

“Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame) ..(up to).. Ever Oft-Forgiving, Most Merciful.” (V.4:95,96).

2831. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: When the Divine Revelation: “Not equal are those of the believers who sit (at home)..., was revealed, the Prophet ﷺ sent for Zaid (bin Thābit) who came with a shoulder-blade and wrote on it. Ibn Umm Maktūm complained about his blindness and on that the following verse was revealed: “Not equal are those of the believers who sit (at home) except those who are disabled (by injury, or are blind or lame)...” (V.4:95)

2832. Narrated Sahl bin Sa'd As-Sā'idi: I saw Marwān bin Al-Ḥakam sitting in the mosque. So, I came forward and sat by his side. He told us that Zaid bin Thābit had told him that Allāh's Messenger ﷺ had dictated to him the Divine Verse:

“Not equal are those of the believers who sit (at home) and those who strive hard and fight in the Cause of Allāh.” (V.4:95)

Zaid said, “Ibn Umm Maktūm came to the Prophet ﷺ while he was dictating to me that very Verse. On that Ibn Umm Maktūm said, “O Allāh's Messenger! If I had power, I would surely take part in *Jihād*.” He was a blind man. So Allāh تعالى sent down the revelation to His Messenger ﷺ while his thigh was on mine and it became so heavy for me that I feared that my thigh would be broken. Then that state of the Prophet ﷺ was over after Allāh revealed “... except those who are disabled (by injury or are blind or lame).” (V.4:95)

الْضَّرِيرَ ﴿ إِلَى قَوْلِهِ: ﴿عَفُورًا رَحِيمًا﴾ [النساء ٩٥ - ٩٦].

٢٨٣١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبِرَاءَ رَضِيَ اللهُ عَنْهُ يَقُولُ: لَمَّا نَزَلَتْ: ﴿لَا يَسْتَوِي الْقَعِيدُونَ مِنَ الْمُؤْمِنِينَ﴾ دَعَا رَسُولُ اللهِ ﷺ زَيْدًا، فَجَاءَهُ بِكَتِفٍ فَكَتَبَهَا. وَشَكَا ابْنُ أُمِّ مَكْتُومٍ ضَرَارَتَهُ فَنَزَلَتْ ﴿لَا يَسْتَوِي الْقَعِيدُونَ مِنَ الْمُؤْمِنِينَ عَدُوِّ الْأَوَّلِيَّ وَالضَّرِيرَ﴾.

[انظر: ٤٥٩٣، ٤٥٩٤، ٤٩٩٠]

٢٨٣٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ أَنَّهُ قَالَ: رَأَيْتُ مَرْوَانَ بْنَ الْحَكَمِ جَالِسًا فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنَا أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللهِ ﷺ أَمَلَى عَلَيَّ ﴿الله﴾ قَالَ: فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمَلِّهَا عَلَيَّ فَقَالَ: يَا رَسُولَ اللهِ، لَوْ أَسْتَطِيعُ الْجِهَادَ لَجَاهَدْتُ. وَكَانَ رَجُلًا أَعْمَى، فَأَنْزَلَ اللهُ تَعَالَى عَلَيَّ رَسُولِهِ ﷺ وَفَحَذُّهُ عَلَيَّ فَخِذِي فَتَمَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تُرَضَّ فِخْذِي ثُمَّ سُرِّي

عَنهُ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿عَبْدٌ أُولَى

الضَّرِيرِ﴾. [انظر: ٤٥٩٢]

### (32) CHAPTER. Patience during fighting.

2833. Narrated Sālim Abū An-Naḍr: 'Abdullāh bin Abī Aūfa wrote and I read what he wrote... that Allāh's Messenger ﷺ said, "When you meet them (i.e., your enemy in the battlefield) then be patient."

(٢٢) بَابُ الصَّبْرِ عِنْدَ الْقِتَالِ

٢٨٣٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:

حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى بْنِ

عُقَبَةَ، عَنْ سَالِمِ أَبِي النَّضْرِ: أَنَّ عَبْدَ

اللَّهِ بْنِ أَبِي أَوْفَى كَتَبَ: فَقَرَأْتُهُ أَنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا لَقِيتُمُوهُمْ

فَاصْبِرُوا». [راجع: ٢٨١٨]

### (33) CHAPTER. Rousing and exhorting people to fight.

And the Statement of Allāh جَلَّ جَلَالُهُ:

"Urge the believers to fight..." (V.8:65)

2834. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ went towards the *Khandaq* (i.e., trench) and saw the *Muhājirūn* (emigrants) and the *Anṣār* digging in a very cold morning as they did not have slaves to do that for them. When he noticed their fatigue and hunger he said, "O Allāh! The real life is that of the Hereafter, (so please) forgive the *Anṣār* and the *Muhājirūn*." In its reply the *Muhājirūn*<sup>(1)</sup> and the *Anṣār* said, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live."

(٢٣) بَابُ التَّحْرِيزِ عَلَى الْقِتَالِ

وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿حَرِّضَ

الْمُؤْمِنِينَ عَلَى الْقِتَالِ﴾ [الأنفال: ٦٥].

٢٨٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو:

حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدِ قَالَ:

سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:

خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ فَإِذَا

الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ فِي

عَدَاةٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَيْدٌ يَعْمَلُونَ

ذَلِكَ لَهُمْ. فَلَمَّا رَأَى مَا بِهِمْ مِنْ

النَّصَبِ وَالْجُوعِ قَالَ:

«اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ

فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

فَقَالُوا مُجِيبِينَ لَهُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

(1) (H. 2834) The word "Emigrants" at other places has been written as *Muhājirūn*. See glossary for *Muhājirūn*.

[انظر: ٢٨٣٥، ٢٩٦١، ٣٧٩٥،

٣٧٩٦، ٤٠٩٩، ٤١٠٠، ٦٤١٣، ٧٢٠١]

### (٣٤) بَابُ حَفْرِ الْخَنْدَقِ

(34) CHAPTER. The digging of the *Khandaq* (trench).

2835. Narrated Anas رَضِيَ اللهُ عَنْهُ: The *Muhājirūn* (emigrants) and the *Anṣār* started digging the trench around Al-Madīna carrying the earth on their backs and saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ that we will carry on *Jihād* as long as we live." The Prophet ﷺ kept on replying, "O Allāh, there is no good except the good of the Hereafter; so confer Your Blessings on the *Anṣār* and the *Muhājirūn*."

٢٨٣٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى تَعَالَى عَنْهُ قَالَ: جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفَرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ وَيَنْقُلُونَ التُّرَابَ عَلَى مُتُونِهِمْ وَيَقُولُونَ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا

عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

وَالنَّبِيُّ ﷺ يُجِيبُهُمْ وَيَقُولُ:

«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرَ الْآخِرَةِ»

فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ»

[راجع: ٢٨٣٤]

2836. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went on carrying (the earth) and saying, "Without You (O Allāh!) we would have got no guidance."

٢٨٣٦ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ:

سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:

كَانَ النَّبِيُّ ﷺ يَنْقُلُ وَيَقُولُ: «لَوْ لَا

أَنْتَ مَا اهْتَدَيْنَا». [انظر: ٢٨٣٧،

٣٠٣٤، ٤١٠٤، ٤١٠٦، ٦٦٢٠، ٧٢٣٦]

2837. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Al-Aḥzāb* (the Confederates) I saw the Prophet ﷺ carrying earth, and the earth was covering the whiteness of his abdomen. And he was saying, "Without You (O Allāh!) we would have got no guidance, nor given in charity, nor offered *Ṣalāt* (prayers). So please bless us

٢٨٣٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:

حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ

الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ

ﷺ يَوْمَ الْأَحْزَابِ يَنْقُلُ التُّرَابَ وَقَدْ

وَارَى التُّرَابَ بَيَاضَ بَطْنِهِ وَهُوَ يَقُولُ:

with tranquillity and make firm our feet when we meet our enemies. Indeed (these) people have rebelled against us, but never shall we yield if they try to bring *Fitnah* (trial, affliction) upon us.”

(35) CHAPTER. (The reward of) whoever is held back from *Jihad* by a legal cause.

2838. Narrated Anas رَضِيَ اللهُ عَنْهُ: We returned from the *Ghazwa* of Tabūk along with the Prophet ﷺ.

(See *Hadith* No.2839 below).

2839. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in a *Ghazwa* he said, “Some people have remained behind us in Al-Madīna and we never crossed a mountain path or a valley, but they were with us (i.e., sharing the reward with us), as they have been held back by a (legal) excuse.”

(36) CHAPTER. The superiority of observing *Ṣaum* (fast) in Allāh's Cause (to seek His good pleasure).

2840. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, “Whosoever observes *Ṣaum* (fast) for one day in Allāh's Cause (to seek His good pleasure), Allāh will keep his face away from the (Hell) Fire (a

لَوْلَا أَنْتَ مَا اهْتَدَيْنَا، وَلَا تَصَدَّقْنَا، وَلَا صَلَّيْنَا. فَأَنْزَلَ السَّكِينَةَ عَلَيْنَا، وَثَبَّتِ الْأَقْدَامَ إِنَّ لَاقِنَا، إِنَّ الْأَوْلَى قَدْ بَعَوْا عَلَيْنَا، إِذَا أَرَادُوا فِتْنَةَ أَيْبِنَا.»

[راجع: ٢٨٣٦]

(٣٥) بَابُ مَنْ حَبَسَهُ الْعُذْرُ عَنِ الْغَزْوِ

٢٨٣٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا حُمَيْدٌ: أَنَّ أَنَسًا حَدَّثَهُمْ قَالَ: رَجَعْنَا مِنْ غَزْوَةِ نَبِيِّكَ مَعَ النَّبِيِّ ﷺ. [انظر: ٢٨٣٩،

[٤٤٢٣

٢٨٣٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ حُمَيْدٍ عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي غَزَاةٍ، فَقَالَ: «إِنَّ أَقْوَامًا بِالْمَدِينَةِ خَلَفْنَا مَا سَلَكْنَا شِعْبًا وَلَا وَادِيًا إِلَّا وَهُمْ مَعَنَا فِيهِ، حَبَسَهُمُ الْعُذْرُ». [راجع: ٢٨٣٨]

وَقَالَ مُوسَى: حَدَّثَنَا حَمَّادٌ، عَنْ حُمَيْدٍ، عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ: قَالَ النَّبِيُّ ﷺ. قَالَ أَبُو عَبْدِ اللَّهِ: الْأَوَّلُ أَصَحُّ.

(٣٦) بَابُ فَضْلِ الصَّوْمِ فِي سَبِيلِ اللَّهِ

٢٨٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ،

distance covered by a journey of) seventy years.”

(37) CHAPTER. The superiority of spending in Allāh's Cause (i.e., for *Jihād*).

2841. Narrated Abū Hurairah عنه رضي الله عنه: The Prophet ﷺ said, “Whoever spends two things in Allāh's Cause, will be called by all the gatekeepers of Paradise who will be saying, ‘O so-and-so! Come here.’” Abū Bakr said, “O Allāh's Messenger! Such persons will never be destroyed.” The Prophet ﷺ said, “I hope you will be one of them.”

2842. Narrated Abū Sa'īd Al-Khudrī رضي رضي الله عنه: Allāh's Messenger ﷺ ascended the pulpit and said, “Nothing worries me as to what will happen to you after me, except the temptation of worldly blessings which will be conferred on you.” Then he mentioned the worldly pleasures. He started with the one (i.e., the blessings) and took up the other (i.e., the pleasures). A man got up saying, “O Allāh's Messenger! Can the good bring about evil?” The Prophet ﷺ remained silent and we thought that he was being inspired Divinely, so all the people kept silent with awe. Then the Prophet ﷺ wiped the sweat off his face and asked, “Where is the

وَسُئِلَ ابْنُ أَبِي صَالِحٍ: أَنَّهُمَا سَمِعَا النُّعْمَانَ بْنَ أَبِي عَيَّاشٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «مَنْ صَامَ يَوْمًا فِي سَبِيلِ اللَّهِ بَعَدَ اللَّهُ وَجْهَهُ عَنِ النَّارِ سَبْعِينَ حَرِيفًا».

(٣٧) بَابُ فَضْلِ التَّقَةِ فِي سَبِيلِ اللَّهِ

٢٨٤١ - حَدَّثَنِي سَعْدُ بْنُ حَفْصٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَنْفَقَ زَوْجَيْنِ فِي سَبِيلِ اللَّهِ دَعَاهُ حَزَنَةُ الْجَنَّةِ، كُلُّ حَزَنَةٍ بَابٍ: أَيُّ قُلِّ هَلُمَّ». قَالَ. أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، ذَاكَ الَّذِي لَا تَوَى عَلَيْهِ. فَقَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَرْجُو أَنْ تَكُونَ مِنْهُمْ».

[راجع: ١٨٩٧]

٢٨٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ سِينَانَ: حَدَّثَنَا فُلَيْحٌ: حَدَّثَنَا هِلَالٌ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنَّمَا أَحْسَى عَلَيْكُمْ مِنْ بَعْدِ مَا يُفْتَحُ عَلَيْكُمْ مِنْ بَرَكَاتِ الْأَرْضِ». ثُمَّ ذَكَرَ زَهْرَةَ الدُّنْيَا قَبْدًا بِإِحْدَاهُمَا وَتَنَّى بِالْأُخْرَى، فَقَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، أَوْ يَأْتِي الْحَيْرُ بِالشَّرِّ؟ فَسَكَتَ عَنْهُ النَّبِيُّ ﷺ.

preceding questioner?” “Do you think wealth is good?” He repeated thrice, adding, “No doubt, good brings nothing but good. Indeed it is like what grows on the banks of a stream which either kills or nearly kills the grazing animals because of gluttony except the vegetation-eating animal which eats till both its flanks are full (i.e., till it gets satisfied), and then stands in the sun and defecates and urinates and again starts grazing. This worldly property is sweet vegetation. How excellent the wealth of the Muslim is, if it is collected through legal means and is spent in Allāh's Cause and on orphans, poor people and travellers? But he who does not take it legally is like an eater who is never satisfied, and his wealth will be a witness against him on the Day of Resurrection.”

فُلْنَا: يُوحَى إِلَيْهِ، وَسَكَتَ النَّاسُ كَأَنَّ عَلَى رُؤُوسِهِمُ الطَّيْرَ. ثُمَّ إِنَّهُ مَسَحَ عَنْ وَجْهِهِ الرُّحْضَاءَ فَقَالَ: «أَيُّنَ السَّائِلُ أَتِفَا؟ أَوْ خَيْرٌ هُوَ؟» ثَلَاثًا، «إِنَّ الْخَيْرَ لَا يَأْتِي إِلَّا بِالْخَيْرِ وَإِنَّهُ كَلَّمَا يُنْبِتُ الرَّبِيعُ مَا يَقْتُلُ حَبَطًا أَوْ يُلِيمُ، كَلَّمَا أَكَلَتْ إِلَّا أَكَلَةَ الْخَضِرِ، حَتَّى إِذَا امْتَدَّتْ خَاصِرَتَاهَا، اسْتَقْبَلَتِ الشَّمْسُ فَتَلَطَّتْ وَبَالَتْ ثُمَّ رَتَعَتْ. وَإِنَّ هَذَا الْمَالَ خَضِرَةٌ حُلُوءَةٌ. وَيَنْعَمُ صَاحِبُ الْمُسْلِمِ لِمَنْ أَخَذَهُ بِحَقِّهِ فَجَعَلَهُ فِي سَبِيلِ اللَّهِ وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ، وَمَنْ لَمْ يَأْخُذْهَا بِحَقِّهِ فَهُوَ كَالْأَكْلِ الَّذِي لَا يَشْبَعُ، وَيَكُونُ عَلَيْهِ شَهِيدًا يَوْمَ الْقِيَامَةِ». [راجع: ٩٢١]

(38) CHAPTER. The superiority of one who prepares a *Ghāzi* (fighter for *Jihād*) or looks after his dependents in his absence.

2843. Narrated Zaid bin Khālīd رضي الله عنه: Allāh's Messenger ﷺ said, “He who prepares a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*; and he who looks after properly the dependents of a *Ghāzi* going in Allāh's Cause is (given a reward equal to that of) a *Ghāzi*.”

(٣٨) بَابُ فَضْلِ مَنْ جَهَّزَ غَازِيًا أَوْ خَلَفَهُ بِخَيْرٍ

٢٨٤٣ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا الْحُسَيْنُ: حَدَّثَنِي يَحْيَى قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ: حَدَّثَنِي بُسْرُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنِي زَيْدُ بْنُ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ جَهَّزَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا، وَمَنْ خَلَفَ غَازِيًا فِي سَبِيلِ اللَّهِ فَقَدْ غَزَا».

2844. Narrated Anas رضي الله عنه: The Prophet ﷺ used not to enter any house in Al-Madīna except the house of Umm Sulaim

٢٨٤٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ إِسْحَاقَ

besides those of his wives... when he was asked why, he said, "I take pity on her as her brother was killed in my company."

بِن عَبْدِ اللَّهِ، عَنِ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ يَدْخُلُ بَيْنًا بِالْمَدِينَةِ غَيْرَ بَيْتِ أُمِّ سَلِيمٍ إِلَّا عَلَى أَرْوَاجِهِ. فَقِيلَ لَهُ فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَحْوَاهَا مَعِي».

(39) CHAPTER. To apply *Hanūt* (i.e., a kind of scent) during the battle.

(٣٩) بَابُ التَّحَنُّطِ عِنْدَ الْقِتَالِ

2845. Narrated Ibn 'Aūn: Once Mūsa bin Anas while describing the battle of Yamāma, said, "Anas bin Mālik went to Thābit bin Qais, who had lifted his clothes from his thighs and was applying *Hanūt* to his body. Anas asked, 'O uncle! What is holding you back (from the battle)?' He replied, 'O my nephew! I am coming just now,' and went on perfuming himself with *Hanūt*, then he came and sat (in the row). Anas then mentioned that the people fled from the battlefield. On that Thābit said, 'Clear the way for me to fight the enemy. We would never do so (i.e., flee) in the company of Allāh's Messenger ﷺ. How bad the habits you have acquired from your enemies!'"

٢٨٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ مُوسَى بْنِ أَنَسٍ قَالَ: ذَكَرَ يَوْمَ الْيَمَامَةِ قَالَ: أَتَى أَنَسُ بْنُ مَالِكٍ ثَابِتَ بْنَ قَيْسٍ وَقَدْ حَسَرَ عَنْ فَخْدِيهِ وَهُوَ يَتَحَنَّنُ فَقَالَ: يَا عَمُّ، مَا يَحْسِبُكَ إِلَّا تَجِيءُ؟ قَالَ: الْآنَ يَا ابْنَ أَخِي، وَجَعَلَ يَتَحَنَّنُ، يَعْنِي مِنَ الْحَنُوطِ، ثُمَّ جَاءَ فَجَلَسَ فَذَكَرَ فِي الْحَدِيثِ انْكَشَافًا مِنَ النَّاسِ فَقَالَ: هَكَذَا عَنِ وُجُوهِنَا حَتَّى نُضَارِبَ بِالْقَوْمِ، مَا هَكَذَا كُنَّا نَفْعَلُ مَعَ رَسُولِ اللَّهِ ﷺ، بِئْسَ مَا عَوَّدْتُمْ أَقْرَانَكُمْ. رَوَاهُ حَمَادٌ عَنْ ثَابِتٍ عَنْ أَنَسٍ.

(40) CHAPTER. The superiority of the reconnoiterer.

(٤٠) بَابُ فَضْلِ الطَّلِيْعَةِ

2846. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Who will bring me the information about the enemy on the day (of the battle) of *Al-Ahẓāb* (the Confederates)?" Az-Zubair said, "I will." The Prophet ﷺ said again, "Who will bring me the information about the enemy?" Az-Zubair said again, "I will." The Prophet ﷺ said, "Every Prophet

٢٨٤٦ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنِ مُحَمَّدِ بْنِ الْمُثَنِّدِ، عَنِ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ يَأْتِينِي بِخَبَرِ الْقَوْمِ؟» يَوْمَ الْأَحْزَابِ. فَقَالَ الرَّبِيعُ: أَنَا. ثُمَّ قَالَ:

had a *Hawarī* (disciple) and my *Hawarī* is Az-Zubair.”

«مَنْ يَأْتِنِي بِخَبْرِ الْقَوْمِ؟» قَالَ الرَّبِيُّ: أَنَا، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الرَّبِيِّ». [انظر: ٢٨٤٧، ٢٩٩٧، ٣٧١٩، ٤١١٣، ٧٢٦١]

(41) CHAPTER. Can the reconnoiterer be sent alone?

(٤١) بَابٌ هَلْ يُبْعَثُ الظَّلِيْعَةُ وَحَدَّه؟

2847. Narrated Jābir bin ‘Abdullāh رضي الله عنه: When the Prophet ﷺ called the people (Ṣadaqa, a subnarrator, said, “Most probably that happened on the day of *Al-Khandaq*) Az-Zubair responded to the call (i.e., to act as a reconnoiterer). (The Prophet ﷺ) called the people again and Az-Zubair responded to the call. The Prophet ﷺ then said, “Every Prophet had a *Hawarī* (disciple) and my *Hawarī* is Az-Zubair bin Al-‘Awwām.”

٢٨٤٧ - حَدَّثَنَا صَدَقَةٌ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا ابْنُ الْمُكَدِّرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ - قَالَ صَدَقَةٌ: أَطْنَهُ يَوْمَ الْحَنْدَقِ - فَانْتَدَبَ الرَّبِيْرُ، ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الرَّبِيْرُ ثُمَّ نَدَبَ النَّاسَ فَانْتَدَبَ الرَّبِيْرُ. فَقَالَ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَحَوَارِيَّ الرَّبِيْرِ بْنِ الْعَوَامِ». [راجع: ٢٨٤٦]

(42) CHAPTER. The travelling of two persons together.

(٤٢) بَابٌ سَفَرُ الْاِثْنَيْنِ

2848. Narrated Mālik bin Al-Ḥuwairith: On my departure from the Prophet ﷺ he said to me and to a friend of mine, “You two, pronounce the *Adḥān* and the *Iqāma* for the *Ṣalāt* (prayer) and let the elder of you lead the *Ṣalāt* (prayer).”

٢٨٤٨ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي قِلَابَةَ، عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ: انْصَرَفْتُ مِنْ عِنْدِ النَّبِيِّ ﷺ فَقَالَ لَنَا أَنَا وَصَاحِبٌ لِي: «أَذْنَا وَأَقِيْمَا وَلِيُوْمَكَمَا أَكْبَرُكَمَا». [راجع: ٦٢٨]

(43) CHAPTER. Good will remain (as a permanent quality) in the forelocks of horses (especially those kept for the purpose of *Jihād*) till the Day of Resurrection.

(٤٣) بَابٌ: الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ

2849. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللهُ عَنْهُمَا said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.”

٢٨٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا مَالِكٌ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيْلُ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

[انظر: ٣٦٤٤]

2850. Narrated ‘Urwa bin Al-Ja’d: The Prophet ﷺ said, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

٢٨٥٠ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنٍ، وَابْنِ أَبِي السَّفَرِ عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ الْجَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ سُلَيْمَانُ: عَنْ شُعْبَةَ، عَنْ عُرْوَةَ ابْنِ أَبِي الْجَعْدِ. تَابَعَهُ مُسَدَّدٌ، عَنْ هُشَيْمٍ، عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنْ عُرْوَةَ بْنِ أَبِي الْجَعْدِ.

[انظر: ٢٨٥٢، ٣١١٩، ٣٦٤٣]

2851. Narrated Anas bin Mälük رَضِيَ اللهُ عَنْهُ said, “There is a blessing in the forelocks of horses (meant for *Jihād*).”

٢٨٥١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي سَعِيدٍ، عَنْ شُعْبَةَ عَنِ أَبِي التَّيَّاحِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَرَكََةُ فِي نَوَاصِي الْحَيْلِ».

[انظر: ٣٦٤٥]

(44) CHAPTER. *Jihād* is to be carried on whether the Muslim ruler who calls for it is good or bad.

By virtue of the saying of the Prophet ﷺ, “Good will remain (as a permanent quality) in the forelocks of horses (meant for *Jihād*), till the Day of Resurrection.”

(٤٤) بَابُ: الْجِهَادِ مَا ضَرَّ مَعَ الْبَرِّ وَالْفَاجِرِ،

لِقَوْلِ النَّبِيِّ ﷺ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ».

2852. Narrated ‘Urwa Al-Bāriqī: The Prophet ﷺ said, “Good will remain (as a

٢٨٥٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا

permanent quality) in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection, for they bring about a reward (in the Hereafter) and booty (in this world).”

(45) CHAPTER. (The superiority of) the one who keeps a horse (for the purpose of *Jihād* in Allāh's Cause), as is indicated by the Statement of Allāh جل جلاله:

“[And make ready against them all you can of power,] including steeds of war (tanks, planes, missiles, artillery etc.)...” (V.8:60)

2853. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “If somebody keeps a horse (for *Jihād*) in Allāh's Cause, motivated by his faith in Allāh and his belief in His Promise, then he will be rewarded on the Day of Resurrection for what the horse has eaten or drunk and for its dung and urine as good deeds in his balance.”

(46) CHAPTER. To name a horse and a donkey.

2854. Narrated ‘Abdullāh bin Abi Qatāda: Abū Qatāda went out (on a journey) with Allāh's Messenger ﷺ but he was left behind with some of his companions who were in a state of *Ihrām*. He himself was not in a state of *Ihrām*. They saw an onager before he could see it. When they saw the onager, they did not speak anything till Abū Qatāda saw it. So, he rode over his horse

زَكْرِيَّا، عَنْ عَامِرٍ: حَدَّثَنَا عُرْوَةُ الْبَارِقِيُّ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْحَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْحَيْرُ إِلَى يَوْمِ الْقِيَامَةِ، الْأَجْرُ وَالْمَغْنَمُ».

[راجع: ٢٨٥٠]

(٤٥) بَابٌ مَنِ احْتَبَسَ فَرَسًا [فِي سَبِيلِ اللَّهِ]

لِقَوْلِهِ عَزَّ وَجَلَّ: ﴿وَمَنْ رَبَّاطٍ الْخَيْلِ﴾ [الأنفال: ٦٠].

٢٨٥٣ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا طَلْحَةُ بْنُ أَبِي سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ الْمُقْبَرِيِّ يُحَدِّثُ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ: «مَنْ احْتَبَسَ فَرَسًا فِي سَبِيلِ اللَّهِ إِيْمَانًا بِاللَّهِ وَتَصَدِيقًا بِوَعْدِهِ فَإِنَّ شِبَعَهُ وَرِيَّهُ وَرَوْتَهُ وَبَوْلَهُ فِي مِيزَانِهِ يَوْمَ الْقِيَامَةِ».

(٤٦) بَابُ اسْمِ الْفَرَسِ وَالْحِمَارِ

٢٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: عَنْ أَبِي حَازِمٍ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ: عَنْ أَبِيهِ أَنَّهُ خَرَجَ مَعَ رَسُولِ اللَّهِ ﷺ فَتَخَلَّفَ أَبُو قَتَادَةَ مَعَ بَعْضِ أَصْحَابِهِ وَهُمْ مُحْرِمُونَ وَهُوَ غَيْرُ