

مصنف ابن أبي شيبة

# Musannaf Ibn Abi Shaybah

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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.

**[19001]** Abū Bakr narrated to us, saying: Abū Khālid al-Āḥmar narrated to us, from Yaḥyā ibn Sa‘īd, from Muḥammad ibn Yaḥyā ibn Ḥabbān ibn Munqidh: He had two wives: a woman from Banū Hāshim and a woman from the Anṣār. He divorced the Anṣārī woman while she was breastfeeding. When she breastfed, she would remain for a year without menstruation. Ḥabbān died at the end of the year. ‘Uthmān made her an heir and said to the Hāshimī woman: “This is the opinion of your cousin ‘Alī ibn Abī Tālib.”

**[19002]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Al-Zuhrī, regarding the woman who only menstruates after months. He said: “She counts her waiting period by menstruation, even if it takes a long time.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُحَمَّدٍ بْنِ يَحْيَى بْنِ حَبَّانَ بْنِ مُنْقِذٍ: كَانَتْ عِنْدَهُ امْرَأَةٌ مِنْ بَنْي هَاشِمٍ وَامْرَأَةٌ مِنْ الْأَنْصَارِ، وَإِنَّهُ طَلَقَ الْأَنْصَارِيَّةَ وَهِيَ تُرْضِعُ، وَكَانَتْ إِذَا أَرْضَعَتْ مَكَنْتُ سَنَةً لَا تَحِيضُ، فَمَاتَ حَبَّانُ عِنْدَ رَأْسِ السَّنَةِ، فَوَرَّثَهَا عُثْمَانُ وَقَالَ لِلْهَاشِمِيَّةِ: هَذَا رَأْيُ ابْنِ عَمَّكِ عَلَيْهِ بْنُ أَبِي طَالِبٍ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ الزُّهْرِيِّ فِي الَّتِي لَا تَحِيضُ إِلَّا فِي الْأَشْهُرِ، قَالَ: تَعْدُ بِالْحَيْضِ وَإِنْ تَطَوَّلَ

**[19003]** Abū Bakr narrated to us, saying: ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Qatādah, from Khilās, that a man divorced his wife and called two men to witness in secret, saying: “Conceal it,” until the waiting period expired. They brought the case to ‘Alī. He accused the two witnesses, flogged them, and did not allow him to take her back.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ خِلَاسٍ، أَنَّ رَجُلًا طَلَقَ امْرَأَتَهُ، وَأَسْهَدَ رَجُلَيْنِ فِي السِّرِّ، وَقَالَ: إِكْنُمَا عَلَيْهِ، حَتَّى انْفَضَّتِ الْعِدَّةُ، فَارْتَقَعا إِلَى عَلَيِّ، فَأَنْهَمَا الشَّاهِدَيْنِ، وَجَلَدَهُمَا وَلَمْ يَجْعَلْ لَهُمَا رَجْعَةً

**[19004]** Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from ‘Ubayd Allāh ibn ‘Umar, from Nāfi‘, from Ibn ‘Umar, that Ibn al-Zubayr divorced his wife and did not inform her for a year. Ibn ‘Umar said: “He did an evil thing.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، أَنَّ ابْنَ الرُّبَّيْرِ طَلَقَ امْرَأَتَهُ فَلَمْ يُعْلِمْهَا سَنَةً، فَقَالَ ابْنُ عُمَرَ: بِئْسَ مَا صَنَعَ

**[19005]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Qays ibn Muslim, from Muḥammad ibn al-Muntashir, that Shurayh divorced his wife and concealed the divorce from her until her waiting period expired. They criticized him for that.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْتَشِرِ، أَنَّ شُرَيْحًا طَلَقَ امْرَأَتَهُ، فَكَتَمَهَا الطَّلاقَ حَتَّى انْفَضَّتِ عِدَّتُهَا، فَعَابُوا ذَلِكَ عَلَيْهِ

**[19006]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Mūsā ibn ‘Ubaydah, from Muḥammad ibn Ka‘b, who said: ‘Alī said: “The two arbitrators: by them Allah unites, and by them He separates.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ مُوسَى بْنِ عُيَيْدَةَ،  
عَنْ مُحَمَّدِ بْنِ كَعْبٍ قَالَ: قَالَ عَلِيُّ: الْحَكْمَانِ بِهِمَا  
يَجْمِعُ اللَّهُ، وَبِهِمَا يُفَرِّقُ

**[19007]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ismā‘īl, from Al-Sha‘bī, who said: “Whatever the two arbitrators decide is valid.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ  
الشَّعْبِيِّ قَالَ: مَا قَضَى الْحَكْمَانِ جَائزٌ

**[19008]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Alī ibn Mubārak, from Yahyā ibn Abī Kathīr, from Abū Salamah, who said: “The two arbitrators: if they wish, they unite; and if they wish, they separate.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عَلِيٍّ بْنِ مُبَارَكٍ، عَنْ  
يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ قَالَ: الْحَكْمَانِ إِنْ  
شَاءَ جَمِيعًا، وَإِنْ شَاءَ فَرَّقَا

**[19009]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Abū Hāshim, from Mujāhid, regarding His saying: {If they both desire reconciliation, Allah will cause it between them} [An-Nisa: 35]. He said: “They are the two arbitrators.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ فِي قَوْلِهِ تَعَالَى: {إِنْ يُرِيدَا إِصْلَاحًا يُوْقِنُ اللَّهُ بَيْنَهُمَا} قَالَ: هُمَا الْحَكَمَانِ

**[19010]** Abū Bakr narrated to us, saying: Asbāt ibn Muḥammad narrated to us, from Muṭarrif, from Al-Ḥakam, who said: “If the two arbitrators disagree, he said: Judgement is passed for them, and others are appointed. But if they agree, their judgement is valid.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرِّفٍ، عَنْ الْحَكَمِ قَالَ: "إِذَا الْحَكَمَانِ اخْتَلَافَا، قَالَ: حُكْمٌ لَهُمَا وَيُجْعَلُ غَيْرُهُمَا، وَإِنْ اتَّقَفَا جَازَ حُكْمُهُمَا

**[19011]** Abū Bakr narrated to us, saying: Mu‘tamir narrated to us, from Layth, from Ṭāwūs, regarding the two arbitrators: “If they judge, accept their judgement, and do not follow the traces of others, even if judgment had been passed against you before them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْتَمِرٌ، عَنْ لَيْثٍ، عَنْ طَلَوْسٍ، فِي الْحَكَمَيْنِ: إِذَا حَكَمَا فَخُذْ بِحُكْمِهِمَا، وَلَا تَتَّبِعْ أَثَرَ غَيْرِهِمَا، وَإِنْ كَانَ قَدْ حُكِمَ فَأَلْهُمَا عَلَيْكَ

**[19012]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās: {If they both desire reconciliation, Allah will cause it between them}. He said: “They are the two arbitrators.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ: {إِنْ يُرِيدَا إِصْلَاحًا يُوقِّنُ اللَّهُ بَيْنَهُمَا} قَالَ: هُمَا الْحَكَمَانِ

**[19013]** Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from Al-Zuhri, from Abū al-Zinād, who said: I asked Sa‘īd ibn al-Musayyib about a man who is unable to provide for his wife. He said: “They are separated.” I said: “A year?” He said: “(Wait) a year.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الرُّهْبَرِيِّ، عَنِ أَبِي الزَّنَادِ قَالَ: سَأَلْتُ سَعِيدَ بْنَ الْمُسَيْبِ، عَنِ الرَّجُلِ يَعْجِزُ عَنْ نَفَقَةِ امْرَأَتِهِ، فَقَالَ: يُرَاقُ بَيْنَهُمَا فَقُلْتُ: سَنَةً؟ فَقَالَ: سَنَةً

**[19014]** Abū Bakr narrated to us, saying: ‘Alī ibn Mushir narrated to us, from Sa‘īd, from Qatādah, from Sa‘īd ibn al-Musayyib, who said: I asked him about a man who becomes insolvent regarding his wife's maintenance. He said: “He must either spend (on her) or divorce (her).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُعْسِرُ عَنْ نَفَقَةِ امْرَأَتِهِ، فَقَالَ: لَا بُدَّ مِنْ أَنْ يُنْفِقَ أَوْ يُطْلَقَ

**[19015]** Abū Bakr narrated to us, saying: ‘Abd al-Razzāq narrated to us, from Ma‘mar, from Al-Zuhrī, who said: “She waits for him.” He said: “And it reached me that ‘Umar ibn ‘Abd al-‘Azīz said that.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الرَّزَاقَ، عَنْ مَعْمَرِ، عَنِ الرُّهْرِيِّ قَالَ: شَتَّانِي بِهِ، قَالَ: وَبَلَغْنِي أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ قَالَ ذَلِكَ

**[19016]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from ‘Amr, from Al-Ḥasan, who said: “If a man is unable to provide for his wife, they are not separated.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ، عَنْ عَمْرِو، عَنِ الْحَسَنِ قَالَ: إِذَا عَجَزَ الرَّجُلُ عَنْ نَفَقَةِ امْرَأَتِهِ لَمْ يُفَرَّقْ بَيْنَهُمَا

**[19017]** Abū Bakr narrated to us, saying: ‘Umar ibn Hārūn narrated to us, from Ibn Jurayj, from ‘Atā’, regarding a man who is unable to provide for his wife. He said: “They are not separated; she is tested, so let her be patient.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُمَرُ بْنُ هَارُونَ، عَنِ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَعْجِزُ عَنْ نَفَقَةِ امْرَأَتِهِ، قَالَ: لَا يُفَرَّقُ بَيْنَهُمَا، ابْتَلِيهِ فَلْتَصْبِرْ

**[19018]** Abū Bakr narrated to us, saying: Ghundar narrated to us, from Shu‘bah, who said: I asked Ḥammād about a man who married a woman and did not have the means to spend on her. He said: “He is given a year's respite.” I said: “What if he does not find means?” He said: “He divorces her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ حَمَّادًا عَنْ رَجُلٍ تَرَوَّجَ امْرَأَةً، وَلَمْ يَكُنْ عِنْدَهُ مَا يُنْفِقُ، قَالَ: يُؤَجِّلُ سَنَةً، فُلِّتُ: فَإِنْ لَمْ يَجِدْ؟ قَالَ: يُطْلَقُهَا

**[19019]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Sufyān, from Yahyā ibn Sa‘īd, from Sa‘īd ibn al-Musayyib, who said: “They are separated.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ سُفْيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: يُفَرَّقُ بَيْنَهُمَا

**[19020]** Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Numayr narrated to us, saying: ‘Ubayd Allāh ibn ‘Umar narrated to us, from Nāfi‘, who said: “‘Umar wrote to the commanders of the armies regarding those absent from their wives among the people of Medina, ordering them to return to their wives, either to separate or to send maintenance. Whoever separates among them, let him send the maintenance for what he left.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، قَالَ: نَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ قَالَ: كَتَبَ عُمَرُ إِلَى أَمْرَاءِ الْأَجْنَادِ، فَيَمْنُ عَابَ عَنْ نِسَائِهِ مِنْ أَهْلِ الْمَدِينَةِ، فَأَمْرَهُمْ أَنْ يَرْجِعُوا إِلَى نِسَائِهِمْ، إِمَّا أَنْ يُفَارِقُوهُمْ، وَإِمَّا أَنْ يَبْعَثُوهُمْ بِالنَّفَقَةِ، فَمَنْ فَارَقَهُمْ، فَلْيُبْعِثْهُمْ بِنَفَقَةِ مَا تَرَكَ

**[19021]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Abū Makīn, who said: ‘Umar ibn ‘Abd al-‘Azīz wrote: “Whoever has been absent from his wife for two years, let him divorce her or return to her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ أَبِي مَكِينٍ قَالَ: كَتَبَ  
عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَنْ غَابَ عَنْ امْرَأَتِهِ سَنَتَيْنِ،  
فَلْيُطْلِقْ أَوْ لِيَقْفُلْ إِلَيْهَا

**[19022]** Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Ash‘ath, from Al-Sha‘bī, who said: “If a man's absence from his wife is prolonged, he should provide for his wife or divorce her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، عَنْ  
الشَّعْبِيِّ قَالَ: إِذَا طَالَتْ غَيْبَةُ الرَّجُلِ عَنْ امْرَأَتِهِ، أَنْفَقَ  
عَلَى امْرَأَتِهِ أَوْ طَلَقَهَا

**[19023]** Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from his father, from Al-Ḥakam, that he did not consider maintenance obligatory on the absent husband.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ  
الْحَكَمَ، أَنَّهُ كَانَ لَا يَرَى عَلَى الْغَائِبِ نَفَقَةً

**[19024]** Abū Bakr narrated to us, saying: Asbāṭ ibn Muḥammad narrated to us, from Muṭarrif, from Al-Sha‘bī, who said: “If a man's absence from his wife is prolonged, let him send her maintenance or divorce her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَسْبَاطُ بْنُ مُحَمَّدٍ، عَنْ مُطَرْفٍ،  
عَنْ الشَّعْبِيِّ قَالَ: إِذَا طَالَتْ غَيْبَةُ الرَّجُلِ عَنْ امْرَأَتِهِ،  
فَلْيُرْسِلْ إِلَيْهَا نَفَقَةً أَوْ لِيُطْلِقَهَا

**[19025]** Abū Bakr narrated to us, saying: Muḥammad ibn Abī ‘Adī narrated to us, from Ibn Jurayj, from ‘Atā’, regarding a man who marries a woman. He said: “She has no maintenance until he consummates the marriage with

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي الرَّجُلِ يَتَرَوَّجُ الْمَرْأَةَ، قَالَ: لَا نَفْقَهَ لَهَا حَتَّى يَدْخُلَ بِهَا

**[19026]** Abū Bakr narrated to us, saying: Marwān ibn Mu‘āwiya narrated to us, from Kāmil ibn Fuḍayl, who said: I asked Al-Sha‘bī about a man who married a woman but did not consummate the marriage with her, then was absent from her. When he returned, she demanded maintenance from him. Al-Sha‘bī said: “She has no maintenance until he consummates the marriage with her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ كَامِلِ بْنِ فُضَيْلٍ قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنْ رَجُلٍ تَرَوَّجَ امْرَأَةً فَلَمْ يَدْخُلْ بِهَا، ثُمَّ غَابَ عَنْهَا، فَلَمَّا قَدِمَ أَخْتَنَثَ بِالنَّفَقَةِ، فَقَالَ الشَّعْبِيُّ: لَا نَفْقَهَ لَهَا حَتَّى يَدْخُلَ بِهَا

**[19027]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ulayyah narrated to us, saying: Yūnus was asked about a man who married a woman, then was absent from her before consummating the marriage with her; does she have maintenance? He said: Al-Ḥasan did not consider maintenance due to her from him until he consummates the marriage with her, unless they say to him: 'Take her,' and he does not take her.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: سُئِلَ يُونُسُ، عَنْ رَجُلٍ تَرَوَّجَ امْرَأَةً، ثُمَّ غَابَ عَنْهَا قَبْلَ أَنْ يَدْخُلَ بِهَا، هَلْ لَهَا نَفَقَةٌ؟ فَقَالَ: كَانَ الْحَسَنُ "لَا يَرَى لَهَا عَلَيْهِ نَفَقَةٌ حَتَّى يَدْخُلَ بِهَا، إِلَّا أَنْ يَقُولُوا لَهُ: خُذْهَا فَلَا يَأْخُذُهَا

**[19028]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Ḥusām ibn Miṣakk, from Abū Ma‘shar, from Ibrāhīm, who said: “A woman has no claim to maintenance from her husband except from the day she demands it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ حُسَامِ بْنِ مَصَاكٍ، عَنْ أَبِي مَعْشِرٍ، عَنْ إِبْرَاهِيمَ قَالَ: لَيْسَ لِلْمَرْأَةِ عَلَى زَوْجِهَا نَفَقَةٌ، إِلَّا مِنْ يَوْمٍ تَطْلُبُ ذَلِكَ

**[19029]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from ‘Āmir, who said: “A man is not obliged to provide maintenance for his wife if he is imprisoned due to her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَامِرٍ قَالَ: لَيْسَ لِرَجُلٍ أَنْ يُنْفَقَ عَلَى امْرَأَتِهِ إِذَا كَانَ بِالْجَبَسِ مِنْ قِبْلَهَا

**[19030]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, saying: Sufyān narrated to us, from Tāriq, from Al-Sha'bī, that he was asked about a woman who left her house in disobedience to her husband; does she have maintenance? He said: "No, even if she stays for twenty years."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، قَالَ: نَا سُفِيَّاً، عَنْ طَارِقٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنِ امْرَأَةٍ حَرَجَتْ مِنْ بَيْتِهَا عَاصِيَةً لِرَوْجِهَا، أَلَّهَا نَفَقَةً؟ قَالَ: لَا، وَإِنْ مَكَثَتْ عِشْرِينَ سَنَةً

**[19031]** Abū Bakr narrated to us, saying: Ghundar narrated to us, from Shu'bah, who said: I asked Al-Hakam about a woman who left her husband's house in disobedience; does she have maintenance? He said: "Yes." And I asked Ḥammād, and he said: "She has no maintenance."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرُ، عَنْ شُعبَةَ قَالَ: سَأَلْتُ الْحَكْمَ، عَنِ امْرَأَةٍ حَرَجَتْ مِنْ بَيْتِ زَوْجِهَا عَاصِيَةً، هَلْ لَهَا نَفَقَةً؟ قَالَ: نَعَمْ، وَسَأَلْتُ حَمَّادًا، فَقَالَ: لَيْسَ لَهَا نَفَقَةً

**[19032]** Abū Bakr narrated to us, saying: Muhammad ibn Asad narrated to us, from Abū Hilāl, from Hārūn, who said: I asked Al-Ḥasan about a woman who left in defiance of her husband; does she have maintenance? He said: "She has a sack of dust (meaning nothing)."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ أَسَدٍ، عَنْ أَبِي هِلَالٍ، عَنْ هَارُونَ قَالَ: سَأَلْتُ الْحَسَنَ، عَنِ امْرَأَةٍ حَرَجَتْ مُرَاغِمَةً لِرَوْجِهَا، أَلَّهَا نَفَقَةً؟ قَالَ: لَهَا جَوَالِقُ مِنْ تُرَابٍ

**[19033]** Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Ṣalīḥ, from ‘Uthmān, that he granted inheritance to the wife of ‘Abd al-Rahmān ibn ‘Awf when he divorced her during his illness, after the waiting period had expired.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ صَالِحٍ، "عَنْ عُثْمَانَ: وَرَأَتْ امْرَأَةً عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ حِينَ طَلَقَهَا فِي مَرْضِيهِ بَعْدَ اِنْقِضَاءِ الْعِدَّةِ

**[19034]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ḥabīb, from a man from Quraysh, from Ubayy ibn Ka‘b, who said: “If he divorces her while he is ill, I make her inherit from him, even if a year passes, as long as he does not recover or die.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ حَبِيبٍ، عَنْ رَجُلٍ مِنْ قُرَيْشٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ قَالَ: إِذَا طَلَقَهَا وَهُوَ مَرِيضٌ، وَرَأَتْهَا مِنْهُ وَلَوْ مَضَى سَنَةً، لَمْ يَبْرُأْ أَوْ يَمُوتْ

**[19035]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Ibn Abī Mulaykah, who said: I asked Ibn al-Zubayr about a man who divorced his wife while ill and then died. He said: “‘Uthmān granted inheritance to the daughter of Aṣbagh al-Kalbiyyah, but as for me, I do not see that an irrevocably divorced woman inherits.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ أَبِي مُلِيقَةَ قَالَ: سَأَلْتُ ابْنَ الزُّبَيْرِ، عَنْ رَجُلٍ طَلَقَ امْرَأَتَهُ وَهُوَ مَرِيضٌ ثُمَّ مَاتَ، فَقَالَ: فَذْ وَرَثَ عُثْمَانُ ابْنَةً أَصْبَغَ الْكَلْبِيَّةَ، وَأَمَّا أَنَا فَلَا أَرَى أَنْ تَرِثَ مُبْشَرَةً

**[19036]** Abū Bakr narrated to us, saying: Sahl ibn Yūsuf narrated to us, from Ḥumayd, from Bakr ibn Khālid ibn ‘Abd Allāh, who asked Al-Ḥasan about a man who divorced his wife three times during his illness and died after her waiting period had expired. He said: “She inherits.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا سَهْلُ بْنُ يُوسُفَ، عَنْ حُمَيْدٍ، عَنْ  
بَكْرِ بْنِ خَالِدٍ بْنِ عَبْدِ اللَّهِ، سَأَلَ الْحَسَنَ، عَنْ رَجُلٍ طَلاقَ  
إِمْرَأَتَهُ ثَلَاثًا فِي مَرَضِهِ، فَمَاتَ وَقَدْ انْقَضَتْ عِدَّتُهَا،  
قَالَ: تَرِثُ

**[19037]** Abū Bakr narrated to us, saying: ‘Abd Allāh narrated to us, from ‘Uthmān ibn al-Aswad, who said: “If he was ill for a year, I would make her inherit from him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ  
قَالَ: لَوْ مَرِضَ سَنَةً وَرَثَتْهَا مِنْهُ

**[19038]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mughīrah, from Ibrāhīm, from Shurayḥ, who said: ‘Urwah al-Bāriqī came to me from ‘Umar regarding a man who divorces his wife three times during his illness: “She inherits from him as long as she is in the waiting period, but he does not inherit from

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ  
مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ شُرَيْحٍ قَالَ: أَتَانِي عُرْوَةُ  
الْبَارِقِيُّ، مِنْ عِنْدِ عُمَرَ، ”فِي الرَّجُلِ يُطْلَقُ إِمْرَأَتُهُ ثَلَاثًا  
فِي مَرَضِهِ: أَنَّهَا تَرِثُهُ مَا ذَامَتْ فِي الْعِدَّةِ وَلَا يَرِثُهَا

**[19039]** Abū Bakr narrated to us from Jarīr, from Mughīrah, from Ibrāhīm, who said: “She inherits from him, and he does not inherit from her as long as she is in the waiting period.”

حَدَّثَنَا أَبُو بَكْرٍ عَنْ جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: تَرِثُهُ، وَلَا يَرِثُهَا مَا ذَامَتْ فِي الْعِدَّةِ

**[19040]** Abū Bakr narrated to us, saying: Ḥātim ibn Ismā‘il narrated to us, from Ja‘far, from his father, that Al-Ḥasan ibn ‘Alī divorced his wife while he was ill, then he died, and she inherited from him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ الْحَسَنَ بْنَ عَلَيْ طَلَقَ امْرَأَتَهُ وَهُوَ مَرِيضٌ، فَمَاتَ فَوَرِثَتْهُ

**[19041]** Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Dāwūd and Ash‘ath, from Al-Sha‘bī, who said: “If he divorces three times during his illness, she inherits from him as long as she is in the waiting period.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ دَاؤِدَ، وَأَشْعَثَ، عَنْ الشَّعْبِيِّ قَالَ: إِذَا طَلَقَ ثَلَاثًا فِي مَرَضِهِ، وَرِثَتْهُ مَا ذَامَتْ فِي الْعِدَّةِ

**[19042]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Ash‘ath, from Al-Sha‘bī, that Umm al-Banīn bint ‘Uyaynah ibn Ḥiṣn was married to ‘Uthmān ibn ‘Affān. When he was besieged, he divorced her. He had sent to her asking to buy her eighth (of inheritance), but she refused. When he was killed, she came to ‘Alī and mentioned that to him. He said: “He left her until he was on the verge of death, then divorced her.” So he made her an heir.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ أَشْعَثَ، عَنْ الشَّعَيْبِيِّ، أَنَّ أُمَّ الْبَنِينَ بِنْتَ عُيَيْنَةَ بْنَ حِصْنٍ، كَانَتْ تَحْتَ عُنْمَانَ بْنَ عَقَانَ، فَلَمَّا حُصِرَ طَلَقَهَا، وَقَدْ كَانَ أَرْسَلَ إِلَيْهَا لِيُشْتَرِي مِنْهَا ثَمَنَهَا، فَأَبَتْ، فَلَمَّا قُتِلَ أَنْتَ عَلَى الْمَوْتِ طَلَقَهَا، فَوَرَثَهَا

**[19043]** Abū Bakr narrated to us, saying: ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, that Hishām ibn Hubayrah wrote to Shurayḥ asking him about a man who divorces his wife three times during his illness. Shurayḥ wrote back to him: “He is fleeing from the Book of Allah; she inherits from him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، أَنَّ هِشَامَ بْنَ هُبَيْرَةَ كَتَبَ إِلَى شُرَيْحٍ بَشْلَهُ عَنِ الرَّجُلِ يُطْلَقُ امْرَأَهُ تَلَاقًا فِي مَرَضِهِ، فَكَتَبَ إِلَيْهِ شُرَيْحٌ: إِنَّهُ فَارٌّ مِنْ كِتَابِ اللَّهِ، تَرِثُهُ

**[19044]** Abū Bakr narrated to us, saying: ‘Abd al-Rahmān narrated to us, from Ḥasan, from Layth, from Ṭāwūs, regarding a man who divorced his wife three times during his illness. He said: “She inherits from him as long as she is in the waiting period.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ، فِي الرَّجُلِ طَلَقَ امْرَأَتَهُ ثَلَاثَةِ مَرَضِهِ، قَالَ: تَرِثُهُ مَا دَامَتْ فِي الْعِدَّةِ

**[19045]** Abū Bakr narrated to us, saying: Ḥātim ibn Ismā‘il narrated to us, from Hishām, who said: I asked ‘Urwah about a man who divorces his wife irrevocably. Do they inherit from each other? And does she have maintenance? He said: “Neither of them inherits from the other, and she has no maintenance unless she is pregnant, in which case he spends on her until she delivers, or unless he divorces her with intent to harm during his illness.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ هِشَامٍ قَالَ: سَأَلْتُ عُرْوَةَ، عَنِ الرَّجُلِ يُطْلَقُ امْرَأَتُهُ الْبَلَةُ، أَيْرَثُ أَحَدُهُمَا الْأُخْرَ؟ وَهَلْ لَهَا نَفَقَةُ؟ فَقَالَ: لَا يَرِثُ أَحَدُهُمَا الْأُخْرَ، وَلَا نَفَقَةً لَهَا إِلَّا أَنْ تَكُونَ حُبْلًا، فَيُنْفَقُ عَلَيْهَا حَتَّى تَضَعَ أَوْ يُطْلَقَ مُضَارًا فِي مَرَضِهِ

**[19046]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, saying: Sa‘īd ibn Abī ‘Arūbah informed us, from Hishām, from his father, from ‘Ā’ishah, that she said regarding the woman divorced three times while he (the husband) is ill: “She inherits from him as long as she is in the waiting period.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا سَعِيدُ  
بْنُ أَبِي عَرْوَبَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، أَنَّهَا  
قَالَتْ فِي الْمُطَلَّقَةِ تَلَانًا وَهُوَ مَرِيضٌ: تَرْثُهُ مَا دَامَتْ فِي  
الْعِدَّةِ

**[19047]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ash‘ath, from Ibn Sīrīn, who said: They used to say: “Do not differ; whoever flees from the Book of Allah is returned to it,” meaning regarding a man who divorces his wife while he is ill.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ،  
عَنْ ابْنِ سِيرِينَ قَالَ: كَانُوا يَقُولُونَ: لَا تَخْتَلِفُونَ، مَنْ  
فَرَّ مِنْ كِتَابِ اللَّهِ رُدَدَ إِلَيْهِ، يَعْنِي فِي الرَّجُلِ يُطَلَّقُ  
أَمْرَأَةً وَهُوَ مَرِيضٌ

**[19048]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Al-Hārith, regarding a man who had a wife with one divorce remaining (having divorced her twice before), then he divorced her during his illness and died during the waiting period: “He does not inherit from her, nor does she inherit from him.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرُ، عَنْ مُغِيرَةَ، عَنْ  
الْحَارِثِ، فِي رَجُلٍ كَانَتْ تَحْتَهُ امْرَأَةٌ عَلَى تَطْلِيقِهِ، وَقَدْ  
كَانَ طَلَقَهَا قَبْلَ ذَلِكَ تَطْلِيقَيْنِ فَيُطَلَّقُهَا فِي مَرَضِهِ،  
فَمَاتَ فِي الْعِدَّةِ: لَا يَرِثُهَا وَلَا تَرِثُهُ

**[19049]** Abū Bakr narrated to us, saying: Ḥātim ibn Wardān narrated to us, from Yūnus, who said: Al-Ḥasan used to say: If a man said: “If I enter the house of Banū So-and-so, my wife is divorced,” then he forgets and enters it, or enters it without knowing. He said: He used to treat it like a binding covenant unless he stipulated, saying: “Unless I forgot.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمٌ بْنُ وَرْدَانَ، عَنْ يُونُسَ قَالَ:  
كَانَ الْحَسْنُ يَقُولُ: ”لَوْ أَنَّ رَجُلًا قَالَ: إِنْ دَخَلْتُ دَارَ  
بَنِي فُلَانٍ، فَأَمْرَأْتِي طَالِقٌ، فَيُسَيِّرَ فِي دَارِهِ أَوْ دَخُلُّهَا  
وَهُوَ لَا يَعْلَمُ، قَالَ: كَانَ يَجْعَلُهُ مِثْلَ الْعَهْدِ إِلَّا أَنْ يَشْرِطَ  
فَيَقُولُ: إِلَّا أَنْ أَنْسَى

**[19050]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sulaym narrated to us, from ‘Abd Allāh ibn ‘Uthmān, who said: My brother ‘Umar ibn ‘Uthmān swore to free a slave girl of his if he drank from her mudd (a measure of volume) until a specified time. He forgot before the time and drank. So I sought a Fatwa for him from ‘Aṭā’, Mujāhid, Sa‘īd ibn Jubayr, and ‘Alī al-Azḍī. All of them considered her free.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سُلَيْمَ، عَنْ عَبْدِ اللَّهِ بْنِ  
عُثْمَانَ، قَالَ: ”حَلَفَ أَخِي عُمَرُ بْنُ عُثْمَانَ: يُعْتَقُ  
جَارِيَةً لَهُ أَلَا يَشْرِبَ مِنْ مُدَّهَا، إِلَى أَجَلٍ ضَرَبَهُ، فَنَسِيَ  
قَبْلَ الأَجْلِ، فَشَرِبَ، فَاسْتَفْتَنَتْ لَهُ عَطَاءُ، وَمُجَاهِدًا،  
وَسَعِيدَ بْنَ جُبَيْرٍ، وَعَلِيًّا الْأَزْدِيًّ، وَكُلُّهُمْ رَأَى أَنَّهَا حُرَّةً

**[19051]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sulaym narrated to us, saying: Ibn Jurayj narrated this hadith to us, and he denied that ‘Aṭā’ considered forgetfulness as anything (liable). He said: ‘Aṭā’ said: It has reached me that the Messenger of Allah ﷺ said: “Allah has overlooked for my Ummah three things: mistake, forgetfulness, and what they are forced to do.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سُلَيْمٍ، قَالَ: نَا بِهَذَا  
الْحَدِيثِ ابْنُ جُرَيْجَ، فَأَنْكَرَ أَنْ يَكُونَ عَطَاءً يَرَى فِي  
النَّسْيَانَ شَيْئًا، قَالَ: وَقَالَ عَطَاءُ: بَلْغَنِي أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "إِنَّ اللَّهَ تَجَوَّزُ لِمَّا تَيَّبَ عَنْ  
تَلَاثٍ: عَنِ الْخَطَأِ، وَالنَّسْيَانِ، وَمَا اسْتُكْرِهُوا عَلَيْهِ"

**[19052]** Abū Bakr narrated to us, saying: ‘Alī ibn Mubārak narrated to us, from Ma’mar, from Al-Zuhrī; and from Ma’mar, from Sa‘id ibn ‘Abd al-Rahmān, from ‘Abd al-‘Azīz, that both of them used to enforce divorce in cases of forgetfulness.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلَيُّ بْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ  
الرُّهْبَرِيِّ، وَعَنْ مَعْمَرٍ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ  
عَبْدِ الْعَزِيزِ أَنَّهُمَا كَانَا يُوجَبَانِ طَلاقَ النَّسْيَانِ

**[19053]** Abū Bakr narrated to us, saying: ‘Umar narrated to us, from Ibn Jurayj, from ‘Abd al-‘Azīz ibn Abī Umayyah, from the companions of ‘Abd Allāh ibn Mas‘ūd, that it is binding upon him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُمَرُ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ  
الْعَزِيزِ بْنِ أَبِي أُمِيَّةَ، عَنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ  
أَنَّهُ جَائزٌ عَلَيْهِ

**[19054]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from ‘Aṭā’, from Al-Sha’bī, who said: He was asked about a man who said to another: “You are envious,” and the other replied: “The most envious among us, his wife is divorced three times.” He said: “Yes.” He said: “You have both failed and lost, and your wives are irrevocably divorced from you.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ عَطَاءٍ، عَنْ الشَّعْبِيِّ قَالَ: "سُلِّمَ عَنِ الرَّجُلِ، قَالَ لِآخَرَ: إِنَّكَ لَحَسُودٌ، فَقَالَ الْآخَرُ: أَحْسَدُنَا امْرَأَتُهُ طَالِقٌ ثَلَاثَةً، قَالَ: نَعَمْ، قَالَ: فَذِبْتُمَا وَخَسِرْتُمَا وَبَانَتْ مِنْكُمَا امْرَأَتُكُمَا

**[19055]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Al-Ḥārith, who said: “I discipline them and command them to fear Allah,” and I say: “You know best what you swore upon.” He said: “And Al-Badas repented regarding this and similar matters.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرُ، عَنِ الْمُعِيرَةِ، عَنِ الْحَارِثِ قَالَ: أُوَدِّبُهُمَا وَأَمْرُهُمَا بِتَقْوَى اللَّهِ وَأَقُولُ: أَنْتُمَا أَعْلَمُ بِمَا حَلَفْتُمَا عَلَيْهِ قَالَ: وَتَابَ الْبَدَسُ فِي هَذَا وَشَيْءَهُ

**[19056]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā said: Sa‘id was asked about two men; one said regarding a bird: “If it is not a crow, my wife is divorced three times,” and the other said: “If it is not a pigeon, my wife is divorced three times.” He narrated to us from Qatādah, who said: “If the bird flies away and you do not know what it is, neither this one nor that one should approach his wife.”

**[19057]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Umar ibn Bishr, from Al-Sha‘bī, regarding two men past whom a bird flew. One said: “My wife is divorced if it is not a bird.” The other said: “My wife is divorced if it is not a crow.” The bird flew away. He said: “They should separate from their wives.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، قَالَ: سُئِلَ سَعِيدٌ، عَنْ رَجُلَيْنِ قَالَ أَحَدُهُمَا لِطَائِرٍ: إِنْ لَمْ يَكُنْ غُرَابًا فَامْرَأَتُهُ طَالِقٌ ثَلَاثًا، وَقَالَ الْآخَرُ: إِنْ لَمْ يَكُنْ حَمَامًا فَامْرَأَتُهُ طَالِقٌ ثَلَاثًا، فَحَدَّثَنَا عَنْ قَتَادَةَ قَالَ: إِذَا طَارَ الطَّائِرُ، وَلَا تَدْرِي مَا هُوَ فَلَا يَقْرَبُهَا هَذَا، وَلَا يَقْرَبُهَا هَذَا

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عُمَرَ بْنِ بِشْرٍ، عَنْ الشَّعْبِيِّ فِي رَجُلَيْنِ مِنْ عَلَيْهِمَا طَائِرٌ، فَقَالَ أَحَدُهُمَا: امْرَأَتُهُ طَالِقٌ إِنْ لَمْ يَكُنْ طَائِرًا، وَقَالَ الْآخَرُ: امْرَأَتُهُ طَالِقٌ إِنْ لَمْ يَكُنْ غُرَابًا، وَطَارَ الطَّائِرُ قَالَ: يَعْتَرُ لَانِسَاءَهُمَا

**[19058]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ibñ Abī Dhi'b, who said: Al-Hārith ibn 'Abd al-Rahmān narrated to us, from Ḥamzah ibn 'Abd Allāh ibn 'Umar, who said: Ibñ 'Umar had a wife whom he admired, but 'Umar disliked her. He said to him: "Divorce her." He refused. So 'Umar mentioned it to the Messenger of Allah ﷺ. The Prophet ﷺ said: "Obey your father and divorce her."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ ابْنِ أَبِي ذِئْبٍ، قَالَ: نَا الْحَارِثُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: كَانَتْ تَحْتَ ابْنِ عُمَرَ امْرَأَةُ وَكَانَ يُعْجِبُ بِهَا، وَكَانَ عُمَرُ يَكْرُهُهَا، فَقَالَ لَهُ: طَلْقُهَا، فَأَبَى، فَذَكَرَهَا عُمَرُ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطِعْ أَبَاكَ وَطَلْقُهَا

**[19059]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Al-Rukayn, from Abū Ṭalḥah al-Asadī, who said: I was sitting with Ibn ‘Abbās when two Bedouins came to him and flanked him. One of them said: “I was looking for some camels of mine, so I stayed with a tribe, and a young woman of theirs pleased me, so I married her. My parents swore never to accept her.” The young man swore, saying: “Upon him is (the penalty of freeing) a thousand slaves, a thousand gifts, and a thousand camels if he divorces her.” Ibn ‘Abbās said: “I am not one to order you to divorce your wife, nor to disobey your parents.” He said: “So what should I do with this woman?” He said: “Be dutiful to your parents.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنِ الرُّكَيْنِ، عَنْ أَبِي طَلْحَةَ الْأَسَدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ فَتَاهَ أَعْرَابِيَّانِ، فَأَكْتَفَاهُ، فَقَالَ أَحَدُهُمَا: إِنِّي كُنْتُ أَبْغِي إِبْلًا لِي، فَنَزَّلْتُ بِقُوْمٍ، فَأَعْجَبَتِي فَتَاهَ لَهُمْ، فَتَرَوْجَثَاهُ، فَحَافَ أَبْوَايَ أَنْ لَا يَضْمَهَا أَبْدًا، وَحَافَ الْأَقْتَى، فَقَالَ: عَلَيْهِ أَلْفُ مُحَرَّرٍ، وَأَلْفُ هَدِيَّةٍ، وَأَلْفُ بَدَّةٍ إِنْ طَلَقَهَا، فَقَالَ ابْنُ عَبَّاسٍ: مَا أَنَا بِالَّذِي أَمْرُكَ أَنْ تُطْلَقَ امْرَأَكَ، وَلَا أَنْ تَعُقَّ وَالْدِينُكَ، قَالَ: فَمَا أَصْنَعُ بِهَذِهِ الْمَرْأَةِ؟ قَالَ: ابْرِزْ وَالْدِينِكَ

**[19060]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’ ibn al-Sā’ib, from Abū ‘Abd al-Rahmān, who said: There was a young man from the tribe whose mother kept urging him until he married a cousin of his. He became deeply attached to her. Then his mother said to him: “Divorce her.” He said: “I cannot; I am attached to her such that I cannot divorce her.” She said: “Then your food and drink are forbidden to me until you divorce her.” He traveled to Abū al-Dardā’ in Sham and mentioned his situation to him. He said: “I am not one to order you to divorce your wife, nor am I one to order you to disobey your parents.”

**[19061]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Humayd, from Al-Hasan, who said: A man came to him and said that his mother ordered him to marry someone who was dutiful to his father in something.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: كَانَ مِنَ الْحَيِّ فَتَّى فِي بَيْتٍ لَمْ تَرَأْنَ بِهِ أُمَّةً، حَتَّى رَوَجَنَهُ ابْنَةُ عَمِّهِ، فَعَلَقَ مِنْهَا مَعْلَفًا، ثُمَّ قَالَتْ لَهُ أُمُّهُ: طَافَهَا، فَقَالَ: لَا أَسْتَطِيعُ عَلِيقَتْ مِنِّي مَا لَا أَسْتَطِيعُ أَنْ أُطْلَقَهَا مَعَهُ، قَالَتْ: فَطَعَامُكَ وَشَرَابُكَ عَلَيَّ حَرَامٌ حَتَّى تُطْلِقَهَا، فَرَحَلَ إِلَى أَبِي الدَّرْدَاءِ إِلَى الشَّامِ فَذَكَرَ لَهُ شَائِهُ، فَقَالَ: مَا أَنَا بِالَّذِي أَمْرُكَ أَنْ تُطْلِقَ امْرَأَكَ، وَلَا أَنَا بِالَّذِي أَمْرُكَ أَنْ تَقْعُدَ وَالْدِينُكَ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ قَالَ: "جَاءَهُ رَجُلٌ فَقَالَ: إِنَّ أُمَّهَ أَمْرَتْهُ أَنْ يَتَزَوَّجَ مَنْ بَرَّ أَبِيهِ فِي شَيْءٍ

**[19062]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Abū Bishr, from ‘Amr ibn Harim, from Jābir ibn Zayd, from Ibn ‘Abbās, regarding a man who had several wives, divorced one of them, then died without knowing which one he divorced. Ibn ‘Abbās said: “They receive from the divorce what they receive from the inheritance.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ عَمْرٍ وَبْنِ هَرِيمٍ، عَنْ جَابِرِ بْنِ زَيْدٍ، عَنْ ابْنِ عَبَّاسٍ فِي رَجُلٍ كُنَّ لَهُ نِسْوَةٌ، فَطَلَّقَ إِحْدَاهُنَّ، ثُمَّ مَاتَ، لَمْ يَعْلَمْ أَيْتَهُنَّ طَلَقٌ؟ قَالَ فَقَالَ ابْنُ عَبَّاسٍ: يَنَالُهُنَّ مِنَ الطَّلاقِ مَا يَنَالُهُنَّ مِنَ الْمِيرَاثِ

**[19063]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Ismā‘il ibn Sālim, from Al-Sha‘bī, regarding a man who had four wives, divorced one of them, then died, and it was not known which one he divorced. Al-Sha‘bī said: “For the first (group) is three-quarters of the inheritance, and for the fifth is a quarter.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، فِي رَجُلٍ كُنَّ لَهُ أَرْبَعُ نِسْوَةٍ، فَطَلَقَ إِحْدَاهُنَّ، ثُمَّ مَاتَ، وَلَمْ يُدْرِكْ أَيْتَهُنَّ الَّتِي طَلَقَ، قَالَ: فَقَالَ الشَّعْبِيُّ: لِلأُولَى ثَلَاثَةً أَرْبَاعُ الْمِيرَاثِ وَلِلخَامِسَةِ الرُّبُعُ

**[19064]** Abū Bakr narrated to us, saying: ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Abū Ma‘shar, from Ibrāhīm, regarding a man who had four wives, divorced one of them without knowing which one, then married a fifth, then died. He said: “A quarter of the inheritance is completed for the one he married, and what remains is divided among these four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي رَجْلٍ كُنَّ لَهُ أَرْبَعُ نِسْوَةٍ، فَطَلَّقَ إِحْدَاهُنَّ لَا يَدْرِي أَيَّهُنَّ طَلَقٌ؟ ثُمَّ تَزَوَّجَ خَامِسَهُ، ثُمَّ مَاتَ، قَالَ: يُكْمِلُ لِهِذِهِ الَّتِي زَوَّجَ رُبُّ الْمِيرَاثِ، وَمَا يَقِيَ بَيْنَ هُولَاءِ الْأَرْبَعِ

**[19065]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Burd, from Makhūl, regarding a man who had four wives, divorced one of them, then married a fifth, then died without knowing which one he divorced. He said: “A quarter of the eighth is for the one he married last, and three-quarters are divided among these four.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، فِي رَجْلٍ كُنَّ لَهُ أَرْبَعُ نِسْوَةٍ، فَطَلَّقَ إِحْدَاهُنَّ، ثُمَّ تَزَوَّجَ خَامِسَهُ ثُمَّ مَاتَ وَلَمْ يَعْلَمْ أَيَّهُنَّ طَلَقٌ؟ قَالَ: رُبُّ الثُّمُنِ لِلَّتِي تَزَوَّجَ أَخِيرًا، وَثَلَاثَةُ أَرْبَاعٍ بَيْنَ هُولَاءِ الْأَرْبَعِ

**[19066]** Abū Bakr narrated to us, saying: Mu'tamir ibn Sulaymān narrated to us, from Abū 'Uthmān, who said: 'Atā' was asked about that. He said: "A quarter of the quarter, or a quarter of the eighth is for the one he married last, and he divides what remains among them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِي عُثْمَانَ قَالَ: سُنْنَ عَطَاءٌ عَنْ ذَلِكَ، فَقَالَ: رُبُّ الْرُّبُّعِ، أَوْ رُبُّ الثُّمُنِ لِلَّتِي تَرَوَّجَهَا آخِرًا، وَيَقْسِمُ مَا بَقَى بَيْنَهُمْ

**[19067]** Abū Bakr narrated to us, saying: 'Abd al-Wahhāb ibn 'Atā' narrated to us, from Sa'īd, from Qatādah, from Sa'īd ibn al-Musayyib and Al-Hasan, who said: "Lots are cast between them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ بْنُ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، قَالَا: يُفَرَّغُ بَيْنَهُمْ

**[19068]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Abū Bishr, from Maṇṣūr, from Al-Hasan, regarding a man who said to his wife: "She is divorced if he does not marry another besides her." He said: "She is his wife until he marries. If one of them dies, there is no inheritance between them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي بِشْرٍ، عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، فِي رَجُلٍ قَالَ لِإِمْرَأَتِهِ: هِيَ طَالِقٌ إِنْ لَمْ يَتَرَوَّجْ عَلَيْهَا، قَالَ: هِيَ امْرَأَتُهُ حَتَّى يَتَرَوَّجَ، فَإِنْ مَاتَ وَاحِدٌ مِنْهُمَا فَلَا مِيرَاثٌ بَيْنَهُمَا

**[19069]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Al-Sha‘bī, regarding a man who swore: “His wife is divorced if he does not strike his slave a hundred lashes.” He said: “She is his wife until the slave dies.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَسْعَثَ، عَنِ الشَّعْبِيِّ، فِي رَجُلٍ حَلْفَ: امْرَأَهُ طَالِقٌ إِنْ لَمْ يَضْرِبْ غُلَامًا مِائَةً سَوْطٍ، قَالَ: هِيَ امْرَأَهُ حَتَّى يَمُوتَ الْغَلَامُ

**[19070]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ghaylān, from Al-Hakam, regarding one who said: “His wife is divorced if he does not strike his slave,” and the slave fled. He said: “He may have intercourse with her, and they inherit from each other.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفيَانَ، عَنْ غَيْلَانَ، عَنِ الْحَكَمِ قَالَ: امْرَأَهُ طَالِقٌ إِنْ لَمْ يَضْرِبْ غُلَامًا، فَأَبْقَ، قَالَ: يُجَامِعُهَا وَيَتَوَارَثُ

**[19071]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ḥammād, regarding a man who said: “If I do not go to Basra, my wife is divorced.” He did not go until she died, then he went afterwards. He said: “He has no inheritance from her; his condition has only now become clear.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، فِي رَجُلٍ قَالَ: إِنْ لَمْ يَأْتِ الْبَصْرَةَ، فَامْرَأَهُ طَالِقٌ، قَالَ: فَلَمْ يَأْتِهَا حَتَّى مَاتَتْ نُمَّ أَنَا هَا بَعْدُ، قَالَ: لَا مِيرَاثَ لَهُ مِنْهَا، إِنَّمَا اسْتَبَانَ حَيْثُ الْأَن\*

**[19072]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Al-Sha'bī, who said: “If his slave comes to him after death, he inherits from her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ  
قَالَ: إِنَّ اتَّاهَ عَبْدَهُ بَعْدَ الْمَوْتِ وَرِئَهَا

**[19073]** Abū Bakr narrated to us, saying: Muḥammad ibn Yazīd narrated to us, from Abū al-‘Alā’, from Qatādah, from Sa‘īd ibn al-Musayyib and Al-Ḥasan, who said regarding a man who says to his wife: “If I do not marry another besides her, and if I do not take you out, you are divorced.” They said: “He does not approach her, and if he dies before that, they do not inherit from each other.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَبِي الْعَلَاءِ،  
عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسِيَّبِ، وَالْحَسَنِ، قَالاً فِي  
الرَّجُلِ يَقُولُ لِإِمْرَأَتِهِ: إِنْ لَمْ أَتْرُوْجْ عَلَيْهَا، وَإِنْ لَمْ  
أُخْرِجْكَ فَأَنْتِ طَالِقٌ، قَالَا: لَا يَقْرَبُهَا، وَإِنْ مَاتَ قَبْلَ  
ذَلِكَ لَمْ يَتَوَارَثَا

**[19074]** Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Hakam, regarding a man who said: “If I do not go out to Wāsiṭ, my wife is divorced.” He said: “He has intercourse with her but they do not inherit from each other.” Ibn Sīrīn said: “He does not have intercourse with her until he does what he

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعاَذُ بْنُ مُعاَذٍ، عَنْ أَشْعَثَ، عَنْ  
الْحَكَمِ فِي رَجُلٍ قَالَ: إِنْ لَمْ أَخْرُجْ إِلَى وَاسِطَ، فَامْرَأَتُهُ  
طَالِقٌ، قَالَ: يَعْشَاهَا وَلَا يَتَوَارَثَا، وَقَالَ أَبُنُ سِيرِينَ:  
لَا يَعْشَاهَا حَتَّى يَفْعَلَ مَا قَالَ

**[19075]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: Shurayḥ said: ‘Urwah al-Bāriqī came to me from ‘Umar regarding the one who divorces three times during his illness: “As long as she is in the waiting period, he does not inherit from her, and she must observe the waiting period of a widow.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: قَالَ شُرَيْحٌ: أَتَانِي عُرْوَةُ الْبَارِقِيُّ، مِنْ عِنْدِ عُمَرَ، فِي الْمُطْلَقِ ثَلَاثًا فِي مَرَضِهِ: مَا دَامَتْ فِي الْعِدَّةِ لَا يَرِثُهَا، وَعَلَيْهَا عِدَّةُ الْمُتَوَفِّى عَنْهَا زَوْجُهَا

**[19076]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Hishām, from Al-Ḥasan and Muḥammad, who said: “If the man dies during her waiting period, she observes the waiting period of a widow, four months and ten days.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ قَالَا: إِنْ مَاتَ الرَّجُلُ فِي عِدَّتِهَا اعْدَدْ عِدَّةَ الْمُتَوَفِّى عَنْهَا زَوْجُهَا أَرْبَعَةً أَشْهُرًا وَعَشْرًا

**[19077]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Zakariyyā, from Al-Sha‘bī, who said: “A significant chapter of divorce: If she inherits, she observes the waiting period.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ زَكَرِيَّا، عَنْ الشَّعْبِيِّ قَالَ: "بَابٌ مِنَ الطَّلاقِ جَسِيمٌ: إِذَا وَرِثَتِ اعْدَدْ

**[19078]** Abū Bakr narrated to us, saying: Abū Dāwūd narrated to us, from Ḥabīb, from ‘Amr, from ‘Ikrimah, that he said: “Even if only one day remained of her waiting period, and then he died, she inherits from him and starts anew the waiting period of a widow.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ حَبِيبٍ، عَنْ عَمْرٍو، عَنْ عَكْرَمَةَ، أَنَّهُ قَالَ: لَوْلَمْ يَبْقَ مِنْ عِدَّتِهَا إِلَّا يَوْمٌ وَاحِدٌ، ثُمَّ مَاتَ وَرِثَتْهُ وَاسْتَأْنَفَتْ عِدَّةَ الْمُتَوَفِّي عَنْهَا

**[19079]** Abū Bakr narrated to us, saying: Abū Dāwūd narrated to us, from Shaybān, from Jābir, from ‘Āmir, from Shurayḥ, who said: “She starts the waiting period anew.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ شَيْبَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحٍ قَالَ: تَسْتَأْنِفُ الْعِدَّةَ

**[19080]** Abū Bakr narrated to us, saying: ‘Alī ibn Mushir narrated to us, from Dāwūd, from Al-Sha‘bī, from Masrūq, who said: The Messenger of Allah ﷺ forbade (himself from) the mother of his child and swore not to approach her. Then Allah Almighty revealed: {O Prophet, why do you prohibit [yourself from] what Allah has made lawful for you, seeking the approval of your wives?} [Al-Tahrim: 1] to the end of the verse. It was said to him: As for the forbidden, it is lawful; and as for the oath he swore, Allah has ordained for you the dissolution of your oaths regarding the oath he swore.

**[19081]** Abū Bakr narrated to us, saying: ‘Abd al-A‘lā narrated to us, from Yūnus, from Al-Hasan, regarding a man who said to the mother of his child: “You are forbidden to me.” He said: “He expiates his oath and approaches his slave girl.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ دَاؤَدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: "حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُمًّا وَلَدِهِ وَحَلْفَ لَا يَقْرَبُهَا، فَأَنْزَلَ اللَّهُ تَعَالَى: {إِنَّمَا أَنْهَا النِّسَاءُ لَمْ تُحَرِّمْ مَا أَحَلَ اللَّهُ لَكُمْ تَبْغِي مَرْضَاتَهُ} أَرْوَاجُكَ إِلَى آخِرِ الْأُبْيَةِ، فَقِيلَ لَهُ: أَمَا الْحَرَامُ فَحَلَّ، وَأَمَا الْتَّيْمِينُ الَّتِي حَلَّفَ عَلَيْهَا فَقَدْ فَرَضَ اللَّهُ تَعَالَى نَحْلَهُ أَيْمَانِكُمْ فِي الْتَّيْمِينِ الَّتِي حَلَّفَ عَلَيْهَا

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ قَالَ لِأُمَّ وَلَدِهِ: أَنْتِ عَلَيَّ حَرَامٌ، قَالَ: يُكَفِّرُ يَمِينَهُ، وَيَأْتِي أَمْتَهُ

**[19082]** Abū Bakr narrated to us, saying: Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Al-Ḥasan ibn Ṣalīḥ, from Ibn Abī Laylā, who said: “If he says: His slave girl is forbidden to him, he said: He expiates his oath and approaches his slave girl.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنِ الْحَسَنِ بْنِ صَالِحٍ، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: إِنْ قَالَ: أَمْتُه عَلَيْهِ حَرَامٌ، قَالَ: يُكَفِّرُ بِمِيقَةً، وَيَأْتِي أَمْتَهُ

**[19083]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ayyāsh narrated to us, from ‘Atā’ al-Khurāsānī, that a man divorced his wife, and three men testified against him, each man testifying in a place different from his companion's place. ‘Abd Allāh ibn Mawhab ruled that it was one divorce.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عَطَاءِ الْخَرَاسَانِيِّ، أَنَّ رَجُلًا طَلَقَ امْرَأَهُ، فَشَهَدَ عَلَيْهِ تَلَاثَةُ نَفَرٍ، كُلُّ رَجُلٍ يَشْهُدُ فِي مَوْطِنِ غَيْرِ مَوْطِنِ صَاحِبِهِ، فَقَضَى عَبْدُ اللَّهِ بْنُ مَوْهَبٍ أَنَّهَا تَطْلِيقٌ

**[19084]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ḥammād, who said: “If a man says to his wife: ‘You are divorced if you enter so-and-so's house,’ and she enters part of her body, divorce has taken effect on her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ قَالَ: إِذَا قَالَ الرَّجُلُ لِإِمْرَأَتِهِ: أَنْتِ طَالِقٌ إِنْ دَخَلْتِ بَيْتَ فُلَانٍ، فَأَدْخَلَتْ بَعْضَ جَسَدِهَا، فَقَدْ وَقَعَ الطَّلَاقُ عَلَيْهَا

**[19085]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Jābir, from ‘Āmir, regarding a man who said to his wife: “You are not lawful for me.” He said: “It depends on his intention; if he intended one, it is one, and if he intended three, it is three.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكُ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ قَالَ لِأَمْرَأِهِ: لَا تَحْلِينِي، قَالَ: نِسْتَهُ إِنْ تَوَدْ وَاحِدَةً فَوَاحِدَةً، وَإِنْ تَوَدْ ثَلَاثًا فَثَلَاثٌ

**[19086]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Mughīrah, from Ibrāhīm, similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

**[19087]** Abū Bakr narrated to us, saying: Marwān ibn Mu‘awiyah narrated to us, from Wāqid, freed slave of Banū Hanzalah, who said: ‘Aṭā’ ibn Abī Rabāḥ was asked about a man who caught a thief. People gathered around him and asked him to let him go. He said: “If I let him go, my wife is divorced three times.” Then he was overpowered, and the thief escaped from him. He said: ‘Aṭā’ said: “There is nothing upon him; he was merely overpowered.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ وَاقِدٍ، مَوْلَى بَنِي حَنْظَلَةَ قَالَ: سُلِّنَ عَطَاءُ بْنُ أَبِي رَبَاحٍ، عَنْ رَجُلٍ أَخَذَ لِصًا، فَاجْتَمَعَ عَلَيْهِ النَّاسُ، فَطَلَّبُوا إِلَيْهِ أَنْ يَرْكِمَهُ، فَقَالَ: إِنْ تَرَكْتُهُ، فَأَمْرَأَتِي طَالِقٌ ثَلَاثًا، فَغَلَبَهُ عَلَى نَفْسِهِ، فَانْفَلَتْ مِنْهُ، قَالَ فَقَالَ عَطَاءُ: لَيْسَ عَلَيْهِ شَيْءٌ، وَإِنَّمَا غُلِبَ عَلَى نَفْسِهِ

**[19088]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Yūnus, from Al-Ḥasan, that he used to say: “If a man marries off his daughter while she is young, and sees fit to perform Khul‘ for her, that is valid upon her.” Yūnus said: “Others besides Al-Ḥasan did not hold this view.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: إِذَا رَوَجَ الرَّجُلُ ابْنَتَهُ وَهِيَ صَغِيرَةٌ، فَرَأَى أَنْ يَخْلُعَهَا، فَذَلِكَ جَائزٌ عَلَيْهَا، فَقَالَ يُونُسُ: وَكَانَ غَيْرُ الْحَسَنِ لَا يَرَى ذَلِكَ

**[19089]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Jābir, from ‘Āmir, from Shurayh, that a man performed Khul‘ for his daughter, but she was not pleased. He said: “Divorce has taken effect upon her, and her father is liable for what he ransomed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ شُرَيْحٍ، أَنَّ رَجُلًا خَلَعَ ابْنَتَهُ فَلَمْ تَرْضَ، قَالَ: وَقَعَ عَلَيْهَا الطَّلَاقُ، وَأَبُوهَا ضَامِنٌ لِمَا افْتَدَى بِهِ

**[19090]** Abū Bakr narrated to us, saying: Yahyā ibn Ādām narrated to us, saying: Zuhayr narrated to us, from Jābir, from ‘Āmir and Al-Ḥakam, regarding a woman whose husband said to her: “If you menstruate, you are divorced,” and her menstruation stopped and she became lawful (free from menses). They said: “He may have intercourse with her until she menstruates.” ‘Āmir said: “If it is valid in the near term, it is valid in the long term.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ آدَمَ، قَالَ: نَا زُهَيرٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، وَالْحَكَمَ، فِي امْرَأَةٍ قَالَ لَهَا رَوْجُهَا: إِذَا حِضْتِ فَأَنْتِ طَالِقٌ، فَارْتَفَعَتْ حِضْنُهَا، وَحَلَّتْ، قَالَا: يُجَامِعُهَا حَتَّى تَحِيضَ وَقَالَ عَامِرٌ: إِنْ صَلَحَ فِي الْقَرِيبِ، فَإِنَّهُ يَصْلُحُ فِي الْبَعِيدِ

**[19091]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Shu‘bah narrated to us, saying: I asked Al-Ḥakam and Ḥammād about a man who said to his wife: “You are divorced whenever you wish.” Al-Ḥakam said: “Whenever she wishes, she is divorced.” Ḥammād said: “Once.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، قَالَ: نَا شُعبَةُ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، عَنْ رَجُلٍ قَالَ لِإِمْرَأَتِهِ: أَنْتِ طَالِقٌ كُلَّمَا شِئْتِ، قَالَ الْحَكَمُ: كُلَّمَا شَاءْتِ، فَهِيَ طَالِقٌ، وَقَالَ حَمَادٌ: مَرْأَةٌ

**[19092]** Abū Bakr narrated to us, saying: ‘Affān narrated to us, saying: Abū ‘Awānah narrated to us, from Abū Bishr, from ‘Atā’, who said: “If the father marries (his daughter) off, divorce is in the father's hand.” Mujāhid said: “Whoever possesses the marriage (contract), divorce is in his hand.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَفَانُ، قَالَ: نَا أَبُو عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ عَطَاءٍ قَالَ: إِذَا رَوَجَ الْأَبُ، فَالْطَّلاقُ بِيَدِهِ الْأَبِ، وَقَالَ مُجَاهِدٌ: مَنْ مَلَكَ النِّكَاحَ، فَإِنَّ فِي يَدِهِ الطَّلاقَ

**[19093]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, that he considered it valid.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَانَ يَرَاهُ جَائِزًا

**[19094]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Ḥajjāj, from ‘Atā’; and from Ibn Sālim, from Al-Sha‘bī, that they both considered divorce in Shirk (pre-Islamic state) valid.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ حَجَاجٍ، عَنْ عَطَاءٍ، وَعَنْ ابْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، أَنَّهُمَا كَانَا يَرَيْانَ طَلاقَ الشَّرْكِ جَائِزًا

**[19095]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Yūnus, from Al-Ḥasan, that he did not consider it valid.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَاهُ جَائِزًا

**[19096]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Ibn Jurayj, who said: I said to ‘Aṭā’: Did it reach you that the Messenger of Allah ﷺ left the people of Jāhiliyyah on what they were upon regarding marriage or divorce? He said: Yes.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ "ابْنِ جُرَيْجٍ، قَالَ: قُلْتُ لِعَطَاءَ: أَبْلَغَكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَرَكَ أَهْلَ الْجَاهِلِيَّةَ عَلَى مَا كَانُوا عَلَيْهِ مِنْ نِكَاحٍ أَوْ طَلاقٍ؟ قَالَ: نَعَمْ

**[19097]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Shu‘bah, who said: I asked Al-Hakam and Ḥammād, and they said: “Valid,” meaning divorce in Shirk.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا، فَقَالَا: جَائِزٌ يَعْنِي طَلاقُ الشَّرْكِ

**[19098]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Firās, from ‘Āmir, who said: “Islam only increased it in strictness.”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ فِرَاسٍ، عَنْ عَامِرٍ قَالَ: لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شَدَّدَهُ

**[19099]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ibn Abī ‘Arūbah, from Qatādah, that a man divorced his wife twice in Jāhiliyyah, then accepted Islam and divorced her once in Islam. ‘Umar asked ‘Abd al-Rahmān ibn ‘Awf, who said: “His divorce in Shirk is nothing.”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ ابْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، أَنَّ رَجُلًا طَلقَ امْرَأَتَهُ فِي الْجَاهِلِيَّةِ تَطْلِيقَتِينِ، ثُمَّ أَسْلَمَ، فَطَلَّقَهَا فِي الْإِسْلَامِ تَطْلِيقَةً، فَسَأَلَ عُمَرُ عَبْدُ الرَّحْمَنِ بْنَ عَوْفٍ، فَقَالَ: طَلاقُهُ فِي الشَّرْكِ لَيْسَ بِشَيْءٍ

**[19100]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ulayyah narrated to us, from Khālid al-Hadhdhā’, from ‘Ikrimah, regarding His saying: {And it is not lawful for them to conceal what Allah has created in their wombs} [Al-Baqarah: 228]. He said: “Menstruation.” Then Khālid said: “Blood.” And the other said: “Menstruation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيْهِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عِكْرِمَةَ، فِي قَوْلِهِ: {وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمُنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ}، قَالَ: الْحَيْضُ، ثُمَّ قَالَ خَالِدٌ: الدَّمُ، وَقَالَ الْأُخْرُ: الْحَيْضُ

**[19101]** Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Muṭarrif, from Al-Ḥakam, from Mujāhid and Ibrāhīm. One of them said: “Pregnancy.” The other said: “Menstruation.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، وَإِبْرَاهِيمَ، قَالَ أَحَدُهُمَا: الْحَبَلُ، وَقَالَ الْأُخْرُ: الْحَيْضُ

**[19102]** Abū Bakr narrated to us, saying: Abū Khālid narrated to us, from Ḥajjāj, from Ibn Abī Najīḥ, from Mujāhid, who said: “(It means) she says: ‘I am pregnant,’ when she is not pregnant; or she says: ‘I am not pregnant,’ when she is not not pregnant (i.e. is pregnant).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ مُجَاهِدٍ قَالَ: “أَنْ تَقُولَ: أَنَا حَامِلٌ، وَلَيْسَتْ بِحَامِلٍ، أَوْ تَقُولَ: أَنَا حَائِلٌ، وَلَيْسَتْ بِحَائِلٍ

**[19103]** Abu Bakr told us, he said: Abu Khalid al-Ahmār told us, from 'Ubaydah, from the son of Sa'id ibn Jubayr, from his father, from Ibn 'Abbas, who said: "[It is] menstruation and pregnancy." And Ibrahim said: "Pregnancy."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ عُبَيْدَةَ،  
عَنْ ابْنِ سَعِيدٍ بْنِ جُنْبَرٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ قَالَ:  
الْحَيْضُ وَالْحَبَلُ، وَقَالَ إِبْرَاهِيمُ: الْحَبَلُ

**[19104]** Abu Bakr told us, he said: 'Abdah told us, from Juwaybir, from Al-Dahhak, who said: "The child and menstruation."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ، عَنْ جُوَيْرٍ، عَنْ الصَّحَّاْكِ  
قَالَ: الْوَلَدُ، وَالْحَيْضُ

**[19105]** Abu Bakr told us, he said: Shababah told us, from Warqa', from Ibn Abi Najih, from Mujahid, regarding {And it is not lawful for them to conceal what Allah has created in their wombs} [Al-Baqarah: 228]. He said: "It is not lawful for a divorced woman to say: 'I am menstruating,' when she is not menstruating, nor to say: 'I am pregnant,' when she is not pregnant, nor to say: 'I am not pregnant,' when she is pregnant."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنْ ابْنِ أَبِي  
نَجِيحٍ، عَنْ مُجَاهِدٍ، {وَلَا يَحُلُّ لَهُنَّ أَنْ يَكْتُمُنَ مَا خَلَقَ  
قَالَ: "لَا يَحُلُّ [228: الَّهُ فِي أَرْحَامِهِنَّ] [البَقْرَةَ]  
لِلْمُطَلَّقَةِ أَنْ تَقُولَ: إِنِّي حَائِضٌ، وَلَيْسَتْ بِحَائِضٍ، وَلَا  
تَقُولَ: إِنِّي حُبْلَى، وَلَيْسَتْ بِحُبْلَى، وَلَا تَقُولَ: لَسْتُ  
بِحُبْلَى، وَهِيَ حُبْلَى}

**[19106]** Abu Bakr told us, he said: 'Abd al-Wahhab al-Thaqafi told us, from Khalid, from 'Ikrimah, regarding {And it is not lawful for them to conceal what Allah has created in their wombs} [Al-Baqarah: 228]. He said: "Pregnancy and menstruation." And Ibrahim said: "Menstruation alone."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقْفِيُّ، عَنْ خَالِدٍ، عَنْ عَكْرَمَةَ، {وَلَا يَجُلُّ لَهُنَّ أَنْ يَكْتُمُنَ مَا حَلَقَ اللَّهُ فِي} قَالَ: الْحَبْلُ، وَالْحَيْضُرُ [228: أَرْحَامُهُنَّ] [البقرة] وَقَالَ إِبْرَاهِيمُ: الْحَيْضُرُ وَحْدَهُ

**[19107]** Abu Bakr told us, he said: Ibn Idris told us, from Ja'far ibn Muhammad, from Sa'id ibn Ibrahim, that a man said to his wife: "You are divorced." He asked Al-Qasim and Salim, and they said: "We see that he should be made to swear what he intended by it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ سَعِيدِ بْنِ إِبْرَاهِيمَ، أَنَّ رَجُلًا قَالَ لِإِمْرَأَتِهِ أَنْتِ طَالِقٌ، فَسَأَلَ الْفَاسِمَ وَسَالِمًا، فَقَالَا: نَرَى أَنْ يُحَكَّفَهُ مَا أَرَادَ إِلَيْهِ

**[19108]** Abu Bakr told us, he said: Zayd ibn al-Hubab told us, from Ibn Lahi'ah, from 'Ubayd Allah ibn Abi Ja'far, from Bukayr ibn 'Abd Allah ibn al-Ashajj, from Sa'id ibn al-Musayyib, regarding a man who said to his wife: "You are divorced," and did not specify the number of divorces. He said: "He makes him swear to that, whether he intended one, or two, or three."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا زَيْدُ بْنُ الْحُبَابِ، عَنْ ابْنِ لَهِيَعَةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ  
الْأَشْجَحِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي رَجْلٍ قَالَ لِامْرَأَتِهِ:  
أَنْتِ طَالِقٌ، لَمْ يُسَمِّ عَذَّدَ الطَّلاقِ، قَالَ: يُحَلِّفُهُ ذَلِكَ، إِنْ  
نَوَى وَاحِدَةً أَوْ اثْنَتَيْنِ أَوْ ثَلَاثَةَ

**[19109]** Abu Bakr told us, he said: Jarir told us, from Mughirah, from Ibrahim, who said: "The maintenance of a divorced woman is one Sa' of wheat every day."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ  
قَالَ: نَفَقَةُ الْمُطْلَقَةِ كُلَّ يَوْمٍ صَاعٌ مِنْ بُرٍّ

**[19110]** Abu Bakr told us, he said: Jarir told us, from Mughirah, from Al-Sha'bi, about a woman whose husband harmed her. Al-Sha'bi allocated for her fifteen Sa' of wheat and two dirhams every month.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ الشَّعْبِيِّ،  
إِمْرَأَةٌ أَصْرَرَتْ بِهَا زَوْجُهَا، فَفَرَضَ لَهَا الشَّعْبِيُّ فِي كُلِّ  
شَهْرٍ خَمْسَةَ عَشَرَ صَاعًا مِنْ حِنْطَةٍ، وَدِرْهَمَيْنِ

**[19111]** Abu Bakr told us, he said: Yahya ibn Yaman told us, from Minhal ibn Khalifah, from Hajjaj, from Qatadah, from Khilas, from 'Ali, that he allocated for a woman and her servant twelve dirhams every month: four for the servant and eight for the woman.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ يَمَانٍ، عَنْ مَنْهَلِ بْنِ خَلِيفَةَ، عَنْ حَجَاجَ، عَنْ قَتَادَةَ، عَنْ خَلَاسٍ، عَنْ عَلَيٍّ، أَنَّهُ فَرَضَ لِإِمْرَأَةٍ وَحَادِيمَهَا أَثْنَيْ عَشَرَ دِرْهَمًا كُلَّ شَهْرٍ: أَرْبَعَةً لِلْخَادِمِ، وَثَمَانِيَّةً لِلْمَرْأَةِ

**[19112]** Abu Bakr told us, he said: Abu Khalid told us, from Umm Wahb al-Rasibiyah, that her husband died and left her pregnant. She took her case to Shurayh, and he ruled that she be provided for from the entire estate, fifteen [amount unspecified, likely dirhams or sa's].

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أُمٍّ وَهُبِ الرَّاسِبِيَّةِ، أَنَّ زَوْجَهَا تُوفِيَ، وَتَرَكَهَا حَامِلاً، فَخَاصَّمَتْ إِلَى شُرَيْحٍ، فَقَضَى أَنْ يُنْفَقَ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ خَمْسَةَ عَشَرَ

**[19113]** Abu Bakr told us, he said: Hafs told us, from Ash'ath, from Al-Hakam, who said: "He provides maintenance for one servant."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ قَالَ: يُنْفَقُ عَلَى خَادِمٍ وَاحِدَةً

**[19114]** Abu Bakr told us, he said: Marwan ibn Mu'awiyah told us, from 'Asim, from 'Ikrimah, who said: 'Umar disputed with Umm 'Asim regarding 'Asim before Abu Bakr. He ruled in her favor as long as he does not grow up or marry, then he chooses for himself. He said: "She is more affectionate, kinder, softer, more pleasing, and more merciful."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ عِكْرِمَةَ، قَالَ: خَاصَّمَ عُمَرُ أَمَّ عَاصِمٍ فِي عَاصِمٍ إِلَى أَبِي بَكْرٍ، فَقَضَى لَهَا بِهِ مَا لَمْ يَكُنْ أَوْ يَتَرَوَّجُ، فَيَخْتَارُ لِنَفْسِهِ، قَالَ: هِيَ أَعْطَافُ، وَأَلْطَفُ، وَأَرْقَ، وَأَرْضَى، وَأَرْحَمُ

**[19115]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from Yazid ibn Yazid ibn Jabir, from Isma'il ibn 'Abd Allah, from 'Abd al-Rahman ibn 'Umar, who said: "I witnessed 'Umar giving a boy the choice between his father and his mother."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ قَالَ: شَهِدْتُ عُمَرَ خَيْرَ صَيِّبَةَ بَيْنَ أَبِيهِ وَأُمِّهِ

**[19116]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Ayyub and Yunus, from Ibn Sirin, from Shurayh, who said: "The father has more right, but the mother is gentler."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، وَيُونُسَ، عَنْ ابْنِ سِيرِينَ، عَنْ شُرَيْحٍ، قَالَ: الْأَبُ أَحَقُّ، وَالْأُمُّ أَرْفَقُ

**[19117]** Abu Bakr told us, he said: Abu Mu'awiyah told us, from Ziyad ibn Sa'd—or he narrated from him—from Hilal ibn Abi Maymunah, from his father, from Abu Hurayrah, that the Messenger of Allah ﷺ gave a boy the choice between his parents.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ زَيْدِ بْنِ سَعْدٍ، أَوْ حَدَّثَ عَنْهُ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْرَ صَبِيًّا بَيْنَ أَبَوَيْهِ

**[19118]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Yunus, from Al-Hasan, who said: "She has more right to her child, even if she remarries."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيْهِ، عَنْ يُونُسَ، عَنْ الْحَسَنِ قَالَ: هِيَ أَحَقُّ بِوَلْدَاهَا، وَإِنْ تَرْوَجْ

**[19119]** Abu Bakr told us, he said: Ya'la ibn 'Ubayd told us, from 'Ubaydah, from Ibrahim, who said: "If a man divorces his wife, she has more right to her child as long as she does not remarry or take him out of the land."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَعْلَى بْنُ عُبَيْدٍ، عَنْ عُبَيْدَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا طَلَقَ الرَّجُلُ امْرَأَتَهُ، فَهُمَيْ أَحَقُّ بِوَلَدِهَا مَا لَمْ تَرْوَجْ، أَوْ تَخْرُجْ بِهِ مِنَ الْأَرْضِ

**[19120]** Abu Bakr told us, he said: 'Abd Allah told us, from Isra'il, from Jabir, from 'Amir, from Masruq, that he gave a boy the choice between his parents, whichever of them he chose.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، أَنَّهُ خَيَرَ صَبِيًّا بَيْنَ أَبَوَيْهِ أَيْهُمَا يَخْتَارُ

**[19121]** Abu Bakr told us, he said: Waki' told us, from 'Ali ibn Mubarak, from Yahya ibn Abi Maymunah, from Abu Hurayrah, who said: A woman came to the Messenger of Allah ﷺ having been divorced by her husband, and she wanted to take her child. The Messenger of Allah ﷺ said: "Draw lots for him."

The man said: "Who comes between me and my son?" The Messenger of Allah ﷺ said to the son: "Choose whichever of them you wish." He chose his mother, so she took him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ عَلَيِّ بْنِ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي مَيْمُونَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَدْ طَلَّقَهَا زَوْجُهَا، فَأَرَادَتْ أَنْ تَأْخُذَ وَلَدَهَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اسْتَوْهُمَا فِيهِ، فَقَالَ الرَّجُلُ: مَنْ يَحْوِلُ بَيْنِي وَبَيْنِ انْتِي؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْأَبْنَى: اخْتُرْ أَيْهُمَا شِئْتَ قَالَ: فَلَاحْتَارَ أُمَّهُ، فَذَهَبَتِ بِهِ

**[19122]** Abu Bakr told us, he said: Hafs told us, from Mujalid, from Al-Sha'bi, that Abu Bakr ruled in favor of the mother of 'Asim ibn 'Umar regarding him, and ruled that 'Umar must provide maintenance.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، أَنَّ أَبَا بَكْرٍ، قَضَى لِعَاصِمَ بْنِ عُمَرَ لِأُمِّهِ، وَقَضَى عَلَى عُمَرَ بِالنَّفَقَةِ

**[19123]** Abu Bakr told us, he said: Muhammad ibn Bishr told us, he said: Sa'id ibn Abi 'Arubah told us, from Qatadah, from Sa'id ibn al-Musayyib, that 'Umar ibn al-Khattab divorced Umm 'Asim. Then he came to her while 'Asim was in her lap, and wanted to take him from her. They tugged at him between them until the boy cried. They went to Abu Bakr, and Abu Bakr said to him: "O 'Umar, her wiping, her lap, and her scent are better for him than you until the boy grows up and chooses."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ بِشْرٍ، قَالَ: نَا سَعِيدُ بْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ طَلَقَ أُمَّ عَاصِمٍ، ثُمَّ أَتَاهَا عَلَيْهَا وَفِي حِجْرِهَا عَاصِمٌ، فَأَرَادَ أَنْ يَأْخُذَهُ مِنْهَا، فَتَجَادَبَا بَيْنَهُمَا حَتَّىٰ يَكُنَ الْغُلَامُ، فَانْطَلَقَا إِلَى أَبِي بَكْرٍ، فَقَالَ لَهُ أَبُو بَكْرٌ: يَا عُمَرُ، مَسْحُهَا، وَحِجْرُهَا، وَرِيحُهَا خَيْرٌ لَهُ مِنْكَ حَتَّىٰ يَشِبَ الصَّبَّيُّ، فَيَخْتَارَ

**[19124]** Abu Bakr told us, he said: Ibn Malik told us, he said: Ibn Idris told us, from Yahya, from Al-Qasim, that 'Umar ibn al-Khattab divorced Jamilah bint 'Asim ibn Thabit ibn Abi al-Aqlah. She remarried, so 'Umar came and took his son. Al-Shamus bint Abi 'Amir al-Ansariyyah, who was Jamilah's mother, caught up with him and took him back. They raised the matter to Abu Bakr while clinging [to the child]. He said to 'Umar: "Leave him with her."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَالِكٍ، قَالَ: نَا ابْنُ إِدْرِيسَ،  
عَنْ يَحْيَى، عَنِ الْقَاسِمِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ طَلقَ  
جَمِيلَةَ بْنَتِ عَاصِمِ بْنِ ثَابِتٍ بْنِ أَبِي الْأَفْلَحِ، فَتَرَوَجَتْ،  
فَجَاءَ عُمَرُ، فَأَخَذَ ابْنَهُ، فَأَذْرَكَتْهُ الشَّمُوسُ ابْنَةُ أَبِي  
عَامِرٍ الْأَنْصَارِيَّةِ، وَهِيَ أُمُّ جَمِيلَةَ، فَأَخَذَهُ، فَتَرَافَعَا إِلَى  
أَبِي بَكْرٍ، وَهُمَا مُشَبِّهَانِ، فَقَالَ لِعُمَرَ: خَلْ بَيْنَهُمَا وَبَيْنَ  
ابْنِهَا

[19125] Abu Bakr told us, he said: Waki' ibn al-Jarrah told us, from Musa ibn 'Ubaydah, from Muhammad ibn Ka'b, that a Bedouin woman was married to a man from her cousins. He died leaving her, and she married a man from the Ansar. The girl's cousins came and said: "We will take our daughter (niece)." She said: "I adjure you by Allah not to separate me and my daughter. I am the one who carried her, and I am the one who breastfed her, and no one is closer to my daughter than me." He said: "Your appointment is with the Messenger of Allah ﷺ." Then he said: "If the Messenger of Allah ﷺ gives you a choice, say: 'I choose Allah, faith, and the abode of the Emigrants and Ansar.'" The Prophet ﷺ said: "By the One in Whose Hand is my soul, you will not take her as long as my neck remains in its place." They came to Abu Bakr, and he ruled in their favor. Bilal said: "O Caliph of the Messenger of Allah, I witnessed these people and this woman disputing before the Messenger of Allah ﷺ and he ruled

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْيُ بْنُ الْجَرَاحَ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ، أَنَّ امْرَأَةً مِنْ أهْلِ الْبَادِيَةِ كَانَتْ عِنْدَ رَجُلٍ مِنْ بَنِي عَمَّهَا، فَمَاتَ عَنْهَا، فَتَرَوْجَهَا رَجُلٌ مِنَ الْأَنْصَارِ، فَجَاءَ بَنُو عَمِ الْجَارِيَةِ، فَقَالُوا: نَأْخُذُ ابْنَتَنَا، قَالَتْ: إِنِّي أَسْدُكُمُ اللَّهَ، أَنْ لَا تُفْرِقُوْنِي وَبَيْنِ ابْنَتِي، فَأَتَاهَا الْحَامِلُ، وَأَنَا الْمُرْضِعُ، وَلَيْسَ أَحَدٌ أَقْرَبُ لِابْنَتِي مِنِّي، قَالَ: مَوْعِدُكُمْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ قَالَ: إِذَا خَيَرَكُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقُولِي: أَخْتَارُ اللَّهَ وَالْإِيمَانَ وَدَارَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْهُبُونَ بِهَا مَا بَقِيَتْ عُنْقِي فِي مَكَانِهَا وَجَاءُوا إِلَيَّ أَبِي بَكْرٍ، فَقَضَى لَهُمْ بِهَا، فَقَالَ بِلَالٌ: يَا خَلِيفَةَ رَسُولِ اللَّهِ، شَهِدْتُ هُؤُلَاءِ النَّفَرَ، وَهَذِهِ الْمَرْأَةُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْتَصَمُوا، فَقَضَى بِهَا لِأَهْمَهَا، قَالَ أَبُو بَكْرٌ: وَأَنَا وَالَّذِي نَفْسِي بِيَدِهِ، لَا يَدْهُبُونَ بِهَا مَا دَامَتْ عُنْقِي فِي مَكَانِهَا، فَدَفَعَهَا إِلَى أَهْمَهَا

**[19126]** Abu Bakr told us, he said: Ya'la ibn 'Ubayd told us, from Zakariyya, from Al-Sha'bi, regarding a girl whose mother wanted to take her out of Kufa. He said: "Her paternal relatives ('Asabah) have more right to her than her mother if she leaves."

**[19127]** Abu Bakr told us, he said: 'Abbad ibn al-'Awwam told us, from Yunus ibn 'Abd Allah ibn Rabi'ah, from 'Umarah ibn Rabi'ah al-Jarmi, who said: My father went on a campaign towards the sea in some of those expeditions and was killed. My uncle came to take me, so my mother disputed with him before 'Ali. He said: And I had a younger brother with me. He said: 'Ali gave me the choice three times, and I chose my mother. My uncle refused to accept it, so 'Ali poked him with his hand and struck him with his whip, saying: "And this one also has reached [an age of] discretion."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَعْلَى بْنُ عَبْيِدٍ، عَنْ زَكْرِيَّا، عَنِ الشَّعْبِيِّ، فِي جَارِيَةٍ أَرَادَتْ أُمُّهَا أَنْ تَخْرُجَ بِهَا مِنِ الْكُوفَةِ، فَقَالَ: عَصَبَتْهَا أَحَقُّ بِهَا مِنْ أُمُّهَا إِنْ خَرَجَتْ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ بْنِ رَبِيعَةَ، عَنْ عُمَارَةَ بْنِ رَبِيعَةَ الْجَرْمِيِّ، قَالَ: غَزَّ أَبِي نَحْوَ الْبَحْرِ فِي بَعْضِ تِلْكَ الْمَغَازِيِّ، فُقْتُلَ، فَجَاءَ عَمِّي لِيَذْهَبَ إِلَيَّ، فَخَاصَّمَتْهُ أُمِّي إِلَى عَلِيِّ، قَالَ: وَمَعِي أَخُّ لِي صَغِيرٌ قَالَ: فَخَيَّرَنِي عَلِيُّ ثَلَاثَةً، فَاخْتَرْتُ أُمِّي، فَأَبَى عَمِّي أَنْ يَرْضَى، فَوَكَزَهُ عَلِيُّ بِيَدِهِ، وَضَرَبَهُ بِدِرَبِّهِ، وَقَالَ: وَهَذَا أَيْضًا قَدْ بَلَغَ حَيْرًا

**[19128]** Abu Bakr told us, he said: Jarir told us, from Mughirah, who said: Shurayh gave a choice to an orphan boy and girl. The girl chose her freedmen, and the boy chose his paternal aunt—as he thinks—so Shurayh permitted it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ قَالَ: حَيَّرَ شُرَيْحٌ غُلَامًا وَجَارِيَةً يَتِيمَيْنِ، فَأَخْتَارَتِ الْجَارِيَةُ مَوَالِيهَا، وَأَخْتَارَ الْغُلَامُ عَمَّهُ، فِيمَا يَحْسُبُ، فَأَجَازَهُ شُرَيْحٌ

**[19129]** Abu Bakr told us, he said: Abu Mu'awiyah told us, from Hisham, he said: Sufyan told us, from 'Abd Allah ibn Abi al-Safar, from Al-Sha'bi, regarding the nursing of a child. He said: "His mother has more right to him as long as she is in the city. But if she wants to take him out to the countryside (Sawad), then the guardians [have the right]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، قَالَ: نَا سُفْيَانُ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ، عَنْ الشَّعْبِيِّ، فِي رَضَاعِ الصَّبِيِّ، قَالَ: أُمُّهُ أَحَقُّ بِهِ مَا كَانَتْ فِي الْمِصْرِ، فَإِذَا أَرَادَتْ أَنْ تَخْرُجَ بِهِ إِلَى السَّوَادِ، فَالْأُولَئِكَ

**[19130]** Abu Bakr told us, he said: 'Abd al-Rahman ibn Mahdi told us, from Sufyan, from Hammad, who said: I heard him say: I said to Ibrahim: "What is Ilā'?" He said: "That he swears not to speak to her, nor have intercourse with her, nor bring his head together with hers, and [intends] to anger her or upset her."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيًّا، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، قَالَ: سَمِعْتُهُ يَقُولُ: فُلْتُ لِإِبْرَاهِيمَ: مَا الْإِيلَاءُ؟ قَالَ: أَنْ يَحْلِفَ، لَا يُكَلِّمُهَا، وَلَا يُجَامِعُهَا، وَلَا يَجْمَعُ رَأْسَهُ وَرَأْسَهَا، وَلَيُبَيِّنَنَّهَا أَوْ لَيُسْوِعَنَّهَا

**[19131]** Abu Bakr told us, he said: 'Abd Allah ibn Mubarak told us, from Ma'mar, from Khusayf, from Al-Sha'bi, regarding a man who said to his wife: "By Allah, I will surely upset you." He said: "If he meant by that marrying another woman or taking a concubine, it is nothing. But if he meant intercourse, then it is Ilā'."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنْ مَعْمَرٍ، عَنْ حُصَيْفٍ، عَنْ الشَّعْبِيِّ، فِي رَجُلٍ قَالَ لِإِمْرَأَتِهِ: وَاللَّهِ لَأُسْوِعَنَّكِ، قَالَ: إِنْ كَانَ يَعْنِي بِذَلِكَ امْرَأَةً يَتَرَوَّجُهَا، أَوْ جَارِيَةً يَتَسَرَّأَهَا، فَلَيْسَ بِشَيْءٍ، وَإِنْ كَانَ يَعْنِي الْجَمَاعَ، فَهُوَ إِيلَاءٌ

**[19132]** Abu Bakr told us, he said: Abu Dawud told us, from Shu'bah, who said: I heard Al-Hakam say regarding a man who said to his wife: "By Allah, I will surely upset you," and left her for four months. He said: "It is Ilā'."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ شُعْبَةَ، قَالَ: سَمِعْتُ الْحَكَمَ، يَقُولُ فِي الرَّجُلِ قَالَ لِإِمْرَأَتِهِ: وَاللَّهِ لَأُسْوِعَنَّكِ، فَتَرَكَهَا أَرْبَعَةً أَشْهُرٍ قَالَ: فَهُوَ إِيلَاءٌ

**[19133]** Abu Bakr told us, he said: Isma'il ibn 'Ulayyah told us, from Ibn 'Awn, from Ibn Sirin, that a man claimed the household goods. Four women came to Shurayh and testified, saying: "Pay her the dowry," and said: "Equip her." So he equipped her. He ruled against him regarding the goods and said: "Her compensation ('Uqr) is from your wealth."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيْهَا، عَنْ ابْنِ عَوْنِ، عَنْ ابْنِ سِيرِينَ، أَنَّ رَجُلًا أَدْعَى مَتَاعَ الْبَيْتِ، فَحِنْ أَرْبَعُ نِسْوَةٍ إِلَى شُرَيْحٍ، فَشَهَدْنَ، قُلْنَ: ادْفَعْ إِلَيْهَا الصَّدَاقَ، وَقُلْنَ: جَهَزْهَا، فَجَهَزْهَا، فَقَضَى عَلَيْهِ بِالْمَتَاعِ، وَقَالَ: إِنَّ عُفْرَهَا مِنْ مَالِكِ

**[19134]** Abu Bakr told us, he said: 'Abd al-Wahhab al-Thaqafi told us, from Ayyub, who said: I wrote to Abu Qilabah asking him about a man who refurbishes the house with the woman's goods; whose is it? He said: "It is his unless he gave it to her."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَيُوبَ، قَالَ: كَتَبْتُ إِلَى أَبِي قِلَابَةَ أَسْأَلَهُ: عَنِ الرَّجُلِ يُحَدِّثُ الْبَيْتَ فِي مَتَاعِ الْمَرْأَةِ، لِمَنْ هُوَ؟ قَالَ: هُوَ لَهُ مَا لَمْ يُعْطِهَا

**[19135]** Abu Bakr told us, he said: Hafs told us, from Ash'ath, from Al-Hasan, who said: "What belongs to men is for men, and what belongs to women is for women. Whatever remains belongs to the one who establishes proof."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، قَالَ: مَا كَانَ لِلرِّجَالِ فَهُوَ لِلرِّجَالِ، وَمَا كَانَ لِلنِّسَاءِ فَهُوَ لِلنِّسَاءِ، وَمَا بَقِيَ فَهُوَ لِمَنْ أَقَامَ الْبَيْنَةَ

**[19136]** Abu Bakr told us, he said: Hafs told us, from Ibrahim, who said: "What belongs to men is for men, and what belongs to women is for women. Whatever remains is [shared] between them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ إِبْرَاهِيمَ قَالَ: مَا كَانَ لِلرِّجَالِ فَهُوَ لِلرِّجَالِ، وَمَا كَانَ لِلنِّسَاءِ فَهُوَ لِلنِّسَاءِ، وَمَا بَقِيَ بَيْنَهُمْ

**[19137]** Abu Bakr told us, he said: 'Abdah ibn Sulayman told us, from Ibn Abi 'Arubah, from Qatadah, from Al-Hasan, regarding the woman whose husband dies. He said: "She has whatever she brought of her general wealth, except what was from the man's goods like the shawl, the shirt, and similar things."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، فِي الَّتِي يُتَوَفَّى عَنْهَا زَوْجُهَا قَالَ: لَهَا مَا أَعْلَقْتُ عَامَةً مَالِهَا، إِلَّا مَا كَانَ مِنْ مَتَاعِ الرَّجُلِ الطَّيِّسَانُ وَالْقَمِيصُ وَتَحْوُةُ

**[19138]** Abu Bakr told us, he said: Ghundar told us, from Shu'bah, from Hammad, that he was asked about household goods. He said: "The woman's clothes are for the woman, and the man's clothes are for the man. Whatever they dispute over, if it is neither for this one nor for that one, it belongs to the one who possesses it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ حَمَادٍ، أَنَّهُ سُئِلَ عَنْ مَتَاعِ النِّسَاءِ، فَقَالَ: ثِيَابُ الْمَرْأَةِ لِلْمَرْأَةِ، وَثِيَابُ الرَّجُلِ لِلرَّجُلِ، وَمَا تَشَاجَرَا فَلَمْ يَكُنْ لِهِذَا وَلَا لِهِذَا وَهُوَ لِلَّذِي فِي يَدِهِ

**[19139]** Abu Bakr told us, he said: Hushaym told us, from Isma'il ibn Salim, from Al-Sha'bi, that he heard him say: "If a woman enters upon her husband with jewelry and goods, and she stays with her husband until he dies, it is inheritance, even if her family establishes proof that it was a loan with her, unless they had informed that husband during her life before her death."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ، عَنِ الشَّعْبِيِّ، أَنَّهُ سَمِعَهُ يَقُولُ: إِذَا دَخَلَتِ الْمَرْأَةُ عَلَى زَوْجِهَا، وَمَعَهَا حُلِيٌّ وَمَتَاعٌ، فَمَكَثَتْ عِنْدَ زَوْجِهَا حَتَّى يَمُوتَ، فَهُوَ مِيرَاثٌ، وَإِنْ أَقَامَ أَهْلُهَا بِالْبَيْنَةِ أَنَّهُ كَانَ عَارِيًّا عِنْهَا إِلَّا أَنْ يَكُونُوا قَدْ أَعْلَمُوا ذَلِكَ الزَّوْجَ فِي حَيَاتِهَا قَبْلَ مَوْتِهَا

**[19140]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Yazid ibn Abi Ziyad, who said: I heard an old man who had met Shurayh mentioning from Shurayh that he said regarding household goods: "Whatever is weaponry or men's goods belongs to the man."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، قَالَ: سَمِعْتُ شَيْخًا، كَانَ أَذْرَكَ شُرَيْحًا، يَذْكُرُ عَنْ شُرَيْحٍ، أَنَّهُ قَالَ فِي مَتَاعِ الْبَيْتِ: فَمَا كَانَ مِنْ سِلَاحٍ أَوْ مَتَاعَ الرَّجُلِ فَهُوَ لِلرَّجُلِ

**[19141]** Abu Bakr told us, he said: Yahya ibn Abi 'Uyaynah told us, from his father, from Al-Hakam, who said: "If a man dies leaving household goods, whatever is for men cannot be for the woman, and whatever is for the woman cannot be for the man; it is for the woman. Whatever can be for both men and women belongs to the man, unless the woman establishes proof that it is hers."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ أَبِيهِ عَيْنَةَ، عَنْ أَبِيهِ، عَنِ الْحَكَمِ، قَالَ: إِذَا مَاتَ الرَّجُلُ وَتَرَكَ مَتَاعًا مِنْ مَتَاعِ الْبَيْتِ، فَمَا كَانَ لِلرَّجُلِ فَلَا يَكُونُ لِلْمَرْأَةِ، وَمَا يَكُونُ لِلْمَرْأَةِ لَا يَكُونُ لِلرَّجُلِ، هُوَ لِلْمَرْأَةِ، وَمَا يَكُونُ لِلرَّجَالِ وَالنِّسَاءِ فَهُوَ لِلرَّجُلِ، إِلَّا أَنْ تُقْسِمَ الْمَرْأَةُ الْبَيْتَةَ أَنَّهَا لَهَا

**[19142]** Abu Bakr told us, he said: Hushaym and 'Abd Allah ibn Idris told us, from Al-Shaybani, from Ibn Mughaṭṭal, who said: "The breastfeeding of the child is from his share."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، وَعَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنِ الشَّيْبَانِيِّ، عَنْ ابْنِ مُغَفَّلٍ قَالَ: رَضَاعُ الصَّبَّيِّ مِنْ نَصِيبِهِ

**[19143]** Abu Bakr told us, he said: Hushaym told us, from Yunus, from Al-Hasan, who said: "His breastfeeding is from his share."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ قَالَ: رَضَاعُهُ مِنْ نَصِيبِهِ

**[19144]** Abu Bakr told us, he said: Isma'il ibn 'Ulayyah told us, from Ayyub, from Muhammad, who said: 'Abd Allah ibn 'Utbah was consulted regarding the breastfeeding of a child. He assigned his breastfeeding from his [the child's] wealth, and said to his guardian: "If he had no wealth, we would have assigned his breastfeeding from your wealth. Do you not see Him saying: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]?"

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيَّهُ، عَنْ أَيُوبَ،  
عَنْ مُحَمَّدٍ قَالَ: أَتَيَ عَبْدُ اللَّهِ بْنُ عُثْنَةَ فِي رَضَاعَةِ  
صَبِّيٍّ، فَجَعَلَ رَضَاعَةً مِنْ مَالِهِ، وَقَالَ لَوْلَيْهِ: الْوَلْمُ  
يُكْنُ لَهُ مَالٌ لَجَعَنَا رَضَاعَةً فِي مَالِكَ، أَلَا تَرَاهُ يَقُولُ:  
{وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233]

**[19145]** Abu Bakr told us, he said: Hushaym told us, from Mughirah, from Ibrahim, who used to say: "If his share covers his breastfeeding, it is from his share. If it does not cover it, it is from the entire estate."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ  
قَالَ: كَانَ يَقُولُ: إِنْ وَفَى رَضَاعَةً نَصِيبِهِ، فَهُوَ مِنْ  
نَصِيبِهِ، وَإِنْ لَمْ يَفِ فَهُوَ مِنْ جَمِيعِ الْمَالِ

**[19146]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Hajjaj, from Al-Hakam, from Ibrahim, from Shurayh, regarding the nursing infant: "He is supported from his share, whether it is little or

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجِ،  
عَنْ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنْ شُرَيْحٍ، فِي الرَّضَيْعِ:  
يُنْفَقُ عَلَيْهِ مِنْ نَصِيبِهِ قَلِيلًا كَانَ أَوْ كَثِيرًا

**[19147]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Mansur, from Ibrahim, who said: "Our companions used to say: If the wealth belongs to him, he is supported from the entire wealth."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: "كَانَ أَصْحَابُنَا يَقُولُونَ: إِنْ كَانَ الْمَالُ لَهُ أُنْفِقَ عَلَيْهِ مِنْ جَمِيعِ الْمَالِ

**[19148]** Abu Bakr told us, he said: Waki' told us, he said: Sufyan told us, from Mansur, from Ibrahim, from Shurayh, who used to say: "Maintenance and breastfeeding are from the entire estate."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ شُرَيْحٍ، قَالَ: كَانَ يَقُولُ: النَّفَقَةُ وَالرَّضَاعُ مِنْ جَمِيعِ الْمَالِ

**[19149]** Abu Bakr told us, he said: Sufyan ibn 'Uyaynah told us, from Ibn Abi Najih, from Mujahid: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "Upon the heir is the same as what is upon his father, to seek breastfeeding for him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي تَجِيعٍ، عَنْ مُجَاهِدٍ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة، 233]، قَالَ: عَلَى الْوَارِثِ مِثْلُ مَا عَلَى أَبِيهِ، أَنْ يَسْتَرْضِعَ لَهُ

**[19150]** Abu Bakr told us, he said: Jarir ibn 'Abd al-Hamid told us, from Mansur and Mughirah, from Ibrahim: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. "[Like] what is upon his father regarding breastfeeding."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، وَمُغِيرَةَ، عَنْ إِبْرَاهِيمَ: {وَعَلَى الْوَارِثِ مِثْلٌ مَا عَلَى أَبِيهِ مِنِ الرَّضَاعِ} [البقرة: 233]

**[19151]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ash'ath, from Al-Sha'bi, and Hammad, from Ibrahim, who said: "The breastfeeding of the child."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ، عَنِ الشَّعْيِيِّ، وَهَمَادِ، عَنْ إِبْرَاهِيمَ قَالَ: رَضَاعُ الصَّبِيِّ

**[19152]** Abu Bakr told us, he said: 'Abd Allah ibn Idris told us, from Ash'ath and Hisham, from Al-Hasan, {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "Breastfeeding."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَشْعَثَ، وَهِشَامٍ، عَنِ الْحَسَنِ، {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} ، قَالَ: الرَّضَاعُ [البقرة: 233]

**[19153]** Abu Bakr told us, he said: Hafs told us, from Ash'ath, and from Al-Hakam, from Mujahid, from Ibn 'Abbas, who said: "{No mother should be harmed...}" [Al-Baqarah: 233]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ، عَنْ أَشْعَثَ، وَعَنِ الْحَكَمِ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: " لَا تُنْصَارَ" [البقرة: 233]

**[19154]** Abu Bakr told us, he said: 'Abbad ibn al-'Awwam told us, from Juwaybir, from Al-Dahhak, regarding this verse: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "The father dies and leaves a small child. If he has wealth, his breastfeeding is from his wealth. If he has no wealth, his breastfeeding is upon his agnates ('Asabah)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ جُوَيْبِرِ، عَنِ الضَّحَّاكِ، فِي هَذِهِ الْأَيْةِ: {وَعَلَى الْوَارِثِ مِثْلٌ} ، قَالَ: الْوَالِدُ يَمُوتُ، وَيَتْرُكُ وَلَدًا [233] ذَلِكَ {البقرة صَغِيرًا، فَإِنْ كَانَ لَهُ مَالٌ، فَرَضَاعَهُ فِي مَالِهِ، وَإِنْ لَمْ يَكُنْ لَهُ مَالٌ فَرَضَاعَهُ عَلَى عَصَبَتِهِ

**[19155]** Abu Bakr told us, he said: Abu Khalid told us, from Hajjaj, from 'Amr ibn Shu'ayb, from Sa'id ibn al-Musayyib, that they brought an orphan to 'Umar. He said: "Spend on him." He said: "Even if I found only the most distant of his clan, I would impose [maintenance] upon them."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ، عَنْ حَاجَاجٍ، عَنْ عَمْرُو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، جَاءُوا بِبَنِيهِ إِلَى عُمَرَ، فَقَالَ: أَنْفَقُ عَلَيْهِ، قَالَ: فَلَوْلَمْ أَجِدْ إِلَّا أَقْصَى عَشِيرَتِهِ لَفَرَضْتُ عَلَيْهِمْ

**[19156]** Abu Bakr told us, he said: 'Abd Allah ibn Idris told us, from Hisham, from Ibn Sirin, who said: I witnessed 'Abd Allah ibn 'Utbah say to a guardian who had an orphan: "If he had no wealth, I would have judged against you for his maintenance, because Allah Almighty says: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]." He said: "He is the father; maintenance is upon the father. If he does not have [means], then upon the agnates ('Asabah). If he does not have [means], the mother is compelled to breastfeed him. And if the child recognizes her and does not take [milk] from anyone else, she is compelled to breastfeed him."

**[19157]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ash'ath, from Al-Sha'bi, from Ibn 'Abbas: {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "It is upon the heir not to cause harm."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبْنِ سِيرِينَ، قَالَ: شَهِدْتُ عَبْدَ اللَّهِ بْنَ عُثْنَةَ قَالَ لِوَالِيِّ لَهُ يَتِيمٌ: "إِنْ لَمْ يَكُنْ لَهُ مَالٌ لَقْضِيْتُ عَلَيْكَ بِنَفْقَتِهِ، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} ، قَالَ: هُوَ الْوَالِدُ، النَّفَقَةُ عَلَى الْوَالِدِ" [البقرة: 233]

فَإِنْ لَمْ يَكُنْ عِنْدَهُ فَعَلَى الْعَصَبَةِ، فَإِنْ لَمْ يَكُنْ عِنْدَهُ جِرَاتِ الْأُمَّ عَلَى رَضَاعِهِ، وَإِذَا عَرَفَهَا الْوَالِدُ فَلَمْ يَأْتُهُ مِنْ غَيْرِهَا جِرَاتُ عَلَى رَضَاعِهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غَيَاثٍ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، عَنْ أَبْنِ عَبَّاسٍ: {وَعَلَى الْوَارِثِ مِثْلُ} ، قَالَ: عَلَى الْوَارِثِ أَنْ لَا يُضَارَ [البقرة: 233]

**[19158]** Abu Bakr told us, he said: Yunus ibn Muhammad told us, he said: Hammad ibn Zayd told us, from 'Ali ibn al-Hakam, from Al-Dahhak, {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "He should not cause harm."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يُونُسُ بْنُ مُحَمَّدٍ، قَالَ: نَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَلِيٍّ بْنِ الْحَكَمِ، عَنْ الضَّحَّاكِ، {وَعَلَى إِلَهِ الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233]: لَا يُضَارُ [الْوَارِثُ مِثْلُ ذَلِكَ]

**[19159]** Abu Bakr told us, he said: 'Abd Allah ibn Idris told us, from Ibn Jurayj, from 'Amr ibn Shu'ayb, from Sa'id ibn al-Musayyib, that 'Umar ibn al-Khattab made the paternal cousins of a newborn who had no direct heirs (Kalalah) responsible for his breastfeeding against a son of 'Umar for him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ أَوْفَقَ بَنِي عَمٍّ مَنْفُوسٍ كَلَالَةً بِرَضَاعِهِ عَلَى ابْنِ عُمَرَ لَهُ

**[19160]** Abu Bakr told us, he said: 'Abdah ibn Sulayman told us, from Sa'id, from Qatadah, from Al-Hasan, {And upon the heir is [a duty] like that} [Al-Baqarah: 233]. He said: "Upon men, not women."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، {وَعَلَى الْوَارِثِ مِثْلُ ذَلِكَ} [البقرة: 233]: عَلَى الرِّجَالِ دُونَ النِّسَاءِ

**[19161]** Abu Bakr told us, he said: Mu'tamir ibn Sulayman told us, from Yunus, from Al-Hasan, who was asked about a boy who has a mother and an uncle; the mother is wealthy and the uncle is poor. He said: "The maintenance is upon the uncle."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، سُلَيْمَانٌ عَنْ صَبَّيٍّ لَهُ أُمٌّ وَأَخْرَجَهُ مُوسِيرٌ، وَالْأُمُّ مُوسِيرٌ، وَالْأَخْرَجَهُ مُعْسِرٌ، فَقَالَ: النَّفَقَةُ عَلَى الْأَخْرَجِ

**[19162]** Abu Bakr told us, he said: Hamid ibn 'Abd al-Rahman told us, from Hasan, from Mutarrif, from Isma'il, from Zayd ibn Thabit, who said: "If there is an uncle and a mother, then upon the mother according to her inheritance, and upon the uncle according to his inheritance."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ مُطَرِّفٍ، عَنْ إِسْمَاعِيلَ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: إِذَا كَانَ عَمُّ وَأُمٌّ، فَعَلَى الْأُمِّ بِقَدْرِ مِيرَاثِهَا، وَعَلَى الْعَمِّ بِقَدْرِ مِيرَاثِهِ

**[19163]** Abu Bakr told us, he said: Ibn Abi Za'idah told us, from Mujalid, from Al-Sha'bi, from Masruq, who said: "If a man divorces his wife, and she has a child from him, breastfeeding is upon him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: إِذَا طَلَقَ الرَّجُلُ امْرَأَتَهُ، وَلَهَا مِنْهُ وَلَدٌ، فَعَلَيْهِ الرَّضَاعُ

**[19164]** Abu Bakr told us, he said: Waki' told us, from Isra'il, from Abu Ishaq, from Abu al-Ahwas, from 'Abd Allah, who said: "His breastfeeding is upon him until she weans him."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: عَلَيْهِ رَضَاعَةٌ حَتَّى تَقْطِمَهُ

**[19165]** Abu Bakr told us, he said: Al-Hanafi told us, from Al-Dahhak ibn 'Uthman, who said: I asked Al-Qasim ibn Muhammad about the woman being allocated maintenance from her daughter's wealth? He said: "Yes, it is a priority right."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا الْحَنْفِيُّ، عَنِ الصَّحَّاكِ بْنِ عُثْمَانَ، قَالَ: سَأَلْتُ الْقَاسِمَ بْنَ مُحَمَّدٍ، عَنِ الْمَرْأَةِ يُفْرَضُ لَهَا مِنْ مَالِ ابْنِهِ؟ قَالَ: نَعَمْ، أَوْلَى حَقًّا

**[19166]** Abu Bakr told us, he said: Muhammad ibn Bukayr told us, from Ibn Jurayj, from 'Ata', who said: I said to 'Ata': "An orphan whose mother is in need, can she be supported from his wealth?" 'Ata' said: "Does she have nothing?" I said: "No." He said: "Yes."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ بُكَيْرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، قَالَ: فَلْتُ لِعَطَاءٍ: الْيَتِيمُ أُمُّهُ مُحْتَاجٌ، أَيْنَفَقَ عَلَيْهَا مِنْ مَالِهِ؟ قَالَ عَطَاءٌ: لَيْسَ لَهَا شَيْءٌ؟ فَلْتُ: لَا، قَالَ: نَعَمْ

**[19167]** Abu Bakr told us, he said: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ،  
Yahya ibn Sa'id told us, from Ibn عَنْ عَطَاءٍ قَالَ: يَتَوَارَثُانِ مَا لَمْ يَتَلَاقُنَا  
Jurayj, from 'Ata', who said: "They inherit from each other as long as they have not mutually cursed (Li'an)."

**[19168]** Jarir told us, from Mughirah, from Ibrahim, who said: حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: يَتَوَارَثُانِ مَا لَمْ يَتَلَاقُنَا  
"They inherit from each other as long as they have not mutually cursed."

**[19169]** Abu Bakr told us, he said: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ،  
Waki' told us, from Sufyan, from عَنْ إِبْرَاهِيمَ قَالَ: إِذَا مَاتَ أَحَدُهُمَا قَبْلَ اللَّعَانِ تَوَارَثَ  
Hamad, from Ibrahim, who said: "If one of them dies before Li'an, they inherit from each other."

**[19170]** Abu Bakr told us, he said: حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ،  
Waki' told us, from Shu'bah, from عَنْ إِبْرَاهِيمَ قَالَ: يَرِثُهَا، وَقَالَ الْحَكَمُ: يُضْرَبُ وَيَرِثُهَا  
Al-Hakam, from Ibrahim, who said: "He inherits from her." Al-Hakam said: "He is flogged and inherits from her."

**[19171]** Abu Bakr told us, he said: Isma'il ibn 'Ulayyah told us, from Khalid, from 'Ikrimah, regarding a man who accused his wife [of adultery], and she died before he could perform Li'an with her. He said: "If he belies himself, he is flogged and inherits from her. If he establishes witnesses, he inherits. And if he swears, he does not inherit."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيَّهُ، عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، قَالَ: فِي رَجُلٍ قَدْفَ امْرَأَتِهِ، فَمَا تَنْقِبُ فَبِنْ أَنْ يُلَأِّعِنَّهَا، قَالَ: إِنْ كَذَّبَ نَفْسَهُ جُلَادَ وَوَرِثَهَا، وَإِنْ أَقَامَ شُهُودًا وَرِثَ، وَإِنْ حَلَّ لَمْ يَرِثَ

**[19172]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Sa'id, from Qatadah, from Jabir ibn Zayd, that he said: "If one of them dies before the Mula'anah: if she confesses to it, she is stoned, and the inheritance goes to her. If she performs the curse, she inherits. If she does not confess to either, then she has no inheritance, and no waiting period upon her."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، أَنَّهُ قَالَ: إِذَا مَاتَ أَحَدُهُمَا قَبْلَ الْمُلَاعَنَةِ إِنْ هِيَ أَفْرَاثُ بِهَا رُجْمُتْ، وَصَارَ إِلَيْهَا الْمِيرَاثُ، وَإِنْ التَّعَنَّثُ وَرِثَ، وَإِنْ لَمْ تُقْرَ بِوَاحِدَةٍ مِنْهُمَا فَلَا مِيرَاثٌ لَهَا، وَلَا عِدَّةٌ عَلَيْهَا

**[19173]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Sa'id, from Qatadah; and Isma'il ibn 'Ulayyah, from Ma'mar, from Al-Zuhri, regarding a man who accused his wife, then she died. They both said: "He inherits from her, and there is no Mula'anah between them."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، وَعَنْ إِسْمَاعِيلَ ابْنِ عُلَيَّةَ، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، فِي رَجُلٍ قَدَّفَ امْرَأَةً، ثُمَّ مَاتَتْ، قَالَا: يَرِثُهَا، وَلَا مُلَاعَنَةَ بَيْنَهُمَا

**[19174]** Abu Bakr told us, he said: Ibn Fudayl told us, from 'Abd al-Malik, from 'Ata', who said: "He is flogged, and there is no Mula'anah after death."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، قَالَ: يُجْلَدُ، وَلَا مُلَاعَنَةَ بَعْدَ الْمَوْتِ

**[19175]** Abu Bakr told us, he said: Ibn Fudayl told us, from Ash'ath, from Al-Sha'bi, who said: "If he accuses her, then she dies before he performs Li'an with her, he said: 'If he wishes, he belies himself and inherits, and if he wishes, he performs Li'an and does not inherit.'"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ الشَّعْبِيِّ، قَالَ: "إِذَا قَدَّفَهَا، ثُمَّ مَاتَتْ قَبْلَ أَنْ يُلَائِنَهَا، قَالَ: إِنْ شَاءَ أَكْذَبَ نَفْسَهُ وَوَرَثَ، وَإِنْ شَاءَ لَا يَعْنَ وَلَمْ يَرِثْ

**[19176]** Abu Bakr told us, he said: Ibn Fudayl told us, from Ash'ath, from Al-Hakam, who said: "They inherit from each other as long as they have not mutually cursed."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنِ الْحَكَمِ قَالَ: يَتَوَارَثُانِ مَا لَمْ يَتَلَاقُنَا

**[19177]** Abu Bakr told us, he said: Hushaym told us, from Sayyar, from Al-Sha'bi, regarding the widow who is pregnant. He said: "She is supported from the entire estate until she gives birth, then the inheritance is divided."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمُ، عَنْ سَيَّارٍ، عَنِ الشَّعَبِيِّ، فِي الْمُؤْوَى عَنْهَا وَهِيَ حَامِلٌ، قَالَ: يُنْفَقُ عَلَيْهَا مِنْ جَمِيعِ الْمَالِ، حَتَّى تَضَعَّ، ثُمَّ يُقْسَمُ الْمِيرَاثُ

**[19178]** Abu Bakr told us, he said: Jarir told us, from Mughirah, from Ibrahim, who said: "If a man dies and his wife is pregnant, the inheritance is not divided until she gives birth."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا مَاتَ الرَّجُلُ وَامْرَأَتُهُ حُبْلًا، لَمْ يُقْسَمُ الْمِيرَاثُ، حَتَّى تَضَعَّ

**[19179]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Juwaybir, from Al-Dahhak, who said: "It is divided, and the share of a male is left aside. If it is a female, it is returned to the heirs, and if it is a male, it is for him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرِ، عَنِ الضَّحَّاكِ قَالَ: يُقْسَمُ، وَيُتَرَكُ نَصِيبُ ذَكَرٍ، فَإِنْ كَانَتْ أُنْثَى رُدَّ عَلَى الْوَرَثَةِ، وَإِنْ كَانَ ذَكَرًا كَانَ لَهُ

**[19180]** Abu Bakr told us, he said: 'Abd al-Rahman ibn Mahdi told us, from Sufyan, from Al-Shaybani, from Hammad, who said: "Every Mahram (close relative) is compelled to spend on his Mahram."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيًّا، عَنْ سُفِيَّانَ، عَنْ الشَّيْبَانِيِّ، عَنْ حَمَادٍ قَالَ: يُجْبِرُ كُلُّ ذِي مَحْرَمٍ عَلَى أَنْ يُنْفِقَ عَلَى مَحْرَمَه

**[19181]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from 'Amr, from Al-Hasan, who said: "He is compelled to spend on every heir."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَمْرِو، عَنْ الْحَسَنِ قَالَ: يُجْبِرُ عَلَى نَفَقَةِ كُلِّ وَارِثٍ

**[19182]** Abu Bakr told us, he said: Hafs told us, from Isma'il, from Al-Hasan, that 'Umar compelled a man to spend on his brother's son.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ إِسْمَاعِيلَ، عَنْ الْحَسَنِ، أَنَّ عُمَرَ جَبَرَ رَجُلًا عَلَى نَفَقَةِ ابْنِ أَخِيهِ

**[19183]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, who said: "A man is compelled to spend on his parents; he spends on them reasonably."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، قَالَ: يُجْبِرُ الرَّجُلُ عَلَى نَفَقَةِ وَالِدِيهِ، يُنْفِقُ عَلَيْهِمَا بِالْمَعْرُوفِ

**[19184]** Abu Bakr told us, he said: Abu Dawud al-Tayalisi told us, from Hisham, from Hammad, from Ibrahim, who said: "He is compelled to spend on his brother if he is insolvent."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو ذَاوِدَ الطَّيَالِسِيُّ، عَنْ هِشَامٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُجْبَرُ عَلَى نَفَقَةِ أَخِيهِ إِذَا كَانَ مُعْسِرًا

**[19185]** Abu Bakr told us, he said: Mu'adh ibn Mu'adh told us, he said: Ash'ath told us, from Al-Hasan, that he used to obligate [spending on] his son's child if he was poor and the grandfather was rich.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعاَذُ بْنُ مُعاَذٍ، قَالَ: نَا أَشْعَثُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُلْزِمُ وَلَدَ ابْنِهِ إِذَا كَانَ فَقِيرًا، وَكَانَ الْجَدُّ غَنِيًّا

**[19186]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from 'Amr, who said: A man said to Jabir ibn Zayd: "My father denies me his wealth and says: 'I will not spend anything on you.'" He said: "Take from your father's wealth reasonably."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، قَالَ رَجُلٌ لِجَابِرٍ بْنِ زَيْدٍ: إِنَّ أَبِي يَحْرَمُنِي مَالُهُ، فَيَقُولُ: لَا أُنْفِقُ عَلَيْكَ شَيْئًا، فَقَالَ: خُذْ مِنْ مَالِ أَبِيكَ بِالْمَعْرُوفِ

**[19187]** Abu Bakr told us, he said: 'Abbad ibn al-'Awwam told us, from Yunus, from Al-Hasan, regarding a man who says to his wife: "O little sister." [He said]: "This and 'They both die' are one [meaning it is meaningless/not divorce]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ يُوسُفَ، عَنْ الْحَسَنِ، فِي الرَّجُلِ يَقُولُ لِإِمْرَأَتِهِ: "يَا أُخْيَةً: مَا هَذَا وَيَمُوْتَانِ إِلَّا وَاحِدٌ

**[19188]** Abu Bakr told us, he said: Abu Mu'awiyah told us, from Ibn Jurayj, from 'Amr ibn Shu'ayb, who said: The Prophet ﷺ heard a man saying to his wife: "O little sister." He said: "Do not say to her: O little sister."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعاوِيَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرُو بْنِ شُعَيْبٍ قَالَ: سَمِعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا يَقُولُ لِإِمْرَأَتِهِ يَا أُخْيَةً، قَالَ: "لَا تَقُولْ لَهَا: يَا أُخْيَةً

**[19189]** Abu Bakr told us, he said: Abu Dawud al-Tayalisi told us, from Muhammad ibn Salamah, from Ziyad al-A'lam, from Al-Hasan, regarding a woman who criticized a man's poverty (or narrow circumstances), so he said: "You are divorced three times if you did not criticize it." Al-Hasan said: "If he is truthful, she is his wife." And I heard Hammad say: "His word is accepted in that regarding his religion."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو دَاؤِدَ الطَّيَالِسِيُّ، عَنْ مُحَمَّدِ بْنِ سَلَمَةَ، عَنْ زَيْدِ الْأَعْلَمِ، عَنِ الْحَسَنِ، فِي امْرَأَةٍ عَيَّبَتْ ضَنْكَ رَجُلٍ، قَالَ: أَنْتِ طَالِقٌ ثَلَاثَةً، إِنْ لَمْ تَكُنْ عَيَّبَتْهَا، قَالَ الْحَسَنُ: إِنْ كَانَ صَادِقًا، فَهُوَ امْرَأَهُ، وَسَمِعْتُ حَمَادًا يَقُولُ: يُدَيْنُ فِي ذَلِكَ

**[19190]** Abu Bakr told us, he said: Abu Dawud told us, from Hammad ibn Salamah, from Humayd, from Al-Hasan, regarding a man whose wife claimed he divorced her. She took him to the ruler, who made him swear that he did not divorce her. Then she was returned to him, and he died. Al-Hasan said: "She inherits from him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنْ الْحَسَنِ، فِي رَجُلٍ ادَّعَتِ امْرَأَتُهُ أَنَّهُ طَلَّقَهَا، فَرَأَفَعَتْهُ إِلَى السُّلْطَانِ، فَاسْتَخْلَفَهُ أَنَّهُ لَمْ يُطَلِّقْ، ثُمَّ رُدَّتْ عَلَيْهِ، وَمَاتَ، قَالَ الْحَسَنُ: تَرِثُهُ

**[19191]** Abu Bakr told us, he said: 'Abbad ibn al-'Awwam told us, from Zakariyya, from Al-Sha'bi, that he was asked about a man who divorced his wife in the presence of two men and a woman. One of the men and the woman testified, while the other was absent. He said: "She is kept apart from him until the absent one comes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ زَكَرِيَّاً، عَنْ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ طَلَّقَ امْرَأَتَهُ عِنْدَ رَجُلَيْنِ وَامْرَأَةٍ، فَشَهَدَ أَحَدُ الرَّجُلَيْنِ وَالْمَرْأَةُ، وَغَابَ الْآخَرُ، قَالَ: تُعْزَلْ عَنْهُ حَتَّى يَجِيءَ الْغَايَبُ

**[19192]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Abu al-A'la; and Sa'id [told us], from Qatadah, from Al-Hasan, who said: "If a man says: 'If he speaks to his brother, his wife is divorced three times.' Then if he wishes, he divorces her once, then leaves her until her waiting period expires. When she is irrevocably separated, he speaks to his brother, then he may marry her afterwards if he wishes."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَبِي الْعَلَاءِ، وَسَعِيدٌ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، قَالَ: "إِذَا قَالَ الرَّجُلُ: إِنْ كَلَمَ أَخَاهُ، فَامْرَأَهُ طَالِقٌ ثَلَاثَةَ، فَإِنْ شَاءَ طَلَقَهَا وَاحِدَةً، ثُمَّ تَرَكَهَا حَتَّى تَنْقُضِي عِدَّتُهَا، فَإِذَا بَاتَ كَلَمَ أَخَاهُ، ثُمَّ تَرَوَّجَهَا إِنْ شَاءَ بَعْدَ

[19193] Abu Bakr told us, he said: Muhammad ibn Fudayl told us, from Layth, from Shahr ibn Hawshab, who said: A man married a woman during the time of the Prophet ﷺ, then divorced her. The Prophet ﷺ said to him: "Did you divorce her?" He said: "Yes." He said: "For any harm?" He said: "No, O Messenger of Allah." Then he married another, then divorced her. The Messenger of Allah ﷺ said to him: "Did you divorce her?" He said: "Yes." He said: "For any harm?" He said: "No, O Messenger of Allah." The Messenger of Allah ﷺ said on the third time: "Allah does not love every taster among men, nor every taster among women."

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: تَرَوَّجَ رَجُلٌ وَامْرَأةً عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَطَلَّقَهَا، فَقَالَ لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَّقْتَهَا؟ قَالَ: نَعَمْ، قَالَ: مِنْ بَأْسٍ؟ قَالَ: لَا يَا رَسُولَ اللَّهِ، ثُمَّ تَرَوَّجَ أُخْرَى، ثُمَّ طَلَّقَهَا، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَّقْتَهَا؟ قَالَ: نَعَمْ، قَالَ: مِنْ بَأْسٍ؟ قَالَ: لَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَطَلَّقْتَهَا؟ قَالَ: نَعَمْ، قَالَ: مِنْ بَأْسٍ؟ قَالَ: لَا يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي التَّالِيَةِ: إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ ذَوَاقٍ مِنَ الرِّجَالِ، وَلَا كُلَّ ذَوَاقَةٍ مِنَ النِّسَاءِ

**[19194]** Abu Bakr told us, he said: Waki' ibn al-Jarrah told us, from Ma'ruf, from Muharib ibn Dithar, who said: The Messenger of Allah ﷺ said: "There is nothing which Allah has made lawful that is more hated to Him than divorce."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْرُ بْنُ الْجَرَاحِ، عَنْ مَعْرُوفٍ، عَنْ مُحَارِبِ بْنِ دِتَّارٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ شَيْءٌ مِمَّا أَحَلَ اللَّهُ أَبْغَضَ إِلَيْهِ مِنَ الطَّلاقِ

**[19195]** Abu Bakr told us, he said: Hatim ibn Isma'il told us, from Ja'far, from his father, who said: 'Ali said: "O people of Iraq," or "O people of Kufa, do not marry to Hasan, for he is a man who divorces frequently."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: قَالَ عَلِيُّ: يَا أَهْلَ الْعِرَاقِ، أَوْ يَا أَهْلَ الْكُوفَةِ، لَا تُرْوَجُوا حَسَنًا، فَإِنَّهُ رَجُلٌ مِطْلَاقٌ

**[19196]** Abu Bakr told us, he said: Hatim ibn Ja'far told us, from his father, who said: 'Ali said: "Al-Hasan kept marrying and divorcing until I feared there would be enmity among the tribes."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ: قَالَ عَلِيُّ: مَازَالَ الْحَسَنُ يَتَرَوَّجُ وَيُطْلَقُ، حَتَّى حَسِبْتُ أَنْ يَكُونَ عَدَاؤَهُ فِي الْقَبَائِلِ

**[19197]** Abu Bakr told us, he said: 'Abd al-A'la told us, he said: He was asked about a man who said to his wife: "If I have not paid you such and such, then you are divorced three times." He said: So Sa'id told us, from Qatadah, that he said: "If he has proof [he paid], otherwise she is irrevocably separated from him."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، قَالَ: سُئِلَ عَنْ رَجُلٍ قَالَ لِإِمْرَأَتِهِ: إِنْ لَمْ أَكُنْ دَفَعْتُ إِلَيْكِ كَذَا وَكَذَا، فَأَنْتِ طَالِقٌ ثَلَاثًا، قَالَ: فَحَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ أَنَّهُ قَالَ: إِنْ كَانَتْ لَهُ بَيِّنَةٌ، وَإِلَّا فَقَدْ بَانَتْ مِنْهُ

**[19198]** Abu Bakr told us, he said: Ya'la ibn 'Ubayd told us, from 'Abd al-Malik ibn Abi Sulayman, from 'Ata', regarding a woman whose husband said to her: "If I do not spend ten dirhams on you every month, you are divorced three times." The woman said: "Three months have passed and you have not spent anything on me." He said: "The statement is what the man said, unless the woman provides proof that he did not spend on her."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَعْلَى بْنُ عَبِيدٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي سُلَيْمَانَ، عَنْ عَطَاءٍ، فِي امْرَأَةٍ، قَالَ لَهَا رَوْجُهَا: إِنْ لَمْ أُنْفِقْ عَلَيْكِ عَشْرَةَ دَرَاهِمَ كُلَّ شَهْرٍ، فَأَنْتِ طَالِقٌ ثَلَاثًا، فَقَالَتِ الْمَرْأَةُ: قَدْ مَضَى ثَلَاثَةُ أَشْهُرٍ لَمْ تُنْفِقْ عَلَيَّ شَيْئًا، قَالَ: الْقَوْلُ مَا قَالَ الرَّجُلُ، إِلَّا أَنْ تُقْيِيمِ الْمَرْأَةُ الْبَيِّنَةَ أَنَّهُ لَمْ يُنْفِقْ عَلَيْهَا

**[19199]** Abu Bakr told us, he said: Hushaym told us, from Abu Ishaq al-Kufi, from Al-Sha'bi, regarding a man who said to his creditor: "If I do not pay you your right before sunset, my wife is divorced." He met him the next day, and [the creditor] claimed he had given him nothing. His wife said to him: "You have divorced me." He said: So I disputed with him before Al-Sha'bi. Al-Sha'bi said: "As for your wife, we entrust you to your conscience regarding her. As for the man, your proof is that you paid him his money, otherwise give him his right."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي إِسْحَاقَ الْكُوفِيِّ، عَنِ الشَّعْبِيِّ، فِي رَجُلٍ قَالَ لِغَرِيمِهِ: إِنْ لَمْ أَفْضِلْ حَقَّكَ قَبْلَ غُرُوبِ الشَّمْسِ، فَأَمْرَأَتُهُ طَالِقٌ، قَالَ: فَلَقِيهِ مِنَ الْغَدِ، فَرَأَمَ اللَّهُ لَمْ يُطْهِ شَيْئًا قَالَ: فَقَالَتْ لَهُ امْرَأَتُهُ: قَدْ طَلَقْتِي قَالَ: فَخَاصَّمْتُهُ إِلَى الشَّعْبِيِّ، فَقَالَ الشَّعْبِيُّ: أَمَّا امْرَأُكَ فَنُدِينُكَ فِيهَا، وَأَمَّا الرَّجُلُ فَبَيْنَكَ أَنْكَ دَفَعْتَ إِلَيْهِ مَالَهُ، وَإِلَّا فَأَعْطِهِ حَقَّهُ

**[19200]** Abu Bakr told us, he said: Hushaym told us, from Mughirah, from Ibrahim, who said regarding a man who says to his wife: "I have granted you Khul'," while he had not granted her Khul'. He said: "He has granted her Khul', and he owes nothing."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: فِي الرَّجُلِ يَقُولُ لِامْرَأَتِهِ: قَدْ خَلَعْتُكَ، وَلَمْ يَكُنْ خَلَعَهَا، قَالَ: قَدْ خَلَعَهَا، وَلَا شَيْءَ عَلَيْهِ

**[19201]** Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, from Ash‘ath, from Al-Hasan, who said: “A woman is not compelled to breastfeed, but the Umm al-Walad (slave mother) is compelled.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعَاذُ بْنُ مُعاذٍ، عَنْ أَشْعَثَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: لَا تُجْبِرُ الْمَرْأَةَ عَلَى الرَّضَاعِ، وَتُجْبِرُ اُمَّ الْوَلَادِ

**[19202]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Juwaybir, from Al-Ḍahhāk, who said: “If a woman has a child who needs breastfeeding, she has the most right to him, and she is entitled to the standard breastfeeding wage if she accepts it. If she does not accept it, a wet nurse is sought from other than her. If the child accepts breastfeeding from another, then that is that. But if he does not accept, she is compelled to breastfeed him, and she is given the standard wage for her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ جُوبِيرٍ، عَنِ الصَّحَّاحَ كِفَّا يَقُولُ: إِذَا كَانَ لِلْمَرْأَةِ صَبِّيُّ مُرْضَعٌ، فَهِيَ أَحَقُّ بِهِ، وَلَهَا أَجْرُ الرَّضَاعِ مِثْلُهَا إِنْ قَبِيلَهُ، وَإِنْ لَمْ تَقْبِلْهُ أَسْتَرْضَعَ لَهُ مِنْ غَيْرِهَا إِنْ قَبِيلَ الصَّبِّيِّ مِنْ غَيْرِهَا فَذَلِكَ، وَإِنْ لَمْ يَقْبِلْ جُبَرْتُ عَلَى رَضَاعِهِ، وَأَغْطِيَهُ أَجْرَ مِثْلَهَا

**[19203]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sharīk, from ‘Aṭā, from Sa‘id ibn Jubayr, regarding {And if you disagree, then another woman will breastfeed for him} [Al-Talaq: 6], he said: “If breastfeeding depends on something, the mother has the most right to it.”

**[19204]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Sufyān narrated to us: “If the child does not accept from other than her, and there is fear for him, she is compelled.”

**[19205]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Muḥammad ibn ‘Amr, from Muḥammad ibn Ibrāhīm, who said: Ibn ‘Abbās said regarding {unless they commit a clear immorality} [Al-Nisa: 19]: “The immorality is that she becomes abusive towards her family. If she does that, it is lawful for them to evict her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ شَرِيكٍ، عَنْ عَطَاءٍ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، {وَإِنْ تَعَاشْرُنَّمْ، فَسَتُرْضِعُ لَهُ  
أُخْرَى} قَالَ: إِذَا قَامَ الرَّضَاعُ عَلَى شَيْءٍ، فَالْأُمُّ أَحَقُّ بِهِ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا سُفِينٌ، إِذَا كَانَ  
الْوَلَدُ لَا يَأْخُذُ مِنْ غَيْرِهَا، وَحَشِيَ عَلَيْهِ جُرَبَّ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ مُحَمَّدِ بْنِ  
عَمْرِو، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ قَالَ: قَالَ أَبُنْ عَبَّاسٍ:  
{إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ} قَالَ: الْفَاحِشَةُ أَنْ تَبْدُوا  
عَلَى أَهْلِهَا، إِذَا فَعَلْتَ ذَلِكَ حَلَّ لَهُمْ أَنْ يُخْرِجُوهَا

**[19206]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from Mūsā ibn ‘Uqbah, from Nāfi‘, from Ibn ‘Umar, regarding the saying of Allah: {unless they commit a clear immorality} [Al-Nisa: 19], he said: “Unless she goes out for a prescribed punishment (Hadd).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ مُوسَى بْنِ عَفْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، فِي قَوْلِ اللَّهِ: {إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةً مُبَيِّنَةً} قَالَ: إِلَّا أَنْ تَخْرُجَ لَحْدَ

**[19207]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Hasan ibn Shāliḥ, from a man, from Al-Sha'bī, regarding {unless they commit a clear immorality} [Al-Nisa: 19], he said: “Her going out is an immorality.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ رَجُلٍ، عَنْ الشَّعْبِيِّ، {إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةً مُبَيِّنَةً}، قَالَ: خُرُوجُهَا فَاحِشَةٌ

**[19208]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥammād ibn Salamah, from ‘Atā’, from Al-Sha'bī, regarding a man who took a morsel, and another man said: “If you do not eat it, my wife is divorced.” A cat passed by and took the morsel. He said: “His wife is divorced.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَطَاءً، عَنْ الشَّعْبِيِّ، فِي رَجُلٍ أَخَذَ لُقْمَةً، فَقَالَ رَجُلٌ: إِنْ لَمْ تَأْكُلْهَا، فَامْرَأَهُ طَالِقٌ، فَجَازَتْ سِنَّوْرٌ، فَأَخَذَتِ الْلُقْمَةَ، فَقَالَ: طَلَقَتِ امْرَأَهُ

**[19209]** Abū Bakr narrated to us, saying: ‘Abdah narrated to us, from Ḥumayd, from ‘Atā’ ibn al-Sā’ib, who said: A man came to Al-Sha’bī and said: “A man said to his wife: ‘If you do not eat this bone with meat (Irq), my wife is divorced three times.’ Then a cat came and took the bone.” Al-Sha’bī said: “He did not leave her a way out; may Allah not make a way out for him.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ حُمَيْدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، قَالَ: جَاءَ إِلَى الشَّعْبِيِّ رَجُلٌ، فَقَالَ: رَجُلٌ قَالَ لِامْرَأَتِهِ: إِنْ لَمْ تَأْكُلِي هَذَا الْعِرْقَ فَامْرَأَتُهُ طَالِقٌ ثَلَاثَةً، فَجَاءَتِ السَّنَورُ، فَأَخْدَتِ الْعِرْقَ، فَقَالَ الشَّعْبِيُّ: لَمْ يَجْعَلْ لَهَا مَخْرَجًا، لَا جَعَلَ اللَّهُ لَهُ مَخْرَجًا

**[19210]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥajjāj, who said: Someone who heard Ibrāhīm informed me that a man came to him with a letter and said: “A man wrote to his wife, giving her the authority over her own matter. She read the letter, then put it under the mattress, stood up, and said nothing.” He said: “She has nothing (no divorce).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجِ، قَالَ: أَخْبَرَنِي مَنْ، سَمِعَ إِبْرَاهِيمَ، وَأَتَاهُ رَجُلٌ بِكِتَابٍ، فَقَالَ: إِنَّ رَجُلًا كَتَبَ إِلَيْهِ امْرَأَتِهِ، فَجَعَلَ امْرَأَهَا بِيَدِهِ، فَقَرَأَتِ الْكِتَابَ، ثُمَّ وَضَعَتْهُ تَحْتَ الْفِرَاشِ، فَقَامَتْ وَلَمْ تُثْنِ شَيْئًا، قَالَ: لَا شَيْءَ لَهَا

**[19211]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Jābir, from ‘Āmir, who said: “If a slave pronounces a revocable divorce, he is obligated to provide maintenance.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ  
قَالَ: إِذَا طَلَقَ الْعَبْدُ طَلَاقًا يَمْلِكُ الرَّجْعَةَ فَعَلَيْهِ التَّفْقِيدُ

**[19212]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he claims to have taken her back before the waiting period expired, he must provide proof.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ  
قَالَ: إِذَا ادَّعَ الرَّجْعَةَ قَبْلَ انْقِضَاءِ الْعِدَّةِ، فَعَلَيْهِ الْبَيِّنَاتُ

**[19213]** Abū Bakr narrated to us, saying: ‘Abd al-Razzāq narrated to us, from Ma‘mar, from Al-Zuhrī, who said: “If he claims to have taken her back before the waiting period expired, he is not believed, even if he brings proof.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ  
الزُّهْرِيِّ، قَالَ: إِذَا ادَّعَ الرَّجْعَةَ قَبْلَ انْقِضَاءِ الْعِدَّةِ لَمْ  
يُصَدَّقْ، وَإِنْ جَاءَ بِبَيِّنَاتٍ

**[19214]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Juwaybir, from Al-Dahhāk, from ‘Abd Allāh, who said: “If he says after the waiting period has expired: ‘I have taken you back,’ he is not believed.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ جُوبِيرِ،  
عَنْ الصَّحَّاحِ، عَنْ عَبْدِ اللَّهِ قَالَ: "إِنْ قَالَ بَعْدَ انْقِضَاءِ  
الْعِدَّةِ: قَدْ رَاجَعْتُكِ لَمْ يُصَدَّقْ"

**[19215]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Yazīd ibn Zādī, the freed slave of Tahlah, from Al-Sha'bī, that he was asked about a man against whom two men testified that he divorced his wife. The judge separated them. Then one of the witnesses recanted, and the other married her. Al-Sha'bī said: “The judgment has passed, and attention is given to the recantation of the one who recanted.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ يَزِيدَ بْنِ زَادِي،  
مَوْلَى تَحْلَةَ، عَنِ الشَّعْبِيِّ، أَنَّهُ سُئِلَ عَنْ رَجُلٍ شَهِدَ عَلَيْهِ  
رَجُلًا بِطَلاقِ امْرَأَتِهِ، فَفَرَقَ الْقَاضِي بَيْنَهُمَا، فَرَجَعَ  
أَحَدُ الشَّاهِدَيْنِ، وَتَزَوَّجَهَا الْأُخْرُ، قَالَ: فَقَالَ: الشَّعْبِيُّ:  
مَضِي الْفَضَاءِ، وَيُلْتَفِتُ إِلَى رُجُوعِ الَّذِي رَجَعَ

**[19216]** Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, saying: Ismā‘īl ibn Sumay‘ narrated to us, from Abū Razīn, who said: A man came to the Prophet ﷺ and said: “O Messenger of Allah, what do you say about the word of Allah Almighty: {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229]. Where is the third?” The Messenger of Allah ﷺ said: “{Either keep [her] in an acceptable manner or release [her] with good treatment} is the third.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، قَالَ: نَا إِسْمَاعِيلُ بْنُ سُمِيعٍ، عَنْ أَبِي رَزِينِ، قَالَ: أَتَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ قَوْلَ اللَّهِ تَعَالَى: {الطَّلاقُ مَرَّاثَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٍ} بِإِحْسَانٍ فَأَيْنَ التَّالِثُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: {إِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٍ بِإِحْسَانٍ} هِيَ التَّالِثُ

**[19217]** Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from his father, who said: A man said to his wife during the time of the Prophet ﷺ: “I will not approach you, nor will you be released from me.” She said: “How will you do that?” He said: “I will divorce you, and when your waiting period is about to expire, I will take you back.” She went out and came to the Prophet ﷺ, and Allah Almighty revealed: {Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229]. He said: So the people started anew, those who had divorced and those who had not divorced.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَجُلٌ لِأَمْرَاتِهِ عَلَى عَهْدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا أَقْرَبُكِ وَلَا تَحْلِيَنِ مِنِّي، قَالَتْ: فَكَيْفَ تَصْنَعُ؟ قَالَ: أَطْلَقُكِ حَتَّى إِذَا دَنَّا مُضِيُّ عَدَتِكِ رَاجَعْتُكِ، فَخَرَجَتْ، ”فَأَتَتِ النَّبِيَّ عَلَيْهِ السَّلَامُ، فَأَنْزَلَ اللَّهُ تَعَالَى: {فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شُرِيفٌ بِإِحْسَانٍ}“ قَالَ: فَاسْتُبْلِئُ النَّاسُ جَدِيدًا، مَنْ كَانَ طَلاقَ، وَمَنْ لَمْ يَكُنْ طَلاقَ

**[19218]** Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Simāk, from ‘Ikrimah, who said regarding: {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229]: “If a man wants to divorce his wife, he divorces her twice. If he wants to take her back, he has the right to take her back. If he wishes, he divorces her another time, and she is not lawful for him until she marries another husband.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، قَالَ: {الطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٌ بِإِحْسَانٍ} قَالَ: إِذَا أَرَادَ الرَّجُلُ أَنْ يُطْلَقَ امْرَأَتَهُ، فَيَطْلَقُهَا تَطْلِيقَتَيْنِ، فَإِنْ أَرَادَ أَنْ يُرَاجِعَهَا كَائِنَتْ لَهُ عَلَيْهَا رَجْعَةٌ، فَإِنْ شَاءَ طَلَقَهَا أُخْرَى فَلَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

**[19219]** Abū Bakr narrated to us, saying: Ḥasan ibn Ṣalīḥ narrated to us, from Simāk, who said: I heard ‘Ikrimah say regarding: {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229]: “If a man divorces his wife once, he may marry her if he wishes. If he divorces her twice, he may marry her if he wishes. If he divorces her three times, she is not lawful for him until she marries another husband.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَسْنُ بْنُ صَالِحٍ، عَنْ سِمَاكٍ، قَالَ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: {الطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٌ بِإِحْسَانٍ} قَالَ: إِذَا طَلَقَ الرَّجُلُ امْرَأَتَهُ وَاحِدَةً، فَإِنْ شَاءَ نَكَحَهَا، وَإِذَا طَلَقَهَا ثَنَتَيْنِ، فَإِنْ شَاءَ نَكَحَهَا، فَإِذَا طَلَقَهَا ثَلَاثَةً فَلَا تَحِلُّ لَهُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

**[19220]** Abū Bakr narrated to us, saying: Shabābah narrated to us, from Warqā', from Ibñ Abī Najīh, from Mujāhid, regarding {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229]. He said: “A man divorces his wife while she is pure without having had intercourse. When she menstruates and then becomes pure, the waiting period (Qur') is complete. Then he divorces her a second time as he divorced the first if he wishes to do so. If he divorces the second time and she menstruates the second menstruation, these are two divorces and two waiting periods. Then Allah Almighty said for the third: {Then, either keep [her] in an acceptable manner or release [her] with good treatment}. So he divorces her in that entire waiting period if he wishes when she gathers her clothes upon herself.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَبَابَةُ، عَنْ وَرْقَاءِ، عَنْ ابْنِ أَبِي حَيْحَ، عَنْ مُجَاهِدٍ، {الْطَّلاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٌ بِإِحْسَانٍ} قَالَ: “يُطْلَقُ الرَّجُلُ امْرَأَتُه طَاهِرًا مِنْ غَيْرِ حِمَاعٍ، فَإِذَا حَاضَتْ، ثُمَّ طَهَرَتْ فَقَدْ تَمَ الْفُرُءَ، ثُمَّ يُطْلَقُ الثَّانِيَةُ كَمَا يُطْلَقُ الْأُولَى إِنْ أَحَبَّ أَنْ يَفْعُلَ، فَإِذَا طَلَقَ الثَّانِيَةَ، ثُمَّ حَاضَتِ الْحِيْضُورَةُ الثَّانِيَةُ فَهَاتَانِ تَطْلِيقَتَانِ وَقُرْءَانِ، ثُمَّ قَالَ اللَّهُ تَعَالَى لِلثَّالِثَةِ: {فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٌ بِإِحْسَانٍ} فَيُطْلَقُهَا فِي ذَلِكَ الْفُرُءَ كُلُّهِ إِنْ شَاءَ جِئَ تَحْمِلُ عَلَيْهَا ثِيَابَهَا

**[19221]** Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from ‘Amr, from Ṭāwūs, from Ibn ‘Abbās, who said: “It is only separation and annulment, not divorce. Allah mentioned divorce at the end of the verse and at its beginning, and Khul‘ in between that, so it is not divorce. Allah Almighty said: {Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment} [Al-Baqarah: 229].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو،  
عَنْ طَاؤِسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: "إِنَّمَا هُوَ فُرْقَةٌ  
وَفَسْخٌ، لَيْسَ بِطَلَاقٍ، ذَكَرَ اللَّهُ الطَّلَاقَ آخِرَ الْأُبْيَةِ وَفِي  
أَوْلَاهَا، وَالْخُلُعُ بَيْنَ ذَلِكَ فَلَيْسَ بِطَلَاقٍ، قَالَ اللَّهُ تَعَالَى:  
{{الْطَّلَاقُ مَرَّتَانِ فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ شَرِيفٍ بِإِحْسَانٍ}}

**[19222]** Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Ayyūb, who said: ‘Ikrimah said regarding {Perhaps Allah will bring about after that a [different] matter} [Al-Talaq: 1]: “What does He bring about after three (divorces)?”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيْهَا، عَنْ أَيُوبَ، قَالَ: قَالَ  
عَكْرِمَةُ: {لَعَلَّ اللَّهُ يُحْدِثُ بَعْدَ ذَلِكَ أَمْرًا} قَالَ: مَا  
يُحْدِثُ بَعْدَ الْتَّلَاقِ

**[19223]** Abū Bakr narrated to us, saying: Ibn Abī ‘Uqbah narrated to us, from Juwaybir, from Al-Ḍahḥāk, regarding {Perhaps Allah will bring about after that a [different] matter} [Al-Talaq: 1]. He said: “Perhaps he will take her back during the waiting period.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ أَبِي عُقْبَةَ، عَنْ جُوبِيرٍ، عَنِ الضَّحَّاكِ، {لَعَلَّ اللَّهُ يُحْدِثُ بَعْدَ ذَلِكَ أُمْرًا} قَالَ: لَعَلَّهُ أَنْ يُرَاجِعَهَا فِي الْعِدَّةِ

**[19224]** Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from Dāwūd al-Awdī, from Al-Sha'bī regarding {You know not; perhaps Allah will bring about after that a [different] matter} [Al-Talaq: 1]. He said: “You do not know; perhaps you will regret it, so there will be a way for you to take her back.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو مُعَاوِيَةَ، عَنْ دَاؤِدَ الْأَوْدِيِّ، عَنِ الشَّعْبِيِّ قَالَ: {لَا تَذَرِي لَعَلَّ اللَّهُ يُحْدِثُ بَعْدَ ذَلِكَ أُمْرًا} قَالَ: لَا تَذَرِي لَعَلَّكُمْ تَنْدِمُمُ، فَيَكُونُ لَكُمْ سَبِيلٌ إِلَى الرَّجْعَةِ

**[19225]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Juwaybir, from Al-Dahhāk, from ‘Abd Allāh, who said: “If he divorces secretly, he takes her back secretly; that is a return. If he has intercourse, there is no harm. If he divorces based on his intention and takes her back, let him call witnesses to his return.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ جُوَيْبِرِ، عَنِ الصَّحَّاحَيْكِ، عَنْ عَبْدِ اللَّهِ قَالَ: إِذَا طَلَقَ سِرًّا رَاجَعَ سِرًّا ذَلِكَ رَجْعَةٌ، فَإِنْ وَاقَعَ فَلَا بَأْسَ، وَإِنْ طَلَقَ عَلَى نِسَيْتِهِ وَرَاجَعَ، فَلْيَشْهُدْ عَلَى رَجْعَتِهِ

**[19226]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Mughīrah, from Ibrāhīm, who said: “If he divorces secretly, he takes her back secretly.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا شَرِيكُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: إِذَا طَلَقَ سِرًّا رَاجَعَ سِرًّا

**[19227]** Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Idrīs narrated to us, from Ḥuṣayn, from Al-Sha’bī, who said: A man swore Īlā' regarding his wife, then died leaving her at the end of her waiting period. He said: “She waits for eleven months.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ حُصَيْنِ، عَنِ الشَّعْبِيِّ قَالَ: إِلَى رَجُلٍ مِنْ امْرَأَتِهِ، تَمَّ مَاتَ عَنْهَا فِي آخِرِ عِدَّتِهَا، قَالَ: تَعْدُ أَحَدَ عَشَرَ شَهْرًا

**[19228]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Hasan, who said: “Khul’ is one irrevocable divorce, and whatever divorce she stipulated against him is hers.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: الْخُلُعُ تَطْلِيقٌ بَيْنَهُ وَمَا اشْتَرَطَ عَلَيْهِ مِنَ الطَّلاقِ فَهُوَ لَهَا

**[19229]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Mughīrah, from Ibrāhīm, who said: “The mukātabah (slave seeking freedom) has the divorce of a slave woman and the waiting period of a slave woman.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: الْمُكَاتَبَةُ طَلَاقُ الْأَمْةِ، وَعَدْنَهَا عِدَّةُ الْأَمْةِ

**[19230]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “Maintenance is upon the one from whose wealth she observes the waiting period.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: النَّفَقَةُ عَلَى مَنْ تَعْتَدُ مِنْ مَالِهِ

**[19231]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Al-Hasan, who said: “Whichever of them is stoned, the husband or the wife, their companion inherits from them.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْحَسَنِ قَالَ: أَيُّهُمَا رُجْمَ الرَّوْجُ أَوِ الْمَرْأَةُ، فَلِصَاحِبِهِ مِنْهُ الْمِيرَاثُ

**[19232]** Abū Bakr narrated to us, saying: Ibn Mahdī narrated to us, from Ḥammād ibn Salamah, from Qatādah, from ‘Alī, who said: “If he is stoned, she has the inheritance.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلْمَةَ، عَنْ قَتَادَةَ، عَنْ عَلِيٍّ قَالَ: إِذَا رُجْمَ، فَلَهَا الْمِيرَاثُ

**[19233]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “If a man marries a woman, then she commits adultery, the prescribed punishment is carried out on her. If she dies under the whip, he inherits from her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا تَرَوْجَ الرَّجُلُ الْمَرْأَةَ، ثُمَّ فَجَرَتْ أُقْيِمَ عَلَيْهَا الْحَدُّ، وَإِنْ مَاتَتْ تَحْتَ السَّيَاطِ وَرِئَتْهَا

**[19234]** Abū Bakr narrated to us, saying: Yāḥyā ibn Ādām narrated to us, from Zuhayr, from Jābir, from ‘Āmir, regarding a man who established four witnesses against his wife that she committed adultery. He said: “She is stoned, and he inherits from her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ آدَمَ، عَنْ زُهْبِرٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجْلٍ أَقَامَ أَرْبَعَةَ شُهَدَاءَ عَلَى امْرَأَتِهِ أَنَّهَا رَنَتْ، قَالَ: ثُرْجَمُ، وَيَرِثُهَا

**[19235]** Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, saying: Ash‘ath narrated to us, from Al-Ḥasan, regarding a man who accuses his wife while she is a minor. He said: “There is no punishment (Hadd) on him, nor Li‘ān.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: نَا أَشْعَثُ، عَنِ الْحَسَنِ، فِي رَجُلٍ ثَدَفَ امْرَأَةً وَهِيَ صَغِيرَةً، قَالَ: لَيْسَ عَلَيْهِ حُدُّ، وَلَا لِعَانٌ

**[19236]** Abū Bakr narrated to us, saying: Yahyā ibn Yamān narrated to us, from Sufyān, from ‘Abd al-Karīm, from Al-Ḥakam and Al-Zuhrī, regarding a man who married a woman on the condition that her affair be in the hand of another man. Al-Ḥakam said: “It is nothing.” Al-Zuhrī said: “Yes (it is valid).” Sufyān said: “My opinion is the opinion of Al-Zuhrī.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ يَمَانٍ، عَنْ سُفيَانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْحَكَمِ، وَالزُّهْرِيِّ، فِي رَجُلٍ تَرَوَّجَ امْرَأَةً عَلَى أَنَّ امْرَأَهَا بِيَدِ رَجُلٍ، قَالَ الْحَكَمُ: لَيْسَ بِشَيْءٍ، وَقَالَ الزُّهْرِيُّ: بَلَى، وَقَالَ سُفيَانُ: رَأَيْتِ رَأْيَ الزُّهْرِيِّ

**[19237]** Abū Bakr narrated to us, saying: Ḥakkām al-Rāzī narrated to us, from ‘Ubayd, from Jābir, from ‘Āmir, from Masrūq, who said: If a man says to his wife: “You are divorced if you wish,” he has given her the choice.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَكَمُ الرَّازِيِّ، عَنْ عَبْيَدٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ قَالَ: "إِذَا قَالَ الرَّجُلُ لِامْرَأَتِهِ: أَنْتِ طَالِقٌ إِذَا شِئْتِ، فَقَدْ خَيَّرَهَا"

**[19238]** Abū Bakr narrated to us, saying: Ibn Numayr narrated to us, from Zakariyyā, from Al-Sha'bī, regarding a woman who married a man and stayed with him for two years. Then her husband returned and took her back, so the other man divorced her. He said: “He has no divorce (right).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، عَنْ زَكَرِيَّا، عَنِ الشَّعْبِيِّ، فِي امْرَأَةٍ تَرَوَجَتْ رَجُلًا، فَمَكَثَتْ عِنْدَهُ سَنَتَيْنِ، ثُمَّ قَدِيمَ رَوْجُهَا، فَأَخَذَهَا، فَطَلَّقَهَا الْأَخْرُ، قَالَ: لَا طَلاقَ لَهُ

**[19239]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Atā, who said: “Every invalid marriage is not established, so his divorce in it is not a divorce.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ قَالَ: كُلُّ نِكَاحٍ فَاسِدٍ لَا يَثْبُتُ، فَلَيْسَ طَلاقُهُ فِيهِ بِطَلاقٍ

**[19240]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Ṣalīḥ ibn Muslim, who said: I asked Al-Sha'bī: A man and his wife appointed two arbitrators, then it appeared to them to retract. He said: “That is for them as long as they have not spoken. Once they speak, they cannot retract.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ صَالِحِ بْنِ مُسْلِمٍ، قَالَ: سَأَلْتُ الشَّعْبِيَّ فُلْتُ: رَجُلٌ وَامْرَأَةٌ حَكَمَا رَجُلَيْنِ، ثُمَّ بَدَا لَهُمَا أَنْ يَرْجِعاً، قَالَ: ذَلِكَ لَهُمَا مَا لَمْ يَتَكَلَّما، فَإِذَا تَكَلَّما فَلَيْسَ لَهُمَا أَنْ يَرْجِعاً

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ،  
قَالَ: فَلَمْ لِسَعِيدُ بْنُ جُبَيْرٍ: كَيْفَ الْمَعْانِ؟ قَالَ: "خُذْ مَا  
فِي الْقُرْآنِ: أَشْهُدُ بِاللَّهِ أَشْهُدُ بِاللَّهِ  
[19241] Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ulayyah narrated to us, from Ayyūb, who said: I said to Sa‘īd ibn Jubayr: How is the Li‘ān performed? He said: “Take what is in the Qur’ān: ‘I testify by Allah, I testify by Allah.’”

[19242] Abū Bakr narrated to us, saying: Muḥammad ibn Bishr al-‘Abdī narrated to us, saying: ‘Amr ibn Maymūn narrated to us, from his father, who said: Umm Kulthūm was married to Al-Zubayr ibn al-‘Awwām. He was a man severe with women. She asked him to divorce her while she was pregnant, but he refused. When labor pains struck her, she insisted on one divorce. He divorced her once while he was performing ablution, then went out. Someone caught up with him and informed him that Umm Kulthūm had delivered her child. He said: “She deceived me, may Allah deceive her.” He came to the Prophet ﷺ and mentioned that to him, and told him what she had done. He said: “The Book of Allah has preceded concerning her; propose to her.” He said: “She will never return to me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ بِشْرِ الْعَبْدِيُّ، قَالَ: نَا عَمْرُو بْنُ مَيْمُونٍ، عَنْ أَبِيهِ، قَالَ: كَانَتْ أُمُّ كُلُومٍ تَحْتَ الرُّبَّيْرِ بْنِ الْعَوَامِ، وَكَانَ رَجُلًا شَدِيدًا عَلَى النِّسَاءِ، فَسَأَلَهُ أَنْ يُطْلَقُهَا وَهِيَ حَامِلٌ، فَأَبَى، فَلَمَّا ضَرَبَهَا الطَّلْقُ، أَلَّهُتْ عَلَيْهِ فِي تَطْلِيقِهِ، فَطَلَقَهَا وَاحِدَةً، وَهُوَ يَتَوَضَّأُ، ثُمَّ خَرَجَ، فَأَذْرَكَهُ إِنْسَانٌ فَأَخْبَرَهُ أَنَّ أُمَّ كُلُومٍ قَدْ وَضَعَتْ حَمْلَهَا، قَالَ: خَدَعَتِي خَدَعَهَا اللَّهُ، فَأَتَى النَّبِيَّ عَلَيْهِ السَّلَامُ، فَذَكَرَ ذَلِكَ لَهُ، وَأَخْبَرَهُ بِالذِّي صَنَعَتْ، فَقَالَ: سَبَقَ كِتَابُ اللَّهِ فِيهَا، اخْطُبْهَا فَقَالَ: لَا تَرْجِعُ لِي أَبَدًا

**[19243]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibn Jurayj, from ‘Atā’, who said: “If a slave divorces, he is not obligated to provide Mut‘ah (gift).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ جُرَيْحٍ، عَنْ عَطَاءٍ قَالَ: إِذَا طَلَقَ الْمَمْلُوكُ، فَلَيْسَ عَلَيْهِ مُتْعِظٌ

**[19244]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Ibrāhīm, and from Jābir, from ‘Āmir, who said: “If he divorces or frees (a slave) in his sleep, it is nothing.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْيُعُ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، وَعَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: إِذَا طَلَقَ، أَوْ أَعْنَقَ فِي مَنَامِهِ فَلَيْسَ بِشَيْءٍ

**[19245]** Abū Bakr narrated to us, saying: Abū ‘Ayyāsh narrated to us, from Abū Ḥuṣayn, from Abū Ḥaṣyān, from ‘Alī, who said: “The pen is lifted from the sleeper until he wakes up.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو عَيَّاشٍ، عَنْ أَبِي حُصَيْنٍ، عَنْ أَبِي ظَبَيْنَ، عَنْ عَلَيٍّ قَالَ: رُفِعَ الْقَمَّ عَنِ النَّائِمِ، حَتَّى يَسْتَيقِطَ

**[19246]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Ḥammād, from Ibrāhīm, from Al-Aswad, from ‘Āishah, from the Prophet ﷺ, who said: “The pen is lifted from three: from the sleeper until he wakes up.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ”رُفِعَ الْقَمَّ عَنْ ثَلَاثَةِ: عَنِ النَّائِمِ حَتَّى يَسْتَيقِطَ

**[19247]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Isrā’īl, from Jābir, from ‘Āmir, regarding a man who had four wives, and one of them joined the abode of war. He said: “He follows her with divorce, then he marries.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْعُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ كَانَ لَهُ أَرْبَعُ نِسْوَةً، فَلَحِقَتْ إِحْدَاهُنَّ بِدَارِ الْحَرْبِ، قَالَ: يُتَّبِعُهَا الطَّلاقُ، ثُمَّ يَتَرَوَّجُ

**[19248]** Abū Bakr narrated to us, saying: Ishāq al-Azraq narrated to us, from Abū al-‘Alā’, from Al-Hasan, regarding a man who said to his wife: “If you enter so-and-so's house, you are divorced,” and the house was demolished. He said: “If the house is demolished, it is not divorce.” Ibn Hāshim said: “If the house was in the man's possession and was demolished, or was a path and she entered it, then divorce has occurred upon her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْحَاقُ الْأَزْرَقُ، عَنْ أَبِي الْعَلَاءِ، عَنْ الْحَسَنِ، فِي رَجُلٍ قَالَ لِإِمْرَأَتِهِ: إِنْ دَخَلْتِ دَارَ فُلَانٍ، فَأَنْتِ طَالِقٌ، فَهُدِمَتِ الدَّارُ، قَالَ: إِذَا هُدِمَتِ الدَّارُ، فَلَيْسَ بِطَالِقٍ وَقَالَ ابْنُ هَاشِمٍ: إِذَا كَانَتِ الدَّارُ فِي مِلْكِ الرَّجُلِ، فَهُدِمَتْ، أَوْ كَانَتْ طَرِيقًا فَدَخَلَتْهُ، فَقَدْ وَقَعَ عَلَيْهَا الطَّلاقُ

**[19249]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Isrā’īl narrated to us, from Jābir, from ‘Āmir, who said: “I bear witness that the Prophet ﷺ divorced.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبْعُ، قَالَ: نَا إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: أَشْهَدُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ طَلَقَ

**[19250]** Abū Bakr narrated to us, saying: Isrā’il narrated to us, from Jābir, from Abū Ja‘far, who said: “The Prophet ﷺ divorced two women; one of them was from Banū ‘Āmir.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْرَائِيلُ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ قَالَ: طَلَقَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ امْرَأَيْنِ إِحْدَاهُمَا مِنْ بَنِي عَامِرٍ

**[19251]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Isrā’il, from Jābir, from Mujāhid, who said: “The Prophet did not divorce; he only withdrew (or separated).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلٍ، عَنْ جَابِرٍ، عَنْ مُجَاهِدٍ قَالَ: أَمْ يَكُنَ النَّبِيُّ يُطْلَقُ، إِنَّمَا كَانَ يَعْزِلُ

**[19252]** Abū Bakr narrated to us, saying: Hishām narrated to us, from his father, from ‘Umar, that he married a barren woman from Banū Makhzūm, then divorced her. He then said: “I do not approach women for pleasure. Were it not for children, I would not want them.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عُمَرَ، أَنَّهُ تَرَوَّجَ امْرَأَةً مِنْ بَنِي مَخْزُومٍ عَاقِرًا، فَطَلَّقَهَا، ثُمَّ قَالَ: مَا آتَيَ النِّسَاءَ عَلَى الْلَّذَّةِ، فَلَوْلَا الْوَلَدُ مَا أَرْتَهُنَّ

**[19253]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Qatādah, that ‘Umar married a woman, and finding her gray-haired, he divorced her.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ قَتَادَةَ، أَنَّ عُمَرَ، تَرَوَّجَ امْرَأَةً، فَإِذَا هِيَ شَمَطَاءُ، فَطَلَّقَهَا

**[19254]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Ismā‘il ibn Abī Khālid narrated to us, from Qays ibn Abī Hāzim, who said: Khālid ibn al-Walīd divorced his wife. He said: “Indeed, I did not divorce her because of something that displeased me, but she suffered no affliction with me.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا إِسْمَاعِيلُ بْنُ أَبِي حَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: طَلَقَ حَالِدُ بْنُ الْوَلِيدِ امْرَأَتَهُ، فَقَالَ: أَمَا إِنِّي لَمْ أُطْلَقْهَا مِنْ أَمْرٍ سَاءَنِي، وَلَكِنْ لَمْ يُصِبِّهَا عِنْدِي بِلَاءً

**[19255]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to us, from Muḥammad ibn Ka‘b al-Quraṣī, ‘Abd Allāh ibn ‘Ubaydah, and ‘Umar ibn al-Hakam, that the Prophet ﷺ married a woman from Banū al-Jawn, and he divorced her; she is the one who sought refuge from him.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا مُوسَى بْنُ عَيْبَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ، وَعَبْدِ اللَّهِ بْنِ عَيْبَةَ، وَعُمَرَ بْنِ الْحَكَمِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَوَّجَ امْرَأَةً مِنْ بَنِي الْجَوْنِ، فَطَلَقَهَا وَهِيَ الَّتِي اسْتَعَاذَتْ مِنْهُ

**[19256]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Sallām ibn Qāsim al-Thaqafī narrated to us, from his father, from Umm Sa‘id, a concubine of ‘Alī, who said: ‘Alī said: “O Umm Sa‘id, I long to be a bridegroom.” She said: At that time, he had four wives. I said: “Divorce one of them and replace her.” He said: “Divorce is ugly; I dislike it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعٌ قَالَ نَا سَلَامُ بْنُ قَاسِمٍ  
الْقَفَفِيُّ عَنْ أَبِيهِ عَنْ أُمَّ سَعِيدٍ سُرْيَةً كَانَتْ لِعَلَيِّ قَاتِلٌ  
قَالَ عَلَيِّ: يَا أُمَّ سَعِيدٍ قَدْ اشْتَقْتُ أَنْ أَكُونَ عَرُوسًا قَاتِلٌ  
وَعِنْدَهُ يَوْمَئِذٍ أَرْبَعُ نِسْوَةٍ فَقُلْتُ طَلاقٌ إِحْدَاهُنَّ وَاسْتَبِدْلُ  
فَقَالَ الطَّلاقُ فَبِحُكْمِ أَكْرَهَهُ

**[19257]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Abū al-Ashhab narrated to us, from Al-Hasan, from Abū Hurayrah (may Allah be pleased with him), who said: The Messenger of Allah ﷺ said: “Indeed, the women who ask for Khul‘ and seek separation are the hypocrites.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعٌ، قَالَ: نَا أَبُو الْأَشْهَبِ، عَنِ  
الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُخْتَلِعَاتِ  
وَالْمُنْتَزِعَاتِ هُنَّ الْمُنَافِقُاتِ

**[19258]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Khālid and Ayyūb, from Abū Qilābah, who said: The Messenger of Allah ﷺ said: “Any woman who asks her husband for divorce without any harm will not smell the fragrance of Paradise.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ خَالِدٍ، وَأَيُّوبَ، عَنْ أَبِي قِلَابَةَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا امْرَأَةٌ سَأَلْتُ زَوْجَهَا الطَّلاقَ مِنْ غَيْرِ مَا بَأْسٍ، لَمْ تُرَخْ رَائِحَةَ الْجَنَّةِ

**[19259]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Ayyūb, from Abū Qilābah, from Abū Asmā’, from Thawbān, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَمَّةَ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ تُوبَانَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنْخُوهِ

**[19260]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Hammād ibn Zayd narrated to us, from Abū ‘Abd Allāh al-Thaqafī, that a woman performed Khul‘ from her husband. Ibrāhīm said: “Indeed, she will be your adversary before Allah on the Day of Resurrection.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، قَالَ: نَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي عَبْدِ اللَّهِ التَّقِيِّ، أَنَّ امْرَأَةً اخْلَعَتْ مِنْ زَوْجِهَا، فَقَالَ إِبْرَاهِيمُ: أَمَا إِنَّهَا مُخَاصِّمَتُكَ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

**[19261]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Abū Hilāl narrated to us, from ‘Abd Allāh ibn Buraydah, who said: ‘Umar ibn al-Khaṭṭāb said: “If women desire Khul‘, do not deny them.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا أَبُو هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: إِذَا أَرَادَ النِّسَاءُ الْخُلْمَ، فَلَا تَكْفُرُوهُنَّ

**[19262]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Hishām ibn ‘Urwah narrated to us, from his father, who said: ‘Umar said: “Do not force your young women upon an ugly man, for they desire from that what you desire.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ عُمَرُ: لَا تُكْرِهُوْا فَتَيَاتُكُمْ عَلَى الرَّجُلِ الذَّمِيمِ، فَإِنَّهُنَّ يُحِبُّنَّ مِنْ ذَلِكَ مَا تُحِبُّونَ

**[19263]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Bashīr ibn Salmān narrated to us, from ‘Ikrimah, from Ibn ‘Abbās, who said: “I love to beautify myself for the woman just as I love for the woman to beautify herself for me, because Allah Almighty says: {And due to them is similar to what is expected of them, according to what is reasonable} [Al-Baqarah: 228]. And I do not like to claim all my rights over her, because Allah Almighty says: {But the men have a degree over them} [Al-Baqarah: 228].”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا بَشِيرُ بْنُ سَلْمَانَ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: "إِنِّي أَحِبُّ أَنْ أَتَزَيَّنَ لِلْمَرْأَةِ، كَمَا أَحِبُّ أَنْ تَتَزَيَّنَ لِي الْمَرْأَةُ، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: {وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ}، وَمَا أَحِبُّ أَنْ أَسْتَنْظِفَ جَمِيعَ حَقِّي عَلَيْهَا، لِأَنَّ اللَّهَ تَعَالَى يَقُولُ: {وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ}

**[19264]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Sufyān narrated to us, from Zayd ibn Aslam, regarding {But the men have a degree over them} [Al-Baqarah: 228]. He said: “Authority.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، {وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ} قَالَ: إِمَارَةٌ

**[19265]** Abū Bakr narrated to us, saying: Azhar narrated to us, from Ibn ‘Awn, from Muḥammad, regarding {But the men have a degree over them} [Al-Baqarah: 228]. He said: “I only know that they have rights similar to those over them if they acknowledge that degree.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَزْهَرُ، عَنِ ابْنِ عَوْنِ، عَنْ مُحَمَّدٍ، {وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ} قَالَ: لَا أَعْلَمُ إِلَّا أَنَّ لَهُنَّ مِثْلَ الَّذِي عَلَيْهِنَّ، إِذَا عَرَفُنَ تِلْكَ الدَّرَجَةَ

**[19266]** Abū Bakr narrated to us, saying: ‘Ubayd Allāh narrated to us, from Isrā’il, from Al-Suddī, from Abū Mālik, regarding {But the men have a degree over them} [Al-Baqarah: 228]. He said: “He divorces her, and she has no say in the matter.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنِ السُّدَّدِيِّ، عَنْ أَبِي مَالِكٍ: {وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ} قَالَ: يُطْلَقُهَا وَلَيْسَ لَهَا مِنَ الْأَمْرِ شَيْءٌ

**[19267]** Abū Bakr narrated to us, saying: Shabābah narrated to us, from Warqā', from Ibñ Abī Najīh, from Mujāhid, regarding {But the men have a degree over them} [Al-Baqarah: 228]. He said: “The favor of Allah that He bestowed upon him over her through Jihad, the superiority of his inheritance over hers, and everything by which he is favored over her.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَبَابَةُ، عَنْ وَرْقَاءِ، عَنْ ابْنِ أَبِي حَمِيقٍ، عَنْ مُجَاهِدٍ: {وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَاتٌ} قَالَ: فَضْلُ اللَّهِ مَا فَضَلَ اللَّهُ بِهِ عَلَيْهَا مِنَ الْجِهَادِ، وَفَضْلٌ مِيرَاثِهِ عَلَى مِيرَاثِهَا، وَكُلُّ مَا فُضِّلَ بِهِ عَلَيْهَا

**[19268]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: ‘Abd Allāh ibn Ḥabīb ibn Abī Thābit narrated to us, saying: I asked Al-Ḥakam and Mujāhid about a man who had a wife with whom he had consummated the marriage, then he married another woman over her. His first wife said: “I will give you a payment to divorce me once and divorce this wife of yours once.” He did so. Al-Ḥakam said: “They are both irrevocably divorced.” Mujāhid said: “The one with whom he did not consummate the marriage is irrevocably divorced, and one divorce occurred on the other.” Waki‘ said: “The irrevocable divorce is according to the opinion of Al-Ḥakam.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا عَبْدُ اللَّهِ بْنُ حَبِيبٍ  
بْنُ أَبِي ثَابِتٍ، قَالَ: سَأَلْتُ الْحَكَمَ وَمُجَاهِدًا عَنْ رَجُلٍ  
كَانَتْ عِنْدَهُ امْرَأَةٌ قَدْ دَخَلَ بِهَا، فَتَرَوَّجَ عَلَيْهَا امْرَأَةٌ،  
فَقَالَتِ امْرَأَتُهُ الْأُولَى: أَجْعَلْ لَكَ جُعْلًا عَلَى أَنْ تُطَافِنِي  
تَطْلِيقَهُ، وَتُطَلِّقَ امْرَأَتَكَ هَذِهِ تَطْلِيقَهُ، فَفَعَلَ، فَقَالَ الْحَكَمُ:  
بَانَتَا حَمِيعًا، قَالَ مُجَاهِدٌ: بَانَتِ الَّتِي لَمْ يَدْخُلْ بِهَا، وَوَقَعَ  
عَلَى الْآخَرِي تَطْلِيقُهُ، وَقَالَ وَكِيعٌ: وَالْبَانِيُّ عَلَى قَوْلِ  
الْحَكَمِ

**[19269]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, saying: Mis‘ar narrated to us, from ‘Amr ibn Murrah, from Abū al-Bakhtarī, who said: “Abraham complained to his Lord about sharpness in Sarah's character. Allah Almighty revealed to him that the woman is like a rib; if you straighten it, you break it, and if you leave it, it becomes crooked, so live with what is in her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، قَالَ: نَا مِسْعَرٌ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ أَبِي الْبَخْتَرِيِّ قَالَ: اشْتَكَى إِبْرَاهِيمُ إِلَى رَبِّهِ دَرْءًا فِي خُلُقِ سَارَةَ، فَأَوْحَى اللَّهُ تَعَالَى إِلَيْهِ أَنَّ الْمَرْأَةَ كَالضَّلْعِ، فَإِنْ قَوَّمْتَهَا كَسَرْتَهَا، وَإِنْ تَرَكْتَهَا اغْوَجْتَ، فَالْبَيْنُ عَلَى مَا كَانَ فِيهَا

**[19270]** Abū Bakr narrated to us, saying: Hawdhah ibn Khalīfah narrated to us, saying: ‘Awf narrated to us, from a man, who said: I heard Samurah ibn Jundub preaching on the pulpit of Basra, saying: I heard the Messenger of Allah ﷺ saying: “Indeed, the woman was created from a rib, and if you want to straighten the rib, it will break. So treat her kindly and live with her; treat her kindly and live with her.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هَوْذَةُ بْنُ خَلِيفَةَ، قَالَ: نَا عَوْفُ، عَنْ رَجُلٍ، قَالَ: سَمِعْتُ سَمْرَةَ بْنَ جُنْدُبٍ يَخْطُبُ عَلَى مِنْبَرِ الْبَصْرَةِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْمَرْأَةَ خُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّكَ إِنْ تُرْدِ إِقَامَةَ الضَّلْعِ تَكَسَّرَ، فَدَارِهَا تَعِشُ بِهَا، فَدَارِهَا تَعِشُ بِهَا

[19271] Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Abū Ṭalq, from his father, from Aws ibn Thurayb, who said: I rented out camels to pilgrims, so I entered the Sacred Mosque, and there were ‘Umar and Jarīr. He said: ‘Umar said to Jarīr: “O Abū ‘Amr, how do you deal with your wives?” He said: “O Commander of the Faithful, I face hardship from them. I cannot enter the house of one of them on a day other than hers, nor kiss the daughter of one of them on a day other than hers, without them getting angry.” He said: ‘Umar said: “Indeed, many of them do not believe in Allah nor do they trust the believers. Perhaps you might be in need of one of them, and she accuses you.” He said: ‘Abd Allāh ibn Mas‘ūd, who was among the people, said: “O Commander of the Faithful, do you not know that Abraham complained to his Lord about sharpness in Sarah's character? It was said to him: The woman is like a rib; if you straighten it, you break it, and if you leave it, it becomes crooked, so live with your

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ أَبِيهِ طَلْقِ، عَنْ أَبِيهِ، عَنْ أُوسَ بْنِ ثَرَيْبٍ قَالَ: أَكْرَيْتُ الْحُجَّاجَ، فَدَخَلْتُ الْمَسْجِدَ الْحَرَامَ، فَإِذَا عُمَرُ وَجَرِيرٌ، قَالَ: فَقَالَ عُمَرُ لِجَرِيرٍ: يَا أَبَا عَمْرِو، كَيْفَ تَصْنَعُ مَعَ نِسَائِكَ؟ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنِّي لِلَّهِ مِنْهُ شَدَّادٌ، مَا أَسْتَطِعُ أَنْ أَخْلُقَ بَيْتَ إِحْدَاهُنَّ فِي غَيْرِ يَوْمِهَا، وَلَا أَقْبِلُ أَبْنَةَ إِحْدَاهُنَّ فِي غَيْرِ يَوْمِهَا إِلَّا عَضِيبَنَّ: قَالَ: فَقَالَ عُمَرُ: إِنَّ كَثِيرًا مِنْهُنَّ لَا يُؤْمِنُ بِاللَّهِ، وَلَا يُؤْمِنُ لِلْمُؤْمِنِينَ، لَعَلَّكَ أَنْ تَكُونَ فِي حَاجَةٍ إِحْدَاهُنَّ فَتَنَاهُمُكَ، قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: وَهُوَ فِي الْقَوْمِ: "يَا أَمِيرَ الْمُؤْمِنِينَ، أَمَا تَعْلَمُ أَنَّ إِبْرَاهِيمَ شَكَا إِلَى رَبِّهِ دَرْءًا فِي حُلُقِ سَارَةَ، قَالَ: فَقَيلَ لَهُ: إِنَّ الْمَرْأَةَ مِثْلُ الضَّلَّاعِ، إِنَّ أَقْمَنَتْهَا كَسَرْتُهَا، وَإِنْ تَرْكَنَتْهَا اغْوَجَتْ، فَلَابِسُ أَهْلَكَ عَلَى مَا فِيهِمْ"، قَالَ: فَقَالَ عُمَرُ لِعَبْدِ اللَّهِ: إِنَّ فِي قَلْبِكِ مِنَ الْعِلْمِ غَيْرَ قَلِيلٍ، قَالَهَا تَلَاثُ مَرَاتٍ زَادَ فِيهِ بَعْضُ الصَّحَابَةِ أَظْنَهُ سُفِينَانَ: مَا لَمْ يَزَ عَلَيْهَا حُرْمَةٌ فِي دِينِهَا

[19272] Abū Bakr narrated to us, saying: Husayn ibn ‘Alī narrated to us, from Zā’idah, from Maysarah, from Abū Ḥazim, from Abū Hurayrah, from the Prophet ﷺ, who said: “Treat women well, for indeed the woman was created from a rib, and the most crooked part of the rib is its top. If you go to straighten it, you will break it, and if you leave it, it will remain crooked. So treat women well.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُسَيْنُ بْنُ عَلِيٍّ، عَنْ زَائِدَةَ، عَنْ مَيْسَرَةَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّ الْمَرْأَةَ حُلِقَتْ مِنْ ضِلْعٍ، وَإِنَّ أَعْوَجَ شَيْءٍ فِي الضِّلْعِ أَعْلَاهُ، إِنْ ذَهَبْتَ تُثِيقُهُ كَسْرَتْهُ، وَإِنْ تَرْكْتَهُ لَمْ يَزَنْ أَعْوَجَهُ، اسْتَوْصُوا بِالنِّسَاءِ خَيْرًا

**[19273]** Abū Bakr narrated to us, saying: ‘Abīdah ibn Ḥumayd narrated to us, from Rukayn, from Nu‘aym ibn Ḥanzalah, who said: Jarīr ibn ‘Abd Allāh came to ‘Umar and complained to him about what he encountered from women due to their bad character. He said: ‘Umar said: “I encounter the same as you encounter from them. I go to the market or the people to buy an animal or a garment, and the woman says: ‘He only went to look at their young girls or propose to them.’” He said: ‘Abd Allāh ibn Mas‘ūd said: “Do you not know that Abraham complained about sharpness in Sarah's character, and Allah revealed to him: ‘She is only from a rib, so take the rib and straighten it; if it straightens, (good), otherwise live with her as she is.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبِيْدَةُ بْنُ حُمَيْدٍ، عَنْ رُكَيْدٍ، عَنْ نُعَيْمَ بْنِ حَنْظَلَةَ، قَالَ: قَدِمَ جَرِيرُ بْنُ عَبْدِ اللَّهِ عَلَى عُمَرَ، فَسَكَأَ إِلَيْهِ مَا يَلْقَى مِنَ النِّسَاءِ مِنْ سُوءِ أَخْلَاقِهِنَّ، قَالَ: فَقَالَ: عُمَرُ: إِنِّي أَقْرَأَ مِثْلَ مَا تَلَقَّى مِنْهُنَّ، إِنِّي لَا تَرِي، قَالَ، السُّوقُ أَوِ النَّاسُ، أَشْتَرِي مِنْهُمُ الْأَبَاءَ، أَوِ التَّوْبَ فَقَوْلُ الْمَرْأَةِ: إِنَّمَا انطَقَ يَنْظُرُ إِلَى فَتَاهُمْ أَوْ يَخْطُبُ إِلَيْهِمْ، قَالَ: فَقَالَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ: "أَوْمَا تَعْلَمُ أَنْ شَكَأَ إِبْرَاهِيمَ مِنْ دَرْءٍ فِي خُلُقِ سَارَةَ، فَأَوْحَى اللَّهُ إِلَيْهِ: إِنَّمَا هِيَ مِنْ ضِلْعٍ فَخُذُ الضِّلْعَ، فَأَفْقَنَهُ، فَإِنْ اسْتَقَامَ، وَإِلَّا فَالْأَبْسِنْهَا عَلَى مَا فِيهَا

**[19274]** Abū Bakr narrated to us, saying: Sufyān narrated to us, from Mughīrah, who said: I asked Ibrāhīm about the miscarriage (siqt). He said: “The waiting period ends with it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سُفْيَانُ، عَنْ مُغِيرَةَ، قَالَ: سَأَلْتُ إِبْرَاهِيمَ عَنِ السَّقْطِ، قَالَ: تَنْقَضِي بِهِ الْعَدَدُ

**[19275]** Abū Bakr narrated to us, saying: Waki‘ narrated to us, saying: Ḥasan narrated to us, from Muṭarrif, from ‘Āmir, who said: “The miscarriage is like a full-term child.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، قَالَ: نَا حَسَنٌ، عَنْ مُطَرِّفٍ، عَنْ عَامِرٍ قَالَ: السَّقْطُ بِمَنْزِلَةِ الْوَلَدِ النَّافِعِ

**[19276]** Abū Bakr narrated to us, saying: ‘Abd al-A‘lā narrated to us, from Hishām, from Al-Ḥasan and Muḥammad, who both said: “If a free woman miscarries, her waiting period has ended.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ الْحَسَنِ، وَمُحَمَّدٍ، قَالَا: إِنْ أَسْقَطَتِ الْحُرَّةُ فَقَدْ انْقَضَتْ عِدَّهَا

**[19277]** Abū Bakr narrated to us, saying: ‘Alī ibn al-Ḥasan ibn Shaqīq narrated to us, saying: Ḥusayn ibn Wāqid informed us, saying: Abū Mubārak narrated to us, saying: I heard Shurayḥ say: “If a woman miscarries a fetus, the waiting period of a free woman is complete, and the concubine is freed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ، قَالَ: أَخْبَرَنَا حُسَيْنُ بْنُ وَاقِدٍ، قَالَ: نَا أَبُو مُبَارَكٍ، قَالَ: سَمِعْتُ شُرَيْحًا يَقُولُ: إِذَا أَسْقَطَتِ الْمَرْأَةُ سِقْطًا، تَمَّ عَدَّهُ الْحُرَّةُ، وَأَعْنَقَتِ السَّرِيرَةُ

**[19278]** Abū Bakr narrated to us, saying: Ishāq al-Azraq narrated to us, from Abū al-‘Alā’, from Ḥajjāj, from Al-Ḥārith, that he said regarding the divorced woman and the widow, if she expels her child before its creation is complete: “If anything is distinguishable from it, she becomes lawful for a husband.” He said: Ibn Shubrumah said: “Until it becomes distinct and he knows it is his child.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا إِسْحَاقُ الْأَزْرَقُ، عَنْ أَبِي الْعَلَاءِ، عَنْ حَجَاجٍ، عَنْ الْحَارِثِ، أَنَّهُ قَالَ فِي الْمُطَلَّقَةِ، وَالْمُتَوَفَّى عَنْهَا، إِذَا رَمَتْ بِوَلَدِهَا قَبْلَ أَنْ يَتَمَّ حَلْقُهُ، قَالَ: إِذَا اسْتَبَانَ مِنْهُ شَيْءٌ حَلَّتْ لِلزَّوْجِ، قَالَ: وَقَالَ ابْنُ شُبْرَمَةَ: حَتَّى يَسْتَبِينَ وَيَعْرِفَ أَنَّهُ وَلَدَهُ

**[19279]** Abū Bakr narrated to us, saying: Ibn Abī ‘Adī narrated to us, from Ash‘ath, who said: Al-Ḥasan used to say: “If she expels it as a clot or a lump of flesh after it is known to be a pregnancy, then there is blood money (Ghurrah) for it, the waiting period ends with it, and if she was an Umm Walad (slave mother), she is freed.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ أَبِي عَدِيٍّ، عَنْ أَشْعَثَ، قَالَ: كَانَ الْحَسَنُ يَقُولُ: إِذَا أَلْقَتْهُ عَلَقَةً أَوْ مُضْنَعَةً بَعْدَ أَنْ يُعْلَمَ أَنَّهُ حَمْلٌ، فَفِيهِ الْغُرَرُ، وَتَنَقْصِي بِهِ الْعِدَّةُ، وَإِنْ كَانَتْ أُمًّا وَلَدٍ أُعْتَقْتُ

**[19280]** Abū Bakr narrated to us, saying: Ja‘far ibn ‘Awn narrated to us, saying: Khālid ibn Wardān informed us, saying: I asked ‘Atā’ about two men, each of whom swore: “What I said is so,” and one of them was married to my maternal aunt. He said: “They are left to their conscience.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَعْفُرُ بْنُ عَوْنِ، قَالَ: أَنَا حَالِدُ بْنُ وَرْدَانَ، قَالَ: سَأَلْتُ عَطَاءً عَنْ رَجُلَيْنِ حَلَفَ كُلُّ وَاحِدٍ مِنْهُمَا: إِنَّ مَا فُلِتُّ كَذَلِكَ، وَتَحْتَ أَحَدِهِمَا خَالِتِي، فَقَالَ: يُدَيَّنَا

**[19281]** Abū Bakr narrated to us, saying: Muḥammad ibn Sawwār narrated to us, from Sa‘īd, from Qatādah, from Jābir ibn Zayd, regarding a man who said to his wife: “If I approach you for a year, you are divorced.” He said: “If he approaches her before four months pass, she is divorced three times. If he leaves her until four months pass, she is irrevocably separated from him with one divorce, and he may marry her if he wishes, but he should not approach her until the year passes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ سَوَّارٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ، فِي رَجُلٍ قَالَ لِامْرَأَتِهِ: إِنْ قَرِبْتُكِ سَنَةً، فَأَنْتِ طَالِقٌ، قَالَ: إِنْ قَرِبَهَا قَبْلَ أَنْ تَمْضِي الْأَرْبَعَةُ أَشْهُرٍ، فَهِيَ طَالِقٌ ثَلَاثًا، وَإِنْ تَرَكَهَا حَتَّى تَمْضِي الْأَرْبَعَةُ أَشْهُرٍ فَقَدْ بَانَتْ مِنْهُ بِوَاحِدَةٍ، وَيَبْرُزُ وَجْهُهَا إِنْ شَاءَ، وَلَا يَقْرُبُهَا حَتَّى تَمْضِي السَّنَةُ

**[19282]** Abū Bakr narrated to us, saying: Muḥammad ibn Sawwār narrated to us, from Sa‘īd, from Qatādah, from Al-Ḥasan, who said: “If he approaches her before four months pass, she is divorced three times. If he leaves her until four months pass, she is irrevocably separated from him with one divorce, and he may marry her if he wishes, and consummate the marriage with her before the year passes.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ سَوَّارٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ الْحَسَنِ قَالَ: إِنْ قَرِبَهَا قَبْلَ أَنْ تَمْضِيْ أَرْبَعَةُ أَشْهُرٍ فَهِيَ طَالِقٌ ثَلَاثًا، فَإِنْ تَرَكَهَا حَتَّى تَمْضِيْ أَرْبَعَةُ أَشْهُرٍ فَقَدْ بَانَتْ مِنْهُ بِوَاحِدَةٍ، وَيَتَرَوَّجُهَا إِنْ شَاءَ، وَيَدْخُلُ بِهَا قَبْلَ أَنْ تَمْضِيْ السَّنَةَ

**[19283]** Abū Bakr narrated to us, saying: Muḥammad ibn Sawwār narrated to us, from Sa‘īd, from Ḥammād, from Ibrāhīm, who said: “If he approaches her before four months pass, she is divorced three times. If he leaves her until four months pass, she is irrevocably separated from him with one divorce. He should not marry her until less than what constitutes Īlā' remains of the year, two or three months. Then he marries her but does not approach her until the year passes. That is Sa‘īd's opinion.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ سَوَّارٍ، عَنْ سَعِيدٍ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِنْ قَرِبَهَا قَبْلَ أَنْ تَمْضِيْ الْأَرْبَعَةُ أَشْهُرٍ فَهِيَ طَالِقٌ ثَلَاثًا، وَإِنْ تَرَكَهَا حَتَّى تَمْضِيْ الْأَرْبَعَةُ أَشْهُرٍ فَقَدْ بَانَتْ مِنْهُ بِوَاحِدَةٍ، وَلَا يَتَرَوَّجُهَا حَتَّى يَمْضِيْ مِنَ السَّنَةِ أَقْلَى مِمَّا يَدْخُلُ عَلَيْهِ الْأَيَّلَاءُ، شَهْرَانِ أَوْ ثَلَاثَةَ، وَيَتَرَوَّجُهَا وَلَا يَقْرَبُهَا حَتَّى تَمْضِيْ السَّنَةَ وَذَلِكَ رَأْيُ سَعِيدٍ

**[19284]** Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from ‘Urwah, from ‘Ā’ishah, conveying it from the Prophet ﷺ, who said: “It is not lawful for a woman to mourn for a deceased person for more than three days, except for a husband.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، تُبَلَّغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَحِلُّ لِإِمْرَأَةٍ أَنْ تَحْدَدَ عَلَى مَيِّتٍ فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجٍ

[19285] Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Yaḥyā ibn Sa‘īd, from Ḥumayd ibn Nāfi‘, that he heard Zaynab bint Umm Salamah narrating that she heard Umm Salamah and Umm Ḥabībah mentioning that a woman came to the Prophet ﷺ and mentioned that her daughter's husband had died, and she had an eye ailment and wanted to apply kohl. The Messenger of Allah ﷺ said: “One of you used to throw a piece of dung at the end of the year, and it is only four months and ten days.” Ḥumayd said: I asked Zaynab: What is her throwing the piece of dung? She said: A woman in the pre-Islamic period would go to the worst house she had, stay in it for a year, and when the year passed, she would come out and throw a piece of dung behind her.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدِ بْنِ نَافِعٍ، أَنَّهُ سَمِعَ رَبِيعَ بْنَتَ أَمَّ سَلَمَةَ، تُحَدِّثُ أَنَّهَا، سَمِعَتْ أُمَّ سَلَمَةَ، وَأُمَّ حَبِيبَةَ، تَذَكَّرَانِ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَتْ أَنَّ ابْنَةَ لَهَا تُوفَّيَ عَنْهَا زَوْجُهَا، فَاسْتَكَتْ عَيْنُهَا فَهِيَ تُرِيدُ أَنْ تُكَحِّلَهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَدْ كَانَتْ إِحْدَاهُنَّ تَرْمِي بِالْبَعْرَةِ عِنْدَ رَأْسِ الْحَوْلِ، وَإِنَّمَا هِيَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرُ، قَالَ حُمَيْدٌ: فَسَأَلَتْ رَبِيعَ بْنَتَ أَمَّ سَلَمَةَ: مَا رَمِيَّهَا بِالْبَعْرَةِ؟ فَقَالَتْ: كَانَتْ امْرَأَةً فِي الْجَاهِلِيَّةِ عَمِدَتْ إِلَى شَرِّ بَيْتٍ لَهَا، فَجَلَسَتْ فِيهِ سَنَةً، فَإِذَا مَرَأَتِ السَّنَةَ خَرَجَتْ وَرَمَتْ بِبَعْرَةً مَنْ وَرَاءَهَا

**[19286]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl and Yazīd ibn Hārūn narrated to us, from Yaḥyā ibn Sa‘īd, from Nāfi‘, from Ṣafiyah bint Abī ‘Ubayd, that she heard Hafṣah, the wife of the Prophet ﷺ, narrating that the Prophet ﷺ said: “It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased person for more than three days, except for a husband.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، وَيَزِيدُ بْنُ هَارُونَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ صَفِيَّةَ بْنِتِ أَبِي عَبْدٍ، أَنَّهَا سَمِعَتْ حَفْصَةَ، زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، تَحْدِثُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يَحِلُّ لِإِنْسَانَةٍ ثُوْمَنٌ بِاللَّهِ وَالْيَوْمِ الْآخِرِ، أَنْ تَحْدِثَ عَلَى مَيْتٍ، فَوْقَ ثَلَاثٍ إِلَّا عَلَى زَوْجِ

**[19287]** Abū Bakr narrated to us, saying: Ibn Numayr narrated to us, from Hishām, from Hafṣah, from Umm ‘Aṭiyyah, who said: The Messenger of Allah ﷺ said: “No one mourns for a deceased person for more than three days, except a wife mourns for her husband for four months and ten days. She does not wear dyed clothes except for ‘Aṣb (Yemeni cloth), she does not apply kohl, and she does not use perfume except when she purifies herself, with a little bit of costus or sweet hoof (Azfār).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ ثُمَيْرٍ، عَنْ هِشَامٍ، عَنْ حَفْصَةَ، عَنْ أُمِّ عَطِيَّةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحِدُّ عَلَى مَيْتٍ فَوْقَ ثَلَاثٍ، إِلَّا الْمَرْأَةُ تَحِدُّ عَلَى زَوْجِهَا أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، وَلَا تَبْسُطُ ثَوْبًا مَصْبُوْغًا إِلَّا تُوْبَ عَصْبٍ، وَلَا تَتَحَلَّ، وَلَا تَطَبِّبُ إِلَّا عِنْدَ أَدْنَى طُهْرٍ هَا بِنُودَةٍ مِنْ قُسْطِ أَوْ أَطْفَارٍ

**[19288]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Al-Taymī, from Abū Makhlad, who said: Ibn ‘Umar said: “The widow waits for four months and ten days.” A man said: “This is indeed long.” Ibn ‘Umar said: “In the pre-Islamic period, they used to mourn longer than this.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنِ الْتَّمِيمِيِّ،  
عَنْ أَبِي مَخْلِدٍ، قَالَ: قَالَ ابْنُ عُمَرَ: الْمُتَوَفِّى عَنْهَا  
رَوْجُجُهَا تَعْتَدُ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا، فَقَالَ رَجُلٌ: إِنَّ هَذَا  
لَكَثِيرٌ، فَقَالَ ابْنُ عُمَرَ: قَدْ كُنَّ فِي الْجَاهِلِيَّةِ يَحْدُثُنَّ أَكْثَرَ  
مِنْ هَذَا

**[19289]** Abū Bakr narrated to us, saying: ‘Abīdah narrated to us, from Ibn Abī Laylā, from Nāfi‘, from Ṣafiyyah bint Abī ‘Ubayd, that she informed him that she heard Umm Salamah, ‘Ā’ishah, and Hafṣah saying: The Messenger of Allah ﷺ said: “It is not lawful for a woman who believes in Allah and the Last Day to mourn for a deceased person for more than three days, except for her husband; for him, she mourns four months and ten days.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبِيدَةُ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ  
نَافِعٍ، عَنْ صَافِيَّةَ بِنْتِ أَبِي عَبِيدٍ، أَنَّهَا أَخْبَرَتْهُ، أَنَّهَا  
سَمِعَتْ أُمَّ سَلَمَةَ، وَعَائِشَةَ، وَحَفْصَةَ يَقْتَلُنَّ: قَالَ رَسُولُ  
اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: لَا يَحِلُّ لِإِنْرَأَةٍ ثُوْمَنُ بِاللهِ  
وَالْيَوْمِ الْآخِرِ تَحِدُّ عَلَى مَيِّتٍ فَوْقَ ثَلَاثَةِ أَيَّامٍ، إِلَّا عَلَى  
بَعْلِهَا، فَإِنَّهَا تَحِدُّ عَلَيْهِ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

**[19290]** Abū Bakr narrated to us, saying: Ibn ‘Ulayyah narrated to us, from Yūnus, from Al-Ḥasan, that he did not consider mourning (Iḥdād) as anything (obligatory/significant).

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ يُونُسَ، عَنِ  
الْحَسَنِ، أَنَّهُ كَانَ لَا يَرَى الْإِحْدَادَ شَيْئًا

**[19291]** Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghayāth and ‘Alī ibn Hāshim narrated to us, from Al-A‘mash, from Abū al-Duhā, from Masrūq, from Ubayy, who said: “Indeed, part of the trust is that the woman is entrusted with her private part.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، وَعَلِيُّ بْنُ هَاشِمٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىِ، عَنْ مَسْرُوقٍ، عَنْ أَبِي قَالَ: إِنَّ مِنَ الْأَمَانَةِ أَنَّ الْمَرْأَةَ اُتْمِنَتْ عَلَى فَرْجِهَا

**[19292]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, saying: Sufyān narrated to us, from Al-A‘mash, from Abū al-Duhā, from Masrūq, from Ubayy, who said: “Indeed, part of the trust is that the woman is entrusted with her private part.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَىِ، عَنْ مَسْرُوقٍ، عَنْ أَبِي قَالَ: إِنَّ مِنَ الْأَمَانَةِ أَنَّ الْمَرْأَةَ اُتْمِنَتْ عَلَى فَرْجِهَا

**[19293]** Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghayāth narrated to us, from Ibñ Abī Najīḥ, from his father, from ‘Abd Allāh ibn ‘Amr, who said: “The private part is a trust.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ أَبِي نَجِيْحٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: الْفَرْجُ أَمَانَةً

**[19294]** Abū Bakr narrated to us, saying: Ibn ‘Uyaynah narrated to us, from ‘Amr, from ‘Ubayd ibn ‘Umayr, who said: “Part of the trust is that the woman is entrusted with her private part.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عِيْنَةَ، عَنْ عَمْرِو، عَنْ عُبَيْدِ  
بْنِ عُمَيْرٍ، قَالَ: مِنَ الْأَمَانَةِ أَنَّ الْمَرْأَةَ أُؤْتِمِنْتُ عَلَى  
فَرْجِهَا

**[19295]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ḥammād ibn Zayd, from Ayyūb al-Sikhtiyānī, from Sulaymān ibn Yasār, who said: The waiting periods of women were mentioned in his presence. He said: “We are not safe from them speaking

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ  
أَبْيَوبَ السُّخْتِيَّانِيِّ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: ذُكِرَ عِنْدُهُ  
عِنْدُ النِّسَاءِ، فَقَالَ: إِنَّا لَمْ نُؤْمِنْ أَنْ يَصْحُّنَ

**[19296]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ismā‘il ibn Abī Khālid, from ‘Āmir, who said: A woman came to ‘Alī whose husband had divorced her. She claimed that she menstruated three times in one month, purified herself after each period, and prayed. ‘Alī said to Shurayḥ:

“Pronounce judgment on this.” Shurayḥ said: “If she brings evidence from her close relatives whose religion and trustworthiness are pleasing, testifying that she menstruated three times in a month, purified herself after each period, and prayed, then she is truthful; otherwise, she is lying.” ‘Alī said: “Qālūn” (Excellent in Roman/Greek), and he indicated thirty with his hand.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبِيعُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ عَامِرٍ، قَالَ: جَاءَتِ امْرَأَةٌ إِلَى عَلِيٍّ طَلَقَهَا رَوْجُهَا، فَرَأَمْتُ أَنَّهَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حِيَضٍ، وَطَهَرَتْ عِنْدَ كُلِّ قُرْءَ وَصَلَاتٍ، فَقَالَ عَلِيٌّ لِشُرَيْحٍ: قُلْ فِيهَا، فَقَالَ شُرَيْحٌ: إِنْ جَاءَتْ بَيْنَهُ مِنْ بِطَانَةٍ أَهْلَهَا مِمْنَ يُرْضَى بِدِينِهِ وَأَمَانَتِهِ، يَشَهِّدُونَ أَنَّهَا حَاضَتْ فِي شَهْرٍ ثَلَاثَ حِيَضٍ، وَطَهَرَتْ عِنْدَ كُلِّ قُرْءَ، وَصَلَاتَ فَهِيَ صَادِقَةٌ، وَإِلَّا فَهُوَ كَاذِبٌ، فَقَالَ عَلِيٌّ: قَالُونَ، وَعَدَ ثَلَاثِينَ بَيْدَهُ، يَعْنِي بِالرُّومِيَّةِ،

**[19297]** Abū Bakr narrated to us, saying: Sufyān ibn ‘Uyaynah narrated to us, from Jald ibn Ayyūb, from Mu‘āwiyah ibn Qurrah, from Anas, who said: “The periods of menstruation are four, five, six, seven, eight, nine, ten (days); then she bathes and prays.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا سُفِيَّانُ بْنُ عُيَيْنَةَ، عَنْ جَلْدِ بْنِ أَئْبَوَ، عَنْ مُعَاوِيَةَ بْنِ فُرَّةَ، عَنْ أَنَسِ قَالَ: “فُرُوعُ الْحَيْضِ: أَرْبَعٌ، خَمْسٌ، سِتٌّ، سَبْعٌ، ثَمَانٌ، تِسْعٌ، عَشْرٌ، ثُمَّ تَعْتَسِلُ وَتُصَلِّي

**[19298]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Ash‘ath, from Qays, from ‘Uthmān ibn Abī al-Āṣ, who said: “A woman is not considered Mustahādah (suffering from irregular bleeding) for one day, nor two, nor three, until she reaches ten days. If she reaches ten days, she is Mustahādah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ قَيْسٍ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ قَالَ: لَا تَكُونُ الْمُسْتَحَاضَةُ يَوْمًا وَلَا يَوْمَيْنَ وَلَا ثَلَاثَةً، حَتَّى تَبْلُغَ عَشَرَةَ أَيَّامٍ، فَإِذَا بَلَغَتْ عَشَرَةَ أَيَّامٍ كَانَتْ مُسْتَحَاضَةً

**[19299]** Abū Bakr narrated to us, saying: Ismā‘il ibn ‘Ayyāsh narrated to us, from Al-Dahhāk, from Bint Rāshid, who said: I heard Khālid ibn Ma‘dān say: “The minimum duration of a woman's menstruation is three days, and the maximum is ten.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ الضَّحَّاكِ، عَنْ بَنْتِ رَاشِدٍ، قَالَتْ: سَمِعْتُ خَالِدَ بْنَ مَعْدَانَ قَالَ: أَقْلَى مَا تَكُونُ حَيْضَةُ الْمَرْأَةِ ثَلَاثَةً أَيَّامٍ وَآخِرُهَا عَشَرَةً

**[19300]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Ḥammād ibn Salamah, from ‘Alī ibn Thābit, from Muḥammad ibn Zayd, from Sa‘īd ibn Jubayr, who said: “Menstruation is twelve (days).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيٍّ بْنِ ئَابِتٍ، عَنْ مُحَمَّدِ بْنِ رَيْدٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: الْحِيْضُرُ تِسْنِيْ عَشْرَةً

**[19301]** Abu Bakr told us, he said: Hafs told us, from Ash'ath, from 'Ata', who said: "The maximum a menstruating woman waits [without praying] is fifteen nights."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ أَشْعَثٍ، عَنْ عَطَاءٍ قَالَ: أَقْصَى مَا تَجْلِسُ الْحَائِضُ خَمْسَ عَشْرَةَ لَيْلَةً

**[19302]** Abu Bakr told us, he said: Waki' told us, from Rabi', from Al-Hasan, who said: "Her Quru' (menstrual cycles) are what she used to menstruate [before]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ رَبِيعٍ، عَنِ الْحَسَنِ قَالَ: أَقْرَأُهَا مَا كَانَتْ تَحِيلُ

**[19303]** Abu Bakr told us, he said: Abu Khalid al-Ahmār told us, from Hajjāj, from Al-Hakam, from Ibn 'Abbas, that the Messenger of Allah ﷺ sent [an army] to Mu'tah and appointed Zayd [as commander]. If Zayd was killed, then Ja'far; if Ja'far was killed, then Ibn Rawahah. He said: Ibn Rawahah stayed behind to perform the Jumu'ah prayer with the Prophet ﷺ. The Prophet ﷺ saw him and said: "What kept you back?" He said: "To perform Jumu'ah with you." He said: "A morning or evening journey in the path of Allah is better than the world and what is in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرَ، عَنْ حَاجَاجَ، عَنْ الْحَكَمِ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ إِلَى مُؤْتَهَ فَاسْتَعْمَلَ زَيْدًا فَإِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ فَإِنْ قُتِلَ جَعْفَرٌ فَابْنُ رَوَاحَةَ، قَالَ: فَتَخَلَّفَ ابْنُ رَوَاحَةَ يُجْمِعُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَرَأَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا خَلَفْتَ قَالَ: أَجَمَعُ مَعَكَ فَقَالَ: لَغُدُوًّا أَوْ رَوْحَةً فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[19304]** Abu Bakr told us, he said: Waki' told us, Sufyan told us, from Abu Hazim, from Sahl ibn Sa'd, who said: The Messenger of Allah ﷺ said: "A morning or evening journey in the path of Allah is better than the world and what is in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبْرٌ، نَا سُفْيَانُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَغُدُوًّا أَوْ رَوْحَةً فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[19305]** Abu 'Abd al-Rahman al-Muqrī' told us, from Sa'id ibn Abi Ayyub, he said: Shurahbil ibn Sharik al-Ma'afiri told us, from Abu 'Abd al-Rahman al-Hubuli, who said: I heard Abu Ayyub say: The Messenger of Allah ﷺ said: "A morning journey in the path of Allah or an evening journey is better than whatever the sun rises and sets upon."

**[19306]** Abu Bakr told us, he said: Abu Khalid told us, from Muhammad ibn 'Ajlan, from Abu Hazim, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "A morning or evening journey in the path of Allah is better than the world and what is in it."

**[19307]** Waki' told us, he said: Hisham ibn 'Urwah told us, from his father, from Abu Murawih, from Abu Dharr, who said: I said: "O Messenger of Allah, which deed is best?" He said: "Faith in Allah and Jihad in His path."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُفْرِيُّ، عَنْ سَعِيدِ بْنِ أَبِي أَيْوَبَ، قَالَ نَا شَرَحْبِيلُ بْنُ شَرِيكَ الْمَعَافِرِيُّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبْلَىٰ، قَالَ: سَمِعْتُ أَبَا أَيْوَبَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَغُدْوَةٌ فِي سَبِيلِ اللَّهِ أَوْ رَوْحَةٌ خَيْرٌ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ وَغَرَبَتْ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو حَالِدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غُدْوَةٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

حَدَّثَنَا وَكِيعٌ، قَالَ نَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُرَأْوِحٍ، عَنْ أَبِي دَرَّ، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ أَيُّ الْعَمَلِ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ وَجَهَادٌ فِي سَبِيلِهِ

**[19308]** Abu Bakr told us, he said: 'Ali ibn Mushir told us, from Al-Shaybani, from Al-Walid ibn al-Aizar, from Sa'd ibn Iyas Abu 'Amr al-Shaybani, from 'Abd Allah, who said: I asked the Prophet ﷺ: "Which deed is best?" He said: "Prayer at its [appointed] time." He said: I said: "Then which?" He said: "Kindness to parents." I said: "Then which?" He said: "Jihad in the path of Allah."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلِيُّ بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْوَلِيدِ بْنِ الْعَيْزَارِ، عَنْ سَعْدِ بْنِ إِيَّاسٍ أَبِي عَمْرٍو الشَّيْبَانِيِّ، عَنْ عَبْدِ اللَّهِ، قَالَ: سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْعَمَلٍ أَفْضَلُ؟ قَالَ: الصَّلَاةُ لِوَقْتِهَا، قَالَ، فُلِتُّ: ثُمَّ أَيُّ؟ قَالَ: بِرُّ الْوَالِدِينَ فُلِتُّ: ثُمَّ أَيُّ؟ قَالَ: الْجِهَادُ فِي سَبِيلِ اللَّهِ

**[19309]** Abu al-Ahwas told us, from Simak, from Al-Nu'man ibn Bashir, who said: "The example of the warrior in the path of Allah is like the one who fasts during the day and stands [in prayer] at night until the warrior returns just as he returned."

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنِ النُّعْمَانَ بْنِ بَشِيرٍ، قَالَ: مِثْلُ الْغَازِيِّ فِي سَبِيلِ اللَّهِ مِثْلُ الَّذِي يَصُومُ النَّهَارَ وَيَقُومُ اللَّيْلَ حَتَّى يَرْجِعَ الْغَازِيِّ مِثْلُ مَا رَجَعَ

**[19310]** 'Affan told us, Hammad ibn Salamah told us, from Thabit, from Anas, who said: The Messenger of Allah ﷺ said: "A morning or evening journey in the path of Allah is better than the world and what is in it."

حَدَّثَنَا عَفَانُ، حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: خَيْرٌ أَوْ رَوْحَةٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[19311]** Jarir told us, from Mansur, from Abu Wa'il, from Salamah ibn Sabrah, from Salman, who said: "If a man is in the path of Allah and his heart trembles from fear, his sins fall off just as the cluster of dates falls from the palm tree."

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ سَلَمَةَ بْنِ سَبْرَةَ، عَنْ سَلْمَانَ، قَالَ: إِذَا كَانَ الرَّجُلُ فِي سَبِيلِ اللَّهِ فَأَرْعَدَ قَلْبُهُ مِنَ الْخُوفِ تَحَاثَتْ خَطَابَاهُ كَمَا يَتَحَاثَ عِذْقُ النَّخْلَةِ

**[19312]** Ghundar told us, from Shu'bah, from Al-Hakam, who said: I heard 'Urwah ibn al-Nazzal narrating from Mu'adh ibn Jabal, who said: We returned with the Messenger of Allah ﷺ from the expedition of Tabuk. I said: "O Messenger of Allah, tell me about its peak." He said: "As for its peak, it is Jihad in the path of Allah," meaning the peak of Islam.

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، قَالَ سَمِعْتُ: عُرْوَةَ بْنَ النَّزَالِ، يُحَدِّثُ عَنْ مُعاذِ بْنِ جَبَلٍ، قَالَ: أَفْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عَرْوَةِ تَبُوكَ فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَخْبِرْنِي عَنْ ذُرْوَتِهِ فَقَالَ: أَمَّا ذُرْوَتُهُ فَالْجِهَادُ فِي سَبِيلِ اللَّهِ يَعْنِي ذُرْوَةُ الْإِسْلَامِ

**[19313]** Abu Mu'awiyah told us, from Suhayl ibn Abi Salih, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Allah guarantees for the one who goes out in His path, not going out except out of faith in Him and belief in His messengers, that He will admit him into Paradise or return him to his dwelling obtaining whatever reward or booty he obtained."

**[19314]** Abu Mu'awiyah told us, from Suhayl ibn Abi Salih, from his father, from Abu Hurayrah, who said: They said: "O Messenger of Allah, tell us of a deed equal to Jihad in the path of Allah." The Messenger of Allah ﷺ said: "You cannot do it." They said: "O Messenger of Allah, tell us, perhaps we can do it." He said: "The likeness of the Mujahid in the path of Allah is like the one who fasts, stands [in prayer], obedient to the verses of Allah, not slackening from fasting or charity until the Mujahid returns to his family."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُهَيْلِ بْنِ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَضَمَّنَ اللَّهُ لِمَنْ حَرَجَ فِي سَبِيلِهِ لَا يُخْرِجُهُ إِلَّا إِيمَانُهُ وَتَصْدِيقُ بِرُسُلِهِ أَنْ يُدْخِلَهُ الْجَنَّةَ أَوْ يُرْجِعَهُ إِلَى مَنْزِلِهِ ثَانِيًا مَا نَالَ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُهَيْلِ بْنِ أَبِيهِ صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ، قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا بِعَمَلٍ يَعْدُلُ الْجِهَادَ فِي سَبِيلِ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُطِيقُونَهُ قَالُوا: يَا رَسُولَ اللَّهِ أَخْبِرْنَا فَلَعْنَا أَنْ نُطِيقُهُ قَالَ: مَثْلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثْلِ الصَّائِمِ الْفَالِمِ الْقَانِتِ بِآيَاتِ اللَّهِ لَا يَفْتَرُ مِنْ صِيَامٍ وَلَا صَدَقَةٍ حَتَّى يَرْجِعَ الْمُجَاهِدُ إِلَى أَهْلِهِ

**[19315]** Abu Mu'awiyah told us, from Yahya ibn Sa'id, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "I intended not to stay behind from any expedition going out in the path of Allah, but I do not have the means to carry them. I would love to be killed in the path of Allah, then brought to life, then killed, then brought to life, then killed, then brought to life, then killed."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَقَدْ هَمَّتُ أَنْ لَا أَنْخَلَفَ عَنْ سَرِيرَةِ تَخْرُجٍ فِي سَبِيلِ اللَّهِ وَلَكِنْ لَيْسَ عِنْدِي مَا أَحْمَلْتُ وَلَوَدْتُ أَنِّي أُقْتَلُ فِي سَبِيلِ اللَّهِ ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ ثُمَّ أَحْيَا ثُمَّ أُقْتَلُ

**[19316]** Muhammad ibn Fudayl told us, from 'Umarah, from Abu Zur'ah, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "Allah has prepared for the one who goes out in His path—not going out except for Jihad in My path, faith in Me, and belief in My messengers—that I guarantee to admit him into Paradise and to return him to his dwelling from which he left, obtaining whatever reward or booty he obtained." Then he said: "By the One in Whose Hand is the soul of Muhammad, were it not that I would impose hardship on the Muslims, I would never sit back from a raiding party fighting in the path of Allah. But I do not find the means to carry them, nor do they find the means to follow me, and their souls are not pleased to stay behind me. By the One in Whose Hand is the soul of Muhammad, I would love to fight in the path of Allah and be killed, then fight and be killed, then fight and be killed, then fight and be killed."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ،  
عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: أَعْدَ اللَّهُ لِمَنْ خَرَجَ فِي سَبِيلِهِ لَا يَخْرُجُ إِلَّا لِجَهَادٍ  
فِي سَبِيلِي وَإِيمَانِي وَتَصْدِيقِ بِرُسُلِي فَهُوَ عَلَيَّ  
ضَامِنٌ أَنْ أُذْخِلَهُ الْجَنَّةَ وَأَنْ أَرْجِعَهُ إِلَى مَسْكَنِهِ الَّذِي  
خَرَجَ مِنْهُ تَائِلًا مَا تَأَلَّ مِنْ أَجْرٍ أَوْ غَنِيمَةٍ ثُمَّ قَالَ:  
وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ، لَوْلَا أَنْ أَشْقَى عَلَى الْمُسْلِمِينَ  
مَا قَعَدْتُ خِلَافَ سَرِيَّةٍ تَغْرُو فِي سَبِيلِ اللَّهِ أَبَدًا وَلَكِنْ لَا  
أَجِدُ سَعْيَهُ فَأَحْمِلُهُمْ وَلَا يَجِدُونَ سَعْيَهُ فَيَنْبَغُونِي وَلَا  
تَطِيبُ أَنفُسُهُمْ فَيَخَلُّونَ بَعْدِي، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ  
لَوْدِدْتُ أَنْ أَغْرِيَ فِي سَبِيلِ اللَّهِ فَأُقْتَلَ ثُمَّ أَغْرِيَ فَأُقْتَلَ ثُمَّ  
أَغْرِيَ فَأُقْتَلَ ثُمَّ أَغْرِيَ فَأُقْتَلَ

**[19317]** Hushaym ibn Bashir told us, Mujalid ibn Sa'id told us, from Abu al-Waddak, from Abu Sa'id, raising the hadith (to the Prophet), he said: "Three types of people Allah laughs at: A man when he stands at night to pray, people when they line up for prayer, and people when they line up to fight the enemy."

حَدَّثَنَا هُشَيْمُ بْنُ بَشِيرٍ، نَا مُجَالِدُ بْنُ سَعِيدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ، يَرْفَعُ الْحَدِيثَ قَالَ: ثَلَاثَةٌ يَضْحَكُ اللَّهُ إِلَيْهِمُ الرَّجُلُ إِذَا قَامَ مِنَ اللَّيلِ يُصَلِّي ، وَالْقَوْمُ إِذَا صَافُوا فِي الصَّلَاةِ ، وَالْقَوْمُ إِذَا صَافُوا فِي قِتَالِ الْأَعْدَادِ

**[19318]** Ghundar told us, from Shu'bah, from Mansur, who said: I heard Rib'i ibn Hirash narrating from Zayd ibn Zabyan, raising it to Abu Dharr, from the Prophet ﷺ, who said: "Three are loved by Allah." He mentioned: "One of them is a man who was in a raiding party; they met the enemy and were defeated, but he advanced with his chest until he was killed or victory was granted through his chest."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مَنْصُورٍ، قَالَ: سَمِعْتُ رِبْعَيِّ بْنَ حِرَاشٍ، يُحَدِّثُ عَنْ زَيْدِ بْنِ طَبَيْانَ، يَرْفَعُهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: ثَلَاثَةٌ يُحِبُّهُمُ اللَّهُ فَذَكَرَ: أَحَدُهُمُ الرَّجُلُ كَانَ فِي سَرِيَّةٍ فَلَفَّوا الْعَدُوَّ فَهُزِمُوا فَاقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُقْتَحَ بِصَدْرِهِ

**[19319]** Abu Khalid al-Ahmār told us, from Shu'bāh, from Qatādah, from Hūmayd, from Anas, who said: The Messenger of Allah ﷺ said: "There is no soul that dies and has good with Allah that pleases it, wishing to return to the world, nor having the world and what is in it, except the martyr. He wishes to return and be killed in the path of Allah because of what he sees of the virtue of martyrdom."

**[19320]** Abu Khalid told us, from Hūmayd, from Anas, raising it (to the Prophet), he said: A woman came to him whose son was killed, and she had no other besides him, and his name was Ḥarīthah. She said: "O Messenger of Allah, if he is in Paradise, I will be patient. But if he is elsewhere, then you will see what I do." The Prophet ﷺ said: "It is many gardens, and indeed he is in the highest Firdaws."

حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ نَفْسٍ تَمُوتُ لَهَا عِنْدَ اللَّهِ خَيْرٌ يَسُرُّهَا يَتَمَّنِي أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَا أَنْ لَهَا الدُّنْيَا وَمَا فِيهَا إِلَّا الشَّهِيدَ فَيَتَمَّنِي أُنْ يَرْجِعَ فَيُقْتَلُ فِي سَبِيلِ اللَّهِ لِمَا يَرَى مِنْ فَضْلِ الشَّهَادَةِ

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، يَرْفَعُهُ فَالْمُؤْمِنُ أَنَّهُ امْرَأٌ قُتِلَ ابْنُهَا وَلَمْ يَكُنْ لَهَا غَيْرُهُ وَكَانَ اسْمُهُ حَارِثَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنْ يَكُنْ فِي الْجَنَّةِ أَصْبِرْ وَإِنْ يَكُنْ فِي غَيْرِ ذَلِكَ فَسَأَعْلَمُ مَا أَصْنَعُ؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّهَا جَنَّاتٌ كَثِيرَةٌ وَإِنَّهُ فِي الْفِرْدَوْسِ الْأَعْلَى

**[19321]** Ibn Numayr told us, Muhammad ibn Ishaq told us, from Al-Harith ibn Fudayl, from Mahmud ibn Labid, from Ibn 'Abbas, who said: The Messenger of Allah ﷺ said: "The martyrs are on a Bariq - a river at the gate of Paradise - in a green dome. Their provision comes out to them from Paradise morning and evening."

حَدَّثَنَا أَبْنُ نُمَيْرٍ، حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ الْحَارِثِ  
بْنِ فُضَيْلٍ، عَنْ مُحَمَّدٍ بْنِ لَبِيدٍ، عَنْ أَبْنِ عَبَّاسٍ، قَالَ:  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الشَّهِداءُ عَلَى  
بَارِقٍ - نَهْرٍ بِبَابِ الْجَنَّةِ - فِي قُبَّةٍ خَصْرَاءَ يَخْرُجُ  
عَلَيْهِمْ رِزْقُهُمْ مِنَ الْجَنَّةِ غُدْوَةً وَعَشِيَّةً

**[19322]** Ibn 'Adi told us, from Ibn 'Awn, from Hilal ibn Abi Zaynab, from Shahr ibn Hawshab, from Abu Hurayrah, who said: The martyrs were mentioned in the presence of the Prophet ﷺ, so he said: "The earth does not dry from the blood of the martyr before his two wives rush to him as if they are two wet nurses who have lost their young camels in a vast land. In the hand of each one of them is a garment better than the world and what is in it."

حَدَّثَنَا أَبْنُ عَدِيٍّ، عَنْ أَبْنِ عَوْنِ، عَنْ هِلَالِ بْنِ أَبِي  
رَيْنَبٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:  
ذُكِّرَ الشَّهِداءُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: لَا  
تَحِفُّ الْأَرْضُ مِنْ دَمِ الشَّهِيدِ حَتَّى تَبْتَدِرَ رَوْجَتَاهُ  
كَانَهُمَا ظِلْرَانٌ أَضَلَّا فَصَبِيلَيْهِمَا فِي بَرَاحٍ مِنَ الْأَرْضِ  
وَفِي يَدِ كُلِّ وَاحِدَةٍ مِنْهُمَا حُلَّةٌ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[19323]** Waki' told us, from Al-A'mash, from Abu Sufyan, from Jabir, who said: They said: "O Messenger of Allah, which Jihad is best?" He said: "He whose horse is hamstrung and his blood is spilled."

حَدَّثَنَا وَكِبْعُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ،  
فَالْلَّوْا: يَا رَسُولَ اللَّهِ، أَيُّ الْجِهَادِ أَفْضَلُ؟ قَالَ: مَنْ عَقَرَ  
جَوَادَهُ وَأَهْرِيقَ دَمَهُ

**[19324]** Waki' told us, he said: Al-Mas'udi told us, from 'Amr ibn Murrah, from 'Abd Allah ibn al-Harith, from 'Abd Allah ibn 'Amr, who said: A man said: "O Messenger of Allah, which Jihad is best?" He said: "He whose horse is hamstrung and his blood is spilled."

حَدَّثَنَا وَكِبْعُ، قَالَ نَا الْمَسْعُودِيُّ، عَنْ عَمْرُو بْنِ مُرَّةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو،  
قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الْجِهَادِ أَفْضَلُ؟  
قَالَ: مَنْ عَقَرَ جَوَادَهُ وَأَهْرِيقَ دَمَهُ

**[19325]** Waki' told us, Usamah ibn Zayd told us, from Ba'jah ibn 'Abd Allah al-Juhani, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "A time will come upon the people when the best of people in status will be one who holds the reins of his horse in the path of Allah. Whenever he hears a fearful cry, he mounts its back, then seeks death in its likely places. And a man in a mountain pass among these passes, establishing prayer, giving Zakat, and leaving people alone except for good."

حَدَّثَنَا وَكِيعٌ، نَا أَسَامَةُ بْنُ زَيْدٍ، عَنْ بَعْجَةَ بْنِ عَبْدِ اللَّهِ الْجُهَنْتَىِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ يَكُونُ خَيْرُ النَّاسِ فِيهِ مُنْزَلَةً مِنْ أَخْذِ بَعَانَ فَرَسِهِ فِي سَبِيلِ اللَّهِ كُلُّمَا سَمِعَ هَيْعَةً اسْتَوَى عَلَى مَتْهِئٍ ثُمَّ يَطْلُبُ الْمَوْتَ فِي مَظَانِهِ وَرَجُلٌ فِي شَعْبٍ مِنْ هَذِهِ الشَّعَابِ يُقْبِلُ الصَّلَاةَ وَيُؤْتِي الرَّكَاةَ وَيَدْعُ النَّاسَ إِلَّا مِنْ خَيْرٍ

**[19326]** Abu Usamah told us, from Zakariyya ibn Abi Za'idah, from Abu Ishaq, from Al-Bara', who said: A man from Banu al-Nabit came to the Prophet ﷺ and said: "I testify that there is no god but Allah and I testify that you are His servant and Messenger." Then he advanced and fought until he was killed. The Prophet ﷺ said: "This one did little work and was rewarded greatly."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ رَكْرِيَا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ، قَالَ: جَاءَ رَجُلٌ مِنْ بَنِي النَّبِيِّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهُدُ أَنَّكَ عَبْدُهُ وَرَسُولُهُ، ثُمَّ تَقَدَّمَ فَقَاتَلَ حَتَّى قُتِلَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: عَمِلَ هَذَا يَسِيرًا وَاجْرَ كَثِيرًا

[19327] Zayd ibn Hubab told us, from Ja'far ibn Sulayman al-Duba'i, Abu 'Imran al-Jawni told us, from Abu Bakr ibn Abi Musa al-Ash'ari, who said: I heard my father facing the enemy saying: I heard the Messenger of Allah ﷺ: "Indeed, swords are the keys to Paradise." A man in shabby appearance said to him: "Did you hear this from the Messenger of Allah ﷺ?" He said: "Yes." So he drew his sword, broke his scabbard, turned to his companions and said: "I bid you peace." Then he advanced towards the enemy and fought until he was killed.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ جَعْفَرِ بْنِ سُلَيْمَانَ الصُّبَاعِيِّ،  
نَا أَبُو عِمْرَانَ الْجَوْنِيُّ، عَنْ أَبِي بَكْرٍ بْنِ أَبِي مُوسَى  
الْأَشْعَرِيِّ، قَالَ سَمِعْتُ أَبِي ثِجَاهَ الْعَدُوَّ يَقُولُ سَمِعْتُ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ السُّيُوفَ مَفَاتِيحُ  
الْجَنَّةِ، فَقَالَ لَهُ رَجُلٌ رَّثُ الْهَيْنَةَ: أَنْتَ سَمِعْتُ هَذَا مِنْ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، فَسَأَلَ  
سَيْفَهُ وَكَسِيرَ غِمْدَهُ وَالنَّفَّتَ إِلَيْهِ أَصْحَابِهِ وَقَالَ: أَفْرَا  
عَلَيْكُمُ السَّلَامُ، ثُمَّ تَقَدَّمَ إِلَى الْعَدُوِّ فَقَاتَلَ حَتَّى قُتِلَ

**[19328]** Muhammad ibn Fudayl told us, from Yazid ibn Abi Ziyad, from Mujahid, who said: Yazid ibn Shajarah stood among his companions and said: "It has dawned upon you amid greenery, redness, and yellowness, and whatever is in the houses. So when you meet the enemy tomorrow, advance, advance! For I heard the Messenger of Allah ﷺ say: 'No man advances a step except that the houris advance towards him. If he retreats, they hide from him. If he is martyred, the first drop [of blood] is expiation for his sins, and two houris descend to him, dusting the dirt off him and saying to him: "Welcome, the time has come for you." And he says: "Welcome, the time has come for you two.'"

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدِ بْنِ أَبِي زَيَادٍ، عَنْ مُجَاهِدٍ، قَالَ: قَامَ يَزِيدُ بْنُ شَجَرَةَ فِي أَصْحَابِهِ فَقَالَ: إِنَّهَا قَدْ أَصْبَحَتْ عَلَيْكُمْ مِنْ بَيْنِ أَخْضَرٍ وَأَحْمَرٍ وَأَصْفَرَ وَفِي الْبَيْوَتِ مَا فِيهَا، فَإِذَا لَقِيْتُمُ الْعُدُوَّ غَدًا فَقُدُّمًا، فَإِنَّمَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "مَا تَقَدَّمُ رَجُلٌ مِنْ خُطْوَةٍ إِلَّا تَقَدَّمَ إِلَيْهِ الْحُورُ الْعَيْنِ، إِنْ تَأْخُرْ اسْتَنْرَثْ مِنْهُ، وَإِنْ اسْتَشْهُدَ كَائِنٌ أَوْلَى نَصْحَةً كَفَارَةً حَطَابَاهُ، وَتَنْزَلُ إِلَيْهِ ثَنَانٌ مِنَ الْحُورِ الْعَيْنِ تُفْضِيَانِ عَنْهُ التُّرَابَ وَتَقُولُانِ لَهُ: مَرْحَبًا، قَدْ آنَ لَكَ، وَيَقُولُ: مَرْحَبًا، قَدْ آنَ لَكُمَا

[19329] Muhammad ibn Fudayl told us, from Musa Abu Ja'far al-Thaqafi, from Salim ibn Abi al-Ja'd, from Sabrah ibn Abi Fakihah—who was one of the Companions of the Prophet ﷺ—said: I heard the Messenger of Allah ﷺ say: "Satan sat in wait for the son of Adam on his paths. He sat on the path of Islam and said: 'Will you embrace Islam and leave your religion and the religion of your fathers?' Then he sat on the path of migration and said: 'Will you migrate and leave your birthplace and become like a tethered horse?' Then he sat on the path of Jihad and said: 'Will you struggle and get killed, then your wife will marry [another] and your inheritance will be divided?'" The Messenger of Allah ﷺ said: "Whoever does that (resists Satan), Allah guarantees Paradise for him, whether he is killed, dies by drowning, burning, or is eaten by a beast."

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُوسَى أَبِي جَعْفَرِ الْتَّقِيِّ،  
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ سَبْرَةَ بْنِ أَبِي فَاكِهَةِ،  
وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ  
الشَّيْطَانَ قَعَدَ لِابْنِ آدَمَ بِأَطْرُفِهِ فَقَعَدَ لَهُ بِطَرِيقِ الإِسْلَامِ  
فَقَالَ: تُسْلِمُ وَتَذَعُ بَيْنَكَ وَبَيْنَ أَبَائِكَ؟ ثُمَّ قَعَدَ لَهُ بِطَرِيقِ  
الْهُجْرَةِ فَقَالَ: تُهَاجِرُ وَتَذَعُ مَوْلَدَكَ فَنَكُونُ كَالْفَرَسِ فِي  
طُولِهِ؟ ثُمَّ قَعَدَ لَهُ بِطَرِيقِ الْجِهَادِ فَقَالَ: تُجَاهِدُ فَتُقْتَلُ  
فَتَتَرَوَّجُ امْرَأَتَكَ وَتَنْسِيمُ مِيرَأَتَكَ؟ قَالَ فَقَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَمَنْ فَعَلَ ذَلِكَ ضَمَّنَ اللَّهُ لَهُ  
الْجَنَّةَ إِنْ قُتِلَ أَوْ مَاتَ غَرَقًا أَوْ حَرْقًا فَأَكَلَهُ السَّبَاعُ

**[19330]** Yazid ibn Harun told us, Muhammad ibn Ishaq told us, from Muhammad ibn Ibrahim, from Muhammad ibn 'Abd Allah ibn 'Atik, from his father, who said: I heard the Messenger of Allah ﷺ say: "Whoever goes out striving in the path of Allah" – then he gathered his three fingers and said: "And where are the Mujahidin?" – "and falls from his mount and dies, his reward is incumbent upon Allah. Or if a creature stings him, his reward is incumbent upon Allah. And whoever dies a natural death, his reward is incumbent upon Allah. And whoever is killed instantly, he has earned the [good] return."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ  
بْنِ إِبْرَاهِيمَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَتَيْكَ، عَنْ  
أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ: مَنْ خَرَجَ مُجَاهِدًا فِي سَبِيلِ اللَّهِ ثُمَّ جَمَعَ أَصَابِعَهُ  
الثَّلَاثَةَ ثُمَّ قَالَ: وَأَيْنَ الْمُجَاهِدُونَ فَخَرَّ عَنْ دَابِّتِهِ وَمَاتَ  
فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ، أَوْ لَسْعَانُهُ دَابَّةٌ فَقَدْ وَقَعَ أَجْرُهُ  
عَلَى اللَّهِ وَمَنْ ماتَ حَنْفَ أَنْفِهِ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ  
وَمَنْ قُتِلَ قَعْدًا فَقَدْ اسْتُوْجَبَ الْمَأْبَ

[19331] Shababah told us, from Ibn Abi Dhi'b, from Sa'id ibn Khalid, from Isma'il ibn 'Abd al-Rahman ibn Abi Dhi'b, from 'Ata' ibn Yasar, from Ibn 'Abbas, that the Prophet ﷺ came out to them while they were sitting and said: "Shall I not inform you of the best of people in status?"

We said: "Yes, O Messenger of Allah." He said: "A man holding the head of his horse in the path of Allah until he is killed or dies. Shall I not inform you of the one who follows him?" They said: "Yes, O Messenger of Allah." He said: "A man secluded in a mountain pass, establishing prayer and giving Zakat, isolating himself from the evil of people."

حَدَّثَنَا شَبَابَةُ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ سَعِيدِ بْنِ حَالِدٍ،  
عَنْ إِسْمَاعِيلَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي ذِئْبٍ، عَنْ عَطَاءِ بْنِ  
يَسَارٍ، عَنْ أَبْنِ عَبَّاسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
خَرَجَ عَلَيْهِمْ وَهُمْ جُلُوسٌ فَقَالَ: أَلَا أَخْبِرُكُمْ بِخَيْرِ النَّاسِ  
مَنْزِلًا؟ فَأَنَّا: بَلَى، يَا رَسُولَ اللَّهِ قَالَ: رَجُلٌ مُمْسِكٌ  
بِرَأْسِ فَرَسِيهِ فِي سَبِيلِ اللَّهِ حَتَّىٰ يُقْتَلَ أَوْ يَمُوتَ، أَلَا  
أَخْبِرُكُمْ بِالَّذِي يَلِيهِ؟ قَالُوا: بَلَى، يَا رَسُولَ اللَّهِ، قَالَ:  
رَجُلٌ مُعْتَرِلٌ فِي شَعْبٍ يُقِيمُ الصَّلَاةَ وَيُؤْتِي الزَّكَاةَ  
يَعْتَرِلُ شَرًّا النَّاسِ

[19332] Ibn Fudayl told us, from Muhammad ibn Ishaq, from Isma'il ibn Umayyah, from Abu al-Zubayr, from Ibn 'Abbas—Ibn Idris added in it from Abu al-Zubayr, from Sa'id ibn Jubayr, from Ibn 'Abbas—who said: The Messenger of Allah ﷺ said: "When your brothers were killed at Uhud, Allah placed their souls inside green birds that drink from its rivers, eat from its fruits, and roam in Paradise wherever they wish. When they saw the goodness of their resting place, food, and drink, they said: 'O, would that our people knew what Allah has done for us, so that they might desire Jihad and not turn away from it.' Allah the Exalted said: 'I will inform on your behalf and convey to your brothers.' So they rejoiced and were glad at that. That is His saying: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision} [Al Imran: 169] up to His saying: {And that Allah does not allow to be lost the reward of the believers} [Al Imran: 171]."

حَدَّثَنَا أَبْنُ فُضِيلٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ  
بْنِ أَمِيَّةَ، عَنْ أَبِي الرُّبَّيرِ، عَنْ أَبْنِ عَبَّاسٍ، زَادَ فِيهِ أَبْنُ  
إِنْرِيسَ عَنْ أَبِي الرُّبَّيرِ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ  
عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَمَّا  
أَصَيبَ إِخْوَانُكُمْ بِأُلُّهٍ جَعَلَ اللَّهُ أَرْوَاحَهُمْ فِي أَجْوَافِ  
طَيْرٍ خُضْرَاءِ تَرُدُّ أَنْهَارَهَا وَتَأْكُلُ مِنْ ثَمَارِهَا وَسَرَّحَ فِي  
الْجَنَّةِ حَيْثُ شَاءَتْ فَلَمَّا رَأَوْا حُسْنَ مَقْلِمٍ وَمَطْعَمٍ  
وَمَشْرِبٍ قَالُوا: يَا لَيْتَ قَوْمًا يَعْلَمُونَ مَا - صَنَعَ اللَّهُ  
لَنَا كَيْ يَرْغِبُوا فِي الْجِهَادِ وَلَا يَتَكَلَّوْا عَنْهُ ، فَقَالَ اللَّهُ  
تَعَالَى: فَإِنِّي مُخْبِرٌ عَنْكُمْ وَمُبْلِغٌ إِخْوَانُكُمْ فَفَرَحُوا  
وَاسْتَبَشَرُوا بِذَلِكَ فَذَلِكَ قَوْلُهُ تَعَالَى: {وَلَا تَحْسَبَنَّ الَّذِينَ  
قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ}  
إِلَى قَوْلِهِ تَعَالَى: {وَأَنَّ اللَّهَ لَا [169] [آل عمران]  
171]: يُضِيِّعُ أَجْرَ الْمُؤْمِنِينَ} [آل عمران]

**[19333]** Waki' told us, Sufyan told us, from Zayd al-'Ammi, from Abu Iyas Mu'awiyah ibn Qurrah, who said: The Messenger of Allah ﷺ said: "Every nation has a monasticism, and the monasticism of this Ummah is Jihad in the path of Allah."

حَدَّثَنَا وَكِبِيعُ، نَا سُفْيَانُ، عَنْ زَيْدِ الْعَمَّيِّ، عَنْ أَبِي إِيَّاسٍ مُعَاوِيَةَ بْنَ قُرَّةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ أُمَّةٍ رَهْبَانِيَّةٌ وَرَهْبَانِيَّةُ هَذِهِ الْأُمَّةِ الْجِهَادُ فِي سَبِيلِ اللَّهِ

**[19334]** Waki' told us, Thawr told us, from 'Abd al-Rahman ibn 'A'idh, from Mujahid ibn Riyah, from Ibn 'Umar, who said: "Shall I not inform you of a night better than Laylat al-Qadr? A guard guarding in the path of Allah, the Mighty and Majestic, in a land of fear, perhaps he might not return to his family."

حَدَّثَنَا وَكِبِيعُ نَا تَوْرُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَائِدٍ عَنْ مُجَاهِدِ بْنِ رِيَاحٍ عَنْ ابْنِ عُمَرَ قَالَ: أَلَا أَنْبِئُكُمْ بِلَيْلَةِ هِيَ أَفْضَلُ مِنْ لَيْلَةِ الْقَدْرِ؟ حَارِسٌ حَارِسٌ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ فِي أَرْضٍ حَوْفٍ لَعْلَةً أَلَا يَتُوبَ إِلَى أَهْلِهِ

**[19335]** Waki' told us, 'Ali ibn Mubarak told us, from Yahya ibn Abi Kathir, from 'Amir al-Uqayli, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "The first three to enter Paradise are a martyr, a chaste man with a family, and a slave who perfected the worship of his Lord and fulfilled the right of his master. And the first three to enter Hell are a tyrannical ruler, a wealthy person who does not pay his due [Zakat], and an arrogant poor person."

حَدَّثَنَا وَكِبِيْعُ، نَا عَلِيُّ بْنُ مُبَارَكٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَامِرِ الْعَفَنِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ الشَّهِيدُ وَرَجُلٌ مُتَعَفِّفٌ دُوَيْبَلٌ وَعَبْدٌ أَحْسَنَ عِبَادَةً رَبِّهِ وَأَدَى حَقَّ مَوْلَاهُ وَأَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ أَمِيرٌ مُسْلَطٌ وَدُوَيْبَلٌ لَا يُؤْدِي حَقَّهُ وَقَبِيرٌ فَخُورٌ

**[19336]** Waki' told us, from Abu al-Zinad, from Al-Araj, from Abu Hurayrah, who said: I heard the Messenger of Allah ﷺ say: "Allah laughs at two men, one of whom kills the other, both of whom enter Paradise. This one fights in the path of Allah and is martyred, then Allah turns in mercy to his killer, so he accepts Islam, fights in the path of Allah, and is martyred."

حَدَّثَنَا وَكِبِيْعُ، عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ اللَّهَ لَيَضْحَكُ إِلَى رَجُلَيْنِ يَقْتُلُ أَحَدُهُمَا الْآخَرَ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ، يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ ثُمَّ يَتُوبُ اللَّهُ عَلَى قَاتِلِهِ فَيُسْلِمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهِدُ

**[19337]** Waki' told us, Mughirah ibn Ziyad told us, from Makhul, who said: A man came to the Prophet ﷺ and said: "O Messenger of Allah, the people have gone on campaign and something held me back. Direct me to a deed that will catch me up with them." He said: "Are you able to stand [in prayer] the night?" He said: "I burden myself with that." He said: "Are you able to fast the day?" He said: "Yes." He said: "Then your enlivening your night and your fasting your day is like the sleep of one of them."

حَدَّثَنَا وَكِيعٌ، نَا مُغِيرَةُ بْنُ زَيَادٍ، عَنْ مَكْحُولٍ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنَّ النَّاسَ قَدْ غَرَّوْا وَحَبَسَنِي شَيْءٌ فَذَلِّلِي عَلَى عَمَلٍ يُلْحَقُنِي بِهِمْ، قَالَ: هَلْ تَسْتَطِعُ صِيَامَ الظَّاهِرِ؟ قَالَ: أَتَكْلُفُ ذَلِكَ، قَالَ: هَلْ تَسْتَطِعُ صِيَامَ النَّهَارِ؟ قَالَ: نَعَمْ، قَالَ: فَإِنَّ إِحْيَاءَكَ لِيَوْمَكَ وَصِيَامَكَ نَهَارَكَ كَوْمَةً أَحَدِهِمْ

**[19338]** Isma'il ibn 'Ulayyah told us, from Ayyub, from Thumamah ibn 'Abd Allah ibn Anas, from Anas, who said: I came to Thabit ibn Qays on the Day of Yamamah while he was applying Hanut (perfume for the dead). I said: "O uncle, do you not see what the people have encountered?" He said: "Now, O son of my brother."

حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيْهِ، عَنْ أَئْيُوبَ، عَنْ ثُمَّامَةَ بْنَ عَبْدِ اللَّهِ بْنِ أَنَّسٍ، عَنْ أَنَّسٍ، قَالَ: أَتَيْتُ عَلَى تَابِتَ بْنَ قَيْسٍ يَوْمَ الْيَمَامَةِ وَهُوَ مُتَحَسِّطٌ فَقُلْتُ: أَيْ عَمْ، أَلَا تَرَى مَا لَقِيَ النَّاسُ؟ فَقَالَ: الْأَنْ يَا ابْنَ أَخِي

**[19339]** 'Isa ibn Yunus told us, from Al-Awza'i, from 'Uthman ibn Abi Sawdah, and he recited this verse: {And the forerunners, the forerunners - Those are the ones brought near} [Al-Waqi'ah: 10-11]. He said: "They are the first of them to go to the mosque, and the first of them to go out in the path of Allah, Mighty and Majestic."

حَدَّثَنَا إِيْسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ عُثْمَانَ بْنِ أَبِي سَوْدَةَ، وَتَلَى هَذِهِ الْأُبْيَةَ: {وَالسَّابِقُونَ السَّابِقُونَ قَالُوا: هُمْ أَوَّلُهُمْ رَوَاحًا [11]: أُولَئِكَ الْمُقَرَّبُونَ} [الواقعةٌ] إِلَى الْمَسْجِدِ وَأَوَّلُهُمْ خُرُوجًا فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

**[19340]** 'Isa ibn Yunus told us, from Al-Awza'i, from Hassan ibn 'Atiyyah, from 'Urwah al-Lakhmi, who said: The Messenger of Allah ﷺ said: "Any raiding party that goes out and returns having subdued (or been subdued?), it has its reward twice."

حَدَّثَنَا إِيْسَى بْنُ يُونُسَ عَنِ الْأَوْزَاعِيِّ عَنْ حَسَانَ بْنِ عَطِيَّةَ عَنْ عُرْوَةَ الْلَّخْمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّمَا سَرِيَّةٍ حَرَجَتْ فَرَجَعَتْ وَقَدْ أَخْضَعَتْ فَلَهَا أَجْرٌ هَا مَرَّتَيْنِ.

**[19341]** 'Isa told us, from Al-Awza'i, from Hassan ibn 'Atiyyah, who said: "Whoever spends the night guarding, guarding for a night, wakes up with his sins having fallen off." Al-Awza'i said: Makhul said: "[Whoever] spends the night until morning, his sins fall off him."

حَدَّثَنَا إِيْسَى، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، قَالَ: مَنْ بَاتَ حَارِسًا حَرَسَ لَيْلَةً أَصْبَحَ وَقْدَ تَحَاثَتْ خَطَايَاهُ، قَالَ الْأَوْزَاعِيُّ قَالَ مَكْحُولٌ: بَاتَ حَتَّى يُصْبِحَ تَحَاثَتْ عَنْهُ خَطَايَاهُ

**[19342]** 'Isa ibn Yunus told us, from Al-Awza'i, from Yahya ibn Abi 'Amr al-Saybani, from Ibn Muhayriz, who said: The Messenger of Allah ﷺ said: "Persia is [like] a butting or two, then there will be no Persia after it forever. And Rome is possessor of horns, people of sea and rock. Whenever a horn goes, another horn succeeds it in its place. Alas! Until the end of time, they are your companions as long as there is good in life."

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍ وَالسَّيْبَانِيِّ، عَنْ ابْنِ مُحَيْرِيزٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَارِسٌ نَطْحَةُ أَوْ نَطْحَانٌ ثُمَّ لَا قَارِسٌ بَعْدَهَا أَبَدًا وَالرُّومُ ذَاتُ الْفُرُونِ أَصْحَابُ بَحْرٍ وَصَخْرٍ كُلُّمَا ذَهَبَ قَرْنٌ خَلَفَ قَرْنٌ مَكَانَهُ، هَيَّاهَا إِلَى أَخْرِ الدَّهْرِ هُمْ أَصْحَابُكُمْ مَا كَانَ فِي الْعِيشِ خَيْرٌ

**[19343]** Bishr ibn Mufaddal told us, from 'Umarah ibn Abi Hafsa, from Dhu Hajar al-Yahmadi, from Sa'id ibn Jubayr: {And those in the heavens and the earth will fall dead except whom Allah wills} [Az-Zumar: 68]. He said: "They are the martyrs, excepted by Allah, around the Throne, wearing swords."

حَدَّثَنَا بِشْرُ بْنُ مُفَضَّلٍ، عَنْ عُمَارَةِ بْنِ أَبِي حَفْصَةَ، عَنْ ذِي حَجَرِ الْيَحْمَدِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ: فَصَعَقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ قَالَ هُمُ الشُّهَدَاءُ ثَنَيَّةُ اللَّهِ حَوْلَ الْعَرْشِ مُتَقَدِّلُونَ السُّيُوفَ

**[19344]** 'Isa ibn Safwan ibn 'Amr al-Saksaki told us, from 'Abd al-Rahman ibn Jubayr ibn Nufayr, who said: When the fear of the Companions of the Prophet ﷺ intensified over those afflicted with Zayd on the Day of Mu'tah, the Prophet ﷺ said: "The Messiah will reach peoples from this Ummah; indeed they are like you or better" - three times - "and Allah will never disgrace a nation of which I am the first and the Messiah is the last."

حَدَّثَنَا عِيسَى بْنُ صَفْوَانَ بْنِ عَمْرُو السَّكْسَكِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، قَالَ: لَمَّا اشْتَدَّ حَوْفُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى مَنْ أَصْبَبَ مَعَ زَيْدٍ يَوْمَ مُؤْتَهَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيُذْرِكَ الْمَسِيحُ مِنْ هَذِهِ الْأُمَّةِ أَفَوَامَا إِنَّهُمْ لَمِثْلُهُمْ أَوْ حَيْرٌ ثَلَاثَ مَرَّاتٍ وَلَنْ يُخْزِيَ اللَّهُ أُمَّةً أَنَا أَوْلَاهَا وَالْمَسِيحُ آخِرُهَا

**[19345]** Waki' told us, Mis'ar told us, from Abu Bakr ibn Hafs, that the Messenger of Allah ﷺ recited on the Day of Badr: {And hasten to forgiveness from your Lord and a garden as wide as the heavens and earth}. Mas'ud said: Either the one in Al 'Imran or the one in Al-Hadid. A man said: "If you conquer, O Messenger of Allah, what is for the one who meets these people and fights until he is killed?" He said: "Paradise." He said: "Enough for me from the world." And in his hand were dates, so he threw them away, then advanced and was killed.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ أَبِي بَكْرِ بْنِ حَفْصٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَرَأَ يَوْمَ بَدْرٍ: {وَسَارُوا إِلَى مَغْرِبَةِ مِنْ رَبِّكُمْ وَجَنَّةً عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ} ، قَالَ مَسْعُودٌ: إِمَّا الَّتِي فِي الْعُمَرَانَ ، وَإِمَّا الَّتِي فِي الْحَدِيدِ قَالَ رَجُلٌ: إِنْ فَتَحْتُمْ يَارَسُولَ اللَّهِ ، فَمَا لِمَنْ لَقِيَ هُؤُلَاءِ فَقَاتَلَ حَتَّىٰ قُتِلَ؟ قَالَ: الْجَنَّةُ قَالَ: حَسْبِي مِنَ الدُّنْيَا ، وَفِي يَدِهِ تَمَرَاتٍ فَلَمَّا قَاتَاهَا ثُمَّ تَقَدَّمَ فُقِتِلَ

**[19346]** Waki' told us, from Mis'ar, from Habib ibn Abi Thabit, from Nu'aym ibn Abi Hind, a man said on the Day of al-Qadisiyyah: "O Allah, if Sawad speaks to him guiding him, then marry me today to the houris." Then he advanced and was killed. He said: So they passed by him, and he was embracing a large man.

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، قَالَ رَجُلٌ يَوْمَ الْفَادِسِيَّةِ: اللَّهُمَّ إِنْ حَدَّثَنَا سَوَادٌ تَذَلَّلُهُ فَرَوْجُنِي الْيَوْمَ مِنَ الْحُورِ الْأَعْيُنِ ، ثُمَّ تَقَدَّمَ فُقِتِلَ قَالَ: فَمَرُوا عَلَيْهِ وَهُوَ مُعَانِقُ رَجُلٍ عَظِيمٍ

**[19347]** Waki' told us, Mis'ar told us, from Sa'd ibn Ibrahim, who said: They passed by a man on the Day of al-Qadisiyyah whose hands and feet had been cut off, and he was writhing while saying: {With those upon whom Allah has bestowed favor from among the prophets, the truthful, the martyrs and the righteous. And excellent are those as companions} [An-Nisa: 69]. A man said: "Who are you, O servant of Allah?" He said: "I am a man from the Ansar."

حَدَّثَنَا وَكِيعٌ، نَا مِسْعُرٌ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، قَالَ: مَرُوا عَلَى رَجُلٍ يَوْمَ الْقَادِيسِيَّةِ وَقَدْ قُطِعَتْ يَدَاهُ وَرِجْلَاهُ وَهُوَ يَفْحَصُ وَهُوَ يَقُولُ: {مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّنَ وَالصَّدِيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسْنَ أُولَئِكَ فَقَالَ الرَّجُلُ: مَنْ أَنْتَ يَا عَنْدَ [69: رَفِيقًا] [النِّسَاءِ اللَّهِ؟ قَالَ: أَنَا امْرُؤٌ مِنَ الْأَنْصَارِ

[19348] Muhammad ibn Bishr told us, Mis'ar told us, from 'Alqamah ibn Marthad, who said: Someone who heard 'Umar ibn 'Abd al-Aziz told me, saying: A woman passed by her son and husband who were killed, so she came to the Prophet ﷺ and said: "You are the Messenger of Allah ﷺ, and Allah has revealed revelation to you. If these two were hypocrites, I will weep for them and my eyes will not cease mourning them. And if they were not hypocrites, we say about them what we know." He said: "Yes, they were not hypocrites. They have been fed with the fruits of Paradise, and the angels have rejoiced at them." He said: The woman said: "Now it is more fitting that I not weep for them." He said: "Indeed, you are with them."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، نَا مِسْعَرٌ، عَنْ عَلْقَمَةَ بْنِ مَرْدَدٍ، قَالَ حَدَّثَنِي مَنْ، سَمِعَ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: مَرَّتِ امْرَأَةٌ بِابْنِهَا وَزَوْجِهَا فَتَبَلَّغَنِي فَأَتَتِ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ: أَنْتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَدْ أَنْزَلَ اللَّهُ عَلَيْكَ الْوَحْيَ فَإِنْ كَانَ هَذَا مُنَافِقِينَ أَبْكِيهِمَا وَلَمْ تَنْتَعَهُمَا عَيْنِيَ، وَإِنْ كَانَا عَيْنَ مُنَافِقِينَ قُلْنَا فِيهِمَا مَا نَعْلَمُ، قَالَ: أَجَلْ، لَمْ يَكُونَا مُنَافِقِينَ، لَقَدْ تَبَلَّغَنِي بِثَنَارِ الْجَنَّةِ وَلَقَدْ تَبَشَّرَتْ بِهِمَا الْمَلَائِكَةُ قَالَ: تَفُولُ الْمَرْأَةُ الْأُنْ أَحَقُّ أَلَا أَبْكِيهِمَا، قَالَ: أَلَا إِنَّكَ مَعَهُمَا

**[19349]** Muhammad ibn Bishr told us, Mis'ar told us, from 'Awn ibn 'Abd Allah, who said: A man passed by on the Day of al-Qadisiyyah whose intestines or stomach had spilled out. He said to someone passing by him: "Push it back into me; let me get closer by a spear's length or two in the path of Allah." He said: He passed by him, and he had done so.

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، نَا مِسْعَرٌ، عَنْ عَوْنَبْنُ عَبْدِ اللَّهِ،  
قَالَ: مَرَّ رَجُلٌ يَوْمَ الْقَادِيسِيَّةِ قَدْ انْتَشَرَ قَصْبَهُ أَوْ بَطْنُهُ  
فَقَالَ لِبَعْضٍ مِنْ مَرَّ عَلَيْهِ: ضُمِّ إِلَيَّ مِنْهُ، أَدْنُو قَيْدَ  
رُمْحٍ أَوْ رُمْحَيْنِ فِي سَبِيلِ اللَّهِ قَالَ: فَمَرَّ عَلَيْهِ وَقَدْ فَعَلَ

**[19350]** Waki' told us, Yazid told us, from Ibrahim ibn al-'Ala' ibn Harun al-Ghanawi, from a man called Muslim ibn Shaddad, from 'Ubayd ibn 'Umayr, from Ubayy ibn Ka'b, who said: "The martyrs are in domes in gardens in the courtyard of Paradise. A whale and a bull are sent to them, fighting each other; they play with them. When they need something, one of them kills the other, and they eat from it, finding the taste of everything from Paradise."

حَدَّثَنَا وَكِيعٌ، نَا يَزِيدُ، عَنْ إِبْرَاهِيمَ بْنِ الْعَلَاءِ بْنِ  
هَارُونَ الْغَنَوِيِّ، عَنْ رَجُلٍ يُقَالُ لَهُ مُسْلِمٌ بْنُ شَدَّادٍ عَنْ  
عُبَيْدِ بْنِ عُمَيْرٍ، عَنْ أُبَيِّ بْنِ كَعْبٍ، قَالَ: الشَّهَادَةُ فِي  
قِبَابٍ فِي رِيَاضٍ بِفَنَاءِ الْجَنَّةِ، لِيُبَعَثَ إِلَيْهِمْ حُوتٌ وَّنَوْرٌ  
يَعْتَرُ كَانٌ، يَلْهُونَ بِهِمَا، إِذَا احْتَاجُوا إِلَى شَيْءٍ عَقَرُ  
أَحَدُهُمَا صَاحِبُهُ فَأَكَلُوا مِنْهُ فَوَجَدُوا طَعْمًا كُلُّ شَيْءٍ مِنَ  
الْجَنَّةِ

**[19351]** Waki' told us, Al-A'mash told us, from Mujahid, from Yazid ibn Shajarah, who said: "Swords are the keys to Paradise. When a man advances towards the enemy, the angels say: 'O Allah, grant him victory.' And if he retreats, they say: 'O Allah, forgive him.' The first drop that drips from the blood of the sword, all his sins are forgiven by it. Two houris descend to him, wiping the dust from his face and saying: 'The time has come for you.' And he says to them: 'And the time has come for you too.'

**[19352]** 'Ali ibn Mushir told us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayrah, from the Prophet ﷺ, who was asked: "Which deeds are best or most excellent?" He said: "Faith in Allah and His Messenger." It was said: "Then which?" He said: "Jihad in the path of Allah." It was said: "Then which?" He said: "An accepted Hajj."

حَدَّثَنَا وَكِبْعَ، نَا الْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنْ يَزِيدَ بْنِ شَجَرَةَ، قَالَ: السُّبُوفُ مَفَاتِيحُ الْجَنَّةِ فَإِذَا تَقَدَّمَ الرَّجُلُ إِلَى الْعُدُوِّ قَالَتِ الْمَلَائِكَةُ: اللَّهُمَّ انْصُرْهُ، وَإِنْ تَأْخُرْ قَالَتِ: اللَّهُمَّ اغْفِرْ لَهُ، فَأَوْلَ قَطْرَةٍ تَفْطُرُ مِنْ دَمِ السَّيِّفِ يُغْفَرُ لَهُ بِهَا كُلُّ ذَنْبٍ وَيَنْزَلُ عَلَيْهِ حَوْرَاؤَنْ تَمْسَحَانِ الْغُبَارَ عَنْ وَجْهِهِ وَتَقُولُانْ: قَدْ آتَنَكَ وَيَقُولُ لَهُمَا: وَإِنَّكُمَا قَدْ آتَنَ لَكُمَا

حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُئِلَ: أَيُّ الْأَعْمَالِ خَيْرٌ أَوْ أَفْضَلُ؟ قَالَ: إِيمَانٌ بِاللَّهِ وَرَسُولِهِ، قِيلَ: ثُمَّ أَيُّ؟ قَالَ: الْجَهَادُ فِي سَبِيلِ اللَّهِ، قِيلَ: ثُمَّ أَيُّ؟ قَالَ: حَجُّ مَبْرُورٌ

**[19353]** 'Abd Allah ibn Mubarak told us, from Al-Awza'i, from Yahya ibn Abi Kathir, from Abu Sa'id al-Khudri, who said: The Messenger of Allah ﷺ said: "Those who are met in the first row and do not turn their faces until they are killed, those will be enjoying themselves in the highest rooms of Paradise. Your Lord laughs at them. Indeed, when your Lord laughs at a people, there is no reckoning for them."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُبَارَكٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الَّذِينَ يُلْقَوْنَ فِي الصَّفَّ الْأَوَّلِ فَلَا يَلْفِثُونَ وُجُوهَهُمْ حَتَّى يُقْتَلُوا ، أُولَئِكَ يَتَلَبَّطُونَ فِي الْغُرْفِ الْأَعْلَى مِنَ الْجَنَّةِ يَضْحَكُ إِلَيْهِمْ رَبُّكَ إِنَّ رَبَّكَ إِذَا ضَحِكَ إِلَى قَوْمٍ فَلَا حِسَابَ عَلَيْهِمْ

**[19354]** Abu Usamah told us, Isma'il ibn Abi Khalid told us, from Qays ibn Abi Hazim, who said: I saw a man wanting to sell himself (seek martyrdom) on the Day of Yarmuk, and his wife was pleading with him. He said: "Keep her away from me, for if I knew that she would attain what I attain, I would not begrudge her. By Allah, if I can, I will proceed even if this moves from its place" – and he pointed to a mountain – "If you overpower my body, then take it." Qays said: We passed by him, and I saw him later killed in that battle.

حَدَّثَنَا أَبُو أَسَمَّةَ، نَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: رَأَيْتُ رَجُلًا يُرِيدُ أَنْ يَشْرِي نَفْسَهُ يَوْمَ الْيَرْمُوكِ وَامْرَأَتُهُ تُنَاهِيَهُ ، قَالَ: رُدُوا هَذِهِ عَنِي فَلَوْ أَعْلَمُ أَنَّهُ يُصِيبُهَا الَّذِي أَصَبَّتُ مَا نَفِسْتُ عَلَيْهَا ، إِنِّي وَاللَّهِ لَأَنْ اسْتَطَعْتُ لِأَمْضِي وَلَوْ يَزُولُ هَذَا مِنْ مَكَانِهِ ، وَأَسْأَرَ بِيَدِهِ إِلَى جَبَلٍ ، قَالَ عَلَيْنَا جَسَدِي فَخُذُوهُ ، قَالَ قَيْسٌ: فَمَرِرْنَا عَلَيْهِ فَرَأَيْنَاهُ بَعْدَ ذَلِكَ قُتِلَ فِي تِلْكَ الْمُعرَكَةِ

[19355] Abu Usamah told us, Kahmas ibn al-Hasan told us, from Abu al-'Ala', who said: I said to Abu Dharr: "A Hadith reached me from you from the Prophet of Allah." He said: "Bring it, for I do not think I would lie about the Messenger of Allah ﷺ after having heard it from him." I said: "You mentioned: 'Three whom Allah loves.'" He said: "I heard it and I said it. As for the one whom Allah loves: a man who met a group, and a group fled, but he fought from behind them until he was killed or Allah granted him victory. And a man who traveled by night with a group until they reached the land, so they alighted, and he stood praying until he woke them up for their departure. And a man who had a bad neighbor and was patient with his harm."

حَدَّثَنَا أَبُو أَسَامَةَ، نَا كَهْمَسُ بْنُ الْحَسَنِ، عَنْ أَبِي الْعَلَاءِ، قَالَ قُلْتُ لِأَبِي ذِرٍّ: حَدِيثٌ بَلَغَنِي عَنْ نَبِيِّ اللَّهِ، قَالَ: هَاتِ، إِنِّي لَا إِخَالُنِي أَنْ أَكْذِبَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْدَ إِذْ سَمِعْتُهُ مِنْهُ، قَالَ قُلْتُ: دَكَرْتَ: تَلَائِهُ يُحِبُّهُمُ اللَّهُ، قَالَ: سَمِعْتُهُ وَقُلْتُ، أَمَّا الَّذِي يُحِبُّهُ اللَّهُ فَرَجُلٌ لَقِيَ فَتَاهَ فَانْكَشَفَتْ فِتَاهُ فَقَاتَلَ مِنْ وَرَائِهِمْ حَتَّى يُشْقَلَ أَوْ يُفْتَحَ اللَّهُ لَهُ وَرَجُلٌ أَسْرَى مَعَ قُوَّمٍ حَتَّى يَحِيلُوا الْأَرْضَ فَنَزَلُوا فَقَامَ يُصَلِّي حَتَّى أَيْقَظَهُمْ بِرَجِيلِهِمْ وَرَجُلٌ كَانَ لَهُ جَارٌ سُوءٌ فَيَصِيرُ عَلَى أَذَادِهِ

**[19356]** Abu Usamah told us, Isma'il told us, from Qays, from Mudrik ibn 'Awf al-Ahmasi, who said: I was with 'Umar when the messenger of Al-Nu'man ibn Muqarrin came to him. 'Umar asked him about the people. He said: "So-and-so was killed, and others whom I do not know." 'Umar said: "But Allah knows them." He said: "O Commander of the Faithful, and a man who sold himself." Mudrik ibn 'Awf said: "That, by Allah, was my maternal uncle, O Commander of the Faithful. The people claimed he threw himself into destruction." 'Umar said: "Those people lied; rather, he is among those who bought the Hereafter with the world."

حَدَّثَنَا أَبُو أَسَامَةَ، نَا إِسْمَاعِيلُ، عَنْ قَيْسٍ عَنْ مُدْرِكِ بْنِ عَوْفِ الْأَحْمَسِيِّ، قَالَ: كُنْتُ عِنْدَ عُمَرَ إِذْ جَاءَهُ رَسُولُ النَّعْمَانَ بْنَ مُقَرِّنٍ فَسَأَلَهُ عُمَرُ عَنِ النَّاسِ فَقَالَ: أَصِيبُ فُلَانٌ وَفُلَانٌ أَخْرُونَ لَا أَعْرِفُهُمْ فَقَالَ عُمَرُ: لَكِنَّ اللَّهَ يَعْرِفُهُمْ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ وَرَجُلُ شَرِيْ نَفْسَهُ فَقَالَ مُدْرِكُ بْنُ عَوْفٍ: ذَلِكَ وَاللَّهُ حَالِي يَا أَمِيرَ الْمُؤْمِنِينَ، زَعَمَ النَّاسُ أَنَّهُ الَّذِي بَيْدَهُ إِلَى التَّهْكِكِ، فَقَالَ عُمَرُ: كَدَبَ أُولَئِكَ وَلَكِنَّهُ مِنْ أَشْتَرَى الْآخِرَةِ بِالْأُنْدِنِيَا

**[19357]** Waki' told us, Al-A'mash told us, from Abu Wa'il, from Salamah ibn Sabrah, from Salman, who said: "When a servant marches in the path of Allah, his sins are placed on his head and they fall off just as the cluster of dates falls from the palm tree."

حَدَّثَنَا وَكِيعٌ، نَا الْأَعْمَشُ، عَنْ أَبِي وَائِلٍ، عَنْ سَلَمَةَ بْنِ سَبِّرَةَ، عَنْ سَلَمَانَ، قَالَ: إِذَا رَحَفَ الْعَبْدُ فِي سَبِيلِ اللَّهِ وُضِعَتْ خَطَايَاهُ عَلَى رَأْسِهِ فَتَحَاثُّ كَمَا يَتَحَاثُّ عِذْقُ الْخَلْلَةِ

**[19358]** Waki' told us, Shu'bah told us, from Abu Sulayman, from Anas, who said: I heard him say: "A morning journey in the path of Allah is better than ten pilgrimages for one who has already performed Hajj."

حَدَّثَنَا وَكِبِيعُ، نَا شَعْبَهُ، عَنْ أَبِي سُلَيْمَانَ، عَنْ أَنَسٍ، قَالَ سَمِعْتُهُ يَقُولُ: عُذْوَةٌ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ عَشْرِ حَجَجٍ لِمَنْ قَدْ حَجَّ

**[19359]** Waki' told us, Sufyan told us, from Adam ibn 'Ali, who said: I heard 'Abd Allah ibn 'Umar saying: "A journey" – meaning an expedition – "in the path of Allah is better than fifty pilgrimages."

حَدَّثَنَا وَكِبِيعُ، نَا سُفْيَانُ، عَنْ آدَمَ بْنِ عَلَيِّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ: سَفْرٌ يَعْنِي غَزْوَةً فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنْ خَمْسِينَ حَجَّةً

**[19360]** Waki' told us, Muhammad ibn 'Abd Allah al-Shu'aythi told us, from Makhul, who said: "Indeed, in Paradise there are one hundred degrees; between each degree is like [the distance] between the heaven and the earth. Allah has prepared them for the Mujahidin in the path of Allah."

حَدَّثَنَا وَكِبِيعُ، نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الشُّعَيْبِيُّ، عَنْ مَكْحُولٍ، قَالَ: إِنَّ فِي الْجَنَّةِ لِمَائَةً دَرَجَةً ، مَا بَيْنَ الدَّرَجَةِ إِلَى الدَّرَجَةِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، أَعْدَهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ

**[19361]** Waki' told us, Sufyan told us, from Abu al-Duha, who said: The first verse revealed from Bara'ah was: {Go forth, whether light or heavy, and strive with your wealth and your lives in the cause of Allah} [At-Tawbah: 41].

حَدَّثَنَا وَكِيعُ، نَا سُفْيَانُ، عَنْ أَبِي الصُّحَى، قَالَ: أَوَّلُ آيَةٍ أُنْزِلَتْ مِنْ بَرَاءَةٍ: {إِنْفِرُوا خِفَافًا وَثِقَالًا وَجَاهِدُوا بِأَمْوَالِكُمْ وَأَنفُسِكُمْ فِي سَبِيلِ اللَّهِ} [التوبه 41]

**[19362]** Zayd ibn al-Hubab told us, 'Abd al-Rahman ibn Shurayh told me, Qays ibn al-Hajjaj told us, from Hanash ibn 'Ali al-San'ani, who said: I heard Ibn 'Abbas saying regarding His saying, Exalted is He: {Those who spend their wealth by night and by day, secretly and publicly} [Al-Baqarah: 274]. He said: "On horses in the path of Allah."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، ثَنَى عَبْدُ الرَّحْمَنِ بْنُ شُرَيْحٍ، نَا قَيْسُ بْنُ الْحَجَاجِ، عَنْ حَنَشِ بْنِ عَلَيِّ الصَّنْعَانِيِّ، قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ، يَقُولُ فِي قَوْلِهِ تَعَالَى: {الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً} [البقرة 274] قَالَ: عَلَى الْخَيْلِ فِي سَبِيلِ اللَّهِ

**[19363]** Zayd ibn al-Hubab told us, Raja' ibn Abi Salamah told us, Sulayman ibn Musa al-Dimashqi told us that he heard Sahl ibn 'Ajlan al-Bahili saying regarding His saying, Exalted is He: {Those who spend their wealth by night and by day, secretly and publicly} [Al-Baqarah: 274]. He said: "On horses in the path of Allah." He said: Then he mentioned: "Whoever ties a horse in the path of Allah, not tying it for show or reputation, is among those who spend their wealth by night and by day."

**[19364]** Waki' told us, from Mis'ar, from Muhammad ibn 'Abd al-Rahman, client of the family of Talhah, from 'Isa ibn Talhah, from Abu Hurayrah, who said: "Dust in the path of Allah and the smoke of Hell will never gather in the nostrils of a servant. And a man who wept out of fear of Allah will never enter the Fire until the milk returns to the udder."

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، نَارَجَاءُ بْنُ أَبِي سَلَمَةَ، نَا  
سُلَيْمَانُ بْنُ مُوسَى الدَّمَشْقِيِّ، أَنَّهُ سَمِعَ سَهْلَ بْنَ عَجْلَانَ  
الْبَاهْلِيَّ، يَقُولُ فِي قَوْلِهِ تَعَالَى: {الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ  
قَالَ: 274: بِاللَّيْلِ وَالنَّهَارِ سِرًا وَعَلَانِيَةً} [البقرة]  
عَلَى الْخَيْرِ فِي سَبِيلِ اللَّهِ، قَالَ ثُمَّ ذَكَرَ: مَنْ رَبَطَ فَرَسًا  
فِي سَبِيلِ اللَّهِ لَمْ يَرْبِطْ رِيَاءً وَلَا سُمْعَةً كَانَ مِنَ الْدِينِ  
يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ

حَدَّثَنَا وَكِيعٌ، عَنْ مِسْعَرٍ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ،  
مَوْلَى آلِ طَلْحَةَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ،  
قَالَ: لَا يَجْتَمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمُ فِي  
مَنْخَرٍ عَبْدٍ أَبْدًا، وَلَنْ يَلْجَ النَّارَ رَجُلٌ بَكَى مِنْ حَشْيَةِ  
اللَّهِ حَتَّى يَلْجَ اللَّبْنَ فِي الضَّرْعِ

**[19365]** Yahya ibn Adam told us, from Qutbah ibn 'Abd al-'Aziz, from Al-A'mash, from 'Adi ibn Thabit, from Salim ibn Abi al-Ja'd, who said: The Prophet ﷺ was shown them in sleep. He saw Ja'far as an angel with two wings stained with blood, and Zayd facing him on a couch, and Ibn Rawahah sitting with them, as if they were turning away from him.

حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ قُطْبَةَ بْنِ عَبْدِ الْعَزِيزِ عَنِ الْأَعْمَشِ عَنْ عَدَيٍّ بْنِ ثَابِتٍ عَنْ سَالِمَ بْنِ أَبِي الْجَعْدِ قَالَ: أُرِيَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي النَّوْمِ فَرَأَى جَعْفَرًا مَلِكًا ذَا جَنَاحَيْنِ مُضَرَّجًا بِالدَّمَاءِ وَزَيْدًا مُقَابِلًا عَلَى السَّرِيرِ وَابْنَ رَوَاحَةَ جَالِسًا مَعَهُمْ كَائِنُهُمْ مُعْرِضُانِ عَنْهُ.

**[19366]** Malik ibn Isma'il told us, Zuhayr told us, Dawud ibn 'Abd Allah al-Awdi told us, that Wabarah Abu Kurz al-Harithi told him that he heard Al-Rabi' ibn Zayd saying: While the Messenger of Allah ﷺ was traveling, he saw a young man from Quraysh walking aside from the road. The Messenger of Allah ﷺ said: "Is that not so-and-so?" They said: "Yes." He said: "Call him." He said: "Why have you kept away from the road?" He said: "O Messenger of Allah ﷺ, I disliked the dust." He said: "Do not keep away from it, for by the One in Whose Hand is the soul of Muhammad, it is the perfume (Dharirah) of Paradise."

حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ، نَا رُهْبَرُ، نَا دَاؤْدُ بْنُ عَبْدِ اللَّهِ الْأُوْدِيُّ، أَنَّ وَبَرَةَ أَبِي كُرْزِ الْحَارِثِيَّ، حَدَّثَهُ أَنَّهُ سَمِعَ الرَّبِيعَ بْنَ رَبِيداً، يَقُولُ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسِيرُ إِذْ هُوَ بِغَلَامٍ مِنْ قُرَيْشٍ شَابٌ مُعْتَرِلٌ عَنِ الطَّرِيقِ يَسِيرُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَيْسَ ذَلِكَ فُلَانٌ؟ قَالُوا: بَلَى، قَالَ: فَادْعُوهُ، قَالَ: مَا لَكَ اعْتَرَلْتَ عَنِ الطَّرِيقِ؟ قَالَ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، كَرِهْتُ الْغُبارَ، قَالَ: فَلَا تَعْتَرِلْ لَهُ فَوْالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنَّهُ لَدَرِيرَةُ الْجَنَّةِ

**[19367]** Ibn Fudayl told us, from his father, from Musa ibn Abi 'Uthman, from Abu al-'Awwam, from Abu Ayyub, that he refrained from Jihad for one year, then recited this verse: {Go forth, whether light or heavy} [At-Tawbah: 41]. So he went out on campaign that year and said: "I do not see any concession in this verse."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ أَبِيهِ، عَنْ مُوسَى بْنِ أَبِي عُتْمَانَ، عَنْ أَبِي الْعَوَامِ، عَنْ أَبِي أَيُوبَ، أَنَّهُ قَامَ عَنِ الْجِهَادِ عَامًا وَاحِدًا فَقَرَأَ هَذِهِ الْآيَةَ: {إِنْفِرُوا حِفَافًا فَغَزَّا مِنْ عَامِهِ وَقَالَ: مَا رَأَيْتُ} [41: وَثِقَالًا] [التوبية في هذه الآية من رخصة

**[19368]** Sufyan ibn 'Uyaynah told us, from Husayn, from Abu Malik, who said: The first thing revealed from Bara'ah was: {Go forth, whether light or heavy} [At-Tawbah: 41].

حَدَّثَنَا سُفِينٌ بْنُ عُيَيْنَةَ، عَنْ حُصَيْنٍ، عَنْ أَبِي مَالِكٍ، قَالَ: أَوَّلُ شَيْءٍ نَزَّلَ مِنْ بَرَاءَةَ: {إِنْفِرُوا حِفَافًا وَثِقَالًا} [41: التوبية

**[19369]** Yazid ibn Harun told us, from Isma'il ibn Abi Khalid, from Abu Salih, {Go forth, whether light or heavy} [At-Tawbah: 41]. He said: "The old and the young."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، [41: عَنْ أَبِي صَالِحٍ، {إِنْفِرُوا حِفَافًا وَثِقَالًا}] [التوبية قَالَ: الشَّيْخُ وَالشَّيْبَابُ

**[19370]** Abd al-A'la told us, from Sa'id, from Qatadah, from Al-Hasan, who said: "Old men and young men." Qatadah said: "Actively and inactively."

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، قَالَ: شُيوخًا وَشَيَابًا، قَالَ قَتَادَةُ: نِشَاطًا وَغَيْرَ نِشَاطٍ

**[19371]** Ibn Mahdi told us, from Sufyan, from Mansur, from Al-Hakam: {Go forth, whether light or heavy} [At-Tawbah: 41]. He said: "Busy and not busy."

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ قَالٌ: [41: الْحَكَمُ: {إِنْفِرُوا خَفَافًا وَثِقَالًا} [التوبة  
مَشَاغِلٌ وَغَيْرُ مَشَاغِلٍ

**[19372]** Abu Usamah told us, from Malik ibn Mighwal, from Isma'il, from 'Ikrimah, who said: "The old and the young."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ مَالِكِ بْنِ مِعْوَلٍ، عَنْ إِسْمَاعِيلَ،  
عَنْ عِكْرَمَةَ، قَالٌ: الشَّيْخُ وَالشَّبَابُ

**[19373]** Shababah told us, from Warqa', from Ibn Abi Najih, from Mujahid: {Go forth, whether light or heavy} [At-Tawbah: 41]. He said: "Among us are the heavy, the needy, the one with dependents, and the busy one."

حَدَّثَنَا شَبَابَةُ، عَنْ وَرْقَاءَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ  
وَثِقَالًا قَالٌ: فِينَا [41: مُجَاهِدٌ: {إِنْفِرُوا خَفَافًا} [التوبة  
الثَّقِيلُ وَذُو الْحَاجَةِ وَالضَّيْعَةِ وَالْمُشْتَغلُ

**[19374]** Hafs ibn Ghiyath told us, from 'Amr, from Al-Hasan, who said: "Old men and young men."

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عَمْرٍو، عَنْ الْحَسَنِ، قَالٌ:  
شُيوخًا وَشَبَابًا

**[19375]** Abu Usamah told us, from 'Abd al-Rahman ibn Yazid ibn Jabir, from Makhul, who said: The Messenger of Allah ﷺ said:

"Whoever fasts a day in the path of Allah is distanced from the Fire by one hundred years."

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ،  
عَنْ مَكْحُولٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بُوْعِدَ مِنَ النَّارِ مِائَةً  
خَرِيفٍ

**[19376]** Ibn Numayr told us, from Sufyan, from Al-Sumayy, from Al-Nu'man ibn Abi 'Ayyash, from Abu Sa'id al-Khudri, who said: The Messenger of Allah ﷺ said: "No servant fasts a day in the path of Allah except that Allah distances the Fire from his face by that day for seventy years."

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ سُفِيَّانَ، عَنْ السُّمَيِّ، عَنْ النُّعْمَانَ  
بْنِ أَبِي عَيَّاشٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَصُومُ عَبْدٌ يَوْمًا  
فِي سَبِيلِ اللَّهِ إِلَّا بَاعَدَ اللَّهُ بِذَلِكَ الْأَيَّامِ عَنْ وَجْهِ النَّارِ  
سَبْعِينَ خَرِيفًا

**[19377]** Abu Mu'awiyah told us, from Sufyan, from Al-Sumayy, from Al-Nu'man, from Abu Sa'id, similar to it, but he did not attribute it to the Prophet.

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنْ سُفِيَّانَ، عَنْ السُّمَيِّ، عَنْ  
النُّعْمَانَ، عَنْ أَبِي سَعِيدٍ، مِثْلُهُ وَلَمْ يَرْفَعْهُ

**[19378]** Waki' told us, Rabi' ibn Sabih told us, from Yazid ibn Aban, from Anas ibn Malik, who said: The Messenger of Allah ﷺ said: "Whoever fasts a day in the path of Allah, Allah distances him from Hell for seventy years."

حَدَّثَنَا وَكِبْعَ، نَا رَبِيعُ بْنُ صَبِّيْحٍ، عَنْ يَزِيدَ بْنِ أَبْنَاءَ،  
عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَاعْدَهُ اللَّهُ مِنْ جَهَنَّمَ  
سَبْعِينَ عَامًا

**[19379]** Waki' told us, Qays told us, from Shimr ibn 'Atiyyah, from Shahr ibn Hawshab, from Abu al-Darda', who said: "Whoever fasts a day in the path of Allah, there will be a trench between him and Hell, farther than what is between the heaven and the earth."

حَدَّثَنَا وَكِبْعَ، نَا قَيْسُ، عَنْ شِيمَرِ بْنِ عَطِيَّةَ، عَنْ شَهْرِ  
بْنِ حَوْشَبَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَنْ صَامَ يَوْمًا فِي  
سَبِيلِ اللَّهِ كَانَ بَيْنَهُ وَبَيْنَ جَهَنَّمَ خَنْدَقٌ أَبْعَدُ مِمَّا بَيْنَ  
السَّمَاءِ وَالْأَرْضِ

**[19380]** Ghundar told us, from Shu'bah, from Ya'la ibn 'Ata', who said: I heard 'Urwah ibn 'Asim ibn 'Urwah ibn Mas'ud narrating from 'Abd Allah ibn 'Amr, who said: "In Paradise there is a palace called 'Adn, in it are five thousand gates, at every gate are five thousand hangings." Ya'la said: I think he said: "No one enters it except a prophet, a truthful one (Siddiq), or a martyr."

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، قَالَ:  
سَمِعْتُ عُرْوَةَ بْنَ عَاصِمَ بْنَ عُرْوَةَ بْنَ مَسْعُودٍ، يُحَدِّثُ  
عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو، قَالَ: فِي الْجَنَّةِ قَصْرٌ يُقَالُ لَهُ  
عَدْنٌ، فِيهِ خَمْسَةُ آلَافٍ بَابٍ عَلَى كُلِّ بَابٍ خَمْسَةُ آلَافٍ  
حَبَرَةٌ قَالَ: يَعْلَى أَحْسَبُهُ قَالَ: لَا يَدْخُلُهُ إِلَّا ثَبِيْرٌ أَوْ  
صِدِّيقٌ أَوْ شَهِيدٌ

**[19381]** Waki' told us, Sufyan told us, from Mansur, from Abu al-Duha, from Masruq: {Those are the truthful and the martyrs} [Al-Hadid: 19]. He said: "This is specifically for the martyrs."

حَدَّثَنَا وَكِيعٌ، نَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ: {أُولَئِكَ هُمُ الصَّدِيقُونَ قَالَ: هَذِهِ لِلشُّهَدَاءِ خَاصَّةٌ} [الحديد: 19]

**[19382]** Waki' told us, Sufyan told us, from Burd, from Makhul, who said: "For the martyrs specifically."

حَدَّثَنَا وَكِيعٌ، نَا سُفْيَانُ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لِلشُّهَدَاءِ خَاصَّةٌ

**[19383]** Waki' told us, Sufyan told us, from Burd, from Makhul, who said: "The martyr has six qualities on the Day of Resurrection: He is secured from Allah's punishment and from the Great Terror, he intercedes for so-and-so many of his family members, he is adorned with the ornament of faith, he sees his seat in Paradise, and every sin is forgiven for him."

حَدَّثَنَا وَكِيعٌ، نَا سُفْيَانُ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لِلشَّوَّابِ سِتُّ خَصَالٍ يَوْمَ الْقِيَامَةِ: يُؤْمَنُ مِنْ عَذَابِ اللَّهِ وَمِنَ الْفَزَعِ الْأَكْبَرِ وَيَسْقُطُ فِي كَذَا وَكَذَا مِنْ أَهْلِ بَيْتِهِ وَيُحَلَّ حِلْيَةً الْإِيمَانِ وَيَرَى مَقْعِدَةً مِنَ الْجَنَّةِ وَيُغَفَّرُ لَهُ كُلُّ ذَنْبٍ

**[19384]** Abu Bakr ibn 'Ayyash told us, from Abu Ishaq, from 'Alqamah, who said: "An expedition for one who has performed Hajj is better than ten pilgrimages."

حَدَّثَنَا أَبُو بَكْرُ بْنُ عَيَّاشٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلْقَمَةَ، قَالَ: غَرْوَةٌ لِمَنْ قَدِ حَجَّ خَيْرٌ مِنْ عَشْرِ حَجَاتٍ

[19385] Abu Mu'awiyah told us, from Al-A'mash, from 'Abd Allah ibn Murrah, from Masruq, who said: I asked Ibn Mas'ud about this verse: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision} [Al Imran: 169]. He said: "We asked about that, and He said: 'Their souls are like green birds roaming freely in Paradise wherever they wish, then they seek shelter in lamps suspended from the Throne. While they are like that, your Lord looks upon them and says: "Ask Me whatever you wish." They say: "O our Lord, what shall we ask You when we roam freely in Paradise wherever we wish?" He said: While they are like that, their Lord looks upon them and says: "Ask Me whatever you wish." They say: "O our Lord, what shall we ask You

حَدَّثَنَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ،  
عَنْ مَسْرُوقٍ، قَالَ: سَأَلْتُ ابْنَ مَسْعُودٍ عَنْ هَذِهِ الْآيَةِ:  
وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءً  
فَقَالَ: أَمَا إِنَّا [169]: عِنْ رَبِّهِمْ يُرْزَقُونَ } [آل عمران  
فَذَسَّلْنَا عَنْ ذَلِكَ فَقَالَ أَرُواهُمْ كَطِيرٌ خُضْرُ سُرْخُ  
فِي الْجَنَّةِ فِي أَيِّهَا شَاءْتُمْ ثُمَّ ثَوَّيْ إِلَى قَنَادِيلِ مُعَلَّقَةٍ  
بِالْعَرْشِ فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا طَلَعَ عَلَيْهِمْ رَبُّكُمْ أَطْلَاعَةً  
فَقَالَ: سُلُونِي مَاذَا شِئْتُمْ ، فَقَالُوا: يَا رَبَّنَا وَمَاذَا نَسْأَلُكَ  
وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا شِئْنَا ، قَالَ: فَبَيْنَمَا هُمْ  
كَذَلِكَ إِذَا طَلَعَ عَلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً فَقَالَ: سُلُونِي مَا  
شِئْتُمْ ، فَقَالُوا: يَا رَبَّنَا وَمَاذَا نَسْأَلُكَ وَنَحْنُ نَسْرَحُ فِي  
الْجَنَّةِ فِي أَيِّهَا شِئْنَا ، قَالَ: فَبَيْنَمَا هُمْ كَذَلِكَ إِذَا طَلَعَ  
عَلَيْهِمْ رَبُّهُمْ أَطْلَاعَةً فَقَالَ: سُلُونِي مَا شِئْتُمْ ، فَقَالُوا: يَا  
رَبَّنَا وَمَاذَا نَسْأَلُكَ وَنَحْنُ نَسْرَحُ فِي الْجَنَّةِ فِي أَيِّهَا  
شِئْنَا ، قَالَ: فَلَمَّا رَأَوْا أَنَّهُمْ لَا يُتَرَكُونَ مِنْ أَنْ يَسْأَلُوا  
قَالُوا: نَسْأَلُكَ أَنْ تَرْدَ أَرْوَاحَنَا فِي أَجْسَادِنَا إِلَى الدُّنْيَا  
حَتَّى تُقْتَلَ فِي سَبِيلِكَ ، قَالَ: فَلَمَّا رَأَى أَنَّهُمْ لَا يَسْأَلُونَ  
إِلَّا هَذَا تَرْكُمُ

[19386] Abu Mu'awiyah told us, from Al-A'mash, from 'Amr ibn Murrah, from Salim ibn Abi al-Ja'd, from Shurahbil ibn al-Simt, who said: We said to Ka'b ibn Murrah: "Tell us, O Ka'b, from the Messenger of Allah ﷺ and be careful." He said: I heard the Messenger of Allah ﷺ say: "Shoot! Whoever hits the enemy with an arrow, Allah raises him a degree by it." 'Abd al-Rahman ibn Umm al-Hakam said to him: "O Messenger of Allah, what is the degree?" He said: "As for the degree, indeed it is not like your mother's doorstep, but between the two degrees is a hundred years." Then we said: "O Ka'b, tell us from the Messenger of Allah ﷺ and be careful." He said: I heard the Messenger of Allah ﷺ: "Whoever grows a grey hair in the path of Allah, it will be a light for him on the Day of Resurrection. And whoever shoots an arrow in the path of Allah, it is like freeing a slave."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ،  
عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ شُرَحْبِيلِ بْنِ السَّمْطِ، قَالَ:  
فَلَنَا لِكَعْبٍ بْنَ مُرَّةً: حَدَّثَنَا يَا كَعْبُ عَنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاحْدَهُ، فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِرْمُوا مَنْ بَلَغَ الْعَدُوَ بِسَهْمٍ  
رَفِعَهُ اللَّهُ بِهِ دَرَجَةً، فَقَالَ لَهُ عَبْدُ الرَّحْمَنَ ابْنُ أَمْ  
الْحَكْمِ: يَا رَسُولَ اللَّهِ، وَمَا الدَّرَجَةُ؟ قَالَ: أَمَّا الدَّرَجَةُ  
أَمَا إِنَّهَا لَيْسَتْ بِعَتَّبَةٍ أُمَّكَ وَلَكِنْ مَا بَيْنَ الدَّرَجَتَيْنِ مِائَةٌ  
عَامٌ ثُمَّ فَلَنَا يَا كَعْبُ، حَدَّثَنَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ وَاحْدَهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: مَنْ شَابَ فِي سَبِيلِ اللَّهِ شَيْئًا كَانَ لَهُ نُورًا  
يَوْمَ الْقِيَامَةِ وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ كَانَ كَمَنْ  
أَعْنَقَ رَقَبَةً

**[19387]** Waki' told us, Muhammad ibn 'Abd Allah told us, from Layth, from Abu al-Mutawakkil al-Naji, from Malik ibn 'Abd Allah al-Khath'ami, who said: The Messenger of Allah ﷺ said:

"Whoever's feet become dusty in the path of Allah, Allah forbids him to

حَدَّثَنَا وَكِبِيعُ، نَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ، عَنْ لَيْثٍ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ مَالِكِ بْنِ عَبْدِ اللَّهِ الْخَثْعَمِيِّ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ اغْبَرَتْ قَدْمَاهُ فِي سَبِيلِ اللَّهِ حَرَمَ اللَّهُ عَلَى النَّارِ

**[19388]** Waki' told us, Sufyan told us, Yahya ibn 'Amr ibn Salamah told us, from his father, who said: 'Abd Allah said: "To be equipped with a whip in the path of Allah is more beloved to me than Hajj after Hajj."

حَدَّثَنَا وَكِبِيعُ، نَا سُفْيَانُ، نَا يَحْيَى بْنُ عَمْرُو بْنِ سَلَمَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ عَبْدُ اللَّهِ: لَاَنْ أَمْتَحُ بِسَوْطٍ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ حَجَّةَ فِي إِثْرِ حَجَّةِ

**[19389]** Waki' told us, Isma'il told us, from Qays, who said: I heard Sa'd say: "I am the first Arab to shoot an arrow in the path of Allah."

حَدَّثَنَا وَكِبِيعُ، نَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ سَمِعْتُ سَعْدًا، يَقُولُ: إِنِّي أَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ

**[19390]** Yazid ibn Harun told us, Yahya ibn Sa'id informed us, from Sa'id, from 'Abd Allah ibn Abi Qatadah, from his father, who said: A man came to the Messenger of Allah ﷺ and said: "O Messenger of Allah, if I am killed in the path of Allah, will Allah expiate my sins by it?" The Messenger of Allah ﷺ said:

"If you are killed in the path of Allah, patient, seeking reward, advancing and not retreating, Allah will expiate your sins by it, except for debt. Thus Gabriel told me."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَّا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِيهِ قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ، إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ كَفَرَ اللَّهُ بِهِ خَطَايَايِ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ قُتِلْتُ فِي سَبِيلِ اللَّهِ صَابِرًا مُحْسِبًا مُقْبِلًا غَيْرَ مُذِيرٍ كَفَرَ اللَّهُ بِهِ خَطَايَاكَ إِلَّا الدَّيْنَ، كَذَا قَالَ لِي جِبْرِيلُ

**[19391]** Zayd ibn Hubab told us, from Musa ibn 'Ubaydah, 'Abd Allah ibn Abi Qatadah told us, from his father, who said: When we returned from the expedition of Tabuk, the Messenger of Allah ﷺ said:

"Whoever among you meets anyone from those who stayed behind, let him not speak to him nor sit with him."

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، نَا عَبْدُ اللَّهِ بْنُ أَبِيهِ قَتَادَةَ، عَنْ أَبِيهِ، قَالَ: لَمَّا أَقْبَلْنَا مِنْ غَزْوَةِ تَبُوكَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ لَقِيَ مِنْكُمْ أَحَدًا مِنَ الْمُتَخَلِّفِينَ فَلَا يُكَلِّمَهُ وَلَا يُجَالِسَهُ

**[19392]** Hammad ibn Khalid told us, from Mu'awiyah ibn Salih, from Yunus ibn Sayf, from 'Amr ibn al-Aswad, who said: 'Umar said: "Adhere to Hajj, for it is a righteous deed commanded by Allah, and Jihad is better than it."

حَدَّثَنَا حَمَادُ بْنُ خَالِدٍ، عَنْ مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ يُونُسَ بْنِ سَيِّفٍ، عَنْ عَمْرُو بْنِ الْأَسْوَدِ، قَالَ: قَالَ عُمَرٌ: عَلَيْكُم بِالْحَجَّ فَإِنَّهُ عَمَلٌ صَالِحٌ أَمْرَ اللَّهِ بِهِ، وَالْجِهَادُ أَفْضَلُ مِنْهُ

**[19393]** 'Abd al-Rahim ibn Sulayman told us, from Ibn Sabit, from 'Abd Allah ibn 'Amr, who said: "In Paradise, there is a palace called 'Adn surrounded by Al-Rawh. Al-Rawh has five thousand gates. No one dwells in it or enters it except a prophet, a truthful one (Siddiq), a martyr, or a just leader."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ ابْنِ سَابِطٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: فِي الْجَنَّةِ قَصْرٌ يُدْعَى عَنْ حَوْلَهُ الرَّوْحُ وَالرَّوْحُ لَهُ خَمْسَةُ آلَافِ بَابٍ، لَا يَسْكُنُهُ أَوْ لَا يَدْخُلُهُ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدٌ أَوْ إِمَامٌ عَادِلٌ

**[19394]** Abu Bakr ibn 'Ayyash told us, from 'Amir, from Zirr, who said: 'Abd Allah said: "Drowsiness during fighting is security from Allah, and during prayer it is from Satan." And he recited this verse: {When He covered you with a slumber as a security from Him} [Al-Anfal: 11].

حَدَّثَنَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنْ عَامِرٍ، عَنْ زِرٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: النُّعَاسُ عَنِ الْقَتْلِ أَمْنَةٌ مِنَ اللَّهِ وَعِنْ الصَّلَاةِ مِنَ الشَّيْطَانِ، وَتَلَأَ هَذِهِ الْآيَةُ: {إِذْ يُغَشِّكُمْ 11: النُّعَاسَ أَمْنَةً مِنْهُ} [الأنفال]

**[19395]** 'Abd Allah ibn Bakr al-Sahmi told us, from Humayd, from Anas, that Abu Talhah was shooting arrows in front of the Messenger of Allah ﷺ while the Prophet was behind him. The Messenger of Allah ﷺ raised his head, and Abu Talhah raised his head saying: "My chest before your chest, O Messenger of Allah."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ السَّهْمِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، أَنَّ أَبَا طَلْحَةَ كَانَ يَرْمِي بَيْنَ يَدَيِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّتِي حَلْفَهُ فَرَفَعَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَأْسَهُ وَرَفَعَ أَبُو طَلْحَةَ رَأْسَهُ يَقُولُ: تَحْرِي ، دُونَ تَحْرِكٍ يَا رَسُولَ اللَّهِ

**[19396]** 'Abd Allah ibn Bakr told us, from Humayd, from Anas, from Abu Talhah, who said: "I was among those upon whom drowsiness descended on the Day of Uhud."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَكْرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ، عَنْ أَبِي طَلْحَةَ، قَالَ: كُنْتُ فِيمَنْ أُنْزِلَ عَلَيْهِ النُّعَاسُ يَوْمَ أُحْدِ

**[19397]** 'Affan told us, Hammad ibn Salamah told us, from Hisham ibn 'Urwah, from his father, from Al-Zubayr, with the like of the hadith of Abu Talhah.

حَدَّثَنَا عَفَّانُ، نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ، بِنَحْوِ حَدِيثِ أَبِي طَلْحَةَ

**[19398]** Abu Usamah told us, Mus'ab ibn Sulaym told us, from Al-Zuhri, he said: Anas ibn Malik told us, he said: When Abu Musa was sent to Basra, among those sent with him was Al-Bara'. He was behind him and used to say to him: "Guard me." Al-Bara' said: "And will you give what I ask you?" He said: "Yes." He said: "I do not ask you for the governorship of a region nor its tax collection, but give me my bow, my spear, my horse, my sword, my shield, and Jihad in the path of Allah." So he sent him with an army, and he was the first to be killed.

حَدَّثَنَا أَبُو أَسَامَةَ، نَا مُصْبَعُ بْنُ سُلَيْمَ، عَنِ الزُّهْرِيِّ،  
قَالَ نَا أَنَسُ بْنُ مَالِكٍ، قَالَ: لَمَّا بُعْثَ أَبُو مُوسَى عَلَى  
الْبَصْرَةِ كَانَ مِنْ بَعْثَ مَعَهُ الْبَرَاءُ وَكَانَ مِنْ وَرَائِهِ  
وَكَانَ يَقُولُ لَهُ: احْرُسْ عَلَيَّ، فَقَالَ الْبَرَاءُ: وَتُعْطِي  
أَنْتَ مَا سَأَلْتُكَ؟ قَالَ: نَعَمْ، قَالَ: أَمَّا إِنِّي لَا أَسْأَلُكَ  
إِمَارَةً مِصْرَ وَلَا جِبَائِتَهُ وَلَكِنْ أَعْطِنِي قَوْسِي وَرُمْحِي  
وَفَرَسِي وَسَيْفِي وَدِرْعِي وَالْجِهَادَ فِي سَبِيلِ اللَّهِ، فَبَعْثَتْ  
عَلَى جَيْشٍ فَكَانَ أَوَّلَ مَنْ قُتِلَ.

**[19399]** Abu Usamah told us, Mus'ab ibn Sulaym told us, from Al-Zuhri, from Anas, who said: Al-Bara' recited a verse of poetry. I said to him: "O my brother, you recited a verse of poetry, perhaps you do not know, perhaps it is the last thing you speak?" He said: "I will not die on my bed. I have killed ninety-nine men from the polytheists and hypocrites."

حَدَّثَنَا أَبُو أَسَامَةَ، نَا مُصْبَعُ بْنُ سُلَيْمَ، عَنِ الزُّهْرِيِّ،  
عَنْ أَنَسٍ، قَالَ: ثَمَّلَ الْبَرَاءُ بِبَيْتٍ مِنْ شِعْرٍ قَاتَلَ لَهُ:  
أَيْ أَخِي ثَمَّلَ بِبَيْتٍ مِنْ شِعْرٍ، لَعَلَّكَ لَا تَذَرِي لَعْلَةً  
آخِرُ شَيْءٍ تَكَلَّمُ بِهِ؟ قَالَ: لَا أَمُوتُ عَلَى فِرَاشِي، لَقَدْ  
قَاتَلَ مِنَ الْمُشْرِكِينَ وَالْمُنَافِقِينَ مائَةً رَجُلٌ إِلَّا رَجُلًا

**[19400]** Yazid ibn Harun told us, Humayd informed us, from Anas ibn Malik, that his uncle was absent from the Battle of Badr. He said: "I was absent from the first battle the Messenger of Allah ﷺ fought. By Allah, if Allah shows me fighting against the polytheists, Allah will surely see what I do." When it was the Day of Uhud, the Muslims were exposed. He said: "O Allah, I apologize to You for what these have done" – meaning the Muslims – "and I disassociate myself to You from what these have brought" – meaning the polytheists. Then he advanced and Sa'd met him. He said: "O Sa'd ibn Mu'adh, Paradise, by the Lord of the Ka'bah! I find its scent from below Uhud." Sa'd said: "I am with you." Sa'd said: "But I could not do as he did." He was found with twenty-odd wounds from a sword strike, a spear stab, and an arrow shot. We used to say: It was revealed about him and his companions: {Among them is he who has fulfilled his vow, and among them is he who awaits} [Al-Ahzab: 23].

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا حُمَيْدٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ عَمَّهُ، غَابَ عَنْ قِتَالِ بَدْرٍ فَقَالَ: غَبِّثُ عَنْ أَوَّلِ قِتَالٍ فَانْتَلَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاللَّهُ لَأَنْ أَرَانِي اللَّهُ قِتَالَ الْمُشْرِكِينَ لَيَرَيَنَ اللَّهُ مَا أَصْنَعَ؟ فَلَمَّا كَانَ يَوْمُ أُحْدِي اخْتَفَى الْمُسْلِمُونَ فَقَالَ: اللَّهُمَّ إِلَيْيَ أَعْتَذُ إِلَيْكَ مِمَّا صَنَعَ هُؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ، وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ هُؤُلَاءِ، يَعْنِي الْمُشْرِكِينَ، ثُمَّ تَقَدَّمَ فَاقِيْهُ سَعْدٌ فَقَالَ: يَا سَعْدُ بْنَ مُعَاذِ الْجَنَّةَ وَرَبِّ الْكَعْبَةَ، إِنِّي أَجُدُّ رِيحَهَا مِنْ دُونِ أَحُدٍ، فَقَالَ سَعْدٌ: أَنَا مَعَكَ، قَالَ سَعْدٌ: فَلَمْ أَسْتَطِعْ أَنْ أَصْنَعَ كَمَا صَنَعَ وَوْجَدَ فِيهِ بِضْعُ وَعِشْرُونَ ضَرْبَةً بِسَيْفٍ وَطَعْنَةً بِرُمْحٍ وَرَمِيَّةً بِسَهْمٍ فَكُنَّا نَقُولُ: فِيهِ وَفِي أَصْحَابِهِ نَزَلتْ: {فَمِنْهُمْ مَنْ قَضَى نَحْبَهُ وَمِنْهُمْ مَنْ 23: يَنْتَظِرُ} [الأحزاب]

**[19401]** Hāshim ibn al-Qāsim narrated to us, from ‘Abd al-Rahmān, from Ḥassān ibn ‘Aṭiyyah, from Abū Munīb al-Jurashī, from Ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “I have been sent with the sword before the Hour so that Allah alone is worshipped with no partner, and my provision has been placed under the shadow of my spear, and humiliation and belittlement have been placed on those who oppose my command, and whoever imitates a people is one of them.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، عَنْ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا حَسَانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنْبِيبِ الْجُرَاشِيِّ، عَنْ ابْنِ عُمَرَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بُعْثُتُ بَيْنَ يَدِي السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا يُشْرَكُ بِهِ شَيْءٌ وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الدَّلَلُ وَالصَّعَارُ عَلَى مَنْ خَالَفَ أَمْرِي ، وَمَنْ تَسْبَّبَ بِقَوْمٍ فَهُوَ مِنْهُمْ

**[19402]** ‘Affān narrated to us, from Ḥammād ibn Salamah, from ‘Atā’ ibn al-Sā’ib, from Murrah, from ‘Abd Allāh, who said: The Prophet ﷺ said: “Our Lord is amazed by two men: A man who leaves his bed and cover, from amidst his beloved and family, to perform his prayer out of desire for what is with Me and fear of what is with Me. And a man who fought in the cause of Allah Almighty, and his companions fled, but he knew what was against him in fleeing and what was for him in returning, so he returned until his blood was spilled. Allah Almighty says to His angels: ‘O My angels, look at My servant; he returned until his blood was spilled out of desire for what is with Me and fear of what is with Me.’”

حَدَّثَنَا عَفَّانُ، نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ عَطَاءِ بْنِ السَّائِبِ،  
عَنْ مُرَّةَ، عَنْ عَبْدِ اللَّهِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: ”عَجِبَ رَبُّنَا مِنْ رَجُلَيْنِ: رَجُلٌ فَارِشٌ فِرَاشُهُ  
وَلِحَافَةُ مِنْ بَيْنِ حِبْهِ وَأَهْلِهِ قَامَ إِلَى صَلَاةِ رَغْبَةٍ فِيمَا  
عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي وَرَجُلٌ غَرَّاً فِي سَبِيلِ اللَّهِ  
تَعَالَى فَفَرَّ أَصْحَابَهُ فَعِلْمَ مَا عَلَيْهِ فِي الْفِرَارِ وَمَا لَهُ فِي  
الرُّجُوعِ فَرَجَعَ حَتَّى أَهْرِيقَ دَمُهُ فَيَقُولُ اللَّهُ تَعَالَى  
لِمَلَائِكَتِهِ: يَا مَلَائِكَتِي انْظُرُوا إِلَى عَبْدِي رَجَعَ حَتَّى  
أَهْرِيقَ دَمُهُ رَغْبَةً فِيمَا عِنْدِي وَشَفَقَةً مِمَّا عِنْدِي

**[19403]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from ‘Abd Allāh ibn ‘Abd al-Rahmān, from Anas, who said: The Messenger of Allah ﷺ reclined at the house of the daughter of Milḥān. He dozed off, then woke up smiling. She said: “O Messenger of Allah, may Allah bless you, what are you laughing at?” He said: “At people from my Ummah who will campaign in this green sea; they are like kings on thrones.” She said: “O Messenger of Allah, pray to Allah to make me one of them.” He said: “O Allah, make her one of them.” He said: She married ‘Ubādah ibn al-Ṣāmit and rode with his son Qarazah. When she returned, her mount threw her off and killed her, so she was buried there.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنْسٍ، قَالَ: إِنَّكَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنْدَ ابْنَةِ مُلْحَانَ قَالَ: فَأَغْفِي فَاسْتَيْقَظَ وَهُوَ يَتَبَسَّمُ قَالَ فَقَالَتْ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْكَ، مَمَّ تَضْحَكُ؟ قَالَ: مِنْ أَنْاسٍ مِّنْ أُمَّتِي يَغْرُونَ هَذَا الْبَحْرُ الْأَخْضَرُ، مَثْلُهُمْ مَثْلُ الْمُلُوكِ عَلَى الْأَسْرَةِ، قَالَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، اذْعُ اللَّهَ أَنْ يَجْعَلَنِي مِنْهُمْ، قَالَ: اللَّهُمَّ اجْعَلْهَا مِنْهُمْ، قَالَ: فَنَكَحْتُ عُبَادَةَ بْنَ الصَّامِيتِ فَرَكِبَتْ مَعَ ابْنِهِ قَرَاطَةً فَلَمَّا قَفَلَتْ وَقَصَتْ بِهَا ذَابِثَهَا فَقَاتَنَهَا فَدَفِنَتْهَا

**[19404]** Ghundar narrated to us, from Shu'bah, from Ya'lā ibn 'Atā', from Khālid ibn Abī Muslim, from 'Abd Allāh ibn 'Amr, who said: "To fight one campaign in the sea is dearer to me than spending a Qintar (a large amount of wealth) accepted (by Allah) in the cause of Allah Almighty."

حَدَّثَنَا عُنْدَرُ، عَنْ شُعْبَةَ، عَنْ يَعْلَى بْنِ عَطَاءَ، عَنْ خَالِدِ  
بْنِ أَبِي مُسْلِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: لَأَنَّ أَغْزُو  
فِي الْبَحْرِ غَرْوَةً أَحَبُّ إِلَيَّ مِنْ أَنْ أُنْقِقَ قِنْطَارًا مُنْقَبَّلًا  
فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ

**[19405]** Waki' narrated to us, from Sa'īd ibn 'Abd al-'Azīz, from 'Alqamah ibn Shihāb, who said: The Messenger of Allah ﷺ said: "Whoever did not catch the campaigns with me, let him campaign in the sea, for campaigning in the sea is better than two campaigns on land, and the martyr of the sea has the reward of two martyrs of the land. The best of martyrs with Allah are the people of Wukūf." They said: "O Messenger of Allah ﷺ, who are the people of Wukūf?" He said: "A people whose vessels capsize with them in the cause of Allah."

حَدَّثَنَا وَكِيعٌ، عَنْ سَعِيدِ بْنِ عَبْدِ الرَّزِيزِ، عَنْ عَفْمَةَ بْنِ  
شِهَابٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ  
لَمْ يُدْرِكِ الْغَرْوَةَ مَعِي فَلَيَغْرُزُ فِي الْبَحْرِ فَإِنَّ غَرْوَةَ الْبَحْرِ  
أَفْضَلُ مِنْ غَرْوَتَيْنِ فِي الْبَرِّ وَإِنَّ شَهِيدَ الْبَحْرِ لَهُ أَجْرٌ  
شَهِيدَيِ الْبَرِّ، إِنَّ أَفْضَلَ الشُّهَدَاءِ عِنْدَ اللَّهِ أَصْحَابُ  
الْوُكُوفِ قَالُوا: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،  
وَمَا أَصْحَابُ الْوُكُوفِ؟ قَالَ: قَوْمٌ تَحْفَظُهُمْ مِنْ أَكْبَاهُمْ فِي  
سَبِيلِ اللَّهِ

**[19406]** Waki‘ narrated to us, from Sufyān, from Yaḥyā ibn Sa‘īd, from someone who heard ‘Atā’ ibn Yasār, from ‘Abd Allāh ibn ‘Amr, who said: “The one who suffers seasickness while campaigning in the sea is like the one covered in his blood as a martyr on land.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَمَّنْ سَمِعَ عَطَاءً بْنَ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: الْمَائِدُ فِي الْبَحْرِ غَازِيًا كَالْمُتَشَحَّطِ فِي دَمِهِ شَهِيدًا فِي الْبَرِّ

**[19407]** Waki‘ narrated to us, from Sufyān, from Yaḥyā ibn Sa‘īd, Muhriz informed me, from ‘Atā’ ibn Yasār, from ‘Abd Allāh ibn ‘Amr, who said: “A campaign in the sea is better than ten campaigns on land. Whoever crosses the sea while campaigning is as if he has crossed all the valleys.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعِيَانَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، أَخْبَرَنِي مُحْرِزٌ، عَنْ عَطَاءٍ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو، قَالَ: غَزْوَةٌ فِي الْبَحْرِ أَفْضَلُ مِنْ عَشْرِ غَزَوَاتٍ فِي الْبَرِّ، مَنْ جَازَ الْبَحْرَ غَازِيًا فَكَانَمَا جَازَ الْأُودِيَّةَ كُلُّهَا

**[19408]** Abū Usāmah narrated to us, from Jarīr ibn Ḥāzim, from Ayyūb, from ‘Ikrimah, who said: “Ibn ‘Abbās went out campaigning in the sea, and I was with him.”

حَدَّثَنَا أَبُو أُسَامَةَ نَا جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِيُّوبَ عَنْ عِكْرِمَةَ قَالَ: خَرَجَ ابْنُ عَبَّاسٍ غَازِيًا فِي الْبَحْرِ وَأَنَا مَعَهُ

**[19409]** Ḥafṣ ibn Ghayāth narrated to us, from Layth, from Mujāhid, who said: “No one rides the sea except a pilgrim, a warrior, or one performing ‘Umrah.”

حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، قَالَ: لَا يَرْكَبُ الْبَحْرَ إِلَّا حَاجٌ أَوْ غَازٌ أَوْ مُعْتَمِرٌ

**[19410]** ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Ḥasan, that ‘Umar ibn al-Khaṭṭāb said: “I am amazed at the one who rides the sea, and I am amazed at the merchant of Hajar.”

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنْ الْحَسَنِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ، قَالَ: عَجِبْتُ لِرَاكِبِ الْبَحْرِ وَعَجِبْتُ لِتَاجِرِ هَجَرِ

**[19411]** Wakī‘ narrated to us, from Sufyān, from Layth, from Nāfi‘, from Ibn ‘Umar, who said: “Let Allah never ask me about an army that rode the sea ever.”

حَدَّثَنَا وَكِيعٌ، ثَا سُفْيَانُ، عَنْ لَيْثٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: لَا يَسْأَلُنِي اللَّهُ عَنْ جَيْشٍ رَكِبُوا الْبَحْرَ أَبَدًا

**[19412]** Yaḥyā ibn Abī Bakr narrated to us, from Jarīr ibn ‘Uthmān, from ‘Abd al-Rahmān ibn Maysarah, from Abū Rāshid al-Hubrānī, that he met Al-Miqdād sitting on one of the money-changers' chests, and he was suffering from heaviness. I said to him: “Allah has excused you, O Abū al-Aswad.” He said: “The Chapter of Expeditions has refused us,” meaning Sūrat al-Tawbah: {Go forth, whether light or heavy} [Al-Tawbah: 41].

حَدَّثَنَا يَحْيَى بْنُ أَبِي بَكْرٍ، نَّا جَرِيرُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ، عَنْ أَبِي رَاشِدِ الْحُبْرَانِيِّ، أَنَّهُ وَافَى الْمِقْدَادَ جَالِسًا عَلَى تَابُوتٍ مِّنْ تَوَابِيتِ الصَّيَارَفَةِ وَقَدْ فَصَلَ عَنْهُ غَطْمًا فَقَلَّتْ لَهُ: أَعْذَرَ اللَّهُ إِلَيْكَ يَا أَبَا الْأَسْوَدِ، قَالَ: أَبْتُ عَلَيْنَا سُورَةُ الْبُعُوثِ يَعْنِي سُورَةَ التَّوْبَةِ: {إِنْفِرُوا خِفَافًا وَثِقَالًا}

**[19413]** ‘Abd Allāh ibn Idrīs narrated to us, from Muḥammad ibn Ishāq, from Yaḥyā ibn ‘Abbād ibn ‘Abd Allāh ibn al-Zubayr, from his father, from his grandfather, who said: My father who suckled me, and he was one of Banū Murrah, told me: “It is as if I am looking at Ja‘far on the Day of Mu’tah; he dismounted from a sorrel mare 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 الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، قَالَ: أَخْبَرَنِي أَبِي الذِّي أَرْضَعَنِي وَهُوَ أَحَدُ مَنْ بَنَى مَرْأَةً، قَالَ: كَانَيَ أَنْظُرُ إِلَى جَعْفَرٍ يَوْمَ مُؤْتَهَ نَزَلَ عَنْ فَرَسٍ لَهُ شَفَرَاءَ فَعَرْقَبَهَا ثُمَّ مَضَى فَقَاتَلَ حَتَّى قُتِلَ

**[19414]** Abū Usāmah narrated to us, from ‘Abd Allāh ibn al-Walīd, from Abū Bakr ibn ‘Amr ibn ‘Utbah, from Ibn ‘Umar, who said: I came upon ‘Abd ibn Makhramah lying down in the year of Al-Yamāmah. I stood over him, and he said: “O ‘Abd Allāh ibn ‘Umar, has the fasting person broken his fast?” I said: “Yes.” He said: “There is nothing for me in this trial; perhaps I will break my fast.” I went to the basin, which was filled with blood, struck it with a shield I had, scooped some water in it, and brought it to him, but I found him already dead.

**[19415]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Hāshim ibn Hāshim, who said: I heard Sa‘īd ibn al-Musayyib say: “Sa‘d ibn Abī Waqqāṣ was the fiercest of the Muslims in battle on the Day of Uhud.”

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْوَلِيدِ، عَنْ أَبِي بَكْرِ بْنِ عَمْرٍو بْنِ عُتْبَةَ، عَنْ ابْنِ عُمَرَ، قَالَ: أَتَيْتُ عَلَى عَبْدِ بْنِ مَخْرَمَةَ صَرِيعًا عَامَ الْيَمَامَةِ فَوَقَفْتُ عَلَيْهِ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ عُمَرَ، هَلْ أَفْطَرَ الصَّائِمُ؟ قُلْتُ: نَعَمْ، قَالَ: مَا جَعَلْتِ لِي فِي هَذَا الْمِحْنَ لَعَلَّيُ أَفْطِرُ، فَأَتَيْتُ الْحَوْضَ وَهُوَ مَمْلُوءٌ دَمًا فَضَرَبْتُهُ بِجُحْفَةٍ مَعِي ثُمَّ اغْتَرَفْتُ فِيهِ فَأَتَيْتُهُ فَوَجَدْتُهُ قَدْ قَضَى

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هَاشِمِ بْنِ هَاشِمٍ، سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ، يَقُولُ: كَانَ سَعْدُ بْنُ أَبِي وَقَاصٍ أَشَدَّ الْمُسْلِمِينَ بِأَسَا يَوْمَ أَحْدٍ

**[19416]** Mu‘āwiyah ibn ‘Amr narrated to us, from Zā’idah, from Al-A’mash, from Abū Khālid al-Wālibī, from Jābir ibn Samurah, who said: “The first person to shoot an arrow in the cause of Allah was Sa’d.”

حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، عَنْ جَابِرِ بْنِ سَمْرَةَ، قَالَ: أَوَلَّ النَّاسِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ سَعْدٌ

**[19417]** Wakī‘ narrated to us, from Sufyān, from Abū Iṣhāq, from Abū Ḥabībah, from Abū al-Dardā’, that a man bequeathed something in the cause of Allah. He said: “Give it to the Mujāhidīn.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِينَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي حَبِيبَةَ، عَنْ أَبِي الدَّرْدَاءِ، أَنَّ رَجُلًا أَوْصَى بِشَيْءٍ فِي سَبِيلِ اللَّهِ فَقَالَ: يُعْطِي الْمُجَاهِدِينَ

**[19418]** Husayn ibn ‘Alī narrated to us, from Zā’idah, from Al-A’mash, from Shahr, from Abū al-Dardā’, who said: “Whoever fasts a day in the cause of Allah, there will be a trench between him and the Fire as wide as the distance between the heavens and the earth.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٍّ، عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ شَهْرٍ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ كَانَ بَيْنَهُ وَبَيْنَ النَّارِ حَنْدَقٌ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ

**[19419]** Muḥammad ibn Bishr narrated to us, from Mis‘ar, from Ḥabīb ibn Abī Thābit, from Yaḥyā ibn Ja‘dah, who said: ‘Umar said: “Were it not for traveling in the cause of Allah, or placing my forehead on the dust for Allah, or sitting with people who pick the best words like the best dates are picked, I would have loved to join Allah.”

حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، نَا مِسْعَرٌ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ يَحْيَى بْنِ جَعْدَةَ، قَالَ: قَالَ: عُمَرُ: لَوْلَا أَنْ أَسِيرَ فِي سَبِيلِ اللَّهِ، أَوْ أَضَعَ جَنْبِي لِلَّهِ فِي التُّرَابِ أَوْ أَجَالِسَ قَوْمًا يَلْقَطُونَ طَيْبَ الْكَلَامِ كَمَا يُلْقَطُ طَيْبَ التَّمْرِ لَأَحْبَبْتُ أَنْ أَكُونَ قَدْ لَحِقْتُ بِاللَّهِ

**[19420]** ‘Abd Allāh ibn Numayr narrated to us, from Ismā‘il, from Qays, who said: I heard Khālid ibn al-Walid say: “Fighting in the cause of Allah has prevented me from much recitation (of the Qur’ān).”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، نَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدَ، يَقُولُ: قَدْ مَنَعَنِي كَثِيرًا مِنِ القراءةِ الْجَهَادُ فِي سَبِيلِ اللَّهِ

**[19421]** Muḥammad ibn ‘Ubayd narrated to us, from Ismā‘il ibn Abī Khālid, from Ziyād, from Khālid ibn al-Walīd, who said: “There is no night on earth in which I am given the glad tidings of a son, or a bride whom I love is presented to me, that is dearer to me than a fiercely cold night in a detachment of the Muhājirūn, with whom I attack the enemy in the morning. So adhere to Jihad.”

**[19422]** Al-Faḍl ibn Dukayn narrated to us, from Yūnus ibn Abī Ishāq, from Al-‘Ayzār ibn Ḥurayth, who said: Khālid ibn al-Walīd said: “By Allah, I do not know which day gives me more comfort: a day on which Allah willed to grant me martyrdom, or a day on which Allah willed to grant me honor.”

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ زِيَادٍ، عَنْ حَالِدٍ بْنِ الْوَلِيدِ، قَالَ: مَا كَانَ فِي الْأَرْضِ لَيْلَةً ، أَبْشِرُ فِيهَا بِغُلَامٍ ، وَيُهْدِي إِلَيَّ عَرْوَسًا أَنَا لَهَا مُحِبٌّ أَحَبَّ إِلَيَّ مِنْ لَيْلَةٍ شَدِيدَةٍ الْجَلِيدِ فِي سَرِيَّةٍ مِنَ الْمُهَاجِرِينَ أَصْبَحْتُ بِهِمُ الْغُذَوَّ ، فَعَلَيْكُمْ بِالْجِهَادِ

حَدَّثَنَا الْفَضْلُ بْنُ دُكِينٍ، عَنْ يُونُسَ بْنِ أَبِي إِسْحَاقَ، عَنِ الْعَيْزَارِ بْنِ حُرَيْثٍ، قَالَ: قَالَ حَالِدُ بْنُ الْوَلِيدِ ، وَاللَّهِ مَا أَدْرِي مِنْ أَيِّ يَوْمٍ أَقْرُ؟ يَوْمٌ أَرَادَ اللَّهُ أَنْ يُهْدِي لِي فِيهِ الشَّهَادَةَ أَوْ مِنْ يَوْمٍ أَرَادَ اللَّهُ أَنْ يُهْدِي لِي فِيهِ كَرَامَةً

**[19423]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, who said: I was informed that ‘Abd Allāh ibn Salām said: “If it reaches me—meaning the fighting—and I have no strength, carry me on a bed until you place me between the two rows.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَئِبْوَبَ عَنْ مُحَمَّدٍ، قَالَ: تُبَشِّرُ أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ، قَالَ: إِنْ أَدْرَكْتِنِي وَلَيْسَ لِي قُوَّةً فَاحْمِلُونِي عَلَى سَرِيرٍ يَعْنِي الْقِتَالَ حَتَّى تَضَعُونِي بَيْنَ الصَّفَيْنِ

**[19424]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Al-Rukayn ibn al-Rabī‘ al-Fazārī, from his father, from Yusayr ibn ‘Umaylah, from Kharīm ibn Fātik al-Asadī, from the Prophet ﷺ, who said: “Whoever spends something in the cause of Allah, seven hundred times as much will be written for him.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، عَنْ الرُّكَيْنِ بْنِ الرَّبِيعِ الْفَزَارِيِّ، عَنْ أَبِيهِ، عَنْ يُسَيْرِ بْنِ عُمَيْلَةَ، عَنْ حَرِيمِ بْنِ فَاتِكِ الْأَسَدِيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَنْفَقَ نَفَقَةً فِي سَبِيلِ اللَّهِ كُتِبَ لَهُ سَبْعُ مِائَةَ ضِعْفٍ

**[19425]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Maysarah, from ‘Ikrimah, from Ibn ‘Abbās, who said: I asked Ka'b about the Garden of Refuge. He said: “As for the Garden of Refuge, it is a garden wherein are green birds,” meaning wherein are the souls of the martyrs.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيٰ، عَنْ زَائِدَةَ، قَالَ نَا مَيْسِرَةُ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَاسٍ، قَالَ: سَأَلْتُ كَعْبًا عَنْ جَنَّةِ الْمَأْوَى، فَقَالَ: أَمَّا جَنَّةُ الْمَأْوَى فَجَنَّةٌ فِيهَا طَيْرٌ خُضْرٌ يَعْنِي فِيهَا أَرْوَاحَ الشُّهَدَاءِ

[19426] ‘Ubayd Allāh ibn Mūsā narrated to us, saying: Shaybān informed us, from Firās, from ‘Atīyyah, from Abū Sa‘īd, from the Prophet of Allah ﷺ, who said: “The fighter in the cause of Allah is guaranteed by Allah: either He will admit him to His forgiveness and mercy, or He will return him with reward and booty. The likeness of the fighter in the cause of Allah is like the one who fasts and prays continuously without slackening until he returns.”

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، أَنَّا شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ عَطِيهَ، عَنْ أَبِي سَعِيدٍ، عَنْ نَبِيِّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُجَاهِدُ فِي سَبِيلِ اللَّهِ مَاضِمُونٌ عَلَى اللَّهِ إِمَّا أَنْ يَكُتبَ إِلَى مَغْفِرَتِهِ وَرَحْمَتِهِ وَإِمَّا أَنْ يُرْجَعَ إِلَاجْرٍ وَغَنِيمَةٍ وَمَثُلُ الْمُجَاهِدِ فِي سَبِيلِ اللَّهِ كَمَثُلِ الصَّائِمِ وَالْقَائِمِ لَا يَقْتُرُ حَتَّى يَرْجِعَ

**[19427]** Yazīd ibn Hārūn narrated to us, saying: Jarīr informed us, from ‘Uthmān, from Abū Munīb al-Jurashī, that a man stayed with Tamīm and traveled with him. He saw that he fell short in worship during the journey compared to what he used to do at home. He said: “May Allah have mercy on you, I see you have fallen short compared to what you were doing at home?” He replied: “Is it not enough for me that I have the reward of one who fasts and prays at night?”

**[19428]** Yazīd ibn Hārūn narrated to us, saying: Abū Hilāl informed us, from Muḥammad ibn Sirīn, who said: Horses of the polytheists raided the pasture of Medina. The Messenger of Allah ﷺ went out, and Abū Qatādah came, having combed his hair. The Messenger of Allah ﷺ said: “I see your hair delayed you?” He said: “I will bring you a man as a captive.” He said: They used to like keeping their hair long.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا جَرِيرُ، عَنْ عُتْمَانَ، نَا أَبُو مُنِيبِ الْجُرَاشِيِّ، أَنَّ رَجُلًا نَزَلَ عَلَى تَمِيمٍ وَسَافَرَ مَعَهُ فَرَآهُ قَصْرَ فِي السَّفَرِ عَمَّا كَانَ عَلَيْهِ فِي أَهْلِهِ فَقَالَ: رَحْمَكَ اللَّهُ أَرَاكَ قَذْ قَصْرٌ عَمَّا كُنْتَ عَلَيْهِ فِي أَهْلِكِ؟ فَقَالَ: أُولَئِكَ يَكْفِينِي أَنَّ لِي أَخْرَ صَانِيمَ وَقَائِمَ

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا أَبُو هِلَالٍ، نَا مُحَمَّدُ بْنُ سِيرِينَ، قَالَ: غَارَتْ خَيْلُ الْمُشْرِكِينَ عَلَى سَرْحَةِ الْمَدِينَةِ فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ أَبُو قَنَادَةَ وَقَدْ رَجَلَ شَعْرَةً فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنِّي لَأَرَى شَعْرَكَ حَسِنَكِ؟ فَقَالَ: لَا إِنِّي أَكُونُ بِرَجُلٍ سَلِيمٍ قَالَ: وَكَانُوا يَسْتَحْبُونَ أَنْ يُوَفِّرُوا شُعُورَهُمْ

**[19429]** Waki‘ narrated to us, from Mālik ibn Mighwal, from Abū Ḥuṣayn, from Abū ‘Abd al-Rahmān al-Sulamī, who said: “To have a son striving in the cause of Allah is dearer to me than a hundred thousand.”

حَدَّثَنَا وَكِبْيُعُ، عَنْ مَالِكِ بْنِ مَعْوِيلٍ، عَنْ أَبِي حُصَيْنِ،  
عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، قَالَ: لَأْنَ يَكُونَ لِي ابْنٌ  
مُجَاهِدٌ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ مِائَةِ أَلْفٍ

**[19430]** Waki‘ narrated to us, saying: Abū al-Ashhab narrated to us, from Al-Ḥasan, who said: The Messenger of Allah ﷺ said: “Your Lord says: ‘Whoever goes out striving in My cause seeking My pleasure, I am his guarantor. If I take his soul in this state, I will admit him to Paradise. And if I return him, I return him with whatever reward and booty he has obtained.’”

حَدَّثَنَا وَكِبْيُعُ، نَا أَبُو الْأَشْهَبِ، عَنِ الْحَسَنِ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: قَالَ رَبُّكُمْ: مَنْ خَرَجَ  
مُجَاهِدًا فِي سَبِيلِي اتَّقَاعَ وَجْهِي فَإِنَّا لَهُ ضَامِنُ ، إِنَّ أَنَا  
قَبْضُتُهُ فِي وَجْهِهِ أَدْخَلْتُهُ الْجَنَّةَ وَإِنَّ أَنَا أَرْجَعْتُهُ أَرْجَعْتُهُ  
بِمَا أَصَابَ مِنْ أَجْرٍ وَغَنِيمَةٍ

**[19431]** Mālik ibn Mighwal and Sufyān narrated to us, from Salamah ibn Kuhayl, from Abū al-Za‘rā’, who said: ‘Abd Allāh said: “A time will surely come upon people when a man will be envied for his light burden just as he is envied for his abundant wealth and children.” They said: “O Abū ‘Abd al-Rahmān, what will be the best wealth of a man on that day?” He said: “A good horse and a good weapon that move with the servant wherever he moves.”

**[19432]** ‘Isā ibn Yūnus narrated to us, from Al-A‘mash, from Abū Zabyān, who said: Abū Ayyūb campaigned in the land of the Romans and fell ill. He said: “If I die, and you line up against the enemy, bury me under your feet.”

حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ وَسُفْيَانُ عَنْ سَلَمَةَ بْنِ كَهْيَلٍ عَنْ أَبِي الزَّعْرَاءِ قَالَ: قَالَ عَبْدُ اللَّهِ لِيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يُعْبَطُ الرَّجُلُ فِيهِ بِقَلَّةٍ حَادِهٌ كَمَا يُعْبَطُ بِكُثْرَةٍ مَالِهِ وَوَلَدِهِ، فَقَالُوا: يَا أَبَا عَبْدِ الرَّحْمَنِ، فَمَا خَيْرُ مَالِ الرَّجُلِ يَوْمَئِذٍ؟ قَالَ: فَرْسٌ صَالِحٌ وَسِلَاحٌ صَالِحٌ يَرْزُقُهُنَّ مَعَ الْعَبْدِ حَيْثُ رَأَى

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي طَبَيْبَيَّنَ، قَالَ: عَزَّا أَبُو أَيُوبَ أَرْضَ الرُّومَ فَمَرِضَ فَقَالَ: إِذْ أَنَا مِتُّ فَإِنْ صَاقَتْمُ الْعَدُوُّ فَادْفُونِي تَحْتَ أَفْدَامِكُمْ

[19433] ‘Isā ibn Yūnus narrated to us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, who said: Abū Sallām al-Dimashqī narrated to me, from Khālid ibn Zayd, who said: I was an archer, and ‘Uqbah ibn ‘Āmir used to pass by me and say: “O Khālid, come out with us to shoot.” One day I was slow to join him, so he said: “O Khālid, come, let me tell you what the Messenger of Allah ﷺ said: ‘Allah admits three people into Paradise because of a single arrow: its maker who seeks good in making it, the one who shoots it, and the one who hands it. There is no amusement except in three things: a man training his horse, playing with his wife, and shooting with his bow and arrow. And whoever abandons archery after learning it, it is a blessing he has abandoned or been ungrateful for.’”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ حَدَّثَنِي أَبُو سَلَامُ الدَّمْشِقِيُّ، عَنْ خَالِدِ بْنِ رَيْدٍ، قَالَ كُنْتُ رَجُلًا رَأَمِيًّا فَكَانَ يَمْرُرُ بِي عُقبَةُ بْنُ عَامِرٍ فَيَقُولُ: يَا خَالِدُ اخْرُجْ بِنَا نَرْمِي فَلَمَّا كَانَ ذَاتَ يَوْمٍ أَبْطَأْتُ عَنْهُ فَقَالَ: يَا خَالِدُ تَعَالَ أَخْبُرْكَ مَا قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ يُدْخِلُ بِالسَّهْمِ الْوَاحِدِ ثَلَاثَةَ نَفْرَ الْجَنَّةَ: صَانِعَهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرِ وَالرَّأْمِيِّ بِهِ وَمُنْتَلِهُ وَلَيْسَ اللَّهُمَّ إِلَّا فِي ثَلَاثٍ: تَأْدِيبُ الرَّجُلِ فَرَسَةٌ وَمُلَاقِعَتُهُ أَهْلُهُ وَرَمَضَهُ بِقَوْسِهِ وَتَلِهِ وَمَنْ تَرَكَ الرَّأْمِيَّ بَعْدَمَا عَلِمَهُ فَهُوَ نِعْمَةٌ تَرَكَهَا أَوْ كَفَرَهَا

**[19434]** ‘Isā ibn Yūnus ibn Abī Ishāq narrated to us, my father informed me, from men of Banū Salimah, who said: When Mu‘āwiyah diverted his spring that passed over the graves of the martyrs, I dug upon them—meaning the grave of ‘Abd Allāh ibn ‘Āmir ibn Ḥarām and the grave of ‘Amr ibn al-Jamūh. Their graves were opened, and cries were raised for them. We brought them out bending as if they had died yesterday. They had two garments covering their faces, and on their feet was something of the earth's vegetation.

حَدَّثَنَا عِيسَى بْنُ يُونُسَ بْنُ أَبِي إِسْحَاقَ، أَخْبَرَنِي أَبِي،  
عَنْ رِجَالٍ، مِنْ بَنِي سَلِيمَةَ قَالُوا: لَمَّا صَرَفَ مُعَاوِيَةُ  
عَيْنَهُ الَّتِي تَمَرُّ عَلَى قُبُورِ الشُّهَدَاءِ فَأَضْرَبَتُ عَلَيْهِمَا  
يَعْنِي عَلَى قَبْرِ عَبْدِ اللَّهِ بْنِ عَامِرٍ بْنِ حَرَامٍ وَعَلَى قَبْرِ  
عَمْرِو بْنِ الْجَمْوَحِ فَرُزَّ قَبْرَاهُمَا فَاسْتَصْرَخَ عَلَيْهِمَا  
فَأَخْرَجْنَاهُمَا يَتَتَّهِيَانِ تَتَّهِيَانِ كَانُوهُمَا مَاتُوكَانُوا مَاتُوكَانُوا  
بُرْدَانَ قَدْ غُطِّيَ بِهِمَا عَلَى وَجْهِهِمَا، وَعَلَى أَرْجُلِهِمَا  
شَيْءٌ مِنْ نَبَاتِ الْأَرْضِ

**[19435]** Wakī‘ narrated to us, from Sufyān, from Al-Aswad ibn Qays, from Nubayḥ, from Jābir, who said: My father ‘Abd Allāh said to me: “O my son, were it not for young women I leave behind me, daughters and sisters, I would have loved to send you ahead of me. But be among the observers of Medina.” He said: I did not wait long before my aunt brought them both killed—meaning his father and his uncle—carrying them on a camel.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنِ الْأَسْوَدِ بْنِ قَيْسٍ، عَنْ نُبَيْحٍ، عَنْ جَابِرٍ، قَالَ: قَالَ لِي أَبِي عَبْدِ اللَّهِ: أَيُّ بُنَىٰ لَوْلَا نُسَيَّاتُ أَخْلُفُهُنَّ مِنْ بَعْدِي مِنْ بَنَاتٍ وَأَخْوَاتٍ لَأَحْبَبُتُ أَنْ أَقْمِكَ أَمَامِي وَلَكِنْ كُنَّ فِي نُظَارِ الْمَدِينَةِ قَالَ: قَالَ لِلْبَنْثُ أَنْ جَاءَتْ بِهِمَا عَمَّتِي قَتِيلَيْنِ يَعْنِي أَبَاهُ وَعَمَّهُ قَدْ عَرَضْتُهُمَا عَلَى بَعِيرٍ

**[19436]** Waki‘ narrated to us, saying: Sufyān narrated to us, from Sālim, from Sa‘īd ibn Jubayr regarding: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision}

[Al-Imran: 169]. He said: When Ḥamzah ibn ‘Abd al-Muṭṭalib and Muṣ‘ab ibn ‘Umayr were killed on the Day of Uhud, they said: “Would that our brothers knew what good we have attained so that they may increase in desire.” Allah said: “I will convey on your behalf.” So it was revealed: {And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, rejoicing...} [Al-Imran: 169-170] up to His saying: {the believers} [Al-Imran: 171].

حَدَّثَنَا وَكِبِيْعُ نَا سُفْيَانُ عَنْ سَالِمٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ:  
{وَلَا تَحْسِبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءً  
عِنْدَ رَبِّهِمْ يُرْزَقُونَ} قَالَ: لَمَّا أَصَبَبَ حَمْزَةَ بْنَ عَبْدِ  
الْمُطَّلِبِ وَمَصْعَبَ بْنَ عُمَيْرٍ يَوْمَ أَحُدٍ قَالُوا: لَيْتَ  
إِخْرَاجَنَا يَعْلَمُونَ مَا أَصَبَنَا مِنَ الْخَيْرِ كَيْ يَرْزُدُوا  
رَغْبَةً, فَقَالَ اللَّهُ: أَنَا أُبَلِّغُ عَنْكُمْ فَنَرَأْتُ: {وَلَا تَحْسِبَنَّ  
الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءً عِنْدَ رَبِّهِمْ  
يُرْزَقُونَ فَرِحِينَ} إِلَى قَوْلِهِ {الْمُؤْمِنُونَ}

**[19437]** ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Sa‘īd, from Ṭāwūs, that the Prophet ﷺ said: “Allah has sent me with the sword before the Hour, and my provision has been placed under the shadow of my spear, and humiliation and belittlement have been placed on those who oppose me, and whoever imitates a people is one of them.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْرَاعِيِّ، عَنْ سَعِيدٍ،  
عَنْ طَاؤِسٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ  
اللَّهَ بَعَثَنِي بِالسَّيْفِ بَيْنَ يَدَيِ السَّاعَةِ، وَجُعِلَ رِزْقِي  
تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الدُّلُّ وَالصَّغَارُ عَلَى مَنْ  
خَالَفَنِي وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

**[19438]** Ghundar narrated to us, from Shu‘bah, from Simāk, from ‘Abd Allāh ibn Shaddād, that the Messenger of Allah ﷺ said to Sa‘d ibn Mu‘ādh while he was breathing his last: “May Allah reward you well as a chief of a people. You have fulfilled your promise to Allah, and Allah will fulfill His promise to you.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ  
شَدَّادٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِسَعْدِ بْنِ  
مُعَاذٍ وَهُوَ يَكِيدُ بِنَفْسِهِ: جَزَّاكَ اللَّهُ خَيْرًا مِنْ سَيِّدِ قَوْمٍ  
فَقَدْ صَدَقْتُ اللَّهَ مَا وَعَدْتُهُ وَاللَّهُ صَادِقُكَ مَا وَعَدَكَ

**[19439]** Muḥammad ibn Abī ‘Adī narrated to us, from Ibn ‘Awn, from Muḥammad, who said: A battalion of disbelievers came from the east. A man from the Anṣār met them and charged at them, piercing through their ranks until he came out the other side. Then he magnified Allah and returned, doing the same thing two or three times. Sa‘d ibn Hishām mentioned this to Abū Hurayrah, and he recited this verse: {And of the people is he who sells himself, seeking means to the approval of Allah} [Al-Baqarah: 207].

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ،  
قَالَ: جَاءَتْ كَتِيبَةٌ مِّنْ قِبْلِ الْمَسْرِقِ مِنْ كَتَابِ الْكُفَّارِ  
فَأَفْعَلُوهُمْ رَجُلٌ مِّنَ الْأَنْصَارِ فَخَمَلَ عَلَيْهِمْ فَخَرَقَ الصَّفَّ  
حَتَّىٰ خَرَجَ ثُمَّ كَبَرَ رَاجِعًا فَصَنَعَ مِثْلَ ذَلِكَ مَرَّتَيْنِ أَوْ  
ثَلَاثَةٍ فَإِذَا سَعْدُ بْنُ هِشَامٍ يَذْكُرُ ذَلِكَ لِأَبِي هُرَيْرَةَ فَتَلَاهُ  
هَذِهِ الْآيَةُ: {وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ  
اللَّهِ}

**[19440]** Ghundar narrated to us, from Shu‘bah, from Sa‘d ibn Ibrāhīm, from his father, from his grandfather, from ‘Abd al-Rahmān ibn ‘Awf, that food was brought to him—Shu‘bah said: I think he was fasting—so ‘Abd al-Rahmān said: “Hamzah was killed, and we did not find anything to shroud him in, and he was better than me. And Muṣ‘ab ibn ‘Umayr was killed, and he was better than me, and we did not find anything to shroud him in. We have acquired what we have acquired,” or he said: “We have been given from it what we have been given.” Then ‘Abd al-Rahmān said: “I fear that our good things have been hastened for us in this world.” Shu‘bah said: I think he stood up and did not eat.

حَدَّثَنَا عُنْدُرُ، عَنْ شُعْبَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ أَتَيَ بِطَعَامٍ قَالَ شُعْبَةُ أَحْسَبَهُ كَانَ صَائِمًا، فَقَالَ عَبْدُ الرَّحْمَنِ: قُتِلَ حَمْرَةٌ وَلَمْ تَجِدْ مَا يُكَفِّنُهُ وَهُوَ خَيْرٌ مِنِي وَقُتِلَ مُصْنَعٌ بْنُ عَمِيرٍ وَهُوَ خَيْرٌ مِنِي وَلَمْ تَجِدْ مَا يُكَفِّنُهُ، قَدْ أَصَبَّنَا مَا أَصَبَّنَا، أَوْ قَالَ: أُعْطِينَا مِنْهَا مَا أُعْطِينَا ثُمَّ قَالَ عَبْدُ الرَّحْمَنِ: إِنِّي لَاخْشَى أَنْ تَكُونَ قَدْ عَجَّلْتُ لَنَا طَيِّبَاتُنَا فِي الدُّنْيَا، قَالَ شُعْبَةُ: وَأَظُنُّهُ قَامَ وَلَمْ يَأْكُنْ

**[19441]** Wakī‘ ibn al-Jarrāḥ narrated to us, saying: Kahmas narrated to us, from Sayyār ibn Manzūr, from his father, who said: A son of ‘Abd Allāh ibn Salām narrated to me, saying: I prepared to go out for battle. When I put my foot in the stirrup, my father said to me: “O my son, sit down.” I said: “Why not before I prepared and spent?” He said: “I wanted the reward of a warrior to be written for me. Indeed, a calamity is coming from here—and he pointed towards al-Sham—if I live to see it, you will see what I do, but if I do not live to see it, hasten to it.”

**[19442]** Wakī‘ narrated to us, from Mis‘ar, from ‘Ubayd ibn al-Hasan, from Ibn Ma‘qil, who said: A son of ‘Abd Allāh ibn Salām wanted to go on a campaign. His father looked out at him and said: “O my son, do not do it, for when the cry for help from al-Sham arrives, it will reach every Muslim.”

حَدَّثَنَا وَكِبِيعُ بْنُ الْجَرَاحَ، نَا كَهْمَسٌ، عَنْ سَيَّارَ بْنِ مَنْظُورٍ، عَنْ أَبِيهِ، قَالَ: حَدَّثَنِي ابْنُ لِعَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: تَجَهَّزْتُ غَازِيًّا فَلَمَّا وَضَعْتُ رِجْلِي فِي الْغَرْزِ قَالَ لِي أَبِيِّ، يَا بُنَيَّ أَجْلِسْ، قُلْتُ: أَلَا كَانَ هَذَا قَبْلُ أَنْ أَنْجَهَرَ وَأُنْفَقَ؟ قَالَ: أَرَدْتُ أَنْ يُكَتَبَ لِي أَجْرُ غَازٍ وَإِنَّهَا كُرْبَةٌ تَجِيءُ مِنْ هَاهُنَا وَأَشَارَ بِيَدِهِ تَحْوِ الشَّامَ فَإِنْ أَدْرَكْتُهَا فَسَوْفَ تَرَانِي كَيْفَ أَفْعُلُ وَإِنْ لَمْ أَدْرَكْهَا فَعَجَّنِ إِلَيْهَا

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ عُبَيْدِ بْنِ الْحَسَنِ، عَنْ ابْنِ مَعْقِلٍ، قَالَ: أَرَادَ ابْنُ لِعَبْدِ اللَّهِ بْنِ سَلَامٍ الْغَرْزَ فَأَشَرَفَ إِلَيْهِ أَبُوهُهُ فَقَالَ: يَا بُنَيَّ لَا تَفْعَلْ فَإِنَّ صَرِيقَ الشَّامِ إِذَا بَلَغَ بَلَغَ كُلَّ مُسْلِمٍ

[19443] Waki‘ narrated to us, from Ismā‘il, from Qays, who said: I heard Khālid ibn al-Walīd say: “On the Day of Mu’tah, nine swords broke in my hand, and nothing held up in my hand except a Yemeni

حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، قَالَ: سَمِعْتُ  
خَالِدَ بْنَ الْوَلِيدِ، قَالَ: انْدَفَتْ فِي يَدِي يَوْمَ مُؤْتَهَ تِسْعَةً  
أَسْيَافٍ فَمَا صَبَرْتُ فِي يَدِي إِلَّا صَفِيحةً يَمَانِيَّةً

[19444] Yazīd ibn Hārūn narrated to us, saying: Al-Mas‘ūdī narrated to us, from Abū Ishāq, who said: A man came to the Prophet ﷺ asking him to give him a sword. He said: “Perhaps if I give you a sword, you will stand with it in the rear?” He said: The Messenger of Allah ﷺ gave him a sword, and he began striking the polytheists with it, saying: “I am a man whose close friend pledged allegiance to me... while we were at the bottom of the palms... That I should not stand forever in the rear... I strike with the sword of Allah and the Messenger.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نَا الْمَسْعُودِيُّ، عَنْ أَبِي  
إِسْحَاقَ، قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ يَسْأَلُهُ أَنْ يُعْطِيهِ سَيْفًا فَقَالَ: لَعَلَّيِ إِنْ أَعْطَيْتُكَ  
سَيْفًا تَقْوُمُ بِهِ فِي الْكُبُولِ قَالَ: فَأَعْطَاهُ رَسُولُ اللَّهِ صَلَّى  
اللَّهُ عَلَيْهِ وَسَلَّمَ سَيْفًا فَجَعَلَ يَضْرِبُ بِهِ الْمُشْرِكِينَ وَهُوَ  
يَقُولُ: [البحر الرجز] إِنِّي أَمْرُ بِالْيَغْنِيِّ حَلِيلٍ...  
وَنَحْنُ عِنْدَ أَسْفَلِ النَّخِيلِ إِلَّا أَقْوَمُ الدَّهْرَ فِي الْكُبُولِ...  
أَضْرِبْ بِسَيْفِ اللَّهِ وَرَسُولِهِ

**[19445]** Waki‘ narrated to us, from Sufyān, from Al-A‘mash, from Khaythamah, from ‘Abd Allāh ibn ‘Umar, who said: “A time will come upon the people when no believer will remain except that he will join al-Sham.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ الْأَعْمَشِ، عَنْ حَيْئَمَةَ،  
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: يَأْتِي عَلَى النَّاسِ زَمَانٌ لَا  
يَبْقَى مُؤْمِنٌ إِلَّا حِقَّ بِالشَّامِ

**[19446]** Yazīd ibn Hārūn narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Al-Zubayr ibn al-Khirrīt, from ‘Ikrimah, from Ibn ‘Abbās, who said: It was obligated upon the Muslims that one man among them should fight ten of the polytheists, His saying: {If there are among you twenty [who are] steadfast, they will overcome two hundred. And if there are among you one hundred, they will overcome a thousand} [Al-Anfal: 65]. This became difficult for them, so Allah sent down relief and made it obligatory for one man to fight two men, His saying: {So if there are among you one hundred [who are] steadfast, they will overcome two hundred} [Al-Anfal: 66]. So He lightened it for them, and their victory decreased proportionally.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، نَا جَرِيرُ بْنُ حَازِمٍ، عَنِ الزُّبَيْرِ  
بْنِ الْخَرِّيْتِ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كَانَ  
فُرِضَ عَلَى الْمُسْلِمِينَ أَنْ يُقَاتِلَ الرَّجُلُ مِنْهُمُ الْعَشْرَةَ مِنَ  
الْمُشْرِكِينَ، قَوْلُهُ {إِنْ يَكُنْ مِنْكُمْ عَشْرُونَ صَابِرُونَ  
يَغْلِبُوا مِائَتَيْنِ وَإِنْ يَكُنْ مِنْكُمْ مِائَةً يَغْلِبُوا أَلْفَيْنِ} فَشَقَّ ذَلِكَ  
عَلَيْهِمْ فَأَنْزَلَ اللَّهُ النَّحْفَ فَجَعَلَ عَلَى رَجُلٍ يُقَاتِلُ  
الرَّجُلَيْنِ قَوْلُهُ تَعَالَى: {فَإِنْ يَكُنْ مِنْكُمْ مِائَةً صَابِرَةً  
يَغْلِبُوا مِائَتَيْنِ} فَخَفَّفَ عَنْهُمْ ذَلِكَ وَنَصَّصُوا مِنَ النَّصْرِ  
بِقَدْرِ ذَلِكَ

**[19447]** ‘Isā ibn Yūnus narrated to us, from Abū Bakr, from Abū al-Zāhiriyah, who said: The Messenger of Allah ﷺ said: “The stronghold of the Muslims against the great battles is Damascus, their stronghold against the Dajjāl is Jerusalem (Bayt al-Maqdis), and their stronghold against Gog and Magog is the Mount (Al-Ṭūr).”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ أَبِي بَكْرٍ، عَنْ أَبِي الزَّاهِرِيَّةِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَعْقُلُ الْمُسْلِمِينَ مِنَ الْمَلَاحِمِ دِمْشُقُ وَمَعْقُلُهُمْ مِنَ الدَّجَالِ بَيْتُ الْمَقْدِسِ وَمَعْقُلُهُمْ مِنْ يَأْجُوجَ وَمَاجُوجَ بَيْتُ الطُّورِ

**[19448]** Yaḥyā ibn Ishāq narrated to us, saying: Yaḥyā ibn Ayyūb narrated to me, from Yazid ibn Abī Ḥabīb, that ‘Abd al-Rahmān ibn Shamāsaḥ al-Mahrī informed him from Zayd ibn Thābit, who said: While we were around the Messenger of Allah ﷺ compiling the Qur’ān from parchments, he said: “Blessed be al-Sham.” It was said: “O Messenger of Allah, why?” He said: “Because the angels of the Most Merciful are spreading their wings over it.”

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، حَدَّثَنِي يَحْيَى بْنُ أَيُوبَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عَبْدَ الرَّحْمَنَ بْنَ شَمَاسَةَ الْمَهْرَيِّ، أَخْبَرَهُ عَنْ رَبِيدَ بْنِ ثَابِتٍ، قَالَ: بَيْنَمَا أَحْنُ حَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تُوَلَّفُ الْقُرْآنُ مِنَ الرَّقَاعِ إِذْ قَالَ: طُوبَى لِلشَّامِ، قِيلَ: يَا رَسُولَ اللَّهِ، وَلِمَادًا؟ قَالَ: لِأَنَّ مَلَائِكَةَ الرَّحْمَنَ بَاسِطَةَ أَجْنِحَتَهَا عَلَيْهَا

[19449] ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Ḥassān ibn ‘Aṭiyyah, who said: Makhūl and Ibn Zakariyyā turned to Khālid ibn Ma‘dān, and I turned with them. He narrated to us from Jubayr ibn Nufayr, who said: Jubayr said to me: “Let us go to Dhū Mikhmar, who was a man from the Companions of the Prophet ﷺ.” So I went with him. Jubayr asked him about the truce. He said: I heard the Messenger of Allah ﷺ say: “The Romans will make a secure peace with you, and you and they will fight an enemy together. You will be victorious, take booty, and remain safe. Then you will return until you encamp in a meadow with mounds. A man from the Christians will raise the cross and say: ‘The cross has prevailed!’ A man from the Muslims will become angry, rise to him, and break it. At that point, the Romans will betray the pact and gather for the great battle.”

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَانَ بْنِ عَطِيَّةَ، قَالَ: مَالَ مَكْحُولٌ وَابْنُ زَكَرِيَاً إِلَى خَالِدٍ بْنِ مَعْدَانَ وَمِلْتُ مَعَهُمَا فَحَدَّثَنَا عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، قَالَ: قَالَ لِي جُبَيْرٌ: انْطَلَقْ بِنَا إِلَى ذِي مِخْمَرٍ وَكَانَ رَجُلًا مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَانْطَلَقْتُ مَعَهُ فَسَأَلَ اللَّهُ جُبَيْرٌ عَنِ الْهُدْنَةِ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: سَتُصَالِحُكُمُ الرُّومُ صُلْحًا آمِنًا تَغْزُونَ أَنْتُمْ وَهُمْ عَدُوًا فَتُتَصَارُونَ وَتَعْنَمُونَ وَتَسْلَمُونَ ثُمَّ تَتَصَرَّفُونَ حَتَّى تَنْزِلُوا بِمَرْجٍ ذِي تَلُولٍ مُرْتَفعٍ فَيَرْفَعُ رَجُلٌ مِنْ أَهْلِ التَّصْرِانِيَّةِ الصَّلَيْبَ فَيَقُولُ: عَلَبَ الصَّلَيْبِ، فَيَغْضِبُ رَجُلٌ مِنَ الْمُسْلِمِينَ فَيَقُولُ إِلَيْهِ فَيَدْعُهُ فَعِنْدَ ذَلِكَ تَغْزِرُ الرُّومُ وَيُجْمِعُونَ لِلْمُلْحَمَةِ

**[19450]** ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Ḥassān ibn ‘Aṭiyyah, from Abū al-Dardā’, who said: “If a campaign is presented to you, do not choose Armenia, for therein is a torment like the torment of the grave.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنَ عَطِيَّةَ، عَنْ أَبِي الدَّرْدَاءِ، قَالَ: إِذَا عَرَضَ عَلَيْكُمُ الْغَزْوَةِ فَلَا تَخْتَارُوا أَرْمِينِيَّةَ فَإِنَّ بِهَا عَذَابًا مِنْ عَذَابِ الْقَبْرِ

**[19451]** ‘Isā ibn Yūnus narrated to us, from Al-A‘mash, from Ibrāhīm, from ‘Alqamah, who said: We campaigned in the land of the Romans, and Hudhayfah was with us, and a man from Quraysh was our commander. He drank wine, so we wanted to apply the prescribed punishment (Hadd) on him. Hudhayfah said: “Do you punish your commander when you are close to your enemy, so they become eager against you?” He (the commander) said: “I will drink it even if it is forbidden, and I will drink it despite anyone's objection.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، قَالَ: غَزَوْنَا أَرْضَ الرُّومَ وَمَعَنَا حُذَيْفَةُ وَعَلَيْنَا رَجُلٌ مِنْ قُرَيْشٍ فَشَرَبَ الْخَمْرَ فَأَرَدْنَا أَنْ تَحْدَدَهُ فَقَالَ حُذَيْفَةُ: تَحْدُونَ أَمِيرَكُمْ وَقَدْ نَذَوْتُمْ مِنْ عَدُوكُمْ فَيَطْمَعُونَ فِيهِمْ ، فَقَالَ: لَا شَرَبَنَا وَإِنْ كَانَتْ مُحَرَّمةً وَلَا شَرَبَنَّ عَلَى رَغْمِ مَنْ رَغَمَ

**[19452]** ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Al-Muṭ‘im ibn al-Miqdām, from Abū Hurayrah, who said: “If I engage in Ribāt for three days, then let the worshippers worship as they wish.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ الْمُطْعَمِ  
بْنِ الْمِقْدَامَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: إِذَا رَابَطْتُ ثَلَاثًا  
فَلَا يَعْبُدُ الْمُتَعَبِّدُونَ مَا شَاءُوا

**[19453]** ‘Isā ibn Yūnus narrated to us, from Hishām ibn al-Ghāz, from Makhūl, from Salmān, who said: The Messenger of Allah ﷺ said: “Ribāt (guarding the frontier) for a day in the cause of Allah is better than fasting a month and praying its nights. Whoever dies while engaging in Ribāt will be protected from the trial of the grave, and his good deeds will continue for him until the Day of Resurrection.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ الْغَازِ، عَنْ  
مَكْحُولٍ، عَنْ سَلْمَانَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ: رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ صِيَامٍ  
شَهْرٍ وَقِيَامٍ وَمَنْ مَاتَ مُرَابِطًا أُحِيرَ مِنْ فِتْنَةِ الْقَبْرِ  
وَجَرَى عَلَيْهِ صَالِحٌ عَمَلٌ إِلَى يَوْمِ الْقِيَامَةِ

**[19454]** ‘Isā ibn Yūnus narrated to us, from Hishām ibn al-Ghāz, who said: ‘Atā’ al-Khurāsānī narrated to me, from Abū Hurayrah, similar to it, except that he said: “The seacoast.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامِ بْنِ الْغَازِ، قَالَ:  
حَدَّثَنِي عَطَاءُ الْخُرَاسَانِيُّ، عَنْ أَبِي هُرَيْرَةَ، بِمِثْلِهِ إِلَّا  
أَنَّهُ قَالَ: سَاحِلُ الْبَحْرِ

**[19455]** Yahyā ibn Ishāq narrated to us, from Layth ibn Sa‘d, from Abū ‘Aqīl, from Abū Ṣalih, the freed slave of ‘Uthmān ibn ‘Affān, from ‘Uthmān, that he said on the pulpit: “O Muslims, I heard a hadith from the Messenger of Allah ﷺ which I concealed from you, disliking that it would separate you from me. I heard the Messenger of Allah ﷺ say: ‘Ribāt (guarding the frontier) for a day in the cause of Allah is better than a thousand days of Ribāt in any other place. So let each man choose for himself what he wills.”

**[19456]** Waki‘ narrated to us, saying: Dāwūd ibn Qays narrated to us, from ‘Amr ibn ‘Abd al-Rahmān al-‘Asqalānī, from Abū Hurayrah, who said: “The completion of Ribāt is forty days.”

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، عَنْ لَيْثٍ بْنِ سَعْدٍ، عَنْ أَبِي عَقِيلٍ، عَنْ أَبِي صَالِحٍ، مَوْلَى عُثْمَانَ بْنِ عَفَانَ عَنْ عُثْمَانَ، أَنَّهُ قَالَ عَلَى الْمِنْبَرِ: أَيُّهَا الْمُسْلِمُونَ ، سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدِيثًا كَتَمْتُكُمُوهُ كَرَاهِيَةً أَنْ يُفَرَّقُكُمْ عَنِّي ، سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: رِبَاطٌ يَوْمٌ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنْ رِبَاطِ الْفِلِّ يَوْمٍ فِيمَا سِوَاهُ مِنَ الْمَنَازِلِ فَلَيُخْتَرْ كُلُّ امْرِئٍ لِنَفْسِهِ مَا شَاءَ

حَدَّثَنَا وَكِيعٌ، قَالَ نَا دَاؤُدُ بْنُ قَيْسٍ، عَنْ عَمْرِو بْنِ عَبْدِ الرَّحْمَنِ الْعَسْقَلَانِيِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: تَمَامُ الرِّبَاطِ أَرْبَعُونَ يَوْمًا

**[19457]** ‘Isā ibn Yūnus narrated to us, from Mu‘āwiyah ibn Yahyā al-Ṣadafī, from Yahyā ibn al-Ḥārith al-Rummānī, from Makhūl, who said: The Messenger of Allah ﷺ said: “The completion of Ribāt is forty days.”

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ مُعَاوِيَةَ بْنِ يَحْيَى الصَّدَفِيِّ، عَنْ يَحْيَى بْنِ الْحَارِثِ الرُّمَانِيِّ، عَنْ مَكْحُولٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: تَمَامُ الرِّبَاطِ أَرْبَعُونَ يَوْمًا

**[19458]** ‘Isā ibn Yūnus narrated to us, from ‘Umar ibn ‘Abd Allāh, the freed slave of ‘Afrah, who said: A man from the offspring of ‘Abd Allāh ibn ‘Umar narrated to us that a son of Ibn ‘Umar engaged in Ribāt for thirty nights, then returned. Ibn ‘Umar said to him: “I adjure you to return and engage in Ribāt for ten (more nights) to complete the

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ عَبْدِ اللَّهِ، مَوْلَى عَفْرَةَ قَالَ: نَا رَجُلٌ، مِنْ وَلَدِ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ ابْنًا لِابْنِ عُمَرَ رَابطَ ثَلَاثِينَ لَيْلَةً ثُمَّ رَجَعَ فَقَالَ لَهُ ابْنُ عُمَرَ: أَعْزِمُ عَلَيْكَ لَتَرْجِعَنَ فَلَتُرْأِبَطَنَ عَشْرًا حَتَّى تُتمَ الأَرْبَعينَ

**[19459]** Abū Usāmah narrated to us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, who said: Khālid ibn Ma‘dān narrated to us, saying: I heard Abū Umāmah and Jubayr ibn Nufayr saying: “A time will come upon people when the best Jihad will be Ribāt.” I said: “Why is that?” He said: “When battles are delayed (or decreased), debts increase, and spoils are made lawful (unjustly taken), then the best Jihad on that day will be Ribāt.”

**[19460]** Hātim ibn Ismā‘il narrated to us, from Ḥumayd ibn Ṣakhr, from Yazīd ibn ‘Abd Allāh ibn Qusayt and Ṣafwān ibn Sulaym, who both said: “Whoever dies while engaging in Ribāt dies as a martyr.”

**[19461]** ‘Isā ibn Yūnus narrated to us, from Al-Awzā‘ī, from Ibn Ḥabīb al-Muḥāribī, from Abū Umāmah al-Bāhilī, who said: “People conquered lands whose swords were adorned neither with gold nor silver, but rather with sinews (Al-‘Alābī), lead (Al-Ānuk), and iron.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، قَالَ نَا خَالِدُ بْنُ مَعْدَانَ، قَالَ: سَمِعْتُ أَبَا أُمَّةَ، وَجُبِيرَ بْنَ نُفَيْرَ، يَقُولُ أَنِّي عَلَى النَّاسِ زَمَانٌ أَفْضَلُ الْجِهَادِ الرِّبَاطُ، فَقُلْتُ: وَمَا ذَلِك؟ فَقَالَ: إِذَا أَطَاطَ الْغَرْوُ وَكَثُرَتِ الْغَرَائِمُ وَاسْتَحْلَتِ الْغَنَائمُ فَأَفْضَلُ الْجِهَادِ يَوْمَنِ الْرِبَاطِ

حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ فَسَيْطٍ، وَصَفْوَانَ بْنِ سُلَيْمَ، قَالَا: مَنْ مَاتَ مُرَايِطًا مَاتَ شَهِيدًا

حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنِ ابْنِ حَبِيبِ الْمُحَارِبِيِّ، عَنْ أَبِي أُمَّةَ الْبَاهِلِيِّ، قَالَ: لَقَدْ افْتَنَّ الْفُتُوحَ أَفْوَامٌ مَا كَانَتْ حِلْيَةً سُيُوفِهِمُ الدَّهَبُ وَلَا الْفِضَّةُ، إِلَّا كَانَتْ حِلْيَهَا الْعَلَابِيَّ وَالْأَنْكَ وَالْحَدِيدُ

**[19462]** Al-Muḥāribī narrated to us, from ‘Abd al-Rahmān ibn Ziyād ibn An‘am, from ‘Abd Allāh ibn Yazīd, from ‘Abd Allāh ibn ‘Umar, who said: The Messenger of Allah ﷺ said: “Whoever splits his head in the cause of Allah, Allah forgives him his previous sins.”

حَدَّثَنَا الْمُحَارِبِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ بْنِ أَنْعَمَ،  
عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ صَدَعَ رَأْسَهُ فِي  
سَبِيلِ اللَّهِ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

**[19463]** Yaḥyā ibn Ishāq narrated to us, saying: Yaḥyā ibn Ayyūb narrated to us, from Abū Qabil, who said: I heard ‘Abd Allāh ibn ‘Amr being asked: “Which of the two cities will be conquered first: Constantinople or Rome?” He said: ‘Abd Allāh ibn ‘Amr called for a chest with rings, brought out a book from it, and began reading it. He said: While we were around the Messenger of Allah ﷺ writing, he was asked: “Which of the two cities will be conquered first: Constantinople or Rome?” The Prophet ﷺ said: “Rather, the city of Heraclius will be conquered first.”

حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ، نَا يَحْيَى بْنُ أَيُوبَ، عَنْ أَبِي  
قَبِيلٍ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو، وَسُئِلَ: أَيُّ  
الْمَدِينَتَيْنِ يُفْتَحُ أَوْلًا قُسْطَنْطِينِيَّةً أَوْ رُومِيَّةً؟ قَالَ: فَدَعَا  
عَبْدُ اللَّهِ بْنُ عَمْرِو بِصَنْدُوقٍ لَهُ حَلْقٌ فَأَخْرَجَ مِنْهُ كِتَابًا  
فَجَعَلَ يَقْرَأُهُ قَالَ فَقَالَ: بَيْتَمَا تَحْنُ حَوْلَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَكْتُبُ إِذْ سُئِلَ: أَيُّ الْمَدِينَتَيْنِ يُفْتَحُ  
أَوْلًا قُسْطَنْطِينِيَّةً أَوْ رُومِيَّةً؟ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: بَنْ مَدِينَةُ هَرَقْلٍ أَوْلًا تُنْتَحُ

**[19464]** ‘Abd Allāh ibn Idrīs narrated to us, from his father and uncle, that they heard them mentioning, they said: Salmān ibn Rabī‘ah said: “I killed with this sword of mine one hundred people who sought protection and worshipped other than Allah. I did not kill any of them while they were captives (ṣabr).”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ أَبِيهِ، وَعَمِّهِ، سَمِعَهُمَا يَذْكُرُانِ فَالاً: قَالَ سَلْمَانُ بْنُ رَبِيعَةَ: قَتَّلْتُ بِسَيْفِي هَذَا مِائَةً مُسْتَلِمٍ يَعْبُدُ غَيْرَ اللَّهِ، مَا قَاتَلْتُ مِنْهُمْ رَجُلًا صَبَرًا

**[19465]** ‘Abd Allāh ibn Idrīs narrated to us, from Mūsā ibn Sa‘īd, from his teachers, who said: Abū Mūsā said: “I saw myself as the fifth of five or the sixth of six, with not a nail on my hand or foot but that it had fallen off.” Then he said: “Why did I mention this? Allah may deprive me because of it.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُوسَى بْنِ سَعِيدٍ، عَنْ أَشْيَالِهِ، قَالَ: قَالَ أَبُو مُوسَى: لَقَدْ رَأَيْتِي خَامسَ حَمْسَةً أَوْ سَادِسَ سِتَّةً مَا فِي يَدِي وَلَا رِجْلِي ظُفْرٌ إِلَّا قَدْ نُصِلَّ، ثُمَّ قَالَ: مَا خَالَفَ إِلَيْنِي ذِكْرُ هَذَا، اللَّهُ يَحْرُمُنِي بِذَلِكَ

**[19466]** Ḥātim ibn Wardān narrated to us, from Yūnus, from Al-Hasan, from the Prophet ﷺ: “No one who dies and has good with Allah would be pleased to return to the world, even if he were to have the like of its bliss, except the martyr. For what he sees of the reward, he wishes he could return and be killed again.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَحَدٍ يَمُوتُ ، لَهُ عِنْدَ اللَّهِ خَيْرٌ يَسْرُهُ أَنْ يَرْجِعَ إِلَى الدُّنْيَا وَلَا أَنْ لَهُ مِثْلُ نَعِيمِهِ إِلَّا الشَّهِيدُ فَإِنَّهُ مِمَّا يَرَى مِنَ الثَّوَابِ يَوْمَ رَجَعَ فَقُتِلَ

**[19467]** Ḥātim ibn Wardān narrated to us, from Burd, from Makhūl, who said: “The martyr has six qualities with Allah: Allah forgives his sin with the first drop of his blood that hits the ground; he is adorned with the garment of faith; he is married to the fair maidens with wide eyes (Hoor al-‘Ayn); a gate of Paradise is opened for him; he is protected from the punishment of the grave; and he is secured from the Great Terror and the fear of the Day of Resurrection.”

حَدَّثَنَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: لِلشَّهِيدِ عِنْدَ اللَّهِ سِتُّ خَصَالٍ: يَغْفِرُ اللَّهُ دُنْبَهُ عِنْدَ أَوَّلِ قَطْرَةٍ تُصَبِّبُ الْأَرْضَ مِنْ دَمِهِ وَيُحَلِّ حُلَّةَ الْإِيمَانِ وَيُرَوَّجُ الْحُورُ الْأَعْيُنِ وَيُفْتَحُ لَهُ بَابٌ مِنَ الْجَنَّةِ وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ وَيُؤْمَنُ مِنَ الْفَرَعِ الْأَكْبَرِ وَفَرَعِ يَوْمِ الْقِيَامَةِ

**[19468]** Bishr ibn Mufaddal narrated to us, from Mughirah ibn Ḥabīb, who said: I asked Sālim about dueling. He lowered his head for a moment, then raised it and said: {Indeed, Allah loves those who fight in His cause in a row as though they are a [single] structure joined firmly} [As-Saff: 4].

حَدَّثَنَا بِشْرُ بْنُ مُفَضْلٍ عَنْ مُعِيرَةَ بْنِ حَبِيبٍ قَالَ: سَأَلْتُ سَالِمًا عَنِ الْمُبَارَزَةِ فَأَكَبَ هُنَيْهَةَ ثُمَّ رَفَعَ رَأْسَهُ فَقَالَ: {إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفَّا كَانَهُمْ بُنْيَانٌ مَرْصُوصٌ}.

**[19469]** Abū al-Āḥwāṣ narrated to us, from Manṣūr, from Abū Ṣalih, from Ibn ‘Abbās regarding: {And do not throw [yourselves] with your [own] hands into destruction} [Al-Baqarah: 195]. He said: “Spend in the cause of Allah, even if it is with an arrowhead.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ أَبِي صَالِحٍ، عَنْ ابْنِ عَبَّاسٍ: {وَلَا تُلْهُوا بِأَيْدِيكُمْ إِلَى النَّهْلَكَةِ} قَالَ: أَنْفَقُ فِي سَبِيلِ اللَّهِ وَلَا بِمِسْقَصٍ

**[19470]** Wakī‘ narrated to us, saying: Sufyān narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, who said: “If you meet (the enemy), attack standing firm, for this verse was only revealed regarding spending.”

حَدَّثَنَا وَكِيعٌ، نَا سُفْيَانُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، قَالَ: إِذَا لَقِيْتُمْ فَانْهَدْ قَائِمًا فَإِنَّمَا نَزَّلْتُ هَذِهِ الْآيَةَ فِي النَّفَقَةِ

[19471] Muḥammad ibn Marwān al-Baṣrī narrated to us, from ‘Umārah, who said: The Prophet ﷺ was wounded in the head, his incisor was broken, and he was exhausted from thirst until he began to fall on his knees, and his Companions left him. Ubayy ibn Khalaf came seeking blood revenge for his brother Umayyah ibn Khalaf and said: “Where is this one who claims to be a prophet? Let him come out to me! If he is a prophet, he will kill me.” The Messenger of Allah ﷺ said: “Give me the spear.” They said: “O Messenger of Allah, are you able to move?” He said: “I have asked Allah for his blood.” He took the spear, walked towards him, stabbed him, and knocked him off his mount. His companions carried him away and isolated him, saying: “We do not see any harm on you.” He said: “He has asked Allah for my blood. I feel from it what would be enough for Muḍar and Rabī‘ah if it were distributed among them.”

حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ الْبَصْرِيُّ، عَنْ عُمَارَةَ، قَالَ:  
شَجَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكُسِّرَتْ رَبَاعِيَّةُ وَدَلِقَ  
مِنَ الْعَطَشِ حَتَّى جَعَلَ يَقْعُ عَلَى رُكُوبِهِ وَتَرَكَهُ  
أَصْحَابُهُ فَجَاءَ أُبَيُّ بْنُ خَلَفٍ يَطْلُبُ بِدَمِ أَخِيهِ أُمَيَّةَ بْنِ  
خَلْفٍ فَقَالَ: أَيْنَ هَذَا الَّذِي يَرْعُمُ أَنَّهُ تَبَّيَّ فَلَيْرُزْ لِي ،  
فَإِنْ كَانَ تَبَّيَّ قَتَلَنِي ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ: أُعْطُونِي الْحَرْبَةَ . فَقَالُوا: يَا رَسُولَ اللَّهِ ، وَبِكَ  
حِرَّاً؟ قَالَ: إِنِّي قَدِ اسْتَسْفَيْتُ اللَّهَ دَمَهُ ، فَلَأَخْذَ الْحَرْبَةَ  
ثُمَّ مَشَّى إِلَيْهِ فَطَعَنَهُ فَصَرَعَهُ عَنْ دَائِبِهِ وَحَمَلَهُ أَصْحَابُهُ  
فَاسْتَقْرُرُدُوهُ فَقَالُوا: مَا نَرَى بِكَ بَأْسًا ، فَقَالَ: إِنَّهُ قَدِ  
اسْتَسْفَى اللَّهَ دَمِي إِنِّي لَأَجُدُّ لَهَا مَا لَوْ كَانَ عَلَى مُضَرَّ  
وَرَبِيعَةَ لَوْسَعَهُمْ

**[19472]** Zayd ibn Ḥubāb narrated to us, from Al-Dahhāk ibn ‘Uthmān, saying: Al-Ḥakam ibn Mīnā’ narrated to us, from Abū Hurayrah, that he heard him say: The Messenger of Allah ﷺ said: “A morning or an evening journey in the cause of Allah is better than the world and what is in it.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنِ الصَّحَّاحِ بْنِ عُثْمَانَ، نَا  
الْحَكَمَ بْنَ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَهُ يَقُولُ: قَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غَدْوَةً فِي سَبِيلِ اللَّهِ  
أَوْ رَوْحَةً خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا

**[19473]** ‘Abd Allāh ibn Numayr narrated to us, saying: Muḥammad ibn Ishāq narrated to us, from Abū Mālik ibn Tha’labah, from ‘Umar ibn al-Ḥakam ibn Thawbān, from Abū Hurayrah, who said: I heard the Messenger of Allah ﷺ saying:

“Whom do you count as a martyr?” They said: “The one killed in the cause of Allah.” He said: “In that case, the martyrs of my Ummah would be few. The one killed in the cause of Allah is a martyr, the one who falls from his mount in the cause of Allah is a martyr, the one who drowns in the cause of Allah is a martyr, and the one who dies of pleurisy (Al-Majnūb) in the cause of Allah is a martyr.”

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرَ، نَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ أَبِي  
مَالِكِ بْنِ ثَعْلَبَةَ، عَنْ عُمَرَ بْنِ الْحَكَمِ بْنِ تَوْبَانَ، عَنْ أَبِي  
هُرَيْرَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ: مَا تَعْدُونَ الشَّهِيدَ؟ قَالُوا: الْمَقْتُولُ فِي سَبِيلِ  
اللَّهِ ، قَالَ: إِنَّ شُهَدَاءَ أُمَّتِي إِذْنَ لَقَلِيلٍ ، الْفَقِيرُ فِي سَبِيلِ  
اللَّهِ شَهِيدٌ وَالْخَارُ عَنْ دَائِبَتِهِ فِي سَبِيلِ اللَّهِ شَهِيدٌ  
وَالْغَرْقُ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالْمَجْنُوبُ فِي سَبِيلِ اللَّهِ  
شَهِيدٌ يَعْنِي فُرْحَةَ ذَاتِ الْجَنْبِ

[19474] Wakī‘ narrated to us, from Hishām ibn al-Ghāz, from ‘Ubādah ibn Nusayy, from ‘Ubādah ibn al-Şāmit, that the Prophet ﷺ said: “Whom do you count as a martyr among you?” They said: “The one who fights in the cause of Allah and is killed.” The Messenger of Allah ﷺ said: “In that case, the martyrs of my Ummah would be few. The one killed in the cause of Allah is a martyr, the one who dies of a stomach ailment is a martyr, and the woman who dies in childbirth (Bi-Jam‘)—meaning pregnant—is a martyr.”

حَدَّثَنَا وَكَيْعُ عَنْ هِشَامِ بْنِ الْغَازِ عَنْ عُبَادَةَ بْنِ نُسَيْ عَنْ  
عُبَادَةَ بْنِ الصَّابِيتِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
مَا تَعْدُونَ الشَّهِيدَ فِيهِمْ؟ قَالُوا: الَّذِي يُقَاتِلُ فِي سَبِيلِ اللَّهِ  
فَيُقْتَلُ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ  
شُهَدَاءَ أُمَّتِي إِذْنُ لَقَائِلٍ، الْقَتِيلُ فِي سَبِيلِ اللَّهِ شَهِيدٌ  
وَالْمَبْطُونُ شَهِيدٌ وَالمرْأَةُ تَمُوتُ بِجَمْعٍ يَعْنِي حَامِلاً  
شَهِيداً.

**[19475]** Waki‘ narrated to us, saying: Abū al-‘Umays narrated to us, from ‘Abd Allāh ibn Jabr ibn ‘Atīk, from his father, from his grandfather, that the Prophet ﷺ visited him in his illness. Someone from his family said: “We were hoping his death would be martyrdom in the cause of Allah.” He said: “In that case, the martyrs of my Ummah would be few. The one killed in the cause of Allah is a martyr, the one who dies of a stomach ailment is a martyr, the one who dies of plague is a martyr, the woman who dies in childbirth is a martyr, and the one who dies by burning, drowning, or pleurisy is a martyr.”

حَدَّثَنَا وَكِيعٌ، قَالَ نَا أَبُو الْعُمَيْسِ، عَنْ عَبْدِ اللَّهِ بْنِ جَبْرِ بْنِ عَتِيكِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَادَةً فِي مَرَضِهِ فَقَالَ قَائِلٌ مِنْ أَهْلِهِ إِنَّا كُنَّا لَنَرْجُو أَنْ تَكُونَ وَفَاتُهُ قَتْلٌ شَهَادَةً فِي سَبِيلِ اللَّهِ ، فَقَالَ إِنَّ شُهَدَاءَ أُمَّتِي إِذْنُ لَقَبِيلٍ ، الْقَبِيلُ فِي سَبِيلِ اللَّهِ شَهِيدٌ وَالْمَبْطُونُ شَهِيدٌ وَالْمَطْعُونُ شَهِيدٌ وَالْمَرْأَةُ تَمُوتُ بِجَمْعِ شَهِيدٍ وَالْحَرْقُ وَالْغَرْقُ وَالْجَنُوبُ شَهِيدٌ يَعْنِي قُرْحَةً دَاتِ الْجَنْبِ

**[19476]** Yazīd ibn Hārūn narrated to us, from Al-Taymī, from Abū ‘Uthmān ‘Āmir ibn Mālik, from Ṣafwān ibn Umayyah, who said: “Plague is martyrdom, drowning is martyrdom, stomach ailment is martyrdom, and the woman in postpartum is a martyr.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَامِرِ بْنِ مَالِكٍ عَنْ صَفْوَانَ بْنِ أَمِيرٍ، قَالَ: الطَّاغُونُ شَهَادَةً وَالْغَرَقُ شَهَادَةً وَالْبَطْنُ وَالنُّفَسَاءُ

**[19477]** Wakī‘ narrated to us, from Sufyān, from Ibrāhīm ibn Muḥājir, from Ṭāriq ibn Shihāb, who said: ‘Abd Allāh said: “Indeed, those who drown in the seas, fall from mountains, and are eaten by beasts will be martyrs with Allah on the Day of Resurrection.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْيَانَ، عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، قَالَ: قَالَ عَبْدُ اللَّهِ: إِنَّ بَيْنَ مَنْ يَغْرِقُ فِي الْجُهُورِ وَيَنْرَدَى مِنَ الْجِبَالِ وَتَأْكُلُهُ السَّبَاعُ لَشُهَادَةٍ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ

**[19478]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Muḥammad, from Masrūq's wife, from Masrūq, who said: “Plague, stomach ailment, postpartum death, drowning, and whatever afflicts a Muslim is martyrdom for him.”

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ مُحَمَّدٍ، عَنْ امْرَأَةٍ، مَسْرُوقٍ عَنْ مَسْرُوقٍ، قَالَ: الطَّاعُونُ وَالْبَطْنُ وَالنُّفَسَاءُ وَالْغَرَقُ وَمَا أَصَبَّ بِهِ مُسْلِمٌ فَهُوَ لَهُ شَهَادَةٌ

**[19479]** Hammām narrated to us, saying: ‘Affān narrated to us, saying: Muḥammad ibn Juḥādah narrated to us that Abū Ḥuṣayn narrated to him that Abū Ṣalīḥ narrated to him that Abū Hurayrah narrated to him, saying: A man came to the Prophet and said: “O Messenger of Allah, teach me a deed equal to Jihad.” He said: “I do not find it.” Then he said: “Can you, when the Mujāhid goes out, enter your mosque and stand in prayer without flagging and fast without breaking it?” He said: “I cannot do that.” Abū Hurayrah said: “Indeed, the horse of the Mujāhid prances in its tether, and good deeds are recorded for him because of it.”

حَدَّثَنَا هَمَّامٌ، نَا عَفَانُ، نَا مُحَمَّدُ بْنُ جُحَادَةَ، أَنَّ أَبَا حُصَيْنِ، حَدَّثَهُ أَنَّ أَبَا صَالِحَ حَدَّثَهُ أَنَّ أَبَا هُرَيْرَةَ حَدَّثَهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ فَقَالَ: يَا رَسُولَ اللَّهِ عَلَمْنِي عَمَلًا يَعْدِلُ الْجِهَادَ، قَالَ: لَا أَجِدُهُ، ثُمَّ قَالَ: هَلْ سَنْتَطِيعُ إِذَا خَرَجَ الْمُجَاهِدُ أَنْ تَدْخُلَ مَسْجِدَكَ فَتَقُومَ لَا شَفَرَ وَتَصُومَ وَلَا تُغْطِرَ؟ قَالَ: لَا أَسْتَطِيعُ ذَلِكَ، فَقَالَ أَبُو هُرَيْرَةَ: إِنَّ فَرَسَ الْمُجَاهِدِ لَيَسْتَشْ فِي طُولِهِ فَتُكْتَبُ بِهِ حَسَنَاتُهُ

**[19480]** Muḥammad ibn Bishr narrated to us, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “No man—or no one—spends a pair of something in the cause of Allah but that the keepers of Paradise will call him on the Day of Resurrection: ‘Come, O So-and-so! Come, this is good!’” Abū Bakr said: “O Messenger of Allah, this is the one who will suffer no loss.” He said: “I hope that you will be one of them.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مُحَمَّدٍ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ رَجُلٍ أَوْ مَا مِنْ أَحَدٍ يُنْفِقُ رَوْجَيْنَ فِي سَبِيلِ اللَّهِ إِلَّا حَزَنَةُ الْجَنَّةِ يَوْمَ الْقِيَامَةِ يَدْعُونَهُ: تَعَالَى يَا فُلَانُ، تَعَالَى هَذِهِ خَيْرٌ فَقَالَ أَبُو بَكْرٍ: أَيُّ رَسُولُ اللَّهِ، هَذَا الَّذِي لَا تَوَى عَلَيْهِ فَقَالَ: إِنِّي أَرْجُو أَنْ تَكُونَ مِنْهُمْ

**[19481]** Waki‘ narrated to us, saying: Al-Rabi‘ narrated to us, from Al-Hasan, who said: A man said to ‘Umar: “O best of people.” He said: “I am not the best of people. Shall I not inform you of the best of people?” He said: “Yes, O Commander of the Faithful.” He said: “A man from the people of the desert who has a small herd of camels and sheep, brings it to a city of the cities, sells it, then spends it in the cause of Allah, and stands between the Muslims and their enemy. That is the best of people.”

حَدَّثَنَا وَكِيعُ، نَا الرَّبِيعُ، عَنِ الْحَسَنِ، قَالَ: قَالَ رَجُلٌ لِعُمَرَ: يَا خَيْرُ النَّاسِ، قَالَ: لَسْتُ بِخَيْرِ النَّاسِ، أَلَا أُخْبِرُكَ بِخَيْرِ النَّاسِ؟ قَالَ: بَلَى، يَا أَمِيرَ الْمُؤْمِنِينَ، قَالَ: رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ لَهُ صِرْمَةٌ مِنْ إِيلٍ وَغَمَّ أَشَى بِهَا مِصْرَأً مِنْ أَمْصَارٍ فَبَاعَهَا ثُمَّ أَنْفَقَهَا فِي سَبِيلِ اللَّهِ وَكَانَ بَيْنَ الْمُسْلِمِينَ وَبَيْنَ عَدُوِّهِمْ فَلَكَ خَيْرُ النَّاسِ

**[19482]** ‘Abdah ibn Sulaymān narrated to us, from Muḥammad ibn ‘Amr, from Ṣafwān ibn Sulaym, from Huṣayn ibn al-Lajlāj, from Abū Hurayrah, who said: The Messenger of Allah ﷺ said: “Stinginess and faith do not combine in the heart of a Muslim man, nor do dust in the cause of Allah and the smoke of Hell combine in the interior of a man.”

حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو عَنْ سَفْوَانَ بْنِ سُلَيْمَانَ، عَنْ حُسَيْنِ بْنِ الْجَلَاجَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَجْتَمِعُ الشُّحُّ وَالإِيمَانُ فِي جَوْفِ رَجُلٍ مُسْلِمٍ وَلَا غُبارٌ فِي سَبِيلِ اللَّهِ وَدُخَانُ جَهَنَّمَ فِي جَوْفِ رَجُلٍ

**[19483]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Huṣayn, from Sālim, raising it to Mu‘ādh, who said: “Whoever gets a gray hair in the cause of Allah, it will be a light for him on the Day of Resurrection. And whoever shoots an arrow in the cause of Allah, Allah raises him a degree by it.”

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، يَرْفَعُهُ إِلَى مُعَادٍ قَالَ: مَنْ شَابَ شَيْئاً فِي سَبِيلِ اللَّهِ كَانَتْ لَهُ نُورًا يَوْمَ الْقِيَامَةِ وَمَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ رَفَعَهُ اللَّهُ بِهِ دَرَجَةً

**[19484]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Mansūr, from Shaqīq, from Masrūq, who said: “There is no state more likely for a servant to be answered than when he is in the cause of Allah, or when he is dusting his face in

حَدَّثَنَا حُسَيْنُ بْنُ عَلَىٰ، عَنْ زَائِدَةَ، عَنْ مَنْصُورٍ، عَنْ شَفِيقٍ، عَنْ مَسْرُوقٍ، قَالَ: مَا مِنْ حَالٍ أَخْرَىٰ أَنْ يُسْتَجَابَ لِلْعَبْدِ فِيهِ إِلَّا أَنْ يَكُونَ فِي سَبِيلِ اللَّهِ مِنْ أَنْ يَكُونَ عَافِرًا وَجْهًا سَاجِدًا

**[19485]** Abū Usāmah narrated to us, from Hishām ibn ‘Urwah, who said: “Al-Zubayr accepted Islam when he was sixteen years old, and he did not stay behind from any campaign led by the Messenger of Allah ﷺ. He was killed when he was sixty-something years old.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، قَالَ: أَسْلَمَ الْزُّبَيْرُ وَهُوَ أَبْنُ سِتَّ عَشْرَةَ سَنَةً، وَلَمْ يَتَخَلَّفْ عَنْ غَزْوَةِ غَرَاهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقُتِلَ وَهُوَ أَبْنُ بِضْعِ وَسِتِّينَ سَنَةً

**[19486]** 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 al-Sham, he and his companions were besieged and suffered severe hardship. He wrote to ‘Umar. ‘Umar wrote to him: “Peace. As to what follows, there has never been hardship but that Allah made a way out after it, and one hardship will not 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} [Al-Imran: 200]. He said:

Abū ‘Ubaydah wrote back to him: “Peace. As to what follows, Allah Blessed and Exalted has said: {Know that the life of this world is but amusement and diversion and adornment and boasting to one another and competition in increase of wealth and children} [Al-Hadid: 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 has only

حَدَّثَنَا وَكَيْعُ نَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ: لَمَّا آتَى أَبُو عُبَيْدَةَ الشَّامَ حَضَرَ هُوَ وَأَصْحَابُهُ وَأَصَابَهُمْ جَهْدٌ شَدِيدٌ قَالَ: فَكَتَبَ إِلَى عُمَرَ , فَكَتَبَ إِلَيْهِ عُمَرُ: سَلَامٌ , أَمَا بَعْدُ فَإِنَّهُ لَمْ تَكُنْ شَدَّةُ إِلَّا جَعَلَ اللَّهُ بَعْدَهَا مَخْرَجًا وَلَنْ يَغْلِبَ عُسْرٌ يُسْرَيْنِ , وَكَتَبَ إِلَيْهِ {يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعْلَكُمْ تُفْلِحُونَ} قَالَ: فَكَتَبَ إِلَيْهِ أَبُو عُبَيْدَةَ: سَلَامٌ , أَمَا بَعْدُ فَإِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى قَالَ: {إِنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُرْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأُولَادِ} إِلَى آخر الآية قَالَ: فَخَرَجَ عُمَرُ بِكِتَابٍ أَبِي عُبَيْدَةَ فَقَرَأَهُ عَلَى النَّاسِ فَقَالَ: يَا أَهْلَ الْمَدِينَةِ, إِنَّمَا كَتَبَ أَبُو عُبَيْدَةَ يُعَرِّضُ بِكُمْ وَيَحْكُمُ عَلَى الْجِهَادِ , قَالَ زَيْدُ: فَقَالَ أَبِي: وَإِنِّي لِفَلَائِمِ فِي السُّوقِ إِذَا أَقْبَلَ قَوْمٌ مُبَيِّضِينَ قَدِ اطْلَعُوا مِنَ النَّبَيَّ فِيهِمْ حُذَيْفَةُ بْنُ الْيَمَانِ يُبَشِّرُونَ النَّاسَ قَالَ: فَخَرَجْتُ أَشْتَدَّ حَتَّى دَخَلْتُ عَلَى عُمَرَ فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ , أَبْشِرْ بِنَصْرِ اللَّهِ وَالْفُتْحِ , فَقَالَ عُمَرُ: اللَّهُ أَكْبَرُ رَبَّ قَائِلٍ لَوْ كَانَ خَالِدُ بْنُ الْوَلِيدِ.

**[19487]** Waki‘ narrated to us, saying: Sufyān narrated to us, from Burd, from Makhūl, who said: The Messenger of Allah ﷺ said:

“Indeed, Allah has placed the provision of this Ummah in the hooves of its horses and the points of its spears, as long as they do not farm. But if they farm, they become like other people.”

**[19488]** ‘Affān narrated to us, from Sulaymān ibn Kathīr, who said: Ibn Shihāb narrated to me, from ‘Atā’ ibn Yazīd, from Abū Sa‘id al-Khudrī, who said: It was said: “O Messenger of Allah, which of the believers is best?” He said: “A believer striving in the cause of Allah with his self and wealth, and a believer who isolates himself in a mountain pass—or he said a valley—sparing people his evil.”

حَدَّثَنَا وَكِبِيعُ، نَا سُفْيَانُ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ جَعَلَ رِزْقَ هَذِهِ الْأُمَّةِ فِي سَنَابِكِ خَيْلُهَا وَأَرْجَلَهَا رِمَاحَهَا مَا لَمْ يَرْجِعُوا فَإِذَا زَرَعُوا صَارُوا مِنَ النَّاسِ

حَدَّثَنَا عَفَّانُ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، حَدَّثَنِي أَبُنْ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ قَيلَ: يَا رَسُولَ اللَّهِ، أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: مُؤْمِنٌ مُجَاهِدٌ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ وَمُؤْمِنٌ أَعْتَزَلَ فِي شِعْبٍ مِنَ الْجِبَالِ أَوْ قَالَ شِعْبَةُ كَفَى النَّاسَ شَرَّهُ

**[19489]** ‘Affān narrated to us, saying: ‘Ubayd Allāh ibn Iyād narrated to us, from his father, from Abū Kabshah al-Barā’ ibn Qays al-Salūlī, who said: I was sitting with Sa’d while he was speaking to his companions. At the end of his speech, he said: “O people, indeed Allah desires ease for you and does not desire hardship for you. By Allah, by Allah, a campaign in the cause of Allah is dearer to me than two Hajj pilgrimages. And a Hajj I perform at the House of Allah is dearer to me than two ‘Umrahs. And an ‘Umrah I perform is dearer to me than spending three nights in prayer at Bayt al-Maqdis.”

حَدَّثَنَا عَفَّانُ، نَا عُبَيْدُ اللَّهِ بْنُ إِبَادٍ، عَنْ أَبِيهِ، عَنْ أَبِي كَبْشَةَ الْبَرَاءِ بْنِ فَيْسِ السَّلْوَلِيِّ، قَالَ: كُنْتُ جَالِسًا مَعَ سَعْدٍ وَهُوَ يُحَدِّثُ أَصْحَابَهُ فَقَالَ فِي آخِرِ حَدِيثِهِ: أَيُّهَا النَّاسُ، إِنَّ اللَّهَ أَرَادَ بِكُمُ الْيُسْرَ وَلَمْ يُرِدْ بِكُمُ الْعُسْرَ وَاللَّهُ وَاللَّهُ لَغَزَوْةٌ فِي سَبِيلِ اللَّهِ أَحَبُّ إِلَيَّ مِنْ حَجَّتَيْنِ، وَلَحَجَّةُ أَحْجُجُهَا بَيْتُ اللَّهِ أَحَبُّ إِلَيَّ مِنْ عُمْرَتَيْنِ وَلَعُمرَةٌ أَعْتَمِرُهَا أَحَبُّ إِلَيَّ مِنْ ثَلَاثَةَ أَيْتُهُنَّ بَيْتُ الْمَقْدِسِ

**[19490]** Zayd ibn Ḥubāb narrated to us, saying: ‘Abd al-Rahmān ibn Shurayḥ narrated to me, from ‘Abd Allāh ibn al-Mughīrah, from Abū Firās Yazīd ibn Rabāḥ, the freed slave of ‘Amr ibn al-Āṣ, that he heard ‘Abd Allāh ibn ‘Amr say: “Indeed, Allah laughs at the companions of the sea several times: when he settles in his ship leaving his family and wealth, when the swaying of the ship takes him, and when he heads towards land and looks out at it.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ شَرَيْحٍ عَنْ عَبْدِ اللَّهِ بْنِ الْمُغِيرَةِ عَنْ أَبِي فِرَاسٍ يَزِيدَ بْنِ رَبَاحٍ مَوْلَى عَمْرُو بْنِ الْعَاصِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرُو يَقُولُ: إِنَّ اللَّهَ يَضْحَكُ إِلَى أَصْحَابِ الْبَحْرِ مِرَارًا حِينَ يَسْتَوِي فِي مَرْكَبِهِ وَيُخْلِي أَهْلَهُ وَمَالَهُ وَجِينَ يَأْخُذُهُ الْمَيْدُ فِي مَرْكَبِهِ وَجِينَ يُوجَهُ إِلَيْهِ الْبُرُّ فَيُشَرِّفُ إِلَيْهِ

**[19491]** Hushaym narrated to us, from Abū al-Ashhab al-‘Uṭāridī, from Al-Ḥasan, who said: The Messenger of Allah ﷺ said: “When he was in the row in battle, he did not turn around.”

حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي الْأَشْهَبِ الْعُطَّارِدِيِّ، عَنْ الْحَسَنِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا كَانَ فِي الصَّفَّ فِي الْقِتَالِ لَمْ يَلْتَفِتْ

**[19492]** Ghundar narrated to us, from ‘Uthmān ibn Ghiyāth, from ‘Ikrimah, who said: I heard him say regarding this verse: {And do not say about those who are killed in the way of Allah, 'They are dead.' Rather, they are alive, but you perceive [it] not} [Al-Baqarah: 154]. He said: “The souls of the martyrs are in white birds bubbling in Paradise.”

**[19493]** ‘Abd Allāh ibn al-Mubārak narrated to us, from Al-Awzā‘ī, from Yaḥyā ibn Abī Kathīr, from Muḥammad ibn Ibrāhīm, from Ibn Jābir ibn ‘Atik, from his father, who said: The Messenger of Allah ﷺ said: “As for what He loves of pride, it is a man strutting with his sword during battle and during charity, but He does not love arrogance.”

حَدَّثَنَا غُنْدَرُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنْ عِكْرَمَةَ، قَالَ: سَمِعْتُهُ يَقُولُ فِي هَذِهِ الْأُيُّوبَ: {وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ} قَالَ: أَرْوَاحُ الشُّهَدَاءِ فِي طَيْرٍ بِيَضِّ فَقَاقِعَ فِي الْجَنَّةِ

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ ابْنِ جَابِرِ بْنِ عَثِيْرٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَمَّا مَا يُحِبُّ مِنَ الْخُلَلِ فَالرَّجُلُ يَخْتَالُ بِسَيْفِهِ عِنْ الدِّيَالِ وَعِنْ الصَّدَقَةِ وَلَا يُحِبُّ الْمَرَحَّ

**[19494]** Zayd ibn Ḥubāb narrated to us, saying: Mūsā ibn ‘Ubaydah informed me, saying: Muḥammad ibn Abī Manṣūr informed me, from Al-Sumayṭ ibn ‘Abd Allāh ibn Salmān, that he was in an army of Muslims who were besieged and suffered hardship. Salmān said to the commander of the army: “Shall I not inform you of what I heard from the Messenger of Allah ﷺ that will be a help for you over this army? I heard the Messenger of Allah ﷺ say: ‘Whoever guards the frontier for a day or a night in the cause of Allah, it is equivalent to fasting a month and praying its nights without breaking the fast or leaving except for a need. And whoever dies while guarding the frontier in the cause of Allah, his reward will continue for him until Allah judges between the people of Paradise and Hell.’”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ، قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ أَبِي مَنْصُورٍ، عَنِ السُّمَيْطِ بْنِ عَبْدِ اللَّهِ بْنِ سَلْمَانَ، أَنَّهُ كَانَ فِي جُنْدٍ مِنَ الْمُسْلِمِينَ وَأَصَابَهُمْ حَصْرٌ وَضُرٌّ فَقَالَ سَلْمَانُ لِأَمِيرِ الْجُنْدِ: أَلَا أُخْبِرُكَ بِمَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَكُونُ عَوْنَالَكَ عَلَى هَذَا الْجُنْدِ؟ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَابَطَ يَوْمًا أَوْ لَيْلَةً فِي سَبِيلِ اللَّهِ كَانَ عَدْلًا صِيَامًا شَهْرًا وَصَلَاتِهِ الَّذِي لَا يُفْطِرُ وَلَا يَنْصَرِفُ إِلَّا لِحَاجَةٍ وَمَنْ مَاتَ مُرَابِطًا فِي سَبِيلِ اللَّهِ أُجْرِيَ لَهُ أَجْرُهُ حَتَّى يَقْضِيَ اللَّهُ بَيْنَ أَهْلِ الْجَنَّةِ وَالنَّارِ

**[19495]** Zayd ibn Ḥubāb narrated to us, saying: Abū Sinān Sa‘īd ibn Sinān narrated to us, saying: Mūsā ibn Abī Kathīr al-Anṣārī informed me that ‘Umar ibn al-Khaṭṭāb said regarding His saying: {Who is it that would loan Allah a goodly loan} [Al-Baqarah: 245]. He said: “Whoever ties a horse in the cause of Allah is loaning Allah a goodly loan.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، نَا أَبُو سِنَانَ سَعِيدُ بْنُ سِنَانٍ، قَالَ: أَخْبَرَنِي مُوسَى بْنُ أَبِي كَثِيرِ الْأَنْصَارِيُّ، أَنَّ عُمَرَ بْنَ الْخَطَّابَ، قَالَ فِي قَوْلِهِ تَعَالَى: {مَنْ ذَا الَّذِي يُفْرِضُ اللَّهَ قَرْضًا حَسَنًا} قَالَ: مَنْ رَبَطَ فَرَسًا فِي سَبِيلِ اللَّهِ فَهُوَ يُفْرِضُ اللَّهَ قَرْضًا حَسَنًا

**[19496]** Zayd ibn Ḥubāb narrated to us, saying: Mūsā ibn ‘Ubaydah narrated to us, from ‘Abd Allāh ibn ‘Abd Allāh ibn Ḥakīm ibn Ḥizām, who said: “Whoever spends a pair of something in the cause of Allah will not come to any gate of Paradise except that it will be opened for him.” Mūsā said: I heard our elders say: Two dinars, or a dirham and a dinar.

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، نَا مُوسَى بْنُ عَبْيَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ حَكِيمٍ بْنِ حِزَامٍ، قَالَ: مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ لَمْ يَأْتِ بَابًا مِنْ أَبْوَابِ الْجَنَّةِ إِلَّا فُتِحَ لَهُ، فَقَالَ مُوسَى: سَمِعْتُ أَشْيَاخَنَا يَقُولُونَ: دِينَارًا أَوْ دِرْهَمًا وَدِينَارًا

**[19497]** Zayd ibn Ḥubāb narrated to us, saying: Mūsā ibn ‘Ubaydah informed me, saying: My brother ‘Abd Allāh informed me from Shaybah al-Mahrī and Mudrik, who both said: “Dust in the cause of Allah and the smoke of Hell do not gather in the chest of a believer.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ أَخْبَرَنِي مُوسَى بْنُ عَبْيَدَةَ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ أَخِي عَنْ شَيْءِ الْمَهْرِيِّ وَمُدْرِكٍ قَالَ: لَا يَجْمِعُ غُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمَ فِي صَدْرٍ مُؤْمِنٍ

**[19498]** Yazīd ibn Hārūn narrated to us, saying: Al-‘Awwām informed us, from Ibrāhīm al-Taymī, who said: “The souls of the martyrs are in green birds that roam freely in Paradise and take shelter in lamps suspended from the Throne. Your Lord looks down upon them and says: ‘Ask Me,’ three times. They say: ‘Our Lord, we ask You to return us to the world so that we may be killed in Your cause another time.’”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا الْعَوَامُ، عَنْ إِبْرَاهِيمَ التَّنِيمِيِّ، قَالَ: أَرْوَاحُ الشُّهَدَاءِ فِي طَيْرٍ خُضْرِ تَسْرَحُ فِي الْجَنَّةِ وَتَأْوِي إِلَى قَنَادِيلَ مُعَلَّقَةً فِي الْعَرْشِ فَيَطَّلِعُ إِلَيْهِمْ رَبُّكَ فَيَقُولُ: سَلُونِي ثَلَاثًا يَقُولُهَا يَقُولُونَ: رَبَّنَا نَسْأَلُكَ أَنْ تَرُدَّنَا إِلَى الدُّنْيَا فَنُفْتَلُ فِي سَبِيلِكَ قِتْلَةً أُخْرَى

**[19499]** Yazīd ibn Hārūn narrated to us, saying: Muḥammad ibn Iṣhāq informed us, from ‘Āṣim ibn ‘Umar ibn Qatādah, who said: Mu‘ādh ibn ‘Afrā’ said: “O Messenger of Allah, what makes the Lord laugh at His servant?” He said: “Plunging his hand into the enemy without armor.” He said: So he threw off a coat of mail he was wearing and fought until he was killed.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا مُحَمَّدُ بْنُ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، قَالَ: قَالَ مُعَاذُ بْنُ عَفْرَاءَ: يَا رَسُولَ اللَّهِ، مَا يُضْحِكُ الرَّبَّ مِنْ عَبْدِهِ؟ قَالَ: غَمْسُهُ يَدَهُ فِي الْعَدُوِّ حَاسِرًا قَالَ: وَأَلْقَى دِرْعًا كَانَتْ عَلَيْهِ فَقَاتَلَ حَتَّى قُتِلَ

**[19500]** Yazīd ibn Hārūn narrated to us, saying: Ḥarīz ibn ‘Uthmān informed us, from Nimrān ibn Mikhmar al-Rahībī, who said: Abū ‘Ubaydah ibn al-Jarrāḥ used to march with the army saying: “Behold, how many a person whitens his clothes but dirties his tongue.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ نِمْرَانَ بْنِ مَخْمَرِ الرَّحِيبِيِّ، قَالَ: كَانَ أَبُو عُيَيْدَةَ بْنُ الْجَرَاحَ يَسِيرُ بِالْجَيْشِ وَهُوَ يَقُولُ: أَلَا رَبَّ مُبَيِّضٍ لِثِيَابِهِ مُدَنِّسٌ لِلسانِهِ

**[19501]** Yazid ibn Harun told us, Jarir ibn Hazim informed us, from Bashir ibn Abi Sayf, from Al-Walid ibn 'Abd al-Rahman, from 'Iyad ibn Ghutayf, from Abu 'Ubayah, who said: I heard the Messenger of Allah ﷺ say: "Whoever spends a surplus spending in the path of Allah, it is multiplied seven hundred times."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَّ جَرِيرًا بْنُ حَازِمٍ، عَنْ بَشَّارِ  
بْنِ أَبِي سَيفٍ، عَنْ الْوَلِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيَاضِ  
بْنِ غُطَيْفٍ، عَنْ أَبِي عُبَيْدَةَ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَنْفَقَ نَفْقَةً فَاضْلَلَهُ  
سَبِيلُ اللَّهِ فَسَبَّعَهُ مَا تَضَعَّفَ فِي

**[19502]** 'Abd Allah ibn Numayr told us, Thabit ibn Zayd told us, from 'Amr ibn Maymun, who said: 'Umar said: "One pilgrimage here," then he pointed with his hand towards Mecca, "then I will go out in the path of Allah the Exalted."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، نَأَلَّا بِنُ زَيْدٍ، عَنْ عَمْرٍو  
بْنِ مَيْمُونٍ، قَالَ عُمَرُ: حَجَّةٌ هَهُنَا ثُمَّ يُشَبِّرُ بِيَدِهِ إِلَى مَكَّةَ  
ثُمَّ أَخْرُجُ فِي سَبِيلِ اللَّهِ تَعَالَى

**[19503]** Hawdhah ibn Khalifah told us, 'Awf told us, from Hasna' bint Mu'awiyah, who said: My uncle told me, he said: I said: "O Messenger of Allah ﷺ, who is in Paradise?" He said: "The Prophet is in Paradise, the martyr is in Paradise, and the newborn buried alive is in Paradise."

حَدَّثَنَا هُودَةُ بْنُ خَلِيفَةَ، نَا عَوْفُ، عَنْ حَسْنَاءَ بِنْتِ  
مُعَاوِيَةَ، قَالَتْ: حَدَّثَنِي عَمِّي، قَالَ قُلْتُ: يَا رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، مَنْ فِي الْجَنَّةِ قَالَ: النَّبِيُّ فِي  
الْجَنَّةِ وَالشَّهِيدُ فِي الْجَنَّةِ وَالْمَوْءُودَةُ فِي الْجَنَّةِ

**[19504]** Waki' told us, from Musa, who said: I heard Musa ibn Talhah say: Talhah was wounded with the Messenger of Allah ﷺ with twenty-odd wounds.

حَدَّثَنَا وَكِبِيعُ، عَنْ مُوسَى، قَالَ: سَمِعْتُ مُوسَى بْنَ طَلْحَةَ، يَقُولُ: جُرِحَ طَلْحَةً مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِضْعًا وَعِشْرِينَ جُرْحًا

**[19505]** Husayn ibn 'Ali told us, from Za'idah, from Abu al-Zinad, from Al-A'raj, from Abu Hurayrah, from the Prophet ﷺ who said: "Whoever goes out in the path of Allah, seeking the Countenance of Allah and fulfilling the promise of Allah, is like the one who fasts and stands [in prayer] until he returns to his family or from where he left."

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ خَرَجَ فِي سَبِيلِ اللَّهِ ابْتِغَاءَ وَجْهِ اللَّهِ وَتَنْحِيَرًا لِمَوْعِدِ اللَّهِ فَهُوَ مِثْلُ الصَّائِمِ الْقَائِمِ حَتَّىٰ يَرْجِعَ إِلَى أَهْلِهِ أَوْ مِنْ حَيْثُ خَرَجَ

**[19506]** Khalid ibn Makhlad told us, from 'Abd al-Rahman ibn 'Abd al-'Aziz, Al-Zuhri told us, from 'Abd al-Rahman ibn Ka'b ibn Malik, from his father, who said: The Messenger of Allah ﷺ said: "No one is wounded in the cause of Allah except that his wound will come on the Day of Resurrection bleeding; its color is the color of blood and its smell is the smell of musk. Put forward the one who knows the most Qur'an among the people and place him in the niche (Lahd)."

حَدَّثَنَا حَالِدُ بْنُ مَخْلَدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْعَزِيزِ  
نَا الزُّهْرِيُّ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبٍ بْنِ مَالِكٍ عَنْ  
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ  
جَرِيحٌ فِي اللَّهِ إِلَّا جَاءَ جُرْحٌ بِيَوْمِ الْقِيَامَةِ يُدْمِي لَوْنَهُ  
لَوْنُ الدَّمِ وَرِيحُهُ رِيحُ الْمِسْكِ، فَقَدْمُوا أَكْثَرَ الْقَوْمَ فِرَانًا  
فَاجْعَلُوهُ فِي الْلَّهْدِ.

[19507] Ya'la ibn 'Ubayd told us, Abu Hibban told us, from a Sheikh from the people of Medina, who said: There was a known friendship between me and the scribe of 'Ubayd Allah ibn Ziyad. I asked him to copy for me the letter of 'Abd Allah ibn Abi Awfa to 'Ubayd Allah. He copied it for me, and in it was: That 'Abd Allah ibn Abi Awfa narrated from the Messenger of Allah ﷺ that he said: "Do not wish 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, and when the sun declined, he would advance towards his enemy saying: "O Allah, Revealer of the Book, Mover of the clouds, Defeater of the confederates, defeat them and grant us victory over them."

حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ، نَا أَبُو حِبَّانَ، عَنْ شَيْخٍ مِّنْ أَهْلِ الْمَدِينَةِ قَالَ: كَانَ بَنِي وَبَنْ كَاتِبٍ عُبَيْدَ اللَّهِ بْنَ زِيَادٍ صَدَاقَةً مَعْرُوفَةً فَطَلَبَتُ إِلَيْهِ أَنْ يَسْخَحَ لِي رِسَالَةً عَنْ اللَّهِ بْنِ أَبِي أَوْفَى إِلَى عُبَيْدِ اللَّهِ فَسَخَّهَا لِي فَكَانَ فِيهَا: أَنَّ اللَّهَ بْنَ أَبِي أَوْفَى رَوَى عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا تَسْأَلُوا لِقَاءَ الْعَدُوِّ، فَإِذَا لَقِيْتُمُوهُمْ فَاصْبِرُوا، وَاعْلَمُوا أَنَّ الْجَنَّةَ تَحْتَ ظِلَالِ السُّلُوفِ "وَكَانَ يَنْتَظِرُ فَإِذَا رَأَى النَّاسَ مُنْزَلَ الْكِتَابِ، وَمُجْرِي السَّحَابِ، وَهَازِمَ الْأَحْزَابِ، اللَّهُمَّ اهْزِمْهُمْ وَانصُرْنَا عَلَيْهِمْ

**[19508]** Ishaq ibn Mansur told us, Hazim told us, from Layth, from Yahya ibn 'Abbad, who said: "The virtue of the warrior at sea over the warrior on land is like the virtue of the warrior on land over the one sitting at home."

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، نَا هَزِيمٌ، عَنْ لَيْثٍ، عَنْ يَحْيَى بْنِ عَبَادٍ، قَالَ: فَضْلُ الْغَازِيِّ فِي الْبَحْرِ عَلَى الْغَازِيِّ فِي الْبَرِّ كَفَضْلٌ الْغَازِيِّ فِي الْبَرِّ عَلَى الْمَقْعِدِ فِي بَيْتِهِ

**[19509]** Shababah told us, Layth ibn Sa'd told us, from Yazid ibn Abi Habib, from Abu al-Khayr, from Abu al-Khattab, from Abu Sa'id al-Khudri, that he said: The Prophet ﷺ addressed the people in the year of Tabuk while leaning his back against a date palm, and said: "Shall I not inform you of the best of people and the worst of people? Among the best of people is a man who strives in the path of Allah on the back of his horse, or the back of his camel, or on his feet, until death comes to him. And among the worst of people is a wicked man who reads the Book of Allah but does not refrain from anything in it."

حَدَّثَنَا شَبَابَةُ، نَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ أَبِي الْخَطَّابِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، أَنَّهُ قَالَ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطَبَ النَّاسَ عَامَ تَبُوكٍ وَهُوَ مُسْنَدٌ ظَهِيرَةً إِلَى نَخْلَةٍ فَقَالَ: أَلَا أُخْبِرُكُمْ بِخَيْرِ النَّاسِ وَشَرِّ النَّاسِ؟ إِنَّ مِنْ خَيْرِ النَّاسِ رَجُلًا يَحْمِلُ فِي سَبِيلِ اللَّهِ عَلَى ظَهِيرَةٍ فَرِسَهُ أَوْ ظَهِيرَةٍ بَعِيرَهُ أَوْ عَلَى قَدَمِهِ حَتَّى يَأْتِيهِ الْمَوْتُ وَإِنَّ مِنْ شَرِّ النَّاسِ رَجُلًا فَاجِرًا يَقْرَأُ كِتَابَ اللَّهِ لَا يَرْعُوي إِلَى شَيْءٍ مِنْهُ

**[19510]** Husayn ibn 'Ali told us, from Ibn 'Uyaynah, from 'Ali ibn Zayd ibn Jud'an, who said: Abu Talhah said regarding {Go forth, whether light or heavy} [At-Tawbah: 41]: "Old and young." He said: "I do not see that Allah has excused anyone." So he went out to Sham and strove [in Jihad].

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ ابْنِ عُيَيْنَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ بْنِ جُذْعَانَ، قَالَ: قَالَ أَبُو طَلْحَةَ: {إِنْفِرُوا خَفَافًا فَلَمْ يَكُنْ لَّهُ أَهْلًا وَشَبَابًا} قَالَ: مَا أَرَى [41: وَيَقَالُ] [التوبَةُ اللَّهُ عَزَّ أَهْدًا، فَخَرَجَ إِلَى الشَّامَ فَجَاهَهُ

**[19511]** Yazid ibn Harun told us, Ibn 'Awn informed us, from Ibn Sirin, from Abu al-Duha al-Sulami, who said: 'Umar ibn al-Khattab said: Muhammad ﷺ said: "Whoever is killed in the path of Allah or dies, he is in Paradise."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا ابْنُ عَوْنَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي الصُّحَى السُّلَيْمَى، قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ: قَالَ مُحَمَّدُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قُتِلَ فِي سَبِيلِ اللَّهِ أَوْ مَاتَ فَهُوَ فِي الجَنَّةِ

**[19512]** Muhammad ibn Bishr told us, 'Abd al-'Aziz ibn 'Umar told us, Yazid ibn Yazid ibn Jabir told me, from Makhul, from some of the Companions of the Prophet ﷺ, that supplication was recommended at the time of rain, the Iqamah for prayer, and when the two ranks meet [in battle].

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، نَا عَبْدُ الْعَزِيزِ بْنُ عُمَرَ، حَدَّثَنَا يَزِيدُ بْنُ يَزِيدَ بْنُ جَابِرٍ، عَنْ مَكْحُولٍ، عَنْ بَعْضِ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ الدُّعَاءَ كَانَ يُسْتَحْبِطُ عِنْدُ ثُرُولِ الْقَطْرِ وَإِقَامَةِ الصَّلَاةِ وَالْتَّقَاءِ الصَّدَقَيْنِ

**[19513]** Muhammad ibn Bishr told us, from Sadaqah ibn al-Muthanna, who said: I heard my grandfather Rabah ibn al-Harith mentioning from Sa'id ibn Zayd ibn 'Amr ibn Nufayl, saying: "By Allah, a single day in which a man among them witnesses a battle in the path of Allah with the Messenger of Allah, and his face gets dusty, is better than the deeds of any one of you, even if he lived the life of Noah."

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ عَنْ صَدَقَةَ بْنِ الْمُتَهَنَّى قَالَ: سَمِعْتُ جَدِّي رَبَاحَ بْنَ الْحَارِثِ يَذْكُرُ عَنْ سَعِيدِ بْنِ زَيْدِ بْنِ عَمْرُو بْنِ نُفَيْلٍ يَقُولُ: وَاللَّهِ لَمْ شَهَدْ يَشْهُدُ الرَّجُلُ مِنْهُمْ يَوْمًا وَاحِدًا فِي سَبِيلِ اللَّهِ مَعَ رَسُولِ اللَّهِ أَغْبَرَ فِيهِ وَجْهُهُ أَفْضَلُ مِنْ عَمَلِ أَحَدِكُمْ وَلَوْ عَمَرَ نُوحَ ثُوَّبَ

**[19514]** Khalid ibn Makhlad told us, Ja'far ibn Abi Kathir told us, Al-'Ala' ibn 'Abd al-Rahman ibn Ya'qub told me, from his father, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: "A disbeliever and his Muslim killer will not be together in the Fire."

حَدَّثَنَا حَالِدُ بْنُ مَخْلَدٍ، نَا جَعْفَرُ بْنُ أَبِي كَثِيرٍ، حَدَّثَنِي الْعَلَاءُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يَعْقُوبَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَجْتَمِعُ كَافِرٌ وَقَاتِلُهُ مِنَ الْمُسْلِمِينَ فِي النَّارِ

[19515] 'Abd al-Rahim ibn Sulayman told us, from Wasil ibn al-Sa'ib al-Raqashi, who said: 'Ata' ibn Abi Rabah asked me: "Which animal is decreed for you?" He said: I said: "A horse." He said: "That is the ultimate limit of reward." Then he mentioned that the Messenger of Allah ﷺ said: "Shall I not guide you to the most beloved of Allah's servants to Allah after the Prophets, the truthful (Siddiqin), and the martyrs?" He said: "A believing servant holding his spear on his horse, swaying right and left with drowsiness in the path of Allah, seeking forgiveness from the Most Merciful and cursing Satan." He said: "And the gates of heaven are opened, and Allah says to His angels: 'Look at My servant.'" He said: "So they seek forgiveness for him." He said: Then he recited: {Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah...} [At-Tawbah: 111] to the end of the verse.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ وَاصِلِ بْنِ السَّائِبِ الرَّقَاشِيِّ، قَالَ: سَأَلْنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ: أَيُّ دَابَّةٍ عَلَيْكَ مَكْتُوبٌ؟ قَالَ فَقُلْتُ: فَرَسٌ قَالَ: تِلْكَ الْغَایَةُ الْفُصُوْرِيِّ مِنَ الْأَجْرِ، ثُمَّ ذَكَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَلَا أَذْكُرُ عَلَى أَحَبِّ عِبَادِ اللَّهِ إِلَيْهِ بَعْدَ النَّبِيِّنَ وَالصَّدِيقِيْنَ وَالشَّهَادَاءِ؟ قَالَ: عَبْدُ مُؤْمِنٍ مُعْتَقِلٍ رُمْحَةً عَلَى فَرَسِهِ يَمْبَلِ بِهِ النَّعَاسُ يَمْبَلُ وَشَمَالًا فِي سَبِيلِ اللَّهِ يَسْتَغْفِرُ الرَّحْمَنَ وَيَأْلَعُ الشَّيْطَانَ قَالَ: وَتُثْقِلُ أَبْوَابَ السَّمَاءِ فَيَقُولُ اللَّهُ لِمَلَائِكَتِهِ انظُرُوا إِلَى عَبْدِي قَالَ: فَيَسْتَغْفِرُونَ لَهُ قَالَ: ثُمَّ قَرَأَ: {إِنَّ اللَّهَ أَشْرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنَّ لَهُمُ الْجَنَّةَ إِلَى آخر الآية [111]: يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ} [التوبه]

[19516] 'Abd al-Rahim ibn Sulayman told us, from Ash'ath ibn Sawwar, from Muhammad ibn Sirin, from Abu 'Ubayd ibn Hudhayfah, who said: Hudhayfah ibn al-Yaman, 'Abd Allah ibn Mas'ud, Abu Mas'ud al-Ansari, and Abu Musa al-Ash'ari were in the mosque. A man came and said: "O 'Abd Allah ibn Qays" – naming him by his name – "If I take my sword and fight with it seeking the Countenance of Allah and am killed while doing so, where will I be?" He said: "In Paradise." Hudhayfah said at that point: "Make the man understand, and make him understand! For he may enter the Fire doing such and such. What did this one say?" Hudhayfah said: "If you take your sword and fight with it, hitting the truth, and are killed while doing so, you are in Paradise. But whoever misses the truth and is killed while doing so, and Allah does not grant him success nor guide him, he enters the Fire." The group said: "You have spoken the

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ بْنِ سَوَارٍ،  
عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي عَبْدِ اللَّهِ بْنِ حُدَيْفَةَ، قَالَ:  
كَانَ حُدَيْفَةُ بْنُ الْيَمَانَ وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ وَأَبُو  
مَسْعُودٍ الْأَنْصَارِيُّ وَأَبُو مُوسَى الْأَشْعَرِيُّ فِي الْمَسْجِدِ  
فَجَاءَ رَجُلٌ فَقَالَ: يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ، فَسَمَّاهُ بِاسْمِهِ  
فَقَالَ: أَرَأَيْتَ إِنْ أَنَا أَخْذُتُ - - سَيْفِي فَجَاهَدْتُ بِهِ أَرِيدُ  
وَجْهَ اللَّهِ فَقُتْلْتُ وَأَنَا عَلَى ذَلِكَ، أَيْنَ أَنَا؟ قَالَ: فِي  
الْجَنَّةِ قَالَ حُدَيْفَةُ: عِنْدَ ذَلِكَ اسْتَفْهَمَ الرَّجُلَ وَأَفْهَمَهُ  
فَلَيَدْخُلَنَّ النَّارَ كَذَا وَكَذَا يَصْنَعُ، مَا قَالَ هَذَا؟ فَقَالَ  
حُدَيْفَةُ: إِنْ أَخْذُتُ سَيْفِي فَجَاهَدْتُ بِهِ فَأَصَبَّتُ الْحَقَّ  
فَقُتْلْتُ وَأَنْتَ عَلَى ذَلِكَ فَأَنْتَ فِي الْجَنَّةِ وَمَنْ أَخْطَأَ الْحَقَّ  
فَقُتِلَ وَهُوَ عَلَى ذَلِكَ فَإِنَّمَا يُوَفَّقُهُ اللَّهُ وَلَمْ يُسَدَّدْهُ دَخْلُ النَّارِ  
قَالَ الْقَوْمُ: صَدَقْتَ.

**[19517]** 'Abd al-Rahim told us, from Ash'ath, from Ibn Sirin, who said: They used to say: "Fighting in the path of Allah is better than sitting, and sitting is better than fighting upon error. Whoever doubts something, let him leave it for what he does not doubt."

حَدَّثَنَا عَبْدُ الرَّحِيمِ عَنْ أَشْعَثَ عَنْ ابْنِ سِيرِينَ قَالَ: كَانُوا يَقُولُونَ: الْقِتَالُ فِي سَبِيلِ اللَّهِ خَيْرٌ مِنَ الْجُلُوسِ، وَالْجُلُوسُ خَيْرٌ مِنَ الْقِتَالِ عَلَى الصَّلَالِ وَمَنْ رَأَيْهُ شَيْءً فَلَيَتَعَدَّ إِلَى مَا لَا يَرِيهُ.

**[19518]** 'Abd al-Rahim ibn Sulayman told us, from Zakariyya, from Abu Ishaq, from Al-Bara' ibn 'Azib, who said: When this verse was revealed: {Not equal are those believers who sit (at home) and receive no hurt...} [An-Nisa: 95], the Messenger of Allah ﷺ said: "Call Zayd for me, and let him bring the tablet and the inkwell," or he said: "the shoulder blade." He said: "Write: {Not equal are those believers who sit (at home)...}" Ibn Umm Maktum, who was blind, said: "O Messenger of Allah ﷺ, what do you command me, for I am unable to fight?" So Allah revealed to him: {except those who are disabled (by injury or are blind or lame, etc.)} [An-Nisa: 95].

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّاَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ: لَمَّا أُنْزِلَتْ هَذِهِ الْآيَةَ: {لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولَئِكَ} الصَّرَرُ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ قَالَ [95]: [النَّسَاءُ] رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: ادْعُ لِي زَيْدًا وَلْيُجْنِي بِاللَّوْحِ وَالْدَّوَافَةِ، أَوْ قَالَ: بِالْكَفِ فَقَالَ: اكْتُبْ: [95]: {لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ} [النَّسَاءُ] قَالَ ابْنُ أَمِّ مَكْثُومَ وَكَانَ ضَرِيرَ الْبَصَرِ: يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، بِمَا تَأْمُرُنِي فَإِنِّي لَا أَسْتَطِيعُ الْجِهَادَ؟ فَأَنْزَلَ اللَّهُ إِلَيْهِ: {غَيْرُ أُولَئِي الصَّرَرِ} [النَّسَاءُ] 95]

[19519] 'Abd al-Rahim ibn Sulayman told us, from Mujalid, from Al-Sha'bi, from Masruq, who said: The martyrs were mentioned in the presence of 'Umar ibn al-Khattab. 'Umar said to the people: "Who do you consider the martyrs?" The people said: "O Commander of the Faithful, they are those who are killed in these battles." 'Umar said at that: "Your martyrs then would be many. I will tell you about that: Bravery and cowardice are instincts in people which Allah places where He wills. The brave man fights defending even those he does not care if he returns to his family, and the coward flees from his wife. But the martyr is the one who dedicates himself [to Allah], the emigrant is the one who abandons what Allah has forbidden, and the Muslim is the one from whose tongue and hand the Muslims are safe."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قَالَ: إِنَّ الشُّهَدَاءَ ذُكْرُوا عِنْدُ عُمَرَ بْنِ الْخَطَّابِ قَالَ فَقَالَ عُمَرُ لِلنَّاسِ: مَا تَرَوْنَ الشُّهَدَاءِ؟ قَالَ النَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، هُمْ مَنْ يُقْتَلُ فِي هَذِهِ الْمَعَازِيْرِ قَالَ فَقَالَ عُمَرُ عِنْدَ ذَلِكَ: إِنَّ شُهَدَاءَكُمْ إِذْنَ لَكُمْ، إِنِّي أَخْبِرُكُمْ عِنْ ذَلِكَ: إِنَّ الشَّجَاعَةَ وَالْجُنُونَ غَرَائِيزُ فِي النَّاسِ يَضَعُهَا اللَّهُ حَيْثُ يَشَاءُ فَالشُّجَاعُ يُقْاتِلُ مِنْ وَرَاءِ مَنْ لَا يُبَالِي أَنْ لَا يَتُوبَ إِلَى أَهْلِهِ، وَالْجَبَانُ فَارٌ عِنْ حَلِيلِهِ وَلَكِنَ التَّهْيِدُ مَنْ احْتَسَبَ بِنَفْسِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ وَالْمُسْلِمُ مَنْ سَلَمَ الْمُسْلِمُونَ مَنْ لِسَانُهُ وَيَدُهُ

**[19520]** 'Abd al-Rahim ibn Sulayman told us, from Hisham ibn 'Urwah, from his father, that the first man to draw a sword in the path of Allah was Al-Zubayr. That was because a whisper from Satan spread: "The Messenger of Allah has been taken." So Al-Zubayr went out cutting through the people with his sword while the Messenger of Allah was in the upper part of Mecca. He met the Prophet ﷺ who said: "What is the matter with you, O Zubayr?" He said: "I was informed that you were taken." He said: So he prayed for him and invoked blessings for him and his sword.

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ هِشَامَ بْنِ عُرْوَةَ عَنْ أَبِيهِ، أَنَّ أَوَّلَ رَجُلٍ سَلَّ سَيِّفًا فِي سَبِيلِ اللَّهِ الرُّبِّيرُ وَذَلِكَ أَنَّهُ نَفَحَتْ نَفْحَةً مِنَ الشَّيْطَانِ: أُخِدَ رَسُولُ اللَّهِ فَخَرَجَ الرُّبِّيرُ يَشْقُ النَّاسَ بِسَيِّفِهِ وَرَسُولُ اللَّهِ بِأَعْلَى مَكَّةَ قَالَ فَأَقِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: مَا لَكَ يَا زُبَيْرُ؟ قَالَ: أُخِرِبْتُ أَنَّكَ أَخِدْتَ؟ قَالَ: فَصَلَّى اللَّهُ عَلَيْهِ وَدَعَاهُ وَلِسَيِّفِهِ

**[19521]** Yahya ibn Abi Bakayr told us, Shu'bah told us, from Abu al-Fayd, who said: I heard Sa'id ibn Jabir al-Ru'ayni, from his father, that Abu Bakr saw off an army and walked with them. He said: "Praise be to Allah, our feet have become dusty in His path." A man said: "We only saw them off." He said: "Rather, we equipped them, saw them off, and prayed for them."

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكْرٍ، نَا شُعْبَةُ، عَنْ أَبِي الْفَيْضِ، قَالَ سَمِعْتُ سَعِيدَ بْنَ جَابِرِ الرُّعَيْنِيَّ، عَنْ أَبِيهِ، أَنَّ أَبَا بَكْرَ شَيْعَ جِيْشًا فَمَشَيْ مَعَهُمْ فَقَالَ: الْحَمْدُ لِلَّهِ اغْبَرَتْ أَفْدَامُنَا فِي سَبِيلِهِ، قَالَ فَقَالَ رَجُلٌ: إِنَّمَا شَيْعَنَا هُمْ، فَقَالَ إِنَّمَا جَهَّزْنَاهُمْ وَشَيَعْنَاهُمْ وَدَعَوْنَا لَهُمْ

**[19522]** Ibn Abi 'Uyaynah told us, from his father, from Isma'il ibn Abi Khalid, from Qays or someone else— he thinks the doubt is from him—who said: Abu Bakr sent an army to Sham and went out seeing them off on foot. They said: "O Caliph of the Messenger of Allah ﷺ, if only you would ride." He said: "I seek reward for my steps in the path of Allah."

حَدَّثَنَا أَبْنُ أَبِي عُيَيْنَةَ، عَنْ أَبِيهِ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي حَالِدٍ، عَنْ قَيْسٍ، أَوْ غَيْرِهِ يَحْسَبُ الشَّكُّ مِنْهُ قَالَ: بَعْثَ أَبُو بَكْرٍ جَيْسًا إِلَى الشَّامَ فَخَرَجَ يُشَيْعُهُمْ عَلَى رِجْلِهِ فَقَالُوا: يَا خَلِيفَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، أَنَّ لَوْ رَكِبْتُ ، قَالَ: أَحْتَسِبُ خُطَابِي فِي سَبِيلِ اللَّهِ

**[19523]** Abu Usamah told us, from Al-A'mash, from Abu Ishaq, my father said: 'Ikrimah ibn Abi Jahl accepted Islam and came to the Prophet ﷺ and said: "O Messenger of Allah, by Allah, I will not leave any stance I took to hinder from the path of Allah except that I will take twice as much in the path of Allah, nor any expense I spent to hinder from the path of Allah except that I will spend twice as much in the path of Allah." When it was the Day of Yarmuk, he dismounted and fought fiercely until he was killed. He was found with seventy-odd wounds from stabbing, shooting, and striking.

حَدَّثَنَا أَبُو أَسَامَةَ عَنِ الْأَعْمَشِ عَنْ أَبِي إِسْحَاقَ قَالَ أَبِي: أَسْلَمَ عِكْرِمَةً بْنَ أَبِي جَهْلٍ فَاتَّى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ لَا أَتُرُكُ مَقَامًا فَمَنْهُ لِيُصَدِّ بِهِ عَنْ سَبِيلِ اللَّهِ إِلَّا قُمْتُ مِنْهُ فِي سَبِيلِ اللَّهِ وَلَا أَتُرُكُ نَفْقَةً أَنْفَقْهَا لِيُصَدِّ بِهَا عَنْ سَبِيلِ اللَّهِ ، فَلَمَّا كَانَ يَوْمُ الْيَرْمُوكِ تَزَلَّ فَتَرَكَ قَاتِلًا شَدِيدًا فَقُتِلَ فَوْجَدَ بِهِ بِضُعْ وَسَبْعُونَ مِنْ بَيْنِ طَعْنَةٍ وَرَمَيَةٍ وَضَرْبَةٍ

[19524] 'Abd Allah ibn Numayr told us, Hisham ibn Sa'd told us, he said: Qays ibn Bishr al-Taghlibi told me, he said: My father was a companion of Abu al-Darda' in Damascus. There was a man in Damascus from the Companions of the Messenger of Allah ﷺ called Ibn al-Hanzaliyyah from the Ansar. The man was solitary, rarely sitting with people; he would only pray, and when he finished, he would engage in Tasbih and Tahlil until he went to his family. One day he passed by us while we were with Abu al-Darda' and greeted us. Abu al-Darda' said to him: "[Tell us] a word that benefits us and does not harm you." He said: The Messenger of Allah ﷺ said: "You are coming to your brothers, so improve your mounts and improve your clothing so that you may be like a mole among people, for Allah does not like indecency or acting indecently."

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَيْرٍ، نَا هِشَامُ بْنُ سَعْدٍ، قَالَ: حَتَّى  
قَيْسُ بْنُ بِشْرٍ التَّغْلِبِيُّ، قَالَ: كَانَ أَبِي جَلِيسًا لِأَبِي  
الدَّرْدَاءِ بِدِمْشَقِ وَكَانَ بِدِمْشَقِ رَجُلٌ مِنْ أَصْحَابِ  
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُفَالُ لَهُ ابْنُ الْحَنْظَلِيَّةَ  
مِنَ الْأَنْصَارِ وَكَانَ الرَّجُلُ مُتَوَدِّدًا ، قَالَ مَا يُجَالِسُ  
النَّاسَ ، إِنَّمَا هُوَ يُصَلِّي فَإِذَا اصْرَفَ فَإِنَّمَا هُوَ تَسْبِيحٌ  
وَتَهْلِيلٌ حَتَّى يَأْتِيَ أَهْلَهُ فَمَرَّ — بِنَا ذَاتَ يَوْمٍ وَتَحْنُّ عِنْدَ  
أَبِي الدَّرْدَاءِ فَسَلَّمَ فَقَالَ لَهُ أَبُو الدَّرْدَاءِ: كَلِمَةً تَنْفَعُنَا وَلَا  
تَضُرُّنَا ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
إِنَّكُمْ قَادِمُونَ عَلَى إِخْرَانِكُمْ فَاصْلِحُوا رِجَالَكُمْ وَاصْلِحُوا  
لِبَاسَكُمْ حَتَّى تَكُونُوا كَانَكُمْ شَامِمَةً فِي النَّاسِ فَإِنَّ اللَّهَ لَا  
يُحِبُّ الْفُحْشَ وَالنَّقْحُشَ

**[19525]** Waki' told us, from Al-A'mash, from Ibrahim, who said: 'Abd al-Rahman ibn Yazid said: "Let us go on a campaign so that we may take wages (Ju'alah)." He said: So I went to him early in the morning, and he said to me: "I read Surat Bara'ah last night and found it urging Jihad." He said: So he went out.

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عَبْدُ الرَّحْمَنَ بْنُ يَزِيدَ: أَغْزُوا بِنَا حَتَّى نَجْتَعِلَ قَالَ: فَعَدَوْتُ إِلَيْهِ فَقَالَ لِي: إِنِّي قَرأتُ الْبَارِحَةَ سُورَةَ بَرَاءَةَ فَوَجَدْنَاهَا تَحْتَ عَلَى الْجِهَادِ قَالَ: فَخَرَجَ

**[19526]** Ibn 'Ulayyah told us, from Ibn Sirin, who said: 'Umar wrote to me regarding wages (Ju'alah): "I do not sell my share of Jihad, nor do I fight based on our last one."

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنِ ابْنِ سِيرِينَ، قَالَ كَتَبَ إِلَيَّ عُمَرَ فِي الْجَعَالَةِ: لَا أَبِيعُ نَصِيبِي مِنَ الْجِهَادِ وَلَا أَغْزُو عَلَى آخِرَنَا.

**[19527]** Waki' told us, from Sufyan, from Al-Zubayr ibn 'Adi, from Al-Shaqiq ibn al-'Izar, who said: I asked Ibn al-Zubayr about wages (Ju'a'il). He said: "If you take it, spend it in the path of Allah, but leaving it is better." And I asked Ibn 'Umar, and he said: "I would not take a bribe except what Allah has bribed me with."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ الزُّبَيْرِ بْنِ عَدَىٰ، عَنِ السَّقِيقِ بْنِ الْعِزَارِ، قَالَ: سَأَلْتُ ابْنَ الزُّبَيْرِ عَنِ الْجَعَالِ فَقَالَ: إِنِّي أَحْذُثُهَا فَأَنْفَقُهَا فِي سَبِيلِ اللَّهِ، وَتَرْكُهَا أَفْضَلُ وَسَأَلْتُ ابْنَ عُمَرَ فَقَالَ: لَمْ أَكُنْ لَأَرْتَشِي إِلَّا مَا رَشَّانِي اللَّهُ

**[19528]** Waki' told us, from Sufyan, from Abu Ishaq, from 'Ubayd ibn al-A'jam, who said: I asked Ibn 'Abbas about wages (Ju'a'il). He said: "If you put it into weapons or horses in the path of Allah, there is no harm. But if you put it into a slave or a slave girl, it is of no benefit."

حَدَّثَنَا وَكِبْرُّ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُبَيْدِ  
بْنِ الْأَعْجَمِ، قَالَ سَلَّتْ ابْنَ عَبَّاسٍ عَنِ الْجَعَانِيِّ قَالَ: إِنْ  
جَعَلْنَاهَا فِي سِلَاحٍ أَوْ كِرَاعٍ فِي سَبِيلِ اللَّهِ فَلَا بَأْسَ قَالَ:  
وَإِنْ جَعَلْنَاهَا فِي عَبْدٍ أَوْ أَمَةٍ فَهُوَ غَيْرُ طَائِلٍ

**[19529]** 'Abd al-Rahim ibn Sulayman told us, from Zakariyya, from Abu Bakr ibn 'Amr ibn 'Utbah, who said: An expedition was dispatched upon the people during the time of Mu'awiyah. Mu'awiyah wrote to Jarir ibn 'Abd Allah: "We have exempted you and your son from the expedition." Jarir wrote to him: "I pledged allegiance to the Messenger of Allah ﷺ on sincerity, obedience, and sincerity to the Muslims. If he expands, he goes out in it; otherwise, we equip someone to go out."

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ زَكَرِيَّاً، عَنْ أَبِي  
بَكْرٍ بْنِ عَمْرُو بْنِ عُثْنَةَ، قَالَ: خَرَجَ عَلَى النَّاسِ بَعْثَةً  
فِي زَمَنِ مُعاوِيَةَ فَكَتَبَ مُعاوِيَةَ إِلَى جَرِيرٍ بْنِ عَبْدِ اللَّهِ:  
إِنَّا قَدْ وَضَعْنَا عَنْكُمُ الْبَعْثَةَ وَعَنْ وَلَدِكَ ، فَكَتَبَ إِلَيْهِ  
جَرِيرٌ: إِنِّي بَأَيْمَنُتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَى النُّصْحِ وَالطَّاعَةِ وَالنُّصْحِ لِلْمُسْلِمِينَ فَإِنْ بَسْطَ  
يَخْرُجُ فِيهِ وَإِلَّا قَوَّمَا مَنْ يَخْرُجُ

**[19530]** Ibn Numayr told us, Sufyan told us, from Mughirah, from Ibrahim, who said: Al-Aswad was asked about a man who is given a wage and spends less than what was given to him and keeps the surplus. He said: "There is no harm." Shurayh was asked about that, and he said: "Leave what makes you doubt for what does not make you doubt."

حَدَّثَنَا أَبْنُ ثُمَيْرٍ، نَا سُفِيَّاً، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: سُئِلَ الْأَسْوَدُ عَنِ الرَّجُلِ يُجْعَلُ لَهُ وَيَحْمَلُ هُوَ أَقْلَى مِمَّا جُعِلَ لَهُ وَيُسْتَفْضُلُ قَالَ: لَا بَأْسَ، وَسُئِلَ شُرَيْحٌ عَنْ ذَلِكَ قَالَ: دَعْ مَا يَرِيُّكَ إِلَى مَا لَا يَرِيُّكَ

**[19531]** 'Isa ibn Yunus told us, from Sa'id ibn 'Abd al-'Aziz, from Makhul, that he did not see any harm in taking a small wage.

حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، عَنْ سَعِيدِ بْنِ عَبْدِ الْعَزِيزِ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ لَا يَرَى بِالْجَعْلِ فِي الْفِلَةِ بِأَسَا

**[19532]** Isma'il ibn 'Ayyash told us, from Ma'dan ibn Hudayr al-Hadrami, from 'Abd al-Rahman ibn Jubayr ibn Nufayr al-Hadrami, from his father, who said: The Messenger of Allah ﷺ said: "The likeness of those who fight from my Ummah and take wages to strengthen themselves against their enemy is like the mother of Moses suckling her son and taking her wage."

حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ مَعْدَانَ بْنِ حُدَيْرٍ الْحَاضِرِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ ثُقِيرٍ الْحَاضِرِمِيِّ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَثَلُ الَّذِينَ يَغْزُونَ مِنْ أُمَّتِي وَيَأْخُذُونَ الْجُعْلَ يَتَقَوَّنَ بِهِ عَلَى عَدُوِّهِمْ كَمَثَلِ أُمَّ مُوسَى تُرْضِعُ وَلَدَهَا وَتَأْخُذُ أَجْرَهَا

**[19533]** Ibn 'Ulayyah told us, from Ibn 'Awn, who said: I asked Ibn Sirin, saying: "A man wants to go on campaign and is assisted?" He said: "Muslims have always provided for one another."

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَبْنِ عَوْنِ، قَالَ: سَأَلْتُ أَبْنَ سِيرِينَ فُلِتُ: الرَّجُلُ يُرِيدُ الْغَزْوَ فَيُعَافِ؟ قَالَ: مَا زَالَ الْمُسْلِمُونَ يُمْتَنَعُ بَعْضُهُمْ بَعْضًا

**[19534]** Ibn Mahdi told us, from Sufyan, from Bishr, that Al-Rabi' used to take the wage (Ju'alah) and give it to the poor.

حَدَّثَنَا أَبْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ بِشْرٍ، أَنَّ الرَّبِيعَ كَانَ يَأْخُذُ الْجَعَالَةَ فَيَجْعَلُهَا فِي الْمَسَاكِينِ

**[19535]** 'Ubayd Allah ibn Musa told us, from 'Uthman ibn al-Aswad, from Mujahid, that he was given half an uqiyah (Nash) on the day he went on campaign, and he accepted

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ، أَنَّهُ أُعْطِيَ يَوْمًا غَرَّاً نَسْنَةً فَقَبَلَهُ

**[19536]** Waki' told us, from Isra'il, from Jabir, from 'Amir, from 'Ikrimah, Al-Aswad, and Masruq, that they disliked wages (Ju'a'il), and that was regarding conscription.

حَدَّثَنَا وَكِبْرُ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ عِكْرِمَةَ، وَالْأَسْوَدِ، وَمَسْرُوقَ، أَنَّهُمْ كَرِهُوا الْجَعَالَةَ وَدَلِلَكَ فِي الْبَعْثِ

**[19537]** Waki' told us, from Sufyan, from Jabir, from 'Amir, from Masruq, that he disliked wages (Ju'a'il).

حَدَّثَنَا وَكِبْرُ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، عَنْ مَسْرُوقَ، أَنَّهُ كَرِهَ الْجَعَالَةَ

**[19538]** 'Ubayd Allah told us, from Musa ibn 'Ubaydah, who said: Al-Nu'man ibn Abi 'Ayyash, Ibn Qusayt, and 'Umar ibn 'Alqamah used to take wages (Ju'a'il) and go out [on campaign].

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، قَالَ: كَانَ النَّعْمَانُ بْنُ أَبِي عَيَّاشٍ وَابْنُ فَسِطِّيلٍ وَعُمَرُ بْنُ عَلْقَمَةَ يَأْخُذُونَ الْجَعَائِلَ وَيَخْرُجُونَ

**[19539]** Waki' told us, from Sharik, from Mansur, from Ibrahim, who said: 'Abd al-Rahman ibn Yazid used to agree with a man, then go on campaign on his behalf.

حَدَّثَنَا وَكِبْعُ، عَنْ شَرِيكٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، قَالَ: كَانَ عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ يُؤْلِفُ الرَّجُلَ ثُمَّ يَغْزُو عَنْهُ

**[19540]** Abu Mu'awiyah told us, from Al-A'mash, from Muslim, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: The Messenger of Allah ﷺ said: "There are no days in which righteous deeds are more beloved to Allah than these days" – meaning the ten days [of Dhu al-Hijjah]. They said: "O Messenger of Allah, not even Jihad in the path of Allah?" He said: "Not even Jihad in the path of Allah, except for a man who goes out with his life and his wealth and returns with nothing of that."

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَا مِنْ أَيَّامٍ أَعْمَلَ الصَّالِحَاتِ فِيهَا أَحَبُّ إِلَى اللَّهِ مِنْ هَذِهِ الْأَيَّامِ يَعْنِي أَيَّامَ الْعُشْرِ، قَالُوا: يَا رَسُولَ اللَّهِ وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ؟ قَالَ: وَلَا الْجِهَادُ فِي سَبِيلِ اللَّهِ إِلَّا رَجُلٌ خَرَجَ بِنَفْسِهِ وَمَالِهِ فَلَمْ يَرْجِعْ مِنْ ذَلِكَ بِشَيْءٍ

**[19541]** Ghundar told us, from Shu'bah, from Muhammad ibn Abi Ya'qub, who said: Someone who heard Buraydah al-Aslami told me, from beyond the river of Balkh, while he was saying: "There is no life except the gleaming of horses."

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبِ،  
قَالَ: أَخْبَرَنِي مَنْ، سَمِعَ بُرَيْدَةَ الْأَسْلَمِيَّ، مِنْ وَرَاءِ نَهْرٍ  
بُلْخَ وَهُوَ يَقُولُ: لَا عِيشَ إِلَّا لِمَعْانِ الْخَيْلِ

**[19542]** Abu Usamah told us, from Za'idah, from Al-A'mash, from Abu 'Amr al-Shaybani, from Abu Mas'ud 'Uqbah ibn 'Amr, who said: A man came to the Prophet ﷺ with a haltered she-camel and said: "O Messenger of Allah, this is for the path of Allah." The Messenger of Allah ﷺ said to him: "You will have seven hundred like it on the Day of Resurrection, all haltered."

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ زَائِدَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي  
عَمْرُو السَّبِيلَانِيِّ، عَنْ أَبِي مَسْعُودٍ عُقْبَةَ بْنِ عَمْرُو قَالَ:  
جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَاقَةً  
مَخْطُومَةً فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ فِي سَبِيلِ اللَّهِ ،  
فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَكَ بِهَا يَوْمَ  
الْقِيَامَةِ سَبْعُ مِائَةٍ كُلُّهَا مَخْطُومَةٌ

**[19543]** 'Affan told us, Hammad ibn Salalah told us, from Thabit, from Anas, from Abu Talhah, who said: "I raised my head on the Day of Uhud and looked around, and I saw no one among the people except that he was swaying under his shield from drowsiness."

حَدَّثَنَا عَفَانُ، نَا حَمَادُ بْنُ سَلَامَةَ، عَنْ تَابِتِ، عَنْ أَنَّسِ،  
عَنْ أَبِي طَلْحَةَ، قَالَ: رَفَعْتُ رَأْسِي يَوْمَ أَحْدِ فَجَعَلْتُ  
أَنْظُرُ فَمَا أَرَى أَحَدًا مِنَ الْقَوْمِ إِلَّا يَمِيدُ تَحْتَ جُحْفَتِهِ مِنَ  
النُّعَاسِ

**[19544]** 'Affan told us, Hammad ibn Salamah told us, from Thabit, from Anas, from Hisham, from his father, from Al-Zubayr, similar to it.

حَدَّثَنَا عَفَانُ، نَا حَمَادُ بْنُ سَلَمَةَ، عَنْ تَابِتٍ، عَنْ أَنَّسٍ،  
عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ، مِثْلُهُ

**[19545]** Yazid ibn Harun told us, Hisham informed us, from Al-Hasan, who said: Sa'sa'ah ibn Mu'awiyah told me, he said: I met Abu Dharr and said: "Tell me a Hadith you heard from the Messenger of Allah ﷺ." He said: I heard the Messenger of Allah ﷺ say: "No Muslim spends a pair from his wealth in the path of Allah except that the gatekeepers of Paradise rush to him." Al-Hasan used to say: "A pair from his wealth means two dinars, two dirhams, two slaves, or two of anything."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا هِشَامٌ، عَنِ الْحَسَنِ، قَالَ  
حَدَّثَنِي صَعْصَعَةُ بْنُ مُعَاوِيَةَ، قَالَ: لَقِيَتِي أَبَا دَرَّ فَقَلَّتْ:  
حَدَّثَنِي حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يَقُولُ: مَا مِنْ مُسْلِمٍ أَنْفَقَ مِنْ مَالِهِ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ  
إِلَّا ابْتَدَأَتْهُ حَبَّةُ الْجَنَّةِ، وَكَانَ الْخَسْنُ يَقُولُ: زَوْجَيْنِ  
مِنْ مَالِهِ: دِينَارَيْنِ وَدِرْهَمَيْنِ وَعَدْدَيْنِ أَوْ أَشْتَتَيْنِ مِنْ كُلِّ  
شَيْءٍ

**[19546]** Husayn ibn 'Ali told us, from Ja'far ibn Burqan, from Maymun ibn Mihran, who said: When Abu Bakr wanted to send an expedition, he would call upon the people. When he had the number he wanted, he would equip them with what he had. Stipends were not established during the time of Abu Bakr.

حَدَّثَنَا حُسْنِيُّ بْنُ عَلَىٰ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ مَيْمُونِ بْنِ مَهْرَانَ، قَالَ: كَانَ أَبُو بَكْرٍ إِذَا أَرَادَ أَنْ يَبْعَثَ بَعْضًا بَدَرَ النَّاسَ فَإِذَا كَمْلَنَ لَهُ مِنَ الْعِدَّةِ مَا يُرِيدُ جَهَزَهُمْ بِمَا كَانَ عِنْدَهُ وَلَمْ تَكُنِ الْأَعْطِيَةُ فُرِضَتْ عَلَىٰ عَهْدِ أَبِيهِ بَكْرٍ

**[19547]** 'Ubayd Allah told us, Isra'il told us, from Abu Ishaq, from Sa'd ibn 'Iyad, who said: The Messenger of Allah ﷺ was of few words and little speech. But when he was commanded to fight, he prepared himself and was among the most courageous of people.

حَدَّثَنَا عُبَيْدُ اللَّهِ، نَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعْدِ بْنِ عِيَاضٍ، قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَلِيلُ الْكَلَامِ قَلِيلُ الْحَدِيثِ فَلَمَّا أُمِرَ بِالْقِتَالِ شَرَّفَ فَكَانَ مِنْ أَشَدِ النَّاسِ بِأَنَّهَا

**[19548]** 'Abdah told us, from Isma'il ibn Rafi', from Zayd ibn Aslam, who said: The Messenger of Allah ﷺ said: "Go on campaigns, you will be healthy and gain booty."

حَدَّثَنَا عَبْدَهُ، عَنْ إِسْمَاعِيلَ بْنِ رَافِعٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اغْزُوا ثَصِحُوا وَتَعْنُمُوا

[19549] Yazid ibn Harun told us, Hisham al-Dastuwai informed us, from Yahya ibn Abi Kathir, from Abu Salam, from 'Abd Allah ibn al-Azraq, from 'Uqbah ibn 'Amir, from the Prophet ﷺ who said: "Indeed Allah admits three people into Paradise because of one arrow: its maker who seeks good in its making, the one who shoots it, and the one who hands it over." And he said: "Shoot and ride, and that you shoot is more beloved to me than that you ride. Everything with which a Muslim man amuses himself is void except his shooting with his bow, his training of his horse, and his playing with his wife, for they are from the truth."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَّا هِشَامَ الدَّسْوَانِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَامٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْأَزْرَقَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ لِيُدْخِلُ بِالسَّهْمِ الْوَاحِدِ تَلَاثَةَ الْجَنَّةَ: صَانِعُهُ يَحْتَسِبُ فِي صَنْعَتِهِ الْخَيْرَ وَالرَّأْمَى بِهِ وَالْمِدُّ بِهِ وَقَالَ: ارْمُوا وَارْكُبُوا وَإِنْ تَرْمُوا أَحَبُّ إِلَيَّ مِنْ أَنْ تَرْكُبُوا ، وَكُلُّ مَا يَلْهُو بِهِ الْمَرْءُ الْمُسْلِمُ بَاطِلٌ إِلَّا رَمَيْهُ بِقَوْسِهِ وَتَأْدِيَبَهُ فَرَسَهُ وَمُلَأَعْنَتُهُ أَهْلُهُ فَإِنَّهُنَّ مِنَ الْحَقِّ

**[19550]** Zayd ibn al-Hubab told us, 'Abd al-Rahman ibn Shurayh told us, from Muhammad ibn Sumayr al-Ru'ayni, that he heard Abu 'Ali al-Janbi, that he heard Abu Rayhanah saying: We went on a campaign with the Messenger of Allah ﷺ and we encountered a cold night. I saw a man dig a hole, enter it, and place his shield over himself. The Messenger of Allah ﷺ said: "Who will guard us tonight?" An Ansari man said: "I." He said: "Who are you?" He identified himself, so he prayed for good for him. Then he said: "Who will guard us tonight?" I said: "I." He said: "Who are you?" I said: "Abu Rayhanah." So he prayed for me, but less than the prayer for the Ansari. Then he said: "The Fire is forbidden for three eyes: an eye that kept vigil in the path of Allah, and an eye that wept or shed tears from fear of Allah." Muhammad ibn Shumayr was silent about the third and did not mention it.

حَدَّثَنَا زَيْدُ بْنُ الْحَبَابِ، نَا عَبْدُ الرَّحْمَنَ بْنُ شَرَيْحٍ، عَنْ  
مُحَمَّدِ بْنِ سُمَيْرِ الرُّعَيْنِيِّ، أَنَّهُ سَمِعَ أَبَا عَلَيِّ الْجَنْبِيَّ،  
أَنَّهُ سَمِعَ أَبَا رَيْحَانَةَ، يَقُولُ: غَرَوْنَا مَعَ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَصَبَّنَا بَرْدَ لَيْلَةً فَلَقَدْ رَأَيْتُ الرَّجُلَ  
يَحْفَرُ الْحُفْرَةَ ثُمَّ يَدْخُلُ فِيهَا وَيَأْصُنُ ثُرْسَهُ عَلَيْهِ فَقَالَ  
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يَحْرُسُنَا الْلَّيْلَةَ  
فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا، فَقَالَ: مَنْ أَنْتَ؟  
فَأَنْتَسَبَ لَهُ فَدَعَاهُ بِخَيْرٍ ثُمَّ قَالَ: مَنْ يَحْرُسُنَا الْلَّيْلَةَ؟  
فَقَلَّتْ: أَنَا، فَقَالَ: مَمَنْ أَنْتَ؟ فَقَلَّتْ: أَبُو رَيْحَانَةَ، فَدَعَاهُ  
لِي بِدُونِ دُعَاءٍ لِلْأَنْصَارِيِّ ثُمَّ قَالَ: حُرِّمَتِ النَّارُ عَلَى  
ثَلَاثَةِ أَعْيُنٍ: عَيْنٌ سَهَرَتْ فِي سَبِيلِ اللَّهِ وَعَيْنٌ بَكَتْ أَوْ  
دَمَعَتْ مِنْ حُشْيَةِ اللَّهِ، وَسَكَتَ مُحَمَّدُ بْنُ سُمَيْرٍ عَنِ  
الثَّالِثَةِ، لَمْ يَذْكُرْهَا

**[19551]** Waki' told us, Al-A'mash told us, from Sulayman ibn Maysarah and Al-Mughirah ibn al-Shibl, from Tariq ibn Shihab, who said: When Salman returned from a campaign, he would stay in Al-Qadisiyyah, and when he returned from Hajj, he would stay in Al-Mada'in as a warrior.

حَدَّثَنَا وَكِبِيعُ، نَا الْأَعْمَشُ، عَنْ سُلَيْمَانَ بْنِ مَيْسَرَةَ،  
وَالْمُغِيرَةَ بْنِ الشَّبْلِ عَنْ طَارِقَ بْنِ شَهَابٍ، قَالَ: كَانَ  
سَلْمَانُ إِذَا قَدِيمَ مِنَ الْغَزْوِ نَزَلَ الْفَادِيسِيَّةَ وَإِذَا قَدِيمَ مِنَ  
الْحَجَّ نَزَلَ الْمَدَائِنَ غَازِيًّا

**[19552]** Mu'awiyah ibn 'Amr told us, Za'idah told us, from Al-A'mash, from Abu Salih, from Abu Hurayrah, that the Prophet ﷺ said: "Whoever is wounded in the path of Allah—and Allah knows best who is wounded in His path—will come on the Day of Resurrection with his wound appearing as it did on the day he was wounded."

حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو، نَا زَائِدَةُ، عَنْ الْأَعْمَشِ، عَنْ  
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: مَنْ كُلِمَ فِي سَبِيلِ اللَّهِ، وَاللَّهُ أَعْلَمُ بِمَنْ كُلِمَ  
فِي سَبِيلِهِ يَجِيءُ يَوْمَ الْقِيَامَةِ وَجُرْحُهُ كَهِينَتِهِ يَوْمَ جُرْحَ

[19553] Yunus ibn Muhammad told us, Layth ibn Sa'd told us, from Yazid ibn 'Abd Allah ibn Usamah, from Al-Walid ibn Abi al-Walid, from 'Uthman ibn 'Abd Allah ibn Suraqah, from 'Umar ibn al-Khattab, who said: I heard the Messenger of Allah

ﷺ say: "Whoever shades the head of a warrior, Allah will shade him on the Day of Resurrection. And whoever equips a warrior until he is independent, he will have the like of his reward until he dies or returns. And whoever builds a mosque in which the name of Allah is mentioned, Allah will build for him a house in Paradise."

[19554] Yahya ibn Abi Bukayr told us, Zuhayr ibn Muhammad told us, from 'Abd Allah ibn Sahl ibn Hunayf, that Sahl told him that the Prophet ﷺ said: "Whoever helps a Mujahid in the path of Allah, or a warrior in his difficulty, or a Mukatab in his contract of freedom, Allah will shade him on the Day when there is no shade but His."

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، نَا لَيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنَ عَبْدِ اللَّهِ بْنِ أَسَامَةَ، عَنْ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عُثْمَانَ بْنَ عَبْدِ اللَّهِ بْنِ سُرَاقَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ أَطْلَأَ رَأْسَ غَارِ أَظْلَأَ اللَّهُ يَوْمَ الْقِيَامَةِ وَمَنْ جَهَرَ غَارِيَاً حَتَّى يَسْتَقِلَ كَانَ لَهُ مِثْلُ أَجْرِهِ حَتَّى يَمُوتَ أَوْ يَرْجِعَ وَمَنْ بَنَى مَسْجِدًا يُذْكَرُ فِيهِ اسْمُ اللَّهِ بَنَى اللَّهُ لَهُ بَيْئًا فِي الْجَنَّةِ

حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ، نَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، أَنَّ سَهْلًا حَدَّثَهُ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَعْنَى مُجَاهِدًا فِي سَبِيلِ اللَّهِ أَوْ غَارِيَا فِي عُسْرَتِهِ أَوْ مَكَانِيَا فِي رَقْبَتِهِ أَظْلَأَ اللَّهُ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ

**[19555]** Waki' told us, Ibn Abi Layla told us, from 'Ata', from Zayd ibn Khalid al-Juhani, who said: The Messenger of Allah ﷺ said: "Whoever provides breakfast for a fasting person, or equips a warrior, or a pilgrim, or takes care of his family in his absence, will have the like of their rewards without anything being diminished from their rewards."

حَدَّثَنَا وَكِبِيعُ، نَا ابْنُ أَبِي لَيْلَى، عَنْ عَطَاءٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَنْيِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ فَطَرَ صَائِمًا أَوْ جَهَرَ غَازِيًّا أَوْ حَاجًّا أَوْ حَلْفَةً فِي أَهْلِهِ كَانَ لَهُ مِثْلُ أَجُورِهِمْ مِنْ غَيْرِ أَنْ يُنَقْصَ مِنْ أَجُورِهِمْ شَيْئًا

**[19556]** Yazid ibn Harun told us, Hisham al-Dastuwai informed us, from Yahya ibn Abi Kathir, from 'Amir al-'Uqayli, from his father, from Abu Hurayrah, from the Prophet ﷺ who said: "The first three from my Ummah to enter Paradise were shown to me: The martyr, a slave whom the slavery of the world did not distract from obedience to his Lord, and a chaste poor man with a family."

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَا هِشَامُ الدَّسْتُوَائِيُّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَامِرِ الْعُقَيْلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: عُرِضَ عَلَيَّ أَوْلُ ثَلَاثَةٍ يَدْخُلُونَ الْجَنَّةَ مِنْ أَمْتَيِ: الشَّوَيْدُ وَعَنْدَ مَمْلُوكٍ لَمْ يَشْغُلْهُ رِقُ الْذُّنُوبِ عَنْ طَاعَةِ رَبِّهِ وَفَقِيرٌ مُتَعَفِّفٌ دُوِّعَ إِلَيْهِ

**[19557]** Muhammad ibn Abi Bakr told us, from Ibn Jurayj, who said: Ma'mar said: Makhul used to face the Qiblah and swear for ten days: "Indeed, fighting (ghazw) is obligatory upon you." Then he would say: "If you wish, I will increase [the oath]."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ: قَالَ مَعْمُرٌ: كَانَ مَكْحُولٌ يَسْتَغْفِلُ الْقِبْلَةَ ثُمَّ يَحْلِفُ عَشْرَةَ أَيَّامٍ: إِنَّ الْغَزْوَ لَوَاجِبٌ عَلَيْكُمْ ، ثُمَّ يَقُولُ: إِنْ شِئْتُمْ زِدْتُمْ

**[19558]** Muhammad ibn Abi Bakr told us, from Ibn Jurayj, Dawud told me: I said to Sa'id ibn al-Musayyib: "I know that fighting (ghazw) is obligatory upon all people." He said: He remained silent. He said: I knew that if he denied what I said, he would have explained it to me. So I said to Sa'id ibn al-Musayyib: "Have I prepared? Nothing drives me except that." Until I took up position on the frontier. He said: "I have taken [knowledge] from you."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ، قَالَ لِي دَاؤُدُ: قُلْتُ لِسَعِيدِ بْنِ الْمُسَيْبَ: قَدْ أَعْلَمُ أَنَّ الْغَزْوَ لَوَاجِبٌ عَلَى النَّاسِ أَجْمَعِينَ ، قَالَ: فَسَكَتَ قَالَ: قَدْ عَلِمْتُ لَوْ أَنْكَرَ مَا قُلْتُ لَيَّنَ لِي ، فَقُلْتُ لِسَعِيدِ بْنِ الْمُسَيْبَ: تَجَهَّزْتُ؟ لَا يَهْزُنِي إِلَّا ذَلِكَ حَتَّى رَأَيْتُ قَالَ: قَدْ أَخْذُتُ عَنْكَ

**[19559]** Ibn al-Mubarak told us, he said: I said to 'Ata': "Is fighting (ghazw) obligatory?" He and 'Amr ibn Dinar said: "We do not know."

حَدَّثَنَا ابْنُ الْمُبَارَكِ، قَالَ قُلْتُ لِعَطَاءَ: الْغَزْوُ وَاجِبٌ؟ قَالَ هُوَ وَعَمْرُو بْنُ دِينَارٍ: مَا عَلِمْنَا

**[19560]** Ibn Fudayl told us, from 'Umarah ibn al-Qa'qa', from Abu Zur'ah, who said: 'Umar said: "The bonds of faith are four: Prayer, Zakat, Jihad, and Trustworthiness."

حَدَّثَنَا أَبْنُ فُضَيْلٍ، عَنْ عُمَارَةَ بْنِ الْفَعَّاعِ، عَنْ أَبِي زُرْعَةَ، قَالَ: قَالَ عُمَرُ: عُرَى الْإِيمَانِ أَرْبَعَةٌ: الصَّلَاةُ وَالزَّكَاةُ وَالجِهَادُ وَالْأَمَانَةُ

**[19561]** Waki' told us, from Sufyan, from Abu Ishaq, from Silah, Hudhayfah said: "Islam is eight shares: Prayer is a share, Zakat is a share, Jihad is a share, Hajj is a share, fasting Ramadan is a share, enjoining good is a share, and forbidding evil is a share. And he who has no share has failed."

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَّةَ، قَالَ حُذَيْفَةُ: إِلْسَلَامٌ تَمَانِيَّةٌ أَسْهُمٌ: الصَّلَاةُ سَهْمٌ وَالزَّكَاةُ سَهْمٌ وَالْجِهَادُ سَهْمٌ وَالْحَجُّ سَهْمٌ وَصَوْمُ رَمَضَانَ سَهْمٌ وَالْأَمْرُ بِالْمَعْرُوفِ سَهْمٌ وَالنَّهْيُ عَنِ الْمُنْكَرِ سَهْمٌ ، وَقَدْ خَابَ مَنْ لَا سَهْمٌ لَهُ

**[19562]** Muhammad ibn Abi Bakr told us, from Ibn Jurayj, from 'Abd al-Karim, from 'A'ishah, who said: "If one of you feels cowardice within himself, he should not go on a campaign."

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَائِشَةَ، قَالَتْ: إِذَا أَحَسَّ أَحَدُكُمْ مِنْ نَفْسِهِ جُبْنًا فَلَا يَغْرُوَنَّ

**[19563]** Jarir told us, from Mansur, from Salim ibn Abi al-Ja'd, from 'Atiyyah, client of Banu 'Amir, from Yazid ibn Bishr al-Saksi, who said: I came to Medina and entered upon 'Abd Allah ibn 'Umar. A man from the people of Iraq came to him and said: "O 'Abd Allah ibn 'Umar, why do you perform Hajj and 'Umrah while you have abandoned fighting in the path of Allah?" He said: "Woe to you! Faith is built on five: that you worship Allah, establish prayer, give Zakat, perform Hajj, and fast Ramadan. Thus the Messenger of Allah ﷺ told us. Then Jihad is good."

**[19564]** Mu'adh told us, from Ibn 'Awn, from Nafi', who said: Ibn 'Umar used to go on campaigns himself and carry [supplies] on his back, and he narrated that Jihad in the path of Allah is the best deed after prayer.

حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ،  
عَنْ عَطِيَّةَ، مَوْلَى بَنِي عَامِرٍ عَنْ يَزِيدَ بْنِ بِشْرِ  
السَّكْسِيِّ، قَالَ: قَدِمْتُ ، الْمَدِينَةَ فَدَخَلْتُ عَلَى عَبْدِ اللَّهِ  
بْنِ عُمَرَ فَأَتَاهُ رَجُلٌ مِّنْ أَهْلِ الْعِرَاقِ فَقَالَ: يَا عَبْدَ اللَّهِ  
بْنَ عُمَرَ ، مَا لَكَ تَحْجُجُ وَتَعْتَمِرُ وَقَدْ تَرَكْتَ الْغَزْوَ فِي  
سَبِيلِ اللَّهِ؟ قَالَ: وَيْلَكَ إِنْ الْإِيمَانَ بُنِيَ عَلَى حَمْسٍ:  
تَعْبُدُ اللَّهَ وَتُؤْتِي الصَّلَاةَ وَتُؤْتِي الرَّكَأَةَ وَتَحْجُجُ وَتَصُومُ  
رَمَضَانَ كَذَلِكَ قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
ثُمَّ الْجِهَادُ حَسَنٌ

حَدَّثَنَا مُعَاذٌ، عَنْ ابْنِ عَوْنِ، عَنْ ثَافِعٍ، قَالَ: كَانَ ابْنُ  
عُمَرَ يَغْرُو بِنَفْسِهِ وَيَحْمِلُ عَلَى الظَّهَرِ وَيَرْوِي أَنَّ  
الْجِهَادُ فِي سَبِيلِ اللَّهِ أَفْضَلُ الْأَعْمَالِ بَعْدَ الصَّلَاةِ

**[19565]** Ibn Mubarak told us, from Umayyah al-Shami, who said: Makhul and Raja' ibn Haywah used to choose the rear guard and would not leave it.

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ أُمَيَّةَ الشَّامِيِّ، قَالَ: كَانَ مَكْحُولٌ وَرَجَاءُ بْنُ حَيْوَةَ يَخْتَارَانِ السَّاقَةَ لَا يُفَارِقُانِهَا

**[19566]** Khalid ibn Makhlad told us, 'Ali ibn Salih told us, from his father, from Al-Sha'bi, who said: "The victor in the path of Allah is better than the one killed."

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، نَا عَلَيْهِ بْنُ صَالِحٍ، عَنْ أَبِيهِ، عَنِ الشَّعْبِيِّ، قَالَ: الْغَالِبُ فِي سَبِيلِ اللَّهِ أَفْضَلُ مِنَ الْمَقْتُولِ. تَمَ - كِتَابُ الْجِهَادِ

**[19567]** Abu 'Abd al-Rahman Baqi ibn Makhlad told us, he said: Abu Bakr 'Abd Allah ibn Muhammad ibn Abi Shaybah al-'Absi told us, he said: Muhammad ibn Fudayl al-Dabbi told us, from Bayan, from Al-Sha'bi, from 'Adi ibn Hatim, who said: I asked the Prophet (peace be upon him), saying: "We are a people who hunt with these dogs." He said: "If you send your trained dogs and mention the name of Allah over them, then eat from what they catch for you, even if they kill it, unless they eat from it. If they eat from it, do not eat, for I fear that they only caught it for themselves. And if other dogs mix with them, do not eat."

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ مُحَمَّدٍ قَالَ: تَأْبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةِ الْعَبَّاسِيِّ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلِ الصَّنَاعِيِّ، عَنْ بَيَانَ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ النَّبِيَّ عَلَيْهِ السَّلَامُ قَالَ، قُلْتُ: إِنَّ قَوْمًا تَصِيدُ بِهَذِهِ الْكِلَابِ قَالَ: إِذَا أَرْسَلْتُ كِلَابَكَ الْمُعَلَّمَةَ، وَذَكَرْتُ اسْمَ اللَّهِ عَلَيْهَا، فَكُلْ مِمَّا أَمْسَكْتَ عَلَيْكَ، وَإِنْ قَتَلْتَ إِلَّا أَنْ يَأْكُلْنَ، فَإِنْ أَكَلَنَ فَلَا تَأْكُلْنَ، فَإِنِّي أَخَافُ أَنْ يَكُونَ إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ خَالَطَهَا كِلَابٌ أُخْرَى فَلَا تَأْكُلْ

**[19568]** Abu Bakr told us, he said: Abu Usamah told us, from 'Abd al-Rahman ibn Yazid ibn Jabir, from Makhul, who said: The Messenger of Allah ﷺ said: "If you send your trained dog and it eats from it, and you do not reach it to slaughter it, then do not eat from it. But if it does not eat from it and you find it dead, then eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَرْسَلْتُ كَلْبًا كَلْبًا، فَأَكَلَ مِنْهُ، وَلَمْ تُذْرِكْ ذَكَارَهُ، فَلَا تَأْكُلْ مِنْهُ، وَإِنْ لَمْ يَأْكُلْ مِنْهُ فَوَجَدْنَاهُ مَذْكُورًا فَمَا تَفْعَلْ

**[19569]** Abu Bakr told us, he said: Abu al-Ahwas told us, from Abu Ishaq, from Al-Sha'bi, who said: Ibn 'Abbas said: "If you send your dog and it catches the game and eats from it, do not eat, for it caught it for itself. But if it does not eat from it, then eat, for it caught it for you, even if it killed it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الشَّعْبِيِّ قَالَ: قَالَ ابْنُ عَبَّاسٍ: إِذَا أَرْسَلْتُ كَلْبًا، فَأَخَذَ الصَّيْدَ فَأَكَلَ مِنْهُ، فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَإِنْ هُوَ لَمْ يَأْكُلْ مِنْهُ فَكُلْ، فَإِنَّمَا أَمْسَكَ عَلَيْكَ وَإِنْ قُتِّلَ

**[19570]** Abu Bakr told us, he said: 'Ali ibn Hashim told us, from Ibn Abi Layla, from Al-Hakam, from Sa'id ibn Jubayr, from Ibn 'Abbas, who said: "If you send your dog and it eats, do not eat, for it caught it for itself."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلَيُّ بْنُ هَاشِمٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنِ الْحَكَمَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَرْسَلْتُ كَلْبًا، فَأَكَلَ فَلَا تَأْكُلْ، فَإِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ

**[19571]** Abu Bakr told us, he said: Hafs told us, from Layth, from Mujahid, from Ibn 'Umar, who said: "If it eats from its prey, beat it, for it is not trained."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،  
عَنْ ابْنِ عُمَرَ قَالَ: إِذَا أَكَلَ مِنْ صَيْدِهِ فَاضْرِبْهُ، فَإِنَّهُ  
لَيْسَ بِمُعْلَمٍ

**[19572]** Abu Bakr told us, he said: Ibn Numayr told us, from Al-A'mash, from Ibrahim, from Ibn 'Abbas, who said: "If the dog eats from the prey, it is not trained."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ ثُمَيْرٍ، عَنِ الْأَعْمَشِ، عَنِ  
إِبْرَاهِيمَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَكَلَ الْكُلْبُ مِنَ الصَّيْدِ  
فَلَيْسَ بِمُعْلَمٍ

**[19573]** Abu Bakr told us, he said: Jarir told us, from Al-Mughirah, from Ibrahim, from Ibn 'Abbas, who said: "If the dog eats, do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنِ الْمُغِيرَةِ، عَنِ  
إِبْرَاهِيمَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: إِذَا أَكَلَ الْكُلْبُ فَلَا تَأْكُلْ

**[19574]** Abu Bakr told us, he said: Waki' told us, from Abu al-Minhal al-Ta'i, from his uncle, from Abu Hurayrah, who said: I asked him about hunting with a dog. He said: "Train it, send it, mention the name of Allah over it, and eat what it catches for you as long as it does not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ أَبِي الْمِنْهَالِ الطَّائِيِّ،  
عَنْ عَمِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَأَلْتُهُ عَنْ صَيْدِ الْكُلْبِ،  
فَقَالَ: أَدْبُهُ، وَأَرْسِلْهُ وَادْكُرْ أَسْمَ اللَّهِ عَلَيْهِ، وَكُلْ مَا  
أَمْسَكَ عَلَيْكَ مَا لَمْ يَأْكُلْ

**[19575]** Abu Bakr told us, he said: Yahya ibn Sa'id told us, from Ibn Jurayj, from Ibn Tawus, from his father, regarding the dog that eats. He said: "It caught it for itself and did not catch it for you, so do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، فِي الْكَلْبِ يَأْكُلُ قَالَ: إِنَّمَا أَمْسَكَ عَلَى نَفْسِهِ، وَلَمْ يُمْسِكْ عَلَيْكَ فَلَا تَأْكُلْ

**[19576]** Abu Bakr told us, he said: Yahya ibn Sa'id told us, from Ibn Jurayj, from 'Ata', who said: "It is carrion."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءَ قَالَ: هُوَ مَيْتَةٌ

**[19577]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from 'Amr, from 'Ubayd ibn 'Umayr, who said: "If you send your trained dog and mention the name of Allah, eat, even if it kills it." Sufyan said: "And I doubt regarding the hawk."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عُيَيْنَةَ بْنِ عُمَيْرٍ قَالَ: إِذَا أَرْسَلْتُ كَلْبَكَ الْمُعَلَّمَ، وَذَكَرْتُ اسْمَ اللَّهِ فَكُلْ، وَإِنْ قُتِلَ قَالَ سُفْيَانُ: وَأَشْكُ فِي الْبَازِ

**[19578]** Abu Bakr told us, he said: Humayd ibn 'Abd al-Rahman told us, from Hasan, from Habib ibn Abi 'Amrah, from Sa'id ibn Jubayr, regarding the dog that eats from its prey. He said: "Do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ حَبِيبِ بْنِ أَبِي عَمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، فِي الْكَلْبِ يَأْكُلُ مِنْ صَيْدِهِ؟ قَالَ: لَا تَأْكُلْ

**[19579]** Abu Bakr told us, he said: Hafs told us, from Ibn Jurayj, from 'Ata', who said: "If it eats, do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: إِنْ أَكَلَ فَلَا تَأْكُلْ

**[19580]** Abu Bakr told us, he said: Waki' told us, from 'Abd Allah ibn al-Mubarak, from Ibn 'Awn, from Al-Sha'bi, who said: "If the dog eats, do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ ابْنِ عَوْنَى، عَنْ الشَّعْبِيِّ قَالَ: إِذَا أَكَلَ الْكَلْبُ فَلَا تَأْكُلْ

**[19581]** Abu Bakr told us, he said: Waki' told us, from Isra'il, from Ibrahim ibn 'Abd al-A'la, from Suwayd ibn Ghafalah, who said: "If you send your dog and mention the name of Allah over it, eat as long as it does not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الْأَعْلَى، عَنْ سُوَيْدِ بْنِ غَفَّالَةَ قَالَ: إِذَا أَرْسَلْتُ كَلْبًا، وَذَكَرْتُ اسْمَ اللَّهِ عَلَيْهِ فَمُلِّ مَا لَمْ يَأْكُلْ

**[19582]** Abu Bakr told us, he said: Waki' told us, from Yunus, from Al-Sha'bi and Abu Burdah, who said: "The catch of the dog, if it eats, do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ يُونُسَ، عَنْ الشَّعْبِيِّ، وَأَبِي بُرْدَةَ قَالَا: صَيْدُ الْكَلْبِ، إِنْ أَكَلَ فَلَا تَأْكُلْ

**[19583]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Juwaybir, from Al-Dahhak, regarding the dog if it is trained and catches prey: "If it eats from it, do not eat. But if it kills it and holds it for you, then eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرِ  
عَنِ الضَّحَّاكِ، "فِي الْكَلْبِ إِذَا كَانَ مُعَلَّمًا، فَأَصَابَ  
صَيْدًا: فَإِنْ أَكَلَ مِنْهُ فَلَا تَأْكُلْ، وَإِنْ قَتَلَ فَأْمُسِكْ عَلَيْكَ  
فَكُنْ

**[19584]** Abu Bakr told us, he said: Yazid ibn Harun told us, he said: Dawud informed us, from Al-Sha'bi, who said: "If you send your dog and it eats, it only caught it for itself, so do not eat, for it has not learned what you taught it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: أَنَا دَاؤُدْ،  
عَنِ الشَّعَبِيِّ قَالَ: إِذَا أَرْسَلْتُ كَلْبَكَ فَأَكَلَ، فَإِنَّمَا أَمْسِكَ  
عَلَى نَفْسِهِ، فَلَا تَأْكُلْ فَإِنَّهُ لَمْ يَتَعَلَّمْ مَا عَلَمْتُهُ

**[19585]** Abu Bakr told us, he said: Zayd ibn Hubab told us, from Musa ibn 'Ubayd, who said: Aban ibn Salih told me, from Al-Qa'qa' ibn Hakim, from Salma, from Abu Rafi', who said: The Messenger of Allah ﷺ said: "If a man sends his hunting animal and mentions the name of Allah, let him eat as long as it does not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا زَيْدُ بْنُ حُبَابٍ، عَنْ مُوسَى بْنِ  
عُبَيْدٍ قَالَ: حَدَّثَنِي أَبْنُ بْنُ صَالِحٍ، عَنْ الْقَعْقَاعِ بْنِ  
حَكِيمٍ، عَنْ سَلَمَى، عَنْ أَبِي رَافِعٍ قَالَ: قَالَ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا أَرْسَلَ الرَّجُلُ صَائِدًا، وَدَكَرَ  
اسْمَ اللَّهِ فَلِيأُكَلْ مَا لَمْ يَأْكُلْ

**[19586]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Hajjaj, from Makhul, from Abu Tha'labah al-Khushani; and from Al-Walid ibn Abi Malik, from 'A'idh Allah, that he heard Abu Tha'labah al-Khushani say: I said: "O Messenger of Allah, we are hunting people." He said: "If you send your dog and mention the name of Allah over it, eat." I said: "Even if it kills it?" He said: "Even if it kills it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَجَاجِ  
عَنْ مَكْحُولٍ، عَنْ أَبِي تَعْلَيْهِ الْخُشَنِيِّ، وَعَنْ الْوَلِيدِ بْنِ  
أَبِي مَالِكٍ، عَنْ عَائِذِ اللَّهِ، أَنَّهُ سَمِعَ أَبَا تَعْلَيْهِ الْخُشَنِيِّ  
قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا أَهْلُ صَيْدٍ قَالَ: إِذَا  
أَرْسَلْتُ كَلْبًا، وَذَكَرْتُ اسْمَ اللَّهِ عَلَيْهِ فَكُلْنَ قُلْتُ: وَإِنْ  
قُتِلَ؟ قَالَ: وَإِنْ قُتِلَ

**[19587]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from 'Ubayd Allah, from Nafi', from Ibn 'Umar, who said: "Eat even if it eats."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ عُبَيْدِ اللَّهِ،  
عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ قَالَ: كُلْ وَإِنْ أَكَلَ

**[19588]** Abu Bakr told us, he said: Ibn Fudayl told us, from 'Iyad, from Mansur, from Abu Ja'far, Sa'd, and Salman, that they did not see any harm if it ate from its prey, for him to eat from its prey.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ عَيَاضٍ، عَنْ  
مَنْصُورٍ، عَنْ أَبِي جَعْفَرٍ، وَسَعْدٍ، وَسَلْمَانَ، أَنَّهُمْ لَمْ  
يَرَوْا بُلْسًا إِذَا أَكَلَ مِنْ صَيْدِهِ، أَنْ يَأْكُلَ مِنْ صَيْدِهِ

**[19589]** Abu Bakr told us, he said: 'Abd Allah ibn Numayr and Waki' told us, from Ibn Abi Dhi'b, from Bukayr ibn 'Abd Allah ibn al-Ashajj, from Humayd ibn Malik, who said: I asked Sa'd ibn Abi Waqqas, saying: "We have hunting dogs which we send upon prey, and they eat and tear." He said: "[Eat] even if only a piece remains."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ ثُمَيْرٍ، وَرَوْكِبِعٍ، عَنْ أَبْنِ أَبِي ذِئْبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجَجِ، عَنْ حُمَيْدِ بْنِ مَالِكٍ قَالَ: سَأَلْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ فَلَمْ يُعْلَمْ إِنَّ لَنَا كِلَابًا ضَوَارِيًّا، تُرْسِلُهَا عَلَى الصَّيْدِ فَتَأْكُلُ وَتَنْقُطُ، فَقَالَ: وَإِنْ لَمْ يَبْقَ إِلَّا بِضَعْفَةٍ

**[19590]** Abu Bakr told us, he said: Abu Dawud told us, from Hisham, from Qatadah, from Sa'id ibn al-Musayyib, who said: I asked him about the dog sent upon prey. He said: "Eat, even if it eats two-thirds of it." I said: "From whom?" He said: "From Salman."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ قَالَ: سَأَلَ اللَّهُ عَنِ الْكَلْبِ، يُرْسَلُ عَلَى الصَّيْدِ، فَقَالَ: كُلْ وَإِنْ أَكَلَ ثُلُثَيْهِ، فَقُلْتُ: عَنْ مَنْ؟ قَالَ: عَنْ سَلْمَانَ

**[19591]** Abu Bakr told us, he said: Yazid ibn Harun told us, he said: Dawud told us, from Al-Sha'bi, from Abu Hurayrah, who said: "If you send your dog and it eats, eat, even if it eats two-thirds of it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، قَالَ: نَا دَاؤِدُ، عَنْ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا أَرْسَلْتُ كَلْبًا فَأَكَلَ فَكْلًا، وَإِنْ أَكَلَ ثُلُثَيْهِ

**[19592]** Abu Bakr told us, he said: Waki' told us, from Shu'bah, from Qatadah, from Sa'id ibn al-Musayyib, who said: "If it eats two-thirds of it, eat the remaining third."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: إِنْ أَكَلَ ثُلُثُهُ فَكُلِّ الْثُلُثِ الْبَاقِي

**[19593]** Abu Bakr told us, he said: Waki' told us, from Ibn Abi Dhi'b, from Nafi', from Ibn 'Umar, who said: "Eat from the catch of the dog even if it eats from its prey."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ تَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُلْ مِنْ صَيْدِ الْكَلْبِ، إِنْ أَكَلَ مِنْ طَرِيْدَتِهِ

**[19594]** Abu Bakr told us, he said: Al-Fadl ibn Dukayn told us, from Sufyan, from 'Amr ibn Dinar, from Ibn 'Umar, who said to him: "If the dog eats, eat, even if only a piece remains."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ سُفْيَانَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ لَهُ: إِذَا أَكَلَ الْكَلْبُ فَكُلْ، وَإِنْ لَمْ يَبْقَ إِلَّا بِضْعَةً

**[19595]** Abu Bakr told us, he said: Muhammad ibn Fudayl told us, from Mujalid, from Al-Sha'bi, from 'Adi ibn Hatim, who said: I said: "O Messenger of Allah, we are a people who hunt. What is lawful for us and what is forbidden for us?" He said:

"It is lawful for you what you have trained of hunting animals (Juwarih), training them as dogs, teaching them what Allah has taught you. So eat of what they catch for you, and mention the name of Allah over it." I said: "Even if it kills?" He said: "Even if it kills." He said: "But if other dogs mix with them, do not eat until you know that it was your dog that caught it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَاهُ مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُجَالِدٍ،  
عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ  
اللهِ، إِنَّا قَوْمٌ نَصِيدُ فَمَا يَحِلُّ لَنَا، وَمَا يَحْرُمُ عَلَيْنَا؟ قَالَ:  
يَحِلُّ لِكُمْ مَا عَلِمْنَتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ ثَعَلْمُونَهُنَّ مَا  
عَلِمَكُمُ اللهُ فَكَلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ، وَأَنْكُرُوا اسْمَ اللهِ  
عَلَيْهِ قَالَ: قُلْتُ: وَإِنْ قُتِلَ؟ قَالَ: وَإِنْ قُتِلَ قَالَ: وَإِنْ  
خَالَطَهَا كِلَابٌ أَخْرُ فَلَا تَأْكُلْ حَتَّى تَعْلَمُ أَنَّ كِلَابَكَ هُوَ  
الَّذِي أَخْدَهَ

**[19596]** Abu Bakr told us, he said: 'Abbad ibn al-'Awwam told us, from Jamil ibn Zayd, who said: I asked Ibn 'Umar about hunting with dogs. He said: "Are they not collared?" I said: "I went leading them." He said: "Were you leading all of them?" I said: "Some I lead and some follow me." He said: "If you see the game and unleash your dog and mention the name of Allah, then eat what they catch with the following dog. If it catches it, there is no harm in it, unless you find it alive, then slaughter it. But if a dog you did not send kills it, that is forbidden."

**[19597]** Abu Bakr told us, he said: Abu Bakr told us, from Usamah ibn Zayd, who said: I asked Al-Qasim about a man who sends a trained dog, and it catches the game and kills it, but he finds untrained dogs with it. He said: "If he knows that his trained dog killed it, let him eat. But if he doubts and does not know, perhaps another dog participated, then he should not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ جَمِيلِ بْنِ رَيْدٍ قَالَ: سَأَلْتُ أَبْنَ عُمَرَ، عَنْ صَيْدِ الْكِلَابِ، فَقَالَ: أَلَيْسَتْ مُقْلَدَةً؟ قَالَ: قُلْتُ: أَنْطَلَقْتُ أَفُودُهَا؟ قَالَ: أَكُلُّهَا تَقْوِدُ؟ قَالَ قُلْتُ: مِنْهَا مَا أَفُودُ، وَمِنْهَا مَا يَتَبَغْنِي، قَالَ: إِذَا رَأَيْتُ الصَّيْدَ، وَخَلَعْتُ كَلْبِكَ، وَدَكَرْتُ اسْمَ اللَّهِ فَكُلْ مَا أَصَادُوا بِالْكَلْبِ التَّابِعِ، قَالَ أَخْدَهُ فَلَا بَأْسَ بِهِ إِلَّا أَنْ تَجِدْهُ حَيًا فَتَذْبَحْهُ، وَإِمَّا أَنْ يَفْرَسَهُ كَلْبٌ لِمَ ثَرَسْلَهُ فَذَلِكَ حَرَامٌ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو بَكْرٌ عَنْ أَسَامَةَ بْنِ رَيْدٍ قَالَ: سَأَلْتُ الْفَاسِمَ، عَنِ الرَّجُلِ يُرْسِلُ الْكَلْبَ الْمُعَلَّمَ، فَيَأْخُذُ الصَّيْدَ فَيَشْلُهُ، فَيَجِدُ مَعَهُ كِلَابًا غَيْرَ مُعَلَّمٍ، قَالَ: إِنْ كَانَ يَعْلَمُ أَنَّ كَلْبَهُ الْمُعَلَّمُ قُتِلَ فَلْيُأْكُلْنَ، وَإِنْ شَكَ فَلَا يَدْرِي لَعَلَّ غَيْرَ الْكَلْبِ شَرَكَهُ فَلَا يَأْكُلْ

**[19598]** Abu Bakr told us, he said: Jarir told us, from Mughirah, from Ibrahim, who said: "If an untrained dog helps a trained dog catch prey, it has spoiled it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ  
قَالَ: إِذَا رَدَ الْكَلْبُ الَّذِي لَيْسَ بِمُعَلَّمٍ، عَلَى الْكَلْبِ  
الْمُعَلَّمِ، صَنِدًا فَقَدْ أَفْسَدَ

**[19599]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Al-Hajjaj, who said: I asked 'Ata' about a man who forgets to mention the name of Allah over his dog and it kills. He said: "He may eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَصْنُ بْنُ الْعَيْثَ، عَنِ الْحَجَاجِ  
قَالَ: سَأَلْتُ عَطَاءً، عَنِ الرَّجُلِ يَتَسَوَّلُ أَنْ يُسَمِّيَ عَلَى  
كَلْبِهِ فَيُقْتَلُ، قَالَ: يُأْكُلُ

**[19600]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Ibn Harmalah, from Sa'id ibn al-Musayyib, regarding a man who sends his dog and forgets to mention the name of Allah. He said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ عَنْ ابْنِ  
حَرْمَلَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، فِي الرَّجُلِ يُرْسِلُ كَلْبَهُ،  
وَيَتَسَوَّلُ أَنْ يُسَمِّيَ، قَالَ: لَا بَأْسَ بِهِ

**[19601]** Abū Bakr narrated to us, saying: Asbāt narrated to us, from Mughīrah ibn Muslim, from ‘Amr ibn Dīnār, from Ibn ‘Abbās, who was asked about a man who sent his dog but did not mention the name of Allah. He said: “A Muslim contains within him the name of Allah, Mighty and Majestic.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَسْبَاطٌ، عَنْ مُغِيرَةَ بْنِ مُسْلِمٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سُئِلَ عَنْ رَجُلٍ أَرْسَلَ كَلْبًا وَلَمْ يُسَمِّ، قَالَ: الْمُسْلِمُ فِيهِ اسْمُ اللَّهِ عَزَّ وَجَلَّ

**[19602]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, saying: Ma’mar narrated to us, from Al-Zuhrī, who said: “If he sends his dog but forgets to mention the name of Allah, let him eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى قَالَ: نَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ قَالَ: إِذَا أَرْسَلَ كَلْبًا، فَتَسِيَّ أَنْ يُسَمِّيَ فَلْيُأْكُلْ

**[19603]** Abū Bakr narrated to us, saying: ‘Abd al-Wahhāb narrated to us, from Sa‘īd, from Qatādah, regarding a man who sends his dog or his falcon but forgets to mention the name of Allah, and it kills (the prey). He said: “He eats (it).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، فِي الرَّجُلِ يُرْسِلُ كَلْبًا وَصَفْرَةً فَيَتَسَيَّ أَنْ يُسَمِّيَ فَيَقْتُلُهُ، قَالَ: يُأْكُلْ

**[19604]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ḥammād, from Ibrāhīm, who said: “If you shoot an arrow and do not mention the name of Allah, but remember before killing the game, then mention the name of Allah, and then it kills it, eat. And the dog is likewise.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا رَمَيْتَ بِالسَّهْمِ وَلَمْ تُسَمِّ، فَدَكَرْتَ قَبْلَ أَنْ تَقْتُلَ الصَّيْدَ، ثُمَّ سَمَّيْتَ، ثُمَّ قَتَلَهُ، فَكُلْ، وَالْكُلْ مِثْلُ ذَلِكَ

**[19605]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: If the dog breaks loose and its owner is unaware, but after the dog chases the game, he says: “In the name of Allah,” and the dog catches it, let him eat.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْخَسَنِ قَالَ: إِذَا انفَاثَ الْكُلْبُ وَصَاحِبُهُ لَا يَشْعُرُ، فَقَالَ بَعْدَمَا يَطْلُبُ الْكُلْبُ الصَّيْدَ: بِسْمِ اللَّهِ، فَأَصَابَ الْكُلْبَ، فَلْيَأْكُلْ

**[19606]** Abū Bakr narrated to us, saying: Humayd ibn ‘Abd al-Rahmān narrated to us, from Zuhayr, from Jābir, from ‘Āmir, who said: “If you send your dog or arrow and forget to mention the name of Allah when sending it, then mention the name of Allah before taking it, do not eat. (You must) mention the name of Allah when you send it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ رُهْبَرٍ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: إِذَا أَرْسَلْتَ كَلْبًا، أَوْ سَهْمًا فَقَسَبْتَ أَنْ تُسَمِّي أَيْ حِينَ تُرْسِلُهُ، ثُمَّ سَمَّيْتَ قَبْلَ أَنْ تَأْكُلَهُ، فَلَا تَأْكُلْ حِينَ شُسَمِيَّ حِينَ تُرْسِلُهُ

**[19607]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Ḥasan, that he said regarding a man who shot and forgot to mention the name of Allah: “He saw no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، أَنَّهُ قَالَ: فِي رَجُلٍ رَمَى وَتَسَيَّ أَنْ يَذْكُرَ اسْمَ اللَّهِ، قَالَ: كَانَ لَا يَرَى بِهِ بَأْسًا

**[19608]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Ibn Ḥarmalah, from Sa‘īd ibn al-Musayyib, who said: I said: “I threw my stone and forgot to mention the name of Allah.” He said: “Mention the name of Allah and eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ حَرْمَلَةِ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ قَالَ: قُلْتُ: رَمَيْتُ حَجَرًا، وَتَسَيَّتُ أَنْ أَسْمَى، قَالَ: فَادْكُرْ اسْمَ اللَّهِ وَكُلْ

**[19609]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Yūnus, from Al-Ḥasan, regarding a man who sends his dog after a game but it catches another. He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ أَرْسَلَ كُلْبَهُ عَلَى صَيْدٍ، فَيَأْخُذُ غَيْرَهُ، قَالَ: لَا بَأْسَ بِهِ

**[19610]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Hajjāj, from ‘Atā’, who said: I asked him about a man who shoots at a game but hits another. He said: “He eats (it).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ، قَالَ: سَأَلْتُهُ عَنْ الرَّجُلِ يَرْمِي الصَّيْدَ، فَيُصِيبُ غَيْرَهُ، قَالَ: يَأْكُلُ

**[19611]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Yūnus, from Al-Ḥasan, regarding a man who shot at a game and mentioned the name of Allah upon it, but hit another. He said: “There is no harm.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، فِي رَجُلٍ رَمَى صَيْدًا، وَسَمَّى عَلَيْهِ فَأَصَابَ غَيْرَهُ، قَالَ: لَا بَأْسَ

**[19612]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, similar to it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلُهُ

**[19613]** Abū Bakr narrated to us, saying: Sharīk narrated to us, from Jābir, from ‘Āmir, regarding a man who shoots at a game without intending a specific one, and hits one of them. He said: “He eats if he mentioned the name of Allah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ عَامِرٍ، فِي رَجُلٍ يَرْمِي الصَّيْدَ، وَلَا يَتَعَمَّدُ، فَيُصِيبُ أَحَدَهُمَا، قَالَ: يَأْكُلُ إِذَا ذَكَرَ اسْمَ اللَّهِ

**[19614]** Abū Bakr narrated to us, saying: ‘Abd Allāh ibn Mubārak narrated to us, from Ma‘mar, who said: Qatādah narrated to me, from Sa‘īd ibn al-Musayyib, regarding the dog of a polytheist. He said: “It is only like his knife.” Al-Zuhrī said: “If you are the one hunting with it, there is no harm.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ مُبَارَكَ، عَنْ مَعْمَرٍ قَالَ: حَدَّثَنِي قَتَادَةُ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، فِي كُلِّ الْمُشْرِكِ، قَالَ: إِنَّمَا هُوَ كَشْفُرُثُهُ قَالَ: قَالَ الرُّهْرِيُّ: إِذَا كُنْتُ أَنْتُ صَيْدُ بِهِ فَلَا بَأْسَ

**[19615]** Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Layth, from Mujāhid, that he disliked the game caught by the dog of a Zoroastrian, Jew, or Christian.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ صَيْدَ كَلْبِ الْمَجُوسِيِّ، وَالْيَهُودِيِّ، وَالنَّصْرَانِيِّ

**[19616]** Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Layth, from Mujāhid, who said: “He does not hunt with the dog of a Zoroastrian, nor does he eat from his game.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يَصِيدُ بِكَلْبِ الْمَجُوسِيِّ، وَلَا يَأْكُلُ مِنْ صَيْدِهِ

**[19617]** Abū Bakr narrated to us, saying: ‘Abbād ibn al-‘Awwām narrated to us, from Hishām, from Al-Ḥasan, that he disliked for a Muslim to seek help with the dog of a Zoroastrian and hunt with it, but he saw no harm in seeking help with the dog of a Jew or Christian and hunting with it.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا عَبَادُ بْنُ الْعَوَامِ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يُكْرِهُ أَنْ يَسْتَعِينَ الْمُسْلِمَ بِكُلِّ الْمَجُوسِيِّ فَيَصِيدَ بِهِ، وَلَا يَرَى بَاسًا أَنْ يَسْتَعِينَ بِكُلِّ الْيَهُودِيِّ، وَالنَّصْرَانِيِّ فَيَصِيدَ بِهِ

**[19618]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibn Abī Laylā, from a man, from Ibrāhīm, that he disliked the game caught by the dog of a Zoroastrian.

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ رَجُلٍ، عَنْ إِبْرَاهِيمَ، أَنَّهُ كَرِهَ صَيْدَ كُلِّ الْمَجُوسِيِّ

**[19619]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ibn Abī Laylā, from Al-Hakam, who said: “His dog is like his knife.”

حَدَّثَنَا أُبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ ابْنِ أَبِي لَيْلَى، عَنْ الْحَكَمَ قَالَ: كُلُّهُ كَسِّيْنِهِ

**[19620]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “There is no harm in the game and slaughtered animals of the Jew and Christian, but there is no good in the game and slaughtered animals of the Zoroastrians.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حَاجَاجِ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ قَالَ: لَا بَأْسَ بِصَيْدِ الْيَهُودِيِّ، وَالنَّصَارَىِّ، وَدَبَائِحَهُمْ، وَلَا خَيْرٌ فِي صَيْدِ الْمَجُوسِ وَدَبَائِحَهُمْ

**[19621]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “There is no good in the game of a Zoroastrian, his falcon, nor his dog.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجِ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ قَالَ: لَا خَيْرٌ فِي صَيْدِ الْمَجُوسِيِّ وَبَازِهِ، وَلَا فِي كُلْبِهِ

**[19622]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Layth, from Mujāhid and ‘Atā’, that they both disliked the game caught by the dog of a Zoroastrian.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، وَعَطَاءً، أَنَّهُمَا كَرِهَا صَيْدُ كُلْبِ الْمَجُوسِيِّ

**[19623]** Abū Bakr narrated to us, saying: ‘Abdah ibn Sulaymān narrated to us, from Sa‘īd, from Qatādah, from Al-Ḥasan, that he disliked for a man to borrow the dog of a Zoroastrian, Christian, or Jew and hunt with it, and he said: “What you yourselves have trained.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَنَادَةَ، عَنْ الْحَسَنِ، أَنَّهُ كَرِهَ أَنْ يَسْتَعِيرَ الرَّجُلُ، كَلْبَ الْمَجُوسِيِّ، أَوِ النَّصَرَانِيِّ، أَوِ الْيَهُودِيِّ فَيَصِيدَ بِهِ، وَيَقُولُ: مَا عَلَمْتُمْ أَنْتُمْ

**[19624]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Isrā’il, from Jābir, from Abū Ja‘far, that he disliked the game caught by the dog of a Zoroastrian.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، أَنَّهُ كَرِهَ صَيْدَ كَلْبِ الْمَجُوسِيِّ

**[19625]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Muḥammad ibn Muslim, from Ibn Abī Najīḥ, from Mujāhid, that he disliked the game of a Zoroastrian.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، أَنَّهُ كَرِهَ صَيْدَ الْمَجُوسِيِّ

**[19626]** Abū Bakr narrated to us, saying: I heard Wakī‘ say: I heard Sufyān dislike the game caught by the dog of a Zoroastrian unless it has learned from the training of a Muslim.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: سَمِعْتُ وَكِيعًا يَقُولُ: سَمِعْتُ سُفِينَانَ، يَكْرِهُ صَيْدَ كَلْبِ الْمَجُوسِيِّ، حَتَّى يَأْخُذَ مِنْ تَعْلِيمِ الْمُسْلِمِ

**[19627]** Abū Bakr narrated to us, saying: Yahyā ibn Sa‘īd al-Qatṭān narrated to us, from Ibn Jurayj, who said: I said to him: Does a Zoroastrian send a falcon? He said: “Yes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ، عَنِ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ لَهُ: الْمَجُوسُ يُرْسِلُ الْبَازَ؟ قَالَ: نَعَمْ

**[19628]** Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from Hishām, from Al-Ḥasan, regarding the bird of a Zoroastrian. He said: “He does not eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، فِي طَيْرِ الْمَجُوسِيِّ، قَالَ: لَا يَأْكُلُ

**[19629]** Abū Bakr narrated to us, saying: ‘Alī ibn Ḥāshim and Wakī‘ narrated to us, from Jarīr ibn Ḥāzim, from ‘Īsā ibn ‘Āsim, from ‘Alī, that he disliked the game caught by his falcon or hawk.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَلَيُّ بْنُ هَاشِمٍ، وَوَكِيعٌ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ عَلَيٍّ، أَنَّهُ كَرِهَ صَيْدَ صَقْرِهِ وَبَازِهِ

**[19630]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥajjāj, from Abū al-Zubayr, from Jābir, who said: “There is no good in his falcon or his hawk.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَاجٍ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: لَا خَيْرٌ فِي صَقْرِهِ وَلَا فِي بَازِهِ

**[19631]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Isrā’il, from Jābir, from Abū Ja‘far, that he disliked the game caught by his falcon or hawk.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرِ،  
عَنْ أَبِي جَعْفَرٍ، أَنَّهُ كَرِهَ صَيْدَ صَقْرٍ وَبَازٍ

**[19632]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “If you take the game while it still has life and it dies in your hand, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ  
قَالَ: إِذَا أَخْدُثْتَ الصَّيْدَ وَبِهِ رَمَقٌ فَمَاتَ فِي يَدِكَ فَلَا  
تَأْكُلْهُ

**[19633]** Abū Bakr narrated to us, saying: ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Abd Allāh ibn ‘Umar, from Nāfi‘, that he threw a stone at a lizard. ‘Abd Allāh tried to slaughter it with an adze he had, but it died in his hand before he could slaughter it, so he threw it away.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ  
اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعِ أَنَّهُ رَمَى وَلْسَانًا بِحَجَرٍ، فَأَخْذَ  
عَبْدُ اللَّهِ يُعَالِجُهُ بِقَدْوِ مَعَهُ لِيَذْبَحَهُ، فَمَاتَ فِي يَدِهِ قَبْلَ  
أَنْ يَذْبَحَهُ، فَأَلْقَاهُ

**[19634]** Abū Bakr narrated to us, saying: Ibn Idrīs narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “If you are in the process of releasing the game and it dies before you (can slaughter it), there is no harm in eating it. But if you delay and it dies, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجِ،  
عَنْ عَطَاءٍ قَالَ: إِذَا كُنْتُ فِي تَحْلِيقِ الصَّيْدِ فَسَبَقَكَ  
إِنْفَسِهِ فَلَا بَأْسَ أَنْ تَأْكُلْهُ، وَإِنْ تَرَبَصْتُ بِهِ فَمَا تَفَلَّ  
تَأْكُلْهُ

**[19635]** Abū Bakr narrated to us, saying: Sahl ibn Yūsuf narrated to us, from Shu‘bah, who said: I asked Al-Ḥakam about a man who catches game while it still has life, but leaves the dog until it kills it. He said: “He does not eat (it).”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا سَهْلُ بْنُ يُوسُفَ، عَنْ شُعْبَةَ قَالَ:  
سَأَلْتُ الْحَكَمَ عَنِ الرَّجُلِ يُدْرِكُ الصَّيْدَ، وَبِهِ رَمَقُ، فَبَدَغَ  
الْكَلْبَ حَتَّى يَقْتُلَهُ، قَالَ: لَا يَأْكُلْ

**[19636]** Abū Bakr narrated to us, saying: Abū Dāwūd narrated to us, from Abū Ḥurrah, from Al-Ḥasan, regarding a man who caught up with his dog on game, and found the game with life remaining, but it died in his hands. He said: “If the dog was trained, let him eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ أَبِي حَرَّةَ، عَنِ  
الْحَسَنِ، فِي رَجُلٍ أَدْرَكَ كَلْبَهُ عَلَى صَيْدٍ، فَأَدْرَكَ الصَّيْدَ  
وَبِهِ رَمَقُ، فَمَا تَفَلَّ فِي يَدِيهِ، فَقَالَ: إِذَا كَانَ الْكَلْبُ مُكَلَّبًا  
فَلْيَأْكُلْ

**[19637]** Abū Bakr narrated to us, saying: ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Khālid, from Mu‘āwiyah ibn Qurrah, who said: “One of them would send his dog and mention the name of Allah without seeing any game, and if it caught something, he would eat it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ مُعَاوِيَةَ بْنِ فُرَّةَ قَالَ: كَانَ أَحَدُهُمْ يُرْسِلُ كُلْبًا وَيُسَمِّي، وَلَا يَرَى صَيْدًا، فَإِذَا صَادَ أَكْلَهُ

**[19638]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Ḥajjāj, who said: I asked ‘Atā’ about dogs that break loose from their leashes and kill. He said: “There is no harm in it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ حَاجَاجٍ قَالَ: سَأَلْتُ عَطَاءً، عَنِ الْكِلَابِ تَنْفَلَتُ مِنْ مَرَاطِبِهَا، فَتَقْتَلُ، قَالَ: لَا بَأْسَ بِهِ

**[19639]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Ḥajjāj, from Ma‘rūf, who said: We went out with dogs and met Ibn ‘Umar. He said: “When you send them, mention the name of Allah over them and say: ‘O Allah, guide their chests.’”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ مَعْرُوفٍ قَالَ: حَرَجْنَا بِكِلَابٍ فَلَقِينَا ابْنَ عُمَرَ فَقَالَ: "إِذَا أَرْسَلْتُمُوهُ فَسَمُوا اللَّهَ عَلَيْهَا، وَقُولُوا: اللَّهُمَّ اهْدِ صُدُورَهَا

**[19640]** Abū Bakr narrated to us, saying: Ibn Mahdī narrated to us, from Zuhayr ibn Muḥammad, from ‘Abd Allāh ibn Abī Bakr, that his father used to say when he sent his dogs: “O Allah, guide their chests.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ رُهْبَرِ بْنِ مُحَمَّدٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ: أَنَّ أَبَاهُ كَانَ إِذَا أَرْسَلَ كِلَابَهُ  
قَالَ: اللَّهُمَّ اهْدِ صُدُورَهَا

**[19641]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ash‘ath, from Al-Sha‘bī, from ‘Adī ibn Ḥātim, who said: “If it drinks from its blood, do not eat, for it did not know what you knew.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ أَشْعَثَ،  
عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: إِنْ شَرَبَ مِنْ  
دَمِهِ فَلَا تَأْكُلْ، فَإِنَّهُ لَمْ يَعْلَمْ مَا عَلِمْتُهُ

**[19642]** Abū Bakr narrated to us, saying: Ḥafs ibn Ghīyāth narrated to us, from Ash‘ath, from Al-Ḥasan, who said: “If it eats, eat; and if it drinks, eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غَيَاثٍ، عَنْ أَشْعَثَ،  
عَنِ الْخَسَنِ قَالَ: إِنْ أَكَلَ فَكُلْ، وَإِنْ شَرَبَ فَكُلْ

**[19643]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Nāfi‘, from Ibn ‘Umar, who said regarding birds: “Falcons, hawks, and others, whatever you catch alive to slaughter is yours, and whatever you do not catch alive to slaughter, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ،  
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ فِي الطَّيْرِ: الْبُزَّاهُ  
وَالصُّفُورُ وَغَيْرُهَا وَمَا أَدْرَكْتَ ذَكَاهُ فَهُوَ لَكَ، وَمَا لَمْ  
تُدْرِكْ ذَكَاهُ فَلَا تَأْكُلْهُ

**[19644]** Abū Bakr narrated to us, saying: Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Atā’, who said: “The dog and the falcon are one and the same; all are hunters.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ قَالَ: الْكُلْبُ وَالْبَازِيُّ شَيْءٌ وَاحِدٌ، كُلُّ صُيُودٍ

**[19645]** Abū Bakr narrated to us, saying: Ib n ‘Ulāyyah and Waki‘ narrated to us, from Shu‘bah, from Al-Haytham, from Ṭalhah ibn Muṣarrif, who said: Khaythamah ibn ‘Abd al-Rahmān said: “This establishes for you that hawks and falcons are among the birds of prey.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيْهَا، وَوَكِيعٌ، عَنْ شُعْبَةَ، عَنِ الْهَيْئَمِ، عَنْ طَلْحَةَ بْنِ مُصَرْفٍ قَالَ: قَالَ خَيْتَمَةُ بْنُ عَبْدِ الرَّحْمَنِ: هَذَا مَا قَدْ أَثْبَتُ لَكَ أَنَّ الصُّقُورَ وَالْبَازِيَّ مِنَ الْجَوَارِحِ

**[19646]** Abū Bakr narrated to us, saying: Abū Dāwūd narrated to us, from Wuhayb, from Yūnus, from Al-Hasan, that he saw no harm in hunting with falcons and hawks.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ وُهَيْبٍ، عَنْ يُونُسَ، عَنِ الْحَسَنِ أَنَّهُ لَمْ يَرَ بِأَسَاسٍ بِصَيْدِ الْبَازِ وَالصَّقُورِ

**[19647]** Abū Bakr narrated to us, saying: Mu‘ādh narrated to us, saying: Ash‘ath informed us, from Al-Hasan, that he used to say: “The hawk and the falcon are like the dog.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعَاذُ، أَنَا أَشْعَثُ، عَنِ الْحَسَنِ، أَنَّهُ كَانَ يَقُولُ: فِي الصَّقُورِ وَالْبَازِيِّ بِمَنْزِلَةِ الْكُلْبِ

**[19648]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Ḥajjāj, from Al-Qāsim, from Mujāhid: {What you have trained of hunting animals} [Al-Ma'idah: 4]. He said: “From birds and dogs.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ حَاجَاجٍ، عَنْ الْقَاسِمِ، عَنْ مُجَاهِدٍ مَا عَلِمْتُمْ مِنَ الْجَوَارِحِ مُكَلِّبِينَ قَالَ: مِنَ الطَّيْرِ، وَالْكَلَابِ

**[19649]** Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from Mujālid, from Al-Sha'bī, from ‘Adī ibn Ḥātim, who said: I asked the Messenger of Allah ﷺ about hunting with a falcon. He said: “Whatever it catches for you, eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْبَازِ فَقَالَ: مَا أَمْسَكَ عَلَيْكَ فَكُلْ

**[19650]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from Ḥammād, from Ibrāhīm; and from Jābir, from Al-Sha'bī, who both said: “Eat from the catch of the falcon even if it eats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ وَعَنْ جَابِرٍ، عَنْ الشَّعْبِيِّ، قَالَا: كُلْ مِنْ صَيْدِ الْبَازِي وَإِنْ أَكَلَ

**[19651]** Abū Bakr narrated to us, saying: Ḥātim ibn Wardān narrated to us, from Burd, from Makhūl, regarding the hawk and the dog: “If it catches it, eat, even if it eats.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ فِي الصَّفْرِ وَالْكَلْبِ: إِنْ أَصَابَ مِنْهُ فَكُلْ وَإِنْ أَكَلَ

**[19652]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Juwaybir, from Al-Ḍahḥāk, regarding a trained dog or falcon that catches prey and eats from it: “Do not eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوَيْبِرِ، عَنِ الضَّحَّاكِ فِي الْكَلْبِ إِذَا كَانَ مُعْلَمًا فَأَصَابَ صَيْدًا أَوِ الْبَازِيِّ فَأَكَلَ فَلَا تَأْكُلْ

**[19653]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Al-Shaybānī, from Ḥammād, who said: “If the bird plucks or eats, eat, for its training is that it returns to you.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الشَّيْبَانِيِّ، عَنْ حَمَادٍ، قَالَ: إِذَا أَنْتَفَ الطَّيْرُ أَوْ أَكَلَ فَكُلْ فَإِنَّمَا تَعْلِيمَهُ أَنْ يَرْجِعَ إِلَيْكَ

**[19654]** Abū Bakr narrated to us, saying: Ḥumayd ibn ‘Abd al-Raḥmān narrated to us, from Zuhayr, from Jābir, from ‘Āmir and Al-Hakam, who both said: “If you send your hawk or falcon and call it back and it comes to you, that is its training. If you send it after prey and it eats, eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ رُهْبَرِ، عَنْ جَابِرِ، عَنْ عَامِرٍ وَالْحَكَمَ، قَالَا: إِذَا أَرْسَلْتَ صَقْرَكَ أَوْ بَازَكَ ثُمَّ دَعَوْتَهُ فَأَتَكَ فَذَاكَ عِلْمُهُ، فَإِنْ أَرْسَلْتَ عَلَى صَيْدٍ فَأَكَلَ فَكُلْ

**[19655]** Abū Bakr narrated to us, saying: Yāḥyā ibn Sa‘īd narrated to us, from Dāwūd ibn Abī al-Furāt, from Muḥammad ibn Zayd, from Sa‘īd ibn al-Musayyib, from Salmān, who said: “If you send your dog and your falcon, eat even if it eats a third of it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ دَاؤَدْ بْنِ أَبِي الْفُرَاتِ، عَنْ مُحَمَّدِ بْنِ رَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ سَلْمَانَ قَالَ: إِذَا أَرْسَلْتَ كَلْبًا وَبَازَكَ فَكُلْ وَإِنْ أَكَلَ ثُلَّةً

**[19656]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Amr ibn al-Walīd al-Sahmī, from ‘Ikrimah, who said: “If the falcon or hawk eats, do not eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ عَمْرُو بْنِ الْوَلِيدِ السَّهْمِيِّ، عَنْ عِكْرِمَةَ قَالَ: إِذَا أَكَلَ الْبَازُ أَوِ الصَّقْرُ فَلَا تَأْكُلْ

**[19657]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Al-Rabī‘, from Al-Ḥasan and ‘Atā’ regarding a falcon or hawk that eats (the prey). ‘Atā’ said: “If it eats, do not eat.” Al-Ḥasan said: “Eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنِ الْحَسَنِ وَعَطَاءِ فِي الْبَازِ وَالصَّقْرِ يَأْكُلُ قَالَ عَطَاءُ: إِذَا أَكَلَ فَلَا تَأْكُلْ، وَقَالَ الْحَسَنُ: كُلْ

**[19658]** Abū Bakr narrated to us, saying: Ibn al-Mubārak narrated to us, from Ma‘mar, from Ḥammād, who said: “There is no harm in hunting with a cheetah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ حَمَادٍ، قَالَ: لَا بَأْسَ بِصَيْدِ الْفَهْدِ

**[19659]** Abū Bakr narrated to us, saying: Rawwād ibn Jarrāḥ narrated to us, from Al-Awzā'ī, from Al-Zuhrī, who said: “There is no harm in hunting with a cheetah.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا رَوَادُ بْنُ جَرَاحٍ، عَنِ الْأَوْزَاعِيِّ،  
عَنِ الزُّهْرِيِّ قَالَ: لَا بَأْسَ بِصَيْدِ الْفَهْدِ

**[19660]** Abu Bakr narrated to us, saying: Rawwad b. Jarrah narrated to us, from Al-Awza'i, from Al-Zuhri, who said: There is no harm in hunting.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ نَا رَوَادُ بْنُ جَرَاحٍ عَنِ الْأَوْزَاعِيِّ  
عَنِ الزُّهْرِيِّ قَالَ لَا بَأْسَ بِصَيْدِ

**[19661]** Abū Bakr narrated to us, saying: Mu‘ādh ibn Mu‘ādh narrated to us, saying: Ash‘ath informed us, from Al-Ḥasan, who said: “The cheetah and the peregrine falcon are like the dog.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعَاذُ بْنُ مُعَاذٍ، قَالَ: أَخْبَرَنَا  
أَشْعَثُ، عَنِ الْحَسَنِ، قَالَ: الْفَهْدُ وَالشَّاهِيْنُ بِمَنْزِلَةِ  
الْكَلْبِ

**[19662]** Abū Bakr narrated to us, saying: Al-Muḥāribī narrated to us, from Al-Shaybānī, from Ḥammād, from Ibrāhīm, that he disliked the game caught by a dog or cheetah if it ate from it, but he saw no harm in the game caught by a falcon if it ate, because the dog and cheetah strike (kill with force), while the falcon does not strike.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا الْمُحَارِبِيُّ، عَنِ الشَّيْبَانِيِّ، عَنْ  
حَمَادٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَانَ يَكْرَهُ صَيْدَ الْكَلْبِ وَالْفَهْدِ إِذَا  
أَكَلَ مِنْهُ وَكَانَ لَا يَرَى بَأْسًا بِصَيْدِ الْبَازِيِّ إِذَا أَكَلَ لِأَنَّ  
الْكَلْبُ وَالْفَهْدُ يَضْرِبُانِ، وَالْبَازُ لَا يَضْرِبُ

**[19663]** Abū Bakr narrated to us, saying: Ḥafṣ narrated to us, from Hajjāj, from Abū al-Zubayr, from Jābir, who said: “There is no harm in a Zoroastrian fishing for fish.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ حَجَاجٍ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: لَا بَأْسَ بِصَيْدِ الْمَجُوسِ لِلسَّمَكِ

**[19664]** Abū Bakr narrated to us, saying: Abū al-Aḥwaṣ narrated to us, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: “Eat fish; it does not harm you who caught it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ سِمَاكٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كُلِّ السَّمَكَ لَا يَضُرُّكَ مَنْ أَصَادَهُ

**[19665]** Abū Bakr narrated to us, saying: Abū Bakr ibn ‘Ayyāsh narrated to us, from Layth, from Mujāhid, who said: “Nothing is eaten from the game of a Zoroastrian except fish.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو بَكْرٌ بْنُ عَيَاشٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا يُؤْكَلُ مِنْ صَيْدِ الْمَجُوسِ إِلَّا الْحِيَانَ

**[19666]** Abū Bakr narrated to us, saying: ‘Umar ibn Ayyūb narrated to us, from Mughīrah ibn Ziyād, from Makhlūl, who said: “Eat the game of the sea, whatever a Jew, Christian, or Zoroastrian catches.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عُمَرُ بْنُ أَيُوبَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ مَكْحُولٍ قَالَ: كُلْ صَيْدَ الْبَحْرِ، مَا أَصَابَ الْيَهُودِيُّ، وَالنَّصْرَانِيُّ، وَالْمَجُوسِيُّ

**[19667]** Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from Hishām, from Al-Ḥasan, who said: “There is no harm in a Zoroastrian fishing for fish.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: لَا بَأْسَ بِصَيْدِ الْمَجُوسِيِّ السَّمَكِ

**[19668]** Abū Bakr narrated to us, saying: Humayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan ibn Ṣāliḥ, from Hārūn ibn Sa‘d, from ‘Ikrimah: “Eat fish from the catch of a Zoroastrian, Christian, and Jew.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنِ بْنِ صَالِحٍ، عَنْ هَارُونَ بْنِ سَعْدٍ، عَنْ عَكْرَمَةَ: كُلُّ مِنْ صَيْدِ الْمَجُوسِيِّ وَالْتَّصْرَانِيِّ وَالْيَهُودِيِّ السَّمَكِ

**[19669]** Abū Bakr narrated to us, saying: Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Ḥasan, from Ibn Abī Laylā, from ‘Abd al-Karīm, from Al-Ḥasan and Ibn Sīrīn, that they saw no harm in a Zoroastrian fishing for fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ حَسَنٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَبْدِ الْكَرِيمِ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ أَنَّهُمَا لَمْ يَرَيَا بَأْسًا بِصَيْدِ الْمَجُوسِيِّ السَّمَكِ

**[19670]** Abū Bakr narrated to us, saying: Ḥumayd ibn ‘Abd al-Rahmān narrated to us, from Al-Ḥasan ibn Ṣāliḥ, from Muṭarrif, from Al-Hakam, who said: I asked him about a Zoroastrian catching fish. He said: “His catch is lawful (pure).”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ الْحَسَنِ بْنِ صَالِحٍ، عَنْ مُطَرِّفٍ، عَنِ الْحَكَمِ قَالَ: سَأَلْتُهُ عَنِ الْمَجُوسِيِّ يَصِيدُ السَّمَكَ، قَالَ: صَيْدُهُ ذَكِيٌّ

**[19671]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Mughīrah, from Ḥammād, that he saw no harm in the catch of a Zoroastrian, meaning fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ مُغِيرَةَ، عَنْ حَمَّادٍ أَنَّهُ كَانَ لَا يَرَى بِصَيْدِ الْمَجُوسِيِّ بِأَسَا يَعْنِي السَّمَكَ

**[19672]** Abū Bakr narrated to us, saying: Abū Khālid al-Aḥmar narrated to us, from Al-A'mash, from 'Atā', who said: "We do not eat from the game of a Zoroastrian except fish and locusts."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرِ، عَنِ الْأَعْمَشِ، عَنْ عَطَاءٍ قَالَ: لَا تَأْكُلُ مِنْ صَيْدِ الْمَجُوسِيِّ إِلَّا السَّمَكَ وَالْجَرَادَ

**[19673]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Ḥajjāj, from 'Atā' and Al-Nakha'i, that they saw no harm in a Zoroastrian fishing for fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَاجَّ، عَنْ عَطَاءٍ، وَالنَّخْعَيِّ أَنَّهُمَا كَانَا لَا يَرَيَا بِصَيْدِ الْمَجُوسِيِّ لِلسَّمَكِ

**[19674]** Abū Bakr narrated to us, saying: Wakī' narrated to us, from Sufyān, from Maṇṣūr, from Ibrāhīm, who said: "Their catch in the sea is eaten, but their catch on land is not eaten."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: يُؤْكَلُ صَيْدُهُمْ فِي الْبَحْرِ، وَلَا يُؤْكَلُ صَيْدُهُمْ فِي الْبَرِّ

**[19675]** Abū Bakr narrated to us, saying: Wakī‘ and ‘Alī ibn Hāshim narrated to us, from Jarīr ibn Ḥāzim, from ‘Isā ibn ‘Āsim, from ‘Alī, that he disliked a Zoroastrian fishing for fish.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِبْعُ، وَعَلِيُّ بْنُ هَاشِمٍ، عَنْ جَرِيرِ بْنِ حَازِمٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ عَلِيٌّ أَنَّهُ كَرِهَ صَيْدَ الْمُجُوسِيِّ لِلسَّمَكِ

**[19676]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Mālik ibn Mighwal, from ‘Atā’, who said: “I asked him about the game of a Zoroastrian, and he disliked it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: حَدَّثَنَا وَكِبْعُ، عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَطَاءٍ قَالَ: سَأَلْتُهُ عَنْ صَيْدِ الْمُجُوسِيِّ فَكَرِهَهُ

**[19677]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from ‘Atā’, from Sa‘īd ibn Jubayr, who said: “Do not eat from the game of a Zoroastrian, whether he mentions the name of Allah or not.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: لَا تَأْكُلْ مِنْ صَيْدِ الْمَجُوسِيِّ سَمَّيْ، أَوْ لَمْ يُسَمَّ

**[19678]** Abū Bakr narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Mūsā ibn Abī ‘Āishah, from Abū Razīn, who said: A man came to the Prophet ﷺ with a rabbit and said: “I shot a rabbit, but I couldn't find it until night fell. I couldn't find it until morning, and I found my arrow in it.” He asked: “Did you kill it instantly (aṣmayta) or did it die later (anmayta)?” He said: “No, it died later.” He said: “Indeed, the night is a great creation of Allah; no one determines its creation except He who created it. Perhaps something helped kill it. Throw it away.”

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي رَزِينَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ عَلَيْهِ السَّلَامُ بِأَرْتَبٍ، فَقَالَ: إِنِّي رَمَيْتُ أَرْتَبًا فَأَعْجَزَنِي طَلَبُهَا حَتَّى أَذْرَكَنِي اللَّيلُ فَلَمْ أَفْدِرْ عَلَيْهَا حَتَّى أَصْبَحْتُ فَوَجَدُهَا، وَفِيهَا سَهْمٌ فَقَالَ: أَصْمَيْتُ أَوْ أَنْمَيْتُ؟ قَالَ: لَا بَلْ أَنْمَيْتُ، قَالَ: إِنَّ اللَّيْلَ خَلْقٌ مِنْ خَلْقِ اللَّهِ عَظِيمٍ، لَا يُقْدِرُ خَلْقُهُ إِلَّا الَّذِي خَلَقَهُ لَعَلَةً أَعْانَ عَلَى قَتْلِهَا شَيْءٌ إِنِّي دُهْنَاهَا عَنْكَ

**[19679]** Abū Bakr narrated to us, saying: Ibn Numayr and Yahyā ibn Ādām narrated to us, from Sufyān, from Mūsā ibn Abī ‘Āishah, from ‘Abd Allāh ibn Abī Razīn, from his father, from the Prophet ﷺ, similar to it.

حَدَّثَنَا أُبُو بَكْرٍ قَالَ: نَا ابْنُ نُمَيْرٍ، وَيَحْيَى بْنُ آدَمَ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي رَزِينَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِ مِنْهُ

**[19680]** Abū Bakr narrated to us, saying: Mu‘āwiyah narrated to us, from Al-A‘mash, from Zayd ibn Wahb, who said: A man came to Abū al-Dardā’ and said: “I shoot at game, and it disappears from me. Then I find my arrow in it the next day, which I recognize.” He said: “As for me, I would eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ  
بْنِ وَهْبٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ: إِنِّي  
أَرَمْتُ الصَّيْدَ فَيَغِيبُ عَنِّي، ثُمَّ أَجِدُ سَهْمِيَ فِيهِ مِنَ الْعَدِ  
أَعْرَفُهُ، قَالَ: أَمَّا أَنَا فَكُنْتُ أَكْلُهُ

**[19681]** Abū Bakr narrated to us, saying: Ḥafṣ ibn Ghiyāth narrated to us, from Al-Ajlah, from ‘Abd Allāh ibn Abī al-Hudhayl, who said: I asked Ibn ‘Abbās, and a black slave asked him: “O Abū ‘Abbās, I shoot game, sometimes killing it instantly and sometimes it dies later.” He said: “What you kill instantly, eat; and what dies later, do not eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَجْلَحِ،  
عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهَذَيْلِ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ  
وَسَأَلْتُهُ عَبْدُ أَسْوَدٍ فَقَالَ لَهُ: يَا أَبَا عَبَّاسٍ، إِنِّي أَرَمْتُ  
الصَّيْدَ فَأَصْمَمْتُهُ وَأَنْمَيْتُهُ، فَقَالَ: مَا أَصْمَمْتَ فَكُلْ، وَمَا  
أَنْمَيْتَ فَلَا تَأْكُلْ

**[19682]** Abū Bakr narrated to us, saying: Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Al-Hakam, from Miqsam, from Ibn ‘Abbās, similar to the hadith of Ḥafṣ.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو مُعَاوِيَةُ، عَنِ الْأَعْمَشِ، عَنِ  
الْحَكَمِ، عَنْ مِقْسَمٍ، عَنْ ابْنِ عَبَّاسٍ، بِنَحْوِ مِنْ حَدِيثِ  
حَفْصٍ

**[19683]** Abū Bakr narrated to us, saying: Yahyā ibn Sa‘īd narrated to us, from ‘Ubayd Allāh, from Nāfi‘, from Ibn ‘Umar, who said: “If he shoots and finds his arrow the next day, let him eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ،  
عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: إِذَا رَمَى ثُمَّ وَجَدَ سَهْمَهُ  
مِنَ الْغَدِ فَلْيَأْكُلْ

**[19684]** Abū Bakr narrated to us, saying: Fuḍayl narrated to us, from Huṣayn, from ‘Āmir, regarding a man who shoots at game and it disappears from him. He said: “If you find it and it has not fallen into water, nor fallen from a mountain, nor has a predator eaten from it, then eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا فُضَيْلٌ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ،  
فِي الرَّجُلِ يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ، قَالَ: فَإِنْ وَجَدْتَهُ  
لَمْ يَقْعُ فِي مَاءٍ، وَلَمْ يَقْعُ مِنْ جَبَلٍ، وَلَمْ يَأْكُلْ مِنْهُ سَبُعٌ  
فَكُلْ

**[19685]** Abū Bakr narrated to us, saying: ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us, from Ḥammād ibn Salamah, from ‘Amr, from Jābir ibn Zayd, who said: “If you find your arrow in it the next day and you recognize it, there is no harm.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ،  
عَنْ حَمَادُ بْنِ سَلَمَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ زَيْدٍ  
قَالَ: إِذَا وَجَدْتَ سَهْمَكَ فِيهِ مِنَ الْغَدِ فَعَرَفْتَهُ فَلَا بَأْسَ

**[19686]** Abū Bakr narrated to us, saying: Ḥātim ibn Wardān narrated to us, from Burd, from Makḥūl, that he used to say: “If it is absent from you for a night, and you find your arrow in it the next day and recognize it, do not eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ، أَنَّهُ كَانَ يَقُولُ: إِذَا غَابَ عَنْكَ لَيْلَةً، فَإِنْ وَجَدْتُ سَهْمَكَ فِيهِ مِنَ الْغَدِ فَعَرَفْتُهُ فَلَا تَأْكُلْ

**[19687]** Abū Bakr narrated to us, saying: Abū Usāmah narrated to us, from Hishām, from Al-Ḥasan, who said: “If you shoot at game and it is absent from you for a night, then dies and you find your arrow in it, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: إِذَا رَمَيْتُ الصَّيْدَ فَعَابَ عَنْكَ لَيْلَةً، فَمَاتَ فَوَجَدْتُ سَهْمَكَ فِيهِ فَلَا تَأْكُلْهُ

**[19688]** Abū Bakr narrated to us, saying: ‘Abīdah ibn Ḥumayd narrated to us, from Ḥabīb ibn Abī ‘Umrah, from Sa‘īd ibn Jubayr, who said: A man asked him: “I shoot at game, and it disappears from me, then I find it later.” Sa‘īd said to him: “If you find it with nothing in it but your arrow, eat. Otherwise, do not eat.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ حَبِيبِ بْنِ أَبِي عُمْرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: سَأَلَهُ رَجُلٌ فَقَالَ: إِنِّي أَرْمَى الصَّيْدَ فَيَغِيَّبُ عَنِّي، ثُمَّ أَجِدُهُ بَعْدَ ذَلِكَ، فَقَالَ لَهُ سَعِيدٌ: إِنْ وَجَدْتُهُ وَلَيْسَ فِيهِ إِلَّا سَهْمَكَ فَكُلْ، وَإِنْ لَا فَلَا تَأْكُلْهُ

**[19689]** Abū Bakr narrated to us, saying: ‘Abd al-A’lā narrated to us, from Dāwūd, from Al-Sha’bī, that ‘Adī ibn Ḥātim said: “O Messenger of Allah, one of us shoots at game and tracks it for two or three days, then finds it dead with his arrow in it. Should he eat?” He said: “Yes, if he wishes,” or he said: “He eats if he wishes.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ ذَاوِدَ، عَنِ الشَّعْبِيِّ، أَنَّ عَدِيًّا بْنَ حَاتِمٍ قَالَ: يَا رَسُولَ اللَّهِ، أَحَدُنَا يَرْمِي الصَّيْدَ فَيَقْتُلُهُ أَثْرَهُ الْيَوْمَيْنِ، وَالثَّلَاثَةِ، ثُمَّ يَجِدُهُ مَيِّتًا فِيهِ سَهْمُهُ، أَيُّكُلُ؟ قَالَ: نَعَمْ، إِنْ شَاءَ، أَوْ قَالَ: يَأْكُلُ إِنْ شَاءَ

**[19690]** Abū Bakr narrated to us, saying: Ghundar narrated to us, from Shu’bah, from ‘Abd al-Malik ibn Maysarah, from Sa’id ibn Jubayr, from ‘Adī ibn Ḥātim, who said: I asked the Messenger of Allah ﷺ about game I shoot at and track after a night. He said: “If you find your arrow in it, and no predator has eaten from it, eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الصَّيْدِ أَرْمِيهِ فَأَطْلُبُ الْأَثْرَ بَعْدَ لَيْلَةٍ، قَالَ: إِذَا وَجَدْتَ سَهْمَكَ فِيهِ، وَلَمْ يَأْكُلْ مِنْهُ سَبْعَ فَكُلْ

**[19691]** Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Al-A‘mash, from ‘Abd Allāh ibn Murrah, from Masrūq, who said: ‘Abd Allāh said: “If you shoot a bird and it falls into water, do not eat it, for I fear the water killed it. And if you shoot game while it is on a mountain and it falls down, do not eat it, for I fear the fall killed it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنِ الْأَعْمَشِ،  
عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ قَالَ: قَالَ عَبْدُ اللَّهِ:  
إِذَا رَمَيْتُ طَيْرًا فَوَقَعَ فِي مَاءٍ فَلَا تَأْكُلْ، فَإِنِّي أَخَافُ أَنَّ  
الْمَاءَ قَتَلَهُ، وَإِنْ رَمَيْتُ صَيْدًا وَهُوَ عَلَى جَبَلٍ فَتَرَدَّى  
فَلَا تَأْكُلْهُ، فَإِنِّي أَخَافُ أَنَّ التَّرَدَّى أَهْلَكَهُ

**[19692]** Abū Bakr narrated to us, saying: Muḥammad ibn Fuḍayl narrated to us, from Ḥuṣayn, from ‘Āmir, regarding a man who shoots game and it disappears from him. He said: “If you find it and it has not fallen into water, nor fallen from a mountain, nor has a predator eaten from it, eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنِ،  
عَنْ عَامِرٍ، فِي الرَّجُلِ يَرْمِي الصَّيْدَ فَيَغِيبُ عَنْهُ، قَالَ:  
إِنْ وَجَدْتُهُ لَمْ يَقْعُ فِي مَاءٍ، وَلَمْ يَقْعُ مِنْ جَبَلٍ، وَلَمْ يَأْكُلْ  
مِنْهُ سَبْعُ فَكْلٍ

**[19693]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from Sufyān, from ‘Isā ibn Abī ‘Azzah, from Al-Sha‘bī, regarding a hen that was slaughtered and fell into water. He disliked eating it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عِيسَى  
بْنِ أَبِي عَزَّةَ، عَنِ الشَّعْبِيِّ، فِي دَجَاجَةٍ ذُبْحَتْ فَرَقَعَتْ  
فِي مَاءٍ فَكَرِهَ أَكْلَهَا

**[19694]** Abū Bakr narrated to us, saying: Abū Khālid narrated to us, from Ash‘ath, from Maṇṣūr, from Ibrāhīm, who said: “If you shoot it and it falls into water, do not eat it. And if you shoot it and it falls from a mountain, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ، عَنْ أَشْعَثَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا رَمَيْتُهُ فَوْقَ مَاءٍ فَلَا تَأْكُلُهُ، وَإِذَا رَمَيْتُهُ فَنَرَدَى مِنْ جَبَلٍ فَلَا تَأْكُلُهُ

**[19695]** Abū Bakr narrated to us, saying: Ḥātim ibn Wardān narrated to us, from Burd, from Makḥūl, who said: “If it falls into water, do not eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَاتِمٌ بْنُ وَرْدَانَ، عَنْ بُرْدٍ، عَنْ مَكْحُولٍ قَالَ: إِذَا وَقَعَ فِي مَاءٍ فَلَا تَأْكُلُهُ

**[19696]** Abū Bakr narrated to us, saying: Abū Dāwūd narrated to us, from Zam‘ah, from Ibn Tāwūs, from his father, who said: “If you shoot game and it falls into water, do not eat. And if it falls from a mountain, do not eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو دَاؤَدَ، عَنْ زَمْعَةَ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ قَالَ: إِذَا رَمَيْتُ الصَّيْدَ فَوْقَ مَاءٍ فَلَا تَأْكُلُهُ، وَإِنْ تَرَدَى مِنْ جَبَلٍ فَلَا تَأْكُلُهُ

**[19697]** Abū Bakr narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Juwaybir, from Al-Dahhāk, who said: “If you find it has not fallen from a mountain nor been near water, eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ جُوبِيرِ، عَنِ الضَّحَّاكِ قَالَ: إِنْ وَجَدْتُ لَمْ يَنْرَدْ مِنْ جَبَلٍ، وَلَمْ يُجاوِرْ مَاءً فَلَا تَأْكُلُهُ

**[19698]** Abū Bakr narrated to us, saying: Abū Bakr al-Ḥanafī narrated to us, from Usāmah, from Al-Qāsim, regarding a man who shot game on a high peak, and it fell to the ground dead. He said: “If he knows it died from his shot, he eats. If he doubts whether it died from the fall, he does not eat.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو بَكْرِ الْحَنَفِيُّ، عَنْ أَسَامَةَ، عَنِ الْقَاسِمِ، فِي رَجُلٍ رَمَى صَيْدًا عَلَى شَاهِقَةٍ، فَتَرَدَّى حَتَّى وَقَعَ عَلَى الْأَرْضِ وَهُوَ مُيْتٌ، قَالَ: إِنْ كَانَ يَعْلَمُ أَنَّهُ مَاتَ مِنْ رَمْيِهِ أَكَلَ، وَإِنْ شَكَ أَنَّهُ مَاتَ مِنَ التَّرَدِ لِمَ يَأْكُلُ

**[19699]** Abū Bakr narrated to us, saying: ‘Īsā ibn Yūnus narrated to us, from Al-A‘mash, from Zayd ibn Wahb, who said: Ibn Mas‘ūd was asked about a man who struck the leg of a wild donkey and cut it off. He said: “Leave what fell off, slaughter what remains, and eat it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عِيسَى بْنُ يُونُسَ، عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: سُلِّمَ إِبْنُ مَسْعُودٍ عَنْ رَجُلٍ ضَرَبَ رِجْلَ حَمَارٍ وَحْشٍ فَقَطَعَهَا، فَقَالَ: دَعُوا مَا سَقَطَ وَدَكُوا مَا بَقِيَ فَكُلُوهُ

**[19700]** Abū Bakr narrated to us, saying: Hafṣ ibn Ghiyāth narrated to us, from Ḥajjāj, from Ḥuṣayn, from Al-Sha‘bī, from Al-Ḥārith, from ‘Alī, who said: “If he strikes game and a limb is severed, he does not eat what was severed, but he eats what remains.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ حَاجَاجٍ، عَنْ حُصَيْنٍ، عَنْ الشَّعْبَيِّ، عَنْ الْحَارِثِ، عَنْ عَلَيٍّ قَالَ: إِذَا ضَرَبَ الصَّيْدَ فَبَأْنَ عُضُوًّا لِمَ يَأْكُلُ مَا أَبَانَ، وَأَكَلَ مَا بَقِيَ

**[19701]** Abu Bakr told us, he said: Abu Bakr ibn 'Ayyash told us, from Al-A'mash, from Ibrahim, from 'Alqamah, who said: "If a man strikes a hunted animal and a limb is severed from it, he should leave what fell off and eat what remains."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو بَكْرٍ بْنُ عَيَّاشِ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: إِذَا ضَرَبَ الرَّجُلُ الصَّيْدَ فَبَأْنَ عُضْوٌ مِنْهُ تَرَكَ مَا سَقَطَ، وَأَكَلَ مَا بَقِيَ

**[19702]** Abu Bakr told us, he said: Abu Khalid al-Ahmari told us, from Hajjaj, from Husayn, from Al-Sha'bi, from Al-Harith, from 'Ali, who said: "He should leave what was severed and eat what remains. But if he cuts it cleanly [into two parts], then let him eat." He said: Khalid al-Ahmari told us, from Hajjaj, from Ibn Abi Najih, from Mujahid, and from Hajjaj, from 'Ata', the like of it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدَ الْأَحْمَرَ، عَنْ حَجَاجِ، عَنْ حُصَيْنِ، عَنِ الشَّعْبِيِّ، عَنِ الْحَارِثِ، عَنْ عَلَيِّ قَالَ: يَدْعُ مَا أَبَانَ، وَيَأْكُلُ مَا بَقِيَ، فَإِنْ جَزَّ لَا فَلْيَأْكُلْ. قَالَ: نَا خَالِدُ الْأَحْمَرُ، عَنْ حَجَاجِ، عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، وَعَنْ حَجَاجِ، عَنْ عَطَاءٍ مِثْلُهُ

**[19703]** Abu Bakr narrated to us, saying: Abu Khalid al-Ahmari narrated to us, from Hajjaj, from Ibn Abi Najih, from Mujahid, and from Hajjaj, from 'Ata', similar to it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ نَا أَبُو خَالِدَ الْأَحْمَرَ عَنْ حَجَاجِ عَنْ ابْنِ أَبِي تَجْيِحٍ عَنْ مُجَاهِدٍ وَعَنْ حَجَاجِ عَنْ عَطَاءٍ مِثْلُهُ

**[19704]** Abu Bakr told us, he said: Ibn Idris told us, from Ibn Jurayj, from 'Ata', who said: "If a limb is severed from it, he should leave what was severed and slaughter what remains. But if he cuts it in two, he may eat it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ ابْنِ جُرَيْجِ،  
عَنْ عَطَاءٍ قَالَ: إِذَا أَبْيَانَ مِنْهُ عُضْوًا ثَرَكَ مَا أَبْيَانَ،  
وَدَكَّى مَا بَقِيَ، وَإِنْ جَزَلَهُ بِاثْنَيْنِ أَكَلَهُ

**[19705]** Abu Bakr told us, he said: Hushaym told us, from Yunus, from Al-Hasan, regarding a man who strikes a hunted animal and severs a hand or foot from it while it is alive, then it dies. He said: "He eats [the animal], but does not eat what was severed from it, unless he strikes it and cuts it [completely] and it dies immediately. If that is the case, let him eat all of it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنْ الْحَسَنِ،  
فِي رَجُلٍ ضَرَبَ صَيْدًا فَأَبْيَانَ مِنْهُ يَدًا أَوْ رِجْلًا وَهُوَ  
حَيٌّ، ثُمَّ مَاتَ، قَالَ: يَأْكُلُ، وَلَا يَأْكُلُ مَا أَبْيَانَ مِنْهُ إِلَّا أَنْ  
يَضْرِبَهُ فَيَقْطَعَهُ، فَيَمُوتَ مِنْ سَاعَةٍ، فَإِذَا كَانَ ذَلِكَ  
فَلْيَأْكُلْهُ كُلَّهُ

**[19706]** Abu Bakr told us, he said: 'Abd al-Rahim told us, from Sa'id, from Abu Ma'shar, from Ibrahim, regarding a man who strikes a hunted animal with something, and a part is severed from it, and the part containing the head moves away. He said: "He should not eat what was severed from it. But if it falls altogether, he eats it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ، عَنْ سَعِيدِ عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ، فِي رَجُلٍ يَضْرِبُ الصَّيْدَ بِالشَّيْءٍ فَيَبْيَسُ مِنْهُ الشَّيْءُ، وَيَتَحَمَّلُ مَا كَانَ فِيهِ الرَّأسُ، قَالَ: لَا يَأْكُلُ مَا أَبْاَنَ مِنْهُ، وَإِنْ وَقَعَ جَمِيعًا أَكْلُهُ

**[19707]** Abu Bakr told us, he said: Waki' told us, from Al-Hasan and 'Ata': "If the hunted animal is struck and a limb falls off from it, he should not eat from it," meaning the limb.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ الْحَسَنِ، وَعَطَاءً إِذَا ضُرِبَ الصَّيْدُ فَسَقَطَ عَنْهُ عُضُونُ فَلَا يَأْكُلُ مِنْهُ يَعْنِي الْعُضُونَ

**[19708]** Abu Bakr told us, he said: Hushaym ibn Bashir told us, from Husayn, from Masruq: He was asked about hunting with scythes (Manajil). He said: "They cut from gazelles and wild asses, severing parts from them while they are alive." Ibn 'Umar said: "Leave what was severed from it while it was alive, and eat everything else."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمُ بْنُ بَشِيرٍ، عَنْ حُصَيْنِ، عَنْ مَسْرُوقٍ: سُئِلَ عَنْ صَيْدِ الْمَنَاجِلِ قَالَ: إِنَّهَا تَقْطَعُ مِنَ الظَّبَابِ وَالْحُمُرِ فَيَبْيَسُ مِنْهُ الشَّيْءُ وَهُوَ حَيٌّ فَقَالَ أَبْنُ عُمَرَ: مَا أَبْاَنَ مِنْهُ وَهُوَ حَيٌّ فَذَعْهُ، وَكُلُّ مَا سَوَى ذَلِكَ

**[19709]** Abu Bakr told us, he said: Hafs told us, from Ibn Jurayj, from 'Ata', that he said regarding scythes that are placed so [animals] pass by them and get cut by them: "Do not eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءِ أَنَّهُ قَالَ فِي الْمَنَاجِلِ الَّتِي تُوضَعُ فَتَمُرُّ بِهَا فَقَطَطُ مِنْهَا، قَالَ: لَا تَأْكُلْ

**[19710]** Abu Bakr told us, he said: Abu Usamah told us, from Hisham, from Al-Hasan, who said: "If the hunted animal falls into a trap containing a piece of iron, and the animal hits the iron, then eat. But if it does not hit the iron, and you do not reach it to slaughter it, then do not eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: إِذَا وَقَعَ الصَّيْدُ فِي الْحِبَالَةِ، فَكَانَ فِيهَا حَدِيدَةً، فَأَصَابَ الصَّيْدُ الْحَدِيدَةَ فَكُلُّهُ، وَإِنْ لَمْ يُصِبْ الْحَدِيدَةَ فَإِنْ لَمْ تُذْرِكْ ذَكَاهُ فَلَا تَأْكُلْ

**[19711]** Abu Bakr told us, he said: Yahya ibn Yaman told us, from Isra'il, from Jabir, from 'Amir, that he disliked hunting with scythes. Salim said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ يَمَانٍ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ أَنَّهُ كَرِهَ صَيْدُ الْمَنَاجِلِ وَقَالَ سَالِمٌ: لَا بَأْسَ بِهِ

**[19712]** Abu Bakr told us, he said: Waki' told us, from Zakariyya, from Al-Sha'bi, from 'Adi ibn Hatim, who said: I asked the Messenger of Allah ﷺ about hunting with a mi'rad (a type of arrow without feathers or sharp head). He said: "What you hit with its sharp point, eat; and what you hit with its side is Waqidh (beaten to death), so do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ زَكَرِيَا، عَنِ الشَّعْبِيِّ،  
عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ عَنْ صَيْدِ الْمُعَرَّاضِ، فَقَالَ: مَا أَصَبْتَ بِحَدَّهِ  
فَكُلْ، وَمَا أَصَبْتَ بِعَرْضِهِ فَهُوَ وَقِيدٌ

**[19713]** Abu Bakr told us, he said: 'Abd Allah ibn Numayr informed us, he said: Mujalid told us, from Al-Sha'bi, from 'Adi ibn Hatim, who said: I said: "O Messenger of Allah, we are a people who shoot with the mi'rad, so what is lawful for us?" He said: "Do not eat what you hit with the mi'rad unless you slaughter it properly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: أَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ قَالَ: نَا مُجَالِدٌ،  
عَنِ الشَّعْبِيِّ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قُلْتُ: يَا رَسُولَ  
اللَّهِ، إِنَّا قَوْمٌ نَرْمِي بِالْمُعَرَّاضِ فَمَا يَحِلُّ لَنَا؟ قَالَ: لَا  
تَأْكُلُ مَا أَصَبْتَ بِالْمُعَرَّاضِ، إِلَّا مَا ذَكَرْتَ

**[19714]** Abu Bakr told us, he said: 'Abd al-Salam ibn Harb told us, from Yahya ibn Sa'id, from 'Amr ibn Shu'ayb, from Hudhayfah, that he used to eat what was killed by the mi'rad.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ يَحْيَى  
بْنِ سَعِيدٍ، عَنْ عَمْرِو بْنِ شَعِيبٍ، عَنْ حُذَيْفَةَ أَنَّهُ كَانَ  
يَأْكُلُ مَا قَتَلَ بِالْمُعَرَّاضِ

**[19715]** Abu Bakr told us, he said: 'Ali ibn Hashim and 'Abd al-Rahim ibn Sulayman told us, from Sa'id, from Qatadah, from Sa'id ibn al-Musayyib, who said: Salman said: "What the mi'rad pierces, eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلِيُّ بْنُ هَاشِمٍ، وَعَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ  
قَالَ: قَالَ سَلْمَانُ: مَا حَزَقَ الْمِعْرَاضُ فَكُلْ

**[19716]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ash'ath, from 'Ikrimah, from Ibn 'Abbas, who said: "Do not eat what the mi'rad hits unless it pierces."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ أَشْعَثَ،  
عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا تَأْكُلْ مَا أَصَابَ  
الْمِعْرَاضُ، إِلَّا أَنْ يَخْرِقَ

**[19717]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from Ash'ath, from 'Ikrimah, from Ibn 'Abbas, the like of it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ  
أَشْعَثَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، مِثْلُه

**[19718]** Abu Bakr told us, he said: Abu Usamah told us, from 'Abd al-Rahman ibn Yazid ibn Jabir, who said: Makhul told us that a man came to Fadalah ibn 'Ubayd, a Companion of the Messenger of Allah ﷺ, with sparrows he had hunted with a mi'rad. Some he put in his feedbag and some he put on a string. He said: "This is what I caught with a mi'rad; some I reached to slaughter properly, and some I did not." He said: "What you reached to slaughter properly, eat; and what you did not reach to slaughter properly, do not eat."

**[19719]** Abu Bakr told us, he said: 'Abd al-Salam ibn Harb told us, from Ishaq ibn 'Abd Allah, from Makhul, that Fadalah ibn 'Ubayd and Abu Muslim al-Khawlani used to eat what was killed by the mi'rad.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: نَا مَكْحُولٌ أَنَّ رَجُلًا أَتَى فَضَالَةَ بْنَ عُبَيْدٍ، صَاحِبَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِعَصَافِيرَ صَادَهُنَّ بِمِعْرَاضٍ، فَمِنْهَا مَا جَعَلَهُ فِي مُخْلَانِيهِ، وَمِنْهَا مَا جَعَلَهُ فِي خَنْطٍ فَقَالَ: هَذَا مَا أَصَدَّتُ بِمِعْرَاضٍ، مِنْهَا مَا أَدْرَكْتُ ذَكَانَهُ، وَمِنْهَا مَا لَمْ أَدْرِكْ ذَكَانَهُ، فَقَالَ: مَا أَدْرَكْتَ ذَكَانَهُ فَكُلْ، وَمَا لَمْ تُدْرِكْ ذَكَانَهُ فَلَا تَأْكُلْهُ

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ السَّلَامِ بْنُ حَرْبٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ مَكْحُولٍ أَنَّ فَضَالَةَ بْنَ عُبَيْدٍ، وَأَبَا مُسْلِمٍ الْخَوْلَانِيَّ كَانَا يُكَلِّلُنَّ مَا قَتَلُوا مِنْ الْمِعْرَاضِ

**[19720]** Abu Bakr told us, he said: Al-Fadl ibn Dukayn told us, from Muhammad ibn Muslim, from Ibrahim ibn Maysarah, from 'Ubayd ibn Sa'id, that a man threw a stick at a rabbit and broke its legs, then he slaughtered it and ate it.

**[19721]** Abu Bakr told us, he said: Ibn Fudayl told us, from Khusayf, who said: I asked Sa'id ibn Jubayr about the mi'rad. He said: "If it is not from the arrows of the Muslims, do not eat anything from it, unless something has been pierced."

**[19722]** Abu Bakr told us, he said: Ibn Fudayl told us, from Husayn, from 'Amir, who said: I asked him about the mi'rad. He said: "If you hit with its sharp edge and it pierces as an arrow pierces, then eat. But if it hits with its broad side, do not eat unless you slaughter it properly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا الْفَضْلُ بْنُ دُكَيْنِ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عُبَيْدِ بْنِ سَعِيدٍ أَنَّ رَجُلًا رَمَى أَرْنَبًا بِعَصَانِ فَكَسَرَ قَوَائِمَهَا، ثُمَّ ذَبَحَهَا فَأَكَلَهَا

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ قَالَ: سَأَلْتُ سَعِيدَ بْنَ جُبَيْرٍ، عَنِ الْمِعْرَاضِ، فَقَالَ: لَمْ يَكُنْ مِنْ نِبَالِ الْمُسْلِمِينَ فَلَا تَأْكُلْ مِنْهُ شَيْئًا، إِلَّا شَيْئًا قَدْ حُرِقَ

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ فُضَيْلٍ، عَنْ حُصَيْفٍ، عَنْ عَامِرٍ قَالَ: سَأَلْتُهُ عَنِ الْمِعْرَاضِ، فَقَالَ: إِذَا كَانَ أَصَبْتَ بِحَدِّ فَخَرَقَ كَمَا يَخْرِقُ السَّهْمُ فَكُلْ، فَإِنْ أَصَابَهُ بِعَرْضِهِ فَلَا تَأْكُلْ إِلَّا أَنْ تَذَكَّرْ

**[19723]** Abu Bakr told us, he said: Abu Khalid al-Ahmār told us, from Yahya ibn Sa'īd, from Sa'īd, that he saw no harm in what was struck by the mi'rad.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدٍ أَنَّهُ كَانَ لَا يَرَى بَأْسًا بِمَا أَصَابَ بِالْمِعْرَاضِ

**[19724]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Layth, from Mujahid, who said: "Do not eat what the mi'rad hits unless it pierces."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: لَا تَأْكُلْ مَا أَصَابَ الْمِعْرَاضَ إِلَّا أَنْ يَخْرُقَ

**[19725]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Al-A'mash, from Ibrahim, who said: "Do not eat what the mi'rad hits unless it pierces."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ قَالَ: لَا تَأْكُلْ مَا أَصَابَ الْمِعْرَاضَ إِلَّا أَنْ يَخْرُقَ

**[19726]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from Al-Hasan ibn 'Ubayd Allah, from Ibrahim, that he disliked what the mi'rad hit unless it pierced.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ الْحَسَنِ بْنِ عُبَيْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ مَا أَصَابَ الْمِعْرَاضَ إِلَّا مَا خَرَقَ

**[19727]** Abu Bakr told us, he said: 'Abd al-Wahhab al-Thaqafi told us, from 'Abd Allah, from Al-Qasim and Salim, that they both used to dislike the mi'rad unless it was properly slaughtered.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ، عَنِ الْفَاقِسِ، وَسَالِمٍ أَنَّهُمَا كَانَا يَكْرَهَانِ الْمِعْرَاضَ إِلَّا مَا أَذْرِكْتُ ذَكَاثَةً

**[19728]** Abu Bakr told us, he said: 'Umar ibn Ayyub told us, from Mughirah ibn Ziyad, from Makhul, who said: "As for the mi'rad, people used to dislike it, and he said: It is beaten to death (Waqidhah), but if it pierces [it is permissible]."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عُمَرُ بْنُ أَيُوبَ، عَنْ مُغِيرَةَ بْنِ زِيَادٍ، عَنْ مَكْحُولٍ قَالَ: "إِنَّ الْمِعْرَاضَ فَقَدْ كَانَ نَاسٌ يَكْرُهُونَهُ، وَقَالَ: هُوَ مَوْقُوذٌ، وَلَكِنْ إِذَا حَرَقَ

**[19729]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from 'Abd Allah, from Nafi', from Ibn 'Umar, that he would not eat what was struck by a clay pellet, a stone, or a mi'rad.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَأْكُلُ مَا أَصَابَتِ الْبَنْدَقَةَ، وَالْحَجَرَ، وَالْمِعْرَاضَ

**[19730]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from 'Amr ibn Sa'id, who said: 'Ammar said: "If you throw with a stone or a clay pellet and mention the name of Allah, then eat, even if it kills."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، قَالَ: قَالَ عَمَّارٌ: إِذَا رَمَيْتَ بِالْحَجَرِ أَوِ الْبَنْدَقَةِ، وَذَكَرْتَ اسْمَ اللَّهِ فَكُلْ وَإِنْ قُتِلَ

**[19731]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from 'Abd Allah, from Nafi', from Ibn 'Umar, that he would not eat what was struck by a clay pellet or a stone.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ كَانَ لَا يَأْكُلُ مَا أَصَابَتِ الْبَنْدَقَةَ وَالْحَجَرُ

**[19732]** Abu Bakr told us, he said: 'Abd al-Wahhab al-Thaqafi told us, from 'Ubayd Allah ibn 'Umar, from Al-Qasim and Salim, that they both used to dislike the clay pellet unless it was properly slaughtered.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ الْقَاسِمِ، وَسَالِمٍ أَنَّهُمَا كَانَا يَكْرَهَانِ الْبَنْدَقَةَ إِلَّا مَا أُدْرِكَتْ ذَكَاهُ

**[19733]** Abu Bakr told us, he said: Ibn Idris told us, from 'Isa ibn al-Mughirah, who said: I asked Al-Sha'bi about the mi'rad and the clay pellet. He said: "That is what the people of Sham issue fatwas about," and he did not approve of it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ إِدْرِيسَ، عَنْ عَيْسَى بْنِ الْمُغِيرَةِ قَالَ: سَأَلْتُ الشَّعْبِيَّ، عَنِ الْمِعْرَاضِ وَالْبَنْدَقَةِ، فَقَالَ: ذَلِكَ مَا يُفْتَنِي بِهِ أَهْلُ الشَّامِ، وَإِذَا هُوَ لَا يَرَاهُ

**[19734]** Abu Bakr told us, he said: Hafs told us, from Al-A'mash, from Ibrahim, who said: "Do not eat what you hit with a clay pellet or a stone unless you slaughter it properly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُونَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمِ قَالَ: لَا تَأْكُلُ مَا أَصَبْتَ بِالْبَنْدَقَةِ، أَوْ بِالْحَجَرِ إِلَّا أَنْ تُذَكَّرَ

**[19735]** Abu Bakr told us, he said: 'Abd Allah ibn al-Mubarak told us, from Ma'mar, from Qatadah, from Sa'id ibn al-Musayyib, who said: "Whatever your stone brings back to you, eat it." 'Ikrimah used to dislike it and say: "It is beaten to death (Waqidhah)."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مَعْمَرٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: مَا رَدَ عَلَيْكَ حَجَرُكَ فَكُلْ وَكَانَ عِكْرَمَةُ يَكْرَهُهُ وَيَقُولُ: هُوَ مَوْفُوذٌ

**[19736]** Abu Bakr told us, he said: Yahya ibn Sa'id told us, from Ibn Harmalah, who said: "Eat any wild animal you hit with a stick, a stone, or a clay pellet, provided you mentioned the name of Allah over it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ حَرْمَلَةَ قَالَ: كُلْ وَحْشِيَّةً أَصَبَّتَهَا بِعَصَى أَوْ بِحَجَرٍ، أَوْ بِبَنْدَقَةٍ وَذَكَرْتَ اسْمَ اللَّهِ عَلَيْهِ

**[19737]** Abu Bakr told us, he said: Jarir told us, from Mughirah, from Ibrahim, who said: "If the stone kills, do not eat."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: إِذَا قَتَلَ الْحَجَرُ فَلَا تَأْكُلْ

**[19738]** Abu Bakr told us, he said: Waki' told us, from Isra'il, from Jabir, from 'Amir, who said: "Do not eat from the game of the clay pellet unless you slaughter it properly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ جَابِرٍ، عَنْ عَامِرٍ قَالَ: لَا تَأْكُلْ مِنْ صَيْدِ الْبَنْدَقَةِ إِلَّا مَا ذَكَيْتَ

**[19739]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Hisham, from Al-Hasan, who said: "If a man shoots game with a stone from a sling, do not eat it unless you reach it to slaughter it properly."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنِ الْحَسَنِ قَالَ: إِذَا رَمَ الرَّجُلُ الصَّيْدَ بِالْحَجَرِ بِالْحَادِقَةِ، فَلَا تَأْكُلُهُ إِلَّا أَنْ تُذْرِكَ ذَكَاثَةً

**[19740]** Abu Bakr told us, he said: Abu Usamah told us, from 'Abd al-Rahman ibn Yazid ibn Jabir, from Makhul, who said: The Messenger of Allah ﷺ said: "Locusts and fish (Nun) are all legally slaughtered, so eat them."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ مَكْحُولٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْجَرَادُ وَالنُّونُ ذَكِيرٌ كُلُّهُ فَكُلُّهُ

**[19741]** Abu Bakr told us, he said: Ibn Abi Za'idah told us, from Sa'id ibn Abi 'Arubah, from Qatadah, from Jabir ibn Zayd, who said: 'Umar said: "Fish are all legally slaughtered, and locusts are all legally slaughtered."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ أَبِي زَائِدَةَ، عَنْ سَعِيدِ بْنِ أَبِي عَرْوَبَةَ، عَنْ قَتَادَةَ، عَنْ جَابِرِ بْنِ زَيْدٍ قَالَ: قَالَ عُمَرُ: الْجِيَانُ ذَكِيرٌ كُلُّهَا، وَالْجَرَادُ ذَكِيرٌ كُلُّهُ

**[19742]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ja'far, from his father, 'Ali said: "Locusts and fish are all legally slaughtered, except what dies in the sea, for it is carrion."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غَيَاثٍ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، قَالَ عَلَيْهِ: الْجَرَادُ وَالْجِيَانُ ذَكِيرٌ كُلُّهُ، إِلَّا مَا مَاتَ فِي الْبَحْرِ فَإِنَّهُ مَيْتَةٌ

**[19743]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ibn Jurayj, from Abu Bakr ibn Hafs, who said: 'Abd Allah said: "The slaughtering of a fish is the breaking of its jaw."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ قَالَ: قَالَ عَبْدُ اللَّهِ: ذَكَارُ الْحُوتِ فَكُلْ لِحْيَتِهِ

**[19744]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from Ibn Tawus, from his father, who said: "The slaughtering of a fish is taking it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُيَّنَةَ، عَنْ ابْنِ طَلْوُسٍ، عَنْ أَبِيهِ، قَالَ: ذَكَارُ الْحُوتِ أَخْذُهُ

**[19745]** Abu Bakr told us, he said: Waki' told us, from Isra'il, from 'Abd al-A'la, from Ibn al-Hanafiyyah, who said: "The slaughtering of a fish is taking it, and locusts are legally slaughtered."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ عَبْدِ الْأَعْلَى، عَنْ ابْنِ الْحَنَافَيَّةِ قَالَ: ذَكَارُ الْحُوتِ أَخْذُهُ، وَالْجَرَادُ ذَكَرٌ

**[19746]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Ayyub, from Abu al-Zubayr, from Jabir, who said: "Whatever dies in it and floats, do not eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيْهَ، عَنْ أَيُوبَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: مَا مَاتَ فِيهِ وَطَفَا فَلَا تَأْكُلْ

**[19747]** Abu Bakr told us, he said: Ibn 'Ulayyah and 'Abdah ibn Sulayman told us, from Ibn Abi 'Arubah, from Qatadah and Sa'id ibn al-Musayyib, that they both disliked floating fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، وَعَبْدَهُ بْنُ سُلَيْمَانَ، عَنِ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، وَسَعِيدِ بْنِ الْمُسَيْبِ أَنَّهُمَا كَرِهَا الطَّافِيَ مِنِ السَّمَكِ

**[19748]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Khalid ibn Muhammad, who said: "He used not to dislike anything from fish except the floating ones."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ بْنِ مُحَمَّدٍ قَالَ: كَانَ لَا يَكْرَهُ مِنِ السَّمَكِ شَيْئًا إِلَّا الطَّافِيَ مِنْهُ

**[19749]** Abu Bakr told us, he said: 'Ali ibn Mushir told us, from Al-Ajlah, from 'Abd Allah ibn Abi al-Hudhail, who said: A man asked Ibn 'Abbas, saying: "I come to the sea and find it has cast out much fish." He said: "Eat as long as you do not see a floating fish."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَلَيُّ بْنُ مُسْهِرٍ، عَنِ الْأَجْلَحِ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْمُهَذِّلِ قَالَ: سَأَلَ رَجُلٌ ابْنَ عَبَّاسٍ، فَقَالَ: إِنِّي آتَيْتُ إِلَى الْبَحْرِ، فَأَجَدُهُ قَدْ جَعَلَ سَمَكًا كَثِيرًا، فَقَالَ: كُلْ مَا لَمْ تَرَ سَمَكًا طَافِيًّا

**[19750]** Abu Bakr told us, he said: Hafs told us, from Ja'far, from his father, who said: 'Ali said: "What dies in the sea is carrion."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ قَالَ: قَالَ عَلَيْهِ: مَا مَاتَ فِي الْبَحْرِ فَإِنَّهُ مَيْتَةٌ

**[19751]** Abu Bakr told us, he said: 'Abdah told us, from Ibn Abi 'Arubah, from Abu Ma'shar, from Ibrahim, that he disliked fish that die in the water, unless a man makes an enclosure and what enters it dies; then he saw no harm in eating it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ مِنِ السَّمَكِ مَا يَمُوتُ فِي الْمَاءِ، إِلَّا أَنْ يَتَخَذَ الرَّجُلُ حَظِيرَةً، فَمَا دَخَلَ فِيهَا فَمَاتَ، فَلَمْ يَرَ بِأَكْلِهِ بَأْسًا

**[19752]** Abu Bakr told us, he said: Yahya ibn Sa'id told us, from Ibn Jurayj, from Ibn Tawus, from his father, regarding the fish found dead in the sea. He forbade it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، فِي الْحُوتِ يُوجَدُ فِي الْبَحْرِ مِنْتَأْفَهَ عَنْهُ

**[19753]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Ma'mar, from Al-Zuhri, that he disliked the floating ones among them.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ أَنَّهُ كَرِهَ الطَّافِيَ مِنْهُ

**[19754]** Abu Bakr told us, he said: Waki' told us, from Hasan, from Mughirah, from Ibrahim, that he disliked the floating ones.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ حَسَنٍ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ الطَّافِي

**[19755]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Khalid al-Hadhdha', from Mu'awiyah ibn Qurrah, that Abu Ayyub found a floating fish and ate it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ خَالِدِ الْحَدْدَاءِ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ أَنَّ أَبَا أَيُوبَ وَجَدَ سَمَكًا طَافِيَّةً فَأَكَلَهَا

**[19756]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from 'Abd al-Malik ibn Abi Bashir, from 'Ikrimah, from Ibn 'Abbas, that he said: I testify that Abu Bakr said: "The fish floating on the water is lawful."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ أَبِي بَشِيرٍ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ قَالَ: أَشْهُدُ عَلَى أَبِي بَكْرٍ أَنَّهُ قَالَ: السَّمَكُ الطَّافِيَّ عَلَى الْمَاءِ حَلَالٌ

**[19757]** Abu Bakr told us, he said: Muhammad ibn Yazid told us, from Ayyub, from Qatadah, from Ibn 'Umar, that he did not see any harm in floating fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُحَمَّدُ بْنُ يَزِيدَ، عَنْ أَيُوبَ، عَنْ قَتَادَةَ، عَنْ ابْنِ عُمَرَ أَنَّهُ لَمْ يَكُنْ يَرَى بِالسَّمَكِ الطَّافِيِّ بِأَسَأَ

**[19758]** Abu Bakr told us, he said: Hushaym told us, from Abu al-Zubayr, from Jabir, who said: The Prophet ﷺ sent us with Abu 'Ubaydah on an expedition, and our provisions ran out. I passed by a whale that the sea had thrown out, and we wanted to eat from it, but Abu 'Ubaydah forbade us. Then he said: "We are the messengers of the Messenger of Allah ﷺ and in the path of Allah; eat." So we ate. He said: When we returned to the Messenger of Allah ﷺ, we mentioned that, and he said: "If any of it remains with you, send it to me."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: بَعَثَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَ أَبِي عُبَيْدَةَ فِي سَرِيَّةٍ قَدْ نَقَدَ رَادُنَا، فَمَرَرْتُ بِحُوتٍ قَدْ قَدَفَهُ الْبَحْرُ، فَأَرَدْنَا أَنْ نَأْكُلْ مِنْهُ، فَنَهَا أَبُو عُبَيْدَةَ، ثُمَّ قَالَ: تَحْنُ رُسُلُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَفِي سَبِيلِ اللَّهِ كُلُّوا فَأَكَلْنَا، قَالَ: فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَكَرْنَا ذَلِكَ، فَقَالَ: إِنْ كَانَ بِقَيْ مَعْكُمْ مِنْهُ شَيْءٌ فَابْعَثُوا بِهِ إِلَيَّ

**[19759]** Abu Bakr told us, he said: Waki' told us, from Ibn Abi Layla, from 'Atiyyah, from Abu Sa'id al-Khudri, regarding fish from which the water recedes. He said: "Eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، فِي السَّمَكِ يَجْزُرُ عَنْهُ الْمَاءِ قَالَ: كُلْ

**[19760]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Ayyub, from Abu al-Zubayr, from Jabir, who said: "Whatever the tide of the sea recedes from, eat it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ أَبْيَوبَ، عَنْ أَبِي الرُّبَيْرِ، عَنْ جَابِرٍ قَالَ: مَا جَرَ عَنْهُ طَفِيرُ الْبَحْرِ فَكُلْ

**[19761]** Abu Bakr told us, he said:  
Ibn Mahdi told us, from Hammad  
ibn Salamah, from Qatadah, from  
Al-Qasim ibn Rabi'ah, from 'Abd al-  
Rahman ibn 'Awf, who said:  
"Whatever the sea throws out is  
lawful."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ حَمَادِ بْنِ سَلَمَةَ،  
عَنْ قَتَادَةَ، عَنْ الْقَاسِمِ بْنِ رَبِيعَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
عَوْفٍ قَالَ: مَا قَدَفَ الْبَحْرُ فَهُوَ حَلَالٌ

**[19762]** Abu Bakr told us, he said:  
Waki' told us, from Sufyan, from  
Abu al-Zinad, from Abu Salamah,  
from Zayd and Abu Hurayrah, who  
said: "There is no harm in what the  
sea throws out."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي  
الزِّنَادِ، عَنْ أَبِي سَلَمَةَ، عَنْ زَيْدٍ، وَأَبِي هُرَيْرَةَ قَالَا: لَا  
بَأْسَ بِمَا قَدَفَ الْبَحْرُ

**[19763]** Abu Bakr told us, he said:  
'Abdah ibn Sulayman told us, from  
Sa'id, from Qatadah, from Sa'id ibn  
al-Musayyib and Al-Hasan, that they  
said: "If the water recedes from it,  
then it dies, they see no harm in  
eating it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ سَعِيدٍ، عَنْ  
قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، وَالْحَسَنِ، أَنَّهُمَا قَالَا: إِذَا  
نَضَبَ عَنْهُ الْمَاءُ، ثُمَّ مَاتَ فَلَا يَرَيَانِ بِأَكْلِهِ بَأْسًا

**[19764]** Abu Bakr told us, he said: Hafs told us, from Layth, from Shahr ibn Hawshab, from Abu Ayyub, regarding His saying: {a provision for you and for the travelers} [Al-Ma'idah: 96]. He said: "What the sea throws out, even if it is dead."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبَ، عَنْ أَبِي أَيُوبَ، فِي قَوْلِهِ: {مَنَاعًا لَكُمْ قَالَ: مَا أَنْفَظَ الْبَحْرُ، وَإِنْ كَانَ [96: وَلِسَيَارَةً] [المائدة مَيْتًا

**[19765]** Abu Bakr told us, he said: Hatim ibn Isma'il told us, from Humayd ibn Sakhr, from Muhammad ibn Ka'b al-Qurazi, from Ibn 'Abbas, regarding His saying: {Lawful to you is game from the sea and its food} [Al-Ma'idah: 96]. [He said]: "What the sea casts onto its surface dead."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ حُمَيْدِ بْنِ صَخْرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَاطِيِّ، عَنْ ابْنِ عَبَّاسٍ، فِي قَوْلِهِ: {أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ} [المائدة 96] مَا أَنْقَى الْبَحْرُ عَلَى ظَهْرِهِ مَيْتًا

**[19766]** Abu Bakr told us, he said: 'Abdah told us, from Muhammad ibn 'Amr, from Abu Salamah, from Abu Hurayrah, who said: "What it throws onto its surface dead is its food."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدَهُ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا لَفِظَ عَلَى ظَهْرِهِ مَيْتًا فَهُوَ طَعَامُهُ

**[19767]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from Layth, from Shahr, from Abu Ayyub, who said: "What the sea throws out is its food, even if it is dead."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ لَيْثٍ، عَنْ شَهْرٍ، عَنْ أَبِي أَيُوبَ قَالَ: مَا لَفِظَ الْبَحْرُ فَهُوَ طَعَامُهُ، وَإِنْ كَانَ مَيْتًا

**[19768]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from 'Amr, from Abu al-Sha'tha', who said: "We used to discuss that its food is [what is preserved with] salt."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ أَبِي الشَّعْنَاءِ قَالَ: مَا كُنَّا نَتَحَدَّثُ إِلَّا أَنَّ طَعَامَهُ مَالِحَةً

**[19769]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Al-Taymi, from Abu Mijlaz, from Ibn 'Abbas, who said: "Its food is what it throws out."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ التَّمِيميِّ، عَنْ أَبِي مِجْلَزٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: طَعَامُهُ مَا قَدَفَ

**[19770]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Mansur, from Ibrahim, who said: "What it throws out."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: مَا قَدَفَ

**[19771]** Abu Bakr told us, he said: 'Abd al-Rahim told us, from 'Abd al-Rahman ibn Harmalah, who said: I heard Sa'id ibn al-Musayyib being asked about the game of the sea and its food. He said: "Its food is what it throws out while it is alive."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الرَّحِيمِ، عَنْ عَبْدِ الرَّحْمَنِ  
بْنِ حَرْمَلَةَ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ، سُئِلَ عَنْ  
صَيْدِ الْبَحْرِ وَطَعَامِهِ، قَالَ: طَعَامُهُ مَا أَفْنَطَ وَهُوَ حَيٌّ

**[19772]** Abu Bakr told us, he said: Hammad ibn Abi Khalid told us, from Malik ibn Anas, from Zayd ibn Aslam, from Sa'id al-Har, who said: I asked Ibn 'Umar and Ibn 'Amr about fish that die blocking [water channels] or kill each other. They said: "Lawful."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَمَادُ بْنُ أَبِي خَالِدٍ، عَنْ مَالِكِ بْنِ  
أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ سَعِيدِ الْحَارِ قَالَ: سَأَلْتُ  
ابْنَ عُمَرَ، وَابْنَ عَمْرِو، عَنِ الْحَيَّانِ ثَمُوتُ سُدُّاً أَوْ  
يَقْتُلُ بَعْضُهَا بَعْضًا، قَالَا: حَلَّ

**[19773]** Abu Bakr told us, he said: Ibn Mahdi told us, from Zam'ah, from Ibn Tawus, from his father, that he disliked the fish killed by another fish.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ زَمْعَةَ، عَنْ ابْنِ  
طَاؤِسٍ، عَنْ أَبِيهِ، أَنَّهُ كَانَ يَكْرَهُ الْحُوتَ الَّتِي فَتَلَّهَا  
الْحُوتُ

**[19774]** Abu Bakr told us, he said: Ibn Mahdi told us, from Malik, from Zayd ibn Aslam, from Sa'id al-Har, from 'Abd Allah ibn 'Umar and Ibn 'Amr, who said: "There is no harm in it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكٍ، عَنْ زَيْدِ  
بْنِ أَسْلَمَ، عَنْ سَعِيدِ الْحَارِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ،  
وَابْنِ عَمْرِو قَالَا: لَا بَأْسَ بِهَا

**[19775]** Abu Bakr told us, he said: Yazid ibn Harun told us, from Hammad ibn Salamah, from Humayd, who said: 'Abd Allah ibn 'Ubayd ibn 'Umair was asked about a man who threw his hook (Bashis) and a fish took it, then another fish came and struck it, taking half of it. He said: "He eats what remains."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَزِيدُ بْنُ هَارُونَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ حُمَيْدٍ قَالَ: سُنْنَ عَبْدُ اللَّهِ بْنُ عُبَيْدٍ بْنِ عُمَيْرٍ عَنْ رَجُلٍ رَمَى بَشِيشَهُ فَأَخْدَهُ سَمَكَهُ، فَجَاءَتْ سَمَكَهُ أُخْرَى فَضَرَبَتْهَا، فَذَهَبَتْ إِنْصِفَهَا، قَالَ: يَأْكُلُ مَا بَقِيَ

**[19776]** Abu Bakr told us, he said: Mu'tamir ibn Sulayman said: I said to Burd: "A man is [riding] upon a man [likely meaning animal], and stabs a [wild] donkey, mentioning the name of Allah, or strikes it with a sword." He mentioned from Makhul that he said: "If he mentions the name of Allah when he strikes or stabs, there is no harm in it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: قُلْتُ لِبَرْدِ: الرَّجُلُ يَكُونُ عَلَى الرَّجُلِ فَيَطْعَنُ الْحِمَارَ، وَيَذْكُرُ اسْمَ اللَّهِ، أَوْ يَضْرِبُهُ بِالسَّيْفِ، فَذَكَرَ عَنْ مَكْحُولٍ أَنَّهُ قَالَ: إِذَا ذَكَرَ اسْمَ اللَّهِ حِينَ يَضْرِبُ أَوْ يَطْعَنُ، فَلَيْسَ بِهِ بَأْسٌ

**[19777]** Abu Bakr told us, he said: Yahya ibn Abi Za'idah told us, from Ibn Jurayj, from 'Ata', regarding a man who stabbed a game animal with his spear and mentioned the name of Allah. He said: "He eats it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا يَحْيَى بْنُ أَبِي زَائِدَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ طَعَنَ صَيْدًا بِرُمْحَهِ وَسَمَّى قَالَ: يَأْكُلُ

**[19778]** Abu Bakr told us, he said: Mu'tamir ibn Sulayman told us, from Ishaq ibn Suwayd, from Yahya ibn Ya'mar, who said: "He should not eat what is stabbed in the throat then the vein is cut." He said: "That is not slaughter, but it is killing."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ  
بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: لَا يَأْكُلُ مَا يَطْعَنُ  
بِهِ فِي الْحَلْقِ ثُمَّ يَقْطَعُ الْعِرْقَ قَالَ: ذَلِكَ لَيْسَ بِذَبْحٍ  
وَلَكِنَّهُ القْتْلُ

**[19779]** Abu Bakr told us, he said: Ghundar told us, from Shu'bah, from Simak, who said: A gazelle would pass by them, and they would strike it with their swords, cutting off a hand here and a leg there. I heard Mus'ab delivering a sermon and forbidding that.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ  
قَالَ: كَانَ الظَّبَابُ يَمُرُ بِهِمْ فَيَضْرِبُونَهُ بِأَسْيَافِهِمْ فَيَقْطَعُ  
هَذَا الْبَدَدُ، وَهَذَا الرَّجْلُ، فَسَمِعْتُ مُصْعَبًا يَخْطُبُ، وَيَنْهَا  
عَنْ ذَلِكَ

**[19780]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Yunus, from Al-Hasan, that he disliked the game caught by a pure black dog.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ يُونُسَ،  
عَنِ الْحَسَنِ أَنَّهُ كَرِهَ صَيْدُ الْكَلْبِ الْأَسْوَدِ الْبَهِيمِ

**[19781]** Abu Bakr told us, he said: 'Abd al-Wahhab told us, from Sa'id, from Abu Ma'shar, from Ibrahim, that he disliked it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبْدُ الْوَهَابِ، عَنْ سَعِيدٍ، عَنْ  
أَبِي مَعْشَرٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَهُ

**[19782]** Abu Bakr told us, he said: 'Abd al-Wahhab told us, from Ibn Abi 'Arubah, from Qatadah, that he disliked the game caught by a black dog and said: "Its killing was commanded, so how can its catch be eaten?"

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْوَهَابِ، عَنْ ابْنِ أَبِي عَرْوَةَ، عَنْ قَتَادَةَ، أَنَّهُ كَانَ يَكْرَهُ صَيْدَ الْكُلْبِ الْأَسْوَدِ وَيَقُولُ: أَمِيرٌ بِقَتْلِهِ، فَكَيْفَ يُؤْكَلُ صَيْدُهُ

**[19783]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Hisham, from his father, that he disliked the game caught by a pure black dog.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ هِشَامٍ، عَنْ أَبِيهِ أَنَّهُ كَرِهَ صَيْدَ الْكُلْبِ الْأَسْوَدِ الْبَهِيمِ

**[19784]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Khalid, from 'Ikrimah, who said: Ibn 'Abbas said: "Whatever you cannot control of what you own is in the status of game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ قَالَ: قَالَ ابْنُ عَبَّاسٍ: مَا أَعْجَزَكَ مِمَّا فِي يَدِكَ فَهُوَ بِمَنْزِلَةِ الصَّيْدِ

**[19785]** Abu Bakr told us, he said: Ibn 'Ulayyah told us, from Layth, from Tawus, who said: "If any camel or cow runs wild, treat it as you would treat wild game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا ابْنُ عُلَيَّةَ، عَنْ لَيْثٍ، عَنْ طَاؤِسٍ قَالَ: إِذَا نَدَّ مِنِ الْأَبْلِ، وَالْبَقَرُ شَيْءٌ فَاصْنَعُوا بِهِ كَمَا تَصْنَعُونَ بِالْوَحْشِ

**[19786]** Abu Bakr told us, he said: Waki' told us, from Qurrah, from Al-Dahhak, regarding a cow that strayed. He said: "It is in the status of game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ قُرَّةَ، عَنْ الضَّحَّاكِ،  
فِي بَقَرٍ شَرَدَتْ قَالَ: هِيَ بِمَنْزِلَةِ الصَّيْدِ

**[19787]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Habib, that a camel ran wild and a man stabbed it with a spear. 'Ali was asked about it, and he said: "Eat it and gift me its rump."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَبِيبٍ،  
أَنَّ بَعِيرًا نَدَقَطَعَنَهُ رَجُلٌ بِالرُّمْحِ، فَسُئِلَ عَلَيْهِ عَنْهُ  
قَالَ: كُلُّهُ وَاهْدِ لِي عَجْرَةً

**[19788]** Abu Bakr told us, he said: Hafs told us, from Ash'ath, from Al-Hakam and Hammad, from Ibrahim and Al-Sha'bi, that they both said: "If a camel or cow becomes wild, it is treated as wild game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصٌ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ،  
وَحَمَادٍ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، أَنَّهُمَا قَالَا: إِذَا تَوَحَّشَ  
الْبَعِيرُ وَالْبَقَرُ صُنِعَ بِهِمَا مَا يُصْنَعُ بِالوُحْشَيَّةِ

**[19789]** Abu Bakr told us, he said: 'Abd al-A'la told us, from Sa'id, from Qatadah, from Al-Hasan; and from Abu Ma'shar, from Ibrahim, who said: "It is in the status of game."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ، عَنْ  
قَتَادَةَ، عَنْ الْحَسَنِ، وَعَنْ أَبِي مُعْشَرٍ، عَنْ إِبْرَاهِيمَ قَالَا:  
هُوَ بِمَنْزِلَةِ الصَّيْدِ

**[19790]** Abu Bakr told us, he said: Ibn 'Uyaynah told us, from 'Abd al-Karim, from Ziyad ibn Abi Maryam, that a wild donkey resisted its owners, so they struck its neck. Ibn Mas'ud was asked, and he said: "That is the quickest slaughter."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا ابْنُ عَيْنَةَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ زَيْدِ بْنِ أَبِي مَرْيَمَ، أَنَّ حِمَارًا وَحْشِيًّا اسْتَعْصَى عَلَى أَهْلِهِ، فَضَرَبُوا عُنْقَهُ، فَسُئِلَ ابْنُ مَسْعُودٍ فَقَالَ: تِلْكَ أَسْرَعُ الدَّكَاهِ

**[19791]** Abu Bakr told us, he said: Yahya ibn Sa'id told us, from Sufyan, from Mansur, from Ibrahim, from 'Alqamah, who said: There was a wild donkey in 'Abd Allah's house, so a man struck its neck with a sword and mentioned the name of Allah over it. Ibn Mas'ud said: "It is game, so eat it."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفِيَّانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كَانَ حِمَارُ وَحْشٌ فِي دَارِ عَبْدِ اللَّهِ فَضَرَبَ رَجُلٌ عُنْقَهُ بِالسَّيْفِ، وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ، فَقَالَ ابْنُ مَسْعُودٍ: صَيْدٌ فَكُلُوهُ

**[19792]** Abu Bakr told us, he said: 'Ubaydah told us, from Mansur, from Ibrahim, from 'Alqamah, from 'Abd Allah, with the like of it or similar.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا عَبِيدَةُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ أَوْ نَحْوِهِ

**[19793]** Abu Bakr told us, he said: Waki' told us, from Sufyan, from Mansur, from Ibrahim, from 'Alqamah, that a man struck the neck of a donkey belonging to 'Abd Allah's family with a sword. 'Abd Allah was asked, and he said: "Eat it, it is only game."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِيعٌ، عَنْ سُفِيَّاَنَّ، عَنْ مَنْصُورٍ،  
عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، أَنَّ حِمَارًا لِأَهْلٍ عَبْدِ اللَّهِ  
ضَرَبَ رَجُلٌ عُنْقَهُ بِالسَّيْفِ، فَسُئِلَ عَبْدُ اللَّهِ فَقَالَ: كُلُوهُ،  
إِنَّمَا هُوَ الصَّيْدُ

**[19794]** Abu Bakr told us, he said: Hafs told us, from Ja'far, from his father, that a bull was ploughing in some houses of Medina, and a man struck it with a sword, mentioning the name of Allah over it. He was asked about it, and he said: "It is a valid slaughter," and ordered them to eat it.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، أَنَّ  
ثُورًا حَرَثَ فِي بَعْضِ دُورِ الْمَدِينَةِ، فَضَرَبَهُ رَجُلٌ  
بِالسَّيْفِ، وَذَكَرَ اسْمَ اللَّهِ عَلَيْهِ، فَسُئِلَ عَنْهُ، فَقَالَ: ذَكَارٌ  
وَاجِبٌ، وَأَمْرَهُمْ بِأَكْلِهِ

**[19795]** Abu Bakr told us, he said: 'Abd al-Rahim ibn Sulayman told us, from Sufyan, from his father, from 'Abayah ibn Rifa'ah, from his grandfather Rafi' ibn Khadij, who said: We were with the Prophet ﷺ, and a camel ran wild. A man struck it with a sword. This was mentioned to the Prophet (peace be upon him), and he said: "These animals have wild natures like wild animals. So whatever runs wild from you, do this to it."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَائِيَّةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ  
بْنِ حَدِيجٍ قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَهَبَ  
بَعِيرٌ، فَضَرَبَهُ رَجُلٌ بِالسَّيْفِ، فَذَكَرَ لِلنَّبِيِّ عَلَيْهِ السَّلَامُ  
قَالَ: إِنَّ هَذِهِ الْبَهَائِمَ لَهَا أَوَابَةٌ كَأَوَابِ الْوَخْشِ، فَمَا نَدَّ  
عَلَيْكُمْ مِنْهَا، فَاصْنُعوا بِهِ هَكَذَا

**[19796]** Abu Bakr told us, he said: Hushaym told us, from Mughirah, from Ibrahim; and Yunus, from Al-Hasan, that they both saw no harm in fish that died in an enclosure.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ،  
وَيُؤْسَنَ، عَنِ الْحَسَنِ أَتَهُمَا لَمْ يَرَيَا بِأَسَا بِمَا مَاتَ مِنَ  
السَّمَكِ فِي الْحَظِيرَةِ

**[19797]** Abu Bakr told us, he said: 'Abdah told us, from Sa'id, from Abu Ma'shar, from Ibrahim, that he disliked fish that die in the water, unless a man makes an enclosure and whatever enters it dies; then he saw no harm in it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا عَبْدَةُ، عَنْ سَعِيدٍ، عَنْ أَبِي  
مَعْشَرٍ، عَنْ إِبْرَاهِيمَ أَنَّهُ كَرِهَ مِنَ السَّمَكِ مَا يَمُوتُ فِي  
الْمَاءِ، إِلَّا أَنْ يَتَخَذَ الرَّجُلُ حَظِيرَةً، فَمَا دَخَلَ فِيهَا  
فَمَاتَ، لَمْ يَرَ بِهِ بِأَسَا

**[19798]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Ma'qil, from 'Ubayd Allah, from 'Abd al-Karim, from Sa'id ibn Jubayr, who said: "If you make an enclosure in the water, whatever dies in it, eat."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ مَعْقِلٍ، عَنْ عُبَيْدِ اللَّهِ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: إِذَا حَظَرْتَ فِي الْمَاءِ حَظِيرَةً، فَمَا ماتَ فِيهَا فَكُلْ

**[19799]** Abu Bakr told us, he said: Abu al-Ahwas told us, from Sa'id ibn Masruq, from 'Abayah ibn Rifa'ah, from his father, from his grandfather, who said: I said: "O Messenger of Allah, we will meet the enemy tomorrow and we have no knives." The Messenger of Allah ﷺ said: "Whatever causes blood to flow, and the name of Allah is mentioned over it, eat, as long as it is not a tooth or a nail. And I will tell you about that: As for the tooth, it is a bone; and as for the nail, it is the knife of the Abyssinians."

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَاصِ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَائِيَةَ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، عَنْ جَدِهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ: إِنَّا نَلْقَى الْعُدُوَّ عَدًا، وَلَيْسَ مَعَنَا مُدَدًا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "أَرْنُ، أَوْ أَعْجَلُ مَا أَنْهَرَ النَّمَ، وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَكُلُّوا مَا لَمْ يَكُنْ سِنًّا أَوْ طُفْرًا، وَسَاحَدُوكُمْ عَنْ ذَلِكَ، أَمَا السِّنُّ فَعَظِيمٌ، وَأَمَا الطُّفْرُ: فَمَدَى الْحَبَشَةِ

**[19800]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Hisham, from Abu Idris, who said: I saw Anas bring sparrows, call for a piece of cane, and slaughter them with it.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنْ هِشَامٍ، عَنْ أَبِي إِدْرِيسَ قَالَ: رَأَيْتُ أَنْسًا أَتَى بِعَصَافِيرَ، فَدَعَا بِلِيلَةٍ فَدَبَّهُنَّ بِهَا

**[19801]** Abu Bakr told us, he said: Abu Bakr ibn 'Ayyash told us, from Al-Shaybani, from Al-Musayyib ibn Rafi', who said: 'Alqamah was asked about using cane and flint for slaughtering. He said: "Whatever severs the jugular veins, except tooth and nail."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو بَكْرٌ بْنُ عَيَّاشٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الْمُسَيَّبِ بْنِ رَافِعٍ قَالَ: سُئِلَ عَلَقْمَةً عَنِ الْلَّيْطِ، يُذْبَحُ بِهَا وَالْمَرْوَةَ فَقَالَ: "كُلُّ مَا أَفْرَى الْأَوْدَاجَ إِلَّا السَّنُّ، وَالظُّفُرَ"

**[19802]** Abu Bakr told us, he said: Hafs ibn Ghiyath told us, from Al-A'mash, from Ibrahim and Al-Sha'bi, who said: "There is no harm in slaughtering with cane," or he said: "reed."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، قَالَا: لَا بَأْسَ بِذَبْحِ الْلَّيْطِ، أَوْ قَالَ: الْقَصْبَةَ

**[19803]** Abū Bakr narrated to us, saying: Yāḥyā narrated to us, from Ibn Jurayj, from 'Amr ibn Dīnār, who said: We discussed with Abū al-Sha'thā' what can be used for slaughtering. He said: "Whatever cuts the jugular veins, whatever cuts what is sharp."

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: تَذَكَّرْنَا عِنْدَ أَبِي الشَّعْنَاءِ مَا يُذَكَّى بِهِ، فَقَالَ: مَا أَفْرَى الْأَوْدَاجَ، مَا أَفْرَى مَا بَرَّ

**[19804]** Abū Usāmah narrated to us, from Hishām, from Al-Hasan, who said: “Whatever cuts the jugular veins and spills the blood, except for a tooth, nail, or bone.”

حَدَّثَنَا أَبُو أَسَامَةُ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ قَالَ: مَا أَفْرَى الْأَوْدَاجُ، وَأَهْرَاقُ الدَّمِ، مَا خَلَّ النَّابُ وَالظُّفَرُ وَالْعَظْمُ

**[19805]** Khālid ibn Ḥayyān al-Raqqī narrated to us, from Ja‘far ibn Maymūn, who said: “Whatever cuts the flesh and severs the jugular veins, except that they used to dislike the tooth and the nail, saying: They are the knives of the Abyssinians.”

حَدَّثَنَا خَالِدُ بْنُ حَيَّانَ الرَّقَقِيُّ، عَنْ جَعْفَرِ بْنِ مَيْمُونٍ قَالَ: كُلُّ مَا أَفْرَى الْلَّحْمُ، وَقَطَعَ الْأَوْدَاجَ إِلَّا أَنَّهُمْ كَانُوا يَكْرَهُونَ السِّنَّ وَالظُّفَرَ، وَيَقُولُونَ: إِنَّهُمَا مُدَى الْحَبَشَةِ

**[19806]** ‘Umar ibn Ayyūb narrated to us, from Ja‘far ibn Burqān, from Al-Zuhrī, who said: “No slaughtering except with sharp instruments and stones. And whatever cuts the jugular veins and pierces the flesh, eat it, except for a tooth and a nail.”

حَدَّثَنَا عُمَرُ بْنُ أَئْيُوبَ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ الرُّهْرِيِّ قَالَ: لَا نَكَاهَ إِلَّا بِالْأَسْلِ وَالظُّورِ، وَمَا قَطَعَ الْأَوْدَاجَ، وَفَرَى الْلَّحْمَ، فَكُلْ مَا خَلَّ السِّنَّ وَالظُّفَرَ

**[19807]** Abū Khālid al-Āḥmar narrated to us, from ‘Awf, from Abū Rajā’, who said: We ascended for Hajj, and a companion of ours caught a rabbit. He could not find anything to slaughter it with, so he slaughtered it with his fingernail. They roasted it and ate it, but I refused to eat. He said: I met Ibn ‘Abbās and mentioned that to him. He said: “You did well by not eating; he killed it by strangulation.”

حَدَّثَنَا أَبُو خَالِدُ الْأَحْمَرُ، عَنْ عَوْفٍ، عَنْ أَبِي رَجَاءٍ قَالَ: أَصْنَعْنَا فِي الْحَاجَةِ، فَأَصَابَ صَاحِبٌ لَنَا أَرْنَبًا، فَأَمِيدْ مَا يُذَكِّيْهَا بِهِ، فَذَبَحَهَا بِظُفْرِهِ فَمَلُوْهَا، وَأَكْلُوهَا وَأَبَيْتُ أَنْ أَكُلُّ، قَالَ: فَأَقِيتُ ابْنَ عَبَّاسٍ فَذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: أَحْسَنْتَ حِينَ لَمْ تَأْكُلْنَ، قَتَّلَهَا خَنْقًا

**[19808]** Abū Bakr narrated to us, saying: Abū al-Āḥwāṣ narrated to us, from Mughīrah, from Ibrāhīm, who said: “One does not slaughter with a tooth, nor a bone, nor a nail, nor a horn.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا أَبُو الْأَحْوَصِ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: لَا يُذْبَحُ بِسِنٍ وَلَا عَظْمٍ، وَلَا ظُفْرٍ، وَلَا قَرْنٍ

**[19809]** Waki‘ narrated to us, from Hammād ibn Salamah, from Simāk, from Muray ibn Qaṭarī, from ‘Adī ibn Ḥātim, who said: I asked the Messenger of Allah ﷺ about slaughtering with a flint and a lip (sharp stone/shard). He said: “There is no harm in it,” and he permitted it.

حَدَّثَنَا وَكِيعٌ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ سِمَاكٍ، عَنْ مُرَيْيٍ بْنِ قَطْرِيٍّ، عَنْ عَدِيٍّ بْنِ حَاتِمٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الذِّبْحَةِ بِالْمَرْوَةِ، وَالشَّفَةِ، فَقَالَ: لَا بَأْسَ بِهِ وَرَخْصَ فِيهِ

**[19810]** Abū Khālid narrated to us, from Ibn Jurayj, from someone who narrated to him, from Rāfi‘ ibn Khadīj, who said: I asked the Messenger of Allah ﷺ about slaughtering with reed peel. He said: “Whatever cuts the jugular veins, except for a tooth or a nail.”

حَدَّثَنَا أَبُو حَالِدٍ، عَنْ ابْنِ جُرَيْجٍ، عَمَّنْ حَدَّثَنَا، عَنْ رَافِعٍ  
بْنِ حَدِيجٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَنِ الدِّيْخَةِ بِاللَّبِطِ، فَقَالَ: كُلُّ مَا فَرَى الْأُوذَاجُ، إِلَّا سِنًا  
أَوْ ظُفُرًا

**[19811]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ismā‘il ibn Sumay‘, from Abū Rabī‘, who said: Ibn ‘Abbās was asked about slaughtering with a reed when a knife is not found. He said: “If it is sharp and cuts the jugular veins like the cutting of a knife, and the name of Allah is mentioned, then eat. But if it tears (or blunts through), do not eat.” I also asked him about slaughtering with a flint when a knife is not found. He said: “If it is sharp and cuts the jugular veins, eat. But if it tears (or blunts through), do not eat.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ سُمَيْعٍ،  
عَنْ أَبِي رَبِيعٍ، سُلَيْمَانَ بْنِ عَبَّاسٍ عَنْ دِيْخَةِ الْقَصَبَةِ، إِذَا  
لَمْ يَجِدْ سِكِينًا، فَقَالَ: إِذَا بَرَّتْ فَقْطَعَتِ الْأُوذَاجُ كَفَطَعَ  
السِّكِينَ، وَذَكَرَ اسْمَ اللَّهِ فَكُلْ، وَإِذَا بَلَغَتْ بَلْعًا فَلَا تَأْكُلْ،  
وَسَأَلَنَا عَنِ الدِّيْخَةِ الْمَرْوَةِ إِذَا لَمْ يَجِدْ سِكِينًا، فَقَالَ: إِذَا  
بَرَّتْ فَقْطَعَتِ الْأُوذَاجُ فَكُلْ، وَإِذَا بَلَغَتْ بَلْعًا فَلَا تَأْكُلْ

**[19812]** Abū al-Āḥwāṣ narrated to us, from ‘Āṣim, from Al-Sha’bī, from Muḥammad ibn Ṣayfī, who said: I brought two rabbits to the Prophet ﷺ which I had slaughtered with a flint. He ordered me to eat them.

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ عَاصِمٍ، عَنْ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَيْفِيِّ قَالَ: أَتَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِأَرْنَيْنِ قَدْ دَبَّحْتُهُمَا بِمَرْوَةٍ فَأَمْرَنِي بِأَكْلِهِمَا

**[19813]** Yazīd ibn Hārūn narrated to us, from Dāwūd, from Al-Sha’bī, from Muḥammad ibn Ṣafwān, from the Prophet ﷺ, similar to it.

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ دَاؤَدَ، عَنْ الشَّعْبِيِّ، عَنْ مُحَمَّدِ بْنِ صَفْوَانَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِهِ

**[19814]** Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Abū al-Zubayr, from ‘Ubayd ibn ‘Umayr, who said: “Slaughter with your stone, and sharpen your knife and your bone.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَّيرِ، عَنْ عَبْيَدِ بْنِ عُمَيْرٍ قَالَ: اذْبَحْ بِحَجَرٍ، وَحُدَّ سِكِّينًا وَعَظْمًا

**[19815]** Abū Bakr narrated to us, saying: Mu’tamir ibn Sulaymān narrated to us, from Ishāq ibn Suwayd, from Yaḥyā ibn Ya‘mar, who said: “Eat whatever wounds, but do not eat what crushes (without piercing) afterwards. And whatever cuts the jugular veins, eat it, even if (slaughtered) with a sharp stone or a flint.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا مُعْنَمُ بْنُ سُلَيْمَانَ، عَنْ إِسْحَاقَ بْنِ سُوَيْدٍ، عَنْ يَحْيَى بْنِ يَعْمَرَ قَالَ: كُلُّ مَا يُجْرَحُ، وَلَا تَأْكُلُ مَا يُفْدَعُ بَعْدُ، وَكُلُّ شَيْءٍ يَفْرِي الْأَوْدَاجَ فَكُلْ وَلُوْ بِلِيطَةً أَوْ سِطْبَةً حَجَرٍ

**[19816]** Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, who said: “Slaughter with a stone and a sharp flint, and everything that acts as a blade, as long as it wounds or pierces.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ قَالَ: إِذْبَحْ بِالْحَجَرِ وَاللَّيْطَةِ، وَكُلُّ شَيْءٍ مِنَ الشَّفْرَةِ مَا لَمْ يَجْرُحْ أَوْ يَقْدُعْ بَعْدَ

**[19817]** Abū Bakr narrated to us, saying: Jarīr narrated to us, from Maṇṣūr, from Ibrāhīm, who said: A Bedouin came to Al-Aswad and said to him: “Can I slaughter with a flint?” Al-Aswad said to him: “No.” When the Bedouin turned away, I said: “Is it not permissible to slaughter with a flint?” He said: “This man only wants to bleed his camel, and if it dies, he will say: ‘I slaughtered it.’”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: جَاءَ أَعْرَابِيًّا إِلَى الْأَسْوَدِ فَقَالَ لَهُ: إِذْبَحْ بِالْمَرْوَةِ؟ فَقَالَ لَهُ الْأَسْوَدُ: لَا فَلَمَّا قَتَّ الْأَعْرَابِيُّ، قُلْتَ: أَلَيْسَ لَا بَأْسٌ أَنْ يَذْبَحَ بِالْمَرْوَةِ؟ قَالَ: “إِنَّمَا هَذَا يُرِيدُ أَنْ يَفْصِدَ بَعِيرَهُ، فَإِذَا مَاتَ قَالَ: ذَكْيُونَهُ

**[19818]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from ‘Abd al-Malik, from ‘Atā’, who said: “If you slaughter with a stick or a flint and cut the jugular veins, there is no harm in it.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ قَالَ: إِذَا ذَبَحْتَ بِالْعُودِ وَالْمَرْوَةِ، فَقَطَعْتَ الْأَوْدَاجَ فَلَيْسَ بِهِ بَأْسٌ

**[19819]** Yahyā ibn Sa‘id narrated to us, from Salamah ibn Bishr, from ‘Ikrimah, who said: I asked him about slaughtering with a flint. He said: “If it is sharp and does not miss the jugular veins, eat.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سَلَمَةَ بْنِ بِشْرٍ، عَنْ عِكْرَمَةَ قَالَ: سَأَلَ اللَّهُ عَنِ الدَّبِيْحَةِ بِالْمَرْوَةِ، فَقَالَ: إِذَا كَانَتْ حَدِيدَةً لَا تَرُدُّ الْأَوْدَاجَ فَكُلْ

**[19820]** Ghundar narrated to us, from Shu‘bah, from ‘Abd Allāh ibn Abī al-Safar, who said: I heard Al-Sha‘bī say: “Eat what is slaughtered with a flint.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي السَّفَرِ قَالَ: سَمِعْتُ الشَّعْبِيَّ يَقُولُ: كُلْ دَبِيْحَةَ الْمَرْوَةِ

**[19821]** Al-Faḍl ibn Dukayn narrated to us, from Isrā’il, from Al-Suddī, from Al-Walīd ibn ‘Utbah, that ‘Alī said: “If you find nothing but a flint, slaughter with it.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ، عَنْ إِسْرَائِيلَ، عَنِ السُّدْدِيِّ، عَنِ الْوَلَيْدِ بْنِ عُنْبَةَ، قَالَ عَلَيْهِ: إِذَا لَمْ تَجِدْ إِلَّا الْمَرْوَةَ فَادْبُحْ بِهَا

**[19822]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Ash‘ath, from Al-Sha‘bī, who said: “Eat whatever is slaughtered with a blade, a flint, a reed, or a stick, as long as it cuts the jugular veins and causes blood to flow. But the tooth, bone, and nail were disliked.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ أَشْعَثَ، عَنِ الشَّعْبِيِّ قَالَ: كُلْ مَا دُبِحَ بِالشَّفَرَةِ، وَالْمَرْوَةِ، وَالْقَصْبَةِ، وَالْعُودِ مَا أَفْرَى الْأَوْدَاجَ، وَأَنْهَرَ الدَّمَ، وَكَانَ يُكْرَهُ السُّنْنُ وَالْعَظْمُ وَالظُّفَرُ

**[19823]** Ibn ‘Uyaynah narrated to us, from Zayd ibn Aslam, from ‘Atā’ ibn Yasār, that a boy from Banū Ḥārithah was herding a milking camel of ours. Death approached it, and he had nothing to slaughter it with, so he took a stake and slaughtered it. He asked the Prophet ﷺ, and he ordered him to eat it.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءَ بْنِ يَسَارٍ، أَنَّ غُلَامًا مِنْ بَنِي حَارِثَةَ كَانَ يَرْعَى لِفْحَةً لَنَا، فَأَتَاهَا الْمَوْتُ، وَلَيْسَ مَعَهُ مَا يُذَكِّرُهَا بِهِ، فَأَخْذَ وَتَدًا فَنَحَرَهَا، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَهُ بِأَكْلِهَا

**[19824]** Jarīr narrated to us, from Al-Rukayn, from Abū Ṭalhah al-Asadī, who said: I was sitting with Ibn ‘Abbās when a Bedouin came to him and said: “I was with my sheep, and a wolf attacked and scattered a ewe from my flock. It bit and threw it to the ground. So I took a piece of flint (or sharp stone), struck one part against another until I had something like a knife, and slaughtered the sheep with it, spilling the blood and cutting the veins.” He said: “Look at what touched the ground of it and cut it off, for it has died, and eat the rest of it.”

حَدَّثَنَا جَرِيرٌ، عَنِ الرُّكَنِينَ، عَنْ أَبِي طَلْحَةَ الْأَسْدِيِّ قَالَ: كُنْتُ جَالِسًا عِنْدَ ابْنِ عَبَّاسٍ، فَأَتَاهَا أَغْرَابِيُّ فَقَالَ: كُنْتَ فِي غَمِّ، فَعَلَا الدَّنْبُ فَنَفَرَ النَّعْجَةُ مِنْ عَنْتِي، فَبَرَّ وَصَبَّهَا فِي الْأَرْضِ، فَأَخْذَتْ طِرَارًا مِنَ الْأَطْرَةِ، فَضَرَبْتُ بِعُضُهُ بِعُضُهُ حَتَّى صَارَ لِي مِنْهُ كَهْنَةً السَّكِينَ، فَذَبَحْتُ بِهِ الشَّاةَ، وَأَهْرَقْتُ بِهِ الدَّمَ، وَقَطَعْتُ الْعُرُوقَ، فَقَالَ: الْأَظْرُ مَا مَسَ الْأَرْضَ مِنْهَا فَاقْطُعْهُ، فَإِنَّهُ قَدْ مَاتَ، وَكُلْ سَائِرَهَا

**[19825]** Muḥammad ibn Bishr narrated to us, from Mis‘ar, from ‘Āsim, from Zirr, who said: ‘Umar said: “Let nothing slaughter for you except spearheads, lances, and arrows.”

حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ، عَنْ مِسْعَرٍ، عَنْ عَاصِمٍ، عَنْ زِرٍ  
قَالَ: قَالَ عُمَرُ: لَا يُذَكَّيْنَ لَكُمْ إِلَّا الْأَسْلُ، وَالرِّمَاحُ،  
وَالنَّبْلُ

**[19826]** Abū Mu‘āwiyah narrated to us, from Ḥajjāj, from Nāfi‘, from Ibn Ka‘b ibn Mālik, from his father, that a black slave girl of theirs slaughtered a sheep with a flint. He asked the Prophet ﷺ about that, and he ordered him to eat it.

حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنْ حَجَاجٍ، عَنْ نَافِعٍ، عَنْ ابْنِ كَعْبٍ  
بْنِ مَالِكٍ، عَنْ أَبِيهِ، أَنَّ جُوَيْرِيَةَ أَهْمَ سَوْدَاءَ ذَبَحَتْ شَاةً  
بِمَرْوَةٍ، فَسَأَلَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ ذَلِكَ  
فَأَمْرَهُ بِأَكْلِهِ

**[19827]** Abū Khālid al-Aḥmar narrated to us, from Ḥajjāj, from Hammād, from Ibrāhīm, from Ibn Mas‘ūd, who said: “Eat whatever cuts the jugular veins, except for a tooth or a nail.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ حَجَاجٍ، عَنْ حَمَادٍ، عَنْ  
إِبْرَاهِيمَ، عَنْ ابْنِ مَسْعُودٍ قَالَ: كُلُّ مَا أَفْرَى الْأَوْدَاجَ إِلَّا  
سِنًا أَوْ ظُفُرًا

**[19828]** Abū Usāmah narrated to us, from Ḥammād ibn Zayd, from Salamah ibn ‘Alqamah, who said: Muḥammad was asked about slaughtering with a stick. He said: “Eat, as long as it is not crushed (killed by impact without cutting).”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ حَمَادِ بْنِ زَيْدٍ، عَنْ سَلَمَةَ بْنِ  
عَلْقَمَةَ قَالَ: سُئِلَ مُحَمَّدٌ عَنِ الدَّبِحَةِ بِالْغَوْدِ، فَقَالَ: كُلُّ  
مَا لَمْ يُفْدَعْ

**[19829]** Ibn Mubārak narrated to us, from Khālid, from ‘Ikrimah, from Ibn ‘Abbās, who said: “Slaughtering is in the throat and the upper chest (labbah).”

حَدَّثَنَا أَبْنُ مُبَارَكٍ، عَنْ خَالِدٍ، عَنْ عِكْرِمَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: الَّذِكَاءُ فِي الْحَلْقِ وَاللَّبْنَةِ

**[19830]** Yahyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Dāwūd ibn Abī ‘Āsim, that a camel fell into a well from those wells, and they were unable to slaughter it. They asked Sa‘īd ibn al-Musayyib, and he said: “There is no slaughtering place except the slaughtering place of Abraham, peace be upon him (i.e., the throat).”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ دَاؤَدْ بْنِ أَبِي عَاصِمٍ، أَنَّ بَعِيرًا تَرَدَّى فِي مَنْهَلٍ مِنْ تِلْكَ الْمَنَاهِلِ، فَلَمْ يَسْتَطِعُوهُ أَنْ يَنْهَرُوهُ، فَسَأَلُوا سَعِيدَ بْنَ الْمُسَيَّبِ، فَقَالَ: لَا نَحْرٌ إِلَّا نَحْرٌ إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ

**[19831]** Yahyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from ‘Aṭā’, who said: “There is no slaughtering except in the throat (Manḥar) and the slaughtering place (Madhbah).”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ عَطَاءَ قَالَ: لَا نَحْرٌ إِلَّا فِي الْمَنْهَرِ وَالْمَذْبَحِ

**[19832]** Yazīd ibn Hārūn narrated to us, saying: Hishām al-Dastuwā’ī informed us, from Yaḥyā ibn Abī Kathīr, from Abū al-Ma’rūr, from Abū al-Furāfiṣah, who was with ‘Umar. He ordered his caller to announce: “Slaughtering is in the upper chest (Labbah) and the throat for what runs away, and let the souls settle until they depart.”

حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنَّ هِشَامَ الدَّسْتُوَانِيَّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي الْمَعْرُورِ، عَنْ أَبِي الْفُرَاقِصَةِ كَانَ عِنْدَهُ عُمَرٌ، فَأَمَرَ مُنَادِيهِ أَنَّ الْحَرْ فِي اللَّبَّةِ، وَالْحَلْقِ لِمَنْ نَدَّ، وَأَقِرُّوا الْأَنْفُسَ حَتَّى تَرْهَقَ

**[19833]** Wakī‘ narrated to us, from Sufyān, from Ibn Abī Najīḥ, from ‘Aṭā’, regarding a man who slaughtered a sheep from the back of its neck. He disliked eating it.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ ابْنِ أَبِي نَجِيحٍ، عَنْ عَطَاءٍ، فِي رَجُلٍ ذَبَحَ شَاةً مِنْ قَفَاهَا فَكَرَّهَ أَكْلَهَا

**[19834]** Wakī‘ narrated to us, from Usāmah ibn Zayd, from Ismā‘il ibn Umayyah, from a man from Banū Ḥārithah, from their elders, that a camel fell into a well. They asked the Prophet ﷺ about it, and he said: “Stab it and eat it.”

حَدَّثَنَا وَكِيعٌ، عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ، عَنْ رَجُلٍ مِنْ بَنِي حَارِثَةَ عَنْ أَشْيَاخِهِمْ، أَنَّ بَعِيرًا تَرَدَّى فِي بَئْرٍ، فَسَأَلُوا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ، فَقَالَ: أَطْعَنُوهُ وَكُلُوهُ

**[19835]** Abū Bakr narrated to us, saying: Wakī‘ narrated to us, from ‘Abd al-‘Azīz ibn Siyāh, from Ḥabīb, from Masrūq, that a camel fell into a well and turned upside down. ‘Alī said: “Cut it into pieces and eat it.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا وَكِبِيعُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهِ،  
عَنْ حَبِيبٍ، عَنْ مَسْرُوقٍ، أَنَّ بَعِيرًا تَرَدَّى فِي بِلْرٍ  
فَصَارَ أَعْلَاهُ أَسْفَلُهُ، فَقَالَ عَلِيُّ: قَطْعُوهُ أَعْضَاءً وَكُلُوهُ

**[19836]** Wakī‘ narrated to us, from Hishām, from Qatādah, from Sa‘īd ibn al-Musayyib, regarding a camel that falls into a well. He said: “It is stabbed wherever possible, and the name of Allah is mentioned over it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ  
الْمُسَيَّبِ، فِي الْبَعِيرِ يَتَرَدَّى فِي الْبِلْرِ، فَقَالَ: يُطْعَنُ  
حَيْثُ قُرِ، وَيُذْكَرُ اسْمُ اللَّهِ عَلَيْهِ

**[19837]** Wakī‘ narrated to us, from Hammād ibn Salamah, from Abū al-‘Usharā’, from his father, who said: I said: “O Messenger of Allah, is slaughtering only in the throat and the upper chest?” He said: “If you were to stab it in its thigh, it would suffice you.”

حَدَّثَنَا وَكِبِيعُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَبِي الْعُشَرَاءِ،  
عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، مَا تَكُونُ الذَّكَاءُ إِلَّا  
فِي الْحَلْقِ وَاللَّبَةِ؟ فَقَالَ: لَوْ طَعْنَتَ فِي فَخِذِهَا لَأَجْرَأَكَ

**[19838]** Yaḥyā ibn Abī Ḥayyān narrated to us, from ‘Abāyah, who said: A camel fell into a well, and Ibn ‘Umar was present. A man went down to slaughter it, but he said: “I cannot slaughter it (properly).” He asked Ibn ‘Umar, who said: “Mention the name of Allah over it and stab it from its flank.” He did so. It was brought out in pieces, and Ibn ‘Umar bought a tenth of it for two or four dirhams.

**[19839]** Ibn Maḥdī narrated to us, saying: Sufyān narrated to us, from Ḥabīb, from Maṣrūq, regarding a camel (Qarmal) that fell into a well. He said: “Cut it up and eat it.”

حَدَّثَنَا يَحْيَى بْنُ أَبِي حَيَّانَ، عَنْ عَبَائِي قَالَ: تَرَدَّى بَعِيرٌ فِي رَكِيَّةٍ، وَابْنُ عُمَرَ حَاضِرٌ، فَنَزَلَ رَجُلٌ لِيُنْحَرِهُ، فَقَالَ: لَا أَفْدِرُ أَنْ أَنْحَرَهُ، فَسَأَلَ ابْنَ عُمَرَ فَقَالَ: اذْكُرْ اسْمَ اللَّهِ عَلَيْهِ، وَانْحَرْهُ عَلَيْهِ مِنْ قِبَلِ شَاكِرَتِهِ فَفَعَلَ فَأُخْرَجَ مَقْطُوعًا، فَأَخَذَ مِنْهُ ابْنُ عُمَرَ عُشْرًا بِدِرْهَمَيْنِ أَوْ بِأَرْبَعَةِ

حَدَّثَنَا ابْنُ مَهْدِيٍّ، نَا سُفْيَانُ، عَنْ حَبِيبٍ، عَنْ مَسْرُوقٍ، فِي قَرْمَلٍ تَرَدَّى فِي بَئْرٍ، فَقَالَ: قَطْعُوهُ وَكُلُوهُ

**[19840]** Waki' narrated to us, from 'Abd al-'Azīz ibn Siyāh, from Abū Rāshid al-Salmānī, who said: I was herding camels for my family on the outskirts of Kufa—meaning pregnant camels. One camel fell, and I feared it would die before I could slaughter it. So I took a piece of iron and stabbed it in its side or hump. Then I cut it into pieces and distributed it among the rest of my family. Then I came to my family, but they refused to eat when I told them what happened. So I went to 'Alī and stood at the door of his palace, saying: "O Commander of the Faithful! O Commander of the Faithful!" He said: "At your service, at your service!" I told him the story, and he said: "Eat, and feed me its rump."

حَدَّثَنَا وَكِيعٌ، عَنْ عَبْدِ الْعَزِيزِ بْنِ سِيَاهٍ، عَنْ أَبِي رَاشِدٍ السَّلْمَانِيِّ قَالَ: كُنْتُ أَرْعَى مَنَاجِلَ لِأَهْلِي بِظَهِيرِ الْكُوفَةِ، يَعْنِي الْعِشَارَ، قَالَ: فَتَرَدَّى مِنْهَا بَعِيرٌ، فَخَشِيتُ أَنْ يَسْقِفَنِي بِذَكَاءٍ، فَأَخْذَتُ حَدِيدَةً، فَوَجَأْتُ بِهَا فِي جَنْبِهِ، أَوْ فِي سَنَامِهِ، ثُمَّ قَطَعْتُهُ أَعْضَاءً، وَقَرَفْتُهُ عَلَى سَائِرِ أَهْلِي، ثُمَّ أَتَيْتُ أَهْلِي، فَأَبَوْا أَنْ يَأْكُلُوا حَيْثُ أَخْبَرْتُهُمْ خَبَرَهُ، فَأَئْتُهُ عَلَيْهَا فَقَمَتْ عَلَى بَابِ قَصْرِهِ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، يَا أَمِيرَ الْمُؤْمِنِينَ، فَقَالَ: لَيْكَاهُ لَيْكَاهُ، فَأَخْبَرْتُهُ خَبَرَهُ فَقَالَ: كُلْ وَأَطْعُنْنِي عَجْزَهُ

**[19841]** Muṣ‘ab narrated to us, saying: Yūnus ibn Abī Ishaq narrated to us, from Abū Ishaq, who said: Shurayḥ and Masrūq used to say: “Any camel that falls into a well and its slaughtering place cannot be reached, stab it with a knife; that is its slaughtering.”

حَدَّثَنَا مُصْعَبٌ، نَّا يُونُسُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي إِسْحَاقَ قَالَ: كَانَ شُرَيْحُ، وَمَسْرُوقٌ يَقُولُانِ: أَيْمًا بَعِيرٍ تَرَدَّى فِي بَئْرٍ، فَلَمْ يَجِدُوا مَنْحَرَهُ، فَتُوْجِنُوهُ بِالسَّكِينِ فَهُوَ ذَكَاثَةٌ

**[19842]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Yaḥyā ibn Ḥibbān, from Abū Murrah, the freed slave of ‘Aqil ibn Abī Ṭālib, who said: I returned to my family, and they had a sheep which appeared dead. I slaughtered it, and it moved. I went to Abū Hurayrah and mentioned that to him, and he ordered me to eat it. He said: Then I went to Zayd ibn Thābit and mentioned the matter to him. He said: “Indeed, the dead moves.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ يَحْيَى بْنِ حِبَّانَ، عَنْ أَبِي مُرَّةَ، مَوْلَى عَقِيلٍ بْنِ أَبِي طَالِبٍ قَالَ: رَجَعْتُ إِلَى أَهْلِي، وَقَدْ كَانَ لَهُمْ شَاةٌ، فَإِذَا هِيَ مَيْتَةٌ فَذَبَحْتُهَا فَتَحَرَّكَتْ، فَأَتَيْتُ أَبَا هُرَيْرَةَ، فَذَكَرْتُ ذَلِكَ لَهُ فَأَمْرَنِي بِأَكْلِهَا قَالَ: ثُمَّ أَتَيْتُ زَيْدَ بْنَ ثَابِتٍ فَذَكَرْتُ لَهُ أَمْرَهَا قَالَ: إِنَّ الْمَيْتَ يَتَحَرَّكُ

**[19843]** Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Abū al-Zubayr, from ‘Ubayd ibn ‘Umayr regarding slaughtering. He said: “If it wags its tail, blinks its eye, or moves, it becomes lawful.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي الدِّيْنِ قَالَ: إِذَا مَصَعَتْ بِذَنِبِهَا، أَوْ طَرَفَتْ بِعَيْنِهَا، أَوْ تَحَرَّكَتْ فَقَدْ حَلَّ

**[19844]** Yaḥyā ibn Sa‘īd narrated to us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, that he saw no harm in it.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ أَنَّهُ لَمْ يَرَ بِهَا بَأْسًا

**[19845]** ‘Abbād ibn al-‘Awwām narrated to us, from Ḥajjāj, from ‘Atā’, who said: “If it is slaughtered and moves a tail, an eye, or a leg, it is lawfully slaughtered.”

حَدَّثَنَا عَبَادُ بْنُ الْعَوَامِ، عَنْ حَاجَاجٍ، عَنْ عَطَاءٍ قَالَ: إِذَا دُكِّيْتُ فَحَرَكَتْ ذَنْبًا، أَوْ طَرْفًا، أَوْ رِجْلًا فَهِيَ ذَكَيْةٌ

**[19846]** ‘Abbād narrated to us, from Yūnus, from Al-Ḥasan, regarding slaughtering: “If it is slaughtered and moves an eye or a leg, it is lawful.”

حَدَّثَنَا عَبَادُ، عَنْ يُونُسَ، عَنْ الْحَسَنِ، فِي الدِّيْخَةِ إِذَا دُكِّيْتُ فَحَرَكَتْ طَرْفًا، أَوْ رِجْلًا فَهِيَ ذَكَاءٌ

**[19847]** Ibn Numayr narrated to us, from Al-Ṣabbāḥ ibn Thābit, who said: I asked ‘Āmir ibn ‘Abdah about a duck that fell into a well and was taken out while still having life. He said: “Slaughter it and eat it.”

حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنِ الصَّبَّاحِ بْنِ ثَابِتٍ، قَالَ: سَأَلْتُ عَامِرَ بْنَ عَبْدَةَ، عَنْ بَطَّةٍ وَقَعَتْ فِي بِرْ فَأَخْرَجُوهَا، وَبِهَا رَمَقٌ، فَقَالَ: اذْبَحُوهَا وَكُلُوهَا

**[19848]** Ḥafṣ narrated to us, from Ja‘far, from his father, from ‘Alī, who said: “If it blinks its eye, wags its tail, or kicks with its leg, eat.”

حَدَّثَنَا حَفْصٌ، عَنْ جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلَيٍّ قَالَ: إِذَا طَرَقَتْ بَعْنَاهَا، أَوْ مَصَعَتْ بَذَنَبِهَا أَوْ رَكَضَتْ بِرِجْلِهَا فَكُلْ

**[19849]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Juwaybir, from Al-Dahhāk, who said: “Whatever you catch that blinks its eye or moves its tail, and is then slaughtered, is lawful. Whatever is slaughtered but does not blink an eye or move a tail is forbidden carrion.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ جُوَيْبِرِ، عَنِ الصَّحَّاحَ قَالَ: مَا أَذْرَكْتَ مِنْ ذَلِكَ يَطْرُفُ بِعَيْنِهِ، أَوْ يُحَرِّكُ ذَنْبَهُ، فَذَبَحَ فَهُوَ حَلَالٌ، وَمَا ذَبَحَ فَلَمْ يَطْرُفْ لَهُ عَيْنٌ، وَلَمْ يَحْرِكْ لَهُ ذَنْبٌ فَهُوَ حَرَامٌ مَيْتَةٌ

**[19850]** Ibn Numayr narrated to us, from Abū Shihāb Mūsā ibn Nāfi‘, from Al-Nu‘mān ibn ‘Alī, who said: Sa‘īd ibn Jubayr passed by an ostrich lying on a dung heap, moving. He said: “What is this?” They said: “We fear it might be beaten to death (Mawqūdhah).” He said: “You almost left it for Satan; the Mawqūdhah is only what dies from the beating.”

حَدَّثَنَا ابْنُ ثَمَيْرٍ، عَنْ أَبِي شِهَابٍ مُوسَى بْنِ نَافِعٍ، عَنِ النُّعْمَانَ بْنِ عَلَيٍّ قَالَ: مَرَ سَعِيدٌ بْنُ جُبَيْرٍ عَلَى نَعَامَةٍ مُلْقَأةً عَلَى الْكُنَاسَةِ تَتَرَكُ، فَقَالَ: مَا هَذِهِ؟ فَقَالُوا: تَحَافُّ أَنْ تَكُونَ مَوْقُوذَةً؟ فَقَالَ:: كِتْمٌ تَدْعُوهَا لِلشَّيْطَانِ، إِنَّمَا الْوَقِيدُ مَا مَاتَ فِي وَقِيَدِهِ

**[19851]** Mu‘tamir narrated to us, from his father, from Abū Makhlad, who said: “They used to permit the strangled, the beaten to death, and the fallen, except what you slaughter (before death), then Allah forbade all of that.”

حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي مَخْلِدٍ قَالَ: كَانُوا يُرَحَّصُونَ فِي الْمُنْخَنِقَةِ، وَالْمَوْقُوذَةِ، وَالْمَنْزَدِيَّةِ إِلَّا مَا ذَكَرْتُمْ، ثُمَّ حَرَمَ اللَّهُ ذَلِكَ كُلَّهُ

**[19852]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, that the Messenger of Allah ﷺ forbade the Mujaththamah (animals used as targets) on the Day of Khaybar.

حَدَّثَنَا حُسْنِ بْنُ عَلَيٌّ، عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَمَ يَوْمَ خَيْرِ الْمُجَمَّةِ

**[19853]** Ibn ‘Ulayyah narrated to us, from Ayyūb, from Abū Qilābah, that the Prophet ﷺ forbade the Mujaththamah.

حَدَّثَنَا ابْنُ عُلَيَّةَ، عَنْ أَبِي يُوبَ، عَنْ أَبِي قَلَبَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى عَنِ الْمُجَمَّةِ

**[19854]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Khālid, from ‘Ikrimah, who said: “He forbade the Mujaththamah.”

حَدَّثَنَا عَبْدُ الْوَهَابِ الثَّقَفِيُّ، عَنْ خَالِدٍ، عَنْ عَكْرَمَةَ قَالَ: نَهَى عَنِ الْمُجَمَّةِ

**[19855]** Hāshim ibn al-Qāsim narrated to us, from ‘Ikrimah ibn ‘Ammār, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Jābir ibn ‘Abd Allāh, who said: “On the Day of Khaybar, the Messenger of Allah ﷺ forbade the Mujaththamah, snatching (Khalsah), and plundering (Nuhbah).”

حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمَ، عَنْ عَكْرَمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَا كَانَ يَوْمُ خَيْرِ حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُجَمَّةَ، وَالْخَلْسَةَ، وَالنُّهْبَةَ

**[19856]** Yūnus ibn Muḥammad narrated to us, saying: Ḥammād ibn Salamah narrated to us, from Qatādah, from ‘Ikrimah, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ forbade the Mujaththamah.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، نَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ  
عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الْمُجَثَّمَةِ

**[19857]** Yahyā ibn Sa‘id narrated to us, from Ibn Jurayj, who said: I said to ‘Aṭā’: “If I shot a rooster or a ram with an arrow, would you eat it?” He said: “No, it is carrion.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ قَالَ: قُلْتُ  
لِعَطَاءَ: أَرَأَيْتَ لَوْ رَمَيْتُ دِيكًا أَوْ كَبْشًا بِالنَّبْلِ كُنْتُ  
تَأْكِلُهُ؟ قَالَ: لَا هُوَ مَيْتَةٌ

**[19858]** Yahyā ibn Sa‘id narrated to us, from Ibn Jurayj, from Ibn Ṭāwūs, from his father, that he used to forbid that.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ  
طَاؤُسٍ، عَنْ أَبِيهِ أَنَّهُ كَانَ يَنْهَا عَنْ ذَلِكَ

**[19859]** Abū Mu‘āwiyah narrated to us, from Al-A‘mash, from Al-Minhāl, from Sa‘id ibn Jubayr, that Ibn ‘Umar passed by people who had set up a hen and were shooting at it. He said: “The Messenger of Allah ﷺ cursed anyone who mutilates animals.”

حَدَّثَنَا أَبُو مُعاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَلِ، عَنْ  
سَعِيدِ بْنِ جُبَيرٍ، أَنَّ ابْنَ عُمَرَ، مَرَّ عَلَى قَوْمٍ نَصَبُوا  
دَجَاجَةً يَرْمُونَهَا، فَقَالَ: لَعَنَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَسَلَّمَ مَنْ مَثَّلَ بِالْبَهَائِمِ

**[19860]** ‘Uqbah ibn Khālid narrated to us, from Mūsā ibn Muḥammad, who said: My father informed me, from Abū Sa‘īd, who said: “The Messenger of Allah ﷺ forbade the mutilation of animals.”

حَدَّثَنَا عُقْبَةُ بْنُ حَالِدٍ، عَنْ مُوسَى بْنِ مُحَمَّدٍ قَالَ: أَخْبَرَنِي أَبِي، عَنْ أَبِي سَعِيدٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُمَثَّلَ بِالْبَهَائِمِ

**[19861]** Al-Faḍl ibn Dukayn narrated to us, from Sufyān, from Simāk, from ‘Ikrimah, from Ibn ‘Abbās, who said: Some people from the Anṣār passed by me having set up a pigeon to shoot at. He said: “The Messenger of Allah ﷺ forbade taking anything with a soul as a target.”

حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنَ، عَنْ سُفْيَانَ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَاسٍ قَالَ: مَرَّ عَلَيَّ أُنْسٌ مِنَ الْأَنْصَارِ، فَذَوَّضَعُوا حَمَامَةً يَرْمُونَهَا، فَقَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُتَخَذَ الرُّوحُ غَرَصًا

**[19862]** Yazīd narrated to us, saying: Shu‘bah informed us, from Hishām ibn Zayd ibn Anas, who said: I entered the governor's house with Anas, and they had set up a hen and were shooting at it. He said: “The Messenger of Allah ﷺ forbade confining animals for target practice.”

حَدَّثَنَا يَزِيدُ، أَنَا شُعْبَهُ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنَّسٍ قَالَ: دَخَلْتُ مَعَ أَنَّسٍ دَارَ الْإِمَارَةِ، وَقَدْ نَصَبُوا نَجَاجَةً، وَهُمْ يَرْمُونَهَا فَقَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُصْبَرَ الْبَهَائِمُ

**[19863]** Ibn al-Muwarri‘ narrated to us, from Ibn Jurayj, from Abū al-Zubayr, who said: “The Messenger of Allah ﷺ forbade killing any animal by confining it (as a target).”

حَدَّثَنَا أَبْنُ الْمُوَرْعَعِ، عَنْ أَبْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَيْرِ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُقْتَلُ شَيْءٌ مِنِ الْبَهَائِمِ صَبْرًا

**[19864]** ‘Abd al-Rahīm ibn Sulaymān narrated to us, from Muḥammad ibn Ishāq, from Bukayr ibn ‘Abd Allāh ibn al-Ashajj, from ‘Ubayd ibn Ya‘lā, from Abū Ayyūb, who said: “I heard the Messenger of Allah ﷺ forbidding the confinement of animals (for target practice). I would not like to confine a hen even if I were given such and such.”

حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشْجِ، عَنْ عُيْبَدِ بْنِ يَعْنَى، عَنْ أَبِي أَيُوبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَا عَنْ صَبْرِ الْبَهَيْمَةِ، وَمَا أَحَبُّ أَنَّيْ صَبَرْتُ نَجَاجَةً، وَلَا أَنَّ لِي كَذَا وَكَذَا

**[19865]** Ibn ‘Uyaynah narrated to us, from Al-Zuhrī, from Abū Tha‘labah, who said: “The Messenger of Allah ﷺ forbade eating every fanged beast of prey.”

حَدَّثَنَا أَبْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي تَعْلَبَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ أَكْلِ كُلِّ ذِي نَابٍ مِنِ السَّبَاعِ

**[19866]** Abū Usāmah narrated to us, from ‘Abd al-Rahmān ibn Yazīd ibn Jābir, who said: Al-Qāsim and Makhūl narrated to us, from Abū Umāmah, that the Messenger of Allah ﷺ forbade every fanged beast of prey on the Day of Khaybar.

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: نَا الْفَاسِمُ، وَمَكْحُولٌ، عَنْ أَبِي أُمَامَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَهَى يَوْمَ حَيْبَرَ عَنْ كُلِّ ذِي نَابِ مِنَ السَّبَّاعِ

**[19867]** Ḥusayn ibn ‘Alī narrated to us, from Zā’idah, from Muḥammad ibn ‘Amr, from Abū Salamah, from Abū Hurayrah, that the Messenger of Allah ﷺ forbade every fanged beast of prey on the Day of Khaybar.

حَدَّثَنَا حُسَيْنُ بْنُ عَلَيْهِ، عَنْ زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَمْرُو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَمَ يَوْمَ حَيْبَرَ كُلَّ ذِي نَابِ مِنَ السَّبَّاعِ

**[19868]** Hushaym narrated to us, from Abū Bishr, from Maymūn ibn Mihrān, from Ibn ‘Abbās, who said: “He forbade every fanged beast of prey and every bird with talons.”

حَدَّثَنَا هُشَيْمُ بْنُ أَبِي بِشْرٍ، عَنْ مَعْمُونِ بْنِ مُهْرَانَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: نَهَى عَنْ كُلِّ ذِي نَابِ مِنَ السَّبَّاعِ، وَعَنْ كُلِّ ذِي مِخْلِبٍ مِنَ الطَّيْرِ

**[19869]** Hāshim ibn al-Qāsim narrated to us, from ‘Ikrimah ibn ‘Ammār, from Yaḥyā ibn Abī Kathīr, from Abū Salamah, from Jābir, who said: “The Messenger of Allah ﷺ forbade on the Day of Khaybar every fanged beast of prey and every bird with talons.”

حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ، عَنْ عِكْرِمَةَ بْنِ عَمَّارٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: حَرَمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ حَيْبَرَ كُلَّ ذِي نَابِ مِنَ السَّبَّاعِ، وَكُلَّ ذِي مِخْلِبٍ مِنَ الطَّيْرِ

**[19870]** Yaḥyā ibn Ādām narrated to us, from Abū ‘Awānah, from Abū Bishr, from Maymūn ibn Mihrān, from Ibn ‘Abbās, who said: “The Messenger of Allah ﷺ forbade every fanged beast of prey and every bird with talons.”

حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بِشْرٍ، عَنْ مَيْمُونَ بْنِ مَهْرَانَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ كُلِّ ذِي نَابٍ مِنَ السَّبَاعِ، وَعَنْ كُلِّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ

**[19871]** Abū Usāmah narrated to us, from Ib n ‘Awn, from Muḥammad, who said: “They used to dislike every bird with talons and every fanged beast of prey.”

حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ ابْنِ عَوْنَ، عَنْ مُحَمَّدٍ قَالَ: كَانُوا يَكْرَهُونَ كُلَّ ذِي مِخْلَبٍ مِنَ الطَّيْرِ، وَكُلَّ سَبْعٍ ذِي نَابٍ

**[19872]** Abū al-Āḥwāṣ narrated to us, from Maṇṣūr, from Ibrāhīm, who said: “They used to dislike birds that ate carrion.”

حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ قَالَ: كَانُوا يَكْرَهُونَ مِنَ الطَّيْرِ مَا أَكَلَ الْجِيفَ

**[19873]** Abū Bakr narrated to us, ‘Abd al-Rahīm narrated to us, from Layth, from Mujāhid, who said: “Any bird that picks up food is harmless. But any bird that tears with its beak or grasps with its talons, its meat was disliked. And the meat of the shrike (al-sard) was also disliked.”

حَدَّثَنَا أَبُو بَكْرٍ نَا عَبْدُ الرَّحِيمِ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ قَالَ: كُلُّ شَيْءٍ لَقْطَ مِنَ الطَّيْرِ فَلَيْسَ بِهِ بَأْسٌ، وَكُلُّ شَيْءٍ نَهَشَ بِمِنْقَارِهِ، أَوْ أَخَذَ بِمِخْلِبِهِ فَكَانَ يُكْرَهَ لَحْمُهُ، وَكَانَ يُكْرَهَ لَحْمُ السَّرْدِ

**[19874]** Wakī‘ narrated to us, from Sufyān, from Ibū Abī Najīh, who said: I said to Mujaħid: “The Jews do not eat any bird except that which picks up food.” He said: “That pleased Mujaħid.”

حَدَّثَنَا وَكِبْعُ، عَنْ سُفْيَانَ، عَنْ ابْنِ أَبِي نَجِيحٍ قَالَ: قُلْتُ لِمُجَاهِدٍ: إِنَّ الْيَهُودَ لَا يَأْكُلُونَ مِنَ الطَّيْرِ، إِلَّا مَا لَقَطَ، قَالَ: فَأَعْجَبَ ذَلِكَ مُجَاهِدًا

**[19875]** Abū Khālid al-Aħmar narrated to us, from Yaħyā ibn Sa‘īd, from Al-Qāsim, who said: When ‘Ā’ishah was asked about every fanged beast of prey and every bird with talons, she would say: “I do not find within that which was revealed to me [anything] forbidden.” Then she would say: “Indeed, the owl has a falcon-like nature.”

حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ الْقَاسِمِ قَالَ: كَانَتْ عَائِشَةُ إِذَا سُئِلَتْ عَنْ كُلِّ ذِي نَابِ مِنَ السَّبَاعِ، وَكُلِّ ذِي مَخْلَبٍ مِنَ الطَّيْرِ، قَالَتْ: لَا أَجِدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا ثُمَّ تَوَلَّ: إِنَّ الْبُوَمَةَ لَيَكُونُ فِيهَا الصَّقْرَةُ

**[19876]** Wakī‘ narrated to us, from Ma‘mar, from Mūsā, from Abū Ja‘far, that he disliked eating predatory birds and wild beasts.

حَدَّثَنَا وَكِبْعُ، عَنْ مَعْمَرٍ، عَنْ مُوسَى، عَنْ أَبِي جَعْفَرٍ أَنَّهُ كَرِهَ أَكْلَ سِبَاعَ الطَّيْرِ، وَسِبَاعَ الْوَحْشِ

**[19877]** Abū Mu‘awiyah narrated to us, from Hishām, from his father, who said: “Who eats the crow when the Messenger of Allah ﷺ named it a transgressor (Fāsiq)?”

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: مَنْ يَأْكُلُ الْغُرَابَ، وَقَدْ سَمَّاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسِقًا؟

**[19878]** Abū Usāmah narrated to us, from ‘Imrān ibn Ḥudayr, who said: I heard ‘Ikrimah being asked about the meat of crow and kite. He said: “A fat hen.”

حَدَّثَنَا أَبُو أَسَمَّةُ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ قَالَ: سَمِعْتُ عَكْرِمَةَ، وَسُئِلَ عَنْ لَحْمِ الْغُرَابِ، وَالْحُنْدِيَّاً فَقَالَ: دَجَاجَةٌ سَمِينَةٌ

**[19879]** ‘Abd al-Wahhāb al-Thaqafī narrated to us, from Ayyūb, from Ibn ‘Abbās, that he was asked about the meat of crow and kite. He said: “Allah has made lawful what is lawful and forbidden what is forbidden, and He has remained silent about things; whatever He remained silent about is a pardon.”

حَدَّثَنَا عَبْدُ الْوَهَابِ التَّقَفِيُّ، عَنْ أَيُوبَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ سُئِلَ عَنْ لَحْمِ الْغُرَابِ وَالْحُنْدِيَّاً، فَقَالَ: أَحَلَ اللَّهُ حَلَالًا، وَحَرَمَ حَرَامًا، وَسَكَتَ عَنْ أَشْيَاءَ فَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ عَنْهُ

**[19880]** Waki‘ narrated to us, from Muḥammad ibn Muslim, from ‘Abd al-Rahmān ibn al-Qāsim, from his father, who said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْفَاسِمِ، عَنْ أَبِيهِ قَالَ: لَا بَأْسَ بِهِ

**[19881]** ‘Abbād narrated to us, from Hajjāj, that he saw no harm in all birds, unless you find something repugnant in it.

حَدَّثَنَا عَبَادٌ، عَنْ حَاجٍ أَنَّهُ كَانَ لَا يَرَى بِالظَّيْرِ كُلَّهُ بُأْسًا، إِلَّا أَنْ تُقْدَرْ مِنْهُ شَيْئًا

**[19882]** ‘Abbād narrated to us, from Ḥajjāj, from someone who heard Ibrāhīm, similar to it.

**[19883]** Wakī‘ narrated to us, from Abū Makīn, from ‘Ikrimah, who said: “Whatever is not forbidden to you is lawful for you.”

**[19884]** Ibn Mubārak narrated to us, from Ma‘mar, from Hishām, from his father, who said: “There is no harm in eating the jerboa.”

**[19885]** ‘Abd al-Razzāq narrated to us, from Ma‘mar, from Hishām, from his father, who said: “There is no harm in it.”

**[19886]** Zayd ibn Ḫubāb narrated to us, from Ḥammād ibn Salamah, from Qatādah, from Ibn ‘Abbās, who said: “There is no harm in the jerboa.”

**[19887]** Zayd ibn Ḥubāb narrated to us, from Dāwūd ibn Abī al-Furāt, from Ibrāhīm al-Ṣā’igh, from ‘Aṭā’, that he said regarding the wolf: “It is not eaten, but the jerboa is eaten.”

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ دَاوُدَ بْنِ أَبِي الْفُرَاتِ، عَنْ إِبْرَاهِيمَ الصَّائِغِ، عَنْ عَطَاءٍ، أَنَّهُ قَالَ فِي الدَّبْبِ: لَا يُؤْكَلُ وَالْأَيْرُبُوعُ يُؤْكَلُ

**[19888]** ‘Abd al-Razzāq narrated to us, from Ma‘mar, from ‘Aṭā’ al-Khurāsānī, who said: “There is no harm in it.”

حَدَّثَنَا عَبْدُ الرَّزَاقَ، عَنْ مَعْمَرٍ، عَنْ عَطَاءِ الْخُرَاسَانِيِّ قَالَ: لَا بَأْسَ بِهِ

**[19889]** Zayd ibn al-Ḥubāb narrated to us, from Abū al-Wasīm, who said: I asked Ḥasan ibn Husayn ibn ‘Alī about the jerboa. He said: “The mouse of the wilderness.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ أَبِي الْوَسِيْمِ، قَالَ: سَأَلْتُ حَسَنَ بْنَ حُسَيْنِ بْنِ عَلَيْيِّ عَنِ الْأَيْرُبُوعِ قَالَ: فَأْرُ الْبَرِّيَّةَ

**[19890]** Ghundar narrated to us, from Shu‘bah, who said: I asked Al-Ḥakam and Ḥammād about eating the jerboa, and they disliked it.

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا، عَنْ أَكْلِ الْأَيْرُبُوعِ فَكَرِهَا

**[19891]** Ibn ‘Uyaynah narrated to us, from ‘Abd al-Ḥamīd ibn Jubayr ibn Shaybah, from Sa‘īd ibn al-Musayyib, from Umm Sharīk, that the Prophet ﷺ ordered her to kill geckos.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيْبَ، عَنْ أُمِّ شَرِيكٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَهَا بِقَتْلِ الْأُوزَاغِ

**[19892]** ‘Abd al-A‘lā narrated to us, from Ma‘mar, from Al-Zuhrī, from Sa‘id, from the Prophet ﷺ, that he ordered him to kill it, meaning the gecko.

حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ مَعْمِرٍ، عَنْ الرُّهْبَرِيِّ، عَنْ سَعِيدٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَهُ بِقَتْلِهِ يَعْنِي الْوَرَاعَ

**[19893]** Yaḥyā ibn Sa‘id narrated to us, from Abū Ja‘far al-Khaṭmī, who said: My maternal uncle ‘Abd al-Rahmān narrated to me, from my grandfather ‘Uqbah ibn Fākih, who said: I came to Zayd ibn Thābit at midday and asked permission to enter. He came out wearing a waist-wrapper, with a stick in his hand. I said: “Where were you at this hour?” He said: “I was chasing this creature; Allah writes a good deed for killing it and erases a bad deed with it. So kill it, and it is the gecko.”

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ أَبِي جَعْفَرِ الْخَطْمَى قَالَ: حَدَّثَنِي خَالِي عَبْدُ الرَّحْمَنَ، عَنْ جَدِّي عُقْبَةَ بْنَ فَاكِهٍ قَالَ: أَتَيْتُ رَيْدَ بْنَ ثَابِتٍ نِصْفَ النَّهَارِ، فَاسْتَأْذَنْتُ عَلَيْهِ فَخَرَجَ مُتَرِّزًا، بِيَدِهِ عَصَى، فَقُلْتُ: أَيْنَ كُنْتُ فِي هَذِهِ السَّاعَةِ؟ قَالَ: كُنْتُ أَتَبْعَ هَذِهِ الدَّآبَةَ، يَكْتُبُ اللَّهُ بِقَتْلِهَا الْحَسَنَةَ، وَيَمْحُو بِهَا السَّيِّئَةَ، فَاقْتُلُهَا وَهِيَ الْوَرَاعَ

**[19894]** Wakī‘ narrated to us, from Ḥanẓalah, from Al-Qāsim, from ‘Āishah, that she used to kill geckos.

حَدَّثَنَا وَكِيعٌ، عَنْ حَذْلَةَ، عَنْ الْفَاسِمِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَقْتُلُ الْأُورَاعَ

**[19895]** Wakī‘ narrated to us, from Hishām, from his father, from ‘Āishah, that she used to do it.

حَدَّثَنَا وَكِيعٌ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَانَتْ تَفْعُلُهُ

**[19896]** Waki‘ narrated to us, from Sufyān, from Ḥabīb ibn Abī ‘Umrah, from Sa‘īd ibn Jubayr, who said: “Whoever kills a gecko will have charity (reward) for it.”

حَدَّثَنَا وَكِبِيعُ، عَنْ سُفِيَّانَ، عَنْ حَبِيبِ بْنِ أَبِي عُمْرَةَ،  
عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: مَنْ قَتَلَ وَزَغَةً كَانَتْ لَهُ بِهَا  
صَدَقَةٌ

**[19897]** Waki‘ narrated to us, from Mis‘ar, from ‘Abd al-Karīm, from ‘Aṭā’, who said: “Whoever kills a gecko, seven sins are expiated for him.”

حَدَّثَنَا وَكِبِيعُ، عَنْ مِسْعَرٍ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ عَطَاءٍ  
قَالَ: مَنْ قَتَلَ وَزَغَةً كُفَّرَ عَنْهُ سَبْعُ خَطِيئَاتٍ

**[19898]** Yūnus ibn Muḥammad narrated to us, saying: Jarīr ibn Ḥāzim narrated to us, from Nāfi‘, from Ṣādiqah, the freed slave of Fākih ibn al-Mughīrah, that she entered upon ‘Ā’ishah and saw a spear placed in her house. She said: “O Mother of the Believers, what do you do with this?” She said: “We kill these geckos with it, for the Prophet ﷺ informed us that when Abraham, the Friend of Allah, was thrown into the fire, there was no creature on earth but that it tried to extinguish the fire from him except the gecko, for it was blowing on him. So the Messenger of Allah ﷺ ordered it to be killed.”

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، نَا جَرِيرُ بْنُ حَازِمٍ، عَنْ نَافِعٍ، عَنْ صَادِقَةٍ، مَوْلَةِ لِفَاكِهِ بْنِ الْمُغَيْرَةِ أَنَّهَا دَخَلَتْ عَلَى عَائِشَةَ فَرَأَتْ فِي بَيْتِهَا رُمْحًا مَوْضُوعًا، فَقَالَتْ: يَا اُمَّ الْمُؤْمِنِينَ، مَا تَصْبِعِينَ بِهَذَا؟ قَالَتْ: نَقْتُلُ بِهَا هَذِهِ الْأُوزَاعِ، فَإِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَنَا أَنَّ إِبْرَاهِيمَ خَلِيلَ اللَّهِ لِمَا أَقْرَى فِي الدَّارِ لَمْ تَكُنْ ذَابَةٌ فِي الْأَرْضِ إِلَّا أَطْفَأَتِ الدَّارَ عَنْهُ غَيْرُ الْوَرَاغِ، فَإِنَّهُ كَانَ يَنْفُخُ عَلَيْهِ، فَأَمَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقُتْلِهِ

**[19899]** Khālid ibn Makhlad narrated to us, from Mūsā ibn Ya‘qūb, who said: My paternal aunt Qarībah bint ‘Abd Allāh ibn Wahb informed me, saying: Umm Salamah used to order the killing of geckos.

حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ، عَنْ مُوسَى بْنِ يَعْقُوبَ قَالَ: أَخْبَرَنِي عَمَّتِي قَرِيبَةُ بْنُتُ عَبْدِ اللَّهِ بْنِ وَهْبٍ قَالَتْ: كَانَتْ أُمُّ سَلَمَةَ تَأْمُرُ بِقُتْلِ الْوَرَاغِ

**[19900]** Ḥafṣ narrated to us, from Layth, from Mujāhid, from Ibn ‘Umar, who said: “Kill geckos in the nonsacred area (Hill) and the sacred precinct (Haram).”

حَدَّثَنَا حَفْصٌ، عَنْ لَبِّيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: افْتُلُوا الْوَرَغَ فِي الْحَلَّ وَالْحَرَامَ

**[19901]** ‘Ubayd Allāh ibn Mūsā narrated to us, from ‘Uthmān ibn al-Aswad, from Mujāhid, that he used to order the killing of geckos.

حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ مُجَاهِدٍ أَنَّهُ كَانَ يَأْمُرُ بِقَتْلِ الْوَرَغِ

**[19902]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Abd Allah, who said: We were with the Messenger of Allah ﷺ in a cave, and 'By those [winds] sent forth in gusts' (Surat al-Mursalat) had just been revealed to him. He said: While we were taking it fresh from his mouth, a snake entered upon us. The Messenger of Allah ﷺ said to us: 'Kill it.' We rushed to kill it, but it escaped us. The Messenger of Allah ﷺ said: 'Allah protected it from your evil as He protected you from its evil.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي غَارٍ، وَقَدْ أُنْزِلَتْ عَلَيْهِ: وَالْمُرْسَلَاتِ عُرْفًا قَالَ: فَخَنَّ نَاحُذُهَا مِنْ فِيهِ رَطْبَةً إِذْ دَخَلْتُ عَلَيْنَا حَيَّةً، فَقَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: افْتُلُوهَا فَابْتَدَرْنَا لَهَا لِنَفْتُلُهَا فَسَبَقَنَا نَفْسَهَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَقَاهَا اللَّهُ شَرَّكُمْ، كَمَا وَقَاكُمْ شَرَّهَا

**[19903]** Waki' told us, from Sufyan, from 'Abd al-Karim, from Mujahid, who said: 'Umar said: 'Kill all snakes in every circumstance.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُجَاهِدٍ،  
قَالَ: قَالَ عُمَرُ: افْتُلُوا الْحَيَّاتِ كُلَّهَا عَلَى كُلِّ حَالٍ

**[19904]** Yahya ibn Sa'id told us, from Ibn Jurayj, from 'Abd Allah ibn 'Ubayd ibn 'Umayr, from Abu al-Tufayl, from 'Ali ibn Abi Talib, that he used to command the killing of snakes with streaks.

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَبْدِ اللَّهِ بْنِ  
عُبَيْدٍ بْنِ عُمَيْرٍ، عَنْ أَبِي الطَّفَلِينَ، عَنْ عَلَيِّ بْنِ أَبِي  
طَالِبٍ أَنَّهُ كَانَ يَأْمُرُ بِقْتْلِ الْحَيَّاتِ ذِي الطَّمْسِ

**[19905]** Abu Mu'awiyah told us, from Al-A'mash, from Muslim, from Abu Salih, that 'Umar said: 'Repair your dwellings and scare the vermin before they scare you, for no Muslim [jinn] among them appears to you.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ أَبِي  
صَالِحٍ، قَالَ عُمَرُ: أَصْلِحُوا مَهَابِيكُمْ وَأَخِيفُوا الْهَوَامَّ،  
قَبْلَ أَنْ تُخِيفُوكُمْ، فَإِنَّهُ لَا يَظْهَرُ لِكُمْ مِنْهُمْ مُسْلِمٌ

**[19906]** Abu Mu'awiyah told us, from Al-A'mash, from Ibrahim, who said: 'Abd Allah said: 'Whoever kills a snake has killed a disbeliever.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ:  
قَالَ عَبْدُ اللَّهِ: مَنْ قَتَلَ حَيَّةً قَتَلَ كَافِرًا

**[19907]** Abu Mu'awiyah told us, from Al-A'mash, from Abu Qays, from 'Alqamah, who said: 'Abd Allah said: 'Kill all snakes except the one that looks like a silver rod (Mil), for that is their jinn.'

حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ الْأَعْمَشِ، عَنْ أَبِي قَيْسٍ، عَنْ عَلْقَمَةَ، قَالَ: قَالَ عَبْدُ اللَّهِ: افْتُلُوا الْحَيَّاتِ كُلَّهَا إِلَّا الَّذِي كَانَهُ مِيلٌ، فَإِنَّهُ جِنْهَا

**[19908]** Al-Thaqafi told us, from Ayyub, from 'Ikrimah, from Ibn 'Abbas, that he used to kill snakes and order their killing, and he would say: 'The Jann (small snakes) are transformed Jinn, just as apes were transformed from the Children of Israel.'

حَدَّثَنَا التَّقِيُّ، عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ، وَيَأْمُرُ بِقْتَلِهَا، وَيَقُولُ: الْجَانُ مَسْخُ الْجِنِّ كَمَا مُسِخَتِ الْفِرَدَةُ مِنْ بَنِي إِسْرَائِيلَ

**[19909]** Waki' told us, from 'Imran ibn Hudayr, from 'Ikrimah, from Ibn 'Abbas, that he used to kill snakes. He said: Ibn 'Umar used to order the killing of snakes, then he was ordered to drive them away.

حَدَّثَنَا وَكِيعٌ، عَنْ عِمْرَانَ بْنِ حُدَيْرٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّهُ كَانَ يَقْتُلُ الْحَيَّاتِ

**[19910]** Muhammad ibn Abi 'Adi told us, from Ash'ath, who said: Al-Hasan and Muhammad used to order the killing of snakes, except the Jann which looks like a silver reed.

حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدَىٰ، عَنْ أَشْعَثٍ، قَالَ: كَانَ الْحَسَنُ وَمُحَمَّدٌ يَأْمُرَانِ بِقْتُلِ الْحَيَّاتِ، إِلَّا الْجَانَ الَّذِي كَانَهُ قَصْبَةً فِضَّةً

**[19911]** Ibn Khalifah told us, from Ibn Abi Talhah, from Abu Ja'far, who said: I asked him about killing snakes. He said: 'I wish I could find someone to pursue them and kill them, and we would give him a reward for that.'

حَدَّثَنَا أَبْنُ حَلِيفَةَ، عَنْ أَبْنِ أَبِي طَلْحَةَ، عَنْ أَبِي جَعْفَرٍ قَالَ: سَأَلَنَا عَنْ قَتْلِ الْحَيَّاتِ، فَقَالَ: وَدِدْنَا أَنِّي وَجَدْتُ مَنْ يَتَبَعَّهُ فَيَقْتُلُهُنَّ، وَنُعْطِيهِ عَنْ ذَلِكَ أَجْرًا

**[19912]** Waki' told us, from Sufyan, from Abu Qays, from 'Alqamah, who said: 'It does not harm any of you whether he kills a snake or kills a disbeliever, except the one that looks like a silver rod (Mil), for that is their jinn.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُعْدِيَّانَ، عَنْ أَبِي قَيْسٍ، عَنْ عَلْمَةَ قَالَ: مَا يَضُرُّ أَحَدُكُمْ قَتْلَ حَيَّةً، أَوْ قَتْلَ كَافِرًا، إِلَّا الَّذِي كَانَهُ مِيلٌ فَإِنَّهُ جِنْهَا

**[19913]** 'Abdah told us, from Hisham, from his father, from 'A'ishah, who said: 'The Messenger of Allah ﷺ ordered the killing of the Dhu al-Tams (snake with stripes), for it blinds the sight and harms the pregnancy,' meaning a malicious snake.

حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِ ذِي الطَّمَسِ، فَإِنَّهُ يُلْقِسُ الْبَصَرَ، وَيُصِيبُ الْحَمْلَ يَعْنِي حَيَّةً خَبِيثَةً

**[19914]** 'Ubayd Allah told us, from Ibn Abi Layla, from Thabit al-Bunani, who said: 'Abd al-Rahman ibn Abi Layla said: Abu Layla said: A man came to the Prophet ﷺ and asked him about snakes in houses. He said: 'If you see them in your dwellings, say to them: "We adjure you by the covenant that Solomon, son of David, took from you not to harm us." Then if you see any of them [after that], kill them.'

حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ ثَابِتِ الْبُنَانِيِّ، قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي لَيْلَى: قَالَ أَبُورَأْبِيلَى: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهُ عَنِ الْحَيَّاتِ فِي الْبُيُوتِ، فَقَالَ: "إِنْ رَأَيْتُمُوهُنَّ فِي مَسَاكِنِكُمْ، فَقُولُوا لَهُنَّ: نَشْدُكُمْ بِالْعَهْدِ الَّذِي أَخَذَ عَلَيْكُمْ سُلَيْمَانُ بْنُ دَاؤِدَ أَنْ لَا تُؤْذُنَا، فَإِنْ رَأَيْتُمْ مِنْهُنَّ شَيْئًا فَاقْتُلُوهُنَّ"

**[19915]** Zayd ibn Hubab told us, from Dawud ibn Abi al-Furat, from Muhammad ibn Zayd, from Abu al-A'yan al-'Abdi, from Abu al-Ahwas, from 'Abd Allah, who said: The Messenger of Allah ﷺ said: 'Whoever kills a snake has killed a disbeliever.'

حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ، عَنْ دَاؤِدَ بْنِ أَبِي الْفَرَاتِ، عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي الْأَعْيَنِ الْعَبْدِيِّ، عَنْ أَبِي الْأَحْوَاصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ قَتَلَ حَيَّةً قَتَلَ كَافِرًا

**[19916]** Abu Dawud al-Hafari 'Umar ibn Sa'id told us, from Sufyan, from Al-A'mash, from Ibrahim, from Al-Aswad, from 'Abd Allah, who said: 'Whoever kills a snake has killed a disbeliever.'

حَدَّثَنَا أَبُو دَاؤِدَ الْحَفَارِيُّ عُمَرُ بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ، قَالَ: مَنْ قَتَلَ حَيَّةً قَتَلَ كَافِرًا

**[19917]** Ibn 'Ulayyah told us, from Ibn Abi Najih, from Mujahid, who said: 'Whoever kills a snake has killed a disbelieving enemy.'

حَدَّثَنَا أَبْنُ عُلَيْهِ، عَنْ أَبْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، قَالَ:  
مَنْ قَتَلَ حَيَّةً فَقَدْ قَتَلَ عَدُواً كَافِرًا

**[19918]** 'Ali ibn Mushir told us, from Muhammad ibn 'Amr, from Abu Salamah, from 'A'ishah, that the Prophet ﷺ ordered the killing of dogs.

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكِلَابِ

**[19919]** Ibn Numayr told us, from Musa ibn 'Ubaydah, from Aban ibn Salih, from Al-Qa'qa', from Hakim, from Salma Umm Rafi', from Abu Rafi', who said: 'The Messenger of Allah ﷺ commanded me, so in the morning I left no dog except that I killed it.'

حَدَّثَنَا أَبْنُ ثُمَيرٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَبَانَ بْنِ صَالِحٍ، عَنْ الْفَعَّاعِ، عَنْ حَكِيمٍ، عَنْ سَلْمَى أُمِّ رَافِعٍ،  
عَنْ أَبِي رَافِعٍ قَالَ: أَمْرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حِينَ أَصْبَحَ فَأُمْرَأٌ كُلُّنَا إِلَّا قَتَلْنَا

**[19920]** Abu Bakr told us, he said: Abu Dawud told us, from Sufyan, from Isma'il ibn Umayyah, from Nafi', from Ibn 'Umar, that the Prophet ﷺ ordered the killing of dogs, until we killed the dog of a woman who had come with it from the desert.

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا أَبُو دَاؤِدَ، عَنْ سُفْيَانَ، عَنْ إِسْمَاعِيلَ بْنِ أُمِيَّةَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، أَمَرَ بِقَتْلِ الْكِلَابِ، حَتَّىٰ قَاتَلْنَا كُلَّبٍ امْرَأَةٍ جَاءَتْ بِهِ مِنَ الْبَابِيَّةِ

**[19921]** Shababah told us, from Shu'bah, from Abu al-Tayyah, who said: I heard Mutarrif narrating from Ibn Mughaffal that the Messenger of Allah ﷺ ordered the killing of dogs, then he said: 'What is the matter with them and dogs?' Then he granted permission for hunting dogs.

حَدَّثَنَا شَبَابَةُ، عَنْ شُعْبَةَ، عَنْ أَبِي النَّيَّاحِ، قَالَ: سَمِعْتُ مُطَرِّفًا يُحَدِّثُ عَنْ ابْنِ مُعْقَلٍ: "إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَرَ بِقَتْلِ الْكَلَابِ، ثُمَّ قَالَ: مَا لَهُمْ وَلِكَلَابٍ ثُمَّ رَحَصَ فِي كَلْبِ الصَّيْدِ"

**[19922]** Shababah told us, from Ibn Abi Dhi'b, from Al-Harith, from Kurayb, from Usamah, who said: I entered upon the Messenger of Allah ﷺ while he was sad. We said: 'What is wrong, O Messenger of Allah?' He said: 'Gabriel, peace be upon him, promised to come to me three days ago.' He said: Then a dog barked/moved. Usamah said: I put my hand on my head and shouted. The Prophet ﷺ started saying: 'What is wrong with you, O Usamah?' I said: 'A dog barked/moved.' So the Prophet ﷺ ordered it to be killed, and it was killed.

حَدَّثَنَا شَبَابَةُ، عَنْ ابْنِ أَبِي ذِئْبٍ، عَنْ الْحَارِثِ، عَنْ كُرَيْبٍ، عَنْ أَسَامَةَ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكَابَةَ، فَقُلْنَا: مَا لَكَ يَا رَسُولَ اللَّهِ؟ قَالَ: إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، وَعَذَنِي أَنْ يَأْتِينِي مُنْذُ ثَلَاثٍ قَالَ: فَأَجَارَ كَلْبًا، قَالَ أَسَامَةُ: فَوَضَعْتُ يَدِي عَلَى رَأْسِي، وَصِحْنَتُ، فَجَعَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَا لَكَ يَا أَسَامَةً؟ فَقُلْتُ: أَجَارَ كَلْبًا، فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِقَتْلِهِ، فَقُتِلَ

**[19923]** Al-Thaqafi told us, from Yunus, from Al-Hasan, that 'Uthman ordered the killing of dogs and the slaughtering of pigeons.

حَدَّثَنَا التَّقِيُّ، عَنْ يُونُسَ، عَنْ الْخَسَنِ أَنَّ عُثْمَانَ أَمْرَ بِعَذْلِ الْكِلَابِ، وَدَبَّجَ الْحَمَامَ

**[19924]** Yunus ibn Muhammad told us, from Hammad ibn Salamah, from Abu al-Zubayr, from Jabir, that the Prophet ﷺ ordered the killing of dogs, to the extent that a woman would come with a dog, and it would be killed before it left. He said: 'Were it not that dogs are a community among communities, I would have ordered their killing. So kill from among them every pure black dog that has two spots between its eyes, for it is a devil.'

حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ أَبِي الرُّبَّيْرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ بِعَذْلِ الْكِلَابِ، حَتَّى أَنَّ الْمَرْأَةَ كَانَتْ تَنْخُلُ بِالْكَلْبِ فَيُقْتَلُ قَبْلُ أَنْ يَخْرُجَ، قَالَ: لَوْلَا أَنَّ الْكِلَابَ أُمَّةٌ مِنَ الْأَمْمَاتِ، لَأَمْرَتُ بِعَذْلِهَا، فَاقْتُلُوا مِنْهَا كُلَّ أَسْوَدَ بَهِيمَ، الَّذِي بَيْنَ عَيْنَيْهِ نُفْطَنَانٌ فَإِنَّهُ شَيْطَانٌ

**[19925]** Abu Usamah told us, from 'Ubayd Allah ibn 'Umar, from Nafi', from Ibn 'Umar, that the Prophet ﷺ ordered the killing of dogs.

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَ بِعَذْلِ الْكِلَابِ

**[19926]** Waki' told us, from Sufyan, from Abu al-Zubayr, from Jabir, that the Prophet ﷺ passed by a donkey being branded on its face. He said: 'Did I not forbid this? May Allah curse the one who did this.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ عَلَى حِمَارٍ يُوْسُمُ فِي وَجْهِهِ، فَقَالَ: أَلَمْ أَنْهُ عَنْ هَذَا؟ لَعَنِ اللَّهِ مَنْ فَعَلَ هَذَا

**[19927]** Waki' told us, from Sufyan, from Simak, from 'Ikrimah, who said: 'The Messenger of Allah ﷺ forbade striking the face of an animal.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ سِمَاكٍ، عَنْ عِكْرَمَةَ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُضْرِبَ وَجْهَ الدَّابَّةِ

**[19928]** Waki' told us, from Hanzalah, from Salim, from his father, who said: 'The Messenger of Allah ﷺ forbade striking the face (image).'

حَدَّثَنَا وَكِيعٌ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ تُضْرِبَ الصُّورَةُ

**[19929]** 'Ali ibn Mushir told us, from Ibn Abi Layla, from 'Atiyyah, from Abu Sa'id, who said: 'The Messenger of Allah ﷺ saw me on a donkey branded between its eyes, and he disliked that and spoke strongly about it.'

حَدَّثَنَا عَلَيْ بْنُ مُسْهِرٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ، قَالَ: رَأَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى حِمَارٍ مَوْسُومٍ بَيْنَ عَيْنَيْهِ، فَكَرِهَ ذَلِكَ، وَقَالَ فِيهِ قَوْلًا شَدِيدًا

**[19930]** 'Ali ibn Mushir told us, from Ibn Jurayj, from Abu al-Zubayr, from Jabir, who said: 'The Messenger of Allah ﷺ forbade striking the face and branding the face.'

حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الرُّبَّيرِ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّرْبِ فِي الْوَجْهِ، وَعَنِ الْوَسْمِ فِي الْوَجْهِ

**[19931]** Ibn Fudayl told us, from Al-A'mash, from Ibrahim, who said: 'Umar said: 'The face is not to be slapped nor branded.'

حَدَّثَنَا ابْنُ فُضَيْلَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: قَالَ عُمَرُ: لَا يُطَلِّمُ الْوَجْهُ أَوْ لَا يُوْسِمُ

**[19932]** Ibn 'Ulayyah told us, from Khalid, from Ikrimah, who said: 'He forbade branding it on its face.'

حَدَّثَنَا ابْنُ عُلَيْهَ، عَنْ خَالِدٍ، عَنْ عَكْرِمَةَ، قَالَ: نَهَى عَنْ وَسْمِهَا فِي وَجْهِهَا

**[19933]** Jarir told us, from Mughirah, from Ibrahim, who said: 'It is disliked to brand an animal on its cheek, or to slap it, or to drag it by its leg to its place of slaughter.'

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، قَالَ: يُكْرَهُ أَنْ تُوْسَمَ الْعَجْمَاءُ عَلَى خَدَّهَا، أَوْ تُلْطَمَ، أَوْ يُجَرَّ بِرِجلِهَا، إِلَى مَذْبَحِهَا

**[19934]** Waki' told us, from Al-Awza'i, from Yahya ibn Abi Kathir, who said: The Messenger of Allah ﷺ said: 'Everything has a sanctity, and the sanctity of animals is their faces.'

حَدَّثَنَا وَكِيعٌ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِكُلِّ شَيْءٍ حُرْمَةٌ، وَحُرْمَةُ الْبَهَائِمِ وُجُوهُهُمْ

**[19935]** Ibn Numayr told us, 'Uthman ibn Hakim told us, 'Abd al-Rahman ibn 'Abd al-Aziz informed me, from Ya'la ibn Murrah, that the Messenger of Allah ﷺ said to a man: 'Gift it to me' or he said: 'Sell it to me' - referring to a camel. He said: 'It is yours, O Messenger of Allah.' So he branded it with the mark of charity and then sent it.

حَدَّثَنَا أَبْنُ نُمَيْرٍ، نَا عُثْمَانُ بْنُ حَكِيمٍ، أَخْبَرَنِي عَبْدُ الرَّحْمَنَ بْنُ عَبْدِ الْعَزِيزِ، عَنْ يَعْلَى بْنِ مُرَّةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِرَجُلٍ: هَبْهُ لِي أَوْ قَالَ: بِعْنِيهِ، يَعْنِي جَمَلًا قَالَ: هُوَ لَكَ يَا رَسُولَ اللَّهِ، فَوَسَّمَهُ سِمَّةً الصَّدَقَةِ ثُمَّ بَعَثَ بِهِ

**[19936]** Sharik told us, from Layth, from Tawus, who said: 'There is no harm in branding on the back of the ear.'

حَدَّثَنَا شَرِيكُ، عَنْ لَيْثٍ، عَنْ طَاؤُسٍ، قَالَ: لَا بَأْسَ فِي السَّمَّةِ فِي مُؤَخِّرِ الْأُذْنِ

**[19937]** Waki' told us, from Sufyan, from Hammad ibn Salamah, from Muhammad ibn Ziyad, who said: Ibn 'Umar passed by my father while he was branding the brand of Qudamah ibn Maz'un. Ibn 'Umar said: 'Do not wound the flesh, do not wound the flesh.'

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ زَيَادٍ، قَالَ: مَرَّ أَبْنُ عُمَرَ بِأَبِي وَهُوَ يَسِّمُ وَسْمَةً لِدَامَةَ بْنِ مَظْعُونٍ، فَقَالَ أَبْنُ عُمَرَ: لَا تُلْحِمْ لَا تُلْحِمْ

**[19938]** Shababah told us, he said: Shu'bah told us, from Hisham ibn Zayd, who said: I heard Anas ibn Malik say: 'I saw the Messenger of Allah ﷺ in Al-Mirbad branding some sheep of his - I think he said - on their ears.'

حَدَّثَنَا شَبَابَةُ، قَالَ: نَا سُعْبَةُ، عَنْ هِشَامِ بْنِ زَيْدٍ، قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: "رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي الْمِرْبَدِ يَسْمُ غَنَمًا لَهُ أَحْسَبَهُ، قَالَ: فِي آذَانِهَا

**[19939]** Ibn 'Uyaynah told us, from Ishaq ibn Sulayman, from his father, who said: I asked Al-Sha'bi about branding sheep on their ears, and he saw no harm in it.

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ إِسْحَاقَ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ، قَالَ: سَأَلْتُ الشَّعْبِيَّ: عَنْ وَسْمِ الْغَنَمِ فِي آذَانِهَا فَلَمْ يَرَ بِهِ بَأْسًا

**[19940]** Ibn 'Uyaynah told us, from 'Abd Allah ibn Dinar, who said: I went with Ibn 'Umar to Banu Mu'awiyah, and dogs barked at us. He said: The Messenger of Allah ﷺ said: 'Whoever acquires a dog, except a hunting dog or a livestock dog, two Qirats will be deducted from his reward every day.'

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ قَالَ: ذَهَبْتُ مَعَ ابْنِ عُمَرَ إِلَى بَنِي مُعَاوِيَةَ، فَنَبَحَتْ عَلَيْنَا كِلَابٌ، فَقَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ افْتَنَى كُلُّمَا إِلَّا كَلْبٌ ضَارِيَّةٌ، أَوْ مَاشِيَةٌ، نَقَصَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطًا

**[19941]** Waki' told us, from Hanzalah, from Salim, from his father, who said: The Messenger of Allah ﷺ said: 'Whoever acquires a dog, except a hunting dog or a livestock dog, two Qirats will be deducted from his reward every day.' Salim said: And Abu Hurayrah said: 'Or a farming dog.'

حَدَّثَنَا وَكِيعُ، عَنْ حَنْظَلَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ افْتَنَى كَلْبًا، إِلَّا كَلْبَ صَنِيدٍ، أَوْ مَاشِيَةً، نَقْصَنَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطًا، وَقَالَ سَالِمٌ: وَقَالَ أَبُو هُرَيْرَةَ: أَوْ كَلْبَ حَرْثٍ

**[19942]** Waki' told us, from Ibn Abi Layla, from Nafi', from Ibn 'Umar: He added in it: 'Or a guard dog.'

حَدَّثَنَا وَكِيعُ، عَنْ أَبْنَى بْنِ لَيْلَى، عَنْ نَافِعٍ، عَنْ أَبْنَى عُمَرَ: "زَادَ فِيهِ: أَوْ كَلْبٌ مَخَافَةً

**[19943]** Yahya ibn Sa'id told us, from Sufyan, from 'Asim, from Zirr, from 'Abd Allah, who said: 'Whoever acquires a dog except a hunting dog or a livestock dog, a Qirat will be deducted from his reward every day.'

حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: مَنْ افْتَنَى كَلْبًا إِلَّا كَلْبَ قَنْصٍ، أَوْ مَاشِيَةً نَقْصَنَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ

**[19944]** 'Affan told us, Salim ibn Hayyan told us, he said: I heard my father narrating from Abu Hurayrah, from the Prophet ﷺ, who said: 'Whoever keeps a dog that is not a farming dog, nor a hunting dog, nor a livestock dog, a Qirat will be deducted from his reward every day.'

حَدَّثَنَا عَفَّانُ، نَا سَلِيمُ بْنُ حَيَّانَ، قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ اتَّخَذَ كَلْبًا لَّيْسَ بِكُلْبِ الزَّرْعِ، وَلَا صَنِيدِ، وَلَا مَاشِيَةً، نَقْصَنَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ

**[19945]** Khalid ibn Makhlad told us, from Malik ibn Anas, from Yazid ibn Khusayfah, from Al-Sa'ib ibn Yazid, from Sufyan ibn Abi Zuhayr, who said: I heard the Messenger of Allah ﷺ say: 'Whoever acquires a dog that does not protect crops or livestock, a Qirat will be deducted from his reward every day.'

حَدَّثَنَا حَالِدُ بْنُ مُخْلَدٍ، عَنْ مَالِكِ بْنِ أَنَّسٍ، عَنْ يَزِيدَ بْنِ حُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدٍ، عَنْ سُفْيَانَ بْنِ أَبِي رُهَيْرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ افْتَنَى كَلْبًا لَا يُغْنِي عَنْهُ زَرْعٌ، وَلَا ضَرْعٌ نَقْصَنَ مِنْ أَجْرِهِ، كُلَّ يَوْمٍ قِيرَاطٌ

**[19946]** Abu Usamah told us, from 'Ubayd Allah, from Nafi', from Ibn 'Umar, who said: The Messenger of Allah ﷺ said: 'Whoever acquires a dog, a Qirat will be deducted from his reward every day.'

حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَعَمْرَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ افْتَنَى كَلْبًا نَقْصَنَ مِنْ أَجْرِهِ كُلَّ يَوْمٍ قِيرَاطٌ

**[19947]** Waki' told us, from Hisham, from his father, who said: 'Permission was granted for dogs in the inhabited house (Bayt al-Ma'mur - possibly referring to a specific place or type of house).'

حَدَّثَنَا وَكِبْعُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: رُخْصَ فِي الْكِلَابِ فِي بَيْتِ الْمَعْمُورِ

**[19948]** Waki' told us, from Hasan ibn Abi Zayd, from Abu al-Fudayl, who said: Anas used to come to us with a dog of his, and he said: 'It guards us.'

حَدَّثَنَا وَكِبْعُ، عَنْ حَسَنِ بْنِ أَبِي زَيْدٍ، عَنْ أَبِي الْفَضِيلِ  
قَالَ: كَانَ أَنْسُ: يَأْتِينَا وَمَعَهُ كَلْبٌ لَهُ، فَقَالَ: إِنَّمَا يَحْرُسُنَا

**[19949]** 'Abdah told us, from 'Abd al-Malik, from 'Ata', regarding a man who keeps a dog to guard his house. He said: 'There is no good in it unless it is a hunting dog.'

حَدَّثَنَا عَبْدُهُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ عَطَاءٍ، فِي الرَّجُلِ  
يَتَخَذُ كَلْبًا يَحْرُسُ دَارِهِ، فَقَالَ: لَا خَيْرٌ فِيهِ إِلَّا أَنْ يَكُونَ  
كَلْبٌ صَيْدٌ

**[19950]** Ibn 'Uyaynah told us, from Al-Zuhri, from 'Abd Allah, from Ibn 'Abbas, from Abu Talhah, from the Prophet ﷺ, who said: 'The angels do not enter a house in which there is an image or a dog.'

حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ، عَنْ ابْنِ  
عَبَّاسٍ، عَنْ أَبِي طَلْحَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
قَالَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَهَا فِيهِ صُورَةٌ، وَلَا كَلْبٌ

**[19951]** Zayd ibn al-Ḥubāb narrated to us, from Ḥusayn ibn Wāqid, from Ibn Buraydah, from his father, who said: The Messenger of Allah ﷺ said: “The angels do not enter a house in which there is a dog.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، عَنْ حُسَيْنِ بْنِ وَاقِدٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَ أَكْلٍ

**[19952]** Zayd ibn al-Hubāb narrated to us, saying: Al-Layth ibn Sa‘d informed us, saying: Bukayr ibn ‘Abd Allāh ibn al-Ashajj informed me, from Bishr ibn Sa‘id, from Zayd ibn Khālid, from Abū Ṭalḥah, that the Messenger of Allah ﷺ said: “The angels do not enter a house in which there is a dog or an image.”

حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، قَالَ: أَنَا الْلَّيْلُ بْنُ سَعْدٍ، قَالَ: أَخْبَرَنِي بُكَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَشْجَّ، عَنْ بِشْرِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ خَالِدٍ، عَنْ أَبِي طَلْحَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَ أَكْلٍ وَلَا صُورَةً

**[19953]** Ghundar narrated to us, from Shu‘bah, from ‘Alī ibn Mudrik, from Abū Zur‘ah, from ‘Abd Allāh ibn Yahyā, from his father, from ‘Alī, from the Prophet ﷺ, that he said: “The angels do not enter a house in which there is a dog or an image.”

حَدَّثَنَا غُنْدَرُ، عَنْ شُعْبَةَ، عَنْ عَلَيِّ بْنِ مُذْرِكِ، عَنْ أَبِي زُرْعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ عَلَيِّ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: لَا تَدْخُلُ الْمَلَائِكَةُ بَيْنَ أَكْلٍ وَلَا صُورَةً

**[19954]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, who said: “It was disliked to shoot the birds of a neighborhood, and if someone shoots one, he must pay its value.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: كَانَ يُكْرَهُ أَنْ يُرْمَى طَيْرٌ حَارَةً، وَإِذَا رَمَاهُ فَعَلَيْهِ تَمْثُلَةٌ

**[19955]** Wakī‘ narrated to us, from Fuḍayl ibn Ghazwān, who said: I heard a man asking Nāfi‘ about hunting the pigeons of Medina, and he disliked it.

حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ بْنِ غَزْوَانَ قَالَ: سَمِعْتُ رَجُلًا يَسْأَلُ نَافِعًا: عَنْ صَيْدِ حَمَامِ الْمَدِينَةِ فَكَرِهَهَا

**[19956]** Abū Usāmah narrated to us, or I was told from him, from ‘Uthmān ibn Ghiyāth, from Al-Hasan, that he disliked hunting the pigeons of the cities.

حَدَّثَنَا أَبُو أَسَمَّةَ، أَوْ حُدَّثْتُ عَنْهُ، عَنْ عُثْمَانَ بْنِ غِيَاثٍ، عَنِ الْحَسَنِ أَنَّهُ كَرِهَ صَيْدَ حَمَامِ الْأَمْصَارِ

**[19957]** Wakī‘ narrated to us, from Sufyān, from Mughīrah, from Ibrāhīm, that he disliked that a man allows another—meaning: this one permits that one regarding his pigeons, and that one permits this one regarding his pigeons.

حَدَّثَنَا وَكِيعٌ، عَنْ سُفِيَّانَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ "أَنَّهُ كَرِهَ أَنْ يُخَالِ الرَّجُلُ، يَعْنِي: يَأْذِنَ هَذَا لِهَذَا فِي حَمَامِهِ، وَهَذَا لِهَذَا فِي حَمَامِهِ"

**[19958]** Wakī‘ narrated to us, from Fuḍayl, from Nāfi‘, that he disliked hunting the pigeons of the cities.

حَدَّثَنَا وَكِيعٌ، عَنْ فُضَيْلِ، عَنْ نَافِعٍ أَنَّهُ كَرِهَ صَيْدَ حَمَامِ الْأَمْصَارِ

**[19959]** Wakī‘ narrated to us, from Ḥasan ibn Ṣalih, who said: I asked Ibn Abī Laylā about a man who caught game in Medina. He said: “We pass judgment on him (impose penalty).”

حَدَّثَنَا وَكِيعٌ، عَنْ حَسَنِ بْنِ صَالِحٍ قَالَ: سَأَلْتُ ابْنَ أَبِي لَيْلَى عَنْ رَجُلٍ أَصَابَ صَيْدًا بِالْمَدِينَةِ فَقَالَ: نَحْكُمُ عَلَيْهِ

**[19960]** Abū ‘Abd al-Rahmān narrated to us, saying: Abū Bakr ‘Abd Allāh ibn Muḥammad ibn Abī Shaybah narrated to us, saying: Jarīr ibn ‘Abd al-Ḥamīd narrated to us, from Maṇṣūr, from the companions of Ibrāhīm, from Ibrāhīm; and from Mughīrah, from Ibrāhīm and Al-Sha‘bī, regarding two partners. They both said: “The partnership is based on what they agreed upon, and the loss is based on the capital.”

حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ نَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَبِي شَيْبَةَ قَالَ: نَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ أَصْحَابِ إِبْرَاهِيمَ، عَنْ إِبْرَاهِيمَ، وَعَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، وَالشَّعْبِيِّ، فِي الشَّرِيكَيْنِ قَالَا: الشَّرِكَةُ عَلَى مَا اصْطَلَحَا عَلَيْهِ، وَالْوَضِيْعَةُ عَلَى الْمَالِ

**[19961]** Sharīk narrated to us, from Jābir, from Abū Ja‘far, who said: “If a man buys goods and includes someone else as a partner, the profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا شَرِيكٌ، عَنْ جَابِرٍ، عَنْ أَبِي جَعْفَرٍ، قَالَ: إِذَا اشْتَرَى الرَّجُلُ الْمَتَاعَ وَأَشْرَكَ فِيهِ أَحَدًا فَالرِّبْحُ عَلَى مَا اشْتَرَطَ عَلَيْهِ، وَالْوَضِيْعَةُ عَلَى الْمَالِ

**[19962]** Waki‘ narrated to us, from ‘Āsim al-Āḥwal, from Jābir ibn Zayd; and from Sufyān, from Hishām ibn Abī Kulayb, from Ibrāhīm, regarding two partners where one contributes one hundred and the other two hundred. They both said: “The profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا وَكِيعٌ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ جَابِرِ بْنِ زَيْدٍ، وَعَنْ سُقْيَانَ، عَنْ هِشَامِ بْنِ أَبِي كُلَيْبٍ، عَنْ إِبْرَاهِيمَ، فِي الشَّرِيكَيْنِ يُخْرُجُ هَذَا مِائَةً، وَهَذَا مِائَتَيْنِ، قَالَا: الرَّبْحُ عَلَى مَا اصْطَلَحَا عَلَيْهِ، وَالْوَضِيْعَةُ عَلَى الْمَالِ

**[19963]** ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from Al-Hasan and Ibn Sirīn, who both said: “The profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنِ الْحَسَنِ، وَابْنِ سِيرِينَ قَالَا: الرَّبْحُ عَلَى مَا اشْتَرَطَا عَلَيْهِ، وَالْوَضِيْعَةُ عَلَى الْمَالِ

**[19964]** Ibn Idrīs narrated to us, from Al-A‘mash, from Ibrāhīm, who said: “The profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا أَبْنُ إِدْرِيسَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، قَالَ: الرَّبْحُ عَلَى مَا اشْتَرَطَا عَلَيْهِ، وَالْوَضِيْعَةُ عَلَى رَأْسِ الْمَالِ

**[19965]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Mughīrah, from Ibrāhīm, similar to that.

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهُشَيْمٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلَ ذَلِكَ

**[19966]** Hushaym narrated to us, from Yūnus, from Al-Hasan, who said: “The profit is according to what they agreed upon, and the loss is upon the owner of the capital.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، قَالَ: الرِّبْحُ عَلَى مَا اشْتَرَطَا عَلَيْهِ، وَالْوَضِيعَةُ عَلَى رَبِّ رَأْسِ الْمَالِ

**[19967]** ‘Abd al-Ṣamad ibn ‘Abd al-Wārith narrated to us, from Shu‘bah, who said: I asked Al-Hakam, Ḥammād, and Qatādah about two men who formed a partnership. One contributed two thousand and the other contributed one thousand. They agreed that the loss would be shared between them and the profit would be split equally. He said: “The profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ وَحَمَادًا وَقَنَادَةَ عَنْ رَجُلَيْنِ، اشْتَرَكَا فِي جَاءَ أَحَدُهُمَا بِأَلْفَيْنِ، وَجَاءَ الْآخَرُ بِالْأَلْفِ، فَاشْتَرَكَا وَاشْتَرَطَا أَنَّ الْوَضِيعَةَ بَيْنَهُمَا، وَالرِّبْحَ نَصْفَانِ، فَقَالَ: الرِّبْحُ عَلَى مَا اشْتَرَطَا عَلَيْهِ، وَالْوَضِيعَةُ عَلَى الْمَالِ

**[19968]** Muḥammad ibn Fuḍayl narrated to us, from Ash‘ath, from Al-Ḥakam, from Shurayḥ, that he said: “If a man authorizes another to make a deal on credit, then introduces another man into it, the liability is on the owner of the deal, and there is nothing on his partner unless it was cash. If it was cash, the loss is on the owner of the cash, and the profit is according to what they agreed upon.”

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ أَشْعَثَ، عَنْ الْحَكَمِ، عَنْ شُرَيْحٍ، أَنَّهُ قَالَ: إِذَا وَلَاهُ الرَّجُلُ بِصَفَقَةٍ بِنَسِيَّةٍ، ثُمَّ أَدْخَلَ فِيهَا رَجُلًا آخَرَ، فَالظَّمَانُ عَلَى صَاحِبِ الصَّفَقَةِ، وَلَيْسَ عَلَى شَرِيكِهِ شَيْءٌ، مَا لَمْ يَكُنْ نَفْدٌ، فَإِنْ كَانَ نَفْدٌ فَالْوَضِيعَةُ عَلَى صَاحِبِ النَّفْدِ، وَالرِّبْحُ عَلَى مَا اصْطَلَحَ عَلَيْهِ

**[19969]** Waki‘ narrated to us, saying: Sufyān narrated to us, from Abū Ḥuṣayn, from ‘Alī regarding Muḍārabah or two partners - Sufyān said: I do not know which one he said: “The profit is according to what they agreed upon, and the loss is according to the capital.”

حَدَّثَنَا وَكِيعٌ، قَالَ: نَا سُفْيَانُ، عَنْ أَبِي حُصَيْنٍ، عَنْ عَلَيٍّ فِي الْمُضَارَبَةِ أَوِ الشَّرِيكَيْنِ - قَالَ سُفْيَانُ: لَا أَذْرِي أَيْهُمَا قَالَ: الرِّبْحُ عَلَى مَا اصْطَلَحَ عَلَيْهِ، وَالْوَضِيعَةُ عَلَى الْمَالِ

**[19970]** Ghundar narrated to us, from ‘Abd al-Rahmān ibn Huṣayn, who said: Ṭāwūs was asked while I was listening about two partners who entered a partnership, one having more capital, and he stipulated regarding the loss. Ṭāwūs said: “He does not bear the loss, and he gets his capital back.”

حَدَّثَنَا نَانَ غُنْدَرُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُصَيْنٍ، قَالَ:  
سُلِّطَ طَاؤُسٌ وَأَنَا أَسْمَعُ عَنْ شَرِيكِنَ اشْتَرَ كَا أَحَدُهُمَا  
أَكْثَرُ رَأْسَ مَالٍ، وَأَسْنَى فِي الْوَضِيعَةِ فَقَالَ طَاؤُسٌ: لَا  
يَغْرِمُ وَلَهُ رَأْسُ مَالِهِ

**[19971]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Ismā‘il ibn Sālim, from Al-Sha‘bī, regarding someone who bought something he did not see, whoever it may be. He said: “He has the choice: if he wishes, he takes it, and if he wishes, he leaves it.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ سَالِمٍ،  
عَنِ الشَّعْبِيِّ، فَيَمَنَ اشْتَرَ شَيْئًا لَمْ يَنْظُرْ إِلَيْهِ، كَائِنًا مِنْ  
كَانَ قَالَ: هُوَ بِالْخِيَارِ، إِنْ شَاءَ أَخَذَ، وَإِنْ شَاءَ تَرَكَ

**[19972]** Hushaym narrated to us, from Yūnus, from Al-Hasan; and from Mughīrah, from Ibrāhīm, similar to it.

حَدَّثَنَا نَا هُشَيْمٌ، عَنْ يُونُسَ، عَنِ الْحَسَنِ، وَعَنْ مُغِيرَةَ،  
عَنْ إِبْرَاهِيمِ مِثْلَهُ،

**[19973]** Jarīr narrated to us, from Mughīrah, from Ibrāhīm, similar to it, and added: “He has the choice even if he finds it as stipulated for him.”

حَدَّثَنَا نَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، مِثْلَهُ وَزَادَ  
فِيهِ وَهُوَ بِالْخِيَارِ، وَإِنْ وَجَدَهُ كَمَا شَرَطَهُ

**[19974]** Ismā‘īl ibn Ibrāhīm narrated to us, from Ayyūb, from Al-Hasan, who said: “Whoever buys something he has not seen has the choice when he sees it.” And Muḥammad said: “If it is as described, it is binding.”

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَيُوبَ، عَنِ الْحَسَنِ، قَالَ: مَنْ اشْتَرَ شَيْئًا لَمْ يَرَهُ فَهُوَ بِالْخُيَارِ إِذَا رَأَهُ وَقَالَ مُحَمَّدٌ: إِذَا كَانَ كَمَا وُصِّفَ فَهُوَ جَائزٌ

**[19975]** Hushaym narrated to us, from Yūnus and Ibn ‘Awn, from Ibn Sirīn, who said: “If he finds it as described to him, it is binding, and he has no choice.”

حَدَّثَنَا هُشَيْمٌ، عَنْ يُونُسَ، وَابْنِ عَوْنَ، عَنْ ابْنِ سِيرِينَ، قَالَ: إِذَا وَجَدَهُ كَمَا وُصِّفَ لَهُ فَهُوَ جَائزٌ، وَلَا خِيَارٌ لَهُ

**[19976]** Hushaym narrated to us, from Ismā‘īl ibn Abī Khālid, from Maḥmūd, the freed slave of the family of ‘Umārah, who said: “I sold two garments to a man and stipulated: ‘If you unfold one of them, the sale is binding.’ He unfolded one and was not pleased with it, so he came to return them, but I refused. I took the dispute to Shurayḥ, who said: ‘Satisfaction is required, and he does not have the right (to force it); sale is only by mutual consent.’”

حَدَّثَنَا هُشَيْمٌ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مَحْمُودٍ، مَوْلَى آلِ عُمَارَةَ قَالَ: "إِنْ عَنْتُ مِنْ رَجُلٍ بُرْدَيْنَ وَشَرَطْتُ عَلَيْهِ: إِنْ يَنْشِرَ أَحَدُهُمَا فَقَدْ وَجَبَ" فَنَشَرَ أَحَدُهُمَا فَلَمْ يَرْضَهُ، فَجَاءَ يَرْدُهُمَا فَأَبَيْتُ عَلَيْهِ، فَخَاصَّمْتُهُ إِلَى شُرَيْحٍ فَقَالَ: الرَّضَى وَلَيْسَ لَهُ، إِنَّمَا الْبَيْعَ عَنْ تَرَاضٍ

**[19977]** Ismā‘il narrated to us, from Abū Bakr ibn ‘Abd Allāh, from Makhlūl, who raised it (to the Prophet ﷺ), saying: “If a man buys something he has not seen, being absent from it, he has the choice when he sees it: if he wishes, he takes it, and if he wishes, he leaves it.”

حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَبِي بَكْرِ بْنِ عَبْدِ اللَّهِ، عَنْ مَكْحُولٍ، رَفِعَهُ قَالَ: إِذَا اشْتَرَى الرَّجُلُ الشَّيْءَ وَلَمْ يَنْظُرْ إِلَيْهِ غَائِبًا عَنْهُ، فَهُوَ بِالْخِيَارِ إِذَا نَظَرَ إِلَيْهِ، إِنْ شَاءَ أَخْذَ وَإِنْ شَاءَ تَرَكَ

**[19978]** Jarīr narrated to us, from Mughīrah, from Al-Hārith, who said: “If a man buys a sack of wheat and some merchants examine part of it, it becomes binding on him if he does not see a defect in what he did not examine.”

حَدَّثَنَا جَرِيرٌ، عَنْ مُغِيرَةَ، عَنِ الْحَارِثِ، قَالَ: إِذَا اشْتَرَى الرَّجُلُ الْعِدْلَ مِنَ الْبُرُّ فَنَظَرَ بَعْضُ النَّجَارِ إِلَى بَعْضِهِ، فَقَدْ وَجَبَ عَلَيْهِ إِذَا لَمْ يَرَ عَوَارًا فِيهَا، لَمْ يَنْظُرْ إِلَيْهِ

**[19979]** Ghundar narrated to us, from Shu‘bah, who said: I asked Al-Hakam and Ḥammād about a man who saw a slave yesterday and bought him today without seeing him. They both said: “No, not until he sees him on the day he buys him.”

حَدَّثَنَا غُنْدَرٌ، عَنْ شُعْبَةَ، قَالَ: سَأَلْتُ الْحَكَمَ، وَحَمَادًا عَنْ "رَجُلٍ رَأَى عَبْدًا أَمْسَ، فَاسْتَرَاهُ الْيَوْمَ وَلَمْ يَرَهُ قَالَا: لَا، حَتَّى يَرَاهُ يَوْمَ اشْتَرَاهُ

**[19980]** Abū Bakr narrated to us, saying: Hushaym narrated to us, from Abū Ḥamzah, who said: I said to Ibn ‘Abbās: “A man is a livestock trader who brings sheep, and he enters into partnership with a Jew and a Christian.” He said: “He should not partner with a Jew, a Christian, or a Zoroastrian.” I said: “Why?” He said: “Because they deal in usury (Riba), and Riba is not lawful.”

حَدَّثَنَا أَبُو بَكْرٌ قَالَ: نَا هُشَيْمٌ، عَنْ أَبِي حَمْزَةَ، قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ رَجُلًا جَلَبَ الْغَنَمَ، وَإِنَّهُ آتَى شَارِكَ الْيَهُودِيَّ، وَالنَّصَرَانِيَّ قَالَ: لَا يُشَارِكُ يَهُودِيًّا، وَلَا نَصَرَانِيًّا، وَلَا مَجُوسِيًّا قَالَ: قُلْتُ: لِمَ؟ قَالَ: لِأَنَّهُمْ يُرْبُونَ وَالرِّبَا لَا يَحِلُّ

**[19981]** Jarīr narrated to us, from Layth, from ‘Atā’, who said: “Do not partner with a Jew or a Christian, and do not let them pass in front of you during your prayer. If they do, they are like a dog.”

حَدَّثَنَا جَرِيرٌ، عَنْ لَيْثٍ، عَنْ عَطَاءٍ، قَالَ: لَا تُشَارِكَ الْيَهُودِيَّ، وَالنَّصَرَانِيَّ، وَلَا يَمْرُوا عَلَيْكَ فِي صَلَاتِكَ، فَإِنْ فَعَلُوا فَهُمْ مِثْلُ الْكُلْبِ

**[19982]** ‘Abd Allāh ibn Idrīs narrated to us, from Hishām, from Al-Hasan: That he saw no harm in partnering with a Jew or a Christian if the Muslim was the one overseeing the buying and selling.

حَدَّثَنَا نَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ هِشَامٍ، عَنْ الْحَسَنِ: أَنَّهُ لَمْ يَكُنْ يَرَى بِأَسَا بِشَرِكَةِ الْيَهُودِيِّ، وَالنَّصَرَانِيِّ إِذَا كَانَ الْمُسْلِمُ هُوَ الَّذِي يَرَى الشَّرَاءَ وَالْبَيْعَ

**[19983]** Hushaym narrated to us, from Sulaymān Abū Muḥammad al-Nājī, from Ibn Sīrīn, who said: “Do not give a Dhimmī money for Muḍārabah, but take money from him for Muḍārabah. If you pass by charity collectors, inform them that it is Dhimmī wealth.”

حَدَّثَنَا هُشَيْمٌ، عَنْ سُلَيْمَانَ أَبِي مُحَمَّدِ النَّاجِيِّ، عَنْ ابْنِ سِيرِينَ، قَالَ: لَا تُعْطِ الْذِي مَالًا مُضَارَّبَةً، وَحُذِّفَ مِنْهُ مَالًا مُضَارَّبَةً، فَإِذَا مَرَرْتَ بِأَصْحَابِ صَدَقَةٍ فَاعْلِمْهُمْ أَنَّهُ مَالٌ ذِمَّيٌّ

**[19984]** Waki‘ narrated to us, from Al-Ḥasan ibn Ṣalih, from Layth, who said: ‘Atā’, Tāwūs, and Mujāhid used to dislike partnering with a Jew or a Christian unless the Muslim was the one overseeing the buying and selling.

حَدَّثَنَا وَكِيعٌ، عَنْ الْحَسَنِ بْنِ صَالِحٍ، عَنْ لَيْثٍ، قَالَ: كَانَ عَطَاءً وَطَاؤُسُ وَمُجَاهِدٌ يَكْرَهُونَ شَرْكَةَ الْيَهُودِيِّ وَالنَّصْرَانِيِّ، إِلَّا إِذَا كَانَ الْمُسْلِمُ هُوَ الَّذِي يَرَى الشَّرَاءَ وَالْأَبْيَعَ

**[19985]** Hushaym narrated to us, saying: Yazīd ibn Hārūn narrated to us, from Juwaybir, from Al-Dahhāk, who said: “Partnering with a polytheist in cultivation or sales you conduct on his behalf is not proper, because the polytheist considers usury and the price of pigs lawful in his religion.”

حَدَّثَنَا هُشَيْمٌ، تَأَيَّذِيدُ بْنُ هَارُونَ، عَنْ جُوبِيرٍ، عَنْ الضَّحَّاكِ، قَالَ: لَا تَصْنُلُخْ مُشَارَكَةَ الْمُشْرِكِ فِي حَرْثٍ، وَلَا بَيْعٍ بَعْتَ عَلَيْهِ، لِأَنَّ الْمُشْرِكَ يَسْتَحْلُ فِي دِينِهِ الرَّبَّا وَتَمَنَّ الْخِزْرِيِّ

**[19986]** Zayd ibn Khabbāb narrated to us, from Ḥammād ibn Salamah, from Iyās ibn Mu‘āwiyah, who said: “There is no harm in partnering with a Jew or a Christian if you are the one managing the wealth.”

حَدَّثَنَا زَيْدُ بْنُ حَبَابٍ، عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ إِيَاسِ بْنِ مُعَاوِيَةَ، قَالَ: لَا يَأْسَ بِشَرْكَةِ الْيَهُودِيِّ، وَالنَّصْرَانِيِّ إِذَا كُنْتُ تَعْمَلُ بِالْمَالِ

**[19987]** Wakī‘ narrated to us, from Sufyān, from Ma‘mar, from a man, from Al-Ḥasan, who said: “Take money from them for Muḍārabah, but do not give it to them.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ مَعْمَرٍ، عَنْ رَجُلٍ، عَنْ الْحَسَنِ، قَالَ: خُذْ مِنْهُمْ مَالًا مُضَارَبَةً، وَلَا تَنْفَعْهُ إِلَيْهِمْ

**[19988]** Abū Bakr narrated to us, saying: Abū al-Āḥwaṣ Sallām ibn Sulaym narrated to us, from ‘Abd al-A’lā, from Sa‘īd ibn Jubayr, from Ibn ‘Abbās, who said: A man came to him and said: “I advanced a thousand dirhams to a man for food. I took half of my advance as food and sold it for a thousand dirhams. Then he came to me and said: ‘Take the rest of your capital: five hundred.’” Ibn ‘Abbās said: “That is kindness, and he has two rewards.”

حَدَّثَنَا أَبُو بَكْرٍ قَالَ: نَاهَا أَبُو الْأَحْوَاصِ سَلَامُ بْنُ سُلَيْمَانُ عَنْ عَبْدِ الْأَعْلَى، عَنْ سَعِيدِ بْنِ جِبْرِيلٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: أَتَاهُ رَجُلٌ فَقَالَ: إِنِّي أَسْلَفْتُ رَجُلًا أَلْفَ دِرْهَمٍ فِي طَعَامٍ، فَلَأَخْدُثُ مِنْهُ نِصْفَ سَافِي طَعَاماً، فَيُعْطِهُ بِالْفِ دِرْهَمٍ، ثُمَّ أَتَاهُ فَقَالَ: خُذْ بَقِيَّةَ رَأْسِ مَالِكٍ. حَمْسِمَائَةٍ فَقَالَ ابْنُ عَبَّاسٍ: ذَلِكَ الْمَعْرُوفُ، وَلَهُ أَجْرَانٌ

**[19989]** Jarīr narrated to us, from Yazīd, from Mujāhid and ‘Aṭā’, who said: Ibn ‘Abbās said: “That is kindness.”

حَدَّثَنَا جَرِيرٌ، عَنْ يَزِيدَ، عَنْ مُجَاهِدٍ، وَعَطَاءً، قَالَ:  
قَالَ ابْنُ عَبَّاسٍ: ذَلِكَ الْمَعْرُوفُ

**[19990]** Wakī‘ narrated to us, from Abū Muṭarrif al-Asadī, from his father, from his grandfather, from Shurayḥ, that he saw no harm in taking part of his Salam (advance payment goods) and part of his capital.

حَدَّثَنَا وَكِيعٌ، عَنْ أَبِي مُطَرَّفِ الْأَسْدِيِّ، عَنْ أَبِيهِ، عَنْ  
جَدِّهِ، عَنْ شُرَيْحٍ، أَنَّهُ لَمْ يَرَ بَاسًا أَنْ يَأْخُذَ بَعْضَ سَلَمِهِ،  
وَبَعْضَ رَأْسِ مَالِهِ

**[19991]** Wakī‘ narrated to us, from Shu‘bah, from Al-Ḥakam, from Ibn al-Ḥanafiyah: That he saw no harm in it.

حَدَّثَنَا وَكِيعٌ، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ ابْنِ الْحَافِيَةِ:  
أَنَّهُ لَمْ يَرَ بِهِ بَاسًا

**[19992]** Wakī‘ narrated to us, from Sufyān, from Jābir, from Nāfi‘, from Ibn ‘Umar, who said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ جَابِرٍ، عَنْ نَافِعٍ، عَنْ ابْنِ  
عُمَرَ، قَالَ: لَا بَاسَ بِهِ

**[19993]** Wakī‘ narrated to us, from Al-Rabī‘, from ‘Aṭā’, who said: “There is no harm in it.”

حَدَّثَنَا وَكِيعٌ، عَنِ الرَّبِيعِ، عَنْ عَطَاءٍ، قَالَ: لَا بَاسَ بِهِ

**[19994]** Abū Sa‘īd Muḥammad ibn Maysarah narrated to us, from Ibn Jurayj, from ‘Amr ibn Dīnār, from Abū al-Sha‘thā’, who said: “If he advances one hundred dinars for a thousand Faraq (measure), there is no harm in taking five hundred Faraq from him and writing fifty dinars against him.”

حَدَّثَنَا أَبُو سَعِيدٍ مُحَمَّدُ بْنُ مَيْسَرَةَ، عَنْ ابْنِ جُرَيْجٍ،  
عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ أَبِي الشَّعْنَاءِ، قَالَ: إِنْ أَسْلَفَ  
مِائَةً دِينَارٍ فِي الْأَلْفِ فَرَقٍ، فَلَا بَأْسَ أَنْ يَأْخُذَ مِنْهُ  
خَمْسَمِائَةً فَرَقٍ، وَيَكْتُبَ عَلَيْهِ خَمْسِينَ دِينَارًا

**[19995]** Wakī‘ narrated to us, saying: Shu‘bah narrated to us, from Al-Ḥakam, from Ibn ‘Abbās, who said: “There is no harm in it.”

حَدَّثَنَا أَبُو كَيْبِعْ، قَالَ: نَا شُعْبَةُ، عَنْ الْحَكَمِ، عَنْ ابْنِ  
عَبَّاسٍ، قَالَ: لَا بَأْسَ بِهِ

**[19996]** Wakī‘ narrated to us, saying: Sufyān narrated to us, from Ja‘far ibn Burqān, from a man, from Muḥammad ibn ‘Alī, who said: “There is no harm in it.”

حَدَّثَنَا أَبُو كَيْبِعْ، نَا سُفْيَانُ، عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ  
رَجُلٍ، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ، قَالَ: لَا بَأْسَ بِهِ

**[19997]** ‘Abd al-Salām ibn Ḥarb narrated to us, from Yazīd al-Dālānī, from Mūsā ibn al-Ḥurr, from Humayd ibn ‘Abd al-Rahmān, that a man advanced dirhams, then took part of it as wheat and part as dirhams. He said: “No harm, that is kindness.”

حَدَّثَنَا أَبُدُ السَّلَامُ بْنُ حَرْبٍ، عَنْ يَزِيدِ الدَّالَانِيِّ، عَنْ  
مُوسَى بْنِ الْحُرْ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ  
”رَجُلًا أَسْلَمَ دَرَاهِمَ، فَأَخَذَ بَعْضَهُ حِنْطَةً، وَبَعْضَهُ  
دَرَاهِمَ، فَقَالَ: لَا بَأْسَ، ذَلِكَ الْمَعْرُوفُ

**[19998]** Muḥammad ibn Maysarah narrated to us, from Ibn Jurayj, from ‘Amr ibn Shu‘ayb, from his father Shu‘ayb, that ‘Abd Allāh ibn ‘Amr used to have food advanced to him. He said to the one who was advancing to him: “Do not take part of our money and part of our food, but take all of our capital or the food in full.”

حَدَّثَنَا مُحَمَّدُ بْنُ مَيْسَرَةَ، عَنْ ابْنِ جُرَيْجٍ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ شُعَيْبٍ أَنَّ عَنْدَ اللَّهِ بْنَ عَمْرُو، كَانَ "يُسَلِّفُ لَهُ فِي الطَّعَامِ، فَقَالَ لِلَّذِي كَانَ يُسَلِّفُ لَهُ: لَا تَأْخُذْ بَعْضَ مَالِنَا، وَبَعْضَ طَعَامَنَا، وَلَكِنْ خُذْ رَأْسَ مَالِنَا كُلَّهُ، أَوْ الطَّعَامَ وَافْتَأِيَا

**[19999]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Al-Sha‘bī, who said: I asked him about a man who makes an advance payment (Salam) and takes part of his advance as dirhams and part as food. He said: “Do not take anything but your capital or the food in full.”

حَدَّثَنَا أَعْلَى بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنِ الشَّعْبَانِيِّ، قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ يُسْلِمُ السَّلَمَ، فَيَأْخُذْ بَعْضَ سَلَمِهِ دَرَاهِمًا، وَبَعْضَ سَلَمِهِ طَعَامًا، فَقَالَ: لَا تَأْخُذْ إِلَّا رَأْسَ مَالِكَ، أَوْ طَعَامًا كُلَّهُ

**[20000]** ‘Alī ibn Mushir narrated to us, from Al-Shaybānī, from Hammād, from Ibrāhīm, similar to it.

حَدَّثَنَا أَعْلَى بْنُ مُسْهِرٍ، عَنِ الشَّيْبَانِيِّ، عَنْ حَمَادٍ، عَنْ إِبْرَاهِيمَ مِثْلَهُ