

called Al-Jarāda and requested them to give him his lash, but they refused. So, he himself took it and then attacked the onager and slaughtered it. He ate of its meat and his companions ate too, but they regretted their eating. When they met the Prophet ﷺ (they asked him about it) and he asked, "Have you some of its meat (left) with you?" Abū Qatāda replied, "Yes, we have its leg with us." So, the Prophet ﷺ took and ate it.

مُحْرَمٌ . فَرَأَوا حَمَارًا وَحْشِنَ قَبْلَ أَنْ يَرَاهُ، فَلَمَّا رَأَوْهُ تَرَكُوهُ حَتَّى رَأَاهُ أَبُو قَاتَدَةَ فَرَكِبَ فَرَسًا لَهُ - يُقَالُ لَهُ: الْجَرَادَةُ - فَسَأَلُوهُمْ أَنْ يُنَاوِلُوهُ سَوْطَهُ فَأَبْوَا فَتَنَوَّلَهُ فَحَمَلَ فَعَقَرَهُ ثُمَّ أَكَلَهُ فَأَكَلُوا فَدِيمُوا، فَلَمَّا أَذْرَكُوهُ قَالَ: «هَلْ مَعَكُمْ مِنْهُ شَيْءٌ؟» قَالَ: مَعَنَا رِجْلُهُ فَأَخْذَهَا النَّبِيُّ ﷺ فَأَكَلَهَا .

[راجع: ١٨٢١]

2855. Narrated Sahl: In our garden there was a horse belonging to the Prophet ﷺ called Al-Luhāif or Al-Lukhaif.

٢٨٥٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ بْنُ جَعْفَرٍ: حَدَّثَنَا مَعْنُ بْنُ عَيْسَى: حَدَّثَنَا أَبْيُ بْنُ عَبَّاسٍ بْنُ سَهْلٍ عَنْ أَبِيهِ، عَنْ جَدِهِ قَالَ: كَانَ لِلنَّبِيِّ ﷺ فِي حَائِطِنَا فَرَسٌ يُقَالُ لَهُ: الْلُّحْيَفُ . قَالَ أَبُو عَبْدِ اللَّهِ: وَقَالَ بَعْضُهُمْ: اللُّحْيَفُ .

٢٨٥٦ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَنَّهُ سَمِعَ يَحْيَى بْنَ آدَمَ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عُمَرِ بْنِ مَيْمُونٍ، عَنْ مُعاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدْفَ النَّبِيِّ ﷺ عَلَى حَمَارٍ يُقَالُ لَهُ: عَفِيرُ، فَقَالَ: «يَا مُعاذُ وَهَلْ تَدْرِي حَقَّ اللَّهِ عَلَى عِبَادِهِ؟ وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «إِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذَّبَ مَنْ لَا يُشْرِكُ بِهِ

2856. Narrated Mu'ādh: I was a companion-rider behind the Prophet ﷺ on a donkey called 'Ufair. The Prophet ﷺ asked, "O Mu'ādh! Do you know what Allāh's Right on His slaves is, and what the right of His slaves on Him is?" I replied, "Allāh and His Messenger ﷺ know better." He said, "Allāh's Right on His slaves is that they should worship Him (Alone) and should not worship anything else besides Him. And slaves' right on Allāh is that He should not punish him who worships none besides Him." I said, "O Allāh's Messenger! Should I not inform the people of this good news?" He said, "Do not inform them of it, lest they should depend on it (solely)."

شَيْئاً». قَلْتُ: يَا رَسُولَ اللَّهِ، أَفَلَا
أُبَشِّرُ بِهِ النَّاسُ؟ قَالَ: «لَا تُبَشِّرُهُمْ
فَيَكُلُّو». [انظر: ٥٩٦٧، ٦٢٦٧، ٦٥٠٠
[٧٣٧٣]

2857. Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ: Once there was a feeling of fright in Al-Madîna, so the Prophet ﷺ borrowed a horse belonging to us called Mandûb (and he rode away on it). (When the Prophet ﷺ returned) he said, "I have not seen anything of fright and I found it (i.e., this horse) very fast."

٢٨٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنَيْدُرُ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: - كَانَ فَرَّاعُ الْمَدِينَةِ فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لَنَا - يُقَالُ لَهُ: مَنْدُوبٌ - فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَّاعٍ وَإِنْ وَجَدْنَاهُ لِبَحْرًا».
[راجع: ٢٦٢٧]

(47) CHAPTER. What has been said about the evil omen of a horse.

(٤٧) بَابٌ مَا يُذَكِّرُ مِنْ شُوْمِ الْفَرَسِ

2858. Narrated 'Abdullâh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: I heard the Prophet ﷺ saying, "Evil omen is in three things: The horse, the woman and the house."^(١)

٢٨٥٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْرَيِّ قَالَ: أَخْبَرَنِي سَالِمٌ ابْنُ عَبْدِ اللَّهِ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّمَا الشُّوْمُ فِي ثَلَاثَةِ: فِي الْفَرَسِ، وَالمرْأَةِ، وَالدَّارِ». [راجع: ٢٠٩٩]

2859. Narrated Sahl bin Sa'd As-Sâ'iði رَضِيَ اللَّهُ عَنْهُ: Allâh's Messenger ﷺ said "If there is any evil omen in anything, then it is in the woman, the horse and the house".

[See the footnote of *Hadîth* No.2858].

٢٨٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلِمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي حَازِمٍ بْنِ دِينَارٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ فَقَيَ

(1) (H. 2858) Superstition is disliked in Islâm, but if one should think that there are things of bad omen, one may find such bad omen in a horse that is obstinate or not used for *Jihâd*, a woman that is sterile or discontented or impudent, a house that is not spacious or far from mosque or neighbouring a bad neighbour.

المَرْأَةُ وَالْفَرَسُ وَالْمَسْكِنُ». [انظر:

[٥٠٩٥]

(48) CHAPTER. Horses (are kept) for three (purposes), and the Statement of Allāh جَلَّ جَلَّ عَزَّ وَجَلَّ :

“And (He has created) horses, mules and donkeys, for you to ride and as an adornment. And He creates (other) things of which you have no knowledge.” (V.16:8)

(٤٨) بَابٌ: الْحَيْلُ لِثَلَاثَةِ، وَقُولُ اللَّهِ عَزَّ وَجَلَّ: ﴿وَالْمَيْلَ وَالْبَغَالَ وَالْحَمِيرَ لِرَكْبَبِهَا وَزِينَةً وَخَلَقَ مَا لَا تَعْلَمُونَ﴾. [التحل: ٨]

2860. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ said, “Horses are kept for one of three purposes; for some people they are a source of reward, for some others they are a means of shelter (livelihood) and for some others they are a source of sins. The one for whom they are a source of reward, is he who keeps a horse for Allāh’s Cause (i.e., *Jihād*), tying it with a long tether on a meadow or in a garden with the result that whatever it eats from the area of the meadow or the garden where it is tied, will be counted as good deeds for his benefit, and if it should break its rope and jump over one or two hillocks then all its dung and its footmarks will be written as good deeds for him; and if it passes by a river and drinks water from it even though he had no intention of watering it, even then he will get the reward for its drinking. As for the man for whom horses are a source of sins, he is the one who keeps a horse for the sake of pride and show-off and showing enmity for Muslims, such a horse will be a source of sins for him. When Allāh’s Messenger ﷺ was asked about donkeys, he replied, “Nothing has been revealed to me about them except this unique, comprehensive Verse:

‘So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it.’” (V.99:7,8)

٢٨٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَيْلُ لِثَلَاثَةِ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِرْتٌ، وَعَلَى رَجُلٍ وِزْرٌ. فَإِنَّمَا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ فِي مَرْجٍ أَوْ رَوْضَةٍ فَمَا أَصَابَتْ فِي طَبَائِهَا ذَلِكَ مِنَ الْمَرْجِ أَوِ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طَبَائِهَا فَاسْتَثْتَ شَرَفًا أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاثَهَا وَآثَارُهَا حَسَنَاتٍ لَهُ. وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَشَرِبَتْ مِنْهُ وَلَمْ يُرِدْ أَنْ يَسْقِيَهَا ذَلِكَ حَسَنَاتٍ لَهُ. فَإِنَّمَا الرَّجُلَ الَّذِي هِيَ عَلَيْهِ وزْرٌ فَهُوَ رَجُلٌ رَبَطَهَا فَخَرَا وَرِيَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ وِزْرٌ عَلَى ذَلِكَ». وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنِ الْحُمْرِ؟ فَقَالَ: «مَا أُنْزِلَ عَلَيَّ فِيهَا إِلَّا هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَاجِدَةُ: ﴿فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا﴾»

يَرْهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرْقَ
شَرَّاً يَرْهُ ﴿٨﴾ [الزلزلة: ٨-٧].
[راجع: ٢٣٧١]

(٤٩) بَابُ مَنْ ضَرَبَ دَبَّةَ عَيْرِهِ فِي الْغَزْوِ

(49) CHAPTER. Whoever beats somebody else's animal during the battle (intending to help its rider).

2861. Narrated Abū ‘Aqīl: Abū Al-Mutawakkil An-Nājī said: I called on Jābir bin ‘Abdullāh Al-Anṣārī and said to him, “Relate to me what you have heard from Allāh’s Messenger ﷺ.” He said, “I accompanied him on one of the journeys.” (Abū ‘Aqīl said, “I do not know whether that journey was for the purpose of *Jihād* or ‘Umra.”) “When we were returning,” Jābir continued, “the Prophet ﷺ said, ‘Whoever wants to return earlier to his family, should hurry up.’ We set off and I was on a black red-tainted camel having no defect, and the people were behind me. While I was in that state the camel stopped suddenly (because of exhaustion). On that the Prophet ﷺ said to me, ‘O Jābir, wait!’ Then he hit it once with his lash and it started moving on a fast pace. He then said, ‘Will you sell the camel?’ I replied in the affirmative. When we reached Al-Madīna, and the Prophet ﷺ went to the mosque along with his companions, I, too, went to him after tying the camel on the pavement at the mosque gate. Then I said to him, ‘This is your camel.’ He came out and started examining the camel and saying, ‘The camel is ours.’ Then the Prophet ﷺ sent some *Awāq* (i.e., an amount) of gold saying, ‘Give it to Jābir.’ Then he asked, ‘Have you taken the full price (of the camel)?’ I replied in the affirmative. He said, ‘Both the price and the camel are for you.’”

٢٨٦١ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
أَبُو عَقِيلٍ: حَدَّثَنَا أَبُو الْمُتَوَكِّلِ النَّاجِي
قَالَ: أَتَيْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ
الْأَنْصَارِيَّ فَقُلْتُ لَهُ: حَدَّثَنِي بِمَا
سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ:
سَافَرْتُ مَعَهُ فِي بَعْضِ أَسْفَارِهِ - قَالَ
أَبُو عَقِيلٍ: لَا أَذْرِي غَرْوَةً أَمْ عُمْرَةً -
فَلَمَّا أَنْ أَقْبَلْنَا قَالَ النَّبِيُّ ﷺ: «مَنْ
أَحَبَ أَنْ يَتَعَجَّلَ إِلَى أَهْلِهِ فَلْيَتَعَجَّلْ».
قَالَ جَابِرُ: فَأَقْبَلْنَا وَأَنَا عَلَى جَمِيلِي
أَرْمَكَ لَيْسَ فِيهَا شَيْءٌ وَالنَّاسُ حَلْفُي،
فَيَقُولُ أَنَا كَذَلِكَ إِذْ قَامَ عَلَيَّ فَقَالَ لِي
النَّبِيُّ ﷺ: «يَا جَابِرُ اسْتَمْسِكْ»،
فَضَرَبَهُ بِسَوْطِهِ ضَرْبَةً فَوَثَّبَ الْبَعِيرُ
مَكَانَهُ، فَقَالَ: «أَتَيْتُ الْجَمِيلَ؟» قُلْتُ:
نَعَمْ. فَلَمَّا قَدِيمَنَا الْمَدِينَةَ وَدَخَلَ النَّبِيُّ
ﷺ الْمَسْجِدَ فِي طَوَافِ أَصْحَابِهِ
فَدَخَلْتُ عَلَيْهِ وَعَقْلَتُ الْحَمَلَ فِي
نَاحِيَةِ الْبَلَاطِ، فَقُلْتُ لَهُ: هَذَا
حَمَلُكَ، فَخَرَجَ فَجَعَلَ يُطِيفُ بِالْجَمِيلِ
وَيَقُولُ: «الْجَمِيلُ جَمِيلُنَا». فَبَعَثَ النَّبِيُّ
ﷺ أَوَاقَ مِنْ ذَهَبٍ فَقَالَ: «أُعْطُوهَا
جَابِرًا». ثُمَّ قَالَ: «اسْتَوْفِيَتِ الْثَّمَنُ؟»

قُلْتُ : نَعَمْ ، قَالَ : «الثَّمَنُ وَالْجَمْلُ
لَكَ». [رَاجِعٌ : ٤٤٣]

(٥٠) بَابُ الرُّكُوبِ عَلَى الدَّابَّةِ
الصَّعْبَةِ وَالْفُحُولَةِ مِنَ الْحَيْلِ،

وقال راشد بن سعد: كان السلف يستحبون الفحولة لأنها أجرأ وأجسر.

٢٨٦٢ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا شَعْبَةُ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَّ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ بِالْمَدِيَّةِ فَرَعْ فَاسْتَعْلَمَ الرَّبِيعَ فَرَسَأْ لَأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ وَقَالَ: «مَا رَأَيْنَا مِنْ فَرَعْ إِنْ وَجَدْنَاهُ لَحْراً».

(٥١) **باب سهام الفرس**، وقال مالك: يُسْهِمُ لِلْحَيْلِ وَالْبَرَادِينَ مِنْهَا لِعَوْلَيْهِ تَعَالَى: «وَلِفَيْلَ وَالْعَيْلَ وَالْحَمِيرَ لِرَكْبُوْهَا» [النحل: ٨] ولا يُسْهِمُ

لأكثر من فرس. [انظر: ٤٢٢٨]

٢٨٦٣ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ جَعَلَ لِلْفَرَسِ سَهْمَيْنِ وَلِصَاحِبِهِ سَهْمَيْمَاً.

٥٢) بَابُ مَنْ قَادَ دَابَّةً غَيْرِهِ فِي الحَرْبِ

(50) CHAPTER. Riding on an unmanageable animal or a stallion horse.

Rāshid bin Sa‘d said, “The early Muslims preferred to ride stallions, for they were faster and more daring (than mares).”

2862. Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ :

There was a feeling of fright in Al-Madîna, so the Prophet ﷺ borrowed a horse called Mandûb belonging to Abû Talha and mounted it. (On his return) he said, "I did not see anything of fright and I found this horse very fast."

**(51) CHAPTER. The share of the horse
(from the booty)...**

Mālik said, "A share of the booty is to be devoted to horses including *Al-Baradhin* (non-Arab horses), by virtue of the Statement of Allāh:

'And (He has created) horses, mules and donkeys for you to ride...' " (V.16:8)

2863. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : Allāh’s Messenger ﷺ fixed two shares for the horse and one share for its rider (from the war booty).

(52) CHAPTER. Leading somebody else's animal during the battle.

2864. Narrated Abū Ishāq: Somebody asked Al-Barā' bin ‘Āzib, “Did you flee deserting Allāh’s Messenger ﷺ during the battle of Hunain?” (Al-Barā’) replied, “But Allāh’s Messenger ﷺ did not flee. The people of the tribe of Hawāzin were good archers. When we met them, we attacked them, and they fled. When the Muslims started collecting the war booty, *Al-Mushrikūn* faced us with arrows, but Allāh’s Messenger ﷺ did not flee. No doubt, I saw him on his white mule and Abū Sufyān was holding its reins and the Prophet ﷺ was saying, ‘I am the Prophet without a lie: I am the son of ‘Abdul Muṭtalib.’”

٢٨٦٤ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا سَهْلُ ابْنُ يُوسُفَ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ: قَالَ رَجُلٌ لِلْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ: أَفَرَأَتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ قَالَ: لَكُنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفْرَرْ، إِنَّ هَوَازِنَ كَانُوا قَوْمًا رُمَاهَ وَإِنَّا لَمَّا لَقَيْنَاهُمْ حَمَلَنَا عَلَيْهِمْ فَانْهَزَمُوا. فَأَفَبِلَ الْمُسْلِمُونَ عَلَى الْعَنَائِمِ. فَاسْتَبَلُونَا بِالسَّهَامِ، فَأَمَّا رَسُولُ اللَّهِ ﷺ فَلَمْ يَفْرَرْ. فَلَقَدْ رَأَيْتُهُ وَإِنَّهُ لَعَلَى بَغْتَتِهِ الْيَيْضَاءَ، وَإِنَّ أَبَا سُفْيَانَ أَخْذَ بِلِحَامِهَا وَالنَّبِيُّ ﷺ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِيبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [انظر: ٤٣١٦، ٢٩٣٠، ٣٠٤٢، ٤٣١٥، ٢٨٧٤]

[٤٣١٧]

(53) CHAPTER. The saddle and the stirrup of an animal.

2865. Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا When the Prophet ﷺ put his feet in the stirrup and the she-camel got up carrying him he would start reciting *Talbiya* at the mosque of Dhul-Hulaifa.

٢٨٦٥ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ إِذَا أَدْخَلَ رِجْلَهُ فِي الْعَرْزِ وَاسْتَوَتْ بِهِ نَاقَةٌ قَائِمَةً أَهَلَّ مِنْ عِنْدِ مَسْجِدِ ذِي الْحُلَيْفَةِ. [راجع: ١٦٦]

(54) بَابُ رُكُوبِ الْفَرَسِ الْعَرْبِيِّ

(54) CHAPTER. The riding of an unsaddled horse.

2866. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ met them (i.e., the people) while

٢٨٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَى:

he was riding an unsaddled horse with his sword slung over his shoulder.

حَدَّثَنَا حَمَادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: اسْتَقْبَلُهُمُ النَّبِيُّ ﷺ عَلَى فَرَسٍ عُرْيٍ مَا عَلَيْهِ سَرْجٌ، فِي عَنْقِهِ سَيْفٌ. [راجع: ٢٦٢٧]

(55) CHAPTER. A slow horse.

2867. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Once, the people of Al-Madīna were frightened, so the Prophet ﷺ rode a horse belonging to Abū Ṭalḥa and it ran slowly, or was of short paces. When he returned, he said, "I found your (i.e., Abū Ṭalḥa's) horse very fast. After that the horse could not be surpassed in running."

٢٨٦٧ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَهْلَ الْمَدِينَةَ فَرِعُوا مَرَّةً فَرِكَبَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ كَانَ يَقْطِفُ أَوْ كَانَ فِيهِ قَطَافٌ فَلَمَّا رَجَعَ قَالَ: «وَجَدْنَا فَرَسَكُمْ هَذَا بَحْرًا»، فَكَانَ بَعْدَ ذَلِكَ لَا يُجَارِي. [راجع: ٢٦٢٧]

(56) CHAPTER. Horse races.

2868. Narrated ('Abdullāh) bin 'Umar : رَضِيَ اللَّهُ عَنْهُما The Prophet ﷺ arranged for a horse race amongst the horses that had been made lean to take place between Al-Hafyā' and Thaniyat Al-Wadā' (i.e., names of two places) and the horses which had not been made lean from Ath-Thanīyat to the mosque of Banī Zuraiq. I was also amongst those who took part in that horse race. Sufyān, a subnarrator, said, "The distance between Al-Hafyā' and Thaniyat Al-Wadā' is five or six miles; and between Thaniyat and the mosque of Banī Zuraiq is one mile."

٢٨٦٨ - حَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْرَى النَّبِيِّ ﷺ مَا ضَمَرَ مِنَ الْحَيْلِ مِنَ الْحَقْيَاءِ إِلَى ثَنَيَّةِ الْوَدَاعِ وَأَجْرَى مَا لَمْ يُضَمِّرْ مِنَ الثَّنَيَّةِ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ. قَالَ ابْنُ عُمَرَ: وَكُنْتُ فِيمَنْ أَجْرَى. قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ: حَدَّثَنِي عُبَيْدُ اللَّهِ، قَالَ سُفْيَانُ: بَيْنَ الْحَقْيَاءِ إِلَى ثَنَيَّةِ الْوَدَاعِ خَمْسَةُ أَمْيَالٍ أَوْ سِتَّةَ، وَبَيْنَ ثَنَيَّةَ إِلَى مَسْجِدِ بَنِي زُرَيْقٍ مِيلٌ. [راجع: ٤٢٠]

(57) CHAPTER. *Idmār* (the preparation) of horses for racing (by a process by which

(٥٧) بَابُ إِضْمَارِ الْحَيْلِ لِلْسَّبِقِ

strong fat horses are turned into lean ones through giving them limited amounts of food.

2869. Narrated 'Abdullāh: The Prophet ﷺ arranged for a horse race of the horses which had not been made lean; the area of the race was from Ath-Thaniyat to the mosque of Banī Zuraiq. (The subnarrator said, " 'Abdullāh bin 'Umar was amongst those who participated in that horse race.").

(58) CHAPTER. The extreme limit of the distance of the race of horses that have been made lean.

2870. Narrated Abū Ishāq: Mūsa bin 'Uqba said, Nāfi' said: Ibn 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ arranged a horse race amongst the horses that had been made lean, letting them start from Al-Hafyā' and their limit (distance of running) was up to Thaniyat Al-Wadā'. I asked Mūsa, 'What was the distance between the two places?' Mūsa replied, 'Six or seven miles. He arranged a race of the horses which had not been made lean sending them from Thaniyat Al-Wadā', and their limit was up to the mosque of Banī Zuraiq.' I asked, 'What was the distance between those two places?' He replied 'One mile or so.' Ibn 'Umar was amongst those who participated in that horse race."

(59) CHAPTER. The she-camel of the Prophet ﷺ.

Ibn 'Umar said, "The Prophet ﷺ made

٢٨٦٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ : حَدَّثَنَا الْيَثِّيُّ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّبِيَّ ﷺ سَابَقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تُضْمَرْ وَكَانَ أَمْدُهَا مِنَ الشَّيْءَةِ إِلَى مَسْجِدِ بَنِي رُزِيقٍ، وَأَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ كَانَ سَابِقَ بِهَا . قَالَ أَبُو عَبْدِ اللَّهِ : أَمَدًا : غَايَةً ۝ فَطَالَ عَلَيْهِمُ الْأَمْدُ ۝ [الحادي: ١٦]. [راجع: ٤٢٠]

(٥٨) بَابُ غَايَةِ السَّبَاقِ لِلْحَيْلِ
المُضْمَرَةِ

٢٨٧٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعاوِيَةُ : حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ مُوسَى ابْنِ عُفْيَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَابَقَ رَسُولَ اللَّهِ ﷺ بَيْنَ الْحَيْلِ الَّتِي قَدْ أَضْمَرَتْ فَأَرْسَلَهَا مِنَ الْحَفَيَاءِ وَكَانَ أَمْدُهَا شَيْئًا الْوَدَاعَ . فَقُلْتُ لِمُوسَى : فَكَمْ كَانَ بَيْنَ ذَلِكَ؟ قَالَ: شَيْئًا أَمْيَالٌ أَوْ سَبْعَةُ . وَسَابَقَ بَيْنَ الْحَيْلِ الَّتِي لَمْ تُضْمَرْ فَأَرْسَلَهَا مِنْ شَيْئًا الْوَدَاعِ وَكَانَ أَمْدُهَا مَسْجِدَ بَنِي رُزِيقٍ، قُلْتُ : فَكَمْ بَيْنَ ذَلِكَ؟ قَالَ: مِيلٌ أَوْ نَحْوُهُ . وَكَانَ ابْنُ عُمَرَ مِنْ سَابِقَ فِيهَا . [راجع: ٤٢٠]

(٥٩) بَابُ نَاقَةِ النَّبِيِّ ﷺ
وَقَالَ ابْنُ عُمَرَ: أَرْدَفَ النَّبِيِّ ﷺ

Usāma ride behind him on *Al-Qaswā'* (i.e., the Prophet's she-camel)." Al-Miswar said, "The Prophet ﷺ said, "*Al-Qaswā'* has not become stubborn."

2871. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The she-camel of the Prophet ﷺ was called *Al-'Aḍbā'*.

أُسَامَةَ عَلَى الْقَصْوَاءِ. وَقَالَ الْمُسْوَرُ :

قَالَ النَّبِيُّ ﷺ : مَا حَلَّتِ
الْقَصْوَاءُ؟

2871 - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُعاوِيَةً : حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ : سَعَيْتُ أَنَّسَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ : كَانَتْ نَاقَةُ النَّبِيِّ ﷺ
يُقَالُ لَهَا : الْعَظِباءُ. [انظر : ٢٨٧٢]

2872 - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا زُهَيرٌ، عَنْ حُمَيْدٍ ، عَنْ أَنَّسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : كَانَ للنَّبِيِّ ﷺ نَاقَةً تُسَمَّى الْعَظِباءَ لَا تُسْبِقُ. - قَالَ حُمَيْدٌ : أَوْ لَا تَكَادُ تُسْبِقُ. - فَجَاءَ أَغْرَابِيَّ عَلَى قَعْدَةٍ فَسَبَقَهَا فَشَقَّ ذَلِكَ عَلَى الْمُسْلِمِينَ حَتَّى عَرَفُوهُ فَقَالَ : « حَقٌّ عَلَى اللَّهِ أَنْ لَا يَرْتَفَعَ شَيْءٌ مِنَ الدُّنْيَا إِلَّا وَضَعَهُ ». طَوَّلَهُ مُوسَى عَنْ حَمَادٍ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ .

[راجع : ٢٨٧١]

(٦٠) بَابُ الْزَّوْدِ عَلَى الْحَمِيرِ،

(٦١) بَابُ بَغْلَةِ النَّبِيِّ ﷺ الْبَيْضَاءِ،
قَالَهُ أَنَّسٌ. وَقَالَ أَبُو حُمَيْدٍ :
أَهْدَى مَلِكُ أَبِيلَةَ للنَّبِيِّ ﷺ بَغْلَةَ
بَيْضَاءَ.

2872 - حَدَّثَنَا عَمْرُو بْنُ عَلَيٍّ :
حَدَّثَنَا يَحْيَى : حَدَّثَنَا سُقْيَانُ قَالَ :

2872. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ had a she-camel called *Al-'Aḍbā'* which could not be excelled in a race. (Humaid, a subnarrator said, "Or could hardly be excelled.") Once, a bedouin came riding a camel below six years of age which surpassed it (i.e., *Al-'Aḍbā'*) in the race. The Muslims felt it so much that the Prophet ﷺ noticed their distress. He then said, "It is incumbent upon Allāh (or it is Allāh's law) that He lowers or brings down whatever rises high in the world."

[See Vol. 8, *Hadīth* No.6501]

(60) CHAPTER. Going to holy battles on a donkey.

(61) CHAPTER. The white mule of the Prophet ﷺ.

(Anas referred to this in a narration). Abū Humaid said, "The king of Aila presented a white mule to the Prophet ﷺ."

2873. Narrated 'Amr bin Al-Hārith : The Prophet ﷺ did not leave anything behind him after his death except a white mule, his arms

and a piece of land which he left to be given in charity.

حدَّثَنِي أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ الْحَارِثَ قَالَ: «مَا تَرَكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ إِلَّا بَعْلَتُهُ الْيَضَاءُ وَسِلَاحَهُ وَأَرْضًا تَرَكَهَا صَدَقَةً».

[راجع: ٢٧٣٩]

2874. Narrated Al-Barā' رضي الله عنه that a man asked him, "O Abū 'Umāra! Did you flee on the day (of the battle) of Hunain?" He replied, "No, by Allāh, the Prophet ﷺ did not flee ; but the hasty people fled and the people of the tribe of Hawāzin attacked them with arrows, while the Prophet ﷺ was riding his white mule. Abū Sufyān bin Al-Hārith was holding its reins, and the Prophet ﷺ was saying, 'I am the Prophet without a lie, I am the son of 'Abdul Muṭṭalib.'"

٢٨٧٤ - حدَّثَنَا مُحَمَّدُ بْنُ المُتَّقِيِّ: حدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: عَنْ سُفِيَّانَ: حدَّثَنِي أَبُو إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ، قَالَ لَهُ رَجُلٌ: يَا أَبَا عُمَارَةَ، وَلَيَتَمْ يَوْمَ حُنَيْنَ، قَالَ: لَا وَاللَّهِ مَا وَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ وَلَكِنَّ وَلَى سَرَاعَانَ النَّاسِ فَلَقِيْهُمْ هَوَازِنُ بِالْتَّلِيلِ وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ، وَأَبُو سُفِيَّانَ بْنُ الْحَارِثِ آخِذٌ بِلِجَامِهَا، وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبٌ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ».

[راجع: ٢٨٦٤]

(62) CHAPTER. The Jihād of women.

2875. Narrated 'Āishah رضي الله عنها, the Mother of faithful believers : I requested the Prophet ﷺ to permit me to participate in Jihād, but he said, "Your Jihād is (the performance of) Hajj. (Pilgrimage to Makkah).

٢٨٧٥ - حدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ، عَنْ مُعاوِيَةَ بْنِ إِسْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذِنْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ فِي الْجِهَادِ فَقَالَ: «جِهَادُكَنَّ الْحَجُّ».

[راجع: ١٥٢٠]

وقالَ عَبْدُ اللَّهِ بْنُ الْوَلِيدِ: حدَّثَنَا سُفِيَّانُ، عَنْ مُعاوِيَةَ بْنِ هَدَى.

2876 - ٢٨٧٦ - حدَّثَنَا قَيْصَرَةُ: حدَّثَنَا

رضي الله عنها, the Mother of the faithful believers : The