

2702. Narrated Sahl bin Abū Hathma: 'Abdullāh bin Sahl and Muḥaiyisa bin Mas'ūd bin Zaid went to Kḥaibar when it had had a peace treaty (with the Muslims).

٢٧٠٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا بِشْرٌ: حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَتْمَةَ قَالَ: انْطَلَقَ عَبْدُ اللَّهِ ابْنُ سَهْلٍ وَمُحَيِّصَةُ بِنْتُ مَسْعُودِ بْنِ زَيْدٍ إِلَى خَيْبَرَ وَهِيَ يَوْمَئِذٍ صُلْحٌ. [انظر: ٣١٧٣، ٦١٤٣، ٦٨٩٨،

[٧١٩٢

(8) CHAPTER. Agreement about *Diya* (blood money).

(٨) بَابُ الصُّلْحِ فِي الدِّيَةِ

2703. Narrated Anas رضي الله عنه: Ar-Rabi', the daughter of An-Naḍr broke the tooth of a girl, and the relatives of Ar-Rabi' requested the girl's relatives to accept the *Arsh* (compensation for wounds etc.) and forgive (the offender), but they refused. So, they went to the Prophet ﷺ who ordered them to bring about retaliation. Anas bin An-Naḍr asked, "O Allāh's Messenger! Will the tooth of Ar-Rabi' be broken? No, by Him Who has sent you with the Truth, her tooth will not be broken." The Prophet ﷺ said, "O Anas! Allāh's Law ordains retaliation." Later the relatives of the girl agreed and forgave her. The Prophet ﷺ said, "There are some of Allāh's slaves who, if they take an oath by Allāh, are responded to by Allāh (i.e., their oath is fulfilled)." Anas added, "The people agreed and accepted the *Arsh*."

٢٧٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ قَالَ: حَدَّثَنِي حُمَيْدٌ: أَنَّ أَنَسًا حَدَّثَهُمْ: أَنَّ الرَّبِيعَ وَهِيَ ابْنَةُ النَّضْرِ كَسَرَتْ ثَنِيَّةَ جَارِيَةٍ، فَطَلَبُوا الْأَرْضَ وَطَلَبُوا الْعَفْوَ فَأَبَوْا، فَأَتُوا النَّبِيَّ ﷺ فَأَمَرَهُمْ بِالْقِصَاصِ فَقَالَ: أَنَسُ بْنُ النَّضْرِ: أَتُكْسَرُ ثَنِيَّةُ الرَّبِيعِ يَا رَسُولَ اللَّهِ؟ لَا وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا تُكْسَرُ ثَنِيَّتُهَا. فَقَالَ: «يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ»، فَرَضِيَ الْقَوْمُ وَعَفَوْا فَقَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَةٍ».

رَادَ الْفَرَارِيُّ، عَنْ حُمَيْدٍ، عَنْ أَنَسٍ: فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ. [انظر: ٢٨٠٦، ٤٤٩٩، ٤٥٠٠، ٤٦١١،

[٦٨٩٤

(9) CHAPTER. The saying of the Prophet ﷺ to Al-Ḥasan bin 'Alī رضي الله عنهما "This son of mine is *Saiyid* (a noble) and may Allāh make peace between two big groups (of Muslims) through him." And the Statement of

(٩) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُمَا: «إِنَّ ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهَ أَنْ يُصَلِّحَ بِهِ بَيْنَ فِئَتَيْنِ

عَنْهُمَا: On the day of *Hudaibiya*, the Prophet ﷺ made a peace treaty with the *Al-Mushrikūn* on three conditions:

1. The Prophet ﷺ would return to them any person from *Al-Mushrikūn* (polytheists, idolaters, pagans)
2. *Al-Mushrikūn* pagans would not return any of the Muslims going to them, and
3. The Prophet ﷺ and his companions would come to Makkah the following year and would stay there for three days and would enter Makkah with their weapons in cases, e.g., swords, arrows, bows, etc.

Abū Jandal came hopping, his legs being chained, but the Prophet ﷺ returned him to *Al-Mushrikūn*.

مَسْعُودٍ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَلَّحَ النَّبِيُّ ﷺ الْمُشْرِكِينَ يَوْمَ الْحُدَيْبِيَّةِ عَلَى ثَلَاثَةِ أَشْيَاءَ: عَلَى أَنْ مَنْ أَتَاهُ مِنْ الْمُشْرِكِينَ رَدَّهُ إِلَيْهِمْ. وَمَنْ أَتَاهُمْ مِنَ الْمُسْلِمِينَ لَمْ يَرُدُّوهُ. وَعَلَى أَنْ يَدْخُلَهَا مِنْ قَابِلٍ وَيُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ. وَلَا يَدْخُلَهَا إِلَّا بِحِلْبَانِ السَّلَاحِ: السَّيْفِ وَالقَوْسِ وَنَحْوِهِ. فَجَاءَ أَبُو جَنْدَلٍ يَحْجُلُ فِي قِيُودِهِ فَرَدَّهُ إِلَيْهِمْ. [راجع: ١٧٨١]

قال أبو عبد الله: لَمْ يَذْكُرْ مُؤَمَّلٌ عَنْ سُفْيَانَ أَبَا جَنْدَلٍ، وَقَالَ: إِلَّا بِجُلْبِ السَّلَاحِ.

٢٧٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا سُرَيْجُ بْنُ التَّعْمَانِ قَالَ: حَدَّثَنَا فُلَيْحٌ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِرًا فَحَالَ كُفَّارٌ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ فَتَحَرَ هَدْيُهُ وَحَلَقَ رَأْسَهُ بِالْحُدَيْبِيَّةِ وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ وَلَا يَحْمِلَ سِلَاحًا عَلَيْهِمْ إِلَّا سُوفًا، وَلَا يُقِيمَ بِهَا إِلَّا مَا أَحْبَبُوا. فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ فَدَخَلَهَا كَمَا كَانَ صَالِحُهُمْ، فَلَمَّا أَقَامَ بِهَا ثَلَاثًا أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

[انظر: ٤٢٥٢]

2701. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا:

Allāh's Messenger ﷺ set out for the 'Umra but the disbelievers of *Quraish* prevented him from reaching the *Ka'bah*. So, he slaughtered his sacrifice and got his head shaved at *Al-Hudaibiya*, and agreed with them that he would perform 'Umra the following year and would not carry weapons except swords, and would not stay in *Makkah* except for the period they allowed. So, the Prophet ﷺ performed the 'Umra in the following year and entered *Makkah* according to the treaty, and when he stayed for three days, the disbelievers ordered him to depart, and he departed.

(the next year) and the time limit passed, the Makkans went to 'Ali and said, "Tell your friend (i.e., the Prophet ﷺ) to go out, as the period (agreed to) has passed." So, the Prophet ﷺ went out of Makkah. The daughter of Ḥamza ran after them (i.e., the Prophet ﷺ and his companions), calling, "O Uncle! O Uncle!" 'Ali رضي الله عنه received her and led her by the hand and said to Fāṭima رضي الله عنها, "Take your uncle's daughter." Zaid and Ja'far quarrelled about her. 'Ali said, "I have more right to her as she is my uncle's daughter. Ja'far said; "She is my uncle's daughter, and her aunt is my wife." Zaid said, "She is my brother's daughter." The Prophet ﷺ judged that she should be given to her aunt, and said that the aunt was like the mother. He then said to 'Ali, "You are from me and I am from you", and said to Ja'far, "You resemble me both in character and appearance", and said to Zaid, "You are our brother (in faith) and our freed slave."⁽¹⁾

أَصْحَابِهِ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الْأَجْلُ أَتَوْا عَلِيًّا فَقَالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضَى الْأَجْلُ، فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُمُ ابْنَةُ حَمْزَةَ: يَا عَمُّ يَا عَمُّ، فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا، وَقَالَ لِفَاطِمَةَ: دُونَكَ ابْنَةُ عَمِّكَ، احْمِلِيهَا، فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: أَنَا أَحَقُّ بِهَا وَهِيَ ابْنَةُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: ابْنَةُ أُخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِخَالَتِهَا، وَقَالَ: «الْخَالَةُ بِمَنْزِلَةِ الْأُمِّ». وَقَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ»، وَقَالَ لَجَعْفَرٍ: «أَشْبَهْتَ خَلْقِي وَخَلْقِي»، وَقَالَ لَزَيْدٍ: «أَنْتَ أَخُونَا وَمَوْلَانَا».

[راجع: ١٧٨١]

(7) CHAPTER. To make peace with Al-Mušhrikūn (polytheists, idolaters, pagans).

(٧) بَابُ الصَّلْحِ مَعَ الْمُشْرِكِينَ

This chapter includes Abū Sufyan's narration.

Narrated 'Aūf bin Mālik: The Prophet ﷺ said, "There will be a peace treaty between you and Banī Al-Aṣfar (the Byzantines)."

فِيهِ عَنِ أَبِي سُفْيَانَ، وَقَالَ عَوْفُ بْنُ مَالِكٍ عَنِ النَّبِيِّ ﷺ: «ثُمَّ تَكُونُ هَذِهِ بَيْنَكُمْ وَبَيْنَ بَنِي الْأَصْفَرِ». وَفِيهِ سَهْلُ بْنُ حَنِيفٍ لَقَدْ رَأَيْتُنَا يَوْمَ أَبِي جَنْدَلٍ وَأَسْمَاءَ وَالْمِسُورَ عَنِ النَّبِيِّ ﷺ.

2700. Narrated Al-Bara' bin 'Azib رضي الله عنه

٢٧٠٠ - وَقَالَ مُوسَى بْنُ

(1) (H. 2699) The Prophet ﷺ had established the bond of brotherhood between Zaid, his freed slave, and Ḥamza, the Prophet's uncle. This is why Zaid said, "She is my brother's daughter." The Prophet ﷺ in addressing the three persons claiming the right of taking Ḥamza's daughter, is consoling them by relating them to himself, so that they would not be dissatisfied with his judgement.

to rub it out.” Allāh’s Messenger ﷺ rubbed it out and made peace with them on the condition that the Prophet ﷺ and his companions would enter Makkah (next year) and stay there for three days, and that they would enter with their weapons in cases. [See . *Ḥadīth* No. 2731, 2732].

2699. Narrated Al-Barā’ رضي الله عنه: When the Prophet ﷺ intended to perform ‘Umra in the month of Dhul-Qa’da, the people of Makkah did not let him enter Makkah till he settled the matter with them by promising to stay in it for three days only. When the document of treaty was written, the following was mentioned: ‘These are the terms on which Muḥammad ﷺ, the Messenger of Allāh agreed (to make peace).’ They said, “We will not agree to this, for if we believed that you are Allāh’s Messenger we would not prevent you, but you are Muḥammad bin ‘Abdullāh.” The Prophet ﷺ said, “I am Allāh’s Messenger and also Muḥammad bin ‘Abdullāh.” Then he said to ‘Alī, “Rub off (the words) ‘Allāh’s Messenger’”, but ‘Alī said, “No, by Allāh, I will never rub off your name.” So, Allāh’s Messenger ﷺ took the document and wrote, ‘This is what Muḥammad bin ‘Abdullāh has agreed upon: No arms will be brought into Makkah except in their cases, and nobody from the people of Makkah will be allowed to go with him (i.e., the Prophet ﷺ) even if he wished to follow him and he (the Prophet ﷺ) will not prevent any of his companions from staying back in Makkah if the latter wants to stay.’ When the Prophet ﷺ entered Makkah

تَكْتُبُ: مُحَمَّدٌ رَسُولُ اللَّهِ، لَوْ كُنْتَ رَسُولًا لَمْ نَفَاتِكَ. فَقَالَ لِعَلِيِّ: «أَمْحُهُ»، قَالَ عَلِيُّ: مَا أَنَا بِالذِّي أَحْمَاهُ، فَمَحَاهُ رَسُولُ اللَّهِ ﷺ، وَصَالِحُهُمْ عَلَى أَنْ يَدْخُلَ هُوَ وَأَصْحَابُهُ ثَلَاثَةَ أَيَّامٍ، وَلَا يَدْخُلُوهَا إِلَّا بِجُلْبَانِ السَّلَاحِ، فَسَأَلُوهُ: مَا جُلْبَانُ السَّلَاحِ؟ فَقَالَ: الْقِرَابُ بِمَا فِيهِ. [راجع: ١٧٨١]

٢٦٩٩ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُلَ مَكَّةَ، حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ. فَلَمَّا كَتَبُوا الْكِتَابَ كَتَبُوا: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَقَالُوا: لَا نُقِرُّ بِهَا، فَلَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ، لَكِنْ أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. قَالَ: «أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ»، ثُمَّ قَالَ لِعَلِيِّ: «أَمْحُ: رَسُولُ اللَّهِ» قَالَ: لَا، وَاللَّهِ لَا أَمْحُوكَ أَبَدًا. فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ فَكَتَبَ: «هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ: لَا يَدْخُلُ مَكَّةَ سِلَاحٌ إِلَّا فِي الْقِرَابِ، وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لَا يَمْنَعَ أَحَدًا مِنْ

slave-girl and the sheep are to go back to you, and your son will get a hundred lashes and one year exile.” He then addressed somebody, “O Unais! Go to the wife of this (man) and stone her to death.” So, Unais went and stoned her to death.

2697. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: Allāh’s Messenger ﷺ said, “If somebody innovates something which is not present in our religion (of Islāmīc Monotheism), then that thing will be rejected.

(6) CHAPTER. How to write: These are the terms on which so-and-so, the son of so-and-so reconciled with so-and-so, the son of so-and-so, without mentioning the name of the tribe or the family name.

2698. Narrated Al-Barā’ bin ‘Āzib رَضِيَ اللهُ عَنْهُ: When Allāh’s Messenger ﷺ concluded a peace treaty with *Al-Muṣhrikūn* (polytheists, idolaters, pagans) at Al-Hudaibiya, ‘Alī bin Abi Tālib رَضِيَ اللهُ عَنْهُ wrote the document and he mentioned in it, “Muḥammad, Allāh’s Messenger ﷺ.” The *Al-Muṣhrikūn* said, “Don’t write: ‘Muḥammad, Allāh’s Messenger’, for if you were a Messenger we would not fight with you.” Allāh’s Messenger ﷺ asked ‘Alī to rub it out, but ‘Alī said, “I will not be the person

إِنَّمَا عَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ. فَقَالَ النَّبِيُّ ﷺ: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ، أَمَّا الْوَالِدَةُ وَالْغَنَمُ فَرَدُّ عَلَيْكَ. وَعَلَى ابْنِكَ جَلْدُ مِائَةٍ وَتَغْرِيبُ عامٍ. وَأَمَّا أَنْتَ يَا أُنَيْسُ - لِرَجُلٍ - فَأَعُدُّ عَلَى امْرَأَةٍ هَذَا فَارْجُمُهَا»، فَعَدَا عَلَيْهَا أُنَيْسٌ فَرَجَمَهَا. [راجع: ٢٣١٤، ٢٣١٥]

٢٦٩٧ - حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ»، رَوَاهُ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الْمَخْرَمِيُّ وَعَبْدُ الْوَاحِدِ ابْنُ أَبِي عَوْنٍ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ.

(٦) بَابٌ: كَيْفَ يُكْتَبُ: هَذَا مَا صَالِحٌ فُلَانٌ بْنُ فُلَانٍ وَفُلَانٌ بْنُ فُلَانٍ، وَإِنْ لَمْ يَنْسُبْهُ إِلَى قَبِيلَتِهِ أَوْ نَسَبِهِ

٢٦٩٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا صَالَحَ رَسُولُ اللَّهِ ﷺ أَهْلَ الْحُدَيْبِيَّةِ كَتَبَ عَلِيُّ بْنُ أَبِي طَالِبٍ رِضْوَانُ اللَّهِ عَلَيْهِ بَيْنَهُمْ كِتَابًا. فَكَتَبَ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، فَقَالَ الْمُسْرِكُونَ: لَا

(4) CHAPTER. The Statement of Allāh
عَزَّ وَجَلَّ:
“...If they make terms of peace between
themselves; and making peace is better...”
(V.4:128)

2694. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The
following Verse:

“And if a woman fears cruelty or desertion
on her husband’s part...” (V.4:128)

This Verse means if the husband notices
something unpleasant about his wife, such as
old age or the like, and wants to divorce her,
but she asks him to keep her and provide for
her as he wishes).

(5) CHAPTER. If some people are
(re)conciled on illegal basis, their
(re)conciliation is rejected.

2695, 2696. Narrated Abū Hurairah and
Zaid bin Khālīd Al-Juhani رَضِيَ اللهُ عَنْهُمَا: A
bedouin came and said, “O Allāh’s
Messenger! Judge between us according to
Allāh’s Laws.” His opponent got up and
said, “He is right. Judge between us
according to Allāh’s Laws.” The bedouin
said, “My son was a labourer working for this
man, and he committed illegal sexual
intercourse with his wife. The people told
me that my son should be stoned to death;
so, in lieu of that, I paid a ransom of one
hundred sheep and a slave-girl to save my
son. Then I asked the learned scholars who
said, ‘Your son has to be lashed one hundred
lashes and has to be exiled for one year.’”
The Prophet ﷺ said, “No doubt, I will judge
between you according to Allāh’s Laws. The

(٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿أَنْ
يُصَلِّحَا بَيْنَهُمَا صَلْحًا مُّصْلِحًا وَأَصْلِحْ حَيْرٌ﴾
[النساء: ١٢٨].

٢٦٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا سُفْيَانُ، عَنْ هِشَامِ بْنِ عُرْوَةَ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
﴿وَأَنَّ امْرَأَةً خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ
إِعْرَاضًا﴾ [النساء: ١٢٨] قَالَتْ: هُوَ
الرَّجُلُ يَرَى مِنْ امْرَأَتِهِ مَا لَا يُعْجِبُهُ
كِبَرًا أَوْ غَيْرَهُ فَيُرِيدُ فِرَاقَهَا، فَتَقُولُ:
أَمْسِكْنِي، وَأَقْسِمُ لِي مَا شِئْتَ.
قَالَتْ: وَلَا بِأَسَ إِذَا تَرَاصِيَا.

[راجع: ٢٤٥٠]

(٥) بَابُ إِذَا اضْطَلَّحُوا عَلَى صَلْحٍ
جَوْرٍ فَالْصُلْحُ مَرْدُودٌ

٢٦٩٥، ٢٦٩٦ - حَدَّثَنَا آدَمُ:

حَدَّثَنَا ابْنُ أَبِي ذُنَبٍ: حَدَّثَنَا الرَّهْرِيُّ،
عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي
هُرَيْرَةَ، وَزَيْدِ ابْنِ خَالِدِ الْجُهَنِيِّ رَضِيَ
اللَّهُ عَنْهُمَا قَالَا: جَاءَ أَعْرَابِيٌّ فَقَالَ:
يَا رَسُولَ اللَّهِ، أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ،
فَقَامَ حَصْمُهُ فَقَالَ: صَدَقَ، أَقْضِ بَيْنَنَا
بِكِتَابِ اللَّهِ. فَقَالَ الْأَعْرَابِيُّ: إِنَّ ابْنِي
كَانَ عَسِيفًا عَلَى هَذَا فَرَزْنِي بِامْرَأَتِهِ:
فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ،
فَفَدَيْتُ ابْنِي مِنْهُ بِمِائَةِ مِنَ الْعَنَمِ
وَوَلِيدَةٍ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا:

two men to get angry, and the two groups started fighting with sticks, shoes and hands. We were informed that the following Divine Verse was revealed (in this concern):

“And if two parties or groups among the believers fall to fighting, then make peace between them both...” (V.49:9)

أَطْيَبُ رِيحاً مِنْكَ، فَعَضِبَ لِعَبْدِ اللَّهِ رَجُلٌ مِنْ قَوْمِهِ فَشْتَمَا فَعَضِبَ لِكُلِّ وَاحِدٍ مِنْهُمَا أَصْحَابُهُ، فَكَانَ بَيْنَهُمَا ضَرْبٌ بِالْجَرِيدِ وَالنَّعَالِ وَالْأَيْدِي، فَبَلَّغْنَا أَنَّهَا نَزَلَتْ ﴿وَإِنْ طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا﴾ [الحجرات: ٩].

(2) CHAPTER. He who makes peace between the people is not a liar.

(٢) بَابٌ: لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ

2692. Narrated Umm Kulthūm bint Uqba رَضِيَ اللَّهُ عَنْهَا that she heard Allāh’s Messenger ﷺ saying, “He who makes peace between the people by inventing good information or saying good things, is not a liar.”

٢٦٩٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَنَّ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ أَنَّ أُمَّهُ أُمَّ كَلْثُومِ بِنْتُ عُقْبَةَ أَخْبَرَتْهُ: أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الْكَاذِبُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ فَيُنْبِئِي خَيْرًا أَوْ يَقُولُ خَيْرًا».

(3) CHAPTER. The saying of the ruler to his companions, “Let us go to bring about a (re)conciliation (between people).”

(٣) بَابٌ قَوْلِ الْإِمَامِ لِأَصْحَابِهِ: اذْهَبُوا بِنَا نُصْلِحْ

2693. Narrated Sahl bin Sa’d رَضِيَ اللَّهُ عَنْهُ: Once the people of Quba’ fought with each other till they threw stones on each other. When Allāh’s Messenger ﷺ was informed about it, he said, “Let us go to bring about a (re)conciliation between them.”

٢٦٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْأَوْسِيُّ، وَإِسْحَاقُ بْنُ مُحَمَّدٍ الْقُرَوِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ قُبَاةٍ اقْتَتَلُوا حَتَّى تَرَامَوْا بِالْحِجَارَةِ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «اذْهَبُوا بِنَا نُصْلِحْ بَيْنَهُمْ». [راجع: ٦٨٤]

he turned round and saw the Prophet ﷺ standing behind him. The Prophet ﷺ beckoned him with his hand to keep on offering *Ṣalāt* (prayer) where he was. Abū Bakr raised his hand and praised Allāh and then retreated till he came in the (first) row, and the Prophet ﷺ went ahead and lead the people in the *Ṣalāt* (prayer). When the Prophet ﷺ finished the *Ṣalāt* (prayer), he turned towards the people and said, “O people! When something happens to you during the *Ṣalāt* (prayer), you start clapping, infact clapping is (permissible) for women only. If something happens to one of you in his *Ṣalāt* (prayer), he should say: ‘*Subhan Allāh*’, (Glorified be Allāh), for whoever hears him (saying so) will direct his attention towards him. O Abū Bakr! What prevented you from leading the people in the *Ṣalāt* (prayer) when I beckoned to you (to continue)?” Abū Bakr replied, “It did not befit the son of Abū Quḥāfa to lead the *Ṣalāt* (prayer) in front of the Prophet ﷺ.”

2691. Narrated Anas عنه رضي الله عنه: It was said to the Prophet ﷺ: “Would that you see ‘Abdullāh bin Ubāi.” So, the Prophet ﷺ went to him, riding a donkey, and the Muslims accompanied him, walking on salty barren land. When the Prophet ﷺ reached ‘Abdullāh bin Ubāi, the latter said, “Keep away from me! By Allāh, the bad smell of your donkey has harmed me.” On that an *Anṣārī* man said (to ‘Abdullāh), “By Allāh! The smell of the donkey of Allāh’s Messenger ﷺ is better than your smell.” On that a man from ‘Abdullāh’s tribe got angry for ‘Abdullāh’s sake, and the two men abused each other which caused the friends of the

الصَّفِّ الأوَّلِ. فَأَخَذَ النَّاسُ فِي التَّصْفِيحِ حَتَّى أَكْثَرُوا وَكَانَ أَبُو بَكْرٍ لَا يَكَادُ يَلْتَفِتُ فِي الصَّلَاةِ، فَالْتَفَتَ فَإِذَا هُوَ بِالنَّبِيِّ ﷺ وَرَأَاهُ فَأَشَارَ إِلَيْهِ بِيَدِهِ فَأَمَرَهُ أَنْ يُصَلِّيَ كَمَا هُوَ. فَرَفَعَ أَبُو بَكْرٍ يَدَهُ فَحَمِدَ اللَّهَ ثُمَّ رَجَعَ الْفَهَقَرِيُّ وَرَأَاهُ حَتَّى دَخَلَ فِي الصَّفِّ فَتَقَدَّمَ النَّبِيُّ ﷺ فَصَلَّى بِالنَّاسِ. فَلَمَّا قَرَعَ أَقْبَلَ عَلَى النَّاسِ فَقَالَ: «يَا أَيُّهَا النَّاسُ إِذَا نَابَكُمْ شَيْءٌ فِي صَلَاتِكُمْ أَخَذْتُمْ بِالتَّصْفِيحِ؟ إِنَّمَا التَّصْفِيحُ لِلنِّسَاءِ. مَنْ نَابَهُ شَيْءٌ فِي صَلَاتِهِ فَلْيَقُلْ: سُبْحَانَ اللَّهِ. فَإِنَّهُ لَا يَسْمَعُهُ أَحَدٌ إِلَّا التَّفَتَّ. يَا أَبَا بَكْرٍ، مَا مَنَعَكَ حِينَ أَشْرْتُ إِلَيْكَ لَمْ تُصَلِّ بِالنَّاسِ؟» فَقَالَ: مَا كَانَ يَنْبَغِي لِابْنِ أَبِي قُحَاةٍ أَنْ يُصَلِّيَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ. [راجع: ٦٨٤]

٢٦٩١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ قَالَ: قِيلَ لِلنَّبِيِّ ﷺ: لَوْ أَتَيْتَ عَبْدَ اللَّهِ ابْنَ أَبِي، فَانطَلَقَ إِلَيْهِ النَّبِيُّ ﷺ وَرَكِبَ حِمَارًا فَانطَلَقَ الْمُسْلِمُونَ يَمْشُونَ مَعَهُ، وَهِيَ أَرْضٌ سَبِيحَةٌ. فَلَمَّا أَنَاهُ النَّبِيُّ ﷺ فَقَالَ: إِلَيْكَ عَنِّي، وَاللَّهِ لَقَدْ آدَانِي نَتْنُ حِمَارِكَ. فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ مِنْهُمْ: وَاللَّهِ لِحِمَارِ رَسُولِ اللَّهِ ﷺ

53 - THE BOOK OF PEACEMAKING [OR (RE)CONCILIATION]

(1) CHAPTER. What has been said regarding (re)conciliation between the people.

And the Statement of Allāh جل جلاله :

“There is no good in most of their secret talks, save (in) him who orders *Ṣadaqa* (charity in Allāh’s Cause), or *Ma’rūf* (Islāmic Monotheism and all the good and righteous deeds which Allāh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allāh, We shall give him a great reward.” (V.4:114)

And the going of the ruler to the places (where disputes arise) to bring about a reconciliation between people through his companions.

2690. Narrated Saḥl bin Sa’d عنه رضي الله عنه: There was a dispute amongst the people of the tribe of Banī ‘Amr bin ‘Aūf. The Prophet ﷺ went to them along with some of his companions in order to make peace between them. The time for the *Ṣalāt* (prayer) became due but the Prophet ﷺ did not turn up; Bilāl pronounced the *Adhān* (call for *Ṣalāt*) for the *Ṣalāt* (prayer), but the Prophet ﷺ did not turn up, so Bilāl went to Abū Bakr and said, “The time for the *Ṣalāt* (prayer) is due and the Prophet ﷺ is detained, would you lead the people in the *Ṣalāt* (prayer)?” Abū Bakr replied, “Yes, if you wish.” So, Bilāl pronounced the *Iqāma* of the *Ṣalāt* (prayer) and Abū Bakr went ahead [to lead the *Ṣalāt* (prayer)], but the Prophet ﷺ came walking among the rows till he joined the first row. The people started clapping and they clapped too much, and Abū Bakr used not to look hither and thither in the *Ṣalāt* (prayer), but

٥٣ - كتاب الصلح

(١) باب ما جاء في الإصلاح بين الناس

وقول الله عز وجل: ﴿لَا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلَّا مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا﴾ [النساء: ١١٤] وخروج الإمام إلى المواضع ليصلح بين الناس بأصحابه.

٢٦٩٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيَمَ: حَدَّثَنَا أَبُو عَسَانَ قَالَ: حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا مِنْ بَنِي عَمْرٍو بْنِ عَوْفٍ كَانَ بَيْنَهُمْ شَيْءٌ فَخَرَجَ إِلَيْهِمُ النَّبِيُّ ﷺ فِي أَنَاسٍ مِنْ أَصْحَابِهِ يُصَلِّحُ بَيْنَهُمْ، فَحَضَرَتِ الصَّلَاةُ وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَأَدَّنَ بِلَالٌ بِالصَّلَاةِ وَلَمْ يَأْتِ النَّبِيُّ ﷺ فَجَاءَ إِلَى أَبِي بَكْرٍ فَقَالَ: إِنَّ النَّبِيَّ ﷺ حُبِسَ وَقَدْ حَضَرَتِ الصَّلَاةُ فَهَلْ لَكَ أَنْ تُوَمِّمَ النَّاسَ؟ فَقَالَ: نَعَمْ إِنْ شِئْتَ، فَأَقَامَ الصَّلَاةَ فَتَقَدَّمَ أَبُو بَكْرٍ ثُمَّ جَاءَ النَّبِيُّ ﷺ يَمْشِي فِي الصُّفُوفِ حَتَّى قَامَ فِي

بَعْدَهُ أَوَّلًا، فَأَحْزَنَنِي ذَلِكَ، قَالَتْ:
فَنِمْتُ فَأَرَيْتُ لِعُثْمَانَ عَيْنًا تَجْرِي
فَجِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُ
فَقَالَ: «ذَلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

٢٦٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
يُونُسُ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي
عُرْوَةُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَرَادَ
سَفْرًا أَقْرَعَ بَيْنَ نِسَائِهِ فَأَيُّهُنَّ خَرَجَ
سَهْمُهَا خَرَجَ بِهَا مَعَهُ، وَكَانَ يَفْسِمُ
لِكُلِّ امْرَأَةٍ مِنْهُنَّ يَوْمَهَا وَلَيْلَتَهَا. غَيْرَ
أَنَّ سَوْدَةَ بِنْتَ زَمْعَةَ وَهَبَتْ يَوْمَهَا
وَلَيْلَتَهَا لِعَائِشَةَ زَوْجِ النَّبِيِّ ﷺ تَتَّبِعِي
بِذَلِكَ رِضًا رَسُولِ اللَّهِ ﷺ.
[راجع: ٢٥٩٣]

2688. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots among his wives and would take with him the one on whom the lot fell. He also used to fix for everyone of his wives a day and a night, but Sauda bint Zam'a gave her day and night to 'Āishah, the wife of the Prophet ﷺ intending thereby to please Allāh's Messenger ﷺ.

2689. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If the people knew what is (the reward of) pronouncing the *Adhān* [call for the *Ṣalāt* (prayers)] and (of being in) the first row (in the Congregational prayer), and if they found no other way to get this privilege except by casting lots, they would certainly cast lots for it. If they knew (the reward of) the noon prayer, they would race for it, and if they knew (the reward of) the morning (i.e., *Fajr*) and '*Ishā*' (late evening) *Ṣalāt* (prayers), they would present themselves for the *Ṣalāt* (prayers) even if they had to crawl to reach there." (See H. 615)

٢٦٨٩ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:
حَدَّثَنِي مَالِكٌ، عَنْ سُمَيِّ مَوْلَى أَبِي
بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ: «لَوْ يَعْلَمُ النَّاسُ مَا فِي النَّدَاءِ
وَالصَّفِّ الْأَوَّلِ ثُمَّ لَمْ يَجِدُوا إِلَّا أَنْ
يَسْتَهْمُوا عَلَيْهِ لَاسْتَهْمُوا، وَلَوْ يَعْلَمُونَ
مَا فِي التَّهْجِيرِ لَاسْتَبَقُوا إِلَيْهِ، وَلَوْ
يَعْلَمُونَ مَا فِي الْعَتَمَةِ وَالصُّبْحِ
لَأَتَوْهُمَا وَلَوْ حَبْوًا». [راجع: ٦١٥]