

Hour will be more grievous and more bitter." (V.54:45,46)

Khālid said, "That was on the day of the battle of Badr."

[See Vol. 5. *Hadīth* No.3953].

فَخَرَجَ وَهُوَ يَقُولُ: ﴿سَيِّئَتْ لِجَمْعِ
وَبِوْلُونَ الدَّبَرِ﴾ بَلْ السَّاعَةُ مَوْعِدُهُمْ
وَالسَّاعَةُ أَذْنَى وَأَنْزَلَهُ﴾ [القرآن: ٤٥، ٤٦].
وَقَالَ وُهَيْبٌ: حَدَّثَنَا خَالِدٌ: يَوْمَ
بَدْرٍ. [انظر: ٣٩٥٣، ٤٨٧٥، ٤٨٧٧]

٢٩١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ عَنْ
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوفَّى رَسُولُ
اللَّهِ ﷺ وَدِرْعُهُ مَرْهُونَةً عِنْدَ يَهُودِيٍّ
بِثَلَاثَيْنَ صَاعًا مِنْ شَعِيرٍ.

وَقَالَ يَعْلَمٌ: حَدَّثَنَا الْأَعْمَشُ:
دَرْعٌ مِنْ حَدِيدٍ. وَقَالَ مُعْلَمٌ: عَنْ
عَبْدِ الرَّاحِمِ، حَدَّثَنَا الْأَعْمَشُ وَقَالَ:
رَهْنَهُ دَرْعًا مِنْ حَدِيدٍ. [راجع: ٢٠٦٨]

٢٩١٧ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا ابْنُ
طَلَوْسٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثُلُ
الْبَخِيلِ وَالْمُتَصَدِّقِ مَثُلُ رَجُلَيْنِ عَلَيْهِمَا
جُبَيْتَانٌ مِنْ حَدِيدٍ قَدِ اضْطَرَرْتُ أَيْدِيهِمَا
إِلَى تَرَاقِيهِمَا. فَكُلَّمَا هُمَّ الْمُتَصَدِّقُ
بِصَدَقَتِهِ أَسْعَتْ عَلَيْهِ حَتَّى تُعَفَّى أَثْرَهُ،
وَكُلَّمَا هُمَّ الْبَخِيلُ بِالصَّدَقَةِ انْقَبَضَتْ
كُلُّ حَقْقَةٍ إِلَى صَاحِبِهَا وَتَقَلَّصَتْ عَلَيْهِ
وَانْصَمَّتْ يَدَاهُ إِلَى تَرَاقِيهِ فَسَمِعَ النَّبِيُّ

٢٩١٧. Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The example of a miser and the one who gives in charity, is like the example of two men wearing iron cloaks so tightly that their arms are raised forcibly towards their collar-bones. So, whenever a charitable person intends to give in charity, his cloak spreads over his body so much so that it wipes out his traces,⁽¹⁾ but whenever the miser intends to give in charity, the rings (of the iron cloak) come closer to each other and press over his body, and his hands get connected to his collar-bones."⁽²⁾ Abū Hurairah heard the Prophet ﷺ saying, "The miser then tries to widen it but in vain."

(1) (H. 2917) "Traces" here stands for sins. Charitable deeds cancel one's sins.

(2) (H. 2917) When a miser thinks of paying in charity, he feels dispirited and bored and remains clinging to his miserliness.

يَقُولُ: «فَيَجْهَدُ أَنْ يُوَسِّعَهَا فَلَا
تَسْتَسْعِ». [راجع: ١٤٤٣]

(٩٠) باب الجنة في السفر والحرب

(٩٠) CHAPTER. The (wearing of a) cloak on journeys and in war.

2918. Narrated Al-Mughīra bin Shu‘ba رضي الله عنه: Allah’s Messenger ﷺ went out to answer the call of nature and on his return I brought some water for him. He performed the ablution while he was wearing a Shāmī cloak. He rinsed his mouth and washed his nose by putting water in it and then blowing it out, and then washed his face. Then he tried to take out his hands through his sleeves but they were tight, so he took them out from underneath, washed them and passed wet hands over his head and over his leather socks.

(٩١) CHAPTER. The wearing of silk in war.

2919. Narrated Anas رضي الله عنه: The Prophet ﷺ allowed ‘Abdur-Rahmān bin ‘Aūf and Az-Zubair to wear silken shirts because they had a skin disease causing itching.

2920. Narrated Anas رضي الله عنه: Abdur-Rahmān bin ‘Aūf and Az-Zubair complained to the Prophet ﷺ, i.e., about the lice (that caused itching) so he allowed them to wear silken clothes. I saw them wearing such clothes in a *Ghazwa* (holy battle).

٢٩١٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، حَدَّثَنَا الأَعْمَشُ، عَنْ أَبِي الضْحَى عَنْ مَسْرُوقٍ قَالَ: حَدَّثَنِي الْمُغَيْرَةُ بْنُ شَبْعَةَ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ لِحَاجَتِهِ ثُمَّ أَقْلَلَ فَتَلَقَّبَهُ بِمَاءِ فَوَضَأَ وَعَلَيْهِ جَبَّةٌ شَامِيَّةٌ فَمَضْمَضَ وَاسْتَسْقَ وَغَسَلَ وَجْهَهُ فَذَهَبَ يُخْرُجُ يَدَيْهِ مِنْ كُمَيْهِ وَكَانَا ضَيْقَيْنِ فَأَخْرَجَهُمَا مِنْ تَحْتِهِ، فَغَسَلَهُمَا، وَمَسَحَ بِرَأْسِهِ وَعَلَى خَفْفَيْهِ. [راجع: ١٨٢]

(٩١) باب الحرير في الحرب

٢٩١٩ - حَدَّثَنَا أَخْمَدُ بْنُ الْمُقْدَامِ: حَدَّثَنَا خَالدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ أَنَّ أَنَسًا حَدَّهُمْ: أَنَّ النَّبِيَّ ﷺ رَحْصَ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزَّبِيرِ فِي قَمِيصٍ مِنْ حَرِيرٍ مِنْ حِجَّةٍ كَانَتْ بِهِمَا. [انظر: ٢٩٢٠، ٢٩٢١، ٢٩٢٢، ٥٨٣٩]

٢٩٢٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ. حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ

والزَّبِيرَ شَكَوَا إِلَى النَّبِيِّ ﷺ - يَعْنِي
الْقَمْلَ - فَأَرْخَصَ لَهُمَا فِي الْحَرِيرِ،
فَرَأَيْتُهُ عَلَيْهِمَا فِي عَرَّا.

[راجع: ٢٩١٩]

2921. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ allowed 'Abdur-Rahmān bin 'Auf and Az-Zubair bin Al-Awwām to wear silk.

٢٩٢١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
يَحْيَى، عَنْ شُعْبَةَ قَالَ: أَخْبَرَنِي قَتَادَةُ
أَنَّ أَسَأً حَدَّنَهُمْ قَالَ: رَجَّحَ النَّبِيُّ
ﷺ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَالزَّبِيرِ بْنِ
الْعَوَامِ فِي حَرِيرٍ. [راجع: ٢٩١٩]

2922. Narrated Anas (Wearing of silk) was allowed to them (i.e., 'Abdur-Rahmān and Az-Zubair) because they suffered from itching.

٢٩٢٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ
قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسٍ قَالَ:
رَجَّحَ أَوْ رُجَّحَ لَهُمَا الْحِكْمَةُ بِهِمَا.
[راجع: ٢٩١٩]

(٩٢) CHAPTER. What is said about the knife.

(٩٢) بَابُ ما يُذَكَّرُ فِي السَّكِينِ

2923. Narrated Umaiyya Ad-Damrī: I saw the Prophet ﷺ eating of a shoulder (of a sheep) by cutting from it; and then he was called to *Salāt* (prayer) and he offered *Salāt* (prayer) without repeating his ablution.

٢٩٢٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ ابْنِ شَهَابٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو
بْنِ أُمَيَّةَ الْضَّمْرِيِّ عَنْ أَبِيهِ قَالَ: رَأَيْتُ
النَّبِيِّ ﷺ يَأْكُلُ مِنْ كَعْبَفِ يَحْتَرُّ مِنْهَا
ثُمَّ دُعِيَ إِلَى الصَّلَاةِ فَصَلَّى وَلَمْ
يَنْوَضْأَ.

Narrated Az-Zuhri as above (*Hadīth* No.2923) and added that the Prophet ﷺ put the knife down.

حدَّثَنَا أَبُو الْيَمَانٍ: أَخْبَرَنَا
شُعَيْبٌ، عَنِ الرُّهْرِيِّ، وَزَادَ: فَأَلْقَى
السَّكِينَ. [راجع: ٢٠٨]

(٩٣) CHAPTER. What is said about the fighting against *Ar-Rūm* (the Byzantines).

(٩٣) بَابُ ما قِيلَ فِي قِتَالِ الرُّومِ

2924. Narrated Khālid bin Ma'dān that 'Umair bin Al-Aswad Al-'Ansī told him that he went to 'Ubāda bin Aṣ-Ṣāmit while he was staying in his house of Himṣ with (his wife) Umm Ḥarām. 'Umair said: Umm Ḥarām informed us that she heard the Prophet ﷺ saying, "Paradise will be granted to the first batch of my followers who will undertake a naval expedition." Umm Ḥarām added, "I said, 'O Allāh's Messenger! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet ﷺ then said, 'The first army amongst my followers who will invade Caesar's city will be forgiven their sins.' I asked, 'Will I be one of them, O Allāh's Messenger?' He replied in the negative."

٢٩٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ يَزِيدَ الدَّمْشَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي شُورُ بْنُ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ: أَنَّ عُمَيْرَ بْنَ الْأَسْوَدَ الْعَنْسَرِيَّ حَدَّثَهُ أَنَّهُ أَتَى عُبَادَةَ ابْنَ الصَّامِيتِ وَهُوَ نَازِلٌ فِي سَاحِلِ جُمُصَّ وَهُوَ فِي بَيْنَ لَهُ وَمَعْهُ أُمُّ حَرَامَ، قَالَ عُمَيْرٌ: فَحَدَّثَنَا أُمُّ حَرَامَ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ: (أَوَّلُ جَيْشٍ مِّنْ أُمَّتِي يَغْزُونَ الْبَحْرَ فَدُلُوكُهُمْ أَوْجَبُوهُ). قَالَتْ أُمُّ حَرَامَ: قُلْتُ: يَا رَسُولَ اللَّهِ أَنَا فِيهِمْ؟ قَالَ: أَنْتِ فِيهِمْ. ثُمَّ قَالَ النَّبِيُّ ﷺ: (أَوَّلُ جَيْشٍ مِّنْ أُمَّتِي يَغْزُونَ مَدِينَةَ قِصْرَ مَعْفُورٍ لَهُمْ)، فَقُلْتُ: أَنَا فِيهِمْ يَا رَسُولَ اللَّهِ؟ قَالَ: (لَا).

[راجع: ٢٧٨٩]

(94) CHAPTER. Fighting against the Jews.

2925. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُما: Allāh's Messenger ﷺ said, "You (Muslims) will fight against the Jews till some of them will hide behind stones. The stones will (betray them) saying, 'O 'Abdullāh (i.e., slave of Allāh)! There is a Jew hiding behind me; so kill him.'"

٢٩٢٥ - حَدَّثَنَا إِسْحَاقُ بْنُ مُحَمَّدٍ الْقَرْوَوِيُّ: حَدَّثَنَا مَالِكُ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (تُقَاتِلُونَ الْيَهُودَ حَتَّى يَخْتَبِئُ أَحَدُهُمْ وَرَاءَ الْحَجَرِ فَيَقُولُ: يَا عَبْدَ اللَّهِ هَذَا يَهُودِيٌّ وَرَأَيْتِ فَاقْتُلْهُ). [انظر: ٣٥٩٣]

٢٩٢٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ عَنْ أَبِي رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ

: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Jews, and the stone behind which a Jew will be hiding will say, 'O Muslim! There is a Jew hiding behind me, so kill him.'"

ﷺ قال: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْيَهُودَ حَتَّى يَقُولَ الْحَجَرُ وَرَاءَهُ الْيَهُودِيُّ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ وَرَائِي فَاقْتُلْهُ». (٩٥) بَابُ قِتَالِ الْتُّرْكِ

(95) CHAPTER. Fighting against the Turks.

2927. Narrated 'Amr bin Taglib: The Prophet ﷺ said, "One of the portents of the Hour is that you will fight against people wearing shoes made of hair; and one of the portents of the Hour is that you will fight against broad-faced people whose faces will look like shields coated with leather..."

٢٩٢٧ - حَدَّثَنَا أَبُو التَّعْمَانُ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو بْنُ عَطَّابٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا يَتَعَلَّمُونَ نِعالَ الشَّعْرِ، وَإِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ تُقَاتِلُوا قَوْمًا عِرَاضَ الْوُجُوهِ كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطَرَّفَةُ». [انظر: ٣٥٩٢]

2928. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "The Hour will not be established until you fight against the Turks; people with small eyes, red faces, and flat noses. Their faces will look like shields coated with leather. The Hour will not be established till you fight against people wearing shoes made of hair."

٢٩٢٨ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِيهِ، عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا الْتُّرْكَ، صِغَارَ الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنُوفِ، كَأَنَّ وُجُوهَهُمُ الْمَجَانُ الْمُطَرَّفَةُ. وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعَالَمُهُمُ الشَّعْرُ». [انظر: ٢٩٢٩، ٣٥٨٧، ٣٥٩٠، ٣٥٩١]

(96) CHAPTER. Fighting against people wearing shoes made of hair.

2929. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour will not be established till you fight against people

٢٩٢٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَّانُ: قَالَ الزُّهْرِيُّ عَنْ

wearing shoes made of hair. And the Hour will not be established till you fight against people whose faces look like shields coated with leather." Abū Hurairah added, "They will be small-eyed, flat-nosed, and their faces will look like shields coated with leather."

سعید بن المُسَبِّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعَلَّمُ الشَّعْرُ، وَلَا تَقُومُ السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّقَةُ».

قال سُعِيَّانُ: وَرَأَدَ فِيهِ أَبُو الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رِوَايَةً: «صِغَارُ الْأَغْيُنِ، دُفَّ الْأَنْوَفِ، كَانَ وُجُوهُهُمُ الْمَجَانُ الْمُطَرَّقَةُ».

[راجع: ٢٩٢٨]

(٩٧) بَابُ مَنْ صَفَ أَصْحَابَهُ عِنْهُ الْهَزِيمَةِ، وَنَزَّلَ عَنْ دَائِبِهِ وَاسْتَنْصَرَ

(97) CHAPTER. Whoever arranged his companions at the time of defeat, and got down from his riding animal and requested Allāh for help.

2930. Narrated Abū Ishāq: A man asked Al-Barā', "O Abū 'Umāra! Did you all flee on the day (of the battle) of Hūnain?" He replied, "No, by Allāh! Allāh's Messenger ﷺ did not flee, but his young unarmed companions passed by the archers of the tribe of Hawāzin and Banī Naṣr, whose arrows hardly missed a target, and they threw arrows at them hardly missing a shot. So, the Muslims retreated towards the Prophet ﷺ while he was riding his white mule which was being led by his cousin Abū Sufyān bin Al-Hārith bin 'Abdul Muṭṭalib. The Prophet ﷺ dismounted and invoked Allāh for victory; then he said, 'I am the Prophet, without a lie; I am the son of 'Abdul Muṭṭalib,' and then he arranged his companions in rows."

٢٩٣٠ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ الْحَرَانِيُّ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ: أَكُنْتُمْ فَرَزُّثُمْ يَا أَبَا عُمَارَةَ يَوْمَ حُنَيْنٍ؟ قَالَ: لَا وَاللَّهِ، مَا وَلَى رَسُولُ اللَّهِ ﷺ وَلِكَيْنَهُ خَرَجَ شُبَانُ أَصْحَابِهِ وَخَفَافُهُمْ حُسْرًا لَّيْسَ بِسَلاحٍ فَأَتَوْا قَوْمًا رُمَاهَ جَمْعٌ هَوَازِنَ وَيَنِي نَصْرٌ مَا يَكَادُ يَسْقُطُ لَهُمْ سَهْمٌ فَرَشَقُوهُمْ رَسْقًا مَا يَكَادُونَ يُخْطِلُونَ. فَأَقْبَلُوا هُنَالِكَ إِلَى النَّبِيِّ ﷺ وَهُوَ عَلَى بَعْلَتِهِ الْبَيْضَاءِ وَابْنِ عَمِّهِ أَبُو سُفِيَّانَ ابْنِ الْحَارِثِ بْنِ عَبْدِ الْمُطَّلِبِ يَقُودُهُ، فَنَزَّلَ وَاسْتَنْصَرَ، ثُمَّ قَالَ: «أَنَا النَّبِيُّ لَا

كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ»، ثُمَّ

صَفَّ أَصْحَابَهُ. [راجع: ٢٨٦٤]

(٩٨) بَابُ الدُّعَاءِ عَلَى الْمُشْرِكِينَ

بِالْهَزِيمَةِ وَالرَّلْزَةِ

٢٩٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

مُوسَىٰ: أَخْبَرَنَا عِيسَىٰ عَنْ هِشَامٍ،
عَنْ مُحَمَّدٍ، عَنْ عُبَيْدَةَ عَنْ عَلَيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ
الْأَخْرَابِ قَالَ رَسُولُ اللَّهِ ﷺ: «مَلَأَ
اللَّهُ بُؤْتَهُمْ وَقُبُورَهُمْ نَارًا، شَعَلُونَا عَنْ
صَلَاةِ الْوُسْطَىِ حَتَّىٰ غَابَتِ الشَّمْسُ».

[انظر: ٤١١١، ٤٥٣٣، ٦٣٩٦]

٢٩٣٢ - حَدَّثَنَا قَيْصَرٌ: حَدَّثَنَا

سُفْيَانُ، عَنْ ابْنِ ذَكْرَوَانَ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْعُو فِي
الْقُوَّتِ: اللَّهُمَّ أُنْجِ سَلَمَةَ بْنَ هِشَامَ،
اللَّهُمَّ أُنْجِ الْوَلِيدَ بْنَ الْوَلِيدِ، اللَّهُمَّ
أُنْجِ عَيَّاشَ بْنَ أَبِي رَبِيعَةَ، اللَّهُمَّ أُنْجِ
الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ. اللَّهُمَّ
اشْدُدْ وَطَائِكَ عَلَى مُضَرَّ، اللَّهُمَّ سِنِينَ
كَسْبِيْ يُوسُفَ». [راجع: ٧٩٧]

٢٩٣٣ - حَدَّثَنَا أَحْمَدُ بْنُ

مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا
إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ أَنَّهُ سَمِعَ عَبْدَ
اللَّهِ بْنَ أَبِي أُوفِي رَضِيَ اللَّهُ عَنْهُمَا
يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ يَوْمَ
الْأَخْرَابِ عَلَى الْمُشْرِكِينَ فَقَالَ:

(98) CHAPTER. To invoke Allāh to defeat and shake *Al-Mušrikūn* (polytheists, idolaters, pagans).

2931. Narrated ‘Alī: When it was the day of the battle of *Al-Ahzāb* (i.e., the Confederates), Allāh’s Messenger ﷺ said, “O Allāh! Fill their (i.e., the infidels’) houses and graves with fire as they busied us so much that we did not perform the middle *Salāt* (prayer) (i.e., ‘Aṣr prayer) till the sun had set.”

2932. Narrated Abū Hurairah: The Prophet ﷺ used to recite the following invocations during *Qunūt*:

“O Allāh! Save Salama bin Hishām.
O Allāh! Save Al-Walid bin Al-Walid.
O Allāh! Save ‘Ayyāsh bin Rabi‘a.
O Allāh! Save the weak Muslims.
O Allāh! Be very hard on Muḍar tribe.

O Allāh! Afflict them with years (of drought or famine) similar to the (drought or famine) years of the time of (Prophet) Yūsuf (Joseph).”

2933. Narrated ‘Abdullāh bin Abi Aüfa: Allāh’s Messenger ﷺ invoked evil upon *Al-Mušrikūn* (polytheists, idolaters, pagans) on the day (of the battle) of *Al-Ahzāb*, saying, “O Allāh! The Revealer of the Holy Book, the Swift-Taker of Accounts, O Allāh, defeat *Al-Ahzāb* (the Confederates), O Allāh, defeat them and shake them.”

«اللَّهُمَّ مُنْزَلُ الْكِتَابِ، سَرِيعُ
الْحِسَابِ. اللَّهُمَّ اهْرُمِ الْأَخْرَابَ.
اللَّهُمَّ اهْرِمْهُمْ وَرَزِّلْهُمْ». [انظر:
٧٤٨٩، ٤١١٥، ٣٠٢٥، ٦٣٩٢، ٢٩٦٥]

٢٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
شِيهَةَ: حَدَّثَنَا جَعْفُورُ بْنُ عَوْنَى: حَدَّثَنَا
سُفيَّانُ عَنْ أَبِي إِسْحَاقَ عَنْ عَمْرُو بْنِ
مَيْمُونَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: كَانَ النَّبِيُّ ﷺ يُصَلِّي فِي ظَلِّ
الْكَعْبَةِ فَقَالَ أَبُو جَهْلٍ وَنَاسٌ مِنْ
قُرَيْشٍ، وَنُجَرَّتْ جَزُورُ بِنَاحِيَةِ مَكَّةَ،
فَأَرْسَلُوا فَجَاءُوكُمْ مِنْ سَلَاهَا وَطَرَحُوا
عَلَيْهِ فَجَاءَتْ فَاطِمَةُ فَأَلْقَتْهُ عَنْهُ،
فَقَالَ: «اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ
عَلَيْكَ بِقُرَيْشٍ، اللَّهُمَّ عَلَيْكَ بِقُرَيْشٍ»:
لَأَبِي جَهْلٍ بْنِ هِشَامٍ، وَعُتْبَةَ ابْنِ
رَبِيعَةَ، وَشَيْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدَ بْنِ
عُتْبَةَ، وَأَبِي بْنِ حَلْفَ وَعُقْبَةَ بْنِ أَبِي
مَعْيِطٍ. قَالَ عَبْدُ اللَّهِ: فَلَقِدْ رَأَيْتُهُمْ فِي
قَلِيبٍ بَدْرِ قَتْلِي. قَالَ أَبُو إِسْحَاقَ:
وَنَسِيْتُ السَّابِعَ. قَالَ أَبُو عَبْدِ اللَّهِ،
قَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ، عَنْ أَبِي
إِسْحَاقِ: أُمَيَّةَ بْنَ حَلْفٍ. وَقَالَ
شُعْبَةُ: أُمَيَّةُ أَوْ أَبِي، وَالصَّحِيفُ أُمَيَّةُ.

[٢٤٠]

٢٩٣٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ
خَرْبٍ. حَدَّثَنَا حَمَادٌ، عَنْ أَبِي بَكْرٍ،
عَنْ أَبِي مُلِيقَةَ عَنْ عَائِشَةَ رَضِيَ

2934. Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ 'Abdullāh: Once the Prophet ﷺ was offering the *Salāt* (prayers) in the shade of the Ka'bah. Abū Jahl and some *Quraishi* men sent somebody to bring the abdominal contents of a she camel which had been slaughtered somewhere in Makkah, and when he brought them, they put them over the Prophet ﷺ. Then Fātimah (i.e., the Prophet's daughter) came and threw them away from him, and he said, "O Allāh! Destroy (*Al-Mushrikūn* of) Quraish; O Allāh! Destroy Quraish; O Allāh! Destroy Quraish," naming especially Abū Jahl bin Hishām, 'Utba bin Rabī'a, Shaiba bin Rabī'a, Al-Walīd bin 'Utba, Ubaī or (Umaiyya) bin Khalaf and 'Uqba bin Abī Mu'aīt. The narrator, 'Abdullāh added, "I saw them all killed and thrown in a well at Badr."

2935. Narrated 'Aishah: رَضِيَ اللَّهُ عَنْهَا 'Aishah: Once, the Jews came to the Prophet ﷺ and said, "Death be upon you." So I cursed them. The Prophet ﷺ said, "What is the matter?" I said, "Have you not heard what they said?"

The Prophet ﷺ said, "Have you not heard what I replied (to them)? (I said), 'The same is upon you.'"⁽¹⁾

الله عَنْهَا: أَنَّ الْيَهُودَ دَخَلُوا عَلَى النَّبِيِّ قَالُوا: السَّامُ عَلَيْكَ، وَلَعَنْتُمْ فَقَالَ: «مَا لَكِ؟» قَالَتْ: أَوْ لَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «فَلَمْ سَمِعِي مَا قُلْتُ؟ وَعَلَيْكُمْ». [انظر: ٦٤٠١، ٦٣٩٥، ٦٢٥٦، ٦٠٣٠، ٦٠٢٤]

[٦٩٢٧]

(99) CHAPTER. Can a Muslim preach to the people of the Scriptures, or teach them the Holy Book?

2936 Narrated ‘Abdullāh bin Abbās رضي الله عنهما: Allāh's Messenger ﷺ wrote a letter to Caesar saying, "If you reject Islām, you will be responsible for the sins of the peasants (i.e., your people)."

(٩٩) بَابُ هَلْ يُرْشِدُ الْمُسْلِمُ أَهْلَ الْكِتَابِ أَوْ يُعَلِّمُهُمُ الْكِتَابَ

٢٩٣٦ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخْيَرِيَّةِ، عَنْ شَهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ ابْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَتَبَ إِلَى قِيَصَرَ وَقَالَ: «إِنَّ تَوْلِيتَ فِيَانَ عَلَيْكَ إِثْمَ الْأَرِبِيسِيِّينَ». [انظر: ٢٩٤٠]

(١٠٠) بَابُ الدُّعَاءِ لِلْمُشْرِكِينَ بِالْهَدَى لِيَنَافِهِمْ

٢٩٣٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الرِّبَادِ أَنَّ عَبْدَ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَدِمَ طُفِيلٌ بْنُ عَمِّرُو

(100) CHAPTER. To invoke Allāh to bestow guidance upon *Al-Mushrikūn* (polytheists, idolaters, pagans) in order to attract them.

2937. Narrated Abū Hurairah رضي الله عنه that Tufail bin ‘Amr Ad-Dausī and his companions came to the Prophet ﷺ and said, "O Allāh's Messenger! The people of the tribe of Daus disobeyed and refused to follow you; so invoke Allāh against them."

(1) (H. 2935) There is great similarity between the pronunciations of the Arabic words meaning "peace" and "death". The first is "As-Salāmu" and the second is "As-Sāmu". The Jews, instead of saying "As-Salāmu 'Alaikum" said, "As-Sāmu 'Alaikum", intending to invoke evil upon the Prophet ﷺ rather than to greet him, but the Prophet ﷺ noticed what they had said and invoked evil upon them in his turn. They were the losers, for Allāh would accept the Prophet's invocation and reject theirs.

The people said, "The tribe of Daus is ruined." The Prophet ﷺ said, "O Allāh! Give guidance to the people of Daus, and let them embrace Islām."

الدُّوسيَّيْ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ دَوْسًا عَصَتْ وَأَبْتُ فَادْعُ اللَّهَ عَلَيْهَا، فَقَالَ: هَلْكَتْ دَوْسٌ. قَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائِتِ بِهِمْ». [انظر: ٤٣٩٢]

[٦٣٩٧]

(101) CHAPTER. (What is said regarding the invitation of the Jews and Christians (to Islām), and for what Muslims should declare war against them and what the Prophet ﷺ wrote to Khusrau and Caesar. The invitation to Islām is essential before declaring war.)

2938. Narrated Anas رضي الله عنه: When the Prophet ﷺ intended to write a letter to the ruler of the Byzantines, he was told that those people did not read any letter unless it was stamped with a seal. So, the Prophet ﷺ got a silver ring — as if I were just looking at its white glitter on his hand — and stamped on it the expression “Muhammad, the Messenger of Allāh”.

(١٠١) بَابُ دَغْوَةِ الْيَهُودِ وَالنَّصَارَى، وَعَلَى مَا يُقَاتَلُونَ عَلَيْهِ، وَمَا كَتَبَ النَّبِيُّ ﷺ إِلَى كِسْرَى وَقِصْرَ، وَالدَّعْوَةُ قَبْلَ الْقِتَالِ

٢٩٣٨ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنْ فَتَادَةَ قَالَ: سَيُغْتَسِلُ أَسَاسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا أَرَادَ النَّبِيُّ ﷺ أَنْ يَكْتُبَ إِلَى الرُّومَ قَيلَ لَهُ: إِنَّهُمْ لَا يَمْرُؤُنَ كِتَابًا إِلَّا أَنْ يَكُونَ مُخْتُومًا، فَأَتَّخَذَ خَاتَمًا مِنْ فِضَّةٍ فَكَانَ أَنْظَرُ إِلَى بَيَاضِهِ فِي يَدِهِ، وَنَقَشَ فِيهِ: مُحَمَّدٌ رَسُولُ اللَّهِ.

[راجع: ٦٥]

2939. Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما: Allāh's Messenger ﷺ sent his letter to Khusrau and ordered his messenger to hand it over to the Governor of Bahraīn who was to hand it over to Khusrau. So, when Khusrau read the letter he tore it. [Sa‘id bin Al-Musaiyab said, "The Prophet ﷺ then invoked Allāh to disperse them with full dispersion, (i.e., destroy Khursau and his followers)"].

٢٩٣٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْيَتْمَةُ قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنُ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكَتَابِهِ إِلَى كِسْرَى فَأَمْرَأَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ