

the people (i.e., the enemy) and collect our share from the war booty.” But when they went to them, they were forced to turn back defeated. At that time Allāh's Messenger ﷺ in their rear was calling them back. Only twelve men remained with the Prophet ﷺ and the infidels martyred seventy men from us.

On the day (of the battle) of Badr, the Prophet ﷺ and his companions had caused *Al-Mushrikūn* to lose 140 men, seventy of whom were captured and seventy were killed. Then Abū Sufyān said thrice, “Is Muḥammad present amongst these people?” The Prophet ﷺ ordered his Companions not to answer him. Then he said thrice, “Is the son of Abū Quḥāfa present amongst these people?” He said again thrice, “Is the son of Al-Khaṭṭāb present amongst these people?” He then returned to his companions and said, “As for these (men), they have been killed.” ‘Umar could not control himself and said (to Abū Sufyān), “You told a lie, by Allāh! O enemy of Allāh! All those you have mentioned are alive, and the thing which will make you unhappy is still there.” Abū Sufyān said, “Our victory today is a counterbalance to yours in the battle of Badr, and in war (the victory) is always undecided and is shared in turns by the belligerents, and you will find some of your (killed) men mutilated, but I did not urge my men to do so, yet I do not feel sorry for their deed.” After that he started reciting cheerfully, “O *Hubal*, be high! O *Hubal* be high!”⁽¹⁾ On that the Prophet ﷺ said (to his companions), “Why don't you answer him back?” They said, “O Allāh's Messenger! What shall we say?” He said, “Say, Allāh is Higher and more Sublime.” (Then) Abū Sufyān said, “We

فَقَالَ أَصْحَابُ عَبْدِ اللَّهِ بْنِ جُبَيْرٍ: الْغَنِيمَةَ أَيُّ قَوْمِ الْغَنِيمَةِ، ظَهَرَ أَصْحَابُكُمْ فَمَا تَنْتَظِرُونَ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ جُبَيْرٍ: أَسَيْبْتُمْ مَا قَالَ لَكُمْ رَسُولُ اللَّهِ ﷺ؟ قَالُوا: وَاللَّهِ لَنَأْتِيَنَّ النَّاسَ فَلَنُصِيبَنَّ مِنَ الْغَنِيمَةِ. فَلَمَّا أَتَوْهُمْ صُرِفَتْ وُجُوهُهُمْ فَأَقْبَلُوا مُنْهَزِمِينَ، فَذَلِكَ إِذْ يَدْعُوهُمْ الرَّسُولُ فِي أُحْرَاهُمْ فَلَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ غَيْرُ اثْنَيْ عَشَرَ رَجُلًا فَأَصَابُوا مِائَةً سَبْعِينَ. وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً: سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. فَقَالَ أَبُو سُفْيَانَ: أَفِي الْقَوْمِ مُحَمَّدٌ؟ ثَلَاثَ مَرَّاتٍ، فَنَهَاهُمْ النَّبِيُّ ﷺ أَنْ يُجِيبُوهُ. ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ ثَلَاثَ مَرَّاتٍ. ثُمَّ قَالَ: أَفِي الْقَوْمِ ابْنُ الْحَطَّابِ؟ ثَلَاثَ مَرَّاتٍ. ثُمَّ رَجَعَ إِلَى أَصْحَابِهِ فَقَالَ: أَمَا هُوَ لَاءِ فَقَدْ قُتِلُوا. فَمَا مَلَكَ عَمْرُ نَفْسَهُ، فَقَالَ: كَذَبْتَ وَاللَّهِ يَا عَدُوَّ اللَّهِ، إِنَّ الدِّينَ عَدَدَتْ لِأَحْيَاءِ كُلِّهِمْ، وَقَدْ بَقِيَ لَكَ مَا يَسُوءُكَ. قَالَ: يَوْمَ يَوْمِ بَدْرٍ وَالْحَرْبُ سِجَالٌ، إِنَّكُمْ سَتَجِدُونَ فِي الْقَوْمِ مِثْلَهُ لَمْ أَمُرْ بِهَا وَلَمْ تَسْؤُنِي، ثُمَّ أَخَذَ يَرْتَجِزُ: أَعْلَى هُبَلٍ، أَعْلَى هُبَلٍ. قَالَ النَّبِيُّ ﷺ:

(1) (H. 3039) *Hubal* was the name of an idol in the Ka'bah in the pre-Islamic period.

have the (idol) *Al-'Uzza*, and you have no '*Uzza*." The Prophet ﷺ said (to his companions), "Why don't you answer him back?" They asked, "O Allāh's Messenger! What shall we say?" He said, "Say: Allāh is our *Maulā* (Patron, Lord, Protector, Helper, and Supporter) and you have no *Maulā*."

«أَلَا تُجِيبُوهُ؟» قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ أَغْلَى وَأَجَلٌ». قَالَ: إِنَّ لَنَا الْعَزَى وَلَا عَزَى لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا تُجِيبُوهُ؟» قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ مَا نَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ مَوْلَانَا وَلَا مَوْلَى لَكُمْ». [انظر: ٣٩٨٦،

[٤٥٦١، ٤٠٦٧، ٤٠٤٣

(165) CHAPTER. If the people get frightened at night.

(١٦٥) بَابٌ: إِذَا فَرِعُوا بِاللَّيْلِ

3040. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ was the (most handsome), most generous and the bravest of all the people. Once, the people of Al-Madīna got frightened having heard an uproar at night. So, the Prophet ﷺ met the people while he was riding an unsaddled horse belonging to Abū Ṭalḥa and carrying his sword (slung over his shoulder). He said (to them), "Don't get scared, don't get scared." Then he added, "I found it (i.e., the horse) very fast."

٣٠٤٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَأَجْوَدَ النَّاسِ، وَأَشَجَعَ النَّاسِ. قَالَ: وَقَدْ فَرِعَ أَهْلُ الْمَدِينَةِ لَيْلًا سَمِعُوا صَوْتًا. قَالَ: فَتَلَقَّاهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عَزْرِي وَهُوَ مُتَقَلِّدٌ سَيْفَهُ، فَقَالَ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا». ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «وَجَدْتُهُ بَخْرًا»، يَعْنِي الْفَرَسَ. [راجع: ٢٦٢٧]

(166) CHAPTER. Shouting, "Yā Ṣabāḥāh!"⁽¹⁾ as loudly as possible on seeing the enemy to let the people hear it.

(١٦٦) بَابٌ مِّنْ رَأَى الْعَدُوَّ فَنَادَى بِأَعْلَى صَوْتِهِ: يَا صَبَا حَاهُ، حَتَّى يُسْمِعَ النَّاسَ

3041. Narrated Salama: I went out of Al-Madīna towards Al-Gḥāba. When I reached the mountain path of Al-Gḥāba, a slave of 'Abdur-Raḥmān bin 'Aūf met me. I said to him "Woe to you! What brought you here?"

٣٠٤١ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ أَنَّهُ أَخْبَرَهُ قَالَ: خَرَجْتُ مِنْ

(1) (Ch. 166) This is an exclamation indicating an appeal for help.

He replied, "The she-camels of the Prophet ﷺ have been taken away." I said, "Who took them?" He said, "Ghaṭa'n and Fazāra." So, I shouted thrice, "Yā Ṣabāhāh! Yā Ṣabāhāh!" so loudly that I made the people in between its (i.e., Al-Madīna's) two mountains hear me. Then I rushed till I met them after they had taken the camels away. I started throwing arrows at them saying, "I am the son of Al-Akwa'; and today perish the mean people!" So, I saved the she-camels from them before they (i.e., the robbers) could drink. When I returned driving the camels, the Prophet ﷺ met me, I said, "O Allāh's Messenger ﷺ! Those people are thirsty and I have prevented them from drinking, so send some people to chase them." The Prophet ﷺ said, "O son of Al-Akwa', you have gained power (over your enemy), so forgive (them). (Besides) those people are now being entertained by their folk."

(167) CHAPTER. Saying : "Take it! I am the son of so-and-so."

And Salama said, "Take it! I am the son of Al-Akwa'."

3042. Narrated Abū Ishāq : A man asked Al-Barā' رضي الله عنه "O Abū 'Umāra! Did you flee on the day (of the battle) of Ḥunain?" Al-Barā' replied while I was listening, "As for Allāh's Messenger ﷺ, he did not flee on that day. Abū Sufyān bin Al-Ḥārith was holding the reins of his mule and when Al-Mushrikūn (polytheists idolaters, pagans) attacked him, he dismounted and started

المَدِينَةَ ذَاهِبًا نَحْوَ الْغَابَةِ، حَتَّى إِذَا كُنْتُ بِبَيْتِي الْغَابَةِ لَقَيْتَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قُلْتُ: وَيْحَكَ مَا بِكَ؟ قَالَ: أَخَذَ لِقَاخُ النَّبِيِّ ﷺ، قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ وَفَزَارَةُ. فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ أَسَمِعْتُ مَا بَيْنَ لَابَتَيْهَا: يَا صَبَاها، يَا صَبَاها. ثُمَّ انْدَفَعْتُ حَتَّى أَلْقَاهُمْ وَقَدْ أَخَذُوها، فَجَعَلْتُ أَرْمِيهِمْ وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمَ يَوْمَ الرُّضْعِ. فَاسْتَنْقَذْتُهَا مِنْهُمْ قَبْلَ أَنْ يَشْرَبُوا. فَأَقْبَلْتُ بِهَا أَسوقها. فَلَقَيْتَنِي النَّبِيُّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ الْقَوْمَ عِطَاشٌ وَاتِي أَعْجَلْتُهُمْ أَنْ يَشْرَبُوا سِقْيَهُمْ فَأَبْعَثْ فِي إِنْزِهِمْ فَقَالَ: «يَا ابْنَ الْأَكْوَعِ، مَلَكْتَ فَاسْجِحْ، إِنَّ الْقَوْمَ يُفَرُّونَ مِنْ قَوْمِهِمْ». [انظر: ٤١٩٤]

(١٦٧) بَابٌ مَنْ قَالَ: خُذْها وَأَنَا

ابْنُ فُلَانٍ،

وَقَالَ سَلَمَةُ: خُذْها وَأَنَا ابْنُ

الْأَكْوَعِ.

٣٠٤٢ - حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلَ رَجُلٌ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ فَقَالَ: يَا أَبَا عَمَّارَةَ أَوْلَيْتُمْ يَوْمَ حُنَيْنٍ؟ قَالَ الْبَرَاءُ، وَأَنَا أَسْمَعُ: أَمَّا رَسُولُ اللَّهِ ﷺ لَمْ يُؤَلَّ يَوْمَئِذٍ، كَانَ أَبُو سُفْيَانَ

saying, 'I am the Prophet, without a lie, I am the son of 'Abdul Muṭṭalib.' On that day nobody was seen more brave than the Prophet ﷺ."

(168) CHAPTER. If the enemy is ready to accept the judgement of a Muslim (his judgement will be valid if the *Imām* agrees to it).

3043. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: When the tribe of Banī Quraiẓa was ready to accept Sa'd's judgement, Allāh's Messenger ﷺ sent for Sa'd who was near to him. Sa'd came, riding a donkey and when he came near, Allāh's Messenger ﷺ said (to the *Anṣār*), "Stand up for your leader." Then Sa'd came and sat beside Allāh's Messenger ﷺ who said to him. "These people are ready to accept your judgement." Sa'd said, "I give the judgement that their warriors should be killed and their children and women should be taken as captives." The Prophet ﷺ then remarked, "O Sa'd! You have judged amongst them with (or similar to) the judgement of the King (Allāh)."

(169) CHAPTER. The killing of a captive, and the killing of somebody who is in confinement.

3044. Narrated Anas bin Mālik رضي الله عنه: Allāh's Messenger ﷺ entered (Makkah) in the year of the Conquest (of Makkah) wearing a helmet over his head. After he took it off, a man came and said, "Ibn Khaṭal

بن الحارث أخذنا بعنانه بعلته. فلما غشيه المشركون نزل فجعل يقول: «أنا النبي لا كذب، أنا ابن عبد المطلب». قال: فما روى من الناس يومئذ أشد منه. [راجع: ٢٨٦٤]

(١٦٨) بَابُ: إِذَا نَزَلَ الْعَدُوُّ عَلَى حُكْمِ رَجُلٍ

٣٠٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ هُوَ ابْنُ سَهْلِ بْنِ حَنِيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا نَزَلَتْ بَنُو قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بَعَثَ رَسُولُ اللَّهِ ﷺ وَكَانَ قَرِيبًا مِنْهُ فَجَاءَ عَلَى جَمَارٍ، فَلَمَّا دَنَا قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا إِلَيَّ سَيِّدِكُمْ». فَجَاءَ فَجَلَسَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ: «إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ»، قَالَ: فَإِنِّي أَحْكُمُ أَنْ تُقْتَلَ الْمُقَاتِلَةُ وَأَنْ تُسَبَى الذَّرِيَّةُ، قَالَ: «لَقَدْ حَكَمْتَ فِيهِمْ بِحُكْمِ الْمَلِكِ». [انظر: ٣٨٠٤، ٤١٢١، ٦٢٦٢]

(١٦٩) بَابُ قَتْلِ الْأَسِيرِ وَقَتْلِ الصَّبْرِ

٣٠٤٤ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ

is clinging to the curtains of the Ka'bah." The Prophet ﷺ said, "Kill him."

رَسُولُ اللَّهِ ﷺ دَخَلَ عَامَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ، فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: إِنَّ ابْنَ حَظَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلُوهُ».

[راجع: ١٨٤٦]

(170) CHAPTER. Can a man present himself to captivity, and whosoever refuses to surrender to captivity? And the performance of a two *Rak'a Ṣalāt* (prayer) before being put to death.

(١٧٠) بَابُ هَلْ يَسْتَأْسِرُ الرَّجُلُ؟ وَمَنْ لَمْ يَسْتَأْسِرْ، وَمَنْ رَكَعَ رَكَعَتَيْنِ عِنْدَ الْقَتْلِ

3045. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent a *Sariya* (army-unit) of ten men as spies under the leadership of 'Āṣim bin Thābit al-Anṣārī, the grandfather of 'Āṣim bin Umar Al-Khaṭṭāb.

They proceeded till they reached Hadā'a, a place between 'Uṣfan, and Makkah, and their news reached a branch of the tribe of Hudhail called Banī Liḥyān. So they sent about two hundred men, who were all archers, in their pursuit to follow their tracks till they found the place where they had eaten dates they had brought with them from Al-Madīna. They said, "These are the dates of Yaṭhrib" (i.e., Al-Madīna), and continued following their tracks. When 'Āṣim and his companions saw their pursuers, they went up a high place and the infidels circled them. The infidels said to them, "Come down and surrender, and we promise and guarantee you that we will not kill anyone of you." 'Āṣim bin Thābit, the leader of the *Sariya* said, "By Allāh! I will not come down to be under the protection of infidels. O Allāh! Convey our news to Your Prophet ﷺ." Then the infidels threw arrows at them till they martyred 'Āṣim along with six other men, and three men came down accepting their promise and convention, and

٣٠٤٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي سُفْيَانَ بْنِ أَسِيدِ بْنِ جَارِيَةَ التَّقْفِي، وَهُوَ حَلِيفُ لَيْثِي زُهْرَةَ، وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ رَهْطٍ سَرِيَّةً عَيْنًا، وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتِ الْأَنْصَارِيِّ - جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الْحَطَّابِ - فَاَنْظَلُّوْا حَتَّى إِذَا كَانُوا بِالْهَدَاةِ وَهُوَ بَيْنَ عُسْفَانَ وَمَكَّةَ، ذَكِّرُوا لِحْيَةَ مِنْ هَذَلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَتَقَرُّوْا لَهُمْ قَرِيْبًا مِنْ مَائَتِي رَجُلٍ كُلِّهِمْ رَامَ، فَاقْتَصَّوْا آثَارَهُمْ حَتَّى وَجَدُوْا مَا كُلُّهُمْ تَمْرًا تَزَوَّدُوْهُ مِنْ الْمَدِيْنَةِ، فَقَالُوْا: هَذَا تَمْرُ يَثْرِبَ، فَاقْتَصَّوْا آثَارَهُمْ. فَلَمَّا رَأَهُمْ عَاصِمٌ وَأَصْحَابُهُ لِحْجًا إِلَى فَدْفَدٍ، وَأَحَاطَ بِهِمُ الْقَوْمُ، فَقَالُوْا لَهُمْ: انْزَلُوْا

they were Khubaib Al-Anṣārī and Ibn Dathīna and another man. So, when the infidels captured them, they undid the strings of their bows and tied them. Then the third (of the captives) said, "This is the first betrayal. By Allāh! I will not go with you. No doubt these, namely the martyred, have set a good example to us." So, they dragged him and tried to compel him to accompany them, but as he refused, they killed him. They took Khubaib and Ibn Dathīna with them and sold them (as slaves) in Makkah (and all that took place) after the battle of Badr.

Khubaib was bought by the sons of Al-Hārith bin 'Āmir bin Naufal bin 'Abd-Manāf. It was Khubaib who had killed Al-Hārith bin 'Āmir on the day (of the battle of) Badr. So, Khubaib remained a prisoner with those people.

Narrated Az-Zuhri: 'Ubaidullāh bin 'Iyād said that the daughter of Al-Hārith had told him, "When those people gathered (to kill Khubaib) he borrowed a razor from me to shave his pubes and I gave it to him. Then he took a son of mine while I was unaware when he came upon him. I saw him placing my son on his thigh and the razor was in his hand. I got scared so much that Khubaib noticed the agitation on my face and said, 'Are you afraid that I will kill him? No, I will never do so.' By Allāh, I never saw a prisoner better than Khubaib. By Allāh, one day I saw him eating of a bunch of grapes in his hand while he was chained in irons, and there was no fruit at that time in Makkah." The daughter of Al-Hārith used to say, "It was a boon Allāh bestowed upon Khubaib." When they took him out of the sanctuary (of Makkah) to kill him outside its boundaries, Khubaib requested them to let him offer two *Rak'a* [*Ṣalāt* (prayer)]. They allowed him and he

وَأَعْطُونَا بِأَيْدِيكُمْ، وَلَكُمْ الْعَهْدُ
وَالْمِيثَاقُ وَلَا تَقْتُلْ مِنْكُمْ أَحَدًا، فَقَالَ
عَاصِمٌ بْنُ نَابِتٍ أَمِيرُ السَّرِيَّةِ: أَمَا أَنَا
فَوَاللَّهِ لَا أَنْزِلُ الْيَوْمَ فِي ذِمَّةِ كَافِرٍ،
اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ. فَرَمَوْهُمْ
بِالنَّبْلِ، فَقَتَلُوا عَاصِمًا فِي سَبْعَةِ.
فَنَزَلَ إِلَيْهِمْ ثَلَاثَةَ رَهْطٍ بِالْعَهْدِ
وَالْمِيثَاقِ مِنْهُمْ حُبَيْبُ الْأَنْصَارِيِّ وَابْنُ
دَثِينَةَ وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمَكَّنُوا مِنْهُمْ
أَطْلَقُوا أوتَارَ قِسِيهِمْ فَأَوْتَقَوْهُمْ فَقَالَ
الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعَدْرِ. وَاللَّهِ
لَا أَصْحَبُكُمْ إِنْ لِي فِي هُوْلَاءِ لَأَسْوَأَ
- يُرِيدُ الْقَتْلَ - وَجَرَّرُوهُ وَعَالَجُوهُ
عَلَى أَنْ يَصْحَبَهُمْ فَأَبَى فَقَتَلُوهُ.
فَانْطَلَقُوا بِحُبَيْبٍ وَابْنِ دَثِينَةَ حَتَّى
بَاعُوهُمَا بِمَكَّةَ بَعْدَ وَقِيْعَةِ بَدْرٍ. فَاثْبَاعَ
حُبَيْبًا بَنُو الْحَارِثِ بْنِ عَامِرِ بْنِ نَوْفَلٍ
ابْنِ عَبْدِ مَنَاةٍ. وَكَانَ حُبَيْبٌ هُوَ قَتَلَ
الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ
حُبَيْبٌ عِنْدَهُمْ أُسِيرًا، فَأَخْبَرَنِي عُبَيْدُ
اللَّهِ بْنُ عِيَاضٍ أَنَّ بِنْتَ الْحَارِثِ
أَخْبَرَتْهُ أَنَّهَا جِئْنَ اجْتَمَعُوا اسْتَعَارَ
مِنْهَا مُوسَى يَسْتَجِدُّ بِهَا فَأَعَارَتْهُ،
فَأَخَذَ ابْنًا لِي وَأَنَا غَافِلَةٌ حَتَّى أَتَاهُ،
قَالَتْ: فَوَجَدْتُهُ مُجْلِسَهُ عَلَى فِخْزِهِ
وَالْمُوسَى بِيَدِهِ، فَفَزِعْتُ فَرَعَةً عَرَفَهَا
حُبَيْبٌ فِي وَجْهِهِ. فَقَالَ: تَحْسِنِينَ أَنْ
أَقْتُلَهُ، مَا كُنْتُ لِأَفْعَلَ ذَلِكَ. وَاللَّهِ مَا

offered a two *Rak'a* (prayer) and then said, "Hadn't I been afraid that you would think that I was afraid (of being killed), I would have prolonged the *Ṣalāt* (prayer). O Allāh, kill them all with no exception." (He then recited the poetic verse):

'I, being martyred as a Muslim
Do not mind how I am killed in
Allāh's Cause,
For my killing is for Allāh's sake,
And if Allāh wishes,
He will bless the amputated parts
of a torn body.'

Then the son of Al-Ḥarīth killed him. So, it was Khubaib who set the tradition for any Muslim sentenced to death in captivity, to offer a two-*Rak'a Ṣalāt* (prayer) (before being killed). Allāh fulfilled the invocation of 'Āṣim bin Thābit⁽¹⁾ on that very day on which he was martyred. The Prophet ﷺ informed his companions of their news and what had happened to them. Later on when some infidels from Quraish were informed that 'Āṣim had been killed, they sent some people to fetch a part of his body (i.e., his head) by which he would be recognized. (That was because) 'Āṣim had killed one of their chiefs on the day (of the battle) of Badr. So, a swarm of wasps, resembling a shady cloud, were sent to hover over 'Āṣim and protect him from their messenger and thus they could not cut off anything from his flesh.

رَأَيْتُ أُسَيْرًا قَطَّ خَيْرًا مِنْ حُبَيْبٍ،
وَاللَّهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ مِنْ قِطْفِ
عَنْبٍ فِي يَدِهِ وَإِنَّهُ لَمُوتِقٌ فِي الْحَدِيدِ
وَمَا بِمَكَّةَ مِنْ ثَمَرٍ، وَكَانَتْ تَقُولُ: إِنَّهُ
لَرِزْقٌ مِنَ اللَّهِ رَزَقَهُ حُبَيْبًا. فَلَمَّا
خَرَجُوا مِنَ الْحَرَمِ لِيَقْتُلُوهُ فِي الْحِلِّ
قَالَ لَهُمْ حُبَيْبٌ: ذَرُونِي أَرْكَعَ
رَكَعَتَيْنِ، فَمَرَكُوهُ فَرَكَعَ رَكَعَتَيْنِ. ثُمَّ
قَالَ: لَوْلَا أَنْ تَطَّنُوا أَنَّ مَا بِي جَزَعٌ
لَطَوَّئْتُهَا، اللَّهُمَّ أَحْصِهِمْ عَدَدًا:
وَلَسْتُ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا
عَلَى أَيِّ شِقِّ كَانَ اللَّهُ مَضْرَعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَاءُ
يُبَارِكُ عَلَيَّ أَوْصَالِ شِلْوِي مُمَرَّعٍ
فَقَتَلَهُ ابْنُ الْحَارِثِ. فَكَانَ حُبَيْبٌ
هُوَ سَنَ الرَّكَعَتَيْنِ لِكُلِّ امْرِئٍ مُسْلِمٍ
فُقِلَّ صَبْرًا، فَاسْتَجَابَ اللَّهُ لِعَاصِمِ بْنِ
ثَابِتٍ يَوْمَ أُصِيبَ. فَأَخْبَرَ النَّبِيُّ ﷺ
أَصْحَابَهُ خَبْرَهُمْ وَمَا أَصِيبُوا. وَبَعَثَ
نَاسًا مِنْ كُمَّارِ قُرَيْشٍ إِلَى عَاصِمِ بْنِ
حُدَّتُوا أَنَّهُ قُتِلَ لِيُؤْتُوا بِشَيْءٍ مِنْهُ
يُعْرَفُ، وَكَانَ قَدْ قَتَلَ رَجُلًا مِنْ
عُظَمَائِهِمْ يَوْمَ بَدْرٍ. فَبِعَتْ عَلَى عَاصِمِ
مِثْلُ الظَّلَّةِ مِنَ الدَّبْرِ فَحَمَتُهُ مِنْ
رَسُولِهِمْ فَلَمْ يَقْدِرُوا عَلَى أَنْ يَقْطَعُوا
مِنْ لَحْمِهِ شَيْئًا. [انظر: ٣٩٨٩، ٤٠٨٦،

(1) (H. 3045) 'O Allāh, convey our news to Your Prophet ﷺ'.

(171) CHAPTER. The freeing of a captive.

3046. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Free the captives,⁽¹⁾ feed the hungry and pay a visit to the sick."

3047. Narrated Abū Juḥaifa رَضِيَ اللهُ عَنْهُ: I asked 'Alī رَضِيَ اللهُ عَنْهُ, "Do you have the knowledge of any Divine Revelation besides what is in Allāh's Book?" 'Alī replied, "No, by Him Who splits the grain of corn and creates the soul! I don't think we have such knowledge, but we have the ability of understanding which Allāh may endow a person with, so that he may understand the Qur'ān, and we have what is written in this paper as well." I asked, "What is written in this paper?" He replied, "Al-'Aql [the regulations of *Diya* (blood-money)], the ransom (freeing) of captives, and the judgement that no Muslim should be killed for killing a disbeliever."

(172) CHAPTER. The ransom of *Al-Mushrikūn* (polytheists, idolaters, pagans).

3048. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Some *Anṣārī* men asked permission from Allāh's Messenger ﷺ saying, "O Allāh's Messenger! Allow us not to take the ransom of our nephew Al-'Abbās"⁽²⁾. The

(١٧١) بَابُ فَكَأكَ الْأَسِيرِ

٣٠٤٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَاثِلٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «فُكُّوا الْعَانِي - أَيِ الْأَسِيرِ - وَأَطْعِمُوا الْجَائِعَ، وَعُودُوا الْمَرِيضَ». [انظر: ٥١٧٤، ٥٣٧٣،

[٧١٧٣، ٥٦٤٩

٣٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا مَطْرَفٌ أَنَّ عَامِراً حَدَّثَهُمْ عَنْ أَبِي جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قُلْتُ لِعَلِيِّ رَضِيَ اللهُ عَنْهُ: هَلْ عِنْدَكُمْ شَيْءٌ مِنَ الْوَحْيِ إِلَّا مَا فِي كِتَابِ اللَّهِ؟ قَالَ: لَا وَالَّذِي فَلَقَ الْحَبَّةَ وَبَرَأَ النَّسَمَةَ، مَا أَعْلَمُهُ إِلَّا فَهَمًّا يُعْطِيهِ اللَّهُ رَجُلًا فِي الْقُرْآنِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ. قُلْتُ: وَمَا فِي الصَّحِيفَةِ؟ قَالَ: الْعَقْلُ، وَفَكَأكَ الْأَسِيرِ، وَأَنْ لَا يُقْتَلَ مُسْلِمٌ بِكَافِرٍ.

[راجع: ١١١]

(١٧٢) بَابُ فِدَاءِ الْمُشْرِكِينَ

٣٠٤٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ. حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ بْنِ عُقْبَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ

(1) (H. 3046) The Muslim captives should be freed by paying their ransoms from the Muslim Treasury.

(2) (H. 3048) Before embracing Islām, Al-'Abbās was taken prisoner by the Muslims and had to ransom himself. After embracing Islām, he asked for recompensation for=

Prophet ﷺ replied, “Do not leave a single Dirham thereof.”

3049. (In another narration) Anas said, “Some wealth was brought to the Prophet ﷺ from Baḥrain. Al-‘Abbās came to him and said, ‘O Allāh’s Messenger! Give me (some of it), as I have paid my and ‘Aqil’s ransom.’ The Prophet ﷺ said, ‘Take,’ and gave him (the wealth) in his garment.”

3050. Narrated Jubair (who was among the captives of the battle of Badr): I heard the Prophet ﷺ reciting ‘*Sūrat-At-Ṭūr*’ in the *Maghrib* prayer.

(173) CHAPTER. If an infidel warrior comes in an Islāmic territory without having the assurance of protection (is it permissible to kill him?)

3051. Narrated Salama bin Al-Akwa’ : An infidel spy came to the Prophet ﷺ while he was on a journey. The spy sat with the companions of the Prophet ﷺ and started talking and then went away. The Prophet ﷺ said (to his companions), “Chase and kill him.” So, I killed him. The Prophet ﷺ then

ابن شهاب قال: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: «أَنَّ رَجُلًا مِنَ الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، ائْذَنْ فَلْتَرْكُ لَابِنِ أُخْتِنَا عَبَّاسٍ فِدَاءَهُ؟ فَقَالَ: «لَا تَدْعُونَ مِنْهَا ذِرْهَمًا». [راجع: [٢٥٣٧]

٣٠٤٩ - وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى بِمَالٍ مِنَ الْبَحْرَيْنِ، فَجَاءَهُ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ، أَعْطِنِي، فَإِنِّي فَادَيْتُ نَفْسِي، وَفَادَيْتُ عَقِيلًا. فَقَالَ: «خُذْ»، فَأَعْطَاهُ فِي نَوْبِهِ. [راجع: [٤٢١]

٣٠٥٠ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ عَنْ أَبِيهِ وَكَانَ جَاءَ فِي أَسَارَى بَدْرٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. [راجع: [٧٦٥]

(١٧٣) بَابُ الْحَرْبِيِّ إِذَا دَخَلَ دَارَ الْإِسْلَامِ بِغَيْرِ أَمَانٍ

٣٠٥١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا أَبُو الْعُمَيْسِ، عَنْ إِيَّاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: أَتَى النَّبِيَّ ﷺ عَيْنٌ مِنَ الْمُشْرِكِينَ وَهُوَ فِي سَفَرٍ فَجَلَسَ عِنْدَ أَصْحَابِهِ يَتَحَدَّثُ، ثُمَّ

=the ransom he had paid when he was an infidel.

gave me the belongings of the killed spy (in addition to my share of the war booty).

(174) CHAPTER. One should fight for the protection of the *Dhimmī* (i.e., free non-Muslim subjects living in a Muslim country) and they should not be enslaved.

3052. Narrated 'Amr bin Maimūn: 'Umar رضي الله عنه (after he was stabbed), instructed (his would-be-successor) saying, "I urge him (i.e., the new Caliph) to take care of those non-Muslims who are under the protection of Allāh and His Messenger ﷺ in that he should observe the convention agreed upon with them, and fight on their behalf (to secure their safety) and he should not overtax them beyond their capability."

(175) CHAPTER. The presents given to the foreign delegates.

(176) CHAPTER. Can one intercede for the *Dhimmī* or deal with them?

3053. Narrated Sa'īd bin Jubair: Ibn 'Abbās رضي الله عنهما said, "Thursday!⁽¹⁾ What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allāh's Messenger ﷺ was aggravated and he said, 'Bring for me (writing) paper and I will write for you a statement after which you will never go astray.'" The people (present there) differed in this matter, and people should not differ before a Prophet. They said, 'Allāh's Messenger ﷺ is seriously sick.' The Prophet ﷺ said, 'Let me alone, as the state in which I am now, is better than what you

أُفْتَل، فَقَالَ النَّبِيُّ ﷺ، «اطْلُبُوهُ وَاقْتُلُوهُ»، فَقَتَلْتُهُ. فَقَتَلَهُ سَلْبُهُ.

(١٧٤) بَابٌ: يُقَاتَلُ عَنْ أَهْلِ الذِّمَّةِ وَلَا يُسْتَرْقُونَ

٣٠٥٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَأَوْصِيَهُ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِهِ ﷺ أَنْ يُوقَى لَهُمْ بِعَهْدِهِمْ، وَأَنْ يُقَاتَلَ مِنْ ورائِهِمْ. وَلَا يُكَلَّفُوا إِلَّا طَاقَتَهُمْ.

[راجع: ١٣٩٢]

(١٧٥) بَابٌ جَوَائِزِ الْوَفْدِ

(١٧٦) بَابٌ: هَلْ يُسْتَنْفَعُ إِلَى أَهْلِ الذِّمَّةِ وَمُعَامَلَتِهِمْ؟

٣٠٥٣ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: يَوْمَ الْحَمِيسِ، وَمَا يَوْمَ الْحَمِيسِ؟ ثُمَّ بَكَى حَتَّى خَضَبَ دَمْعُهُ الْحَصْبَاءَ. فَقَالَ: اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ يَوْمَ الْحَمِيسِ فَقَالَ: «أَتُونِي بِكِتَابٍ أَكْتُبُ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ أَبَدًا»، فَتَنَارَعُوا وَلَا يُبْغِي عِنْدَ نَبِيِّ تَنَارُعٍ،

(1) (H. 3053) See Vol. 1, *Hadīth* No.114 for detailed explanation of this *Hadīth*.