

Messenger! But he had cut off one of my two hands, and then he had uttered those words?” Allāh’s Messenger ﷺ replied, “You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words.”

الْمُهَذَّادَ بْنَ عَمْرٍو الْكِنْدِيِّ، وَكَانَ حَلِيفًا لِيَنِي زُهْرَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ: أَرَأَيْتَ إِنْ لَقَيْتُ رَجُلًا مِنَ الْكُفَّارِ فَاقْتَلْتُنَا فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسَلَمْتُ لَكَ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَاتَلْتُنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَمَا قَطَعَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ». [انظر: ٦٨٦٥]

4020. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said on the day (of the battle) of Badr, “Who will go and see what has happened to Abū Jahl?” Ibn Mas‘ūd went and saw him struck by the two sons of ‘Afrā’ and was on the point of death. Ibn Mas‘ūd said, “Are you Abū Jahl?” Abū Jahl replied, “Can there be a man more superior to the one whom they have killed (or as Sulamān said, ‘or is killed by his own folk?’)” Abū Jahl added, “Would that I had been killed by other than a mere farmer.”

٤٠٢٠ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عَلِيَّةَ: حَدَّثَنَا سُلَيْمَانَ التَّمِيمِيَّ: حَدَّثَنَا أَنَسُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ فَقَالَ: أَنْتَ أبا جَهْلٍ؟ قَالَ ابْنُ عَلِيَّةَ: قَالَ سُلَيْمَانُ هُكَذَا قَالَهَا أَنَسُ، قَالَ: أَنْتَ أبا جَهْلٍ، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قَالَ سُلَيْمَانُ: أَوْ قَالَ: قَتَلْتُهُ قَوْمُهُ. قَالَ: وَقَالَ أَبُو مِجَلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكْأَرٍ قَتَلَنِي. [راجع: ٣٩٦٢]

4021. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: ‘Umar رَضِيَ اللَّهُ عَنْهُ said, “When the Prophet ﷺ

٤٠٢١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا

died I said to Abū Bakr, 'Let us go to our *Anṣārī* brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنِي ابْنُ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ: لَمَّا تُوفِّيَ النَّبِيُّ ﷺ قُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَلَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ شَهِدَا بَدْرًا، فَحَدَّثْتُ عُرْوَةَ بِنَ الرَّبِيعِ فَقَالَ: هُمَا عُوَيْمُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ.

[راجع: ٢٤٦٢]

4022. Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

٤٠٢٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلَافٍ، خَمْسَةَ آلَافٍ وَقَالَ عُمَرُ: لِأَفْضَلَنَّهُمْ عَلَى مَنْ بَعْدَهُمْ.

4023. Narrated Jubair bin Muṭ'im رضي الله عنه: I heard the Prophet ﷺ reciting *Sūrat At-Tūr* in the *Maghrib* prayer, and that was at a time when Belief was first planted in my heart.

٤٠٢٣ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. وَذَلِكَ أَوَّلُ مَا وَقَّرَ الْإِيمَانَ فِي قَلْبِي. [راجع: ٧٦٥]

4024. Jubair added: The Prophet ﷺ while speaking about the prisoners of war of Badr, said, "Were Al-Muṭ'im bin 'Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

٤٠٢٤ - وَعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أَسَارِي بَدْرٍ: «لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا نَمَّ كَلَّمَنِي فِي هَؤُلَاءِ النَّسِيِّ لَتَرَكْتُهُمْ لَهُ».

Narrated Sa'id bin Al-Musaiyab: When the first civil strife (in Islām) took place

because of the murder of 'Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Ḥarra,⁽¹⁾ took place, it left none of the *Hudaibiya* Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

4025. Narrated Yūnus bin Yazīd : I heard Az-Zuhrī saying, "I heard 'Urwa bin Az-Zubair, Sa'īd bin Al-Musaiyab, 'Alqama bin Waqqāsh and 'Ubaidullāh bin 'Abdullāh each narrating part of the narrative concerning 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ. 'Āishah said: When I and Umm Miṣṭah were returning, Umm Miṣṭah stumbled by treading on the end of her robe, and on that she said, 'May Miṣṭah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!' " Az-Zuhrī then narrated the narration of the *Al-Ifk* [slander (forged false statement) against 'Āishah]). (See H. 2661)

4026. Narrated Ibn Shihāb : These were the battles of Allāh's Messenger ﷺ (which he fought), and while mentioning (the battle of Badr) he said, "While the corpses of *Al-Mushrikūn* were being thrown into the well, Allāh's Messenger ﷺ said (to them), 'Have you found what your Lord promised true?'" 'Abdullāh said, "Some of the Prophet's Companions said, 'O Allāh's Messenger!

وَقَالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: وَقَعَتِ الْفِتْنَةُ الْأُولَى يَعْنِي مَقْتَلَ عُثْمَانَ فَلَمْ تُبْقِ مِنْ أَصْحَابِ بَدْرِ أَحَدًا. ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَّةُ، يَعْنِي الْحَرَّةَ، فَلَمْ تُبْقِ مِنْ أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا. ثُمَّ وَقَعَتِ الثَّلَاثَةُ فَلَمْ تَرْتَفِعْ وَلِلنَّاسِ طَبَاحٌ. [راجع: ٣١٣٩]

٤٠٢٥ - حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الثَّمِيرِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بِنَ الزُّبَيْرِ وَسَعِيدَ بَنَ الْمُسَيَّبِ وَعَلْقَمَةَ بِنَ وَقَاصٍ وَعُبَيْدَ اللَّهِ بِنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا رَوْجَ النَّبِيِّ ﷺ، كُلُّ حَدِيثِي طَائِفَةٌ مَنِ الْحَدِيثِ، قَالَتْ: فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ، فَعَثَرْتُ أُمَّ مِسْطَحٍ فِي مِرْطِهَا فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَقُلْتُ: بِئْسَ مَا قُلْتَ، تَسْبِيَنَ رَجُلًا شَهِدَ بَدْرًا؟ فَذَكَرَ حَدِيثَ الْإِفْكِ. [راجع: ٢٥٩٣]

٤٠٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ بِنِ سَلِيمَانَ، عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ قَالَ: هَذِهِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْحَدِيثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ هُوَ يُلْقِيهِمْ: «هَلْ وَجَدْتُمْ مَا

(1) (H. 4024) The people of Al-Madīna were massacred by Yazīd's army.

You are addressing dead people.” Allāh’s Messenger ﷺ replied, “You do not hear what I am saying better than they.” The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, “When their shares were distributed, their number was 100 men. Allāh knows it better.”

وَعَدَّكُمْ رَبُّكُمْ حَقًّا؟ قَالَ مُوسَى بْنُ عُقْبَةَ: قَالَ نَافِعٌ: قَالَ عَبْدُ اللَّهِ: قَالَ نَاسٌ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، تُنَادِي نَاسًا أَمْوَاتًا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُمْ مِنْهُمْ». فَجَمِيعٌ مَنْ شَهِدَ بَدْرًا مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وَثَمَانُونَ رَجُلًا. وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يَقُولُ: قَالَ الزُّبَيْرُ: قُيِّمَتْ سُهُمَانُهُمْ فَكَانُوا مِائَةً، وَاللَّهُ أَعْلَمُ.

[راجع: ١٣٧٠]

4027. Narrated Az-Zubair رَضِيَ اللهُ عَنْهُ: “On the day (of the battle) of Badr, emigrants received 100 shares of the war booty.”

٤٠٢٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنِ الزُّبَيْرِ قَالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهَاجِرِينَ بِمِائَةِ سَهْمٍ.

(13) CHAPTER. A list of the names of those who took part in the battle of Badr, Compiled by Abū ‘Abdullāh (Al-Bukhārī):

(١٣) بَابُ تَسْمِيَةِ مَنْ سُمِّيَ مِنْ أَهْلِ بَدْرٍ، فِي الْجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ

Prophet Muḥammad bin ‘Abdullāh Al-Hāshimī ﷺ, Abū Bakr Aṣ-Ṣiddīq, ‘Umar, ‘Uthmān, ‘Alī bin Abī Ṭālib, Iyās bin Al-Bukair, Bilāl bin Rabāḥ Maulā (i.e., freed slave of) Abū Bakr Aṣ-Ṣiddīq, Ḥamza bin ‘Abdul-Muṭṭalib Al-Hāshimī, Ḥāṭib bin Abī Balṭa’a — ally of Quraish, Abū Ḥudhaifa bin ‘Utba bin Rabi’a Qurashī, Ḥāritha bin Ar-Rabi’ Al-Anṣārī (i.e., Ḥāritha bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin ‘Adī Al-Anṣārī, Khunais bin Ḥudhaifa As-Sahmī, Rifā’a bin Rāfi’ Al-Anṣārī, Rifā’a bin ‘Abdul-Mundhir, Abū

النَّبِيِّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ ﷺ، أَبُو بَكْرٍ الصِّدِّيقُ، عُمَرُ، عُثْمَانُ، عَلِيُّ بْنُ أَبِي طَالِبٍ، إِيَاسُ بْنُ الْبَكَيْرِ، بِلَالُ بْنُ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ، حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيِّ، حَاطِبُ بْنُ أَبِي بَلْتَعَةَ حَلِيفُ لِقُرَيْشٍ، أَبُو حَذِيفَةَ بْنُ عَتْبَةَ بْنِ رَبِيعَةَ الْقُرَشِيِّ، حَارِثَةُ ابْنِ الرَّبِيعِ الْأَنْصَارِيِّ، رِفَاةُ بْنُ بَدْرٍ وَهُوَ حَارِثَةُ

Lubāba Al-Anṣārī, Az-Zubair bin Al-'Awwām Al-Qurashī, Zaid bin Sahl Al-Anṣārī, Sā'd bin Mālik Az-Zuhri, Sā'd bin Khāula Al-Qurashī, Sa'īd bin Zaid bin 'Amr bin Nufail Al-Qurashī, Sahl bin Ḥunāif Al-Anṣārī, Ḥuhair bin Rāfi' Al-Anṣārī and his brother (Muzhir), 'Abdullāh bin Mas'ūd Al-Hudhalī, 'Utba bin Mas'ūd Al-Hudhalī, 'Abdur-Raḥmān bin 'Aūf Az-Zuhri, 'Ubāda bin Al-Ḥārith Al-Qurashī, 'Ubāda bin Aṣ-Ṣāmit Al-Anṣārī, 'Amr bin 'Aūf, an ally of the Banī 'Āmir bin Lu'āi, 'Uqba bin 'Amr Al-Anṣārī, 'Āmir bin Rabī'a Al-Anṣārī, 'Āṣim bin Thābit Al-Anṣārī, 'Uwaim bin Sā'ida Al-Anṣārī, 'Itbān bin Mālik Al-Anṣārī, Qudāma bin Maẓ'un, Qatāda bin An-Nu'mān Al-Anṣārī, Mu'ādh bin 'Amr bin Al-Jamūḥ, Mu'awwidh bin 'Afrā and his brother, Mālik bin Rabī' Abū Usaid Al-Anṣārī, Murara bin Ar-Rabī' Al-Anṣārī, Ma'n bin 'Adī Al-Anṣārī, Miṣṭaḥ bin Uthātha bin 'Abbād bin Al-Muṭṭalib bin 'Abd-Manāf, Al-Miqdād bin 'Amr Al-Kindī — an ally of Banī Zuhra, and Hilāl bin Umaiyya Al-Anṣārī (رَضِيَ اللهُ عَنْهُمْ).

بْنُ سُرَاقَةَ كَانَ فِي النَّظَارَةِ، حُثَيْبُ ابْنُ عَدِيٍّ الْأَنْصَارِيُّ، حُنَيْسُ بْنُ حَذَافَةَ السَّهْمِيِّ، رِفَاعَةُ بْنُ رَافِعِ الْأَنْصَارِيِّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْدِرِ، أَبُو لِبَابَةَ الْأَنْصَارِيُّ، الزُّبَيْرُ بْنُ الْعَوَامِ الْقُرَشِيُّ، زَيْدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ الْأَنْصَارِيُّ، أَبُو زَيْدِ الْأَنْصَارِيِّ، سَعْدُ بْنُ مَالِكِ الزُّهْرِيِّ، سَعْدُ ابْنِ خَوْلَةَ الْقُرَشِيِّ، سَعِيدُ بْنُ زَيْدِ ابْنِ عَمْرِو بْنِ نَفِيلِ الْقُرَشِيِّ، سَهْلُ بْنُ حُنَيْفِ الْأَنْصَارِيِّ، ظَهَيْرُ بْنُ رَافِعِ الْأَنْصَارِيِّ وَأَخُوهُ. عَبْدُ اللَّهِ بْنُ عُثْمَانَ أَبُو بَكْرِ الصَّدِيقِ الْقُرَشِيُّ، عَبْدُ اللَّهِ بْنُ مَسْعُودِ الْهَذَلِيِّ، عُتْبَةُ بْنُ مَسْعُودِ الْهَذَلِيِّ، عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ الزُّهْرِيِّ، عُبَيْدَةُ ابْنُ الْحَارِثِ الْقُرَشِيِّ، عُبَادَةُ بْنُ الصَّامِتِ الْأَنْصَارِيِّ، عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيِّ، عُثْمَانُ بْنُ عَفَّانِ الْقُرَشِيِّ خَلَفَهُ النَّبِيُّ ﷺ عَلَى ابْنَتِهِ وَضَرَبَ لَهُ بِسَهْمِهِ، عَلِيُّ ابْنُ أَبِي طَالِبِ الْهَاشِمِيِّ، عَمْرُو بْنُ عَوْفِ خَلِيفَ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عُقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيِّ، عَامِرُ بْنُ رَبِيعَةَ الْعَنْزِيِّ، عَاصِمُ بْنُ ثَابِتِ الْأَنْصَارِيِّ، عَوَيْمُ بْنُ سَاعِدَةَ الْأَنْصَارِيِّ، عَثْبَانُ بْنُ مَالِكِ الْأَنْصَارِيِّ، قُدَامَةُ بْنُ مَطْعُونِ، قَتَادَةُ بْنُ الثُّعْمَانِ الْأَنْصَارِيِّ، مُعَاذُ بْنُ عَمْرِو بْنِ

الجموح، مُعَوِّذُ بْنُ عَفْرَاءَ وَأَخُوهُ،
مَالِكُ بْنُ رَبِيعَةَ أَبُو أَسِيدِ الْأَنْصَارِيِّ،
مُرَارَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيِّ، مَعْنُ بْنُ
عَدِيِّ الْأَنْصَارِيِّ، مِسْطَحُ بْنُ أُنَانَةَ بْنِ
عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ،
الْمِقْدَادُ بْنُ عَمْرٍو الْكِنْدِيُّ حَلِيفُ بَنِي
زُهْرَةَ، هِلَالُ بْنُ أُمَيَّةَ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُمْ.

(14) CHAPTER. The story of Banī An-Naḍīr. And the going of Allāh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men.⁽¹⁾ And how Banī An-Naḍīr betrayed Allāh's Messenger ﷺ by breaking the covenant with him.

'Urwa bin Az-Zubair said, "This incident (i.e., the *Ghazwā* of Banī An-Naḍīr) took place six months after the battle of Badr and before the battle of Uḥud."

عَزَّ وَجَلَّ : عَزَّ وَجَلَّ :

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī-An-Naḍīr) from their homes at the first gathering..." (V.59:2)

Ibn Ishāq thinks that it (i.e., that *Ghazwā*) took place after the (event of) *Bi'r Ma'ūna* and (the *Ghazwā*) of Uḥud.

4028. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Banī An-Naḍīr and Banī Quraiza fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Naḍīr and allowed Banī Quraiza to remain at their places (in Al-Madīna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

(١٤) بَابُ حَدِيثِ بَنِي النَّضِيرِ،
وَمَخْرَجُ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ فِي دِيَةِ
الرَّجُلَيْنِ، وَمَا أَرَادُوا مِنَ الْعَدْرِ
بِرَسُولِ اللَّهِ ﷺ.

وَقَالَ الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ
الزُّبَيْرِ: كَانَتْ عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ
مِنْ وَقَعَةِ بَدْرٍ قَبْلَ وَقَعَةِ أُحُدٍ. وَقَوْلُ
اللَّهِ عَزَّ وَجَلَّ: ﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ إِلَى قَوْلِهِ ﴿أَنْ
يَخْرُجُوا﴾ [الحشر: ٢] وَجَعَلَهُ ابْنُ
إِسْحَاقَ بَعْدَ بَيْرِ مَعُونَةَ وَأُحُدٍ.

٤٠٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ
نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: حَارَبَتْ قُرَيْظَةُ وَ النَّضِيرُ فَأَجَلَى
بَنِي النَّضِيرِ وَأَقْرَّ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ.

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allāh's Messenger ﷺ, for he was not aware of such a covenant. So, Allāh's Messenger ﷺ decided to pay their blood-money and asked Banī An-Naḍīr to help him in this matter as they had a covenant with him.

their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Al-Madīna, they were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salām and the Jews of Banī Hāritha and all the other Jews of Al-Madīna.

4029. Narrated Sa'īd bin Jubair: I mentioned to Ibn 'Abbās *Sūrat Al-Hashr*. He said, "Call it *Sūrat An-Naḍīr*."

4030. Narrated Anas bin Mālik رضي الله عنه: Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banī Quraiza and Banī An-Naḍīr, where upon he started returning their date-palms to them.

4031. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ burnt and cut down the date-palm trees of Banī An-Naḍīr at a place called Al-Buwaira. Allāh تعالى then revealed: "What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh..." (V.59:5)

حَتَّى حَارَبَتْ قُرَيْظَةَ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنِقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

٤٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: سُورَةُ الْحَشْرِ، قَالَ: قُلْتُ: سُورَةُ النَّضِيرِ، تَابَعَهُ هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ. [انظر: ٤٨٨٣، ٤٨٨٢، ٤٦٤٥]

٤٠٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ. [راجع: ٢٦٣٠]

٤٠٣١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَنَزَلَ ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَكَبْتُمُوهَا قَاتِبَةً عَلَى أُسُولِهَا فَبِإِذْنِ اللَّهِ﴾

[الحشر: ٥]. [راجع: ٢٣٢٦]

4032. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا :
The Prophet ﷺ burnt the date-palm trees of
Banī An-Naḍīr. Ḥassān bin Thābit said the
following poetic verses about this event :

The terrible burning of Al-Buwaira
Has been received indifferently by the
nobles of Banī Lu'ai

(The masters and nobles of Quraish).⁽¹⁾

Abū Sufyān bin Al-Ḥārith (i.e., the
Prophet's cousin who was still a disbeliever
then) replied to Ḥassān, saying in poetic
verses :

May Allāh bless that burning

And set all its (i.e., Al-Madīna's) parts on
burning fire.

You will see who is far from it (i.e., Al-
Buwaira)

And which of our lands will be harmed by
it (i.e., the burning of Al-Buwaira)."

٤٠٣٢ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا
حَبَّانُ: أَخْبَرَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ،
عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي
النُّضَيْرِ، قَالَ: وَلَهَا يَقُولُ حَسَّانُ بْنُ
ثَابِتٍ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ
حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ
قَالَ: فَأَجَابَهُ أَبُو سُفْيَانَ بْنُ
الْحَارِثِ:

أَدَامَ اللَّهُ ذَلِكَ مَنْ صَنَعَ
وَحَرَّقَ فِي نَوَاحِيهَا السَّعِيرُ
سَتَعَلَّمُ أَئِنَّا مِنْهَا بَنْزُهُ
وَتَعَلَّمُ أَيَّ أَرْضَيْنَا تَضِيرُ

[راجع: ٢٣٢٦]

4033. Narrated Mālik bin Aus Al-
Ḥadathān An-Naṣrī that once 'Umar bin
Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ called him and while he
was sitting with him, his gatekeeper, Yarfā
came and said, "Will you admit 'Uthmān,
'Abdur-Raḥmān bin 'Aūf, Az-Zubair and
Sa'd (bin Abī Waqqās) who are waiting for
your permission?" 'Umar said, "Yes, let
them come in." After a while, Yarfā came
again and said, "Will you admit 'Alī and
'Abbās who are asking your permission?"
'Umar said, "Yes." So, when the two
entered, 'Abbās said, "O chief of the
believers! Judge between me and this (i.e.,
'Alī)." Both of them had a dispute regarding
the property of Banī An-Naḍīr which Allāh

٤٠٣٣ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي مَالِكُ بْنُ أَوْسِ بْنِ الْحَدَثَانِ
النُّصْرِيُّ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ
رَضِيَ اللَّهُ عَنْهُ دَعَاهُ إِذْ جَاءَهُ حَاجِبُهُ
يَرْفَا فَقَالَ لَهُ: هَلْ لَكَ رَغْبَةٌ فِي
دُخُولِ عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ
وَسَعْدِ يَسْتَأْذِنُونَ؟ فَقَالَ: نَعَمْ،
فَأَذِلَّهُمْ فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ:
هَلْ لَكَ رَغْبَةٌ فِي عَبَّاسٍ وَعَلِيِّ
يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ، فَلَمَّا دَخَلَا

(1) (H. 4032) Ḥassān is abusing Quraish who had tempted Banī An-Naḍīr to break the covenant with Allāh's Messenger ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

had given to His Messenger ﷺ as *Fai* (i.e., booty gained without fighting), 'Alī and 'Abbās started reproaching each other. The people (i.e., 'Uthmān and his companions) said, "O chief of the believers! Give your verdict in their case and relieve each from the other." 'Umar said, "Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth exist! Do you know that Allāh's Messenger ﷺ said, 'We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,' and he said it about himself?" They (i.e., 'Uthmān and his companions) said, "(No doubt) he said so." 'Umar then turned towards 'Alī and 'Abbās and said, "I beseech you both, by Allāh! Do you know that Allāh's Messenger ﷺ said so?" They replied in the affirmative. He said, "Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger ﷺ with something of this *Fai* which He did not give to anybody else. Allāh جَلَّ ذِكْرُهُ said:

'And what Allāh gave as booty (*Fai*) to His Messenger (Muḥammad ﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.' (V.59:6)

So this property was especially granted to Allāh's Messenger ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh's Messenger ﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh's Property is spent (i.e., in charity). Allāh's Messenger ﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, 'I am the successor of Allāh's Messenger ﷺ.' So he (Abū Bakr) took

وَسَلَّمَ قَالَ عَبَّاسُ: يَا أَمِيرَ
الْمُؤْمِنِينَ، أَفْضُ بَنِي وَبَيْنَ هَذَا وَهُمَا
يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى
رَسُولِهِ ﷺ مِنْ مَالِ بَنِي النَّضِيرِ.
فَاسْتَبَّ عَلِيٌّ وَعَبَّاسٌ فَقَالَ الرَّهْطُ: يَا
أَمِيرَ الْمُؤْمِنِينَ، أَفْضُ بَيْنَهُمَا، وَأَرَخَ
أَحَدُهُمَا مِنَ الْآخَرِ، فَقَالَ عُمَرُ:
اتَّبِدُوا، أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِيهِ تَقْوَمُ
السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا
تَرَكْنَا صَدَقَةً»، يُرِيدُ بِذَلِكَ نَفْسَهُ؟
قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى
عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ
هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ
ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَإِنِّي
أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ
سُبْحَانَهُ كَانَ حَصَّ رَسُولَهُ ﷺ فِي هَذَا
الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ،
فَقَالَ جَلَّ ذِكْرُهُ: ﴿وَمَا أَفَاءَ اللَّهُ عَلَى
رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ
وَلَا رِكَابٍ﴾ إِلَى قَوْلِهِ: ﴿فَدِيرٌ﴾
فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ:
ثُمَّ وَاللَّهِ مَا اخْتَارَهَا دُونَكُمْ وَلَا
اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمْوهَا
وَقَسَمَهَا فِيكُمْ حَتَّى بَقِيَ هَذَا الْمَالُ
مِنْهَا، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى
أَهْلِهِ نَفَقَةً سَتَيْتَهُمْ مِنْ هَذَا الْمَالِ. ثُمَّ
يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ،

charge of this property and disposed it in the same manner as Allāh's Messenger ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both remember that Abū Bakr disposed it in the way you ('Alī and 'Abbās) have both seen and Allāh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allāh عزَّ وجلَّ caused Abū Bakr to die and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do; and Allāh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., 'Alī and 'Abbās) came to me, and the claim of you both was one and the same. O 'Abbās! You also came to me. So I told you both that Allāh's Messenger ﷺ said, 'Our property is not inherited, but whatever we leave is to be spent in charity.' Then when I thought that I should better hand over this property to you both. I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allāh that you will dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allāh, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to

فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ تَوَفَّى النَّبِيُّ ﷺ فَقَالَ أَبُو بَكْرٍ: فَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٍ فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ حِينَئِذٍ. فَأَقْبَلَ عَلَيَّ وَعَبَّاسٌ وَقَالَ: تَذَكَّرَانِ أَنْ أَبَا بَكْرٍ عَمِلَ فِيهِ كَمَا تَقُولَانِ وَاللَّهِ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ عَزَّ وَجَلَّ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهُ سَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلَاكُمَا، وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي، يَعْنِي عَبَّاسًا، فَقُلْتُ لَكُمَا: إِنْ رَسُولُ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكْنَا صِدْقَةً»، فَلَمَّا بَدَأَ لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنْ عَلَيْكُمَا عَهْدُ اللَّهِ وَوَيْثَاقُهُ لَتَعْمَلَانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلَّا فَلَا تُكَلِّمَانِي، فَقُلْتُمَا: اذْفَعُهُ إِلَيْنَا، بِذَلِكَ دَفَعْتُهُ إِلَيْكُمَا. أَفْتَلْتُمَا مِثْلِي قَضَاءً غَيْرَ ذَلِكَ؟ فَوَاللَّهِ الَّذِي بِيَدَيْهِ تَقْوَمُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي فِيهِ بِقَضَاءٍ غَيْرِ ذَلِكَ حَتَّى تَقْوَمَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعَا إِلَيَّ