

Khandaq (the Trench)! Jābir has prepared *Sūr*⁽¹⁾, so come along.”

اللَّهُ عَنْهُمَا قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ
ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحْنَتْ صَاعاً مِنْ
شَعِيرٍ فَتَعَالَ أَنْتَ وَنَفَرٌ، فَصَاحَ النَّبِيُّ
ﷺ فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ
جَابِرًا قَدْ صَنَعَ سُورًا فَحَيَّ هَلَا
بِكُمْ». [انظر: ٤١٠١، ٤١٠٢]

3071. Narrated Umm Khālid, the daughter of Khālid bin Sa'īd: I went to Allāh's Messenger ﷺ with my father and I was wearing a yellow shirt. Allāh's Messenger ﷺ said, “*Sanah, Sanah!*” (‘Abdullāh, the narrator, said that *Sanah* meant ‘beautiful’ in the Ethiopian language). I then started playing with the seal of Prophethood (in between the Prophet's shoulders) and my father rebuked me harshly for that. Allāh's Messenger ﷺ said. “Leave her,” and then Allāh's Messenger ﷺ (invoked Allāh to grant me a long life) by saying, “Wear this dress till it is worn out and then wear it till it is worn out, and then wear it till it is worn out.” (The narrator adds, “It is said that she lived for a long period, wearing that (yellow) dress till its colour became dark because of long wear.”)

٣٠٧١ - حَدَّثَنَا جِبَانُ بْنُ مُوسَى:
أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ خَالِدِ بْنِ سَعِيدٍ،
عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدِ بِنْتِ خَالِدِ بْنِ
سَعِيدٍ قَالَتْ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ مَعَ
أَبِي وَعَلَيَّ قَمِيصٌ أَصْفَرٌ، قَالَ رَسُولُ
اللَّهِ ﷺ: «سَنَّهُ سَنَّهُ». قَالَ عَبْدُ اللَّهِ:
وَهِيَ بِالْحَبَشِيَّةِ: حَسَنَةٌ، قَالَتْ:
فَدَهَبْتُ أَلْعَبُ بِخَاتَمِ النَّبُوَّةِ فَزَبَرَنِي
أَبِي، قَالَ رَسُولُ اللَّهِ ﷺ: «دَعَهَا»، ثُمَّ
قَالَ رَسُولُ اللَّهِ ﷺ: «أَبْلِي وَأُخْلِقِي،
ثُمَّ أَبْلِي وَأُخْلِقِي، ثُمَّ أَبْلِي وَأُخْلِقِي».
قَالَ عَبْدُ اللَّهِ: فَبَقِيَتْ حَتَّى دُكِرَ. [انظر:
٣٨٧٤، ٥٨٢٣، ٥٨٤٥، ٥٩٩٣]

3072. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Al-Ḥasan bin 'Alī took a date from the dates of the *Ṣadaqa* (charity) and put it in his mouth. The Prophet ﷺ said (to him) in Persian, “*Kakh, Kakh!* [i.e., throw it out from your mouth] Don't you know that we do not eat the *Ṣadaqa* (i.e., what is given in charity and charity is the dirt of the people).”

٣٠٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ
بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ
عَنْهُ: أَنَّ الْحَسَنَ بْنَ عَلِيٍّ أَخَذَ تَمْرَةً
مِنْ تَمْرِ الصَّدَقَةِ فَجَعَلَهَا فِي فِيهِ،
فَقَالَ لَهُ النَّبِيُّ ﷺ بِالْفَارِسِيَّةِ: «كَخْ
كَخْ، أَمَا تَعْرِفُ أَنَا لَا نَأْكُلُ
الصَّدَقَةَ؟». [راجع: ١٤٨٥]

(1) (H. 3070) *Sūr* is a Persian word meaning food.

(189) CHAPTER. *Al-Ghulūl*⁽¹⁾ (stealing from the war booty before its distribution).

عَزَّ وَجَلَّ: And the Statement of Allāh

“...And whosoever deceives his companions as regard booty, he shall bring forth on the Day of Resurrection that which he took (illegally)...” (V.3:161)

3073. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ got up amongst us and mentioned *Al-Ghulūl*, emphasized its magnitude and declared that it was a great sin saying, “Don’t commit *Ghulūl*, for I should not like to see anyone amongst you on the Day of Resurrection, carrying over his neck a sheep that will be bleating, or carrying over his neck a horse that will be neighing. Such a man will be saying: ‘O Allāh’s Messenger! Intercede with Allāh for me’, and I will reply, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’ Nor should I like to see a man carrying over his neck, a camel that will be grunting. Such a man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me’, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you,’ or one carrying over his neck gold and silver and saying, ‘O Allāh’s Messenger! Intercede with Allāh for me, and I will say, ‘I can’t help you for I have conveyed Allāh’s Message to you’, or one carrying clothes that will be fluttering, and the man will say, ‘O Allāh’s Messenger! Intercede with Allāh for me’. And I will say, ‘I can’t help you, for I have conveyed Allāh’s Message to you.’”

(190) CHAPTER. A little *Ghulūl* (i.e., a minor theft).

(1) (Ch. 189) *Ghulūl*: See glossary.

(١٨٩) بَابُ الْغُلُولِ،

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١].

٣٠٧٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ أَبِي حَيَّانَ قَالَ: حَدَّثَنِي أَبُو زُرْعَةَ قَالَ: حَدَّثَنِي أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَامَ فِيْنَا النَّبِيُّ ﷺ فَذَكَرَ الْغُلُولَ فَعَظَّمَهُ وَعَظَّمَ أَمْرَهُ، قَالَ: «لَا أَلْفَيْنِ أَحَدَكُمْ يَوْمَ الْقِيَامَةِ عَلَى رَقَبَتِهِ شَاءَ لَهَا ثَعَاءٌ، عَلَى رَقَبَتِهِ فَرَسٌ لَهُ حَمْحَمَةٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا، قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ بَعِيرٌ لَهُ رُغَاءٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ صَامِتٌ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ. وَعَلَى رَقَبَتِهِ رِقَاعٌ تَخْفِقُ يَقُولُ: يَا رَسُولَ اللَّهِ أَعِثْنِي، فَأَقُولُ: لَا أَمْلِكُ لَكَ شَيْئًا قَدْ أُبْلِغْتُكَ». وَقَالَ أَيُّوبُ، عَنْ أَبِي حَيَّانَ: «فَرَسٌ لَهُ حَمْحَمَةٌ». [راجع: ١٤٠٢]

(١٩٠) بَابُ الْقَلِيلِ مِنَ الْغُلُولِ

وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عَمْرٍو عَنِ النَّبِيِّ ﷺ أَنَّهُ حَرَّقَ مَتَاعَهُ، وَهَذَا أَصَحُّ.

3074. Narrated 'Abdullāh bin 'Amr: There was a man who looked after the family and the belongings of the Prophet ﷺ and he was called Kirkira. The man died and Allāh's Messenger ﷺ said, "He is in the (Hell) Fire." The people then went to look at him and found in his place, a cloak he had stolen from the war booty.

٣٠٧٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: كَانَ عَلَى ثَقَلِ النَّبِيِّ ﷺ رَجُلٌ يُقَالُ لَهُ: كِرْكِرَةُ، فَمَاتَ فَقَالَ النَّبِيُّ ﷺ: «هُوَ فِي النَّارِ»، فَذَهَبُوا يَنْظُرُونَ إِلَيْهِ فَوَجَدُوا عَبَاءَةً قَدْ غَلَّهَا. قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ سَلَامٍ: كِرْكِرَةُ، يَعْنِي بَفَتْحِ الْكَافِ وَهُوَ مَضْبُوطٌ كَذَا.

(191) CHAPTER. What is hated regarding the slaughtering of the camels and sheep of the booty (before its distribution).

3075. Narrated 'Abāya bin Rifa'a: My grandfather, Rāfi' said, "We were in the company of the Prophet ﷺ at Dhul-Hulaifa, and the people suffered from hunger. We got some camels and sheep (as booty) and the Prophet ﷺ was still behind the people. They hurried and put the cooking pots on the fire. (When he ﷺ came) he ordered that the cooking pots should be upset and then he distributed the booty (amongst the people), regarding ten sheep as equal to one camel. Then a camel fled and the people chased it till they got tired, as they had a few horses (for chasing it). So a man threw an arrow at it and caused it to stop (with Allāh's Permission). On that the Prophet ﷺ said, 'Some of these animals behave like wild beasts, so, if any animal flees from you, deal with it in the same way.'" My grandfather asked (the Prophet ﷺ), "We hope (or are afraid) that we may meet the enemy tomorrow and we have no knives. Can we slaughter our animals with canes?" Allāh's Messenger ﷺ replied, "If the instrument

(١٩١) بَابٌ مَا يُكْرَهُ مِنْ ذَبْحِ الْإِبِلِ وَالغَنَمِ فِي الْمَغَانِمِ

٣٠٧٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذِي الْحُلَيْفَةِ فَأَصَابَ النَّاسَ جُوعٌ، وَأَصَبْنَا إِبِلًا وَعَنَمًا - وَكَانَ النَّبِيُّ ﷺ فِي أُخْرِيَاتِ النَّاسِ - فَعَجَلُوا فَتَضَبَّوْا الْقُدُورَ فَأَمَرَ بِالْقُدُورِ، فَأَكْفَمَتْ. ثُمَّ قَسَمَ، فَعَدَلَ عَشْرَةَ مِنَ الْغَنَمِ بِبَعِيرٍ، فَتَدَّ مِنْهَا بَعِيرٌ، وَفِي الْقَوْمِ حَيْلٌ يَسِيرَةٌ، فَطَلَبُوهُ فَأَعْيَاهُمْ، فَأَهْوَى إِلَيْهِ رَجُلٌ بِسَهْمٍ فَحَبَسَهُ اللَّهُ فَقَالَ: «هَذِهِ الْبَهَائِمُ لَهَا أَوَابِدُ كَأَوَابِدِ الْوَحْشِ، فَمَا نَدَّ عَلَيْكُمْ فَاصْغَوْا بِهِ هَكَذَا». فَقَالَ جَدِّي: إِنَّا نَرْجُو أَوْ نَخَافُ أَنْ نَلْقَى الْعَدُوَّ عَدَاً وَلَيْسَ مَعَنَا

used for slaughtering causes the animal to bleed profusely, and if Allāh's Name is mentioned on slaughtering it, then eat it (i.e., it is lawful), but don't use a tooth or nails, and I am telling you the reason: a tooth is a bone (and slaughtering with a bone is forbidden), and nail is the slaughtering instrument of the Ethiopians."

(192) CHAPTER. The conveyance of the good tidings of victories.

3076. Narrated Qais : Jarīr bin 'Abdullāh رضي الله عنه said to me, "Allāh's Messenger ﷺ said to me, 'Won't you relieve me from Dhul-Khalaṣa?' Dhul-Khalaṣa was a house belonging to the tribe of Khath'am and there used to be worshipped the Taghiyas (idols) (of the Daus Khath'am, and Bajaila tribes) and it used to be called Ka'ba-al-Yamāniya. So, I proceeded with one hundred and fifty (men) from the tribe of Aḥmas who were excellent knights. I informed the Prophet ﷺ that I could not sit firm on horses, so he stroke me on the chest with his hand and I noticed his finger-marks on my chest. He invoked, 'O Allāh! Make him firm and a guide and a rightly-guided man.' Jarīr set out towards that place, dismantled and burnt it, and then sent the good news to Allāh's Messenger ﷺ. The messenger of Jarīr said to Allāh's Messenger ﷺ, 'O Allāh's Messenger! By Him Who has sent you with the Truth, I did not come to you till it (i.e., the house) had been turned (black) like a scabby camel (covered with tar).' So, the Prophet ﷺ invoked Allāh to bless the horses of the men of Aḥmas five times.

[See Hadīth No.3020]

مُدَى، أَفَتَدْبِحُ بِالْقَصَبِ؟ فَقَالَ: «مَا أَنَهَرَ الدَّمَ وَذُكِرَ اسْمُ اللَّهِ عَلَيْهِ فَكُلْ، لَيْسَ السِّنُّ وَالظَّفَرُ وَسَأُحَدِّثُكُمْ عَنْ ذَلِكَ، أَمَّا السِّنُّ فَعِظْمٌ وَأَمَّا الظَّفَرُ فَمُدَى الْحَبَشَةِ». [راجع: ٢٤٨٨]

(١٩٢) بَابُ الْبِشَارَةِ فِي الْفَتْوحِ

٣٠٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: قَالَ لِي جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْحَلَاصَةِ؟ وَكَانَ بَيْنًا فِيهِ خَنَعٌ يُسَمَّى كَعْبَةَ الْيَمَانِيَّةِ. فَاَنْطَلَقْتُ فِي خَمْسِينَ وَمِائَةٍ مِنْ أَحْمَسَ - وَكَانُوا أَصْحَابَ خَيْلٍ - فَأَخْبَرْتُ النَّبِيَّ ﷺ أَنِّي لَا أَتُبْتُ عَلَى الْخَيْلِ، فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي، فَقَالَ: «اللَّهُمَّ تَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا. فَاَنْطَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا، فَأَرْسَلَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ، فَقَالَ رَسُولُ جَرِيرٍ لِرَسُولِ اللَّهِ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُكَ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. فَبَارَكَ عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

وقال مُسَدَّدٌ: بَيَّتْ فِي خُتَمٍ.

[راجع: ٣٠٢٠]

(193) CHAPTER. What may be given to the bringer of glad tidings.

Ka'b bin Mālik gave two garments to the person who brought the glad tidings of the acceptance of his repentance.

(١٩٣) بَابُ مَا يُعْطَى لِلْبَشِيرِ،
وَأَعْطَى كَعْبُ بْنُ مَالِكٍ ثَوْبَيْنِ
حِينَ بَشَّرَ بِالتَّوْبَةِ.

(194) CHAPTER. There is no emigration (from Makkah) after the Conquest (of Makkah).

3077. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ on the day of the conquest of Makkah said, "There is no emigration (after the Conquest), but *Jihād* and good intentions⁽¹⁾, and when you are called for *Jihād*, you should immediately respond to the call."

(١٩٤) بَابُ لَا هِجْرَةَ بَعْدَ الفَتْحِ

٣٠٧٧ - حَدَّثَنَا آدَمُ بْنُ أَبِي
إِيَّاسٍ: حَدَّثَنَا شَيْبَانُ، عَنْ مَنْصُورٍ،
عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ
النَّبِيُّ ﷺ يَوْمَ فَتْحِ مَكَّةَ: «لَا هِجْرَةَ
وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتُنْفِرْتُمْ
فَانْفِرُوا». [راجع: ١٣٤٩]

3078, 3079. Narrated Abū 'Uthmān An-Nahdī: Mujāshī' (bin Mas'ūd) took his brother Mujālid bin Mus'ūd to the Prophet ﷺ and said, "This is Mujālid, and he will give the *Bai'a* (pledge) to you for emigration." The Prophet ﷺ said, "There is no emigration after the conquest of Makkah, but I will take his *Bai'a* (pledge) for Islām."

٣٠٧٨، ٣٠٧٩ - حَدَّثَنَا إِبْرَاهِيمُ
بْنُ مُوسَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ،
عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ
عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ قَالَ: جَاءَ
مُجَاشِعٌ بِأَخِيهِ مُجَالِدِ بْنِ مَسْعُودٍ إِلَى
النَّبِيِّ ﷺ فَقَالَ: هَذَا مُجَالِدٌ يُبَايِعُكَ
عَلَى الْهِجْرَةِ، فَقَالَ: «لَا هِجْرَةَ بَعْدَ
فَتْحِ مَكَّةَ، وَلَكِنْ أُبَايِعُهُ عَلَى
الإِسْلَامِ». [راجع: ٢٩٦٢، ٢٩٦٣]

3080. Narrated 'Atā': I and 'Ubaid bin 'Umair went to 'Āishah رضي الله عنها while she was staying near Thabīr (i.e., a mountain). She said, "There is no emigration after Allāh gave His Prophet ﷺ victory over Makkah."

٣٠٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو بْنُ
جُرَيْجٍ: سَمِعْتُ عَطَاءَ يَقُولُ: ذَهَبَتْ
مَعَ عُبَيْدِ بْنِ عَمِيرٍ إِلَى عَائِشَةَ رَضِيَ

(1) (H. 3077) See the footnote of *Hadīth* No. 2825.

اللَّهُ عَنْهَا وَهِيَ مُجَاوِرَةٌ بِشَيْبِرٍ، فَقَالَتْ
لَنَا: انْقَطَعَتِ الْهَجْرَةُ مُذْ فَتَحَ اللَّهُ عَلَيَّ
نَبِيِّ ﷺ مَكَّةَ. [انظر: ٣٩٠٠، ٤٣١٢]

(195) CHAPTER. (It is permissible for a man) to look in (or search) the hair of the *Dhimmī* women (i.e., non-Muslims living under the protection of Muslims) and that of the lady-believers if they disobey Allāh, and to compel them to take off their clothes if there is necessity.

(١٩٥) بَابُ إِذَا اضْطَرَّ الرَّجُلُ إِلَى
النَّظَرِ فِي شُعُورِ أَهْلِ الذِّمَّةِ وَالْمُؤْمِنَاتِ
إِذَا عَصَيْنَ اللَّهَ وَتَجَرَّيْدَهُنَّ

3081. Narrated Sa'd bin 'Ubaida: Abū 'Abdur-Raḥmān, who was one of the supporters of 'Uthmān, said to Abū Ṭalḥa who was one of the supporters of 'Alī, "I perfectly know what encouraged your leader (i.e., 'Alī) to shed blood. I heard him saying: Once the Prophet ﷺ sent me and Az-Zubair saying, 'Proceed to such and such *Ar-Rauḍah* (place) where you will find a lady, whom Ḥāṭib has given a letter.' So when we arrived at *Ar-Rauḍah*, we requested the lady to hand over the letter to us. She said, 'Ḥāṭib has not given me any letter.' We said to her. 'Take out the letter or else we will strip off your clothes (to search the letter).' So, she took it out of her braid. So, the Prophet ﷺ sent for Ḥāṭib, (who came) and said, 'Don't hasten to give your judgement about me, for by Allāh, I have neither become a disbeliever, nor an apostate by discarding Islām. (The reason for writing this letter was) that there is none of your companions but has relatives in Makkah, through whom Allāh protects their families and property, while I have nobody there, so I wanted to do them some favour (so that they might look after my family and property).' The Prophet ﷺ believed him. 'Umar said, 'Allow me to chop off his (Ḥāṭib's) neck as he has proved to be a hypocrite.' The Prophet ﷺ said, (to

٣٠٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ
اللَّهِ ابْنِ حَوْشَبِ الطَّائِفِيِّ: حَدَّثَنَا
هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ، عَنْ سَعْدِ بْنِ
عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ وَكَانَ
عُثْمَانِيًّا، فَقَالَ لِابْنِ عَطِيَّةَ، وَكَانَ
عَلَوِيًّا: إِنِّي لِأَعْلَمُ مَا الَّذِي جَرَّأَ
صَاحِبِكَ عَلَى الدَّمَاءِ، سَمِعْتُهُ يَقُولُ:
بَعَثَنِي النَّبِيُّ ﷺ وَالرُّبَيْرِ فَقَالَ: «اَثْرُوا
رَوْضَةَ كَذَا، وَتَجِدُونَ بِهَا امْرَأَةً
أَعْطَاهَا حَاطِبٌ كِتَابًا» فَاتَيْنَا الرَّوْضَةَ
فَقُلْنَا: الْكِتَابَ، قَالَتْ: لَمْ يُعْطِنِي،
فَقُلْنَا: لَشَخْرَجَنَّ أَوْ لَأَجْرَدَنَّكَ.
فَأَخْرَجَتْ مِنْ حُجْرَتِهَا فَأَرْسَلَتْ إِلَى
حَاطِبٍ، فَقَالَ: لَا تَعْجَلْ، وَاللَّهِ مَا
كَفَرْتُ وَلَا اِزْدَدْتُ لِإِسْلَامٍ إِلَّا حُبًّا
وَلَمْ يَكُنْ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا وَلَهُ
بِمَكَّةَ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ
وَمَالِهِ، وَلَمْ يَكُنْ لِي أَحَدٌ، فَأَحْبَبْتُ
أَنْ أَتَّخِذَ عِنْدَهُمْ يَدًا. فَصَدَّقَهُ النَّبِيُّ
ﷺ فَقَالَ عُمَرُ: دَعْنِي أَضْرِبُ عُنُقَهُ

‘Umar), ‘Who knows, perhaps Allāh has looked at the warriors of Badr and said (to them): Do whatever you like, for I have forgiven you.’” ‘Abdur-Raḥmān added, “So this is what encouraged him (i.e., ‘Alī).”

[See *Hadīth* No. 3007]

(196) CHAPTER. The reception of *Al-Ghuzā* (i.e., Muslim fighters returning after participating in *Jihād*).

3082. Narrated Ibn Abū Mulaika: Ibn Az-Zubair said to Ibn Ja‘far رَضِيَ اللهُ عَنْهُ, “Do you remember when I, you and Ibn ‘Abbās went out to receive Allāh’s Messenger ﷺ?” Ibn Ja‘far replied in the affirmative. Ibn Az-Zubair added, “And Allāh’s Messenger ﷺ made us (i.e., I and Ibn ‘Abbās) ride along with him and left you.”

3083. Narrated As-Sā‘ib bin Yazīd: I along with some boys went out to receive Allāh’s Messenger ﷺ at *Ṭhanīyat Al-Wadā’*.

(197) CHAPTER. What to say on returning from *Jihād*.

3084. Narrated ‘Abdullāh رَضِيَ اللهُ عَنْهُ: When the Prophet ﷺ returned (from *Jihād*), he would say *Takbīr* thrice and add, “We are returning, if Allāh wills, with repentance and worshipping and praising (our Lord) and prostrating ourselves before our Lord. Allāh fulfilled His Promise, granted victory to His slave, and He Alone defeated the *Aḥzāb* (Confederates).” (See H. 2995)

فَإِنَّهُ قَدْ نَافَقَ. فَقَالَ: «وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَى أَهْلِ بَدْرٍ فَقَالَ: اَعْمَلُوا مَا شِئْتُمْ؟» فَهَذَا الَّذِي جَرَّأَهُ.

[راجع: ٣٠٠٧]

(١٩٦) بَابُ اسْتِئْجَابِ الْعُرَاةِ

٣٠٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ وَحُمَيْدُ بْنُ الْأَسْوَدِ، عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: قَالَ ابْنُ الزُّبَيْرِ لابن جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُمُ: أَتَدْرِكُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ. فَحَمَلْنَا وَتَرَكَ.

٣٠٨٣ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ السَّائِبُ بْنُ يَزِيدَ رَضِيَ اللَّهُ عَنْهُ: ذَهَبْنَا نَتَلَقَّى رَسُولَ اللَّهِ ﷺ مَعَ الصَّبِيَّانِ إِلَى تَنْبَةِ الْوَدَاعِ.

[انظر: ٤٤٢٦، ٤٤٢٧]

(١٩٧) بَابُ مَا يَقُولُ إِذَا رَجَعَ مِنَ الْعُرْوِ

٣٠٨٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا قَفَلَ كَبَّرَ ثَلَاثًا، قَالَ: «أَيُّونَ إِنْ شَاءَ اللَّهُ تَائِبُونَ، عَابِدُونَ حَامِدُونَ، لِرَبِّنَا سَاجِدُونَ. صَدَقَ اللَّهُ

وَعَدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ
وَحُدَّهُ». [راجع: ١٧٩٧]

3085. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ while returning from 'Uṣfān, and Allāh's Messenger ﷺ was riding his she-camel keeping Ṣāfiyya bint Ḥuḡayl riding behind him. His she-camel slipped and both of them fell down. Abū Ṭalḥa jumped from his camel and said, "O Allāh's Messenger! May Allāh sacrifice me for you." The Prophet ﷺ said, "Take care of the lady." So, Abū Ṭalḥa covered his face with a garment and went to Ṣāfiyya and covered her with it, and then he set right the condition of their she-camel so that both of them rode, and we were encircling Allāh's Messenger ﷺ like a cover. When we approached Al-Madīna, the Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." He kept on saying this till he entered Al-Madīna.

٣٠٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي إِسْحَاقَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ مَقْفَلَةً مِنْ عُسْفَانَ، وَرَسُولُ اللهِ ﷺ عَلَى رَاحِلَتِهِ، وَقَدْ أُرْدَفَ صَفِيَّةَ بِنْتُ حُيَيٍّ، فَعَثَرَتْ نَاقَتُهُ فَضَرِعَا جَمِيعًا، فَافْتَحَمَ أَبُو طَلْحَةَ فَقَالَ: يَا رَسُولَ اللهِ، جَعَلَنِي اللهُ فِدَاءَكَ، قَالَ: «عَلَيْكَ الْمَرْأَةُ»، فَقَلَبَ ثَوْبًا عَلَى وَجْهِهِ وَأَتَاهَا فَأَلْقَاهُ عَلَيْهَا أَصْلَحَ لَهُمَا مَرْكَبُهُمَا فَرَكِبَا. وَاكْتَفَيْنَا رَسُولَ اللهِ ﷺ فَلَمَّا أَشْرَفْنَا عَلَى الْمَدِينَةِ، قَالَ: «أَيُّبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ٣٧١]

3086. Narrated Anas bin Mālik that he and Abū Ṭalḥa came in the company of the Prophet ﷺ and Ṣāfiyya was accompanying the Prophet ﷺ, who let her ride behind him on his she-camel. During the journey, the she-camel slipped and both the Prophet ﷺ and (his) wife fell down. Abū Ṭalḥa (the subnarrator thinks that Anas said that Abū Ṭalḥa jumped from his camel quickly) said, "O Allāh's Messenger! May Allāh sacrifice me for your sake! Did you get hurt?" The Prophet ﷺ replied, "No, but take care of the lady." Abū Ṭalḥa covered his face with his garment and proceeded towards her and covered her with his garment, and she got

٣٠٨٦ - حَدَّثَنَا عَلِيُّ: حَدَّثَنَا بِشْرُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا يَحْيَى بْنُ أَبِي إِسْحَاقَ عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّهُ أَقْبَلَ هُوَ وَأَبُو طَلْحَةَ مَعَ النَّبِيِّ ﷺ، وَمَعَ النَّبِيِّ ﷺ صَفِيَّةُ يُرْدِفُهَا عَلَى رَاحِلَتِهِ. فَلَمَّا كَانَ بَعْضُ الطَّرِيقِ عَثَرَتِ الدَّابَّةُ فَضَرَعَ النَّبِيُّ ﷺ وَالْمَرْأَةَ، وَإِنَّ أَبَا طَلْحَةَ قَالَ: - أَحْسِبُ قَالَ: - افْتَحَمَ عَنْ بَعِيرِهِ فَقَالَ: يَا نَبِيَّ اللهُ، جَعَلَنِي اللهُ

up. He then set right the condition of their she-camel and both of them (i.e., the Prophet ﷺ and his wife) rode and proceeded till they approached Al-Madīna. The Prophet ﷺ said, "We are returning with repentance and worshipping and praising our Lord." The Prophet ﷺ kept on saying this statement till he entered Al-Madīna.

فِدَاءَكَ، هَلْ أَصَابَكَ مِنْ شَيْءٍ؟ قَالَ: «لا، وَلَكِنْ عَلَيْكَ الْمَرْأَةُ». فَأَلْقَى أَبُو طَلْحَةَ ثَوْبَهُ عَلَى وَجْهِهِ فَفَضَّدَ فَضَّدَهَا فَأَلْقَى ثَوْبَهُ عَلَيْهَا فَفَقَامَتِ الْمَرْأَةُ، فَشَدَّ لهُمَا عَلَى رَاحِلَتَيْهِمَا فَرَكِبَا، فَسَارُوا، حَتَّى إِذَا كَانُوا بِظَهْرِ الْمَدِينَةِ، أَوْ قَالَ: أَشْرَفُوا عَلَى الْمَدِينَةِ، قَالَ النَّبِيُّ ﷺ: «أَيُّونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ». فَلَمْ يَزَلْ يَقُولُهَا حَتَّى دَخَلَ الْمَدِينَةَ. [راجع: ٣٧١]

(198) CHAPTER. The performance of *Ṣalāt* (prayer) on returning from a journey.

3087. Narrated Jābir bin 'Abdullāh رضي الله عنه: I was on a journey in the company of the Prophet ﷺ and when we reached Al-Madīna, he said to me, "Enter the mosque and offer two *Rak'a* (prayer)."

٣٠٨٧ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَلَمَّا قَدِمْنَا الْمَدِينَةَ قَالَ لِي: «ادْخُلِ الْمَسْجِدَ فَصَلِّ رَكَعَتَيْنِ». [راجع: ٤٤٣]

3088. Narrated Ka'b رضي الله عنه: Whenever the Prophet ﷺ returned from a journey in the forenoon, he would enter the mosque and offer two *Rak'a* (prayer) before sitting.

٣٠٨٨ - حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ أَبِيهِ وَعَمِّهِ عُبَيْدِ اللَّهِ بْنِ كَعْبٍ، عَنْ نَعْبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ صُحِّي دَخَلَ الْمَسْجِدَ فَصَلَّى رَكَعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ. [راجع: ٢٧٥٧]

(199) CHAPTER. Taking meals on arrival (from a journey).

(١٩٩) بَابُ الطَّعَامِ عِنْدَ الْقُدُومِ،

Ibn 'Umar used to present meals to the one who used to visit him (on returning from a journey).

3089. Narrated Muḥārib bin Dithār: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "When Allāh's Messenger ﷺ arrived at Al-Madīna, he slaughtered a camel or a cow." Jābir added, "The Prophet ﷺ bought a camel from me for two *Uqiya* (of gold) and one or two Dirham. When he reached *Širār*, he ordered that a cow be slaughtered, and they ate its meat. When he arrived at Al-Madīna, he ordered me to go to the mosque and offer two *Rak'a* (prayer), and weighed (and gave) me the price of the camel."

3090. Narrated Jābir رَضِيَ اللهُ عَنْهُ: Once, I returned from a journey and the Prophet ﷺ said (to me), "Offer two *Rak'a* (prayer)." [*Širār* is a place near Al-Madīna].

وَكَانَ ابْنُ عُمَرَ يُفِطِرُ لِمَنْ يَشَاءُ.

٣٠٨٩ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا
وَكَيْعٌ، عَنْ شُعْبَةَ، عَنْ مُحَارِبِ بْنِ
دِثَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ
اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا
قَدِمَ الْمَدِينَةَ نَحَرَ جَزُورًا أَوْ بَقْرَةً.

زَادَ مُعَاذٌ، عَنْ شُعْبَةَ، عَنْ
مُحَارِبِ بْنِ سَمِيعِ جَابِرِ بْنِ عَبْدِ اللَّهِ:
اشْتَرَى مِنِّي النَّبِيُّ ﷺ بَعِيرًا بِأَوْقِيَتَيْنِ
وِدْرَاهِمٍ أَوْ دِرْهَمَيْنِ، فَلَمَّا قَدِمَ صِرَارًا
أَمَرَ بِبَقْرَةٍ قُدِّبِحَتْ فَأَكَلُوا مِنْهَا. فَلَمَّا
قَدِمَ الْمَدِينَةَ أَمَرَنِي أَنْ آتِيَ الْمَسْجِدَ
فَأُصَلِّيَ رَكْعَتَيْنِ، وَوزَنَ لِي ثَمَنَ
الْبَعِيرِ. [راجع: ٤٤٣]

٣٠٩٠ - حَدَّثَنَا أَبُو الْوَلِيدِ:
حَدَّثَنَا شُعْبَةُ، عَنْ مُحَارِبِ بْنِ دِثَارٍ،
عَنْ جَابِرِ قَالَ: قَدِمْتُ مِنْ سَفَرٍ فَقَالَ
النَّبِيُّ ﷺ: «صَلِّ رَكْعَتَيْنِ».
صِرَارًا: مَوْضِعٌ نَاحِيَةَ الْمَدِينَةِ.

[راجع: ٤٤٣]