

كِسْرَى حَرَقَهُ. فَحَسِبْتُ أَنَّ سَعِيدَ بَنِ
الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ
أَنْ يُمَزَّقُوا كُلُّ مُمَزَّقٍ. [راجع: ٦٤]

(102) CHAPTER. The invitation of Prophet (Muḥammad) ﷺ to the people to embrace Islām, and to believe in his Prophethood and not to take each other as Lords instead of Allāh. The Statement of Allāh تعالى: "It is not (possible) for any human being whom Allāh has given the Book." (V.3:79)

2940. Narrated 'Abdullāh bin 'Abbas رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ wrote to Caesar and invited him to Islām, and sent him his letter with Diḥya Al-Kalbī whom Allāh's Messenger ﷺ ordered to hand it over to the Governor of Baṣrah, who would forward it to Caesar. Caesar, as a sign of gratitude to Allāh, had travelled from Ḥims to Ilyā (Jerusalem) when Allāh had granted him victory over the Persian forces. So, when the letter of Allāh's Messenger ﷺ reached Caesar, he said after reading it, "Seek for me any one of his people (Arabs of Quraish tribe) if present here, in order to ask him about Allāh's Messenger ﷺ."

(١٠٢) بَابُ دُعَاءِ النَّبِيِّ ﷺ إِلَى
الإِسْلَامِ وَالنَّبُوَّةِ، وَأَنْ لَا يَتَّخِذَ بَعْضُهُمْ
بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ. وَقَوْلُهُ
تَعَالَى: ﴿مَا كَانَ لِلنَّاسِ أَنْ يُؤْتِيَهُ اللَّهُ
الْكِتَابَ﴾ الآية [آل عمران: ٧٩].

٢٩٤٠ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
حَمْرَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ، عَنْ
صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شِهَابٍ،
عَنْ عُبَيْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّهُ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ
كَتَبَ إِلَى قَيْصَرَ يَدْعُوهُ إِلَى الإِسْلَامِ
وَبَعَثَ بِكِتَابِهِ إِلَيْهِ مَعَ دَحِيَّةِ الْكَلْبِيِّ،
وَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَدْفَعَهُ إِلَى
عَظِيمِ بَصْرَى لِيَدْفَعَهُ إِلَى قَيْصَرَ وَكَانَ
قَيْصَرٌ لَمَّا كَشَفَ اللَّهُ عَنْهُ جُنُودَ فَارِسَ
مَسَى مِنْ حِمَصَ إِلَى إِيْلِيَاءَ شُكْرًا لِمَا
أَبْلَاهُ اللَّهُ. فَلَمَّا جَاءَ قَيْصَرَ كِتَابُ
رَسُولِ اللَّهِ ﷺ قَالَ حِينَ قَرَأَهُ:
الْتَمِسُوا لِي هَاهُنَا أَحَدًا مِنْ قَوْمِهِ
لَأَسْأَلَهُمْ عَنْ رَسُولِ اللَّهِ ﷺ.

[راجع: ٢٩٣٦]

2941. Ibn Abbas added: At that time Abū Sufyān bin Ḥarb was in Shām with some men from Quraish who had come (to Shām) as merchants during the truce that had been concluded between Allāh's Messenger ﷺ and

٢٩٤١ - قَالَ ابْنُ عَبَّاسٍ:
فَأَخْبَرَنِي أَبُو سُفْيَانَ بْنِ حَرْبٍ أَنَّهُ كَانَ
بِالشَّامِ فِي رِجَالٍ مِنْ قُرَيْشٍ قَدِمُوا

the infidels of Quraysh. Abū Sufyān said, "Caesar's messenger found us somewhere in Sham, so he took me and my companions to Ilyā and we were admitted into Caesar's court to find him sitting in his royal court wearing a crown and surrounded by the senior dignitaries of the Byzantines. He said to his translator, 'Ask them who amongst them is closely related to the man who claims to be a Prophet.'" Abū Sufyān added, "I replied, 'I am the nearest relative to him.' He asked, 'What degree of relationship do you have with him?' I replied, 'He is my cousin,' and there was none of Banī 'Abd Manāf in the caravan except myself. Caesar said, 'Let him come nearer.' He then ordered that my companions stand behind me, near my shoulder and said to his translator, 'Tell his companions that I am going to ask this man about the man who claims to be a Prophet. If he tells a lie, they should contradict him immediately.'" Abū Sufyān added, "By Allāh! Had it not been shameful that my companions label me a liar, I would not have spoken the truth about him (i.e., the Prophet ﷺ) when he asked me. But I considered it shameful to be called a liar by my companions. So, I told the truth. He then said to his translator, 'Ask him what is that man's family status among you?' I replied, 'He belongs to a noble family amongst us.' He said, 'Have anybody else amongst you ever claimed the same before him?' I replied, 'No'. He said, 'Had you ever blamed him for telling lies before he claimed what he claimed?' I replied, 'No.' He said, 'Was anybody amongst his ancestors a king?' I replied, 'No.' He said, 'Do the noble or the poor follow him?' I replied, 'It is the poor who follow him.' He said, 'Are they increasing or decreasing (day by day)?' I replied, 'They are increasing.' He said,

تجاراً في المدة التي كانت بين رسول الله ﷺ وبين كفار قريش. قال أبو سفيان فوجدنا رسول قيصر يعرض الشام، فانطلق بي وبأصحابي حتى قدمنا إيلياء، فأدخلنا عليه فإذا هو جالس في مجلس ملكه وعليه التاج، وإذا حوله عظماء الروم. فقال لترجمانه: سلهم: أيهم أقرب نسباً إلى هذا الرجل الذي يزعم أنه نبي؟ قال أبو سفيان: فقلت: أنا أقربهم إليه نسباً. قال: ما قرأته ما بينك وبينه؟ فقلت: هو ابن عم، وليس في الركب يومئذ أحد من بني عبد مناف غيري، فقال قيصر: أدنوه، وأمر بأصحابي فجعلوا خلف ظهري عند كفي. ثم قال لترجمانه: قل لأصحابه إني سائل هذا الرجل عن الذي يزعم أنه نبي فإن كذب فكذبوه. قال أبو سفيان: والله لولا الحياء يومئذ من أن يأتوا أصحابي عني الكذب لكذبته حين سألتني عنه، ولكني استحييت أن يأتوا الكذب عني فصدفته. ثم قال لترجمانه: قل له: كيف نسب هذا الرجل فيكم؟ قلت: هو فينا ذو نسب. قال: فهل قال هذا القول أحد منكم قبله؟ قلت: لا، فقال: كنتم تتهمونه على الكذب قبل أن يقول ما قال؟ قلت:

'Does anybody amongst those who embrace his (the Prophet's) religion become displeased and then discard his religion?' I replied, 'No.' He said, 'Does he ever betray or prove treacherous to his covenants?' I replied, 'No, but we are now at truce with him, and we are afraid that he may betray us.'" Abū Sufyān added, "Other than the last sentence, I could not say anything against him. Caesar then asked, 'Have you ever had a battle with him?' I replied, 'Yes.' He said, 'What was the outcome of your battles with him?' I replied, 'The result was undecided; the victory is shared by us in turns.' He said, 'What does he order you to do?' I said, 'He tells us to worship Allāh Alone, and not to worship others along with Him, and to leave all that our forefathers used to worship. He orders us to offer *Ṣalāt* (prayer), give in charity, be chaste, keep promises and return what is entrusted to us.' When I had said that, Caesar said to his translator, 'Say to him: I ask you about his lineage and your reply was that he belonged to a noble family. In fact, all the Messengers came from the noblest lineage of their nations. Then I questioned you whether anybody else amongst you had claimed such a thing, and your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following a claim that had been said before him. When I asked you whether he was ever blamed for telling lies, your reply was in the negative, so I took it for granted that a person who did not tell a lie about (others) the people, could never tell a lie about Allāh. Then I asked you whether any of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. When I asked you whether the

لا . قَالَ: فَهَلْ كَانَ مِنْ آبَائِهِ مَنْ
مَلِكًا؟ قُلْتُ: لَا، قَالَ: فَأَشْرَافُ
النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ. قُلْتُ:
بَلْ ضَعَفَاؤُهُمْ. قَالَ: فَيَزِيدُونَ أَوْ
يَنْقُصُونَ؟ قُلْتُ: بَلْ يَزِيدُونَ. قَالَ:
فَهَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ
يَدْخُلَ فِيهِ؟ قُلْتُ: لَا. قَالَ: فَهَلْ
يَعْدِرُ؟ قُلْتُ: لَا، وَنَحْنُ الْآنَ مِنْهُ فِي
مُدَّةٍ، نَحْنُ نَخَافُ أَنْ يَعْدِرَ. قَالَ:
أَبُو سُفْيَانَ: وَلَمْ تُمَكِّنِي كَلِمَةً أُدْخِلُ
فِيهَا شَيْئًا أَنْتَفِضَهُ بِهِ لَا أَحَافُ أَنْ تَوَثَّرَ
عَنِّي غَيْرُهَا. قَالَ: فَهَلْ قَاتَلْتُمُوهُ
وَقَاتَلَكُمُ؟ قُلْتُ: نَعَمْ. قَالَ: فَكَيْفَ
كَانَتْ حَرْبُهُ وَحَرْبُكُمْ؟ قُلْتُ: كَانَتْ
دُولًا وَسِجَالًا، يُدَالُ عَلَيْنَا الْمَرَّةَ
وَيُدَالُ عَلَيْهِ الْأُخْرَى. قَالَ: فَمَاذَا
يَأْمُرُكُمْ بِهِ؟ قَالَ: يَأْمُرُنَا أَنْ نَعْبُدَ اللَّهَ
وَحَدَهُ لَا نُشْرِكُ بِهِ شَيْئًا، وَيَنْهَانَا عَمَّا
كَانَ يَعْبُدُ آبَاؤُنَا. وَيَأْمُرُنَا بِالصَّلَاةِ
وَالصَّدَقَةِ وَالْعِفَافِ، وَالْوَفَاءِ بِالْعَهْدِ
وَأَدَاءِ الْأَمَانَةِ. فَقَالَ لِتَرْجَمَانِهِ حِينَ
قُلْتُ ذَلِكَ لَهُ: قُلْ لَهُ: إِنِّي سَأَلْتُكَ
عَنْ نَسَبِهِ فَيُكْفِمُكُمْ فَرَعَمْتُ أَنَّهُ دُو نَسَبٍ،
وَكَذَلِكَ الرُّسُلُ تُبْعَثُ فِي نَسَبٍ
قَوْمِهَا. وَسَأَلْتُكَ: هَلْ قَالَ أَحَدٌ مِنْكُمْ
هَذَا الْقَوْلَ قَبْلَهُ فَرَعَمْتُ أَنْ لَا،
فَقُلْتُ: لَوْ كَانَ أَحَدٌ مِنْكُمْ قَالَ هَذَا
الْقَوْلَ قَبْلَهُ، قُلْتُ رَجُلٌ يَأْتُمُّ بِقَوْلٍ قَدْ

rich or the poor people followed him, you replied that it was the poor who followed him. In fact, such are the followers of the Messengers. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing. In fact, this is the result of True Faith till it is complete (in all respects). I asked you whether there was anybody who, after embracing his religion, became displeased and discarded his religion; your reply was in the negative. In fact, this is the sign of True Faith, for when its cheerfulness enters and mixes in the hearts completely, nobody will be displeased with it. I asked you whether he had ever betrayed or proved treacherous to his covenants; you replied in the negative. And such are the Messengers; they never betray or prove treacherous to their covenants. When I asked you whether you fought with him and he fought with you, you replied that he did, and that sometimes he was victorious and sometimes you. Indeed, such are the Messengers; they are put to trials and the final victory is always theirs. Then I asked you what he ordered you. You replied that he ordered you to worship Allāh Alone, and not to worship others along with Him, to leave all that your forefathers used to worship, to offer *Ṣalāt* (prayer), to speak the truth, to be chaste, to be faithful to one's covenants and to return what is entrusted to you. These are really the qualities of a Prophet who, I knew (from the previous Scriptures) would appear, but I did not know that he would be from amongst you. If what you say is true, he will very soon occupy the earth under my feet, and if I knew that I would reach him, definitely, I would go immediately to meet him; and were I with him, then I would certainly wash his feet.'” Abū Sufyān added, “Caesar then asked for the letter of Allāh's

فِيَلْ قَبْلَهُ. وَسَأَلْتِكَ هَلْ كُنْتُمْ تَتَّهَمُونَهُ بِالكَذِبِ قَبْلَ أَنْ يَقُولَ مَا قَالَ؟ فَزَعَمْتَ أَنْ لَا، فَعَرَفْتُ أَنَّهُ لَمْ يَكُنْ لِيَدَعَ الْكَذِبَ عَلَى النَّاسِ وَيَكْذِبَ عَلَى اللَّهِ. وَسَأَلْتُكَ: هَلْ كَانَ مِنْ آبَائِهِ مِنْ مَلِكٍ؟ فَزَعَمْتَ أَنْ لَا. فَقُلْتُ: لَوْ كَانَ مِنْ آبَائِهِ مَلِكٌ قُلْتُ يَطْلُبُ مَلِكَ آبَائِهِ. وَسَأَلْتُكَ: أَشْرَافُ النَّاسِ يَتَّبِعُونَهُ أَمْ ضَعَفَاؤُهُمْ؟ فَزَعَمْتَ أَنَّ ضَعَفَاءَهُمْ اتَّبَعُوهُ، وَهُمْ أَتْبَاعُ الرُّسُلِ. وَسَأَلْتُكَ هَلْ يَزِيدُونَ أَوْ يَنْقُصُونَ؟ فَزَعَمْتَ أَنَّهُمْ يَزِيدُونَ، وَكَذَلِكَ الْإِيمَانُ حَتَّى يَمُتَ. وَسَأَلْتُكَ هَلْ يَرْتَدُّ أَحَدٌ سَخَطَةً لِدِينِهِ بَعْدَ أَنْ يَدْخُلَ فِيهِ؟ فَزَعَمْتَ أَنْ لَا، فَكَذَلِكَ الْإِيمَانُ حِينَ تَخْلُطُ بِشَاشَتِهِ الْقُلُوبَ لَا يَسَخَطُهُ أَحَدٌ. وَسَأَلْتُكَ هَلْ يَغْدِرُ فَزَعَمْتَ أَنْ لَا، وَكَذَلِكَ الرُّسُلُ لَا يَغْدِرُونَ. وَسَأَلْتُكَ هَلْ قَاتَلْتُمُوهُ وَقَاتَلَكُمْ، فَزَعَمْتَ أَنْ قَدْ فَعَلَ، وَأَنَّ حَرْبَكُمْ وَحَرْبَهُ يَكُونُ دُولًا، يُدَالُ عَلَيْكُمْ الْمَرَّةَ وَتُدَالُونَ عَلَيْهِ الْأُخْرَى، وَكَذَلِكَ الرُّسُلُ تُبْتَلَى وَتَكُونُ لَهُ الْعَاقِبَةُ. وَسَأَلْتُكَ بِمَاذَا يَأْمُرُكُمْ فَزَعَمْتَ أَنَّهُ يَأْمُرُكُمْ أَنْ تَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَيَنْهَأَكُمْ عَمَّا كَانَ يَعْْبُدُ آبَاؤُكُمْ، وَيَأْمُرُكُمْ بِالصَّلَاةِ وَالصَّدَقَةِ وَالْعَفَافِ، وَالْوَفَاءِ بِالْعَهْدِ،

Messenger ﷺ and it was read. Its contents were :

In the Name of Allāh, the Most Gracious, the Most Merciful. (This letter is) from Muḥammad, the slave of Allāh, and His Messenger, to Heraclius, the ruler of the Byzantines. Peace be upon him, who follows the (true) guidance. Now then, I invite you to Islām (i.e., surrender to Allāh), embrace Islām and you will be safe; embrace Islām and Allāh will bestow on you a double reward. But if you reject this invitation of Islām, you shall be responsible for misguiding the peasants (i.e., your nation). 'O people of the Scriptures (Jews and Christians)! Come to a word that is just between us and you, that we worship none but Allāh, and that we associate no partners with Him, and that none of us shall take others as lords besides Allāh. Then if they turn away, say: Bear witness that we are Muslims.'" (V.3:64)

Abū Sufyān added, "When Heraclius had finished his speech, there was a great hue and cry caused by the Byzantinian royalties surrounding him, and there was so much noise that I did not understand what they said. So, we were turned out of the court. When I went out with my companions and we were alone, I said to them, 'Verily, Ibn Abī Kabshā's (i.e., the Prophet's)⁽¹⁾ affair has become so prominent that even the king of Banī Al-Aṣfar (Byzantines) is afraid of him.'" Abū Sufyān added, "By Allāh, I remained in a state of humility and was sure that his religion would be victorious till Allāh opened my heart for Islām, though I disliked it (i.e., embraced Islām)."

وَأَدَاءَ الْأَمَانَةِ. قَالَ: وَهَذِهِ صِفَةُ نَبِيِّ
فَدَكُنْتُ أَعْلَمُ أَنَّهُ خَارِجٌ، وَلَكِنْ لَمْ
أَعْلَمُ أَنَّهُ مِنْكُمْ. وَإِنْ يَكُ مَا قُلْتُ
حَقًّا، فَيُوشِكُ أَنْ يَمْلِكَ مَوْضِعَ قَدَمَيَّ
هَاتَيْنِ، وَلَوْ أَرْجُو أَنْ أُخْلَصَ إِلَيْهِ
لَتَجَشَّمْتُ لِقَاءَهُ. وَلَوْ كُنْتُ عِنْدَهُ
لَعَسَلْتُ قَدَمَيْهِ.

قَالَ أَبُو سُفْيَانَ: ثُمَّ دَعَا بِكِتَابِ
رَسُولِ اللَّهِ ﷺ فَقَرَأَ فِيهِ:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، مِنْ
مُحَمَّدِ عَبْدِ اللَّهِ وَرَسُولِهِ، إِلَى هِرَقْلَ
عَظِيمِ الرُّومِ. سَلَامٌ عَلَى مَنْ اتَّبَعَ
الْهُدَى. أَمَّا بَعْدُ، فَإِنِّي أَدْعُوكَ بِدَاعِيَةِ
الْإِسْلَامِ. أَسْلِمْتَ تَسْلِمًا، وَأَسْلِمْنَا يُؤْتِيكَ
اللَّهُ أَجْرَكَ مَرَّتَيْنِ. فَإِنْ تَوَلَّيْتَ فَعَلَيْكَ
إِثْمُ الْأَرِيسِيِّينَ. وَ: ﴿قُلْ يَتَاهَلُ الْكُتُبِ
تَعَالَوْا إِلَى كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا
نَعْبُدَ إِلَّا اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا
يَتَّخِذَ بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ فَإِنْ
تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ﴾ [آل عمران: 64].

قَالَ أَبُو سُفْيَانَ: فَلَمَّا أَنْ قَضَى
مَقَالَتَهُ عَلَتْ أَصْوَاتُ الَّذِينَ حَوْلَهُ مِنْ
عُظَمَاءِ الرُّومِ، وَكَثُرَ لَعْنَتُهُمْ فَلَا أَدْرِي
مَاذَا قَالُوا، وَأَمِيرِنَا فَأُخْرِجْنَا. فَلَمَّا أَنْ
خَرَجْتُ مَعَ أَصْحَابِي وَخَلَوْتُ بِهِمْ،
قُلْتُ لَهُمْ: لَقَدْ أَمَرَ أَمْرَ ابْنِ أَبِي كَبْشَةَ،

(1) (H. 2941) The name Ibn Abī Kabshā was said by Abū Sufyān just to slight the Prophet ﷺ, for this was not one of the Prophet's names.

هَذَا مَلِكُ بَنِي الْأَصْفَرِ يَخَافُهُ. قَالَ أَبُو
سُفْيَانَ: وَاللَّهِ مَا زِلْتُ ذَلِيلًا مُسْتَقِينًا بَأَنَّ
أَمْرَهُ سَيُظْهِرُ، حَتَّى أَدْخَلَ اللَّهُ قَلْبِي
الْإِسْلَامَ وَأَنَا كَارِهِ. [راجع: ٧]

2942. Narrated Sahl bin Sa'd رضي الله عنه that he heard the Prophet ﷺ on the day (of the battle) of Khaibar saying, "I will give the flag to a person at whose hands Allāh will grant victory." So, the Companions of the Prophet ﷺ got up, wishing eagerly to see to whom the flag will be given, and everyone of them wished to be given the flag. But the Prophet ﷺ asked for 'Alī. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring 'Alī in front of him. Then the Prophet ﷺ spat in his eyes and his eyes were cured immediately as if he never had any eye-trouble. 'Alī said, "We will fight with them (i.e., infidels) till they become like us (i.e., Muslims)." The Prophet ﷺ said, "Be patient, till you face them and invite them to Islām, and inform them of what Allāh has enjoined upon them. By Allāh! If a single person embraces Islām at your hands (i.e., through you), that will be better for you than the red camels."

[See *Ḥadīth* No.2975]

2943. Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked some people, he would never attack them till it was dawn. If he heard the *Adhān* [i.e., call for *Ṣalāt* (prayer)]⁽¹⁾ he would delay the fight, and if he did not hear the *Adhān*, he would attack them immediately after dawn. We

٢٩٤٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ الْقَعْنَبِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ
أَبِي حازِمٍ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ
سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: سَمِعَ النَّبِيَّ ﷺ
يَقُولُ يَوْمَ حَيْبَرَ: «لَأَعْطِينَ الرَّايَةَ
رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ». فَقَامُوا
يَرْجُونَ لِذَلِكَ أَيُّهُمْ يُعْطَى، فَغَدَوْا
وَكُلُّهُمْ يَرْجُو أَنْ يُعْطَى. فَقَالَ: «أَيْنَ
عَلِيٌّ؟» فَقِيلَ: يَشْتَكِي عَيْنَيْهِ. فَأَمَرَ
فَدَعِيَ لَهُ فَبَصَقَ فِي عَيْنَيْهِ فَبَرَأَ مَكَانَهُ
حَتَّى كَانَهُ لَمْ يَكُنْ بِهِ شَيْءٌ. فَقَالَ:
نُفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ:
«عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ
ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا
يَجِبُ عَلَيْهِمْ. فَوَاللَّهِ لَأَنْ يُهْدَى بِكَ
رَجُلٌ وَاجِدٌ خَيْرٌ لَكَ مِنْ حُمْرِ
التَّعَمِّ». [انظر: ٣٠٠٩، ٣٧٠١، ٤٢١٠]

٢٩٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:
حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ:
سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:
كَانَ رَسُولُ اللَّهِ ﷺ إِذَا غَزَا قَوْمًا لَمْ

(1) (H. 2943) The Prophet ﷺ would wait till dawn to see whether the people he was attacking had been converted to Islām or not, and the sign of their embracing Islām will be the pronunciation of the *Ādhān*. He would not attack them if he heard the *Ādhān*.

reached Khaibar at night.

2944. Narrated Anas رضي الله عنه: Whenever Allāh's Messenger ﷺ attacked (as H. 2943)

2945. Narrated Anas رضي الله عنه: The Prophet set out for Khaibar and reached there at night. He used not to attack if he reached the people at night, till the day broke. So, when the day dawned, the Jews came out with their bags and spades. When they saw the Prophet ﷺ they said, "Muhammad (ﷺ) and his army!" The Prophet said, "*Allāhu-Akbar!* (Allāh is the Most Great) and Khaibar is ruined, for whenever we approach a nation (i.e., enemy to fight) then it will be a miserable morning for those who have been warned."

2946. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "I have been ordered (by Allāh) to fight against the people till they say *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and whoever said *Lā ilāha illallāh*, he saved his life and property from me except for Islāmic law, and his accounts will be with Allāh (either to punish him or to forgive him)". (See H. 25, 1399)

يُغْرُ حَتَّى يُصْبِحَ. فَإِنْ سَمِعَ أَذَانًا
أَمْسَكَ، وَإِنْ لَمْ يَسْمَعْ أَذَانًا أَغَارَ
بَعْدَ مَا يُصْبِحُ، فَتَزَلْنَا خَيْرَ لَيْلًا.
[راجع: ٣٧١]

٢٩٤٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ
أَنْسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا غَزَا
بِنَا... [راجع: ٣٧١]

٢٩٤٥ - وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ حُمَيْدٍ، عَنْ
أَنْسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ
خَرَجَ إِلَى خَيْبَرَ فَجَاءَهَا لَيْلًا، وَكَانَ إِذَا
جَاءَ قَوْمًا بَلِيلٌ لَا يُعِيرُ عَلَيْهِمْ حَتَّى
يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتْ يَهُودُ
بِمَسَاجِحِهِمْ وَمَكَاتِلِهِمْ، فَلَمَّا رَأَوْهُ
قَالُوا: مُحَمَّدٌ وَالْحَمِيسُ. فَقَالَ النَّبِيُّ
ﷺ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا
تَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْدَرِينَ». [راجع: ٣٧١]

٢٩٤٦ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي
سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أُمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَقُولُوا:
لَا إِلَهَ إِلَّا اللَّهُ، فَمَنْ قَالَ: لَا إِلَهَ إِلَّا
اللَّهُ، فَقَدْ عَصَمَ مِنِّي نَفْسَهُ وَمَالَهُ إِلَّا
بِحَقِّهِ، وَحَسَابُهُ عَلَى اللَّهِ». رَوَاهُ عُمَرُ
وَابْنُ عُمَرَ عَنِ النَّبِيِّ ﷺ.

(103) CHAPTER. Concealing the true destination of a *Ghazwa* by using an equivocation which indicates apparently that one is going to a different destination; and the preference of Thursday for journeys (by the Prophet ﷺ).

2947. Narrated Ka'b bin Mālik: Whenever Allāh's Messenger ﷺ intended to lead a *Ghazwa*, he would use an equivocation from which one would understand that he was going to a different destination.

2948. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: Whenever Allāh's Messenger ﷺ intended to carry out a *Ghazwa*, he would use an equivocation to conceal his real destination, till it was the *Ghazwa* of Tabūk which Allāh's Messenger ﷺ carried out in very hot weather, as he was going to face a very long journey through a wasteland, and was to meet and attack a large number of enemies. So, he made the situation clear to the Muslims so that they might prepare themselves accordingly and get ready to conquer their enemy. The Prophet ﷺ informed them of the destination he was heading for.

2949. Ka'b bin Mālik used to say, "Scarcely did Allāh's Messenger ﷺ set out for a journey on a day other than Thursday."

(١٠٣) بَابٌ مَنْ أَرَادَ غَزْوَةَ فَوَرَى بِغَيْرِهَا. وَمَنْ أَحَبَّ الْخُرُوجَ إِلَى السَّفَرِ يَوْمَ الْخَمِيسِ

٢٩٤٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ أَنَّ عَبْدَ اللَّهِ ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ. قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ حِينَ تَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزْوَةً إِلَّا وَرَى بِغَيْرِهَا. [راجع: ٢٧٥٧]

٢٩٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللهُ عَنْهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَلَّمَا يُرِيدُ غَزْوَةً يَغْزُوهَا إِلَّا وَرَى بِغَيْرِهَا، حَتَّى كَانَتْ غَزْوَةُ تَبُوكَ فَغَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرِّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا. وَاسْتَقْبَلَ غَزْوَةً عَدُوٌّ كَثِيرٌ، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُ لِيَتَأَهَّبُوا أَهْبَةً عَدُوَّهُمْ وَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ. [راجع: ٢٧٥٧]

٢٩٤٩ - وَعَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ الرَّحْمَنِ

بُن كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ كَعْبَ بْنَ مَالِكٍ كَانَ يَقُولُ: لَقَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ يَخْرُجُ إِذَا خَرَجَ فِي سَفَرٍ إِلَّا يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

٢٩٥٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمَ الْخَمِيسِ فِي غَزْوَةِ تَبُوكَ وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. [راجع: ٢٧٥٧]

2950. Narrated Ka'b bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ set out on Thursday for the Ghazwa of Tabūk and he used to prefer to set out on Thursday.

(104) CHAPTER. Setting out after midday.

2951. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered *Zuhr* prayer as four *Rak'ā* at Al-Madīna and then offered *Asr* prayer as two *Rak'āt* at Dhul-Hulaifa and I heard the Companions of the Prophet ﷺ reciting *Talbiya* aloud (for *Hajj* and *Umra*) altogether.

(١٠٤) بَابُ الْخُرُوجِ بَعْدَ الظُّهْرِ

٢٩٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ صَلَّى بِالْمَدِينَةِ الظُّهْرَ أَرْبَعًا. وَالْعَصْرَ بِذِي الْحُلَيْفَةِ رَكْعَتَيْنِ وَسَمِعْتُهُمْ يَضْرُخُونَ بِهِمَا جَمِيعًا. [راجع: ١٠٨٩]

(105) CHAPTER. Setting out in the last part of the month.

Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ set out from Al-Madīna five days before the end of Dhul-Qa'da and reached Makkah on the fourth of Dhul-Hijjah.

(١٠٥) بَابُ الْخُرُوجِ آخِرَ الشَّهْرِ، وَقَالَ كُرَيْبٌ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: انْطَلَقَ النَّبِيُّ ﷺ مِنْ الْمَدِينَةِ لِخَمْسٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ وَقَدِمَ مَكَّةَ لِأَرْبَعِ لَيَالٍ خَلَوْنَ مِنْ ذِي الْحِجَّةِ.

2952. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: We set out in the company of Allāh's Messenger ﷺ five days before the end of Dhul-Qa'da, intending to perform *Hajj* only. When we approached Makkah, Allāh's Messenger ﷺ

٢٩٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ

ordered those who did not have the *Hady* (i.e., an animal for sacrifice) with them, to perform the *Tawāf* around the Ka'bah, and (*Sā'y*) between Aş-Şafa and Al-Marwa and then finish their *Ihrām*. Beef was brought to us on the day of (i.e., the days of slaughtering) and I asked, "What is this?" Somebody said, "Allāh's Messenger ﷺ has slaughtered (a cow) on behalf of his wives."

أَنَّهَا سَمِعَتْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ لَحْمِسَ لَيْلٍ بَقِيْنَ مِنْ ذِي الْقَعْدَةِ وَلَا نُرَى إِلَّا الْحَجَّ، فَلَمَّا دَنَوْنَا مِنْ مَكَّةَ أَمَرَ رَسُولُ اللَّهِ ﷺ مَنْ لَمْ يَكُنْ مَعَهُ هَدْيِي إِذَا طَافَ بِالْبَيْتِ وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ أَنْ يَجِلَّ، قَالَتْ عَائِشَةُ: فَدَخَلَ عَلَيْنَا يَوْمَ النَّحْرِ بِلَحْمِ بَقْرٍ فَقُلْتُ: مَا هَذَا؟ فَقَالَ: نَحَرَ رَسُولُ اللَّهِ ﷺ عَنْ أَزْوَاجِهِ.

قَالَ يَحْيَى: فَذَكَرْتُ هَذَا الْحَدِيثَ لِلْقَاسِمِ بْنِ مُحَمَّدٍ فَقَالَ: أَتَيْتُكَ وَاللَّهِ بِالْحَدِيثِ عَلَى وَجْهِهِ. [راجع: ٢٩٤]

(106) CHAPTER. Travelling in Ramaḍān.

2953. Narrated Ibn 'Abbās رضي الله عنهما: Once, the Prophet ﷺ set out in the month of Ramaḍān. He observed *Ṣaum* (fasting) till he reached a place called Kadid where he broke his fast.

(١٠٦) بَابُ الْخُرُوجِ فِي رَمَضَانَ
٢٩٥٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ الْكَدِيدَ أَفْطَرَ، قَالَ سُفْيَانُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ.. وَسَاقَ الْحَدِيثَ. [راجع: ١٩٤٤]

(107) CHAPTER. Bidding farewell.

2954. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ sent us on a military expedition telling us, "If you find such and such persons (he named two men from Quraysh), burn them with fire." Then we came to bid him farewell, when we wanted to

(١٠٧) بَابُ التَّوْدِيْعِ،
٢٩٥٤ - وَقَالَ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو، عَنْ بُكَيْرٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: بَعَثَنَا رَسُولُ