنٌ، وَإِنْ قَاتَلْتَ عَلَيْهِ فَأَصْبِبَ أَوْ أَصْبَبْتَ فَلَيْسَ عَلَيْكَ شَيْءٌ

[33053] Muhammad b. Fudayl narrated to us, from 'Ata' b. al-Sa'ib, from Abu al-Bakhtari, who said: "When Salman raided the polytheists from the people of Persia, he said: 'Hold back until I invite them as I used to hear the Messenger of Allah, may Allah's prayers and peace be upon him, invite them.' So he went to them and said: 'I am a man from among you, and you see my status with these people. We invite you to Islam. If you accept Islam, then you have the same rights as us and the same obligations as us. If you refuse, then pay the Jizya (tax) out of hand while you are humbled. And if you refuse, we will fight you.' They said: 'As for Islam, we will not accept Islam. As for the Jizya, we will not pay it. As for fighting, we will fight you.' He said: So he invited them to that for three days, but they refused him. So he said to the people: 'Charge at them.'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي الْبَخْتَرِيِّ، قَالَ: "لَمَّا غَزَّا سَلْمَانُ الْمُشْرِكِينَ مِنْ أَهْلِ فَارِسَ قَالَ: كُوْفَوْا حَتَّى أَدْعُوهُمْ كَمَا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَدْعُوهُمْ فَأَنَا هُمْ فَقَالَ: إِنِّي رَجُلٌ مِنْكُمْ وَقَدْ تَرَوْنَ مَنْزَلَتِي مِنْ هُؤُلَاءِ الْقَوْمِ وَإِنَّنِي نَدْعُوكُمْ إِلَى الْإِسْلَامِ، فَإِنْ أَسْلَمْتُمْ فَلَكُمْ مِثْلُ مَا لَنَا وَعَلَيْكُمْ مِثْلُ مَا عَلَيْنَا، وَإِنْ أَبْيَنْتُمْ فَأَعْطُوا الْجُزْيَةَ عَنْ يَدِ وَأَنْتُمْ صَاغِرُونَ، وَإِنْ أَبْيَنْتُمْ فَاقْتُلُنَّكُمْ، قَالُوا: أَمَّا الْإِسْلَامُ فَلَا تُسْلِمُ، وَأَمَّا الْجُزْيَةُ فَلَا تُعْطِيهَا، وَأَمَّا الْقَتْلَ فَإِنَّا نُفَاتِلُكُمْ، قَالَ: فَدَعَاهُمْ لِلَّيْلَكَ تَلَاثَةَ أَيَّامٍ فَأَبْيَأُوا عَلَيْهِ فَقَالَ لِلنَّاسِ: انْهَدُوا إِلَيْهِمْ

[33054] Waki' narrated to us, he said: Sufyan narrated to us, from 'Alqamah b. Marthad, from Sulayman b. Buraydah, from his father, who said: When the Messenger of Allah, may Allah's prayers and peace be upon him, appointed a commander over an expedition or an army, he would enjoin him to fear Allah regarding himself specifically and to treat the Muslims with him well. And he said: "Fight in the name of Allah, in the path of Allah; fight those who disbelieve in Allah. Fight, but do not embezzle spoils, do not betray, do not mutilate, and do not kill a child. When you meet your enemy from the polytheists, invite them to three courses of action or characteristics. Whichever of them they respond to, accept it from them and withhold from them. Then invite them to Islam; if they respond to you, accept it and withhold from them. Then invite them to move from their land to the land of the Emigrants (Muhajirin), and inform them that if they do that, they will have the rights of the Emigrants and the

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ عَلْفَمَةَ بْنِ مَرْتَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا بَعَثَ أَمِيرًا عَلَى سَرِيَّةٍ أَوْ جَيْشٍ أَوْ صَاحَةً فِي حَاسَّةٍ نَفْسِهِ يُتَقَوَّى اللَّهُ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ خَيْرًا، وَقَالَ: اغْزُوْا بِاسْمِ اللَّهِ فِي سَبِيلِ اللَّهِ ثُقَّلُوْنَ مِنْ كَفَرِ بِاللَّهِ، اغْزُوْا فَلَا تَغْلُوْا وَلَا تَغْدِرُوْا وَلَا شَنَثُوا وَلَا تَقْتُلُوا وَلَيْدًا، وَإِذَا لَقِيتُمْ عَدُوكَ مِنَ الْمُشْرِكِينَ فَادْعُهُمْ إِلَى إِحْدَى ثَلَاثٍ خِصَالٍ أَوْ خِلَالٍ، فَإِنَّهُمْ مَا أَجَابُوكُمْ فَاقْبِلُ مِنْهُمْ وَكُفُّ عَنْهُمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ فَإِنْ أَجَابُوكُمْ فَاقْبِلُ وَكُفُّ عَنْهُمْ، ثُمَّ ادْعُهُمْ إِلَى التَّحْوُلِ مِنْ دَارِهِمْ إِلَى دَارِ الْمُهَاجِرِينَ وَأَعْلَمُهُمْ أَنَّهُمْ إِذَا فَعَلُوْا ذَلِكَ أَنَّ لَهُمْ مَا لِلْمُهَاجِرِينَ وَأَنَّ عَلِيهِمْ مَا عَلَى الْمُهَاجِرِينَ، فَإِنْ أَبَوُا وَاخْتَارُوا دِيَارَهُمْ فَأَعْلَمُهُمْ أَنَّهُمْ يَكُونُوْنَ كَأَعْرَابِ الْمُسْلِمِينَ، يَجْرِي عَلَيْهِمْ حُكْمُ اللَّهِ الَّذِي يَجْرِي عَلَى الْمُؤْمِنِيْنَ، وَلَا يَكُونُ لَهُمْ فِي الْفَيْءِ وَالْغَنِيمَةِ تَصِيبُ إِلَّا أَنْ يَعْزُرُوْا مَعَ الْمُسْلِمِيْنَ، فَإِنْ أَبَوُا فَادْعُهُمْ إِلَى إِعْطَاءِ الْجِزْيَةِ فَإِنْ أَجَابُوكُمْ فَاقْبِلُ مِنْهُمْ وَكُفُّ عَنْهُمْ، وَإِنْ أَبَوُا فَاسْتَعِنْ بِاللَّهِ ثُمَّ قاتِلْهُمْ

[33055] Abu Usamah narrated to us, he said: Al-Hasan b. al-Hakam al-Nakha'i narrated to us, he said: Abu Sabrah al-Nakha'i narrated to us, from Farwah b. Musayk al-Muradi, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, said: 'When you come to the people, invite them. Whoever accepts, accept it [from him], and whoever refuses, do not act until you bring news of him to me.'"

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: ثَنَا الْحَسَنُ بْنُ الْحَكَمِ النَّخَعِيِّ،
قَالَ حَدَّثَنَا أَبُو سَبْرَةَ النَّخَعِيِّ، عَنْ فَرُوْهَ بْنِ مُسَيْبٍ
الْمُرَادِيِّ، قَالَ: «قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
إِذَا أَتَيْتُ الْقَوْمَ فَادْعُهُمْ، فَمَنْ أَجَابَكَ فَاقْبِلْ، وَمَنْ أَبَى فَلَا
تَجْعَلْ حَتَّى تَجْذِبَ إِلَيْهِ»

[33056] Waki' narrated to us, he said: 'Umar b. Dharr narrated to us, from Yahya b. Ishaq b. 'Abd Allah b. Abi Talhah, from 'Ali, that the Prophet, may Allah's prayers and peace be upon him, sent him on an expedition. He said to a man near him: "Catch up with him, but do not call him from behind. Say: 'The Messenger of Allah, may Allah's prayers and peace be upon him, orders you to wait for him.'" He said: So he waited for him until he came, and he said: "Do not fight the people until you invite them."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا عُمَرُ بْنُ ذَرٍّ، عَنْ يَحْيَى بْنِ
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ عَلَيِّ، أَنَّ النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَعَثَهُ فِي سَرِيَّةٍ فَقَالَ لِرَجُلٍ عِنْدَهُ:
«الْحَقُّ وَلَا تَدْعُهُ مِنْ خَلْفِهِ فَقُلْ: إِنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ، يَأْمُرُكَ أَنْ تَنْتَظِرْهُ»، قَالَ: فَانْتَظَرْهُ
حَتَّى جَاءَ فَقَالَ: لَا تُقْاتِلُ الْقَوْمَ حَتَّى تَدْعُهُمْ

[33057] Waki' narrated to us, Shu'bah narrated to us, from Ghalib al-'Abdi, from a man from Banu Numayr, from his father, from his grandfather—or his father's grandfather—that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Do not fight the people until you invite them."

حَدَّثَنَا وَكِبْعٌ، ثَنَا شُعْبَهُ، عَنْ غَالِبِ الْعَبْدِيِّ، عَنْ رَجُلٍ،
مِنْ بَنِي نُمَيْرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَوْ جَدِّ أَبِيهِ، أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تُقَاتِلُ الْقَوْمَ
حَتَّى تَدْعُوهُمْ

[33058] Waki' narrated to us, he said: Abu Hilal narrated to us, from Qatadah, from Ibn 'Abbas, who said: "When you meet the enemy, invite them."

حَدَّثَنَا وَكِبْعٌ، قَالَ: ثَنَا أَبُو هِلَالٍ، عَنْ قَتَادَةَ، عَنْ ابْنِ
عَبَّاسٍ، قَالَ: إِذَا لَقِيْتُمُ الْعَدُوَّ فَادْعُوهُمْ

[33059] Abu Usamah narrated to us, from Ibn Abi 'Arubah, from Qatadah, from 'Umar b. 'Abd al-'Aziz, that he used to like to invite them.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ
عُمَرَ بْنِ عَبْدِ الْغَرِيزِ، أَنَّهُ كَانَ يُحِبُّ أَنْ يَدْعُوهُمْ

[33060] Humayd b. 'Abd al-Rahman narrated to us, from Abu Sakhr, who said: "'Umar b. 'Abd al-'Aziz wrote to the people of Daylam inviting them."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي صَخْرٍ، قَالَ:
"كَتَبَ عُمَرَ بْنُ عَبْدِ الْغَرِيزِ إِلَى أَهْلِ دَيْلَمٍ يَدْعُوهُمْ"

[33061] 'Abd al-Rahim narrated to us, from Ash'ath, from Al-Hasan, who said: "When you fight the polytheists, invite them."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: إِذَا
قَاتَلْتُمُ الْمُشْرِكِينَ فَادْعُوهُمْ

[33062] Ya'la b. 'Ubayd narrated to us, from Al-Ajlah, from 'Ammar al-Duhni, from Abu al-Tufayl, who said: 'Ali sent Ma'qil al-Taymi to Banu Najiyah and said: "When you come to the people, invite them three times."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنِ الْأَجْلَحِ، عَنْ عَمَّارِ الدُّهْنِيِّ،
عَنْ أَبِي الطَّفَيْلِ، قَالَ: بَعَثَ عَلَيْيَ مَعْقِلًا التَّيْمِيَّ إِلَى بَنِي
نَاجِيَةَ قَالَ: إِذَا أَتَيْتُ الْقَوْمَ فَادْعُوهُمْ تَلَانَّا

[33063] Humayd b. 'Abd al-Rahman narrated to us, from Al-Hasan, from Mutarrif, from Abu al-Jahm, that 'Ali sent Al-Bara' b. 'Azib to the Haruriyyah (Kharijites) and he invited them three times.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْحَسَنِ، عَنْ
مُطَرِّفٍ، عَنْ أَبِي الْجَهْمِ، أَنَّ عَلِيًّا، بَعَثَ الْبَرَاءَ بْنَ
عَازِبٍ إِلَى الْحَرُورِيَّةِ فَدَعَاهُمْ تَلَانَّا

[33064] Isma'il Ibn 'Ulayyah narrated to us, from Al-Taymi, from Abu 'Uthman al-Nahdi, that he said regarding inviting the polytheists before fighting: "We used to invite them and wait."

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ
النَّهْدِيِّ، أَنَّهُ قَالَ فِي دُعَاءِ الْمُشْرِكِينَ قَبْلَ الْقِتَالِ: كُنَّا
نَذْعُوهُمْ وَنَذْغُ

[33065] Waki' narrated to us, from Sulayman al-Taymi, from Abu 'Uthman, who said: "We used to invite and wait."

حَدَّثَنَا وَكِيعٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، قَالَ:
كُلَّا نَذْعُو وَنَدْعُ

[33066] Abu Usamah narrated to us, from Sa'id, from Qatadah, who said: "It is more beloved to me that we invite them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قَالَ: أَحَبُّ إِلَيَّ
أَنْ نَذْعُوهُمْ

[33067] Hafs narrated to us, from Hajjaj, from Ibn Abi Najih, from his father, from Ibn 'Abbas, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, never fought a people until he invited them."

حَدَّثَنَا حَفْصٌ، عَنْ حَجَاجٍ، عَنْ ابْنِ أَبِي لَجِيْحٍ، عَنْ
أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: مَا قَاتَلَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْمًا حَتَّى يَذْعُوهُمْ

[33068] Waki' narrated to us, he said: Mansur narrated to us, from Ibrahim, from Al-Hasan, that he used to see no harm in not inviting the polytheists when meeting them, and he said: "They already know your religion and what you invite them to."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مَنْصُورٌ، عَنْ إِبْرَاهِيمَ، عَنْ
الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى بَأْسًا أَنْ لَا يَذْعُو الْمُشْرِكِينَ
إِذَا لَقَيْهُمْ وَقَالَ: إِنَّهُمْ قَدْ عَرَفُوا دِيْنَكُمْ وَمَا تَذْعُونَهُمْ إِلَيْهِ

[33069] Waki' narrated to us, he said: Abu Hilal narrated to us, from Al-Hasan, that he was asked about the enemy: Are they to be invited before fighting? He said: "Islam has reached them since Allah sent Muhammad, may Allah's prayers and peace be upon him."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثُنَانَا أَبُو هِلَالٍ، عَنْ الْحَسَنِ، أَنَّهُ سُئِلَ عَنِ الْعَدُوِّ: هَلْ يُدْعَوْنَ قَبْلَ الْقِتَالِ؟ قَالَ: فَذَبَّلُوهُمُ الْإِسْلَامَ مُذْدُّ بَعْثَةَ اللَّهِ مُحَمَّداً صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33070] 'Isa b. Yunus narrated to us, from Ibn 'Awn, who said: I wrote to Nafi asking him about inviting the polytheists. He said: So he wrote to me: Ibn 'Umar informed me that the Messenger of Allah, may Allah's prayers and peace be upon him, raided Banu al-Mustaliq while they were heedless and their livestock were drinking at the water. Juwayriyah bint al-Harith was among what he captured. He said: "And I was in the cavalry."

حَدَّثَنَا عَيسَى بْنُ يُونُسَ، عَنْ ابْنِ عَوْنَ، قَالَ: كَتَبْتُ إِلَى نَافِعٍ أَسْأَلَهُ عَنْ دُعَاءِ الْمُشْرِكِينَ، قَالَ: فَكَتَبَ إِلَيَّ: أَخْبَرَنِي ابْنُ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَغَارَ عَلَى بَنِي الْمُصْطَلِقِ وَهُمْ غَارُونَ وَنَعْمَمُهُمْ تُسْقَى عَلَى الْمَاءِ، وَكَانَتْ جُوَيْرِيَّةُ بِنْتُ الْحَارِثِ مِمَّا أَصَابَ، قَالَ: وَكُنْتُ فِي الْخَيْلِ

[33071] Waki' narrated to us, from 'Ikrimah b. 'Ammar al-Yamami, from Iyas b. Salamah b. al-Akwa', from his father, who said: "We raided Hawazin with Abu Bakr during the time of the Prophet, may Allah's prayers and peace be upon him. We came to a water source belonging to Banu Fazarah and rested [for the night] until, when we were at morning, we launched a raid upon them."

حَدَّثَنَا وَكِبْيُعُ، عَنْ عِكْرِمَةَ بْنِ عَمَّارِ الْيَمَامِيِّ، عَنْ إِيَّاسِ
بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: غَرَزْنَا مَعَ أَبِي
بَكْرٍ هَوَازِنَ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَأَتَيْنَا مَاءً لِيَنِي فَزَارَةً فَعَرَسْنَا حَتَّى إِذَا كُنَّا عِنْدَ الصَّبَاحِ
شَتَّنَا عَلَيْهِمْ غَارَةً

[33072] Waki' narrated to us, he said: Salih b. Abi al-Akhdar narrated to us, from Al-Zuhri, from 'Urwah, from Usamah b. Zayd, who said: The Prophet, may Allah's prayers and peace be upon him, sent me to a village called Ubna, and he said: "Go to it in the morning then raid."

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ
الْزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: بَعَثَنِي
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى قَرْيَةٍ يُقَالُ لَهَا أُبْنَى
فَقَالَ: ائْتِهَا صَبَاحًا ثُمَّ طَرِقْ

[33073] Waki' narrated to us, he said: 'Ikrimah b. 'Ammar narrated to us, from Iyas b. Salamah, from his father, who said: "We raided Hawazin with Abu Bakr. We came to the people of a water source and attacked them at night (Bayyatnahum), killing nine or seven households from among them."

[33074] 'Ali b. Hafs narrated to us, from Muhammad b. Talhah, from Humayd, from Anas, that the Prophet, may Allah's prayers and peace be upon him, marched to Khaybar and reached it at night. And when the Prophet, may Allah's prayers and peace be upon him, came upon a people at night, he would not raid them until morning came.

[33075] Yazid b. Harun narrated to us, he said: Shu'bah informed us, from Abu 'Imran al-Jawni, from a man, who said: "We used to raid them and inflict harm on them, and Abu Musa could hear our voices."

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا عَكْرَمَةُ بْنُ عَمَّارٍ، عَنْ إِيَاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: غَرَوْنَا مَعَ أَبِي بَكْرٍ هَوَازِنَ فَأَتَيْنَا أَهْلَ مَاءٍ فَبَيَّنَاهُمْ فَقَتَلْنَا مِنْهُمْ تِسْعَةً أَوْ سَبْعَةً أَهْلَ أَبْيَاتٍ

حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَارَ إِلَى حَيْبَرَ فَأَنْتَمَى إِلَيْهَا لَيْلًا، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا طَرَقَ قَوْمًا لَمْ يُغْرِيْ عَلَيْهِمْ حَتَّى يُؤْنِيْحَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا شُعبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ رَجُلٍ، قَالَ: كُنَّا نُغِيْرُ عَلَيْهِمْ فَنُصِيبُ مِنْهُمْ، وَأَبُو مُوسَى يَسْمَعُ أَصْوَاتَنَا

[33076] Abu Usamah narrated to us, from Al-Nadr b. 'Urani, who said: "Umar b. 'Abd al-'Aziz used to write to the commanders of the armies forbidding them from the winter raid."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنِ النَّضْرِ بْنِ عُرَنِيِّ، قَالَ: "كَانَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ يَكْتُبُ إِلَى أَمْرَاءِ الْأَجْنَادِ يَنْهَا هُمْ عَنْ إِغْرَارِ الشَّنَاءِ

[33077] Ibn 'Ulayyah narrated to us, from 'Abd al-Malik b. Nawfal b. Musahiq, from a man from Muzaynah, from his father, who said: When the Prophet, may Allah's prayers and peace be upon him, sent an expedition, he would say to them: "If you see a mosque or hear a muezzin, do not kill anyone."

حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ نَوْفَلِ بْنِ مُسَاحِقِ، عَنْ رَجُلٍ، مِنْ مُرَيْنَةَ عَنْ أَبِيهِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا بَعَثَ سَرِيَّةً قَالَ لَهُمْ: إِذَا رَأَيْتُمْ مَسْجِدًا أَوْ سَمِعْتُمْ مُؤَذِّنًا فَلَا تَقْتُلُوا أَحَدًا

[33078] 'Ali b. Hafs narrated to us, from Muhammad b. Talhah, from Humayd, from Anas, who said: When the Prophet, may Allah's prayers and peace be upon him, came upon a people at night, if he heard the Adhan, he would refrain [from attacking].

حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ، عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا طَرَقَ قَوْمًا إِنْ سَمِعَ أَذَانًا أَمْسَكَ

[33079] Ishaq b. Sulayman al-Razi narrated to us, from Abu Ja'far, from Al-Rabi', from Abu al-'Aliyah, that when Abu Bakr sent an army to the people of apostasy (Riddah), he would say: "Sit [wait] nearby. If you hear the call [to prayer] until the sun rises [then refrain], otherwise raid them."

حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ الرَّازِيُّ، عَنْ أَبِي جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَّةِ، أَنَّ أَبَا بَكْرِ، كَانَ إِذَا بَعَثَ جَيْشًا إِلَى أَهْلِ الرِّدْدَةِ قَالَ: اجْلِسُوهَا قَرِيبًا، فَإِنْ سَمِعُتُمُ النَّدَاءَ إِلَى أَنْ تَطْلُعَ الشَّمْسُ وَإِلَّا فَأَعِرُّوْا عَلَيْهِمْ

[33080] Ya'la b. 'Ubayd narrated to us, he said: Abu Hayyan narrated to us, from a Shaykh from the people of Medina, who said: There was friendship and acquaintance between me and the scribe of 'Abd Allah. So I wrote to him to copy for me the letter of 'Abd Allah b. Abi Awfa. He said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Do not ask to meet the enemy, but if you meet them, be patient, and know that Paradise is under the shades of swords." And he used to wait, so when the sun declined [passed the zenith], he would advance towards his enemy.

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ: ثنا أَبُو حَيَّانَ، عَنْ شِيفِخَ، مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَانَ بَيْنِي وَبَيْنَ كَاتِبِ عَبْدِ اللَّهِ صَدَاقَةٌ وَمَعْرِفَةٌ، فَكَتَبْتُ إِلَيْهِ أَنْ يَنْسَخَ لِي رِسَالَةً عَبْدِ اللَّهِ بْنِ أَبِي أُوفَى فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَسْأَلُوا لِفَاءَ الْعُدُوِّ، وَإِذَا لَقِيُّمُو هُمْ فَاصْبِرُو وَاعْلَمُو أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّلَيْفِ، وَكَانَتْ تَنْتَظِرُ، فَإِذَا زَالَتِ الشَّمْسُ نَهَدَ إِلَى عَدُوِّهِ

[33081] 'Affan and Zayd b. al-Hubab narrated to us, they said: Hammad b. Salamah narrated to us, from Abu 'Imran al-Jawni, from 'Alqamah b. 'Abd Allah al-Muzani, from Ma'qil b. Yasar, from Al-Nu'man b. Muqarrin, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "When fighting is imminent, he would not fight in the beginning of the day or the end of it until the sun declines, the winds blow, and victory descends."

حَدَّثَنَا عَفَانُ، وَرَيْدُ بْنُ الْحَبَابِ، قَالَ: ثُنَّا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ الْجُوْنِيِّ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، عَنْ النَّعْمَانَ بْنِ مُقَرَّنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ عِنْدَ الْقِتَالِ لَمْ يُفَاتِنِ أَوْلَ النَّهَارِ وَآخِرَهُ إِلَى أَنْ تَرُوِّلَ الشَّمْسُ وَتَهُبَ الرِّيَاحُ وَيَتَرَكَ النَّصْرُ

[33082] Abu Mu'awiyah narrated to us, from Abu Malik al-Ashja'i, from Nu'aym b. Abi Hind, from Ibn Samurah b. Jundub, from his father, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Whoever kills [an enemy], the spoils (Salab) are his."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ ثُعْيمِ بْنِ أَبِي هِنْدٍ، عَنْ ابْنِ سَمْرَةَ بْنِ جُنْدُبٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَتَلَ فَلَهُ السَّلَابُ

[33083] Waki' narrated to us, from Abu al-'Umays, from Iyas b. Salamah b. al-Akwa', from his father, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, said: 'Whoever kills [an enemy], the spoils are his.'"

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي الْعُمَيْسِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: "فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَتَلَ فَلَهُ السَّلَبُ

[33084] Yazid b. Harun narrated to us, he said: Hammad b. Salamah informed us, from Ishaq b. 'Abd Allah b. Abi Talhah, from Anas, "that the Messenger of Allah, may Allah's prayers and peace be upon him, said on the day of Hunayn: 'Whoever kills a slain person, his spoils belong to him.' So Abu Talhah 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 رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حُنَيْنٍ: مَنْ قَتَلَ قَتِيلًا فَلَهُ سَلَبٌ، فَقَتَلَ أَبُو طَلْحَةَ يَوْمَ حُنَيْنٍ عِشْرِينَ رَجُلًا فَأَخْذَ أَسْلَابَهُمْ

[33085] Abu Mu'awiyah narrated to us, from Al-Shaybani, from Muhammad b. 'Ubayd Allah, from Sa'd b. Abi Waqqas, who said: On the day of Badr, I killed Sa'id b. al-'Aas and took his sword—and my sword was called Dhu al-Katifah. He said: And my brother 'Umayr was killed. So I brought the sword to the Prophet, may Allah's prayers and peace be upon him, and he said: "Go and throw it in the spoil collection." I returned with such [grief] that only Allah knows because of the killing of my brother and the taking of my sword. I waited but a little while until Surat Al-Anfal was revealed. Then the Messenger of Allah, may Allah's prayers and peace be upon him, called me and said: "Go and take your sword."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ، قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ فَتَّلَتْ سَعِيدَ بْنَ الْعَاصِ وَأَخْدَثَ سَيْفَهُ، وَكَانَ سَيْفِي يُسَسَّى ذَا الْكَتَيفَةِ، قَالَ: وَقُتِلَ أَخِي عُمَيْرٌ، فَجِئْتُ بِالسَّيْفِ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَأَذْهَبْ فَاطْرَحْهُ فِي الْقَبْضِ: فَرَجَعْتُ وَبِي مَا لَا يَعْلَمُهُ إِلَّا اللَّهُ مِنْ قَتْلِ أَخِي وَأَخْدَثِ سَيْفِي، فَمَا لَبِثْتُ إِلَّا قَلِيلًا حَتَّى نَزَّلْتُ سُورَةَ الْأَنْفَالِ، فَدَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: فَقَالَ: اذْهَبْ فَخُذْ سَيْفَكَ

[33086] 'Abd al-Rahim b. Sulayman narrated to us, from Hajjaj, from Nafi', from Ibn 'Umar, who said: "Ibn 'Umar fought in Iraq, so 'Umar said to him: 'Has it reached me that you dueled a Dihqan (Persian noble)?' He said: 'Yes.' That pleased him, so he granted him his spoils."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَاجٍ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ، قَالَ: "عَزَّرَا ابْنُ عُمَرَ الْعَرَاقَ فَقَالَ لَهُ
عُمُرٌ: بِأَغْنِيَ أَنَّكَ بَارَزْتُ دِهْقَانًا؟! قَالَ: نَعَمْ، فَأَعْجَبَهُ
ذَلِكَ فَنَفَّلَهُ سَلَبَةً

[33087] Abu al-Ahwas narrated to us, from Al-Aswad b. Qays, from Shabr b. 'Alqamah, who said: "I dueled a man on the day of Al-Qadisiyyah from the non-Arabs, killed him, and took his spoils. I came to Sa'd, so Sa'd addressed his companions, then said: 'This is the spoil of Shabr; indeed it is better than twelve thousand dirhams, and we have granted it to him.'"

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شَبْرِ
بْنِ عَلْقَمَةَ، قَالَ: "بَارَزْتُ رَجُلًا يَوْمَ الْقَادِيسِيَّةِ مِنَ
الْأَعَاجِمِ فَقَتَلْتُهُ وَأَخْذَتُ سَلَبَةً، فَأَتَيْتُ سَعْدًا، فَخَطَبَ
سَعْدًا أَصْحَابَهُ، ثُمَّ قَالَ: هَذَا سَلَبُ شَبْرٍ، لَهُوَ خَيْرٌ مِنَ
الثُّنُثِ عَشَرَ آلْفَ دِرْهَمٍ، وَإِنَّا قَدْ نَفَّلْنَا إِيَاهُ

[33088] 'Adi b. Yunus narrated to us, from Ibn 'Awn and Hisham, from Ibn Sirin, from Anas b. Malik. Ibn 'Awn said: Al-Bara' b. Malik dueled... and Hisham said: Al-Bara' b. Malik charged at the Marzuban of Al-Zara on the day of Al-Zara, and stabbed him a stab that broke the pommel of his saddle, killed him, and took his bracelets and his belt as spoils. When we arrived, 'Umar prayed the morning prayer, then came to us and said: 'Is Abu Talhah there?' So he went out to him. He said: 'We used not to take a fifth (Khums) from the spoils, but the spoil of Al-Bara' is wealth; its fifth reaches six thousand—it amounted to thirty thousand.' Muhammad said: Anas b. Malik narrated to me that it was the first spoil from which a fifth was taken in Islam.

حَدَّثَنَا عَدِيُّ بْنُ يُونُسَ، عَنْ ابْنِ عَوْنِ، وَهِشَامٌ، عَنْ ابْنِ سِيرِينَ، عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: ابْنُ عَوْنِ: بَارَزَ الْبَرَاءُ بْنُ مَالِكٍ، وَقَالَ: هِشَامٌ حَمَلَ الْبَرَاءُ بْنُ مَالِكٍ عَلَى مَرْزُبَانَ الرَّازَةِ يَوْمَ الرَّازَةِ، وَطَعْنَةً طَعْنَةً دَقَّ قَرْبُوسَ سَرْجِهِ فَقَتَلَهُ وَسَلَبَهُ سَوَارِيهِ وَمِنْطَقَتَهُ، فَلَمَّا قَدِمْنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عُمَرُ الصَّبِّحُ، ثُمَّ أَتَانَا فَقَالَ: أَتَمْ أَبُو طَلْحَةَ فَخَرَجَ إِلَيْهِ فَقَالَ: إِنَّا كُنَّا لَا نُخَسِّنُ السَّلَبَ، وَإِنَّ سَلَبَ الْبَرَاءِ مَا لَمْ فَخُمُسْهُ يَبْلُغْ سِتَّةَ الْأَفِ، بَلَغَ تَلَاثِينَ الْأَفَ، قَالَ مُحَمَّدٌ: فَحَدَّثَنِي أَنَّسُ بْنُ مَالِكٍ أَنَّهُ أَوَّلُ سَلَبٍ حُمَّسَ فِي الْإِسْلَامِ

[33089] 'Abd al-Rahim b. Sulayman narrated to us, from Hisham b. Hassan, from Ibn Sirin, from Anas b. Malik, who said: "The spoils used not to be taxed one-fifth, so the first spoil taxed one-fifth in Islam was the spoil of Al-Bara' b. Malik. He charged at the Marzuban of Al-Zara and stabbed him with the spear until he broke the pommel of the saddle, then he dismounted and cut off his belt and his bracelets." He said: When we arrived in Medina, 'Umar b. Al-Khattab prayed the morning prayer, then came to us and said: "Peace be upon you. Is Abu Talhah there?" He said: "Yes." So he went out to him. 'Umar said: "We used not to take a fifth from the spoils, but the spoil of Al-Bara' b. Malik is wealth, and I am taking a fifth of it." So he called the evaluators, and they valued it at thirty thousand, so he took six thousand from it.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ حَسَانَ،
عَنْ أَبْنِ سَبِيلِينَ، عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: كَانَ السَّلَبُ
لَا يُخْمَسُ، فَكَانَ أَوَّلُ سَلَبٍ خُمُسَ فِي الْإِسْلَامِ سَلَبُ
الْبَرَاءِ بْنِ مَالِكٍ، وَكَانَ حَمَلَ عَلَى مَرْزُبَانَ الزَّارَةِ
فَطَعَنَهُ بِالرُّمْحِ حَتَّى دَقَّ قَرْبُوسَ السَّرْجِ، ثُمَّ تَرَلَ إِلَيْهِ
فَقَطَعَ مِنْطَقَتَهُ وَسَوَارَيْهِ قَالَ: فَلَمَّا قَدِمْنَا الْمَدِينَةَ صَلَّى
عُمَرُ بْنُ الْخَطَّابِ صَلَاةَ الْعَدَادِ، ثُمَّ أَتَانَا فَقَالَ: السَّلَامُ
عَلَيْكُمْ أَتَمْ أَبُو طَلْحَةَ، فَقَالَ: نَعَمْ، فَخَرَجَ إِلَيْهِ فَقَالَ عُمَرُ:
إِنَّا كُنَّا لَا نُخْمَسُ السَّلَبَ وَإِنَّ سَلَبَ الْبَرَاءِ بْنِ مَالِكٍ مَالٌ
وَإِنِّي خَامِسُهُ، فَدَعَا الْمُقَوَّمِينَ فَقُوْمُوا ثَلَاثَيْنَ أَلْفًا فَأَخَذَ
مِنْهَا سِنَّةً أَلْفَيْنِ

[33090] 'Abd al-Rahim b. Sulayman narrated to us, from Muhammad b. Ishaq, from 'Abd Allah b. Abi Bakr, who said: I was told about Abu Qatadah al-Ansari, that he said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Whoever kills a slain person, his spoils belong to him." He said: I said: "O Messenger of Allah, I killed a man, then the fighting distracted me from him, so I do not know who took his spoils." A man from the people of Mecca said: "He speaks the truth, O Messenger of Allah. He killed a man and I took his spoils, so satisfy him on my behalf [so I can keep them]." Abu Bakr said: "No, by Allah, you shall not do so. Would you go to a lion from the lions of Allah who fights for His cause and share his spoils?" So the Messenger of Allah, may Allah's prayers and peace be upon him, said: "He [Abu Bakr] spoke the truth. Give him his spoils."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، قَالَ: حَدَّثُتُ عَنْ أَبِي فَنَادَةَ
الْأَنْصَارِيِّ، أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: مَنْ قَتَلَ قَتِيلًا فَلَهُ سَلَبَةٌ، قَالَ فَقَلَّتْ: يَا رَسُولَ
اللَّهِ، قَدْ قَتَلْتُ قَتِيلًا ثُمَّ أَجْهَضْتُهُ عَنْهُ الْفَتْلَانَ فَمَا أَدْرِي
مَنْ سَلَبَهُ، قَالَ رَجُلٌ مِّنْ أَهْلِ مَكَّةَ: صَدَقَ يَا رَسُولَ
اللَّهِ، قَدْ قَتَلْتُ قَتِيلًا فَسَلَبَهُ فَأَرْضَيْهُ عَنِّي، قَالَ أَبُو بَكْرٍ: لَا
وَاللَّهِ لَا تَفْعَلْ، تَنْطَلِقْ إِلَى أَسْدٍ مِّنْ أَسْدِ اللَّهِ يُقَاتِلُ عَنْهُ
تُقَاسِمُهُ؟ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: صَدَقَ،
اذْفَعْ إِلَيْهِ سَلَبَةً

[33091] Waki' narrated to us, he said: 'Ikrimah b. 'Ammar narrated to us, from Iyas b. Salamah b. al-Akwa', from his father, who said: I dueled a man and killed him. The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Who killed this one?" He said: "Ibn al-Akwa'." He said: "The spoils belong to him."

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِبَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ، قَالَ: بَارَزْتُ رَجُلًا فَقَتَلَهُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَتَلَ هَذَا؟ قَالَ: ابْنُ الْأَكْوَعِ، قَالَ: لَهُ سَلَبَةٌ

[33092] Waki' narrated to us, he said: Sufyan narrated to us, from 'Abd al-Karim, from 'Ikrimah, "that Al-Zubayr dueled a man and killed him. He said: 'So the Prophet, may Allah's prayers and peace be upon him, granted him his spoils.'"

حَدَّثَنَا وَكِبْيُعُ، قَالَ: ثَنَا سُفْيَانُ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، "أَنَّ الزُّبَيْرَ، بَارَزَ رَجُلًا فَقَتَلَهُ، قَالَ: فَنَفَّلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَلَبَةً

[33093] Waki' narrated to us, from Isra'il, from Abu Ishaq, from Abu 'Ubaydah, who said: 'Abd Allah said: "The Messenger of Allah, may Allah's prayers and peace be upon him, granted us his sword--meaning Abu Jahl's."

حَدَّثَنَا وَكِبْيُعُ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: نَفَّلَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَيِّفَهُ، يَعْنِي أَبَا جَهْلِ،

[33094] Waki' narrated to us, he said: Sufyan narrated to us, from Al-Aswad b. Qays al-'Abdi, from Shabr b. 'Alqamah, who said: "On the day of Al-Qadisiyyah, a man from the people of Persia stood like this—meaning he picked him [Shabr] up—then threw him to the ground and knocked him down. He said: Shabr took a dagger that the Persian had and stabbed him in his belly—meaning he moved vigorously—then he turned on him and killed him. Then he brought his spoils to Sa'd, and they were valued at twelve thousand, so he granted them to him."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا سُفْيَانُ، عَنِ الْأَسْوَادِ بْنِ قَيْسٍ الْعَبْدِيِّ، عَنْ شَبْرِ بْنِ عَلْقَمَةَ، قَالَ: "إِنَّمَا كَانَ يَوْمُ الْقَادِسِيَّةِ قَامَ رَجُلٌ مِّنْ أَهْلِ فَارِسَ هَكَذَا، يَعْنِي احْتَمَلَهُ ثُمَّ ضَرَبَ بِهِ الْأَرْضَ فَصَرَّعَهُ، قَالَ: فَلَاحَدَ شَبْرٌ خِنْجَرًا كَانَ مَعَ الْفَارَسِيِّ فَقَالَ فِي بَطْنِهِ، يَعْنِي فَحَصَّصَهُ، ثُمَّ انْقَلَبَ عَلَيْهِ فَقَتَلَهُ، ثُمَّ جَاءَ بِسَلَبِهِ إِلَى سَعْدٍ فَقُوْمَ اثْنَيْ عَشَرَ أَلْفًا، فَنَفَّلَهُ إِيَّاهُ

[33095] Muhammad b. Bakr narrated to us, from Ibn Jurayj, who said: I heard Nafi' saying: "We have always heard ever since: If the Muslims and the disbelievers meet and a man from the Muslims kills a man from the disbelievers, then his spoils belong to him, unless it is in the thick of battle where it is not known who killed a slain person."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، قَالَ: سَمِعْتُ نَافِعًا، يَقُولُ: لَمْ نَزَلْ نَسْمَعْ مُنْذُ قَطُّ إِذَا النَّقَى الْمُسْلِمُونَ وَالْكُفَّارُ قَتَلُ رَجُلٌ مِّنَ الْمُسْلِمِينَ رَجُلًا مِّنَ الْكُفَّارِ، فَإِنَّ سَلْبَهُ لَهُ إِلَّا أَنْ يَكُونَ فِي مَعْمَةِ الْقِتَالِ، فَإِنَّهُ لَا يُدْرِى مَنْ قَتَلَ قَتِيلًا

[33096] Al-Dahhak b. Makhlad narrated to us, from Al-Awza'i, from Ibn Shihab, from Al-Qasim, who said: Ibn 'Abbas was asked about the spoils (Salab)? He said: "There is no spoil except from the grant (Nafel), and in the grant there is the one-fifth tax (Khums)."

حَدَّثَنَا الصَّحَّافُ بْنُ مُخْلِدٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ ابْنِ شِهَابٍ، عَنِ الْفَاسِمِ، قَالَ: سُتْلَنَابْنُ عَبَّاسٍ عَنِ السَّلَبِ؟ قَالَ: لَا سَلَبَ إِلَّا مِنَ النَّفْلِ، وَفِي النَّفْلِ الْخُمُسُ

[33097] Hafs b. Ghiyath narrated to us, from Al-A'mash, from Abu Sufyan, from Jabir, and from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "I have been ordered to fight the people until they say 'La ilaha illa Allah' (There is no god but Allah). If they say it, they have protected their wealth and their blood by it, and their reckoning is with Allah."

حَدَّثَنَا حَقْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، وَعَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَاتَلُوكُمْ عَصَمُوا بِهَا أَمْوَالُهُمْ وَدِمَاءُهُمْ، وَحَسَابُهُمْ عَلَى اللَّهِ

[33098] Abu Khalid al-Ahmarr narrated to us, from Abu Malik al-Ashja'i Sa'd b. Tariq, he said: I heard my father say: I heard the Prophet, may Allah's prayers and peace be upon him, say: "Whoever declares the Oneness of Allah and disbelieves in what is worshipped besides Him, his wealth and blood become sacred, and his reckoning is with Allah."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ أَبِي مَالِكِ الْأَشْجَاعِيِّ، سَعْدِ بْنِ طَارِقٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ وَحَدَ اللَّهَ وَكَفَرَ بِمَا يُعْبُدُ مِنْ دُونِهِ حَرُمٌ مَالُهُ وَدَمُهُ، وَجَسَابُهُ عَلَى اللَّهِ

[33099] Abu Mu'awiyah narrated to us, from Al-A'mash, from Abu Zabyan, from Usamah b. Zayd, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent us to Al-Huraqat of Juhaynah. He said: We attacked the people in the morning, and they confronted us. He said: We went out in pursuit of them, and I caught a man from them. Whenever I reached him, he said: "La ilaha illa Allah." He said: I thought he was only saying it out of fear. He said: So I charged at him and killed him. Something about his affair troubled me, so I mentioned that to the Prophet, may Allah's prayers and peace be upon him. The Messenger of Allah, may Allah's prayers and peace be upon him, said to me: "He said 'La ilaha illa Allah' and then you killed him?" I said: "O Messenger of Allah, he did not say it from his own conviction; he only said it out of fear of the weapon." He said: He said: "He said 'La ilaha illa Allah' and then you killed him? Why didn't you tear open his heart so you could know whether he only said it out of

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، قَالَ: بَعَثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِلَى الْحُرَقَاتِ مِنْ جُهِينَةَ قَالَ: فَصَبَّحْنَا الْقَوْمَ وَقَدْ تَدَرَّءُوا بِنَا، قَالَ: فَخَرَجْنَا فِي أَثَارِهِمْ فَأَذْرَكْنُتُ رَجُلًا مِنْهُمْ فَجَعَلْتُ إِذَا لَحِقْنَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ قَالَ: فَطَنَّتْ إِنَّمَا يَقُولُهَا فَرَقًا، قَالَ: فَحَمَلْتُ عَلَيْهِ فَقَتَلْنَاهُ فَعَرَضْ فِي نَفْسِي مِنْ أَمْرِهِ، فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَتَلْنَاهُ؟ قَلْتُ: يَا رَسُولَ اللَّهِ، لَمْ يَقُلْهَا مِنْ قِبْلِ نَفْسِي، إِنَّمَا قَالَهَا فَرَقًا مِنَ السَّلَاحِ، قَالَ: فَقَالَ: قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَاتَلَهُ فَهَلَا شَقَقْتَ عَنْ قَلْبِهِ حَتَّى تَعْلَمَ أَنَّهُ إِنَّمَا قَالَهَا فَرَقًا مِنَ السَّلَاحِ، قَالَ أُسَامَةُ: فَمَا زَالَ يُكَرِّرُهَا عَلَيَّ: قَالَ: لَا إِلَهَ إِلَّا اللَّهُ ثُمَّ قَاتَلَهُ حَتَّى وَدَدْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ إِلَّا يَوْمَئِذٍ

[33100] Abu Khalid al-Ahmār narrated to us, from Al-A'mash, from Abu Zabyan, from Usamah, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent us... then he mentioned something similar to the hadith of Abu Mu'awiyah from Al-A'mash.

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبِيَّانَ،
عَنْ أَسَامَةَ، قَالَ: بَعْثَرَ سُونُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
لَمْ ذَكَرْ نَحْوَ حَدِيثِ أَبِي مُعاوِيَةَ عَنِ الْأَعْمَشِ

[33101] 'Abd Allah b. Bakr al-Sahmi narrated to us, he said: Hatim b. Abi Saghirah narrated to us, from Al-Nu'man b. Salim, that 'Amr b. Aws informed him from his father, who said: "We were sitting with the Messenger of Allah, may Allah's prayers and peace be upon him, while he was narrating to us and reminding us, when a man came to him and asked him something. The Messenger of Allah, may Allah's prayers and peace be upon him, said: 'Go and kill him.' When the man turned away, the Messenger of Allah, may Allah's prayers and peace be upon him, called him and said: 'Do you testify that there is no god but Allah?' He said: 'Yes.' He said: 'Go and let him be. I have only been ordered to fight the people until they say La ilaha illa Allah. If they do that, it makes their blood and their wealth sacred.'"

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، قَالَ: ثنا حَاتِمٌ بْنُ أَبِي صَغِيرَةَ، عَنِ النُّعْمَانَ بْنِ سَالِمٍ، أَنَّ عَمْرَو بْنَ أُوسٍ، أَخْبَرَهُ عَنْ أَبِيهِ، قَالَ: "إِنَّا لَقَعْدُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَهُوَ يَقُصُّ عَلَيْنَا وَيُذَكِّرُنَا إِذْ آتَاهُ رَجُلٌ فَسَأَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَذْهَبُوا فَاقْتُلُوهُ، فَلَمَّا وَلَّى الرَّجُلُ دَعَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَقَالَ: هَلْ تَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ؟ قَالَ: نَعَمْ، قَالَ: "أَذْهَبُوا فَخَلُوا سَبِيلَهُ، وَإِنَّمَا أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا فَعَلُوا ذَلِكَ حَرَمَ دِمَاءَهُمْ وَأَمْوَالُهُمْ

[33102] Waki' narrated to us, he said: Sufyan narrated to us, from Abu al-Zubayr, from Jabir, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "I have been ordered to fight the people until they say: 'La ilaha illa Allah.' If they say 'La ilaha illa Allah,' they protect their blood and their wealth from me, except by its right, and their reckoning is with Allah." Then he recited: {You are only a reminder. You are not a controller over them} [Al-Ghashiyah: 21-22].

حَدَّثَنَا وَكِبِيعُ، قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ، عَصَمُوْ مِنِي دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ، ثُمَّ قَرَأَ {إِنَّمَا أَنْتَ مُذَكَّرٌ لَسْتَ عَلَيْهِمْ بِمُصِيطِرٍ} [الغاشية 22]

[33103] Waki' narrated to us, he said: Sufyan narrated to us, from Salih, Mawla of Al-Taw'amah, from Abu Hurayrah, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "I have been ordered to fight the people until they say 'La ilaha illa Allah.' If they say 'La ilaha illa Allah,' then I have made their blood and their wealth sacred to me, except by its right, and their reckoning is with Allah."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ صَالِحٍ، مَوْلَى التَّوَأْمَةِ عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَمْرَتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ، فَإِذَا قَالُوا: لَا إِلَهَ إِلَّا اللَّهُ، حَرَّمْتُ عَلَيَّ دِمَاءُهُمْ وَأَمْوَالُهُمْ إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَى اللَّهِ

[33104] Waki‘ narrated to us, saying: Sufyān narrated to us, from Ḥabīb ibn Abī ‘Amrah, from Sa‘īd ibn Jubayr, who said: Al-Miqdād ibn al-Aswad went out in an expedition. He said: They passed by a man with a small flock of sheep belonging to him, so they wanted to kill him. He said: "There is no god but Allah." But Miqdād killed him. It was said to him: "Did you kill him while he was saying 'There is no god but Allah'?" Al-Miqdād said: "He [only said it because he] wished to escape with his family and his wealth." He said: When they returned, they mentioned that to the Prophet (peace be upon him), so [the verse] was revealed: {O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [the greeting of] peace 'You are not a believer,' aspiring for the goods of worldly life} [An-Nisā’: 94]—he said: [meaning] the small flock—for with Allah are many acquisitions. You [yourselves] were like that before—he said: concealing your faith from

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، قَالَ: "خَرَجَ الْمِقْدَادُ بْنُ الْأَسْوَدِ فِي سَرِيَّةٍ، قَالَ: فَمَرُوا بِرَجْلٍ فِي غَنِيمَةٍ لَهُ فَأَرَادُوا قَتْلَهُ، فَقَالَ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَتَلَهُ مِقْدَادٌ، فَقَيْلَ لَهُ: قَتْلَتَهُ وَهُوَ يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ الْمِقْدَادُ: وَدَلُو فَرَّ بِأَهْلِهِ وَمَالِهِ، قَالَ: فَلَمَّا قَدِمُوا نَذَرُوا ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَرَلَتْ {بِيَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ، فَتَبَيَّنُوا وَلَا تَقُولُوا مِنْ أَنَّ الْقَيْمَكُمُ السَّلَامُ}: لَسْتُ مُؤْمِنًا تَبَيَّنُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا} [النساء 94] قَالَ: الْغَنِيمَةُ فَعِنْدَ اللَّهِ مَعْانِمُ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلِ قَالَ: تَكْتُمُونَ إِيمَانَكُمْ مِنَ الْمُشْرِكِينَ فَمَنَ اللَّهُ عَلَيْهِ فَأَظْهَرُوا إِلْسَامَ فَتَبَيَّنُوا وَعِيدَ اللَّهِ {إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا} [النساء 94]

[33105] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Isrā’il, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: A man from Banu Sulaym passed by a group of the Companions of the Messenger of Allah (peace be upon him), and he had sheep with him. He greeted them with Salām. They said: "He only greeted you to seek protection from you." So they turned on him, killed him, and took his sheep. They brought them to the Messenger of Allah (peace be upon him), so Allah the Exalted revealed: {O you who have believed, when you go forth [to fight] in the cause of Allah, investigate; and do not say to one who gives you [the greeting of] peace 'You are not a believer,' aspiring for the goods of worldly life; for with Allah are many acquisitions} [An-Nisā’: 94] to the end of the verse.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْرَائِيلَ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: "مَرْجُلٌ مِنْ بَنَى سُلَيْمَانَ عَلَى نَقْرٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَمَعَهُ غَنَمٌ لَهُ فَسَلَّمَ عَلَيْهِمْ فَقَالُوا: مَا سَلَّمَ عَلَيْكُمْ إِلَّا يُتَعَوَّذُ مِنْكُمْ، فَعَمِدُوا إِلَيْهِ فَقَتَلُوهُ وَأَخْذُوا غَنَمَةَ فَأَثْوَرُوا بِهَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَنْزَلَ اللَّهُ تَعَالَى: {إِنَّمَا الَّذِينَ آتَيْنَا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْقَى إِلَيْهِمُ السَّلَامَ لَسْتُ مُؤْمِنًا تَبَتَّعُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِيمٌ كَثِيرٌ} إِلَى آخر الآية، [النساء: 94]

[33106] Waki‘ narrated to us, saying: Isrā’il narrated to us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, similar to it, but he did not mention: "They brought them to the Prophet (peace be upon him)."

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، بِمِثْلِهِ وَلَمْ يَذْكُرْ فَأَتَوْا بِهَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33107] Shabābah ibn Sawwār narrated to us, saying: Layth ibn Sa‘d narrated to us, from Ibn Shihāb, from ‘Atā’ ibn Yazīd al-Laythī, from ‘Ubaydullāh ibn ‘Adī ibn al-Khiyār, from Al-Miqdād, that he informed him that he said: O Messenger of Allah, suppose I met a man from the disbelievers and he fought me, striking one of my hands with the sword and cutting it off, then he took refuge from me by a tree and said: "I have submitted (became Muslim) for Allah." Do I kill him, O Messenger of Allah, after he has said it? He (peace be upon him) said: "Do not kill him." I said: O Messenger of Allah, he cut off my hand, then he said that after cutting it off; do I kill him? He said: "Do not kill him, for if you kill him, he is in your position before you killed him [i.e., protected blood], and you are in his position before he said the word that he said."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: ثنا لَيْلُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ الْلَّيْثِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَدِيِّ بْنِ الْخَيَّارِ، عَنِ الْمِقْدَادِ، أَنَّهُ أَخْبَرَهُ أَنَّهُ، قَالَ: يَا رَسُولَ اللَّهِ أَرَأَيْتُ إِنْ أَقْيَثْتُ رَجُلًا مِنَ الْكُفَّارِ فَقَاتَنِي فَضَرَبَ إِلَحْذَى يَدِي بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَمَّا مِنْيَ بِشَجَرَةٍ فَقَالَ أَسْلَمْتُ لِلَّهِ، أَفْتَلْتُهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْتُلُهُ فَقَتَلْتُهُ يَا رَسُولَ اللَّهِ، قَطَعَ يَدِي، ثُمَّ قَالَ ذَلِكَ بَعْدَ أَنْ قَطَعَهَا أَفَأَفْتَلْتُهُ قَالَ: لَا تَقْتُلْهُ فَإِنْ قَتْلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ وَأَنْتَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ الْكَلِمَةَ الَّتِي قَالَ

[33108] Shabābah ibn Sawwār narrated to us, saying: Sulaymān ibn al-Mughīrah narrated to us, from Ḥumayd ibn Hilāl, who said: Abū al-Āliyah came to me and to a companion of mine and said: "Come, for you are younger than me and more retaining of Hadith than me." He said: So we went until we came to Bishr ibn ‘Āsim al-Laythī. Abū al-Āliyah said: "Narrate your Hadith to these two." He said: ‘Uqbah ibn Mālik al-Laythī narrated to me, saying: The Prophet (peace be upon him) sent an expedition, and it raided a people. A man from the people broke away, and a man from the expedition followed him with a drawn sword. The man who broke away said: "I am a Muslim." But he did not consider what he said; he struck him and killed him. The report reached the Prophet (peace be upon him), and the Prophet (peace be upon him) spoke severely. That reached the killer. While the Prophet (peace be upon him) was delivering a sermon, the killer said: "By Allah, O Prophet of Allah, he only said what he said

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، قَالَ: ثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ،
عَنْ حُمَيْدِ بْنِ هِلَالٍ، قَالَ: جَاءَ أَبُو الْعَالِيَّةَ إِلَيَّ وَأَتَى
صَاحِبِ لِي فَقَالَ: هَلْمَا فَإِنَّكَمَا أَشَبُّ مَنِي وَأَوْعَى
لِلْحَدِيثِ مِنِي قَالَ، فَأَنْطَقْنَا حَتَّى أَتَيْنَا بِشَرَبَنَ عَاصِمِ
اللَّيْثِيَّ فَقَالَ أَبُو الْعَالِيَّةَ: حَدَّثَ هَذِينَ حَدِيثَكَ قَالَ: حَدَّثَنِي
عُقْبَةُ بْنُ مَالِكٍ اللَّيْثِيَّ قَالَ: "بَعَثَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ
وَسَلَّمَ، سَرِيَّةً فَأَغَارَتْ عَلَى الْقَوْمِ فَشَدَّ رَجُلٌ مِنَ الْقَوْمِ
وَاتَّبَعَهُ رَجُلٌ مِنَ السَّرِيَّةِ وَمَعَهُ سَيِّفٌ شَاهِرٌ" فَقَالَ: الشَّادُ
مِنَ الْقَوْمِ، إِنِّي مُسْلِمٌ فَمَمْنَعَ فَيَنْظُرُ فِيمَا قَالَ: فَضَرَبَهُ فَقَتَلَهُ
فَنَمَى الْحَدِيثُ إِلَى النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ فَقَالَ
النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قُولًا شَدِيدًا فَبَلَغَ الْقَاتِلَ فَبَيْنَمَا
النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ إِذْ قَالَ الْقَاتِلُ: وَاللهِ
يَا نَبِيَّ اللَّهِ مَا قَالَ الَّذِي قَالَ إِلَّا تَعْوِذُ مِنَ الْقَتْلِ،
فَأَعْرَضَ عَنْهُ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَعَمِّنْ يَلِيهِ
مِنَ النَّاسِ، فَعَلَ ذَلِكَ مَرَّتَيْنِ كُلُّ ذَلِكَ يُعْرِضُ عَنْهُ النَّبِيُّ
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، فَلَمْ يَصِرْ أَنْ قَالَ اللَّاَلِهَ مِثْلُ
ذَلِكَ فَأَقْبَلَ عَلَيْهِ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، بِوْجُوهِهِ
تُعْرَفُ - الْمَسَاءَةُ فِي وَجْهِهِ فَقَالَ: إِنَّ اللَّهَ أَبَى عَلَيَّ
فِيمَنْ قَتَلَ مُؤْمِنًا ثَلَاثَ مَرَّاتٍ يَقُولُ ذَلِكَ

[33109] Al-Faḍl ibn Dukayn narrated to us, saying: Abān ibn ‘Abdullāh narrated to us, saying: Ibrāhīm ibn Jarīr narrated to me, from Jarīr, who said: The Prophet of Allah (peace be upon him) sent me to Yemen to fight them and invite them. If they said: "There is no god but Allah," their wealth and their blood became forbidden to you.

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنِ، قَالَ: ثَنَا أَبَانُ بْنُ عَبْدِ اللَّهِ، قَالَ:
حَدَّثَنِي إِبْرَاهِيمُ بْنُ جَرِيرٍ، عَنْ "جَرِيرٍ، قَالَ: "إِنَّ نَبِيًّا
اللَّهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بَعَثَنِي إِلَى الْيَمَنِ أَقْاتِلُهُمْ
وَأَدْعُوهُمْ، فَإِذَا قَاتَلُوا: لَا إِلَهَ إِلَّا اللَّهُ حَرُمَتْ عَلَيْهِمْ
أَمْوَالُهُمْ وَدِمَاءُهُمْ

[33110] Yazīd ibn Hārūn narrated to us, saying: Sufyān ibn Husayn informed us, from Az-Zuhrī, from ‘Ubaydullāh ibn ‘Abdullāh ibn ‘Utbah, who said: When those who apostatized did so during the time of Abū Bakr, Abū Bakr wanted to fight them. ‘Umar said: "Will you fight them when you heard the Messenger of Allah (peace be upon him) say: 'Whoever bears witness that there is no god but Allah and that Muḥammad is the Messenger of Allah, his wealth is forbidden except by its right, and his reckoning is upon Allah'?" Abū Bakr said: "We will surely fight whoever differentiates between prayer and Zakat. By Allah, I will surely fight whoever differentiates between them until I unite them." ‘Umar said: So we fought with him, and it was the right guidance. When he prevailed over those of them whom he prevailed over, he said: "Choose two options from me: either a manifest war or a disgraceful degradation." They said: "This manifest war, we know it; but what is the disgraceful degradation?" He

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا سُفِيَّاً بْنُ حُسْنِ،
عَنِ الرُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، قَالَ:
لَمَّا ارْتَدَّ مَنِ ارْتَدَّ عَلَى عَهْدِ أَبِيهِ بَكْرٍ أَرَادَ أَبُو بَكْرٍ أَنْ
يُجَاهِدُهُمْ "، فَقَالَ عُمَرُ: أَنْفَاثُهُمْ وَقَدْ سَمِعْتَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ شَهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ،
وَأَنَّ مُحَمَّداً رَسُولَ اللَّهِ حَرُومَةٌ إِلَّا بِحَقِّهِ وَحِسَابُهُ
عَلَى اللَّهِ، فَقَالَ أَبُو بَكْرٍ: إِنَّا لِنَقْاتِلُ مَنْ فَرَقَ بَيْنَ
الصَّلَاةِ وَالزَّكَاةِ، وَاللَّهُ لَا يُقْاتِلُ مَنْ فَرَقَ بَيْنَهُمَا حَتَّى
أَجْمَعُهُمَا قَالَ عُمَرُ: فَقَاتَلْنَا مَعَهُ فَكَانَ رُسُدًا، فَلَمَّا طَافَ
بِمَنْ طَافَ بِهِ مِنْهُمْ قَالَ: احْتَارُوا مِنِّي خَصْلَتِينِ: إِمَّا
حَرْبًا مُجْلِيَّةً وَإِمَّا حِطْنَةً مُخْزِيَّةً، فَقَالُوا: هَذِهِ الْحَرْبُ
الْمُجْلِيَّةُ قَدْ عَرَفْنَاهَا فَمَا الْحِطْنَةُ الْمُخْزِيَّةُ؟ قَالَ: تَشَهُّدُونَ
عَلَى فَتَلَانَا أَنَّهُمْ فِي الْجَنَّةِ وَعَلَى فَتَلَكُمْ أَنَّهُمْ فِي النَّارِ
فَعَلُوا

[33111] Ma‘mar narrated to us, from Ibn Mubārak, from Ḥumayd, from Anas, who said: The Messenger of Allah (peace be upon him) said: "I have been commanded to fight the people until they say: There is no god but Allah."

حَدَّثَنَا مُعْمَرٌ، عَنْ ابْنِ مُبَارَكٍ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أُمِرْتُ أَنْ أَقْاتِلَ النَّاسَ حَتَّى يَقُولُوا: لَا إِلَهَ إِلَّا اللَّهُ"

[33112] ‘Abdullāh ibn Numayr and Abū Usāmah narrated to us, saying: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: "A woman was found killed in one of the campaigns of the Messenger of Allah (peace be upon him), so the Messenger of Allah (peace be upon him) forbade the killing of women and children."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، وَأَبُو أَسَامَةَ قَالَا ثنا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: وُجِدَتِ امْرَأَةٌ مَقْتُولَةً فِي بَعْضِ مَغَازِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَهَمَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ النِّسَاءِ وَالصِّبِّيَّانِ

[33113] Abū Khālid al-Aḥmar [and ‘Abdur-Rahīm ibn Sulaymān] narrated to us, from Hajjāj, from Al-Ḥakam, from Miqsam, from Ibn ‘Abbās, that the Prophet (peace be upon him) forbade the killing of women.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، وَعَنْ عَبْدِ الرَّحِيمِ بْنِ سُلَيْمَانَ، عَنْ حَاجَجَ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ قَتْلِ النِّسَاءِ

[33114] Ismā‘il ibn ‘Ulayyah narrated to us, from Ayyūb, who said: I heard a man narrating from me, from his father, who said: The Messenger of Allah (peace be upon him) sent an expedition in which I was. He said: He forbade us from killing the hired servants ('usafā') and the servants (wuṣafā').

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ أَيُوبَ، قَالَ: سَمِعْتُ رَجُلًا، يُحَدِّثُ عَنِي عَنْ أَبِيهِ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سَرِيَّةً كُنْتُ فِيهَا، قَالَ: فَهَانَا أَنْ نَقْتُلَ الْعُسْفَاءَ وَالْوُصَفَاءَ

[33115] Ibn ‘Uyaynah narrated to us, from Az-Zuhri, from ‘Abd ar-Rahmān ibn Ka‘b, from his uncle, that when the Messenger of Allah (peace be upon him) sent him to Ibn Abī al-Huqayq, he forbade him from killing women and children.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ عَمِّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَمَّا بَعَثَهُ إِلَى ابْنِ أَبِي الْحَقِيقِ تَهَاهَ عَنْ قَتْلِ النِّسَاءِ وَالْوُلْدَانِ

[33116] Wakī‘ narrated to us, from Sufyān, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, who said: Whenever the Messenger of Allah (peace be upon him) sent an expedition or an army, he would say: "Do not kill a child."

حَدَّثَنَا وَكِيعُ، عَنْ سُعْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا بَعَثَ سَرِيَّةً أَوْ جِيشًا قَالَ: لَا تَقْتُلُوا وَلِيَدًا

[33117] Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū az-Zinād, from Al-Muraqqa‘ ibn ‘Abdullāh ibn Ṣayfī, from Ḥanzalah al-Kātib, who said: We raided with the Prophet (peace be upon him) and passed by a killed woman around whom people had gathered. He said: They cleared the way for him, and he said: "This one was not fighting among those who fight." Then he said to a man: "Go to Khālid ibn al-Walīd and say to him: The Messenger of Allah (peace be upon him) commands you, saying: 'Do not kill any offspring nor a hired servant.'"

حَدَّثَنَا وَكِبِيعُ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي الرِّنَادِ، عَنِ الْمُرَاقِعِ بْنِ عَبْدِ اللَّهِ بْنِ صَيْفِيٍّ، عَنْ حَنْظَلَةَ الْكَاتِبِ، قَالَ: عَرَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَرَرْنَا بِأَمْرَأَةٍ مَقْتُولَةٍ، وَقَدْ اجْتَمَعَ عَلَيْهَا النَّاسُ، قَالَ فَأَفْرَجُوا لَهُ فَقَالَ: مَا كَانَتْ هَذِهِ نُفَاتِلَ فِيمَنْ يُفَاتِلُ، ثُمَّ قَالَ لِرَجُلٍ: انْطَلِقْ إِلَى خَالِدٍ بْنِ الْوَلِيدِ فَقُلْ لَهُ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكَ يَقُولُ: لَا تَقْتُلْ ذُرَّةً وَلَا غَسِيفًا

[33118] Yaḥyā ibn Ādām narrated to us, saying: Ḥasan ibn Ṣalīḥ narrated to us, from Khālid ibn al-Farz, who said: Anas ibn Mālik narrated to me, saying: I was the provision-bearer for my companions. When we prepared for travel, we would camp at the outskirts of Medina until the Messenger of Allah (peace be upon him) came out to us and said: "Set out in the name of Allah and in the cause of Allah; fight the enemies of Allah in the cause of Allah. Do not kill a decrepit old man, nor a small child, nor a woman; and do not

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، قَالَ: ثنا حَسَنُ بْنُ صَالِحٍ، عَنْ خَالِدِ بْنِ الْفَرْزِ، قَالَ: حَدَّثَنِي أَنَّسُ بْنُ مَالِكٍ، قَالَ: كُنْتُ سَفِرَةً أَصْحَابِي وَكُنْتَ إِذَا اسْتَقْرَرْنَا تَرَلَنَا بِظَهْرِ الْمَدِينَةِ حَتَّى يَخْرُجَ إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُ: انْطَلِقُوا بِسَمْنِ اللَّهِ وَفِي سَبِيلِ اللَّهِ ثُقَّلُونَ أَعْدَاءَ اللَّهِ فِي سَبِيلِ اللَّهِ، لَا تَقْتُلُوا شَيْخًا فَانِيَا وَلَا طَفْلًا صَغِيرًا وَلَا امْرَأَةً وَلَا تَقْتُلُوا

[33119] ‘Abdullāh ibn Numayr narrated to us, saying: ‘Ubaydullāh narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: ‘Umar wrote to the commanders of the armies that they should not kill a woman or a child, and that they should kill those upon whom the razors have passed [i.e., reached puberty].

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ، قَالَ: ثنا عَبْيَضُ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: كَتَبَ عُمَرُ إِلَى أَمْرَاءِ الْأَجَنَادِ أَنْ لَا يَقْتُلُوا امْرَأً وَلَا صَبِيًّا وَأَنْ يَقْتُلُوا مَنْ جَرَثَ عَلَيْهِ الْمَوَاسِي

[33120] Muḥammad ibn Fuḍayl narrated to us, from Yazīd ibn Abī Ziyād, from Zayd ibn Wahb, who said: The letter of ‘Umar came to us: "Do not steal from the spoils, do not betray, do not kill a child, and fear Allah regarding the farmers."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ رَزِيدَ بْنِ وَهْبٍ قَالَ: أَتَانَا كِتَابٌ عُمَرَ: لَا تَغُلوْا، وَلَا تَغْدِرُوا، وَلَا تَقْتُلُوا وَلِيَدًا، وَاتَّقُوا اللَّهَ فِي الْفَلَاحِينَ

[33121] Muḥammad ibn Fuḍayl narrated to us, from Yaḥyā ibn Sa‘īd, who said: I was told that Abū Bakr sent armies to the Levant (Ash-Shām). He went out following Yazīd ibn Abī Sufyān and said: "I advise you with ten things: Do not kill a child, nor a woman, nor a decrepit old man. Do not cut down a fruit-bearing tree. Do not destroy an inhabited place. Do not slaughter a sheep or a camel except for food. Do not drown palm trees nor burn them. Do not steal from the spoils, and do not be cowardly."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ: حَدَّثْتُ، أَنَّ أَبَا بَكْرَ بَعْثَ جُيُوشًا إِلَى الشَّامِ فَخَرَجَ يَتَّبِعُ يَزِيدَ بْنَ أَبِي سُفْيَانَ، فَقَالَ: "إِنِّي أُوصِيكَ بِعَشْرِ: لَا تَقْتُلَنَّ صَبِيًّا، وَلَا امْرَأً، وَلَا كَبِيرًا هَرِمًا، وَلَا تَقْطَعَنَّ شَجَرًا مُتُنْرًا، وَلَا تُخْرِبَنَّ عَامِرًا، وَلَا تَعْقِرَنَّ شَلَةً وَلَا بَعِيرًا إِلَّا لِمَأْكُلَةٍ، وَلَا تُغْرِقَنَّ نَحْلًا، وَلَا تَحْرِقَنَّهُ، وَلَا تَعْلُلَنَّ، وَلَا تَجْنِبُنَّ

[33122] Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Layth, from Mujaḥid, who said: "In war, neither a child, nor a woman, nor a decrepit old man is to be killed. Food and palm trees are not to be burned, houses are not to be destroyed, and fruit-bearing trees are not to be cut down."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا يُقْتَلُ فِي الْحَرْبِ الصَّبِيُّ وَلَا امْرَأٌ وَلَا الشَّيْءُ الْفَانِي، وَلَا يُحْرَقُ الطَّعَامُ وَلَا النَّخْلُ وَلَا تُخْرَبُ الْبَيْوتُ، وَلَا يُقْطَعُ الشَّجَرُ الْمُثْمَرُ

[33123] Mu‘ādh narrated to us, from Ash‘ath, from Al-Ḥasan, who said: "He used to dislike that the old man, the small child, and the woman be killed in the abode of war. And he used to dislike that if a man carried any of these with him and it became burdensome for him, that he should cast it on the road."

حَدَّثَنَا مُعاذُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، قَالَ: كَانَ يَكْرَهُ أَنْ يُقْتَلَ فِي دَارِ الْحَرْبِ الشَّيْخُ الْكَبِيرُ وَالصَّغِيرُ وَالْمَرْأَةُ، وَكَانَ يَكْرَهُ لِلرَّجُلِ إِنْ حَمَلَ مِنْ هَؤُلَاءِ شَيْئًا مَعَهُ فَنَقَلَ عَلَيْهِ أَنْ يُلْقِيَهُ فِي الطَّرِيقِ

[33124] Waki‘ narrated to us, saying: Sufyān narrated to us, from ‘Abd al-Malik ibn ‘Umayr, who said: I heard ‘Aṭiyyah al-Qurazī say: We were presented to the Prophet (peace be upon him) on the Day of Qurayzah. Whoever had grown [pubic hair] was killed, and whoever had not grown it, he let him go.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ،
قَالَ: سَمِعْتُ عَطِيَّةً الْقُرَاطِيَّ، يَقُولُ: "عُرِضْنَا عَلَى
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَوْمَ قُرَيْظَةً، فَكَانَ مَنْ أَنْبَتَ
قُتِلَ، وَمَنْ لَمْ يَنْبُتْ حَلَّ سَبِيلُهُ"

[33125] Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū Fazārah, from ‘Abd ar-Rahmān ibn Abī ‘Amrah al-Anṣārī, that the Prophet (peace be upon him) passed by a killed woman. The Messenger of Allah (peace be upon him) said: "Who killed this one?" A man said: "I did, O Messenger of Allah. I made her ride behind me, but she wanted to kill me, so I killed her." So he ordered regarding her, and she was buried.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا سُفْيَانُ، عَنْ أَبِي فَزَارَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةِ الْأَنْصَارِيِّ، "إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَرَّ عَلَى امْرَأَةٍ مَقْتُولَةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَتَلَ هَذِهِ؟ فَقَالَ رَجُلٌ: إِنَّا يَا رَسُولَ اللَّهِ، أَرْدَفْنَاهَا حَلْفِي فَأَرَادَتْ قَتْلِنِي فَقَتَلَنِي، فَأَمَرَ بِهَا فَدُفِنَتْ

[33126] Waki‘ narrated to us, saying: Ṣadaqah ad-Dimashqī narrated to us, from Yaḥyā ibn Yaḥyā al-Ghassānī, who said: I wrote to ‘Umar ibn ‘Abd al-‘Azīz asking him about this verse {Fight in the way of Allah those who fight you but do not transgress. Indeed. Allah does not like transgressors} [Al-Baqarah: 190]. He said: He wrote to me: "That refers to women, offspring, and whoever among them does not set up for war."

[33127] Kathīr ibn Hishām narrated to us, saying: Ja‘far ibn Burqān narrated to us, saying: Thābit ibn al-Ḥajjāj al-Kilābī narrated to us, saying: Abū Bakr stood among the people, praised Allah and extolled Him, then said: "Verily, the monk in the monastery is not to be killed."

حَدَّثَنَا وَكِبْرُّ، قَالَ: ثنا صَدَقَةُ الدَّمَشْقِيُّ، عَنْ يَحْيَى بْنِ يَحْيَى الْغَسَانِيِّ، قَالَ: كَتَبْتُ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَسْأَلُهُ عَنْ هَذِهِ الْآيَةِ {قَاتَلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْنَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْنَدِينَ} [البقرة: 190] قَالَ: فَكَتَبَ إِلَيَّ أَنَّ ذَلِكَ فِي النِّسَاءِ وَالرُّرَّيَّةِ وَمَنْ لَمْ يَتَصِيبْ ذَلِكَ الْحَرْبَ مِنْهُمْ

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، قَالَ: ثنا جَعْفُرُ بْنُ بُرْقَانَ، قَالَ: ثنا ثَابِتُ بْنُ الْحَجَاجِ الْكَلَابِيُّ، قَالَ: قَامَ أَبُو بَكْرٍ فِي النَّاسِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: أَلَا لَا يُقْتَلُ الرَّاهِبُ فِي الصَّوْمَعَةِ

[33128] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Az-Zuhrī and Muḥammad ibn ‘Alī, from Yazīd ibn Hurmuz, who said: Najdah wrote to Ibn ‘Abbās asking him about killing children, and he said in his letter: "The Scholar, the companion of Moses [Al-Khiḍr], killed the boy." He said: Yazīd said: I wrote Ibn ‘Abbās's letter with my own hand to Najdah: "You wrote asking about killing children, and you say in your letter: 'The Scholar, the companion of Moses, killed the boy.' If you knew about the children what that Scholar knew about that boy, you could kill him; but you do not know. The Messenger of Allah (peace be upon him) has forbidden killing them, so leave them alone."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ الزُّهْرِيِّ، وَمُحَمَّدِ بْنِ عَلَىٰ، عَنْ يَزِيدِ بْنِ هُرْمَزَ،
قَالَ: كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ قَتْلِ الْوَلْدَانِ
وَيَقُولُ فِي كِتَابِهِ: إِنَّ الْعَالَمَ صَاحِبَ مُوسَى قَدْ قَتَلَ
الْوَلِيدَ، قَالَ: فَقَالَ يَزِيدُ: أَنَا كَتَبْتُ كِتَابًا لِابْنِ عَبَّاسٍ
بِيَدِي إِلَى نَجْدَةَ: إِنَّكَ كَتَبْتَ سَأْلًا عَنْ قَتْلِ الْوَلْدَانِ
وَتَقُولُ فِي كِتَابِكَ: إِنَّ الْعَالَمَ صَاحِبَ مُوسَى قَدْ قَتَلَ
الْوَلِيدَ وَلَوْ كُنْتَ تَعْلَمُ مِنَ الْوَلْدَانِ مَا عَلِمَ ذَلِكَ الْعَالَمُ مِنْ
ذَلِكَ الْوَلِيدِ قَتَلَنِهِ، وَلَكِنَّكَ لَا تَعْلَمُ، قَدْ تَهَى رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِهِمْ فَاعْتَزَّ لَهُمْ

[33129] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from ‘Ubaydullāh, from Nāfi‘, from Aslam, the freedman of ‘Umar, that ‘Umar wrote to his workers forbidding them from killing women and children, and ordering them to kill those upon whom the razors had passed.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْيِيدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَسْمَمَ، مَوْلَى عُمَرَ أَنَّ عُمَرَ كَتَبَ إِلَى عَمَالِهِ يَنْهَا مُمْرِنْهُمْ عَنْ قَتْلِ النِّسَاءِ وَالصِّبِّيَّانَ، وَأَمَرَهُمْ بِقَتْلِ مَنْ جَرَثَ عَلَيْهِ الْمَوَاسِي

[33130] ‘Abdur-Rahīm narrated to us, from Ash‘ath, from Az-Zubayr, from Jābir ibn ‘Abdullāh, who said: "They used not to kill the merchants of the polytheists."

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ أَشْعَثَ، عَنْ الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانُوا لَا يَقْتُلُونَ تُجَارَ الْمُشْرِكِينَ

[33131] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Ismā‘il, from Al-Hasan, from Al-Aswad ibn Sarī‘, who said: The Messenger of Allah (peace be upon him) said: "What is the matter with people who went to such extremes in killing that they killed the children?" He said: A man from the people said: "They are only children of the polytheists." The Messenger of Allah (peace be upon him) said: "Are not the best of you but children of the polytheists? Indeed, there is no child born except upon the Fitrah (natural disposition) until he reaches maturity and expresses himself, or his parents make him Jewish or Christian."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، عَنْ الْأَسْوَدِ بْنِ سَرِيعٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا بَالُ أَفْوَامٍ بَلُغُوا فِي الْقَتْلِ حَتَّى قَتَّلُوا الْوَلْدَانَ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: إِنَّمَا هُمْ أُولَادُ الْمُشْرِكِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْ أَئِنَّ أَخْيَارُكُمْ إِنَّمَا هُمْ أُولَادُ الْمُشْرِكِينَ، إِنَّهُ لَيْسَ مَوْلُودٌ يُوَلَّدُ إِلَّا عَلَى الْفِطْرَةِ حَتَّى يَبْلُغَ فَيَعْبُرَ عَنْ نَفْسِهِ، أَوْ يُهَوَّدَ أَبَوَاهُ، أَوْ يُنَصَّرَانِهِ

[33132] Humayd ibn ‘Abd ar-Rahmān narrated to us, from a Shaykh from the people of Medina, a freedman of Banu ‘Abd al-Ashhal, from Dāwūd, from ‘Ikrimah, from Ibn ‘Abbās, that whenever the Prophet (peace be upon him) sent his armies, he would say: "Do not kill the people of the monasteries."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ شَيْخٍ، مِنْ أَهْلِ الْمَدِينَةِ مَوْلَى لِبْنِي عَبْدِ الْأَشْهَلِ، عَنْ دَاؤَدَ، عَنْ عَرْمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا بَعَثَ جُيُوشَهُ قَالَ: لَا تَقْتُلُوا أَصْحَابَ الصَّوَامِعِ

[33133] Ibn Fuḍayl narrated to us, from Juwaybir, from Ad-Dahhāk, who said: "Killing the woman and the very old man was forbidden."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ جُوَيْبِرٍ، عَنْ الضَّحَّاكِ قَالَ: كَانَ يُنْهَى عَنْ قَتْلِ الْمَرْأَةِ، وَالشَّيْخِ الْكَبِيرِ

[33134] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Ḥajjāj ibn Arṭāh, from ‘Abd ar-Rahmān ibn Zayd ibn Jud‘ān, from Yāḥyā ibn Abī Muṭī‘, that Abū Bakr as-Ṣiddīq sent an army and said: "Raid in the name of Allah; O Allah, make their death martyrdom in Your cause. Then, you will come upon people in monasteries belonging to them, so leave them and what they have devoted themselves to. And you will come to people who have shaved the middle of their heads like bands; so strike what they have shaved of the middle of their heads."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَجَاجِ بْنِ أَرْطَاهَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ جُذْعَانَ، عَنْ يَحْيَى بْنِ أَبِي مُطَبِّعٍ، أَنَّ أَبَا بَكْرِ الصَّدِيقِ، بَعَثَ جَيْشًا فَقَالَ: اغْزُوا بِسَمِ اللَّهِ الْأَكْمَلِ أَجْعَلْ وَفَاتَهُمْ شَهَادَةً فِي سَبِيلِكُمْ إِنَّكُمْ تَأْتُونَ قَوْمًا فِي صَوَامِعِ لَهُمْ، فَدَعُوهُمْ وَمَا أَعْمَلُوا أَنْفُسَهُمْ لَهُ، وَتَأْتُونَ إِلَى قَوْمٍ قَدْ فَحَصُوا عَنْ أَوْسَاطِ رُؤُسِهِمْ، أَمْتَالُ الْعَصْبِ فَاضْرِبُوهَا فَحَصُوا عَنْهُ مِنْ أَوْسَاطِ رُؤُسِهِمْ

[33135] ‘Isā ibn Yūnus narrated to us, from Al-Ahwāṣ, from Rāshid ibn Sa‘d, who said: "The Messenger of Allah (peace be upon him) forbade the killing of women, offspring, and the very old man who cannot move."

[33136] ‘Affān narrated to us, saying: ‘Abd al-Wāhid ibn Ziyād narrated to us, saying: Abū Rawq ‘Atīyyah ibn al-Ḥārith narrated to us, saying: Abū al-Gharīf ‘Ubaydullāh ibn Khalīfah narrated to us, from Ṣafwān ibn ‘Assāl, that whenever the Prophet (peace be upon him) sent an expedition, he would say: "Do not kill a child."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَخْوَصِ، عَنْ رَاشِدِ بْنِ سَعْدٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ قَتْلِ النِّسَاءِ وَالْأُرْبَيْةِ، وَالشَّيْخِ الْكَبِيرِ الَّذِي لَا حَرَكَ بِهِ

حَدَّثَنَا عَفَانُ قَالَ: ثنا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ قَالَ: ثنا أَبُو رَوْقٍ عَطِيَّةُ بْنُ الْحَارِثِ قَالَ: ثنا أَبُو الْغَرِيفِ عُبَيْدُ اللَّهِ بْنُ خَلِيفَةَ، عَنْ صَفْوَانَ بْنِ عَسَالٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا بَعَثَ سَرِيَّةً قَالَ: لَا تَقْتُلُوا وَلِيَدًا

[33137] Sufyān ibn ‘Uyaynah narrated to us, from Az-Zuhrī, from ‘Ubaydullāh, from Ibn ‘Abbās, who said: Aṣ-Ṣa‘b ibn Jaththāmah informed me that the Messenger of Allah (peace be upon him) was asked about a household from the households of the polytheists being raided at night, while women and children were among them. He said: "They are from them."

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنْ عُبَيْدِ اللَّهِ،
عَنْ ابْنِ عَبَّاسٍ قَالَ: أَخْبَرَنِي الصَّعْبُ بْنُ جَنَامَةَ أَنَّ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ عَنِ الدَّارِ مِنْ
دُورِ الْمُشْرِكِينَ يَبْيَثُونَ، وَفِيهِمُ النِّسَاءُ وَالْوُلْدَانُ فَقَالَ:
هُمْ مِنْهُمْ

[33138] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Hajjāj, from Qatādah, from Al-Hasan, from Samurah ibn Jundub, who said: The Messenger of Allah (peace be upon him) said: "Kill the old men of the polytheists, but keep their young men alive."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَاجَاجِ، عَنْ قَتَادَةَ،
عَنِ الْحَسَنِ، عَنْ سَمْرَةَ بْنِ جُنْدُبٍ قَالَ: قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: افْتُلُوا السُّيُوخَ الْمُشْرِكِينَ،
وَاسْتَحْيُوا شَرْحَمُهُمْ

[33139] ‘Alī ibn Hāshim narrated to us, from Ismā‘il, from Al-Hasan, who said: "The Companions of the Messenger of Allah (peace be upon him) used to kill the women and children who aided against them."

حَدَّثَنَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ إِسْمَاعِيلَ، عَنِ الْحَسَنِ قَالَ:
كَانُوا أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْتُلُونَ
مِنَ النِّسَاءِ، وَالصِّبِّيَّاتِ مَا أَعْنَى عَلَيْهِمْ

[33140] Muhammad ibn Muṣ‘ab narrated to us, from Al-Awzā‘ī, who said: I asked Az-Zuhrī about the enemy—when they are overcome, should their strong men ('Ulūj) be killed? He said: "‘Umar used to kill the strong men when he overcame them, and they would be taken captive along with that [referring to others]."

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْبَعٍ، عَنِ الْأَوْزَاعِيِّ قَالَ: سَأَلْتُ الرَّهْرِيَّ عَنِ الْعَدُوِّ، إِذَا ظَهَرَ عَلَيْهِمْ أَيَقْتُلُ عُلُوجَهُمْ؟ قَالَ: كَانَ ‘Umar يَقْتُلُ الْعُلُوجَ إِذَا ظَهَرَ عَلَيْهِمْ وَيُسْبِّبُونَ مَعَ ذَلِكَ

[33141] Yazīd narrated to us, from Hishām, from Al-Hasan, who said: "If a woman from the polytheists comes out fighting, then let her be killed."

حَدَّثَنَا يَزِيدُ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: إِذَا خَرَجَتِ الْمُرْأَةُ مِنَ الْمُشْرِكِينَ تُقَاتَلُ، فَلْتُقَاتَلْ

[33142] Abū Bakr narrated to us, saying: ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Iṣhāq, from Yazīd ibn Abī Ḥabīb, from Bukayr ibn ‘Abdullāh ibn al-Ashajj, from Abū Iṣhāq Ibrāhīm ad-Dawsī, from Abū Hurayrah ad-Dawsī, who said: The Messenger of Allah (peace be upon him) sent us in an expedition and said: "If you seize So-and-so and So-and-so, burn them with fire." Until when it was the next day, he sent to us: "I had commanded you to burn these two men, but I saw that it is not befitting for anyone to punish with fire except Allah. So if you seize them, kill them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: ثُنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكْرٍ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَنِ، عَنْ أَبِي إِسْحَاقِ إِبْرَاهِيمِ الدَّوْسِيِّ عَنْ أَبِي هُرَيْرَةَ الدَّوْسِيِّ قَالَ: بَعَثْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَرِيَّةٍ وَقَالَ: إِنْ ظَرِفْتُمْ بِفُلَانٍ وَفُلَانٍ فَأَخْرُقُوهُمَا بِالنَّارِ، حَتَّىٰ إِذَا كَانَ الْغُدُّ بَعَثَ إِلَيْنَا، إِنِّي كُنْتُ أَمْرَنُتُمْ بِتَحْرِيقِ هَذَيْنِ الرَّجُلَيْنِ، وَرَأَيْتُ أَنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ، إِلَّا اللَّهُ فَإِنْ ظَرِفْتُمْ بِهِمَا فَاقْتُلُوهُمَا

[33143] Ibn ‘Uyaynah narrated to us, from Ayyūb, from ‘Ikrimah, from Ibn ‘Abbās, that he mentioned some people whom ‘Alī had burned, and he said: "If it were me, I would not have burned them with fire, because of the saying of the Messenger of Allah (peace be upon him): 'Do not punish with the punishment of Allah.' And if it were me, I would have killed them, because of the saying of the Messenger of Allah (peace be upon him): 'Whoever changes his religion, kill him.'"

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَئِبْوَبَ، عَنْ عَكْرَمَةَ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ ذَكَرَ نَاسًا أَحْرَقُهُمْ عَلَيْهِ فَقَالَ: لَوْ كُنْتُ أَنَا لَمْ أَحْرِقْهُمْ بِالنَّارِ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُعَذِّبُوا بِعَذَابِ اللَّهِ، وَلَوْ كُنْتُ أَنَا لَقْتَلْهُمْ لِقَوْلِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ بَدَّلَ دِينَهُ فَاقْتُلُوهُ

[33144] Abū Mu‘awiyah narrated to us, from Ash-Shaybānī, from Al-Hasan ibn Sa‘d, from ‘Abd ar-Rahmān ibn ‘Abdullāh ibn Mas‘ūd, from his father, who said: The Messenger of Allah (peace be upon him) said: "Do not punish with fire, for none punishes with fire except its Lord."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ الْحَسَنِ بْنِ سَعْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُعَذِّبُوا بِالنَّارِ، فَإِنَّهُ لَا يُعَذِّبُ بِالنَّارِ إِلَّا رَبُّهَا

[33145] Waki‘ narrated to us, saying: Al-Mas‘ūdī narrated to us, from Al-Qāsim ibn ‘Abd ar-Rahmān, who said: The Prophet (peace be upon him) sent an expedition. They sought a man, and he climbed a tree, so they burned it with fire. When they returned to the Prophet (peace be upon him), they informed him of that. The face of the Messenger of Allah (peace be upon him) changed, and he said: "I was not sent to punish with the punishment of Allah; I was only sent to strike necks and bind captives firmly."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا الْمَسْعُودِيُّ، عَنْ الْفَاسِيمِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: بَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَطَلَّبُوا رَجُلًا فَصَدِعَ شَجَرَةً فَأَحْرَقُوهَا بِالنَّارِ فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرُوهُ بِذَلِكَ، فَتَعَجَّبَ وَجْهُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ: إِنِّي لَمْ أُبَعِّثْ أَعْذَبْ بِعَذَابِ اللَّهِ، إِنَّمَا بُعَثْتُ بِضَرْبِ الرَّقَابِ، وَشَدَّ الْوَثَاقِ

[33146] Waki‘ narrated to us, saying: Hishām ad-Dastuwā‘ī narrated to us, from Sa‘id ath-Thuwār, from Ḥibbān ibn ‘Uthmān, from Umm ad-Dardā’, that she saw a person take an ant or a flea and throw it into the fire. She said: "It is not befitting for anyone to punish with the punishment of Allah."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا هِشَامُ الدَّسْلُوَائِيُّ، عَنْ سَعِيدِ الْلُّوَارِ، عَنْ جَبَانَ بْنِ عُثْمَانَ، عَنْ أُمِّ الدَّرْدَاءِ، أَنَّهَا أَبْصَرَتْ إِنْسَانًا أَحَدَ تَمْلَهَأَوْ بُرْغُوثًا فَأَلْقَاهُ فِي النَّارِ قَقَالَتْ: إِنَّمَا لَا يَتَبَغِي لِأَحَدٍ أَنْ يُعَذَّبْ بِعَذَابِ اللَّهِ

[33147] Waki‘ narrated to us, saying: Sufyān narrated to us, from Maṇṣūr, from Ibrāhīm, who said: "They used to dislike that a scorpion be burned with fire," and they would say: "It is mutilation."

حَدَّثَنَا وَكِبْعَ قَالَ: ثَنَا سُفِيَّانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ
قَالَ: كَانُوا يَكْرَهُونَ أَنْ يُحْرَقَ، الْعَقْرَبُ بِالنَّارِ
وَيَقُولُونَ: مُتْلَهٌ

[33148] Waki‘ narrated to us, saying: Ḥurayth narrated to us, from Yaḥyā ibn ‘Abbād Abū Hubayrah, that he disliked that a scorpion be burned with fire.

حَدَّثَنَا وَكِبْعَ قَالَ: ثَنَا حُرَيْثُ، عَنْ يَحْيَى بْنِ عَبَادٍ أَبِي
هُبَيْرَةَ، أَنَّهُ كَرِهَ أَنْ يُحْرَقَ الْعَقْرَبُ بِالنَّارِ

[33149] Muḥammad ibn ‘Abdullāh al-Asadī and ‘Ubaydullāh ibn Mūsā narrated to us, from Sufyān, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, that the Prophet (peace be upon him) cut down the palm trees of Banu an-Naḍīr and burned [them].

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، وَعَبْدُ اللَّهِ بْنُ
مُوسَى، عَنْ سُفِيَّانَ، عَنْ مُوسَى بْنِ عُفَيْبَةَ، عَنْ نَافِعٍ،
عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَطَعَ نَخْلَ
بَنِي النَّضِيرِ وَحَرَقَهُ

[33150] Wakī‘ narrated to us, saying: Shāliḥ ibn Abī al-Akhḍar narrated to us, from Az-Zuhrī, from ‘Urwah, from Usāmah, who said: The Messenger of Allah (peace be upon him) sent me to a land called Ubna and said: "Go to it in the morning, then burn."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثنا صَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ الرَّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ أَسَمَّةَ قَالَ: بَعْثَتِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أَرْضٍ يُقَالُ لَهَا أُبْنَى فَقَالَ: ائْتِهَا صَبَاحًا، ثُمَّ حَرَقْ

[33151] Wakī‘ narrated to us, saying: It reached me from ‘Umar ibn ‘Abd al-‘Azīz that he ordered burning, or he burned.

حَدَّثَنَا وَكِبِيعُ قَالَ: بَلَغَنِي عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، أَنَّهُ أَمَرَ بِالثَّحْرِيقِ، أَوْ حَرَقَ

[33152] Abū Bakr ibn ‘Ayyāsh narrated to us, from Abū Huṣayn, from Suwayd ibn Ghafrah, that ‘Alī burned some heretics (Zanādiqah) in the market. When he threw fire upon them, he said: "Allah and His Messenger spoke the truth." Then he turned away, and I followed him. He turned to me and said: "Suwayd?" I said: "Yes." I said: "O Commander of the Faithful, I heard you say something?" He said: "O Suwayd, I am among ignorant people. So if you hear me say: 'The Messenger of Allah (peace be upon him) said,' then it is the truth."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ سُوَيْدِ
بْنِ عَفْلَةَ، أَنَّ عَلِيًّا، حَرَقَ زَنَادِقَةً بِالسُّوقِ، فَلَمَّا رَمَى
عَلَيْهِمْ بِالنَّارِ قَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ، ثُمَّ اتَّصَرَّفَ
فَاتَّبَعْتُهُ، فَأَلْتَقَ إِلَيَّ قَالَ: سُوَيْدٌ؟ قُلْتُ: نَعَمْ، فَقَلَّتْ: يَا
أَمِيرَ الْمُؤْمِنِينَ سَمِعْتَ تَقُولُ شَيْئًا؟ فَقَالَ: يَا سُوَيْدَ، إِنِّي
بِقَوْمٍ جَهَالٍ، فَإِذَا سَمِعْتَنِي أَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَهُوَ حَقٌّ

[33153] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from ‘Abd ar-Rahmān ibn ‘Ubayd, from his father, who said: There were people who used to take the stipend ('Aṭā') and provision, and pray with the people, but they used to worship idols in secret. They were brought to ‘Alī ibn Abī Ṭālib, so he put them in the mosque—or he said: in prison –then he said: "O people, what do you say regarding a people who used to take the stipend and provision with you, but worship these idols?" The people said: "Kill them." He said: "No, but I will do with them as they did with our father Abraham." So he burned them with fire.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُثَيْدٍ، عَنْ أَبِيهِ قَالَ: كَانَ أَنْاسٌ يَأْخُذُونَ الْعَطَاءَ، وَالرِّزْقَ، وَيُصْلِلُونَ مَعَ النَّاسِ، وَكَانُوا يَعْبُدُونَ الْأَصْنَامَ فِي السَّرِّ، فَأَتَى بِهِمْ عَلَيْ بْنُ أَبِي طَالِبٍ فَوَضَعُوهُمْ فِي الْمَسْجِدِ، أَوْ قَالَ: فِي السَّجْنِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، مَا تَرَوْنَ فِي قَوْمٍ كَانُوا يَأْخُذُونَ مَعْكُمُ الْعَطَاءَ، وَالرِّزْقَ، وَيَعْبُدُونَ هَذِهِ الْأَصْنَامَ؟ قَالَ النَّاسُ: أَفْتَلُهُمْ قَالَ: لَا، وَلَكِنْ أَصْنَعُ بِهِمْ كَمَا صَنَعُوا بِأَبِينَا إِبْرَاهِيمَ، فَحَرَّقُهُمْ بِالنَّارِ

[33154] Waki‘ narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Qays ibn Abī Hāzim, from Jarīr, who said: The Messenger of Allah (peace be upon him) said: "Will you not relieve me of Dhu al-Khalasah?"—a house belonging to Khath‘am which they used to worship in the Jahiliyyah, called the Yemeni Ka‘bah. He said: So I went out with one hundred and fifty riders. He said: We burned it until we left it like a mangy camel. He said: Jarīr sent a man to the Prophet (peace be upon him) to give the good news. When he came to him, he said: "By the One Who sent you with the truth, I did not come to you until we left it like a mangy camel." He said: So the Messenger of Allah (peace be upon him) blessed Ahmas, its horses and its men, five times.

حَدَّثَنَا وَكِبْرَيْعٌ قَالَ: ثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسِ
بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرٍ قَالَ: "قَالَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ بَيْتٌ كَانَ
لِخَطْعَمَ كَانَتْ تَعْبُدُهُ فِي الْجَاهِلِيَّةِ، يُسَمَّى الْكَعْبَةُ الْيَمَانِيَّةُ
قَالَ: فَخَرَجْنَا فِي خَمْسِينَ وَمَائَةَ رَاكِبٍ، قَالَ:
فَحَرَقْنَاهَا حَتَّى جَعَلْنَاهَا مِثْلَ الْجَمَلِ الْأَجْرَبِ، قَالَ:
بَعْثَتْ جَرِيرٌ رَجُلًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
بِيَسْرٍ، فَلَمَّا قَدِمَ عَلَيْهِ قَالَ: وَالَّذِي بَعَثْتَ بِالْحَقِّ، مَا أَتَيْتَكَ
حَتَّى تَرْكَنَاهَا مِثْلَ الْجَمَلِ الْأَجْرَبِ، قَالَ: فَبَارَكْتُ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَحْمَاسَ، خَيْلِهَا، وَرِجَالِهَا
خَمْسَ مَرَّاتٍ

[33155] ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from ‘Abdullāh, from his father ‘Abdullāh ibn al-Hasan, that he used to see no harm in burning and cutting down trees in the enemy's land.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عَبْدِ اللَّهِ،
عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى
بِالْحَرِيقِ، وَقَطْعَ الشَّجَرِ فِي أَرْضِ الْعَدُوِّ بِأَسَّا

[33156] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Dāwūd, from ‘Ikrimah [regarding]: "Whatever you cut down of Līnah" [Al-Ḥashr: 5]. He said: "It is the palm tree other than the ‘Ajwah."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، عَنْ دَاؤَدَ، عَنْ عَكْرَمَةَ مَا
قَطَعْتُمْ مِنْ لِينَةٍ قَالَ: هِيَ النَّخْلُ دُونَ الْعِجْوَةِ

[33157] Wakī‘ narrated to us, from Isrā’il, from Ḥabīb ibn Abī ‘Amrah, from Sa‘īd ibn Jubayr [regarding]: "{Whatever you cut down of Līnah}" [Al-Ḥashr: 5]. He said: "It is the palm tree."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ،
[5: عَنْ سَعِيدِ بْنِ جُبَيْرٍ] {مَا قَطَعْتُمْ مِنْ لِينَةٍ} [الْحَشْر]
قَالَ: هِيَ النَّخْلُ

[33158] Wakī‘ narrated to us, from Isrā’il, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās [regarding]: "Whatever you cut down of Līnah." He said: "It is the palm tree."

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ سِمَّاكٍ، عَنْ عَكْرَمَةَ،
عَنْ ابْنِ عَبَّاسٍ مَا قَطَعْتُمْ مِنْ لِينَةٍ قَالَ: هِيَ النَّخْلُ

[33159] Yazīd ibn Hārūn narrated to us, saying: Muslim ibn Sa‘īd informed us, saying: Khabīb ibn ‘Abd ar-Rahmān ibn Khabīb narrated to us, from his father, from his grandfather, who said: The Messenger of Allah (peace be upon him) went out intending a direction [for battle]. So I and a man from my people came to him and said: "If our people attend a battle, we will not attend it with them [unless we join you]." He said: "Have you two embraced Islam?" We said: "No." He said: "Then indeed, we do not seek help from the polytheists against the polytheists." He said: So we embraced Islam and attended with him.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا مُسْلِمٌ بْنُ سَعِيْدٍ، قَالَ ثُنا حَبِيبٌ بْنُ عَبْدِ الرَّحْمَنِ بْنُ حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: "خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُرِيدُ وَجْهًا، فَأَتَيْتُهُ أَنَا وَرَجُلٌ مِّنْ قَوْمِي، فَقُلْنَا: إِنْ شَهَدَ قَوْمُنَا مَشْهُدًا لَا نَشْهُدُ مَعْهُمْ، قَالَ: أَسْلَمْنَا؟ قُلْنَا: لَا، قَالَ: فَإِنَّا لَا نَسْتَعِينُ بِالْمُشْرِكِينَ عَلَى الْمُشْرِكِينَ قَالَ: فَأَسْلَمْنَا وَشَهَدْنَا مَعَهُ

[33160] Ya'lā ibn 'Ubayd narrated to us, from Muḥammad ibn 'Amr, from Sa'īd ibn al-Mundhir, who said: The Messenger of Allah (peace be upon him) went out to Uhud. When he left Thaniyyat al-Wadā' behind, he looked behind him, and there was a fine battalion. He said: "Who are these?" They said: "'Abdullāh ibn Ubayy ibn Salūl and his allies from the Jews." He said: "And have they embraced Islam?" They said: "No." He said: "Then indeed, we do not seek help from the disbelievers against the polytheists."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ سَعِيدِ
بْنِ الْمُنْذِرِ قَالَ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
إِلَى أَحَدٍ، فَلَمَّا خَلَفَ تَبَيْنَةَ الْوَدَاعِ، نَظَرَ خَلْفَهُ، فَإِذَا كَتَبَيْنَةً
حَسَنَاءً، قَالَ: مَنْ هُوَ لَاءُ؟ قَالُوا: عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ
سَلْوَلَ وَمَوَالِيهِ مِنَ الْيَهُودِ قَالَ: وَقَدْ أَسْلَمُوا؟ قَالُوا: لَا،
قَالَ: فَإِنَّا لَا نَسْتَعِنُ بِالْكُفَّارِ عَلَى الْمُشْرِكِينَ

[33161] 'Abdur-Rahim ibn Sulayman told us, from Hajjaj, he said: Someone who heard Al-Qasim told me, mentioning from Salman ibn Rabi'ah Al-Bahili, that he raided Balanjar—and he had raided [before]—so he sought help from people among the polytheists against the polytheists, and he said: "Let the enemies of Allah attack the enemies of Allah."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَاجَاجٍ، قَالَ: حَدَّثَنِي
مَنْ، سَمِعَ الْفَاسِمَ، يُذْكُرُ عَنْ سَلَمَانَ بْنِ رَبِيعَةَ الْبَاهْلِيِّ،
أَنَّهُ غَرَّاً بِلْنَجَرَ وَكَانَ غَرَّاً، فَاسْتَعَانَ بِنَاسٍ مِنَ
الْمُشْرِكِينَ عَلَى الْمُشْرِكِينَ، وَقَالَ: لِيَحْمِلَ أَعْدَاءُ اللَّهِ
عَلَى أَعْدَاءِ اللَّهِ

[33162] Waki' told us, from Malik ibn Anas, from 'Abdullah ibn Yazid, from Abu Niyar, from 'Urwah, from 'Aishah, she said: The Messenger of Allah (saw) said: "We do not seek help from a polytheist."

حَدَّثَنَا وَكِيعٌ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ،
عَنْ أَبِي نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ لَا نَسْأَلُ عِنْدِكِ
إِمْشِرِكِ

[33163] Hafs ibn Ghiyath told us, from Ibn Jurayj, from Az-Zuhri, that the Messenger of Allah (saw) raided with people from the Jews and allotted shares to them.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنِ الزُّهْرِيِّ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَرَّا بَنَاسًا مِنَ
الْيَهُودِ فَأَسْهَمَ لَهُمْ

[33164] Waki' told us, he said: Sufyan told us, from Ibn Jurayj, from Az-Zuhri, that the Prophet (saw) used to raid with the Jews and allot shares to them like the shares of the Muslims.

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ ابْنِ جُرَيْجٍ، عَنِ
الْزُّهْرِيِّ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْزُزُ
بِالْيَهُودِ فَيُسْهِمُ لَهُمْ كَسِيمَ الْمُسْلِمِينَ

[33165] Waki' told us, he said: Sufyan told us, from Yazid ibn Yazid ibn Jabir, from Az-Zuhri, he said: The Prophet (saw) used to raid with the Jews and allot shares to them.

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ
جَابِرٍ، عَنِ الزُّهْرِيِّ قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَعْزُزُ بِالْيَهُودِ فَيُسْهِمُ لَهُمْ

[33166] Waki' told us, he said: Al-Hasan ibn Salih told us, from Ash-Shaybani, that Sa'd ibn Malik raided with a people from the Jews and gave them a small amount (Radkh).

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنِ الشَّيْبَانِيِّ،
أَنَّ سَعْدَ بْنَ مَالِكٍ، غَرَّا بِقَوْمٍ مِنَ الْيَهُودِ فَرَضَخَ لَهُمْ

[33167] Waki' told us, he said: Sufyan told us, from Jabir, he said: I asked 'Amir about the Muslims raiding with the People of the Dhimma, allotting shares to them, and remitting their Jizyah. He said: "That is a good gift (nafl) for them."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ قَالَ: سَأَلْتُ
عَامِرًا عَنِ الْمُسْلِمِينَ يَغْرُونَ بِأَهْلِ الدَّمَّةِ فَيُقْسِمُونَ لَهُمْ،
وَيَضَعُونَ عَنْهُمْ جُزْيَتِهِمْ، فَذَلِكَ أَهْمُّ نَفْلٍ حَسَنٌ

[33168] Waki' told us, he said: Isra'il told us, from Jabir, from 'Amir, he said: "I caught up with the Imams..." then he mentioned similar to it.

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ
قَالَ: أَدْرَكْتُ الْأَئِمَّةَ ثُمَّ ذَكَرَ حَوْةً

[33169] Abu Usamah and 'Abdullah ibn Numayr told us, they said: 'Ubaydullah ibn 'Umar told us, from Nafi', from Ibn 'Umar, that the Messenger of Allah (saw) assigned two shares for the horse and one share for the man.

حَدَّثَنَا أَبُو أَسَامَةَ، وَعَبْدُ اللَّهِ بْنُ نُعَيْرٍ قَالَا: ثَنَا عَبْدُ اللَّهِ
بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ جَعَلَ لِلْفَرَسِ سَهْمَيْنَ وَلِلرَّجُلِ سَهْمًا

[33170] Muhammad ibn Fudayl and Waki' told us, from Hajjaj, from Abu Salih, from Ibn 'Abbas, that the Messenger of Allah (saw), when he divided, [gave] two shares for the horse and one share for the man; so the man and his horse had three shares.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَوَكِيعٌ، عَنْ حَاجَاجَ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَسَمَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا، فَكَانَ لِلرَّجُلِ، وَلِفَرَسِهِ ثَلَاثَةُ سَهْمٍ

[33171] Abu Khalid Al-Ahmar told us, from Yahya ibn Sa'id, from Salih ibn Kaysan, that the Prophet (saw) allotted shares on the day of Khaybar for two hundred horses, for each horse two shares.

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ صَالِحِ بْنِ كَيْسَانَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْنَمَ يَوْمَ خَيْبَرَ لِمَا تَقْرَبَ فَرَسٍ لِكُلِّ فَرَسٍ سَهْمَيْنِ

[33172] Ja'far ibn 'Awn told us, from Sufyan, from Salamah ibn Kuhayl, he said: Our companions told us, from the Companions of Muhammad (saw), that they said: "For the horse there are two shares, and for the man there is one share."

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنَى، عَنْ سُعْدِيَانَ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ قَالَ: حَدَّثَنَا أَصْحَابُنَا، عَنْ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُمْ قَالُوا: لِلْفَرَسِ سَهْمَانٍ وَلِلرَّجُلِ سَهْمٌ

[33173] Waki' told us, he said: Usamah ibn Zayd told us, from Makhul, he said: "The Messenger of Allah (saw) allotted two shares for the horse and one share for the man."

حَدَّثَنَا وَكِبْرَيْعٌ قَالَ: ثَنَا أَسَامَةُ بْنُ زَيْدٍ، عَنْ مَكْحُولٍ قَالَ:
أَسْهَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْفَرَسِ سَهْمَيْنَ،
وَلِلرَّجُلِ سَهْمًا

[33174] Jarir told us, from Layth, from Mujahid, he said: "The Messenger of Allah (saw) assigned two shares for the horse and one share for the rider."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: جَعَلَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْفَرَسِ سَهْمَيْنَ، وَلِلْفَارِسِ
سَهْمًا

[33175] Jarir told us, from Layth, from Al-Hakam, he said: "The first one to assign two shares for the horse was 'Umar; a man from Banu Tamim advised him to do so."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ قَالَ: أَوَّلُ مَنْ جَعَلَ
لِلْفَرَسِ سَهْمَيْنِ عُمَرُ، أَشَارَ عَلَيْهِ رَجُلٌ مِنْ بَنِي تَمِيمٍ

[33176] 'Isa ibn Yunus told us, from Hisham ibn 'Urwah, from Yahya ibn 'Abbad, he said: "He allotted four shares to Az-Zubayr: two shares for his horse, one share for himself, and one share for his mother and as a near relative."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
يَحْيَى بْنِ عَبَادٍ قَالَ: "أَسْهَمَ لِلزُّبَيْرِ أَرْبَعَةً أَسْهُمًّا: سَهْمَيْنَ
لِفَرَسِهِ، وَسَهْمًا لَهُ وَسَهْمًا لِأُمِّهِ، وَلِذِي الْقُرْبَى

[33177] 'Abdur-Rahim ibn Sulayman told us, from Juwaybir, he said: 'Umar ibn 'Abdul-'Aziz wrote to us while we were in Khurasan: Reliable sources conveyed to us from the Messenger of Allah (saw) that he "allotted three shares for the rider: two shares for his horse and one share for himself, and he allotted one share for the infantryman." He said: "Regarding the Arabian horses, the mixed-breeds (Muqarif), and the packhorses (Baradhin), they are equal."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرٍ قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَنَحْنُ بِخُرَاسَانَ بِلْعَنَةِ النَّقْدِ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ "أَسْهَمَ لِلْفَارِسِ ثَلَاثَةَ أَسْهُمٍ: سَهْمَيْنِ لِفَرَسِهِ، وَسَهْمًا لَهُ، وَأَسْهَمَ لِلرَّاجِلِ سَهْمًا، وَقَالَ: فِي الْخَيْلِ الْعِرَابِ وَالْمُقَارِفِ وَالْبَرَادِينَ سَوَاءٌ

[33178] 'Abdur-Rahim ibn Sulayman told us, from Ash'ath ibn Sawwar, from Al-Hasan and Ibn Sirin, they said: "When they raided and acquired spoils, they would assign to the horseman from the spoils when they were divided three shares: two shares for his horse and one share for him, and one share for the infantryman."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثِ بْنِ سَوَّارٍ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: كَانُوا إِذَا غَزَوْا فَأَصَابُوا الْغَنَائِمَ، قَسَمُوا لِلْفَارِسِ مِنَ الْغَنِيمَةِ حِينَ تُقْسَمُ ثَلَاثَةَ أَسْهُمٍ: سَهْمَيْنِ لِفَرَسِهِ، وَسَهْمًا لَهُ، وَلِلرَّاجِلِ سَهْمًا

[33179] Waki' told us, he said: Muhammad ibn 'Abdullah Ash-Shu'aythi told us, from Khalid ibn Ma'dan, he said: "The Messenger of Allah (saw) allotted two shares for the horse and one share for the infantryman."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعِيْثِيُّ، عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: أَسْهَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْفَرَسِ سَهْمَيْنَ وَلِلرَّاجِلِ سَهْمًا

[33180] Yazid ibn Harun told us, he said: 'Amr ibn Maymun told us, he said: 'Umar ibn 'Abdul-'Aziz wrote to the people of Al-Jazirah: "As for what follows, the shares during the time of the Messenger of Allah (saw) were two shares for the horse and one share for the man. I did not think that anyone intended to diminish an obligation thereof until men among those fighting these fortresses did so. So return their shares to what they were during the time of the Messenger of Allah (saw): two shares for the horse and one share for the man. How can the shares of the horses be reduced when they are, by Allah's permission, for their pasture at night, for their garrisons by day, and for pursuing what they

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: كَتَبَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ إِلَى أَهْلِ الْجَزِيرَةِ: أَمَّا بَعْدُ، فَإِنَّ السَّهَامَ كَانَتْ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَهْمَيْنَ لِلْفَرَسِ، وَسَهْمًا لِلرَّاجِلِ فَلَمْ أَظُنْ أَنَّ أَحَدًا هَمَ بِأَنْتِقَاصٍ فَرِيضَةٍ مِنْهَا حَتَّى فَعَلَ ذَلِكَ رِجَالٌ مِمَّنْ يُقَاتِلُ هَذِهِ الْحُصُونَ، فَأَعِدُّوا سَهْمَانَهَا عَلَى مَا كَانَتْ عَلَيْهِ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: سَهْمَيْنَ لِلْفَرَسِ، وَسَهْمًا لِلرَّاجِلِ، وَكَيْفَ تُوضَعُ سَهْمَانُ الْحَيْلِ وَهِيَ بِإِذْنِ اللَّهِ لِمَسْرَحِهِمْ بِاللَّيْلِ، وَلِمَسَالِحِهِمْ بِالنَّهَارِ، وَلِطَلَبِ مَا يَطْلُبُونَ

[33181] 'Adi ibn Yunus told us, from Hisham ibn 'Urwah, from Yahya ibn 'Abbad: "He allotted four shares to Az-Zubayr: two shares for his horse, one share for his mother, and one share for the near relative."

حَدَّثَنَا عَدَيُّ بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ يَحْيَى
بْنِ عَبَادٍ: أَسْهَمَ لِلزُّبَيْرِ أَرْبَعَةً أَسْهَمٌ: سَهْمَيْنِ لِفَرَسِهِ،
وَسَهْمًا لِأُمِّهِ وَسَهْمًا لِذِي الْقُرْبَى

[33182] Muhass told us, he said: Mujalid told us, from 'Amir, he said: "When Sa'd ibn Abi Waqqas conquered Jalula', the Muslims acquired thirty million. So he distributed to the horseman three thousand mithqals and to the infantryman one thousand mithqals."

حَدَّثَنَا مُحَاجِّ ثَنَا مُجَالِدٌ، عَنْ عَامِرٍ قَالَ: لَمَّا فَتَحَ
سَعْدُ بْنُ أَبِي وَقَاصٍ جَلُولَاءَ أَصَابَ الْمُسْلِمُونَ ثَلَاثَيْنَ
أَلْفَ أَلْفٍ، فَقُسِّمَ لِلْفَارِسِ، ثَلَاثَةَ أَلْفٍ مِنْقَالٍ، وَلِلرَّاجِلِ
أَلْفَ مِنْقَالٍ

[33183] Mu'adh told us, he said: Habib ibn Shihab told us, from his father, from Abu Musa, that he "allotted two shares for the horseman and one share for the infantryman."

حَدَّثَنَا مُعَاذٌ قَالَ: أَخْبَرَنَا حَبِيبُ بْنُ شِهَابٍ، عَنْ أَبِيهِ،
عَنْ أَبِي مُوسَى، أَنَّهُ أَسْهَمَ لِلْفَارِسِ سَهْمَيْنِ، وَأَسْهَمَ
لِلرَّاجِلِ سَهْمًا

[33184] Yunus ibn Muhammad told us, he said: Mujammi' ibn Ya'qub told us, he said: My father told me, from his uncle 'Abdur-Rahman ibn Yazid, from Mujammi' ibn Jariyah, he said: "We witnessed Al-Hudaybiyah with the Messenger of Allah (saw). It was divided into eighteen shares. The army was one thousand five hundred: three hundred horsemen. So the horseman had two shares."

[33185] Ghundar told us, from Shu'bah, from Abu Ishaq ibn Hani', from 'Ali, he said: "For the horseman there are two shares." Shu'bah said: "I found it written with..."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: ثنا مُجَمَّعُ بْنُ يَعْقُوبَ، قَالَ:
أَخْبَرَنِي أَبِي، عَنْ عَمِّهِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ، عَنْ
مُجَمَّعِ بْنِ جَارِيَةَ قَالَ: "شَهَدْنَا الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسُيِّمْتُ عَلَى تَمَانِيَّةِ عَشَرَ سَهْمًا،
وَكَانَ الْجَيْشُ الْفَالَّا وَخَمْسِيَّةً: ثَلَاثُمَائَةٌ فَارِسٌ فَكَانَ
لِلْفَارِسِ سَهْمَانٌ

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ بْنِ هَانِيِّ،
عَنْ عَلِيٍّ قَالَ: "الْفَارِسِ سَهْمَانٌ قَالَ شُعْبَةُ: وَجَدْنَاهُ
مَكْثُورًا عِنْدَ

[33186] Yazid ibn Harun told us, he said: 'Amr ibn Maymun told us, he said: Ibn Al-Harith, who was in charge of the frontier of Malatya, wrote to 'Umar ibn 'Abdul-'Aziz that men were raiding on weak horses, young or two-year-olds, which offered no defense for the Muslims, while a man might raid on a strong packhorse (Birdhawn) which is not inferior to the horse except that it is called a 'packhorse'. So what does the Commander of the Faithful see regarding them? 'Umar ibn 'Abdul-'Aziz wrote to him: "Look at those weak horses which offer no defense for the Muslims, and inform their owners that you will not assign shares for them, whether they proceed with them or leave them. And whatever of those packhorses is excellent in running and appearance, assign shares to it just as you assign shares to the Arabian horses."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا عَمْرُو بْنُ مَيْمُونٍ قَالَ: كَتَبَ ابْنُ الْحَارِثِ وَكَانَ يَلِي ثَعْرَ مَلْطِيَةَ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ أَنَّ رِجَالًا يَغْزُونَ بِخَيلٍ ضَعَافٍ جَدًّا، أَوْ تَنِيًّا، لَيْسَ فِيهَا رَدًّا عَنِ الْمُسْلِمِينَ، وَيَغْزُونَ الرَّجُلَ بِالْبَرْذُونَ الْفَوِيِّ الَّذِي لَيْسَ دُونَ الْفَرْسِ إِلَّا أَنْ يُقَالَ بِرْذُونٌ فَمَا يَرَى أَمِيرُ الْمُؤْمِنِينَ فِيهَا، فَكَتَبَ إِلَيْهِ عُمَرُ الصَّعَافِ الَّتِي لَيْسَ فِيهَا رَدًّا عَلَى الْمُسْلِمِينَ فَأَعْلَمَ أَصْحَابَهَا أَنَّكَ غَيْرُ مُسْهِمَهَا، انْطَلَقُوا بِهَا أَمْ تَرْكُوا، وَمَا كَانَ مِنْ تِلْكَ الْبَرَادِينَ رَائِعَ الْجَرْبِيِّ، وَالْمَنْظَرِ فَأَسْهَمَهُ إِسْهَامَكَ لِلْخَيلِ الْعِرَابِ

[33187] Yazid ibn Harun told us, from Hisham, from Al-Hasan, he said: "The packhorse is in the same status as the horse."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، قَالَ:
الْبِرْدُونُ بِمَثْلَةِ الْأَفْرَسِ

[33188] 'Abbad told us, from Ash'ath, from Al-Hasan, he said: "The owner of the packhorse has one share in the spoils."

حَدَّثَنَا عَبَادٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ: لِصَاحِبِ
الْبِرْدُونِ فِي الْغَنِيمَةِ سَهْمٌ

[33189] Waki' told us, he said: Muhammad ibn 'Abdullah Ash-Shu'aythi told us, from Khalid ibn Ma'dan, he said: "The Messenger of Allah (saw) allotted two shares for the Arabian horses and one share for the mixed-breed (Hajin)."

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشَّعَيْثِيُّ، عَنْ
خَالِدِ بْنِ مَعْدَانَ قَالَ: أَسْهَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ لِلْعَرَابِ سَهْمَيْنِ، وَلِلْمَهْجِينَ سَهْمًا

[33190] Waki' told us: Muhammad ibn Rashid [told us], from Sulayman ibn Musa, he said: Abu Musa wrote to 'Umar: "When we conquered Tustar, we acquired broad horses." So he wrote to him: "Those are packhorses. Separate the noble ones from them and assign shares to them, and disregard whatever is other than that."

حَدَّثَنَا وَكِبِيعٌ قَالَ: مُحَمَّدُ بْنُ رَاشِدٍ عَنْ سُلَيْمَانَ بْنِ
مُوسَى قَالَ: كَتَبَ أَبُو مُوسَى إِلَى عُمَرَ، إِنَّا لَمَا فَتَحْنَا
تُشَّرَّ أَصَبَّنَا خَيْلًا عِرَاضًا، فَكَتَبَ إِلَيْهِ أَنَّ تِلْكَ الْبَرَادِينَ
فَأَفْرُقْ مِنْهَا الْعَنَاقَ فَأُسِّيْمُ، وَالْغُ مَا سَوَى ذَلِكَ

[33191] Ibn 'Uyaynah told us, from Al-Aswad ibn Qays and Ibrahim ibn Al-Muntashir, from Ibn Al-Aqmar, he said: The cavalry raided in Sham. The Arabian horses reached [the enemy] on the same day, while the heavy workhorses reached them in the forenoon of the next day. Ibn Abi Himsah said: "I will not treat the one who reached [in time] like the one who did not." So he wrote to 'Umar, and 'Umar said: "May the mother of Al-Wadi'i be bereft of him! It has reminded [me/us] of it. Execute it according to what he said."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، وَابْرَاهِيمَ بْنِ الْمُنْتَشِرِ، عَنْ أَبْنِ الْأَقْمَرِ قَالَ: أَغَارَتِ الْخَيْلُ بِالشَّامِ فَأَدْرَكَتِ الْعَرَابَ مِنْ يَوْمَهَا، وَأَدْرَكَتِ الْكَوَافِرُ ضَحْنَى الْغَدِ فَقَالَ: أَبْنُ أَبِي حَمْصَةَ: لَا أَجْعَلُ مَنْ أَدْرَكَ كَمَنْ لَمْ يُدْرِكْ، فَكَتَبَ إِلَى عُمَرَ قَالَ عُمَرُ: هَلَّتِ الْوَادِعَيْ أُمُّهُ، لَقَدْ أَذْكَرْتُ بِهِ، أَمْضُوهَا عَلَى مَا فَالَّ

[33192] Waki' told us, he said: As-Sabbah ibn Thabit Al-Bajali told us, he said: I heard Ash-Sha'bi say: Al-Mundhir ibn Abi Himsah went out in pursuit of the enemy. The noble horses caught up, while the packhorses fell behind. So he assigned shares to the horses and did not assign shares to the packhorses. He wrote about that to 'Umar, and that pleased 'Umar, so 'Umar said—in the hadith of one of them—: "May the mother of Al-Wadi'i be bereft of him! He has comprehended it."

حَدَّثَنَا وَكِبْيُعٌ قَالَ: ثَنَا الصَّبَّاحُ بْنُ ثَابِتِ الْبَجَلِيُّ قَالَ:
سَمِعْتُ الشَّعْبِيَّ يَقُولُ: إِنَّ الْمُنْذَرَ بْنَ أَبِي حِمْصَةَ حَرَّاجَ
فِي طَلَبِ الْحَدُودِ، فَلَحِقَتِ الْحَيْلُ الْعَنَاقُ، وَتَقَطَّعَتِ
الْأَبْرَادِينَ، فَأَسْهَمَ لِلْحَيْلِ، وَلَمْ يُسْهِمْ لِلْأَبْرَادِينَ، فَكَتَبَ
بِذِلِّكِ إِلَى عُمَرَ، فَأَعْجَبَ عُمَرَ ذَلِّكَ فَقَالَ عُمَرُ: فِي
حَدِيثِ أَحَدِهِمَا تَكَلَّتُ الْوَادِعِيَّ أُمُّهُ، لَقَدْ أَدْرَكْتُ بِهِ

[33193] Hafs told us, from Ash'ath, from Al-Hasan, he said: "For the crossbreed (Muqraf)—which is the Hajin—there is one share, and for its owner there is one share."

حَدَّثَنَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ: لِلْمُفْرِفِ
سَهْمٌ، وَهُوَ الْهَجِينُ، وَلِصَاحِبِهِ سَهْمٌ

[33194] Ibn Mahdi told us, from Sufyan, from Az-Zubayr ibn 'Adi, from the Sheikhs of Hamadan, from 'Umar, similar to the hadith of Waki' from Sufyan from Az-Zubayr ibn 'Adi.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ،
عَنْ أَشْيَاعِ هَمَدَانَ عَنْ عُمَرَ بْنِ حَوْرَوْ حَدِيثِ وَكِبْيُعِ عَنْ
سُفْيَانَ، عَنْ الزُّبَيْرِ بْنِ عَدِيٍّ

[33195] 'Abdullah ibn Idris told us, from Muhammad ibn Ishaq, from Yazid ibn Yazid ibn Jabir, from Makhul, he said: "For the mixed-breed horse there is one share."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: لِلْهَجِينِ سَهْمٌ

[33196] Waki' told us, he said: Sufyan told us, he said: "The horse and the packhorse are equal."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ قَالَ: الْفَرَسُ وَالْبَرْدُونُ سَوَاءٌ

[33197] 'Isa ibn Yunus told us, from Al-Awza'i, he said: "None of our scholars used to assign shares for the packhorse."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ قَالَ: لَمْ يَكُنْ أَحَدٌ مِنْ عُلَمَائِنَا يُسْهِمُ لِلْبَرْدُونِ

[33198] Jarir told us, from Layth, from Mujahid, he said: "The Messenger of Allah (saw) assigned one share for the mule and one share for the man."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: جَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنَّبَغِ سَهْمًا، وَلِلرَّاجِلِ سَهْمًا

[33199] Hafs told us, from Ash'ath, from Al-Hasan, he said: "The mules are [treated like] the infantry."

حَدَّثَنَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ قَالَ: الْبِغَانُ الرَّاجِلُ

[33200] 'Abdullah ibn Idris told us, from Muhammad ibn Ishaq, from Yazid ibn Abi Yazid, from Jabir, from Makhul, he said: "They used to assign shares to a mule, but not to a packhorse, nor to a donkey."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي يَزِيدٍ، عَنْ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: كَانُوا يُسْهِمُونَ لِيَعْلِمُ، وَلَا لِيَرْدُونَ، وَلَا لِجَمَارٍ

[33201] Jarir b. 'Abd al-Hamid narrated to us, from Yahya b. Sa'id, from Al-Hasan, regarding a man "who is in a raid and has horses with him: He is not allotted shares from the spoils except for two

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْحَسَنِ، فِي الرَّجُلِ "يَكُونُ فِي الْغَزْوِ فَيَكُونُ مَعَهُ الْأَفْرَاسُ": لَا يُقْسَمُ لَهُ عِنْدَ الْمَغْنَمِ، إِلَّا لِفَرَسَيْنِ

[33202] 'Abd Allah b. Idris narrated to us, from Muhammad b. Ishaq, from Yazid b. Yazid, from Jabir, from Makhul, who said: "No share is given for more than two horses if they belong to one man; whatever is beyond that are led horses (Jana'ib)."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ يَزِيدٍ، عَنْ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: لَا يُسْهِمُ لِأَكْثَرِ مِنْ فَرَسَيْنِ، إِذَا كَانَا لِرَجُلٍ وَاحِدٍ، وَمَا كَانَ سَوَاءً ذَلِكَ فَهُوَ جَانِبٌ

[33203] Waki' narrated to us, he said: Sufyan and Isra'il narrated to us, from Abu Ishaq, who said: "We witnessed a raid with Sa'id b. 'Uthman, and with me was Hani' b. Hani', and I had two horses, and Hani' had two horses. So he allotted five shares for me and the two horses, and he allotted five shares for Hani' and his two horses."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، وَإِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: شَهَدْنَا غَرَّاً مَعَ سَعِيدِ بْنِ عُثْمَانَ وَمَعِي هَانِيُّ بْنُ هَانِيٍّ وَمَعِي فَرَسَانٌ، وَمَعَ هَانِيٍّ فَرَسَانٌ، فَأَسْهَمَ لِي وَلِفَرَسَيْنِ خَمْسَةً أَسْهُمٍ، وَأَسْهَمَ لِهَانِيٍّ، وَلِفَرَسَيْنِ خَمْسَةً أَسْهُمٍ

[33204] Waki' narrated to us, he said: Sufyan narrated to us, from Hisham, from Al-Hasan, who said: "There is no share for more than two horses. If a man has two horses, he is allotted five shares: four for his two horses and one share for him."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: لَا سَهْمٌ لِأَكْثَرِ مِنْ فَرَسَيْنِ، فَإِنْ كَانَ مَعَ الرَّجُلِ فَرَسَانٌ أَسْهَمَ لَهُ خَمْسَةً أَسْهُمٍ أَرْبَعَهُ لِفَرَسَيْهِ، وَسَهْمٌ لَهُ

[33205] Muhammad b. Bakr narrated to us, from Ibn Jurayj, from Sulayman b. Musa, who said: "If a man brings horses, there is a share for every horse."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: إِنْ أَرْدَبَ رَجُلٌ بِأَفْرَاسٍ، كَانَ لِكُلِّ فَرَسٍ سَهْمٌ

[33206] Hafs b. Ghiyath narrated to us, from Muhammad b. Zayd, from 'Umayr, the client of Abi al-Lahm, who said: "I witnessed Khaybar while I was a slave. When they conquered it, the Prophet, may Allah's prayers and peace be upon him, gave me a sword and said: 'Gird yourself with this,' and he gave me some of the poor quality goods, but he did not assign a share for me."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ عُمَيْرٍ،
مَوْلَى آبِي الْلَّهِمْ قَالَ: شَهَدْتُ خَيْبَرَ وَأَنَا عَبْدٌ مَمْلُوكٌ،
فَلَمَّا فَتَحُوهَا، أَعْطَانِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيْفًا
فَقَالَ: تَقْدُّ هَذَا، وَأَعْطَانِي مِنْ خُرْشِيِّ الْمَتَاعِ، وَلَمْ
يَضْرِبْ لِي بِسَهْمٍ

[33207] Waki' narrated to us, he said: Hisham b. Sa'd narrated to us, from Muhammad b. Zayd b. Muhajir b. Qunfudh, from 'Umayr, the client of Abi al-Lahm, who said: "I witnessed Khaybar with my master while I was a slave. He [the Prophet] did not allot me anything from the spoils, but he gave me a sword from the poor quality goods, which I used to drag when I wore it."

حَدَّثَنَا وَكِيعُ قَالَ: ثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ
بْنِ مُهَاجِرٍ بْنِ قُنْفُدٍ، عَنْ عُمَيْرٍ، مَوْلَى آبِي الْلَّهِمْ قَالَ:
شَهَدْتُ مَعَ مَوْلَائِيَّ خَيْبَرَ وَأَنَا مَمْلُوكٌ، فَلَمْ يَقْسِمْ لِي مِنَ
الْغَنِيمَةِ شَيْئًا، وَأَعْطَانِي مِنْ خُرْشِيِّ الْمَتَاعِ سَيْفًا، كُنْتُ
أَجْرُهُ إِذَا تَقْدَدْتُهُ

[33208] Abu Khalid al-Ahmarr narrated to us, from Hajjaj, from 'Ata', from Ibn 'Abbas; and from 'Amr b. Shu'ayb, from Sa'id b. al-Musayyib, from 'Umar, who said: "The slave has nothing from the spoils of war."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ، وَعَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ عُمَرَ قَالَ: لَيْسَ لِلْعَبْدِ مِنَ الْغَنِيمَةِ شَيْءٌ

[33209] 'Abd al-Rahim b. Sulayman narrated to us, from Hajjaj, from 'Ata', from Ibn 'Abbas, who said: "He [the slave] has no share in the spoils."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَيْسَ لَهُ فِي الْمَغْنِيمَةِ نَصِيبٌ

[33210] Hafs b. Ghiyath narrated to us, from Ash'ath, from Al-Hakam, Al-Hasan, and Ibn Sirin, who said: "Whoever witnesses the battle, whether free, slave, or hired, has a share."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، وَالْحَسَنِ، وَابْنِ سِيرِينَ قَالُوا: مَنْ شَهَدَ الْبَاسَ مِنْ حُرًّ، أَوْ عَبْدٍ، أَوْ أَجِيرٍ فَلَهُ سَهْمٌ

[33211] 'Abd al-Rahim b. Sulayman narrated to us, from Ash'ath, from Al-Hasan, Ibn Sirin, and Al-Hakam, who said: "The slave and the hired worker, if they witness the fighting, are given from the spoils."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ وَالْحَكَمِ قَالُوا: الْعَبْدُ وَالْأَجِيرُ، إِذَا شَهُدُوا الْقِتَالَ أُعْطُوا مِنَ الْغَنِيمَةِ

[33212] Muhammad b. Fudayl narrated to us, from Mughirah, from Hammad, from Ibrahim, who said: "If the merchant and the slave witness [the battle], it is allotted to him, and it is allotted to the slave."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا شَهَدَ التَّاجِرُ، وَالْعَبْدُ قُسْمٌ لَهُ، وَقُسْمٌ لِلْعَبْدِ

[33213] Ghundar narrated to us, from Ibn Jurayj, from 'Amr b. Shu'ayb, who said: "A share is allotted to the slave."

حَدَّثَنَا غُنْدَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ قَالَ: يُسْنَمُ لِلْعَبْدِ

[33214] Waki' narrated to us, he said: Ibn Abi Dhi'b narrated to us, from his uncle Al-Harith b. 'Abd al-Rahman, from Abu Qurrah, who said: "Abu Bakr al-Siddiq allotted a share for me just as he allotted for my master."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ خَالِهِ الْحَارِثِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي قُرَّةَ قَالَ: قَسَمَ لِي أَبُو بَكْرٍ الصَّدِيقُ كَمَا قَسَمَ لِسَيِّدِي

[33215] Jarir narrated to us, from Mughirah, from Hammad, from Ibrahim, regarding the spoils acquired by the army, he said: "If the merchant and the slave help them, shares are assigned to them along with the army."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، فِي الْغَنَائِمِ يُصِيبُهَا الْجَيْشُ قَالَ: إِنَّ أَغَانِيهِمُ التَّاجِرُ، وَالْعَبْدُ ضُرِبَ لَهُمَا بِسَهَامِهِمْ مَعَ الْجَيْشِ

[33216] Waki' b. al-Jarrah narrated to us, he said: Muhammad b. Rashid narrated to us, from Makhul, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, allotted shares to women, children, and horses."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحَ قَالَ: ثَنَا مُحَمَّدُ بْنُ رَاشِدٍ، عَنْ مَكْحُولٍ قَالَ: أَسْهَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلنِّسَاءِ، وَالصِّبِّيْنَ، وَالْخَيْلِ

[33217] 'Abd al-Rahim b. Sulayman narrated to us, from Muhammad b. Ishaq, from Al-Zuhri and Muhammad b. 'Ali, from Yazid b. Hurmuz, who said: "Najdah wrote to Ibn 'Abbas asking him about women: Did they attend war with the Messenger of Allah, may Allah's prayers and peace be upon him, and did he assign a share for them? Yazid said: I wrote Ibn 'Abbas's letter with my own hand to Najdah: 'You wrote asking me about women, did they attend war with the Messenger of Allah, may Allah's prayers and peace be upon him, and did he assign a share for them? They used to attend with the Messenger of Allah, may Allah's prayers and peace be upon him. As for assigning a full share to them, no, but he would give them a token gift.'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ الزُّهْرِيِّ، وَمُحَمَّدِ بْنِ عَلَيِّ، عَنْ يَزِيدَ بْنِ هُرْمُزَ
قَالَ: "كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ النِّسَاءِ، هُنَّ
كُنَّ يَحْضُرُنَّ الْحَرْبَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ وَهُنَّ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ قَالَ: فَقَالَ يَزِيدُ: أَنَا
كَتَبْتُ كِتَابًا لِابْنِ عَبَّاسٍ بِيَدِي إِلَى نَجْدَةَ كَتَبْتُ تَسْأَلِنِي
عَنِ النِّسَاءِ هُنَّ كُنَّ يَحْضُرُنَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ الْحَرْبَ، وَهُنَّ كَانُوا يَضْرِبُ لَهُنَّ بِسَهْمٍ، وَقَدْ
كُنَّ يَحْضُرُنَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَامًا
أَنْ يَضْرِبَ لَهُنَّ بِسَهْمٍ فَلَا وَقَدْ كَانَ يَرْضَخُ لَهُنَّ

[33218] Waki' narrated to us, from Shu'bah, from Al-'Awwam b. Muzahim, from Khalid b. Sayhan, who said: "I witnessed with Abu Musa four or five women—among them was Umm Majza'ah b. Thawr—who were providing water and treating the wounded, so he allotted shares for them."

حَدَّثَنَا وِكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْعَوَامِ بْنِ مَرَاجِمِ، عَنْ خَالِدِ بْنِ سَيْحَانَ، قَالَ: شَهِدْتُ مَعَ أَبِي مُوسَى أَرْبَعَ نِسْوَةً، أَوْ خَمْسَةً مِنْهُنَّ أُمُّ مَجْرَأَةَ بْنِ ثَوْرٍ فَكُنَّ يَسْقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى فَأَسْهَمَ لَهُنَّ

[33219] Abu Khalid al-Ahmar narrated to us, from 'Abd al-Hamid b. Ja'far, from Yazid b. Abi Habib, from Sufyan b. Wahb al-Khawlani, who said: "'Umar divided the spoils among the people, giving every person a dinar. He made the share of the woman and the man equal. If a man was with his wife, he gave him a dinar, and if he was alone, he gave him half a dinar."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جَعْفَرٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سُفْيَانَ بْنِ وَهْبٍ الْخَوْلَانِيِّ، قَالَ: قَسَمَ عُمُرٌ بَيْنَ النَّاسِ غَنَائِمَهُمْ فَأَعْطَى كُلَّ إِنْسَانٍ دِينَارًا، وَجَعَلَ سَهْمَ الْمَرْأَةِ وَالرَّجُلِ سَوَاءً، فَإِذَا كَانَ الرَّجُلُ مَعَ امْرَأَتِهِ أَعْطَاهُ دِينَارًا، وَإِذَا كَانَ وَحْدَهُ أَعْطَاهُ نِصْفَ دِينَارٍ

[33220] Zayd b. Hubab narrated to us, he said: Ibn Abi Dhi'b narrated to me, from Al-Qasim b. 'Abbas, from 'Abd Allah b. Niyar, from 'Urwah, from 'A'ishah, that the Messenger of Allah, may Allah's prayers and peace be upon him, was brought a pouch of beads, so he divided it between the free woman and the slave woman. And 'A'ishah said: "My father used to allot shares to the free man and the slave."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ قَالَ: حَدَّثَنِي ابْنُ أَبِي ذِئْبٍ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ، عَنْ عَبْدِ اللَّهِ بْنِ نِيَارٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى بِظَبَابِيَّةَ حَرَزٍ، فَقَسَّمَهَا لِلْحُرَّةِ وَالْأُمَّةِ، وَقَالَتْ عَائِشَةُ: كَانَ أَبِي يَقْسِمُ لِلْحُرَّ وَالْعَبْدِ

[33221] Hafs b. Ghiyath narrated to us, from Burayd b. 'Abd Allah, from Abu Burdah, from Abu Musa, who said: "We came to the Messenger of Allah, may Allah's prayers and peace be upon him, three [days] after the conquest of Khaybar. He allotted shares to us, and he did not allot shares to anyone who did not witness the conquest other than us."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ بُرَيْدَةِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ فَتْحِ خَيْبَرِ بِئْلَاثٍ، فَقَسَّمَ لَنَا وَلَمْ يَقْسِمْ لِأَحَدٍ لَمْ يَشْهُدْ الْفَتْحَ غَيْرَنَا

[33222] Yahya b. Zakariyya b. Abi Za'idah narrated to us, from Mujalid, from 'Amir, who said: 'Umar wrote to Sa'd on the day of Al-Qadisiyyah: "I have sent to you the people of Hijaz and the people of Sham. Whoever among them reaches the battle before they disperse, allot shares for them."

حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنُ أَبِي رَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ قَالَ: كَتَبَ عُمَرُ إِلَى سَعْدٍ يَوْمَ الْقَادِسِيَّةِ: إِنِّي قَدْ بَعَثْتُ إِلَيْكَ أَهْلَ الْحِجَازِ وَأَهْلَ الشَّامِ، فَمَنْ أَدْرَكَ مِنْهُمُ الْقِتَالَ قَبْلَ أَنْ يَتَفَقَّلُوا فَأَسْهُمْ لَهُمْ

[33223] 'Abd Allah b. Idris narrated to us, from Muhammad b. Ishaq, from Yazid (meaning Ibn Abi Habib), that Abu Bakr sent 'Ikrimah b. Abi Jahl as reinforcement for Al-Muhajir b. Abi Umayyah and Ziyad b. Labid al-Shami. They reached the people after victory had been achieved over them, while the people were [still] in their blood. He said: "So they were made partners in their spoils."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ يَعْنِي ابْنَ أَبِي حَبِيبٍ، أَنَّ أَبَا بَكْرًا، بَعَثَ عِكْرَمَةَ بْنَ أَبِي جَهْلٍ مُّذَمِّدًا لِلْمُهَاجِرِ بْنَ أَبِي أُمَيَّةَ وَزَيْدَ بْنَ لَبِيدَ الشَّامِيِّ فَانْتَهَوْا إِلَى الْقَوْمِ وَقَدْ فُتَحَ عَلَيْهِمْ وَالْقَوْمُ فِي دِمَائِهِمْ قَالَ: فَأَشْرِكُوا فِي غَنِيمَتِهِمْ

[33224] Yazid b. Harun narrated to us, he said: Al-Mas'udi narrated to us, from Al-Hakam, that the Prophet, may Allah's prayers and peace be upon him, "allotted shares for Ja'far and his companions on the day of Khaybar, even though they did not witness the battle."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنِ الْحَكَمِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسَمَ لِجَعْفَرٍ وَأَصْحَابِهِ يَوْمَ خَيْبَرَ وَلَمْ يَشْهُدُوا الْوَقْعَةَ

[33225] Waki' narrated to us, he said: Shu'bah narrated to us, from Qays b. Muslim, from Tariq b. Shihab al-Ahmasi, who said: "Banu 'Utarid raided [with] one hundred men from the people of Basra, and they reinforced 'Ammar from Kufa. 'Ammar went out before the battle and said: 'We are their partners in the spoils.' A man from Banu 'Utarid stood up and said: 'O mutilated slave'—and his ear had been injured in the path of Allah—'do you want us to divide our spoils for you?' 'Ammar said: 'You have taunted me about the more beloved of my two ears,' or 'the better of my two ears.' He wrote about that to 'Umar, so 'Umar wrote back that 'the spoils belong to whoever witnessed the battle.'"

حَدَّثَنَا وَكِيعٌ قَالَ: ثُنَا شُعْبَةُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ الْأَخْمَسِيِّ قَالَ: غَرَّتْ بَنُو عُطَارِدٍ مِائَةً مِنْ أَهْلِ الْبَصْرَةِ وَأَمْدُوا عَمَّارًا مِنَ الْكُوفَةِ فَخَرَجَ عَمَّارٌ قَبْلَ الْوَقْعَةِ فَقَالَ: نَحْنُ شُرَكَاؤُهُمْ فِي الْغَنِيمَةِ، فَقَامَ رَجُلٌ مِنْ بَنِي عُطَارِدٍ فَقَالَ: أَيُّهَا الْعَبْدُ الْمَجْدُوعُ، وَكَانَتْ أَذْنُهُ قَدْ أُصْبِيَتْ فِي سَبِيلِ اللَّهِ أَثْرِيَدُ أَنْ نَقْسِمَ لَكَ غَنِيمَتَنَا، فَقَالَ عَمَّارٌ: عَيْرَ ثُمُونِي بِأَحَبِّ أَذْنِي، أَوْ بِخَيْرِ أَذْنِي، وَكَتَبَ فِي ذَلِكَ إِلَى عُمَرَ فَكَتَبَ عُمَرُ أَنَّ الْغَنِيمَةَ لِمَنْ شَهَدَ الْوَقْعَةَ

[33226] Ibn Idris narrated to us, from Shu'bah, from Qays b. Muslim, from Tariq b. Shihab, who said: 'Umar said: "The spoils belong only to whoever witnessed the battle."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: قَالَ عُمَرُ: إِنَّمَا الْغَنِيمَةُ لِمَنْ شَهَدَ الْوَقْعَةَ

[33227] Waki' narrated to us, he said: Shu'bah narrated to us, from Al-Hakam, from Ibrahim, that some people came to 'Ali on the day of the Camel after the battle. He said: "These are the deprived ones, so allot shares for them."

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ أَنَّ قَوْمًا قَدِيمُوا عَلَى عَلِيٍّ يَوْمَ الْجَمْلِ بَعْدَ الْوَقْعَةِ قَالَ: هُؤُلَاءِ الْمَحْرُومُونَ فَاقْسِمْ لَهُمْ

[33228] Waki' narrated to us, he said: Sufyan narrated to us, from Qays b. Muslim, from Al-Hasan b. Muhammad, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent an expedition, and they acquired spoils. Then some people came after them, so [the verse] was revealed: "And those in whose wealth is a known right for the seeker and the deprived" [Al-Ma'arij: 24-25].

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا سُعْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً فَأَصَابُوهَا غَنِيمَةً فَجَاءَ بَعْدَهُمْ قَوْمٌ فَنَزَّلُتْ: وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَعْلُومٌ لِلسَّائِلِ وَالْمَحْرُومِ

[33229] Sharik narrated to us, from Abu Ishaq, from Qays b. Kurkum, from Ibn 'Abbas [regarding] {For the seeker and the deprived} [Adh-Dhariyat: 19], he said: "[It is] the one who struggles to earn a living (Al-Muharif)."

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ قَيْسِ بْنِ كُرْكُمَ، [19]: عَنْ أَبْنِ عَبَّاسٍ {لِلسَّائِلِ وَالْمَحْرُومِ} [الذاريات] قَالَ: الْمُحَارِفُ

[33230] Waki' narrated to us, he said: Sufyan narrated to us, from Abu Ishaq, from Qays b. Kurkum, from Ibn 'Abbas [regarding] {For the seeker and the deprived} [Adh-Dhariyat: 19], he said: "The deprived is the one who struggles to earn a living (Al-Muharif) who has no share in Islam [i.e., state treasury/spoils]."

حَدَّثَنَا وَكِبْرُّ بْنُ سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ قَيْسِ
بْنِ كُرْكُمْ، عَنْ أَبْنِ عَبَّاسٍ {السَّائِلُ وَالْمَحْرُومُ}
قَالَ: الْمَحْرُومُ الْمُهَارِفُ الَّذِي لَيْسَ [19]: [الذاريات]
لَهُ فِي الْإِسْلَامِ سَهْمٌ

[33231] Waki' narrated to us, he said: Salamah b. Nubayt narrated to us, from Al-Dahhak, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, sent out scouts. The Prophet, may Allah's prayers and peace be upon him, acquired spoils and divided them among the people, but he did not allot anything to the scouts. When the scouts returned, they said: "He divided the spoils (Fai') and did not allot anything to us." So [the verse] was revealed: {It is not for a Prophet to defraud} [Al 'Imran: 161].

حَدَّثَنَا وَكِبْرُّ بْنُ نُبَيْطٍ، عَنِ الصَّحَّاحِ قَالَ:
بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَلَائِعَ فَغَنَمَ
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غَنِيمَةً فَقَسَمَ بَيْنَ النَّاسِ، وَلَمْ
يَقْسِمْ لِلْطَّلَائِعِ شَيْئًا، فَلَمَّا قَدِمَتِ الطَّلَائِعُ قَالُوا: "قَسَمَ
الْفَيْءُ وَلَمْ يَقْسِمْ لَنَا، فَنَزَّلْتُ {وَمَا كَانَ لِنَبِيٍّ أَنْ يَغُلُّ}
[آل عمران: 161]

[33232] Waki' narrated to us, he said: Sufyan narrated to us, from Mansur, from Ibrahim, who said: "The deprived is the one who has nothing in the spoils."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ
قَالَ: الْمَحْرُومُ الَّذِي لَيْسَ لَهُ فِي الْغَنِيمَةِ شَيْءٌ

[33233] Waki' narrated to us, he said: Sufyan narrated to us, from Ibn Abi Najih, from Mujahid, who said: "The deprived is the one who has nothing in the spoils."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي تَحْيَى، عَنْ
مُجَاهِدٍ قَالَ: الْمَحْرُومُ الَّذِي لَيْسَ لَهُ فِي الْغَنِيمَةِ شَيْءٌ

[33234] Ibn 'Ulayyah narrated to us, from Ibn 'Awn, who said: I wrote to Nafi' asking him about a man who is in an expedition that charges without the permission of his commander. He wrote that his commander's permission does not change it.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ ابْنِ عَوْنَ قَالَ: كَتَبْتُ إِلَى نَافِعٍ
أَسْأَلَهُ عَنِ الرَّجُلِ يَكُونُ فِي سَرِيرَةٍ تَحْمِلُ بَعْضَ إِذْنِ
أَمِيرِهِ، فَكَتَبَ أَنَّهُ لَا يُعَيِّنُهُ إِذْنُ أَمِيرِهِ

[33235] Yazid b. Harun narrated to us, from Hisham b. Hassan, who said: "If the two armies meet, a man has no right to charge without the permission of his leader (Imam)."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامِ بْنِ حَسَانٍ قَالَ: إِذَا
الْأَنْقَى الرَّحْفَانَ فَلَيْسَ لِلرَّجُلِ أَنْ يَحْمِلْ بَعْضَ إِذْنِ إِمَامِهِ

[33236] Hafs b. Ghiyath narrated to us, from Al-Ash'ath, from Al-Hasan, who said: "No expedition should go out except with the permission of its commander, and they belong to them whatever he grants them as extra spoils (Nafel)."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَسْعَثِ عَنِ الْحَسَنِ قَالَ:
لَا تَسْرِي سَرِيَّةً إِلَّا بِإِذْنِ أَمِيرِهَا، وَلَهُمْ مَا نَفَّاهُمْ مِنْ
شَيْءٍ

[33237] Jarir b. 'Abd al-Hamid narrated to us, from Mansur, from Ibrahim, who said: "Whatever the expeditionary force acquires or takes as spoils belongs to them; if the leader wishes, he grants it to them, and if he wishes, he takes a fifth of it."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ
إِبْرَاهِيمَ قَالَ: لِلسَّرِيَّةِ مَا أَصَابُوا، أَوْ غَنِمُوا، إِنْ شَاءَ
الْإِمَامُ نَفَّاهُمْ، وَإِنْ شَاءَ خَمْسَةُ

[33238] Abu Usamah narrated to us, from Hisham, from Al-Hasan, who said: "If an expedition goes out with the permission of the leader and they take spoils, the leader takes the fifth, and the rest belongs to them."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: إِذَا
خَرَجْتُ سَرِيَّةً بِإِذْنِ الْإِمَامِ فَغَنِمُوا أَحَدُ الْإِمَامِ الْخَمْسَةُ
وَسَائِرُهُ لَهُمْ

[33239] 'Abd al-Rahim b. Sulayman narrated to us, from Yahya b. Sa'id, who said: I mentioned to Sa'id b. al-Musayyib [who said]: "I raided Al-Darb. When we turned to return, they sent out expeditions after we had turned to return. It was said: 'Whatever you gain as spoils is yours, except for the fifth.' Sa'id b. al-Musayyib said: 'People used not to be granted extra shares except from the fifth.'"

[33240] 'Isa b. Yunus narrated to us, from 'Amr, from Al-Hasan, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Whichever expedition raids without the permission of its commander, it is misappropriation (Ghulul)."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ:
ذَكَرْتُ لِسَعِيدِ بْنِ الْمُسَيْبِ قَالَ: غَزَوْتُ الدَّرْبَ، فَلَمَّا
وَجَهْنَا قَافِلَيْنِ بَعْثَوْا السَّرَّائِيرَ بَعْدَ أَنْ وَجَهْنَا قَافِلَيْنِ فَقَيْلَيْنِ:
لَكُمْ مَا غَنِمْتُمْ إِلَّا الْخُمُسَ فَقَالَ سَعِيدُ بْنُ الْمُسَيْبِ: مَا
كَانَ النَّاسُ يَنْفَلُونَ إِلَّا مِنَ الْخُمُسِ

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا سَرِيَّةٌ
أَغَارَتْ بِغَيْرِ إِذْنِ أَمِيرِهَا فَهُوَ غُلُولٌ

[33241] Waki' narrated to us, he said: Sufyan narrated to us, from Mansur, who said: I asked Ibrahim about the leader who sends an expedition and they take spoils. He said: "If he wishes, he grants it all to them, and if he wishes, he takes a fifth of it."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ مَنْصُورٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ الْإِمَامِ، يَبْعَثُ السَّرِيرَةَ فَنَعْتَمُ قَالَ: إِنْ شَاءَ نَفَّلَهُمْ إِلَيَّاهُ كُلَّهُ وَإِنْ شَاءَ خَمْسَةً

[33242] Ibn Idris narrated to us, from Hisham, from Al-Hasan, who said: "If they march with the permission of the leader, he takes the fifth and what remains is theirs. And if they march without the permission of the leader, it is [treated] like the rest of the army['s spoils]."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: إِذَا رَحَلُوا بِإِذْنِ الْإِمَامِ أَخَذَ الْخُمْسَ، وَكَانَ لَهُمْ مَا بَقِيَ، وَإِذَا رَحَلُوا بِغَيْرِ إِذْنِ الْإِمَامِ فَهُوَ أُسْوَةُ الْجَيْشِ

[33243] Abu Dawud al-Tayalisi narrated to us, from 'Imran al-Qattan, from 'Ali b. Thabit, who said: "I asked Makhul and 'Ata' about the leader granting the people whatever they acquire. He said: 'That belongs to them.'"

حَدَّثَنَا أَبُو دَاوُدَ الطِّيلَسِيُّ، عَنْ عِمْرَانَ الْقَطَّانَ، عَنْ عَلَيِّ بْنِ ثَابِتٍ قَالَ: "سَأَلْتُ مَخْحُولًا وَعَطَاءً عَنِ الْإِمَامِ، يُنَفَّلُ الْقَوْمُ مَا أَصَابُوهَا قَالَ: ذَلِكَ لَهُمْ

[33244] 'Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, that he was asked about gifting from the spoils if their commander gave them permission, and he disliked

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، أَنَّهُ سُئِلَ عَنِ الْهِبَةِ، فِي الْغَنِيمَةِ إِذَا أَذِنَ لَهُمْ أَمِيرُهُمْ فَكَرِهَ ذَلِكَ

[33245] Ibn 'Ulayyah narrated to us, from Ayyub, from Abu Qilabah, from Abu al-Muhallab, from 'Imran b. Husayn, that the Prophet, may Allah's prayers and peace be upon him, "ransomed two men from the Muslims for one man from the polytheists of Banu 'Uqayl."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنْ أَئُوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي المُهَلَّبِ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَدَى رَجُلَيْنِ مِنَ الْمُسْلِمِينَ بِرَجُلٍ مِنَ الْمُشْرِكِيْنَ مِنْ بَنْوَيْ عُقَيْلٍ

[33246] Waki' narrated to us, he said: 'Ikrimah b. 'Ammar narrated to us, from Iyas b. Salamah b. al-Akwa', from his father, who said: "We raided Hawazin with Abu Bakr during the time of the Prophet, may Allah's prayers and peace be upon him. He granted me a girl from Banu Fazarah, one of the most beautiful of the Arabs, who was wearing a worn leather garment. I did not uncover her garment until I arrived in Medina. The Prophet, may Allah's prayers and peace be upon him, met us while he was in the market and said: 'To Allah belongs your father! Gift her to me.' So I gifted her to him. He said: So he sent her and ransomed with her Muslim captives who were in

حَدَّثَنَا وَكِبْعُ قَالَ: ثنا عَكْرِمَةُ بْنُ عَمَّارٍ، عَنْ إِبَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعَ، عَنْ أَبِيهِ قَالَ: غَرَّوْنَا مَعَ أَبِي بَكْرٍ هُوَ زَنْ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَفَّلَنِي جَارِيَةً مِنْ بَنِي فَرَارَةَ مِنْ أَجْمَلِ الْعَرَبِ عَلَيْهَا قَسْنَ لَهَا، فَمَا كَشَفْتُ لَهَا عَنْ تَوْبِ حَتَّى قَدِمْتُ الْمَدِينَةَ، فَلَقِنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ بِالسُّوقِ قَالَ: "إِلَهُ أَبُوكَ، هَبْنَا لِي، فَوَهَبْنَاهَا لَهُ قَالَ: فَبَعَثَ بِهَا فَفَادَى بِهَا أَسَارَى مِنَ الْمُسْلِمِينَ كَانُوا بِمَكَّةَ

[33247] Hafs b. Ghiyath narrated to us, from Ash'ath, from Al-Hasan and 'Ata', who said: "Regarding the captive from the polytheists: He is granted freedom or ransomed."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ، وَعَطَاءٍ قَالَا: فِي الْأَسِيرِ مِنَ الْمُشْرِكِينَ يُمْنَ عَلَيْهِ أَوْ يُفَادَى

[33248] Waki' narrated to us, from Sufyan, from Abu al-Juwayriyah and 'Asim b. Kulayb al-Jarmi, that 'Umar b. 'Abd al-'Aziz "ransomed a Muslim man from a sacred territory (Haram) belonging to the people of war for one hundred thousand."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي الْجُوَيْرَةِ، وَعَاصِمِ بْنِ كُلَّيْبِ الْجَرْمِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، فَذَى رَجُلًا مِنَ الْمُسْلِمِينَ مِنْ حَرَمٍ مِنْ أَهْلِ الْحَرْبِ بِمِائَةِ أَلْفٍ

[33249] Jarir narrated to us, from Mughirah, from Hammad: "If a girl or a boy is captured from the enemy, there is no harm if you ransom them."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ إِذَا سُبِّيَتِ الْجَارِيَّةُ، أَوِ الْغُلَامُ مِنَ الْعُدُوِّ فَلَا بَأْسَ أَنْ تُفَادُوهُمْ

[33250] Waki' narrated to us, from Sufyan, from Jabir, from Al-Sha'bi, regarding "the captive: He is granted freedom or ransomed."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، فِي الْأَسِيرِ يُمَنُّ عَلَيْهِ أَوْ يُفَادَى بِهِ

[33251] Abū Mu'āwiyah narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Abū 'Ubaydah, from 'Abdullāh, who said: When it was the Day of Badr, the Messenger of Allah (peace be upon him) said: "What do you say concerning these captives?" He said: Then he said: "None of them should escape except by ransom or beheading."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا كَانَ يَوْمُ بَدْرٍ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا تَقُولُونَ فِي هَؤُلَاءِ الْأَسَارَى؟ قَالُوا: نَمَّ قَالَ: لَا يَفْلَתُنَّ أَحَدٌ مِنْهُمْ إِلَّا بِفِدَاءٍ أَوْ ضَرْبَةٍ عُنْقٍ

[33252] Ḥafṣ ibn Ghīyāth narrated to us, from Ḥajjāj, from Al-Ḥakam, from Miqṣam, from Ibn ‘Abbās, who said: "The Messenger of Allah (peace be upon him) wrote a document between the Muhājirīn and the Anṣār [stating] that they should pay their blood money and ransom their captives with kindness, and [promote] reconciliation among the Muslims."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كِتَابًا بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ أَنْ يَعْقُلُوا مَعَاقِلَهُمْ وَأَنْ يَفْدُوا عَانِيهِمْ بِالْمَعْرُوفِ، وَالْإِصْلَاحَ بَيْنَ الْمُسْلِمِينَ

[33253] Wāki‘ narrated to us, saying: Usāmah ibn Zayd narrated to us, from Az-Zuhrī, from Ḥumayd ibn ‘Abd ar-Rahmān, who said: ‘Umar said: "That I rescue a man from the Muslims from the hands of the disbelievers is more beloved to me than the Arabian Peninsula."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا أُسَامَةُ بْنُ زَيْدٍ، عَنِ الرُّهْبَرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ عُمَرُ: لَا أَسْتَنْفَدُ رَجُلًا مِنَ الْمُسْلِمِينَ مِنْ أَيْدِي الْكُفَّارِ أَحَبُّ إِلَيَّ مِنْ جَزِيرَةِ الْعَرَبِ

[33254] Jarīr narrated to us, from Layth, from Al-Ḥakam and Mujāhid, who said: Abū Bakr said: "If you capture one of the polytheists and are given two Mudds of Dinars for him, do not ransom him."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ الْحَكَمِ، وَمُجَاهِدٍ قَالَا: قَالَ أَبُو بَكْرٍ: إِنَّ أَخْذُمْ أَحَدًا مِنَ الْمُشْرِكِينَ فَأُغْطِيَنُمْ بِهِ مُدَّيْ نَنَائِرَ، فَلَا تَنْفَدُونَهُ

[33255] Marwān ibn Mu‘āwiya narrated to us, from Ḥumayd, from ḥabīb Abū Yahyā, that Khālid ibn Zayd—his eye having been afflicted by Sūs—said: We besieged its city and faced hardship, and the commander of the Muslims was Abū Mūsā. The Dihqān (chief) took a covenant for himself and for those with him. Abū Mūsā said: "Separate them." So he began separating them, and Abū Mūsā started saying to his companions: "I hope that Allah will trick him regarding himself." So he separated them, and the enemy of Allah remained. Abū Mūsā ordered regarding him, so he called out and offered a large amount of wealth [as ransom], but [Abū Mūsā] refused and struck his neck.

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ حَبِيبِ أَبِي حَبِيبِي، أَنَّ خَالِدَ بْنَ زَيْدَ، عَيْنُهُ وَكَائِنُ أَصْبَيْتُ بِالسُّوسِ قَالَ: "حَاصِرُنَا مَدِينَتَهَا فَلَقِيْنَا جَهْدًا وَأَمِيرُ الْمُسْلِمِينَ أَبُو مُوسَى، وَأَخَذَ الدَّهْقَانَ عَهْدَهُ وَعَهْدَهُ مَنْ مَعَهُ، فَقَالَ أَبُو مُوسَى: أَعْزِلُهُمْ، فَجَعَلَ يَعْزِلُهُمْ، وَجَعَلَ أَبُو مُوسَى يَقُولُ لِأَصْحَابِهِ: إِنِّي أَرْجُو أَنْ يَخْدَعَ اللَّهُ عَنْ نَفْسِهِ، فَعَزَلَهُمْ وَبَقَى عَدُوُ اللَّهِ فَأَمَرَ بِهِ أَبُو مُوسَى فَنَادَى، وَبَدَأَ مَالاً كَثِيرًا، فَأَبَى وَضَرَبَ عُنْقَهُ

[33256] Hafṣ ibn Ghiyāth narrated to us, from Hajjāj, from Al-Hakam, from Miqsam, from Ibn ‘Abbās, who said: A man was killed on the Day of the Trench, and the Muslims overcame the polytheists over his corpse. They said: "Give us his corpse, and we will give you ten thousand Dirhams." That was mentioned to the Prophet (peace be upon him), and he said: "We have no need for his corpse nor his blood money; indeed, he is wicked in blood money, wicked in corpse."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قُتِلَ قَتِيلٌ يَوْمَ الْخَنْدَقِ فَعَلَبَ الْمُسْلِمُونَ الْمُشْرِكِينَ عَلَى جِيقَتِهِ فَقَالُوا: ادْفَعُوا إِلَيْنَا جِيقَتَهُ وَتُعْطِيهِمْ عَشْرَةَ أَلْفٍ دَرَاهِمَ، فَذَكَرَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا حَاجَةَ لَنَا فِي جِيقَتِهِ وَلَا دِيَتِهِ، إِنَّهُ خَيْرُ الدِّيَةِ خَيْرُ الْحِقَةِ

[33257] Waki‘ narrated to us, from Ibn Abī Laylā, from Al-Hakam, that a man from the polytheists was killed on the Day of the Trench. They offered the Prophet (peace be upon him) [money] for his corpse until they reached the amount of blood money, but he refused.

حَدَّثَنَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ أَنَّ رَجُلًا مِنَ الْمُشْرِكِينَ أُصِيبَ يَوْمَ الْخَنْدَقِ فَأَعْطُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِجِيقَتِهِ حَتَّى بَلَغُوا الدِّيَةَ، فَأَبَى

[33258] ‘Alī ibn Mushir narrated to us, from Ibn Abī Laylā, from Al-Hakam, from Miqsam, from Ibn ‘Abbās, from the Prophet (peace be upon him), similar to it.

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

[33259] Jarīr narrated to us, from Layth, from Mujāhid, who said: "And kill them wherever you find them" [An-Nisā': 89] abrogated whatever was before that of ransom and setting free graciously."

حَدَّثَنَا جَرِيرُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: "نَسْخَتْ مَا كَانَ قَبْلَ [89]: {وَاقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ} [النساء
ذَلِكَ مِنْ فِدَاءٍ وَمَنْ

[33260] Ibn Idrīs narrated to us, from Layth, from Mujāhid regarding His saying: "So either [confer] favor afterwards or ransom" [Muhammad: 4]," he said: "Neither by favor nor ransom."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ: " قَالَ: لَا يُمْنَّ وَلَا [4]: {فَإِمَّا مَنًا بَعْدُ وَإِمَّا فِدَاءً} [محمد
فِدَاءٍ

[33261] Ibn Fuḍayl narrated to us, from Ḥabīb ibn Abī ‘Amrah, from Mujāhid, who said: The Messenger of Allah (peace be upon him) consulted regarding the captives on the Day of Badr. Abū Bakr said: "Your people, O Messenger of Allah, and your kinsfolk, the sons of your uncle; so take ransom from them." ‘Umar said: "Kill them." So {It is not for a prophet to have captives until he inflicts slaughter [upon the enemies] in the land} was revealed. Mujāhid said: "Inflicting slaughter (Ithkhān) is killing."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ مُجَاهِدٍ قَالَ: اسْتَشَارَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْأَسَارَى يَوْمَ بَدْرٍ فَقَالَ أَبُو بَكْرٍ: "قُوْمُكَ يَا رَسُولَ اللَّهِ وَعَشِيرَتُكَ بَنُو عَمَّكَ، فَخُذْ مِنْهُمُ الْفِدْيَةَ وَقَالَ عُمَرُ: أَفْتَلُهُمْ فَنَزَلْتُ مَا كَانَ لِنِبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى حَتَّى يُلْخَنَ فِي الْأَرْضِ قَالَ مُجَاهِدٌ: وَالْإِثْخَانُ هُوَ الْقُتْلُ

[33262] Hafṣ ibn Ghiyāth narrated to us, from Abū Salamah, from Abū Hafṣah, from ‘Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn ‘Abbās, who said: ‘Umar said: "Every prisoner from the Muslims who is in the hands of the polytheists, his ransom is from the Bayt al-Māl (Treasury) of the Muslims."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي حَفْصَةَ، عَنْ عَلَيِّ بْنِ رَيْدٍ، عَنْ يُوسُفَ بْنِ مُهَرَّانَ، عَنْ أَبْنَ عَبَّاسٍ قَالَ: قَالَ عُمَرُ: كُلُّ أَسِيرٍ كَانَ فِي أَيْدِي الْمُشْرِكِينَ مِنَ الْمُسْلِمِينَ فَكِاْكُهُ مِنْ بَيْتِ مَالِ الْمُسْلِمِينَ

[33263] Ibn ‘Uyaynah narrated to us, from ‘Abdullāh ibn Sharīk, from Bishr ibn Ghālib, who said: Ibn az-Zubayr asked Al-Ḥasan ibn ‘Alī about a man who fights for the Dhimmīs and is captured. He said: "His ransom is from the Kharāj (land tax) of those people for whom he fought."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَرِيكٍ، عَنْ بِشْرِ بْنِ غَالِبٍ قَالَ: سَأَلَ ابْنَ الزُّبَيْرِ الْحَسَنَ بْنَ عَلَيِّ عَنِ الرَّجُلِ، يُقَاتَلُ عَنْ أَهْلِ الدِّمَةِ، فَيُؤْسَرُ قَالَ: فَفِكَاهُ مِنْ خَرَاجٍ أُولَئِكَ الْقَوْمُ الَّذِينَ قَاتَلُ عَنْهُمْ

[33264] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Mughīrah, from Ibrāhīm, regarding the people of the covenant (Dhimmīs): "If the polytheists capture them, then the Muslims overcome them [the polytheists], he said: They are not enslaved."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي أَهْلِ الْعَهْدِ "إِذَا سَبَاهُمُ الْمُشْرِكُونَ ثُمَّ ظَهَرَ عَلَيْهِمُ الْمُسْلِمُونَ قَالَ: لَا يُسْتَرْفُونَ

[33265] ‘Alī ibn Mubārak narrated to us, from Yahyā ibn Abī Kathīr, from ‘Ikrimah, who said: "Neither the slave nor the covenanted person (Mu‘āhad) is ransomed."

حَدَّثَنَا عَلِيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَكْرِمَةَ قَالَ: لَا يُفَادَى الْعَبْدُ، وَلَا الْمُعَاهَدُ

[33266] Muḥammad ibn ‘Adī narrated to us, from Ibn Jurayj, from ‘Atā’, that he disliked killing captives.

حَدَّثَنَا مُحَمَّدُ بْنُ عَدِيٍّ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ، أَنَّهُ كَرِهَ قُتْلَ الْأَسْرَى

[33267] Abū Khālid al-Aḥmar narrated to us, from Ibn Jurayj, from ‘Atā’, that he used to say: "The captive is not killed."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ، أَنَّهُ كَانَ يَقُولُ: لَا يُقْتَلُ الْأَسِيرُ

[33268] Muḥammad ibn Abī ‘Adī narrated to us, from Ash‘ath, from Al-Ḥasan, who said: He used to dislike killing the captive.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: كَانَ يَكْرِهُ قُتْلَ الْأَسِيرِ

[33269] Sharīk narrated to us, from Muḥammad ibn Ishāq, from Abū Ja‘far, who said: "When a captive was brought to ‘Alī on the Day of Ḥiṣn, he would take his mount and his weapon, make him promise not to return, and let him go."

حَدَّثَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ أَبِي جَعْفَرٍ قَالَ: كَانَ عَلَيْهِ إِذَا أُتِيَ بِإِسْرَيْرِ يَوْمَ صِفَيْنَ أَخْذَ دَابَّتَهُ، وَأَخْذَ سِلَاحَهُ، وَأَخْذَ عَلَيْهِ أَنْ لَا يَعُودَ، وَخَلَى سَبِيلَهُ

[33270] Ibn ‘Uyaynah narrated to us, from ‘Amr, from Abū Fākhītah, who said: A neighbor of mine informed me, saying: I brought a captive to ‘Alī on the Day of Ṣiffīn, and he said: "I will never kill you in captivity; indeed I fear Allah, Lord of the worlds."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي فَاحِذَةَ قَالَ:
أَخْبَرَنِي جَارٌ لِي قَالَ: أَتَيْتُ عَلَيَا بِإِسْرِيرٍ يَوْمَ صِيفٍ
فَقَالَ: لَنْ أَفْتَلَكَ صَبَرًا، إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

[33271] Ghundar narrated to us, from Shu‘bah, from Khālid ibn Ja‘far, from Al-Ḥasan, that a captive was brought to Al-Ḥajjāj. He said to ‘Abdullāh ibn ‘Umar: "Stand up and kill him." Ibn ‘Umar said: "We were not commanded to do this. Allah says: {Until when you have inflicted slaughter on them, then secure their bonds, and either [confer] favor afterwards or ransom} [Muhammad: 4]."

حَدَّثَنَا غُنْدُرٌ، عَنْ شُعْبَةَ، عَنْ خَالِدِ بْنِ جَعْفَرٍ، عَنْ
الْحَسَنِ، أَنَّ الْحَجَاجَ، أُتْيَ بِإِسْرِيرٍ فَقَالَ: لِعَبْدِ اللَّهِ بْنِ
عُمَرَ: قُمْ فَاقْتُلْهُ فَقَالَ أَبْنُ عُمَرَ: "مَا بِهَدَا أَمْرِنَا، يَقُولُ
اللَّهُ {حَتَّىٰ إِذَا أَخْتَلُمُوهُمْ فَشُدُّوا الْوَثَاقَ فَإِمَّا مَنَّا بَعْدُ
4]: وَإِمَّا فِدَاءً} [محمد]

[33272] Wakī‘ narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Al-Ḥasan, who said: Ibn ‘Āmir sent a captive to Ibn ‘Umar while he was in Fāris or Iṣṭakhr so that he would kill him. Ibn ‘Umar said: "As long as he is bound, no." Wakī‘ said: Meaning tied up.

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا جَرِيرُ بْنُ حَازِمٍ، عَنِ الْحَسَنِ قَالَ: بَعَثَ ابْنُ عَامِرٍ إِلَى ابْنِ عُمَرَ بِأَسِيرٍ وَهُوَ بِفَارِسٍ أَوْ بِإِصْطَخْرٍ لِيُقْتَلُهُ فَقَالَ ابْنُ عُمَرَ: "أَمَّا وَهُوَ مَصْرُورٌ فَلَا، قَالَ وَكِبْيُعُ: يَعْنِي مَوْتًا

[33273] Wakī‘ narrated to us, saying: Sufyān narrated to us, from a man whom he did not name, that ‘Umar ibn al-Khaṭṭāb was brought sorcerers, and he freed them.

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا سُفْيَانُ، عَنْ رَجُلٍ، لَمْ يُسَمِّهِ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، أُتِيَ بِسَحَرَةٍ فَأَعْتَقَهُمْ

[33274] Wakī‘ narrated to us, saying: Our companions narrated to us, from Ḥammād, from Ibrāhīm, who said: "The Imām has the choice regarding captives: if he wishes, he ransoms; if he wishes, he frees graciously; and if he wishes, he kills."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا أَصْحَابُنَا، عَنْ حَمَّادٍ، عَنْ إِبْرَاهِيمَ قَالَ: الْإِمَامُ فِي الْأَسْأَرِ بِالْخِيَارِ، إِنْ شَاءَ فَادْعُوا وَإِنْ شَاءَ مَنْ وَإِنْ شَاءَ قُتْلَ

[33275] Hafṣ ibn Ghiyāth narrated to us, from Ja‘far, from his father, who said: ‘Alī ordered his announcer, so he called out on the Day of Basra: "No captive is to be killed."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: أَمْرَ عَلَيْهِ مُنَادِيَهُ فَنَادَى يَوْمَ الْبَصْرَةِ: لَا يُقْتَلُ أَسِيرٌ

[33276] Hushaym narrated to us, from Ḥuṣayn, who said: The Messenger of Allah (peace be upon him) said on the Day of the Conquest of Mecca: "Verily, no one fleeing is to be killed, no wounded person is to be finished off, and whoever closes his door is safe."

حَدَّثَنَا هُشَيْمٌ، عَنْ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَوْمَ فَتْحِ مَكَّةَ لَا لَا يُقْتَلُ مُذِيرٌ، وَلَا يُجْهَزُ عَلَى جَرِيحٍ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ

[33277] Hafṣ ibn Ghiyāth narrated to us, from Ja‘far, from his father, that ‘Alī ordered his announcer, so he called out on the Day of Basra: "Verily, no one fleeing is to be pursued, no wounded person is to be finished off, no captive is to be killed, whoever closes his door is safe, whoever lays down arms is safe, and we shall not take anything of their belongings."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ عَلَيًّا، أَمْرَ مُنَادِيَهُ فَنَادَى يَوْمَ الْبَصْرَةِ: أَلَا لَا يُتَبَّعُ مُذِيرٌ، وَلَا يُدْفَعُ عَلَى جَرِيحٍ، وَلَا يُقْتَلُ أَسِيرٌ، وَمَنْ أَغْلَقَ بَابَهُ فَهُوَ آمِنٌ، وَمَنْ أَلْقَى السَّلَاحَ فَهُوَ آمِنٌ وَلَا تَأْخُذْ مِنْ مَنَاعِهِمْ شَيْئًا

[33278] Kathīr ibn Hishām narrated to us, from Ja‘far ibn Burqān, saying: Maymūn narrated to us, from Abū Umāmah, who said: "I witnessed Ḫisfīn, and they would not finish off a wounded person, nor pursue one fleeing, nor strip a slain person."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: ثُنَادِيْمِيْمُونُ، عَنْ أَبِي أَمَامَةَ قَالَ: شَوَّذْتُ صَفِّيَنَ فَكَانُوا لَا يُجْهَزُونَ عَلَى جَرِيحٍ، وَلَا يَطْلُبُونَ مُولَّيَا وَلَا يَسْلُبُونَ قَتِيلًا

[33279] Yazīd ibn Hārūn narrated to us, saying: Hishām informed us, from Ibn Sīrīn, who said: "Az-Zubayr used to follow the slain on the Day of Al-Yamāmah; if he saw a man with a breath of life, he would finish him off."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ سِيرِينَ قَالَ: كَانَ الزُّبَيْرُ يَتَّبِعُ الْمُقْتَلَى يَوْمَ الْيَمَامَةِ، فَإِذَا رَأَى رَجُلًا بِهِ رَمَقٌ أَجْهَزَ عَلَيْهِ

[33280] Yazīd ibn Hārūn narrated to us, saying: Ḥammād ibn Salamah informed us, from ‘Atā’ ibn as-Sā’ib, from Ash-Sha‘bī, from ‘Abdullāh, who said: "The women used to finish off the wounded on the Day of Uhud."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ الشَّعْبِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ: كَانَ النِّسَاءُ يُجْهَزْنَ عَلَى الْجَرْحَى يَوْمَ أَحْدِ

[33281] Sharīk narrated to us, from Jābir, from Al-Qāsim, from his father, who said: ‘Abdullāh said: "Nafal (additional spoils) is as long as the two ranks or two armies have not met. But if the two ranks or two armies meet, then it is Maghnām (spoils of war)."

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ الْفَاسِمِ، عَنْ أَبِيهِ قَالَ: قَالَ عَبْدُ اللَّهِ: النَّفَلُ مَا لَمْ يَلْتَقِ الصَّفَانِ، أَوِ الرَّحْفَانِ، فَإِذَا لَتَقَى الصَّفَانِ، أَوِ الرَّحْفَانِ فَلَمْ يَغْنِمْ

[33282] Wakī‘ narrated to us, saying: Abū al-‘Umayis narrated to us, from Al-Qāsim ibn ‘Abd ar-Rahmān, from Masrūq, who said: "If the two armies or two ranks meet, there is no Nafal; it is only Ghanīmah. Nafal is only before and after."

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثَنَا أَبُو الْعُمَيْسٍ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَسْرُوقٍ قَالَ: إِذَا لَتَقَى الرَّحْفَانُ أَوِ الصَّفَانِ فَلَا يُنَفَّلُ، إِنَّمَا هِيَ الْغَنِيمَةُ، إِنَّمَا النَّفَلُ قَبْلُ وَبَعْدُ

[33283] ‘Isā ibn Yūnus narrated to us, from Thawr, from Sulaymān ibn Mūsā, who said: ‘Umar said: "There is no Nafal in the first of the spoils, nor is there Nafal after the spoils."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: قَالَ عُمَرُ: لَا نَفَلُ فِي أَوَّلِ غَنِيمَةٍ، وَلَا نَفَلُ بَعْدَ الْغَنِيمَةِ

[33284] Yaḥyā ibn Ādām narrated to us, from Zuhayr, from Al-Ḥasan ibn al-Ḥurr, from Al-Ḥakam, from ‘Amr ibn Shu‘ayb, from his father, from his grandfather, that the Messenger of Allah (peace be upon him) used to give Nafal before the obligation of the Khums in the spoils was revealed. When {Know that whatever thing you gain, a fifth of it is for Allah} [Al-Anfāl: 41] was revealed, he left the Nafal that was given, and it became within the fifth of the fifth, which is the share of Allah and the share of the Prophet (peace be upon him).

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ رُهْبَرٍ، عَنْ الْحَسَنِ بْنِ الْحَرْ،
عَنِ الْحَكَمِ، عَنْ عَمْرِو بْنِ شُعْبَرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُنْقَلُ قَبْلَ أَنْ
تَنْزَلَ فِرِيضَةُ الْخُمُسِ فِي الْمَغْنَمِ، فَلَمَّا نَزَّلَتْ {إِنَّمَا
تَرَكَ [41]: عَنِئْمَ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ} [الأنفال]
النَّفَلُ الَّذِي يُنْقَلُ، وَصَارَ فِي ذَلِكَ خُمُسُ الْخُمُسِ، وَهُوَ
سَهْمُ اللَّهِ وَسَهْمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33285] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from ‘Abd al-Malik ibn Sulaymān, from ‘Atā ibn as-Sā’ib, from Ash-Sha‘bī, from ‘Abdah, regarding the verse {They ask you about the bounties (Anfāl)} [Al-Anfāl: 1], he said: "Whatever strays from the polytheists, from the enemy to the Muslims—whether a slave, property, or beast—it is the Anfāl regarding which he decrees whatever he wishes."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ
سُلَيْمَانَ، عَنْ عَطَاءِ بْنِ السَّائبِ، عَنِ الشَّعْبِيِّ، عَنْ عَبْدَةَ
قَالَ: مَا شَدَّ [1]: الْأُبَيَّ {يَسْأَلُونَكُمْ عَنِ الْأَنْفَالِ} [الأنفال]
مِنَ الْمُشْرِكِينَ مِنَ الْعَذُولِ إِلَى الْمُسْلِمِينَ مِنْ عَبْدٍ، أَوْ
مَنَاعِ، أَوْ دَابَّةٍ فَهِيَ الْأَنْفَالُ الَّتِي يَقْضِي فِيهَا مَا أَحَبَّ

[33286] Waki‘ narrated to us, saying: Isrā‘il narrated to us, from Jābir, from Mujāhid and ‘Ikrimah, regarding {They ask you about the bounties. Say, "The bounties are for Allah and the Messenger."}. They said: "The bounties were for Allah and His Messenger until {And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it} [Al-Anfāl: 41] abrogated it."

حَدَّثَنَا وَكِيعُ قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ، وَعَمْرَمَةَ يَسْأَلُونَكُمْ عَنِ الْأَنْفَالِ قُلِ الْأَنْفَالُ لِلَّهِ وَالرَّسُولِ فَالاً: "كَانَتِ الْأَنْفَالُ لِلَّهِ وَرَسُولِهِ حَتَّى نَسْخَتْهَا وَاعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خَمْسَةً" [الأنفال: 41]

[33287] Ghundar narrated to us, from Ma‘mar, from Az-Zuhri, from Al-Qāsim ibn Muḥammad, that a man asked Ibn ‘Abbās about His saying {They ask you about the bounties} [Al-Anfāl: 1]. He said: "The spoils taken from the slain (Salab) and the horse."

حَدَّثَنَا غُنْدَرُ، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، أَنَّ رَجُلًا سَأَلَ ابْنَ عَبَّاسٍ عَنْ قَوْلِهِ {يَسْأَلُونَكُمْ قَالَ: السَّلَبُ وَالْفَرَسُ} [1: عن الأنفال] [الأنفال

[33288] Al-Faḍl ibn Dukayn narrated to us, from Ḥasan, from his father, from Ash-Sha‘bī, regarding {They ask you about the bounties} [Al-Anfāl: 1], he said: "What the expeditions acquire."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَينَ، عَنْ حَسَنٍ، عَنْ أَبِيهِ، عَنْ قَالَ: مَا [1: الشَّعْبِيُّ، يَسْأَلُونَكُمْ عَنِ الْأَنْفَالِ} [الأنفال] أَصَابَتِ السَّرَّايانِ

[33289] Yahyā ibn Sa‘īd al-Qatṭān narrated to us, from Ḥabīb ibn Shihāb, from his father, who said: I was the first to be sent as a delegate at the Gate of Tustar. He said: And Al-Ash‘arī was thrown from his horse. When we conquered it, he appointed me over ten of my people and gave me a share as Nafal (extra spoils) besides my share and my horse's share, before the [general division of] spoils.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ، عَنْ حَبِيبِ بْنِ شِهَابٍ، عَنْ أَبِيهِ قَالَ: "كُنْتُ أَوَّلَ مَنْ أُوفِدَ فِي بَابِ شُسْتَرَ قَالَ: وَصَرَعَ الْأَشْعَرِيُّ عَنْ فَرَسِهِ، فَلَمَّا فَتَحْنَاهَا أَمْرَنِي عَلَى عَشَرَةِ مِنْ قَوْمِي وَنَفَّلَنِي سَهْمًا سَوَى سَهْمِي وَسَهْمِ فَرَسِي قَبْلَ الْغَنِيمَةِ

[33290] Sharīk narrated to us, from Abū Iṣhāq, from the nephew of Khālid, from Al-Walid, that Al-Ḥārith said to him: "Give me." So he gave him from the Khums before dividing. He disliked that and said: "When you have taken the Khums, then give me."

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ ابْنِ أَخِي، خَالِدٍ عَنِ الْوَلِيدِ، أَنَّ الْحَارِثَ قَالَ لَهُ: "أَعْطِنِي، فَأَعْطَاهُ مِنَ الْخُمُسِ قَبْلَ أَنْ يَقْسِمَ، فَكَرِهَ ذَلِكَ وَقَالَ: إِذَا حَمَسْتَ فَأَعْطِنِي

[33291] ‘Isā ibn Yūnus narrated to us, from Thawr, from Sulaymān ibn Mūsā, who said: ‘Umar ibn al-Khaṭṭāb said: "Nothing is given from the spoils until it is divided, except to a shepherd, a guard, or a driver who is not distracted."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ سُلَيْمَانَ بْنِ مُوسَى قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابَ: لَا يُعْطَى مِنَ الْمَعْنَمِ شَيْءٌ حَتَّى يُقْسَمَ إِلَّا لِرَاعِ، أَوْ حَارِسٍ أَوْ سَائِقٍ عَيْنِ مُولَهِ

[33292] Abū Usāmah narrated to us, from Ib n ‘Aw n, from Muḥammad, who said: Something was sent to Anas before the spoils were divided. He said: "No, by [Allah], until they are divided."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ: بُعْثَإِلَيْ أَنَسٍ يَشْيِءُ قَبْلَ أَنْ تُقْسَمَ الْعَنَائِمُ فَقَالَ: لَا وَأَيْ حَتَّى قُسْمَةً

[33293] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Al-Hasan, who said: "Nafal is not given until the Khums is taken."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ فَقَالَ: لَا يُنْفَلُ حَتَّى يُخْمَسَ

[33294] Hafṣ ibn Ghiyāth narrated to us, from Ash‘ath, from Al-Hasan, who said: "Nafal is after the Khums."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ الْحَسَنِ فَقَالَ: النَّفَلُ بَعْدُ الْخُمُسِ

[33295] Hafṣ narrated to us, from Yahyā, from Sa‘id ibn al-Musayyib, who said: "They used not to give Nafal except from the Khums."

حَدَّثَنَا حَفْصُ، عَنْ يَحْيَى، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ فَقَالَ: مَا كَانُوا يُنْفَلُونَ إِلَّا مِنَ الْخُمُسِ

[33296] ‘Abdullāh ibn Idrīs narrated to us, from Kahmas, from Ibn Sīrīn, who said: Anas ibn Mālik raided with ‘Abdullāh ibn Ziyād. He gave him thirty heads from the captives of the Jahiliyyah. Anas asked him to make it from the Khums, but [when he refused], Anas refused to accept it.

[33297] ‘Abd al-A’lā narrated to us, from Ma’mar, from Az-Zuhri, that he was asked about gifts from the spoils when their commander permits them, and he disliked that.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ كَهْمَسٍ، عَنْ ابْنِ سِيرِينَ قَالَ: غَرَّا أَنَسُ بْنُ مَالِكٍ مَعَ عَبْدِ اللَّهِ بْنِ زِيَادٍ قَالَ: "فَأَعْطَاهُ ثَلَاثِينَ رَأْسًا مِنْ سَنْبِي الْجَاهِلِيَّةِ، قَالَ: فَسَأَلَهُ أَنَسٌ أَنْ يَجْعَلُهَا مِنَ الْخُمُسِ، قَوْبَأَ أَنَسٌ أَنْ يَقْبِلُهَا

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، أَنَّهُ سُئِلَ عَنِ الْوَبَةِ، فِي الْغَنِيمَةِ إِذَا أَذِنَ لَهُمْ أَمِيرُهُمْ، فَكَرِهَ ذَلِكَ

[33298] Waki‘ narrated to us, saying: Abū Ja‘far narrated to us, from Ar-Rabī‘, from Abū al-Āliyah, who said: The Messenger of Allah (peace be upon him) would be brought the spoils, and he would divide it into five. Four parts would be for those who witnessed it, and he would take the fifth. He would strike his hand into it, and whatever he took, he assigned to the Ka‘bah—this is the share of Allah that He named. Then he would divide what remained into five: a share for the Messenger of Allah (peace be upon him), a share for the relatives, a share for the orphans, a share for the needy, and a share for the traveler.

حَدَّثَنَا وَكِبْرٌ قَالَ: ثنا أَبُو جَعْفَرٍ، عَنْ الرَّبِيعِ، عَنْ أَبِي الْعَالِيَةِ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُؤْتَى بِالْأَغْزِيمَةِ فَيَقْسِمُهَا عَلَى خَمْسَةٍ، فَيَكُونُ أَرْبَعَةٌ لِمَنْ شَهَدَهَا وَيَأْخُذُ الْخَمْسَةَ، فَيَضْرِبُ بِيَدِهِ فِيهِ، فَمَا أَخَذَ مِنْ شَيْءٍ جَعَلَهُ لِلْكَبْرَى، وَهُوَ سَهْمُ اللَّهِ الَّذِي سَمَى، ثُمَّ يَقْسِمُ مَا بَقَى عَلَى خَمْسَةٍ فَيَكُونُ سَهْمٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَهْمٌ لِذُوِّ الْقُرْبَى، وَسَهْمٌ لِإِيتَامِي وَسَهْمٌ لِلْمَسَاكِينِ وَسَهْمٌ لِابْنِ السَّبِيلِ

[33299] ‘Isā ibn Yūnus narrated to us, from Ṣalīḥ ibn al-Akhḍar, from Al-Walīd ibn Hishām, from Mālik ibn ‘Abdullāh al-Khath‘amī, who said: We were sitting with ‘Uthmān, and he said: "Who is here from the people of Ash-Shām?" I stood up, and he said: "Convey to Mu‘āwiyah that if he gains any spoils, he should take five shares, write 'For Allah' on one of them, then draw lots. Whichever one it comes out for, let him take it."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ صَالِحِ بْنِ الْأَخْضَرِ، عَنْ الْوَلِيدِ بْنِ هِشَامٍ، عَنْ مَالِكِ بْنِ عَبْدِ اللَّهِ الْخَثْعَمِيِّ قَالَ: كُنَّا جُلُوسًا عِنْدَ عُתْمَانَ فَقَالَ: مَنْ هَا هُنَّا مِنْ أَهْلِ الشَّامِ؟ فَقَمَتْ فَقَالَ: أَبْلَغْ مُعَاوِيَةَ، إِذَا غَنِمَ غَنِيمَةً أَنْ يَأْخُذَ خَمْسَةَ أَسْهُمٍ، فَيَكْتُبَ عَلَى سَهْمٍ مِنْهَا لِلَّهِ ثُمَّ لِيَقْرَعَ فَحَيْثُمَا خَرَجَ مِنْهَا فَلَيَأْخُذَهُ

[33300] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Mūsā ibn Abī ‘Ā’ishah, who said: I asked Yaḥyā ibn al-Jazzār about the share of the Messenger (peace be upon him). He said: "One-fifth of the fifth."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ قَالَ: سَأَلْتُ يَحْيَى بْنَ الْجَزَّارِ عَنْ سَهْمِ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: خُمُسُ الْخُمُسِ

[33301] Jarīr narrated to us, from Mūsā ibn Abī ‘Ā’ishah, from Yaḥyā ibn al-Jazzār, similar to it.

حَدَّثَنَا جَرِيرٌ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ يَحْيَى بْنِ الْجَزَّارِ، بِلَحْوِ مِنْهُ

[33302] Waki‘ narrated to us, Kahmas narrated to us, from ‘Abdullah ibn Shaqiq al-Uqayli, who said: A man stood up to the Prophet (peace be upon him) and said: "O Messenger of Allah, inform me about the spoils." He said: "For Allah is one share, and for these [people] are four." He said: I said: "Is anyone more entitled to it than another?" He said: "Even if you were shot with an arrow in your side, you are not more entitled to it than your brother."

حَدَّثَنَا وَكِيعُ، ثنا كَهْمَسُ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقِ الْعَفَلِيِّ
قَالَ: قَامَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا
رَسُولَ اللَّهِ، أَخْبِرْنِي عَنِ الْغَنِيمَةِ فَقَالَ: لِلَّهِ سَهْمٌ،
وَلِهُؤُلَاءِ أَرْبَعَةٌ فَقَالَ: فَلْمَّا هُنَّ أَحَدٌ أَحَقُّ بِهَا مِنْ أَحَدٍ
قَالَ: فَقَالَ: إِنْ رُمِيتَ بِسَهْمٍ فِي جَنَاحِكَ فَلَسْتَ بِأَحَقٍ بِهِ
مِنْ أَخِيكَ

[33303] Jarir ibn 'Abd al-Hamid told us, from Mughirah, from Ibrahim, regarding His saying "then to Allah belongs one-fifth of it": He said: "To Allah belongs everything."

حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ
فِي قَوْلِهِ "فَإِنَّ لِلَّهِ خَمْسَةً" قَالَ: لِلَّهِ كُلُّ شَيْءٍ

[33304] 'Abdur-Rahim ibn Sulayman told us, from 'Abdul-Malik, from 'Ata', he said: "The fifth of Allah and the fifth of the Messenger are one. The Prophet (saw) used to place that fifth wherever he wished, do with it whatever he wished, and provide mounts from it for whomever he wished."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَالِكِ، عَنْ عَطَاءٍ قَالَ: حُمُسُ اللَّهِ، وَحُمُسُ الرَّسُولِ، وَاحِدٌ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَضْعُفُ ذَلِكَ الْحُمُسَ حَيْثُ أَحَبَّ وَيَصْنَعُ مَا شَاءَ وَيَحْمِلُ فِيهِ مِنْ شَاءَ

[33305] Hafs ibn Ghiyath told us, from Ash'ath, from Ash-Sha'bi: {And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it} [Al-Anfal: 41]. He said: "The share of Allah and the share of the Prophet (saw) are one."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ: {وَاعْلَمُوا أَنَّمَا غَنِمَتْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسًا} قَالَ: سُهْمُ اللَّهِ، وَسُهْمُ النَّبِيِّ صَلَّى اللَّهُ [41]: [الأنفال
عَلَيْهِ وَسَلَّمَ وَاحِدٌ

[33306] Sufyan told us, from Qays ibn Muslim, from Al-Hasan ibn Muhammad ibn 'Ali, he said: I asked him about His saying " {And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it} [Al-Anfal: 41] ". He said: "This is an opening of speech; there is no [specific] share for Allah [distinct from others], for to Allah belongs the world and the Hereafter."

حَدَّثَنَا سُفِيَّانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ
بْنِ عَلَيِّ قَالَ: سَأَلَ اللَّهُ عَنْ قَوْلِهِ " {وَاعْلَمُوا أَنَّمَا عَنِّنْتُمْ
قَالَ: هَذَا " [41: 41] : مِنْ شَيْءٍ فَإِنَّ اللَّهَ خَمْسَةً } [الأنفال]
مِفْتَاحُ كُلِّمَ، لَيْسَ لِلَّهِ نَصِيبٌ، لِلَّهِ الدُّنْيَا وَالْآخِرَةُ

[33307] Abu Khalid Al-Ahmar told us, from Ash'ath, from Muhammad, he said: In the spoils of war, there is a fifth for Allah, a share for the Prophet (saw), and the Safi (the chosen item). Ibn Sirin said: The best head (person) from the captives is taken for the Prophet (saw), then the fifth is taken out, then a share is assigned to him along with the people whether he was absent or present. Ibn Sirin said: The Safi on the Day of Khaybar was Safiyyah bint Huyayy. Ash-Sha'bi said: "The Safi on the Day of Khaybar was Safiyyah bint Huyayy; the Messenger of Allah (saw)

حَدَّثَنَا أَبُو حَالِدٌ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ قَالَ: فِي الْمَغْعِمِ خُمُسٌ لِلَّهِ، وَسَهْمٌ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّفِيفِيِّ، وَقَالَ ابْنُ سِيرِينَ: يُؤْخَذُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ رَأْسٍ مِنَ السَّبْئِيِّ، ثُمَّ يُخْرَجُ الْخُمُسُ، ثُمَّ يُضْرَبُ لَهُ بِسَهْمِهِ مَعَ النَّاسِ غَابَ أَوْ شَهَدَ، وَقَالَ ابْنُ سِيرِينَ: كَانَ الصَّفِيفِيُّ يَوْمَ خَيْرٍ صَافِيفَةً بِنْتُ حُيَيْيٍّ وَقَالَ الشَّعْبِيُّ: كَانَ الصَّفِيفِيُّ يَوْمَ خَيْرٍ صَافِيفَةً بِنْتُ حُيَيْيٍّ اسْتَكَحَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33308] 'Abdur-Rahim ibn Sulayman told us, from Ash'ath, from Muhammad, he said: "The fifth of Allah, the share of the Prophet (saw), and the Safi (chosen item). The best head from the captives was chosen for him from the spoils if there were captives, otherwise something else, after the fifth. Then a share was assigned to him, whether he was present or absent, with the Muslims after the Safi [was taken]." He said: And he chose Safiyyah bint Huyayy on the Day of Khaybar. Ash'ath said: Abu Az-Zubayr, 'Amr ibn Dinar, and Az-Zuhri said: The Messenger of Allah (saw) chose Dhu Al-Fiqr on the Day of Badr.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ مُحَمَّدٍ قَالَ: حُمُسُ اللَّهِ وَسَهُمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّفَّيِّ، كَانَ يُصْطَفَى لَهُ مِنَ الْمَغْنَمِ خَيْرُ رَأْسٍ مِنَ السَّبَّيِ إِنْ كَانَ سَبَّيْ وَإِلَّا غَيْرُهُ بَعْدَ الْخُمُسِ، ثُمَّ يُضْرَبُ لَهُ بِسَهْمِهِ شَهْدًا أَوْ عَابَ مَعَ الْمُسْلِمِينَ بَعْدَ الصَّفَّيِّ قَالَ: وَاصْطَفَى صَفَّيَةَ بِنْتَ حُبَيْرَ يَوْمَ خَيْرٍ". قَالَ أَشْعَثُ: وَقَالَ أَبُو الزُّبَيرِ وَعَمْرُو بْنُ دِينَارٍ وَالْزُّهْرِيُّ: اصْطَفَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَا الْفَقَارِ يَوْمَ بَدْرٍ

[33309] Abu Khalid Al-Ahmar told us, from Ash'ath, from Abu Az-Zinad, he said: "The Safi (chosen item) on the Day of Badr was the sword of 'Asim ibn Munabbih ibn Al-Hajjaj."

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ أَبِي الزَّنَادِ قَالَ: كَانَ الصَّفَّيِّ يَوْمَ بَدْرٍ سَيْفُ عَاصِمٍ بْنِ مُنَبِّهِ بْنِ الْحَاجَ

[33310] Muhammad ibn Hajjaj told us, from Mutarrif, from Ash-Sha'bi, that he was asked about the Prophet (saw) and the Safi. He said: "The share of the Prophet (saw) was only like the share of a man from the Muslims. As for the Safi, it was a choice item he would select from the spoils of the Muslims; if he wished, a slave girl, and if he wished, a horse—whichever of that he wished."

حَدَّثَنَا مُحَمَّدُ بْنُ حَجَاجٍ، عَنْ مُطَرِّفٍ، عَنْ الشَّعْبِيِّ، أَنَّهُ
سُئِلَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالصَّفِيِّ فَقَالَ:
إِنَّمَا سَهْمُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلُ سَهْمِ رَجُلٍ
مِنَ الْمُسْلِمِينَ، وَأَمَّا الصَّفِيُّ فَكَانَتْ لَهُ غُرَّةٌ يَخْتَارُهَا مِنْ
غُنْيَةِ الْمُسْلِمِينَ إِنْ شَاءَ جَارِيَةً وَإِنْ شَاءَ فَرَسًا، أَيَّ
ذَلِكَ شَاءَ

[33311] Hamid told us, from Hasan ibn Salih, he said: I asked 'Ata' ibn As-Sa'ib about His saying " {And know that anything you obtain of war booty - then indeed, for Allah is one fifth of it} [Al-Anfal: 41] " and about this verse " {And what Allah restored [of property] to His Messenger} [Al-Hashr: 7] ". He said: I said: "What is Fay' and what is Ghanimah?" He said: "If the Muslims prevail over the polytheists and their land and take them by force, whatever wealth of theirs they acquire and prevail over is Ghanimah. As for the land, it is Fay', and this Sawad of ours is Fay'."

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سَأَلْتُ عَطَاءَ بْنَ السَّائِبِ عَنْ قَوْلِهِ "رَوَاعْلَمُوا أَنَّمَا عَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ وَعَنْ هَذِهِ الْأُبْيَةِ {مَا أَفَاءَ اللَّهُ 41: لِلَّهِ خُمُسُهُ} [الأنفال] قَالَ: فُلْتُ: مَا الْفَيْءُ وَمَا " [7: عَلَى رَسُولِهِ] [الحشْر] الْغَنِيمَةُ؟ قَالَ: إِذَا ظَهَرَ الْمُسْلِمُونَ عَلَى الْمُشْرِكِينَ وَعَلَى أَرْضِهِمْ فَأَخْذُوهُمْ عَنْوَةً فَمَا أَخْذُوا مِنْ مَالٍ أَهْمَّ ظَهَرُوا عَلَيْهِ فَهُوَ الْغَنِيمَةُ، وَأَمَّا الْأَرْضُ فَهِيَ فَيْءٌ، وَسَوَادُنَا هَذَا فَيْءٌ

[33312] Waki' told us, he said: I heard Sufyan say: "Ghanimah is what the Muslims acquire by force; it belongs to whom Allah named, and four-fifths are for those who witnessed it."

حَدَّثَنَا وَكِيعٌ قَالَ: سَمِعْتُ سُفْيَانَ يَقُولُ: الْغَنِيمَةُ مَا أَصَابَ الْمُسْلِمُونَ عَنْوَةً، فَهُوَ لِمَنْ سَمَّى اللَّهُ وَأَرْبَعُهُ أَخْمَاسٍ لِمَنْ شَهَدَهَا

[33313] Isma'il ibn 'Ulayyah told us, from Ibn 'Awn, he said: I read the book mentioning the Safi, so I said to Muhammad: "What is the Safi?" He said: "A head (person/item) that was chosen for the Prophet (saw) before anything else, then after that a share was assigned to him along with the Muslims."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيْهَا، عَنْ ابْنِ عَوْنِ قَالَ: فَرَأَتُ كِتَابًا ذِكْرَ الصَّفِيفِ فَقُلْتُ لِمُحَمَّدٍ: مَا الصَّفِيفُ؟ قَالَ: رَأْسٌ كَانَ يُصْطَفَى لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ كُلِّ شَيْءٍ، ثُمَّ يُصْرَبُ لَهُ بَعْدَ بِسْهَمِهِ مَعَ الْمُسْلِمِينَ

[33314] Waki' told us, he said: Sufyan told us, from Layth, from Mujahid, " {And know that anything you obtain of war booty} [Al-Anfal: 41] ". He said: "A needle is part of 'anything'."

حَدَّثَنَا وَكَبِيرٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، " قَالَ: [41]: {وَاعْلَمُوا أَنَّمَا عَنِّمُتُمْ مِنْ شَيْءٍ} [الأنفال]
الْمِحْيَطُ مِنْ شَيْءٍ

[33315] 'Abdur-Rahman ibn Mahdi told us, from Muhammad ibn Rashid, from Makhul, he said: "The Khumus is in the position of Fay'; the Imam gives from it to the rich and the poor." He said: And Layth ibn Abi Ruqayyah informed me that 'Umar ibn 'Abdul-'Aziz wrote: "The path of the Khumus is the path of the general Fay'."

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ مُحَمَّدِ بْنِ رَاشِدٍ، عَنْ مَكْحُولٍ قَالَ: الْخُمُسُ بِمَنْزِلَةِ الْفَيْءِ، يُعْطَى مِنْهُ الْإِمَامُ الْغَنِيُّ وَالْفَقِيرُ". قَالَ: وَأَخْبَرَنِي لَيْثُ بْنُ أَبِي رُقَيْةَ، أَنَّ عُمَرَ بْنَ عَنْدِ الْغَزِيزِ كَتَبَ: أَنَّ سَبِيلَ الْخُمُسِ سَبِيلُ عَامَةِ الْفَيْءِ

[33316] Kathir ibn Hisham told us, from Ja'far ibn Burqan, he said: Thabit ibn Al-Hajjaj told us, he said: It reached me that two men from Banu 'Abdul-Muttalib came to the Prophet (saw) asking him for Sadaqah. He said: "No, but if you see that I have something from the Khumus, then come to me."

حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ قَالَ: ثُنا
تَابِثُ بْنُ الْحَجَاجَ قَالَ: بَلَغَنِي أَنَّ رَجُلَيْنِ، مِنْ بَنِي عَبْدِ
الْمُطَّلِبِ أَتَيَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْأَلُنِيهِ مِنَ
الصَّدَقَةِ قَالَ: لَا وَلَكُنْ إِذَا رَأَيْتُمَا عِنْدِي شَيْئًا مِنَ
الْخُمُسِ فَأُتَيَا نِي

[33317] Waki' told us, he said: Sharik told us, from Khusayf, from Mujahid, he said: "Sadaqah was not lawful for the family of Muhammad (saw), so one-fifth of the fifth was assigned to them."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا شَرِيكٌ، عَنْ حُصَيْفٍ، عَنْ مُجَاهِدٍ
قَالَ: كَانَ آلُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لَهُمْ
الصَّدَقَةُ فَجُعِلَ لَهُمْ خُمُسَ الْخُمُسِ

[33318] Sahl ibn Yusuf told us, from 'Amr, from Al-Hasan, that 'Umar "gave a man from the Fay' ten thousand, and nine, and eight, and seven [thousand]."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ عَمْرُو، عَنِ الْحَسَنِ أَنَّ
عُمَرَ أَعْطَى الرَّجُلَ مِنَ الْفَيْءِ عَشْرَةَ أَلْفَ وَتَسْعَةَ
وَتَمَانِيَةً وَسَبْعَةً

[33319] 'Affan told us, he said: 'Abdul-Wahid ibn Ziyad told us, he said: Hajjaj ibn Artah told us, he said: Abu Az-Zubayr told us, from Jabir ibn 'Abdullah, he said: He was asked how the Messenger of Allah (saw) used to deal with the Khumus? He said: "He used to provide mounts from it in the cause of Allah for one man, then another man, then another man."

حَدَّثَنَا عَفَّانُ قَالَ: ثُنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ قَالَ: ثُنَا حَجَاجُ بْنُ أَرْطَاهَ قَالَ: ثُنَا أَبُو الرَّبِيعُ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سُئِلَ كَيْفَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَصْنَعُ بِالْخُمُسِ؟ قَالَ: كَانَ يَحْمِلُ مِنْهُ فِي سَبِيلِ اللَّهِ الرَّجُلُ ثُمَّ الرَّجُلُ ثُمَّ الرَّجُلُ

[33320] Hushaym ibn Bashir told us, he said: Sayyar informed us, he said: Yazid Al-Faqir told us, he said: Jabir ibn 'Abdullah informed us, "That the Messenger of Allah (saw) forbade on the Day of Khaybar that the shares be sold until he divided [them]."

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ قَالَ: أَخْبَرَنَا سَيَارٌ قَالَ: ثُنَا يَزِيدُ الْفَقِيرُ قَالَ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ خَيْبَرَ أَنْ يُبَاعَ السَّهَامُ حَتَّى يُقْسِمَ

[33321] Ishaq ibn Mansur told us, from Sharik, from Ya'la ibn 'Ata', from Ibn 'Abbas, he said: "There is no harm if a man sells his share of the spoils before it is divided."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ شَرِيكٍ، عَنْ يَعْلَى بْنِ غَطَاءِ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: لَا بَأْسَ أَنْ يَبْيَعَ الرَّجُلُ نَصِيبَهُ مِنَ الْمَغْنَمِ قَبْلَ أَنْ يُقْسِمَ

[33322] 'Abdur-Rahim ibn Sulayman told us, from Muhammad ibn Ishaq, from Yazid ibn Abi Habib, from Abu Marzuq, the freed slave of Najib, from Hanash As-San'ani, he said: We raided with Ruwayfi' ibn Thabit Al-Ansari towards the Maghrib, and we conquered a village called Jarbah. He stood among us as a preacher and said: "I do not tell you except what I heard the Messenger of Allah (saw) say among us on the Day of Hunayn: 'Whoever believes in Allah and the Last Day, let him not sell any spoils until it is divided.'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي مَرْزُوقٍ، مَوْلَى حَبِيبٍ عَنْ حَشْنِ الصَّنْعَانِيِّ قَالَ: "عَرَوْنَا مَعَ رُوبِيقَعَ بْنَ ثَابِتَ الْأَنْصَارِيِّ، نَحْنُ الْمَغْرِبُ فَفَخَنَا قَرْيَةً يُقَالُ لَهَا جَرْبَةً فَقَامَ فِينَا حَطِيبًا فَقَالَ: إِنِّي لَا أَفُولُ لَكُمْ إِلَّا مَا سَمِعْتُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِينَا يَوْمٌ حُتَّيْنٌ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَا يَبْعَدْ مَعْنَمًا حَتَّى يُفْسَمَ

[33323] Hatim ibn Isma'il told us, from Jahdam ibn 'Abdullah, from Muhammad ibn Ibrahim, from Muhammad ibn Zayd, from Shahr ibn Hawshab, from Abu Sa'id Al-Khudri, he said: "The Messenger of Allah (saw) forbade buying the spoils until they are divided."

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَهْضَمِ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ شَهْرِ بْنِ حُوشَبٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ شِرَاءِ الْمَعَانِيمَ حَتَّى تُفْسَمَ

[33324] 'Abdus-Salam ibn Harb told us, from Ayyub, from Abu Qilabah, that the Messenger of Allah (saw) "forbade selling the spoils until they are divided."

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنْ أَيُوبَ، عَنْ أَبِي قَلَابَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنْ بَيْعِ الْمَعَانِمِ حَتَّى يُقْسَمَ

[33325] 'Abdah ibn Sulayman told us, from Ibn Abi Qilabah, from Qatadah, from Sa'id ibn Al-Musayyib, that he used to "dislike buying anything from the spoils, and he would say: 'There is gold and silver in it,' meaning before it is divided."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي قَلَابَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُ كَانَ يَكْرَهُ أَنْ يَسْتَرِي، مِنَ الْمَعْنَمِ شَيْئًا وَيَقُولُ: فِيهِ ذَهَبٌ، وَرِضَّةٌ يَعْنِي قَبْلَ أَنْ يُقْسَمَ

[33326] 'Abdullah ibn Idris told us, from Hisham, from Al-Hasan and Muhammad ibn Sirin, that they "disliked selling the spoils until it is divided."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدِ بْنِ سِيرِينَ، أَنَّهُمَا كَرِهَا بَيْعَ الْمَعَانِمِ حَتَّى يُقْسَمَ

[33327] 'Abdullah ibn Idris told us, from Ash'ath, from 'Ata', he said: "He forbade it on the Day of Khaybar."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ عَطَاءٍ قَالَ: نَهَى يَوْمَ خَيْبَرَ

[33328] He told us, from Mujahid, from Ibn 'Abbas, who elevated it to the Prophet (saw), that he "forbade selling the spoils until they are divided."

حَدَّثَنَا عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ نَهَى عَنْ بَيْعِ الْمُغْنَمِ حَتَّى يُقْسَمَ

[33329] Waki' told us, he said: Shu'bah told us, from Yazid ibn Khumayr, from a freed slave of Quraysh, he said: I heard Abu Hurayrah telling Mu'awiyah, he said: "The Messenger of Allah (saw) forbade selling the spoils until they are divided." Shu'bah said: He said another time: "And until it is known what they are."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا شُعْبَةُ، عَنْ يَزِيدَ بْنِ خُمَيْرٍ، عَنْ
مَوْلَى لِقْرَيْشٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يُحَدِّثُ مُعَاوِيَةَ
قَالَ: "نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ
الْمَغَانِيمِ حَتَّى تُقْسَمَ" قَالَ: شُعْبَةُ: قَالَ مَرَّةً أُخْرَى: وَيُعَلَّمَ
مَا هِيَ

[33330] Isma'il ibn 'Ayyash told us, from Usayd ibn 'Abdur-Rahman Al-Khath'ami, from Muqbil ibn 'Abdullah, from Hani' ibn Kulthum Al-Kinani, he said: I was the overseer of the army that conquered Sham. I wrote to 'Umar: "We have conquered a land with abundant food and fodder, and I disliked proceeding with any of that except by your command and permission. So write to me with your command regarding that." So 'Umar wrote to me: "Let the people eat and feed [their animals]. But whoever sells anything for gold or silver, then the fifth of Allah and the shares of the Muslims are due upon it."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أَسَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْخَثْعَمِيِّ، عَنْ مُقْبِلِ بْنِ عَبْدِ اللَّهِ، عَنْ هَانِئِ بْنِ كُلُّوْمِ الْكِنَانِيِّ قَالَ: كُنْتُ حَاجِبَ الْجَيْشِ الَّذِي فَتَحَ الشَّامَ فَكَتَبْتُ إِلَى عُمَرَ: إِنَّا فَتَحْنَا أَرْضًا كَثِيرَةً الطَّعَامِ وَالْعَلْفِ، فَكَرِهْتُ أَنْ أَتَقْدَمَ إِلَى شَيْءٍ مِّنْ ذَلِكَ إِلَّا بِأَمْرِكَ، وَإِذْنِكَ، فَأَكْتُبْ إِلَيَّ بِأَمْرِكَ فِي ذَلِكَ، فَكَتَبْ إِلَيَّ عُمَرُ أَنْ دَعِ النَّاسَ يَأْكُلُونَ وَيَعْلَفُونَ، فَمَنْ بَاعَ شَيْئًا بِذَهَبٍ، أَوْ فِضَّةً، فَقَدْ وَجَبَ فِيهِ خُمُسُ اللَّهِ، وَسَهَامُ الْمُسْلِمِينَ

[33331] Isma'il ibn 'Ayyash told us, from Usayd ibn 'Abdur-Rahman, from Khalid ibn Ad-Durayk, from 'Abdullah ibn Muhayriz, he said: Fadalah ibn 'Ubayd, the doorkeeper of the Messenger of Allah (saw), was asked about selling food and fodder in the land of the Romans. Fadalah said: "Indeed, people want to make me slip from my religion. By Allah, I hope that will not happen until I meet Muhammad (saw). Whoever sells food for gold or silver, then the fifth of Allah and the shares of the Muslims are due upon it."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ أَسِيدِ بْنِ عَبْدِ الرَّحْمَنِ،
عَنْ خَالِدِ بْنِ الدُّرَيْكِ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرِيزٍ قَالَ:
سُئِلَ فَضَالَةُ بْنُ عُبَيْدٍ حَاجِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ عَنْ بَيْنِ الطَّعَامِ، وَالْعَلْفِ فِي أَرْضِ الرُّومِ، قَالَ
فَضَالَةُ: إِنَّ أَقْوَاماً يُرِيدُونَ أَنْ يَسْتَرْلُونِي عَنْ دِينِي،
وَاللَّهُ إِنِّي لَأَرْجُو أَنْ لَا يَكُونَ ذَلِكَ حَتَّى الَّذِي مُحَمَّداً
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَنْ بَاعَ طَعَامًا بِدَهْبٍ، أَوْ فِضَّةٍ
فَقَدْ وَجَبَ فِيهِ خُمُسُ اللَّهِ، وَسَهَامُ الْمُسْلِمِينَ

[33332] Waki' told us, he said: Ibn 'Awn told us, from Khalid ibn Ad-Durayk, from Ibn Muhayriz, from Fadalah ibn 'Ubayd Al-Ansari, he said: "Indeed, people want to make me step down from my religion. Behold, by Allah, I hope to die while I am upon it. Whatever is for gold or silver, then in it is the fifth of Allah and the shares of the Muslims."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا ابْنُ عَوْنَ، عَنْ خَالِدِ بْنِ الدُّرَيْكِ،
عَنْ ابْنِ مُحَيْرِيزٍ، عَنْ فَضَالَةَ بْنِ عُبَيْدِ الْأَنْصَارِيِّ قَالَ:
إِنَّ قَوْمًا يُرِيدُونَ أَنْ يَسْتَرْلُونِي عَنْ دِينِي، أَمَا وَاللَّهُ
إِنِّي لَأَرْجُو أَنْ أَمُوتَ وَأَنَا عَلَيْهِ، مَا كَانَ مِنْ شَيْءٍ
بِدَهْبٍ، أَوْ فِضَّةٍ فِيهِ خُمُسُ اللَّهِ وَسَهَامُ الْمُسْلِمِينَ

[33333] Fudayl ibn 'Iyad told us, from Hisham, from Al-Hasan, he said: The Companions of the Messenger of Allah (saw) used to eat from the spoils when they acquired them, such as camels and cows, and they would feed their animals, but they would not sell. If it was sold, they returned it to the divisions.

حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْكُلُونَ مِنَ الْغَنَائِمِ إِذَا أَصَابُوهَا مِنَ الْجَرَائِيرِ وَالْبَقَرِ، وَيَعْلَفُونَ نَوَابِهِمْ، وَلَا يَبِيعُونَ، فَإِنْ بَيَعَ رَدُّهُ إِلَى الْمَقَاسِمِ

[33334] Abu Dawud At-Tayalisi told us, from Shu'bah, from Hamid ibn Hilal, from 'Abdullah ibn Mughaffal, he said: I heard him say: "A bag of fat was lowered to me on the Day of Khaybar." He said: So I hugged it and said: "This is mine; I will not give anyone anything from it." Then I turned to the Prophet (saw) and he was smiling, so I felt ashamed.

حَدَّثَنَا أَبُو ذَوْدَ الطَّيَالِسِيُّ، عَنْ شُعْبَةَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ قَالَ: سَمِعْتُهُ يَقُولُ: ذُلِّي لِي جَرَابٌ مِنْ شَحْمٍ يَوْمَ حَيْرَ قَالَ: فَأَلْتَرْمَثُهُ وَقُلْتُ: هَذَا لِي، لَا أُعْطِي أَحَدًا مِنْهُ شَيْئًا، فَالْتَّقَتُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَتَبَسَّمُ فَاسْتَخْيَيْتُ

[33335] Jarir told us, from Layth, from Mujahid, he said: "We used to raid and acquire food, fruits, honey, and fodder, and we would take from it without division."

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كُنَّا نَعْزُرُ فَنُصِيبُ الطَّعَامَ، وَالنَّمَارَ، وَالْعُسلَ، وَالْعَلْفَ فَنُصِيبُ مِنْهُ مِنْ غَيْرِ قِسْمَةٍ

[3336] Jarir told us, from Mughirah, from Hammad, from Ibrahim, he said: "They used to eat from the food in the land of war and feed [their animals] before taking out the fifth."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَأْكُلُونَ مِنَ الطَّعَامِ فِي أَرْضِ الْحَرْبِ وَيَعْتَلُفُونَ قَبْلَ أَنْ يُخْمَسُوا

[3337] 'Abdur-Rahim ibn Sulayman told us, from Hisham, from Al-Hasan, he said: The Companions of the Messenger of Allah (saw), when they conquered a city or the fortifications, used to eat from the Sawiq, flour, ghee, and honey.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَتَّاحُوا الْمَدِينَةَ أَوِ الْقُرْبَ أَكْلُوا مِنَ السَّوْيِقِ وَالدَّقِيقِ، وَالسَّمْنَ، وَالْعَسْلِ

[3338] 'Abdur-Rahim ibn Sulayman told us, from 'Abdul-Malik ibn Abi Sulayman, from 'Ata', regarding people who are raiders or in a squadron and find skins of ghee, honey, and food. He said: "They eat, and whatever remains, they return to their leader."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، فِي الْقَوْمِ يَكُونُونَ غُزَّاءً، يَكُونُونَ فِي السَّرِيَّةِ فَيُصِيبُونَ أَنْحَاءَ السَّمْنِ، وَالْعَسْلِ، وَالطَّعَامِ قَالَ: يَأْكُلُونَ وَمَا بَقِيَ رَوْهُ إِلَى إِمَامِهِمْ

[33339] Waki' told us, he said: Sufyan told us, from Mughirah, from Ibrahim, he said: "They used to grant concession regarding food and fodder as long as they did not amass it as wealth."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ
قَالَ: كَانُوا يُرْخَصُونَ فِي الطَّعَامِ وَالْعَلْفِ مَا لَمْ يَعْقِلُوا
مَالًا

[33340] Waki' told us, he said: Abu Ja'far Ar-Razi told us, from Ar-Rabi' ibn Anas, from Abu Al-'Aliyah, from a servant of Salman called Suwayd—and he praised him well—he said: "When the people conquered Al-Mada'in and went out in pursuit of the enemy, I found a basket. Salman said to me: 'Do you have food?' I said: 'A basket I found.' He said: 'Bring it. If it is wealth, we give it to these people [the leaders], and if it is food, we eat it.'"

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا أَبُو جَعْفَرٍ الرَّازِيُّ، عَنِ الرَّبِيعِ بْنِ
أَنَسٍ، عَنْ أَبِي الْعَالِيَّةِ، عَنْ غُلَامٍ، لِسَلْمَانَ يُقَالُ لَهُ سُوَيْدٌ
وَأَنَّى عَلَيْهِ خَيْرًا قَالَ: "لَمَّا افْتَحَ النَّاسُ الْمَدَائِنَ
وَخَرَجُوا فِي طَلْبِ الْعُدُوِّ أَصَبَّتْ سَلَّةً فَقَالَ لِي سَلْمَانُ:
هَلْ عِنْدَكَ طَعَامٌ؟ قَالَ: قُلْتُ سَلَّةً أَصَبَّتُهَا، قَالَ: هَاتِهَا
فَإِنْ كَانَ مَالًا دَفَعْنَا إِلَيْهِ هُولَاءِ، وَإِنْ كَانَ طَعَامًا أَكْنَاهُ

[33341] Waki' told us, he said: 'Uqbah told us, he said: I heard 'Abdullah ibn Buraydah being asked about food found in the enemy's land. He said: "If he sold any of it for a dirham, he must return it, otherwise it is Ghulul (stealing from the spoils)."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا عُقْبَةُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ
بُرَيْدَةَ، سُئِلَ عَنِ الطَّعَامِ، يُصَابُ فِي أَرْضِ الْعُدُوِّ فَقَالَ:
إِنْ كَانَ بَاعَ مِنْهُ بِدِرْهَمٍ رَدَهُ وَإِلَّا كَانَ غُلُولًا

[33342] Isma'il ibn 'Ayyash told us, from Yahya ibn Abi 'Amr As-Saybani, from 'Abdullah ibn Muhyriz, Khalid ibn Ad-Durayk, and others, that they used to say regarding a man who finds food and fodder in the land of the Romans: "He eats, feeds others, and feeds animals. But if he sells any of that for gold or silver, he returns it to the spoils of the Muslims."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيَّانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَيْرَزٍ، وَخَالِدِ بْنِ الْدُّرِيْكِ، وَغَيْرِهِمْ، أَنَّهُمْ كَانُوا يَقُولُونَ فِي الرَّجُلِ يُصِيبُ الطَّعَامَ، وَالْعَلْفَ فِي أَرْضِ الرُّومِ قَالُوا: يَأْكُلُ وَيَطْعَمُ، وَيَعْلِفُ، فَإِنْ بَاعَ شَيْئًا مِنْ ذَلِكَ بِذَهَبٍ وَفِضَّةٍ، رَدَهُ إِلَى غَنَامِ الْمُسْلِمِينَ

[33343] Waki' told us, he said: Isra'il told us, from Jabir, from 'Amir, he said: "There is no harm in food and fodder found in the enemy's land, that they eat from it and feed their animals. Whatever is sold from it belongs to the Muslims."

حَدَّثَنَا وَكِبِيعُ قَالٌ: ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالٌ: لَا بَأْسَ بِالطَّعَامِ، وَالْعَلْفِ يُوجَدُ فِي أَرْضِ الْعَدُوِّ أَنْ يَأْكُلُوا مِنْهُ وَأَنْ يَعْلِفُوا دَوَابَّهُمْ فَمَا بَيْعَ مِنْهُ فَهُوَ بَيْنَ الْمُسْلِمِينَ

[33344] 'A'idh ibn Khubayb told us, from Juwaybir, from Ad-Dahhak, he said: "If a squadron goes out and acquires spoils of cows or sheep, they have the right to eat in moderation and not be extravagant. If it reaches the army [camp], it is shared among them."

حَدَّثَنَا عَائِدُ بْنُ حُبَيْبٍ، عَنْ جُوبِيرٍ، عَنِ الصَّحَّاحِ قَالٌ: إِذْ خَرَجَتِ السَّرِيَّةُ فَأَصَابُوا غَنِيمَةً مِنْ بَقَرٍ، أَوْ غَنِيمَةً أَنْ يَأْكُلُوا بِقَدْرٍ وَلَا يُسْرِفُوا، فَإِنْ اتَّهَى بِهِ إِلَى الْعَسْكَرِ كَانَ بَيْنَهُمْ

[33345] Yunus ibn Muhammad told us, he said: Hammad ibn Zayd told us, from Ayyub, from Nafi', from Ibn 'Umar, he said: "We used to find fruits and honey in our raids, and we would eat it and not store it up [for division]."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ قَالَ: ثنا حَمَادُ بْنُ زَيْدٍ، عَنْ أَئْبَوَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: كُنَّا نُصِيبُ فِي مَعَازِيرِنَا الْفَاكِهَةَ، وَالْعَسْلَ فَقَاتِلُهُ، وَلَا نَرْفَعُهُ

[33346] Abu Usamah told us, from Mujalid, from 'Amir, he said: "There is no fifth (Khumus) in food; the fifth is only in gold and silver."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ قَالَ: لَيْسَ فِي الطَّعَامِ خُمُسٌ، إِنَّمَا الْخُمُسُ فِي الذَّهَبِ، وَالْفِضَّةِ

[33347] Mu'adh ibn Mu'adh told us, from Ibn 'Awn, he said: I said to Al-Hasan: "We find honey, ghee, and cheese in the enemy's land; should we take out the fifth?" He said: "We used to find it and eat it."

حَدَّثَنَا مُعاذُ بْنُ مُعَاذٍ، عَنْ ابْنِ عَوْنٍ قَالَ: قُلْتُ لِلْحَسَنِ: إِنَّا نُصِيبُ فِي بِلَادِ الْعُدُوِّ الْعَسْلَ، وَالسَّمْنَ، وَالْجُبْنَ أَفَخَمْسُ؟ قَالَ: قَدْ كُنَّا نُصِيبُهُ فَقَاتِلُهُ

[33348] Mu'tamir ibn Sulayman told us, from Ziyad ibn Sa'd, a shaykh from the people of Wasit, that 'Abdullah ibn 'Abbas "saw no harm in eating food in the land of polytheism until he returns to his people."

حَدَّثَنَا مُعْنَمُ بْنُ سُلَيْمَانَ، عَنْ زِيَادِ بْنِ سَعْدٍ، شَيْخٌ مِنْ أَهْلِ وَاسِطَةِ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ لَمْ يَرَ بِأَسَأَ أَنْ يَأْكُلَ الطَّعَامَ فِي أَرْضِ الشَّرْكِ حَتَّى يَدْخُلَ أَهْلَهُ

[33349] Yazid ibn Harun told us, from Hajjaj, from Al-Hasan ibn Abi Al-Hasan and Abu Ishaq, that they said regarding people who acquire spoils: "They eat, but they do not carry [it away]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَّ، عَنْ الْحَسَنِ بْنِ أَبِي الْحَسَنِ، وَأَبِي إِسْحَاقَ أَنَّهُمَا قَالَا فِي "الْقَوْمِ يُصِيبُونَ الْغَنِيمَةَ: يَأْكُلُونَ، وَلَا يَحْمِلُونَ

[33350] 'Abdah ibn Sulayman told us, from Al-Ifriqi, from Khalid ibn Abi 'Imran, he said: I asked Al-Qasim and Salim about a man who finds food in the enemy's land, takes from it, and earns dirhams from it. They said: "He should put it towards food he eats, and not earn accumulated wealth from it."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْإِفْرِيقِيِّ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ قَالَ: سَأَلْتُ الْقَاسِمَ وَسَالِمًا عَنِ الرَّجُلِ، يُصِيبُ الطَّعَامَ فِي أَرْضِ الْعَدُوِّ فَيُصِيبُ مِنْهُ وَيَكْسِبُ مِنْهُ الدَّرَاهِمَ فَقَالَا: يَجْعَلُهُ فِي طَعَامٍ يَأْكُلُهُ، وَلَا يَكْسِبُ مِنْهُ عُدُّةً مَالٍ

[33351] Hushaym told us, from Ibn 'Awn, from Raja' ibn Haywah, that Abu 'Ubaydah wrote to 'Umar ibn Al-Khattab regarding a slave captured by the polytheists, then the Muslims prevailed over him after that. He said: "His owner has more right to him as long as he has not been divided. If he has been divided, it is finalized."

حَدَّثَنَا هُشَيْمٌ، عَنِ ابْنِ عَوْنِ، عَنْ رَجَاءِ بْنِ حَبِّيْوَةَ، أَنَّ أَبَا عُبَيْدَةَ، كَتَبَ إِلَى عُمَرَ بْنِ الْخَطَّابِ فِي عَبْدٍ أَسَرَهُ الْمُشْرِكُونَ ثُمَّ ظَهَرَ عَلَيْهِ الْمُسْلِمُونَ بَعْدَ ذَلِكَ قَالَ: صَاحِبُهُ أَحَقُّ بِهِ مَا لَمْ يُؤْسِمْ فَإِذَا قُسِمَ مَضَى

[33352] 'Abdah ibn Sulayman told us, from Sa'id, from Qatadah, from Raja' ibn Haywah, from Qabisah ibn Dhu'ayb, he said: 'Umar said: "Whatever the polytheists capture of the Muslims' wealth, then they [the Muslims] raid them afterwards and prevail over them, and a man finds his specific property before the shares are divided, he has more right to it. But if it has been divided, he has no claim to it."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنْ قَبِيصَةَ بْنِ دُؤْبِنِ قَالَ: قَالَ عُمَرُ: مَا أَحْرَزَ الْمُشْرِكُونَ مِنْ أَمْوَالِ الْمُسْلِمِينَ فَغَرُوهُمْ بَعْدَ وَظَهَرُوا عَلَيْهِمْ فَوَرَجَ رَجُلٌ مَالِهِ بِعِنْدِهِ قَبْلَ أَنْ تُقْسَمَ السَّهَامُ فَهُوَ أَحَقُّ بِهِ، وَإِنْ كَانَ قُسْمًا فَلَا شَيْءٌ لَهُ

[33353] 'Abdah ibn Sulayman told us, from Sa'id, from Qatadah, he said: 'Ali said: "It belongs to the Muslims generally, because it was wealth for them [the enemy]."

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: قَالَ عَلَيْهِ: هُوَ لِلْمُسْلِمِينَ عَامَّةً لِأَنَّهُ كَانَ لَهُمْ مَالًا

[33354] Mu'tamir b. Sulayman narrated to us, from his father, that 'Ali used to say regarding what "the enemy seizes of the Muslims' wealth: It is in the status of their [own] wealth." He said: And Al-Hasan used to judge according to that.

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، أَنَّ عَلِيًّا، كَانَ يَقُولُ: فِيمَا أَحْرَزَ الْعَدُوُّ مِنْ أَمْوَالِ الْمُسْلِمِينَ أَنَّهُ بِمِنْزِلَةِ أَمْوَالِهِمْ. قَالَ: وَكَانَ الْحَسَنُ يَقْضِي بِذَلِكَ

[33355] 'Isa b. Yunus narrated to us, from Thawr, from Abu 'Awn, from Zuhrah b. Yazid al-Muradi, that a female slave belonging to a Muslim man escaped and joined the enemy.

Then the Muslims captured her, and her owners recognized her. Abu 'Ubaydah wrote about her to 'Umar, and 'Umar wrote back: "If the female slave has not been subjected to the fifth (Khums) and has not been divided, then she is returned to her people. But if she has been subjected to the fifth and divided, then let her go on her way."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثُوْرِ، عَنْ أَبِي عَوْنِ، عَنْ رُهْرَةَ بْنِ يَزِيدَ الْمُرَادِيِّ، أَنَّ أَمَّةً، لِرَجُلٍ مِنَ الْمُسْلِمِينَ أَبْقَتْ وَلَحِقَتْ بِالْعَدُوِّ فَعَنِمَهَا الْمُسْلِمُونَ فَعَرَفُوهَا أَهْلَهَا، فَكَتَبَ فِيهَا أَبُو عُبَيْدَةَ إِلَى عُمَرَ فَكَتَبَ عُمَرُ: إِنْ كَانَتِ الْأَمْمَةَ لَمْ تُخْمَسْ، وَلَمْ تُقْسَمْ فَهُوَ رَدٌّ عَلَى أَهْلِهَا، وَإِنْ كَانَتْ قَدْ حُمَسَتْ، وَقُسِّمَتْ فَأَمْضِهَا لِسَبِيلِهَا

[33356] 'Ali b. Mushir narrated to us, from 'Ubayd Allah, from Nafi', from Ibn 'Umar, that a slave of his escaped and took a horse of his, entering the enemy's land. Khalid b. al-Walid overcame them. One of them [the slave or the horse] was returned to him during the lifetime of the Messenger of Allah, may Allah's prayers and peace be upon him, and the other was returned after the death of the Messenger of Allah, may Allah's prayers and peace be upon him.

[33357] Yazid b. Harun narrated to us, from Hajjaj, from Abu Ishaq, from Salman b. Rabi'ah, regarding what the enemy seizes, he said: "Its owner has more right to it as long as it has not been divided; but if it has been divided, then there is nothing [for him]."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، أَنَّ عَبْدًا لَهُ أَبِقَ وَذَهَبَ لَهُ بِفَرَسٍ فَدَخَلَ أَرْضَ الْعَدُوِّ فَظَهَرَ عَلَيْهِ خَالِدُ بْنُ الْوَلِيدِ فَرَدَّ أَحَدُهُمَا عَلَيْهِ فِي حَيَاةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَدَ الْأُخْرُ بَعْدَ وَفَاتَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجٍ، عَنْ أَبِي إِسْحَاقَ،
عَنْ سَلْمَانَ بْنِ رَبِيعَةَ، فِيمَا أَحْرَرَ الْعَدُوُّ قَالَ: صَاحِبُهُ
أَحَقُّ بِهِ مَا لَمْ يُقْسِمْ، فَإِذَا قُسِمَ فَلَا شَيْءَ

[33358] Sharik narrated to us, from Al-Rukayn, from his father—or from his uncle—who said: "A horse of mine was detained [kept back] and the enemy took it. He said:

Then the Muslims overcame them. He said: I found it in Sa'd's stable. He said: I said, 'My horse.' He said, '[Produce] your proof.' I said, 'I will call it and it will neigh.' He said, 'If it answers you, I do not want any proof from you.'"

حَدَّثَنَا شَرِيكٌ، عَنِ الرُّكَيْنِ، عَنْ أَبِيهِ، أَوْ عَنْ عَمِّهِ قَالَ:
"حُسَنٌ لِي فَرَسٌ فَأَخَذَهُ الْعَدُوُّ قَالَ: فَظَهَرَ عَلَيْهِ
الْمُسْلِمُونَ قَالَ: فَوَجَدْنُهُ فِي مَرْبِطِ سَعْدٍ قَالَ: فَقُلْتُ:
فَرَسِيٌ قَالَ: بَيْتَنِكَ قُلْتُ أَنَا أَدْعُوهُ فَيَحْمِمْ قَالَ: إِنْ
أَجَابَكَ فَلَا أُرِيدُ مِنْكَ بَيْتَنِي

[33359] Isma'il Ibn 'Ulayyah narrated to us, from Ayyub, from Ibn Sirin, that a female slave was seized by the enemy, then a man bought her. Her master brought the dispute against him to Shurayh, who said: "The Muslim is the most worthy of returning to his brother for the price." He said: "She has given birth from her master." He said: "The decree of the commander has freed her..." [regarding different conditions]. A man said to him: "More knowledgeable of the judgment than Zayd b. Khaldah."

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ،
أَنَّ أَمَّةً، أَحْرَرَهَا الْعَدُوُّ فَاشْتَرَاهَا رَجُلٌ فَخَاصَّمَهُ سَيِّدُهَا
إِلَى شُرَيْحٍ فَقَالَ: "الْمُسْلِمُ أَحَقُّ مَنْ رَدَ عَلَى أَخِيهِ
بِاللَّهِنْ فَقَالَ: إِنَّهَا وَلَدَتْ مِنْ سَيِّدِهَا، قَالَ: أَعْتَقَهَا قَضَاءً
الْأَمِيرِ، فَإِنْ كَانَتْ كَذَا وَكَذَا، وَإِنْ كَانَتْ كَذَا وَكَذَا قَالَ
يَقُولُ رَجُلٌ لَهُ: أَعْلَمُ بِالْقَضَاءِ مِنْ زَيْدِ بْنِ حَلْدَةَ

[33360] Hushaym narrated to us, from Mughirah, from Ibrahim, and from Yunus, from Al-Hasan, they said: "Whatever the enemy seizes of Muslim property, and its owner recognizes it, he has more right to it. But if it has been divided, then it is gone."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَعَنْ يُونُسَ،
عَنِ الْحَسَنِ قَالَ: مَا أَحْرَرَ الْعُدُوُّ مِنْ مَالِ الْمُسْلِمِينَ
فَعَرَفَهُ صَاحِبُهُ فَهُوَ أَحَقُّ بِهِ، وَإِنْ قُسِّمَ فَقَدْ مَضَى

[33361] Ibn Idris narrated to us, from Layth, from Mujahid, who said: "Whatever the Muslims acquire of what the enemy had acquired before that: if its owner finds it before it is divided, he has more right to it. And if it is divided, he has more right to it for the price."

حَدَّثَنَا ابْنُ إِبْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: مَا
أَصَابَ الْمُسْلِمُونَ مِمَّا أَصَابَهُ الْعُدُوُّ قَبْلَ ذَلِكَ، فَإِنْ
أَصَابَهُ صَاحِبُهُ قَبْلَ أَنْ يُقْسِمَ فَهُوَ أَحَقُّ بِهِ، وَإِنْ قُسِّمَ
فَهُوَ أَحَقُّ بِهِ بِالثَّمنِ

[33362] Yazid b. Harun narrated to us, from Hammad b. Salamah, from Qatadah, from Khilas, from 'Ali, who said: "Whatever the enemy seizes [and keeps], it is permissible [passed as their property effectively]."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ قَتَادَةَ،
عَنْ خِلَاسٍ، عَنْ عَلَيٍّ قَالَ: مَا أَحْرَرَ الْعُدُوُّ فَهُوَ جَائزٌ

[33363] Hafs b. Ghiyath narrated to us, from Hajjaj, from Al-Hakam, from Ibrahim, who said: "Whatever goods of the Muslims the polytheists overcome, and then the Muslims overcome them: if it has been divided, he [the original owner] has more right to it for the price; and if it has not been divided, it is returned to him."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ قَالَ: مَا ظَهَرَ عَلَيْهِ الْمُشْرِكُونَ مِنْ مَنَعِ الْمُسْلِمِينَ، ثُمَّ ظَهَرَ عَلَيْهِ الْمُسْلِمُونَ، إِنْ قُسِّمَ فَهُوَ أَحَقُّ بِهِ بِالثَّمَنِ، وَإِنْ كَانَ لَمْ يُقْسِمْ رُدَّ عَلَيْهِ

[33364] Waki' narrated to us, he said: Sufyan narrated to us, from Simak, from Tamim b. Trafah, who said: "The Muslims found a she-camel belonging to a Muslim man, and a man bought it from the enemy. Its owner brought the dispute against him to the Prophet, may Allah's prayers and peace be upon him, and established proof. The Prophet, may Allah's prayers and peace be upon him, judged that he should pay him the price for which he bought it from the enemy, otherwise he should leave it to him."

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ سِمَاكٍ، عَنْ ثَمِيمِ بْنِ طَرَفَةَ قَالَ: أَصَابَ الْمُسْلِمُونَ نَاقَةً لِرَجُلٍ مِنَ الْمُسْلِمِينَ، فَأَشْتَرَاهَا رَجُلٌ مِنَ الْعَدُوِّ فَخَاصَّمَهُ صَاحِبُهَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَقَامَ الْبَيِّنَاتُ، فَقَضَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَدْفَعَ إِلَيْهِ الْمَنَّ الَّذِي أَشْتَرَاهَا إِلَيْهِ مِنَ الْعَدُوِّ، وَإِلَّا خَلَى بَيْنَهُ وَبَيْنَهَا

[33365] 'Abd al-Rahim b. Sulayman narrated to us, from Ash'ath, from Al-Hasan, who said: "It is not lawful for a Muslim to carry food or weapons to the enemy of the Muslims to strengthen them against the Muslims. Whoever does that is a Faasiq (defiantly disobedient)."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ قَالَ: لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَحْمِلَ إِلَى عَدُوِّ الْمُسْلِمِينَ طَعَامًا، وَلَا سِلَاحًا يُقَوِّيهِمْ بِهِ عَلَى الْمُسْلِمِينَ، فَمَنْ فَعَلَ ذَلِكَ فَهُوَ فَاسِقٌ

[33366] Muhammad b. Bakr narrated to us, Ibn Jurayj narrated to us, from 'Ata', that he disliked carrying weapons to the enemy. He [Ibn Jurayj] said: I said to him, "Can horses be carried to them?" He refused that and said: "As for what strengthens them for fighting, no; as for other things, there is no harm." And 'Amr b. Dinar said the same.

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، نَا ابْنُ جُرَيْجٍ، عَنْ عَطَاءٍ، أَنَّهُ كَرِهَ حَمْلُ السِّلَاحِ إِلَى الْعَدُوِّ قَالَ: فُلِتُّ لَهُ: تُحْمِلُ الْخَيْلَ إِلَيْهِمْ؟ قَالَ: فَأَبَى ذَلِكَ وَقَالَ: أَمَّا مَا يُقَوِّيهِمْ لِلْقِتَالِ فَلَا، وَأَمَّا غَيْرُهُ فَلَا بَأْسَ، وَقَالَهُ عَمْرُو بْنُ دِينَارٍ

[33367] Muhammad b. Bakr narrated to us, from Ibn Jurayj, who said: "Umar b. 'Abd al-'Aziz forbade carrying horses to the land of

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: نَهَى عُمَرُ بْنُ عَبْدِ الْعَزِيزِ أَنْ يُحْمِلَ الْخَيْلُ، إِلَى أَرْضِ الْمُهَاجِرِ

[33368] Abu Usamah narrated to us, from Hisham, from Al-Hasan, that he disliked for weapons and horses (Kura') to be carried to the land of the enemy for trade.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يُحْمَلُ السِّلَاحُ، وَالْكُرَاعُ إِلَى أَرْضِ الْعُوْذِ لِلتَّجَارَةِ

[33369] 'Abd al-Rahim narrated to us, from 'Ubaydah, from Ibrahim, that he used to dislike for weapons or utility [goods] to be carried to the enemy of the Muslims.

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَكْرِهُ أَنْ يُحْمَلَ، إِلَى عَدُوِّ الْمُسْلِمِينَ سِلَاحًاً أَوْ مَنْفَعَةً

[33370] Waki' narrated to us, he said: Sufyan narrated to us, from Yunus, from Al-Hasan and Ibn Sirin, that they disliked selling weapons during Fitnah (civil strife).

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَرِهَا بَيْعَ السِّلَاحِ فِي الْفِتْنَةِ

[33371] Ya'la b. Humayd narrated to us, he said: Abu Hayyan narrated to us, from Yunus, from Al-Hasan and Ibn Sirin, that they disliked selling weapons during Fitnah.

حَدَّثَنَا يَعْلَى بْنُ حُمَيْدٍ قَالَ: ثَنَا أَبُو حَيَّانٍ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا كَرِهَا بَيْعَ السِّلَاحِ فِي الْفِتْنَةِ

[33372] Yazid b. Harun narrated to us, he said: Hisham informed us, from Al-Hasan, who said: "Nothing of weapons or horses should be sent to the people of war, nor anything that aids in [making/using] weapons and horses."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا هِشَامٌ، عَنِ الْحَسَنِ قَالَ: لَا يُبَعِّثُ إِلَى أَهْلِ الْحَرْبِ شَيْءٌ مِّنَ السَّلاحِ وَالْكُرَاعِ، وَلَا مَا يُسْتَعَانُ بِهِ عَلَى السَّلاحِ وَالْكُرَاعِ

[33373] Shadhan narrated to us, he said: Aban al-'Attar narrated to us, from Qatadah, who said: "Selling weapons during fighting was disliked."

حَدَّثَنَا شَادَانُ قَالَ: ثَنَا أَبْنَاءُ الْعَطَّارِ، عَنْ قَاتَدَةَ قَالَ: كَانَ يُكْرَهُ بَيْعُ السَّلاحِ فِي الْقِتَالِ

[33374] Hafs b. Ghiyath narrated to us, from Al-A'mash, who said: "The companions of 'Abd Allah used to raid [go on military expeditions] during the time of Al-Hajjaj: 'Abd al-Rahman b. Yazid, Abu Sinan, and Abu Juhayfah."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ قَالَ: "كَانَ أَصْحَابُ عَبْدِ اللَّهِ يَعْزُزُونَ زَمَانَ الْحَجَاجِ: عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ وَأَبُو سِنَانٍ وَأَبُو جُحَيْفَةَ

[33375] 'Abdah narrated to us, from Al-A'mash, who said: I heard them mentioning that 'Abd al-Rahman b. Yazid used to raid the Kharijites during the time of Al-Hajjaj and fight them.

حَدَّثَنَا عَبْدَهُ، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُهُمْ يَذْكُرُونَ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ، كَانَ يَعْزُزُ الْخَوَارِجَ فِي زَمَانِ الْحَجَاجِ يُقَاتِلُهُمْ

[33376] 'Abdah b. Sulayman narrated to us, from Al-A'mash, from Ibrahim, that he raided [went on expedition] during the time of Al-Hajjaj.

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّهُ غَزَا فِي زَمَانِ الْحَجَاجَ

[33377] Waki' narrated to us, he said: Muthanna b. Sa'id narrated to us, from Abu Hamzah, who said: I asked Ibn 'Abbas about raiding with the commanders when they have introduced innovations [or done wrong]. He said: "You fight for your share of the Hereafter, and they fight for their share of the world."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا مُتَّنٌ بْنُ سَعِيدٍ، عَنْ أَبِي حَمْرَةَ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ عَنِ الْغَزْوِ، مَعَ الْأَمْرَاءِ وَقَدْ أَحْدَثُوا فَقَالَ: تُقَاتِلُ عَلَى نَصِيبِكِ مِنَ الْآخِرَةِ، وَيُقَاتِلُونَ عَلَى نَصِيبِهِمْ مِنَ الدُّنْيَا

[33378] Waki' narrated to us, he said: Hammad b. Zayd narrated to us, from Al-Ja'd Abu 'Uthman, from Sulayman al-Yashkuri, from Jabir, who said: I said to him, "Should I raid the people of error [rebels/heretics] with the Sultan?" He said: "Raid, for upon you is what you have been charged with, and upon them is what they have been charged with."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا حَمَادُ بْنُ زَيْدٍ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ، عَنْ سُلَيْمَانَ الْيَشْكُرِيِّ، عَنْ جَابِرٍ قَالَ: قُلْتُ لَهُ: أَغْزُو أَهْلَ الضَّلَالِ مَعَ السُّلْطَانِ قَالَ: اغْزُ فَإِنَّمَا عَلَيْكَ مَا حُمِّلْتَ وَعَلَيْهِمْ مَا حُمِّلُوا

[33379] Ghundar narrated to us, from Al-Fazari, from Hisham, from Al-Hasan and Ibn Sirin; they were asked about raiding with evil Imams. They said: "For you is its honor, its reward, and its merit; and upon them is their sin."

حَدَّثَنَا غُنْدَرُ، عَنِ الْفَزَارِيِّ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ،
وَابْنِ سِيرِينَ، سُلِّيَا عَنِ الْغَزْوِ، مَعَ أَئِمَّةِ السُّوءِ فَقَالُوا:
أَكَ شَرْفُهُ، وَأَجْرُهُ وَفَضْلُهُ وَعَلَيْهِمْ إِنْهُمْ

[33380] Waki' narrated to us, he said: Malik b. Mighwal narrated to us, from Talhah b. Musarrif, from Muhammad b. 'Abd al-Rahman b. Yazid al-Nakha'i, who said: I said to my father: "O father, do you raid during the emirate of Al-Hajjaj?" He said: "O my son, I met people who hated Al-Hajjaj more than you do, yet they would not abandon Jihad under any circumstance. If the people's view on Jihad were like your view, I do not see that the tribute—meaning the Kharaj—would be collected."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا مَالِكُ بْنُ مِغْوِلٍ، عَنْ طَلْحَةَ بْنِ
مُصَرْفٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدِ التَّخْعِيِّ
قَالَ: قُلْتُ لِأَبِيهِ: يَا أَبَّهُ، فِي إِمَارَةِ الْحَاجَاجِ أَتَعْزُرُ؟ قَالَ:
يَا بُنَيَّ لَقَدْ أَدْرَكْتُ أَقْوَاماً أَشَدَّ بُغْضًا مِنْكُمْ لِلْحَاجَاجِ
وَكَانُوا لَا يَدْعُونَ الْجِهَادَ عَلَى حَالٍ، وَلَوْ كَانَ رَأْيُ
النَّاسِ فِي الْجِهَادِ مِثْلَ رَأْيِكَ مَا أَرَى الْإِتْلَوَةَ يَعْنِي
الْخَرَاجَ

[33381] Waki' narrated to us, he said: Sufyan narrated to us, from Al-Mughirah, from Ibrahim, who said: It was mentioned to him that some people say: "There is no Jihad [currently]." He said: "This is something Satan has suggested."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنِ الْمُغِيرَةِ، عَنْ إِبْرَاهِيمَ قَالَ: ذُكِرَ لَهُ أَنَّ أَفْوَامًا يَقُولُونَ: لَا جِهَادٌ فَقَالَ: هَذَا شَيْءٌ عَرَضَ بِهِ الشَّيْطَانُ

[33382] Waki' narrated to us, he said: Al-Rabi' b. Subayh narrated to us, from Qays b. Sa'd, from Mujahid, who said: I asked Ibn 'Umar about raiding with unjust Imams who have introduced innovations. He said: "Raid."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا الرَّبِيعُ بْنُ الصُّبَيْحِ، عَنْ قَيْسِ بْنِ سَعْدٍ، عَنْ مُجَاهِدٍ قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ "الْعَزْوِ مَعَ أَئِمَّةِ الْجَوْرِ، وَقَدْ أَحْدَثُوا فَقَالَ: اغْزُوا

[33383] Ahmad b. 'Abd Allah narrated to us, from Za'idah, from Layth, who said: "Mujahid used to raid with the Banu Marwan, and 'Ata' saw no harm in it."

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ زَائِدَةَ، عَنْ لَيْثٍ قَالَ: كَانَ مُجَاهِدٌ يَغْزُو مَعَ بَنِي مَرْوَانَ، وَكَانَ عَطَاءً لَا يَرَى بَأْسًا

[33384] Al-A'mash narrated to us, from Ibrahim, who said: "A military expedition was imposed on the people during the time of Al-Hajjaj, and 'Abd al-Rahman b. Yazid went out in it."

حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ قَالَ: خَرَجَ عَلَى النَّاسِ بَعْثٌ رَمَّنَ الْحَجَاجَ فَخَرَجَ فِيهِ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ

[33385] Humayd b. 'Abd al-Rahman narrated to us, from Layth, from Tawus, who said: "Jihad with these—meaning the unjust Sultan—was disliked."

[33386] Waki' narrated to us, from Sufyan, from Al-Shaybani, who said: "A military expedition was imposed on the people during the time of Al-Hajjaj. Ibrahim al-Taymi and Ibrahim al-Nakha'i went out in it. Ibrahim al-Nakha'i said: 'To whom do you call them? To Al-Hajjaj?'"

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ قَالَ: كَانَ يُكْرَهُ الْجَهَادُ مَعَ هُولَاءِ يَعْنِي السُّلْطَانَ الْجَائِرَ

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الشَّيْبَانِيِّ قَالَ: "خَرَجَ عَلَى النَّاسِ بَعْدَ زَمْنِ الْحَجَاجِ فَخَرَجَ فِيهِ إِبْرَاهِيمُ النَّئِمِيُّ وَإِبْرَاهِيمُ النَّحْعَنِيُّ فَقَالَ إِبْرَاهِيمُ النَّحْعَنِيُّ: إِلَى مَنْ تَدْعُوهُمْ؟ إِلَى الْحَجَاجِ

[33387] 'Abd al-Rahim b. Sulayman narrated to us, from Al-Hajjaj, from Al-Walid b. Abi Malik, from 'Abd al-Rahman b. Salamah, that a man granted protection to some people while he was with 'Amr b. al-'As, Khalid b. al-Walid, and Abu 'Ubaydah b. al-Jarrah. 'Amr and Khalid said: "We do not ratify the protection of the one who granted it." Abu 'Ubaydah said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "Some of the Muslims can grant protection on behalf of all of them."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْحَجَاجِ، عَنِ الْوَلِيدِ
بْنِ أَبِي مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلَمَةَ، أَنَّ رَجُلًا
أَمَنَ قَوْمًا وَهُوَ مَعَ عَمْرٍو بْنِ الْعَاصِ وَخَالِدٍ بْنَ الْوَلِيدِ
وَأَبِي عُبَيْدَةَ بْنَ الْجَرَاحَ فَقَالَ عَمْرُو: وَخَالِدٌ: لَا تُحِيرُ
مَنْ أَجَارَ فَقَالَ أَبُو عُبَيْدَةَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ يَقُولُ: يُحِيرُ عَلَى الْمُسْلِمِينَ بَعْضُهُمْ

[33388] Abu Khalid narrated to us, from Hajjaj, from Al-Walid b. Abi Malik, from 'Abd al-Rahman b. Salamah, from Abu 'Ubaydah, who said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him, say: "Some of the people can grant protection on behalf of [all of] them."

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حَجَاجِ، عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَلَمَةَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: يُحِيرُ عَلَى
النَّاسِ بَعْضُهُمْ

[33389] 'Abd al-Rahim b. Sulayman narrated to us, from Al-Walid b. Abi Malik, from Al-Qasim b. 'Abd al-Rahman, from Abu Umamah, from the Prophet, may Allah's prayers and peace be upon him, who said: "A man from among the Muslims can grant protection on their behalf."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْوَلِيدِ بْنِ أَبِي مَالِكٍ،
عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُجِيرُ عَلَى الْمُسْلِمِينَ الرَّجُلُ
مِنْهُمْ

[33390] 'Abd al-Rahim b. Sulayman narrated to us, from Muhammad b. Ishaq, from Sa'id b. Abi Hind, from Abu Murrah, the client of 'Aqil b. Abi Talib, from Umm Hani' bint Abi Talib, who said: When the Messenger of Allah, may Allah's prayers and peace be upon him, conquered Mecca, two men from my in-laws fled to me, and I granted them protection—or a word similar to it. My brother 'Ali b. Abi Talib entered upon me and said: "I will surely kill them." She said: I closed the door on them, then I came to the Messenger of Allah, may Allah's prayers and peace be upon him, in the upper part of Mecca. He said: "Welcome and greetings to Umm Hani', what brings you?" He said: I said: "O Prophet of Allah, two men from my in-laws fled to me, and my brother 'Ali b. Abi Talib entered upon me and claimed that he would kill them." He said: "No, we grant protection to whom you have granted protection, and we secure whom you have secured."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مَرْءَةَ، مَوْلَى عَقِيلٍ بْنِ
أَبِي طَالِبٍ، عَنْ أُمِّ هَانِي ابْنَةَ أَبِي طَالِبٍ قَالَتْ: لَمَّا فَتَحَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَكَّةَ فَرَّ إِلَيْ رَجُلَانِ
مِنْ أَحْمَانِي فَأَجْرَثُوهُمَا، أَوْ كَلِمَةً شَبِيهُمَا فَدَخَلَ عَلَيَّ
أَخِي عَلَيِّ بْنِ أَبِي طَالِبٍ فَقَالَ: لَا قَاتِلَهُمَا قَاتَلْتُ: فَأَغْلَفْتُ
الْبَابَ عَلَيْهِمَا، ثُمَّ جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ بِأَعْلَى مَكَّةَ فَقَالَ: مَرْحَبًا وَأَهْلًا بِأُمِّ هَانِي، مَا جَاءَ
بِكِ؟ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ فَرَّ إِلَيْ رَجُلَانِ مِنْ أَحْمَانِي
فَدَخَلَ عَلَيَّ أَخِي عَلَيِّ بْنِ أَبِي طَالِبٍ فَرَعَمَ أَنَّهُ قَاتِلُهُمَا
فَقَالَ: لَا قَدْ أَجْرَنَا مَنْ أَجْرَتْ، وَأَمَّا مَنْ أَمَّنْتِ

[33391] Abu Khalid al-Ahmarr narrated to us, from Abu Ishaq, from Sa'id b. Abi Hind, from Abu Murrah, from Umm Hani', who narrated to him saying: Two men from my in-laws fled to me on the day of the Conquest, so I granted them protection. My brother entered upon me and said: "I will surely kill them." So I locked [the door] on them, then I came to the Prophet, may Allah's prayers and peace be upon him. He said: "Welcome and greetings to Umm Hani', what brings you?" So she informed him. He said: "We have granted protection to whom you have granted protection, and we have secured whom you have secured." She said: So I came and prevented [him from killing] them.

[33392] Abu Khalid al-Ahmarr narrated to us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'A'ishah, who said: "Indeed, a woman's protection is binding upon the Muslims."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي هِنْدٍ، عَنْ أَبِي مُرَّةَ، عَنْ أُمِّ هَانِيٍّ قَالَ: حَدَّثَنِي فَالْتُّ: فَرَأَى رَجُلًا مِّنْ أَهْمَانِي يَوْمَ الْفَتحِ، فَأَجْرَيْتُهُمَا فَدَخَلَ عَلَيَّ أَخِي فَقَالَ: لَا قُتِلَاهُمَا، فَأَغْلَقْتُ عَلَيْهِمَا، ثُمَّ أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "مَرْحَبًا وَأَهْلًا بِأُمِّ هَانِيٍّ، مَا جَاءَ بِكَ؟ فَأَخْبَرَهُ فَقَالَ: قَدْ أَجْرَيْتَ مِنْ أَجْرِتِي وَأَمْنَى مِنْ أَمْنِتِي قَالَ: فَجِئْتُ فَمَنْعَثُهُمَا

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَتِ الْمَرْأَةُ لَتُؤْجِرُ عَلَى الْمُسْلِمِينَ

[33393] 'Abd al-Rahim b. Sulayman narrated to us, from 'Asim al-Ahwal, from Fudayl b. Zayd al-Raqashi—who had raided seven times during the time of 'Umar b. Al-Khattab—he said: 'Umar sent an army and I was in that army. We besieged the people of Siraf. When we saw that we would conquer it that very day, we said: "Let us return and take a nap, then go out and conquer it." When we returned, a slave from among the slaves of the Muslims stayed behind. He spoke to them in their language and they spoke to him. He wrote a document for them on a sheet, tied it to an arrow, and shot it to them. So they came out. When we returned in the evening, we found that they had come out. We said to them: "What is the matter with you?" He [the representative] said: "You granted us protection." We said: "We did not do so; it was only a slave who granted you protection, who has no power over anything." [They said]: "So return until we write to 'Umar b. Al-Khattab." They said: "We do not know your slave from your free

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ الْأَحْوَلِ،
عَنْ فُضَيْلِ بْنِ زَيْدِ الرَّقَاشِيِّ، وَقَدْ كَانَ غَزَا عَلَى عَهْدِ
عُمَرَ بْنِ الْخَطَّابِ سَبْعَ غَرَواتٍ قَالَ: بَعْثَ عُمَرُ جِيشًا
فَكُنْتُ فِي ذَلِكَ الْجَيْشِ، فَحَاصَرْنَا أَهْلَ سِيرَافَ فَلَمَّا
رَأَيْنَا أَنَّا سَقْطَحُهَا مِنْ يَوْمِنَا ذَلِكَ قُلْنَا: نَرْجِعُ فَقِيلَ، ثُمَّ
نَخْرُجُ فَنَفَّثُهَا، فَلَمَّا رَجَعْنَا تَخَلَّفَ عَبْدُ مِنْ عَبِيدِ
الْمُسْلِمِينَ فَرَاطَنُهُمْ فَرَاطَنُهُ، فَكَتَبَ لَهُمْ كِتَابًا فِي
صَحِيفَةٍ ثُمَّ شَدَّهُ فِي سَهْمٍ فَرَمَى بِهِ إِلَيْهِمْ فَخَرَجُوا، فَلَمَّا
رَجَعْنَا مِنَ الْعَشِيِّ وَجَدْنَاهُمْ قَدْ خَرَجُوا قُلْنَا لَهُمْ: مَا
لَكُمْ؟ قَالُوا: "أَمْتَثُلُونَا قُلْنَا: مَا فَعَلْنَا، إِنَّمَا الَّذِي أَمْكُمْ عَبْدُ
لَا يَقْدِرُ عَلَى شَيْءٍ" فَأَرْجَعُوا حَتَّى نَكْتُبَ إِلَى عُمَرَ بْنِ
الْخَطَّابِ قَالُوا: مَا نَعْرِفُ عَبْدَكُمْ مِنْ حُرُكُمْ، مَا نَحْنُ
بِرَاجِعِينَ، إِنْ شِئْنَا فَاقْتُلُونَا وَإِنْ شِئْنَا قِفُوا لَنَا قَالَ:
فَكَتَبْنَا إِلَى عُمَرَ فَكَتَبَ عُمَرُ أَنَّ عَبْدَ الْمُسْلِمِينَ مِنَ
الْمُسْلِمِينَ، ذِمَّتُهُ ذِمَّهُمْ قَالَ: فَأَجَازَ عُمَرُ أَمَانَةً

[33394] Yazid b. Harun narrated to us, from Hisham, from Al-Hasan, who said: "The protection granted by a woman and a slave is valid."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ:
أَمَانُ الْمَرْأَةِ، وَالْمَمْلُوكِ جَائزٌ

[33395] Waki' narrated to us, he said: Sharik narrated to us, from 'Asim b. Abi al-Najud, from Zirr b. Hubaysh, from 'Umar, who said: "Indeed, a woman's protection granted on behalf of the Muslims is valid."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا شَرِيكٌ، عَنْ عَاصِمِ بْنِ أَبِي
النَّجُودِ، عَنْ رِزْ بْنِ حُبَيْشٍ، عَنْ عُمَرَ قَالَ: إِنْ كَانَتِ
الْمَرْأَةُ لَتُؤْجَرُ عَلَى الْمُسْلِمِينَ فَتَجُوزُ أَمَانُهَا

[33396] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim al-Taymi, from his father, from 'Ali, who said: "The pledge of protection of the Muslims is one; the lowest of them can strive with it [grant it on behalf of all]."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ،
عَنْ أَبِيهِ، عَنْ عَلَيِّ قَالَ: ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى
بِهَا أَذْنَاهُمْ

[33397] Shababah narrated to us, from Shu'bah, from 'Amr b. Dinar, from a man, from 'Amr b. al-'As, from the Prophet, may Allah's prayers and peace be upon him, who said: "Some of the Muslims can grant protection on behalf of all of them"--or he said: "A man from them."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ رَجُلٍ، عَنْ عَمْرُو بْنِ الْعَاصِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "يُجِيرُ عَلَى الْمُسْلِمِينَ بَعْضُهُمْ، أَوْ قَالَ: رَجُلٌ مِّنْهُمْ

[33398] Husayn b. 'Ali narrated to us, from Za'idah, from Al-A'mash, from Abu Salih, from Abu Hurayrah, from the Prophet, may Allah's prayers and peace be upon him, who said: "The pledge of protection of the Muslims is one; the lowest of them can strive with it."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ

[33399] Ibn Numayr narrated to us, he said: Muhammad b. Ishaq narrated to us, from 'Amr b. Shu'ayb, from his father, from his grandfather, from the Prophet, may Allah's prayers and peace be upon him, who said: "The lowest of the Muslims can grant protection on their behalf."

حَدَّثَنَا ابْنُ نُمَيْرٍ قَالَ: ثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُجِيرُ عَلَى الْمُسْلِمِينَ أَدْنَاهُمْ

[33400] 'Abbad b. al-'Awwam narrated to us, from Abu 'Atiyyah, who said: 'Umar wrote to the people of Kufa: "It has been mentioned to me that 'Matras' in the Persian language means safety. So if you say it to someone who does not understand your language, then he is safe."

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ أَبِي عَطِيَّةَ قَالَ: كَتَبَ عُمَرُ إِلَى أَهْلِ الْكُوفَةِ أَنَّهُ ذُكِرَ لِي أَنَّ مَطْرَسَ بِلْسَانَ الْفَارِسِيَّةِ الْأَمَنَةُ، فَإِنْ قُلْنُمُوهَا لِمَنْ لَا يَعْقُلُ لِسَانَكُمْ فَهُوَ آمِنٌ

[33401] Rayhan b. Sa'id narrated to us, he said: Marzuq b. 'Amr narrated to me, he said: Abu Farqad narrated to me, he said: We were with Abu Musa al-Ash'ari on the day we conquered the market of Ahwaz. A man from the polytheists ran, and two men from the Muslims ran after him. While he was running and they were running, one of them said to him: "Matras." So they caught him and brought him, while Abu Musa was striking the necks of the captives, until the matter reached the man. One of them said: "This one has been granted protection." Abu Musa said: "And how was he granted protection?" He said: "He was running away in the land, so I said to him 'Matras,' and he stopped." Abu Musa said: "And what is 'Matras'?" He said: "Do not fear." He said: "This is protection. Let him go." So they let the man go.

حَدَّثَنَا رَيْحَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي مَرْزُوقُ بْنُ عَمْرٍو قَالَ: حَدَّثَنِي أَبُو فَرْقَادٍ قَالَ: كُنَّا مَعَ أَبِي مُوسَى الْأَشْعَرِيِّ يَوْمَ فَتَحْنَا سُوقَ الْأَهْوَازِ، فَسَعَى رَجُلٌ مِّنَ الْمُشْرِكِينَ وَسَعَى رَجُلًا مِّنَ الْمُسْلِمِينَ خَلْفَهُ، فَبَيْنَمَا هُوَ يَسْعَى وَيَسْعَى يَانِإِذْ قَالَ: لَهُ أَحَدُهُمَا مَتْرَسٌ، فَأَخَذَهُ فَجَاءَ إِلَيْهِ وَأَبُو مُوسَى يَضْرِبُ أَعْنَاقَ الْأَسَارِيِّ حَتَّى انْتَهَى الْأَمْرُ إِلَى الرَّجُلِ فَقَالَ أَحَدُهُمَا: إِنَّ هَذَا قَدْ جُعِلَ لَهُ الْأَمْانُ قَالَ أَبُو مُوسَى: وَكَيْفَ جُعِلَ لَهُ الْأَمْانُ، قَالَ: أَنَّهُ كَانَ يَسْعَى ذَاهِبًا فِي الْأَرْضِ فَقُلْتُ لَهُ: مَتْرَسٌ فَقَامَ فَقَالَ أَبُو مُوسَى: وَمَا مَتْرَسٌ؟ قَالَ: لَا تَحْفَظْ قَالَ: هَذَا أَمَانٌ خَلَّيَا سَبِيلَهُ فَخَلَّيَا سَبِيلَ الرَّجُلِ

[33402] Marwān ibn Mu‘āwiya narrated to us, from Ḥumayd, from Anas, who said: We besieged Tustar, and Al-Hurmuzān surrendered on the judgment of ‘Umar. So Abū Mūsā sent him with me. When we came to ‘Umar, Al-Hurmuzān remained silent and did not speak. ‘Umar said: "Speak." He said: "The speech of a living man or the speech of a dead man?" He said: "Speak, there is no harm." He said: "I and you, O company of Arabs—as long as Allah let us be—we used to kill you and drive you away. But when Allah was with you, we had no power against you." He said: ‘Umar said: "What do you say, O Anas?" He said: I said: "O Commander of the Faithful, I left behind me a severe force and a large number. If you kill him, the people will despair of life, and it will be more severe for their force. But if you spare him, the people will have hope." He said: "O Anas, shall I spare the killer of Al-Barā’ ibn Mālik and Majza’ah ibn Thawr?" When I feared that he would assault him, I said to him: "You have no way to kill him." ‘Umar

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ قَالَ:
حَاصِرْنَا سُتْرًا فَنَزَلَ الْهُرْمَزَانُ عَلَى حُكْمِ عُمَرَ، فَبَعَثَ
بِهِ أَبُو مُوسَى مَعِي فَلَمَّا قَدِمْنَا عَلَى عُمَرَ سَكَنَ
الْهُرْمَزَانُ فَلَمْ يَتَكَلَّمْ فَقَالَ عُمَرُ: تَكَلَّمْ فَقَالَ: كَلَامٌ حَيٌّ أَوْ
كَلَامٌ مَيِّتٌ؟ قَالَ: فَتَكَلَّمْ فَلَا بَأْسَ فَقَالَ: أَنَا وَإِيَّاكُمْ مَعْشَرَ
الْعَرَبِ مَا خَلَى اللَّهِ بَيْنَنَا، وَبَيْنَكُمْ، كُنَّا نَقْتُلُكُمْ وَنُفْصِيُّكُمْ،
فَإِذَا كَانَ اللَّهُ مَعَكُمْ لَمْ يَكُنْ لَنَا يُكْنِيَ يَدَانِ قَالَ: فَقَالَ عُمَرُ:
مَا تَقُولُ يَا أَنَسُ؟ قَالَ: قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، تَرَكْتُ
خَلْفِي شَوْكَةً شَدِيدَةً وَعَدَدًا كَثِيرًا، إِنْ قَاتَلَنِي أَيْسَ الْقَوْمُ
مِنَ الْحَيَاةِ، وَكَانَ أَشَدُ لِشَوْكَتِهِمْ، وَإِنْ اسْتَحْيِيَ طَمَعَ
الْقَوْمُ فَقَالَ: يَا أَنَسُ: أَسْتَحْيِي قَاتِلَ الْبَرَاءَ بْنِ مَالِكٍ
وَمَجْرَأَةَ بْنِ ثَورٍ فَلَمَّا حَشِيتُ أَنْ يَبْسُطَ عَلَيْهِ قُلْتُ لَهُ،
لَيْسَ لَكَ إِلَى قَتْلِهِ سَبِيلٌ فَقَالَ عُمَرُ: لِمَ؟ أَعْطَالَكُ
مِنْهُ؟ قُلْتُ: مَا فَعَلْتُ وَلَكِنَّكَ قُلْتُ لَهُ: تَكَلَّمْ فَلَا بَأْسَ
فَقَالَ: لَتَجِئَنَّ بِمَنْ يَشْهُدُ مَعَكَ، أَوْ لَأَبْدَأَنَّ بِغُقُوبَتِكَ قَالَ:
فَخَرَجْتُ مِنْ عِنْدِهِ فَإِذَا بِالرَّبِيعِ بْنِ الْعَوَامِ قَدْ حَفِظَ مَا
حَفِظْتُ، فَشَهَدَ عِنْدَهُ فَتَرَكَهُ، وَأَسْلَمَ الْهُرْمَزَانُ وَفَرِضَ
لَهُ

[33403] Waki‘ narrated to us, from Al-A‘mash, from Abū Wā'il, who said: The letter of ‘Umar came to us while we were at Khāniqīn: "If a man says to a man: 'Do not enter,' he has granted him security. If he says: 'Do not fear,' he has granted him security. And if he says: 'Maṭras,' he has granted him security." He said: "Allah knows the languages."

حَدَّثَنَا وَكِبِيعُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ قَالَ: أَتَانَا
كِتَابٌ عُمَرَ وَنَحْنُ بِخَانِقَيْنَ: إِذَا قَالَ الرَّجُلُ لِلرَّجُلِ: لَا
تَدْخُلْ فَقَدْ أَمَّنَهُ، وَإِذَا قَالَ: لَا تَخَفْ فَقَدْ أَمَّنَهُ، وَإِذَا قَالَ:
مَطْرَسٌ فَقَدْ أَمَّنَهُ قَالَ: اللَّهُ يَعْلَمُ الْأَسْنَةَ

[33404] Waki‘ narrated to us, saying: Usāmah ibn Zayd narrated to us, from Abān ibn Ṣalih, from Mujāhid, who said: ‘Umar said: "Whichever man from the Muslims signals to a man from the enemy: 'If you come down, I will surely kill you,' and he comes down thinking it is security, then he has granted him security."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا أَسَامَةُ بْنُ رَيْدٍ، عَنْ أَبْنَاءِ بْنِ
صَالِحٍ، عَنْ مُجَاهِدٍ قَالَ: قَالَ عُمَرُ: أَيُّمَا رَجُلٍ مِنَ
الْمُسْلِمِينَ أَشَارَ إِلَى رَجُلٍ مِنَ الْعُوْنَى لِئَنْ نَزَّلْتُ لَأَقْتُلَنَّكَ،
فَنَزَّلَ وَهُوَ يَرَى أَنَّهُ أَمَانٌ فَقَدْ أَمَّنَهُ

[33405] Waki‘ narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to us, from Ṭalḥah ibn ‘Ubaydillāh ibn Kurayz, who said: ‘Umar wrote to the commanders of the armies: "Whichever man from the Muslims signals to a man from the enemy: 'If you come down, I will surely kill you,' and he comes down thinking it is security, then he has granted him security."

حَدَّثَنَا وَكِبْرَيْعٌ قَالَ: ثنا مُوسَى بْنُ عُبَيْدَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ كُرَيْزٍ قَالَ: كَتَبَ عُمَرُ إِلَى أَمْرَاءِ الْأَجْنَادِ: أَيُّمَا رَجُلٌ مِنَ الْمُسْلِمِينَ أَشَارَ إِلَى رَجُلٍ مِنَ الْعَدُوِّ لِئَلَّا نَرْأُ لِأَقْتَلَنَا فَنَرَأَ، وَهُوَ يَرَى أَنَّهُ أَمَانٌ فَقَدْ أَمَّنَهُ

[33406] Waki‘ narrated to us, from Sufyān, from ‘Alqamah ibn Marthad, from Sulaymān ibn Buraydah, from his father, that when the Prophet (peace be upon him) appointed a commander over an army or expedition, he would advise him, saying: "If you besiege the people of a fortress and they ask you to grant them the protection (Dhimmah) of Allah and the protection of the Messenger of Allah (peace be upon him), do not grant them the protection of Allah nor the protection of His Messenger, but grant them your own protection and the protection of your fathers.

For if you violate your own protection and the protection of your fathers, it is lighter than violating the protection of Allah and the protection of His Messenger (peace be upon him)." Sufyān said: ‘Alqamah said: I narrated the Hadith of Sulaymān ibn Buraydah to Muqātil ibn Ḥayyān, and Muqātil ibn Ḥayyān said: Muslim ibn Hayṣam al-‘Abdī narrated to us, from An-Nu‘mān ibn al-Muqarrin al-Muzanī, from the Prophet (peace be upon

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا بَعَثَ أَمِيرًا عَلَى جَيْشٍ، أَوْ سَرِيَّةً أُوصَاهُ فَقَالَ: إِذَا حَاصَرْتُمْ أَهْلَ حِصْنٍ فَأَرْادُوكُمْ عَلَى أَنْ تَجْعَلُوا لَهُمْ ذِمَّةَ اللَّهِ وَذِمَّةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا تَجْعَلُوا لَهُمْ ذِمَّةَ اللَّهِ، وَلَا ذِمَّةَ رَسُولِهِ وَلَكِنْ اجْعَلُوا لَهُمْ ذِمَّتَكُمْ وَذِمَّةَ آبَائِكُمْ، فَإِنَّكُمْ إِنْ تَخْفِرُوا ذِمَّكُمْ وَذِمَّمَ آبَائِكُمْ أَهُونُ مِنْ أَنْ تَخْفِرُوا ذِمَّةَ اللَّهِ، وَذِمَّةَ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ سُفِيَّانُ قَالَ عَلْقَمَةُ:

فَحَدَّثَنِي بِحَدِيثِ سُلَيْمَانَ بْنِ بُرَيْدَةَ مُقَاتِلَ بْنَ حَيَّانَ فَقَالَ:

مُقَاتِلُ بْنُ حَيَّانَ: حَدَّثَنَا مُسْلِمُ بْنُ هَيْصَمَ الْعَبْدِيُّ عَنِ النُّعْمَانَ بْنِ الْمُقَرْنِ الْمُزَانِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمِثِّلُهُ

[33407] Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Abū Wā’il, who said: The letter of ‘Umar came to us while we were at Khāniqīn: "If you besiege a fortress and they ask you to surrender on the judgment of Allah, do not accept their surrender on that, for you do not know if you will hit His judgment regarding them or not. Rather, make them surrender on your judgment, then judge regarding them afterwards whatever you wish."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ قَالَ: أَتَانَا
كِتَابٌ عُمَرَ وَنَحْنُ بِخَارِقَيْنَ، إِذَا حَاصَرْتُمْ قَصْرًا
فَأَرْأُوكُمْ عَلَى أَنْ يَنْزِلُوا عَلَى حُكْمِ اللَّهِ فَلَا تُنْزِلُوهُمْ،
فَإِنَّكُمْ لَا تَدْرُونَ تُصِيبُونَ فِيهِمْ حُكْمًا أَمْ لَا، وَلَكِنْ
أَنْزِلُوهُمْ عَلَى حُكْمِكُمْ، ثُمَّ اقْضُوا فِيهِمْ بَعْدًا مَا شِئْتُمْ

[33408] Wakī‘ ibn al-Jarrāḥ narrated to us, saying: Shu‘bah narrated to us, from Abū al-Fayd, from Sulaym ibn ‘Āmir, who said: There was a covenant between Mu‘āwiyah and the Romans. Mu‘āwiyah went out marching into their land so that when the term expired, he would raid them. Suddenly, a man was calling out in the corner of the camp: "Faithfulness, no treachery! Faithfulness, no treachery!" It was ‘Amr ibn ‘Anbasah. He said: I heard the Messenger of Allah (peace be upon him) say: "Whoever has a covenant between him and a people, let him not violate his covenant nor dissolve it until its term expires, or he throws it back to them on equal terms."

حَدَّثَنَا وَكِبِيْعُ بْنُ الْجَرَّاحَ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي الْفَيْضِ، عَنْ سُلَيْمَانَ بْنِ عَامِرٍ قَالَ: كَانَ بَيْنَ قَوْمَهُمْ وَبَيْنَ قَوْمَهُمْ مِنَ الرُّومِ عَهْدٌ، فَخَرَجَ مُعاوِيَةً يَسِيرُ فِي أَرْضِهِمْ كَيْ يَنْقُضُوا فِيْغَيْرِ عَلَيْهِمْ، فَإِذَا رَجَّلٌ يُنَادِي فِي نَاحِيَةِ الْعَسْكَرِ: وَفَاءٌ لَا غَدْرٌ وَفَاءٌ لَا غَدْرٌ، فَإِذَا هُوَ عَمْرُو بْنُ عَنْبَسَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ كَانَ بَيْنَهُ وَبَيْنَ قَوْمَهُ عَهْدٌ فَلَا يَنْبَدِعُ عَهْدَهُ، وَلَا يَحْلِّهَا حَتَّى يَمْضِيَ أَمْدُهَا، أَوْ يَنْبَدِعَ إِلَيْهِمْ عَلَى سَوَاءٍ

[33409] Muḥammad ibn Bishr and Abū Usāmah narrated to us, saying: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: The Messenger of Allah (peace be upon him) said: "When Allah gathers the first and the last on the Day of Resurrection, a banner will be raised for every treacherous person, and it will be said: 'This is the treachery of So-and-so, son of So-and-so.'"

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، وَأَبُو أَسَامَةَ قَالَا ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جَمَعَ اللَّهُ الْأَوَّلِينَ، وَالْآخِرِينَ يَوْمَ الْقِيَامَةِ رَفَعَ لِكُلِّ غَادِرٍ لِوَاءَ فَقِيلَ: هَذِهِ غَدْرَةُ فُلَانْ بْنُ فُلَانْ

[33410] Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Abdullāh ibn Dīnār, from Ibn ‘Umar, who said: The Messenger of Allah (peace be upon him) said: "For every treacherous person, there will be a banner on the Day of Resurrection by which he will be known."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ غَادِرٍ لِوَاءَ يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ

[33411] Yaḥyā ibn Ādām narrated to us, saying: Yazīd ibn ‘Abd al-‘Azīz narrated to us, from Al-A‘mash, from Shaqīq, from ‘Abdullāh, who said: The Messenger of Allah (peace be upon him) said: "For every treacherous person, there will be a banner on the Day of Resurrection by which he will be known. It will be said: 'This is the treachery of So-and-so, son of So-and-so.'"

[33412] ‘Affān narrated to us, saying: Shu‘bah narrated to us, from Al-A‘mash, from Shaqīq, from ‘Abdullāh, from the Prophet (peace be upon him), similar to it.

[33413] Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Alī ibn Zayd, from Abū Naḍrah, from Abū Sa‘īd, from the Prophet (peace be upon him), that he said: "For every treacherous person, there will be a banner on the Day of Resurrection, and his treachery will be at his buttocks."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: ثَنَا يَرِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "إِلَكُلٌ غَادِرٌ لِوَاءُ يَوْمِ الْقِيَامَةِ يُعْرَفُ بِهِ يَقَالُ: هَذِهِ عَدْرَةُ فُلَانِ بْنِ فُلَانِ"

حَدَّثَنَا عَفَانُ قَالَ: ثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ زَائِدَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: إِلَكُلٌ غَادِرٌ لِوَاءُ يَوْمِ الْقِيَامَةِ وَغَدْرُهُ عِنْدَ اسْتِهِ

[33414] ‘Affān narrated to us, saying: Shu‘bah narrated to us, from Khulayid ibn Ja‘far, from Abū Na‘drah, from Abū Sa‘id, from the Prophet (peace be upon him), who said: "For every treacherous person, there will be a banner on the Day of Resurrection."

حَدَّثَنَا عَفَّانُ قَالَ: ثنا شُعْبَةُ، عَنْ حُلَيْدِ بْنِ جَعْفَرٍ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لِكُلِّ غَادِرٍ لِوَاءٌ يَوْمَ الْقِيَامَةِ

[33415] Wakī‘ narrated to us, Mis‘ar narrated to us, saying: I heard Qatādah saying regarding His saying: "{Every traitor, ungrateful}" [Luqmān: 32], he said: The one who betrays his covenant."

حَدَّثَنَا وَكِيعٌ، ثنا مِسْعَرٌ قَالَ: سَمِعْتُ قَتَادَةَ يَقُولُ: فِي قَالَ: الَّذِي [32: قَوْلِهِ] "كُلُّ خَنَّارٍ كَفُورٍ" [لقمان] يَغْرُبُ بِعَهْدِهِ

[33416] Shu‘bah narrated to us, from Thābit, from Anas, from the Prophet (peace be upon him), who said: "For every treacherous person, there will be a banner by which he will be known on the Day of Resurrection."

حَدَّثَنَا شُعْبَةُ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لِكُلِّ غَادِرٍ لِوَاءٌ يُعْرَفُ بِهِ يَوْمَ الْقِيَامَةِ

[33417] Ibn Mahdī narrated to us, from Sufyān, from Ibrāhīm ibn al-Muhājir, from Mujāhid, that Abū Sufyān sought to get Al-Ḥasan and Al-Ḥusayn to grant him security while they were young. He said: And Sufyān said: "The security granted by a minor is not valid."

حَدَّثَنَا أَبْنُ مُهَدِّيٍّ، عَنْ سُفْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ مُجَاهِدٍ، أَنَّ أَبَا سُفْيَانَ، رَاوِي الْحَسَنِ وَالْحُسَيْنِ عَلَى الْأَمَانِ وَهُمَا صَغِيرَانِ قَالَ: وَقَالَ سُفْيَانُ: وَأَمَانُ الصَّغِيرِ لَا يَجُوزُ

[33418] ‘Abdah ibn Sulaymān narrated to us, from Al-Ifriqī, from ‘Abdullāh ibn Yazīd, from ‘Abdullāh ibn ‘Amr, who said: The Messenger of Allah (peace be upon him) said: "Do not wish to meet the enemy, and ask Allah for well-being. But if you meet them, stand firm and remember Allah. If they shout or make noise, then observe silence."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنِ الْإِفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَمْنَوْا لِقَاءَ الْعَدُوِّ وَسَلُوا اللَّهَ الْعَافِيَةَ، فَإِنْ لَقِيْتُمُوهُمْ فَاتَّبِعُوهُمْ وَادْكُرُوهُ اللَّهَ فَإِنْ أَجْلَبُوهَا أُوْصِيَّتُمُوهُمْ فَعَيْنُكُمْ بِالصَّمْتِ

[33419] ‘Abdullāh ibn al-Mubārak narrated to us, from Ibn Jurayj, from ‘Atā’, who said: "Silence and remembrance are obligatory during the commotion [of battle]." He said: Then he recited: {Stand firm and remember Allah much}. He said: I said: "Should the remembrance be aloud?" He said: He said: "Yes."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: "وَجَبَ الْإِنْصَاثُ وَالذِّكْرُ عِنْدَ الرَّجْفِ" قَالَ: ثُمَّ تَلَّا فَاتَّبِعُوهُمْ وَادْكُرُوهُ اللَّهَ كَثِيرًا قَالَ: قُلْتُ: وَبِجَهْرٍ بِالذِّكْرِ قَالَ: قَالَ: نَعَمْ

[33420] Waki‘ narrated to us, saying: Hishām ad-Dastuwā‘ī narrated to us, from Qatādah, from Al-Hasan, from Qays ibn ‘Abbād, who said: The Companions of the Messenger of Allah (peace be upon him) used to dislike raising the voice on three occasions: during fighting, during funerals, and during remembrance (Dhikr).

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا هِشَامُ الدَّسْنُوَائِيُّ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ: كَانَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "يَكْرُهُونَ رَفْعَ الصَّوْتِ عِنْدَ تَلَاثٍ: عِنْدَ الْقِتَالِ، وَعِنْدَ الْجَنَائِزِ وَعِنْدَ الذِّكْرِ"

[33421] Waki‘ narrated to us, saying: Shu‘bah narrated to us, from Abū al-‘Alā’ and from Sa‘id ibn Jubayr, that he disliked raising the voice during fighting, during the recitation of the Qur'an, and during funerals.

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا شُعْبَةُ، عَنْ أَبِي الْعَلَاءِ، وَعَنْ سَعِيدِ بْنِ جُبَيرٍ أَنَّهُ كَرِهَ رَفْعَ الصَّوْتِ عِنْدَ الْقِتَالِ، وَعِنْدَ قِرَاءَةِ الْقُرْآنِ وَعِنْدَ الْجَنَائِزِ

[33422] Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū Ḥayyān, from a man from the people of Medina, from the scribe of ‘Ubaydullāh, who said: ‘Abdullāh ibn Abī Awfā wrote that the Messenger of Allah (peace be upon him) said: "Do not wish to meet the enemy, and ask Allah for well-being. But if you meet them, and they shout and make noise, then observe silence."

حَدَّثَنَا وَكِبْرَيْعُ قَالَ: ثنا سُفِيَّانُ، عَنْ أَبِي حَيَّانَ، عَنْ رَجُلٍ،
مِنْ أَهْلِ الْمَدِينَةِ عَنْ كَاتِبٍ، عُبَيْدِ اللَّهِ قَالَ: "كَتَبَ عَنْ
اللَّهِ بْنَ أَبِي أَوْفَى أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: لَا تَمْنَأُوا لِقَاءَ الْعَدُوِّ، وَسَلُوا اللَّهَ الْغَافِيَةَ، فَإِذَا
أَقِيمُوهُمْ فَإِنْ أَجْلَبُوا وَصَيَّحُوا فَعَلَيْكُمْ بِالصَّمْتِ

[33423] Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from ‘Alī ibn Zayd, from Anas, that the Prophet (peace be upon him) said: "The voice of Abū Ṭalḥah in the army is better than a company of men."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَلَيِّ
بْنِ زَيْدٍ، عَنْ أَنَّسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:
لَصَوْتٌ أَبِي طَلْحَةَ فِي الْجَيْشِ خَيْرٌ مِنْ فِتَةٍ

[33424] Waki‘ narrated to us, saying: Imrān ibn Ḥudayr narrated to us, from Abū Mijlaz, that when the Prophet (peace be upon him) met the enemy, he would say: "O Allah, You are my Support and my Helper; by You I move, by You I attack, and by You I fight."

حَدَّثَنَا وَكِبْرَيْعُ قَالَ: ثنا عِمْرَانُ بْنُ حُدَيْرٍ، عَنْ أَبِي مُجَازِ،
أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَقِيَ الْعَدُوَّ قَالَ:
اللَّهُمَّ أَنْتَ عَضْدِي وَنَصِيرِي، بِكَ أَحُولُ وَبِكَ أَصُولُ
وَبِكَ أَفَاتِلُ

[33425] Waki‘ narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us: I heard Ibni Abī Awfā say: The Messenger of Allah (peace be upon him) supplicated against the Confederates (Al-Ahzāb), saying: "O Allah, Revealer of the Book, Swift in Reckoning, Defeater of the Confederates, defeat them and shake them."

حَدَّثَنَا وَكِبْعَ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، سَمِعْتُ ابْنَ أَبِي أُوفَى يَقُولُ: دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْأَحْزَابِ فَقَالَ: اللَّهُمَّ مُنْزَلُ الْكِتَابِ سَرِيعُ الْحِسَابِ هَازِمُ الْأَحْزَابِ اهْزِمْهُمْ وَرَلِّهُمْ

[33426] ‘Abdullāh ibn al-Mubārak narrated to us, from Ma‘mar, from Ziyād ibn Muslim, that a man from the people of India came with a guarantee of security to Aden, but a man from the Muslims killed him for his brother. This was written about to ‘Umar ibn ‘Abd al-‘Azīz, so he wrote: "Do not kill him [the killer], but take the blood money (Diyah) from him and send it to his heirs." And he ordered regarding him, so he was imprisoned.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ زِيَادِ بْنِ مُسْلِمٍ، أَنَّ رَجُلًا، مِنْ أَهْلِ الْهِنْدِ قَدِيمٌ بِإِمَانٍ إِلَى عَدَنَ فَقَتَلَهُ رَجُلٌ مِنَ الْمُسْلِمِينَ بِأَخِيهِ فَكَتَبَ فِي ذَلِكَ إِلَى عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَكَتَبَ أَنَّ لَا تُقْتَلُهُ، وَخُذْ مِنْهُ الدِّيَةَ فَأَبْعَثْتُ بِهَا إِلَى وَرَثَتِهِ، وَأَمْرَ بِهِ فَسُجِنَ

[33427] ‘Abd al-Wahhāb ath-Thaqafī narrated to us, from Ḥabīb al-Mu‘allim, from Al-Ḥasan, that a man from the polytheists performed Hajj. When he was returning, a man from the Muslims met him and killed him. The Prophet (peace be upon him) ordered him to pay his blood

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ حَبِيبِ الْمُعَلِّمِ، عَنِ الْحَسَنِ، أَنَّ رَجُلًا، مِنَ الْمُشْرِكِينَ حَجَّ، فَلَمَّا رَجَعَ صَادِرًا لِقِيَةً رَجُلٌ مِنَ الْمُسْلِمِينَ فَقَتَلَهُ فَأَمْرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُؤَدِّيَ دِيَتُهُ إِلَى أَهْلِهِ

[33428] Ibn Mahdī narrated to us, from Sufyān, from Yūsuf ibn Ya‘qūb, that a man from the polytheists killed a man from the Muslims. Then he entered with a guarantee of security, and his [the victim's] brother killed him. So ‘Umar ibn ‘Abd al-‘Azīz judged that he pay the blood money, imposing it on him from his own wealth, imprisoned him, and sent his blood money to his heirs among the people of war.

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ يُوسُفَ بْنِ يَعْقُوبَ، أَنَّ رَجُلًا، مِنَ الْمُشْرِكِينَ قَتَلَ رَجُلًا مِنَ الْمُسْلِمِينَ، ثُمَّ دَخَلَ بِأَمْانٍ فَقَتَلَهُ أَخُوهُ، فَقَضَى عَلَيْهِ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ بِالْأَدْيَةِ وَجَعَلَهَا عَلَيْهِ فِي مَالِهِ وَحَبَسَهُ فِي السُّجْنِ، وَبَعَثَ بِدِيَتِهِ إِلَى وَرَتَتِهِ مِنْ أَهْلِ الْحَرْبِ

[33429] Yahyā ibn Sa‘īd al-Qatṭān narrated to us, from Sufyān, from Simāk, from ‘Ikrimah, and from Mughīrah, from Ibrāhīm, regarding {And if he was from a people between whom and you is a treaty} [An-Nisā’: 92], they said: "A man embraces Islam in the abode of war, and a man kills him; there is no blood money upon him, but the expiation is upon him."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، وَعَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ {وَإِنْ كَانَ مِنْ قَالَا: الرَّجُلُ [92]: قَوْمٌ بَيْنَكُمْ وَبَيْنَهُمْ مِيَتَاقٌ} [النساء] يُسْلِمُ فِي دَارِ الْحَرْبِ فَيَقْتُلُهُ الرَّجُلُ لَيْسَ عَلَيْهِ الدِّيَةُ وَعَلَيْهِ الْكُفَّارُ

[33430] ‘Abdullāh ibn Idrīs narrated to us, from ‘Isā, from Ash-Sha‘bī regarding "{And if he was from a people between whom and you is a treaty}" [An-Nisā’: 92]," he said: "From the people of the covenant, and not one granted temporary security."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عِيسَى، عَنْ الشَّعْبِيِّ {وَإِنْ} " {كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيَتَاقٌ} [النساء] قَالَ: مِنْ أَهْلِ الْأَعْهُدِ وَلَيْسَ بِمُؤْمَنٍ [92]

[33431] Mu‘āwiyah ibn Hishām narrated to us, from ‘Ammār ibn Ruzayq, from ‘Atā’ ibn as-Sā’ib, from Abū Yaḥyā, from Ibn ‘Abbās, regarding {And if he was from a people between whom and you is a treaty} [An-Nisā’: 92]: "It is the man who is a covenanter or whose people are people of a covenant; so he hands over his blood money to them, and the one who killed him frees a slave."

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، عَنْ عَمَّارِ بْنِ رُزَيْقٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي يَحْيَى، عَنْ ابْنِ عَبَّاسٍ، [92]: (وَإِنْ "كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيَانًا) [النساءٌ]
هُوَ الرَّجُلُ يَكُونُ مُعَاهِدًا أَوْ يَكُونُ قَوْمًا أَهْلَ عَهْدٍ فَيُسْلِمُ
إِلَيْهِمْ دِينَهُ وَيَعْتِقُ الَّذِي أَصَابَهُ رَقَبَةً

[33432] Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said regarding {But if he was from a people that are enemies to you and he is a believer} [An-Nisā': 92]: "The man who is killed while his people are polytheists, with no treaty between them and the Messenger of Allah (peace be upon him), {then the freeing of a believing slave} [An-Nisā': 92]. But if he killed a Muslim from a polytheist people with whom there is a treaty between them and the Messenger of Allah (peace be upon him), then he owes a believing slave, and his blood money is paid to his people with whom there is a treaty between them and the Messenger of Allah (peace be upon him). His inheritance goes to the Muslims, and his blood money is paid by them [the Muslims] to his polytheist people with whom there is a treaty between them and the Messenger of Allah (peace be upon him). So the Muslims inherit from him, and his blood money goes to his people because they pay blood money on his behalf."

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: {فَإِنْ "كَانَ الرَّجُلُ [92: مِنْ قَوْمٍ عَدُوًّا لَّكُمْ وَهُوَ مُؤْمِنٌ} [النساء يُقْتَلُ وَقَوْمُهُ مُشْرِكُونَ، لَيْسَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ {فَتَخْرِيرُ رَقْبَةٍ مُؤْمِنَةٍ} ، فَإِنْ قُتِلَ مُسْلِمٌ مِنْ قَوْمٍ مُشْرِكِينَ وَبَيْنَهُمْ [92: [النساء وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَعَلَيْهِ رَقْبَةٌ مُؤْمِنَةٌ وَتُؤْتَى دِيَنُهُ إِلَى قَوْمِهِ الَّذِينَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَيَكُونُ مِيرَاثُ الْمُسْلِمِينَ وَيَكُونُ عَقْلُهُ عَلَيْهِمْ لِقَوْمِهِ الْمُشْرِكِينَ الَّذِينَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ فَيَرِثُ الْمُسْلِمُونَ مِيرَاثَهُ وَيَكُونُ عَقْلُهُ لِقَوْمِهِ لِأَنَّهُمْ يَعْلَمُونَ عَنْهُ

[33433] Ḫafwān ibn ‘Isā narrated to us, from Al-Ḥārith ibn Abī Dhūbāb, from Muṇīr ibn ‘Abdullāh, from his father, from Sa‘d ibn Abī Dhūbāb, who said: "I came to the Messenger of Allah (peace be upon him) and embraced Islam. I said: 'O Messenger of Allah, grant my people what they held when they embraced Islam.' He said: So the

حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى، عَنِ الْحَارِثِ بْنِ أَبِي دُبَابٍ،
عَنْ مُنْبِرِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي دُبَابٍ
قَالَ: "قَدِمْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَأَسْلَمْتُ وَقُلْتُ: يَا رَسُولَ اللَّهِ اجْعَلْ لِقَوْمِي مَا أَسْلَمُوا
عَلَيْهِ قَالَ: فَفَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33434] Al-Faḍl ibn Dukayn narrated to us, saying: Abān ibn ‘Abdullāh al-Bajalī narrated to us, saying: ‘Uthmān ibn Abī Ḥāzim narrated to us, from Ṣakhr ibn al-‘Aylah, who said: I captured the paternal aunt of Al-Mughīrah and brought her to the Messenger of Allah (peace be upon him). Al-Mughīrah ibn Shu‘bah came and asked the Messenger of Allah (peace be upon him) for his aunt, informing him that she was with me. The Messenger of Allah (peace be upon him) called me: "O Ṣakhr, when people embrace Islam, they secure their wealth." He said: So we gave her to him. The Messenger of Allah (peace be upon him) had given me a watering place belonging to Banu Sulaym. They embraced Islam and came to the Prophet of Allah (peace be upon him) asking for the water. The Messenger of Allah (peace be upon him) said: "O Ṣakhr, when people embrace Islam, they secure their wealth and their blood; so give it to them." So I gave it to them.

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ قَالَ: ثنا أَبْنُ أَبِي عَبْدِ اللَّهِ الْبَجَلِيُّ قَالَ: ثنا عُثْمَانُ بْنُ أَبِي حَازِمٍ، عَنْ صَخْرِ بْنِ الْعَيْلَةِ قَالَ: أَخْدَثْتُ عَمَّةَ الْمُغِيرَةَ فَقَدِمْتُ بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ الْمُغِيرَةُ بْنُ شَعْبَةَ فَسَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَأَلَ عَمَّةَ الْمُغِيرَةَ وَأَخْبَرَ أَنَّهَا عِنْدِي، فَذَعَانِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا صَخْرُ، إِنَّ الْقَوْمَ إِذَا أَسْلَمُوا أَحْرَزُوا أَمْوَالَهُمْ، قَالَ: فَدَفَعْنَاهَا إِلَيْهِ، وَقَدْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي مَاءً لِي نَبِيِّ سُلَيْمَانَ فَأَسْلَمْتُهُ فَأَتَوْا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَأَلُوهُ الْمَاءَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا صَخْرُ، إِنَّ الْقَوْمَ إِذَا أَسْلَمُوا أَحْرَزُوا أَمْوَالَهُمْ، وَدِمَاءَهُمْ فَادْفَعْهُ إِلَيْوْمَ فَدَفَعْتُ

[33435] Ḥumayd ibn ‘Abd ar-Rahmān narrated to us, from Ḥasan ibn Ṣāliḥ, who said: I asked ‘Ubaydullāh ibn ‘Umar about those who embraced Islam from the people of As-Sawād. He said: "Whoever embraced Islam from the people of As-Sawād who had a Dhimmah (covenant of protection), his land and wealth are his. And whoever embraced Islam from those who had no Dhimmah, but were taken by force, his land belongs to the Muslims." ‘Ubaydullāh said: "This is in the book of ‘Umar ibn ‘Abd al-‘Azīz."

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سَأَلْتُ عُبَيْدَ اللَّهِ بْنَ عُمَرَ عَمَّنْ أَسْلَمَ مِنْ أَهْلِ السَّوَادِ فَقَالَ: "مَنْ أَسْلَمَ مِنْ أَهْلِ السَّوَادِ مَنْ لَهُ ذِمَّةٌ فَلَهُ أَرْضُهُ وَمَالُهُ، وَمَنْ أَسْلَمَ مَنْ لَا ذِمَّةَ لَهُ، وَإِنَّمَا أُخِذَ عَنْهُ فَارِضُهُ لِلْمُسْلِمِينَ" قَالَ عُبَيْدُ اللَّهِ هَذَا فِي كِتَابِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

[33436] Ibn ‘Uyaynah narrated to us, from Ibn Abī Najīḥ, from Mujāhid, who said: "Any city conquered by force whose people then embrace Islam, they are free, but their wealth belongs to the Muslims."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: إِيمَانَ مَدِينَةٍ فُتِحَتْ عَنْهُ فَأَسْلَمَ أَهْلُهَا فَهُمْ أَحْرَارٌ وَأَمْوَالُهُمْ لِلْمُسْلِمِينَ

[33437] Yazīd ibn al-Miqdām ibn Shurayḥ narrated to us, from his father, from his grandfather Hāni' ibn Yazīd, mentioning that he came as a delegate to the Messenger of Allah (peace be upon him) with his people. When the time came for the people to return to their lands, he [the Prophet] gave every man among them land in his country wherever he wished.

حَدَّثَنَا يَزِيدُ بْنُ الْمِقْدَامَ بْنُ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ
هَانِي بْنِ يَزِيدَ، ذَكَرَ أَنَّهُ وَقَدْ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فِي قَوْمِهِ، وَأَنَّهُ لَمَّا حَضَرَ خُرُوجَ الْقَوْمِ إِلَى
بِلَادِهِمْ أَعْطَى كُلَّ رَجُلٍ مِنْهُمْ أَرْضًا فِي بِلَادِهِ حَيْثُ
أَحِبَّ

[33438] Yazīd ibn Hārūn narrated to us, saying: Ibn Abī Dhi'b informed us, from Az-Zuhri, who said: "Whoever embraces Islam, his Islam secures for him his self and his wealth, except for the land, because he embraced Islam while he was not in a fortified position."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا ابْنُ أَبِي ذِئْبٍ، عَنِ
الزُّهْرِيِّ قَالَ: مَنْ أَسْلَمَ أَحْرَزَ لَهُ إِسْلَامُهُ نَفْسَهُ، وَمَالَهُ
إِلَّا الْأَرْضَ، لِأَنَّهُ أَسْلَمَ وَهُوَ فِي غَيْرِ مَنَعَةٍ

[33439] Waki' narrated to us, from Shu'bah, from Ghālib al-'Abdī, who said: A man from Banu Numayr narrated to me, from his father, from his grandfather—or his father's grandfather—that he came to the Prophet (peace be upon him) and said: "O Messenger of Allah, my people embraced Islam on the condition that I grant them such-and-such." He said: "If you wish, you may revoke it, but leaving it is better."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ غَالِبِ الْعَبْدِيِّ قَالَ: حَدَّثَنِي رَجُلٌ، مِنْ بَنِي نُمَيْرٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَوْ جَدِّ أَبِيهِ أَنَّهُ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: "إِنَّ رَسُولَ اللَّهِ إِنَّ قَوْمِي أَسْلَمُوا عَلَى أَنْ جَعَلْتُ لَهُمْ كَذَا وَكَذَا قَالَ: إِنْ شِئْتَ رَجَعْتَ فِيهِ وَتَرَكْتُهُ أَفْضَلُ

[33440] Ismā'īl ibn 'Ayyāsh narrated to us, from 'Abdullāh ibn Dīnār al-Bahrānī, that 'Umar ibn 'Abd al-'Azīz said: "As for whoever embraces Islam from the people of the land, he retains what he held upon embracing Islam, whether family or wealth. But as for his land, it becomes part of what Allah has restored (Fay') to the Muslims."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ الْبَهْرَانِيِّ، أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ: أَمَّا مَنْ أَسْلَمَ مِنْ أَهْلِ الْأَرْضِ، فَلَهُ مَا أَسْلَمَ عَلَيْهِ مِنْ أَهْلٍ أَوْ مَالٍ، وَأَمَّا أَرْضُهُ فَهِيَ كَائِنَةٌ فِيمَا أَفَاءَ اللَّهُ عَلَى الْمُسْلِمِينَ

[33441] Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from ‘Aṭā’ and Az-Zuhrī, who said: "It is from the Sunnah that a man retains what he held upon embracing Islam."

حَدَّثَنَا أَبُو حَالِدُ الْأَحْمَرُ، عَنْ حَجَّاجٍ، عَنْ عَطَاءً، وَالزُّهْرِيُّ قَالاً: مِنْ السُّنَّةِ أَنْ يَكُونَ لِلرَّجُلِ مَا أَسْلَمَ عَلَيْهِ

[33442] Yazīd ibn Hārūn narrated to us, saying: Sufyān ibn Ḥusayn informed us, from ‘Alī ibn Zayd, from Anas ibn Mālik, who said: Al-Ukaydir gifted a jar of manna to the Messenger of Allah (peace be upon him), and he began distributing it among us.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ، عَنْ عَلِيٍّ بْنِ زَيْدٍ، عَنْ أَنَّسٍ بْنِ مَالِكٍ قَالَ: أَهْدَى الْأَكْيَدُرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَرَّةً مِنْ فَجَعَلَ يَقْسِمُهَا بَيْنَنَا

[33443] Ḥafṣ narrated to us, from Hishām ibn ‘Urwah, from his father, that Ukaydir of Dūmah gifted a silk garment to the Prophet (peace be upon him). The Prophet (peace be upon him) gave it to ‘Alī and said: "Cut it into headcoverings for the women."

حَدَّثَنَا حَفْصٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ أَكْيَدَرَ، دُوْمَةً أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُوبَ حَرِيرٍ، فَأَعْطَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ فَقَالَ: شَفَقَةٌ حُمْرًا بَيْنَ النِّسَوَةِ

[33444] Muḥammad ibn Muṣ‘ab narrated to us, from Al-Awzā‘ī, from Az-Zuhrī: Then the commanders afterwards accepted their gifts.

حَدَّثَنَا مُحَمَّدُ بْنُ مُصْعَبٍ، عَنْ الْأَوْزَاعِيِّ، عَنِ الزُّهْرِيِّ ثُمَّ إِنَّ الْأَمْرَاءَ بَعْدُ قَلُوا هَدَائِهِمْ

[33445] Waki‘ narrated to us, saying: Ibn ‘Awn narrated to us, from Al-Hasan, that ‘Iyād ibn Ḥimār gifted a gift to the Prophet (peace be upon him). The Prophet (peace be upon him) said to him: "O ‘Iyād, have you embraced Islam?" He said: "No." So he returned it to him and said: "We do not accept the Zabda of the polytheists." Ibn ‘Awn said: I said to Al-Hasan: "What is Zabda?" He said: "A gift."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثُنَا ابْنُ عَوْنِ، عَنِ الْحَسَنِ، أَنَّ عِيَاضَ بْنَ حِمَارٍ، أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَةً فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "يَا عِيَاضُ، هَلْ كُنْتَ أَسْلَمْتَ؟" فَقَالَ: لَا فَرَدَّهَا عَلَيْهِ وَقَالَ: إِنَّا لَا نَفْعَلُ رَبْدَ الْمُشْرِكِينَ قَالَ ابْنُ عَوْنِ: قُلْتُ لِلْحَسَنِ: مَا الرَّبْدُ قَالَ: الرَّدْدُ

[33446] Waki‘ narrated to us, saying: Isrā’il narrated to us, from Jābir, from ‘Āmir, that Dihyah al-Kalbī gifted a Jubbah (cloak) and two Khuffs (leather socks) to the Prophet (peace be upon him). He accepted them and wore them until they were worn out. Ash-Sha‘bī swore: "It was not known whether they were [from] slaughtered [animals] or not."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثُنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّ دِحْيَةَ الْكَلْبِيَّ، أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جُبَّةً، وَخُفَّيْنِ فَقَلَّاهُمَا، وَلَسِئَهُمَا حَتَّى خَرَقَهُمَا، وَيُقْسِمُ الشَّعْبُيُّ: مَا يُذْرِى ذَكِيرٌ هُمَا لَا

[33447] Waki‘ narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to us, from Sa‘d ibn Ibrāhīm, that Al-Muqawqis gifted a gift to the Prophet (peace be upon him), and he accepted it.

حَدَّثَنَا وَكِبْيَعُ قَالَ: ثَنَا مُوسَى بْنُ عُبَيْدَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، أَنَّ الْمُؤْقَنَسَ، أَهْدَى إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هَدِيَّةً فَقَبَّلَهَا

[33448] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Az-Zuhrī, from Sa‘id ibn al-Musayyib, from Jubayr ibn Muṭ‘im, who said: "The Messenger of Allah (peace be upon him) divided the share of the relatives (Dhawī al-Qurbā) among Banu Hāshim and Banu al-Muṭtalib."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَسَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَهْمَ دَوِيِ الْفُرْبَى عَلَى بَنِي هَاشِمٍ وَبَنِي الْمُطَّالِبِ

[33449] ‘Abdullāh ibn Numayr narrated to us, saying: Hāshim ibn Burayd narrated to us, saying: Husayn ibn Maymūn narrated to me, from ‘Abdullāh ibn ‘Abdullāh, from ‘Abd ar-Rahmān ibn Abī Laylā, who said: I heard ‘Alī say: I said: "O Messenger of Allah, if you see fit to entrust us with our right from the Khums in the Book of Allah, divide it during your life so that no one disputes it with me after you." He said: So he did that. He said: So the Messenger of Allah (peace be upon him) entrusted it to me, and I divided it during the life of the Messenger of Allah (peace be upon him). Then Abū Bakr entrusted it to me, and I divided it during the life of Abū Bakr. Then ‘Umar entrusted it to me, and I divided it during the life of ‘Umar until it was the last year of ‘Umar's years. Much wealth came to him, and he set aside our right. Then he sent for me and said: "This is your right, so take it and divide it as you used to divide it." I said: "O Commander of the Faithful, we are free of need for it this year, and the Muslims have need of it; so

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعَيْرٍ قَالَ: ثُنَا هَاشِمُ بْنُ بُرَيْدٍ قَالَ:
حَدَّثَنِي حُسَيْنُ بْنُ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَالَ: سَمِعْتُ عَلَيْاً يَقُولُ:
فَلَمْ: يَا رَسُولَ اللَّهِ، إِنْ رَأَيْتَ أَنْ تُوَلِّنَا حَقَّنَا مِنَ
الْخُمُسِ فِي كِتَابِ اللَّهِ فَاقْسِمْهُ حَيَاةً كَيْ لَا يَنَازِعَنِيهِ
أَحَدٌ بَعْدَكَ قَالَ: فَفَعَلَ ذَلِكَ قَالَ: فَوَلَّنِيهِ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَسَمْتُهُ حَيَاةً رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ ثُمَّ وَلَّنِيهِ أَبُو بَكْرٍ فَقَسَمْتُهُ حَيَاةً أَبِي بَكْرٍ، ثُمَّ
وَلَّنِيهِ عُمَرُ فَقَسَمْتُهُ حَيَاةً عُمَرَ حَتَّى كَانَتْ أَخْرُ سَنَةً
مِنْ سِنِي عُمَرَ، فَأَتَاهُ مَالٌ كَثِيرٌ فَعَزَّلَ حَقَّنَا، ثُمَّ أَرْسَلَ
إِلَيَّ فَقَالَ: "هَذَا حَقُّكُمْ فَخُذُوهُ فَاقْسِمْهُ حَيْثُ كُنْتُ تَقْسِمُهُ،
فَقَلَّتْ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّا عَنْهُ الْعَامِ غَنِيٌّ
وَبِالْمُسْلِمِينَ إِلَيْهِ حَاجَةٌ فَرُدِّهُ عَلَيْهِمْ تِلْكَ السَّنَةَ، ثُمَّ لَمْ
يَذْعُنَا إِلَيْهِ أَحَدٌ بَعْدَ عُمَرَ حَتَّى قُنِطَ مَقَامِي هَذَا، فَلَقِيتُ
الْعَبَاسَ بَعْدَمَا خَرَجْتُ مِنْ عِنْدِ عُمَرَ فَقَالَ: يَا عَلَيُّ، لَقَدْ
حَرَّمْنَا الْغَدَاءَ شَيْئًا لَا يُرَدُّ عَلَيْنَا أَبَدًا إِلَى يَوْمِ الْقِيَامَةِ،
وَكَانَ رَجُلًا ذَاهِيًّا

[33450] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Az-Zuhri and Muḥammad ibn ‘Alī, from Yazīd ibn Hurmuz, that Najdah wrote to Ibn ‘Abbās asking him about the share of the relatives—for whom is it? He wrote: "You wrote asking me about the share of the relatives, for whom is it? It is for us." He said: "'Umar ibn al-Khaṭṭāb invited us to marry our widows from it, employ our needy from it, and pay off our debtors from it. But we refused that unless he handed it all over to us. He refused to do so, so we left it to him."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنِ الزُّهْرِيِّ، وَمُحَمَّدِ بْنِ عَلَىٰ، عَنْ يَزِيدِ بْنِ هُرْمَزَ،
أَنَّ نَجْدَةَ، كَتَبَ إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ دَوِيِّ
الْقُرْبَى لِمَنْ هُوَ؟ فَكَتَبَ: كَتَبْتَ تَسْأَلِنِي عَنْ سَهْمِ دَوِيِّ
الْقُرْبَى لِمَنْ هُوَ فَهُوَ لَنَا قَالَ: إِنَّ عُمَرَ بْنَ الْخَطَّابَ
دَعَانَا إِلَى أَنْ تُنْكِحَ مِنْهُ أَيْمَانَا، وَتَخْدُمَ مِنْهُ عَائِنَا،
وَتَقْضِي مِنْهُ عَنْ غَارِنَا، فَأَبْيَنَا ذَلِكَ إِلَّا أَنْ يُسْلِمَهُ لَنَا
جَمِيعًا فَأَبَيَ أَنْ يَفْعَلَ فَتَرَكَاهُ عَلَيْهِ

[33451] Waki‘ narrated to us, saying: Sufyān narrated to us, from Qays ibn Muslim, from Al-Ḥasan ibn Muḥammad ibn al-Ḥanafiyah, who said: "The people differed after the death of the Prophet (peace be upon him) regarding these two shares: a share for the Messenger of Allah (peace be upon him) and a share for the relatives. A group said: The share of the Messenger of Allah (peace be upon him) is for the Caliph after him. A group said: The share for the relatives is for the relatives of the Caliph. So they agreed to put these two shares into horses and equipment in the cause of Allah."

[33452] Waki‘ narrated to us, from Ḥasan ibn Ṣalih, from ‘Atā’ ibn as-Sā’ib, that when ‘Umar ibn ‘Abd al-‘Azīz assumed authority, he sent these two shares—the share of the Messenger of Allah (peace be upon him) and the share of the relatives—meaning to Banu Hāshim.

حَدَّثَنَا وَكِبِيعُ قَالَ: ثنا سُفْيَانُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ بْنِ الْحَقْيَةِ قَالَ: "اخْتَلَفَ النَّاسُ بَعْدَ وَفَاتِهِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي هَذِينِ السَّهْمَيْنِ: سَهْمٌ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَهْمٌ لِذَوِي الْقُرْبَى فَقَالَتْ طَائِفَةٌ: سَهْمٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْخَلِيفَةِ مِنْ بَعْدِهِ، وَقَالَتْ طَائِفَةٌ: سَهْمٌ لِذَوِي الْقُرْبَى لِرَبَابِيَّةِ الْخَلِيفَةِ، فَأَجْمَعُوا عَلَى أَنْ يَجْعَلُوا هَذِينِ السَّهْمَيْنِ فِي الْكُرَاعِ وَفِي الْعِدَّةِ فِي سَبِيلِ اللَّهِ

حَدَّثَنَا وَكِبِيعُ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، أَنَّ عُمَرَ بْنَ عَبْدِ الْغَزِيزِ، لَمَّا قَامَ بَعْثَ بِهَذِينِ السَّهْمَيْنِ سَهْمٌ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَسَهْمٌ ذَوِي الْقُرْبَى يَعْنِي لِتَنِي هَاشِمٍ

[33453] Waki‘ narrated to us, from Al-Hasan, from As-Suddī, [regarding] "And for the relatives," he said: They are Banu ‘Abd al-Muṭalib.

حَدَّثَنَا وَكِيعٌ، عَنْ الْحَسَنِ، عَنْ السُّدَّيِّ، وَلِذِي الْفُرْبَى
قَالَ: هُمْ بْنُو عَبْدِ الْمُطَلِّبِ

[33454] Waki‘ narrated to us, from Abū Ma‘shar, from Sa‘id al-Maqburī, who said: Najdah wrote to Ibn ‘Abbās asking him about the share of the relatives. Ibn ‘Abbās wrote to him: "We used to claim that we were them, but our people refused that for us."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مَعْشِرٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ قَالَ:
كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنْ سَهْمِ ذُوِي الْفُرْبَى
فَكَتَبَ إِلَيْهِ ابْنُ عَبَّاسٍ: إِنَّا كُنَّا نَرْعُمُ أَنَا نَحْنُ، هُمْ فَأَبَى
ذَلِكَ عَلَيْنَا قَوْمَنَا

[33455] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Al-Hasan, regarding this verse: {For Allah, the Messenger, the relatives, the orphans, the needy, and the traveler}. He said: "The Ahl al-Bayt were not given the Khums after the Messenger of Allah (peace be upon him), neither by ‘Umar nor by anyone else. They used to see that it was up to the Imām to place it in the cause of Allah and among the poor wherever Allah intended it."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنْ
الْحَسَنِ، فِي هَذِهِ الْأُبْيَةِ لِلَّهِ وَلِرَسُولِ وَلِذِي الْفُرْبَى
وَالْأَيَّامِيِّ، وَالْمَسَاكِينِ، وَابْنِ السَّبِيلِ قَالَ: لَمْ يُعْطِ أَهْلَ
الْبَيْتِ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْخُمُسَ،
وَلَا أَعْمَرُ، وَلَا غَيْرُهُمَا، فَكَانُوا يَرَوْنَ أَنَّ ذَلِكَ إِلَى
الْإِمَامِ يَصْنَعُهُ فِي سَبِيلِ اللَّهِ وَفِي الْقُرَاءَ حِيثُ أَرَادَهُ
اللَّهُ

[33456] Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn as-Sā’ib, from his father, from ‘Abdullāh ibn ‘Amr, who said: A man came to the Prophet (peace be upon him) and said: "O Messenger of Allah, I pledge allegiance to you for Jihad." The Prophet (peace be upon him) said to him: "Do you have parents?" He said: "Yes." He said: "Go and strive in [serving] them a good striving."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ: "أَبِيَّعُكَ عَلَى الْجِهَادِ" فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هَنَّ لَكَ وَالِدَانِ؟ قَالَ: نَعَمْ قَالَ: انْطِلِقْ فَجَاهِدْ فِيهِمَا مُجَاهِدًا حَسَنًا

[33457] Wakī‘ narrated to us, saying: Mis‘ar and Sufyān narrated to us, from Ḥabīb ibn Abī Thābit, from Abū al-‘Abbās al-Makkī, from ‘Abdullāh ibn ‘Amr, who said: A man came seeking permission from the Prophet (peace be upon him) for Jihad. The Prophet (peace be upon him) said: "Are your parents alive?" He said: "Yes." He said: "Then strive in [serving] them."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا مِسْعُرٌ، وَسُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي الْعَبَاسِ الْمَكِّيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: جَاءَ رَجُلٌ يَسْتَأْذِنُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْجِهَادِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَحَيُّ وَالِدَاتِ؟" قَالَ: نَعَمْ قَالَ: فَنَهِمَا مُجَاهِدًا

[33458] Muḥammad ibn Fuḍayl narrated to us, from Al-A‘mash, from Sālim, from Kurayb, who said: A woman came to Ibn ‘Abbās while her son wanted to go on a campaign but his mother disliked it for him. Ibn ‘Abbās said to him: "Obey your mother and stay with her."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ سَالِمٍ، عَنْ كُرَيْبٍ قَالَ: "جَاءَتِ امْرَأَةٌ إِلَى ابْنِ عَبَّاسٍ وَابْنُهَا يُرِيدُ الْغَزْوَ وَأُمُّهُ تَكْرَهُ لَهُ فَقَالَ لَهُ ابْنُ عَبَّاسٍ: أَطِّعْ وَالَّذِي أَجْلِسْتِكَ عِنْهَا

[33459] Waki‘ narrated to us, saying: Hammām narrated to us, from Qatādah, from Zurārah ibn Awfā, who said: A man came to Ibn ‘Abbās and said: "I wanted to go on a campaign, but my parents prevent me." He said: "Obey your parents and stay; for the Romans will find someone other than you to raid them."

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى قَالَ: جَاءَ رَجُلٌ إِلَى ابْنِ عَبَّاسٍ فَقَالَ: إِنِّي أَرَدْتُ أَنْ أَغْزِرُوهُ، وَإِنَّ أَبَوِيَ يَمْنَعَنِي قَالَ: أَطِّعْ أَبَوِيْكَ، وَاجْلِسْ فَإِنَّ الرُّومَ سَتَحْدُ مَنْ يَغْزُوهَا غَيْرَكَ

[33460] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Muḥammad ibn Ṭalhah, from his father Ṭalhah ibn Mu‘awiyah as-Sulamī, who said: I came to the Messenger of Allah (peace be upon him) and said: "O Messenger of Allah, I want to perform Jihad with you in the cause of Allah, seeking thereby the Face of Allah." He said: "Is your mother alive?" I said: "Yes." He said: "Stick to her." I thought: "I do not see any self-sufficiency in them regarding the Messenger of Allah (peace be upon him)." So I repeated it to him several times. He said: "Stick to her feet, for there is Paradise."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ مُحَمَّدِ بْنِ طَلْحَةَ، عَنْ أَبِيهِ طَلْحَةَ بْنِ مُعاوِيَةَ
السُّلْمَيِّ قَالَ: "جِئْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
فَقُلْتُ، يَا رَسُولَ اللَّهِ، إِنِّي أُرِيدُ الْجِهَادَ مَعَكَ فِي سَبِيلِ
اللَّهِ أَبْتَغِي بِذَلِكَ وَجْهَ اللَّهِ قَالَ: حَيَّةٌ أُمُّكَ؟ قُلْتُ: نَعَمْ
قَالَ: الرَّمَاهَا قُلْتُ: مَا أَرَى فِيهِمْ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ غَنِّيًّا، فَأَعْدَثْتُ عَلَيْهِ مِرَارًا فَقَالَ: الْزَمْ
رِجْلَيْهَا فَتَمَّ الْجَنَّةُ

[33461] ‘Abdah narrated to us, from Hishām ibn ‘Urwah, from his father, that two men left their father, who was a very old man, and went on a campaign. That reached ‘Umar, so he returned them to their father and said: "Do not separate from him until he dies."

حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلَيْنِ،
تَرَكَا أَبَاهُمَا شَيْخًا كَبِيرًا وَغَرَّوَا، فَبَلَغَ ذَلِكَ عُمَرَ
فَرَدَّهُمَا إِلَى أَبِيهِمَا وَقَالَ: لَا تُفَارِقَاهُ حَتَّى يَمُوتَ

[33462] Ibn ‘Uyaynah narrated to us, from ‘Ubaydullāh ibn Abī Yazīd, a man asked ‘Ubayd ibn ‘Umāyr: "May a man go on a campaign while his parents, or one of them, are unwilling?" He said: "No."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ سَأَلَ رَجُلٌ
عُبَيْدَ بْنَ عُمَيْرٍ: "أَيْغُزوُ الرَّجُلُ وَأَبْوَاهُ كَارِهًا، أَوْ
أَحْدُهُمَا؟" قَالَ: لَا

[33463] Ibn ‘Uyaynah narrated to us, from Mūsā ibn ‘Uqbah, from Sālim or ‘Abdullāh ibn ‘Uyaynah: Muḥammad ibn Ṭalḥah wanted to go on a campaign, so his mother came to ‘Umar, and he ordered him to stay. When ‘Uthmān became ruler, he wanted to go on a campaign, so his mother came to ‘Uthmān, and he ordered him to stay. He said: "‘Umar did not compel me; do you insist on me?" He said: "But I compel you."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ، أَوْ
عَبْدِ اللَّهِ بْنِ عُيَيْنَةَ: أَرَادَ مُحَمَّدُ بْنُ طَلْحَةَ الْغَزْوَ فَأَتَتْ
أُمُّهُ عُمَرَ فَأَمْرَأَهُ أَنْ يُقِيمَ، فَلَمَّا وُلِيَ عُثْمَانُ أَرَادَ الْغَزْوَ
فَأَتَتْ أُمُّهُ عُثْمَانَ، فَأَمْرَأَهُ أَنْ يُقِيمَ فَقَالَ: "إِنَّ عُمَرَ لَمْ
يُجِرِنِي أَوْ تَعْزِمْ عَلَيَّ؟" قَالَ: لَكِنِي أَجِرُكَ

[33464] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from Ma‘n ibn ‘Abd ar-Rahmān, who said: A man named Shaybān went on a campaign towards the Levant (Ash-Shām), and he had a very old father. His father recited poetry about that: [Meter: At-Tawīl] O Shaybān, what makes you know that perhaps one night ... I embraced you, and the embrace is beloved? Did you give me respite until, when you left me ... I see one person as two even though he is near? O Shaybān, if the armies spend the night, you will find them ... enduring days in which there are calamities. He said: That reached ‘Umar, so he sent him back.

[33465] Waki‘ narrated to us, saying: Sufyān narrated to us, from Hishām, from Al-Hasan, who said: "If your mother gives you permission for Jihad, but you know that her desire is for you to stay, then stay."

حَدَّثَنَا وَكِيْعٌ قَالَ: ثَنَا مِسْعَرٌ، عَنْ مَعْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: غَرَّا رَجُلٌ تَحْوِ الشَّامِ يُقَالُ لَهُ شَيْبَانُ، وَلَهُ أَبٌ شَيْخٌ كَبِيرٌ، فَقَالَ أَبُوهُ فِي ذَلِكَ شِعْرًا: [البحر الطويل]
أَشَيْبَانُ مَا يُدْرِيكَ أَنْ رُبَّ لَيْلَةٍ... عَنْقُكَ فِيهَا وَالْعُنُوقُ
حَبِيبُ الْأَمْهَلْتِي حَتَّى إِذَا مَا تَرَكْتِي... أَرَى الشَّخْصَ
كَالشَّخْصَيْنِ وَهُوَ قَرِيبُ أَشَيْبَانُ إِنْ بَاتَ الْجُبُوشُ
تَجْدُهُمْ... يُقَاسُونَ أَيَّالَمَا بِهِنَّ خُطُوبُ قَالَ: فَبَلَغَ ذَلِكَ
عُمَرَ، فَرَدَّهُ

حَدَّثَنَا وَكِيْعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ
قَالَ: إِذَا أَدِنَتْ لَكَ أُمُّكَ فِي الْجِهَادِ، وَأَنْتَ تَعْلَمُ أَنَّ
هَوَاهَا عِنْدَكَ فِي الْجُلُوسِ فَاجْسِنْ

[33466] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from Muḥammad ibn Juḥādah, from Al-Hasan, who said: A man came to the Prophet (peace be upon him) asking his permission for Jihad. He said: "Do you have a dependent (Hawbah)?" He said: "Yes." He said: "Stay with her."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا مِسْعُرٌ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ الْحَسَنِ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُهُ فِي الْجِهَادِ فَقَالَ: "أَلَّا كَحُوبَةٌ؟" قَالَ: نَعَمْ قَالَ: اجْلِسْ عِنْدَهَا

[33467] Jarir told us, from Mughirah, from Yazid, from Hammad, from Ibrahim, he said: "If a slave fights on his master's horse, and the spoils are divided among the Muslims, a share is allotted for his master's horse just as shares are allotted for the Muslims' horses, and it belongs to his master. And a share is allotted for the slave just as a share is allotted for a man from the Muslims."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ يَزِيدَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا قَاتَلَ الْعَبْدُ عَلَى فَرَسٍ مَوْلَاهُ، فَقُسْمٌ لِلْمُسْلِمِينَ قُسْمٌ لِفَرَسٍ مَوْلَاهٍ كَمَا يُقْسِمُ لِخَيْلِ الْمُسْلِمِينَ فَكَانَ لِمَوْلَاهٍ، وَيُقْسِمُ لِلْعَبْدِ كَمَا يُقْسِمُ لِرَجُلٍ مِنَ الْمُسْلِمِينَ

[33468] Hafs told us, from 'Asim, from Abu 'Uthman, that 'Umar "imposed upon the people of the Sawad hospitality for three days for the traveler."

حَدَّثَنَا حَفْصٌ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، أَنَّ عُمَرَ جَعَلَ عَلَى أَهْلِ السَّوَادِ ضِيَافَةً تَلَاثَةَ أَيَّامٍ لِابْنِ السَّبِيلِ

[33469] Waki' told us, he said: Shu'bah told us, from Qays ibn Muslim, from 'Abdur-Rahman ibn Abi Layla, that 'Umar ibn Al-Khattab "stipulated upon the people of the Sawad hospitality for a day and a night. One of them would say: 'Siyah siyah,' meaning a night."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثنا شُعْبَهُ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، إِنَّ عُمَرَ بْنَ الْخَطَّابِ اشْتَرَطَ عَلَى أَهْلِ السَّوَادِ ضِيَافَةً يَوْمًا وَلَيْلَةً فَكَانَ أَحَدُهُمْ يَقُولُ: سِيَّاهُ سِيَّاهٌ يَعْنِي لَيْلَةً

[33470] Waki' told us, he said: Hisham Ad-Dastuwa'i told us, from Qatadah, from Al-Ahnaf ibn Qays, that 'Umar "stipulated hospitality for a day and a night, that they repair the bridges, and if a Muslim man is killed in their land, his blood money is upon them."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثنا هِشَامُ الدَّسْنُوَائِيُّ، عَنْ قَتَادَةَ، عَنْ الْأَحْنَفِ بْنِ قَيْسٍ، أَنَّ عُمَرَ اشْتَرَطَ ضِيَافَةً يَوْمًا وَلَيْلَةً وَأَنْ يُصْلِحُوا الْقَنَاطِيرَ، وَإِنْ قُتِلَ رَجُلٌ مِنَ الْمُسْلِمِينَ بِأَرْضِهِمْ فَعَلَيْهِمْ دِيْنُهُ

[33471] Waki' told us, he said: Isra'il told us, from Abu Ishaq, from Harithah ibn Mudarrib Al-'Abdi, from 'Umar, that he "stipulated upon the People of the Dhimma hospitality for a day and a night. If rain or illness detained them [the guests], then two days. If they stayed longer than that, they [the guests] spent from their own wealth. And they [the hosts] were not burdened beyond what they could bear."

حَدَّثَنَا وَكِبْعُ قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ مُضَرِّبِ الْعَبْدِيِّ، عَنْ عُمَرَ، أَنَّهُ اشْتَرَطَ عَلَى أَهْلِ الدِّمَّةِ ضِيَافَةً يَوْمٍ وَلَيْلَةً، فَإِنْ حَسِبَهُمْ مَطْرًا أَوْ مَرَضًا فَيَوْمَيْنِ، فَإِنْ أَقَامُوا أَكْثَرَ مِنْ ذَلِكَ أَنْفَقُوا مِنْ أَمْوَالِهِمْ، وَلَمْ يَكُلُّوا إِلَّا مَا يُطِيقُونَهُ

[33472] 'Ali ibn Mushir told us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayrah, he said: The Messenger of Allah (saw) said: "Hospitality is for three days, and whatever is after that is charity."

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الضِّيَافَةُ تَلَاثَةُ أَيَّامٍ فَمَا بَعْدَهَا فَهُوَ صَدَقَةٌ

[33473] Ibn 'Uyaynah told us, from Ibn 'Ajlan, from Sa'id ibn Abi Sa'id, from Abu Shurayh Al-Khuza'i, from the Prophet (saw), he said: "Whoever believes in Allah and the Last Day, let him honor his guest. His prize is a day and a night. And it is not lawful for a guest to stay with his host until he makes him uncomfortable. Hospitality is three [days], and whatever he spends on him after three is charity."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ عَجْلَانَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شَرِيعٍ الْخُزَاعِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلَيُكْرِمْ ضَيْفَهُ، جَائِزَتْهُ يَوْمًا وَأَيْلَيْهِ، وَلَا يَحُلُّ لِضَيْفِ أَنْ يَثْوِي عِنْدَ صَاحِبِهِ حَتَّى يُخْرِجَهُ، الضَّيَافَةُ ثَلَاثَةُ، وَمَا أَنْفَقَ عَلَيْهِ بَعْدَ ثَلَاثَةِ فَهُوَ صَدَقَةٌ

[33474] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from Sa'id ibn Wahb, from a man of the Ansar, that among what 'Umar imposed on the People of the Dhimma was hospitality for a day and a night.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ وَهْبٍ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ أَنَّ مِمَّا، أَخَذَ عُمَرُ عَلَى أَهْلِ الدَّمَّةِ ضَيَافَةً يَوْمٍ وَأَيْلَيْهِ

[33475] 'Isa ibn Yunus told us, from Al-Awza'i, he said: Ibn Suraqah told me that Abu 'Ubaydah ibn Al-Jarrah "wrote to the people of Dayr Tayaya: 'Upon you is to host the guest for three days, and our protection is absolved from the harm of the army.'"

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي أَبْنُ سُرَاقَةَ، أَنَّ أَبَا عُيَيْنَةَ بْنَ الْجَرَاحَ، "كَتَبَ لِأَهْلِ دَيْرِ طَيَّاِيَا: عَلَيْكُمْ إِنْزَالُ الضَّيْفِ ثَلَاثَةَ أَيَّامٍ، وَأَنَّ ذَمَّتَنَا بَرِيئَةٌ مِنْ مَغْرَةِ الْجَيْشِ

[33476] Abu Usamah told us, from Al-Jurayri, from Abu Nadrah, from Abu Sa'id, he said: "Hospitality is three days, and whatever is beyond that is charity."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: الصَّيَافَةُ ثَلَاثَةُ أَيَّامٍ، وَمَا وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ

[33477] Jarir told us, from Al-A'mash, from Nafi', he said: Ibn 'Umar stayed with some people. When three days had passed, he said: "O Nafi', spend on us [from our own provision], for we have no need for charity to be given to us."

حَدَّثَنَا جَرِيرُ، عَنِ الْأَعْمَشِ، عَنْ نَافِعٍ قَالَ: نَزَلَ ابْنُ عُمَرَ بِقَوْمٍ، فَلَمَّا مَضَى ثَلَاثَةُ أَيَّامٍ قَالَ: يَا نَافِعُ، أَنْفَقْ عَلَيْنَا فَإِنَّهُ لَا حَاجَةَ لَنَا أَنْ يُتَصَدِّقَ عَلَيْنَا

[33478] Ibn 'Uyaynah told us, from 'Abdul-Wahid ibn Ayman, he said: "Al-Hasan ibn Muhammad ibn 'Ali used to stay with us. If we spent on him for three days, he would refuse to take from us [after that]."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ قَالَ: كَانَ الْحَسْنُ بْنُ مُحَمَّدٍ بْنُ عَلَيٍّ يَنْزَلُ عَلَيْنَا، فَإِذَا أَنْفَقْنَا عَلَيْهِ ثَلَاثَةً أَيَّامًا أَبَى أَنْ يَأْخُذَ مِنَ

[33479] Abu Al-Ahwas told us, from Muslim, from Ibrahim, from 'Alqamah, from 'Abdullah, he said: "The traveler has three days [of hospitality] upon whomever he passes by. Whatever exceeds that is charity. And every good deed is charity."

حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لِلْمُسَافِرِ ثَلَاثَةُ أَيَّامٍ عَلَى مَنْ مَرَّ بِهِ، فَمَا جَازَ فَهُوَ صَدَقَةٌ، وَكُلُّ مَعْرُوفٍ صَدَقَةٌ

[33480] Ghundar told us, from 'Imran ibn Hudayr, from Abu Mijlaz, he said: "The right of the guest is three days. Whatever exceeds that is charity."

حَدَّثَنَا غُنْدَرُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ أَبِي مِجْلَزٍ
قَالَ: حَقُّ الضَّيْفِ ثَلَاثَةُ أَيَّامٍ، فَمَا جَازَ ذَلِكَ فَهُوَ صَدَقَةٌ

[33481] Waki' told us, he said: Shu'bah told us, from Abu 'Imran Al-Jawni, he said: I heard Jundub Al-Bajali say: "We used to partake of their food without sharing their homes, and we would take the non-Arab [local] to guide us from village to village."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا شُعْبَةُ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ
قَالَ: سَمِعْتُ جُنْدُبًا الْبَجَلِيَّ، يَقُولُ: كُنَّا نُصِيبُ مِنْ
طَعَامِهِمْ مِنْ غَيْرِ أَنْ تُشَارِكَهُمْ فِي بَيْوِتِهِمْ، وَنَأْخُذُ الْجُلْجَلَ
فَيَدْعُنَا مِنَ الْقَرْيَةِ إِلَى الْقَرْيَةِ

[33482] Ibn Fudayl told us, from Waqa' Al-Asadi, from Abu Zabyan, he said: We were with Salman Al-Farisi in a military expedition, either in Jalula' or in Nahavand. He said: A man passed by who had harvested fruit. He said: He began distributing it among his companions. Salman passed by and rebuked him. He replied to Salman without knowing him. He said: It was said to him: "This is Salman." So he returned to Salman apologizing to him. The man said to him: "What is lawful regarding the People of the Dhimma, O Abu 'Abdullah?" He said: "Three things: from your blindness to your guidance, from your poverty to your wealth, and if you accompany a companion from them, you eat from his food and he eats from your food, and you ride his beast, but do not divert him from a destination he intends."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ وَقَاءَ الْأَسْدِيِّ، عَنْ أَبِي طَبِيبَانِ قَالَ: كُنَّا مَعَ سَلْمَانَ الْفَارِسِيِّ فِي غَزَّةٍ إِمَّا فِي جُلُولَاءَ، وَإِمَّا فِي نَهَارُندَ قَالَ: فَمَرَ رَجُلٌ وَقَدْ جَنَى فَاكِهَةً قَالَ: فَجَعَلَ يَعْسِمُهَا بَيْنَ أَصْحَابِهِ، فَمَرَ سَلْمَانُ فَسَبَّهُ، فَرَدَ عَلَى سَلْمَانَ وَهُوَ لَا يَعْرِفُهُ قَالَ: فَقَبَلَ لَهُ: هَذَا سَلْمَانُ فَرَجَعَ إِلَى سَلْمَانَ يَعْتَدِرُ إِلَيْهِ فَقَالَ لَهُ الرَّجُلُ: مَا يَحِلُّ لِأَهْلِ الدِّينِ يَا أَبَا عَبْدِ اللَّهِ؟ فَقَالَ: ثَلَاثٌ مِنْ عَمَالَكَ إِلَى هُدَائِكَ، وَمِنْ فَقْرِكَ إِلَى غُنَّاكَ، وَإِذَا صَحِبْتَ الصَّاحِبَ مِنْهُمْ تَأْكُلُ مِنْ طَعَامِهِ وَيَأْكُلُ مِنْ طَعَامِكَ وَتَرْكُبُ ذَاتَهُ وَلَا تَصْرُفُهُ عَنْ وَجْهِ يُرِيدُهُ

[33483] 'Ali ibn Mushir told us, from 'Ubaydullah ibn 'Umar, from Nafi', from Ibn 'Umar, he said: The Messenger of Allah (saw) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا، الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

[33484] 'Abdullah ibn Idris and Muhammad ibn Fudayl told us, from Husayn, from Ash-Sha'bi, from 'Urwah Al-Bariqi, who elevated it [to the Prophet], he said: "Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and spoils." Ibn Idris added in his hadith: "And camels are the glory of their people, and sheep are blessing."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَمُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبَيِّ، عَنْ عُرْوَةَ الْبَارِقِيِّ، رَفِيعٌ قَالَ: الْخَيْرُ مَعْفُودٌ فِي نَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ وَرَازَادَ ابْنُ إِدْرِيسَ فِي حَدِيثِهِ: وَالإِبلُ عِيرٌ أَهْلُهَا، وَالْمَغْنَمُ بَرَكَةٌ

[33485] Ghundar told us, from Shu'bah, from Ibn Abi As-Safar, from 'Urwah Al-Bariqi, he said: I heard the Messenger of Allah (saw) [say]: "Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and spoils."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ ابْنِ أَبِي السَّفَرِ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْلُ مَعْفُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ

[33486] Waki' told us, he said: Sufyan told us, from Yunus, from 'Amr ibn Sa'id, from Abu Zur'ah ibn 'Amr ibn Jarir, from Jarir, he said: I saw the Prophet (saw) twisting the forelock of his horse with his finger and saying: "Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and spoils."

حَدَّثَنَا وَكِيعُ قَالَ: ثنا سُعْيَانُ، عَنْ يُونُسَ، عَنْ عَمْرٍو بْنِ سَعِيدٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَلْوِي نَاصِيَةَ فَرَسِهِ بِإِصْبَعِهِ وَيَقُولُ: الْخَيْرُ مَعْفُودٌ فِي نَوَاصِي الْحَيْلِ إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ

[33487] Shababah told us, from 'Abdul-Hamid ibn Bahram, from Shahr ibn Hawshab, from Asma' bint Yazid, she said: The Messenger of Allah (saw) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection: reward and

حَدَّثَنَا شَبَابَةُ، عَنْ عَبْدِ الْحَمِيدِ بْنِ بَهْرَامَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بْنَتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْرُ مَعْفُودٌ فِي نَوَاصِي الْحَيْلِ، إِلَى يَوْمِ الْقِيَامَةِ الْأَجْرُ وَالْمَغْنَمُ

[33488] Abu Usamah told us, from Shu'bah, from Abu At-Tayyah, from Anas, he said: The Messenger of Allah (saw) said: "Blessing is in the forelocks of horses."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ شُعْبَةَ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْبَرَكَةُ فِي نَوَاصِي الْخَيْلِ

[33489] Waki' told us, he said: Ibn 'Awn told us, from Sa'id Al-Bazzar, from Makhul, he said: The Messenger of Allah (saw) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection, and their owners are aided regarding them."

حَدَّثَنَا وَكِبْرَيْ قَالَ: ثَنَا ابْنُ عَوْنِ، عَنْ سَعِيدِ الْبَزَارِ، عَنْ مَكْحُولٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ وَأَهْلُهَا مُعَافَوْنَ عَلَيْهَا

[33490] Abu Al-Ahwas told us, from Shabib ibn Gharqadah, from 'Urwah Al-Bariqi, he said: The Messenger of Allah (saw) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ شَبِيبِ بْنِ غَرْقَادَةَ، عَنْ عُرْوَةَ الْبَارِقِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ

[33491] Waki' told us, he said: Isra'il told us, from Abu Ishaq, from Al-Harith, from 'Ali, he said: "Whoever tethers a horse in the cause of Allah, its dung, urine, fodder, and so on, will be in his scale on the Day of Resurrection."

حَدَّثَنَا وَكِبْرَيْ قَالَ: ثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: مَنْ ارْتَبَطَ فَرَسًا فِي سَبِيلِ اللَّهِ كَانَ رَوْثُهُ وَبَوْلُهُ وَعَلْفُهُ وَكَذَا، وَكَذَا فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ

[33492] Waki' told us, he said: 'Abdul-Hamid ibn Bahram told us, from Shahr ibn Hawshab, from Asma' bint Yazid, she said: The Messenger of Allah (saw) said: "Whoever tethers a horse in the cause of Allah and spends on it seeking reward, its satiety, hunger, thirst, quenching of thirst, dung, and urine will be in his scale on the Day of Resurrection. And whoever tethers a horse for ostentation and reputation, that will be a loss in his scale on the Day of Resurrection."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا عَبْدُ الْحَمِيدِ بْنُ بَهْرَام، عَنْ شَهْرِ
بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ قَالَتْ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ ارْتَبَطَ فَرَسًا فِي سَبِيلِ
اللَّهِ فَأَنْفَقَ عَلَيْهِ احْتِسَابًا كَانَ شَيْعَةً، وَجُوعَةً، ظَمْئَةً
وَرِيْءَةً وَرَوْثَةً وَبَوْلَةً فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ، وَمَنْ ارْتَبَطَ
فَرَسًا رِيَاءً وَسُمْعَةً كَانَ ذَلِكَ خُسْرَانًا فِي مِيزَانِهِ يَوْمَ
الْقِيَامَةِ

[33493] Husayn ibn 'Ali told us, from Za'idah, from Ar-Rukayn, from Abu 'Amr Ash-Shaybani, from a man of the Ansar, from the Prophet (saw), he said: "Horses are of three types: A horse that a man tethers in the cause of Allah, so its price is a reward, riding it and lending it is a reward, and its fodder is a reward. A horse which a man gambles upon and wagers upon, so its price is a burden [sin], its fodder is a burden, and riding it is a burden. And a horse for livelihood, so perhaps it will be a protection from poverty, if Allah wills."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ الرُّكَيْنِ، عَنْ أَبِي عَمْرُو الشَّيْبَانِيِّ، عَنْ رَجُلٍ، مِنَ الْأَنْصَارِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "الْخَيْلُ ثَلَاثَةٌ: فَرَسٌ يَرْتَبِطُهُ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَتَمْنَهُ أَجْرٌ، وَرُكْوَبٌ وَعَارِيَّتُهُ أَجْرٌ، وَعَلْفُهُ أَجْرٌ، وَفَرَسٌ يُعَالِقُ عَلَيْهِ الرَّجُلُ وَيُرَاهِنُ عَلَيْهِ فَتَمْنَهُ وَزْرٌ، وَعَلْفُهُ وَزْرٌ، وَرُكْوَبُهُ وَزْرٌ، وَفَرَسٌ لِلْبَطْنَةِ فَعَسَى أَنْ يَكُونَ سَدَادًا مِنَ الْفَقْرِ إِنْ شَاءَ اللَّهُ

[33494] Waki' told us, he said: Al-Mas'udi told us, from Muzahim ibn Zufar At-Taymi, from a man, from Khabbab, he said: "Horses are three: a horse for Allah, a horse for you, and a horse for Satan. As for the horse that is for Allah, it is the horse used for raiding. As for the horse that is for you, it is the horse a man uses for livelihood. As for the horse that is for Satan, it is what is gambled and wagered upon."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا الْمَسْعُودِيُّ، عَنْ مُزَاجِمِ بْنِ زُفَرِ التَّيْمِيِّ، عَنْ رَجُلٍ، عَنْ خَبَابٍ قَالَ: "الْخَيْلُ ثَلَاثَةٌ: فَرَسٌ لِلَّهِ، وَفَرَسٌ لَكَ، وَفَرَسٌ لِلشَّيْطَانِ، فَأَمَّا الْفَرَسُ الَّذِي لِلَّهِ فَالْفَرَسُ الَّذِي يُغْزَى عَلَيْهِ، وَأَمَّا الْفَرَسُ الَّذِي لَكَ فَالْفَرَسُ الَّذِي يَسْتَبْطِنُهُ الرَّجُلُ وَأَمَّا الْفَرَسُ الَّذِي لِلشَّيْطَانِ فَمَا قُوِّمَ عَلَيْهِ وَرُوِّهُ

[33495] Waki' told us, he said: Sufyan told us, from Shu'bah, from 'Amr ibn Dinar, from Ikrimah: {And prepare against them whatever you are able} [Al-Anfal: 60]. He said: "The fortresses." He said: {And of tethered horses} - he said: "The females."

[33496] Khalid ibn Makhlad told us, he said: Sulayman ibn Bilal told us, from Suhayl, from his father, from Abu Hurayrah, he said: The Messenger of Allah (saw) said: "Goodness is tied to the forelocks of horses until the Day of Resurrection."

[33497] Mu'awiyah ibn Hisham told us, he said: Malik ibn Anas told us, from 'Abdullah ibn Abi Bakr, from 'Abbad ibn Tamim, from Abu Bashir Al-Ansari, he said: We were with the Prophet (saw) on one of his journeys, and he sent a messenger [announcing]: "Let no necklace of bowstring remain on the neck of a camel except that it be cut."

حَدَّثَنَا وَكِيعُ قَالَ: ثنا سُفْيَانُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ {وَأَعِدُوا لَهُمْ مَا اسْتَطَعْتُمْ} [الأنفال] 60
قَالَ: الْحُصُونُ قَالَ: وَمِنْ رِبَاطِ الْخَيْلِ قَالَ: [الإِنْاثُ

حَدَّثَنَا حَالِدُ بْنُ مَحَلِّدٍ قَالَ: ثنا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ سُهْبَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْخَيْلُ مَعْقُودٌ فِي نَوَاصِبِهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

حَدَّثَنَا مُعاوِيَةُ بْنُ هِشَامٍ قَالَ: ثنا مَالِكُ بْنُ أَنَسٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ أَبِي بَشِيرٍ الْأَنْصَارِيِّ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ فَأَرْسَلَ رَسُولًا: لَا يَبْقَى فِي عُنْقٍ بَعِيرٍ قِلَادَةً مِنْ وَتَرٍ إِلَّا قُطِعَتْ

[33498] Waki' told us, he said: Ibn 'Awn told us, from Sa'id Al-Bazzar, from Makhul, he said: The Messenger of Allah (saw) said: "Put necklaces on them, but do not put bowstrings on them," meaning horses.

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثَنَا ابْنُ عَوْنِ، عَنْ سَعِيدِ الْبَرَّارِ، عَنْ مَكْحُولٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قُلُّهَا وَلَا تُقْلِّهَا الْأُوْتَارَ يَعْنِي الْخَيْلَ

[33499] Abu Usamah told us, he said: 'Abdur-Rahman ibn Yazid ibn Jabir told us, he said: Al-Qasim told me, from Abu Umamah, he said: "Put necklaces on them, but do not put bowstrings on them," meaning horses, "and do not put bowstrings on them."

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنَ جَابِرٍ قَالَ: حَدَّثَنِي الْقَاسِمُ، عَنْ أَبِي أُمَّامَةَ قَالَ: قُلُّهَا وَلَا تُقْلِّهَا الْأُوْتَارَ يَعْنِي الْخَيْلَ، وَلَا تُقْلِّهَا الْأُوْتَارَ

[33500] Abu Mu'awiyah told us, from 'Ubaydullah ibn 'Umar, from Muhammad ibn Al-Munkadir, from Rabi'ah ibn 'Abdullah ibn Al-Hadir, he said: When 'Umar provided a horse or a camel in the cause of Allah, he would say: "If you pass Wadi Al-Qura—or similar to it on the road to Egypt—then do with it whatever seems good to you."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ رَبِيعَةِ بْنِ عَبْدِ اللَّهِ بْنِ الْهَادِيرِ قَالَ: كَانَ عُمَرُ إِذَا حَمَلَ عَلَى فَرَسٍ، أَوْ بَعِيرٍ فِي سَبِيلِ اللَّهِ قَالَ: إِذَا جَاءَتْ وَادِيَ الْفُرَّارِ أَوْ مِثْلَهَا مِنْ طَرِيقِ مِصْرَ فَاصْنَعْ بِهَا مَا بَدَا لَكَ

[33501] Abu Usamah told us, he said: 'Ubaydullah told us, from Nafi', he said: Ibn 'Umar used to, when he provided a camel in the cause of Allah, stipulate on its recipient not to exhaust it until he reached Wadi Al-Qura or parallel to it on the road to Egypt. If he passed that, it was like his own property; he could do whatever he wished.

حَدَّثَنَا أَبُو أَسَامَةَ قَالَ: ثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا حَمَلَ عَلَى بَعِيرٍ فِي سَبِيلِ اللَّهِ اشْتَرَطَ عَلَى صَاحِبِهِ أَنْ لَا يُهْلِكَهُ حَتَّى يَأْتِي وَادِيَ الْفُرْقَى أَوْ حَدَّاً مِنْ طَرِيقِ مِصْرٍ فَإِذَا خَلَفَ ذَلِكَ فَهُوَ كَهِينَةٌ مَالِهِ يَصْنُعُ مَا شَاءَ

[33502] 'Abdur-Rahim ibn Sulayman told us, from Yahya ibn Sa'id, from Sa'id ibn Al-Musayyib, and he was asked about a man who is given something in the cause of Allah: what should he do with what remains with him? He said: "If he reaches the destination of his expedition, it is like his own property; he does with it what he does with his wealth."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، وَسُئِلَ عَنِ الرَّجُلِ يُعْطَى الشَّيْءُ فِي سَبِيلِ اللَّهِ، كَيْفَ يَصْنُعُ بِمَا بَقِيَ عِنْدَهُ؟ قَالَ: إِذَا بَلَغَ رَأْسَ مَعْزَادٍ فَهُوَ كَهِينَةٌ مَالِهِ، يَصْنُعُ فِيهِ مَا يَصْنُعُ بِمَالِهِ

[33503] 'Isa ibn Yunus told us, from 'Umar, the freed slave of Ghufrah, he said: I intended to go on a military expedition and equipped myself with what I had. A man sent me aid of sixty dinars in the cause of Allah. He said: So I came to Sa'id ibn Al-Musayyib and mentioned that to him, and I said: "Should I leave for my family the amount I spent?" He said: "No, but when you reach the destination of the expedition, it is like your own wealth." Then I came to Al-Qasim ibn Muhammad and mentioned that to him, and he said to me similar to the saying of Sa'id ibn Al-Musayyib.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ مَوْلَى غُفْرَةَ قَالَ:
أَرَدْتُ الْغَزْوَ فَتَجَهَّزْتُ بِمَا فِي يَدِي، وَبَعَثْتُ إِلَيَّ رَجُلًا
مَعْوَنَةً بِسِتِّينَ دِينَارًا فِي سَبِيلِ اللَّهِ قَالَ: فَأَنْتَ سَعِيدُ بْنُ
الْمُسَيْبِ فَذَكَرْتُ ذَلِكَ لَهُ وَقُلْتُ: أَدْعُ لِأَهْلِي بِقُلْبِي
أَنْفَقْتُ قَالَ: لَا وَلَكِنْ إِذَا بَلَغْتَ رَأْسَ الْمَغْرِبِ فَهُوَ كَهِيَّةٌ
مَالِكٌ ثُمَّ أَتَيْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ لِي
مِثْلَ قَوْلِ سَعِيدِ بْنِ الْمُسَيْبِ

[33504] Waki' told us, he said: Hisham Ad-Dastuwa'i told us, from Qatadah, from Sa'id ibn Al-Musayyib, regarding a man who is given something in the cause of Allah and something remains with him. He said: "Whatever remains belongs to him."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا هِشَامُ الدَّسْنُوَانِيُّ، عَنْ قَتَادَةَ، عَنْ
سَعِيدِ بْنِ الْمُسَيْبِ، فِي الرَّجُلِ يُعْطَى الشَّيْءُ فِي سَبِيلِ
اللَّهِ فَيَفْضُلُ مَعَهُ الشَّيْءُ قَالَ: مَا فَضَلَ مِنْ شَيْءٍ فَهُوَ لَهُ

[33505] Waki' told us, he said: Sharik told us, from Layth, from Mujahid and 'Ata', regarding the man who is given something in the cause of Allah and something remains from it. They said: "It belongs to him."

حَدَّثَنَا وَكِبْيَعُ قَالَ: ثَنَا شَرِيكٌ، عَنْ أَئِيْثِ، عَنْ مُجَاهِدٍ وَعَطَاءً، فِي "الرَّجُلِ يُعْطَى الشَّيْءُ فِي سَبِيلِ اللَّهِ فَيَفْضُلُ مِنْهُ الشَّيْءُ فَقَالَا: هُوَ لَهُ

[33506] Muhammad ibn Bakr told us, from Ibn Jurayj, from 'Amr, from Jabir ibn Yazid, he said: "He puts it into something similar [i.e., another cause of Allah]."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَمْرٍو، عَنْ جَابِرٍ بْنِ يَزِيدَ قَالَ: يَجْعَلُهُ فِي مِثْلِهِ

[33507] Waki' told us, from Ibn Abi Dhi'b, he said: I heard a shaykh at the prayer place saying: Abu Hurayrah said: "If you intend Jihad, do not ask people. But if you are given something [and something remains], put it into something similar."

حَدَّثَنَا وَكِبْيَعُ، عَنْ ابْنِ أَبِي ذِئْبٍ قَالَ: سَمِعْتُ شَيْخًا، بِالْمُصَلَّى يَقُولُ: قَالَ: أَبُو هُرَيْرَةَ: إِذَا أَرَدْتَ الْجِهَادَ فَلَا تَسْأَلُ النَّاسَ، فَإِذَا أُعْطِيْتَ شَيْئًا فَاجْعَلْهُ فِي مِثْلِهِ

[33508] Waki' told us, from Sufyan, from Ibn Jurayj, from 'Ata', regarding the man who is given something in the cause of Allah and something remains from it. He said: "He puts it into something similar."

حَدَّثَنَا وَكِبْيَعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءً، فِي "الرَّجُلِ يُعْطَى الشَّيْءُ فِي سَبِيلِ اللَّهِ فَيَفْضُلُ مِنْهُ الشَّيْءُ قَالَ: يَجْعَلُهُ فِي مِثْلِهِ

[33509] Waki' told us, he said: Sufyan told us, from Abu Hamzah, from Ibrahim, regarding the man who is given something in the cause of Allah and something remains with him. He said: "He puts it into something similar."

حَدَّثَنَا وَكِبِيعُ قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي حَمْزَةَ، عَنْ إِبْرَاهِيمَ، فِي "الرَّجُلِ يُعْطَى الشَّيْءُ فِي سَبِيلِ اللَّهِ فَيَفْضُلُ مَعَهُ الشَّيْءُ" قَالَ: يَجْعَلُهُ فِي مِثْلِهِ

[33510] Ghundar told us, from Ibn Jurayj, from 'Ata', he said: "He continues it in that [same] cause."

حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: يُمْضِيهِ فِي تِلْكَ السَّبِيلِ

[33511] 'Isa ibn Yunus told us, from Al-Awza'i, from Wasil ibn Abi Humayl, from Abu Bakr, from Mujahid, he said regarding the endowed beast that is with a man, and it is trained and increases in value beyond its price. He said: "Whatever increase there is, it is endowed along with it."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ وَاصِلِ بْنِ أَبِي حُمَيْلٍ، عَنْ أَبِي بَكْرٍ، عَنْ مُجَاهِدٍ قَالَ: "فِي الدَّابَّةِ الْحَبِيسِ لَا تَكُونُ عِنْدَ الرَّجُلِ فَتَقْتَلُ، وَتَزِيدُ عَلَى لَمْنِهَا، فَقَالَ: مَا زَادَ فَهُوَ حَبِيسٌ مَعَهَا"

[33512] Ghundar told us, from Ibn Jurayj, from 'Ata', he said: "If a she-camel is endowed in the cause of Allah, then her offspring is in her status."

حَدَّثَنَا غُنْدَرٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنْ حُبِسَتْ نَاقَةٌ فِي سَبِيلِ اللَّهِ فَوَلَدُهَا بِمَنْزِلِهَا

[33513] Zayd ibn Al-Hubab told us, from Sufyan, from Ibn Jurayj, from Sulayman ibn Musa, regarding the Imam when he enters enemy territory. He said: "He records the horseman as a horseman and the foot soldier as a foot soldier."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْجٍ،
عَنْ سُلَيْمَانَ بْنِ مُوسَى، فِي الْإِمَامِ إِذَا أَذْرَبَ قَالَ:
يَكْتُبُ الْأَفَارِسَ فَارِسًا وَالرَّاجِلَ رَاجِلًا

[33514] Abu Dawud At-Tayalisi told us, from Abu Hurrah, he said: Al-Hasan was asked about a group who are on a raid and take a non-Arab [local] and force him to guide them to the enemy's weak points. Al-Hasan said: "That used to be done."

حَدَّثَنَا أَبُو دَاؤُدَ الطَّيَالِسِيُّ، عَنْ أَبِي حَرَةَ قَالَ: "سُئِلَ
الْحَسَنُ عَنِ الْقَوْمِ، يَكُونُونَ فِي الْغَزْوِ فَيَأْخُذُونَ الْعِلْجَ
فَيُسَخِّرُونَهُ يَدْلِهِمْ عَلَى عَوْرَةِ الْعَدُوِّ، فَقَالَ الْحَسَنُ: قَدْ
كَانَ يُفْعَلُ ذَلِكَ

[33515] Waki' narrated to us, he said: Shu'bah narrated to us, from Abu 'Imran al-Jawni, who said: I heard Jundub al-Bajali saying: "We used to take a non-Arab [captive] and he would guide us from village to village."

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا شُعْبَةُ، عَنْ أَبِي عَمْرَانَ الْجَوْنِيِّ
قَالَ: سَمِعْتُ جُنْدُبًا الْبَجَلِيَّ يَقُولُ: كُنَّا نَأْخُذُ الْعِلْجَ فَيَدْلِلُنَا
مِنَ الْفَرِيَةِ إِلَى الْفَرِيَةِ

[33516] Abu Dawud al-Tayalisi narrated to us, from Abu Murrah, from Al-Hasan, regarding "a man whose wife was captured, then her husband ransomed her from the enemy; does she become his slave? He said: No."

حَدَّثَنَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ أَبِي مُرَّةَ، عَنْ الْحَسَنِ، فِي "رَجُلٍ سُبِّيَّتِ امْرَأَةٌ فَافْتَدَاهَا زَوْجُهَا مِنَ الْعَدُوِّ تَكُونُ أَمَّةً؟" قَالَ: لَا

[33517] Muhammad b. Bakr narrated to us, from Ibn Jurayj, who said: I said to 'Ata': "Free women were captured by the enemy, then a man bought them. Can he have relations with them?" He said: "No, nor can he take them as slaves. Rather, he should let them ransom themselves for the price he bought them for, and it is not returned to them."

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: فُلِّتُ لِعَطَاءً: نِسَاءً حَرَائِرُ أَصَابَهُنَّ الْعَدُوُّ فَابْتَاعُهُنَّ رَجُلٌ، أَيْصِبِّهُنَّ قَالَ: لَا وَلَا يَسْتَرِفُهُنَّ وَلَكِنْ يُعْطِيهِنَّ أَنْفُسَهُنَّ بِالذِّي أَخْدَهُنَّ بِهِ وَلَا يُرْدُ عَلَيْهِنَّ

[33518] 'Isa b. Yunus narrated to us, from Musawir al-Waraq, who said: I asked Al-Sha'bi about a woman from the Ahl al-Dhimmah whom the enemy captured, then the Muslims overcame them and she fell into the share of one of them. He said: "She is returned to her people."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مُسَّاوِرِ الْوَرَاقِ قَالَ: سَأَلْتُ الشَّعْبِيَّ عَنْ امْرَأَةٍ، مِنْ أَهْلِ الدِّمَّةِ سَبَاهَا الْعَدُوُّ، ثُمَّ ظَهَرَ عَلَيْهَا الْمُسْلِمُونَ فَوَقَعَتْ فِي سَهْمِ رَجُلٍ مِنْهُمْ قَالَ: ثُرِدَ إِلَى أَهْلِهَا

[33519] Waki' narrated to us, he said: Sufyan narrated to us, from Mughirah, from Ibrahim, regarding "Ahl al-Dhimmah whom the enemy captures, then the Muslims overcome them. He said: They are not taken as slaves."

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، فِي "اَهْلِ الدِّمَّةِ يَسْبِيْهُمُ الْعَدُوُّ ثُمَّ يَظْهَرُ عَلَيْهِمُ الْمُسْلِمُونَ قَالَ: لَا يُسْتَرْقُونَ

[33520] Waki' narrated to us, he said: Isma'il narrated to us, from Jabir, from 'Amir, who said: "Ahl al-Dhimmah are not to be sold."

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا إِسْمَاعِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: أَهْلُ الدِّمَّةِ لَا يُبَاعُونَ

[33521] Waki' narrated to us, he said: Sufyan narrated to us, from Jabir, from 'Amir, who said: "Free people are not to be sold."

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: الْأَحْرَارُ لَا يُبَاعُونَ

[33522] Waki' narrated to us, he said: Ibn 'Awn narrated to us, from Ghadirah al-'Anbari, who said: We came to 'Umar. Ibn 'Awn said: He either said "regarding women" or he said "regarding your slave women sold in the Jahiliyyah." So he ['Umar] ordered their children to care for their fathers and not to be enslaved.

حَدَّثَنَا وَكِبْرٌ قَالَ: ثَنَا ابْنُ عَوْنَ، عَنْ غَاصِرَةِ الْعَتَبِرِيِّ، قَالَ: أَتَيْنَا عُمَرَ قَالَ ابْنُ عَوْنَ: إِمَّا قَالَ: فِي نِسَاءٍ، وَإِمَّا قَالَ: فِي إِمَائِكَنْ مُبَاعِينَ فِي الْجَاهِلِيَّةِ، فَأَمَرَ بِأُولَادِهِمْ أَنْ يَتَوَسَّلُوا عَلَى آبَائِهِمْ وَأَنْ لَا يُسْتَرْقُوا

[33523] Jarir narrated to us, from Mughirah, from Ibrahim, who said: "If the enemy captures a Muslim man and a merchant buys him, the merchant is reimbursed until what he bought him for is paid back to him. If they capture a slave belonging to Muslims and a merchant buys him, then his master finds him, he has more right to him for his price. And if they buy a man from Ahl al-Dhimmah, the merchant is reimbursed until his price is paid back to him."

[33524] Muhammad b. Bakr narrated to us, from Ibn Jurayj, who said: 'Ata' said regarding "a free man whom the enemy captures, then a Muslim buys him: [It is] like his statement regarding women." And 'Amr b. Dinar said the like, meaning he lets them ransom themselves for the price for which he took them.

حَدَّثَنَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا أَسْرَ
الْعَدُوُّ رَجُلًا مِنَ الْمُسْلِمِينَ فَأَشْتَرَاهُ تَاجِرٌ سُعِيَ لِلتَّاجِرِ
حَتَّى يُؤْدَى إِلَيْهِ مَا اشْتَرَاهُ بِهِ، وَإِذَا أَسْرُوا مَمْلُوكًا
لِلْمُسْلِمِينَ فَأَشْتَرَاهُ تَاجِرٌ ثُمَّ وَجَدَهُ مَوْلَاهُ فَهُوَ أَحَقُّ بِهِ
بِئْمَنِهِ، وَإِذَا اشْتَرَوْا رَجُلًا مِنْ أَهْلِ الدِّينِ سُعِيَ لِلتَّاجِرِ
حَتَّى يُؤْدَى إِلَيْهِ تَمَنِهِ

حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قَالَ عَطَاءُ:
"فِي الْحُرُّ يَسْبِيهِ الْعَوْنَ، ثُمَّ يَشْتَرِيهِ الْمُسْلِمُ مِثْلَ قَوْلِهِ فِي
النِّسَاءِ، وَقَالَ: عَمْرُو بْنُ دِينَارٍ مِثْلَ ذَلِكَ، يَعْنِي يُعْطِيهِمْ
أَنفُسَهُمْ بِالثَّمَنِ الَّذِي أَخْذَهُمْ بِهِ"

[33525] Ghundar narrated to us, from Abu Mu'adh, from Abu Hariz, that he heard Al-Sha'bi saying: "Whatever prisoners are in the hands of merchants, indeed a free person is not sold, so return the capital to the merchant."

حَدَّثَنَا غُنْدَرُ، عَنْ أَبِي مُعَاذٍ، عَنْ أَبِي حَارِيزٍ، أَنَّهُ سَمِعَ الشَّعْبِيَّ يَقُولُ: مَا كَانَ مِنْ أَسْتَارَى فِي أَيْدِي الْتُّجَارِ فَإِنَّ الْحُرَّ لَا يُبَاعُ فَأَرْدُدْ إِلَى التَّاجِرِ رَأْسَ مَالٍ

[33526] Ibn 'Ulayyah narrated to us, from 'Amr b. Dinar, from Salim b. Abi al-Ja'd, from Ibn 'Umar, who said: There was a man called Kirkirah in charge of the baggage of the Prophet, may Allah's prayers and peace be upon him. He died, and the Messenger of Allah, may Allah's prayers and peace be upon him, said: "He is in the Fire." They went to look and found a cloak on him that he had misappropriated (from the spoils).

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ عَلَى تَقْلِيلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُقَالُ لَهُ كِرْكِرَةً فَمَا قَاتَ فَقَاتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هُوَ فِي النَّارِ، فَذَهَبُوا يُنْظِرُونَ فَوَجَدُوا عَلَيْهِ عَبَاءَةً قَدْ غَلَّتْ

[33527] 'Abd Allah b. Numayr narrated to us, from Yahya b. Sa'id, from Muhammad b. Yahya b. Hibban, from Abu 'Amrah, that he heard Zayd b. Khalid al-Juhani narrating that a man from the Muslims died at Khaybar. His matter was mentioned to the Messenger of Allah, may Allah's prayers and peace be upon him, and he said: "Pray over your companion." The faces of the people changed because of that. When he saw that, he said: "He misappropriated (spoil) in the cause of Allah." So we searched his belongings and found some Jewish beads not worth two dirhams.

[33528] Waki' narrated to us, he said: Sufyan narrated to us, from Yahya b. Sa'id, from Muhammad b. Yahya b. Hibban, from Abu 'Amrah, from Zayd b. Khalid, from the Prophet, may Allah's prayers and peace be upon him, similar to it.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حِبَانَ، عَنْ أَبِي عَمْرَةَ، عَنْ رَبِيعٍ بْنِ خَالِدٍ الْجُهَنَّمِيِّ، يُحَدِّثُ أَنَّ رَجُلًا، مِنَ الْمُسْلِمِينَ تُوْفِيَ بِخَيْرٍ وَأَنَّهُ ذُكِرَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرًا فَقَالَ: "صَلُّوا عَلَى صَاحِبِكُمْ، فَتَغَيَّرَتْ وُجُوهُ الْقَوْمِ لِذَلِكَ، فَلَمَّا رَأَى ذَلِكَ قَالَ: إِنَّهُ غَلَّ فِي سَبِيلِ اللَّهِ فَقَشَّنَا مَتَاعَهُ فَوَجَدْنَا حَرَزًا مِنْ حَرَزِ الْأَيْمُودِ مَا يُسَاوِي دِرْهَمَيْنَ

حَدَّثَنَا وَكِيعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حِبَانَ، عَنْ أَبِي عَمْرَةَ، عَنْ رَبِيعٍ بْنِ خَالِدٍ عَنِ التَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ

[33529] Waki' narrated to us, he said: Al-Hakam b. 'Atiyyah narrated to us, from Abu al-Makhis al-Yashkuri, who said: I heard Anas b. Malik saying: "It was said, 'O Messenger of Allah, so-and-so, your mawla, has been martyred.' He said: 'No, indeed I saw upon him a cloak that he had misappropriated.'"

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا الْحَكَمُ بْنُ عَطِيَّةَ، عَنْ أَبِي الْمَخِيسِ
الْيَشْكُرِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَبْلَ يَا
رَسُولَ اللَّهِ، اسْتَشْهَدَ فُلَانٌ مَوْلَاكَ قَالَ: كَلَّا إِنِّي رَأَيْتُ
عَلَيْهِ عَبَاءَةً قَدْ غَلَّهَا

[33530] 'Abd al-Rahim b. Sulayman narrated to us, from Abu Hayyan, from Abu Zur'ah, from Abu Hurayrah, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, stood up among us to deliver a sermon. He mentioned **G h u l u l** (misappropriation of spoils), emphasizing its magnitude and gravity, then he said: "O people, let me not find any of you coming on the Day of Resurrection carrying a groaning camel on his neck, saying: 'O Messenger of Allah, help me!' And I will say: 'I have no power to do anything for you; I conveyed [the message] to you.' Let me not find any of you coming on the Day of Resurrection carrying a neighing horse on his neck, saying: 'O Messenger of Allah, help me!' And I will say: 'I have no power to do anything for you; I conveyed [the message] to you.' Let me not find any of you coming on the Day of Resurrection carrying silent wealth [gold/silver] on his neck, saying: 'O Messenger of Allah, help me!' And I will say: 'I have no power to do

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: فَأَمَّا بَعْدُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطِيبًا فَذَكَرَ الْغُلُولَ فَعَظَمَهُ وَعَظَمَ امْرَأَهُ ثُمَّ قَالَ: إِنَّ النَّاسَ لَا يَفْتَنُ أَحَدُكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقْبَتِهِ بِعِيرٍ لَهُ رُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي فَأَقُولُ: لَا أَمْلَكُ لَكَ شَيْئًا، قَدْ بَلَغْتُكَ، وَلَا أَفْتَنُ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ وَعَلَى رَقْبَتِهِ سَامِتُ يَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي فَأَقُولُ: لَا أَمْلَكُ لَكَ شَيْئًا، قَدْ بَلَغْتُكَ، وَلَا أَفْتَنُ أَفْتَنُ أَحَدَكُمْ يَجِيءُ يَوْمَ الْقِيَامَةِ عَلَى رَقْبَتِهِ نَفْسٌ لَهَا صِيَاحٌ، فَيَقُولُ: يَا رَسُولَ اللَّهِ أَغْنِنِي فَأَقُولُ: لَا أَمْلَكُ لَكَ شَيْئًا، قَدْ بَلَغْتُكَ

[33531] Waki' narrated to us, he said: Sufyan narrated to us, from 'Alqamah b. Marthad, from Sulayman b. Buraydah, from his father, who said: "Whenever the Messenger of Allah, may Allah's prayers and peace be upon him, sent a commander over an expedition or an army, he would say: 'Do not misappropriate spoils (Ghulul).'"

حَدَّثَنَا وَكِبْرَيْعُ قَالٌ: ثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالٌ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا بَعَثَ أَمِيرًا عَلَى سَرِيَّةٍ، أَوْ جَيْشٍ قَالَ: لَا تَغْلُوا

[33532] 'Abd al-Rahim b. Sulayman narrated to us, from Hisham b. 'Urwah, from his father, that Abu Humayd al-Sa'idi—a Companion of the Messenger of Allah, may Allah's prayers and peace be upon him, and brother of Banu Sa'idah—told him that the Messenger of Allah, may Allah's prayers and peace be upon him, employed Ibn al-Lutbiyyah [to collect Zakat]. He said: "By the One in Whose Hand is my soul, none of you takes anything from it without right except that he will come to Allah carrying it on the Day of Resurrection. Let me not know anyone coming to Allah carrying a groaning camel, or a mooing cow, or a bleating sheep." Then he raised his hands until I saw the whiteness of his armpits. Then Abu Humayd said: "My eye saw and my ear heard."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، أَنَّ أَبَا حُمَيْدَ السَّاعِدِيَّ، صَاحِبِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَا بَنِي سَاعِدَةَ حَدَّثَنَا أَنَّ رَسُولَ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَعْمَلَ أَبْنَ الْأَنْبِيَّةِ فَقَالَ:
"وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا بِغَيْرِ حَقِّهِ
إِلَّا جَاءَ اللَّهُ بِحَمْلِهِ يَوْمَ الْقِيَامَةِ، فَلَا أَعْرِفَنَّ أَحَدًا جَاءَ
اللَّهَ بِحَمْلٍ بَعِيرًا لَهُ رُغَاءُ، أَوْ بَقَرَةً لَهَا حُوارٌ، أَوْ شَاةً
تَيْعَرُ، لَمْ رَفَعْ يَدِيهِ حَتَّى إِنِّي أَنْظُرُ إِلَى بَيَاضِ إِبْطِيَّهِ،
لَمْ قَالَ أَبُو حُمَيْدٍ: بَصَرَ عَيْنِي وَسَمِعَ أَذْنِي

[33533] Ibn 'Ulayyah narrated to us, from Al-Zuhri, from 'Urwah, from Abu Humayd al-Sa'idi, from the Prophet, may Allah's prayers and peace be upon him, similar to it, except that he said: "The whiteness ('Ufrah) of his armpits."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُمَيْدٍ مِثْلُ إِلَّا أَنَّهُ قَالَ: عُفْرَةً إِبْطِينَهِ

[33534] 'Abd al-Rahim b. Sulayman narrated to us, from Isma'il b. Abi Khalid, from Qays b. Abi Hazim, from 'Adi b. 'Amirah al-Kindi, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "O people, whoever among you works for us on a task and conceals from us a needle or more, it is Ghulul (misappropriation) that he will bring on the Day of Resurrection." He said: A black man from the Ansar stood up—as if I can see him now—and said: "Accept my resignation from your work, O Messenger of Allah." He said: "What is that?" He said: "I heard you say what you said." He said: "And I say it now: Whoever we employ for a task, let him bring its little and its much. Whatever he is given from it, he takes, and whatever he is forbidden from, he refrains."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَدِيِّ بْنِ عَمِيرَةَ الْكِنْدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّهَا النَّاسُ، مَنْ عَمِلَ لَنَا مِنْهُ عَلَى عَمَلٍ فَكَتَمَنَا مِنْهُ مِخْيَطًا فَمَا فَوْقَهُ فَهُوَ غُلٌ يَأْتِي بِهِ يَوْمَ الْقِيَامَةِ قَالَ: فَقَامَ إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ أَسْوَدُ كَاتِنِي أَرَاهُ فَقَالَ: اقْبِلْ عَنِّي عَمَلَكَ يَا رَسُولَ اللَّهِ قَالَ: مَا ذَاك؟ قَالَ: سَمِعْتُكَ تَقُولُ الَّذِي قُلْتُ: قَالَ: وَأَنَا أَقُولُهُ الْآنَ: مَنْ اسْتَعْمَلْنَا عَلَى عَمَلٍ فَلَيْجِنَا بِقَلِيلِهِ وَكَثِيرِهِ، فَمَا أُوتِيَ مِنْهُ أَحَدٌ وَمَا نُهِيَ عَنْهُ أَنْتَهَى

[33535] Waki' narrated to us, he said: Isma'il b. Abi Khalid narrated to us, from Qays, from 'Adi b. 'Amirah al-Kindi, who said: I heard the Messenger of Allah, may Allah's prayers and peace be upon him... and he mentioned similar to it, except that he said: "For it is Ghulul (misappropriation) that he will bring on the Day of Resurrection."

حَدَّثَنَا وَكِيعٌ قَالَ: ثنا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسٍ، عَنْ عَدِيٍّ بْنِ عَمِيرَةِ الْكِنْدِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: فَإِنَّهُ غُلُولٌ يَأْتِي بِهِ يَوْمُ الْقِيَامَةِ

[33536] Abu Usamah narrated to us, from 'Awf, from Al-Hasan, regarding His saying: "{And whatever the Messenger gives you, take it, and whatever he forbids you from, refrain}" [Al-Hashr: 7], he said: "He used to give them the spoils and forbid them from Ghulul (misappropriation)."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَوْفٍ، عَنِ الْحَسَنِ فِي قَوْلِهِ "وَمَا آتَكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا" قَالَ: كَانَ يُؤْتِيهِمُ الْغَنَائمَ وَيَنْهَاهُمْ عَنْ [7]: [الْحَشْر] الْغُلُولِ

[33537] Muhammad b. Fudayl narrated to us, from Muhammad b. Ishaq, from Yazid b. Khusayfah, from Salim, the client of Ibn Muti', from Abu Hurayrah, who said: Rifa'ah gifted a slave to the Messenger of Allah, may Allah's prayers and peace be upon him. He went out with him to Khaybar. He dismounted between 'Asr and Maghrib. A stray arrow struck the slave and killed him. We said: "Congratulations to him for Paradise." He said: "By the One in Whose Hand is my soul, indeed his cloak is now burning upon him in the Fire; he misappropriated it from the Muslims." A man from the Ansar said: "O Messenger of Allah, I took two sandal straps that day." He said: "Like them from the Fire of Hell will be used to lead you."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَزِيدَ بْنَ حُصَيْفَةَ، عَنْ سَالِمٍ، مَوْلَى ابْنِ مُطَبِّعٍ عَنْ أَبِي هُرَيْرَةَ قَالَ: أَهْدَى رَفَاعَةً إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ غُلَامًا، فَخَرَجَ بِدَمْعِهِ إِلَى حَيْبَرَ، فَنَزَّلَ بَيْنَ الْعَصْرِ، وَالْمَعْرِبِ فَأَتَى الْغُلَامَ سَهْمًا عَانِزًا فَقَتَلَهُ هَبَنِيَا لَهُ الْجَنَّةُ فَقَالَ: "وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ شَمْلَةَ لَتُحْرَقُ عَلَيْهِ الْآنَ فِي النَّارِ عَلَيْهَا مِنَ الْمُسْلِمِينَ فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ، أَصَبَّتُ يَوْمَ ذِ شِرَّاكِينَ فَقَالَ: يُقَادُ مِنْكُمْ مِّثْلُهُمَا مِنْ نَارِ جَهَنَّمَ

[33538] 'Abd Allah b. al-Mubarak narrated to us, from Al-Awza'i, from Yahya b. Abi Kathir, from Al-Hasan, regarding "a man who misappropriates spoils and the army disperses. He said: He gives it in charity on behalf of that army."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنِ الْحَسَنِ، فِي "الرَّجُلِ يَعْلُمُ وَيَتَفَرَّقُ الْجَيْشُ" قَالَ: يَتَصَدَّقُ بِهِ عَنْ ذَلِكَ الْجَيْشِ

[33539] 'Abd al-Wahhab al-Thaqafi narrated to us, from Al-Muthanna, from 'Amr b. Shu'ayb, who said: "If misappropriated spoils (Ghulul) are found with a man, they are taken, he is lashed one hundred times, his head and beard are shaved, whatever was in his saddlebag except for animals is taken, his saddlebag is burned, and he never receives a share among the Muslims." He said: "And it has reached me that Abu Bakr and 'Umar used to do that."

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنِ الْمُئْنَى، عَنْ عَمْرُو بْنِ شَعِيبٍ قَالَ: "إِذَا وُجِدَ الْغُلُولُ عِنْدَ الرَّجُلِ أَخْذَ وَجْلَهُ مِائَةً، وَحُلِقَ رَأْسُهُ، وَلْحِينُهُ، وَأَخْذَ مَا كَانَ فِي رَحْلِهِ مِنْ شَيْءٍ إِلَّا الْحَيَّانَ، وَأُحْرِقَ رَحْلُهُ وَلَمْ يَأْخُذْ سَهْمًا فِي الْمُسْلِمِينَ أَبْدًا" قَالَ: وَبَلَغَنِي أَنَّ أَبَا بَكْرٍ وَعُمَرَ كَانَ يَعْلَمُهُ

[33540] 'Abd al-A'la narrated to us, from Yunus, from Al-Hasan, "regarding Ghulul found with a man, he said: His saddlebag is burned."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، "فِي الْغُلُولِ يُوجَدُ عِنْدَ الرَّجُلِ قَالَ: يُحْرَقُ رَحْلُهُ"

[33541] Ishaq b. Mansur narrated to us, he said: Huraym narrated to us, from Mutarrif, from 'Amr b. Salim, who said: Our companions used to say: "The punishment of the one who misappropriates spoils is that his tent and his belongings be burned."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ قَالَ: ثنا هُرَيْمُ، عَنْ مُطَرِّفٍ،
عَنْ عَمْرٍو بْنِ سَالِمٍ قَالَ: كَانَ أَصْحَابُنَا يَقُولُونَ: عُقوبةُ
صَاحِبِ الْغُلُولِ أَنْ يُحْرَقَ فُسْطَاطُهُ وَمَتَاعُهُ

[33542] Dawud b. 'Abd Allah narrated to us, he said: 'Abd al-'Aziz b. Muhammad narrated to us, from Salih b. Muhammad b. Za'idah, from Salim b. 'Abd Allah, from his father, from 'Umar b. Al-Khattab, that the Messenger of Allah, may Allah's prayers and peace be upon him, said: "Whoever you find has misappropriated spoils, burn his belongings."

حَدَّثَنَا دَاوُدُ بْنُ عَبْدِ اللَّهِ قَالَ: ثنا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ،
عَنْ صَالِحٍ بْنِ مُحَمَّدٍ بْنِ رَأْئِدَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ،
عَنْ أَبِيهِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ أَنَّ رَسُولَ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ وَجَدَ نُمُوذَجَةً فَلْيَحْرُقُوا مَتَاعَهُ

[33543] Waki' narrated to us, from Sufyan, from 'Ammar al-Duhni, from a man, from Kurayb, from Ibn 'Abbas, that he wrote to a man from the People of the Book: "Peace be upon you."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَمَّارِ الدُّهْنِيِّ، عَنْ
رَجُلٍ، عَنْ كُرَيْبٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّهُ "كَتَبَ إِلَى
رَجُلٍ مِنْ أَهْلِ الْكِتَابِ: السَّلَامُ عَلَيْكَ"

[33544] Waki' narrated to us, from Sufyan, from Mansur, who said: I asked Ibrahim and Mujahid how one writes to the Ahl al-Dhimmah. Mujahid said: "Write 'Peace be upon he who follows guidance.'" Ibrahim said: "Peace be upon you."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ قَالَ: سَأَلْتُ إِبْرَاهِيمَ وَمُجَاهِدًا كَيْفَ يُكْتَبُ إِلَى أَهْلِ الدِّينِ؟ قَالَ مُجَاهِدٌ: "يُكْتَبُ السَّلَامُ عَلَى مَنْ اتَّبَعَ الْهُدَى وَقَالَ إِبْرَاهِيمُ: سَلَامٌ عَلَيْكَ

[33545] Waki' narrated to us, from 'Amr b. 'Uthman, from Abu Burdah, who said: I heard him say: "The Messenger of Allah, may Allah's prayers and peace be upon him, wrote to a man from the People of the Book, 'Become Muslim.' Before the Prophet, may Allah's prayers and peace be upon him, finished his letter, a letter came from that man in which 'Peace' was read to the Prophet, may Allah's prayers and peace be upon him. So the Prophet, may Allah's prayers and peace be upon him, returned the greeting at the bottom of his letter."

حَدَّثَنَا وَكِيعٌ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أَبِي بُرْدَةَ قَالَ: سَمِعْتُهُ يَقُولُ: كَتَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ مِنْ أَهْلِ الْكِتَابِ اسْلَمَ أَنْتَ فَلَمْ يَفْرُغُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ كِتَابِهِ حَتَّى أَتَاهُ كِتَابٌ مِنْ ذَلِكَ الرَّجُلِ يُقْرَأُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامُ فِيهِ، فَرَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّلَامَ فِي أَسْفَلِ كِتَابِهِ

[33546] 'Abd al-Rahim b. Sulayman narrated to us, from Zakariyya, from Khalid b. Salamah, from 'Amir, who said: "Khalid b. al-Walid wrote from Al-Hirah to the satraps of Persia: 'In the name of Allah, the Most Gracious, the Most Merciful. From Khalid b. al-Walid to the satraps of Persia. Peace be upon he who follows guidance.'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا، عَنْ خَالِدِ
بْنِ سَلَمَةَ، عَنْ عَامِرٍ قَالَ: كَتَبَ خَالِدُ بْنُ الْوَلِيدِ مِنْ
الْحِيرَةِ إِلَى مَزَارِبَةِ فَارِسَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ
خَالِدِ بْنِ الْوَلِيدِ إِلَى مَزَارِبَةِ فَارِسَ سَلَامٌ عَلَى مَنْ اتَّبَعَ
الْهُدَى

[33547] Ghundar narrated to us, from Shu'bah, from Simak, who said: I heard 'Iyad al-Ash'ari saying: "I witnessed [the Battle of] Yarmouk. Abu 'Ubaydah b. al-Jarrah said: 'Who will race me?' A young man said: 'I will, if you do not get angry.' He raced him and beat him. I saw Abu 'Ubaydah's two braids bouncing as he was behind him on an Arabian horse."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ قَالَ: سَمِعْتُ
عِبَادًا الْأَشْعَرِيَّ قَالَ: "شَهِدْتُ الْيَرْمُوكَ قَالَ: فَقَالَ أَبْوَا
عُبَيْدَةَ بْنَ الْجَرَاحِ: مَنْ يُرَاهِنْتِي؟ قَالَ: فَقَالَ شَابٌ: أَنَا
إِنْ لَمْ تَغْضِبْ قَالَ: فَسَبَقْتُهُ قَالَ: فَرَأَيْتُ عَقِصَتِي أَبِي
عُبَيْدَةَ تَفْزَانَ وَهُوَ حَلْفَةُ عَلَى فَرَسٍ عَرَبِيٍّ

[33548] 'Abd al-A'la narrated to us, from Ma'mar, from Al-Zuhri, who said: "They used to bet [on races] during the time of the Messenger of Allah, may Allah's prayers and peace be upon him. Al-Zuhri said: The first one to give [prizes] in it was 'Umar b. Al-Khattab."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: كَانُوا يَتَرَاهُنُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الزُّهْرِيُّ: وَأَوَّلُ مَنْ أَعْطَى فِيهِ عُمُرُ بْنُ الْحَطَابِ

[33549] Abu Mu'awiyah narrated to us, from Al-A'mash, from Ibrahim, who said: "'Alqamah had a workhorse (Birdhawn) that he would race for bets."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ لِعَلْقَمَةَ بِرْذُونْ يُرَاهِنُ عَلَيْهِ

[33550] Hafs narrated to us, from Al-A'mash, from Ibrahim, that 'Alqamah "raced a man and beat him, so he took his bridle as a prize."

حَدَّثَنَا حَفْصُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، أَنَّ عَلْقَمَةَ سَابَقَ رَجُلًا فَسَبَقَهُ فَامْتَلَحَ لِجَامِهِ

[33551] Ḥafṣ ibn Ghīyāth narrated to us, from Yaḥyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: "There is no harm in betting on horses if there is a 'Muḥallil' (a third horse/competitor) among them. If he [the Muḥallil] wins, the prize is his; and if he does not win, there is nothing upon him."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ
بْنِ الْمُسَيَّبِ قَالَ: لَا بَأْسَ بِرِهَانِ الْخَيْلِ، إِذَا كَانَ فِيهَا
فَرَسٌ مُحَلَّ، إِنْ سَبَقَ كَانَ لَهُ السَّبُقُ، وَإِنْ لَمْ يَسْبِقْ لَمْ
يَكُنْ عَلَيْهِ شَيْءٌ

[33552] Yazīd ibn Hārūn narrated to us, saying: Sufyān ibn Husayn informed us, from Az-Zuhrī, from Sa‘īd ibn al-Musayyib, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Whoever enters a horse between two horses while he is certain that it will win, then it is gambling. And whoever enters a horse between two horses while he is not certain that it will win, then it is not gambling."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ حُسَيْنٍ،
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَدْخَلَ
فَرَسًا بَيْنَ فَرَسَيْنِ، وَقَدْ أَمِنَ أَنْ يَسْبِقَ فَهُوَ قِمارٌ، وَمَنْ
أَدْخَلَ فَرَسًا بَيْنَ فَرَسَيْنِ وَهُوَ لَا يَأْمُنُ أَنْ يَسْبِقَ فَأَيْسَرٌ
بِقِمارٍ

[33553] Wakī‘ narrated to us, saying: Isrā’īl narrated to us, from Simāk, from ‘Abdullāh ibn Ḥuṣayn al-‘Ijlī, that Ḥudhayfah raced ahead of the people on an ash-colored horse of his. He said: "I entered upon him while he was sitting on his feet [squatting], not touching the ground out of joy for it [the horse], dripping with sweat, while his horse was at its manger. He was sitting looking at it, and the people were entering upon him, congratulating him."

حَدَّثَنَا وَكِبِيْعُ قَالَ: ثنا إِسْرَائِيلُ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ حُصَيْنِ الْعِجْلِيِّ، أَنَّ حُدَيْفَةَ سَبَقَ النَّاسَ عَلَى فَرَسٍ لَهُ أَشْهَبَ قَالَ: فَدَخَلْتُ عَلَيْهِ وَهُوَ جَالِسٌ عَلَى قَدْمَيْهِ، مَا يَمْسُ الأَرْضَ فَرَحًا بِهِ، يَقْطُرُ عَرْقًا، وَفَرْسُهُ عَلَى مَعْلَفِهِ، وَهُوَ جَالِسٌ يَنْتَرُ إِلَيْهِ وَالنَّاسُ يَذْخُلُونَ عَلَيْهِ يُهَنَّوْنَهُ

[33554] Wakī‘ narrated to us, saying: Sharīk narrated to us, from Simāk, from Abū Salāmah, that Ḥudhayfah raced ahead of the people on a workhorse (Birdhawn) of his.

حَدَّثَنَا وَكِبِيْعُ قَالَ: ثنا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ أَبِي سَلَامَةَ، أَنَّ حُدَيْفَةَ سَبَقَ النَّاسَ عَلَى بِرْذُونِ لَهُ

[33555] Wakī‘ narrated to us, saying: Sufyān narrated to us, from Jābir, from ‘Āmir, that ‘Umar ibn al-Khaṭṭāb raced horses and won (or gave a prize).

حَدَّثَنَا وَكِبِيْعُ قَالَ: ثنا سُفْيَانُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَجْرَى الْحَيْلَ وَسَبَقَ

[33556] Waki‘ narrated to us, saying: Sufyān narrated to us, from Burd, from Az-Zuhri, who said: "They used to race on horses, camels, and on their feet."

حَدَّثَنَا وَكِيعٌ قَالَ: ثُنَا سُفْيَانُ، عَنْ بُرْدٍ، عَنِ الزُّهْرِيِّ
قَالَ: كَانُوا يَسْبِقُونَ عَلَى الْخَيْلِ، وَالرَّكَابِ وَعَلَى
أَفْدَامِهِمْ

[33557] ‘Abdullāh ibn Numayr narrated to us, saying: ‘Ubaydullāh ibn ‘Umar narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: "The Messenger of Allah (peace be upon him) trained the horses (made them lean). He would send those that had been trained from Al-Hafyā’ to Thaniyyat al-Wadā‘, and those that had not been trained from Thaniyyat al-Wadā‘ to the Mosque of Banu Zurayq."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ثَمَرٍ قَالَ: ثُنَا عَبْيَضُ اللَّهِ بْنُ عُمَرَ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: ضَمَرَ رَسُولُ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ الْخَيْلَ، فَكَانَ يُرْسِلُ الَّتِي أَضْمَرَ مِنَ
الْحَفْيَاءِ إِلَى ثَنِيَّةِ الْوَدَاعِ وَالَّتِي لَمْ تُضْمَرْ مِنْ ثَنِيَّةِ
الْوَدَاعِ إِلَى مَسْجِدِ بَنِي زُرْيَقٍ

[33558] Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Zayd informed us, from Az-Zubayr ibn Khirrīt, from Abū Labīd, who said: We raced horses while Al-Ḥakam ibn Ayyūb was over Basra. He said: So we went out to look at them, and we said: "If only we could turn aside to Anas ibn Mālik." So we turned aside to him while he was in his palace at Az-Zāwiyah. We said to him: "O Abū Ḥamzah, did they used to bet during the time of the Messenger of Allah (peace be upon him)?" He said: "Yes, by Allah. The Messenger of Allah (peace be upon him) bet on a horse called Sabḥah, and it came in first, and he was pleased by that."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَخْبَرَنَا سَعِيدُ بْنُ زَيْدٍ، عَنِ الرَّبَّيْرِ بْنِ خَرَيْتٍ، عَنْ أَبِي لَبِيدٍ قَالَ: أَرْسَلْتُ الْخَيْلَ وَالْحَكْمَ بْنَ أَيُوبَ عَلَى الْبَصْرَةَ قَالَ: "فَخَرَجْنَا نَتَظَرُ إِلَيْهَا، فَقُلْنَا: لَوْ مِلِنَا إِلَى أَنَّسِ بْنِ مَالِكٍ، فَمِلِنَا إِلَيْهِ وَهُوَ فِي قَصْرِهِ بِالزَّاوِيَةِ، فَقُلْنَا لَهُ: يَا أَبَا حَمْزَةَ، أَكَانُوا يَتَرَاهُنُونَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ وَاللَّهُ لَرَاهُنَ يَعْنِي رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى فَرَسٍ يُقَالُ لَهُ سَبْحَةً، فَجَاءَتْ سَابِقَةً، فَهَشَ لِذَلِكَ

[33559] Sahl ibn Yūsuf narrated to us, from Ḥumayd, from Bakr, who said: Two men saw a gazelle while they were in a state of Ihrām. They made a wager between them and bet on it. One threw a stick at it and broke it. So they came to ‘Umar, and next to him was Ibn ‘Awf. He said to ‘Abd ar-Rahmān: "What do you say?" He said: "This is gambling, even if it were a race."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ بَكْرٍ قَالَ: "رَأَى رَجُلانِ ظَبًّا وَهُمَا مُحْرَمَانِ فَتَوَاحَدَا فِيهِ وَتَرَاهَا، فَرَمَاهُ بِعَصَنَا فَكَسَرَهُ، فَأَتَيَا عُمَرَ وَإِلَيْهِ جَنْبِهِ ابْنُ عَوْفٍ فَقَالَ لِعَبْدِ الرَّحْمَنِ: مَا تَقُولُ؟ قَالَ: هَذَا قِمارٌ وَلَوْ كَانَ سَبِيقًا

[33560] Ḥafṣ narrated to us, from Ja‘far, from his father, that the Messenger of Allah (peace be upon him) raced horses and set a prize between them: ounces of silver. And he raced camels—but he did not mention the prize.

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، "أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرَى الْخَيْلَ وَجَعَلَ بَيْنَهَا سَبِيقًا: أَوْ أَقِيَّ مِنْ وَرِقٍ، وَأَجْرَى الْإِبْلَ وَلَمْ يَذْكُرِ السَّبِيقَ

[33561] Wakī‘ narrated to us, saying: Al-A‘mash narrated to us, from Ibrāhīm, from his father, who said: "I saw Ḥudhayfah ibn al-Yamān in Al-Madā'in running between two targets in a shirt."

حَدَّثَنَا وَكِبِيعٌ قَالَ: ثنا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ أَبِيهِ قَالَ: رَأَيْتُ حُدَيْفَةَ بْنَ الْيَمَانَ بِالْمَدَائِنِ يَسْتَدِّ بَيْنَ هَدَفَيْنِ فِي قَمِيصٍ

[33562] Waki‘ narrated to us, saying: Ibn Abī Dhi’b narrated to us, from Nāfi‘ ibn Abī Nāfi‘, the freedman of Abū Aḥmad, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "There is no competition (with prizes) except in archery, camel racing, or horse racing (lit. hoof, pad, or blade)."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ نَافِعَ بْنِ أَبِي نَافِعٍ، مَوْلَى أَبِي أَحْمَدَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا سَبَقَ إِلَّا فِي حُفَّ، أَوْ حَافِرٍ أَوْ نَصْلٍ

[33563] Waki‘ narrated to us, saying: Sufyān narrated to us, from Zayd ibn Aslam, from Abū al-Fawāris, from Abū Hurayrah, who said: "There is no competition (with prizes) except in camel racing or horse racing."

حَدَّثَنَا وَكِبْرُّ قَالَ: ثنا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي الْفَوَارِسِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا سَبَقَ إِلَّا فِي حُفَّ أَوْ حَافِرٍ

[33564] Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Mujaħid, who said: I saw Ibn ‘Umar running between the two targets in a shirt, saying: "I am for it, I am for it"—meaning when he hit the mark—then he would return leaning on his bow until he passed through the market.

حَدَّثَنَا وَكِبْرُّ قَالَ: ثنا الْأَعْمَشُ، عَنْ مُجَاهِدٍ قَالَ: رَأَيْتُ ابْنَ عُمَرَ يَسْتَدِّ بَيْنَ الْهَدَفَيْنِ فِي قَمِيصٍ وَيَقُولُ: أَنَا بِهَا أَنَا بِهَا يَعْنِي إِذَا أَصَابَ، ثُمَّ يَرْجِعُ مُنَكِّنًا قَوْسَهُ حَتَّى يَمْرَّ فِي السُّوقِ

[33565] Ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, who said: "I asked him about prizes in archery, and he saw no harm in it."

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنْ أَبْنِ عَوْنِ، عَنْ مُحَمَّدٍ قَالَ:
سَأَلَ اللَّهُ عَنِ السَّبَقِ فِي النَّصَالِ، فَلَمْ يَرِ بِهِ بَأْسًا

[33566] Waki‘ narrated to us, saying: Nāfi‘ ibn ‘Umar narrated to us, saying: I asked ‘Amr ibn Dīnār about the prize (Sabaq). He said: "Eat and feed me."

حَدَّثَنَا وَكَيْعٌ قَالَ: ثَنَا نَافِعٌ بْنُ عُمَرَ قَالَ: سَأَلْتُ عَمَرَ
بْنَ دِينَارٍ عَنِ السَّبَقِ فَقَالَ: كُلْ وَأَطْعُمْنِي

[33567] Waki‘ narrated to us, saying: Sufyān narrated to us, from Layth, from Mujāhid, who said: The Messenger of Allah (peace be upon him) said: "The angels do not attend anything of your amusements except betting [on horses/camels] and archery."

حَدَّثَنَا وَكَيْعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحْضُرُ
الْمَلَائِكَةُ شَيْئًا مِنْ لَهُوكُمْ إِلَّا الرِّهَانَ وَالنَّصَالَ

[33568] Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū Ishāq, from a man from Muzaynah or Juhaynah, who said: The Prophet (peace be upon him) heard a people saying in their battle cry (Shi‘ār) "O Ḥarām," so he said: "O Halāl."

حَدَّثَنَا وَكَيْعٌ قَالَ: ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ
رَجُلٍ، مِنْ مُزَيْنَةَ أَوْ جُهَيْنَةَ قَالَ: "سَمِعَ النَّبِيُّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَوْمًا يَقُولُونَ فِي شِعَارِهِمْ يَا حَرَامٌ فَقَالَ: يَا
حَلَالٌ

[33569] Waki‘ narrated to us, saying: ‘Ikrimah narrated to us, from ‘Ammār, from Iyās ibn Salamah, from his father, who said: "We raided Hawāzin with Abū Bakr, and our battle cry was: 'Amit, Amit' (Kill, Kill)."

حَدَّثَنَا وَكِبْيُعُ قَالَ: ثنا عِكْرِمَةُ، عَنْ عَمَّارٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ قَالَ: "غَزَوْنَا مَعَ أَبِي بَكْرٍ هَوَازِنَ فَكَانَ شِعَارُنَا: أَمْتُ، أَمْتُ

[33570] Waki‘ narrated to us, saying: Abū al-‘Umayis narrated to us, from Iyās ibn Salamah, from his father, who said: "Our battle cry with Khālid ibn al-Walīd was: 'Amit, Amit'."

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثنا أَبُو الْعَمَيْسٍ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ شِعَارُنَا مَعَ خَالِدِ بْنَ الْوَلِيدِ: أَمْتُ أَمْتُ

[33571] Waki‘ narrated to us, saying: Hishām ibn ‘Urwah narrated to us, from his father, who said: "The battle cry of the Muslims on the Day of Musaylimah was: 'O Companions of Sūrat al-Baqarah'."

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثنا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: كَانَ شِعَارُ الْمُسْلِمِينَ يَوْمَ مُسَيْلَمَةً: يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ

[33572] Waki‘ narrated to us, saying: Mālik narrated to us, from Ṭalḥah ibn Muṣarrif al-Yāmī, who said: "When the Muslims were defeated on the Day of Ḥunayn, they were called: 'O Companions of Sūrat al-Baqarah.' So they returned, weeping [khanīn]."

حَدَّثَنَا وَكِيعٌ، قَالَ ثُنا مَالِكٌ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ الْيَامِيِّ، قَالَ: لَمَّا انْهَزَّ الْمُسْلِمُونَ يَوْمَ حُنَيْنٍ نُودُوا: يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ، فَرَجَعُوا وَلَهُمْ حَنِينٌ يَعْنِي بُكَاءً.

[33573] Sulaymān ibn Ḥarb narrated to us, saying: Ghālib ibn Sulaymān—or Sālih—narrated to us, saying: Az-Zubayr ibn Ṣurākh narrated to us, saying: Muṣ‘ab ibn az-Zubayr said to us while we were lined up against Al-Mukhtār: "Let your battle cry be 'Hā-Mīm Lā Yunṣarūn', for indeed it was the battle cry of the Prophet (peace be upon him)."

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، قَالَ ثُنا غَالِبُ بْنُ سُلَيْمَانَ، أَوْ صَالِحٌ قَالَ ثُنا الرُّبَيْرُ بْنُ صُرَاطِخٍ، قَالَ: قَالَ لَنَا مُصْعَبُ بْنُ الرُّبَيْرِ وَتَحْنُ مُصَافِي الْمُخْتَارِ: لَيْكُنْ شِعَارُكُمْ حَمْ لَا يُنْصَرُونَ فَإِنَّهُ كَانَ شِعَارُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33574] Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Qatādah, from Al-Ḥasan, from ‘Abdullāh ibn ‘Amr, who said: "The battle cry of the Anṣār was 'Abdullāh', and the battle cry of the Muḥājirīn was 'Abd ar-Raḥmān'."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَاجَاجٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: كَانَ شِعَارُ الْأَنْصَارِ عَبْدُ اللَّهِ وَشِعَارُ الْمُهَاجِرِينَ عَبْدُ الرَّحْمَنِ.

[33575] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Al-Ajlah, from Abū Ishaq, from Al-Barā’, who said: The Messenger of Allah (peace be upon him) said: "You will meet the enemy tomorrow, so indeed your battle cry is 'Hā-Mīm Lā Yunṣarūn'."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنِ الْأَجْلَحِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّكُمْ تُلْقُونَ الْعُدُوَّ غَدًا ، فَإِنَّ شِعَارَكُمْ هُمْ لَا يُنْصَرُونَ

[33576] Wakī‘ narrated to us, saying: Sharīk narrated to us, from Abū Ishaq, that the Prophet (peace be upon him) sent Talhah with an expedition which consisted of ten [men], and he said: "Your battle cry is 'Yā 'Ashr' (O Ten)."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ طَلْحَةَ بْنَ شَرِيكَةَ هِيَ عَشْرَةً فَقَالَ: شِعَارُكُمْ يَا عَشْرُ

[33577] ‘Alī ibn Mushir narrated to us, from ‘Abd ar-Rahmān ibn Ishaq, from An-Nu‘mān ibn Sa‘d, who said: I heard Al-Mughīrah ibn Shu‘bah saying: The Messenger of Allah (peace be upon him) said: "The motto of the Muslims on the Day of Resurrection on the Sirāt (Bridge) is: 'O Allah, save [us], save [us]'."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانِ بْنِ سَعْدٍ، قَالَ: سَمِعْتُ الْمُغَيْرَةَ بْنَ شُعْبَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "شِعَارُ الْمُسْلِمِينَ يَوْمَ الْقِيَامَةِ عَلَى الصَّرَاطِ: اللَّهُمَّ سَمِّ

[33578] Yazīd narrated to us, saying: Ḥajjāj informed us, from Qatādah, from Al-Ḥasan, from Samurah ibn Jundub, who said: "The battle cry of the Muḥājirīn was 'Abdullāh', and the battle cry of the Anṣār was 'Abd ar-Rahmān'."

حَدَّثَنَا يَزِيدُ، قَالَ أَخْبَرَنَا حَاجَجُ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ،
عَنْ سَمْرَةَ بْنِ جُنْدُبٍ، قَالَ: كَانَ شِعَارُ الْمُهَاجِرِينَ عَنْ
اللَّهِ وَشِعَارُ الْأَنْصَارِ عَبْدُ الرَّحْمَنَ

[33579] Ḥusayn ibn Muḥammad narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Muḥammad ibn Ishāq, from Dāwūd ibn al-Ḥuṣayn, from 'Abd ar-Rahmān ibn Abī 'Uqbah, from Abū 'Uqbah—who was a freedman from the people of Persia—who said: I was present with the Messenger of Allah (peace be upon him) on the Day of Uhud. I struck a man from the polytheists and said: "Take this from me, and I am the Persian boy!" This reached the Prophet (peace be upon him), so he said: "Why didn't you say: 'Take this from me, and I am the Anṣārī boy'?"

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ ثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ
مُحَمَّدٍ بْنِ إِسْحَاقَ، عَنْ دَاؤِدَ بْنِ الْحُصَيْنِ، عَنْ عَبْدِ
الرَّحْمَنِ بْنِ أَبِي عُبَيْدَةَ، عَنْ أَبِي عُقْبَةَ، وَكَانَ، مَوْلَى مِنْ
أَهْلِ فَارِسٍ قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمًا أُحْدِي فَضَرَبْتُ رَجُلًا مِنَ الْمُشْرِكِينَ فَقُلْتُ:
خُذْهَا مِنِّي وَإِنَّا الْغُلَامُ الْفَارِسِيُّ ، فَبَلَغَتِ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: هَلَا قُلْتُ: خُذْهَا مِنِّي وَإِنَّا الْغُلَامُ
الْأَنْصَارِيُّ

[33580] ‘Abdullāh ibn Numayr narrated to us, saying: Hishām ibn Sa‘d narrated to us, saying: Qays ibn Bashīr at-Tagħlibī narrated to me, saying: My father was a sitting companion of Abū ad-Dardā’ in Damascus. And there was in Damascus a man from the Companions of the Messenger of Allah (peace be upon him) called Ibn Ḥanzaliyyah from the Ansār. He passed by us one day while we were with Abū ad-Dardā’. Abū ad-Dardā’ said: "A word that benefits us and does not harm you." He said: The Messenger of Allah (peace be upon him) sent an expedition, and it returned. A man from them came and sat in the gathering where the Messenger of Allah (peace be upon him) used to sit. He said to a man next to him: "If you had seen us when we met the enemy, and so-and-so attacked and stabbed, saying: 'Take this, and I am the Ghifārī boy!'" [The listener] said: "I do not see but that his reward has been nullified." [Another] said: "I do not see any harm in that." He said: So they disputed about that and

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرٍ، قَالَ ثُنَّا هِشَامُ بْنُ سَعْدٍ، قَالَ حَدَّثَنِي قَيْسُ بْنُ بَشِيرٍ التَّغْلِيُّ، قَالَ كَانَ أَبِي جَلِيسَ أَبِي الدَّرْدَاءِ بِدِمْشَقَ، وَكَانَ بِدِمْشَقَ رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُقَالُ لَهُ أَبْنُ حَنْظَلَةَ مِنَ الْأَنْصَارِ، فَمَرَّ بِنَا ذَاتَ يَوْمٍ وَنَخْنُ عِنْدَ أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ: كَلِمَةً تَنْفَعُنَا وَلَا يَضُرُّنَا، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةَ فَقَدِيمَتْ، فَأَتَى رَجُلٌ مِنْهُمْ فَجَلَسَ فِي الْمَجْلِسِ الَّذِي يَجْلِسُ فِيهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ لِرَجُلٍ إِلَى جَنْبِهِ: لَوْ رَأَيْتَنَا حِينَ لَقِيَنَا الْعَدُوَّ وَحَمَلَ فُلَانٌ فَطَعَنَ فَقَالَ: حَذْهَا وَأَنَا الْغُلَامُ الْغَفَارِيُّ، فَقَالَ: مَا أَرَاهُ إِلَّا قَدْ بَطَلَ أَجْرُهُ، فَقَالَ: مَا أَرَى بِذَلِكَ بَأْسًا، قَالَ: فَتَنَازَ عُوا فِي ذَلِكَ وَاحْتَلَفُوا حَتَّى سَمِعَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: سُبْحَانَ اللَّهِ، لَا بَأْسَ أَنْ يُؤْجَرَ أَوْ يُحْمَدَ فَرَأَيْتُ أَبَا الدَّرْدَاءِ سُرَّ بِذَلِكَ حَتَّى يَرْتَفَعَ حَتَّى أَرَى أَنَّهُ سَيَبْرُكُ عَلَى رُكْبَتِيهِ وَيَقُولُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَيَقُولُ: نَعَمْ

[33581] ‘Abdullāh ibn Numayr narrated to us, from Al-A‘mash, from Mālik ibn al-Ḥārith—or someone else—who said: "You could not wish to hear 'I am the Nakha‘ī boy' on the Day of al-Qādisiyah except that you would hear it."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، أَوْ غَيْرِهِ قَالَ: كُنْتَ لَا تَشَاءُ أَنْ تَسْمَعَ يَوْمَ الْفَادِسِيَّةِ أَنَا الْغُلَامُ النَّخَاعِيُّ إِلَّا سَمِعْتُه

[33582] Wakī‘ narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Qays ibn Abī Ḥāzim, who said: ‘Amr ibn Ma‘dī Karib used to pass by us on the Day of al-Qādisiyah while we were in rows, saying: "O assembly of Arabs! Be lions, strong and sufficient in your affair! For the Persian is but a goat after he throws his spear."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: كَانَ عَمْرُو بْنُ مَعْدِي كَرْبَ يَمْرُ عَلَيْنَا يَوْمَ الْفَادِسِيَّةِ وَنَحْنُ صُفُوفٌ فَيَقُولُ: يَا مُعْشَرَ الْعَرَبِ، كُونُوا أَسَدًا أَشَدًا أَغْنَى شَأنًا ، فَإِنَّمَا الْفَارِسِيُّ تَيْسٌ بَعْدَ أَنْ يُلْقَى تَيْزِكَهُ

[33583] Sharīk narrated to us, from Abū Ishāq, from Al-Barā‘, that the Prophet (peace be upon him) said on the Day of Hunayn: "I am the Prophet, no lie! I am the son of ‘Abd al-Muṭṭalib!"

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ يَوْمَ حُنَيْنٍ: أَنَا النَّبِيُّ لَا كَذِبٌ أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ

[33584] ‘Abd al-Wahhāb ath-Thaqafī narrated to us, from Ḥumayd, from Anas, who said: The Messenger of Allah (peace be upon him) had a she-camel called Al-‘Aḍbā’, and she was not beaten [in races]. A Bedouin came on a young camel of his and outstripped her. That was hard on the Muslims. When the Messenger of Allah (peace be upon him) saw what was on their faces, they said: "O Messenger of Allah, Al-‘Aḍbā’ has been beaten!" The Messenger of Allah (peace be upon him) said: "It is a right upon Allah that He does not raise anything in this world except that He lowers it."

[33585] Abū Khālid al-Āḥmar narrated to us, from Ḥumayd, from Anas, from the Prophet (peace be upon him), similar to it.

[33586] Hafṣ narrated to us, from Ja‘far, from his father, that the Messenger of Allah (peace be upon him) raced camels, but he did not mention the prize.

حَدَّثَنَا عَبْدُ الْوَهَابِ النَّقَفِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ:
كَانَتْ نَاقَةً لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُسَمَّاً
الْعَضْبَاءِ، فَكَانَتْ لَا تُسْبَقُ، فَجَاءَ أَعْرَابِيٌّ عَلَى قَعْودٍ
لَهُ فَسَبَقَهَا، فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ، فَلَمَّا رَأَى
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا فِي وُجُوهِهِمْ قَالُوا:
يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، سُبِّقَتِ الْعَضْبَاءُ،
فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَقٌّ عَلَى اللَّهِ
أَنْ لَا يَرْفَعَ فِي الدُّنْيَا شَيْئًا إِلَّا وَضَعَهُ

حَدَّثَنَا أَبُو خَالِدٌ الْأَحْمَرُ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنْ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْ حُوْيَّةِ مِنْهُ

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَجْرَى الْأَيْلَنَ، وَلَمْ يَذْكُرْ السَّبَقَ

[33587] Abū Usāmah narrated to us, from Sa‘d ibn Sa‘id, who said: I heard ‘Alī ibn al-Ḥusayn saying: While the Messenger of Allah (peace be upon him) was in the expedition of Tabūk, the Anṣār said: "Racing!" The Prophet (peace be upon him) said: "If you wish."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ سَعْدِ بْنِ سَعِيدٍ، قَالَ: سَمِعْتُ عَلَيْهِ بْنَ الْحُسَيْنِ، يَقُولُ: بَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَزْوَةِ تَبُوكَ فَقَالَتِ الْأَنْصَارُ: السَّبَاقُ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْ شِئْتُمْ

[33588] Abū Usāmah narrated to us, from Hishām, who said: A man narrated to me, from Abū Salamah, from ‘Ā’ishah, who said: We went out with the Messenger of Allah (peace be upon him) on a journey and we stopped at a place. The Messenger of Allah (peace be upon him) said: "Come, let me race you." She said: So I raced him and I beat him. Then I went out with him after that on another journey, and we stopped at a place. He said: "Come, let me race you." She said: So he beat me. He struck between my shoulders and said: "This is for that."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، قَالَ: حَدَّثَنِي رَجُلٌ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ، قَالَتْ: حَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَنَزَلْنَا مَنْزِلًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَعَالَى حَتَّى أَسَابِيقِكَ، قَالَتْ: فَسَابَقْنُهُ فَسَبَقْنَاهُ، وَخَرَجْنَا مَعَهُ بَعْدَ ذَلِكَ فِي سَفَرٍ آخَرَ، فَنَزَلْنَا مَنْزِلًا فَقَالَ: تَعَالَى حَتَّى أَسَابِيقِكَ، قَالَتْ: فَسَبَقْنِي، فَضَرَبَ بَيْنَ كَتَفَيْهِ وَقَالَ: هَذِهِ بِتْلُكَ.

[33589] Abū Usāmah narrated to us, from Al-A'mash, from 'Abd ar-Rahmān, who said: I went out with my father to the open field (al-Jabbān). He said: "Come, O my son, let me race you." He said: So I raced him, and he beat me.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ الرَّحْمَنِ، قَالَ: حَرَجْتُ مَعَ أَبِي إِلَى الْجَبَانِ فَقَالَ: تَعَالَى يَا بُنَيَّ حَتَّى أَسَابِقَكَ، قَالَ: فَسَابَقْتُهُ فَسَبَقَنِي.

[33590] 'Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Abū Salamah ibn 'Abd ar-Rahmān, from 'Ā'ishah, who said: "The Messenger of Allah (peace be upon him) raced me, and I beat him." Ḥammād said: [Racing on] the gravel.

حَدَّثَنَا عَفَانُ، قَالَ ثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، قَالَتْ: سَابَقْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَبَقْتُهُ قَالَ حَمَادٌ: الْحَصَى.

[33591] Wakī‘ narrated to us, from Sufyān, from Burd, from Az-Zuhrī, who said: "They used to race on their feet."

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ بُرْدٍ، عَنِ الزُّهْرِيِّ، قَالَ: كَانُوا يَسْبِقُونَ عَلَى أَقْدَامِهِمْ.

[33592] Waki‘ narrated to us, saying: Ibn Abī Dhi’b narrated to us, from Ishāq ibn Yazīd al-Hudhalī, who said: I said to Sa‘id ibn al-Musayyib: "What do you say about competing in rolling stones (Dahw)?" He said: "There is no harm

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا ابْنُ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ بَرِيزَةِ الْهُذَلِيِّ، قَالَ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيْبِ: مَا تَقُولُ فِي السَّبُقِ بِالدَّحْوِ بِالْحِجَارَةِ؟ قَالَ: لَا بَأْسَ بِهِ

[33593] Waki‘ narrated to us, saying: Nāfi‘ ibn ‘Umar narrated to us, from a man, from Sālim ibn ‘Abdullāh, regarding a man who says: "I will race you on the condition that you give me a handicap (advantage)." He disliked it.

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا نَافِعُ بْنُ عُمَرَ، عَنْ رَجُلٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، فِي الرَّجْلِ يَقُولُ: أُسَابِقُكَ عَلَى أَنْ بَرِيزَةَ عَلَيْهِ فَكَرِهَهُ.

[33594] Hafṣ narrated to us, from ‘Amr, from Al-Hasan, that he disliked saying: "I will race you on the condition that you beat me [giving a start]."

حَدَّثَنَا حَفْصُ، عَنْ عَمْرٍو، عَنِ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يَقُولَ: أُسَابِقُكَ عَلَى أَنْ تُسْبِقَنِي

[33595] ‘Abd as-Salām ibn Ḥarb narrated to us, from Al-A‘mash, from Ibrāhīm, who said: They used to dislike that one of them say to his companion: "I will race you on the condition that you are ahead of me (handicap); if I beat you, it (the prize) is mine, otherwise it is yours." And that is gambling.

حَدَّثَنَا عَبْدُ السَّلَامَ بْنُ حَرْبٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَكْرُهُونَ أَنْ يَقُولَ أَحَدُهُمْ لِصَاحِبِهِ: أَسْبِقْنِي عَلَى أَنْ تَسْبِقَنِي، فَإِنْ سَبَقْتُنِي فَهُوَ لِي، وَإِنْ كَانَ عَلَيْكَ، وَهُوَ الْقِمَارُ

[33596] Abū Mu‘awiyah narrated to us, from Ḥajjāj, from Abū Sa‘īd al-A‘sam, that the Messenger of Allah (peace be upon him) judged regarding the slave and his master with two judgments: He judged regarding the slave that if he comes out from the abode of war before his master, then he is free; if his master comes out after him, he is not returned to him. And if the master comes out from the abode of war before the slave, then the slave comes out after him, he is returned to his master.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَاجٍ، عَنْ أَبِي سَعِيدِ الْأَعْسَمِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَضَى فِي الْعَبْدِ وَسَيِّدِهِ قَضِيَتَيْنِ: قَضَى فِي الْعَبْدِ إِذَا خَرَجَ مِنْ دَارِ الْحَرْبِ قَبْلَ سَيِّدِهِ فَهُوَ حُرٌّ فَإِنْ خَرَجَ سَيِّدُهُ بَعْدَهُ لَمْ يُرَدْ عَلَيْهِ، وَإِنْ خَرَجَ السَّيِّدُ قَبْلَ الْعَبْدِ مِنْ دَارِ الْحَرْبِ ثُمَّ خَرَجَ الْعَبْدُ بَعْدَهُ رُدَّ عَلَى سَيِّدِهِ

[33597] Yazīd ibn Hārūn narrated to us, from Al-Hajjāj, from Al-Hakam, from Miqsam, from Ibn ‘Abbās, that the Prophet (peace be upon him) used to free any slave who came to him before their masters if they embraced Islam. And he freed two men on the Day of At-Tā’if.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَجَاجِ، عَنِ الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَعْتِقُ مَنْ أَتَاهُ مِنَ الْعَدُوِّ قَبْلَ مَوَالِيهِمْ إِذَا أَسْلَمُوا ، وَقَدْ أَعْتَقَ يَوْمَ الطَّائِفِ رَجُلَيْنِ

[33598] Wakī‘ narrated to us, saying: Sharīk narrated to us, from Simāk, from ‘Ikrimah, who said: "If a man came from the enemy as a Muslim before his property (slave), then his property came after him, he had more right to it. But if his property came before him, it (the slave) was free."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا شَرِيكٌ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، قَالَ: كَانَ الرَّجُلُ إِذَا جَاءَ مِنَ الْعَدُوِّ مُسْلِمًا قَبْلَ مَالِهِ ثُمَّ جَاءَ مَالُهُ بَعْدَهُ كَانَ أَحَقَّ بِهِ ، وَإِنْ جَاءَ مَالُهُ قَبْلَهُ كَانَ حُرًّا.

[33599] ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Makhlūl, who said: "The Muslims used to see no harm in what was brought out from the enemy's land of things that had no price there."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ مَكْحُولٍ، قَالَ: كَانَ الْمُسْلِمُونَ لَا يَرَوْنَ بَأْسًا بِمَا خَرَجَ بِهِ مِنْ أَرْضِ الْعَدُوِّ وَمِمَّا لَا ثَمَنَ لَهُ هُنَاكَ.

[33600] Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Abd ar-Rahmān ibn Ziyād ibn An‘um, from Khālid ibn Abī ‘Imrān, who said: I heard Al-Qāsim and Sālim saying: "Whatever trees you cut from the enemy's land and made into a peg, a staff, a mallet, a board, a bowl, or a door, there is no harm in it. But whatever you find of that already made, turn it over to the spoils."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيَادٍ
بْنِ أَنْعَمٍ، عَنْ خَالِدِ بْنِ أَبِي عُمَرَانَ، قَالَ: سَمِعْتُ
الْقَاسِمَ، وَسَالِمًا، يَقُولُانِ: مَا قَطَعْتُمْ مِنْ شَجَرٍ أَرْضِ
الْعَدُوِّ فَعَمِلْتُ وَتَدًا أَوْ هِرَاؤَةً أَوْ مِرْزَبَةً أَوْ لَوْحًا أَوْ قَدَّاً
أَوْ بَابًا فَلَا بَأْسَ بِهِ، وَمَا وَجَدْتُمْ مِنْ ذَلِكَ مَعْمُولاً فَأَدَدْهُ
إِلَى الْمَغْنِمِ

[33601] Isma'il ibn 'Ayyash told us, from 'Abdur-Rahman ibn Yazid and Muhammad ibn 'Abdullah Ash-Shu'aythi, from Makhul, he said: "Whatever you cut from the enemy's land and make into a cup, a peg, a staff, or a mallet, there is no harm in it. But whatever you find of that already made, surrender it to the spoils."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدٍ،
وَمُحَمَّدٌ بْنُ عَبْدِ اللَّهِ السُّعَيْنِيِّ، عَنْ مَكْحُولٍ، قَالَ: مَا
قَطَعْتُمْ مِنْ أَرْضِ الْعَدُوِّ فَعَمِلْتُ مِنْهُ قَدَّاً أَوْ وَتَدًا أَوْ
هِرَاؤَةً أَوْ مِرْزَبَةً فَلَا بَأْسَ بِهِ، وَمَا وَجَدْتُمْ مِنْ ذَلِكَ
مَعْمُولاً فَأَدَدْهُ إِلَى الْمَغْنِمِ

[33602] Abu Bakr ibn 'Ayyash told us, from 'Asim, from Al-Harith ibn Hassan, he said: I came to Medina and saw the Prophet (saw) on the pulpit, and Bilal was standing before him girt with a sword, and there were black banners. I said: "Who is this?" They said: "Amr ibn Al-'Aas has arrived from a raid."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ الْحَارِثِ بْنِ حَسَانَ، قَالَ: قَدِيمُتُ الْمَدِينَةَ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْمِنْبَرِ وَبِلَالٌ قَائِمٌ بَيْنِ يَدَيْهِ مُنْقَدِداً سَيِّفًا، وَإِذَا رَأَيَاتُ سُودَ فَقُلْتُ: مَنْ هَذَا، قَالُوا: عَمْرُو بْنُ الْعَاصِ قَدِيمٌ مِنْ غَزَّةِ

[33603] 'Abdullah ibn Idris told us, from Muhammad ibn Ishaq, from 'Abdullah ibn Abi Bakr, from 'Amrah, she said: "The banner of the Messenger of Allah (saw) was black, made from a figured woollen garment of 'Aishah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ، قَالَتْ: كَانَتْ رَأْيَةُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءَ مِنْ مِرْطٍ لِعَائِشَةَ مُرَحَّلِ

[33604] Waki' told us, he said: Sufyan told us, from Abu Al-Fadl, from Al-Hasan, he said: "The banner of the Prophet (saw) was black and was called Al-'Uqab."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، عَنْ أَبِي الْفَضْلِ، عَنْ الْحَسَنِ، قَالَ: كَانَتْ رَأْيَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَوْدَاءَ ثُسَّمَى الْعَقَابَ

[33605] Ibn Abi 'Adi told us, from Sulayman At-Taymi, from Hurayth ibn Makhsh, that the banner of 'Ali on the Day of the Camel was black, and the banner of Talhah was Al-Haml.

حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّمِيميِّ، عَنْ حُرَيْبٍ
بْنِ مَخْشٍ، أَنَّ رَأْيَةَ عَلَيٍّ كَانَتْ يَوْمَ الْجَمْلِ سَوْدَاءَ ،
وَكَانَتْ رَأْيَةُ طَلْحَةَ الْحَمْلِ

[33606] Waki' told us, he said: Usamah ibn Zayd told us, he said: Our Sheikhs told us that the banner of Khalid ibn Al-Walid on the day of [the conquest of] Damascus was black.

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا أَسَامَةُ بْنُ زَيْدٍ، قَالَ ثَنَا أَشْيَاخُنَا،
أَنَّ رَأْيَةَ خَالِدِ بْنِ الْوَلِيدِ كَانَتْ يَوْمَ دِمْشَقَ سَوْدَاءَ

[33607] Waki' told us, Hasan ibn Salih told us, from As-Suddi, from 'Adi ibn Thabit, from Al-Bara' ibn 'Azib, he said: I met my uncle and he had a banner with him. I said to him: "Where do you intend [to go]?" He said: "The Messenger of Allah (saw) sent me to a man who married his father's wife after him, [ordering me] to kill him or strike his neck."

حَدَّثَنَا وَكِيعٌ، ثَنَا حَسْنُ بْنُ صَالِحٍ، عَنْ السُّدِّيِّ، عَنْ
عَدِيِّ بْنِ ثَابِتٍ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: لَقِيَتُ
خَالِي وَمَعَهُ الرَّأْيَةُ ، فَقُلْتُ لَهُ: أَيْنَ تُرِيدُ؟ قَالَ: بَعْثَيَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَرَوَّجَ امْرَأَةً
أَبِيهِ مِنْ بَعْدِهِ أَنْ أَفْتَلَهُ أَوْ أَضْرِبَ عُنْقَهُ

[33608] 'Abdur-Rahman ibn Mahdi told us, from Sufyan, from Ibrahim ibn Al-Muhajir, from Ibrahim, that the Prophet (saw) assigned a banner to 'Amr ibn Al-'Aas.

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُعْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَدَ لِعَمْرِو بْنِ الْعَاصِ

[33609] Muhammad ibn Fudayl told us, from Al-Walid ibn Jumay', from Habib ibn Abi Thabit, that Abu Bakr said to Khalid ibn Al-Walid: "Bring me your spear." So he tied a banner for him, then said to him: "Go, for indeed Allah is with you."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْوَلِيدِ بْنِ جُمِيعٍ، عَنْ حَبِيبِ بْنِ أَبِي تَابِيتٍ، أَنَّ أَبَا بَكْرًا قَالَ لِخَالِدٍ بْنِ الْوَلِيدِ: أَنْتِي بِرُمْحَكَ، فَعَقَدَ لَهُ لِوَاءً، ثُمَّ قَالَ لَهُ: سِرْ فَإِنَّ اللَّهَ مَعَكَ

[33610] Waki' told us, he said: Sharik told us, from Ibrahim ibn Al-Muhajir, from Ibrahim, that the Prophet (saw) assigned a banner to 'Amr ibn Al-'Aas in the campaign of Dhat As-Salasil.

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنا شَرِيكٌ، عَنْ إِبْرَاهِيمَ بْنِ الْمُهَاجِرِ، عَنْ إِبْرَاهِيمَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَقَدَ لِعَمْرِو بْنِ الْعَاصِ لِوَاءً فِي غَزْوَةِ ذَاتِ السَّلَاسِلِ

[33611] 'Abdullah ibn Idris told us, from Ibn Ishaq, from 'Abdullah ibn Abi Bakr, from 'Amrah, she said: "The standard of the Messenger of Allah (saw) was white."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ، عَنْ عَمْرَةَ قَالَتْ: كَانَ لِوَاءُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبْيَضَ

[33612] Abu Usamah told us, from Ibn 'Uqbah, he said: Abu Nadrah told us, he said: The Messenger of Allah (saw) met the enemy one day and said to his companions: "Whoever among you brings a head, he shall have from Allah whatever he wishes."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ ابْنِ عُقْبَةَ، قَالَ: ثنا أَبُو نَضْرَةَ،
قَالَ: لَقِيَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْعَدُوَّ دَأْتَ
يَوْمٍ فَقَالَ لِأَصْحَابِهِ: مَنْ جَاءَ مِنْكُمْ بِرَأْسٍ فَلَهُ عَلَى اللَّهِ
مَا تَمَنَّى

[33613] Hafs ibn Ghiyath told us, from Ash'ath, from 'Adi ibn Thabit, from Al-Bara' ibn 'Azib, he said: The Messenger of Allah (saw) sent [an expedition] to a man who had married his father's wife, and he ordered him to bring him his head.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنْ عَدِيِّ بْنِ
ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: بَعَثَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى رَجُلٍ تَرَوَّجَ امْرَأَةً أُبِيهِ فَأَمْرَاهُ
أَنْ يَأْتِيهِ بِرَأْسِهِ

[33614] 'Isa ibn Yunus told us, from his father, from Abu Ishaq, from Abu 'Ubaydah, he said: "We participated on the Day of Badr—myself, Sa'd, and 'Ammar—and Sa'd brought two heads."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي عُبَيْدَةَ، قَالَ: أَشْرَكْنَا يَوْمَ بَدْرٍ أَنَا وَسَعْدٌ،
وَعَمَّارٌ، فَجَاءَ سَعْدٌ بِرَأْسَيْنِ

[33615] Sharik told us, from Abu Ishaq, from Hunaydah ibn Khalid Al-Khuza'i, he said: "The first head gifted in Islam was the head of Ibn Al-Hamaq; it was gifted to Mu'awiyah."

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنْ هُنَيْدَةَ بْنَ خَالِدٍ الْخُزَاعِيِّ، قَالَ: إِنَّ أَوَّلَ رَأْسٍ أُهْدِيَ فِي الْإِسْلَامِ رَأْسُ ابْنِ الْحَمَقِ أُهْدِيَ إِلَى مُعَاوِيَةَ

[33616] 'Isa ibn Yunus told us, from Al-Awza'i, from Qurrah ibn 'Abdur-Rahman, from Yazid ibn Abi Habib Al-Misri, he said: Abu Bakr or 'Umar-Al-Awza'i was unsure—sent 'Uqbah ibn 'Amir Al-Juhani and Maslamah ibn Makhlad Al-Ansari to Egypt. He said: It was conquered for them. He said: So they sent the head of Yannaq the Patrician. When he [the Caliph] saw it, he disapproved of that and said: "Are they imitating the ways of Persia and Rome? Let no head be carried to us; the letter and the news suffice us regarding that."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبِ الْمِصْرِيِّ، قَالَ: بَعَثَ أَبُو بَكْرٍ أَوْ عُمَرَ شَكَ الْأَوْزَاعِيُّ عُقْبَةَ بْنَ عَامِرِ الْجَهْنَى وَمَسْلَمَةَ بْنَ مَخْلُدٍ الْأَنْصَارِيَّ إِلَى مِصْرَ ، قَالَ: فَفَتَحَ لَهُمْ ، قَالَ: فَبَعَثُوا بِرَأْسِ يَتَّاقيِ الْبَطْرِيقِ ، فَلَمَّا رَأَهُ أَنْكَرَ ذَلِكَ فَقَالَ: إِنَّهُمْ يَصْنَعُونَ بِنَا مِثْلَ هَذَا ، فَقَالَ: أَسْتَنِنُ بِفَارِسَ وَالرُّومِ؟ لَا يُحْمَلُ إِلَيْنَا رَأْسٌ ، إِنَّمَا يَكْفِينَا مِنْ ذَلِكَ الْكِتَابُ وَالْخَبَرُ

[33617] Ibn Mubarak told us, from Yunus, from Az-Zuhri, from 'Abdur-Rahman ibn Ka'b, from his father, he said: "The Messenger of Allah (saw) rarely traveled except on a Thursday."

حَدَّثَنَا ابْنُ مُبَارَكٍ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ، عَنْ أَبِيهِ، قَالَ: فَلَمَّا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُسَافِرُ إِلَّا يَوْمَ خَمِيسٍ

[33618] Waki' told us, from Mahdi ibn Maymun, from Wasil, the freed slave of Abu 'Uyaynah, that the Prophet (saw) used to travel on Thursday.

حَدَّثَنَا وَكِيعٌ، عَنْ مَهْدِيِّ بْنِ مَيْمُونٍ، عَنْ وَاصِلٍ، مَوْلَى أَبِي عُيَيْنَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُسَافِرُ يَوْمَ الْخَمِيسِ

[33619] Hushaym told us, from Ya'la ibn 'Ata', from 'Umarah ibn Hadid, from Sakhr Al-Ghamidi, he said: The Messenger of Allah (saw) said: "O Allah, bless my Ummah in its early hours." He said: And when he sent a detachment or an army, he sent them at the beginning of the day. He said: Sakhr was a merchant, and he used to send his merchandise at the beginning of the day, so his wealth increased.

حَدَّثَنَا هُشَيْمٌ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ عُمَارَةَ بْنِ حَبِيبٍ، عَنْ صَخْرِ الْغَامِدِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا قَالَ: وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ فِي أَوَّلِ النَّهَارِ ، قَالَ: وَكَانَ صَخْرُ رَجُلًا تَاجِرًا فَكَانَ يَبْعَثُ بِتَجَارَتِهِ أَوَّلَ النَّهَارِ فَكُثُرَ مَالُهُ

[33620] Sharik told us, from 'Ali ibn Zayd, from Sa'id ibn Al-Musayyib, he said: The Messenger of Allah (saw) said: "O Allah, bless my Ummah in its early hours."

حَدَّثَنَا شَرِيكٌ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ بَارِكْ لِأُمَّتِي فِي بُكُورِهَا

[33621] 'Ali ibn Mushir told us, from 'Abdur-Rahman ibn Ishaq, from An-Nu'man ibn Sa'd, from 'Ali, from the Prophet (saw), he said: "O Allah, bless my Ummah in its early hours."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ،
عَنِ النُّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ قَالَ: اللَّهُمَّ بَارُكْ لِأُمَّتِي فِي بُكُورِهَا

[33622] Abu Al-Ahwas told us, from Simak, from 'Ikrimah, from Ibn 'Abbas, he said: The Messenger of Allah (saw), when he intended to go out on a journey, said: "O Allah, You are the Companion in the journey and the Successor over the family. O Allah, I seek refuge in You from the hardship of the journey and gloom in the return. O Allah, shorten the earth for us and make the journey easy for us."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ
عَبَّاسٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا
أَرَادَ أَنْ يَخْرُجَ فِي سَفَرٍ قَالَ: اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي
السَّفَرِ وَالْخَلِيفَةُ فِي الْأَهْلِ، اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ
الضُّبْطَةِ فِي السَّفَرِ وَالْكَابَةِ فِي الْمُنْقَلَبِ، اللَّهُمَّ اقْبِضْ لَنَا
الْأَرْضَ وَهُوَنْ عَلَيْنَا السَّفَرُ

[33623] Waki' told us, from Usamah ibn Zayd, from Sa'id Al-Maqburi, from Abu Hurayrah, he said: A man intended to travel, so he came to the Prophet (saw) and said: "O Messenger of Allah, advise me." He said: "I advise you to fear Allah and to say Takbir [Allahu Akbar] on every high ground."

حَدَّثَنَا وَكِيعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ سَعِيدِ الْمَقْبُرِيِّ،
عَنْ أَبِي هُرَيْرَةَ، قَالَ: أَرَادَ رَجُلٌ سَفَرًا فَأَتَى النَّبِيَّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْصِنِي ،
قَالَ: أُوصِيكَ بِتَقْوِيَ اللَّهِ وَالتَّكْبِيرِ عَلَى كُلِّ شَرَفٍ

[33624] 'Abdur-Rahim ibn Sulayman told us, from 'Asim, from 'Abdullah ibn Sarjis, he said: The Messenger of Allah (saw), when he went out traveling, used to seek refuge from the hardship of the journey, the gloom of the return, from deficiency after plenty, from the supplication of the oppressed, and from an evil sight regarding family and wealth.

[33625] Yahya ibn Sa'id Al-Qattan told us, from Ibn 'Ajlan, he said: 'Awn ibn 'Abdullah told me that a man came to Ibn Mas'ud and said: "I intend to travel, so advise me." He said: "When you set out, say: 'In the name of Allah, Allah is sufficient for me, I have relied upon Allah.' For if you say 'In the name of Allah,' the angel says: 'You have been guided.' And if you say 'Allah is sufficient for me,' the angel says: 'You have been preserved.' And if you say 'I have relied upon Allah,' the angel says: 'You have been sufficed.'"

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا خَرَجَ مُسَافِرًا يَتَعَوَّذُ مِنْ وَعْنَاءِ السَّفَرِ وَكَبَّةِ الْمُنْقَابِ وَالْحَوْرِ بَعْدَ الْكَوْرِ وَمِنْ دَعْوَةِ الْمَظْلُومِ وَمِنْ سُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانَ، عَنْ ابْنِ عَجْلَانَ، قَالَ: حَدَّثَنِي عَوْنُ بْنُ عَبْدِ اللَّهِ، أَنَّ رَجُلًا، أَتَى ابْنَ مَسْعُودٍ فَقَالَ: إِنِّي أُرِيدُ سَفَرًا فَأَوْصِنِي ، قَالَ: إِذَا تَوَجَّهْتَ فَقُلْ: بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ ، فَإِنَّكَ إِذَا قُلْتَ: بِسْمِ اللَّهِ قَالَ الْمَلَكُ: هُدِيتَ ، وَإِذَا قُلْتَ حَسْبِيَ اللَّهُ ، قَالَ الْمَلَكُ: حُفِظْتَ ، وَإِذَا قُلْتَ: تَوَكَّلْتُ عَلَى اللَّهِ قَالَ الْمَلَكُ: كُفِيتَ

[33626] Hushaym told us, from Mughirah, from Ibrahim, he said: They used to say during travel: "O Allah, a reaching that attains the best forgiveness from You and [Your] pleasure. In Your hand is the good; indeed, You are over all things competent. O Allah, You are the Companion in the journey and the Successor over the family. O Allah, fold the earth for us and make the journey easy for us. O Allah, we seek refuge in You from the hardship of the journey, the gloom of the return, and an evil sight regarding family and wealth."

حَدَّثَنَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانُوا يَقُولُونَ فِي السَّفَرِ: اللَّهُمَّ بِلَأْعَابِكَ حَيْرٌ مَغْفِرَةٌ مِنْكَ وَرِضْوَانًا، بِيَدِكَ الْخَيْرُ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ وَالْخَلِيفَةُ عَلَى الْأَهْلِ، اللَّهُمَّ اطْمُنْ لَنَا الْأَرْضَ وَهَوْنْ عَلَيْنَا السَّفَرُ، اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ وَعْدَ السَّفَرِ وَكَابَةِ الْمُنْقَبِ وَسُوءِ الْمُنْظَرِ فِي الْأَهْلِ وَالْمَالِ

[33627] Abu Al-Ahwas told us, from Simak, from 'Ikrimah, from Ibn 'Abbas, that the Prophet (saw), when he intended to return from his journey, said: "[We are] returning, repenting, praising our Lord." And when he entered upon his family, he said: "A repentance, a repentance, to our Lord a return, leaving no sin upon us."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَرَادَ الرُّجُوعَ مِنْ سَفَرِهِ قَالَ: آيُّوبُنَّ ثَائِبُونَ لِرَبِّنَا حَامِدُونَ، فَإِذَا دَخَلَ عَلَى أَهْلِهِ قَالَ: ثَوْبًا ثَوْبًا لِرَبِّنَا أُوبَا، لَا يُغَادِرُ عَلَيْنَا حَوْبَا

[33628] Abu Usamah told us, from Zakariyya, from Abu Ishaq, from Al-Bara', he said: The Prophet (saw), when he returned from a journey, said: "[We are] returning, repenting, worshipping, praising our Lord."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ زَكَرِيَّاً، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَّ مِنْ سَفَرٍ قَالَ: آيُّونَ ثَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

[33629] Ibn Numayr told us, he said: 'Ubaydullah ibn 'Umar told us, from Nafi', from Ibn 'Umar, from the Prophet (saw), that he used to say, when he returned from an army, detachments, Hajj, or 'Umrah, whenever he ascended a mountain pass or high ground, he would say Takbir three times, then say: "There is no god but Allah alone, Allah has fulfilled His promise. [We are] returning, repenting, worshipping, praising our Lord."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَقُولُ إِذَا رَجَعَ مِنَ الْجِيْشِ أَوِ السَّرَّايَا أَوِ الْحَجَّ أَوِ الْعُمْرَةِ كُلَّمَا أَوْفَى عَلَى تَلِيَّةٍ أَوْ فَدْرٍ كَبَرَ ثَلَاثًا ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ صَدَقَ اللَّهُ وَعْدَهُ، آيُّونَ ثَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ

[33630] Abu Usamah told us, he said: 'Ubaydullah told us, from Nafi', from Ibn 'Umar, he said: The Messenger of Allah (saw), when he returned from armies, detachments, Hajj, or 'Umrah... then he mentioned similar to it.

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ ثنا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَّ مِنَ الْجِيْشِ أَوِ السَّرَّايَا أَوِ الْحَجَّ أَوِ الْعُمْرَةِ ثُمَّ ذَكَرَ تَحْوِيَةً

[33631] Al-Fadl ibn Dukayn told us, he said: Sa'id ibn 'Abdur-Rahman told us, from Yahya ibn Abi Ishaq, from Anas ibn Malik, that he was with the Messenger of Allah (saw).

When Medina or Al-Harrah came into view, the Messenger of Allah (saw) said: "[We are] returning, repenting, worshipping—if Allah wills—praising our Lord."

[33632] Hushaym told us, he said: Al-'Awwam informed us, from Ibrahim At-Taymi, he said: When they returned, they said: "[We are] returning, repenting, praising our Lord."

[33633] Yazid ibn Harun told us, he said: Shu'bah informed us, from Abu Ishaq, from Ar-Rabi' ibn Al-Bara', from his father, from the Prophet (saw), that when he returned from his journey, he said: "[We are] returning, repenting, praising our Lord."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، قَالَ ثنا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ،
عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَّسَ بْنِ مَالِكٍ، أَنَّهُ كَانَ
مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا كَانَ يَظْهَرُ
الْمَدِينَةُ أَوْ الْحَرَّةَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
آيُّهُنَّ تَائِبُونَ عَابِدُونَ إِنْ شَاءَ اللَّهُ لِرَبِّنَا حَامِدُونَ

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا الْعَوَامُ، عَنْ إِبْرَاهِيمِ التَّنِيِّيِّ،
قَالَ: كَانُوا إِذَا قَقُلُوا قَالُوا: آيُّهُنَّ تَائِبُونَ لِرَبِّنَا حَامِدُونَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ، عَنِ الرَّبِيعِ بْنِ الْبَرَاءِ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ كَانَ إِذَا رَجَعَ مِنْ سَفَرٍ قَالَ:
آيُّهُنَّ تَائِبُونَ لِرَبِّنَا حَامِدُونَ

[33634] Hafs ibn Ghiyath told us, from Ibn Jurayj, from 'Ata', he said: The Messenger of Allah (saw) forbade that a man travel alone.

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءً، قَالَ نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافِرَ الرَّجُلُ وَحْدَهُ

[33635] Hafs ibn Ghiyath told us, from Hajjaj, from 'Ata', that 'Umar forbade that two men travel [alone].

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ عَطَاءً، أَنَّ عُمَرَ نَهَى أَنْ يُسَافِرَ الرَّجُلُانِ

[33636] Ishaq Al-Azraq told us, from Hisham, from Al-Hasan, that he used to dislike that a man or two men travel [alone], except for three or more.

حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ يُسَافِرَ الرَّجُلُ وَالرَّجُلُانِ إِلَّا التَّلَاثَةَ فَمَا زَادَ

[33637] Waki' told us, he said: Sufyan told us, from Hajjaj ibn Abi Yazid, from Mujahid, he said: The Messenger of Allah (saw) was asked about a man traveling alone. He said: "A devil." It was said: "Then two?" He said: "Two devils." It was said: "Then three?" He said: "A company."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفْيَانُ، عَنْ حَاجَاجَ بْنِ أَبِي يَزِيدٍ، عَنْ مُجَاهِدٍ، قَالَ: سُلِّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الرَّجُلِ يُسَافِرُ وَحْدَهُ، قَالَ: شَيْطَانٌ، قِيلَ: فَاللَّاثَانُ، قَالَ: شَيْطَانَانُ، قِيلَ: فَاللَّاثَلَهُ، قَالَ: صَحَابَةٌ

[33638] Waki' told us, he said: Sharik told us, from 'Abdul-Karim, from 'Ikrimah, he said: The Messenger of Allah (saw) forbade that a man traverse the waste alone.

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا شَرِيكٌ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عِكْرِمَةَ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَسْتَأْذِنَ الرَّجُلُ الْغَفْرَ وَحْدَهُ

[33639] Waki' told us, he said: 'Asim ibn Muhammad told us, from his father, from Ibn 'Umar, he said: The Messenger of Allah (saw) said: "If the people knew what [harm] is in solitude, no rider would ever travel alone at night."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا عَاصِمُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَوْ يَعْلَمُ النَّاسُ مَا فِي الْوَحْدَةِ مَا سَارَ رَاكِبٌ وَحْدَهُ بِإِلَيْهِ أَبْدًا

[33640] Waki' told us, he said: Sufyan told us, from Ibn Jurayj, from 'Ata', he said: The Messenger of Allah (saw) forbade that a man travel alone or sleep in a house alone.

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا سُفِينٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُسَافِرَ الرَّجُلُ وَحْدَهُ وَأَنْ يَبْيَثَ فِي بَيْتٍ وَحْدَهُ

[33641] Waki' told us, he said: Sufyan told us, from Jabir, from Abu Ja'far, he said: "Do not sleep in a house alone, for Satan is most fond of playing with you [then]."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا سُفِينٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: لَا تَبْيَثَ فِي بَيْتٍ وَحْدَكَ فَإِنَّ الشَّيْطَانَ أَشَدُّ مَا يُكُونُ بِكَ وُلُوعًا

[33642] Ibn 'Uyaynah told us, from 'Amr, from 'Ikrimah, that the Prophet (saw) sent Khawwat ibn Jubayr to Banu Qurayzah on a horse of his called Junah.

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عِكْرِمَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ حَوَّاتَ بْنَ جُبَيْرٍ إِلَى بَنِي قُرَيْظَةَ عَلَى فَرَسٍ لَهُ يُقَالُ لَهُ جُنَاحٌ

[33643] Ibn 'Uyaynah told us, from Ibn Abi Najih, he said: A man said in the presence of Mujahid: "The Messenger of Allah (saw) said: 'One is a devil, and two are two devils.'" Mujahid said: "The Messenger of Allah (saw) sent Dihyah alone, and he sent 'Abdullah and Khabbab as a detachment. However, 'Umar said: 'Be three in your journeys, for if one dies, two can take care of him.' One is a devil and two are two devils."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَبْنِ أَبِي نَجِيحٍ، قَالَ: قَالَ رَجُلٌ عِنْدَ مُجَاهِدٍ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْوَاحِدُ شَيْطَانٌ، وَالإِثْنَانِ شَيْطَانٌ، فَقَالَ مُجَاهِدٌ: فَذَبَحَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دِحْيَةَ وَحْدَهُ، وَبَعَثَ عَبْدَ اللَّهِ وَخَبَابًا سَرِيَّةً، وَلَكِنْ قَالَ عُمَرُ: كُونُوا فِي أَسْفَارِكُمْ تَلَاثَةً فَإِنْ مَاتَ وَاحِدٌ وَلِيَهُ اثْنَانٌ، الْوَاحِدُ شَيْطَانٌ وَالإِثْنَانِ شَيْطَانٌ

[33644] Waki' told us, he said: Sufyan told us, from Muharib ibn Dithar, from Jabir, he said: The Messenger of Allah (saw) forbade that a man come upon his family at night [unexpectedly] in order to suspect their treason or seek their faults.

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا سُفِيَّانُ، عَنْ مُحَارِبِ بْنِ دِتَّارٍ، عَنْ جَابِرٍ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لِلَّلَّا يَتَخَوَّفُهُمْ أَوْ يَطْلُبَ عَرَافَتَهُمْ

[33645] Yazid ibn Harun told us, from Hammam ibn Yahya, from Ishaq, from 'Abdullah ibn Abi Talhah, from Anas, that the Messenger of Allah (saw) used not to come upon his family at night; he would come to them in the morning or the evening.

[33646] Ghundar told us, from Shu'bah, from Al-Aswad ibn Qays, that he heard Nubayh Al-'Anazi, from Jabir ibn 'Abdullah, he said: The Messenger of Allah (saw) said: "If you enter [the city] at night, let no one come upon his family [unexpectedly]." Jabir said: "By Allah, we came upon them [at night] afterwards."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامَ بْنِ يَحْيَى، عَنْ إِسْحَاقَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَطْرُقُ أَهْلَهُ لَيْلًا ، وَكَانَ يَأْتِيهِمْ غَدْوَةً أَوْ عَشِيَّةً

حَدَّثَنَا عُنَيْدُ، عَنْ شُعْبَةَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، أَنَّهُ سَمِعَ نُبَيْحَا الْعَنَّرِيَّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا دَخَلْتُمْ لَيْلًا فَلَا يَأْتِ أَحَدٌ أَهْلَهُ طُرُوقًا ، قَالَ جَابِرٌ: فَوَاللَّهِ لَقَدْ طَرَقْنَا هُنَّ بَعْدُ

[33647] Mu'awiyah ibn Hisham told us, he said: Sufyan told us, from Humayd Al-A'raj, from Muhammad ibn Ibrahim At-Taymi, from Abu Salamah, from 'Abdullah ibn Rawahah, he said: I was on an expedition, so I sought permission and hurried back. I arrived at the door, and the lamp was burning, and suddenly I saw a white shape standing. I drew my sword, then I moved it [the door/curtain]. She said: "Back away! Back away! It is [so-and-so] woman who was with me combing my hair." So I came to the Prophet (saw) and informed him, and he forbade that a man come upon his family at night.

حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ ثنا سُفْيَانُ، عَنْ حُمَيْدِ الْأَعْرَجِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيميِّ، عَنْ أَبِي سَلْمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، قَالَ كُنْتُ فِي غَرَّةٍ فَاسْتَأْذَنْتُ فَعَجَلْتُ فَانْهَيْتُ إِلَى الْبَابِ ، فَإِذَا الْمِصْبَاحُ يَتَأَجَّجُ وَإِذَا أَنَا بِشَيْءٍ أُبَيِضُ قَائِمٌ فَأَخْتَرَطْتُ سَيْفِي لَمَّا حَرَكْتُهَا فَقَالَتْ: إِلَيْكَ إِلَيْكَ فُلَانَةُ كَانَتْ عِنْدِي مَشَّطَتِي ، فَأَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَنَهَى أَنْ يَطْرُقَ الرَّجُلُ أَهْلَهُ لَيْلًا

[33648] Ibn Numayr told us, he said: 'Ubaydullah ibn 'Umar told us, from Nafi', from Ibn 'Umar, he said: 'Umar ibn Al-Khattab returned from the expedition of Sargh. When he reached Al-Juruf, he said: "O people, do not come upon the women at night and do not surprise them." Then he sent a rider to Medina [announcing] that the people would be entering in the morning.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، قَالَ ثنا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ،
عَنْ أَبْنِ عُمَرَ، قَالَ: أَقْبَلَ عُمَرُ بْنُ الْخَطَّابِ مِنْ غَزْوَةِ
سَرْعَةِ حَتَّى إِذَا بَلَغَ الْجُرُفَ قَالَ: أَيُّهَا النَّاسُ ، لَا
تَطْرُفُوا النِّسَاءَ وَلَا تُثْغِرُوهُنَّ ، ثُمَّ بَعَثَ رَاكِبًا إِلَى
الْمَدِينَةِ يَأْنِي النَّاسَ دَاهِلُونَ بِالْعَدَاءِ

[33649] 'Abdur-Rahim ibn Sulayman told us, from 'Asim Al-Ahwal, from 'Amir, he said: Jabir ibn 'Abdullah said: The Messenger of Allah (saw) said: "If one of you has been absent from his family for a long time, let him not come upon his family at night."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ الْأَحْوَلِ،
عَنْ عَامِرٍ، قَالَ: قَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: قَالَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا طَالَتْ غَيْبَةً أَحَدُكُمْ عَنْ
أَهْلِهِ فَلَا يَطْرُقْنَ أَهْلَهُ لَيْلًا

[33650] 'Abdur-Rahim ibn Sulayman told us, from Hisham ibn Hassan, from Hafsah bint Sirin, from Umm 'Atiyyah Al-Ansariyyah, she said: "I raided with the Messenger of Allah (saw) seven raids; I would stay behind in their camps, make food for them, treat the wounded, and look after the sick."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامِ بْنِ حَسَانَ،
عَنْ حَفْصَةَ بِنْتِ سِيرِينَ، عَنْ أُمِّ عَطِيَّةِ الْأَنْصَارِيَّةِ،
قَالَتْ: غَرَوْتُ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
سَبْعَ غَزَوَاتٍ أَخْلَفْتُهُمْ فِي رِحَالِهِمْ فَأَصْنَعْ لَهُمُ الطَّعَامَ
وَأَذَّاولُ لَهُمُ الْجَرْحَى وَأَقْوُمُ عَلَى الْمَرْضَى

[33651] Zayd b. al-Hubab narrated to us, he said: Rafi' b. Salamah al-Ashja'i narrated to us, he said: Hashraj b. Ziyad al-Ashja'i narrated to me, from his grandmother (his father's mother), that she went on the campaign of Khaybar with the Messenger of Allah, may Allah's prayers and peace be upon him, as the sixth of six women. The Messenger of Allah, may Allah's prayers and peace be upon him, found out, so he sent for us and said: "By whose command did you come out?" And we saw anger in him. So we said: "O Messenger of Allah, we came out having medicine with us to treat [the wounded], and we will hand over arrows, serve Sawiq (barley mush), and spin wool to help in the cause of Allah." So he said to us: "Stay." Then when Allah granted him the conquest of Khaybar, he allotted shares to us just as he allotted to the men.

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ ثُنَارَافِعُ بْنُ سَلَمَةَ الْأَسْجُعِيِّ، قَالَ حَدَّثَنِي حَشْرَاجُ بْنُ زِيَادٍ الْأَسْجُعِيُّ، عَنْ جَدِّهِ أُمِّ أَبِيهِ، أَنَّهَا غَرَّتْ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَبِيرَ سَادِسَةً سِتَّ نِسْوَةٍ فَبَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَبَعَثَ إِلَيْنَا فَقَالَ: بِإِمْرٍ مِّنْ حَرْجَنَ؟ وَرَأَيْنَا فِيهِ الْعَضَبَ، فَقُلْنَا: يَا رَسُولَ اللَّهِ، حَرْجَنَا وَمَعَنَا دَوَاءٌ نُذَوِّي بِهِ وَنُتَأْوِلُ السَّهَامَ وَنَسْقِي السَّوْبِقَ وَنَعْزِلُ الشِّعْرَ نُعِينُ بِهِ فِي سَبِيلِ اللَّهِ، فَقَالَ لَنَا: أَفِمْنَ، فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ حَبِيرَ قَسَمَ لَنَا كَمَا قَسَمَ لِلرِّجَالِ

[33652] 'Abd al-Rahim b. Sulayman narrated to us, from Muhammad b. Ishaq, from Al-Zuhri and Muhammad b. 'Ali, from Yazid b. Hurmuz, who said: Najdah wrote to Ibn 'Abbas asking him about women: Did they used to attend war with the Messenger of Allah, may Allah's prayers and peace be upon him, and did he assign a share [of the spoils] to them? Yazid said: I wrote Ibn 'Abbas's letter to Najdah: "They used to attend with the Messenger of Allah, may Allah's prayers and peace be upon him. As for assigning a share to them, no, but he used to give them a token gift."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ الزُّهْرِيِّ، وَمُحَمَّدِ بْنِ عَلَىٰ، عَنْ يَزِيدِ بْنِ هُرْمَزَ،
قَالَ: كَتَبَ نَجْدَةً إِلَى ابْنِ عَبَّاسٍ يَسْأَلُهُ عَنِ النِّسَاءِ: هَلْ
كُنَّ يَحْضُرُنَّ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
الْحَرْبَ، وَهَلْ كَانَ يَضْرِبُ لَهُنَّ بِسَهْمٍ؟ قَالَ يَزِيدُ:
كَتَبْتُ كِتَابًا ابْنِ عَبَّاسٍ إِلَى نَجْدَةَ: قَدْ كُنَّ يَحْضُرُنَّ مَعَ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمَّا أَنْ يَضْرِبَ لَهُنَّ
بِسَهْمٍ فَلَا، وَفَدَ كَانَ يَرْضَخُ لَهُنَّ

[33653] Humayd b. 'Abd al-Rahman narrated to us, from Hasan, from Al-Aswad b. Qays, who said: Sa'id b. 'Amr al-Qurashi narrated to me that Umm Kabshah, a woman from Banu 'Udhrah -'Udhrah of Quda'ah-said: "O Messenger of Allah, permit me to go out with such-and-such army." He said: "No." I said: "O Messenger of Allah, I do not intend to fight; I only intend to treat the wounded and the sick, or give water to the sick." He said: "Were it not that it would become a Sunnah (precedent) and it would be said: 'So-and-so went out,' I would have permitted you. But

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنِ الْأَسْوَدِ
بْنِ قَيْسٍ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عَمْرِو الْقُرَشِيُّ، أَنَّ امْ
كَبِشَةً امْرَأَةً مِنْ بَنِي عُدْرَةَ، عُدْرَةً فُضَاعَةً قَالَتْ: يَا
رَسُولَ اللَّهِ، إِنِّي لِي أَنْ أَخْرَجَ فِي جَيْشٍ كَذَا وَكَذَا،
قَالَ: لَا، قُلْتُ: يَا رَسُولَ اللَّهِ، إِنِّي لَسْتُ أُرِيدُ أَنْ أَفَاتِلَ،
إِنَّمَا أُرِيدُ أَنْ أَدْاوى الْجَرِحَ وَالْمَرِيضَ أَوْ أَسْقِي
الْمَرِيضَ فَقَالَ: لَوْلَا أَنْ تَكُونَ سُنَّةً وَيُقَالُ: فُلَانُهُ
خَرَجَتْ، لَأَذِنْتُ لَكِ وَلَكِنْ اجْلِسِي

[33654] Waki' narrated to us, from Sufyan, from 'Abd al-Karim, from 'Ikrimah, that Safiyyah was with the Prophet, may Allah's prayers and peace be upon him, on the Day of the Trench (Al-Khandaq).

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّاً، عَنْ عَبْدِ الْكَرِيمِ، عَنْ
عَكْرَمَةَ، أَنَّ صَافِيَّةَ، كَانَتْ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ يَوْمَ الْخَنْدَقِ

[33655] Waki' narrated to us, he said: Shu'bah narrated to us, from Al-'Awwam b. Muzahim, from Khalid b. Sayhan, who said: Four or five women witnessed [the battle of] Tustar with Abu Musa, among them was Umm Majza'ah b. Thawr.

حَدَّثَنَا وَكِيعٌ، قَالَ ثُنَا شُعْبَةُ، عَنِ الْعَوَامِ بْنِ مُزَاحِمٍ، عَنْ خَالِدِ بْنِ سَيْحَانَ، قَالَ: شَهِدَ شُسْتَرَ مَعَ أَبِي مُوسَى أَرَبَعَ نِسْوَةً أَوْ خَمْسَ مِنْهُنَّ أُمُّ مَجْرَأَةَ بْنِ ثَوْرٍ

[33656] Khalid b. Harmalah al-'Abdi narrated to us, from Al-Mu'thirah bint Arbak, the sister of Abu Nadrah, that Abu Nadrah went on campaign to Khurasan with his wife Zaynab.

حَدَّثَنَا خَالِدُ بْنُ حَرْمَلَةَ الْعَبْدِيُّ، عَنِ الْمُؤْتَرَةِ بِنْتِ أَرْبَكَ، أَخْتِ أَبِي نَصْرَةَ أَنَّ أَبَا نَصْرَةَ، غَرَّا بِإِمْرَاتِهِ زَيْنَبَ إِلَى خُرَاسَانَ

[33657] Waki' narrated to us, he said: Al-Walid b. 'Abd Allah b. Jumay' narrated to us, he said: My grandmother narrated to me, and 'Abd Allah b. Khallad al-Ansari, from Umm Waraqah bint Nawfal, that when the Prophet, may Allah's prayers and peace be upon him, raided Badr, she said: I said: "O Messenger of Allah, permit me to raid with you, to treat your wounded and nurse your sick, perhaps Allah will grant me martyrdom." He said: "Stay in your house, for Allah will grant you martyrdom." He said: So she used to be called 'The Martyr (Ash-Shahidah).'

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا الْوَلِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُمِيعٍ، قَالَ حَدَّثَنِي حَدَّتِي، وَعَبْدُ اللَّهِ بْنُ خَلَادُ الْأَنْصَارِيُّ، عَنْ أُمِّ وَرَقَةَ بِنْتِ تَوْقِلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا عَزَّا بَدْرًا قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، ائْذُنْ لِي فِي أَنْ أَغْزُوَ مَعَكَ أُذْدَوِي جَرْحَاكُمْ وَأُمَرْضَ مَرْضَاكُمْ، لَعَلَّ اللَّهَ يَرْزُقُنِي شَهَادَةً، قَالَ: قَرِّي فِي بَيْنِكِ، فَإِنَّ اللَّهَ يَرْزُقُكِ الشَّهَادَةَ، قَالَ: فَكَانَتْ شُمَمَ الشَّهِيدَةِ

[33658] Abu Usamah narrated to us, from Hisham, from Al-Hasan, that he used to dislike for women to go out to any of these outposts, meaning the frontiers (Thughur).

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، أَنَّهُ كَانَ يَكْرَهُ أَنْ تَخْرُجَ النِّسَاءُ إِلَى شَيْءٍ مِّنْ هَذِهِ الْفُرُوجِ يَعْنِي التَّغُورَ

[33659] Zayd b. Hubab narrated to us, he said: Raja' b. Abi Salamah narrated to me, he said: Mughirah b. Habib, the son-in-law of Malik b. Dinar, narrated to me, he said: I asked Ibn 'Abd Allah, I said: "We enter the land of polytheism and besiege a fortress, and they fight us fiercely, then they ask us for security (Aman), but the commander refuses that. What is our view on fighting them?" He said: "It is not up to you; that is up to the commander."

[33660] Ishaq b. Mansur narrated to us, he said: I heard 'Amr b. Abi Qays mentioning from Mutarrif, who said: We asked Al-Hakam, I said: "A king from the kings of Khurasan makes a peace treaty regarding captives for a known number of heads." He said: "Whatever is part of a peace treaty, there is no harm in it."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، قَالَ حَدَّثَنِي رَجَاءُ بْنُ أَبِي سَلَمَةَ،
قَالَ: حَدَّثَنِي مُغِيرَةُ بْنُ حَبِيبٍ، حَتَّىٰ مَالِكٌ بْنُ دِينَارٍ
قَالَ: سَأَلْتُ ابْنَ عَبْدِ اللَّهِ فُلْتُ: نَدْخُلُ أَرْضَ الشَّرْكِ
فَنُخَاصِرُ الْحِصْنَ فَيَقَاتِلُونَا قِتَالًا شَدِيدًا فَيَسْأَلُونَا
الْأَمَانَ وَيَأْبَى ذَلِكَ الْأَمِيرُ، فَمَا نَرَى فِي قِتَالِهِمْ؟ فَقَالَ:
لَيْسَ إِلَيْكُمْ، ذَاكَ إِلَى الْأَمِيرِ

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، قَالَ سَمِعْتُ عَمْرَو بْنَ أَبِي
قَيْسٍ، يَذَكُّرُ عَنْ مُطَرِّفٍ، قَالَ: سَأَلْنَا الْحَكَمَ، فُلْتُ:
الْمَلِكُ مِنْ مُلُوكِ خُرَاسَانَ يُصَالِحُ مِنَ السَّبِيِّ عَلَى
رُؤُوسِ مَعْلُومَةٍ، قَالَ: مَا كَانَ مِنْ صُلحٍ فَلَا بَأْسَ

[33661] Waki' narrated to us, he said: Sufyan narrated to us, from Abu Ishaq, from Sa'id b. Dhi Haddan, from someone who heard 'Ali say: "Allah named war 'deception' on the tongue of His Prophet, may Allah's prayers and peace be upon him."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حَدَّانَ عَمَّنْ سَمِعَ عَلَيْهَا، يَقُولُ: إِنَّ اللَّهَ سَمَّى الْحَرْبَ عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَذْعَةً

[33662] 'Abd al-Rahim b. Sulayman narrated to us, from Zakariyya, from Abu Ishaq, from Sa'id b. Dhi Haddan, from 'Ali b. Abi Talib, who said: "Indeed, Allah decreed on the tongue of His Prophet, may Allah's prayers and peace be upon him, that war is deception. And I am a warrior; I speak regarding war." He said: "But if I say, 'The Messenger of Allah, may Allah's prayers and peace be upon him, said,' then by Allah, falling from the sky is more beloved to me than saying about the Messenger of Allah, may Allah's prayers and peace be upon him, what he did not say."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ ذِي حَدَّانَ عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، قَالَ: إِنَّ اللَّهَ قَضَى عَلَى لِسَانِ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الْحَرْبَ خَذْعَةً، وَأَنَّي مُحَارِبٌ أَنْكَلَمْ فِي الْحَرْبِ، قَالَ: وَلَكِنْ إِذَا قُلْتُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَوْلَهُ لَأَنْ أَخْرَى مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَقُولَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا لَمْ يَقُولْ

[33663] Ibn Mubarak narrated to us, from Ma'mar, from Al-Zuhri, from 'Abd al-Rahman b. Ka'b b. Malik, from his father, who said: When the Messenger of Allah, may Allah's prayers and peace be upon him, intended a campaign, he would allude to something else.

[33664] Ibn 'Uyaynah narrated to us, from 'Amr, who heard Jabir saying: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Indeed, Allah will bring people out of the Fire after they have become charcoal." He said: And the Prophet, may Allah's prayers and peace be upon him, said: "War is deception."

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَرَادَ غَزْوَةً وَرَأَى بِغَيْرِهَا

حَدَّثَنَا أَبْنُ عَيْنَةَ، عَنْ عَمْرِو، سَمِعَ جَابِرًا، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُخْرِجُ نَاسًا مِنَ النَّارِ بَعْدَ أَنْ صَارُوا حُمَّامًا، قَالَ: وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَرْبُ خَدْعَةٌ

[33665] Waki' narrated to us, he said: Al-A'mash narrated to us, from Khaythamah, from Suwayd b. Ghafalah, who said: 'Ali said: "If I speak to you regarding what is between me and you, then war is deception. But if I speak to you from the Messenger of Allah, may Allah's prayers and peace be upon him, then falling from the sky is more beloved to me than to lie."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا الْأَعْمَشُ، عَنْ حَيْمَةَ، عَنْ سُوَيْدِ
بْنِ غَفَّالَةَ، قَالَ: قَالَ عَلَيْهِ: إِذَا حَدَّثْتُكُمْ فِيمَا، بَيْنِي وَبَيْنَكُمْ
فَإِنَّ الْحَرْبَ خَدْعَةٌ، وَإِذَا حَدَّثْتُكُمْ عَنْ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَأَنَّ أَخْرَى مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ
أَكُنْ ذَبِيبًا

[33666] Waki' narrated to us, he said: Hisham b. 'Urwah narrated to us, from his father, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "War is deception."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ:
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْحَرْبُ خَدْعَةٌ

[33667] Waki' narrated to us, he said: Isma'il b. Abi Khalid narrated to us, from Qays, who said: The Prophet, may Allah's prayers and peace be upon him, sent 'Amr b. al-'As on the expedition of Dhat al-Salasil. They were struck by severe cold, so he said: "Let no man kindle a fire." Then he fought the people. When they returned to the Prophet, may Allah's prayers and peace be upon him, they complained about that to him. He said: "O Messenger of Allah, there were few among my companions, and I feared that the people [enemies] would see their small number. And I forbade them from pursuing the enemy for fear that they might have an ambush behind the mountain." He said: So that pleased the Messenger of Allah, may Allah's prayers and peace be upon him.

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسٍ،
قَالَ: بَعْثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَمْرَو بْنَ
الْعَاصِ فِي غَزْوَةِ دَاتِ السَّلَاسِلِ فَأَصَابَهُمْ بَرْدٌ شَدِيدٌ
فَقَالَ: لَا يُوقَدَنَّ رَجُلٌ نَارًا، ثُمَّ قَاتَلُ الْقَوْمَ، فَلَمَّا قَدِمُوا
عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَكَوُا ذَلِكَ إِلَيْهِ، فَقَالَ:
يَا رَسُولَ اللَّهِ، كَانَ فِي أَصْحَابِي فَلَهُ، وَحَشِيتُ أَنْ يَرَى
الْقَوْمُ فَلَهُمْ، وَنَهَيْتُهُمْ أَنْ يَتَّبِعُوا الْأَدُوَّ مَخَافَةً أَنْ يَكُونُ
لَهُمْ كَمِينٌ مِنْ وَرَاءِ الْجَبَلِ، قَالَ: فَأَعْجَبَ ذَلِكَ رَسُولُ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33668] Waki' narrated to us, he said: Al-Mundhir b. Tha'labah narrated to us, from 'Abd Allah b. Buraydah, who said: 'Umar said to Abu Bakr: "Why didn't 'Amr let the people kindle a fire? Do you not see this one who prevented the people from their benefits?" He said: So Abu Bakr said: "Leave him be; the Messenger of Allah, may Allah's prayers and peace be upon him, appointed him over us due to his knowledge of war."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا الْمُنْدِرُ بْنُ تَعْلِبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ: قَالَ عُمَرُ لِأَبِي بَكْرٍ، لِمَ لَمْ يَدْعُ عَمْرُو النَّاسَ أَنْ يُوقِدُوا نَارًا، أَلَا تَرَى إِلَى هَذَا الَّذِي مَنَعَ النَّاسَ مَنَافِعَهُمْ، قَالَ: فَقَالَ أَبُو بَكْرٍ: دَعْهُ قَائِمًا وَلَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا لِعِلْمِهِ بِالْخَرْبِ

[33669] Jarir narrated to us, from 'Ata' b. al-Sa'ib, from Al-Sha'bi, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, deceived the polytheists on the Day of Uhud, and it was the first day he deceived them in it.

حَدَّثَنَا جَرِيرٌ، عَنْ عَطَاءَ بْنِ السَّلَيْبِ، عَنِ الشَّعْبِيِّ، قَالَ: مَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أَحْدِي بِالْمُشْرِكِينَ فَكَانَ أَوَّلَ يَوْمٍ مَكَرَ بِهِمْ فِيهِ

[33670] Husayn b. 'Ali narrated to us, from Za'idah, from 'Abd al-Malik b. Abjar, who said: A man called Subayh said: We, the group of Al-Fath, were with 'Ali. He said: And 'Ali was an experienced man. He said: And he used to say: "War is deception." He said: So he would reach a rock, and he would say: "Allah is Most Great! Allah and His Messenger spoke the truth. A rock." He said: So we would think that it was something said to him. He said: Then he would reach the Tigris and say: "The Tigris. Allah is Most Great! Allah and His Messenger spoke the truth." So we would think that it was something said to him.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ أَبْجَرَ، قَالَ: قَالَ رَجُلٌ يُقَالُ لَهُ صُبَيْحٌ: كُنَّا مَعَاصِيرَ الْفَطْحِ مَعَ عَلَىٰ، قَالَ: وَكَانَ عَلَىٰ رَجُلًا مُجَرَّبًا، قَالَ: وَكَانَ يَقُولُ: الْحَرْبُ خَذْعَةٌ، قَالَ: فَيَنْهَا إِلَى الصَّخْرَةِ، قَالَ: فَيَقُولُ: اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَرَسُولُهُ، صَحْرَةً، قَالَ: فَنَرَى نَحْنُ أَنَّهُ شَيْءٌ قِيلَ لَهُ، قَالَ: فَيَنْهَا إِلَى دِجْلَةَ فَيَقُولُ: دِجْلَةُ، اللَّهُ أَكْبَرُ، صَدَقَ اللَّهُ وَرَسُولُهُ، فَنَرَى نَحْنُ أَنَّهُ شَيْءٌ قِيلَ لَهُ

[33671] Waki' narrated to us, he said: Isra'il narrated to us, from Jabir, from 'Amir, who said: "War is deception."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، قَالَ: الْحَرْبُ خَذْعَةٌ

[33672] 'Abd Allah b. Idris narrated to us, from Muhammad b. Ishaq, from Yahya b. 'Abbad b. 'Abd Allah b. al-Zubayr, from his father, from his grandfather, who said: My father who wet-nursed me from Banu Qurrah 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 proceeded 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 أَبِي الذِّي أَرْضَعَنِي مِنْ بَنِي قُرَّةَ قَالَ: كَانَ أَنْظُرُ إِلَى جَعْفَرٍ يَوْمَ مُؤْتَهُ نَزَلَ عَنْ فَرَسٍ لَهُ شَفْرَاءَ فَعَرْقَبَهَا ثُمَّ مَضَى فَقَاتَلَ حَتَّى قُتِلَ

[33673] Yahya b. Abi Ghaniyah narrated to us, from his father, from Isma'il b. Abi Khalid, from Qays—or someone else—who said: Abu Bakr sent [an army] to Al-Sham and said: "Do not hamstring a beast that you have exhausted."

حَدَّثَنَا يَحْيَى بْنُ أَبِي غَنَيَّةَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، أَوْ غَيْرِهِ قَالَ: بَعَثَ أُبُو بَكْرَ إِلَى الشَّامِ فَقَالَ: لَا تَعْقِرُوا دَابَّةً حَسَرْتُمُوهَا

[33674] Waki' narrated to us, he said: Ma'qil b. 'Ubayd Allah al-'Absi narrated to us, from 'Umar b. 'Abd al-'Aziz, who said: "The exhausted animal is not to be hamstrung."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا مَعْقِلُ بْنُ عُبَيْدِ اللَّهِ الْعَبَّاسِيُّ، عَنْ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ، قَالَ: الْحَسِيرُ لَا تُعَقِّرُ

[33675] Waki' narrated to us, he said: Al-Hudhali narrated to us, from Al-Zuhri, who said: When the expeditions were sent out, it was said to them: "Do not hamstring an exhausted animal."

حَدَّثَنَا وَكِيعُ، قَالَ ثنا الْهُدَلِيُّ، عَنِ الرُّهْبَرِيِّ، قَالَ: كَانَتِ السَّرَايَا إِذَا بَعَثْتُمْ قِيلَ لَهَا: لَا تَعْقِرُوا حَسِيرًا

[33676] Abu Khalid al-Ahmar narrated to us, from 'Amr b. Qays, from Mughirah b. Ziyad, from Makhul, from 'Ubadah b. Nusayy, who said: Abu Bakr said: "Do not hamstring a beast, even if it is exhausted."

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عَمْرُو بْنِ قَيْسٍ، عَنْ مُغِيرَةَ بْنِ زَيَادٍ، عَنْ مَكْحُولٍ، عَنْ عُبَادَةَ بْنِ نُسَيْ، قَالَ: قَالَ أَبُو بَكْرٍ: لَا تَعْقِرُوا دَائِيًّا وَإِنْ حُسِرَتْ

[33677] Waki' b. al-Jarrah narrated to us, he said: Hisham al-Dastuwa'i narrated to us, from 'Ubayd Allah b. Humayd b. 'Abd al-Rahman al-Himyari, from Al-Sha'bi, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, said: "Whoever finds a beast in a perilous land [where it would die], it belongs to the one who revives it."

حَدَّثَنَا وَكِيعُ بْنُ الْجَرَاحِ، قَالَ ثنا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ حُمَيْدٍ بْنِ عَبْدِ الرَّحْمَنِ الْحَمَيْرِيِّ، عَنْ الشَّعَبِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ وَجَدَ دَائِيًّا بِمَهْلَكَةٍ فَهُوَ لِمَنْ أَخْيَاهَا

[33678] Abu Usamah narrated to us, from 'Uthman b. Ghiyath, from Al-Hasan, regarding a man who leaves a beast in a desolate land. He said: "It belongs to the one who revives it."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ عُنْمَانَ بْنِ غِيَاثٍ، عَنِ الْحَسَنِ: فِي الرَّجُلِ يَتْرُكُ الدَّابَّةَ فِي أَرْضِ الْقُفْرِ، قَالَ: هُوَ لِمَنْ أَحْيَاهَا

[33679] Asbat b. Muhammad narrated to us, from Mutarrif, from 'Amir, regarding a man who abandoned his beast and another man took it. He said: Its owner came and disputed with him before 'Amir. He said: "This is a matter that has been judged before today. If he abandoned it in the middle of a barren desert, then he [the finder] has more right to his beast. But if he abandoned it in pasture and safety, then he has no right to it."

حَدَّثَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ، فِي رَجُلٍ سَيَّبَ دَابَّتَهُ فَأَخَذَهَا رَجُلٌ، قَالَ: فَجَاءَ صَاحِبُهَا فَخَاصَّمَهُ إِلَى عَامِرٍ، فَقَالَ: هَذَا أَمْرٌ قَدْ قُضِيَ فِيهِ قَبْلَ الْيَوْمِ، إِنْ كَانَ سَيَّبَهَا فِي جَوْفِ مَقَازَةٍ فَهُوَ أَحَقُّ بِدَابَّتِهِ، وَإِنْ كَانَ سَيَّبَهَا فِي كَلَّا وَأَمْنٍ فَلَا حَقُّ لَهُ فِيهَا

[33680] Ibn Abi Bakayr narrated to us, Shu'bah said, from Abu al-Fayd, he said: I heard Sa'id b. Jubayr al-Ru'ayni, from his father: I perceived that Abu Bakr saw an army off, so he walked with them and said: "Praise be to Allah that our feet have become dusty in the cause of Allah." He said: A man said: "We only saw them off." He said: "We equipped them, saw them off, and prayed for them."

[33681] Ibn Abi Ghaniyah narrated to us, from his father, from Isma'il, from Qays—or someone else—who said: Abu Bakr sent an army to Al-Sham and went out to see them off on his mount.

حَدَّثَنَا أَبْنُ أَبِي بُكْرٍ، قَالَ شُعْبَةُ عَنْ أَبِي الْفَيْضِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ الرُّعَيْنِيَّ، عَنْ أَبِيهِ، أَحْسَنْتُ أَنَّ أَبَا بَكْرٍ، شَيْعَ جَيْشًا فَمَشَى مَعَهُمْ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَغْبَرَتْ أَقْدَامُنَا فِي سَبِيلِ اللَّهِ، قَالَ فَقَالَ رَجُلٌ: إِنَّمَا شَيَّعْنَاهُمْ، فَقَالَ: جَهَّنْ نَاهُمْ وَشَيَّعْنَاهُمْ وَدَعَوْنَا لَهُمْ

حَدَّثَنَا أَبْنُ أَبِي غَنَيْمَةَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ، أَوْ غَيْرِهِ قَالَ: بَعَثَ أَبُو بَكْرٍ جَيْشًا إِلَى الشَّامِ فَخَرَجَ يُشَيِّعُهُمْ عَلَى رَاحِلَتِهِ

[33682] 'Ali b. Mushir narrated to us, from Al-Ajlah, from Al-Sha'bi, who said: It came to the Messenger of Allah, may Allah's prayers and peace be upon him, and it was said to him: "Ja'far has arrived." He said: "I do not know with which of them I am more happy: with the arrival of Ja'far or with the conquest of Khaybar." Then the Prophet, may Allah's prayers and peace be upon him, met him, embraced him, and kissed him between his eyes.

[33683] Al-Fadl b. Dukayn narrated to us, he said: Hanash b. al-Harith narrated to us, from his father, who said: When 'Umar sent us to Kufa, he walked with us for a while during the day, bade us farewell, prayed for us, then sat down shaking the dust off his feet,

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنِ الشَّعْبِيِّ، قَالَ: أَتَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقِيلَ لَهُ: قَدْ قَدَمَ جَعْفُرٌ، فَقَالَ: مَا أَدْرِي بِإِيمَانِهِ أَفَرَحُ؟ بِقُوَّمٍ جَعْفُرٌ أَوْ بِقُوَّةٍ خَيْرٌ، ثُمَّ تَلَقَّاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَالْتَّزَمَهُ وَقَبَّلَ مَا بَيْنَ عَيْنَيْهِ

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ ثنا حَنْشُ بْنُ الْحَارِثِ، عَنِ إِبْرِيهِ، قَالَ: لَمَّا وَجَهَنَا عُمَرُ إِلَى الْكُوفَةِ مَشَّى مَعَنَا سَاعَةً مِنَ النَّهَارِ فَوَدَعَنَا وَدَعَا لَنَا ثُمَّ قَدَّ يَنْفُضُ رِجْلَيْهِ مِنَ الْغُبَارِ، ثُمَّ رَجَعَ

[33684] Abu Bakr narrated to us, he said: I was told from Ibn 'Uyaynah, from Ibn Abi Najih, from Mujahid, who said: The Prophet, may Allah's prayers and peace be upon him, saw 'Ali off, but he did not go out to meet him [upon return].

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: حُدِّثْتُ عَنِ ابْنِ عُيَيْنَةَ، عَنِ ابْنِ أَبِي حَمْيَرٍ، عَنْ مُجَاهِدٍ، قَالَ: شَيْءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَلَمْ يَتَلَقَّهُ

[33685] Ibn 'Uyaynah narrated to us, from Bayan, from Al-Sha'bi, from Qarazah, who said: 'Umar saw us off as far as Mirar.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ بَيَانٍ، عَنِ الشَّعْبِيِّ، عَنْ قَرَظَةَ، قَالَ: شَيَّعَنَا عُمَرُ إِلَى مَرَارٍ

[33686] 'Abd al-Rahim b. Sulayman narrated to us, from Yazid b. Abi Ziyad, from 'Abd al-Rahman b. Abi Layla, who said: 'Abd Allah b. 'Umar narrated to me that he was in one of the expeditions of the Messenger of Allah, may Allah's prayers and peace be upon him. The people fled in a rout, and I was among those who fled. He said: We said when we fled from the advance: "What shall we do now that we have fled from the advance and incurred anger?" We said: "Let us enter Medina and stay the night there so no one sees us." He said: When we entered, we said: "If we presented ourselves to the Messenger of Allah, may Allah's prayers and peace be upon him—if there is repentance for us, we will stay, and if it is otherwise, we will leave." He said: So we sat by the Messenger of Allah, may Allah's prayers and peace be upon him, before the morning prayer. When he came out, we stood up to him and said: "O Messenger of Allah, we are the ones who fled (Al-Farrarun)." He said: He turned to us

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَرَيْدَ بْنِ أَبِي زِيَادٍ،
عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عُمَرَ، أَنَّهُ كَانَ فِي سَرِيَّةٍ مِنْ سَرَائِيرَةِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَاصَنَ النَّاسُ حَيْصَةً فَكُنْتُ فِيهِنَّ حَاصَنَ
قَالَ فَقُلْنَا جِئْنَا فَرَرْنَا مِنَ الزَّحْفِ: كَيْفَ نَصْنَعُ وَقَدْ
فَرَرْنَا مِنَ الزَّحْفِ وَبَوْنَا بِالْغَضَبِ، فَقُلْنَا: نَذْخُلُ الْمَدِينَةَ
فَنَبَيِّثُ بِهَا فَلَا يَرَانَا أَحَدٌ، قَالَ: فَلَمَّا دَخَلْنَا فُلَنَا: لَوْ
عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،
فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقْمَنَا، وَإِنْ كَانَ عَيْرَ ذَلِكَ ذَهَبَنَا،
قَالَ: فَجَلَسْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ
صَلَاةِ الْعَدَدِ، فَلَمَّا خَرَجَ قُمَّنَا إِلَيْهِ فَقُلْنَا: يَا رَسُولَ اللَّهِ،
نَحْنُ الْفَرَارُونَ، قَالَ: فَأَقْبَلَ عَلَيْنَا فَقَالَ: بَلْ أَنْتُمْ
الْعَكَارُونَ، قَالَ: فَدَنَوْنَا فَقَبَلْنَا يَدَهُ وَقُلْنَا: يَا رَسُولَ اللَّهِ
أَرَدْنَا أَنْ نَفْعَلْ وَأَنْ نَفْعَلْ، قَالَ: أَنَا فِيْهُ الْمُسْلِمِينَ

[33687] Waki' narrated to us, he said: Ibn 'Awn narrated to us, from Ibn Sirin, who said: When the news of the killing of Abu 'Ubayd al-Thaqafi reached 'Umar, he said: "I would have been a troop/support for him had he retreated to me."

حَدَّثَنَا وَكِبْعُ، قَالَ ثَنَا ابْنُ عَوْنِ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَمَّا بَلَغَ عُمَرَ قَتْلُ أَبِي عُبَيْدَةَ التَّقَفِيَّ قَالَ: إِنْ كُنْتُ لَهُ لَفْلَةً لَوْ أَنْحَازَ إِلَيْ

[33688] Waki' narrated to us, he said: Sufyan narrated to us, from Ibn Abi Najih, from Mujahid, who said: 'Umar said: "I am the troop/support of every Muslim."

حَدَّثَنَا وَكِبْعُ، قَالَ ثَنَا سُفْيَانُ، عَنْ ابْنِ أَبِي تَحِيَّةَ، عَنْ مُجَاهِدٍ، قَالَ: قَالَ عُمَرُ: أَنَا فِيهِ، كُلُّ مُسْلِمٍ

[33689] Waki' narrated to us, he said: Sufyan narrated to us, from Hammad, from Ibrahim, who said: It reached 'Umar that a people stood firm in Azerbaijan until they were killed. 'Umar said: "Had they retreated to me, I would have been a troop/support for them."

حَدَّثَنَا وَكِبْعُ، قَالَ ثَنَا سُفْيَانُ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، قَالَ: بَلَغَ عُمَرَ أَنَّ قَوْمًا، صَبَرُوا بِأَذْرَبِيجَانَ حَتَّى قُتِلُوا، فَقَالَ عُمَرُ: لَوْ أَنْحَازُوا إِلَيَّ لَكُنْتُ لَهُمْ فَتَةً

[33690] Waki' narrated to us, he said: Hasan b. Salih narrated to us, from Ibn Abi Dhi'b, from 'Ata', from Ibn 'Abbas, who said: "Whoever flees from three has not fled [unlawfully], but whoever flees from two has indeed fled"—meaning from the advance [in battle].

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثُنا حَسَنُ بْنُ صَالِحٍ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ عَطَاءٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ: مَنْ فَرَّ مِنْ تَلَائِهِ فَلَمْ يَفِرْ، وَمَنْ فَرَّ مِنْ اثْنَيْنِ فَقَدْ فَرَّ يَعْنِي مِنَ الزَّحْفِ

[33691] Waki' narrated to us, he said: 'Ali b. Salih narrated to us, from 'Uthman b. al-Mughirah al-Thaqafi, from Malik b. Jarir al-Hadrami, from 'Ali b. Abi Talib, who said: "Fleeing from the advance [in battle] is one of the major sins."

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثُنا عَلَيُّ بْنُ صَالِحٍ، عَنْ عُثْمَانَ بْنِ الْمُغَيْرَةِ التَّقْفِيِّ، عَنْ مَالِكِ بْنِ جَرِيرِ الْحَاضِرَمِيِّ، عَنْ عَلَيِّ بْنِ أَبِي طَالِبٍ، قَالَ: الْفِرَارُ مِنَ الزَّحْفِ مِنَ الْكَبَائِرِ

[33692] Waki' narrated to us, he said: 'Ikrimah b. 'Ammar narrated to us, from Taysalah b. 'Ali al-Nahdi, from Ibn 'Umar, who said: "Fleeing from the advance [in battle] is one of the major sins."

حَدَّثَنَا وَكِبْيُعُ، قَالَ ثُنا عِكْرِمَةُ بْنُ عَمَّارٍ، عَنْ طَيْسَلَةَ بْنِ عَلَيِّ النَّهْدِيِّ، عَنْ أَبْنِ عُمَّارٍ، قَالَ: الْفِرَارُ مِنَ الزَّحْفِ مِنَ الْكَبَائِرِ

[33693] Sufyan narrated to us, from Yazid b. Abi Ziyad, from Abu al-Bakhtari, that he saw a man retreating, so he said to him: "The heat of the Fire is more severe than the heat of the sword."

حَدَّثَنَا سُفْيَانُ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ أَبِي الْبَخْتَرِيِّ، أَنَّهُ رَأَى رَجُلًا قَذَ وَلَى فَقَالَ لَهُ: حَرُّ النَّارِ أَشَدُ مِنْ حَرَّ السَّيْفِ

[33694] Mu'adh b. Mu'adh narrated to us, he said: Al-Taymi narrated to us, from Abu 'Uthman, who said: When Abu 'Ubaydah was killed and his companions were defeated, he said: 'Umar said: "I am your troop/support."

حَدَّثَنَا مُعَاذُ بْنُ مَعَادٍ، قَالَ ثَنَا التَّمِيمِيُّ، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمَّا قُتِلَ أَبُو عُبَيْدَةَ وَهُزِمَ أَصْحَابُهُ قَالَ: قَالَ عُمَرُ: أَنَا فِتْنَتُمْ

[33695] Hawdhah narrated to us, he said: 'Awf narrated to us, from Al-Hasan, {And whoever turns his back to them on such a day} [Al-Anfal: 16], he said: "It was revealed regarding the people of Badr."

حَدَّثَنَا هَوْذَهُ، قَالَ ثَنَا عَوْفٌ، عَنِ الْحَسَنِ، {وَمَنْ يُوَلِّهُمْ قَالَ: نَزَّلْتُ فِي أَهْلِ بَدْرٍ [16: يَوْمَئِذٍ دُبْرَةً]} [الأنفال

[33696] 'Affan narrated to us, he said: Hammad b. Salamah narrated to us, he said: 'Ata' b. al-Sa'ib informed us, he said: 'Abd al-Rahman b. Abi Layla narrated to us, that two men fled on the Day of Maskin from the Kufa expedition.

They came to 'Umar, so he shamed them and rebuked them severely with his tongue, and said: "You fled." He wanted to divert them to the Basra expedition, but they said: "O Commander of the Faithful, no, rather send us back to the expedition from which we fled so that our repentance may be from its direction."

حَدَّثَنَا عَفَانُ، قَالَ ثنا حَمَادُ بْنُ سَلَمَةَ، قَالَ أَخْبَرَنَا عَطَاءُ
بْنُ السَّائِبِ، قَالَ ثنا عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى، أَنَّ
رَجُلَيْنِ، فَرَا يَوْمَ مَسْكِنٍ مِنْ مَغْرِبِ الْكُوفَةِ، فَأَتَيَا عُمَرَ
فَعَيَّرَهُمَا وَأَخْذَهُمَا بِلِسَانِهِ أَحَدًا شَدِيدًا، وَقَالَ: فَرَرْنَا
وَأَرَادَ أَنْ يَصْرِفَهُمَا إِلَى مَغْرِبِ الْبَصْرَةِ فَقَالَا: يَا أَمِيرَ
الْمُؤْمِنِيْنَ، لَا بَلْ رُدَدَا إِلَى الْمَغْرِبِ الَّذِي فَرَرْنَا مِنْهُ
حَتَّى تَكُونَ تَوْبَتْنَا مِنْ قِبْلِهِ

[33697] Abu Usamah narrated to us, from Hisham, from his father, who said: "I and Abu Bakr b. 'Abd al-Rahman b. al-Harith were turned back from the Day of the Camel; they considered us too young."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: رُدْدُتُ أَنَا
وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ عَنْ يَوْمِ الْجَملِ،
اسْتَشْعَرُونَا

[33698] 'Abd al-Rahim b. Sulayman narrated to us, from 'Ubayd Allah b. 'Umar, from Nafi', from Ibn 'Umar, who said: The Messenger of Allah, may Allah's prayers and peace be upon him, reviewed me for fighting when I was fourteen years old, but he considered me too young and rejected me. Then he reviewed me on the Day of the Trench when I was fifteen, and he allowed me. Nafi' said: I told that to 'Umar b. 'Abd al-'Aziz while he was Caliph, and he said: "Indeed, this is a boundary between the minor and the adult." So he wrote to his governors that whoever has reached fifteen, assign him a share among the fighters, and whoever is below that, assign him to

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: عَرَضَنِي رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقِتَالِ وَأَنَا ابْنُ أَرْبَعَ عَشْرَةَ
سَنَةً فَاسْتَصْغَرَنِي فَرَدَّنِي، ثُمَّ عَرَضَنِي يَوْمَ الْخَنْدَقِ
وَأَنَا ابْنُ خَمْسَ عَشْرَةَ فَأَجَازَنِي، قَالَ نَافِعٌ: حَدَّثْتُ ذَلِكَ
عُمَرَ بْنَ عَبْدِ الْعَزِيزِ وَهُوَ خَلِيفَةٌ فَقَالَ: إِنَّ هَذَا لَحْدُ بَيْنِ
الصَّغِيرِ وَالكَبِيرِ، فَكَتَبَ إِلَى عُمَالِهِ أَنَّ مَنْ بَلَغَ خَمْسَ
عَشْرَةَ فَأَفْرِضُوهُ لَهُ فِي الْمُقَاتَلَةِ، وَمَنْ كَانَ دُونَ ذَلِكَ
فَأَفْرِضُوهُ لَهُ فِي الْقِتَالِ

[33699] Waki' narrated to us, he said: Sufyan narrated to us, from 'Abd al-Malik b. 'Umayr, he said: I heard 'Atiyyah al-Qurazi saying: "We were presented to the Messenger of Allah, may Allah's prayers and peace be upon him, on the day of Qurayzah. Whoever had grown pubic hair was killed, and whoever had not grown pubic hair was not killed. I was among those who had not grown pubic hair, so he did not kill me."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَالِكِ بْنِ عُمَيْرٍ،
قَالَ سَمِعْتُ عَطِيَّةَ الْقُرَاظِيَّ، يَقُولُ: عَرِضْنَا عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ قُرَيْظَةَ فَكَانَ مَنْ
أَنْبَتَ قُتْلَ، وَمَنْ لَمْ يُنْبَتْ لَمْ يُقْتَلْ، فَكُنْتُ مِنْ لَمْ يُنْبَتْ
فَلَمْ يُقْتَلُنِي

[33700] 'Abd Allah b. Idris narrated to us, from Mutarrif, from Abu Ishaq, from Al-Bara', who said: "I and Ibn 'Umar were presented to the Messenger of Allah, may Allah's prayers and peace be upon him, on the day of Badr, but he considered us too young. And we witnessed Uhud."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُطَرْفٍ، عَنْ أَبِي
إِسْحَاقَ، عَنِ الْبَرَاءِ، قَالَ: عَرِضْنَا أَنَا وَابْنُ عُمَرَ عَلَى
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ فَاسْتَصْغَرَنَا
وَشَهَدْنَا أُحُدًا

[33701] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, from ‘Abd al-‘Azīz ibn Abī aṣ-Ṣa‘bah, from Abū Aflaḥ al-Hamdānī, from ‘Abdullāh ibn Zurayr al-Ghāfiqī, from ‘Alī, who said: A white mule was gifted to the Messenger of Allah (peace be upon him). I said: "O Messenger of Allah, if we wanted to produce more of these, we could." He said: "How?" We said: "We mate donkeys with Arabian horses, and they produce them." He said: "Only those who do not know do that."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقِ،
عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي الصَّعْبَةِ، عَنْ أَبِي أَفْلَحِ الْهَمَدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ زُرَيْرِ الْغَافِقِيِّ، عَنْ عَلَيِّ، قَالَ: أَهْدَيْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَةً بَيْضَاءَ فَقُلْتُ: يَا رَسُولَ اللَّهِ، لَوْ شِئْنَا أَنْ نَتَخَذَ مِنْ هَذِهِ فَعَلَّا، قَالَ: فَكَيْفَ؟ قُلْنَا: نَحْمِلُ الْحُمْرَ عَلَى الْخَيْلِ الْعَرَابِ فَقَاتَيْتِ بِهَا، قَالَ: إِنَّمَا يَفْعُلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ

[33702] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from ‘Umar ibn Ḥusayl, from ‘Amir, who said: A white mule was gifted to the Messenger of Allah (peace be upon him). Dihyah al-Kalbī said: "O Messenger of Allah, if we wanted to produce the like of it, we could." He said: "How?" He said: "We mate donkeys with Arabian horses, and they produce them." He said: "Only those who do not know do that."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عُمَرَ بْنِ حُسَيْنٍ،
عَنْ عَامِرٍ، قَالَ: أَهْدَيْتُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَةً بَيْضَاءَ فَقَالَ دِحْيَةُ الْكَلْبِيُّ: لَوْ شِئْنَا يَا رَسُولَ اللَّهِ أَنْ نَتَخَذَ مِثْلَهَا، قَالَ: فَكَيْفَ؟ قَالَ: نَحْمِلُ الْحُمْرَ عَلَى الْخَيْلِ الْعَرَابِ فَقَاتَيْتِ بِهَا، قَالَ: إِنَّمَا يَفْعُلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ

[33703] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Yazīd ibn Abī Ḥabīb, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote to us, and his letter was read to us: "Any man who mates a donkey with an Arabian mare, deduct ten Dinars from his stipend."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ،
عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ عَبْدِ
الْعَزِيزِ فَقُرِئَ عَلَيْنَا كِتَابُهُ: أَيُّمَا رَجُلٌ حَمَلَ حِمَارًا عَلَى
عَرَبَةٍ مِنَ الْخَيْلِ فَأَمْحُوا مِنْ عَطَائِهِ عَشْرَةً دَنَارًا

[33704] Waki‘ narrated to us, from Sufyān, from Abū Jahdām, from ‘Abdullāh ibn ‘Ubaydillāh, from Ibni ‘Abbās, who said: The Messenger of Allah (peace be upon him) forbade us from mating a donkey with a mare.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي جَهْضَمٍ، عَنْ عَبْدِ
اللهِ بْنِ عُبَيْدِ اللهِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: نَهَى رَسُولُ
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنْ تُنْزِيَ حِمَارًا عَلَى فَرَسٍ

[33705] Waki‘ narrated to us, saying: ‘Umar ibn Ḥusayl narrated to us, saying: I heard Ash-Sha'bī say: Dihyah al-Kalbī said: "O Messenger of Allah, should we not mate a donkey with a mare, so that it produces a filly for us to ride?" He said: "Only those who do not know do that."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا عُمَرُ بْنُ حُسَيْنٍ، قَالَ سَمِعْتُ
الشَّعْبِيَّ، يَقُولُ: قَالَ دِحْيَةُ الْكَلْبِيُّ: يَا رَسُولَ اللهِ ، أَلَا
تُنْزِيَ حِمَارًا عَلَى فَرَسٍ ، فَتَتْنَجُ مُهْرَةً نَرْكَبُهَا ، قَالَ:
إِنَّمَا يَفْعَلُ ذَلِكَ الَّذِينَ لَا يَعْلَمُونَ

[33706] Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Sa‘d ibn ‘Ubaydah, from Abū ‘Abd ar-Rahmān as-Sulamī, from ‘Alī, who said: The Messenger of Allah (peace be upon him) sent an expedition and appointed a man from the Anṣār over them, commanding them to listen to him and obey. He said: They angered him in something, so he said: "Collect firewood for me." So they collected firewood for him. He said: "Light a fire." So they lit a fire. He said: "Did he not command you to listen to me and obey?" They said: "Yes." He said: "Enter it." He said: Some of them looked at others and said: "We only fled to the Messenger of Allah (peace be upon him) from the Fire." He said: While they were like that, his anger subsided and the fire was extinguished. He said: When they returned to the Prophet (peace be upon him), they mentioned that to him. He said: "If they had entered it, they would not have come out of it. Obedience is only in what is right (Ma‘rūf)."

حَدَّثَنَا وَكِيعٌ، قَالَ ثُنَا الْأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، عَنْ عَلَىٰ، قَالَ: بَعَثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهِمْ رَجُلًا مِنَ الْأَنْصَارِ، فَأَمَرَهُمْ أَنْ يَسْمَعُوا لَهُ وَيُطِيعُوْا، قَالَ: فَأَغْضَبُوهُ فِي شَيْءٍ فَقَالَ: اجْمِعُوْا إِلَيْهِ حَطَّبًا، فَجَمِعُوْا لَهُ حَطَّبًا، قَالَ: أُوقِدُوْا نَارًا، فَأُوْقَدُوْا نَارًا، قَالَ: أَلَمْ يَأْمُرْكُمْ أَنْ تَسْمَعُوْا إِلَيْهِ وَتَطِيعُوْا؟ قَالُوا: بَلَىٰ، قَالَ: فَادْخُلُوْهَا، قَالَ: فَنَظَرَ بَعْضُهُمْ إِلَيْهِ بَعْضٍ وَقَالُوا: إِنَّمَا فَرَرْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ النَّارِ، قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ إِذْ سَكَنَ عَصْبَهُ وَطَفِيتَ النَّارُ، قَالَ: فَلَمَّا قَدِمُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرُوْا ذَلِكَ لَهُ فَقَالَ: لَوْ نَخَلُوْهَا مَا خَرَجُوا مِنْهَا، إِنَّمَا الطَّاعَةُ فِي الْمُعْرُوفِ

[33707] Muḥammad ibn Bishr narrated to us, saying: ‘Ubaydullāh narrated to us, from Nāfi‘, that ‘Abdullāh narrated to him that the Prophet (peace be upon him) said: "Listening and obeying is incumbent upon a Muslim in what he likes and dislikes, as long as he is not commanded to disobey [Allah]. But if he is commanded to disobey, then there is no listening or obeying."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ ثنا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ، أَنَّ عَبْدَ اللَّهِ حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: السَّمْعُ وَالطَّاعَةُ عَلَى الْمُرْءِ الْمُسْلِمِ فِيمَا أَحَبَّ وَكَرِهَ مَا لَمْ يُؤْمِرْ بِمَعْصِيَةٍ، فَمَنْ أُمِرَّ بِمَعْصِيَةٍ فَلَا سَمْعٌ لَهُ وَلَا طَاعَةٌ

[33708] Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn ‘Amr informed us, from ‘Umar ibn al-Ḥakam ibn Thawbān, from Abū Sa‘īd al-Khudrī, that the Messenger of Allah (peace be upon him) sent ‘Alqamah ibn Muhriz on an expedition, and I was among them. When he reached Ra’s ‘Urānah—or he was part of the way—a group from the army asked his permission, so he gave them permission and appointed ‘Abdullāh ibn Hudhāfah ibn Qays as-Sahmī over them. I was among those who raided with him. When they were part of the way, the people lit a fire to warm themselves or to cook something on it. ‘Abdullāh, who had a sense of humor, said: "Do I not have the right to be listened to and obeyed by you?" They said: "Yes." He said: "So whatever I command you, will you do it?" They said: "Yes." He said: "Then I command you to jump into this fire." Some people stood up and girded themselves. When he thought they were about to jump, he said: "Hold yourselves back! I was only joking

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مُحَمَّدُ بْنُ عَمْرُو،
عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ نَوْبَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ،
أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ عَلْقَمَةَ بْنَ
مُحْرِزٍ عَلَى بَعْثٍ أَنَا فِيهِمْ ، فَلَمَّا انْتَهَى إِلَى رَأْسِ
غَرَانَةَ أَوْ كَانَ بِبَعْضِ الْطَّرِيقِ اسْتَأْذَنْتُهُ طَائِفَةً مِنْ
الْجَيْشِ فَأَذْنَ لَهُمْ وَأَمْرَ عَلَيْهِمْ عَبْدُ اللَّهِ بْنُ حَذَافِهَ بْنُ
قَيْسِ السَّهْمِيِّ ، فَكُنْتُ فِيهِمْ عَرَازًا مَعَهُ ، فَلَمَّا كَانَ
بِبَعْضِ الْطَّرِيقِ أُوْقِدَ الْقَوْمُ نَارًا لِيَصْطَلُوا أَوْ لِيَصْنَعُوا
عَلَيْهَا صَنِيعًا ، وَقَالَ عَبْدُ اللَّهِ وَكَانَتْ فِيهِ دُعَابَةٌ: أَلِيْسَ
لِي عَلَيْكُمُ السَّمْعُ وَالظَّاهِرَةُ؟ قَالُوا: بَأَى ، قَالَ: فَمَا أَنَا
أَمْرُكُمْ بِشَيْءٍ إِلَّا صَنَعْمُوهُ؟ قَالُوا: نَعَمْ ، قَالَ: فَإِنِّي
أَعْزُمُ عَلَيْكُمُ الْأَثَوَابَتِمْ فِي هَذِهِ النَّارِ ، فَقَامَ نَاسٌ
فَتَحَجَّرُوا ، فَلَمَّا ظَنَّ أَنَّهُمْ وَاثِبُونَ قَالَ: أَمْسِكُوا عَلَى
أَنْفُسِكُمْ ، فَإِنَّمَا أَمْرَأُخُ مَعَكُمْ ، فَلَمَّا قَدِمْنَا ذَكْرُوا ذَلِكَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَنْ أَمْرَكُمْ مِنْهُمْ
بِمَعْصِيَةِ فَلَا تُطِيعُوهُ

[33709] Ibn Mahdī narrated to us, from Sufyān, from Zubayd, from Sa'd ibn 'Ubaydah, from Abū 'Abd ar-Rahmān as-Sulamī, from 'Alī, who said: The Messenger of Allah (peace be upon him) said: "There is no obedience to a human being in disobedience to Allah."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ رُبَيْدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا طَاعَةَ لِبَشَرٍ فِي مَعْصِيَةِ اللَّهِ

[33710] Ibn Numayr narrated to us, saying: Al-A'mash narrated to us, from Ibrāhīm, from 'Alqamah, from 'Abdullāh, who said: "There is no obedience to a human being in disobedience to Allah."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، قَالَ ثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، قَالَ: لَا طَاعَةَ لِبَشَرٍ فِي مَعْصِيَةِ اللَّهِ

[33711] Waki‘ narrated to us, saying: Sufyān narrated to us, from Ibrāhīm ibn ‘Abd al-A‘lā, from Suwayd ibn Ghaflah, who said: ‘Umar said to me: "O Abū Umayyah, I do not know, perhaps I will not meet you after this year of mine. So listen and obey, even if an Ethiopian slave with mutilated limbs is appointed over you. If he strikes you, be patient; if he deprives you, be patient; and if he intends something that diminishes your religion, say: 'Listening and obedience [to the ruler], but my blood before my religion,' and do not leave the Jamā‘ah (community)."

حَدَّثَنَا وَكِبِيعُ، قَالَ ثنا سُفْيَانُ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفْلَةَ، قَالَ: قَالَ لِي عُمَرُ: يَا أَبَا أُمِيَّةَ، إِنِّي لَا أَدْرِي لِعَلِيٍّ أَنْ لَا لِلْقَاتَ بَعْدَ عَامِي هَذَا، فَاسْمَعْ وَأَطِعْ وَإِنْ أَمْرَ عَلَيْكَ عَبْدُ حَبَشِيُّ مُجْدَعُ، إِنْ ضَرَبَكَ فَاصْبِرْ، وَإِنْ حَرَمَكَ فَاصْبِرْ، وَإِنْ أَرَادَ أَمْرًا يُنْتَقِصُ دِينَكَ فَقُلْ: سَمِعْ وَطَاعَةً، وَدَمِي دُونَ دِينِي، فَلَا تُثَارِقِ الْجَمَاعَةَ

[33712] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from ‘Uthmān ath-Thaqafī, from Abū Ṣādiq al-Azdī, from Rabī‘ah ibn Nājid, from ‘Alī, who said: "Indeed, Quraysh are the leaders of the Arabs; their righteous are the leaders of their righteous, and their wicked are the leaders of their wicked. Each has a right, so give everyone who has a right his due, as long as one of you is not given a choice between his Islam and being beheaded. If one of you is given a choice between his Islam and being beheaded, let him extend his neck—may his mother be bereaved of him—for he has neither this world nor the Hereafter after [abandoning] his Islam."

حَدَّثَنَا وَكِبْعٌ، قَالَ ثُنَا مِسْعَرٌ، عَنْ عُתْمَانَ التَّقِيفِيِّ، عَنْ أَبِي صَادِقِ الْأَزْدِيِّ، عَنْ رَبِيعَةَ بْنِ نَاجِدٍ، عَنْ عَلَىٰ، قَالَ: إِنَّ قُرَيْشًا هُمْ أَئِمَّةُ الْعَرَبِ، أَبْرَارُهَا أَئِمَّةُ أَبْرَارِهَا، وَفُجَارُهَا أَئِمَّةُ فُجَارِهَا وَلِكُلِّ حَقٍّ فَأَعْطُوا كُلَّ ذِي حَقٍّ حَقَّهُ مَا لَمْ يُخِيرْ أَحَدُكُمْ بَيْنَ إِسْلَامِهِ وَضَرْبِ عُنْقِهِ، فَإِذَا خَيَرَ أَحَدُكُمْ بَيْنَ إِسْلَامِهِ وَضَرْبِ عُنْقِهِ فَلِيُمْدَدْ عُنْقَهُ، ثَكِلَتْهُ أُمُّهُ فَإِنَّهُ لَا تُنْبَأُ لَهُ وَلَا آخِرَةَ بَعْدَ إِسْلَامِهِ

[33713] Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from ‘Umārah, who said: ‘Itrīs ibn ‘Urqūb—or Mu‘addid, Al-A‘mash doubted—said: "I do not care whether I obeyed a man in disobedience to Allah or prostrated to this tree."

حَدَّثَنَا وَكِبْعٌ، قَالَ ثُنَا الْأَعْمَشُ، عَنْ عُمَارَةَ، قَالَ: قَالَ عِثْرِيسُ بْنُ عُرْقُوبٍ أَوْ مُعَضَّدُ شَكَ الْأَعْمَشُ قَالَ: مَا أُبَالِي أَطْعَثُ رَجُلًا فِي مَعْصِيَةِ اللَّهِ أَوْ سَجَدْتُ لِهَذِهِ الشَّجَرَةِ

[33714] ‘Alī ibn Mushir narrated to us, saying: Al-A‘mash narrated to us, from ‘Umārah, who said: Mu‘adhdid stopped by the trunk of a tree and said: "I do not care whether I obeyed a man in disobedience to Allah or prostrated to this tree besides Allah."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، قَالَ ثَنَا الْأَعْمَشُ، عَنْ عُمَارَةَ،
قَالَ: نَزَلَ مُعَضْدٌ إِلَى جُبْ شَجَرَةً فَقَالَ: مَا أَبْلَى
أَطْعَثُ رَجُلًا فِي مَعْصِيَةِ اللَّهِ أَوْ سَجَدَ لِهَذِهِ الشَّجَرَةِ
مِنْ دُونِ اللَّهِ

[33715] Yazīd ibn Hārūn narrated to us, saying: Shu‘bah informed us, from Qatādah, from Abū Mirābah, from ‘Imrān ibn Huṣayn, who said: I heard the Messenger of Allah (peace be upon him) say: "There is no obedience in disobedience to Allah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا شُعْبَةُ، عَنْ قَنَادَةَ،
عَنْ أَبِي مَرَابَةَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: لَا طَاعَةَ فِي
مَعْصِيَةِ اللَّهِ

[33716] Waki‘ narrated to us, saying: Salām ibn Miskīn narrated to us, from Ibn Sīrīn, who said: When ‘Umar appointed a man, he would write in his covenant: "Listen to him and obey as long as he is just among you." He said: When he appointed Hudhayfah, he wrote in his covenant: "Listen to him and obey, and give him whatever he asks of you." He said: Hudhayfah arrived in Al-Madā'in on a donkey with a pack-saddle, holding a loaf of bread and a piece of meat. Waki‘ said: Mālik narrated from Ṭalḥah: "Letting his legs hang down on one side." Salām said: When he read his covenant to them, they said: "Ask us." He said: "I ask you for food to eat and fodder for this donkey of mine." He said: So he stayed among them as long as Allah willed. Then ‘Umar wrote to him to come. So he set out. When ‘Umar heard of his arrival, he hid in a place where he could see him. When he saw him in the same state in which he had left him, ‘Umar came to him, embraced him, and said: "You are my brother, and I am your brother."

حَدَّثَنَا وَكِيعٌ، قَالَ ثُنَا سَلَامُ بْنُ مِسْكِينَ، عَنْ ابْنِ سِيرِينَ،
قَالَ: كَانَ عُمَرُ إِذَا اسْتَعْمَلَ رَجُلًا كَتَبَ فِي عَهْدِهِ:
اسْمَعُوا لَهُ وَأَطِيعُوا مَا عَدْلَ فِيهِمْ ، قَالَ ، فَلَمَّا اسْتَعْمَلَ
حُدَيْفَةَ كَتَبَ فِي عَهْدِهِ أَنْ اسْمَعُوا لَهُ وَأَطِيعُوا وَأَعْطُوهُ
مَا سَأَلَكُمْ قَالَ: فَقَدِيمٌ حُدَيْفَةُ الْمَدَائِنِ عَلَى حَمَارٍ عَلَى
إِكَافٍ بِيَدِهِ رَغِيفٌ - - عِرْقٌ ، قَالَ وَكِيعٌ: قَالَ مَالِكٌ
عَنْ طَلْحَةَ: سَادِلْ رِجْلَيْهِ مِنْ جَانِبِ ، قَالَ سَلَامٌ: فَلَمَّا
قَرَأَ عَلَيْهِمْ عَهْدَهُمْ قَالُوا "سَلَّنا" ، قَالَ: أَسْأَلُكُمْ طَعَاماً أَكُلُّهُ
وَعَلَّفَ لِحَمَارِي هَذَا ، قَالَ: فَاقْفَأْ مِنْهُمْ مَا شَاءَ اللَّهُ تَعَالَى
كَتَبَ إِلَيْهِ عُمَرُ أَنْ أَقْدِمْ ، فَخَرَجَ فَلَمَّا بَلَغَ عُمَرَ قُدُومَهُ
كَمَنَ لَهُ فِي مَكَانٍ حَيْثُ يَرَاهُ ، فَلَمَّا رَأَاهُ عَلَى الْحَالَةِ
الَّتِي خَرَجَ مِنْ عِنْدِهِ عَلَيْهَا أَتَاهُ عُمَرُ فَالْتَّزَمَهُ وَقَالَ:
أَنْتَ أَخِي وَأَنَا أَخُوكَ

[33717] Waki‘ narrated to us, حَدَّثَنَا وَكِيعٌ، قَالَ ثَنا مُبَارَكٌ، عَنِ الْحَسَنِ، قَالَ: قَالَ
saying: Mubārak narrated to us, رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا طَاعَةَ لِمَخْلُوقٍ فِي
from Al-Ḥasan, who said: The مَعْصِيَةُ الْخَالقِ
Messenger of Allah (peace be upon him) said: "There is no obedience to a created being in disobedience to the Creator."

[33718] ‘Abdullāh ibn Idrīs narrated to us, from Muḥammad ibn ‘Umārah, from Abū Bakr ibn Muḥammad, that Ḥabīb ibn Zayd was killed by Musaylimah. When it was the Day of Al-Yamāmah, his brother ‘Abdullāh ibn Zayd and his mother went out. His mother had vowed not to perform Ghusl until Musaylimah was killed. So they went out among the people. He said: ‘Abdullāh ibn Zayd said: "I made him my sole concern. I charged at him and stabbed him with the spear, and he walked towards me impaled on the spear." He said: "A man from the people called out to me to pull back the spear." He said: He did not understand. He said: So he called out to him to throw the spear from his hand. He said: So he threw the spear from his hand and overcame Musaylimah.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِرْبَيْسَ، عَنْ مُحَمَّدِ بْنِ عُمَارَةَ، عَنْ أَبِي بَكْرِ بْنِ مُحَمَّدٍ، أَنَّ حَبِيبَ بْنَ رَيْدٍ قَتَلَهُ مُسَيْلِمَةُ، فَلَمَّا كَانَ يَوْمُ الْيَمَامَةِ حَرَجَ أَخْوَهُ عَبْدُ اللَّهِ بْنُ رَيْدٍ وَأُمُّهُ، وَكَانَتْ أُمُّهُ تَذَرَّثُ إِنْ لَا يُصِيبَهَا غُسْلٌ حَتَّى يُقْتَلَ مُسَيْلِمَةُ، فَخَرَجَ فِي النَّاسِ، قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ رَيْدٍ: جَعَلْتُهُ مِنْ شَأْنِي، فَحَمَلْتُ عَلَيْهِ، فَطَعَنْتُ بِالرُّمحِ، فَمَسَّنِي إِلَيَّ فِي الرُّمحِ قَالَ: وَنَادَنِي رَجُلٌ مِنَ النَّاسِ أَنْ أَخْرُ الرُّمحَ قَالَ: فَلَمْ يَفْهَمْ، قَالَ: فَنَادَاهُ أَنْ أَلْقِ الرُّمحَ مِنْ يَدِكَ، قَالَ: فَأَلْقَى الرُّمحَ مِنْ يَدِهِ، وَغَلَبَ مُسَيْلِمَةَ

[33719] Ibn ‘Ulayyah narrated to us, from Ayyūb, from Thumāmah ibn ‘Abdullāh, from Anas, who said: I came to Thābit ibn Qays on the Day of Al-Yamāmah while he was applying ḥanūt (perfume for the dead). I said: "O uncle, do you not see what the people are facing?" He said: "Just now, O nephew."

حَدَّثَنَا أَبْنُ عُلَيَّةَ، عَنْ أَئْوَبَ، عَنْ ثُمَّامَةَ بْنِ عَبْدِ اللَّهِ،
عَنْ أَنَّسٍ، قَالَ: أَتَيْتُ عَلَى ثَابِتَ بْنَ فَيْسٍ يَوْمَ الْيَمَامَةِ
وَهُوَ يَتَحَنَّطُ، فَقُلْتُ: أَيْ عَمٌ، أَلَا تَرَى مَا لَقِيَ النَّاسُ؟،
فَقَالَ: الْأَنْ يَا ابْنَ أَخِي

[33720] Abū Usāmah narrated to us, from ‘Abdullāh ibn al-Walīd al-Muzanī, from Abū Bakr ibn ‘Amr ibn ‘Utbah, from Ibn ‘Umar, who said: "I came upon ‘Abdullāh ibn Makhramah lying wounded on the Day of Al-Yamāmah, so I stood over him. He said: 'O ‘Abdullāh ibn ‘Umar, has the fasting person broken his fast?' I said: 'Yes.' He said: 'Put some water for me in this shield, perhaps I may break my fast with it.' He said: So I went to the pool, which was filled with blood. I struck it with a leather shield I had, then scooped some from it. I came to him, but I found that he had passed away."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ الْمُزَانِيِّ، عَنْ
أَبِي بَكْرِ بْنِ عَمْرُو بْنِ عُثْنَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: أَتَيْتُ
عَلَى عَبْدِ اللَّهِ بْنِ مَخْرَمَةَ صَرِيعًا يَوْمَ الْيَمَامَةِ، فَوَقَفْتُ
عَلَيْهِ، فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، هَلْ أَفْطَرَ الصَّائِمِ؟،
فَقُلْتُ: نَعَمْ، قَالَ: فَاجْعَلْ لِي فِي هَذَا الْمِجَنَّ مَاءً لَعَلِيٍّ
أَفْطَرُ عَلَيْهِ، قَالَ: فَأَتَيْتُ الْحَوْضَ وَهُوَ مَفْلُؤُ دَمًا،
فَصَرَّبْتُهُ بِجَحْفَةٍ مَعِيِّ، ثُمَّ اغْتَرَفْتُ مِنْهُ، فَأَتَيْتُهُ، فَوَجَدْتُهُ
قَدْ قَضَى

[33721] Yazīd ibn Hārūn narrated to us, saying: Ḥammād ibn Salamah informed us, from Thumāmah ibn Anas, from Anas, who said: "I was between Khālid ibn al-Walīd and Al-Barā' on the Day of Al-Yamāmah. Khālid sent the cavalry, but they returned defeated. Al-Barā' began to tremble, so I started pushing him towards the ground while he was saying: 'O one, unite me [in death] so I can break my fast.' Then Khālid sent the cavalry again, but they returned defeated. Khālid looked at the sky and then at the earth—which he used to do when he decided on a matter—then said: 'O Barā', unite yourself.' He said: 'Now?' He said: 'Yes, now.' Al-Barā' mounted his horse and began striking it with the whip, and it is as if I can see it chewing its bit. He praised Allah and extolled Him, then said: 'O people of Medina! There is no Medina for you today; it is only Allah alone and Paradise.' Then he charged, and the people charged with him. The people of Al-Yamāmah were defeated until he reached their fortress. Muḥakkim al-

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَمَامَةَ بْنِ أَنَسٍ، عَنْ أَنَسٍ، قَالَ: "كُنْتُ بَيْنَ يَدَيْ خَالِدٍ بْنِ الْوَلِيدِ وَبَيْنِ الْبَرَاءِ يَوْمَ الْيَمَامَةِ، قَالَ: فَبَعْثَ خَالِدُ الْخَيْلَ فَجَاءُوا مُنْهَزِمِينَ، وَجَعَلَ الْبَرَاءَ يَرْعَدُ، فَجَعَلَتُ الْجُدْهُ إِلَى الْأَرْضِ وَهُوَ يَقُولُ: أَيُّ أَحْدُنِي أَفْطَرُ، قَالَ: ثُمَّ بَعْثَ خَالِدُ الْخَيْلَ فَجَاءُوا مُنْهَزِمِينَ، قَالَ، فَنَظَرَ خَالِدٌ إِلَى السَّمَاءِ ثُمَّ إِلَى الْأَرْضِ، وَكَانَ يَصْنَعُ ذَلِكَ إِذَا أَرَادَ الْأَمْرَ، ثُمَّ قَالَ: يَا بَرَاءُ، وَحْدَ فِي نُسُكٍ، قَالَ: فَقَالَ: أَلَا؟ قَالَ: فَقَالَ: نَعَمْ. أَلَا، قَالَ: فَرَكِبَ الْبَرَاءُ فَرَسَهُ فَجَعَلَ يَضْرِبُهَا بِالسَّوْطِ، وَكَانَ أَنْظُرُ إِلَيْهَا، تَمْضِيَنْتِيَهَا فَحَمَدَ اللَّهَ وَأَتَتْنَاهُ عَلَيْهِ وَقَالَ: يَا أَهْلَ الْمَدِينَةِ، إِنَّهُ لَا مَدِينَةَ لَكُمْ وَإِنَّمَا هُوَ اللَّهُ وَحْدَهُ وَالْجَنَّةُ، ثُمَّ حَمَلَ وَحَمَلَ النَّاسُ مَعَهُ، فَانْهَزَمَ أَهْلُ الْيَمَامَةِ حَتَّى أَتَى حَصْنَهُمْ فَأَقْيَهُمْ مُحَكْمُ الْيَمَامَةِ، فَضَرَبَهُ بِالسَّيْفِ، فَأَتَقَاهُ الْبَرَاءُ بِالْجُحْفَةِ، فَأَخَذَ سَيْفَ مُحَكْمَ الْيَمَامَةِ ضَرَبَهُ الْبَرَاءُ فَصَرَعَهُ، فَأَخَذَ سَيْفَ مُحَكْمَ الْيَمَامَةِ فَضَرَبَهُ بِهِ حَتَّى انْقَطَعَ، فَقَالَ: قَبَّحَ اللَّهُ مَا بَقَى مِنْكُمْ، وَرَمَى بِهِ وَعَادَ إِلَى سَيْفِهِ

[33722] Yazīd ibn Hārūn narrated to us, saying: Hishām informed us, from Muḥammad, who said: Az-Zubayr used to follow the slain on the Day of Al-Yamāmah; if he saw a man with a breath of life, he would finish him off. He came upon a man lying among the dead and moved towards him with his sword. When the man felt the touch of the sword, he leaped up running. Az-Zubayr ran after him, saying: "I am the son of Ṣafiyah, the emigrant!" He turned to him and said: "How do you see the running of your disbelieving brother?" He said: "So he besieged him until he escaped."

[33723] ‘Alī ibn Mushir narrated to us, from Ash-Shaybānī, from ‘Ubayd ibn Abī al-Ja‘d, from ‘Abdullāh ibn Shaddād ibn al-Hād, who said: "Sālim, the freedman of Abū Hudhayfah, was killed on the Day of Al-Yamāmah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، قَالَ: كَانَ الرُّبَّيْرُ يَتَبَعُ الْقَتْلَى يَوْمَ الْيَمَامَةِ، فَإِذَا رَأَى رَجُلًا بِهِ رَمْقٌ أَجْهَزَ عَلَيْهِ، قَالَ: فَأَنْتَهُ إِلَى رَجُلٍ مُضْطَجِعٍ مَعَ الْقَتْلَى، فَأَهْوَى إِلَيْهِ بِالسَّيْفِ، فَلَمَّا وَجَدَ مَسَنَ السَّيْفِ وَتَبَّ يَسْعَى، وَسَعَى الرُّبَّيْرُ خَلْفُهُ، وَهُوَ يَقُولُ: أَنَا ابْنُ صَافِيَةَ الْمُهَاجِرِ، قَالَ: فَالْتَّقَتِ إِلَيْهِ فَقَالَ: كَيْفَ تَرَى شَدَّ أَخِيكَ الْكَافِرِ؟ قَالَ: فَخَاصَرَهُ حَتَّى نَجَّا

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ عُبَيْدِ بْنِ أَبِي الجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادِ بْنِ الْهَادِ، قَالَ: أَصِيبَ سَالِمَ مَوْلَى أَبِي حُدَيْفَةَ يَوْمَ الْيَمَامَةِ

[33724] Abū Mu‘āwiyah narrated to us, from Hishām, from his father, who said: "The battle cry of the Muslim on the Day of Musaylimah was: 'O Companions of Sūrat al-Baqarah'."

[33725] Abū Mu‘āwiyah narrated to us, from Hishām, from his father, who said: There was apostasy among Banu Sulaym, so Abū Bakr sent Khālid ibn al-Walid to them. He gathered some people from them in an enclosure and burned it upon them with fire. That reached ‘Umar, so he came to Abū Bakr and said: "Remove a man who punishes with the punishment of Allah." Abū Bakr said: "By Allah, I will not sheathe a sword that Allah has drawn against His enemy until Allah is the One who sheathes it." He ordered him, so he proceeded from there to Musaylimah.

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَ شِعَارُ الْمُسْلِمِ يَوْمَ مُسَيْلِمَةً، يَا أَصْحَابَ سُورَةِ الْبَقَرَةِ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: كَانَتْ فِي بَنِي سُلَيْمٍ رَدَّةٌ، فَبَعَثَ إِلَيْهِمْ أَبُو بَكْرٍ خَالِدَ بْنَ الْوَلِيدِ، فَجَمَعَ مِنْهُمْ أَنَاسًا فِي حَظِيرَةٍ حَرَقَهَا عَلَيْهِمْ بِالنَّارِ، فَبَلَغَ ذَلِكَ اُمَّرُ، فَأَتَى أَبَا بَكْرٍ، فَقَالَ: انْزِعْ رَجُلًا يُعَذَّبُ بِعَذَابِ اللَّهِ، فَقَالَ أَبُو بَكْرٍ: وَاللَّهِ لَا أُشِيمُ سَيِّفًا سَلَّهُ اللَّهُ عَلَى عَذَّوْهُ حَتَّى يَكُونَ اللَّهُ هُوَ يَشِيمُهُ، وَأَمْرَهُ فَمَضَى مِنْ وَجْهِهِ ذَلِكَ إِلَى مُسَيْلِمَةَ

[33726] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: Thumāmah ibn ‘Abdullāh narrated to us, from Anas, that Khālid ibn al-Walīd directed the people on the Day of Al-Yamāmah. They came to a river, tucked the hems of their garments into their belts, then crossed over to them and exchanged arrows. The Muslims turned back in retreat. Khālid bowed his head for a while, then raised his head—and I was between him and Al-Barā’. Whenever a matter distressed Khālid, he would look at the sky for a while, then raise his head to the sky, and his opinion would become clear to him. I took Al-Barā’ and began pushing him towards the ground. He said: "O nephew, I will not break my fast." Then he said: "O Barā’, stand up." Al-Barā’ said: "Now?" He said: "Yes, now." Al-Barā’ mounted a mare of his, praised Allah and extolled Him, then said: "As for what follows, O people! There is no way back to Medina; it is only Paradise." He urged them on for a while, then spurred his horse a

حَدَّثَنَا عَفَانُ، قَالَ: ثُنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: ثُنَا ثِمَامَةً
بْنُ عَبْدِ اللَّهِ، عَنْ أَنَّسٍ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ، وَجَهَ النَّاسَ
يَوْمَ الْيَمَامَةِ، فَأَتَوْا عَلَى نَهْرٍ، فَجَعَلُوا أَسَافِلَ أَقْبَلِتِهِمْ فِي
جَرْهُمْ، ثُمَّ قَطَعُوا إِلَيْهِمْ فَتَرَاهُمْ، فَوَلَى الْمُسْلِمُونَ
مُدْبِرِينَ، فَنَكَسَ خَالِدٌ سَاعَةً، ثُمَّ رَفَعَ رَأْسَهُ وَأَنَا بَيْنَهُ
وَبَيْنَ الْبَرَاءِ، وَكَانَ خَالِدٌ إِذَا حَزَبَهُ أَمْرٌ نَظَرَ إِلَى
السَّمَاءِ سَاعَةً، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، ثُمَّ يُفَرِّقُ لَهُ
رَأْيُهُ، فَأَخَذَتِ الْبَرَاءَ، فَجَعَلَتِ الْحِذْذَةَ إِلَى الْأَرْضِ،
فَقَالَ: يَا ابْنَ أَخِي، إِنِّي لَا أُفْطِرُ، ثُمَّ قَالَ: يَا بَرَاءُ فَمُ
فَقَالَ الْبَرَاءُ: الْأَنْ؟ قَالَ: نَعَمُ. الْأَنْ، فَرَكِبَ الْبَرَاءُ
فَرَسَّالَهُ أُنَّى، فَحَمَدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، ثُمَّ قَالَ: أَمَا بَعْدُ،
يَا أَيُّهَا النَّاسُ، إِنَّهُ مَا إِلَى الْمَدِينَةِ سَبِيلٌ، إِنَّمَا هِيَ
الْجَنَّةُ، فَحَضَنَهُمْ سَاعَةً، ثُمَّ مَضَى فَرَسَهُ مَضَغَاتٍ،
فَكَانَ أَرَاهَا نَمْضَعُ تَدَبِّيَّهَا ثُمَّ كَبَسَ عَلَيْهِمْ وَكَبَسَ النَّاسَ
قَالَ حَمَادُ بْنُ سَلَمَةَ: فَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ،
عَنْ أَنَّسٍ، قَالَ: كَانَ فِي مَدِينَتِهِمْ ثُلْمَةً، فَوَضَعَ مُحَكَّمًا
إِلَيْمَامَةٍ رَجْلَيْهِ عَلَيْهَا، وَكَانَ عَظِيمًا جَسِيمًا فَجَعَلَ
يَرْتَحِزُ: أَنَا مُحَكَّمُ الْيَمَامَةِ، أَنَا مَذَارُ الْحَلَةِ، وَأَنَا وَأَنَا،
قَالَ: وَكَانَ رَجُلُهُمْ، فَلَمَّا أَمْكَنَهُ مِنَ الصَّرْبِ ضَرَبَهُ،
وَاتَّقَاهُ الْبَرَاءُ بِجُحْفَتِهِ، ثُمَّ ضَرَبَ الْبَرَاءَ سَاقَهُ فَقَتَلَهُ،
وَمَعَ مُحَكَّمَ الْيَمَامَةِ صَفِيفَةً عَرِيشَةً، فَلَأْقَى سَيْفَهُ
وَأَخَذَ صَفِيفَةً مُحَكَّمًا، فَحَمَلَ فَضَرَبَ بِهَا حَتَّى
انْكَسَرَتْ، قَالَ: قَبَحَ اللَّهُ مَا بَيْنِي وَبَيْنَكَ وَأَخَذَ سَيْفَهُ

[33727] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from Abū ‘Awn ath-Thaqafī, from a man whom he did not name, that when the conquest of Al-Yamāmah came to Abū Bakr, he prostrated.

حَدَّثَنَا وَكِيعٌ، قَالَ: ثَنَا مِسْعَرٌ، عَنْ أَبِي عَوْنَى التَّقْفِيِّ،
عَنْ رَجُلٍ لَمْ يُسَمِّهِ، أَنَّ أَبَا بَكْرٍ: لِمَا أَتَاهُ فَتْحُ الْيَمَامَةِ
سَجَدَ

[33728] Abū Usāmah narrated to us, saying: Mujālid informed us, saying: ‘Āmir informed us, saying: Khālid wrote to the Marāzibah (satraps) of Persia while he was in Al-Ḥīrah, and he gave it to Ibn Baqīlah. ‘Āmir said: And I read it with Ibn Baqīlah: "In the name of Allah, the Most Gracious, the Most Merciful. From Khālid ibn al-Walīd to the Marāzibah of Persia. Peace be upon whoever follows guidance. Indeed, I praise Allah to you, besides whom there is no god. As for what follows: I praise Allah, Who has dispersed your unity, divided your word, weakened your might, and taken away your kingdom. When this letter of mine reaches you, send me the hostage, accept the Dhimmah (protection) from me, and agree to pay the Jizyah. If you do not do so, then by Allah, besides Whom there is no god, I will surely march to you with a people who love death as you love life. And peace be upon whoever follows guidance."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: أَخْبَرَنَا مُجَالِدٌ، قَالَ: أَخْبَرَنَا عَامِرٌ، قَالَ: كَتَبَ خَالِدٌ إِلَى مَرَازِبَةِ فَارِسَ وَهُوَ بِالْحِيرَةِ وَدَفَعَهُ إِلَى ابْنِ بَقِيلَةَ، قَالَ عَامِرٌ: وَأَنَا قَرَأْتُهُ عِنْدَ ابْنِ بَقِيلَةَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - - : مِنْ خَالِدِ بْنِ الْوَلَيْدِ إِلَى مَرَازِبَةِ فَارِسَ، سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَمَّا بَعْدُ أَحْمَدُ اللَّهَ الَّذِي قَضَى خِدْمَتَكُمْ، وَفَرَقَ كَلِمَتَكُمْ، وَوَهَنَ بِأَسْكُمْ، وَسَلَبَ مُلْكَكُمْ، فَإِنَّا جَاءُكُمْ كِتَابِي هَذَا فَابْعَثُونَا إِلَيْ بَالَّهِنْ، وَاعْتَقُدُوا مِنِّي الذَّمَّةَ، وَاجْبِرُوا إِلَيَّ الْحِزْرِيَّةَ، فَإِنْ لَمْ تَفْعُلُوا فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ لِأَسِيرَنَ إِلَيْكُمْ بِقَوْمٍ يُحِبُّونَ الْمَوْتَ كَحُبُّكُمُ الْحَيَاةَ، وَالسَّلَامُ عَلَى مَنِ اتَّبَعَ الْهُدَى

[33729] ‘Abdur-Rahīm ibn Sulaymān narrated to us, from Zakariyyā ibn Abī Zā’idah, from Khālid ibn Salamah al-Qurashī, from ‘Āmir ash-Sha'bī, who said: Khālid ibn al-Walīd wrote during the time of Al-Hīrah to the Marāzibah of Persia: "In the name of Allah, the Most Gracious, the Most Merciful. From Khālid ibn al-Walīd to the Marāzibah of Persia. Peace be upon whoever follows guidance. As for what follows: I praise Allah to you, besides whom there is no god. Praise be to Allah Who has dispersed your unity, scattered your gathering, and caused dissension in your word. When this letter of mine reaches you, accept the Dhimmah from me and agree to pay the Jizyah. If you do not do so, I will come to you with a people who love death as you love life."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ خَالِدِ بْنِ سَلَمَةَ الْقُرَشِيِّ، عَنْ عَامِرِ الشَّعْبِيِّ، قَالَ: كَتَبَ خَالِدُ بْنُ الْوَلِيدِ رَمَنَ الْحِيرَةَ إِلَى مَرَازِبَةَ فَارِسَ "بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ مِنْ خَالِدِ بْنِ الْوَلِيدِ إِلَى مَرَازِبَةَ فَارِسَ: سَلَامٌ عَلَى مَنِ اتَّبَعَ الْهُدَى، أَمَّا بَعْدُ، فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، الْحَمْدُ لِلَّهِ الَّذِي فَضَّلَ حَدْمَتُكُمْ، وَفَرَقَ جَمْعَكُمْ، وَخَالَفَ بَيْنَ كَلِمَتِكُمْ، فَإِذَا جَاءَكُمْ كِتَابِي هَذَا، فَاعْتَقُوا مَنِي النَّمَاءَ، وَأَجِبُّوَا إِلَيَّ الْجِزْيَةَ، فَإِنْ لَمْ تَفْعُلُوا أَتَيْتُكُمْ بِقَوْمٍ يُحْبُّونَ الْمَوْتَ حُبَّكُمُ الْحَيَاةَ"

[33730] Ja‘far ibn ‘Awn narrated to us, saying: Yūnus informed us, from Abū as-Safar, who said: When Khālid ibn al-Walīd arrived in Al-Ḥīrah, he stayed with the Banu al-Marāzibah. He said: Poison was brought to him, so he took it, placed it in his palm, said: "In the name of Allah," and swallowed it. By Allah's permission, it did not harm him at all.

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، قَالَ: أَخْبَرَنَا يُونُسُ، عَنْ أَبِي السَّفَرِ، قَالَ: لَمَّا قَدِمَ خَالِدُ بْنُ الْوَلِيدِ إِلَى الْجِيرَةِ نَزَلَ عَلَى بَنِي الْمَرَازِبَةِ، قَالَ: فَأُتَيَ بِالسُّمْ فَأَخَذَهُ فَجَعَلَهُ فِي رَاحَتِهِ، وَقَالَ: بِسْمِ اللَّهِ، فَاقْتَحَمَهُ، فَلَمْ يَضُرُّهُ بِإِذْنِ اللَّهِ شَيْئًا

[33731] Muḥammad ibn ‘Abdullāh al-Asadī narrated to us, saying: Ḥasan ibn Ṣalīḥ narrated to us, from Al-Aswad ibn Qays, from his father, who said: The people of Al-Ḥīrah made peace with us for a thousand Dirhams and a saddle (Rahl). He said: I said: "O father, what were you going to do with the saddle?" He said: "None of our companions had a saddle."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: ثنا حَسَنُ بْنُ صَالِحٍ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ أَبِيهِ، قَالَ: صَالَحَنَا أَهْلَ الْجِيرَةِ عَلَى الْفِيَرْهَمِ وَرَحْلٍ، قَالَ: قُلْتُ: يَا أَبَّهُ، مَا كُنْنُتُمْ تَصْنَعُونَ بِالرَّحْلِ؟، قَالَ: لَمْ يَكُنْ لِصَاحِبِ لَنَا رَحْلٌ

[33732] Hishām ibn Ḥusayn narrated to us, saying: When Khālid ibn al-Walīd arrived here, he encountered some shaykhs of the people of Persia led by a man called Hazārmard. He said: They mentioned his great deeds and bravery. He said: So Khālid ibn al-Walīd killed him, then called for his lunch and ate while leaning on his corpse—meaning his body.

حَدَّثَنَا هِشَامُ بْنُ حُصَيْنٍ، قَالَ: "إِنَّمَا قَدِيمَ خَالِدَ بْنَ الْوَلِيدِ هَاهُنَا إِذْ هُوَ يُمَشْبِحَةً لِأَهْلِ فَارِسَ عَلَيْهِمْ رَجُلٌ يُقَالُ لَهُ هَزَارَمَرْدٌ، قَالَ: فَذَكَرُوا مِنْ عَظِيمِ عَمَلِهِ وَشَجَاعَتِهِ، قَالَ: فَقَتَلَهُ خَالِدُ بْنُ الْوَلِيدِ، ثُمَّ دَعَا بِغَدَائِهِ، فَتَغَدَّى وَهُوَ مُنْكَرٌ عَلَى جُنْتِهِ"؛ يَعْنِي جَسَدَهُ

[33733] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, from ‘Āsim, from Abū Wā’il, that Khālid ibn al-Walīd wrote: "In the name of Allah, the Most Gracious, the Most Merciful. From Khālid ibn al-Walīd to Rustum, Mihrān, and the chiefs of Persia. Peace be upon whoever follows guidance. Indeed, I praise Allah to you, besides whom there is no god. As for what follows: I offer you Islam. If you accept it, then you shall have what the people of Islam have, and upon you is what is upon the people of Islam. If you refuse, then I offer you the Jizyah. If you agree to the Jizyah, then you shall have what the people of Jizyah have, and upon you is what is upon the people of Jizyah. But if you refuse, then indeed I have with me men who love fighting as Persia loves wine."

حَدَّثَنَا عَفَانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ: أَنَّ خَالِدَ بْنَ الْوَلِيدِ كَتَبَ: بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ خَالِدِ بْنِ الْوَلِيدِ إِلَى رُسْتَمَ وَمَهْرَانَ وَمَلَأَ فَارِسَ، سَلَامٌ عَلَى مَنْ اتَّبَعَ الْهُدَى، فَإِنِّي أَحْمَدُ إِلَيْكُمُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، أَمَّا بَعْدُ، فَإِنِّي أَعْرِضُ عَلَيْكُمُ الْإِسْلَامَ، فَإِنْ أَقْرَرْتُمْ بِهِ فَلَكُمْ مَا لِأَهْلِ الْإِسْلَامِ، وَعَلَيْكُمْ مَا عَلَى أَهْلِ الْإِسْلَامِ، وَإِنْ أَبْيَتُمْ فَإِنِّي أَعْرِضُ عَلَيْكُمُ الْجِزْيَةَ، فَإِنْ أَقْرَرْتُمْ بِالْجِزْيَةِ فَلَكُمْ مَا لِأَهْلِ الْجِزْيَةِ، وَعَلَيْكُمْ مَا عَلَى أَهْلِ الْجِزْيَةِ، وَإِنْ أَبْيَتُمْ، فَإِنَّ عَنِّي رِجَالًا يُحِبُّونَ الْقِتَالَ كَمَا تُحِبُّ فَارِسُ الْخَمْرَ

[33734] Abū Usāmah narrated to us, saying: Ismā‘il narrated to us, from Qays, who said: I heard Khālid ibn al-Walīd speaking in Al-Ḥīrah about the Day of Mu’tah.

[33735] Abū Usāmah narrated to us, from Ismā‘il ibn Abī Khālid: I heard Abū ‘Amr ash-Shaybānī say: "Mihrān was at the beginning of the year, and Al-Qādisiyah was at the end of the year." So Rustum came and said: "Mihrān was only doing the work of children."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: ثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ:
سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ يُحَدِّثُ بِالْحِيرَةِ عَنْ يَوْمِ مُؤْتَهَ

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعْتُ
أَبَا عَمْرِو الشَّيْبَانِيَّ يَقُولُ: كَانَ مِهْرَانُ أَوَّلُ السَّنَةِ،
وَكَانَتُ الْقَادِيسِيَّةُ فِي آخِرِ السَّنَةِ، فَجَاءَ رُسْتَمُ، فَقَالَ: إِنَّمَا
كَانَ مِهْرَانُ يَعْمَلُ عَمَلَ الصِّبِّيَّانِ

[33736] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: Abū ‘Ubayd ibn Mas‘ūd crossed the Euphrates to Mihrān. They cut the bridge behind him and killed him and his companions. He said: He bequeathed to ‘Umar ibn al-Khaṭṭāb. He said: Abū Mihjan ath-Thaqafī eulogized him, saying: [Meter: At-Ṭawīl] Abū Khayr's houses have become empty this evening ... because of how he was frequented by the hungry and widows. Abū ‘Amr has become, at the bridge, among them ... beside the tents, [where there are] forbidden things and archers. I remained until I was the last one returning ... and the righteous, exemplary ones were killed around me. I was indeed in... the slaughter of their best ... at the time of killing, their throats and flanks bleeding.

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: كَانَ أَبُو عُبَيْدٍ بْنُ مَسْعُودٍ عَبْرَ الْفَرَاتَ إِلَى مِهْرَانَ فَقَطَّعُوا الْجِسْرَ خَلْفَهُ فَقَتَلُوهُ هُوَ وَأَصْحَابُهُ، قَالَ: فَأَوْصَى إِلَيْهِ عُمَرَ بْنَ الْخَطَّابَ، قَالَ: فَرَأَاهُ أَبُو مِحْجَنُ التَّقِيُّ، قَالَ: [الْبَحْرُ الطَّوِيلُ] أَمْسَى أَبُو حَيْرَةَ خَلَاءً بُيُوتَهُ... بِمَا كَانَ يَغْشَى الْجِيَاعُ الْأَرَاملَ أَمْسَى أَبُو عَمْرُو لَذَى الْجِسْرِ مِنْهُمْ... إِلَى جَانِبِ الْأَبَيَاتِ حُرْمٌ وَنَابِلٌ فَمَا زِلْتُ حَتَّى كُنْتُ أَخِرَ رَائِحٍ... وَقُتِّلَ حَوْلِي الصَّالِحُونَ الْأَمَاثِلُ وَقُدْ كُنْتُ فِي.... نَحْرِ خَيَارِهِمْ... لَذَى الْفَتْلِ يَدْمِي نَحْرَهَا وَالشَّوَّاكلُ

[33737] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: Abū ‘Ubayd ibn Mas‘ūd crossed over on the Day of Mihrān with some people. He cut the bridge with them, so they were killed. He said: Qays said: When it was the Day of Mihrān, some people, including Khālid ibn ‘Urfuṭah, said to Jarīr: "O Jarīr, no, by Allah, we will not leave this courtyard of ours." He said: "Cross over with us to them, O Jarīr." I said: "Do you want to do to us what they did to Abū ‘Ubayd? We are a people who are not going to leave or depart from the courtyard until Allah judges between us and them." So the polytheists crossed over to him, and Mihrān was killed that day while they were at An-

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: عَبْرَ أَبُو عُبَيْدَ بْنِ مَسْعُودٍ يَوْمَ مَهْرَانَ فِي أَنَاسٍ، فَقَطَّعَ بِهِمُ الْجِسْرَ، فَأَصْبَيْوَا، قَالَ: قَالَ قَيْسٌ: فَلَمَّا كَانَ يَوْمُ مَهْرَانَ، قَالَ أَنَاسٌ فِيهِمْ خَالِدُ بْنُ عَرْفَةَ لِجَرِيرٍ: يَا جَرِيرُ، لَا وَاللَّهِ لَا تَرِيمُ عَنْ عَرْصَتِنَا هَذِهِ؟ فَقَالَ: أَعْبِرْ يَا جَرِيرُ بِنَا إِلَيْهِمْ، فَقُلْتُ: أَتَرِيدُونَ إِنْ تَفْعَلُوا بِنَا مَا فَعَلُوا بِأَبِي عُبَيْدٍ، إِنَّا قَوْمٌ لَسْنًا لَسَاحَ إِنْ تَرَحَ أَوْ إِنْ تَرِيمَ الْعَرْصَةَ حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ، فَعَبَرَهُ الْمُشْرِكُونَ، فَأَصَبَبَ يَوْمَنِ مَهْرَانَ وَهُمْ عِنْ النَّخِيلَةِ

[33738] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: Jarīr said to me: "Come with us to Mihrān." So I went with him to where they approached. He said to me: "I saw myself right here in something like a blazing fire, with them stabbing me from every side with their short spears. When I saw destruction, I began saying: 'O my horse! O Jarīr!' They heard my voice, and Qays came. Nothing could turn them away from me until they rescued me. I said: 'I have passed a month without being able to lift a grain because of the effect of the spears.'" He said: Qays said: "I saw us wading through the Tigris while the gates of Al-Madā'in were hanging open."

[33739] Mu‘ādh ibn Mu‘ādh narrated to us, saying: At-Taymī narrated to us, from Abū ‘Uthmān, who said: When Abū ‘Ubayd was killed and his companions were defeated, ‘Umar said: "I am your troop (Fi'ah)."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: قَالَ لِي جَرِيرٌ: انْطَلَقْتُ بِنَا إِلَى مِهْرَانَ، فَانْطَلَقْتُ مَعَهُ حَتَّى أَقْبَلُوا، فَقَالَ لِي: لَقْدْ رَأَيْتِنِي فِيمَا هَاهُنَا فِي مِثْلِ حَرِيقِ النَّارِ، يَطْعُنُونِي مِنْ كُلِّ جَانِبٍ بِنَيَازِكُوهُمْ، فَلَمَّا رَأَيْتُ الْهَلَكَةَ جَعَلْتُ أَقُولُ: يَا فَرَسِي أَلَا يَا جَرِيرُ، فَسَمِعُوا صَوْتِي فَجَاءُتْ قَيْسٌ، مَا يَرُدُّهُمْ مِنِي حَتَّى يُخَلِّصُونِي، فَلَمَّا: "لَقْدْ عَبَرْتُ شَهْرًا مَا أَرْفَعُ لِي حَبَّاً مِنْ أَنْرِ النَّيَازِكِ، قَالَ: قَالَ قَيْسٌ: لَقْدْ رَأَيْتُنَا نَخُوضُ بِجُلَّهُ وَإِنَّ أَبْوَابَ الْمَدَائِنِ لَمُعَلَّقَةٌ

حَدَّثَنَا مُعاذُ بْنُ مُعاذٍ، قَالَ: ثنا التَّئِمِيُّ، عَنْ أَبِي عُثْمَانَ، قَالَ: لَمَّا قُتِلَ أَبُو عُبَيْدٍ وَهُزِمَ أَصْحَابُهُ قَالَ عُمَرُ: أَنَا فِتَّلُكُمْ

[33740] Waki‘ narrated to us, saying: Ibn ‘Awn narrated to us, from Ibn Sīrīn, who said: When the news of the killing of Abū ‘Ubayd ath-Thaqafī reached ‘Umar, he said: "I would have been a troop for him if he had retreated to me."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا أَبْنُ عَوْنِ، عَنْ أَبْنِ سِيرِينَ، قَالَ: لَمَّا بَلَغَ عُمُرٌ قُتْلَ أَبِي عُبَيْدِ الْقَعْدِيِّ، قَالَ: إِنْ كُنْتُ لَهُ فِتْنَةً لَوْ أَنْحَازَ إِلَيْ

[33741] Maḥbūb al-Qawārīrī narrated to us, from Ḥanash ibn al-Ḥārith an-Nakha‘ī, who said: The shaykhs of Nakha‘ narrated to us that when Jarīr killed Mihrān, he set up—or raised—his head on a spear.

حَدَّثَنَا مَحْبُوبُ الْقَوَارِيرِيُّ، عَنْ حَنَشِ بْنِ الْحَارِثِ النَّخَعِيِّ، قَالَ: ثَنَا أَشْيَاعُ النَّخَعَ: أَنَّ جَرِيرًا لَمَّا قَتَلَ مِهْرَانَ نَصَبَ أَوْ رَفَعَ رَأْسَهُ عَلَى رُمْجِ

[33742] Muḥammad ibn Bishr narrated to us, saying: Mis‘ar narrated to us, from Sa‘d ibn Ibrāhīm, that he passed by a man on the Day of Abū ‘Ubayd whose hands and feet had been cut off, and he was reciting: {With those upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions} [An-Nisā’: 69]. Some of those who passed by him said to him: "Who are you?" He said: "A man from the Anṣār."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، إِنَّهُ مَرَّ بِرَجُلٍ يَوْمَ أُبَيْ عُبَيْدٍ وَقَدْ قُطِعَتْ يَدَاهُ وَرِجْلَاهُ، وَهُوَ يَقُولُ: {مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسْنَ أُولَئِكَ، فَقَالَ لَهُ بَعْضُ مَنْ مَرَّ عَلَيْهِ: مَنْ [69]: رَفِيقًا} [النساء أَنْتَ؟ قَالَ: امْرُؤٌ مِنَ الْأَنْصَارِ

[33743] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: I witnessed Al-Qādisiyyah, and Sa‘d was in command of the people. Rustum came, and ‘Amr ibn Ma‘dī Karib az-Zubaydī began passing along the rows saying: "O company of Muhājirīn! Be fierce lions! Sufficient is his affair! For the Persian is but a goat after he throws his spear." He said: They had an Isawār (cavalry archer) whose arrow never missed. We said to him: "O Abū Thawr, beware of that one." He said: While we were saying that, he shot at us and hit his horse. ‘Amr charged at him, embraced him, then slaughtered him and took his spoils: two gold bracelets that were on him, a belt, and a brocade cloak. A man from Thaqīf fled and secluded himself with the polytheists, informing them and saying: "The people are on this side," pointing to Bajīlah. He said: So they threw sixteen elephants with fighters on them against us, and two elephants against the rest of the people. He said: Sa‘d was saying that day: "Sā Bajīlah!" Qays

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: شَهِدْتُ الْقَادِيسِيَّةَ وَكَانَ سَعْدٌ عَلَى النَّاسِ وَجَاءَ رُسْتُمْ فَجَعَلَ عَمْرَو بْنَ مَعْدِي گَرْبَ الزُّبَيْرِيَّ يَمْرُّ عَلَى الصُّفُوفِ وَيَقُولُ: يَا مَعْشَرَ الْمُهَاجِرِينَ، كُونُوا أُسُودًا أَشِدَّاءَ أَغْنَى شَانَةً، إِنَّمَا الْفَارِسِيُّ تَبَيَّنَ بَعْدَ إِنْ يَلْفِي نَيْرَكَهُ، قَالَ: وَكَانَ مَعَهُمْ إِسْوَارٌ لَا تَسْقُطُ لَهُ شَابَةٌ، فَقُلْنَا لَهُ: يَا أَبَا ثَوْرٍ، اتَّقِ ذَلِكَ، قَالَ: فَإِنَّا لَنَقُولُ ذَلِكَ إِذْ رَمَانَا فَأَصَابَ فَرَسَهُ، فَحَمَلَ عَمْرُو عَلَيْهِ فَاعْتَقَهُ، ثُمَّ ذَبَحَهُ فَلَخَذَ سَلَبَهُ سَوَارِيَّ ذَهَبٍ كَانَ عَلَيْهِ وَمَنْطَقَةً وَقَبَاءً دِبَابِيَّ، وَفَرَّ رَجُلٌ مِنْ تَقْيِيفٍ فَخَلَالًا بِالْمُشْرِكِينَ فَأَحْبَرَهُمْ فَقَالَ: إِنَّ النَّاسَ فِي هَذَا الْجَانِبِ، وَأَشَارَ إِلَى بَجِيلَةَ، قَالَ: فَرَمَوْا إِلَيْنَا سِتَّةَ عَشَرَ فِيلًا عَلَيْهَا الْمُقَاتَلَةُ، وَإِلَى سَائِرِ النَّاسِ فِيلَيْنِ قَالَ: وَكَانَ سَعْدٌ يَقُولُ يَوْمَئِذٍ: سَا بَجِيلَةَ، قَالَ قَيْسٌ: وَكُنَّا رُبُعَ النَّاسِ يَوْمَ الْقَادِيسِيَّةِ، فَأَعْطَانَا عُمَرُ رُبْعَ السَّوَادِ فَأَحْدَثَنَا ثَلَاثَ سِنِينَ، فَوَفَدَ بَعْدَ ذَلِكَ جَرِيرٌ إِلَى عُمَرَ وَمَعَهُ عَمَّارُ بْنُ يَاسِرٍ، فَقَالَ عُمَرُ: أَلَا تُخْبِرَنِي عَنْ مَنْزِلِكُمْ هَذِينَ؟ وَمَعَ ذَلِكَ إِنِّي لَأَسْكُنُهَا وَإِنِّي لَأَتَبَيَّنُ فِي وُجُوهِهَا أَيِّ الْمَنْزِلَيْنِ خَيْرٌ؟ قَالَ: فَقَالَ جَرِيرٌ: أَنَا أَخْبِرُكَ يَا أَمِيرَ الْمُؤْمِنِيْنَ، أَمَّا أَحَدُ الْمَنْزِلَيْنِ فَأَنَّذَنِي نَخْلَةً مِنَ السَّوَادِ إِلَى أَرْضِ الْعَرَبِ، وَأَمَّا الْمَنْزِلُ الْآخَرُ فَأَرْضُ فَارِسَ وَعَلَيْهَا وَحْرُهَا وَبِقُبَّهَا يَعْنِي الْمَدَائِنَ، قَالَ: فَكَذَّبَنِي عَمَّارٌ فَقَالَ: كَذَبْتَ، قَالَ: فَقَالَ عُمَرُ: أَنْتَ أَكْذَبُ، قَالَ: لِمَ؟ قَالَ: أَلَا تُخْبِرُونَ عَنْ أَمِيرٍ هَذَا أَمْجَرِيُّ هُوَ؟ قَالُوا: لَا وَاللَّهِ مَا هُوَ بِمَجَرِيٍّ وَلَا عَالِمٌ بِالسِّيَاسَةِ فَعَزَّلَهُ وَبَعَثَ الْمُغَيْرَةَ بْنَ شُعْبَةَ

[33744] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: Sa‘d was suffering from a sore on his leg that day, so he did not go out to fight. He said: There was a retreat among the people. Sa‘d's wife—who was previously married to Al-Muthannā ibn Ḥārithah ash-Shaybānī—said: "There is no Muthannā for the cavalry!" Sa‘d slapped her. She said: "Cowardice and jealousy!" He said: Then we defeated them.

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: كَانَ سَعْدٌ قَدِ اشْتَكَى فُرْحَةً فِي رَجْلِهِ يَوْمَئِذٍ، فَلَمْ يَخْرُجْ إِلَى الْقِتَالِ، قَالَ: فَكَانَتْ مِنَ النَّاسِ اِنْكِشَافَةً، قَالَ: فَقَالَتِ امْرَأَةٌ سَعْدٌ وَكَانَتْ قَبْلَهُ تَحْتَ الْمُتَّنَّى بْنَ حَارِثَةَ الشَّيْبَانِيِّ: لَا مُتَّنَّى لِلْخَيْلِ، فَلَطَمَهَا سَعْدٌ فَقَالَتْ: جُبْنًا وَغَيْرَةً، قَالَ: ثُمَّ هَزَّمُنَاهُمْ

[33745] Ibn Idrīs narrated to us, from Ismā‘il, from Qays, that Sa‘d's wife was called Salmā bint Khaṣafah, the wife of a man from Banu Shaybān called Al-Muthannā ibn al-Ḥārithah. She mentioned something about Muthannā, so Sa‘d slapped her. She said: "Cowardice and jealousy!"

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، إِنَّ امْرَأَةَ سَعْدٍ كَانَ يُقَالُ لَهَا سَلْمَى بِنْتُ حَصَفَةَ امْرَأَةَ رَجُلٍ مِنْ بَنِي شَيْبَانَ يُقَالُ لَهُ الْمُتَّنَّى بْنُ الْحَارِثَةِ وَأَنَّهَا ذَكَرَتْ شَيْئًا مِنْ أَمْرِ مُتَّنَّى فَلَطَمَهَا سَعْدٌ فَقَالَتْ: جُبْنٌ وَغَيْرَةً

[33746] Abū Mu‘awiyah narrated to us, from ‘Amr ibn Muhājir, from Ibrāhīm ibn Muḥammad ibn Sa‘d, from his father, who said: Abū Mihjan was brought to Sa‘d on the Day of Al-Qādisiyyah having drunk wine, so he ordered him to be shackled. He said: Sa‘d had a wound, so he did not go out to the people that day. He said: They carried him up to Al-‘Udhayb to watch the people. He said: He appointed Khālid ibn ‘Urfuṭah over the cavalry. When the people met in battle, Abū Mihjan said: [Meter: At-Tawīl] It is sorrow enough that horses are struck down by spears ... while I am left with my bonds tightened upon me. He said to the daughter of Khaṣafah, Sa‘d's wife: "Release me, and I promise you that if Allah keeps me safe, I will return and put my feet back in the shackles. And if I am killed, you will be relieved of me." He said: So she released him when the people met. He said: He leaped onto a mare belonging to Sa‘d called Al-Balqā’. He said: Then he took a spear and went out. He did not charge at any

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ عَمْرٍو بْنِ مُهَاجِرٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ أَبِيهِ، قَالَ: أَتَيْتِي سَعْدًا بِأَبِي مِحْجَنٍ يَوْمَ الْقَادِسِيَّةِ وَقَدْ شَرَبَ الْخَمْرَ فَأَمَرَ بِهِ إِلَّا الْفَيْدِ ، قَالَ: وَكَانَ بِسَعْدٍ جِرَاحَةً ، فَلَمْ يَخْرُجْ يَوْمَئِذٍ إِلَى النَّاسِ قَالَ: فَصَعِدُوا بِهِ فَوْقَ الْغَدَنْبِ لِيَنْظُرُ إِلَى النَّاسِ ، قَالَ: وَاسْتَعْمَلَ عَلَى الْخَيْلِ خَالِدَ بْنَ عَرْفَطَةَ ، فَلَمَّا أَتَى النَّاسُ قَالَ أَبُو مِحْجَنٍ: [البحر الطويل] كَفَى حُزْنًا أَنْ تُرْدَى الْخَيْلَ بِالْقَتَّا... وَأَثْرَكَ مَشْدُودًا عَلَيَّ وَثَاقِيَا - فَقَالَ لِابْنَةِ حَصَفَةَ امْرَأَةَ سَعْدٍ أَطْلَقَنِي وَلَكَ عَلَيَّ إِنْ سَلَّمَنِي اللَّهُ أَنْ أَرْجِعَ حَتَّى أَضْعَعَ رِجْلِي فِي الْفَيْدِ ، وَإِنْ قُتِلْتُ أَسْتَرْحَثُمْ ، قَالَ: فَحَلَّتُهُ حِينَ النَّقَى النَّاسُ ، قَالَ: فَوَثَبَ عَلَى فَرَسٍ لِسَعْدٍ يُقَالُ لَهَا: الْبَلْفَاءُ ، قَالَ ، ثُمَّ أَخَذَ رُمْحَائِمَ حَرَاجَ ، فَجَعَلَ لَا يَخْمُلُ عَلَى نَاحِيَةِ مِنَ الْعَدُوِّ إِلَّا هَزَمَهُمْ ، قَالَ: وَجَعَلَ النَّاسُ يَقُولُونَ: هَذَا مَلَكٌ ، لِمَا يَرْوَنَهُ يَصْنَعُ ، قَالَ: وَجَعَلَ سَعْدُ يَقُولُ: الصَّبَرُ ضَبْرُ الْبَلْفَاءِ وَالْطَّعْنُ طَعْنُ أَبِي مِحْجَنٍ ، وَأَبُو مِحْجَنٍ فِي الْفَيْدِ ، قَالَ ، فَلَمَّا هُزِمَ الْعَدُوُّ رَجَعَ أَبُو مِحْجَنٍ حَتَّى وَضَعَ رِجْلَيْهِ فِي الْفَيْدِ ، فَلَخَبَرَتْ بِنْتُ حَصَفَةَ سَعْدًا بِالَّذِي كَانَ مِنْ أَمْرِهِ ، قَالَ: فَقَالَ سَعْدٌ: وَاللَّهِ لَا أَضْرِبُ الْيَوْمَ رَجُلًا أَبْلَى اللَّهُ الْمُسْلِمِينَ عَلَى يَدِيهِ مَا أَبْلَاهُمْ ، قَالَ: فَخَلَى سَيِّلَهُ ، قَالَ: أَبُو مِحْجَنٍ: قَدْ كُنْتُ أَشْرَبُهَا حَيْثُ كَانَ يُقَامُ عَلَيَّ الْحَدُّ فَأَظْهَرُ مِنْهَا ، فَأَمَّا إِذَا بَهْرَ جَتَّنِي فَلَا وَاللَّهِ لَا أَشْرَبُهَا أَبَدًا

[33747] 'Affān narrated to us, saying: Abū 'Awānah narrated to us, saying: Huṣayn narrated to us, from Abū Wā'il, who said: Sa'd ibn Abī Waqqās came when he camped at Al-Qādisiyah with the people. He said: I do not know, perhaps we were no more than seven or eight thousand—somewhere in between—while the polytheists were thirty thousand or thereabouts, and they had elephants. He said: When they camped, they said to us: "Go back, for we do not see you having numbers, nor do we see you having strength or weapons; so go back." He said: We said: "We are not going back." He said: They began laughing at our arrows, saying: "Dūk," likening them to spindles. He said: When we refused them, they said: "Send us a wise man to inform us of what brought you from your lands, for we do not see you having numbers or equipment." He said: Al-Mughīrah ibn Shu'bah said: "I [will go]." He said: So he crossed over to them. He said: He sat with Rustum on the throne. He said: He snorted, and they snorted when he

حَدَّنَا عَمَانُ، قَالَ ثَنَا أَبُو عَوَانَةَ، قَالَ ثَنَا حُصَيْنٌ، عَنْ أَبِي وَائِلٍ، قَالَ: جَاءَ سَعْدُ بْنُ أَبِي وَقَاصٍ حِينَ نَزَلَ الْفَادِسِيَّةَ وَمَعَهُ النَّاسُ، قَالَ: فَمَا أَدْرِي لَعَنَا أَنْ لَا نَرَيْدَ عَلَى سَبْعَةِ آلَافٍ أَوْ كَمَانِيَّةِ آلَافٍ: بَيْنَ ذَلِكَ، وَالْمُشْرِكُونَ تَلَاثُونَ الْأَفَّا أَوْ نَحْوَ ذَلِكَ، مَعْهُمُ الْغَيْوَنُ، قَالَ: فَلَمَّا نَزَلُوا قَالُوا لَنَا: ارْجِعُوا إِنَّا لَا نَرَى لَكُمْ عَدَدًا، وَلَا نَرَى لَكُمْ قُوَّةً وَلَا سِلَاحًا، فَارْجَعُوا، قَالَ: فُلَّا: مَا نَحْنُ بِرَاجِعِينَ، قَالَ: وَجَعَلُوا يَضْحَكُونَ بِنَبَلَنَا وَيَقُولُونَ: دُوكُ يُشَبِّهُونَهَا بِالْمَعَازِلِ، قَالَ: فَلَمَّا أَبْتَنَا عَلَيْهِمْ قَالُوا: ابْعَثُوا إِلَيْنَا رَجُلًا عَاقِلًا يُخْبِرُنَا بِالذِّي جَاءَ بِكُمْ مِنْ بِلَادِكُمْ، فَإِنَّا لَا نَرَى لَكُمْ عَدَدًا وَلَا عَدَدًا، قَالَ: فَقَالَ الْمُغَيْرَةُ بْنُ شَعْبَةَ: أَنَا، قَالَ: فَعَبَرَ إِلَيْهِمْ، قَالَ فَجَلَسَ مَعَ رُسْتَمَ عَلَى السَّرِيرِ، قَالَ فَخَرَ وَنَخَرُوا حِينَ جَلَسَ مَعَهُ عَلَى السَّرِيرِ، قَالَ: فَلَمَّا الْمُغَيْرَةُ: مَا زَانِي فِي مَجْلِسِي هَذَا وَلَا نَقْصَ صَاحِبَكُمْ، قَالَ: فَقَالَ: أَخْبِرُونِي مَا جَاءَ بِكُمْ مِنْ بِلَادِكُمْ، فَإِنِّي لَا أَرِي لَكُمْ عَدَدًا وَلَا عَدَدًا، قَالَ: فَقَالَ: كُنَّا قَوْمًا فِي شَقَاءِ وَضَلَالِ فَبَعَثَ اللَّهُ فِينَا نَبِيًّا فَهَدَانَا اللَّهُ عَلَى يَدِيهِ وَرَزَقَنَا عَلَى يَدِيهِ، فَكَانَ فِيمَا رَزَقَنَا حَبَّةً زَعْمَوْا أَنَّهَا ثَبَّتْ بِهَذِهِ الْأَرْضِ، فَلَمَّا أَكَلُنَا مِنْهَا وَأَطْعَمْنَا مِنْهَا أَهْلِنَا قَالُوا: لَا خَيْرَ لَنَا حَتَّى نَنْزِلُوا هَذِهِ الْبِلَادَ فَنَأْكُلْ هَذِهِ الْحَبَّةَ، قَالَ: فَقَالَ رُسْتَمٌ: إِذَا نَقْتُلُكُمْ، قَالَ: فَإِنْ قَتَلْتُمُنَا دَخَلْنَا الْجَنَّةَ، وَإِنْ قَتَلْنَاكُمْ دَخَلْنَا النَّارَ، وَإِلَّا أَعْطَيْنِمُ الْحِرْيَةَ، قَالَ: فَلَمَّا قَالَ أَعْطَيْنِمُ الْحِرْيَةَ قَالَ: صَاحُو وَنَخَرُوا وَقَالُوا: لَا صَلْحٌ بَيْنَنَا وَبَيْنَكُمْ، قَالَ: فَقَالَ الْمُغَيْرَةُ: أَتَعْبُرُونَ إِلَيْنَا أَوْ نَعْبُرُ إِلَيْكُمْ، قَالَ: فَقَالَ رُسْتَمٌ: بَلْ نَعْبُرُ إِلَيْكُمْ، قَالَ: فَحَمَلَ عَلَيْهِمُ الْمُسْلِمُونَ حَتَّى عَبَرُ مِنْهُمْ مِنْ بَيْرَ، قَالَ: فَحَمَلَ عَلَيْهِمُ الْمُسْلِمُونَ فَقَطَّلُوهُمْ وَهَزَمُوهُمْ قَالَ حُصَيْنٌ: كَانَ مَلِكُهُمْ رُسْتَمٌ مِنْ أَهْلِ أَذْرِيْجَانَ، قَالَ حُصَيْنٌ: وَسَمِعْتُ شَيْئًا مِنْ يُقَالُ لَهُ عُبَيْدُ بْنُ جَحْشٍ: قَالَ: لَقْدْ رَأَيْنَا نَفْشِي عَلَى ظَهُورِ

[33748] Ibn Abī Zā'īdah narrated to us, from Mujālid, from Ash-Sha'bī, who said: 'Umar wrote to Sa'd on the Day of Al-Qādisiyah: "I have sent you the people of Al-Hijāz and the people of Yemen. Whoever among them reaches the battle before they disperse, they have shares."

حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ:
كَتَبَ عُمَرُ إِلَى سَعْدٍ يَوْمَ الْفَادِسِيَّةِ: إِنِّي قَدْ بَعَثْتُ إِلَيْكُ
أَهْلَ الْحِجَازِ وَأَهْلَ الْيَمَنِ ، فَمَنْ أَذْرَكَ مِنْهُمُ الْقِتَالَ قَبْلَ
أَنْ يَتَفَقَّلُوا فَلَأُسْهِمُ لَهُمْ

[33749] Wakī' narrated to us, saying: Mis'ar narrated to us, from Ḥabīb ibn Abī Thābit, from Nu'aym ibn Ubayy, who said: A man said on the Day of Al-Qādisiyah: "O Allah, Hadbah is black and foul-mouthed, so marry me today to the Hūr al-'In." Then he advanced and was killed. He said: They passed by him, and he was embracing a huge man.

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ،
عَنْ نُعَيْمِ بْنِ أَبِي قَالٍ: قَالَ رَجُلٌ يَوْمَ الْفَادِسِيَّةِ: اللَّهُمَّ إِنَّ
حَدْبَةَ سَوْدَاءَ بَنِيَّةَ فَرَوْجِنِي الْيَوْمَ مِنَ الْحُورِ الْعَيْنِ ، ثُمَّ
تَقَدَّمَ فَقُتِلَ ، قَالَ: فَمَرُوا عَلَيْهِ وَهُوَ مُعَانِقُ رَجُلٍ عَظِيمٍ

[33750] Waki‘ narrated to us, saying: Mis‘ar narrated to us, from Sa‘d ibn Ibrāhīm, who said: They passed by a man on the Day of Al-Qādisiyyah whose hands and feet had been cut off, and he was writhing while saying: {With those upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions} [An-Nisā’: 69]. He said: He said: "Who are you, O servant of Allah?" He said: "I am a man from the Anṣār."

حَدَّثَنَا وَكِيعٌ، قَالَ ثنا مِسْعُرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: مَرُوا عَلَى رَجُلٍ يَوْمَ الْقَادِيسِيَّةِ، وَقَدْ قُطِعَتْ يَدَاهُ وَرِجْلَاهُ وَهُوَ يُفْحَصُ وَهُوَ يَقُولُ: {مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ} قَالَ فَقَالَ: مَنْ أَنْتَ [69: وَحَسْنَ أُولَئِكَ رَفِيقًا] [النساءٍ] يَا عَبْدَ اللَّهِ قَالَ: أَنَا امْرُؤٌ مِنَ الْأَنْصَارِ

[33751] Ibn Idris told us, from Husayn, from Sa‘d ibn ‘Ubaydah, from Al-Bara’, who said: "‘Umar ordered me to announce at Al-Qādisiyyah: 'Do not prepare Nabidh in gourds, green glazed jars, or pitch-lined vessels.'"

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ الْبَرَاءِ، قَالَ: أَمْرَنِي عُمَرُ أَنْ أَنَادِيَ بِالْقَادِيسِيَّةِ: لَا يُنْبَدِّلُ فِي دُبَائَ وَلَا حَنْثَ وَلَا مُرَفَّتٍ

[33752] Abu Mu‘awiyah told us, from Shaqiq, who said: "The letter of Abu Bakr came to us at Al-Qādisiyyah, and ‘Abdullah ibn Al-Arqam wrote it."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ شَقِيقٍ، قَالَ: جَاءَنَا كِتَابٌ أَبِي بَكْرٍ بِالْقَادِيسِيَّةِ، وَكَتَبَ عَبْدُ اللَّهِ بْنُ الْأَرْقَمَ

[33753] Waki‘ told us, Sufyan told us, from Al-Aswad ibn Qays Al-‘Abdi, from Shibr ibn ‘Alqamah, who said: "On the Day of Al-Qadisiyyah, a man from the people of Persia stood up and called for a duel. He mentioned his size. A short man named Shibr ibn ‘Alqamah stood up to face him. He said: The Persian did like this—meaning he lifted him—then threw him to the ground and overpowered him. He said: So Shibr took a dagger that the Persian had and did like this with it in his stomach—meaning he moved it around. He said: Then he turned him over and killed him. Then he brought his spoils to Sa‘d, and they were valued at twelve thousand, so Sa‘d gave them to him as a bonus."

حَدَّثَنَا وَكِيعٌ، ثنا سُفْيَانُ، عَنِ الْأَسْوَدِ بْنِ قَيْسِ الْعَبْدِيِّ،
عَنْ شِبْرِ بْنِ عَلْقَمَةَ، قَالَ: لَمَّا كَانَ يَوْمُ الْفَارِسِيَّةَ قَامَ
رَجُلٌ مِّنْ أَهْلِ فَارسَ فَدَعَا إِلَى الْمُبَارَزَةِ فَذَكَرَ مِنْ
عِظَمِهِ، فَقَامَ إِلَيْهِ رَجُلٌ قَصِيرٌ يُقَالُ لَهُ شِبْرُ بْنُ عَلْقَمَةَ،
قَالَ: فَقَالَ لَهُ الْفَارِسِيُّ هَكَذَا يَعْنِي اخْتَمَلَهُ ثُمَّ ضَرَبَ بِهِ
الْأَرْضَ فَصَرَعَهُ، قَالَ: فَأَخَذَ شِبْرٌ حِنْجَرًا كَانَ مَعَ
الْفَارِسِيِّ، فَقَالَ بِهِ فِي بَطْنِهِ هَكَذَا يَعْنِي فَحَصَّصَهُ،
قَالَ: ثُمَّ انْقَبَ عَلَيْهِ فَقَتَلَهُ، ثُمَّ جَاءَ بِسَلِيلِهِ إِلَى سَعْدٍ فَقُوْمَ
بِإِثْنَيْ عَشْرَ الَّذِي فَنَّلَهُ سَعْدٌ

[33754] Abu Al-Ahwas told us, from Al-Aswad ibn Qays, from Shibr ibn ‘Alqamah, who said: "I dueled a man from the non-Arabs on the Day of Al-Qadisiyyah and killed him. I took his spoils and brought them to Sa‘d. Sa‘d addressed his companions and said: 'These are the spoils of Shibr, and they are better than twelve thousand dirhams, and We have given them to him as a

حَدَّثَنَا أَبُو الْأَحْوَصُ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ شِبْرِ
بْنِ عَلْقَمَةَ، قَالَ: بَارَزْتُ رَجُلًا يَوْمَ الْقَادِيسِيَّةِ مِنَ
الْأَعَاجِمَ فَقَاتَلَهُ وَأَخْذَتُ سَلَبَهُ فَأَتَيْتُ بِهِ سَعْدًا ، فَخَطَبَ
سَعْدًا أَصْحَابَهُ ثُمَّ قَالَ: هَذَا سَلَبُ شِبْرٍ وَهُوَ خَيْرٌ مِنَ
أُنْثَى عَشَرَ آلْفَ دِرْهَمٍ ، وَإِنَّا قَدْ نَفَّلْنَاهُ إِيَّاهُ

[33755] Hushaym told us, from Husayn, from someone who witnessed Al-Qadisiyyah, who said: "While a man was bathing, the water and soil revealed a brick of gold. He came to Sa‘d and informed him. He said: 'Put it in the spoils of the Muslims.'"

حَدَّثَنَا هُسَيْمٌ، عَنْ حُصَيْنٍ، عَمَّنْ شَهَدَ الْقَادِيسِيَّةَ قَالَ: يَبْيَأُ
رَجُلٌ يَغْشِلُ إِذْ فَحَصَنَ لَهُ الْمَاءُ وَالثُّرَابُ عَنْ لَبْنَةٍ مِنْ
ذَهَبٍ ، فَأَتَى سَعْدًا فَأَخْبَرَهُ فَقَالَ: اجْعَلْهُمْ فِي غَنَائِمِ
الْمُسْلِمِينَ

[33756] ‘Abbad told us, from Husayn, from someone who lived at that time, that a man bought a slave girl from the spoils. He said: "When she saw that she had become exclusively his, she brought out a lot of jewelry she had with her. He said: The man said: 'I do not know what this is.' So he went to Sa‘d and asked him. He said: 'Put it in the spoils of the Muslims.'"

حَدَّثَنَا عَبَادٌ، عَنْ حُصَيْنٍ، عَمْنَ أَدْرَكَ ذَاكَ أَنَّ رَجُلًا، اشْتَرَى جَارِيَةً مِنَ الْمَغْنَمِ، قَالَ: فَلَمَّا رَأَتْ أَنَّهَا قَدْ أَخْلَصَتْ لَهُ أَخْرَجَتْ حُلْيًا كَثِيرًا كَانَ مَعَهَا، قَالَ: فَقَالَ الرَّجُلُ: مَا أَنْرِيَ مَا هَذَا، حَتَّى أَتَى سَعْدًا فَسَأَلَهُ فَقَالَ: اجْعَلْهُ فِي غَنَائمِ الْمُسْلِمِينَ

[33757] Abu Mu‘awiyah told us, from Ash-Shaybani, from Habib ibn Abi Thabit, from Al-Aswad ibn Makhramah, who said: "Sa‘d sold a basin for a thousand dirhams to a man from the people of Al-Hirah. It was said to him: "Umar has heard about this regarding you and is upset with you." He said: So he kept asking the Christian until he returned the basin to him and took back the thousand."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي تَابِيتِ، عَنِ الْأَسْوَدِ بْنِ مَخْرَمَةَ، قَالَ: بَاعَ سَعْدٌ طَسْنًا بِآفَافٍ يَرْهِمُ مِنْ رَجُلٍ مِنْ أَهْلِ الْحِيرَةِ، فَقَيْلَ لَهُ: إِنَّ عُمَرَ بَلَغَهُ هَذَا عَنْكَ فَوَجَدَ عَلَيْكَ، قَالَ: فَلَمْ يَرْزَنْ يَطْلُبُ إِلَى النَّصْرَانِيِّ حَتَّى رَدَّ عَلَيْهِ الطَّسْنَ وَأَخْدَ الأَفَافَ

[33758] Al-Fadl ibn Dukayn told us, he said: As-Sabbagh ibn Thabit told us, he said: The elders of the tribe told us, Jarir ibn ‘Abdullah said: "There came upon the river of Al-Qadisiyyah three hours of the day where it flowed only with blood from what we killed of the polytheists."

حَدَّثَنَا أَفْصَنُ بْنُ دُكَيْنَ، قَالَ ثنا الصَّبَاعُ بْنُ ثَابِتٍ، قَالَ
ثنا أَشْيَاعُ الْحَيِّ، قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: لَقَدْ أَتَى عَلَى
نَهْرِ الْفَادِسِيَّةِ تَلَاثُ سَاعَاتٍ مِنَ النَّهَارِ مَا تَجْرِي إِلَّا
بِالدَّمِ مِمَّا قَتَلْنَا مِنَ الْمُشْرِكِينَ

[33759] Al-Fadl ibn Dukayn told us, he said: Hanash ibn Al-Harith told us, he said: I heard my father mention, saying: "We arrived from Yemen and stayed in Medina. 'Umar came out to us, walked among Nakha', and looked at them. He said: 'O people of Nakha', I see nobility firmly established in you. So go to Iraq and the gatherings of Persia.' We said: 'O Commander of the Faithful, no, rather we want Sham to emigrate to.' He said: 'No, rather Iraq, for I have chosen it for you.' He said: Until some of us said: 'O Commander of the Faithful, {There is no compulsion in religion} [Al-Baqarah: 256].' He said: 'Then there is no compulsion in religion. Go to Iraq.' He said: 'It has the gatherings of the non-Arabs, and we are two thousand five hundred.' He said: So we came to Al-Qadisiyyah, and one man from Nakha' was killed, and eighty men from the rest of the people. So 'Umar said: 'What is the matter with Nakha'? They were afflicted among the rest of the people. Did the people flee from them?' They said: 'No, rather they

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، قَالَ ثنا حَنْشُ بْنُ الْحَارِثِ،
قَالَ: سَمِعْتُ أَبِي يَدْكُرْ، قَالَ: قَدِمْنَا مِنَ الْيَمَنِ، نَزَلْنَا
الْمَدِينَةَ فَخَرَجَ عَلَيْنَا عُمَرُ فَطَافَ فِي النَّحْعَ وَنَظَرَ إِلَيْهِمْ
فَقَالَ: يَا مَعْشَرَ النَّحْعِ، إِنِّي أَرَى الشَّرَفَ فِيْكُمْ مُتَرَبِّعاً
فَعَلَيْكُمْ بِالْعِرَاقِ وَجَمْعَوْ فَارِسٍ، فَقُلْنَا: يَا أَمِيرَ
الْمُؤْمِنِينَ لَا بْنَ الشَّامَ نُرِيدُ - الْهِجْرَةُ إِلَيْهَا، قَالَ: لَا
بِلِ الْعِرَاقِ، فَإِنِّي قَدْ رَضِيَتْهَا لَكُمْ، قَالَ: حَتَّى قَالَ
بَعْضُنَا: يَا أَمِيرَ الْمُؤْمِنِينَ {لَا إِكْرَاهَ فِي الدِّينِ} [البقرة
256]
قَالَ: فَلَا إِكْرَاهَ فِي الدِّينِ، عَلَيْكُمْ بِالْعِرَاقِ، قَالَ:
فَأَتَيْنَا الْقَادِسِيَّةَ فَقُتِلَ مِنَ النَّحْعَ وَاحِدٌ، وَكَذَا وَكَذَا رَجُلًا
مِنْ سَائِرِ النَّاسِ ثَمَانُونَ، فَقَالَ عُمَرُ: مَا شَأْنُ النَّحْعِ،
أُصِيبُوا مِنْ بَيْنِ سَائِرِ النَّاسِ، أَفَرَ النَّاسُ عَنْهُمْ؟ قَالُوا:
لَا بْنُ وُلُوا أَعْظَمُ الْأَمْرِ وَحْدَهُمْ

[33760] Ibn Idris told us, from Hanash ibn Al-Harith, from his father, who said: "Nakha' passed by 'Umar, so he stopped them and inspected them. They were two thousand five hundred, and over them was a man called Artah. He said: 'I indeed see nobility firmly established in you. March to your brothers from the people of Iraq.' They said: 'Rather, we will march to Sham.' He said: 'March to Iraq.' They said: '{There is no compulsion in religion}' [Al-Baqarah: 256].' He said: 'March to Iraq.' When they arrived in Iraq, they began dragging the foal and slaughtering it. So he wrote to them: 'Make peace, for indeed there is a stronghold or life in the matter.' And I heard Abu Bakr ibn 'Ayyash saying: 'Banu Asad on the Day of Al-Qadisiyyah were four hundred, Bajilah were three thousand, Nakha' were two thousand three hundred, and Kindah were similar to Nakha'. They were all ten thousand. And there was no one in the group less than Mudar.' I heard Abu Bakr say that 'Umar favored them, giving some of them two thousand and

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ حَنْشَ بْنِ الْحَارِثِ، عَنْ أَبِيهِ، قَالَ: مَرَّتِ النَّخْعُ بِعُمَرَ فَأَقَامُوهُمْ فَتَصْفَحُهُمْ وَهُمْ الْفَانِي وَخَمْسِمَائَةٌ، وَعَلَيْهِمْ رَجُلٌ يُقَالُ لَهُ أَرْطَاهُ، فَقَالَ: إِنِّي لِأَرَى الشَّرَفَ فِيهِمْ مُتَرَبِّعاً سِيرُوا إِلَى إِخْوَانِكُمْ مِنْ أَهْلِ الْعِرَاقِ، فَقَالُوا: بَلْ نَسِيرُ إِلَى الشَّامِ، قَالَ: سِيرُوا إِلَى الْعِرَاقِ، فَقَالُوا: {لَا إِكْرَاهَ فِي الدِّينِ} [البقرة: 256]، فَقَالَ: سِيرُوا إِلَى الْعِرَاقِ، فَلَمَّا قَدِمُوا الْعِرَاقَ، فَكَتَبَ إِلَيْهِمْ جَعَلُوا يَسْخَبُونَ الْمُهْرَ فَيَدْبُحُونَهُ، فَكَتَبَ إِلَيْهِمْ أَصْلَحُوا فَإِنَّ فِي الْأَمْرِ مَعْقِلًا أَوْ نَفْسًا، وَسَمِعْتُ أَبَا بَكْرِ بْنَ عَيَّاشَ يَقُولُ: كَانَتْ بَنُو أَسَدٍ يَوْمَ الْقَادِسِيَّةِ أَرْبَعِمَائَةً، وَكَانَتْ بَجِيلَةُ ثَلَاثَةَ آلَافٍ، وَكَانَتِ النَّخْعُ الْفَيْنُ وَثَلَاثَمَائَةٌ، وَكَانَتْ كِنْدَةُ تَحْوِي النَّخْعَ، وَكَانُوا كُلُّهُمْ عَشَرَةَ آلَافٍ، وَلَمْ تَكُنْ فِي الْقَوْمِ أَحَدٌ مِنْ مُضَرَّ سَمِعْتُ أَبَا بَكْرٍ أَنَّ عُمَرَ فَضَلَّهُمْ فَأَعْطَى بَعْضَهُمْ الْفَيْنَ، وَبَعْضَهُمْ سِتَّمَائَةً، وَذَكَرَ أَبُو بَكْرَ بْنَ عَيَّاشَ فِي قَوْلِهِ: {فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّوْهُ} [المائدة: 54]، قَالَ: أَهْلُ الْقَادِسِيَّةِ

[33761] Abu Usamah told us, from Mis'ar, from Abu Bakr ibn 'Amr ibn 'Utbah, who said: "Umar wrote to Sa'd and other governors of Kufa: 'As for what follows, what is between Al-'Udhayb and Hulwan has come to me. And in that is what suffices you if you fear Allah and act righteously.' He said: And he wrote: 'Make a desert between you and the enemy.'"

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرٍ بْنَ عَمْرٍو بْنِ عُتْبَةَ، قَالَ: كَتَبَ عُمَرُ إِلَى سَعْدٍ وَغَيْرِهِ مِنْ أَمْرَاءِ الْكُوفَةِ: أَمَا بَعْدُ فَقَدْ جَاءَنِي مَا بَيْنَ الْعُدُوِّ وَحُلْوَانَ، وَفِي ذَلِكُمْ مَا يَكْفِيكُمْ إِنْ تَقْتِلُوهُمْ وَأَصْلَحُوهُمْ، قَالَ: وَكَتَبَ: اجْعَلُوهُمْ بَيْنَكُمْ وَبَيْنَ الْعُدُوِّ مَفَارَةً

[33762] Muhammad ibn Bishr told us, he said: Mis'ar told us, from 'Awn, from 'Abdullah, who said: "He passed by a man on the Day of Al-Qadisiyyah whose stomach or entrails had spilled out. He said to some of those who passed by him: 'Gather some of it to me so I may advance the length of a spear or two spears in the cause of Allah.' He said: So he passed by him and he had done so."

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ ثَنَا مِسْعَرٌ، عَنْ عَوْنَ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَرَّ عَلَى رَجُلٍ يَوْمَ الْقَادِيسِيَّةِ وَقَدْ انْتَرَ بَطْنَهُ أَوْ قَصْبَهُ، قَالَ لِبَعْضِ مَنْ مَرَّ عَلَيْهِ: ضُمِّ إِلَيَّ مِنْهُ أَذْنُو قَيْدَ رُمْحٍ أَوْ رُمْحَيْنِ فِي سَبِيلِ اللَّهِ، قَالَ: فَمَرَّ عَلَيْهِ وَقَدْ فَعَلَ

[33763] Sharik told us, from Abu Ishaq, who said: "I saw the companions of 'Ubayd drinking the Nabidh of Al-Qadisiyyah, and among them was 'Amr ibn

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، قَالَ: رَأَيْتُ أَصْحَابَ
عُبَيْدٍ يَشْرَبُونَ نَبِيَّ الْقَادِيسِيَّةِ وَفِيهِمْ عَمَرُو بْنُ مَيْمُونٍ

[33764] Hamid told us, from Hasan, from Mutarrif, from some of his companions, who said: "Talhah ibn 'Ubaydullah bought land from An-Nashastaj, the Nashastaj of Banu Talhah, this one which is near As-Saylahin. He came to 'Umar and mentioned that to him, saying: 'I bought land that pleased me.' 'Umar said to him: 'From whom did you buy it? From the people of Kufa?' He said: 'I bought it from the people of Al-Qadisiyyah.' 'Umar said: 'And how did you buy it from all the people of Al-Qadisiyyah?' He said: 'You have done nothing; it is but Fay' (spoils acquired without fighting).'"

حَدَّثَنَا حُمَيْدٌ، عَنْ حَسَنٍ، عَنْ مُطَرِّفٍ، عَنْ بَعْضِ
أَصْحَابِهِ قَالَ: اشْتَرَى طَلْحَةُ بْنُ عُبَيْدِ اللَّهِ أَرْضًا مِنْ
النَّسَاسْتَجُ، نَسَاسْتَجُ بَنِي طَلْحَةَ، هَذَا الَّذِي عِنْدَ
السَّيَاحِينَ، فَأَتَى عُمَرُ فَكَرِرَ ذَلِكَ لَهُ فَقَالَ: إِنِّي اشْتَرَيْتُ
أَرْضًا مُعْجَبَةً؛ فَقَالَ لَهُ عُمَرُ: مِمَّنْ اشْتَرَيْتَهَا؟ أَمْنَ أَهْلِ
الْكُوفَةِ؟ قَالَ: اشْتَرَيْتَهَا مِنْ أَهْلِ الْقَادِيسِيَّةِ؟ قَالَ عُمَرُ:
وَكَيْفَ اشْتَرَيْتَهَا مِنْ أَهْلِ الْقَادِيسِيَّةِ كُلَّهُمْ؟ قَالَ: إِنَّكَ لَمْ
تَصْنَعْ شَيْئًا، إِنَّمَا هِيَ فِيْءٌ

[33765] Hamid ibn ‘Abdur-Rahman told us, from Al-Hasan, from Layth, from someone who mentions that the people of Al-Qadisiyyah humiliated the non-Arabs until they fought for three days.

حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ، عَنْ لَيْثٍ،
عَمَّنْ يَذْكُرُ أَنَّ أَهْلَ الْفَادِيسِيَّةِ، رَغَمُوا الْأَعَاجِمَ حَتَّى
قَاتَلُوا ثَلَاثَةَ أَيَّامٍ

[33766] Ghundar told us, from Shu‘bah, from Mansur, from Hilal ibn Yasaf, from Rabi‘ ibn ‘Umaylah, from Hudhayfah, who said: "A man from the people of Kufa and a man from the people of Sham disagreed and boasted to each other. The Kufan said: 'We are the people of the Day of Al-Qadisiyyah and the day of such and such.' The Syrian said: 'We are the people of the Day of Al-Yarmuk and the day of such and such.' Hudhayfah said: 'Neither of you did Allah cause to witness it. ‘Ad and Thamud perished, and Allah did not consult about them when He destroyed them. And there is no town more likely to repel a great calamity from itself–meaning

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ
يَسَافِ، عَنْ رَبِيعِ بْنِ عُمَيْلَةَ، عَنْ حُذَيْفَةَ، قَالَ: اخْتَافَ
رَجُلٌ مِنْ أَهْلِ الْمُؤْفَفَةِ وَرَجُلٌ مِنْ أَهْلِ الشَّامِ فَتَفَاحَرَا ،
فَقَالَ الْكُوفِيُّ: نَحْنُ أَصْحَابُ يَوْمِ الْفَادِيسِيَّةِ وَيَوْمٌ كَذَا
وَكَذَا ، وَقَالَ الشَّامِيُّ: نَحْنُ أَصْحَابُ يَوْمِ الْيَرْمُوكِ
وَيَوْمٌ كَذَا وَيَوْمٌ كَذَا ، فَقَالَ حُذَيْفَةُ: كِلَّا كُمَا لَمْ يُشَهِّدِ اللَّهُ
هَلَكَ عَادٌ وَنَمُودٌ ، وَلَمْ يُؤَمِّرِ اللَّهُ فِيهِمَا إِذَا أَهْلَكُهُمَا ،
وَمَا مِنْ قَرْيَةٍ أُخْرَى أَنْ تَنْقَعَ عَظِيمَةً عَنْهَا يَعْنِي الْمُؤْفَفَةَ

[33767] ‘Affan told us, Abu ‘Awanah told us, from Jarir ibn Rabah, from his father, that they discovered a grave in Al-Mada'in. They found in it a man wearing clothes woven with gold, and they found money with him. They brought it to ‘Ammar ibn Yasir, so he wrote about it to ‘Umar ibn Al-Khattab. ‘Umar wrote to him: 'Give it to them and do not take it away.'

[33768] Hafs told us, from Ash-Shaybani, from Muhammad ibn ‘Ubaydullah, that ‘Umar appointed As-Sa’ib ibn Al-Aqra‘ over Al-Mada'in. While he was in his gathering, money of brass was brought, as if he was a man gesturing with his hands like this, spreading his hands and clasping some of his fingers. He said: 'This is mine, this is what Allah has restored to me.' So he wrote about it to ‘Umar. ‘Umar said: 'You are a worker among the workers of the Muslims, so put it in the treasury of the Muslims.'

حَدَّثَنَا عَفَانُ، قَالَ حَدَّثَنَا أَبُو عَوَانَةُ، عَنْ جَرِيرِ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، أَنَّهُمْ أَصَابُوا قَبْرًا بِالْمَدَائِنِ، فَوَجَدُوا فِيهِ رَجُلًا عَلَيْهِ ثِيابٌ مَنْسُوجَةٌ بِالْدَّهَبِ، وَوَجَدُوا مَعَهُ مَالًا، فَأَتَوْا بِهِ عَمَّارَ بْنَ يَاسِرٍ فَكَتَبَ فِيهِ إِلَى عُمَرَ بْنِ الْخَطَّابِ فَكَتَبَ إِلَيْهِ عُمَرُ: أَنْ أَعْطِهِمْ وَلَا تُنْزِعُهُ

حَدَّثَنَا حَفْصُ، عَنِ الشَّيْبَانِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ، أَنَّ عُمَرَ اسْتَعْمَلَ السَّائِبَ بْنَ الْأَقْرَعَ عَلَى الْمَدَائِنِ، فَبَيْنَمَا هُوَ فِي مَجْلِسِهِ إِذَا أُتْرِيَ بِمَالٍ مِنْ صُفْرٍ كَانَهُ رَجُلٌ قَائِلٌ بِيَدِيهِ هَكَذَا وَبَسَطَ يَدِيهِ وَقَبَضَ بَعْضَ أَصَابِعِهِ فَقَالَ: هَذَا لِي، هَذَا مَا أَفَاءَ اللَّهُ عَلَيَّ، فَكَتَبَ فِيهِ إِلَى عُمَرَ فَقَالَ عُمَرُ: أَنْتَ عَامِلٌ مِنْ عَمَالِ الْمُسْلِمِينَ، فَاجْعَلْهُ فِي بَيْتِ مَالِ الْمُسْلِمِينَ

[33769] Abu Dawud At-Tayalisi told us, from Hammad ibn Salamah, from Simak, from An-Nu'man ibn Humayd, that 'Ammar acquired spoils, distributed some of it, and wrote to 'Umar consulting him. He said: 'Withhold from the people until the arrival of the rider.'

حَدَّثَنَا أَبُو دَاوُدَ الطِّيَالِسِيُّ، عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ سِمَاكٍ، عَنْ النُّعْمَانَ بْنَ حُمَيْدٍ، أَنَّ عَمَّارًا، أَصَابَ مَعْنَمًا فَقَسَمَ بَعْضَهُ وَكَتَبَ إِلَى عُمَرَ يُشَارِرُهُ قَالَ: مَانِعُ النَّاسِ إِلَى قُدُومِ الرَّاكِبِ

[33770] Muhammad ibn Bishr told us, he said: Isma'il told us, from Shubayl ibn 'Awf, who was from the people of Al-Qadisiyyah and used to dye his beard yellow.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ ثنا إِسْمَاعِيلُ، عَنْ شُبَيْلِ بْنِ عَوْفٍ، كَانَ مِنْ أَهْلِ الْقَادِيسِيَّةِ وَكَانَ يُصَافِرُ لِحِينَهُ

[33771] Ghundar told us, from Shu'bah, from Simak, from Milhan ibn Sulayman ibn Tharwan, who said: "Salman was the governor of Al-Mada'in. When it was Friday, Yazid said: 'Stand up and remind your people.'"

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَيْنَةَ، عَنْ سِمَاكٍ، عَنْ مُلْحَانَ بْنِ سُلَيْمَانَ بْنِ ثَرْوَانَ، قَالَ: كَانَ سَلَمَانُ أَمِيرَ الْمَدَائِنِ ، فَإِذَا كَانَ يَوْمُ الْجُمُعَةِ قَالَ يَزِيدُ: قُمْ فَذَكِّرْ قَوْمَكَ

[33772] 'Affan told us, he said: Abu Hilal told us, from Qatadah, from Anas, who said: "Ibn Umm Maktum wore a full coat of mail on the Day of Al-Qadisiyyah."

حَدَّثَنَا عَفَانُ، قَالَ ثنا أَبُو هِلَالٍ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، قَالَ: كَانَ عَلَى ابْنِ أُمِّ مَكْثُومٍ يَوْمَ الْقَادِيسِيَّةِ يَرْغُبُ سَابِعُ

[33773] Hushaym told us, he said: Husayn informed us, from Muharib ibn Dithar, from Ibn ‘Umar, who said: "Sa‘d and I disagreed at Al-Qadisiyyah regarding wiping over the leather socks."

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا حُصَيْنٌ، عَنْ مُحَارِبِ بْنِ دِتَّارٍ، عَنْ ابْنِ عُمَرَ، قَالَ: اخْتَلَفْتُ أَنَا وَسَعْدٌ، بِالْقَادِيسِيَّةِ فِي الْمَسْحِ عَلَى الْخُفَيْنِ

[33774] Husayn ibn ‘Ali told us, from Za‘idah, from Mansur, from Ibrahim, who said: "A man fled from Al-Qadisiyyah or Mihran or some of those battles. He came to ‘Umar and said: 'I am ruined, I fled.' ‘Umar said: 'Nay, I am your support group.'"

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: فَرَّ رَجُلٌ مِنَ الْقَادِيسِيَّةِ أَوْ مِهْرَانَ أَوْ بَعْضِ تِلْكَ الْمُشَاهِدِ فَأَتَى عُمَرَ فَقَالَ: إِنِّي قَدْ هَلَّتْ فَرَزْتُ ، فَقَالَ عُمَرُ: كَلَّا أَنَا فِتْنَكَ

[33775] Muhammad ibn Al-Hasan Al-Asadi told us, he said: Al-Walid told us, from Simak ibn Harb, who said: "I met two thousand from Banu Asad who witnessed Al-Qadisiyyah, two thousand by two thousand, and their banners were in the hand of Simak, the companion of the mosque."

حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ الْأَسَدِيُّ، قَالَ ثَنَا الْوَلِيدُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، قَالَ: أَدْرَكْتُ الْقَيْنَ مِنْ بَنَي أَسَدٍ قَدْ شَهُدُوا الْقَادِيسِيَّةَ فِي الْقَيْنِ الْقَيْنِ ، وَكَانَ رَابِيعُهُمْ فِي يَدِ سِمَاكِ صَاحِبِ الْمَسْجِدِ

[33776] ‘Abdur-Rahim ibn Sulayman told us, from ‘Asim Al-Ahwal, who said: Subayh asked Abu ‘Uthman An-Nahdi while I was listening, saying to him: "Did you reach the Prophet (saw)?" He said: "Yes, I embraced Islam during the time of the Prophet (saw) and paid him three charities, but I did not meet him. I fought battles during the time of ‘Umar. I witnessed the conquest of Al-Qadisiyyah, Jalula’, Tustar, Nahavand, Al-Yarmuk, Azerbaijan, Mihran, and Rustam. We used to eat ghee and leave the fat." I asked him about the vessels, he said: "We did not ask about them"—meaning the food of the polytheists.

[33777] ‘A’idh ibn Habib told us, from Ash’ath, from Al-Hakam, from Ibrahim, who said: "Shares were allotted to the slaves on the Day of Al-Qadisiyyah just as they were allotted to the free men."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمِ الْأَحْوَلِ، قَالَ: سَأَلَ صُبَيْحٌ أَبَا عُثْمَانَ النَّهْدِيَّ وَأَنَا أَسْمَعُ، فَقَالَ لَهُ: هَلْ أَدْرَكْتَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، أَسْلَمْتُ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَئْتَتُ إِلَيْهِ ثَلَاثَ صَدَقَاتٍ وَلَمْ أَفْلُغْ، وَغَزَوْتُ عَلَى عَهْدِ عُمَرَ غَرَوَاتٍ، شَهَدْتُ فَتْحَ الْقَادِسِيَّةَ وَجَلْوَاءَ وَتُسَّرَّ وَتَهَاوَنْدَ وَالْيَرْمُوكَ وَأَنْبَيْجَانَ وَمَهْرَانَ وَرُسْنَمْ، فَكُنَّا نَأْكُلُ السَّمْنَ وَنَتْرُكُ الْوَدَكَ، فَسَأَلَنَا اللَّهُ عَنِ الظُّرُوفِ فَقَالَ: لَمْ نَكُنْ نَسْأَلُ عَنْهَا يَعْنِي طَعَامَ الْمُشْرِكِينَ

حَدَّثَنَا عَائِدُ بْنُ حَبِيبٍ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، قَالَ: ضُرِبَ يَوْمُ الْقَادِسِيَّةِ لِلْعَبِيدِ بِسَهَامِهِمْ كَمَا ضُرِبَ لِلْأَحْرَارِ

[33778] Al-Fadl ibn Dukayn told us, from Ja'far, from Maymun, who said: "When the delegation of Al-Qadisiyyah came, he detained them for three days without giving them permission. Then he permitted them. He said: They say: 'We met and defeated.' Rather, it is Allah Who defeated and granted victory."

حَدَّثَنَا أَفْضُلُ بْنُ دُكَيْنٍ، عَنْ جَعْفَرٍ، عَنْ مَيْمُونِ، قَالَ:
لَمَّا جَاءَ وَفْدُ الْقَادِسِيَّةِ حَبَسَهُمْ تَلَاثَةً أَيَّامٍ لَمْ يَأْذِنْ لَهُمْ ، ثُمَّ
أَذِنَ لَهُمْ ، قَالَ: يَقُولُونَ: التَّقِينَا فَهَزَّنَا ، بَلِ اللَّهُ الَّذِي
هَزَّمَ وَفَتَحَ

[33779] Abu Usamah told us, As-Salt ibn Bahram informed us, Jumay' ibn 'Umayr Al-Laythi told us, from 'Abdullah ibn 'Umar, who said: "I witnessed Jalula' and bought from the spoils for forty thousand. I brought it to 'Umar, and he said: 'What is this?' I said: 'I bought from the spoils for forty thousand.' He said: 'O Safiyyah, keep what 'Abdullah ibn 'Umar has brought. I adjure you not to take anything out of it.' She said: 'O Commander of the Faithful, even if it is not good?' He said: 'That is up to you.' He said: Then he said to 'Abdullah ibn 'Umar: 'Do you see if I were taken to the Fire, would you ransom me?' I said: 'Yes, even with everything I possess.' He said: 'For I feel as if I am witnessing you on the Day of Jalula' while you are buying and selling, and they are saying: "This is 'Abdullah ibn 'Umar, the Companion of the Messenger of Allah (saw) and the son of the Commander of the Faithful, and the most honored of his family to him." And you are like that.' He said: 'So if they lower the price for you by a

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ أَخْبَرَنَا الصَّلَتُ بْنُ بَهْرَامٍ، حَدَّثَنَا
جُمِيعُ بْنُ عُمَيْرِ الْلَّيْثِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ:
شَهِدْتُ جَلُولًا فَابْتَعَثْتُ مِنَ الْغَنَائِمِ بِأَرْبَعِينَ الْفَانِ ،
فَقَدِيمْتُ بِهَا عَلَى عُمَرَ فَقَالَ: مَا هَذَا؟ قُلْتُ: ابْتَعَثْتُ مِنَ
الْغَنَائِمِ بِأَرْبَعِينَ الْفَانِ ، فَقَالَ: يَا صَفِيهَةً، احْفَظْتِي بِمَا قَدِيمَ
بِهِ عَبْدُ اللَّهِ بْنُ عُمَرَ ، عَزَّمْتُ عَلَيْكَ أَنْ لَا تُخْرِجِي مِنْهُ
شَيْئًا ، قَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ ، وَإِنْ كَانَتْ غَيْرَ
طَيِّبَ ، قَالَ: ذَاكَ لَكَ ، قَالَ: فَقَالَ لِعَبْدِ اللَّهِ بْنِ عُمَرَ:
أَرَأَيْتَ لِمَ انْطَلَقَ بِي إِلَى النَّارِ أَنْذَنْتَ مُفْتِنَ قُلْتُ: نَعَمْ وَلَوْ
بِكُلِّ شَيْءٍ أَقْدَرُ عَلَيْهِ ، قَالَ: فَإِنِّي كَانَنِي شَاهِدُكَ يَوْمَ
جَلُولًا وَأَنْتَ ثَبَابِعُ وَيَقُولُونَ: هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ
صَاحِبُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَابْنُ أَمِيرِ
الْمُؤْمِنِينَ وَأَكْرَمُ أَهْلِهِ عَلَيْهِ ، وَأَنْتَ كَذَلِكَ قَالَ: فَإِنْ
يُرَخَّصُوا عَلَيْكَ بِمِائَةٍ أَحَبُّ إِلَيْهِمْ مِنْ أَنْ يَغْلُوا عَلَيْكَ
بِدِرْهَمٍ ، وَإِنِّي قَاسِمٌ ، وَسَأُعْطِيَكَ مِنَ الرَّبْحِ أَفْضَلَ مَا
يَرْبُحُ رَجُلٌ مِنْ قُرَيْشٍ ، أَعْطِيَكَ رِبْحَ الدَّرْهَمِ بِرْهَمًا ،
قَالَ: فَخَلَى عَلَى سَبْعَةِ أَيَّامٍ ثُمَّ دَعَا الْجَارَ فَبَاعَهُ
بِأَرْبَعِمِائَةِ الْفِي ، فَأَعْطَانِي ثَمَانِينَ الْفَانِ ، وَبَعْثَ
بِثَلَاثِمِائَةِ الْفِي وَعِشْرِينَ الْفَانِ إِلَى سَعْدٍ فَقَالَ: أَقْسِمْ هَذَا
الْمَالَ بَيْنَ الَّذِينَ شَهَدُوا الْوَقْعَةَ ، فَإِنْ كَانَ مَاتَ فِيهِمْ
أَحَدٌ فَابْعَثْ بِنَصِيبِهِ إِلَى وَرَثَتِهِ

[33780] Abu Al-Muwarri‘ told us, from Mujalid, from Ash-Sha‘bi, who said: "When Sa‘d conquered Jalula‘, the Muslims acquired thirty million. He distributed three thousand mithqals to the horseman and one thousand mithqals to the foot soldier."

حَدَّثَنَا أَبُو الْمُورَّعُ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ، لَمَّا فَتَحَ سَعْدٌ جَلْوَاءَ أَصَابَ الْمُسْلِمُونَ ثَلَاثَيْنَ أَلْفَ اَلْفِ ، قَسَمَ لِلْفَارِسِ ثَلَاثَةَ أَلْفٍ مِنْقَالٍ ، وَلِلرَّاجِلِ أَلْفَ مِنْقَالٍ

[33781] Waki‘ told us, he said: Hisham ibn Sa‘d told us, from Zayd ibn Aslam, from his father, who said: "Spoils from the spoils of Jalula‘ were brought to ‘Umar, containing gold and silver. He began distributing them among the people. A son of his named ‘Abdur-Rahman came and said: 'O Commander of the Faithful, clothe me with a ring.' He said: 'Go to your mother, she will give you a drink of Sawiq.' He said: By Allah, he did not give him anything."

حَدَّثَنَا وَكِيعٌ، قَالَ ثَنَا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: أَتَيَ عُمَرُ بِعَنَائِمَ مِنْ غَنَائِمِ جَلْوَاءَ فِيهَا ذَهَبٌ وَفِضَّةٌ ، فَجَعَلَ يَقْسِيمُهَا بَيْنَ النَّاسِ ، فَجَاءَ ابْنُ لَهُ يُقَلِّ لَهُ عَبْدُ الرَّحْمَنِ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ، اكْسُنِي خَائِمًا فَقَالَ: اذْهَبْ إِلَى أُمِّكَ تَسْقِيكَ شَرْبَةً مِنْ سَوِيقٍ ، قَالَ: فَوَاللَّهِ مَا أَعْطَاهُ شَيْئًا

[33782] Muhammad ibn Bishr told us, he said: Hisham ibn Sa'd told us, he said: Zayd ibn Aslam told us, from his father, who said: "I heard 'Abdullah ibn Al-Arqam, the keeper of the Muslims' treasury, saying to 'Umar ibn Al-Khattab: 'O Commander of the Faithful, we have jewelry from the jewelry of Jalula' and vessels of gold and silver, so give your opinion on them.' He said: 'If you see me free, come to me.' So he came one day and said: 'I see you free today, O Commander of the Faithful.' He said: 'Spread a leather mat for me on the bridge.' So he spread a leather mat for him. Then that money was brought and poured onto it. He came and stood over it, then said: 'O Allah, You mentioned this wealth and said: {Beautified for people is the love of that which they desire - of women and sons, heaped-up sums of gold and silver} [Ali 'Imran: 14], and You said: {In order that you not despair over what has eluded you and not exult [in pride] over what He has given you} [Al-Hadid: 23]. O Allah, we cannot but rejoice in what You

حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِيرٍ، قَالَ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، قَالَ: ثُنا زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْأَرْقَمَ، صَاحِبَ بَيْتِ مَالِ الْمُسْلِمِينَ يَقُولُ لِعُمَرَ بْنَ الْخَطَّابِ: يَا أَمِيرَ الْمُؤْمِنِينَ، عِنْدَنَا حِلْيَةً مِنْ جِلْيَةِ جَلْوَاءِ وَأَرِيَةِ دَهَبٍ وَفِضَّةٍ فَرَفِيْهَا رَأْيِكَ، فَقَالَ: إِذَا رَأَيْتَنِي فَارْغًا فَأُتْنِي، فَجَاءَ يَوْمًا فَقَالَ: إِنِّي أَرَاكَ الْيَوْمَ فَارْغًا يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: ابْسُطْ لِي نَطْعًا فِي الْجِسْرِ، فَبَسَطَ لَهُ نَطْعًا، ثُمَّ - أَتَيَ بِذَلِكَ الْمَالِ فَصُبِّ عَلَيْهِ فَجَاءَ فَوَقَفَ عَلَيْهِ ثُمَّ قَالَ: اللَّهُمَّ إِنَّكَ ذَكَرْتَ هَذَا الْمَالَ فَقُلْتُ: {رُزِّيْنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ مِنَ النِّسَاءِ وَالْبَنِينَ وَالْقَاتِلِيْرِ الْمُقْتَرَبَةِ مِنَ الدَّهَبِ وَالْفِضَّةِ} [آل وَقُلْتُ {كَيْلًا ثَأْسُوا عَلَى مَا فَائِكُمْ وَلَا] 14: عِمَرَانَ اللَّهُمَّ إِنَّا لَا نَسْطَيْنُ [23: تَفَرَّحُوا بِمَا آتَكُمْ] [الْحَدِيدُ إِلَّا أَنْ تَفْرَحَ بِمَا زَيَّنَتْ لَنَا، اللَّهُمَّ فَاجْعُلْنِي أُنْفَقْهُ فِي حَقٍّ وَأَعُوذُ بِكَ مِنْ شَرِّهِ

[33783] ‘Ubaydullah ibn Musa told us, he said: Isra’il informed us, from Ishaq, from Samurah ibn Ja’wanah Al-‘Amiri, who said: "I acquired a Qaba' woven with gold from brocade on the Day of Jalula'. I wanted to sell it, so I threw it over my shoulder. I passed by ‘Abdullah ibn ‘Umar, and he said: 'Are you selling the Qaba'?' I said: 'Yes.' He said: 'For how much?' I said: 'For three hundred dirhams.' He said: 'Your garment is not worth that, but if you wish, you can take it.' I said: 'I wish.' He said: So he took it."

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ أَخْبَرَنَا إِسْرَائِيلُ، عَنْ إِسْحَاقَ، عَنْ سَمْرَةَ بْنِ جَعْوَنَةَ الْعَامِرِيِّ، قَالَ: أَصَبَتْ قَبَاءَ مَنْسُوجًا بِالذَّهَبِ مِنْ دِيَنَاجٍ يَوْمَ جَلُولَاءَ فَأَرْدَتْ بَيْعَهُ فَلَقِيَتْهُ عَلَى مَنْكِبِيِّ، فَمَرَرْتُ بِعَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: تَبِيعُ الْقَبَاءَ؟ قُلْتُ: نَعَمْ قَالَ بِكَمْ؟ قُلْتُ: بِالْمِائَةِ دِرْهَمٍ، قَالَ: إِنَّ رَوْبَكَ لَا يُسَاوِي ذَلِكَ، وَإِنْ شِئْتَ أَخْذُكَ، قُلْتُ: قَدْ شِئْتُ، قَالَ: فَأَخْذُكَ

[33784] Muhammad ibn ‘Abdullah Al-Asadi told us, he said: Hibban told us, from Mujalid, from Ash-Sha‘bi, who said: "‘Umar was brought six million from Jalula', so he instituted the stipend."

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسَدِيُّ، قَالَ: ثَنَا حِبَّانُ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، قَالَ: أُتِيَ عُمَرُ مِنْ جَلُولَاءَ بِسِنْتَةَ الْأَفِ الْأَفِ، فَفَرَضَ الْعَطَاءَ

[33785] Hushaym told us, he said: Yunus ibn ‘Ubayd informed us, he said: Al-Hakam ibn Al-A’raj told us, he said: I asked Ibn ‘Umar about wiping over the leather socks. He said: "Sa‘d and I disagreed about that while we were at Jalula'."

حَدَّثَنَا هُشَيْمٌ، قَالَ أَخْبَرَنَا يُونُسُ بْنُ عُبَيْدٍ، قَالَ ثنا الْحَكَمُ
بْنُ الْأَعْرَجُ، قَالَ: سَأَلْتُ ابْنَ عُمَرَ عَنِ الْمَسْحِ، عَلَى
الْخُفَيْنِ ، قَالَ: أَخْتَلَفْتُ أَنَا وَسَعْدٌ، فِي ذَلِكَ وَنَحْنُ
بِجَلْوَاءِ

[33786] Muhammad ibn Fudayl told us, from Wiqa' ibn Iyas Al-Asadi, from Abu Zabyan, who said: "We were with Salman on a raid, either at Jalula' or Nahavand. He said: A man passed by who had gathered fruit and began distributing it among his companions. Salman passed by and scolded him. He retorted to Salman, not knowing him. He said: It was said: 'This is Salman.' He said: So he returned to Salman apologizing to him. He said: The man said to him: 'What is lawful for us from the People of the Dhimma, O Abu 'Abdullah?' He said: 'Three things: from your blindness to your guidance, from your poverty to your richness, and if you accompany one of them, you eat from his food and he eats from your food, and he rides your beast provided you do not divert him from a direction he wants.'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ وَقَاءِ بْنِ إِيَّاسٍ الْأَسْدِيِّ،
عَنْ أَبِي طَبْيَانَ، قَالَ: كُنَّا مَعَ سَلْمَانَ فِي غَزَّةٍ إِمَّا فِي
جَلْوَاءٍ وَإِمَّا فِي نَهَارُذْ قَالَ: فَمَرَ رَجُلٌ وَقَدْ جَنَى فَلَكِهَهُ
، فَجَعَلَ يَقْسِمُهَا بَيْنَ أَصْحَابِهِ، فَمَرَ سَلْمَانُ فَسَبَّهُ، فَرَدَ
عَلَى سَلْمَانَ وَهُوَ لَا يَعْرِفُهُ، قَالَ: فَقِيلَ: هَذَا سَلْمَانُ ،
قَالَ: فَرَجَعَ إِلَى سَلْمَانَ يَعْتَذِرُ إِلَيْهِ قَالَ: فَقَالَ لَهُ الرَّجُلُ:
مَا يَحِلُّ لَنَا مِنْ أَهْلِ الدِّمَّةِ يَا أَبَا عَبْدِ اللَّهِ؟ قَالَ: ثَلَاثٌ:
مِنْ عَمَّاكَ إِلَى هُدَائِكَ ، وَمِنْ فَقْرَكَ إِلَى غِنَائِكَ ، وَإِذَا
صَحِبْتَ الصَّاحِبَ مِنْهُمْ تَأْكُلُ مِنْ طَعَامِهِ وَتَأْكُلُ مِنْ
طَعَامِكَ وَتَرْكَبُ دَابَّتِكَ فِي أَنْ لَا تَصْرِفَهُ عَنْ وَجْهِهِ
بُرْيَدُهُ

[33787] Mu‘awiyah ibn ‘Amr told us, he said: Za‘idah told us, he said: ‘Asim ibn Kulayb Al-Jarmi told us, he said: My father told me that news of Nahavand and Ibn Muqarrin was slow to reach ‘Umar, and he kept praying for victory. People thought from his praying for victory that he had no news of Nahavand and Ibn Muqarrin. He said: Then a Bedouin came to them and said: 'What news has reached you about Nahavand and Ibn Muqarrin?' They said: 'What is that?' He said: 'Nothing.' He said: So the news reached ‘Umar. He said: So he sent for him and said: 'What is your mention of Nahavand and Ibn Muqarrin? If you have news, tell us.' He said: 'O Commander of the Faithful, I am So-and-so son of So-and-so Al-‘Ilani. I went out with my family and wealth emigrating to Allah and His Messenger until we camped at such-and-such place. When we departed, there was a man on a red camel the like of which I have never seen. We said: "Where are you coming from?" He said: "From Iraq." We said: "What is the news of the people?" He said:

حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا زَائِدٌ، قَالَ: حَدَّثَنَا رَبِيعٌ حَدَّثَنَا كُلَيْبُ الْجَرْمِيُّ، قَالَ: حَدَّثَنِي أَبِي أَنَّهُ أَبْطَأَ عَاصِمًا بْنُ كُلَيْبٍ الْجَرْمِيِّ، قَالَ: حَدَّثَنِي أَبِي أَنَّهُ أَبْطَأَ عَلَى عُمَرَ خَبَرَ نَهَاوْنَدَ، وَابْنَ مُقَرِّنَ وَأَنَّهُ كَانَ يَسْتَشْبِرُ ، وَأَنَّ النَّاسَ كَانُوا يَرَوْنَ مِنْ اسْتِنْصَارِهِ أَنَّهُ لَمْ يَكُنْ لَهُ ذِكْرٌ نَهَاوْنَدَ وَابْنَ مُقَرِّنَ ، قَالَ فَقِيمَ عَلَيْهِمْ أَعْرَابِيُّ ، فَقَالَ: مَا بَلَغْتُمْ عَنْ نَهَاوْنَدَ وَابْنِ مُقَرِّنَ ، قَالُوا: وَمَا ذَاك؟ قَالَ: لَا شَيْءٌ ، قَالَ ، فَتَنَى إِلَى عُمَرَ ، قَالَ: فَأَرْسَلَ إِلَيْهِ فَقَالَ: مَا ذِكْرُكَ نَهَاوْنَدَ وَابْنَ مُقَرِّنَ ، فَإِنْ جِئْتَ بِخَبَرٍ فَأُخْبِرْنَا ، قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ ، أَنَا فُلَانُ بْنُ فُلَانِ الْعِلَانِيُّ ، حَرَجْتُ بِأَهْلِي وَمَالِي مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ حَتَّى نَزَّلْنَا مَوْضِعَ كَذَا وَكَذَا ، فَلَمَّا ارْتَحَلْنَا إِذَا رَجَلٌ عَلَى - - جَمِيلٌ أَحْمَرٌ لَمْ أَرِ مِثْلَهُ ، فَقُلْنَا: مَنْ أَئْنَ أَفْتَلْتَ؟ قَالَ: مِنَ الْعَرَاقِ ، قُلْنَا: فَمَا خَبَرُ النَّاسِ ، قَالَ: النَّفَوْا فَهَزَمُ اللَّهُ الْعَدُوَّ وَقُتِلَ ابْنُ مُقَرِّنَ ، وَلَا أَدْرِي وَاللَّهُ مَا نَهَاوْنَدَ وَلَا ابْنُ مُقَرِّنَ ، أَنْدَرِي أَيَّ يَوْمٍ ذَاكَ مِنَ الْجُمُعَةِ؟ قَالَ: لَا وَاللَّهِ مَا أَدْرِي ، قَالَ: لَكِي أَدْرِي ، فَعَدَ مَنَازِلَهُ ، قَالَ ارْتَحَلْنَا يَوْمَ كَذَا وَكَذَا فَنَزَّلْنَا مَوْضِعَ كَذَا وَكَذَا فَعَدَ مَنَازِلَهُ ، قَالَ: ذَاكَ يَوْمٌ كَذَا وَكَذَا مِنَ الْجُمُعَةِ ، وَلَعَلَكَ أَنْ تَكُونَ لَقِيتَ بَرِيدًا مِنْ بُرُدَ الْجِنِّ ، قَلَّ أَلَّهُمْ بُرُدًا ، قَالَ: فَمَضَى مَا شَاءَ اللَّهُ ثُمَّ جَاءَ الْخَبَرُ بِأَنَّهُمُ النَّفَوْا فِي ذَلِكَ الْيَوْمِ

[33788] Husayn told us, from Za'idah, from 'Asim ibn Kulayb, from his father, who said: "News of Nahavand and news of An-Nu'man was slow to reach 'Umar, so he began praying for victory."

حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ عَاصِمِ بْنِ كُلَيْبٍ، عَنْ أَبِيهِ، قَالَ: أَبْطَأَ عَلَى عُمَرَ خَبْرُ نَهَارْدَانَ وَخَبْرُ النَّعْمَانِ فَجَعَلَ يَسْتَصِرُ

[33789] Abu Usamah told us, he said: Isma'il told us, from Qays ibn Abi Hazim, from Mudrik ibn 'Awf Al-Ahmasi, who said: "While I was with 'Umar, the messenger of An-Nu'man ibn Muqarrin came to him. 'Umar asked him about the people. He said: They mentioned in the presence of 'Umar those who were killed on the Day of Nahavand. They said: 'So-and-so and So-and-so were killed, and others whom we do not know.' 'Umar said: 'But Allah knows them.' They said: 'And a man bought himself–meaning 'Awf ibn Abi Hayyah Abu Shubayl Al-Ahmasi. Mudrik ibn 'Awf said: 'That, by Allah, is my maternal uncle, O Commander of the Faithful. People claim that he threw himself into destruction.' 'Umar said: 'Those have lied; rather, he is of those who bought the Hereafter with the world.' Isma'il said: He was wounded while fasting, was carried away with a spark of life remaining, but refused to drink until he died."

حَدَّثَنَا أَبُو أَسَمَّةَ، قَالَ: ثَنَا إِسْمَاعِيلُ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ مُدْرِكِ بْنِ عَوْفِ الْأَحْمَسِيِّ، قَالَ: بَيْنَا أَنَا عِنْدُهُمْ إِذْ آتَاهُ رَسُولُ النَّعْمَانِ بْنِ مُقَرْنِ، فَسَأَلَهُ عَمَرُ عَنِ النَّاسِ، قَالَ: فَذَكَرُوا عِنْدَهُمْ مِنْ أَصْبَابِ يَوْمِ نَهَاوَنْدٍ، فَقَالُوا: قُتِلَ فُلَانٌ وَفُلَانٌ وَآخَرُونَ لَا نَعْرِفُهُمْ، فَقَالَ عَمَرُ: لَكِنَّ اللَّهَ يَعْرِفُهُمْ، قَالُوا: وَرَجُلٌ اسْتَرَّى نَفْسَهُ يَعْلُوْنَ عَوْفَ بْنَ أَبِي حَيَّةَ أَبَا شَبَّيلِ الْأَحْمَسِيِّ، قَالَ مُدْرِكٌ بْنُ عَوْفٍ: ذَلِكَ وَاللَّهُ خَالِي يَا أَمِيرَ الْمُؤْمِنِينَ يَرْزُعُ النَّاسَ أَنَّهُ أَلْقَى بِنِيَّتِهِ إِلَى التَّهَكْكَةِ فَقَالَ عَمَرُ: كَذَبَ أُولَئِكَ، وَلَكِنَّهُ مِنَ الَّذِينَ اسْتَرَّوا الْآخِرَةَ بِالْأَنْدُبِيَا، قَالَ إِسْمَاعِيلُ: وَكَانَ أَصْبَابَ وَهُوَ صَائِمٌ فَاحْتَمَلَ وَبِهِ رَمَقٌ فَأَبَى أَنْ يَشْرَبَ حَتَّى ماتَ

[33790] Abu Usamah told us, he said: Shu'bah told us, from 'Ali ibn Zayd, from Abu 'Uthman, who said:

"I came to 'Umar with the news of the death of An-Nu'man ibn Muqarrin. He placed his hand on his head and began to weep."

[33791] Ghundar told us, from Shu'bah, from Iyas ibn Mu'awiyah, who said: I sat with Sa'id ibn Al-Musayyib. He said: "I surely remember 'Umar ibn Al-Khattab when he announced the death of An-Nu'man ibn Muqarrin."

حَدَّثَنَا أَبُو أَسَمَّةُ، قَالَ: ثَنَا شُعْبَةُ، عَنْ عَلِيٍّ بْنِ زَيْدٍ،
عَنْ أَبِي عُثْمَانَ، قَالَ: أَتَيْتُ عُمَرَ بِنَعْيَ النُّعْمَانَ بْنِ
مُقَرْنِ فَوَضَعَ يَدَهُ عَلَى رَأْسِهِ وَجَاءَ بِنَكِي

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ، قَالَ:
جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: إِنِّي لَاذْكُرُ عُمَرَ
بْنَ الْخَطَابِ حِينَ نَعَى النُّعْمَانَ بْنَ مُقَرْنِ

[33792] Abu Usamah told us, he said: Mahdi ibn Maymun told us, he said: Muhammad ibn ‘Abdullah ibn Abi Ya‘qub told us, from Bishr ibn Shaghaf, from ‘Abdullah ibn Salam, who said: "When Nahavand was conquered, the Muslims captured some Jewish captives. The Exilarch came to ransom the Jewish captives. A Muslim man had captured a beautiful slave girl. He came to me and said: 'Will you go with me to this person? Perhaps he will give me a good price for this slave girl.' So I went with him, and we entered upon an arrogant old man who had a translator. He said to his translator: 'Ask this slave girl, did this Arab have intercourse with her?' I saw him become jealous when he saw her beauty. He spoke to her in his language, and I understood what he said. I said to him: 'You have violated what is in your Book by asking this slave girl about what is under her clothes.' He said to me: 'You lied. How do you know what is in my Book?' I said: 'I know your Book better than you.' He said: 'You know my Book better

حَدَّثَنَا أَبُو أَسَامَةُ، قَالَ: ثَنَا مَهْدِيُّ بْنُ مَيْمُونَ، قَالَ: ثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ، عَنْ بِشْرِ بْنِ شَغَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: إِلَمَا كَانَ حِينَ فُتِحَتْ نَهَارَنْدُ أَصَابَ الْمُسْلِمُونَ سَبَائِيَا مِنْ سَبَائِيَا الْيَهُودِ ، قَالَ: وَأَفْتَلَ رَأْسُ الْجَالُوتِ يُفَادِي سَبَائِيَا الْيَهُودِ ، قَالَ: وَأَصَابَ رَجُلٌ مِنَ الْمُسْلِمِينَ جَارِيَةً يَسْرَةً صَبِيْخَةً ، قَالَ: فَأَتَانِي فَقَالَ: لَكَ أَنْ تَمْشِي مَعِي إِلَى هَذَا الْإِنْسَانِ عَسَى أَنْ يُتَمَّنَ لِي بِهَذِهِ الْجَارِيَةِ ، قَالَ: فَانْطَلَقْتُ مَعْهُ فَدَخَلْتُ عَلَى شَيْئٍ مُسْتَكْبِرٍ لَهُ ثُرْجَمَانٌ فَقَالَ لِثُرْجَمَانِهِ: سَلْ هَذِهِ الْجَارِيَةِ ، هَلْ وَقَعَ عَلَيْهَا هَذَا الْعَرَبِيُّ؟ قَالَ: وَرَأَيْتُهُ غَارَ حِينَ رَأَى حُسْنَهَا ، قَالَ: فَرَاطَنَهَا بِلِسَانِهِ فَفَهَمْتُ الَّذِي قَالَ: فَقُلْتُ لَهُ: أَبْحَثُ بِمَا فِي كِتَابِكَ بِسُؤَالِكَ هَذِهِ الْجَارِيَةِ عَلَى مَا وَرَاءِ ثِيَابِهَا ، فَقَالَ لِي: كَبَيْتَ مَا يُدْرِيكَ مَا فِي كِتَابِي ، قُلْتُ: أَنَا أَعْلَمُ بِكِتَابِكِ مِنْكَ ، قَالَ: أَنْتَ أَعْلَمُ بِكِتَابِي مِنِّي؟ قُلْتُ: أَنَا أَعْلَمُ بِكِتَابِكِ مِنْكَ ، قَالَ: مَنْ هَذَا؟ قَالُوا: عَبْدُ اللَّهِ بْنُ سَلَامٍ ، قَالَ: فَانْصَرَفْتُ ذَلِكَ الْيَوْمَ ، قَالَ: فَبَعَثْتُ إِلَيَّ - رَسُولاً يَعْزِمُهُ لِيَاتِيَنِي ، قَالَ: وَبَعَثْتُ إِلَيَّ بِدَابَّةً قَالَ: فَانْطَلَقْتُ إِلَيْهِ لَعْمَرُ اللَّهِ احْتِسَابًا رَجَاءً أَنْ يُسْلِمَ ، فَحَبَسَنِي عِنْدَهُ ثَلَاثَةً أَيَّامٍ أَقْرَأَ عَلَيْهِ التُّورَةَ وَيَبْكِي ، قَالَ: وَقُلْتُ لَهُ: إِنَّهُ وَاللَّهِ لَهُوَ النَّبِيُّ الَّذِي تَجْدُونَهُ فِي كِتَابِكُمْ ، قَالَ: فَقَالَ لِي: كَيْفَ أَصْنَعُ بِالْيَهُودِ؟ قَالَ: قُلْتُ لَهُ: إِنَّ الْيَهُودَ لَئِنْ يُغْنُوا عَنْكَ مِنَ اللَّهِ شَيْئًا؟ قَالَ: فَغَلَبَ عَلَيْهِ الشَّفَاءُ وَأَبَى أَنْ يُسْلِمَ

[33793] 'Affan told us, he said: Hammad ibn Salamah told us, he said: Abu 'Imran Al-Jawni informed us, from 'Alqamah ibn 'Abdullah Al-Muzani, from Ma'qil ibn Yasar: That 'Umar ibn Al-Khattab consulted Al-Hurmuzan regarding Fars, Isfahan, and Azerbaijan. He said: 'Isfahan is the head, and Fars and Azerbaijan are the two wings. If you cut off one of the wings, the head leans with the other wing. But if you cut off the head, the two wings fall. So begin with the head.' He entered the mosque and found An-Nu'man ibn Muqarrin praying. He sat beside him. When he finished his prayer, he said: 'I see myself appointing you as governor.' He said: 'As a tax collector, no, but as a fighter.' He said: 'Then you are a fighter.' So he sent him and wrote to the people of Kufa to reinforce him. He said: With him were Az-Zubayr ibn Al-'Awwam, 'Amr ibn Ma'di Karib, Hudhayfah, Ibn 'Umar, and Al-Ash'ath ibn Qays. He said: So An-Nu'man sent Al-Mughirah ibn Shu'bah to their king, who was called Dhu Al-Janahayn. He crossed their river to them. It was

حَدَّثَنَا عَفَانُ، قَالَ: ثُنَّا حَمَادُ بْنُ سَلَمَةَ، قَالَ: أَخْبَرَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ الْمُزَانِيِّ، عَنْ مَعْقِلِ بْنِ يَسَارٍ: أَنَّ عُمَرَ بْنَ الْخَطَّابَ شَاعَرَ الْهُرْمَانَ فِي فَارِسَ، وَأَصْبَهَانَ وَأَذْرِيْجَانَ، فَقَالَ: "أَصْبَهَانُ الرَّأْسُ وَفَارِسُ وَأَذْرِيْجَانُ الْجَنَاحَانَ، فَإِنْ قَطَعْتَ أَحَدَ الْجَنَاحَيْنِ مَالَ الرَّأْسُ بِالْجَنَاحِ الْأُخْرِ، وَإِنْ قَطَعْتَ الرَّأْسَ وَقَعَ الْجَنَاحَانَ، فَابْدُأْ بِالرَّأْسِ، فَدَخَلَ الْمَسْجِدَ، فَإِذَا هُوَ بِالنُّعْمَانَ بْنَ مُقْرَنَ يُصَلِّيُّ، فَقَعَدَ إِلَى جَنْبِهِ، فَلَمَّا قَضَى صَلَاتَتَهُ قَالَ: مَا أَرَانِي إِلَّا مُسْتَعْمِلُكَ، قَالَ: أَمَا جَاءِيَا فَلَا، وَلَكِنْ غَازِيَا، قَالَ: فَإِنَّكَ غَازِيٌّ، فَوَجَهَهُ وَكَتَبَ إِلَى أَهْلِ الْكُوفَةِ أَنْ يُمْدُدُهُ، قَالَ: وَمَعَهُ الرَّبِيعُ بْنُ الْعَوَامَ، وَعَمْرُو بْنُ مَعْدِي كَرِبَ، وَحُذَيْفَةُ، وَابْنُ عُمَرَ، وَالْأَشْعَثُ بْنُ قَيْسٍ، قَالَ: فَأَرْسَلَ النَّعْمَانَ الْمُغَيْرَةَ بْنَ شُعْبَةَ إِلَى مَلِكِهِمْ وَهُوَ يُقَالُ لَهُ: ذُو الْجَنَاحَيْنِ، فَقَطَعَ إِلَيْهِمْ نَهَرَهُمْ فَقِيلَ لِذِي الْجَنَاحَيْنِ: إِنَّ رَسُولَ الْعَرَبِ هَاهُنَا، فَشاورَ أَصْحَابَهُ، فَقَالَ: مَا تَرَوْنَ؟ أَقْعُدُ لَهُ فِي بَهْجَةِ الْمُلْكِ وَهَيْنَةِ الْمُلْكِ أَوْ فِي هَيْنَةِ الْحَرْبِ، قَالُوا: لَا بِلْ أَقْعُدُ لَهُ فِي بَهْجَةِ الْمُلْكِ، فَقَعَدَ عَلَى سَرِيرِهِ وَوَضَعَ التَّاجَ عَلَى رَأْسِهِ، وَقَعَدَ أَبْنَاءُ الْمُلْكِ سِمَاطِينَ، عَلَيْهِمُ الْقِرْطَةُ وَأَسَاوِرُ الدَّهَبِ وَالْدِيْبَاجُ، قَالَ: فَأَذِنْ لِلْمُغَيْرَةِ فَأَخَذَ بِضَبْعِهِ رَجْلَانَ وَمَعَهُ رُمْحَةً وَسَيْفَهُ، قَالَ: فَجَعَلَ يَطْعَنُ بِرُمْحِهِ فِي بُسْطَهُمْ يَخْرُقُهَا لِيَتَطَبَّرُوا حَتَّى قَامَ بَيْنَ يَدِيهِ، قَالَ: فَجَعَلَ يُكَلِّمُهُ وَالتُّرْجُمَانُ يُتَرْجِمُ بَيْنَهُمَا: إِنَّكُمْ مُعْشَرُ الْعَرَبِ أَصَابَكُمْ جُوعٌ وَجُهْدٌ فَحِلْتُمُ، فَإِنْ شِئْتُمْ مَرَنَّا كُمْ وَرَجْعَمُ، قَالَ: فَتَكَلَّمُ الْمُغَيْرَةُ بْنُ شُعْبَةَ، فَحَمَدَ اللَّهَ وَأَشْتَى عَلَيْهِ ثُمَّ قَالَ: إِنَّا مُعْشَرَ الْعَرَبِ كُنَّا أَذْلَهُ يَطْأُونَا وَلَا نَطْأُهُمْ، وَنَأْكُلُ الْكِلَابَ وَالْجِيفَةَ وَأَنَّ اللَّهَ ابْنَعَثَ مِنَنِيَّا فِي شَرَفِ مِنَا، أَوْسَطَنَا حَسَبًا وَأَصْدَقَنَا حَدِيثًا، قَالَ: فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَا بَعَثَنَا بِهِ، فَأَخْبَرَنَا بِأَشْيَاءِ وَجَدْنَاها كَمَا قَالَ، وَأَنَّهُ وَعَدَنَا فِيمَا وَعَدَنَا أَنَّا سَنَمْلِكُ مَا هَاهُنَا وَنَعْلُ . وَأَنَّهُ أَرَى، هَاهُنَا

[33794] ‘Affan told us, he said: Hammad ibn Salamah told us, from Habib ibn Ash-Shahid, from Muhammad, who said: "When An-Nu‘man attacked, he said: 'By Allah, we did not step on his shoulders until he struck among the people.'"

حَدَّثَنَا عَفَّانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ مُحَمَّدٍ، قَالَ: إِلَمَا حَمَلَ النُّعْمَانَ قَالَ: وَاللَّهِ مَا وَطَنَنَا كَتْقِيهِ حَتَّىٰ ضُرِبَ فِي الْقَوْمِ

[33795] Shadhan told us, he said: Hammad ibn Salamah told us, from Abu ‘Imran Al-Jawni, from ‘Alqamah ibn ‘Abdullah, from Ma‘qil ibn Yasar, who said: "“Umar consulted Al-Hurmuzan..." then he mentioned something similar to the hadith of ‘Affan, except that he said: "So An-Nu‘man came to them at Nahavand, and there was a river between them and him. He sent Al-Mughirah ibn Shu‘bah, who crossed the river to them. Their king that day was Dhu Al-Janahayn."

حَدَّثَنَا شَادَانُ، قَالَ: ثنا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي عُمَرَ الْجَوْنِيِّ، عَنْ عَلْقَمَةَ بْنِ عَبْدِ اللَّهِ، عَنْ مَعْقِلِ بْنِ يَسَارٍ، قَالَ: شَأْوَرَ عُمَرُ الْهُرْمُزَانَ، ثُمَّ ذَكَرَ تَحْوِا مِنْ حَدِيثِ عَفَّانَ إِلَّا إِنَّهُ قَالَ: فَأَتَاهُمُ النُّعْمَانُ بِنَهَارَنْدَ وَبَيْنَهُمْ وَبَيْنَهُمْ نَهْرٌ فَسَرَحَ الْمُغِيرَةُ بْنُ شُعْبَةَ فَعَبَرَ إِلَيْهِمُ النَّهْرَ ، وَمَلَكُوهُمْ يَوْمَئِذٍ دُوَّالْجَنَاحِينَ

[33796] Ishaq ibn Mansur told us, he said: Asbat ibn Nasr told us, from As-Suddi, from 'Abd Khayr, from Ar-Rabi' ibn Khuthaym, from 'Abdullah ibn Salam: "An old Jewish woman fell to his share. He passed by the Exilarch and said: 'O Exilarch, will you buy this slave woman from me?' He spoke to her and found she was of his religion. He said: 'For how much?' He said: 'For four thousand.' He said: 'I have no need for her.' 'Abdullah ibn Salam swore he would not lower the price for him. Then 'Abdullah ibn Salam whispered something to him and recited this verse: '{And if they come to you as captives, you ransom them}' [Al-Baqarah: 85]. 'Abdullah ibn Salam said: 'You?' He said: 'Yes.' He said: 'You will surely buy her, or you will leave your religion.' He said: 'I have taken her.' He said: 'Then gift me whatever you wish.' He said: So he took two thousand from him and returned two thousand to him."

حَدَّثَنَا إِسْحَاقُ بْنُ مُنْصُرٍ، قَالَ: ثنا أَسْبَاطُ بْنُ نَصْرٍ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ حَيْرٍ، عَنِ الرَّبِيعِ بْنِ خَتَّمٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ: "وَقَعَ لَهُ فِي سَهْمِهِ عَجُوزٌ يَهُودِيٌّ، فَمَرَّ بِرَأْسِ الْجَلْوَتِ فَقَالَ: يَا رَأْسَ الْجَلْوَتِ، تَشْتَرِي مِنِي هَذِهِ الْجَارِيَةِ، فَكَلَمَهَا فَإِذَا هِيَ عَلَى دِينِهِ، قَالَ: بِكُمْ؟ قَالَ: بِأَرْبَعَةِ أَلَافٍ، قَالَ: لَا حَاجَةَ لِي فِيهَا، فَحَلَفَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: لَا يَنْتَصِرُهُ، فَسَارَ عَبْدُ اللَّهِ بْنُ سَلَامٍ بِشَيْءٍ فَقَرَأَ هَذِهِ الْأُيُّونَ: {وَإِنْ يَأْتُوكُمْ أَسْرَى الْأُيُّونَ} فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: [البقرة: 85] ثُفَادُوهُمْ} [البقرة: 85] أَنْتَ، قَالَ، نَعَمْ، قَالَ: لَتَشْتَرِيَنَّهَا أَوْ لَتَخْرُجَنَّ مِنْ دِينِكَ، قَالَ: قَدْ أَخَذْنَهَا، قَالَ: فَهُبْ لِي مَا شِئْتَ قَالَ: فَأَخْذَ مِنْهُ أَلْفَيْنَ وَرَدَ عَلَيْهِ أَلْفَيْنَ

[33797] 'Affan told us, he said: Abu 'Awanah told us, he said: Dawud ibn 'Abdullah Al-Awdi told me, from Humayd ibn 'Abdur-Rahman Al-Himyari: That a man called Humamah, one of the Companions of the Messenger of Allah (saw), went out to Isfahan as a fighter during the caliphate of 'Umar. He said: 'O Allah, Humamah claims that he loves to meet You. If Humamah is truthful, resolve it for him according to his truthfulness. And if he is lying, resolve it for him even if he dislikes it. O Allah, do not return Humamah from this journey of his.' He said: So death seized him, and he died in Isfahan. Abu Musa stood up and said: 'O people, indeed, by Allah, we have not heard in what we heard from your Prophet (saw) and what our knowledge has reached except that Humamah is a martyr.'"

حَدَّثَنَا عَمَانُ، قَالَ ثَنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنِي دَاؤُدُّ بْنُ عَبْدِ اللَّهِ الْأَوْدِيُّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ الْحِمَيْرِيِّ: أَنَّ رَجُلًا، كَانَ يُقَالُ لَهُ: حُمَّةً مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، خَرَجَ إِلَى أَصْبَهَانَ غَارِيًّا فِي خِلَافَةِ عُمَرَ، فَقَالَ: اللَّهُمَّ إِنَّ حُمَّةً يَزْعُمُ أَنَّهُ يُحِبُّ إِلَفَاءَكَ، فَإِنْ كَانَ حُمَّةً صَادِقًا فَاعْزِرْهُ لَهُ بِصِدْقِهِ، وَإِنْ كَانَ كَاذِبًا فَاعْزِرْهُ لَهُ عَلَيْهِ وَإِنْ كَرِهَ، اللَّهُمَّ لَا تَرُدْ حُمَّةً مِنْ سَفَرِهِ هَذَا، قَالَ: فَأَخْذَهُ الْمَوْتُ، فَمَاتَ بِأَصْبَهَانَ، قَالَ: فَقَامَ أَبُو مُوسَى، فَقَالَ: يَا أَيُّهَا النَّاسُ، أَلَا إِنَّ اللَّهَ مَا سَمِعْنَا فِيمَا سَمِعْنَا مِنْ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا يَلْعَنُ عِلْمُنَا إِلَّا أَنَّ حُمَّةً شَهِيدٌ

[33798] Muhammad ibn Fudayl told us, from Al-A'mash, from Ibrahim, from 'Alqamah, who said: "We besieged the city of Nahavand. I gave Mu'addid a garment of mine, and he wrapped it around his head. A stone hit him on the head. He began wiping it, looking at me, and saying: 'It is small, but Allah blesses the small.'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ، قَالَ: "حَاصِرْنَا مَدِينَةً نَهَاوَنْدُ فَأَعْطَيْتُ
مُعَضِّدًا أَنْوَبًا لِي فَاعْتَجَرَ بِهِ، فَأَصَابَ حَجَرٌ فِي رَأْسِهِ
فَجَعَلَ يَمْسُحُهُ وَيَنْظُرُ إِلَيَّ وَيَقُولُ: إِنَّهَا لِصَغِيرَةٍ وَإِنَّ
اللَّهَ لَيُبَارِكُ فِي الصَّغِيرَةِ

[33799] ‘Ubaydullah ibn Musa told us, he said: Isra’il informed us, from Abu Ishaq, from Abu As-Salt and Abu Mudafi’, who said: “‘Umar ibn Al-Khattab wrote to us while we were with An-Nu’man ibn Muqarrin: 'If you meet the enemy, do not flee. And if you acquire spoils, do not steal from them.' When we met the enemy, An-Nu’man said to the people: 'Do not engage them'—and that was on a Friday—'until the Commander of the Faithful ascends the pulpit to pray for victory.' He said: Then we engaged them. An-Nu’man fell and said: 'Cover me with a garment and advance against your enemy, and let me not alarm you.' He said: So Allah granted us victory. He said: The news came to ‘Umar that An-Nu’man was killed, along with So-and-so and So-and-so, and men we do not know, O Commander of the Faithful. He said: 'But Allah knows them.'"

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الصَّلَتِ وَأَبِي مُدَافِعٍ، قَالَ: كَتَبَ إِلَيْنَا عُمَرُ بْنُ الْخَطَّابِ وَنَحْنُ مَعَ النَّعْمَانَ بْنِ مُقَرِّنٍ: إِذَا لَقِيْتُمُ الْعُدُوَّ فَلَا تَفْرُوا ، وَإِذَا غَنَمْتُمْ فَلَا تَعْلُوا فَلَمَّا لَقِيْنَا الْعُدُوَّ قَالَ النَّعْمَانُ لِلنَّاسِ: لَا تُوَاقِعُوهُمْ ، وَذَلِكَ يَوْمُ الْجُمُعَةِ ، حَتَّى يَصْنَعَ أَمِيرُ الْمُؤْمِنِينَ الْمِنْبَرَ يَسْتَنْصِرُ ، قَالَ: ثُمَّ وَاقْعُنَاهُمْ فَانْقَضَ النَّعْمَانُ وَقَالَ: سَجُونِي تَوْبَةً وَأَقْبِلُوا عَلَى عَدُوِّكُمْ وَلَا أَهُولَنَّكُمْ ، قَالَ: فَفَتَحَ اللَّهُ عَلَيْنَا ، قَالَ: وَأَئْتَى عُمَرَ الْخَبَرُ أَنَّهُ أَصَبَّ النَّعْمَانَ وَفُلَانَ وَفُلَانَ ، وَرَجَالٌ لَا نَعْرِفُهُمْ يَا أَمِيرَ الْمُؤْمِنِينَ ، قَالَ: لِكَنَّ اللَّهَ يَعْرِفُهُمْ

[33800] Ghundar told us, from Shu'bah, he said: I heard Abu Ishaq say: I heard Abu Malik and Abu Musafi' from Muzaynah narrating that 'Umar's letter came to them with An-Nu'man ibn Muqarrin at Nahavand: "As for what follows, pray the prayer at its time. If you meet the enemy, do not flee. And if you are victorious, do not steal from the spoils."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ:
سَمِعْتُ أَبَا مَالِكٍ وَأَبَا مُسَافِعَ مِنْ مُرَيْنَةَ يُحَدِّثَانِ أَنَّ
كِتَابَ عُمَرَ أَتَاهُمْ مَعَ النُّعْمَانَ بْنَ مُقَرْنَ بِنَهَاوَنْدَ: أَمَّا
بَعْدُ فَصَلُّوا الصَّلَاةَ لِوَقْتِهَا، وَإِذَا لَقِيْتُمُ الْغُدُوَّ، فَلَا تَفْرُوا
، وَإِذَا ظَفَرْتُمْ فَلَا تَغْلُوا

[33801] Abdel Malik b. 'Umayr narrated to us, he said: 'Umar wrote to Al-Nu'man b. Muqarrin: "Rejoice, and seek help in your war from Tulayhah and 'Amr b. Ma'di Karib, but do not appoint them over any command, for every craftsman knows his craft best."

حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ، قَالَ: كَتَبَ عُمَرُ إِلَى
النُّعْمَانَ بْنَ مُقَرْنِ: اسْتَبِشْرُ وَاسْتَعِنْ فِي حَرْبِكَ بِطُلْحَةَ
وَعَمْرُو بْنِ مَعْدِيْ كَرِبَ وَلَا تُؤْلِهِمَا مِنَ الْأَمْرِ شَيْئًا،
فَإِنَّ كُلَّ صَانِعٍ هُوَ أَعْلَمُ بِصَنَاعَتِهِ

[33802] Sahl b. Yusuf narrated to us, from Humayd, from Anas, who said: "Al-Nu'man b. Muqarrin was over the army of the people of Kufa, and Abu Musa al-Ash'ari was over the army of the people of Basra."

حَدَّثَنَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: كَانَ
النُّعْمَانُ بْنُ مُقَرْنٍ عَلَى جُنْدِ أَهْلِ الْكُوفَةِ، وَأَبُو مُوسَى
الْأَشْعَرِيُّ عَلَى جُنْدِ أَهْلِ الْبَصْرَةِ

[33803] Abu Bakr b. 'Ayyash narrated to us, from 'Asim, from Abu Wa'il, who said: "We raided Balanjur with Salman b. Rabi'ah. He forbade us strictly from loading [personal items] onto the animals of the spoils, but he granted us a concession regarding a sieve, a rope, and a sifter."

[33804] Sharik narrated to us, from Ibn al-Asbahani, from Al-Shaybani, from Al-Sha'bi, from Malik b. Sahar, who said: We raided Balanjur. My brother came out [wounded], so I carried him behind me. Hudhayfah saw me and said: "Who is this?" I said: "My brother, he was wounded." He retreated, saying: "Next year we will open it, if Allah wills." Hudhayfah said: "No, by Allah, 'Ali will never conquer it, nor Constantinople, nor Daylam."

حَدَّثَنَا أَبُو بَكْرٍ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، قَالَ: غَزَّوْنَا مَعَ سَلْمَانَ بْنِ رَبِيعَةَ بِلْنَجَرَ فَخَرَجَ عَلَيْنَا أَنْ نَحْمِلَ عَلَى دَوَابِ الْغَنِيمَةِ، وَرَخَصَ لَنَا فِي الْغَرْبَالِ وَالْحَبْلِ وَالْمَنْذُلِ

حَدَّثَنَا شَرِيكٌ، عَنْ ابْنِ الْأَصْبَهَانِيِّ، عَنْ الشَّيْبَانِيِّ، عَنْ الشَّعَبِيِّ، عَنْ مَالِكِ بْنِ صَحَّارٍ، قَالَ: غَزَّوْنَا بِلْنَجَرَ فَخَرَجَ أَخِي فَحَمَلْتُهُ خَلْفِي فَرَأَيِّي حُذَيْفَةَ فَقَالَ: مَنْ هَذَا؟ فَقُلْتُ: أَخِي جُرْحٌ فَرَجَعَ قَابِلًا تُفْتَحُهَا إِنْ شَاءَ اللَّهُ، فَقَالَ حُذَيْفَةُ: لَا وَاللَّهِ لَا يُفْتَحُهَا عَلَيَّ أَبْدًا وَلَا الْقُسْطَنْطِينِيَّةُ وَلَا الدَّيْلَمُ

[33805] Ibn Idris narrated to us, from Mis'ar, from Abu Husayn, from Al-Sha'bi, from Malik b. Sahar, who said: We raided Balanjur but did not conquer it. They said: "We will return next year and conquer it." Hudhayfah said: "This will not be conquered, nor the City of Disbelief, nor Daylam, except by a man from the People of the House (Ahl al-Bayt) of Muhammad, may Allah's prayers and peace be upon him."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ مِسْعَرٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ مَالِكِ بْنِ صَحَّارٍ، قَالَ: غَزَوْنَا بِلَنجُورَ فَأَمْ يَقْتُلُوهَا ، فَقَالُوا: نَرْجِعُ قَابِلًا نَفْتَحُهَا، فَقَالَ حَدِيفَةُ: لَا تُفْتَحُ هَذِهِ وَلَا مَدِينَةُ الْكُفَّارِ وَلَا الدَّيْلُمُ إِلَّا عَلَى رَجُلٍ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33806] Muhammad b. Fudayl narrated to us, from 'Ata' and Muhammad b. Suqah, from Al-Sha'bi, who said: When Salman raided Balanjur, he received a pouch of musk in his share. When he returned, he entrusted it to his wife. When he fell ill with the sickness in which he died, he said to his wife while he was dying: "Show me the pouch I entrusted to you." She brought it to him. He said: "Bring me a clean vessel." She brought it. He said: "Mix it (with water) then sprinkle it around me, for there are creatures of Allah present with me who do not eat food but they perceive scent." Then he said: "Leave me and check on me later." She left, then returned, and he had passed away.

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءٍ وَمُحَمَّدِ بْنِ سُوقَةَ،
عَنِ الشَّعْبِيِّ، قَالَ: لَمَّا غَزَّا سَلْمَانُ بِلَنجُورَ أَصَابَ فِي
قِسْمَتِهِ صُرَّةً مَنْ مِنْ مِسْكٍ ، فَلَمَّا رَجَعَ اسْتَوْدَعْتُهَا امْرَأَتُهُ ،
فَلَمَّا مَرَضَ مَرَضَةً الَّذِي مَاتَ فِيهِ قَالَ لِإِمْرَأَتِهِ وَهُوَ
يَمُوتُ: "أَرِينِي الصُّرَّةَ الَّتِي اسْتَوْدَعْتُكَ ، فَاتَّهُ بِهَا
فَقَالَ: اتَّهِي بِإِنَاءِ نَظِيفٍ ، فَجَاءَتْ بِهِ فَقَالَ ، أَدِينِيهِ لَمْ
أَنْضَحِي بِهِ، حَوْلِي قَائِمٌ يَحْضُرُنِي خَلْقُ مِنْ خَلْقِ اللَّهِ
لَا يَأْكُلُونَ الطَّعَامَ وَيَحْدُونَ الرِّيحَ ، ثُمَّ قَالَ: أَخْرِجِي
عَنِي وَتَعَاهِدِنِي ، فَخَرَجْتُ ثُمَّ رَجَعْتُ وَقَدْ قَضَى

[33807] Yahya b. Sa'id al-Qattan narrated to us, from Sufyan, from Al-Rukayn, from his father, who said: We were with Salman b. Rabi'ah at Balanjur. I saw the crescent moon of Shawwal on the twenty-ninth day, the night of the thirtieth, in the forenoon. He said: "Show it to me." So I showed it to him, and he ordered the people to break their fast.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ، عَنْ الرُّكَنِينَ،
عَنْ أَبِيهِ، قَالَ: كُنَّا مَعَ سَلْمَانَ بْنَ رَبِيعَةَ بِالنَّجَرِ،
فَرَأَيْتُ هِلَالَ شَوَّالٍ يَوْمَ تِسْعَ وَعِشْرِينَ لَيْلَةَ ثَلَاثِينَ
ضُحَىًّا، قَالَ: فَقَالَ: أَرَيْنِيهِ فَأَرَيْتُهُ فَأَمَرَ النَّاسَ
فَافْطَرُوا

[33808] Ibn Idris narrated to us, he said: He heard his father and his uncle mentioning, saying: Salman said: "I killed with this sword of mine one hundred armored men, all of them worshipping other than Allah; I did not kill a single man among them while he was bound/captive (Sabran)."

حَدَّثَنَا ابْنُ إِدْرِيسَ، قَالَ: سَمِعَ أَبَاهُ، وَعَمَّهُ، يَذْكُرَانِ
قَالَ: قَالَ سَلْمَانُ: قَتَلْتُ بِسَيْفِي هَذَا مِائَةً مُسْتَلِمًا كُلُّهُمْ
يَعْبُدُ غَيْرَ اللَّهِ، مَا قَتَلْتُ مِنْهُمْ رَجُلًا صَبَرًا

[33809] Abu Mu'awiyah narrated to us, from Al-A'mash, from some of his companions, from Hudhayfah, who said: "Constantinople, Daylam, and Tabaristan will not be conquered except by a man from Banu Hashim."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ بَعْضِ أَصْحَابِهِ،
عَنْ حُذَيْفَةَ، قَالَ: لَا يَفْتَحُ الْقُسْطَنْطِنْيَةَ وَلَا الدَّيْلَمَ وَلَا
الطَّبَرِسْتَانَ إِلَّا رَجُلٌ مِنْ بَنِي هَاشِمٍ

[33810] Husayn narrated to us, from Mujalid, who said: "He made peace treaties with all the people of Al-Jabal; nothing was taken by force."

حَدَّثَنَا حُسْيِنٌ، عَنْ مُجَالِدٍ، قَالَ: صَالَحَ أَهْلَ الْجَبَلِ
كُلَّهُمْ ، لَمْ يُؤْخُذْ شَيْءٌ عَنْهُ

[33811] Humayd narrated to us, from Husayn, from Mutarrif, who said: "Whatever is beyond Hulwan is Dhimma (protected via treaty), and whatever is below Hulwan from the Sawad (fertile lands of Iraq) is Fai' (spoils). He said: This Sawad of ours is Fai'."

حَدَّثَنَا حُمَيْدٌ، عَنْ حُصَيْنٍ، عَنْ مُطَرْفٍ، قَالَ: "مَا فَوْقَ
حُلْوَانَ فَهُوَ ذِمَّةٌ ، وَمَا دُونَ حُلْوَانَ مِنَ السَّوَادِ فَهُوَ فَيْءٌ
، قَالَ: سَوَادُنَا هَذَا فَيْءٌ ،

[33812] Shadhan narrated to us, he said: Hammad b. Salamah narrated to us, from 'Ata' b. al-Sa'ib, from Abu al-'Ala', who said: "I was among those who conquered Tikrit. We made a treaty with them that they would open a market for us, and we granted them security (Aman). He said: So they opened a market for us. A priest from them was killed, so their priest came and said: 'You gave us the Dhimmah of your Prophet, peace be upon him, the Dhimmah of the Commander of the Faithful, and your own Dhimmah, then you betrayed it.' Our commander said: 'If you establish two just witnesses against his killer, we will execute him in retaliation (Qisas) for you. If you wish, you can swear oaths and we will give you the blood money (Diyah). And if you wish, we will swear oaths to you and give you nothing.' He said: So they agreed to meet the next day. They attended, and their priest came, praised Allah and extolled Him, then mentioned the heavens and the earth and whatever Allah wished for him to mention, until he mentioned the

حَدَّثَنَا شَادَانُ، قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ
بْنِ السَّائِبِ، عَنْ أَبِي الْعَلَاءِ، قَالَ: "كُنْتُ فِيمَنْ افْتَتَحَ
تَكْرِيتَ، فَصَالَحَاهُمْ عَلَى أَنْ يَبْرُزُوا لَنَا سُوقًا وَجَعَلُنَا
لَهُمُ الْأَمَانَ، قَالَ: فَابْرُزُوا لَنَا سُوقًا، قَالَ: فَقُتِلَ قَسْ
مِنْهُمْ فَجَاءَ قَسْهُمْ، قَالَ: أَجَعَلْنَا لَنَا ذَمَّةً نَبِيُّكُمْ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَذَمَّةً أَمِيرَ الْمُؤْمِنِينَ وَذَمَّكُمْ، ثُمَّ أَخْفَرْنَاهُمَا
، قَالَ أَمِيرُنَا: إِنَّ أَقْمَثْ شَاهِدِينَ ذَوَيْ عَذْلٍ عَلَى قَاتِلِهِ
أَفْدَنَكُمْ، وَإِنْ شِئْنَا حَلْقَمْ وَأَعْطَيْنَاكُمُ الدِّيَةَ، وَإِنْ شِئْنَا
حَلْفَنَا لَكُمْ وَلَمْ نُعْطِكُمْ شَيْئًا، قَالَ: فَتَرَاغُدُوا لِلْعِدْ
فَحَضَرُوا فَجَاءَ قَسْهُمْ فَحَمَدَ اللَّهَ وَأَنْتَ عَلَيْهِ، ثُمَّ ذَكَرَ
السَّمَاوَاتِ وَالْأَرْضَ وَمَا شَاءَ اللَّهُ أَنْ يَذْكُرَ حَتَّى ذَكَرَ
يَوْمَ الْقِيَامَةِ، ثُمَّ قَالَ: أَوَّلُ مَا يُبَدِّلُ بِهِ مِنَ الْخُصُومَاتِ
الدَّمَاءُ، قَالَ: فَيَخْتَصِمُ أَبْنَاءُ آدَمَ فَيَقْضِي لَهُ عَلَى
صَاحِبِهِ، ثُمَّ يُؤْخَذُ الْأَوَّلُ فَالْأَوَّلُ حَتَّى يَنْتَهِي الْأَمْرُ إِلَى
صَاحِبِنَا وَصَاحِبِكُمْ، قَالَ: فَيُقَالُ لَهُ: فِيمَ قَنَّاثِنِي؟ قَالَ:
أَفَلَا تُحِبُّ أَنْ يَكُونَ لِصَاحِبِكُمْ عَلَى صَاحِبِنَا حُجَّةٌ أَنْ
يَقُولَ: قَدْ أَحَدَ أَهْلَكَ مِنْ بَعْدِكَ دِينَكَ

[33813] Qurad Abu Nuh narrated to us, he said: 'Uthman b. Mu'awiyah al-Qurashi narrated to us, from his father, from 'Abd al-Rahman b. Abi Bakrah, who said: When Abu Musa besieged Hurmuzan and those with him at Tustar with the people, he said: They stayed for a year or so unable to reach him. He said: Hurmuzan had killed one of their notables and leaders. So his brother went until he came to Abu Musa and said: "What will be given to me if I guide you to the entrance?" He said: "Ask me whatever you wish." He said: "I ask you to spare my blood and the blood of my family, and to leave us what is in our hands of our wealth and our dwellings." He said: "That is for you." He said: "Find me a man who is a strong swimmer, wise and intelligent, to bring you clear news." He said: So Abu Musa sent to Majza'ah b. Thawr al-Sadusi and said to him: "Find me a man from your people who is a strong swimmer, wise and intelligent. And do not let him be someone of high importance, for if he is killed, his

حَدَّنَا قُرَادٌ أَبُو نُوحٍ، قَالَ: حَدَّنَا عُثْمَانُ بْنُ مُعَاوِيَةَ الْقَرَشِيُّ، عَنْ أَبِيهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، قَالَ: لَمَانَزَلَ أَبُو مُوسَى بِالنَّاسِ عَلَى الْهُرْمَزَانَ وَمَنْ مَعَهُ بِتُسْتَرَ، قَالَ: أَقَامُوا سَنَةً أَوْ تَحْوَهَا لَا يَخْلُصُونَ إِلَيْهِ، قَالَ: وَقَدْ كَانَ الْهُرْمَزَانَ قَتَلَ رَجُلًا مِنْ دَهَاقِنَتِهِمْ وَعُظَمَائِهِمْ، فَانطَّلَقَ أَخْوَهُ حَتَّى أَتَى أَبَا مُوسَى، فَقَالَ: مَا يُجْعَلُ لِي إِنْ دَلَّكَ عَلَى الْمَذْكُولِ؟ قَالَ: سَلْنِي مَا شِئْتَ، قَالَ: أَسْأَلُكَ أَنْ تَحْقِنَ دَمِي وَيَمَاءَ أَهْلَ بَيْتِي وَتُخْلِي بَيْتَنَا وَبَيْنَ مَا فِي أَيْدِينَا مِنْ أَمْوَالِنَا وَمَسَاكِنِنَا، قَالَ: ذَاكَ لَكَ، قَالَ: ابْغِنِي إِنْسَانًا سَابِحًا دَأْعَفْلِي وَلَبْ يَأْتِيكَ بِأَمْرٍ بَيْنِ ، قَالَ: فَأَرْسَلَ أَبُو مُوسَى إِلَى مَجْرَاهُ بْنِ ثَورِ السَّدُوسيِّ فَقَالَ لَهُ: ابْغِنِي رَجُلًا مِنْ قَوْمِكَ سَابِحًا دَأْعَفْلِي وَلَبْ ، وَلَيْسَ بِذَاكَ فِي خَطْرِهِ ، فَإِنْ أَصِيبَ كَانَ مُصَابَهُ عَلَى الْمُسْلِمِينَ يَسِيرًا ، وَإِنْ سَلِمَ جَاءَنَا سَبْ ، فَإِنِّي لَا أُدْرِي مَا جَاءَ بِهِ هَذَا الدَّهْقَانُ وَلَا أَمَنَ لَهُ وَلَا أَثْقُ بِهِ ، قَالَ: فَقَالَ مَجْرَاهُ: قَدْ وَجَدْتُ ، قَالَ: مَنْ هُوَ؟ فَأَتَبْعَثُ بِهِ ، قَالَ ، أَنَا هُوَ ، قَالَ أَبُو مُوسَى: يَرْحَمُكَ اللَّهُ ، مَا هَذَا أَرَدْتُ فَابْغِنِي رَجُلًا ، قَالَ: فَقَالَ مَجْرَاهُ بْنُ ثَورٍ: وَاللَّهِ لَا أَعْمَدُ إِلَى عَجُوزٍ مِنْ بَكْرٍ بْنٍ وَائِلٍ أَتَدَايَنُ أَمَّ مَجْرَاهُ بِابْنِهِ؟ ، قَالَ: أَمَّا إِذَا أَبْيَتَ فَسِرْ ، فَلَيْسَ النَّيَابَ الْبَيْضَ وَأَخَذَ مِنْدِيلًا وَأَخَذَ مَعَهُ خِنْجَرًا ، ثُمَّ انطَّلَقَ إِلَى الدَّهْقَانَ حَتَّى سَنَحَ ، فَأَجَازَ الْمَدِينَةَ فَأَدْخَلَهُ مِنْ مَذْكُولِ الْمَاءِ حَيْثُ يَدْخُلُ عَلَى أَهْلِ الْمَدِينَةِ ، قَالَ: فَأَدْخَلَهُ فِي مَذْكُولِ شَدِيدٍ يَضْيقُ بِهِ أَحْيَانًا حَتَّى يَنْبَطِحَ عَلَى بَطْنِهِ ، وَيَسْعَ أَحْيَانًا فَيُمْشِي قَائِمًا ، وَيَحْبُو فِي بَعْضِ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ ، وَقَدْ أَمَرَ أَبُو مُوسَى أَنْ يَحْفَظْ طَرِيقَ بَابِ الْمَدِينَةِ وَطَرِيقَ السُّوقِ وَمَنْزِلِ الْهُرْمَزَانَ ، فَانطَّلَقَ بِهِ الدَّهْقَانُ حَتَّى أَرَاهُ طَرِيقَ السُّورِ وَطَرِيقَ الْبَابِ ، ثُمَّ انطَّلَقَ بِهِ إِلَى مَنْزِلِ الْهُرْمَزَانَ ، وَقَدْ كَانَ أَبُو مُوسَى أُوصَاهُ أَنْ لَا تَسْبِقَنِي بِأَمْرٍ فَلَمَّا رَأَى الْهُرْمَزَانَ قَاعِدًا وَحَوْلَهُ دَهَاقِنَتُهُ وَهُوَ يَسْرَبُ فَقَالَ لِلْدَّهْقَانِ: هَذَا الْهُرْمَزَانُ؟ قَالَ: نَعَمْ ، قَالَ:

[33814] Marwān ibn Mu‘āwiya narrated to us, from Ḥumayd, from Anas, who said: We besieged Tustar, and Al-Hurmuzān surrendered on the judgment of ‘Umar. So Abū Mūsā sent him with me. When we came to ‘Umar, Al-Hurmuzān fell silent and did not speak. ‘Umar said to him: "Speak." He said: "The speech of a living person or the speech of a dead person?" He said: "Speak, there is no harm." He said: "We and you, O assembly of Arabs— as long as Allah left us between us and you—we used to kill you and drive you away. But when Allah was with you, we had no power over you." ‘Umar said: "What do you say, O Anas?" I said: "O Commander of the Faithful, I left behind me a mighty force and a large number. If you kill him, the people will despair of life, and it will be more severe for their force. But if you spare him, the people will hope." He said: "O Anas, spare the killer of Al-Barā’ ibn Mālik and Majza’ah ibn Thawr?" When I feared that he would assault him, I said: "There is no way for you to kill him." ‘Umar said: "Why? Did he give

حَدَّنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَّسٍ، قَالَ: حَاصِرْنَا تُشَّرَّقَ فَتَرَأَ الْهُرْمُزَانُ عَلَى حُكْمِ عُمَرَ ، فَبَعَثَ بِهِ أَبُو مُوسَى مَعِيٍّ ، فَلَمَّا قَدِمْنَا عَلَى عُمَرَ سَكَنَ الْهُرْمُزَانُ وَلَمْ يَتَكَلَّمْ ، فَقَالَ لَهُ عُمَرُ: تَكَلَّمْ ، فَقَالَ: أَكَلَمْ حَيٌّ أَمْ كَلَمْ مَيِّتٌ؟ قَالَ: تَكَلَّمْ فَلَا بَأْسَ ، قَالَ: إِنَّا وَإِيَّاكُمْ مَعْشَرَ الْعَرَبِ مَا خَلَى اللَّهِ بَيْنَنَا وَبَيْنَكُمْ ، فَإِنَّا كُنَّا نَقْلُمْ وَنَفْصِيَّكُمْ ، وَلَمَّا أَنْ كَانَ اللَّهُ مَعَكُمْ لَمْ يَكُنْ لَنَا بِكُمْ يَدَانِ ، فَقَالَ عُمَرُ: مَا تَقُولُ يَا أَنَّسُ؟ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ ، تَرَكْتُ خَلْفِي شُوَكَةً شَدِيدَةً وَعَدَداً كَثِيرًا ، إِنْ قَتَلَنَاهُ أَيْسَ الْقَوْمُ مِنَ الْحَيَاةِ، وَكَانَ أَشَدَّ لِشُوَكِهِمْ ، وَإِنْ اسْتَحْيِيَ طَمِيعَ الْقَوْمِ ، فَقَالَ: "يَا أَنَّسُ اسْتَحْيِي قَاتِلَ الْبَرَاءِ بْنَ مَالِكٍ وَمَاجْرَأَةَ بْنَ ثَوْرٍ ، فَلَمَّا حَشِيَّتْ أَنْ يَبْسُطَ عَلَيْهِ قُلْتُ: لَيْسَ إِلَيْهِ قَتْلَهُ سَبِيلٌ ، فَقَالَ عُمَرُ: لِمَ؟ أَعْطَاكَ؟ أَصَبَّتْ مِنْهُ؟ قُلْتُ: مَا فَعَلْتُ وَلِكَنَّكَ قُلْتَ لَهُ: تَكَلَّمْ فَلَا بَأْسَ قَالَ: لِتَجِيئَ بِمَنْ يَشَهِّدُ أَوْ لَا يَدْعَ بِعُقوبَتِكَ قَالَ فَخَرَجْتُ مِنْ عِنْدِهِ فَإِذَا أَنَا بِالرَّبِّيرِ قَدْ حَفِظَ مَا حَفِظْتُ ، فَشَهَدَ عِنْدَهُ فَتَرَكْتُهُ وَأَسْلَمَ الْهُرْمُزَانُ وَفَرَضَ لَهُ

[33815] Ghundar narrated to us, from Shihāb ibn Ḥabīb, from his father, that he raided with Abū Mūsā until the day they arrived at Tustar. Al-Ash‘arī was shot and fell down. I stood behind him with the horse until he regained consciousness. He said: "Was I the first man of the Arabs to light a fire at the gate of Tustar?" He said: When we conquered it and took the captives, Abū Mūsā said: "Choose ten men from the army to be with you over these captives until we come to you." Then he proceeded beyond that in the land until they conquered what they conquered of the land. Then they returned to him. Abū Mūsā divided the spoils among them, assigning two shares to the horseman and one share to the foot soldier. And he would not separate a woman from her child during the sale.

حَدَّثَنَا غُنْدَرُ، عَنْ شِهَابِ بْنِ حَبِيبٍ، عَنْ أَبِيهِ: أَنَّهُ غَزَا
مَعَ أَبِيهِ مُوسَى حَتَّى إِذَا كَانَ يَوْمُ قَدِمُوا شَتَّرَ رُمِيَ
الْأَشْعَرِيُّ فَصَرَعَ، فَقُمْتُ مِنْ وَرَائِهِ بِالْفَرَسِ حَتَّى إِذَا
أَفَاقَ قَالَ: كُنْتُ أَوَّلَ رَجُلٍ مِنَ الْعَرَبِ أُوقَدَ فِي بَابِ
شَتَّرَ نَارًا! قَالَ: فَلَمَّا فَتَحْتَاهَا وَأَخْدَنَا السَّبَّيَ قَالَ أَبُو
مُوسَى: اخْتَرْ مِنَ الْجُنُدِ عَشَرَةً رَهْطٌ لِيُكُونُوا مَعَكَ عَلَى
هَذَا السَّبَّيِ حَتَّى تَأْتِيَكُمْ مَضَى وَرَاءَ ذَلِكَ فِي الْأَرْضِ
حَتَّى فَتَحُوا مَا فَتَحُوا مِنَ الْأَرْضِ، ثُمَّ رَجَعُوا عَلَيْهِ،
فَقَسَّمَ أَبُو مُوسَى بَيْنَهُمُ الْغَنَائِمَ، فَكَانَ يَجْعَلُ لِلْفَارِسِ
سَهْمَيْنَ وَلِلرَّاجِلِ سَهْمًا، وَكَانَ لَا يُفَرِّقُ بَيْنَ الْمَرْأَةِ
وَوَلَدِهَا عِنْدَ الْبَيْعِ

[33816] Yahyā ibn Sa‘īd narrated to us, from Ḥabīb ibn Shihāb, who said: My father narrated to me, saying: "I was the first to light a fire at the gate of Tustar. Al-Ash‘arī was shot and fell down. When they conquered it and took the captives, he appointed me over ten of my people and gave me a man as extra booty (Nafal) besides my share and my horse's share before the [general] spoils."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ حَبِيبِ بْنِ شِهَابٍ، قَالَ: حَدَّثَنِي أَبِي، قَالَ: كُنْتُ أَوَّلَ مَنْ أَوْقَدَ فِي بَابِ تُسْتَرَ ، وَرُمِيَ الْأَشْعَرِيُّ فَصُرِعَ ، فَلَمَّا فَتَحُوهَا وَأَخْدُوا السَّبْيَ أَمْرَنِي عَلَى عَشَرَةِ مِنْ قَوْمِي وَنَفَلَنِي بِرَجْلٍ سَوَى سَهْمِي وَسَهْمِ فَرَسِي قَبْلَ الْغَنِيمَةِ

[33817] Wakī‘ narrated to us, saying: Shu‘bah narrated to us, from Al-‘Awwām ibn Muzāḥim, from Khālid ibn Sayhān, who said: "Four or five women witnessed Tustar with Abū Mūsā. They would provide water and treat the wounded, so Abū Mūsā gave them a share."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا شُعبَةُ، عَنْ الْعَوَامِ بْنِ مُزَاحِمٍ، عَنْ خَالِدِ بْنِ سَيْحَانَ، قَالَ: شَهَدْتُ تُسْتَرَ مَعَ أَبِي مُوسَى أَرْبَعَ نِسْوَةً أَوْ خَمْسً، فَكُنَّ يَسْتَقِينَ الْمَاءَ وَيُدَاوِينَ الْجَرْحَى ، فَأَسْهَمَ لَهُنَّ أَبُو مُوسَى

[33818] ‘Affān narrated to us, saying: Hammām narrated to us, from Qatādah, from Zurārah ibn Abī Awfā, from Muṭarrif ibn Mālik, who said: I witnessed the conquest of Tustar with Al-Ash’arī. He said: We found Daniel in Susa. He said: Whenever the people of Susa suffered a drought, they would bring him out and pray for rain through him. We found with him sixty sealed jars. He said: We opened a jar from the nearest, a jar from the middle, and a jar from the farthest, and found in each jar ten thousand. Hammām said: I think he said: "Ten thousand [Dirhams]." We also found with him two bundles of linen and a small chest containing a book. The first man to come upon him was from Bal‘anbar called Ḥurqūṣ. He said: Al-Ash’arī gave him the two bundles and gave him two hundred Dirhams. He said: Then he asked him for the two bundles back later, but he refused to return them and tore them into turbans among his companions. He said: We had a Christian hired servant named Nu‘aym. He said: "Sell me this chest

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ زُرَارَةَ
بْنِ أَبِي أُوفَى، عَنْ مُطَرِّفِ بْنِ مَالِكٍ، أَنَّهُ قَالَ: شَهُدْتُ
فَتْحَ شُسْتَرَ مَعَ الْأَشْعَرِيِّ، قَالَ: فَأَصَبَّنَا دَائِنِيَالَّ
بِالسُّوْسِ، قَالَ: فَكَانَ أَهْلُ السُّوْسِ إِذَا أَسْتَوْا أَخْرَجُوهُ
فَأَسْتَسْقُوا بِهِ، وَأَصَبَّنَا مَعَهُ سِتِّينَ جَرَّةً مُخَتَّمَةً، قَالَ:
فَفَتَحْنَا جَرَّةً مِنْ أَدْنَاهَا وَجَرَّةً مِنْ أُوْسَطِهَا وَجَرَّةً مِنْ
أَفْسَاحِهَا، فَوَجَدْنَا فِي كُلِّ جَرَّةٍ عَشَرَةَ آلَافِ، قَالَ:
هَمَّامٌ: مَا أَرَاهُ إِلَّا قَالَ: عَشَرَةَ آلَافِ وَأَصَبَّنَا مَعَهُ
رَبْطَنِينَ مِنْ كِتَابٍ، وَأَصَبَّنَا مَعَهُ رَبْعَةَ فِيهَا كِتَابٌ،
وَكَانَ أَوَّلُ رَجُلٍ وَقَعَ عَلَيْهِ مِنْ بَلْعَنْبَرِ يُقَالُ لَهُ:
حُرْقُوصٌ، قَالَ: أَعْطَاهُ الْأَشْعَرِيُّ الرَّبْطَنِينَ وَأَغْطَاهُ
مَا تَثْبَتْ بِرْهَمٌ، قَالَ: ثُمَّ إِنَّهُ طَلَبَ إِلَيْهِ الرَّبْطَنِينَ بَعْدَ ذَلِكَ
فَأَبَى أَنْ يَرْدَهُمَا وَشَفَقَهُمَا عَمَائِمَ بَيْنَ أَصْحَابِهِ، قَالَ:
وَكَانَ مَعَنَا أَجِيرٌ نَصْرَانِيُّ يُسَمَّى نَعِيمًا، قَالَ: بِيَعْوَنِي
هَذِهِ الرَّبْعَةُ بِمَا فِيهَا، قَالُوا: إِنْ لَمْ يَكُنْ فِيهَا ذَهَبٌ أَوْ
فِضَّةٌ أَوْ كِتَابٌ اللَّهُ، قَالَ فَإِنَّ الَّذِي فِيهَا كِتَابٌ اللَّهُ،
فَكَرِهُوْا أَنْ يَبِيعُوا الْكِتَابَ، فَبِعْتَهُ الرَّبْعَةَ بِرْهَمَيْنَ،
وَوَهَبْنَا لَهُ الْكِتَابَ، قَالَ قَتَادَةُ: فَمَنْ ثَمَ كُرْهَةٌ بَيْنَ
الْمَصَاحِفِ لِأَنَّ الْأَشْعَرِيَّ وَأَصْحَابَهُ كَرِهُوْا بَيْعَ ذَلِكَ
الْكِتَابِ، قَالَ هَمَّامٌ: فَزَعَمَ فَرْقَدُ السَّبَخِيُّ قَالَ: حَدَّثَنِي
أَبُو تَمِيمَةَ أَنَّ عُمَرَ كَتَبَ إِلَى الْأَشْعَرِيِّ أَنْ تَعْسِلُوا
دَائِنِيَالَّ بِالسَّدْرِ وَمَاءِ الرَّيْحَانِ، وَأَنْ يُصَلِّي عَلَيْهِ فَإِنَّهُ
نَبِيٌّ دَعَارَبَهُ أَنْ لَا يُرِيهِ الْمُسْلِمُونَ

[33819] Ḥammād ibn Salamah narrated to us, from Abū ‘Imrān al-Jawnī, from Anas, that when they conquered Tustar, he said: He found a man whose nose was a cubit long in a coffin. They used to seek victory and rain through him. So Abū Mūsā wrote to ‘Umar ibn al-Khaṭṭāb about that. ‘Umar wrote: "This is a prophet among the prophets. Fire does not consume the prophets, and the earth does not consume the prophets." He wrote: "Look, you and your companion"—meaning Abū Mūsā's companion—"and bury him in a place that no one knows except the two of you." He said: So I and Abū

حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَنَسٍ: أَنَّهُمْ لَمَّا فَتَحُوا سُسْتَرَ قَالُوا: فَوْجَدَ رَجُلًا أَنْفُهُ ذِرَاعٌ فِي التَّابُوتِ، كَانُوا يَسْتَظْهِرُونَ وَيَسْتَمْطِرُونَ بِهِ، فَكَتَبَ أَبُو مُوسَى إِلَيْهِ أَعْمَارَ بْنَ الْخَطَّابِ بِذَلِكَ، فَكَتَبَ أَعْمَارُ: إِنَّ هَذَا نَبِيًّا مِّنَ الْأَنْبِيَاءِ وَالنَّارُ لَا تَأْكُلُ الْأَنْبِيَاءَ، وَالْأَرْضُ لَا تَأْكُلُ الْأَنْبِيَاءَ، فَكَتَبَ أَنْ اشْتَرِ أَنْتَ وَأَصْحَابُكَ يَعْنِي أَصْحَابَ أَبِي مُوسَى فَادْفُنُوهُ فِي مَكَانٍ لَا يَعْلَمُهُ أَحَدٌ غَيْرُكُمَا قَالُوا: فَدَهْبَتْ أَنَا وَأَبُو مُوسَى فَدَفَنَاهُ

[33820] Marwān ibn Mu‘āwiya narrated to us, from Ḥumayd, from ḥabīb Abū Yahyā, that Khālid ibn Zayd—his eye having been afflicted at Susa—said: We besieged its city and met considerable resistance. The army commander was Abū Mūsā. The Dihqān (chief) took a covenant for himself and those with him. Abū Mūsā said: "Set them aside." So he set them aside. Abū Mūsā began saying to his companions: "I hope that Allah will deceive him regarding himself." So he set them aside and left the enemy of Allah. Abū Mūsā ordered regarding him, so he called out and offered him much wealth, but he refused and struck his neck.

[33821] Abū Khālid narrated to us, from Ḥumayd, from ḥabīb Abū Yahyā, from Khālid ibn Zayd, from Abū Mūsā, similar to it.

حَدَّثَنَا مُرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ حُمَيْدٍ، عَنْ حَبِيبِ أَبِي يَحْيَىٰ: أَنَّ خَالِدَ بْنَ زَيْدَ، وَكَانَتْ عَيْنُهُ أَصْبَيْتُ بِالسُّوسِ، قَالَ: حَاصَرْنَا مَدِينَتَهَا فَلَقِينَا حَمِيدًا وَأَمِيرَ الْجَيْشِ أَبُو مُوسَىٰ، وَأَخَذَ الدَّهْقَانُ عَهْدَهُ وَعَهْدَ مَنْ مَعَهُ، فَقَالَ أَبُو مُوسَىٰ: أَعْزِلُهُمْ فَعَرَلُهُمْ وَجَعَلَ أَبُو مُوسَىٰ يَقُولُ لِأَصْحَابِهِ: إِنِّي لَأُرْجُو أَنْ يَخْدَعَ اللَّهُ عَنْ نَفْسِهِ، فَعَرَلُهُمْ وَأَبَقَى عَدُوَّ اللَّهِ، فَأَمَرَ بِهِ أَبُو مُوسَىٰ، فَنَادَى وَبَذَلَ لَهُ مَالًا كَثِيرًا، فَأَبَى وَضَرَبَهُ عُنْقَهُ - -

حَدَّثَنَا أَبُو خَالِدٍ، عَنْ حُمَيْدٍ، عَنْ حَبِيبِ أَبِي يَحْيَىٰ، عَنْ خَالِدِ بْنِ زَيْدٍ، عَنْ أَبِي مُوسَىٰ، بِتَحْوِهِ

[33822] ‘Affān narrated to us, saying: Hammām narrated to us, from Qatādah, from Anas, who said: "I witnessed the conquest of Tustar with Al-Ash‘arī." He said: "I did not pray the Fajr prayer until midday, and I would not have been pleased to have the whole world in exchange for that prayer."

حَدَّثَنَا عَفَّانُ، قَالَ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ،
أَنَّهُ قَالَ: شَهِدْتُ فَتْحَ تُسْتَرَ مَعَ الْأَشْعَرِيِّ، قَالَ: فَلَمْ
أُصَلِّ صَلَاةَ الصُّبْحِ حَتَّى اتَّصَافَ النَّهَارُ وَمَا سَرَّنِي
بِتَأْكِ الصَّلَاةِ الدُّنْيَا جَمِيعًا

[33823] Rayḥān ibn Sa‘īd narrated to us, saying: Marzūq ibn ‘Amr narrated to me, saying: Abū Farqad narrated to me, saying: We were with Abū Mūsā on the day we conquered the market of Ahwaz. A polytheist ran off, and two Muslims chased him. He said: While he was running and they were running, one of them said to him: "Mītrās." The man stopped, and they seized him. They brought him to Abū Mūsā while Abū Mūsā was beheading the captives, until it came to the man's turn. One of the two men said: "This one has been granted safety." Abū Mūsā said: "How was he granted safety?" He said: "He was running away in the land, so I said to him 'Mītrās,' and he stopped." Abū Mūsā said: "What is Mītrās?" He said: "Do not fear." He said: "This is safety. Let him go." He said: So they let the man go.

حَدَّثَنَا رِيْحَانُ بْنُ سَعِيدٍ، قَالَ: حَدَّثَنِي مَرْزُوقُ بْنُ عَمْرٍو، قَالَ: حَدَّثَنِي أَبُو فَرْقَدٍ، قَالَ: كُنَّا مَعَ أَبِي مُوسَى يَوْمَ فَتَحْنَا سُوقَ الْأَهْوَازِ، فَسَعَى رَجُلٌ مِنَ الْمُشْرِكِينَ، وَسَعَى رَجُلٌ مِنَ الْمُسْلِمِينَ خَلْفَهُ، قَالَ: فَبَيْنَا هُوَ يَسْعَى وَيَسْعَى إِذْ قَالَ لَهُ أَحَدُهُمَا: مِنْرَسُ، يَضْرِبُ أَعْنَاقَ الْأَسَارِيَ حَتَّى انْتَهَى الْأَمْرُ إِلَى الرَّجُلِ، فَقَالَ أَحَدُ الرَّجُلَيْنِ: إِنَّ هَذَا قَدْ جُعِلَ لَهُ الْأَمَانُ، قَالَ أَبُو مُوسَى: وَكَيْفَ جُعِلَ لَهُ الْأَمَانُ؟ قَالَ: إِنَّهُ كَانَ يَسْعَى دَاهِبًا فِي الْأَرْضِ فَقُلْتُ لَهُ مِنْرَسُ فَقَامَ، فَقَالَ أَبُو مُوسَى: وَمَا مِنْرَسُ؟ قَالَ: لَا تَخْفَ قَالَ: هَذَا أَمَانٌ، خَلَّيَا سَبِيلَهُ، قَالَ: فَخَلَّيَا سَبِيلَ الرَّجُلِ

[33824] Marhūm ibn ‘Abd al-‘Azīz narrated to us, from his father, from Sudays al-‘Adawī, who said: We raided Al-Uballah with the commander and conquered it. Then we reached Ahwaz, conquered it, and took many captives. We divided them among ourselves, so each man got one or two heads. We took the women. Our commander wrote to ‘Umar ibn al-Khaṭṭāb about what happened. He wrote back to him: "You do not have the capacity to cultivate the land. Release the captives you have, do not own anyone of them, and impose upon them Kharāj according to the land they hold." So we released the captives we had. How many of our children were overcome by Himās? Among those we captured were people from the Zuṭṭ who resembled the Arabs; they grew their beards, wore waist-wrappers, and sat with their knees drawn up in their gatherings. He wrote to ‘Umar about them. ‘Umar wrote back: "Bring them close to you. Whoever of them embraces Islam, join him with the Muslims." When we tested

حَدَّثَنَا مُرْحُومٌ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سُدَيْسِ
الْعَدَوِيِّ، قَالَ: غَزَوْنَا مَعَ الْأَمِيرِ الْأَبْلَةَ، فَظَفَرْنَا بِهَا،
نَمَّ انْتَهِيَّا إِلَى الْأَهْوَازِ فَظَفَرْنَا بِهَا وَأَصَبَّنَا سَيِّئًا كثِيرًا
فَاقْتَسَمْنَاهُمْ، فَأَصَابَ الرَّجُلُ الرَّأْسَ وَالإِنْثِينِ، فَوَقَعْنَا
عَلَى النِّسَاءِ، فَكَتَبَ أَمِيرُنَا إِلَى عُمَرَ بْنِ الْخَطَّابِ
بِالَّذِي كَانَ، فَكَتَبَ إِلَيْهِ: إِنَّهُ لَا طَاقَةَ لَكُمْ بِعِمَارَةِ
الْأَرْضِ، خُلُوا مَا فِي أَيْدِيكُمْ مِنَ السَّبْئِيِّ، وَلَا ثُمَلُوكُوا
أَحَدًا مِنْهُمْ، وَاجْعَلُوهُمْ عَلَيْهِمْ مِنَ الْخَرَاجِ قُدْرَ مَا فِي
أَيْدِيهِمْ مِنَ الْأَرْضِ فَتَرَكْنَا مَا فِي أَيْدِيَنَا مِنَ السَّبْئِيِّ، فَكَمْ
مِنْ وَلَدٍ لَنَا غَلَبَهُ الْهِمَاسُ، وَكَانَ فِيمَنْ أَصَبَّنَا أَنَّاسٌ مِنَ
الرُّطْطَبِ يَتَشَهَّدُونَ بِالْعَرَبِ يُؤْثِرُونَ لَحَافِهِمْ وَيَأْتِرُونَ
وَيَحْتَبُّونَ فِي مَجَالِسِهِمْ، فَكَتَبَ فِيهِمْ إِلَى عُمَرَ فَكَتَبَ
إِلَيْهِ عُمُرُ: أَنْ أَدْنِيهِمْ مِنْكُمْ، فَمَنْ أَسْلَمَ مِنْهُمْ فَالْحِقْةُ
بِالْمُسْلِمِينَ فَلَمَّا بَلَوْنَا النَّاسَ لَمْ يَكُنْ عِنْدَهُمْ بَأْسٌ،
وَكَانَتِ الْأَسَاوِرَةُ، أَشَدَّ مِنْهُمْ بَأْسًا، فَكَتَبَ فِيهِمْ إِلَى
عُمَرَ فَكَتَبَ إِلَيْهِ عُمُرُ: أَنْ أَدْنِيهِمْ مِنْكُمْ فَمَنْ أَسْلَمَ فَالْحِقْةُ
بِالْمُسْلِمِينَ

[33825] ‘Affān narrated to us, saying: Shu‘bah narrated to us, saying: Abū Ishāq narrated to us, from Al-Muhallab, who said: We raided Manādhir and took from them, as if they had a covenant. ‘Umar wrote: "Return what you took from them." He said: So they returned [everything], even the pregnant women.

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا شُعْبَةُ، قَالَ: حَدَّثَنَا أَبُو إِسْحَاقَ،
عَنْ الْمُهَلَّبِ، قَالَ: أَغْرَنَا عَلَى مَنَذِرٍ، وَأَصَبَّنَا مِنْهُمْ،
وَكَانَ لَهُمْ عَهْدٌ، فَكَتَبَ عُمَرُ: رُدُّوا مَا أَصَبَّنْ
مِنْهُمْ، قَالَ: فَرَأُوا حَتَّى رَدُّوا النِّسَاءَ الْحُبَالَى

[33826] ‘Affān narrated to us, saying: Ḥammād ibn Salamah narrated to us, saying: ‘Aṭā’ ibn as-Sā’ib narrated to me, from Abū Zur‘ah ibn ‘Amr, from Jarīr, that a man with a loud voice and who inflicted damage on the enemy was with Abū Mūsā. They acquired some spoils, and Abū Mūsā gave him his share but did not give him his full due. He refused to accept it unless it was complete. So Abū Mūsā whipped him twenty lashes and shaved his head. He gathered his hair and went to ‘Umar. He entered upon him—Jarīr said: "And I was the closest of people to him"—and took out his hair from his chest pocket (?) and threw it at ‘Umar's chest, saying: "By Allah, were it not for him..." ‘Umar said: "He spoke the truth, were it not for the Fire." He said: "What is the matter with you?"

He said: "I was a man with a voice and inflicted damage on the enemy. We acquired spoils..." and he informed him of the matter, saying: "He shaved my head and whipped me twenty lashes, thinking that retaliation would not be taken from

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، قَالَ: حَدَّثَنِي
عَطَاءُ بْنُ السَّائبِ، عَنْ أَبِي - - رُزْعَةَ بْنِ عَمْرُو، عَنْ
جَرِيرٍ: أَنَّ رَجُلًا، كَانَ ذَا صَوْتٍ وَنِكَائِيَّةً عَلَى الْعَدُوِّ مَعَ
أَبِي مُوسَى ، فَعَنِمُوا مَعْنَمًا فَأَعْطَاهُ أَبُو مُوسَى نَصِيبِهِ
وَلَمْ يُوفِهِ ، فَأَبَى أَنْ يَلْخُذَهُ إِلَّا جَمِيعًا ، فَضَرَبَهُ عِشْرِينَ
سَوْطًا وَحَقْهُ ، فَجَمِعَ شَعْرَهُ فَدَهَبَ إِلَى عُمَرَ فَدَخَلَ
عَلَيْهِ فَقَالَ جَرِيرٌ: وَأَنَا أَقْرَبُ النَّاسِ مِنْهُ ، فَأَخْرَجَ
شَعْرَهُ مِنْ ضَيْبِهِ؟ فَضَرَبَ بِهَا صَدْرَ عُمَرَ فَقَالَ: أَمَا
وَاللَّهِ لَوْلَاهُ ، فَقَالَ عُمَرُ: صَدَقَ لَوْلَا اللَّارُ ، فَقَالَ:
مَالِكٌ؟ فَقَالَ: كُنْتُ رَجُلًا ذَا صَوْتٍ وَنِكَائِيَّةً عَلَى الْعَدُوِّ ،
فَعَنِمْنَا مَعْنَمًا ، وَأَخْبَرَهُ بِالْأَمْرِ ، وَقَالَ: خَلَقَ رَأْسِي
وَجَلَّدِي عِشْرِينَ سَوْطًا يَرَى أَنَّهُ لَا يَقْتَصِنُ مِنْهُ ، فَقَالَ
عُمَرُ: لَأَنْ يَكُونَ النَّاسُ كُلُّهُمْ عَلَى مِثْلِ صَرَامَةِ هَذَا
أَحَبُّ مِنْ جَمِيعِ مَا أَتَى عَلَيَّ ، قَالَ: فَكَتَبَ عُمَرُ إِلَى
أَبِي مُوسَى: سَلَامٌ عَلَيْكُمْ أَمَّا بَعْدُ فَإِنَّ فُلَانَ بْنَ فُلَانٍ
أَخْبَرَنِي بِكَذَا وَكَذَا ، وَإِنِّي أُقْسِمُ عَلَيْكَ إِنْ كُنْتَ فَعَلْتَ بِهِ
مَا فَعَلْتَ فِي مَلَأِ مِنَ النَّاسِ لَمَّا جَلَسْتَ فِي مَلَأِ مِنْهُمْ
فَأَقْتَصَنْتَ مِنْكَ ، وَإِنْ كُنْتَ فَعَلْتَ بِهِ مَا فَعَلْتَ فِي خَلَاءٍ
فَاقْعُدْ لَهُ فِي خَلَاءٍ فَيَقْتَصُ مِنْكَ ، فَقَالَ لَهُ النَّاسُ: اعْفُ
عَنْهُ ، فَقَالَ: لَا وَاللَّهِ لَا أَدْعُهُ لِأَحَدٍ مِنَ النَّاسِ ، فَلَمَّا
رُفِعَ إِلَيْهِ الْكِتَابُ قَعَدَ لِلْقَصَاصِ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ
وَقَالَ: قَدْ عَفَوْتُ عَنْهُ ، وَقَالَ حَمَادٌ أَيْضًا فَأَعْطَاهُ أَبُو
مُوسَى بَعْضَ سَهْمِهِ ، وَقَدْ قَالَ أَيْضًا جَرِيرٌ: وَأَنَا أَقْرَبُ
الْقَوْمِ ، قَالَ: وَقَالَ أَيْضًا: قَدْ عَفَوْتُ عَنْهُ لِلَّهِ

[33827] ‘Affān narrated to us, saying: Abū ‘Awānah narrated to us, saying: Al-Mughīrah narrated to us, from Simāk ibn Salamah, that when the Muslims conquered Tustar, they placed garrisons of Muslims there and advanced to fight their enemy. He said: The Dihqān of Tustar betrayed them; he heated an oven for them and offered them pork and donkey meat or the oven. He said: Some of them ate and were left alone. He said: He offered it to Nuhayb ibn al-Hārith ad-Dabbī, but he refused, so he was put in the oven. He said: Then the Muslims returned and besieged the people of the city until they made peace with the Dihqān. A nephew of Nuhayb said to his uncle: "O uncle, this is the killer of Nuhayb." He said: "O nephew, he has a covenant." Simāk said: It reached me that ‘Umar heard of that and said: "May Allah have mercy on him; what harm would it have been if he had eaten?"

حَدَّثَنَا عَفَّانُ، قَالَ: ثُنَا أَبُو عَوَانَةَ، قَالَ: حَدَّثَنَا الْمُغَيْرَةُ،
عَنْ سِيمَاكِ بْنِ سَلَمَةَ: "أَنَّ الْمُسْلِمِينَ، لَمَّا فَتَحُوا تُسْتَرَ
وَضَعُوا بِهَا وَصَائِعَ الْمُسْلِمِينَ، وَتَقدَّمُوا لِقَاتَلِ
عَدُوِّهِمْ، قَالَ: فَغَدَرَ بِهِمْ دِهْقَانٌ شُنَّشَرٌ فَلَحَمَ لَهُمْ ثُورًا
, وَعَرَضَ عَلَيْهِمْ لَحْمَ الْخِنْزِيرِ وَالْحَمِيرِ أَوِ التَّشُورِ ،
قَالَ: فَمِنْهُمْ مَنْ أَكَلَ فَتَرَكَ ، قَالَ: فَعَرَضَ عَلَى نُهَيْبِ
بْنِ الْحَارِثِ الضَّبَّابِيِّ فَأَبَى ، فَوُضِعَ فِي التَّشُورِ ، قَالَ: ثُمَّ
إِنَّ الْمُسْلِمِينَ رَجَعُوا فَحَاصَرُوا أَهْلَ الْمَدِينَةِ حَتَّى
صَالُحُوا الدِّهْقَانَ ، فَقَالَ ابْنُ أَخِ لِهُيَبٍ لِعَمَّهِ: يَا عَمَّاهُ ،
هَذَا قَاتِلُ نُهَيْبِ ، قَالَ: يَا ابْنَ أَخِي ، إِنَّ لَهُ ذِمَّةً ، قَالَ
سِيمَاكٌ: بَلَغْنِي أَنَّ عُمَرَ تَلَعَّثَ ذَلِكَ فَقَالَ: يَرْحَمُهُ اللَّهُ وَمَا
عَلَيْهِ لَوْ كَانَ أَكَلَ

[33828] Abū Usāmah narrated to us, saying: Al-'Alā' ibn al-Minhāl narrated to us, saying: 'Āsim ibn Kulayb al-Jarmī narrated to us, saying: My father narrated to me, saying: We besieged Bawj, and over us was a man from Banu Sulaym called Mujāshi‘ ibn Mas‘ūd. He said: When we conquered it, I was wearing a worn-out shirt. He said: I went to one of the slain whom we had killed. He said: I took the shirt of one of those slain. He said: There was blood on them. He said: I washed it between stones and rubbed it until I cleaned it, then I wore it. I entered the village and took a needle and threads, and I sewed my shirt. Mujāshi‘ stood up and said: "O people, do not steal anything from the spoils. Whoever steals anything will bring it on the Day of Resurrection, even if it is a needle." He said: So I went to that shirt, took it off, went to my shirt, and began unpicking it until, by Allah, O my son, I began tearing my shirt to avoid cutting the thread. I went with the shirt, the needle, and the thread that I had taken from the

حَدَّثَنَا أَبُو سَأَمَّةَ، قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ الْمِنْهَلَ، قَالَ: حَدَّثَنَا عَاصِمٌ بْنُ كُلَيْبٍ الْجَرْمِيُّ، قَالَ: حَدَّثَنِي أَبِي قَالَ: حَاصِرْنَا بَوْجَ وَعَلِيًّا رَجُلَيْ مِنْ بَنِي سُلَيْمٍ يُقَالُ لَهُ: مُجَاشِعُ بْنُ مَسْعُودٍ، قَالَ: فَلَمَّا فَتَحَاهَا، قَالَ: وَعَلَيَّ فَمِيسُونَ حَلْقٌ، قَالَ: فَانْطَلَقْتُ إِلَى قَتْلِيِّ مِنَ الْقَتْلَى الَّذِينَ قَتَلْنَا، قَالَ: فَأَخَذْتُ فَمِيسُونَ بَعْضِ أَوْلَى الْقَتْلَى، قَالَ: وَعَلَيْهِمُ الدَّمَاءُ، قَالَ: فَعَسَلْتُهُ بَيْنَ أَحْجَارٍ، وَدَلَّكْتُهُ حَتَّى أَنْقَيْتُهُ وَلِسْنَهُ وَدَخَلْتُ الْفَرْيَةَ فَأَخَذْتُ إِبْرَةَ وَخُيُوطًا، فَخَيَطْتُ فَمِيسُونِي، فَقَامَ مُجَاشِعُ، قَالَ: يَا أَيُّهَا النَّاسُ، لَا تَغْلُوا شَيْئًا، مَنْ غَلَّ شَيْئًا جَاءَ بِهِ يَوْمَ الْقِيَامَةِ وَلُوكَانَ مَخِيطًا، قَالَ: فَانْطَلَقْتُ إِلَى ذَلِكَ الْقَمِيسِ فَنَزَعْتُهُ وَانْطَلَقْتُ إِلَى فَمِيسُونِي فَجَعَلْتُ أَفْتَنَهُ حَتَّى وَاللهِ يَا بُنَيَّ جَعَلْتُ أَخْرُقَ فَمِيسُونِي ثَوَقَيَا عَلَى الْخَيْطِ أَنْ يُفْطَعَ، فَانْطَلَقْتُ بِالْقَمِيسِ وَالْإِبْرَةِ وَالْخَيْطِ الَّذِي كُنْتُ أَخَذْنَاهُ مِنَ الْمُفَاقِسِ فَأَلْقَيْتُهُ فِيهَا، ثُمَّ مَا ذَهَبْتُ مِنَ الدُّنْيَا حَتَّى رَأَيْتُهُمْ يَغْلُونَ الْأَوْسَاقَ، فَإِذَا فُلْتُ: أَيَّ شَيْءٍ؟ قَالُوا: نَصَبَيْنَا مِنَ الْفَيْءِ أَكْثُرُ مِنْ هَذَا

[33829] Ibn ‘Uyaynah narrated to us, from Muhammad ibn ‘Abd ar-Rahmān, from his father, who said: When ‘Umar came, Tustar was conquered—and Tustar is from the land of Basra. He asked them: "Is there any extraordinary news?" They said: "A man from the Muslims joined the polytheists, and we captured him." He said: "What did you do with him?" They said: "We killed him." He said: "Why did you not put him in a house, lock the door on him, and feed him a loaf of bread every day while asking him to repent for three days? If he repented, [good]; otherwise, you would have killed him." Then he said: "O Allah, I did not witness it, I did not order it, and I was not pleased when it reached me"—or "at the time it reached me."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: لَمَّا قَدِمَ عُمَرُ فَتَحَ شُسْتَرَ، وَشُسْتَرُ مِنْ أَرْضِ الْبَصْرَةِ، سَلَّهُمْ: هَلْ مِنْ مُغْرِبَةٍ؟، قَالُوا: رَجُلٌ مِنَ الْمُسْلِمِينَ لَحِقَ بِالْمُشْرِكِينَ فَأَخْذَنَاهُ، قَالَ: مَا صَنَعْتُمْ بِهِ؟ قَالُوا: قَتَلْنَاهُ، قَالَ: "إِفْلَا أَدْخَلْمُوهُ بَيْنَ أَغْلَقْتُمْ عَلَيْهِ بَابًا وَأَطْعَمْتُمْهُ كُلَّ يَوْمٍ رَغِيفًا حَتَّى اسْتَبَثْمُوهُ ثَلَاثًا، فَإِنْ تَابَ وَإِلَّا قَتَلْمُوهُ، ثُمَّ قَالَ: اللَّهُمَّ لَمْ أَشْهَدْ وَلَمْ آمُرْ وَلَمْ أَرْضَ إِذْ بَلَغْنِي أَوْ حِينَ بَلَغْنِي

[33830] ‘Ubaydullāh ibn Mūsā narrated to us, saying: Isrā’īl informed us, from Abū Ishaq, from Al-Muhallab ibn Abī Šufrah, who said: We besieged the city of Ahwaz and conquered it. There had been mention of a peace treaty. We captured women and had intercourse with them. That reached ‘Umar, so he wrote to us: "Take their children and return their women to them." Some of them had made peace.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْمُهَلَّبِ بْنِ أَبِي صُفْرَةَ، قَالَ: حَاصِرَنَا مَدِينَةُ الْأَهْوَازِ فَافْتَحْنَاهَا، وَقَدْ كَانَ ذِكْرُ صُلْحٍ، فَأَصَبْنَا نِسَاءً فَوَقْعَنَا عَلَيْهِنَّ، فَبَلَغَ ذَلِكَ عُمَرَ فَكَتَبَ إِلَيْنَا: حُذُّوا أُولَادَهُنْ وَرُدُّوا إِلَيْهِمْ نِسَاءَهُنْ وَقَدْ كَانَ صَالِحٌ بَعْضَهُمْ

[33831] Muḥammad ibn Bishr narrated to us, saying: ‘Abdullāh ibn al-Walīd narrated to us, from ‘Umar ibn Muḥammad ibn Ḥāṭib, who said: I heard my grandfather Muḥammad ibn Ḥāṭib say: "An expedition to İştakhr was imposed upon us." He assigned three [shares] for the horseman relative to the one sitting [at home/foot soldier?].

حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْوَلِيدِ، عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ حَاطِبٍ، قَالَ: سَمِعْتُ جَدِّيَ مُحَمَّدَ بْنَ حَاطِبٍ قَالَ: ضَرَبَ عَلَيْنَا بَعْثًا إِلَى إِصْطَرْخَرَ فَجَعَلَ الْفَارِسَ لِلْقَاعِدِ ثَلَاثًا

[33832] ‘Affān narrated to us, saying: Ja‘far ibn Kaysān narrated to us, saying: I heard Shuways al-‘Adawī say: I raided Maysān and captured a girl, then I had intercourse with her until a letter came from ‘Umar: "Return the captives of Maysān that are in your hands." So I returned [her], not knowing in what state I returned her—pregnant or not pregnant—so that their villages would be more populated and their Kharāj more abundant.

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا جَعْفُرُ بْنُ كَيْسَانَ، قَالَ: سَمِعْتُ شُوَيْسًا الْعَوَيِّ، يَقُولُ: عَزَوْتُ مَيْسَانَ فَسَبَّيْتُ جَارِيَةً فَنَكْحَثْنَاهَا حَتَّى جَاءَ كِتَابٌ مِنْ عُمَرَ: رُدُّوا مَا فِي أَيْدِيهِ مِنْ سَبِيلِ مَيْسَانَ فَرَدَدْتُ، فَلَا أَدْرِي عَلَى أَيِّ حَالٍ رَدَدْتُ؟ حَامِلٌ أَوْ غَيْرُ حَامِلٍ، حَتَّى يَكُونَ أَعْمَرَ لِفُرَاهُمْ وَأَوْفَرَ لِخَرَاجَهُمْ

[33833] Ghundar narrated to us, from Shu'bah, from Simāk, who said: I heard 'Iyād al-Ash'arī say: I witnessed Al-Yarmūk, and there were five commanders over us: Abū 'Ubaydah ibn al-Jarrāḥ, Yazīd ibn Abī Sufyān, Ibn Ḥasanah, Khālid ibn al-Walīd, and 'Iyād—and this 'Iyād is not the one from whom Simāk narrated. He said: 'Umar said: "If there is fighting, then Abū 'Ubaydah is over you." He said: So we wrote to him that death had surged against us, and we asked him for reinforcements. He said: He wrote to us: "Your letter asking for reinforcements has come to me. I guide you to One who is mightier in victory and whose army is more present, so seek His help. Muḥammad (peace be upon him) was granted victory on the Day of Badr with fewer numbers than you. So when this letter of mine reaches you, fight them and do not refer back to me." He said: So we fought them, defeated them, and killed them over four parasangs. He said: We acquired wealth. He said: We consulted each other, and 'Iyād

حَدَّنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، قَالَ: سَمِعْتُ عِيَاضًا الْأَشْعَرِيَّ، قَالَ: شَهِدْتُ الْيَرْمُوكَ وَعَلَيْنَا حَمْسَةُ أَمْرَاءٍ: أَبُو عُبَيْدَةَ بْنَ الْجَرَاحَ، وَيَزِيدُ بْنَ أَبِي سُفْيَانَ، وَابْنَ حَسَنَةَ، وَخَالِدُ بْنَ الْوَلَيْدَ، وَعِيَاضُ وَلَيْسَ عِيَاضُ هَذَا بِالَّذِي حَدَّثَ عَنْهُ سِمَاكٍ، قَالَ: وَقَالَ عُمَرُ: إِذَا كَانَ قِتَالٌ فَعَلَيْكُمْ أَبُو عُبَيْدَةَ، قَالَ: فَكَبَّنَا إِلَيْهِ أَنَّهُ قَدْ جَاءَ إِلَيْنَا الْمَوْتُ، وَاسْتَمْدَنَاهُ، قَالَ: فَكَتَبَ إِلَيْنَا اللَّهُ قَدْ جَاءَ كِتَابُكُمْ تَسْتَمِدُونِي، وَأَنَّيْ أَدْلُكُمْ عَلَى مَنْ هُوَ أَعْزُزُ نَصْرًا وَأَحْضَرُ جُنُدًا فَاسْتَثْصَرُوهُ، وَأَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ نُصِيرَ يَوْمَ بَدْرٍ فِي أَقْلَ مِنْ عَدِيكُمْ، فَإِذَا أَتَاكُمْ كِتَابِي هَذَا فَقَاتُلُوهُمْ وَلَا تُرَاجِعُونِي، قَالَ: فَقَاتَلْنَاهُمْ فَهَزَّمْنَاهُمْ وَقَاتَلْنَاهُمْ فِي أَرْبَعَةٍ فَرَاسِخٍ قَالَ: وَأَصَبَّنَا أَمْوَالًا، قَالَ: فَنَشَارُونَا، فَأَشَارَ عَلَيْنَا عِيَاضُ أَنْ نُعْطِيَ نَمَنْ كُلَّ رَأْسٍ عَشَرَةً، قَالَ: وَقَالَ أَبُو عُبَيْدَةَ: مَنْ يُرَاهِنْتِي؟ قَالَ: فَقَالَ شَابٌ: أَنَا إِنْ لَمْ تَعْضَبْ، قَالَ: فَسَبَقْهُ، - - قَالَ: فَرَأَيْتُ عَقِيقَتِي أَبِي عُبَيْدَةَ تَنْفُزانَ وَهُوَ خَلْفُهُ عَلَى فَرَسٍ عَرَبِيٍّ

[33834] Abū Usāmah narrated to us, saying: Ismā‘il narrated to us, from Qays, who said: I saw a man wanting to buy [ransom] himself on the Day of Al-Yarmūk, while a woman was pleading with him. He said: "Return this one to me. If I knew that she would get what she wants, I would not begrudge her. By Allah, if I can, this [mountain] shall not move from its place"—and he pointed with his hand to a mountain—"but if you overcome my body, then take it." Qays said: We passed by him later and saw him killed in that battle.

[33835] Abū Usāmah narrated to us, saying: Mis‘ar narrated to us, from Sa‘d ibn Ibrāhīm, from Sa‘id ibn al-Musayyib, from one who narrated to him that: No voice was heard louder than his while he was under his father's banner on the Day of Al-Yarmūk, saying: "This is a day from the Days of Allah! O Allah, send down Your victory!"—meaning Abū Sufyān.

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ:
"رَأَيْتُ رَجُلًا يُرِيدُ أَنْ يَشْتَرِي نَفْسَهُ يَوْمَ الْيَرْمُوكِ
وَأَمْرَأَةً تُنَاهِيْهَا، فَقَالَ: رُدُوا عَلَيَّ هَذِهِ، فَلَوْ أَعْلَمَ أَنَّهُ
يُصِيبُهَا الَّذِي تُرِيدُ مَا نَفَسْتُ عَلَيْهَا، أَيْ وَاللَّهِ لَأَنِّي
أَسْتَطَعْتُ لَا يَرُوْلُ هَذَا مِنْ مَكَانِهِ، وَأَشَارَ بِيَدِهِ إِلَى
جَبَلٍ فَإِنْ غَلَبْتُمْ عَلَى جَسَدِي فَخُذُوهُ فَقَالَ قَيْسٌ: فَمَرَرْنَا
عَلَيْهِ فَرَأَيْنَاهُ بَعْدَ ذَلِكَ قَتِيلًا فِي تِلْكَ الْمَعرَكَةِ

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا مِسْعَرٌ، عَنْ سَعْدِ بْنِ
إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَمَّنْ حَدَّثَهُ أَنَّهُ لَمْ
يُسْمَعْ صَوْتُ أَشَدَّ مِنْ صَوْتِهِ وَهُوَ تَحْتَ رَأْيَةِ أَبِيهِ يَوْمَ
الْيَرْمُوكِ وَهُوَ يَقُولُ: هَذَا يَوْمٌ مِنْ أَيَّامِ اللَّهِ، اللَّهُمَّ نَزَّلْنَا
نَصْرَكَ يَعْنِي أَبَا سُفْيَانَ

[33836] Ghundar narrated to us, from Shu'bah, from Mansūr, from Hilāl ibn Yasāf, from Rabī' ibn 'Umaylah, from Hudhayfah, who said: A man from the people of Kūfah and a man from the people of Ash-Shām disagreed and boasted to each other. The Kūfan said: "We are the people of the Day of Al-Qādisiyyah and the Day of such-and-such." The Shāmī said: "We are the people of Al-Yarmūk and the Day of such-and-such."

[33837] Ibn Idrīs narrated to us, from Ḥusayn, from Ash-Sha'bī, from Suwayd ibn Ghaflah, who said: We witnessed Al-Yarmūk. We met 'Umar while wearing brocade and silk. He ordered that stones be thrown at us. We said: "What has reached him about us?" So we took it off and said: "He disliked our attire." When we met him, he welcomed us, then said: "You came to me in the attire of the polytheists. Allah was not pleased with brocade and silk for those before you."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ رَبِيعِ بْنِ عَمِيلَةَ، عَنْ حُذَيْفَةَ، قَالَ: "اخْتَلَفَ رَجُلٌ مِنْ أَهْلِ الْكُوفَةِ وَرَجُلٌ مِنْ أَهْلِ الشَّامِ فَنَفَّا خَرَا، فَقَالَ الْكُوفِيُّ: نَحْنُ أَصْحَابُ يَوْمِ الْقَادِيسِيَّةِ وَيَوْمٌ كَذَا وَكَذَا، قَالَ الشَّامِيُّ: نَحْنُ أَصْحَابُ الْيَرْمُوكِ وَيَوْمٌ كَذَا وَيَوْمٌ كَذَا

حَدَّثَنَا ابْنُ إِنْرِيسَ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ سُوَيْدِ بْنِ عَفْلَةَ، قَالَ: شَهَدْنَا الْيَرْمُوكَ فَاسْتَقْبَلَنَا عُمَرَ وَعَلَيْنَا الدِّيَاجُ وَالْحَرِيرُ، فَأَمَرَ فَرَمَيْنَا بِالْحِجَارَةِ قَالَ: فَقُلْنَا مَا بَلَغَهُ عَنَا؟ فَنَزَّعْنَا وَقُلْنَا كَرْهَ زِيَّاً، فَلَمَّا اسْتَقْبَلَنَا رَحَبَ بِنَا ثُمَّ قَالَ: إِنَّكُمْ جِنْشُونِي فِي زِيَّ أَهْلِ الشَّرِّ، إِنَّ اللَّهَ لَمْ يَرْضَ لِمَنْ قَبَلْكُمُ الدِّيَاجُ وَالْحَرِيرُ

[33838] Ḥusayn ibn Muḥammad narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Nāfi‘, from Ibn ‘Umar, who said: "I witnessed Al-Yarmūk. The people found grapes and food, so they ate and saw no harm in it."

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: شَهَدْتُ الْيَرْمُوكَ فَأَصَابَ النَّاسُ أَعْنَابًا وَأَطْعَمَهُ فَأَكَلُوا وَلَمْ يَرَوْا بِهَا بَأْسًا

[33839] Abū Usāmah narrated to us, from Al-A‘mash, from Abū Ishāq, who said: When ‘Ikrimah ibn Abī Jahl embraced Islam, he came to the Prophet (peace be upon him) and said: "O Messenger of Allah, by Allah, I will not leave a standing I took to block the path of Allah except that I will take a like standing in the cause of Allah. And I will not leave an expenditure I spent to block the path of Allah except that I will spend the like of it in the cause of Allah." When it was the Day of Al-Yarmūk, he dismounted and fought fiercely until he was killed. He was found with over seventy wounds, between stabs, strikes, and arrow shots.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي إِسْحَاقَ، قَالَ: لَمَّا أَسْلَمَ عِكْرَمَةَ بْنَ أَبِي جَهْلٍ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ: يَا رَسُولَ اللَّهِ، وَاللَّهُ لَا أَتُرُكُ مَقَامًا فَمَنْهُ لَا صُدُّ بِهِ عَنْ سَبِيلِ اللَّهِ إِلَّا قُنْتَ مِثْلُهُ فِي سَبِيلِ اللَّهِ وَلَا أَتُرُكُ نَفْقَهَ إِلَّا نَفْقَهُهَا لَا صُدُّ بِهَا عَنْ سَبِيلِ اللَّهِ إِلَّا أَنْفَقْتُ مِثْلُهَا فِي سَبِيلِ اللَّهِ فَلَمَّا كَانَ يَوْمُ الْيَرْمُوكَ نَزَلَ فَتَرَجَّلَ فَقَاتَلَ قَتَالًا شَدِيدًا فَقُتِلَ، فَوُجِدَ بِهِ بِضُعْ وَسَبَعُونَ مِنْ بَيْنِ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ

[33840] Waki' narrated to us, saying: Hishām ibn Sa'd narrated to us, from Zayd ibn Aslam, from his father, who said: When Abū 'Ubaydah came to Ash-Shām, he and his companions were besieged and suffered severe hardship. 'Umar wrote to him: "Peace be upon you. As for what follows: There has never been hardship except that Allah made relief after it, and one hardship will never overcome two eases." And he wrote to him: {O you who have believed, persevere and endure and remain stationed and fear Allah that you may be successful} [Āl 'Imrān: 200]. He said: Abū 'Ubaydah wrote to him: "Peace be upon you. As for what follows: Indeed Allah said: {The worldly life is only amusement and diversion and adornment and boasting among you and competition in increase of wealth and children} [Al-Hadīd: 20] to the end of the verse." He said: 'Umar went out with Abū 'Ubaydah's letter and read it to the people, saying: "O people of Medina, Abū 'Ubaydah wrote only to hint to you and urge

حَدَّثَنَا وَكِيعٌ، قَالَ: ثنا هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، قَالَ: لَمَّا آتَى أَبُو عُبَيْدَةَ - - الشَّامَ حُصِّرَ هُوَ وَأَصْحَابُهُ وَأَصْبَابُهُمْ جَهْدٌ شَدِيدٌ فَكَتَبَ إِلَيْهِ عُمَرُ: "سَلَامٌ عَلَيْكُمْ أَمَا بَعْدُ فَإِنَّهُ لَمْ تَكُنْ شَيْءٌ إِلَّا جَعَلَ اللَّهُ بَعْدَهَا فَرْجًا ، وَلَنْ يَغْلِبَ عُسْرٌ يُسْرِينَ ، وَكَتَبَ إِلَيْهِ: {يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ قَالَ: وَكَتَبَ إِلَيْهِ [200]: لَعَلَّكُمْ تُفْلِحُونَ} [آل عمران: 200] إِلَيْهِ أَبُو عُبَيْدَةَ: سَلَامٌ عَلَيْكُمْ أَمَا بَعْدُ فَإِنَّ اللَّهَ قَالَ: {إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُرْ وَرِزْنَةٌ وَتَفَاهُتٌ بَيْنَهُمْ وَتَكَاثُرٌ فِي إِلَيْ آخرِ الْأُيُّنِ} ، قَالَ: [20: الْأَمْوَالُ وَالْأُولَادُ] [الْحَدِيدُ فَخَرَّجَ عُمَرُ بِكِتَابٍ لِي عُبَيْدَةَ فَقَرَأَ عَلَى النَّاسِ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ، إِنَّمَا كَتَبَ أَبُو عُبَيْدَةَ يَعْرِضُ بِكُمْ وَيَحْكُمُ عَلَى الْجَهَادِ قَالَ زَيْدٌ: قَالَ أَبِي ، قَالَ: إِنِّي لِقَائِمٌ فِي السُّوقِ إِذْ أَفْبَلَ قَوْمًا مُبَيَّضِينَ قَدْ هَبَطُوا مِنَ النَّبِيَّ فِيهِمْ حُذْيَفَةُ بْنُ الْيَمَانِ يُبَشِّرُونَ ، قَالَ: فَخَرَجْتُ أَشْتُدَّ حَتَّى دَخَلْتُ عَلَى عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ أَبْشِرْ بِنَصْرِ اللَّهِ وَالْفَتْحِ ، فَقَالَ عُمَرُ: اللَّهُ أَكْبَرُ رُبَّ قَائِلٍ، لَوْ كَانَ خَالِدُ بْنُ الْوَلِيدِ

[33841] Waki‘ narrated to us, saying: Al-A‘mash narrated to us, from Abū Wā'il, from ‘Urwah ibn Qays al-Bajalī, that when ‘Umar ibn al-Khaṭṭāb removed Khālid ibn al-Walīd and appointed Abū ‘Ubaydah over Ash-Shām, Khālid stood up and addressed the people. He praised Allah and extolled Him, then said: "The Commander of the Faithful appointed me over Ash-Shām until, when it became [prosperous like] ghee and honey, he removed me and preferred another over me." A man from the people below him stood up and said: "Be patient, O commander, for it is Fitnah (trial)." Khālid said: "As long as Ibn al-Khaṭṭāb is alive, no. But [it will be] when people are in confusion and trial, and when a man goes to a land seeking what is not in his land but does not find it."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ عُرْوَةَ بْنِ قَيْسٍ الْبَجَلِيِّ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ، لِمَا عَزَلَ خَالِدَ بْنَ الْوَلَيدِ وَاسْتَعْمَلَ أَبَا عُبَيْدَةَ عَلَى الشَّامِ قَامَ خَالِدُ فَخَطَّبَ النَّاسَ فَحَمَدَ اللَّهَ وَأَتَّى عَلَيْهِ ثُمَّ قَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ اسْتَعْمَلَنِي عَلَى الشَّامَ حَتَّى إِذَا كَانَتْ سَمْنَانَ وَعَسْلَانَ عَزَّلَنِي وَأَتَّرَ بِهَا غَيْرِي ، قَالَ: فَقَامَ رَجُلٌ مِّنَ النَّاسِ مِنْ تَحْتِهِ فَقَالَ: اصْبِرْ أَيُّهَا الْأَمِيرُ فَإِنَّهَا فِتْنَةٌ ، قَالَ: فَقَالَ خَالِدٌ: أَمَا وَابْنُ الْخَطَّابِ حَيٌّ فَلَا ، وَلَكِنْ إِذَا كَانَ النَّاسُ بِذِي بِلَّى وَذِي بَلَّى ، وَحَتَّى يَأْتِي الرَّجُلُ الْأَرْضَ يُلْتَمِسُ فِيهَا مَا لَيْسَ فِي أَرْضِهِ فَلَا يَجِدُهُ

[33842] Waki‘ narrated to us, saying: Mubārak narrated to us, from Al-Hasan, who said: When ‘Umar heard Khālid ibn al-Walīd’s statement, he said: "I will surely remove Khālid and I will surely remove Al-Muthannā, until they know that Allah grants victory to His religion, not them."

حَدَّثَنَا وَكِيعٌ، قَالَ: حَدَّثَنَا مُبَارَكٌ، عَنْ الْحَسَنِ، قَالَ: قَالَ عُمَرُ لَمَّا بَلَغَهُ قَوْلُ خَالِدِ بْنِ الْوَلِيدِ: لَا تَزِعُنَّ خَالِدًا وَلَا تَزِعُنَّ الْمُتَنَّى حَتَّى يَعْلَمَا أَنَّ اللَّهَ يَتَصَرُّ دِينَهُ ، لَيْسَ إِلَيْاهُمَا

[33843] Abū Khālid al-Aḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from Al-Qāsim, from Aslam, the freedman of ‘Umar, who said: When we arrived in Ash-Shām with ‘Umar, he made his camel kneel and went to relieve himself. I threw my fur coat between the two branches of the saddle. When he came, he rode on the fur coat. We met the people of Ash-Shām receiving ‘Umar, and they began looking. I began signaling to them [that this is ‘Umar]. He said: He says: "Their eyes aspire to the mounts of those who have no share [in the Hereafter]"—meaning the mounts of the non-Arabs.

حَدَّثَنَا أَبُو خَالِدِ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ، عَنْ أَسْلَمَ، مَوْلَى عُمَرَ قَالَ: "لَمَّا قَدِمْنَا مَعَ عُمَرَ الشَّامَ أَنَاخَ بَعِيرَةً وَدَهَبَ لِحَاجَتِهِ فَلَقِيَتُ فَرْوَاتِي بَيْنَ شُعْبَتِي الرَّحْلِ ، فَلَمَّا جَاءَ رَكْبُ عَلَى الْفَرْوَةِ ، فَلَقِيَنَا أَهْلَ الشَّامَ يَتَاقَّونَ عُمَرَ فَجَاعُوا يَنْظُرُونَ ، فَجَعَلْتُ أُشِيرُ إِلَيْهِمْ ، قَالَ: يَقُولُ: تَطْمَحُ أَعْيُّهُمْ إِلَى مَرَاكِبِ مَنْ لَا خَلَقَ لَهُ يُرِيدُ مَرَاكِبَ الْعَجَمِ

[33844] Waki' narrated to us, from Ismā'il, from Qays, who said: When 'Umar arrived in Ash-Shām, the people received him while he was on a camel. They said: "O Commander of the Faithful, if only you would ride a workhorse (Birdhawn), for the great people and dignitaries are meeting you." 'Umar said: "I do not see you here; the matter is only from here," and he pointed with his hand to the sky.

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: لَمَّا قَدِمَ
عُمَرُ الشَّامَ اسْتَقْبَلَهُ النَّاسُ وَهُوَ عَلَى الْبَعِيرِ فَقَالُوا: يَا
أَمِيرَ الْمُؤْمِنِينَ لَوْ رَكِبْتَ بِرْدَوْنَاهُ يَأْفَاكَ عُظَمَاءُ النَّاسِ
وَوُجُوهُهُمْ ، فَقَالَ عُمَرُ: لَا أَرَاكُمْ هَاهُنَا ، إِنَّمَا الْأَمْرُ
مِنْ هُنَّا وَأَشَارَ بِيَدِهِ إِلَى السَّمَاءِ

[33845] Abū Usāmah narrated to us, from Ismā‘il, from Qays, who said: Bilāl came to ‘Umar while he was in Ash-Shām, and around him sat the commanders of the armies. He said: "O ‘Umar." He said: "Here I am, ‘Umar." Bilāl said to him: "You are between these people and Allah, and there is no one between you and Allah. Look to your left, look before you, and look behind you. These people around you, by Allah, eat nothing but bird meat." ‘Umar said: "You have spoken the truth. By Allah, I will not rise from this sitting of mine until they guarantee for every Muslim man two Mudds of food and their share of vinegar and oil." They said: "That is upon us, O Commander of the Faithful. Allah has expanded provision and increased goodness." He said: "Then yes."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: جَاءَ
بِلَالٌ إِلَى عُمَرَ وَهُوَ بِالشَّامِ وَحَوْلَهُ أَمْرَاءُ الْأَجْنَادِ
جُلُوسًا فَقَالَ: يَا عُمَرُ، فَقَالَ: هَا أَنَا عُمَرُ، فَقَالَ لَهُ
بِلَالٌ: إِنَّكَ بَيْنَ هَؤُلَاءِ وَبَيْنَ اللَّهِ وَلَيْسَ بَيْنَكَ وَبَيْنَ اللَّهِ
أَحَدٌ، فَانْظُرْ مِنْ عَنْ شِمَالِكَ وَانْظُرْ مِنْ بَيْنِ يَدَيْكَ
وَخَلْفِكَ، إِنَّ هَؤُلَاءِ الَّذِينَ حَوْلَكَ وَاللَّهُ إِنْ يَأْكُلُونَ إِلَّا
لُحُومَ الطَّيْرِ، فَقَالَ عُمَرُ: صَدَقْتَ وَاللَّهُ لَا أَفُوْمُ مِنْ
مَجْلِسِي هَذَا حَتَّى يَتَكَلَّلُوا كُلُّ رَجُلٍ مِنَ الْمُسْلِمِينَ مُذَيْ
طَعَامٍ وَحَظَّهُمَا مِنَ الْخَلَّ وَالزَّيْتِ، فَقَالُوا: ذَلِكَ إِلَيْنَا يَا
أَمِيرَ الْمُؤْمِنِينَ، قَدْ أَوْسَعَ اللَّهُ الرِّزْقَ وَأَكْثَرَ الْخَيْرَ،
قَالَ: فَعُمَّ

[33846] Ibn ‘Uyaynah narrated to us, from Ayyūb, from Nāfi‘, from Aslam, the freedman of ‘Umar, who said: When ‘Umar arrived in Ash-Shām, a Dihqān came to him and said: "I have prepared food, and I would like you to come so that the people of my land may see my honor with you and my status with you"—or something similar. He said: "We do not enter these churches or these synagogues which contain images."

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنْ أَسْلَمَ،
مَوْلَى عُمَرَ قَالَ: لَمَّا قَدِمَ عُمَرُ الشَّامَ أَتَاهُ رَجُلٌ مِنَ
الَّذِهَاقِينَ فَقَالَ: إِنِّي قَدْ صَنَعْتُ طَعَامًا فَأَحِبُّ أَنْ تَجِيءَ
فَيَرَى أَهْلُ أَرْضِي گَرَامِتِي عَلَيْكَ وَمَنْزِلِتِي عِنْدَكَ أَوْ
كَمَا قَالَ ، فَقَالَ: إِنَّا لَا نَدْخُلُ هَذِهِ الْكَنَائِسَ أَوْ هَذِهِ الْبَيْعَ
الَّتِي فِيهَا الصُّورُ

[33847] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Qays ibn Muslim, from Ṭāriq ibn Shihāb, who said: When ‘Umar arrived in Ash-Shām, the armies came to him. He was wearing a waist-wrapper, two leather socks, and a turban, holding the head of his camel, wading through the water. They said to him: "O Commander of the Faithful, the armies and patriarchs of Ash-Shām are meeting you while you are in this state?" He said: 'Umar said: "Indeed, we are a people whom Allah has honored with Islam, so we will never seek honor through anything else."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ قَيْسِ بْنِ مُسْلِمٍ،
عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: لَمَّا قَدِمَ عُمَرُ الشَّامَ أَتَتْهُ
الْجُنُودُ وَعَلَيْهِ إِزَارٌ وَخُفَّانٌ وَعِمَامَةٌ وَأَخْدَبَ رَأْسَ بَعِيرِهِ
يَخُوضُ الْمَاءَ، فَقَالُوا لَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، تَلْقَاكَ
الْجُنُودُ وَبِطَارِقَةِ الشَّامِ وَأَنْتَ عَلَى هَذَا الْحَالِ، قَالَ:
فَقَالَ عُمَرُ: إِنَّا قَوْمٌ أَعْزَنَا اللَّهُ بِالْإِسْلَامِ، فَلَنْ نَلْتَمِسُ
الْعِزَّ بِغَيْرِهِ

[33848] Muḥammad ibn Bishr narrated to us, saying: Hishām ibn Sa‘d narrated to us, saying: ‘Urwah ibn Ruwaym narrated to me, from Al-Qāsim, from ‘Abdullāh ibn ‘Umar, who said: I came to ‘Umar when he arrived in Ash-Shām and found him taking a midday nap in his tent. I waited for him in the tent and heard him when he turned in his sleep, saying: "O Allah, forgive me my return from the expedition of Sargh"—meaning when he returned because of the plague.

[33849] Mis‘ar narrated to us, from Ash-Shaybānī, from Asad ibn ‘Amr, who said: When ‘Umar came to Ash-Shām, he was brought a workhorse (Birdhawn). He rode it, and when it shook him, he dismounted and said: "May Allah make ugly the one who taught you."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ، قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ رُوَيْهُ، عَنِ الْفَاسِمِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: جِئْتُ عُمَرَ حِينَ قَدِمَ الشَّامَ فَوَجَدْتُهُ قَائِلًا فِي خَبَائِهِ فَأَنْتَظَرْتُهُ فِي الْخَبَاءِ فَسَمِعْتُهُ حِينَ تَضَوَّرَ مِنْ نَوْمِهِ وَهُوَ يَقُولُ: اللَّهُمَّ اغْفِرْ لِي رُجُوعِي مِنْ غَزْوَةِ سَرْعَ يَعْنِي حِينَ رَجَعَ مِنْ أَجْلِ الْوَبَاءِ

حَدَّثَنَا مِسْعُرٌ، عَنِ الشَّيْبَانِيِّ، عَنْ أَسَدِ بْنِ عَمْرُو، قَالَ: لَمَّا أَتَى عُمَرُ الشَّامَ أُتَيَ بِرِدَوْنٍ فَرَكِبَ عَلَيْهِ، فَلَمَّا هَزَّهُ نَزَلَ عَنْهُ، ثُمَّ قَالَ: قَبَّحَكَ اللَّهُ مَنْ عَلَمَكَ

[33850] Ja‘far ibn ‘Awn narrated to us, from Abū al-‘Umayis, who said: Qays ibn Muslim informed me, from Tāriq ibn Shihāb, who said: When ‘Umar arrived in Ash-Shām, he addressed the people and said: "Let me not know of a man who tethered his horse with a long rope among a group of people." He said: A boy was brought carrying [something], having been kicked by a horse. ‘Umar said to him [the owner]: "Did you not hear my statement yesterday?" He said: "Yes, O Commander of the Faithful." He said: "Then what made you do what you did?" He said: "I saw the road was empty." He said: "I do not see you offering a valid excuse." [He said to two men]: "Bring this one and take him out of the mosque and beat him thoroughly." The people were silent; no one answered him. He said: Then he repeated his statement. Abū ‘Ubaydah said to him: "O Commander of the Faithful, do you not see in the faces of the people a dislike for you to disgrace their companion?" He said: He said to the boy's family: "Take him and

حَدَّثَنَا جَعْفُرُ بْنُ عَوْنِ، عَنْ أَبِي الْعُمَيْسِ، قَالَ: أَخْبَرَنِي
قَيْسُ بْنُ مُسْلِمٍ، عَنْ طَارِقَ بْنِ شِهَابٍ، قَالَ: لَمَّا قَدِمَ
عُمَرُ الشَّامَ حَطَّبَ النَّاسَ فَقَالَ: لَا أَعْرِفُ رَجُلًا طَوَّلَ
لِفَرَسِهِ فِي جَمَاعَةِ مِنَ النَّاسِ، قَالَ: فَتَىٰ بِغُلَامٍ يَحْمِلُ
قَدْ ضَرَبَتْهُ رِجْلٌ فَرَسٌ، فَقَالَ لَهُ عُمَرُ: مَا سَمِعْتُ
مَقَالَتِي بِالْأَمْسِ؟ قَالَ: بَلِّي يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: فَمَا
حَمَلَكَ عَلَىٰ مَا صَنَعْتَ؟ قَالَ: رَأَيْتُ مِنَ الطَّرِيقِ خَلْوَةً،
قَالَ: مَا أَرَاكَ تَعْذِيرٌ بِعُذْرٍ مِنْ رَجُلٍ، يَجْلِبُانِ عَلَىٰ هَذَا
فَيُخْرِجَاهُ مِنَ الْمَسْجِدِ فَيُوَسْعَاهُ ضَرْبًا، وَالْقَوْمُ سُكُوتٌ
لَا يُحِبُّهُمْ أَحَدٌ، قَالَ: ثُمَّ أَعَادَ مَقَالَتَهُ فَقَالَ لَهُ أَبُو
عُبَيْدَةَ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَا تَرَىٰ فِي وُجُوهِ الْقَوْمِ
كَرَاهَهُ أَنْ تَعْصَمَ صَاحِبُهُمْ، قَالَ: فَقَالَ لِأَهْلِ الْغَلَامِ:
إِنْ طَلَّقُوا إِبْرِهِ فَعَالِجُوهُ، فَوَاللَّهِ لَأَنْ حَدَّثَ بِهِ حَدَّثَ
لِأَجْعَلَنَا نَكَالًا، قَالَ: فَبَرِئَ الْغَلَامُ وَعَفَافَةُ اللَّهِ

[33851] Abū Usāmah narrated to us, from Abū ‘Awn, from Muḥammad, who said: It was mentioned to him that ‘Umar returned from Ash-Shām when he heard that the plague was there. He did not recognize this and said: "He was only informed that the summer campaign would not set out that year, so he returned."

[33852] Isma'il ibn 'Ayyash told us, from Muhammad ibn Yazid Ar-Rahabi and Muhammad Al-Khawlani, from 'Urwah ibn Ruwaym, he said: 'Umar wrote to Abu 'Ubaydah: "Peace be upon you. To proceed: Indeed, the command of Allah among the people is only established by one of sound intellect, far-reaching strength, from whom people do not find a fault, who does not compromise the truth out of fear, and who does not fear the blame of a blamer concerning Allah. And peace be upon you."

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ أَبِي عَوْنَ، عَنْ مُحَمَّدٍ، قَالَ:
”ذَكَرَ لَهُ أَنَّ عُمَرَ رَجَعَ مِنَ الشَّامِ حِينَ سَمِعَ أَنَّ الْوَبَاءَ
بِهَا، فَلَمْ يَعْرِفْهُ وَقَالَ: إِنَّمَا أَخْبَرَ أَنَّ الْمُصَائِفَةَ لَا
تُخْرُجُ الْعَامَ، فَرَجَعَ

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مُحَمَّدِ بْنِ يَزِيدٍ
الرَّحِيْيِّ، وَمُحَمَّدِ الْخَوَلَانِيِّ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ، قَالَ:
كَتَبَ عُمَرُ إِلَى أَبِي عَبِيدَةَ: سَلَامٌ عَلَيْكَ أَمَا بَعْدُ فَإِنَّهُ لَمْ
يُقْمِدْ أَمْرَ اللَّهِ فِي النَّاسِ إِلَّا حَصِيفُ الْعَقْلِ بُعْدُ الْقَوَّةِ ،
لَا يَطْلُعُ النَّاسُ مِنْهُ عَلَى عَوْرَةٍ وَلَا يُحْسِنُ فِي الْحَقِّ
عَلَى حُرْرَةٍ ، وَلَا يَخَافُ فِي اللَّهِ لُؤْمَةً لَا ئِمْ وَالسَّلَامُ
عَلَيْكَ

[33853] Abu Usamah told us, Hisham told us, from his father, he said: When 'Umar arrived in Sham, his shirt was torn at the back; it was a thick Sunbulani shirt. So he sent it to the governor of Adhri'at or Abullah. He said: So he washed it and patched it, and he sewed a Qatari shirt. He brought it to him and threw the Qatari shirt to him. 'Umar took it, touched it, and said: "This is bigger." Then he threw it back to him and said: "Throw my shirt to me, for it absorbs sweat better."

[33854] Ibn Numayr told us, from Thawr, from Ziyad ibn Abi Sawdah, from Abu Maryam, he said: "When he came to Sham, he came to the Sanctuary of David and prayed in it. He recited Surah Sad, and when he reached the prostration [verse], he prostrated."

حَدَّثَنَا أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، قَالَ: لَمَّا
قَدِمَ عُمَرُ الشَّامَ كَانَ قَمِيصُهُ قَدْ تَجَوَّفَ عَنْ مُقْعَدِهِ:
قَمِيصُ سُبْلَانِيُّ غَلِيلٌ، فَأَرْسَلَ بِهِ إِلَى صَاحِبِ
أَذْرِعَاتٍ أَوْ أَبْلَهٍ، قَالَ: فَعَسْلَةٌ وَرَقَّعَةٌ، وَخَيْطٌ قَمِيصٌ
قَطْرِيٌّ، فَجَاءَهُ بِهِ فَأَلْقَى إِلَيْهِ الْقَطْرِيَّ، فَأَخَذَهُ عُمَرُ
فَمَسَّهُ فَقَالَ: "هَذَا أَكْبَرُ، فَرَمَى بِهِ إِلَيْهِ وَقَالَ: الْقِيلَيَّ
قَمِيصِي فَإِنَّهُ أَنْشَفُهُمَا لِلْعَرَقِ

حَدَّثَنَا ابْنُ ثُمَّيْرٍ، عَنْ ثُورٍ، عَنْ زِيَادِ بْنِ أَبِي سَوْدَةَ، عَنْ
أَبِي مَرْيَمَ، قَالَ: لَمَّا أَتَى الشَّامَ أَتَى مَحْرَابَ ذَاؤَدَ فَصَلَّى
فِيهِ قَقْرَأً سُورَةَ صَ فَلَمَّا اتَّهَى إِلَى السَّجْدَةِ سَجَدَ

[33855] Sharik told us, from Abu Al-Juwayriyah Al-Jarmi, he said: I was among those who marched to Sham on the Day of Al-Harid. We met, and the wind blew against them, and they retreated. We killed them throughout our evening and night until morning came. He said: Ibrahim, meaning Ibn Al-Ashtar, said: "I killed a man last night, and I found the scent of perfume from him. I do not think he is anyone but Ibn Marjanah. His feet pointed east and his head west, or his head pointed east and his feet west." He said: So I went and looked, and by Allah, it was him—meaning 'Abdullah ibn Ziyad.

حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي الْجُوَيْرِيَةِ الْجَرْمِيِّ، قَالَ: كُنْتُ فِيمَنْ سَارَ إِلَى الشَّامِ يَوْمَ الْحَارِدِ فَأَلْقَيْنَا، وَهَبَ الرِّيحُ عَلَيْهِمْ وَأَدْبَرُوا، فَقَتَلَاهُمْ عَشِيشَنَا وَلَيْلَتَنَا حَتَّى أَصْبَحَنَا، قَالَ: فَقَالَ إِبْرَاهِيمٌ يَعْنِي ابْنَ الْأَشْتَرِ: "إِنِّي قَتَلْتُ الْبَارِحةَ رَجُلًا وَإِنِّي وَجَدْتُ مِنْهُ رِيحَ طَيِّبٍ، وَمَا أَرَاهُ إِلَّا ابْنَ مَرْجَانَةَ، شَرَقَتْ رِجْلَاهُ وَغَرَبَ رَأْسُهُ، أَوْ شَرَقَ رَأْسُهُ وَغَرَبَتْ رِجْلَاهُ، قَالَ: فَانْطَلَقْتُ فَنَظَرْتُ فَإِذَا هُوَ وَاللَّهِ، يَعْنِي عَبْدَ اللَّهِ بْنَ زِيَادٍ

[33856] Sharik told us, from 'Ata', from Wa'il ibn 'Alqamah, that he witnessed the army at Karbala. He said: A man came and said: "Is Husayn among you?" He said: "Who are you?" He said: "Receive glad tidings of the Fire." He said: "Rather, a Forgiving Lord, an Intercessor obeyed." He said: "Who are you?" He said: "Ibn Huwayzah." He said: "O Allah, drag him to the Fire." He said: So he went, and his horse startled with him on its legs, and he was cut to pieces, so nothing remained of him except his feet in the stirrups.

حَدَّثَنَا شَرِيكٌ، عَنْ عَطَاءٍ، عَنْ وَائِلِ بْنِ عَلْقَمَةَ، أَنَّهُ شَهَدَ الْجَيْشَ بِكَرْبَلَاءَ، قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: أَفِيكُمْ حُسَيْنٌ؟، فَقَالَ: مَنْ أَنْتَ؟، قَالَ: أَبْشِرُ بِالنَّارِ، فَقَالَ: بَنْ رَبِّ غَفُورٍ شَفِيعٍ مُطَاعٍ، قَالَ: مَنْ أَنْتَ؟، قَالَ ابْنُ حُوَيْزَةَ، قَالَ: اللَّهُمَّ جُرِّهُ إِلَى النَّارِ، قَالَ: فَذَهَبَ فَنَفَرَ بِهِ فَرَسُهُ عَلَى سَاقِيهِ فَنَقَطَ فَمَا بَقِيَ مِنْهُ غَيْرُ رِجْلَيْهِ فِي الرَّكَابِ

[33857] Sufyan told us, from Az-Zuhri, from Anas ibn Malik, he said: "The Prophet (saw) arrived in Medina when I was ten years old, and he passed away when I was twenty years old."

حَدَّثَنَا سُفِينٌ، عَنْ الزُّهْرِيِّ، عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ الْمَدِينَةَ وَأَنَا ابْنُ عَشْرٍ وَثُوْفَيْ وَأَنَا ابْنُ عِشْرِينَ

[33858] Waki' told us, from Musa ibn 'Ali, from his father, he said: I heard Maslamah ibn Mukhallad say: "I was born when the Prophet (saw) arrived in Medina, and he passed away when I was ten years old."

حَدَّثَنَا وَكِيعٌ، عَنْ مُوسَى بْنِ عَلَيٍّ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ مَسْلَمَةَ بْنَ مُخَلَّدًا، قَالَ: وُلِدْتُ حِينَ قَدِمَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ - الْمَدِينَةَ وَقُضِيَ وَأَنَا ابْنُ عَشْرٍ

[33859] Waki' told us, he said: Sinan ibn Salamah Al-Hudhali told us, from his father, from his grandfather Sinan ibn Salamah, who was born on the Day of Hunayn. He said: "The Messenger of Allah (saw) called for him, spat lightly in his mouth, wiped his face, and prayed for blessing for him."

حَدَّثَنَا وِكِيعٌ، قَالَ: حَدَّثَنَا سِنَانُ بْنُ سَلَمَةَ الْهَذَلِيِّ، عَنْ أَبِيهِ، عَنْ جَدِّهِ سِنَانَ بْنِ سَلَمَةَ وُلِدَ يَوْمَ حُنَيْنٍ، قَالَ: فَدَعَا بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَنَفَقَ فِي فِيهِ وَمَسَحَ عَلَى وَجْهِهِ وَدَعَاهُ لِبِالْبَرَكَةِ

[33860] Yazid ibn Harun told us, from Hushaym, from 'Ali ibn Zayd, from Salim, from Ibn 'Umar, he said: "Umar passed away when he was fifty-five years old."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هُشَيْمٍ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: تُوفِيَ عُمَرُ وَهُوَ ابْنٌ خَمْسٍ وَخَمْسِينَ

[33861] Ibn 'Ulayyah told us, from Sa'id, from Qatadah, from Salim ibn Abi Al-Ja'd, from Ma'dan ibn Abi Talhah Al-Ya'muri, he said: "Umar was struck on Wednesday, with four [nights] remaining of Dhul-Hijjah."

حَدَّثَنَا ابْنُ عُلَيْهَا، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَالِمَ بْنَ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنَ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، قَالَ: أُصِيبَ عُمَرُ يَوْمَ الْأَرْبِعَاءِ لِأَرْبَعِ نَقِينٍ مِنْ ذِي الْحِجَّةِ

[33862] Abu Usamah told us, Hisham told us, he said: My father informed me, he said: "Abu Bakr embraced Islam while having forty thousand dirhams."

حَدَّثَنَا أَبُو أَسَامَةَ، حَدَّثَنَا هِشَامٌ، قَالَ: أَخْبَرَنِي أَبِي، قَالَ: أَسْلَمَ أَبُو بَكْرٍ وَلَهُ أَرْبَعُونَ أَلْفَ دِرْهَمٍ

[33863] Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Aishah: "That the Prophet (saw) married her when she was nine years old, and he died leaving her when she was eighteen years old."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَزَوَّجَهَا وَهِيَ بِنْتُ تِسْعٍ وَمَاتَ عَنْهَا وَهِيَ بِنْتُ ثَمَانَ عَشْرَةً

[33864] Waki' told us, from Sharik, from Abu Ishaq, he said: I heard 'Amr ibn Hurayth say: "I was in the womb of the woman on the Day of Badr."

حَدَّثَنَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَمْرَو بْنَ حُرَيْثَ، يَقُولُ: كُنْتُ فِي بَطْنِ الْمَرْأَةِ يَوْمَ بَدْرٍ

[33865] 'Abdullah ibn Idris told us, from 'Ubaydullah, from Nafi', from Ibn 'Umar, he said: "I was presented to the Messenger of Allah (saw) on the Day of Uhud when I was fourteen years old, and he considered me too young. And I was presented to him on the Day of the Trench when I was fifteen years old, and he permitted me."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: عُرِضْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أُحْدِي وَأَنَا أَبْنُ أَرْبَعَ عَشْرَةً فَاسْتَصْعَرْنِي، وَعُرِضْتُ عَلَيْهِ يَوْمًا الْخَنْقَةِ وَأَنَا أَبْنُ خَمْسَ عَشْرَةً فَاجْأَزَنِي

[33866] 'Abdullah ibn Idris told us, from Husayn, from Hilal ibn Yasaf, he said: "'Umar ibn Al-Khattab embraced Islam after forty men and eleven women."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، قَالَ: أَسْلَمَ عُمَرُ بْنُ الْخَطَّابَ بَعْدَ أَرْبَعِينَ رَجُلًا وَإِحْدَى عَشْرَةَ امْرَأً

[33867] Waki' told us, from Shu'bah, from 'Amr ibn Murrah, from Abu Hamzah Al-Ansari, from Zayd ibn Arqam, he said: "The first to embrace Islam with the Messenger of Allah (saw) was 'Ali." I mentioned it to Ibrahim, and he denied that and said: "Abu Bakr."

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي حَمْزَةَ الْأَنْصَارِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: "أَوْلُ مَنْ أَسْلَمَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيِّ فَنَكَرَهُ لِابْرَاهِيمَ، فَأَنْكَرَ ذَلِكَ وَقَالَ: أَبُو بَكْرٍ

[33868] Ibn Idris told us, from Abu Malik Al-Ashja'i, from Salim, he said: I said to Ibn Al-Hanafiyyah: "Was Abu Bakr the first of the people to embrace Islam?" He said: "No."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ أَبِي مَالِكِ الْأَشْجَعِيِّ، عَنْ سَالِمٍ، قَالَ: قُلْتُ لِابْنِ الْحَنْفِيَّةِ: أَبُو بَكْرٍ كَانَ أَوْلُ الْقَوْمِ إِسْلَامًا؟ قَالَ: لَا

[33869] Jarir told us, from Mansur, from Mujahid, he said: "The first to manifest Islam were seven: The Messenger of Allah (saw), Abu Bakr, Bilal, Khabbab, Suhayb, 'Ammar, and Sumayyah, the mother of 'Ammar. As for the Messenger of Allah (saw), his uncle protected him. As for Abu Bakr, his people protected him. The others were taken, dressed in coats of iron, and scorched in the sun until the suffering reached its peak for them, so they gave them what they asked for. The people of each man among them came with leather water skins containing water and threw them into it, then they were carried by its sides, except for Bilal. When evening came, Abu Jahl came and began insulting Sumayyah and speaking obscenities, then he stabbed her and killed her. She was the first martyr to be martyred in Islam. Except for Bilal, for his soul became insignificant to him for the sake of Allah until they grew weary of him. They put a rope around his neck, then ordered their boys to drag him between the two

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، قَالَ: "أَوَّلُ
مَنْ أَظْهَرَ الْإِسْلَامَ سَبْعَةً: رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ - وَأَبُو بَكْرٍ، وَبَلَالٌ، وَخَبَّابٌ، وَصَهْبَيْنِ،
وَعَمَّارٌ، وَسُمَيَّةُ اُمُّ عَمَّارٍ، فَأَمَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ فَمَنَعَهُ عُمَّهُ، وَأَمَّا أَبُو بَكْرٍ فَمَنَعَهُ قَوْمُهُ
وَأَخْذَ الْأَخْرُونَ فَأَلْبَسُوا أَدْرَاعَ الْحَدِيدِ وَصَهْرُوهُمْ فِي
الشَّمْسِ حَتَّى يَلْغَى الجَهُدُ مِنْهُمْ كُلَّ مَبْلَغٍ، فَأَغْطَوْهُمْ مَا
سَأَلُوا، فَجَاءَ إِلَى كُلِّ رَجُلٍ مِنْهُمْ قَوْمَهُ بِالنَّطَاعِ الْأَدْمَمِ
فِيهَا الْمَاءُ فَلَقَوْهُمْ فِيهَا، ثُمَّ حَمَلُوا بِجَوَانِيهِ إِلَّا لِلَّامِ
فَلَمَّا كَانَ الْعَشِيُّ جَاءَ أَبُو جَهْلٍ فَجَعَلَ يَشْتَمُ سُمَيَّةَ
وَيَرْفُثُ، ثُمَّ طَعَنَهَا فَقَاتَلَهَا فَهُوَيَ أَوَّلُ شَهِيدٍ اسْتَشْهِدَ فِي
الْإِسْلَامِ إِلَّا لِلَّامِ، فَإِنَّهُ هَانَتْ عَلَيْهِ نَفْسُهُ فِي اللَّهِ حَتَّى
مُلُوْهُ فَجَعَلُوا فِي عُنْقِهِ حَبْلًا، ثُمَّ أَمْرُوا صِبِيَّانَهُمْ فَيَسْتَثْوِي
بِهِ بَيْنَ أَخْشَبَيْنِ مَكَّةَ وَجَعَلُ يَقُولُ: أَحَدُ أَحَدْ

[33870] Jarir told us, from Mughirah, from Ash-Sha'bi, he said: "They gave them what they asked for except for Khabbab; they began sticking his back to the heated stones until what touched it was gone."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ، قَالَ: أَعْطُوهُمْ مَا سَأَلُوا إِلَّا خَبَابًا فَجَعَلُوا يُلَزِّفُونَ ظَهْرَهُ بِالرَّضْفِ حَتَّىٰ ذَهَبَ مَا مَسَّهُ

[33871] Ibn 'Uyaynah told us, from Mis'ar, from Qays ibn Muslim, from Tariq ibn Shihab, he said: "Khabbab was among the Muhajirun, and he used to be tortured for the sake of Allah."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ مِسْعَرٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: كَانَ خَبَابُ مِنَ الْمُهَاجِرِينَ، وَكَانَ يُعَذَّبُ فِي اللَّهِ

[33872] Muhammad ibn Fadl told us, from his father, he said: I heard Kurdus say: "Verily, Khabbab ibn Al-Aratt embraced Islam as the sixth of six; he had a sixth of Islam."

حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلٍ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ كُرْدُوسًا، يَقُولُ: أَلَا إِنَّ خَبَابَ بْنَ الْأَرَّاتِ أَسْلَمَ سَادِسَ سِنَّةً، كَانَ لَهُ سُدُّسُ الْإِسْلَامِ

[33873] Ibn Idris told us, from Mutarrif, from Abu Ishaq, from Al-Bara', he said: "I and Ibn 'Umar were presented to the Messenger of Allah (saw) on the Day of Badr, and he considered us too young, but we witnessed the Day of Uhud."

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ مُطَرْفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: عُرِضْتُ أَنَا وَابْنُ عُمَرَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ بَدْرٍ فَاسْتَصْنَعْرَنَا وَشَهَدْنَا يَوْمَ أَخْدِ

[33874] 'Abdur-Rahim ibn Sulayman told us, from 'Asim, he said: Subayh asked Abu 'Uthman: "Did you see the Messenger of Allah (saw)?" He said: "I embraced Islam during the time of the Messenger of Allah (saw) and paid him three charities, but I did not meet him."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَاصِمٍ، قَالَ: سأَلَ صُبَيْحًا، أَبَا عُثْمَانَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: أَسْلَمْتُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَدَّيْتُ إِلَيْهِ ثَلَاثَ صَدَقَاتٍ وَلَمْ أَفْقَهْ

[33875] Hushaym told us, from Hilal ibn Khabbab, from Maysarah Abu Salih, from Suwayd ibn Ghafalah, he said: "The charity collector of the Prophet (saw) came to us."

حَدَّثَنَا هُشَيْمٌ، عَنْ هِلَالِ بْنِ خَبَابٍ، عَنْ مَيْسَرَةَ أَبِي صَالِحٍ، عَنْ سُوَيْدِ بْنِ غَفَّالَةَ، قَالَ: أَتَانَا مُصَدِّقُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33876] Ghundar told us, from Shu'bah, from Qays ibn Muslim, from Tariq ibn Shihab, he said: "I saw the Messenger of Allah (saw), and I fought in the caliphate of Abu Bakr and 'Umar thirty-three or forty-three times, between battles and expeditions."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَغَزَوْتُ فِي خِلَافَةِ أَبِي بَكْرٍ وَعُمَرَ ثَلَاثًا وَثَلَاثِينَ أَوْ ثَلَاثًا وَأَرْبَعِينَ مَا بَيْنَ غَزْوَةِ إِلَى سَرِيَّةِ

[33877] Shababah ibn Sawwar told us, he said: Shu'bah told us, from Salamah ibn Kuhayl, from Habbah Al-'Urani, he said: I heard 'Ali say: "I am the first who prayed with the Prophet (saw)."

حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ، قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَلَمَةَ بْنِ كَهْيَلٍ، عَنْ حَبَّةَ الْعَرَبِيِّ، قَالَ: سَمِعْتُ عَلِيًّا، يَقُولُ: أَنَا أَوَّلُ مَنْ صَلَّى مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33878] Jubayr ibn Muhammad At-Tamimi informed us, Jarir ibn Hazim told us, from Mujalid, from 'Amir, he said: Abu Bakr said to 'Ali: "Did you dislike my leadership?" He said: "No." Abu Bakr said: "I was in this matter before you."

حَدَّثَنَا أَخْبَرَنَا جُبَيْرُ بْنُ مُحَمَّدٍ التَّمِيميُّ، حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ، قَالَ: أَبُو بَكْرٍ ، إِلَعَلِيُّ: أَكْرَهْتَ إِمَارَتِي؟ قَالَ: لَا ، قَالَ أَبُو بَكْرٍ: إِنِّي كُنْتُ فِي هَذَا الْأَمْرِ قَبْلَكَ

[33879] Ghundar told us, from Shu'bah, from 'Amr ibn Murrah, he said: I heard Ibn Abi Awfa, and he was one of the Companions of the Tree.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى، وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ

[33880] Muhammad ibn Abi 'Ubaydah told us, my father told us, from Al-A'mash, from Al-Qasim ibn 'Abdur-Rahman, from his father, he said: 'Abdullah said: "I saw myself as the sixth of six; there was no Muslim on the face of the earth other than us."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُبَيْدَةَ، حَدَّثَنَا أَبِي، عَنْ الْأَعْمَشِ، عَنْ الْفَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَقَدْ رَأَيْتِنِي سَادِسَ سِتَّةً مَا عَلَى ظَهْرِ الْأَرْضِ مِنْ مُسْلِمٍ غَيْرُنَا

[33881] Zayd ibn Al-Hubab told us, from Ibn Lahi'ah, he said: Yazid ibn 'Amr Al-Ma'afiri told me, he said: I heard Abu Thawr Al-Fahmi saying: "Abdur-Rahman ibn '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: We had come upon 'Uthman while he was besieged, and he said: 'I am the fourth in Islam.'"

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ ابْنِ لَهِيَعَةَ، قَالَ: حَدَّثَنِي
يَزِيدُ بْنُ عَمْرُو الْمَعَافِرِيُّ، قَالَ: سَمِعْتُ أَبَا ثَورِ
الْفَهْمِيَّ، يَقُولُ: "قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنَ بْنُ عُدَيْسِ
الْبَلَوِيُّ وَكَانَ مِنْ بَاتِعِ تَحْتَ الشَّجَرَةِ فَصَعَدَ الْمِنْبَرَ
فَحَمَدَ اللَّهَ، وَأَثْنَى عَلَيْهِ ثُمَّ ذَكَرَ عُثْمَانَ قَالَ أَبُو ثَورٍ: قَدْ
جِئْنَا عَلَى عُثْمَانَ وَهُوَ مَخْصُورٌ فَقَالَ: إِنِّي لِرَابِعِ
الْإِسْلَامِ

[33882] Al-Fadl ibn Dukayn told us, Zuhayr told us, from Abu Ishaq, from Abu Juhayfah, he said: "I saw the Messenger of Allah (saw), and this part of him was white"—and Zuhayr placed his hand on the hair below his lower lip. It was said to Abu Juhayfah: "How old were you then?" He said: "I was sharpening arrows and putting feathers on them."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، حَدَّثَنَا رُهْبَرٌ، عَنْ أَبِي إِسْحَاقَ،
عَنْ أَبِي جُحَيْفَةَ، قَالَ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ وَهَذِهِ مِنْهُ بَيْضَاءُ، وَوَضَعَ رُهْبَرٌ يَدَهُ عَلَى
عَنْقَهِ، قَبْلَ لِأَبِي جُحَيْفَةَ، مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ:
أَبْرِي النَّبَلَ وَأَرْيَشُهَا

[33883] Al-Fadl ibn Dukayn told us, Zuhayr told us, from Ishaq, he said: "Abdullah ibn 'Utbah and a man from Hamdan disputed. The Hamdani said: 'Abu Bakr was older than the Messenger of Allah (saw).' 'Abdullah said: 'No, rather the Messenger of Allah (saw) was older than Abu Bakr. The Messenger of Allah (saw) passed away when he was sixty-three, and Abu Bakr passed away when he was sixty. 'Umar was killed when he was sixty-three, and I am fifty-seven.'"

[33884] A Sheikh of ours told us, he said: I heard Ja'far, from his father, he said: "'Ali embraced Islam when he was seven years old. The Messenger of Allah (saw) passed away when he ['Ali] was twenty-seven, and 'Umar was killed when he ['Ali] was fifty-seven."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، حَدَّثَنَا زُهْبِرٌ، عَنْ إِسْحَاقَ، قَالَ: "الْمَارَى عَبْدُ اللَّهِ بْنُ عُتْبَةَ وَرَجُلٌ مِنْ هَمْدَانَ فَقَالَ الْهَمْدَانِيُّ: أَبُو بَكْرٍ أَكْبَرٌ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ عَبْدُ اللَّهِ: لَا بَلْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَكْبَرٌ مِنْ أَبِي بَكْرٍ، ثُوْفَيْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَبْنُ ثَلَاثٍ وَسِتِّينَ، وَثُوْفَيْ أَبُو بَكْرٍ وَهُوَ أَبْنُ سِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ أَبْنُ ثَلَاثٍ وَسِتِّينَ وَأَنَا أَبْنُ سَبْعٍ وَخَمْسِينَ

حَدَّثَنَا شَيْخُ، لَنَا قَالَ: سَمِعْتُ جَعْفَرًا، عَنْ أَبِيهِ، قَالَ: أَسْلَمَ عَلَيُّ وَهُوَ أَبْنُ سَبْعٍ، وَقُبِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ أَبْنُ سَبْعٍ وَعِشْرِينَ، وَقُتِلَ عُمَرُ وَهُوَ أَبْنُ سَبْعٍ وَخَمْسِينَ

[33885] A Sheikh of ours told us, he said: Mujalid told us, from 'Amir, he said: I asked Ibn 'Abbas, or Ibn 'Abbas was asked: "Who among the people was the first to embrace Islam?" He said: "Have you not heard the saying of Hassan ibn Thabit: [Basit meter] 'If you remember a sorrow from a trustworthy brother... Remember your brother Abu Bakr for what he did. The best of creation, the most pious and just... After the Prophet, and the most faithful to what he bore. The second, the follower, whose presence is praised... And the first of the people among them who believed the messengers.'"

[33886] Ghundar told us, from Shu'bah, from Al-Hakam, he said: I heard Ibn Abi Layla narrating from 'Abdullah ibn 'Ukaym, he said: "The letter of the Messenger of Allah (saw) was read to us while I was a young boy: 'Do not make use of the hide or sinew of a dead animal.'"

حَدَّثَنَا شِيْخٌ، لَنَا قَالَ: حَدَّثَنَا مُجَالِدٌ، عَنْ عَامِرٍ، قَالَ:
سَأَلْتُ ابْنَ عَبَّاسٍ أَوْ سُعِيلَ ابْنَ عَبَّاسٍ أَيُّ النَّاسُ كَانَ
أَوْلَى إِسْلَامًا؟ فَقَالَ: "أَمَا سَمِعْتُ قَوْلَ حَسَانَ بْنَ ثَابِتٍ:
[البَرْ الْبَسِطُ] إِذَا تَذَكَّرْتُ شَجُواً مِنْ أَخِي ثَقَةٍ...
فَإِذَا تَذَكَّرْتُ أَخَاكَ أَبَا بَكْرٍ بِمَا فَعَلَ أَحْيَ الْبَرَّيَةَ أَنْقَاهَا
وَأَعْدَلَهَا... بَعْدَ النَّبِيِّ وَأُولَاهَا بِمَا حَمَلَ وَالثَّانِي النَّالِي
الْمُحْمُودَ مَشْهُدُهُ... وَأَوْلَ النَّاسِ مِنْهُمْ صَدَقَ الرُّسُلُ

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ: سَمِعْتُ ابْنَ
أَبِي لَيْلَى، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عُكَيْمٍ، قَالَ: "فُرِئَ
عَلَيْنَا كِتَابٌ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا غُلَامٌ
شَابٌ: لَا تَنْتَقِعُوا مِنَ الْمَيْتَةِ بِإِهَابٍ وَلَا غَصَبٍ

[33887] Abu Khalid Al-Ahmar told us, from Ash'ath, from 'Awn ibn Abi Juhayfah, from his father, he said: "The Messenger of Allah (saw) sent a charity collector among us. He took the charity from our rich and returned it to our poor. I was an orphan boy with no wealth, so he gave me a young she-camel."

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ أَشْعَثَ، عَنْ عَوْنَ بْنِ أَبِي جُحِيفَةَ، عَنْ أَبِيهِ، قَالَ: بَعِثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِينَا مُصَدِّقًا، فَأَخَذَ الصَّدَقَةَ مِنْ أَغْنِيَائِنَا فَرَدَّهَا فِي فُقَرَائِنَا فَكُنْتُ غُلَامًا يَتِيمًا لَا مَالَ لِي، فَأَعْطَانِي قَلْوَصًا

[33888] Yazid ibn Harun told us, he said: Hisham informed us, from 'Ikrimah, from Ibn 'Abbas: "That revelation came down to the Messenger of Allah (saw) when he was forty years old. He stayed in Mecca for thirteen years, and he stayed in Medina for ten years. He passed away when he was sixty-three years old."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا هِشَامٌ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنْزِلَ عَلَيْهِ وَهُوَ أَبْنُ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ تَلَاثَ عَشْرَةَ سَنَةً، وَأَقَامَ بِالْمَدِينَةِ عَشْرَ سِنِينَ، فَتُوفِّيَ وَهُوَ أَبْنُ تَلَاثَ وَسِتِّينَ

[33889] Waki' told us, from Abu Na'amah, he heard it from Khalid ibn 'Umayr, he said: 'Utbah ibn Ghazwan addressed us, saying: "I saw myself as the seventh of seven with the Messenger of Allah (saw)."

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي نَعَامَةَ، سَمِعَهُ، مِنْ خَالِدِ بْنِ عُمَيْرٍ، قَالَ: خَطَبَنَا عُثْبَةُ بْنُ غَزْوَانَ، فَقَالَ: أَلَّفَ رَأَيْتِي سَابِعَ سَبَّعَةٍ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33890] Khalid ibn Makhlad told us, Sulayman ibn Bilal told us, he said: Rabi'ah ibn Abi 'Abdur-Rahman told me, he said: I heard Anas ibn Malik say: "The Messenger of Allah (saw) was sent [as a Prophet] at the age of forty. He stayed in Mecca for ten [years] and in Medina for ten [years], and he passed away at the age of sixty."

حَدَّثَنَا حَالِدُ بْنُ مُخْلَدٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ بَلَالٍ، قَالَ: حَدَّثَنِي رَبِيعَةُ بْنُ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكَ، يَقُولُ: بُعْثَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى رَأْسِ أَرْبَعِينَ، فَاقْفَأَمْ بِمَكَّةَ عَشْرًا وَبِالْمَدِينَةِ عَشْرًا وَتُوْفَى عَلَى رَأْسِ سِتِّينَ

[33891] Muhammad ibn 'Ubayd told us, Isma'il ibn Abi Khalid told us, he said: "I saw Zirr ibn Hubaysh when he had reached one hundred and twenty years, and his jaws were trembling from old age. And I saw Abu 'Amr Ash-Shaybani when he had reached one hundred and nineteen years."

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، قَالَ: رَأَيْتُ زَرَّ بْنَ حُبَيْشَ وَقَدْ أَتَى عَلَيْهِ عِشْرُونَ وَمِائَةَ سَنَةً وَإِنَّ لِحْيَيْهِ لِيَضْطَرِبَانِ مِنَ الْكِبَرِ، وَرَأَيْتُ أَبَا عَمْرِو الشَّيْبَانِيَّ وَقَدْ أَتَى عَلَيْهِ تِسْعَ عَشْرَةَ وَمِائَةَ سَنَةٍ

[33892] Ibn Idris told us, from Isma'il, he said: "I saw Zirr ibn Hubaysh in the mosque, his jaws trembling from old age, and he was saying: 'I am one hundred and twenty years old.'"

حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ، قَالَ: "رَأَيْتُ زَرَّ بْنَ حُبَيْشَ فِي الْمَسْجِدِ تَخْتَاجُ لِحَيَاةَ مِنَ الْكِبَرِ وَهُوَ يَقُولُ: أَنَا ابْنُ عِشْرِينَ وَمِائَةَ سَنَةٍ

[33893] Abu Mu'awiyah told us, from Al-A'mash, he said: Shaqiq ibn Salamah said to me: "O Sulayman, if you had seen me when we were fleeing from Khalid ibn Al-Walid on the Day of Buzakhah, I fell from the camel and my neck almost broke. If I had died that day, it would have been the Fire."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، قَالَ لِي شَقِيقُ بْنُ سَلَمَةَ: يَا سُلَيْمَانُ، لَوْ رَأَيْتَنِي وَتَحْنَ هَرَابٌ مِنْ خَالِدِ بْنِ الْوَلِيدِ يَوْمَ بُزَّاخَةَ، فَوَقَعْتُ عَنِ الْبَعِيرِ فَكَادْتُ شَنَدُ عُنْقِيْ، فَلَوْ مِثْ يَوْمَنِيْ كَانَتِ النَّارُ

[33894] Abu Mu'awiyah told us, from Al-A'mash, he said: I heard Shaqiq say: "I was eleven years old on that day."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنْ الْأَعْمَشِ، قَالَ: سَمِعْتُ شَقِيقًا، يَقُولُ: كُنْتُ يَوْمَنِيْ اثْنَيْ إِحْدَى عَشْرَةَ سَنَةً

[33895] Al-Fadl ibn Dukayn told us, from Abu Khalid, from Abu Al-'Aliyah, I heard 'Umar say: "O Allah, grant us well-being and pardon us."

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ أَبِي خَالِدٍ، عَنْ أَبِي الْعَالِيَّةِ، سَمِعْتُ عُمَرَ، يَقُولُ: اللَّهُمَّ عَافِنَا وَاعْفُ عَنَّا

[33896] Hafs told us, from Ja'far, from his father, he said: "There was nothing between Al-Hasan and Al-Husayn except a period of purity [between pregnancies]."

حَدَّثَنَا حَفْصُ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: لَمْ تَكُنْ بَيْنَ الْحَسَنِ وَالْحُسَيْنِ إِلَّا طَهْرٌ

[33897] Al-Hasan ibn Musa Al-Ashyab told us, from Abu Hilal, from Qatadah, he said: "The last of them to die in Medina was Jabir ibn 'Abdullah, the last of them to die in Basra was Anas ibn Malik, and the last of them to die in Kufa was 'Abdullah ibn Abi Awfa."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى الْأَشْيَابُ، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ، قَالَ: آخِرُهُمْ مَوْتًا بِالْمَدِينَةِ جَابِرُ بْنُ عَبْدِ اللَّهِ، وَآخِرُهُمْ مَوْتًا بِالْبَصْرَةِ أَنَّسُ بْنُ مَالِكٍ، وَآخِرُهُمْ مَوْتًا بِالْكُوفَةِ عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى

[33898] Al-Hasan ibn Musa told us, from Abu Hilal, from Qatadah: "That Abu Bakr passed away when he was sixty-five years old, 'Umar was killed when he was fifty-one, and 'Uthman was killed when he was eighty-nine or eighty-eight."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى، عَنْ أَبِي هِلَالٍ، عَنْ قَتَادَةَ: أَنَّ أَبَا بَكْرِ ثُوْفَيِّ وَهُوَ ابْنُ حَمْسٍ وَسِتِّينَ سَنَةً، وَأَنَّ عُمَرَ قُتِلَ وَهُوَ ابْنُ إِحْدَى وَحَمْسِينَ، وَأَنَّ عُثْمَانَ قُتِلَ وَهُوَ ابْنُ تِسْعَ أَوْ تَمَانِي وَتَمَانِينَ

[33899] Yahya ibn Sa'id Al-Qattan told us, from Sufyan, from Al-A'mash, from 'Umarah ibn 'Umair, from Hurayth ibn Zuhayr, he said: When the news of 'Abdullah's death was brought to Abu Ad-Darda', he said: "No one like him was created after him."

حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَانُ، عَنْ سُفْيَانَ، عَنْ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنْ حُرَيْثِ بْنِ ظَهَيرٍ، قَالَ: لَمَّا نَعِيَ عَبْدُ اللَّهِ إِلَى أَبِي الدَّرْدَاءِ، قَالَ: مَا خَلَقَ بَعْدَهُ مِثْلَهُ

[33900] Hushaym told us, from Abu Hamzah, he said: "Ibn 'Abbas passed away, and Ibn Al-Hanafiyyah took charge of [his funeral]."

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ، قَالَ: ثُوْفَيْ أَبْنُ عَبَّاسٍ
فَوَلَيْهِ أَبْنُ الْحَنَفِيَّةِ

[33901] Waki' told us, from Sufyan, from Salim ibn Abi Hafsa, from a man named Kulthum, he said: I heard Ibn Al-Hanafiyyah say at the funeral of Ibn 'Abbas: "Today, the Lordly Scholar of knowledge has died."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ سَالِمِ بْنِ أَبِي حَفْصَةَ، عَنْ
رَجُلٍ يُقَالُ لَهُ كُلْثُومٌ، قَالَ: سَمِعْتُ أَبْنَ الْحَنَفِيَّةَ، يَقُولُ
فِي جَنَازَةِ أَبْنِ عَبَّاسٍ: الْيَوْمُ مَاتَ رَبَّانِيُّ الْعِلْمِ

[33902] Waki' narrated to us, from Hammad b. Salamah, from 'Ammar, the client of Banu Hashim, who said: We sat with Ibn 'Abbas in the shade of the palace during the funeral of Zayd b. Thabit. He said: "Indeed, much knowledge has been buried today."

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَمَّارٍ، مَوْلَى
بَنِي هَاشِمٍ قَالَ: جَلَسْنَا مَعَ أَبْنِ عَبَّاسٍ فِي ظِلِّ الْقَصْرِ
فِي جَنَازَةِ زَيْدِ بْنِ ثَابِتٍ، قَالَ: لَقَدْ دُفِنَ الْيَوْمُ عِلْمٌ كَثِيرٌ

[33903] Muhammad b. Abi 'Adi narrated to us, from Shu'bah, from Yazid b. Abi Ziyad, who said: They passed by Abu Juhayfah with the funeral procession of Abu 'Abd al-Rahman. He said: "He has found rest, and others have found rest from him."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: مَرُوا بِجَنَازَةِ أَبِي عَبْدِ الرَّحْمَنِ عَلَى أَبِي جُحَيْفَةَ، فَقَالَ: اسْتَرَاحَ وَاسْتَرِيحْ مِنْهُ

[33904] Ibn Fudayl narrated to us, from Ibn Abjar, who said: I informed Al-Sha'bi of the death of Ibrahim. He said: "May Allah have mercy on him. Indeed, he has not left behind anyone like him. Indeed, he is more knowledgeable dead than alive [meaning his legacy/knowledge is clearer or unmatched]."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ ابْنِ أَبْجَرَ، قَالَ: أَخْبَرْتُ الشَّعْبِيَّ، بِمَوْتِ إِبْرَاهِيمَ فَقَالَ: رَحْمَةُ اللَّهِ، أَمَّا إِنَّهُ لَمْ يَخْلُفْ خَلْفَهُ مِثْلُهُ، أَمَّا إِنَّهُ مَيَّتًا أَفْقَهُ مِنْهُ حَيًّا

[33905] Ibn Fudayl narrated to us, from 'Asim, who said: I informed Al-Hasan of the death of Al-Sha'bi. He said: "May Allah have mercy on him. By Allah, he held a high status in Islam."

حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ عَاصِمٍ، قَالَ: أَخْبَرْتُ الْحَسَنَ، بِمَوْتِ الشَّعْبِيِّ، فَقَالَ: رَحْمَةُ اللَّهِ وَاللَّهُ إِنْ كَانَ مِنَ الْإِسْلَامِ لِمَكَانٍ

[33906] Ibn 'Ulayyah narrated to us, from Ibn 'Awn, from Nafi', who said: "Ibn 'Umar was in the market when the death of Hujr was announced to him. He undid his cloak [habwah], stood up, and was overcome with weeping."

حَدَّثَنَا ابْنُ عُلَيْهِ، عَنِ ابْنِ عَوْنِ، عَنْ نَافِعٍ، قَالَ: كَانَ ابْنُ عُمَرَ فِي السُّوقِ فَتَنَعَّى إِلَيْهِ حُجْرٌ فَأَطْلَقَ حَبْوَةً وَقَامَ وَغَلَبَهُ النَّحِيبُ

[33907] Abu Usamah narrated to us, from Shu'bah, from 'Ali b. Zayd, from Abu 'Uthman, who said: "I came to 'Umar with the news of the death of Al-Nu'man b. Muqarrin. He placed his hand on his head and began to weep."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ شُعْبَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ أَبِي عُثْمَانَ، قَالَ: أَتَيْتُ عُمَرَ بِتَنَعُّي النُّعْمَانَ بْنَ مُقَرْنَ، فَوَضَعَ يَدَهُ عَلَى رَأْسِهِ وَجَاءَ يَبْكِي

[33908] A Shaykh of ours narrated to us, he said: Al-A'mash informed us, he said: "Ibrahim died when he was forty-eight years old." Al-A'mash said: "Sa'id b. Jubayr died when he was forty-six years old."

حَدَّثَنَا شَيْخٌ لَنَا، قَالَ: أَخْبَرَنَا الْأَعْمَشُ، قَالَ: هَلْكَ إِبْرَاهِيمُ وَهُوَ ابْنُ نَمَانٍ وَأَرْبَعِينَ قَالَ الْأَعْمَشُ: هَلْكَ سَعِيدُ بْنُ حُبَيْرٍ وَهُوَ ابْنُ سِتٍّ وَأَرْبَعِينَ

[33909] Ghundar narrated to us, from Shu'bah, from Iyas b. Mu'awiyah, who said: I sat with Sa'id b. al-Musayyib, and he said to me: "Who are you from?" I said: "From Muzaynah." He said: "I remember the day 'Umar b. Al-Khattab announced the death of Al-Nu'man on the pulpit."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ إِيَّاسِ بْنِ مُعَاوِيَةَ، قَالَ: جَلَسْتُ إِلَى سَعِيدِ بْنِ الْمُسِيَّبِ، فَقَالَ لِي: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ مُرَيْنَةَ قَالَ: إِنِّي لَأَذْكُرُ يَوْمَ تَعْيِي عُمَرَ بْنَ الْخَطَّابَ النَّعْمَانَ عَلَى الْمِنْبَرِ

[33910] Yazid b. Harun narrated to us, he said: Malik b. Anas informed us, from Salim Abu al-Nadr, who said: "When Sa'd died, 'A'ishah ordered that his bier be carried past her so she could seek forgiveness for him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَّسٍ، عَنْ سَالِمٍ أَبِي النَّصْرِ، قَالَ: لَمَّا تُوفِيَ سَعْدُ أَمْرَأَ عَائِشَةَ أَنْ يُمْرَرَ بِهِ عَلَيْهَا فَتَسْتَغْفِرَ لَهُ

[33911] Yazid b. Harun narrated to us, from Hammam, from Qatadah, from Abu al-'Aliyah, who said: "I read the Qur'an twenty years after the death of your Prophet, may Allah's prayers and peace be upon him."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَّامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْعَالِيَّةِ، قَالَ: قَرَأْتُ الْقُرْآنَ بَعْدَ وَفَاتَةِ نَبِيِّكُمْ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعِشْرِينَ سَنَةً

[33912] Aswad b. 'Amir narrated to us, Hammad b. Salamah narrated to us, from 'Ali b. Zayd, from Sa'id b. al-Musayyib, who said: "I have reached eighty years of age, and the thing I fear most for myself is women."

حَدَّثَنَا أَسْوَادُ بْنُ عَامِرٍ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ
بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، قَالَ: لَقَدْ بَلَغْتُ ثَمَانِينَ
سَنَةً وَأَنَا أَخَوْفُ مَا أَخَافُ عَلَيِّ النِّسَاءَ

[33913] 'Affan narrated to us, from Hammad b. Salamah, from Humayd, who said: Abu 'Uthman said: "About one hundred and thirty years have passed upon me."

حَدَّثَنَا عَفَانُ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، قَالَ: قَالَ
أَبُو عُمَانَ: أَتَتْ عَلَيَّ تَحْوُّ مِنْ ثَلَاثِينَ وَمِائَةَ سَنَةٍ

[33914] Yazid b. Harun narrated to us, he said: Al-Hajjaj b. Abi Zaynab informed us, he said: I heard Abu 'Uthman al-Nahdi saying: "In the Jahiliyyah, we used to worship a stone. Then we heard a caller calling out: 'O people of the encampment, your lord has perished, so seek a lord!' He said: So we went out on every difficult and easy mount. While we were searching like that, suddenly we heard a caller calling out: 'We have found your lord, or something like him.' He said: So we came, and there was a stone, so we slaughtered camels over it."

[33915] 'Abd al-Rahim narrated to us, from Isma'il, from Shubayl b. 'Awf: "And he had reached the Jahiliyyah."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَخْبَرَنَا الْحَجَاجُ بْنُ أَبِي زَيْنَبٍ، قَالَ: سَمِعْتُ أَبَا عُثْمَانَ الْجَاهِلِيَّ، يَقُولُ: "كُنَّا فِي الْجَاهِلِيَّةِ تَعْبُدُ حَجَراً، فَسَمِعْنَا مُنَادِيًّا يُنَادِي: يَا أَهْلَ الرَّحَالِ، إِنَّ رَبَّكُمْ قَدْ هَلَكَ فَالْتَّمِسُوا رَبًّا، قَالَ: فَخَرَجْنَا عَلَى كُلِّ صَعْبٍ وَّدَلْوِ فَبَيْنَا نَحْنُ كَذَلِكَ نَطَّلُبُ إِذَا نَحْنُ بِمُنَادٍ يُنَادِي: إِنَّا قَدْ وَجَدْنَا رَبَّكُمْ أَوْ شَبَهَهُ، قَالَ: فَجِئْنَا فَإِذَا حَجَرٌ فَنَحَرْنَا عَلَيْهِ الْجُزُرَ

حَدَّثَنَا عَبْدُ الرَّحِيمِ، عَنْ إِسْمَاعِيلَ، عَنْ شُبَيْلِ بْنِ عَوْفٍ: وَكَانَ أَدْرَكَ الْجَاهِلِيَّةَ

[33916] Abu Usamah narrated to us, from Shu'bah, from Abu Raja', who said: I said to Al-Hasan al-Basri: "When was your time in Medina?" He said: "I had a time there after Siffin." He said: I said: "So when did you reach puberty?" He said: "A year after Siffin."

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي رَجَاءٍ، قَالَ: قُلْتُ لِلْحَسَنِ الْبَصْرِيِّ: مَئَى عَهْدُكِ بِالْمَدِينَةِ؟ قَالَ: لِي بِهَا عَهْدٌ بَعْدَ صِفَيْنَ، قَالَ: قُلْتُ: فَمَئَى احْتَلَمْتَ؟ قَالَ: بَعْدَ صِفَيْنَ بِعَامٍ

[33917] Al-Hasan b. Musa narrated to us, Hammad b. Salamah narrated to us, from 'Ali b. Zayd, from Musa, from Yusuf b. Mihran, from Ibn 'Abbas, from the Prophet, may Allah's prayers and peace be upon him, who said: "Adam's lifespan was one thousand years, and David's lifespan was sixty years. Adam said: 'O Lord, increase him from my lifespan by forty years.' So He completed one thousand years for Adam and completed one hundred years for David."

حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ مُوسَى، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "كَانَ عُمُرُ آدَمَ أَلْفَ سَنَةً، وَكَانَ عُمُرُ دَاؤِدَ سِتِّينَ سَنَةً، فَقَالَ آدَمُ: أَيْ رَبِّ زِدْهُ مِنْ عُمُرِي أَرْبَعِينَ سَنَةً، فَأَكْمَلَ لِآدَمَ أَلْفَ سَنَةً وَأَكْمَلَ لِدَاؤِدَ مِائَةَ سَنَةٍ

[33918] Al-Hasan b. Musa narrated to us, Hammad b. Salamah narrated to us, from 'Ali b. Zayd, from Yusuf b. Mihran, from Ibn 'Abbas, who said: "Noah was sent at forty years old. He stayed among his people for a thousand years less fifty years calling them, and lived after the flood for sixty years until the people multiplied and spread out."

حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَلَيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: بُعِثَ نُوحٌ لِأَرْبَعِينَ سَنَةً لِيُثْ فِي قَوْمِهِ أَلْفَ سَنَةً إِلَّا خَمْسِينَ عَامًا يَدْعُوهُمْ، وَعَاشَ بَعْدَ الطُّوفَانِ سِتِّينَ سَنَةً حَتَّى كَثُرَ النَّاسُ وَفَشَّوْا

[33919] 'Abdah b. Sulayman narrated to us, from Yahya b. Sa'id, from Sa'id b. al-Musayyib, from Abu Hurayrah: "That Abraham circumcised himself with an adze when he was one hundred and twenty years old, and he lived for one hundred years after that."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ إِبْرَاهِيمَ أَخْتَنَ بِالْفَدْرِ وَهُوَ ابْنُ عِشْرِينَ وَمَائَةً سَنَةً، وَعَاشَ بَعْدَ ذَلِكَ مِائَةً سَنَةً

[33920] Abu Bakr narrated to us, he said: Isma'il Ibn 'Ulayyah narrated to us, from Yunus, from Al-Hasan, who said: "Joseph was thrown into the well when he was seventeen years old. He remained in slavery, authority, and prison for eighty years. Then his affairs were reunited, and he lived after that for twenty-three years."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: الْقَيْ يُوسُفُ فِي الْجُبِّ وَهُوَ ابْنُ سَبْعَ عَشْرَةَ سَنَةً، وَكَانَ فِي الْعُبُودِيَّةِ وَالْمُلْكِ وَالسَّجْنِ تَمَانِينَ سَنَةً، ثُمَّ جُمِعَ لَهُ شَمْلُهُ فَعَاشَ بَعْدَ ذَلِكَ ثَلَاثًا وَعِشْرِينَ سَنَةً

[33921] Jarir narrated to us, from Mughirah, from Abu Razin, who said: It was said to Al-'Abbas: "Are you older [akbar] or the Prophet, may Allah's prayers and peace be upon him?" He said: "He is greater [akbar] than me, but I was born before him."

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ أَبِي رَزِينِ، قَالَ: قِيلَ لِلْعَبَّاسِ: أَنْتَ أَكْبَرُ أُمِّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: هُوَ أَكْبَرُ مِنِّي وَأَنَا وُلِدْتُ قَبْلَهُ

[33922] Ibn Mahdi narrated to us, from Sufyan, from his father, who said: It was said to Abu Wa'il: "Are you older or Rabi' b. Khuthaym?" He said: "I am older than him in age, and he is greater than me in intellect."

حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، قَالَ: قِيلَ لِابْنِ سُفْيَانَ: أَنْتَ أَكْبَرُ أَوْ رَبِيعُ بْنُ خُثَيْمٍ، قَالَ: أَنَا أَكْبَرُ مِنْهُ سِنًا وَهُوَ أَكْبَرُ مِنِّي عَقْلًا

[33923] 'Abdah b. Sulayman narrated to us, from Yahya b. Sa'id, from Sa'id b. al-Musayyib, who said: "Abu Bakr completed the age of the Messenger of Allah, may Allah's prayers and peace be upon him, with his caliphate, so he died when he was sixty-three years old."

حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ
بْنِ الْمُسِيَّبِ، قَالَ: اسْتَكْمَلَ أَبُو بَكْرٍ بِخَلَاقَتِهِ سِنَّ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتُوفِيَ وَهُوَ ابْنُ تَلَاثَ وَسِتِّينَ

[33924] Ghundar narrated to us, Shu'bah narrated to us, from 'Amr b. Ma'n, who said: I asked Abu 'Ubaydah: "Do you remember anything from 'Abd Allah?" He said: "I do not remember anything from him."

حَدَّثَنَا غُنْدَرُ، حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَعْنٍ، قَالَ:
سَأَلْتُ أَبَا عَبِيْدَةَ هَلْ تَذَكَّرُ مِنْ عَبْدِ اللَّهِ شَيْئًا؟، قَالَ: لَا
أَذْكُرُ مِنْهُ شَيْئًا

[33925] Ibn 'Ulayyah narrated to us, from Shu'ayb b. al-Habhab, from Al-Hasan, who said: "I saw 'Uthman pouring water on himself from a pitcher."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ شُعَيْبِ بْنِ الْحَبْحَابِ، عَنِ الْحَسَنِ،
قَالَ: رَأَيْتُ عُثْمَانَ يَصْبِّ عَلَيْهِ مِنْ إِبْرِيقٍ

[33926] Ibn Idris narrated to us, from his father and Malik b. Mighwal, from Al-Hakam, who said: "The first to judge in Kufa here was Salman b. Rabi'ah al-Bahili. He sat for forty days and no disputant came to him."

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ أَبِيهِ، وَمَالِكٌ بْنُ مَعْوِيلٍ، عَنْ الْحَكَمِ، قَالَ: كَانَ أَوَّلُ مَنْ قَضَى بِالْكُوفَةِ هَاهُنَا سَلْمَانُ بْنُ رَبِيعَةَ الْبَاهِلِيِّ، جَلَسَ أَرْبَعِينَ يَوْمًا لَا يَأْتِيهِ حَصْمٌ

[33927] 'Abdah b. Sulayman narrated to us, from Hisham, from his father, from 'A'ishah, who said: "The Messenger of Allah, may Allah's prayers and peace be upon him, married me when I was six years old, and consummated the marriage with me when I was nine years old."

حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: تَزَوَّجَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا بِنْتُ سِتٍّ سِنِينَ وَبَنَى بِي وَأَنَا بِنْتُ تِسْعَ سِنِينَ

[33928] Yahya narrated to us, from Sa'id, from Sufyan, from his father, from 'Ikrimah, who said: "Between Adam and Noah there were ten generations, all of them upon Islam."

حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَكْرِمَةَ، قَالَ: كَانَ بَيْنَ آدَمَ وَنُوحَ عَشَرَةً أَفْرُونَ كُلُّهُمْ عَلَى الْإِسْلَامِ

[33929] Husayn b. 'Ali narrated to us, from Sufyan, who said: I heard Al-Hudhali asking Ja'far: "How old was 'Ali when he died?" He said: "He was killed when he was fifty-eight years old, and Al-Hasan died at that age, and Al-Husayn was killed [at that age]."

حَدَّثَنَا حُسْيِنُ بْنُ عَلَىٰ، عَنْ سُفْيَانَ، قَالَ: سَمِعْتُ الْهُذَلِيَّ، سَأَلَ جَعْفَرًا: كَمْ كَانَ لِعَلَىٰ حِينَ هُلِكَ؟ قَالَ: قُتِلَ وَهُوَ ابْنُ ثَمَانِيْنَ وَخَمْسِيْنَ وَمَاتَ لَهَا الْحَسَنُ وَقُتِلَ الْحُسَيْنُ

[33930] 'Affan narrated to us, he said: Mu'tamir b. Sulayman narrated to us, he said: I heard my father saying: "Uthman was killed in the middle of the Days of Tashriq."

حَدَّثَنَا عَفَانُ، قَالَ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: سَمِعْتُ أَبِيهِ، يَقُولُ: أَنَّ عُثْمَانَ قُتِلَ فِي أَوْسَطِ أَيَّامِ التَّشْرِيقِ

[33931] Abu Nu'aym Al-Fadl b. Dukayn narrated to us, he said: Ibn al-Ghasil narrated to us, from 'Asim b. 'Umar b. Qatadah, from Mahmud b. Labid, who said: "Ibrahim, the son of the Prophet, may Allah's prayers and peace be upon him, passed away when he was eighteen months old. He [the Prophet] said: 'Indeed, he has a wet nurse in Paradise.'"

حَدَّثَنَا أَبُو ثُعَيْمِ الْفَضْلُ بْنُ دُكَيْنٍ، قَالَ: حَدَّثَنَا ابْنُ الْغَسِيلِ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ لَبِيدٍ، قَالَ: "لُوْفِي إِبْرَاهِيمُ بْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ ابْنُ ثَمَانِيَّةَ عَشَرَ شَهْرًا وَقَالَ: إِنَّ لَهُ مُرْضِعًا فِي الْجَنَّةِ

[33932] Al-Fadl b. Dukayn narrated to us, Yunus informed us, from Abu Ishaq, who said: "I and Al-Aswad b. Yazid were in the police force with 'Amr b. Hurayth during the nights of Mus'ab."

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينَ، أَخْبَرَنَا يُونُسُ، عَنْ أَبِي إِسْحَاقَ، قَالَ: كُنْتُ أَنَا، وَالْأَسْوَدُ بْنُ يَزِيدَ، فِي الشُّرُطَةِ مَعَ عَمْرُو بْنِ حُرَيْثٍ لَيَالِي مُصْبَغٍ

[33933] Shababah narrated to us, from Shu'bah, from Mu'awiyah b. Qurrah, from his father, that: "He came to the Prophet, may Allah's prayers and peace be upon him, having milked and tied [the udders]."

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، عَنْ أَبِيهِ، أَنَّهُ أتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ حَلَبَ وَصَرَّ

[33934] Al-Fadl b. Dukayn narrated to us, Hanash b. al-Harith narrated to us, he said: "I saw Suwayd b. Ghafalah passing by to a wife of his from Banu Asad when he was one hundred and twenty-seven years old, in [year] forty-four during the emirate of Mu'awiyah. Al'Abbas died during the emirate of 'Uthman. Ibn Mas'ud died at the end of the emirate of 'Uthman. Hudhayfah died when the killing of 'Uthman occurred. Jabir b. Zayd and Anas b. Malik died in the week of the year ninety-three. Ibn 'Umar died in the year seventy-three. 'A'ishah and Al-Hasan b. 'Ali died in the year fifty-three. 'Amr b. Hurayth died in the year eighty-five. Al-Husayn b. 'Ali was killed in the year sixty-one on the day of 'Ashura', and Sinan b. Anas al-Nakha'i al-Mawsili—may Allah curse him—killed him and brought his head to 'Ubayd Allah b. Ziyad. Ibn al-Zubayr was killed in the year seventy-three. Ibn al-Hanafiyyah died in the year eighty. Ibn 'Abbas died in the year sixty-eight. Shurayh died in the year seventy-six. 'Ali b. al-Husayn died in

حَدَّثَنَا الْفَضْلُ بْنُ دُكِيْنَ، حَدَّثَنَا حَشْبُ بْنُ الْحَارِثِ، قَالَ: «رَأَيْتُ سُوَيْدَ بْنَ عَفْلَةَ يَمْرُ إِلَى امْرَأَةَ لَهُ مِنْ بَنِي أَسَدٍ وَهُوَ ابْنُ سَبْعَ وَعَشْرِينَ وَمِائَةَ سَنَةً أَرْبَعاً وَأَرْبَعينَ فِي إِمْرَةِ مُعَاوِيَةَ. وَمَاتَ الْعَبَاسُ فِي إِمْرَةِ عُثْمَانَ. وَمَاتَ ابْنُ مَسْعُودٍ فِي آخِرِ إِمْرَةِ عُثْمَانَ. وَمَاتَ حُذَيْفَةُ حِينَ جَاءَ قَتْلُ عُثْمَانَ. وَمَاتَ جَابِرُ بْنُ زَيْدٍ وَأَنَسُ بْنُ مَالِكٍ فِي جُمَعَةَ سَنَةِ ثَلَاثَتِ وَتِسْعِينَ. وَمَاتَ ابْنُ عُمَرَ سَنَةَ ثَلَاثَتِ وَسَبْعِينَ وَمَاتَتْ عَائِشَةُ وَالْحَسَنُ بْنُ عَلَيٍ سَنَةَ ثَلَاثَتِ وَحَمْسِينَ. وَمَاتَ عَمْرُو بْنُ حُرَيْثٍ فِي سَنَةَ حَمْسٍ وَتَمَانِينَ، وَقُتِلَ الْحُسَيْنُ بْنُ عَلَيٍ سَنَةَ إِحْدَى وَسِتِّينَ فِي يَوْمِ عَاشُورَاءَ وَقُتِلَ سِنَانُ بْنُ أَنَسَ النَّخْعَنِي الْمُوَصَّلِيُّ لَعْنَةَ اللَّهِ وَجَاءَ بِرَأْسِهِ إِلَى عَبْدِ اللَّهِ بْنِ زِيَادٍ، وَقُتِلَ ابْنُ الرُّبَيْرِ سَنَةَ ثَلَاثَتِ وَسَبْعِينَ. وَمَاتَ ابْنُ الْحَنْفِيَّةِ فِي سَنَةِ تَمَانِينَ، وَلَوْفَى ابْنُ عَبَاسٍ فِي سَنَةَ تَمَانِ وَسِتِّينَ. وَمَاتَ شَرِيكٌ فِي سَنَةِ سِتٍّ وَسَبْعِينَ وَمَاتَ عَلَيُّ بْنُ الْحُسَيْنِ فِي سَنَةِ تِسْتَنِينَ وَتِسْعِينَ. وَمَاتَ أَبُو جَعْفَرٍ فِي سَنَةِ أَرْبَعَ عَشَرَةَ وَمِائَةٍ. وَمَاتَ سَعِيدُ بْنُ الْمُسَيَّبِ فِي سَنَةِ ثَلَاثَتِ وَتِسْعِينَ. وَمَاتَ أَبُو بُرْدَةَ وَالشَّعْبِيُّ طَلْحَةَ فِي سَنَةِ سِتٍّ وَمِائَةٍ. وَمَاتَ أَبُو بُرْدَةَ وَهُوَ ابْنُ نَيْفٍ وَتَمَانِينَ. وَقُتِلَ سَعِيدُ بْنُ جُبَيْرٍ فِي سَنَةِ حَمْسٍ وَتِسْعِينَ. وَمَاتَ إِبْرَاهِيمُ فِي سَنَةِ سِتٍّ وَتِسْعِينَ. وَمَاتَ عَمْرُ بْنُ سَيْرِينَ فِي سَنَةِ عَشْرٍ وَمِائَةٍ. وَمَاتَ سَالِمُ بْنُ أَبِي الْجَعْدِ فِي زَمَنِ سُلَيْمَانَ بْنِ عَبْدِ الْمَالِكِ. وَمَاتَ مُجَاهِدٌ فِي سَنَةِ تِسْتَنِينَ وَمِائَةٍ. وَمَاتَ الضَّحَّاكُ فِي سَنَةِ حَمْسٍ وَمِائَةٍ. وَمَاتَ مُحَمَّدُ بْنُ كَعْبِ الْفَرَظِيِّ سَنَةَ تَمَانِ وَمِائَةٍ. وَمَاتَ طَلْحَةُ الْيَامِيُّ فِي سَنَةِ تِسْتَنِيَّ عَشْرَ وَمِائَةٍ. وَمَاتَ رُبَيْدٌ فِي سَنَةِ تِسْتَنِينَ وَعِشْرِينَ وَمِائَةٍ. وَمَاتَ سَلَمَةُ فِي سَنَةِ إِحْدَى وَعِشْرِينَ وَمِائَةٍ. وَمَاتَ مَنْصُورٌ فِي سَنَةِ تِسْتَنِينَ وَتَلَاثِينَ وَمِائَةٍ. وَمَاتَ قَنَادَةً وَنَافِعًا فِي سَنَةِ سَبْعَ عَشَرَةَ وَمِائَةٍ. وَمَاتَ الْحَكَمُ فِي سَنَةِ حَمْسَ عَشَرَةَ وَمِائَةٍ.»

[33935] It has reached us that the name of Abu Bakr al-Siddiq is 'Abd Allah b. 'Uthman. The name of Abu 'Ubaydah b. al-Jarrah is 'Amir b. 'Abd Allah b. al-Jarrah. The name of Abu Dharr al-Ghfari is Jundub b. Junadah. The name of Abu al-Darda' is 'Uwaymir. The name of Abu Qatadah is Al-Harith b. Rib'i. The name of Abu Mahdhurah is Samurah b. Mi'yar. The name of Abu al-Yusr is Ka'b b. 'Amr. The name of Abu Usayd is Malik b. Rabi'ah. The name of Abu Thabit is Sa'd b. 'Ubadah. The name of Abu Barzah is Nadlah b. 'Ubayd. The name of Abu Sa'id al-Khudri is Sa'd b. Malik. The name of Abu al-Haytham b. al-Tayyihan is Malik b. al-Tayyihan. The name of Abu Ayyub is Khalid b. Zayd. The name of Abu Mas'ud is 'Uqbah b. 'Amr. Abu al-Malih is 'Amir b. Usamah. Abu Musa al-Ash'ari is 'Abd Allah b. Qays. The name of Abu Umamah al-Bahili is Al-Sudayy b. 'Ajlan. The name of Abu Umamah al-Ansari is As'ad b. Zurarah. The name of Abu Dujanah is Simak b. Kharashah. The name of Abu Bakrah is Nufay' b. al-Harith.

حَدَّثَنَا بِأَعْنَانُ أَنَّ اسْمَ أَبِي بَكْرِ الصَّدِيقِ: عَبْدُ اللَّهِ بْنُ عُثْمَانَ. وَاسْمَ أَبِي عُبَيْدَةَ بْنَ الْجَرَاحِ: عَامِرُ بْنُ عَبْدِ اللَّهِ بْنِ الْجَرَاحِ. وَاسْمَ أَبِي دَرْرِ الْغَفَارِيِّ: جُنْدُبُ بْنُ جَنَادَةَ. وَاسْمَ أَبِي الدَّرْدَاءِ: عُوَيْمَرٌ. وَاسْمَ أَبِي قَتَادَةَ: الْحَارِثُ بْنُ رَبِيعٍ. وَاسْمَ أَبِي مَخْذُورَةَ: سَمْرَةُ بْنُ مَعْيِرٍ. وَاسْمَ أَبِي الْيَسْرِ: كَعْبُ بْنُ عَمْرُو. وَاسْمَ أَبِي أَسِيدَ: مَالِكُ بْنُ رَبِيعَةَ. وَاسْمَ أَبِي تَابِتٍ: سَعْدُ بْنُ عَبَادَةَ. وَاسْمَ أَبِي بَرْزَةَ: نَضْلَةُ بْنُ عُبَيْدٍ. وَاسْمَ أَبِي سَعِيدِ الْخُدْرِيِّ: سَعْدُ بْنُ مَالِكٍ. وَاسْمَ أَبِي الْهَمَيْمَ بْنِ التَّيَّهَانِ: مَالِكُ بْنُ التَّيَّهَانَ وَاسْمَ أَبِي أَيُوبَ: حَالْدُ بْنُ رَيْدٍ. وَاسْمَ أَبِي مَسْعُودِ: عُقْبَةُ بْنُ عَمْرُو. وَأَبُو الْمَلِحِ: عَامِرُ بْنُ أَسَامَةَ. وَأَبُو مُوسَى الْأَشْعَرِيُّ: عَبْدُ اللَّهِ بْنُ قَيْسٍ. وَاسْمَ أَبِي أَمَامَةَ الْبَاهِلِيِّ: الصُّدُّيُّ بْنُ عَجْلَانَ. وَاسْمَ أَبِي أَمَامَةَ الْأَنْصَارِيِّ: أَسْعَدُ بْنُ زُرَارَةَ. وَاسْمَ أَبِي دُجَانَةَ: سِمَاكُ بْنُ خَرَشَةَ. وَاسْمَ أَبِي بَكْرَةَ: فَقِيْعُ بْنُ الْحَارِثِ. وَاسْمَ أَبِي هَرِيرَةَ: عَبْدُ شَمْسٍ. وَأَبُو طَلْحَةَ الْأَنْصَارِيُّ: رَيْدُ بْنُ سَهْلٍ. وَأَبُو بُرْدَةَ بْنُ نِيَارِ: هَانِي بْنُ نِيَارِ. وَأَبُو أَحِيَّةَ: سَعِيدُ بْنُ الْعَاصِ. عَبْدُ الْمُطَلِّبِ أَسْمَهُ: شَيْبَةُ. وَهَاشِمُ أَسْمَهُ: عَمْرُو. وَعَبْدُ مَنَافِ الْكَبِيرُ: الْمُغِيرَةُ. وَاسْمَ أَبِي لَهَبٍ: عَبْدُ الْعَزَّى بْنُ عَبْدِ الْمُطَلِّبِ. أَبُو جَحِيفَةَ: وَهُبُّ السُّوَايَى. أَبُو حَدِيفَةَ بْنُ الْيَمَانِ: حُسَيْنُ بْنُ جَابِرٍ. وَاسْمَ أَبِي وَائِلٍ: شَفِيقُ بْنُ سَلَمَةَ. وَأَبُو الْأَحْوَصِ: عَوْفُ بْنُ مَالِكِ الْجُشَمِيُّ. وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيِّ: عَبْدُ اللَّهِ بْنُ حَبِيبِ أَبُو الْبَخْرِيِّ الطَّائِيُّ: سَعِيدُ بْنُ فَيْرُوْزَ. وَاسْمَ أَبِي رَزِينِ: مَسْعُودٌ. أَبُو ظَبَيْبَانَ: حُصَيْنُ بْنُ جُنْدُبٍ. وَأَبُو الزَّعْرَاءِ: عَبْدُ اللَّهِ بْنُ هَانِيٍّ. وَأَبُو الزَّعْرَاءِ الْجُشَمِيُّ: عَمْرُو بْنُ عَمْرُو. وَأَبُو سُفْيَانَ: طَلْحَةُ بْنُ نَافِعٍ. وَأَبُو صَالِحٍ صَاحِبُ الْأَعْمَشِ: دَكْوَانُ وَأَبُو صَالِحٍ مَوْلَى أُمِّ هَانِيٍّ صَاحِبُ الْكُلَّيِّ: بَادَانُ. وَأَبُو صَالِحٍ الْخَنْفِيُّ: مَاهَانُ. أَبُو عَمْرُو الشَّيْبَانِيُّ: سَعْدُ بْنُ إِيَّاسٍ. أَبُو عُثْمَانَ: عَبْدُ الرَّحْمَنِ.

[33936] 'Abd Allah b. Idris narrated to us, from Muhammad b. Ishaq, from Al-Zuhri, who said: "Whenever I met 'Ubayd Allah, it was as if I was causing a sea to burst forth with him."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ الزُّهْرِيِّ، قَالَ: كُنْتُ إِذَا لَقِيْتُ عُبَيْدَ اللَّهِ فَكَانَنَا أَفْجَرَ بِهِ بَحْرًا

[33937] Abu Dawud narrated to us, from Shu'bah, from 'Abd al-Malik b. Maysarah, who said: "Al-Dahhak did not meet Ibn 'Abbas; he only met Sa'id b. Jubayr in Rayy and took the Tafsir from him."

حَدَّثَنَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَالِكِ بْنِ مَيْسَرَةَ، قَالَ: لَمْ يَلْقَ الضَّحَّاكُ ابْنَ عَبَّاسٍ، إِنَّمَا لَقِيَ سَعِيدَ بْنَ جُبَيْرٍ بِالرَّأْيِ فَأَخَذَ عَنْهُ التَّقْسِيرَ

[33938] Ibn 'Uyaynah narrated to us, from 'Amr, from Al-Hasan b. Muhammad: "That Fatimah was buried at night."

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ بْنِ مُحَمَّدٍ: أَنَّ فَاطِمَةَ دُفِنَتْ لَيْلًا

[33939] Shababah b. Sawwar narrated to us, Sulayman b. al-Mughirah narrated to us, from Humayd b. Hilal, from 'Abd Allah b. Mughaffal, who said: 'Abd Allah b. Salam passed by a land next to him and said: "This is the head of forty years, at which there will be reconciliation." He said: So the unification under Mu'awiyah was at the head of forty years.

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةَ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُعَفَّلٍ، قَالَ: مَرَّ عَبْدُ اللَّهِ بْنُ سَلَامٍ فِي أَرْضٍ إِلَى جَنِّهِ، فَقَالَ: "إِنَّ هَذَا رَأْسُ أَرْبَعِينَ سَنَةً تَكُونُ عِنْدَهَا صُلُحٌ"، قَالَ: فَكَانَ جَمَاعَةُ مُعاوِيَةَ عِنْدَ رَأْسِ الْأَرْبَعِينَ

[33940] Abu Dawud narrated to us, from Shu'bah, he said: Mushash informed me, saying: "I asked Al-Dahhak: 'Did you see Ibn 'Abbas?' He said: 'No.'"

حَدَّثَنَا أَبُو دَاؤُدُ، عَنْ شُعْبَةَ، قَالَ: أَخْبَرَنِي مُشَاشٌ، قَالَ: "سَأَلْتُ الصَّحَّاكَ: رَأَيْتَ ابْنَ عَبَّاسٍ؟" قَالَ: لَا

[33941] Isma'il b. 'Ulayyah narrated to us, from Mansur b. 'Abd al-Rahman, from Al-Sha'bi, who said: "Abu Bakr, 'Umar, and 'Ali died without having collected [memorized the entirety of] the Qur'an."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ مَنْصُورِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ الشَّعَّبِيِّ، قَالَ: مَاتَ أَبُو بَكْرٍ وَأَعْمَرُ وَعَلَيٌّ وَلَمْ يَجْمِعُوا الْقُرْآنَ

[33942] Ibn 'Ulayyah narrated to us, from Yunus, who said: When Sa'id b. al-Hasan died, Al-Hasan grieved for him intensely. He was spoken to about that, so he said: "I have not heard that Allah blamed Jacob for grieving." And Al-Hasan said: When 'Utbah b. Mas'ud died, Ibn Mas'ud grieved for him. When he was spoken to about that, he said: "By Allah, since He decreed what He decreed, I would not love that I had supplicated to Him and He answered me [to avert it]."

حَدَّثَنَا، أَبْنُ عُلَيَّةَ، عَنْ، يُونُسَ، قَالَ: لَمَّا تُوْفِيَ سَعِيدُ بْنُ الْحَسَنِ وَجَدَ عَلَيْهِ الْحَسَنُ وَجْدًا شَدِيدًا، فَكَلَمَ فِي ذَلِكَ فَقَالَ: مَا سَمِعْتُ اللَّهَ عَابَ عَلَى يَعْوُبِ الْحُزْنِ، وَقَالَ الْحَسَنُ: لَمَّا تُوْفِيَ عُثْبَةُ بْنُ مَسْعُودٍ وَجَدَ عَلَيْهِ أَبْنُ مَسْعُودٍ، فَلَمَّا كَلِمَ فِي ذَلِكَ قَالَ: أَمَا وَاللَّهِ إِذَا قَضَى مَا قَضَى مَا أَحِبُّ أَنِي دَعَوْتُهُ فَأَجَابَنِي

[33943] Yahya b. Adam narrated to us, Isra'il narrated to us, from Abu Ishaq, who said: "I was told that Qays b. Sa'd b. 'Ubada served the Prophet, may Allah's prayers and peace be upon him."

حَدَّثَنَا، يَحْيَى بْنُ آدَمَ، حَدَّثَنَا، إِسْرَائِيلُ، عَنْ، أَبِي إِسْحَاقَ، قَالَ: حُدُثْتُ أَنَّ قَيْسَ بْنَ سَعْدِ بْنَ عُبَادَةَ خَدَّمَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33944] 'Ubayd Allah narrated to us, he said: Isra'il informed us, from Abu Ishaq, from a man who told him: "That Abu Bakr carried 'Abd Allah b. al-Zubayr around in a rag, and he was the first newborn born in Islam."

حَدَّثَنَا، عُبَيْدُ اللَّهِ، قَالَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ رَجُلٍ حَدَّثَهُ: أَنَّ أَبَا بَكْرَ طَافَ بِعَبْدِ اللَّهِ بْنِ الرُّبَيْرِ بِخَرْفَةٍ، وَكَانَ أَوَّلَ مُؤْلِدٍ وُلَدَ فِي الإِسْلَامِ

[33945] Yazid b. Harun narrated to us, Hammam informed us, he said: "Abu Dawud al-A'ma entered upon Qatadah. When he left, they said to him [Qatadah]: 'This man narrates from eighteen Badr participants.' He said: 'This man was a beggar before the plague (al-Jarif) and did not concern himself with anything [of knowledge]. By Allah, Al-Hasan did not narrate to us from a Badr participant face-to-face, nor did Sa'id b. al-Musayyib narrate to us from a Badr participant face-to-face, except from Sa'd [b. Abi Waqqas] regarding Malik.'"

[33946] Ghundar narrated to us, from Shu'bah, from 'Amr b. Murrah, who said: I said to Abu 'Ubaydah: "Was 'Abd Allah with the Prophet, may Allah's prayers and peace be upon him, on the Night of the Jinn?" He said: "No."

حَدَّثَنَا، يَرْبِدُ بْنُ هَارُونَ، أَخْبَرَنَا، هَمَّامٌ، قَالَ: "دَخَلَ أَبُو دَاؤُدَ الْأَعْمَى عَلَى قَتَادَةَ، فَلَمَّا خَرَجَ قَالُوا لَهُ: هَذَا يَرْبُو يَعْنَى ثَمَانِيَّةَ عَشَرَ بَدْرِيًّا، قَالَ: هَذَا كَانَ سَائِلًا قَبْلَ الْجَارِفِ لَا يَعْرِضُ لِشَيْءٍ، فَوَاللَّهِ مَا حَدَّثَنَا الْحَسَنُ عَنْ بَدْرِيٍّ مُشَافَّهَةً وَلَا حَدَّثَنَا سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ بَدْرِيٍّ مُشَافَّهَةً إِلَّا عَنْ سَعْدٍ عَنْ مَالِكٍ

حَدَّثَنَا، غُنْدَرُ، عَنْ، شُعْبَةَ، عَنْ، عَمْرُو بْنُ مُرَّةَ، قَالَ: قُلْتُ لِأَبِي عُيْنَةَ: أَكَانَ عَبْدُ اللَّهِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيَلَّةَ الْجِنِّ؟ قَالَ: لَا

[33947] Ya'la b. 'Ubayd narrated to us, from Al-A'mash, from Ibrahim, who said: He mentioned that to 'Alqamah and said: "I wish a Companion had been there."

حَدَّثَنَا، يَعْلَى بْنُ عُبَيْدٍ، عَنْ، الْأَعْمَشِ، عَنْ، إِبْرَاهِيمَ، قَالَ: ذَكَرَ ذَلِكَ لِعَلْقَمَةَ وَقَالَ: وَدِبْدُثَ أَنَّ صَاحِبَيَاً كَانَتْ

[33948] Husayn b. 'Ali narrated to us, from Fudayl, from Hisham, who said: I said: "How many of the Companions of the Prophet, may Allah's prayers and peace be upon him, did Al-Hasan meet?" He said: "One hundred and thirty." He said: I said: "How many did Ibn Sirin meet?" He said: "Thirty."

حَدَّثَنَا، حُسَيْنُ بْنُ عَلَيْهِ، عَنْ، فُضَيْلِ، عَنْ، هِشَامٍ، قَالَ: قُلْتُ: "كَمْ أَدْرَكَ الْحَسَنُ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟" قَالَ: ثَلَاثِينَ وَمِائَةٌ قَالَ: قُلْتُ: كَمْ أَدْرَكَ ابْنَ سِيرِينَ؟" قَالَ: ثَلَاثِينَ

[33949] Abu Usamah narrated to us, from Isma'il, from 'Amir, who said: 'Abd al-Rahman b. Abza narrated to me, saying: "I prayed with 'Umar over Zaynab, and she was the first of the wives of the Prophet, may Allah's prayers and peace be upon him, to die after the Prophet, may Allah's prayers and peace be upon him."

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، إِسْمَاعِيلَ، عَنْ، عَامِرٍ، قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْرَزَ، قَالَ: صَلَّيْتُ مَعَ عُمَرَ عَلَى زَيْنَبَ، وَكَانَتْ أَوَّلَ نِسَاءِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَاتَتْ بَعْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

[33950] Abu Usamah narrated to us, from Hisham, from his father, who said: "Khadijah died two years or thereabouts before the Prophet, may Allah's prayers and peace be upon him, left for Medina. Then he married 'A'ishah when she was six years old, then he consummated the marriage with 'A'ishah when she was nine years old."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: ثُوِّيقَتْ حَدِيْجَةُ قَبْلَ أَنْ يَخْرُجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِيْنَةِ بِسَنَتَيْنِ أَوْ قَرِيبًا مِنْ ذَلِكَ، ثُمَّ نَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ سِنِينَ، ثُمَّ بَتَّ بِعَائِشَةَ وَهِيَ بِنْتُ تِسْعَ

[33951] Yahya b. Adam narrated to us, from Sharik, who said: I heard Abu Ishaq saying: "I was born two years into the emirate of 'Uthman." Sharik said: "And we buried him during the days of the Khawarij."

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ شَرِيكٍ، قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، يَقُولُ: وُلِدْتُ لِسَنَتَيْنِ مِنْ إِمْرَةِ عُثْمَانَ، قَالَ شَرِيكٌ: وَدَفَنَاهُ أَيَّامُ الْخَوَارِجِ

[33952] Muhammad b. 'Abd Allah al-Asadi narrated to us, Hayyan narrated to us, from Mujalid, from Al-Sha'bi, who said: Abu Musa wrote to 'Umar: "Letters come to us and we do not know their date, so set a date." He consulted the Companions of the Prophet, may Allah's prayers and peace be upon him. Some of them said: "Date it from the mission (Ba'thah) of the Messenger of Allah, may Allah's prayers and peace be upon him." Others said: "Date it from the death of the Messenger of Allah, may Allah's prayers and peace be upon him." 'Umar said: "Date it from the emigration (Hijrah) of the Messenger of Allah, may Allah's prayers and peace be upon him, for the emigration of the Messenger of Allah, may Allah's prayers and peace be upon him, is a separation between truth and falsehood." So he dated it [from then].

حَدَّثَنَا، مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ، حَدَّثَنَا، حَيَّانُ، عَنْ،
مُجَالِدٍ، عَنْ، الشَّعْبِيِّ، قَالَ: كَتَبَ أَبُو مُوسَى إِلَى عُمَرَ
أَنَّهُ يَأْتِيَنَا كُتُبٌ مَا نَعْرِفُ تَارِيْخَهَا فَأَرْرَخَ، فَاسْتَشَارَ
أَصْحَابَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ بَعْضُهُمْ: أَرْرَخَ
لِمَنْبَغِثِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ بَعْضُهُمْ:
أَرْرَخَ لِمَوْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ عُمَرُ:
أَرْرَخَ لِمُهَاجِرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنَّ
مُهَاجِرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرْقٌ بَيْنَ الْحَقِّ
وَالْبَاطِلِ فَأَرْرَخَ

[33953] 'Abd Allah b. al-Zubayr: Abu Bakr. 'Umar b. Al-Khattab: Abu Hafs. 'Uthman b. 'Affan: Abu 'Abd Allah, and he was also given the kunyah Abu 'Amr. Hudhayfah: Abu 'Abd Allah. Al-Zubayr b. al-'Awwam: Abu 'Abd Allah. Jarir b. 'Abd Allah: Abu 'Abd Allah, and some of them said: Abu 'Amr. 'Abd Allah b. Mas'ud: Abu 'Abd al-Rahman. Ibn 'Umar: Abu 'Abd al-Rahman. 'Ali b. Abi Talib: Abu al-Hasan. Sa'd b. Abi Waqqas: Abu Ishaq. 'Abbas b. 'Abd al-Muttalib: Abu al-Fadl. Ibn 'Abbas: Abu al-'Abbas. Ubayy b. Ka'b: Abu al-Mundhir. 'Imran b. Husayn: Abu Nujayd. Khalid b. Zayd: Abu Ayyub. 'Uqbah b. 'Amr: Abu Mas'ud. Anas b. Malik: Abu Hamzah. Al-Hasan b. 'Ali: Abu Muhammad. Al-Ash'ath b. Qays: Abu Muhammad. Al-Husayn b. 'Ali: Abu 'Abd Allah. Al-Miqdad b. al-Aswad: Abu 'Amr. Hamzah b. 'Abd al-Muttalib: Abu 'Umara. Mu'awiyah: Abu 'Abd al-Rahman. 'Abd al-Rahman b. 'Awf: Abu Muhammad. Khalid b. al-Walid: Abu Sulayman. 'Ammar: Abu al-Yaqzan. Talhah b. 'Ubayd Allah: Abu Muhammad. Mughirah b. Shu'bah:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ أَبُو بَكْرٍ. عَمْرُ بْنُ الْحَطَابِ أَبُو حَفْصٍ. عُثْمَانُ بْنُ عَفَانَ أَبُو عَبْدِ اللَّهِ وَتُكَنَّى بِأَبِي عَمْرٍو. حُدَيْفَةُ أَبُو عَبْدِ اللَّهِ الرَّبِيعُ بْنُ الْعَوَامِ أَبُو عَبْدِ اللَّهِ. جَرِيرُ بْنُ عَبْدِ اللَّهِ أَبُو عَبْدِ اللَّهِ، وَقَالَ بَعْضُهُمْ: أَبُو عَمْرٍو عَبْدُ اللَّهِ بْنُ مَسْعُودٍ أَبُو عَبْدِ الرَّحْمَنِ. ابْنُ عَمْرٍ أَبُو عَبْدِ الرَّحْمَنِ. عَلَيْهِ بْنُ أَبِي طَالِبٍ أَبُو الْحَسَنِ. سَعْدُ بْنُ أَبِي وَقَاصٍ أَبُو إِسْحَاقَ. عَبَاسُ بْنُ عَبْدِ الْمُطَلِّبِ أَبُو الْفَضْلِ. ابْنُ عَبَاسٍ أَبُو الْعَبَاسِ. أَبِي بْنِ كَعْبٍ أَبُو الْمُذْنِرِ. عَمَرَانُ بْنُ حُسْنَيْنِ أَبُو تَجِيدِ خَالِدُ بْنُ زَيْدٍ أَبُو يَوْبَ. عُقْيَةُ بْنُ عَمْرٍو أَبُو مَسْعُودٍ أَنْسُ بْنُ مَالِكٍ أَبُو حَمْزَةَ الْخَيْرِيَّةِ. الْحَسَنُ بْنُ عَلَيٍّ أَبُو مُحَمَّدٍ. الْأَشْعَثُ بْنُ قَيْسٍ أَبُو مُحَمَّدٍ. الْحُسَيْنُ بْنُ عَلَيٍّ أَبُو عَبْدِ اللَّهِ الْمِقْدَادُ بْنُ الْأَسْوَدِ أَبُو عَمْرٍو. حَمْزَةُ بْنُ عَبْدِ الْمُطَلِّبِ أَبُو عَمَارَةَ الْمَعَاوِيَةِ أَبُو عَبْدِ الرَّحْمَنِ. عَبْدُ الرَّحْمَنُ بْنُ عَوْنَى أَبُو مُحَمَّدٍ. خَالِدُ بْنُ الْوَلِيدِ أَبُو سُلَيْمَانَ. عَمَارُ أَبُو الْيَقْظَانِ. طَلْحَةُ بْنُ عَبِيدِ اللَّهِ أَبُو مُحَمَّدٍ. مُغِيرَةُ بْنُ شَعْبَةِ أَبُو عَبْدِ اللَّهِ وَعَمْرُو بْنُ حُرَيْثٍ أَبُو سَعِيدٍ. سَعْدُ بْنُ مَالِكٍ. عَمْرُو بْنُ الْعَاصِمِ أَبُو عَبْدِ اللَّهِ مَرْوَانُ بْنُ الْحَكَمِ أَبُو عَبْدِ الْمَلِكِ. شَرِيكُهُ أَبُو أُمَيَّةَ سُوِيدُ بْنُ عَفَّةَ أَبُو أُمَيَّةَ الْأَسْوَدُ بْنُ بَزِيدٍ أَبُو عَمْرٍو. عَلْقَمَةُ أَبُو شِيلٍ مَسْرُوقُ أَبُو عَائِشَةَ الْحَافِيَّةِ أَبُو الْفَاسِمِ سَعِيدُ بْنُ الْمُسَيَّبِ أَبُو مُحَمَّدٍ. عَبْدُ اللَّهِ بْنُ مَعْقِلِ أَبُو الْوَلِيدِ سَعِيدُ بْنُ جَيْبَرِ أَبُو عَبْدِ اللَّهِ مُجَاهِدُ أَبُو الْحَجَاجِ عَطَاءُ بْنُ أَبِي رَبَاحٍ أَبُو مُحَمَّدٍ إِيَاسُ بْنُ مَعَاوِيَةَ أَبُو وَاثِلَةَ ابْنِ سِيرِينَ أَبُو بَكْرٍ الْحَسَنُ أَبُو سَعِيدٍ الشَّعْبِيُّ أَبُو عَمْرٍو إِبْرَاهِيمُ الْخَجَعِيُّ أَبُو عَمَرَانَ عَبْدُ الرَّحْمَنُ بْنُ أَبِي لَيْلَى أَبُو عِيسَى عَبْدُ اللَّهِ بْنُ عُكَيْمَ أَبُو مَعْبِدِ الْحَكَمُ بْنُ إِسْمَاعِيلَ الْمُهَلَّبُ بْنُ أَبِي صُفَرَةِ أَبُو سَعِيدٍ وَاقِعُ بْنُ سَحْبَانَ أَبُو عَقِيلٍ عَطَاءُ بْنُ أَبِي مَيْمُونَةَ أَبُو مَعَاذِ سَعْدُ بْنُ مَعَاذِ أَبُو عَمْرٍو عَمْرُو بْنُ شُعْبَيْنِ أَبُو

[33954] Abū Bakr ‘Abdullāh ibn Abī Shaybah narrated to us, from Sufyān ibn ‘Uyaynah, from Ibñ Abī Najīḥ, from Mujaḥid, who said: "The ground of Paradise is of silver, its soil is musk, the trunks of its trees are gold and silver, their branches are pearls, chrysolite, and ruby, and the leaves and fruit are beneath that. Whoever eats standing, it does not harm him; whoever eats sitting, it does not harm him; and whoever eats lying down, it does not harm him. {And its hanging fruit will be lowered in humility} [Al-Insān: 14]."

حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ عَنْ، سُفْيَانَ بْنَ عُيَيْنَةَ، عَنْ، ابْنِ أَبِي نَجِيْحٍ، عَنْ، مُجَاهِدٍ، قَالَ: "أَرْضُ الْجَنَّةِ مِنْ وَرَقٍ، وَتُرَابُهَا مِسْكٌ، وَأَصْوَلُ شَجَرَهَا دَهَبٌ وَفِضَّةٌ، وَأَفْنَانُهَا لُؤْلُؤٌ وَزَبَرْجَدٌ وَيَاقُوتٌ، وَالْوَرَقُ وَالثَّمَرُ تَحْتَ ذَلِكَ، فَمَنْ أَكَلَ قَائِمًا لَمْ يُؤْذِنِهُ، وَمَنْ أَكَلَ جَالِسًا لَمْ يُؤْذِنِهُ، وَمَنْ أَكَلَ مُضْطَجِعًا لَمْ يُؤْذِنِهُ، {وَذُلِّلَتْ 14}: قُطُوفُهَا تَنْلِيلًا} [الإنسان

[33955] Mu‘āwiyah ibn Hishām narrated to us, saying: ‘Alī ibn Ṣalih narrated to us, from ‘Amr ibn Rabī‘ah, from Al-Ḥasan, from Ibn ‘Umar, who said: The Messenger of Allah (peace be upon him) was asked: "How is it [Paradise]?" He said: "Whoever enters Paradise lives and does not die, enjoys bliss and is never miserable, his clothes never wear out, and his youth never fades." It was said: "O Messenger of Allah, how is its construction?" He said: "A brick of silver and a brick of gold, its mortar is musk, its pebbles are pearls and rubies, and its soil is saffron."

[33956] Abū Usāmah narrated to us, from Al-Jurayrī, from Abū Naḍrah, from Abū Sa‘id al-Khudrī, that Ibñ Ṣayyād asked the Messenger of Allah (peace be upon him) about the soil of Paradise. He said: "It is white flour, pure musk."

حَدَّثَنَا، مُعَاوِيَةُ بْنُ هِشَامٍ، قَالَ: حَدَّثَنَا، عَلِيُّ بْنُ صَالِحٍ، عَنْ، عَمْرُو بْنِ رَبِيعَةَ، عَنْ، الْحَسَنِ، عَنْ، ابْنِ عُمَرَ، قَالَ: سُئِلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كَيْفَ هِيَ؟ قَالَ: مَنْ يَدْخُلُ الْجَنَّةَ يَحْيَى لَا يَمُوتُ، وَيَنْعُمُ لَا يَبْأَسُ، وَلَا تَبْلَى ثِيَابُهُ وَلَا يُبَلَّى شَبَابُهُ، قَبْلَ: يَا رَسُولَ اللَّهِ، كَيْفَ يُنَاؤُهَا؟ قَالَ: لِبِنَةً مِنْ فَضَّةٍ وَلِبِنَةً مِنْ ذَهَبٍ، مِلَاطُهَا مِسْكٌ، وَحَصْبَاؤُهَا الْلُؤْلُؤُ وَالْيَاقُوفُ، وَثَرَابُهَا الزَّعْفَرَانُ

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، الْجُرَيْرِيِّ، عَنْ، أَبِي نَضْرَةَ، عَنْ، أَبِي سَعِيدِ الْخُدْرِيِّ، أَنَّ ابْنَ صَيَّادٍ، سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ثُرْبَةِ الْجَنَّةِ؟ فَقَالَ: دَرْمَكَةٌ بَيْضَاءُ مِسْكٌ خَالِصٌ

[33957] ‘Abdullāh ibn Numayr narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Ḥakīm ibn Jābir, who said: "Indeed, Allah, the Blessed and Exalted, did not touch with His Hand anything of His creation except three things: He created Paradise with His Hand, then made its soil Wars (a yellow plant) and saffron, and its mountains musk; He created Adam with His Hand; and He wrote the Torah for Moses, peace be upon him."

[33958] Abū Mu‘āwiyah and Wakī‘ narrated to us, from Al-A‘mash, from ‘Abdullāh ibn Murrah, from Masrūq, from ‘Abdullāh, who said: "The rivers of Paradise gush forth from a mountain of musk."

حَدَّثَنَا، عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، قَالَ: حَدَّثَنَا، إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ، حَكِيمِ بْنِ جَابِرٍ، قَالَ: "إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَمْ يَمْسَسْ بِيَدِهِ مَنْ خَلَقَهُ عَيْنَ ثَلَاثَةً أَشْيَاءً: خَلَقَ الْجَنَّةَ بِيَدِهِ، ثُمَّ جَعَلَ ثَرَابَهَا الْوَرْسَ وَالزَّعْفَرَانَ، وَجَبَّالَهَا الْمِسْكَ، وَخَلَقَ آدَمَ بِيَدِهِ، وَكَتَبَ التُّورَةَ لِمُوسَى عَلَيْهِ السَّلَامُ

حَدَّثَنَا، أَبُو مُعاوِيَةَ، وَوَكِيعُ، عَنْ، الْأَعْمَشِ، عَنْ، عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ، مَسْرُوقٍ، عَنْ، عَبْدِ اللَّهِ، قَالَ: أَنْهَارُ الْجَنَّةِ تَفَجَّرُ مِنْ جَبَلٍ مِنْ مِسْكٍ

[33959] Waki‘ narrated to us, from Mis‘ar, from ‘Amr ibn Murrah, from Abū ‘Ubaydah, from Masrūq, who said: "The rivers of Paradise flow without channels, and its fruits are like large jugs (Qilāl). Whenever a fruit is picked, another returns in its place, and the bunch of grapes is twelve cubits long."

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، مِسْعَرٍ، عَنْ، عَمْرُو بْنُ مُرَّةَ، عَنْ، أَبِي عُبَيْدَةَ، عَنْ، مَسْرُوقٍ، قَالَ: أَنْهَارُ الْجَنَّةِ فِي غَيْرِ أَخْدُودٍ، وَتَمَرُّهَا كَالْقِلَالِ، كُلُّمَا نُزِعَتْ تَمَرَّةٌ عَادَتْ أُخْرَى، وَالْعُنْفُودُ اثْنَيْ عَشَرَ ذِرَاعًا

[33960] Waki‘ narrated to us, from Sufyān, from Abū Sinān, from Abū al-Hudhayl, who said: I heard ‘Abdullāh ibn ‘Amr say: "The bunch of grapes is farther than Ṣan‘ā'."

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، سُفْيَانَ، عَنْ، أَبِي سَنَانٍ، عَنْ، أَبِي الْهُدَيْنِ، قَالَ: سَمِعْتُ، عَبْدَ اللَّهِ بْنَ عَمْرِو قَالَ: الْعُنْفُودُ أَبْعَدُ مِنْ صَنْعَاءَ

[33961] Waki‘ narrated to us, from Sufyān, from Ḥammād, from Sa‘id ibn Jubayr, from Ibn ‘Abbās, who said: "The palm branches of Paradise provide their clothing and their garments." He said: And Ibn ‘Abbās said: "And its fruit has no pit."

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، سُفْيَانَ، عَنْ، حَمَادٍ، عَنْ، سَعِيدِ بْنِ جُبَيْرٍ، عَنْ، ابْنِ عَبَّاسٍ، قَالَ: سَعَفُ الْجَنَّةِ مِنْهُ كِسْوَتُهُمْ وَمُقْطَأَتُهُمْ، قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: وَتَمَرُّهَا لَيْسَ لَهُ عُجْمٌ

[33962] Waki' narrated to us, from Sufyān, from Salamah ibn Kuhayl, from Al-Ḥasan al-'Uraṇī, from Huzayl ibn Shurahbīl, from 'Abdullāh regarding His saying: "The Lote Tree of the Utmost Boundary" [An-Najm: 14]," he said: "The heart of Paradise—meaning its middle—upon it is the excess of Sundus (fine silk) and Istabraq (thick silk)."

حَدَّثَنَا، وَكِبِيعُ، عَنْ، سُفْيَانَ، عَنْ، سَلَمَةَ بْنُ كُهَيْلٍ، عَنْ،
الْخَسَنِ الْعَرَنِيِّ، عَنْ، هُزَيْلِ بْنِ شَرَحْبِيلٍ، عَنْ، عَبْدِ
اللهِ فِي قَوْلِهِ: "سِدْرَةُ الْمُنْتَهَى" [الجمعية
قَالَ: صَبَرُ الْجَنَّةَ - يَعْنِي وَسَطَهَا - عَلَيْهَا فُضُولُ
السُّنْدُسِ وَالْإِسْتَبْرَاقِ

[33963] Zayd ibn al-Hubāb narrated to us, saying: Yahyā ibn Ayyūb informed me, from Yazīd ibn Abī Ḥabīb, from Marthad ibn 'Abdullāh al-Yazanī, from Tubay', the son of Ka'b's wife, who said: "Paradise will be brought near, then adorned, then looked at by the creation of Allah, whether Muslim, Jew, or Christian, except for two men: a man who killed a believer intentionally, and a man who killed a covenanted person (Mu'āhad) intentionally."

حَدَّثَنَا، زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنِي، يَحْيَى بْنُ أَيُوبَ،
عَنْ، يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ، مَرْثَدِ بْنِ عَبْدِ اللهِ
الْأَيَّزِنِيِّ، عَنْ، ثُبَيْعَ ابْنِ امْرَأَةِ كَعْبٍ، قَالَ: "ثَرَفُ
الْجَنَّةَ، ثُمَّ ثَرَخْرَفُ، ثُمَّ يَنْتَظُرُ إِلَيْهَا مِنْ خَلْقِ اللهِ مِنْ
مُسْلِمٍ أَوْ يَهُودِيًّا أَوْ نَصْرَانِيًّا إِلَّا رَجُلًا: رَجُلٌ قَتَّلَ
مُؤْمِنًا مُتَعَمِّدًا، وَرَجُلٌ قَتَّلَ مُعاَهِدًا مُتَعَمِّدًا

[33964] Waki‘ narrated to us, from Al-A‘mash, from Abū Ḥabyān, from Hurayth, from Salmān, who said: "The trees and date palms [of Paradise], their roots and trunks are pearls."

حَدَّثَنَا، وَكَيْبُعُ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي طَبْيَانَ، عَنْ، حُرَيْثٍ، عَنْ، سَلْمَانَ، قَالَ: الشَّجَرُ وَالنَّخْلُ أَصْوْلُهَا وَسُوقُهَا الْلُؤْلُؤُ

[33965] Abū Khālid al-Āḥmar narrated to us, from Ḥumayd, from Anas, who said: The Messenger of Allah (peace be upon him) said: "When I reached the Lote Tree, behold, its leaves were like the ears of elephants, and its fruits were like large jugs. Then when there covered it, by the command of Allah, that which covered it, it transformed." Then he mentioned rubies.

حَدَّثَنَا، أَبُو خَالِدِ الْأَحْمَرِ، عَنْ، حُمَيْدٍ، عَنْ، أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا اتَّهَيْتُ إِلَى السَّدْرَةِ إِذَا وَرَقْهَا مِثْلُ آذَانِ الْفَيْلَةِ، وَإِذَا نَبْعَثْهَا أَمْثَالَ الْقِلَالِ، فَلَمَّا عَشَيْهَا مِنْ أَمْرِ اللَّهِ مَا عَشَيْهَا تَحَوَّلُ، فَذَكَرَ الْيَافُوتَ

[33966] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Ḥassān, from Mughīth ibn Sumayy regarding His saying: "﴿تُبَّا﴾ [Ar-Ra‘d: 29]," he said: "It is a tree in Paradise. There is no household in Paradise except that a branch of its branches shades them. It has various kinds of fruit, and birds like Bukht (camels) land on it." He said: "If a man desires a bird, he calls it, and it comes until it lands on his table." He said: "He eats from one side of it as dried meat (Qadīd) and from the other side as roasted meat, then it returns as it was and flies away."

حَدَّثَنَا، أَبُو مُعَاوِيَةَ، عَنْ، الْأَعْمَشِ، عَنْ، حَسَّانَ، عَنْ،
، " [29: مُغِيثٌ بْنُ سُمَيٍّ فِي قَوْلِهِ: " {طَوْيٍ} [الرعد
فَالْأَعْمَشُ] قَالَ: هِيَ شَجَرَةٌ فِي الْجَنَّةِ، لَيْسَ فِي الْجَنَّةِ أَهْلُ دَارِ إِلَّا
يُظْلَمُهُمْ غُصْنٌ مِنْ أَغْصَانِهَا، فِيهَا مِنْ الْوَانِ الثَّمَرِ،
وَتَقَعُ عَلَيْهَا طَيْرٌ أَمْثَالُ الْبُخْتِ، قَالَ: فَإِذَا اشْتَهَى الرَّجُلُ
الْطَّائِرَ دَعَاهُ فَيَجِيءُ حَتَّى يَقَعَ عَلَى خَوَانِهِ قَالَ: فَيَأْكُلُ
مِنْ أَحَدِ جَانِبَيْهِ قَدِيدًا، وَمِنِ الْأُخْرِ شِوَاءً، ثُمَّ يَعُودُ كَمَا
كَانَ فَيَطِيرُ

[33967] Waki' narrated to us, from Al-'Alā' ibn 'Abd al-Karīm, who said: I heard Ibn Sābiṭ saying: The messenger comes to a tree from the trees of Paradise and says: "Indeed your Lord commands you to open up for this person whatever he wishes." The messenger surely comes to a man from the people of Paradise and spreads a garment over him, and he says: "I have seen garments, but I have never seen the like of this."

[33968] Abū Usāmah narrated to us, from Al-A'mash, from Abū Ṣalih, who said: "Tūbā is a tree in Paradise. If a rider were to ride a young she-camel (Jadha'ah) or a mature she-camel (Hiqqah) and circle it, he would not reach the place from which he started until old age overtakes him."

حَدَّثَنَا، وَكِبْيُعُ، عَنْ، الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، قَالَ: سَمِعْتُ، ابْنَ سَابِطٍ، يَقُولُ: إِنَّ الرَّسُولَ يَحِيُّ إِلَى الشَّجَرَةِ مِنْ شَجَرِ الْجَنَّةِ، فَيَقُولُ: "إِنَّ رَبَّكَ يَأْمُرُكَ تُنَقِّي لِهَذَا مَا شَاءَ، فَإِنَّ الرَّسُولَ لَيُحِيِّ إِلَى الرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فَيُنَشِّرُ عَلَيْهِ الْحُلَّةَ فَيَقُولُ: قَدْ رَأَيْتُ الْحُلَّ فَمَا رَأَيْتُ مِثْلَ هَذِهِ

حَدَّثَنَا، أَبُو أَسَامَةَ، عَنْ، الْأَعْمَشِ، عَنْ، أَبِي صَالِحٍ، قَالَ: طُوبَى شَجَرَةُ فِي الْجَنَّةِ، لَوْ أَنَّ رَاكِبًا رَكِبَ جَدَّعَةً أَوْ حِقَّةً فَأَطَافَ بِهَا مَا بَلَغَ ذَلِكَ الْمَوْضِعَ الَّذِي رَكِبَ مِنْهُ حَتَّى يُدْرِكَهُ الْهَرَمُ

[33969] Zayd ibn al-Hubāb narrated to us, saying: Mu‘awiyah ibn Ṣalīḥ informed us, saying: ‘Amr ibn Qays informed me, saying: "A man from the people of Paradise desires a fruit, so it comes until it flows into his mouth, while it is still on its stalk on the tree."

حَدَّثَنَا، زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَخْبَرَنَا، مُعَاوِيَةُ بْنُ صَالِحٍ، قَالَ: أَخْبَرَنِي، عَمْرُو بْنُ قَيْسٍ، قَالَ: إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ يَشْتَهِي الثَّمَرَةَ فَتَجِيءُ حَتَّى تَسِيلَ فِيهِ وَأَنَّهَا فِي أَصْلِهَا فِي الشَّجَرَةِ

[33970] Abū Usāmah narrated to us, saying: Zakariyyā narrated to us, from Abū Ishāq, from ‘Abd ar-Rahmān ibn ‘Awsajah, from ‘Alqamah, from ‘Abdullāh, who said: "Paradise is temperate (Sajsaj), with neither cold nor heat therein."

حَدَّثَنَا، أَبُو أَسَامَةَ، قَالَ: حَدَّثَنَا، زَكَرِيَّا، عَنْ، أَبِي إِسْحَاقَ، عَنْ، عَبْدِ الرَّحْمَنِ بْنِ عَوْسَاجَةَ، عَنْ، عَلْقَمَةَ، عَنْ، عَبْدِ اللَّهِ، قَالَ: الْجَنَّةُ سَجْسَجٌ لَا قَرَّ فِيهَا وَلَا حَرَّ

[33971] Abū Mu‘awiyah narrated to us, from ‘Abd ar-Rahmān ibn Ishāq, from An-Nu‘mān ibn Sa‘d, from ‘Alī, who said: The Messenger of Allah (peace be upon him) said: "Indeed, in Paradise there is a market in which there is no buying or selling, but only forms of men and women. If a man desires a form, he enters into it. And indeed, there is a gathering place for the Ḥūr al-‘In, raising voices the likes of which creation has never seen, saying: 'We are the eternal ones, we shall never perish; we are the pleased ones, we shall never be angry; we are the bountiful ones, we shall never be miserable. So blessed be he who belongs to us and to whom we belong.'"

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النُّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فِي الْجَنَّةِ سُوقًا مَا فِيهَا بَيْعٌ وَلَا شِرَاءٌ إِلَّا الصُّورُ مِنَ الرِّجَالِ وَالنِّسَاءِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةً دَخَلَ فِيهَا، وَإِنَّ فِيهَا لِمُجْمَعًا لِلْحُورِ الْعَيْنِ، يَرْقُعُنَ أَصْوَاتًا، لَمْ يَرَ الْخَلَائِقُ مِثْلَهَا، يَقُولُ: وَنَحْنُ الْخَالِدُونَ فَلَا تَبِعُنَا؛ وَنَحْنُ الرَّاضِيَاتُ فَلَا تَسْخُطْنَا، وَنَحْنُ النَّاعِمَاتُ فَلَا تَبَأْسُنَا، فَطُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ

[33972] Abū Mu‘awiyah narrated to us, from ‘Abd ar-Rahmān ibn Ishāq, from An-Nu‘mān ibn Sa‘d, from ‘Alī, who said: The Messenger of Allah (peace be upon him) said: "Indeed, in Paradise there are rooms whose outside can be seen from their inside, and their inside from their outside." He said: A Bedouin stood up and said: "Who are they for, O Messenger of Allah?" He said: "They are for those who speak good words, feed others, spread peace, and pray at night while people are asleep."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ النَّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلَيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ فِي الْجَنَّةِ غُرَفًا يُرَى ظُهُورُهَا مِنْ بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا ، قَالَ: فَقَامَ أَعْرَابِيٌّ فَقَالَ: هِيَ لِمَنْ يَا رَسُولَ اللَّهِ؟ فَقَالَ: هِيَ لِمَنْ طَيَّبَ الْكَلَامَ وَأَطْعَمَ الطَّعَامَ وَأَفْشَى السَّلَامَ وَصَلَّى بِاللَّيلِ وَالنَّاسُ نِيَامٌ

[33973] Zayd ibn al-Hubāb narrated to us, saying: Sa‘id ibn ‘Abd ar-Rahmān narrated to me, saying: Abū Hāzim narrated to us, from Sahl ibn Sa‘d, who said: The Messenger of Allah (peace be upon him) mentioned Paradise and said: "In it is what no eye has seen, no ear has heard, and no human heart has conceived."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنَا أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَذَكَرَ الْجَنَّةَ فَقَالَ: فِيهَا مَا لَا عَيْنٌ رَأَتْ وَلَا أُذْنٌ سَمِعَتْ وَلَا حَاطَرَ عَلَى قُلُوبِ بَشَرٍ

[33974] ‘Alī ibn Mushir narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, from the Prophet (peace be upon him), who said: "Allah, the Blessed and Exalted, says: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has conceived.' Recite if you wish: {And no soul knows what has been hidden for them of comfort for eyes as reward for what they used to do} [As-Sajdah: 17]. And in Paradise there is a tree under whose shade a rider travels for a hundred years without crossing it. Recite if you wish: {And extended shade} [Al-Wāqi‘ah: 30]. A place the size of a whip in Paradise is better than the world and what is in it. Recite if you wish: {So he who is drawn away from the Fire and admitted to Paradise has attained [his desire]. And what is the life of this world except the enjoyment of delusion} [Āl ‘Imrān: 185]."

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: أَعْذِذُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ وَلَا أُذْنٌ سَمِعَتْ ، وَلَا حَطَرَ عَلَى قَلْبِ بَشَرٍ ، افْرَءُوا إِنْ شِئْتُمْ {فَلَا تَعْلَمُ نَفْسٌ مَا أَخْفَى لَهُمْ مِنْ فُرَّةً أَعْيُنٌ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ} وَفِي الْجَنَّةِ سَجَرَةٌ يَسِيرُ الرَّاكِبُ فِي [السجدة 17]: ظِلُّهَا مِائَةُ عَامٍ لَا يَقْطُعُهَا ، افْرَءُوا إِنْ شِئْتُمْ {وَظِلٌّ لَمَوْضِعٍ سَوْطٍ فِي الْجَنَّةِ خَيْرٌ [30: مَمْدُودٍ]} [الواقعة من الدُّنْيَا وَمَا فِيهَا ، افْرَءُوا إِنْ شِئْتُمْ {فَمَنْ رُحِّرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعٌ 185: الغُرُورِ} [آل عمران 185]

[33975] Yazīd ibn Hārūn narrated to us, from Sulaymān at-Taymī, from Anas ibn Mālik, who said: "Indeed, the people of Paradise will say: 'Let us go to the market.' So they will come to mountains of musk—or hills of musk—or dunes of musk. Then Allah will send a wind upon them, and they will enter their homes. Their families will say to them: 'You have increased in beauty after leaving us.' And they will say the like to their families."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سُلَيْمَانَ النَّيْمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: إِنَّ أَهْلَ الْجَنَّةِ لَيَقُولُونَ: انْطَلُقُوا بِنَا إِلَى السُّوقِ، فَيَأْتُونَ جِبَالًا مِنَ الْمِسْكِ أَوْ جِبَالًا مِنْ مِسْكٍ، أَوْ كُثُبَانًا مِنْ مِسْكٍ، فَبَيْعَثُ اللَّهُ عَلَيْهِمْ رِيحًا فَيُذْخِلُهُمْ مَنَازِلَهُمْ فَيَقُولُ لَهُمْ أَهْلُهُمْ: لَقَدْ ارْزَدْنَاكُمْ بَعْدَنَا حُسْنًا وَيَقُولُونَ لِأَهْلِهِمْ مِثْلَ ذَلِكَ

[33976] Marwān ibn Mu‘āwiya narrated to us, from Shālih, from ‘Abdullāh al-‘Ijlī, who said: Yahyā ibn al-Jazzār narrated to us that the Prophet (peace be upon him) said: "Indeed, the birds of Paradise are like Bactrian camels (Bakhātī)."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ صَالِحٍ، عَنْ عَبْدِ اللَّهِ الْعِجْلِيِّ، قَالَ حَدَّثَنَا يَحْيَى بْنُ الْجَرَّارِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ طَيْرَ الْجَنَّةِ أَمْثَالَ الْبَخَاتِيِّ

[33977] Marwān ibn Mu‘āwiya narrated to us, from ‘Awf, from Al-Hasan, that the Prophet (peace be upon him) described Paradise one day and the honor therein. He said regarding it: "Indeed, therein are birds like Bactrian camels."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَوْفٍ، عَنْ الْحَسَنِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَعَظَّ يَوْمًا الْجَنَّةَ وَمَا فِيهَا مِنَ الْكَرَامَةِ فَقَالَ فِيهَا، يَقُولُ: إِنَّ فِيهَا طَيْرًا أَمْثَالَ الْبَخْتِ

[33978] ‘Isā ibn Yūnus narrated to us, from Thawr, from Khālid ibn Ma‘dān, from ‘Abdullāh ibn ‘Umar, who said: "Paradise is folded up and suspended by the horns of the sun.

It is unfolded once every year. The souls of the believers are in the bellies of green birds, like starlings, recognizing one another and being provided from the fruits of Paradise."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ تَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ،
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: الْجَنَّةُ مَطْوِيَّةٌ مُعَلَّقَةٌ بِقُرُونِ
الشَّمْسِ، تُتَشَّرُ فِي كُلِّ عَامٍ مَرَّةً وَأَرْوَاحُ الْمُؤْمِنِينَ فِي
جَوْفِ طَيْرٍ حُضْرٍ، كَالزَّارَازِيرِ، يَتَعَارَفُونَ وَيُرْزَقُونَ
مِنْ تَمَرِ الْجَنَّةِ.

[33979] Marwān ibn Mu‘āwiyah narrated to us, from ‘Alī ibn al-Walīd, my father said: Mujāhid was asked: "Is there listening [to music/singing] in Paradise?" He said: "Indeed, in Paradise there is a tree that produces a sound the likes of which listeners have never heard."

حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَلَيِّ بْنِ الْوَلِيدِ، قَالَ أَبِيهِ:
سُئِلَ مُجَاهِدٌ هَلْ فِي الْجَنَّةِ سَمَاعٌ؟ قَالَ: إِنَّ فِي الْجَنَّةِ
لَشَجَرَةً لَهَا سَمَاعٌ لَمْ يَسْمَعُ السَّامِعُونَ إِلَى مِثْلِهِ

[33980] Rawwād ibn al-Jarrāḥ narrated to us, from Al-Awzā‘ī, from Ismā‘il ibn ‘Ubaydullāh, from ‘Alī, from ‘Abdullāh ibn ‘Abbās, regarding His saying: "And your Lord is going to give you, and you will be satisfied" [Ad-Duhā: 5], he said: "A thousand palaces of white pearl, whose soil is musk, and in them is what befits them."

حَدَّثَنَا رَوَادُ بْنُ الْجَرَاحَ، عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ
بْنِ عَبْدِ اللَّهِ، عَنْ عَلَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، فِي
[5]: قَوْلُهُ: {وَلَسْوَفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى} [الضحى]
قَالَ: أَلْفُ قَصْرٍ مِنْ لُؤْلُؤٍ أَبْيَضٌ ثَرَابُهُ الْمِسْكُ وَفِيهِنَّ مَا
يُصِلُّهُنَّ

[33981] Yahyā ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Sa‘id ibn Jubayr, who said: "The lowest of the people of Paradise in rank is one who has a thousand palaces, in which there are seventy thousand servants. There is not a servant among them except that in her hand is a dish different from what is in the hand of her companion. He does not open his door for anything he wants [without finding it]. If all the people of the world were to be his guests, he would have ample room for them."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ
سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: أَذْنَى أَهْلُ الْجَنَّةِ مَنْزِلَةً مِنْ لَهُ
أَلْفُ قَصْرٍ، فِيهِ سَبْعُونَ أَلْفَ حَادِمٍ، لَيْسَ مِنْهُنَّ حَادِمٌ
إِلَّا فِي يَدِهَا صَحْفَةٌ سِوَى مَا فِي يَدِ صَاحِبِهَا، لَا يَقْتَحِمُ
بَابَهُ بِشَيْءٍ يُرِيدُهُ، لَوْ ضَافَهُ جَمِيعُ أَهْلِ الدُّنْيَا لَا يَوْسِعُهُمْ

[33982] Yaḥyā ibn Yamān narrated to us, from Ash‘ath, from Ja‘far, from Sa‘īd ibn Jubayr, who said: It used to be said: "The height of a man from the people of Paradise is ninety miles, and the height of a woman is eighty miles. Her seat is a Jarīb. And his desire flows through her body for seventy years, finding pleasure."

حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ، عَنْ أَشْعَثَ، عَنْ جَعْفَرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، قَالَ: كَانَ يُقَالُ: طُولُ الرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ تِسْعُونَ مِيلًاً، وَطُولُ الْمَرْأَةِ ثَمَانُونَ مِيلًاً، وَمَقْعُدُهَا جَرِيبٌ، وَإِنَّ شَهْوَتَهُ لِتَجْرِي فِي جَسَدِهَا سَبْعِينَ عَامًا يَجْدُ اللَّذَّةَ

[33983] Ya'lā ibn 'Ubayd narrated to us, saying: Ismā'īl ibn Abī Khālid narrated to us, from Ziyād, the freedman of Banu Makhzūm, who said: I heard Abū Hurayrah say: "Indeed, in Paradise there is a tree under whose shade a rider travels for a hundred years. Recite if you wish: {And extended shade} [Al-Wāqi'ah: 30]." That reached Ka'b, and he said: "He spoke the truth, by the One who revealed the Torah on the tongue of Moses and the Furqān on the tongue of Muḥammad (peace be upon him). If a man rode a mature she-camel (Hiqqah) or a young she-camel (Jadha'ah) and circled the trunk of that tree, he would not complete it until he falls down from old age. Indeed, Allah planted it with His Hand and breathed into it from His Spirit. Its branches extend beyond the walls of Paradise, and there is no river in Paradise except that it issues from the base of that tree."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، قَالَ حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ،
عَنْ زِيَادٍ، مَوْلَى بَنِي مَخْرُومٍ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ،
يَقُولُ: إِنَّ فِي الْجَنَّةِ لِشَجَرَةً يَسِيرُ الرَّاكِبُ فِي ظِلِّهَا
مِائَةً عَامًّا وَأَفْرَعُوا إِنْ شِئْتُمْ {وَظِلٌّ مَمْدُودٌ} [الواقعة]
فَبَلَغَ ذَلِكَ كَعْبًا قَالَ: صَدَقَ الَّذِي أَنْزَلَ التَّوْرَاةَ [30]
عَلَى لِسَانِ مُوسَى وَالْفُرْقَانَ عَلَى لِسَانِ مُحَمَّدٍ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ - - لَوْ أَنَّ رَجُلًا رَكِبَ حِقَّةً أَوْ جَدَعَةً ثُمَّ دَارَ
بِأَصْلِ تِلْكَ الشَّجَرَةِ مَا بَلَغَهَا حَتَّى يَسْقُطَ هَرَمًا ، إِنَّ اللَّهَ
غَرَسَهَا بِيَدِهِ وَنَفَخَ فِيهَا مِنْ رُوحِهِ ، وَإِنَّ أَفْنَاتَهَا مِنْ
وَرَاءِ سُورِ الْجَنَّةِ ، وَمَا فِي الْجَنَّةِ نَهْرٌ إِلَّا يَحْرُجُ مِنْ
أَصْلِ تِلْكَ الشَّجَرَةِ

[33984] Yazīd ibn Hārūn narrated to us, saying: Hammām ibn Yahyā narrated to us, from Abū ‘Imrān al-Jawnī, from Abū Bakr ibn Abī Mūsā, from his father, from the Prophet (peace be upon him), who said: "The tent is a pearl, sixty miles high. In each corner of it, the believer has a family whom no one else sees."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْخَيْمَةُ دُرَّةٌ طُولُهَا سِتُّونَ مِيلًا ، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ لِلْمُؤْمِنِ لَا يَرَاهُمْ غَيْرُهُمْ

[33985] Abū Usāmah narrated to us, from Hishām ibn Ḥassān, from Yazīd ar-Raqāshī, from a man, from Ka'b, who said: "If a woman from the women of Paradise were to reveal her wrist, it would outshine the light of the sun."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ حَسَّانَ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ رَجُلٍ، عَنْ كَعْبٍ، قَالَ: لَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ بَدَا مِعْصَمُهَا لَذَهَبَ بِضَوْءِ الشَّمْسِ

[33986] Al-Faḍl ibn Dukayn narrated to us, from Salamah ibn Nubayt, from Ad-Dahhāk, who said: "If a woman from the people of Paradise were to expose her palm, it would illuminate what is between the heavens and the earth."

حَدَّثَنَا الْفَضْلُ بْنُ ذَكْيَنْ، عَنْ سَلَمَةَ بْنِ ثَبَيْطٍ، عَنْ الصَّحَّاḥِ، قَالَ: لَوْ أَنَّ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ أَطْلَعَتْ كَفَّهَا لِأَضَاءَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

[33987] Mu‘tamir ibn Sulaymān narrated to us, from Layth, from Mujāhid, who said: "Indeed, the scent of a woman from the Ḥūr al-‘Īn can be perceived from a distance of fifty years' journey."

حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ:
إِنَّهُ لَيُوجَدُ رِيحُ الْمَرْأَةِ مِنَ الْحُورِ الْعَيْنِ مِنْ مَسِيرَةِ
خَمْسِينَ سَنَةً

[33988] Shabābah ibn Sawwār narrated to us, from Ibn Abī Dhi'b, from one who heard Anas saying: "Indeed, the Ḥūr al-‘Īn in Paradise sing, saying: 'We are the beautiful, good ones; we have been kept for noble husbands.'"

حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَمَّنْ سَمِعَ
أَنَّسًا، يَقُولُ: إِنَّ الْحُورَ الْعَيْنِ فِي الْجَنَّةِ لَيَتَعَنَّنَّ ، يَقُولُ:
نَحْنُ الْخَيْرَاتُ الْحِسَانُ حُسِنَّا لِلأَرْوَاحِ الْكِرَامِ

[33989] Ibn Fuḍayl narrated to us, from ‘Atā’ ibn as-Sā’ib, from ‘Amr ibn Maymūn, who said: ‘Abdullāh ibn Mas‘ūd narrated to us that a woman from the women of Paradise wears seventy garments of silk, yet the whiteness of her shanks, the beauty of her shanks, and the marrow of her shanks can be seen from behind all of that. That is because Allah says: {As if they were rubies and coral} [Ar-Rahmān: 58]. And ruby is but a stone; if you take a wire and put it inside that stone, then look through it, you will see the wire from behind the stone.

[33990] Yazīd ibn Hārūn narrated to us, from Hammām, from Qatādah, from Abū Ayyūb al-Azdī—or Shahr ibn Ḥawshab (Hammām was unsure)—from ‘Abdullāh ibn ‘Amr, who said: "In Paradise, there are noble horses and excellent camels that its people ride." And he said: "Henna is the master of the sweet-smelling plants of Paradise."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ، أَنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ تَلْبِسُ سَعْيَنَ حَلَّةً مِنْ حَرِيرٍ فَيُرَى بَيْاضُ سَاقِيهَا وَحُسْنُ سَاقِيهَا وَمُخُّ سَاقِيهَا مِنْ وَرَاءِ ذَلِكَ كُلُّهُ، وَذَلِكَ أَنَّ اللَّهَ يَقُولُ: {كَانَهُنَّ الْمُيَاقُوتُ وَإِنَّمَا الْمُيَاقُوتُ حَجَرٌ}، فَإِنْ [58: وَالْمُرْجَانُ] [الرَّحْمَنُ أَخْدُثَ سَلْكًا وَجَعَلْتُهُ فِي ذَلِكَ الْحَجَرِ ثُمَّ اسْتَصْفَيْتُ رَأْيَتَ السَّلْكَ مِنْ وَرَاءِ الْحَجَرِ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ هَمَامٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُوبَ الْأَزْدِيِّ أَوْ شَهْرَ بْنِ حَوْشَبٍ شَكَ هَمَامٌ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، قَالَ: فِي الْجَنَّةِ مِنْ عَنَاقِ الْحَيْلِ وَكِرَامِ النَّجَائِبِ يَرْكَبُهَا أَهْلُهَا، وَقَالَ: الْحِنَاءُ سَيِّدُ رِيحَانِ الْجَنَّةِ

[33991] Yazīd ibn Hārūn narrated to us, saying: Al-Mas‘ūdī informed us, from ‘Alqamah ibn Marthad, from Ibn Buraydah, from his father, that a man said: "O Messenger of Allah, I love horses; are there horses in Paradise?" He said: "O servant of Allah, if Allah admits you into Paradise, you will have therein whatever your soul desires and whatever delights your eye."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، قَالَ أَخْبَرَنَا الْمَسْعُودِيُّ، عَنْ عَلْقَمَةَ بْنِ مَرْئِدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ ، أَحِبُّ الْخَيْلَ فَهُلْ فِي الْجَنَّةِ خَيْلٌ؟ فَقَالَ: يَا عَبْدَ اللَّهِ ، إِنْ يُدْخِلَكَ اللَّهُ الْجَنَّةَ فَلَاكَ فِيهَا مَا اشْتَهَيْتُ نَفْسُكَ وَلَذَّتْ عَيْنُكَ

[33992] Ismā‘īl ibn ‘Ulayyah narrated to us, from Al-Jurayrī, from Laqīt ibn al-Muthannā al-Bāhilī, who said: It was said: "O Abū Umāmah, do the people of Paradise visit one another?" He said: "Yes, by Allah, on noble mounts with saddle cushions upon them."

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عَلَيَّ، عَنِ الْجُرَيْرِيِّ، عَنْ لَقِيفِ بْنِ الْمُتَنَّى الْبَاهِلِيِّ، قَالَ: قِيلَ يَا أَبَا أَمَامَةَ ، يَتَّوَارُ أَهْلُ الْجَنَّةِ؟ قَالَ: نَعَمْ ، وَاللَّهُ عَلَى الْجَنَابِ عَلَيْهَا الْمِيَاثِرُ

[33993] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Minhāl ibn ‘Amr, from Qays ibn as-Sakan, from ‘Abdullāh, who said: "Indeed, a man from the people of Paradise is brought a cup while sitting with his wife. He drinks it, then turns to his wife and says: 'You have increased seventy-fold in beauty in

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مِنْهَلِ بْنِ عَمْرٍو، عَنْ قَيْسِ بْنِ السَّكَنِ، عَنْ عَبْدِ اللَّهِ، قَالَ: إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ لَيُؤْتَى بِالْكَاسِ وَهُوَ جَالِسٌ مَعَ زَوْجِهِ فَيُشَرِّبُهَا ثُمَّ يَلْتَفِتُ إِلَى زَوْجِهِ فَيَقُولُ: قَدْ ازْدَدْتِ فِي عَيْنِي سَبْعِينَ ضِيْغَافًا حُسْنًا

[33994] Wakī‘ and ‘Abdah ibn Sulaymān narrated to us, from Al-A‘mash, from Thumāmah ibn ‘Uqbah al-Mahlamī, from Zayd ibn Arqam, who said: The Messenger of Allah (peace be upon him) said: "Indeed, a man from the people of Paradise is given the strength of a hundred men in eating, drinking, sexual intercourse, and desire." A man from the Jews said: "But the one who eats and drinks will have a need [to relieve himself]?" The Messenger of Allah (peace be upon him) said: "The need of one of you will be sweat pouring from his skin, and then his stomach will become lean."

حَدَّثَنَا وَكِيعٌ، وَعَبْدَهُ بْنُ سُلَيْمَانَ، عَنِ الْأَعْمَشِ، عَنْ ثَمَامَةَ بْنِ عُقْبَةَ الْمَحْلَمِيِّ، عَنْ زَيْدِ بْنِ أَرْقَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الرَّجُلَ مِنْ أَهْلِ الْجَنَّةِ لَيُعْطَى قُوَّةً مِائَةِ رَجُلٍ فِي الْأَكْلِ وَالشُّرْبِ وَالْجِمَاعِ وَالشَّهْوَةِ، فَقَالَ رَجُلٌ مِنَ الْيَهُودِ: فَإِنَّ الَّذِي يَأْكُلُ وَيَسْرِبُ تَكُونُ لَهُ الْحَاجَةُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَاجَةُ أَحَدِكُمْ عَرَقٌ يَفِيضُ مِنْ جِلْدِهِ فَإِذَا بَطَنَهُ قَدْ ضَمَرَ

[33995] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Abū Ṣāliḥ, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Allah the Exalted said: 'I have prepared for My righteous servants what no eye has seen, no ear has heard, and no human heart has conceived.'" Abū Hurayrah said: The Messenger of Allah (peace be upon him) said: "Leaving aside what He has informed you of, recite if you wish: {And no soul knows what has been hidden for them of comfort for eyes} [As-Sajdah: 17]"—the verse. And Abū Hurayrah used to recite it: "Qurrāt A‘yun" (pl. comforts for eyes).

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ اللَّهُ تَعَالَى: أَعْدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَمْ تَرَ عَيْنٌ وَلَمْ تَسْمَعْ أُذْنٌ وَلَمْ يَخْطُرْ عَلَى قَلْبِ بَشَرٍ، قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَلْهُ مَا قَدْ أَطْلَعْتُكُمْ عَلَيْهِ، اقْرَءُوا إِنْ شِئْتُمْ {فَلَا تَعْلَمُ نَفْسٌ مَا الْأُجْزَاءُ، وَكَانَ [17]: أَخْفِيَ لَهُمْ مِنْ فَرَّةً أَعْيُنٌ} [السجدة] أَبُو هُرَيْرَةَ يَقْرُؤُهَا: قُرَّاتٍ أَعْيُنٍ

[33996] Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Abū Ṣalih, from Abū Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "The first group of my Ummah to enter Paradise will be in the form of the moon on the night of the full moon. Then those who follow them will be like the brightest star in the sky in illumination. Then after that, they will be of [various] ranks. They will not defecate, urinate, blow their noses, or spit. Their combs are gold, their censers are aloeswood"—Abū Bakr said: meaning Oud—"and their sweat is musk. Their characters will be as the character of one man, in the form of their father Adam, sixty cubits tall."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْلَى زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ مِنْ أُمْتِي عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ عَلَى أَشَدِ نَجْمٍ فِي السَّمَاءِ إِصَاعَةً، ثُمَّ هُمْ بَعْدَ ذَلِكَ مَنَازِلٌ، لَا يَتَغَطَّوْنَ وَلَا يَبُولُونَ وَلَا يَتَمَخَّطُونَ وَلَا يَبْرُقُونَ، أَمْشَاطُهُمُ الْدَّهَبُ وَمَجَامِرُهُمُ الْأَلْوَهُ قَالَ أَبُو بَكْرٍ: يَعْنِي الْعُودَ وَرَشْحُمُ الْمِسْكِ، أَخْلَاقُهُمْ عَلَى خُلُقِ رَجُلٍ وَاحِدٍ عَلَى صُورَةِ أَبِيهِمْ آدَمَ سِتِّينَ ذِرَاعًا

[33997] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from Mujāhid, from ‘Ubayd ibn ‘Umayr, who said: The Messenger of Allah (peace be upon him) said: "Indeed, the lowest of the people of Paradise in rank is surely a man who has a house made of a single pearl, from which its rooms and doors are made."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ مُجَاهِدٍ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً لِرَجُلٍ لَهُ دَارٌ مِنْ لُؤْلُؤَةٍ وَاحِدَةٍ مِنْهَا غُرْفُهَا وَأَبْوَابُهَا

[33998] Abū Mu‘awiyah narrated to us, from Al-A‘mash, from a man, from Ka‘b, who said: "Indeed, the lowest of the people of Paradise in rank on the Day of Resurrection will be brought his lunch in seventy thousand dishes. In every dish is a type [of food] unlike the other. He finds pleasure in the last of it just as in the first of it; there is nothing base in it."

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ رَجُلٍ، عَنْ كَعْبٍ، قَالَ: إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً يَوْمَ الْقِيَامَةِ لِيُؤْتَى بِعَدَائِهِ فِي سَبْعِينَ أَلْفِ صَحْفَةٍ ، فِي كُلَّ صَحْفَةٍ لَوْنٌ لَيْسَ كَالْأُخْرِ ، فَيَجِدُ لِلْأُخْرِ لَذَّةً أَوَّلَهُ لَيْسَ فِيهِ رَذْلٌ

[33999] Yazid ibn Harun narrated to us, from Muhammad ibn Amr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah (peace be upon him) said: "Indeed, the lowest of the people of Paradise in rank is one who expresses his wishes to Allah. It is said to him: 'That is yours and the like of it with it.' And he is reminded of such and such. It is said to him: 'That is yours and the like of it with it.'" Abu Sa'id al-Khudri said: The Messenger of Allah (peace be upon him) said: "That is for him and ten times the like of it."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً مَنْ يَتَمَنَّى عَلَى اللَّهِ، فَيُقَالُ لَهُ: ذَلِكَ وَمِثْلُهُ مَعَهُ، وَيُلْفَنُ كَذَا وَكَذَا، فَيَقَالُ لَهُ: ذَلِكَ لَكَ وَمِثْلُهُ مَعَهُ، فَقَالَ أَبُو سَعِيدُ الْخُدْرِيُّ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ذَلِكَ لَهُ وَعَشْرَةُ مِثْلَهِ

[34000] Husayn ibn Ali narrated to us, from Abu al-Hurr, from Nuwayr, from Ibn Umar, who said: "Indeed, the lowest of the people of Paradise in rank is one who looks at his kingdom for two thousand years, seeing its farthest point just as he sees its nearest. And indeed, the best of the people of Paradise in rank is one who looks at the Face of Allah twice every day."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ، عَنْ أَبِي الْحُرَّ، عَنْ نُوَيْرٍ، عَنْ ابْنِ عُمَرَ، قَالَ: إِنَّ أَذْنَى أَهْلِ الْجَنَّةِ مَنْزَلَةً مَنْ يَنْتَظِرُ إِلَى مُلْكِهِ أَلْفَيْ عَامٍ يَرَى أَقْصَاهُ كَمَا يَرَى أَذْنَاهُ، وَإِنَّ أَفْضَلَ أَهْلِ الْجَنَّةِ مَنْزَلَةً مَنْ يَنْتَظِرُ إِلَى وَجْهِ اللَّهِ فِي كُلِّ يَوْمٍ مَرَّتَيْنِ