

let the one amongst you who knows the Qur'ān most should lead the *Ṣalāt* (prayer).” So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qur'ānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Ṣalāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, “Won't you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), “He is my son.” When Allāh's Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa'd bin Abī Waqqāṣ took the son of the slave-girl of Zam'a to the Prophet ﷺ. 'Abd bin Zam'a, too, came along with him. Sa'd said, “This is the son of my brother and the latter has informed me that he is his son.” 'Abd bin Zam'a said, “O Allāh's Messenger! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e., Zam'a's) bed.” Allāh's Messenger ﷺ cast a glance at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ then said (to 'Abd), “He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father).” (At the same time) Allāh's Messenger ﷺ said (to his wife Sauda), “O Sauda! Screen yourself from him (i.e., the son of the slave-girl),”⁽¹⁾ because of the

في حين كذا. فإذا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّئْ أَحَدُكُمْ وَلْيَوْمِّكُمْ أَكْثَرُكُمْ قُرْآنًا». فَظَنُّوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي لِمَا كُنْتُ أَتَلَّقِي مِنَ الرُّجْبَانِ فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصْتُ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنَ الْحَيِّ: أَلَا تُعْطُونَ عَنَّا اسْتِ قَارِنِكُمْ؟ فَاشْتَرَوْا فَقَطَّعُوا لِي قَمِيصًا فَمَا فَرَحْتُ بِشَيْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

٤٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: كَانَ عُتْبَةُ بْنُ أَبِي وَقَاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابْنَ وَليدَةَ زَمْعَةَ، وَقَالَ عُتْبَةُ: إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ فِي الْفَتْحِ أَخَذَ سَعْدُ ابْنَ وَليدَةَ زَمْعَةَ فَأَقْبَلَ بِهِ إِلَى النَّبِيِّ ﷺ وَأَقْبَلَ مَعَهُ عَبْدُ ابْنِ زَمْعَةَ، فَقَالَ سَعْدُ بْنُ أَبِي وَقَاصٍ: هَذَا ابْنُ أَخِي عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: يَا رَسُولَ اللَّهِ، هَذَا أَخِي، هَذَا ابْنُ وَليدَةَ زَمْعَةَ

(1) (H. 4303) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ. The son =

resemblance he noticed between him and 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."⁽¹⁾

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Hadūh* No.4303.")]

وُلِدَ عَلَى فَرَاشِهِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةَ زَمْعَةَ فَإِذَا أَشْبَهُ النَّاسَ بِعُبَيْتِ بْنِ أَبِي وَقَّاصٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ، هُوَ أَحْوَكُ يَا عَبْدُ بَنِ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فَرَاشِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْتَجِبِي مِنْهُ يَا سَوْدَةُ»، لِمَا رَأَى مِنْ شَبِّهِ عُبَيْتِ بْنِ أَبِي وَقَّاصٍ. قَالَ ابْنُ شَهَابٍ: قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَدُ لِلْفَرَّاشِ وَلِلْعَاهِرِ الْحَجَرِ». وَقَالَ ابْنُ شَهَابٍ وَكَانَ أَبُو هُرَيْرَةَ يَصِيحُ بِذَلِكَ.

[راجع: ٢٠٥٣]

4304. Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā* of *Al-Fath* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

٤٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَتْنِي عُرْوَةُ بِنُ الزُّبَيْرِ أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ، فَفَرَعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفَعُونَ. قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَتُكَلِّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللَّهِ؟» قَالَ أُسَامَةُ: اسْتَغْفِرْ لِي يَا رَسُولَ اللَّهِ، فَلَمَّا كَانَ الْعَشِيِّ قَامَ رَسُولُ اللَّهِ ﷺ حَاطِبِيًّا فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ النَّاسُ

=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمْ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِتِلْكَ الْمَرْأَةِ، فَقَطَعْتَ يَدَهَا، فَحَسَنْتَ تَوْبَتُهَا بَعْدَ ذَلِكَ وَتَزَوَّجْتَ. قَالَتْ عَائِشَةُ: فَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ٢٦٤٨]

4305, 4306. Narrated Mujāshī': I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai'a* (pledge) from him for emigration."

٤٣٠٥، ٤٣٠٦ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُمَانَ: حَدَّثَنِي مُجَاشِعٌ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخِي بَعْدَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، جِئْتُكَ بِأَخِي لِتُبَايِعَهُ عَلَى الْهَجْرَةِ، قَالَ: «ذَهَبَ أَهْلُ الْهَجْرَةِ بِمَا فِيهَا». فَقُلْتُ: عَلَى أَيِّ شَيْءٍ تُبَايِعُهُ؟ قَالَ: «أُبَايِعُهُ عَلَى الْإِسْلَامِ وَالْإِيمَانِ وَالْجِهَادِ». فَلَقِيتُ مَعْبُدًا بَعْدَ وَكَانَ أَكْبَرَهُمَا، فَسَأَلْتُهُ فَقَالَ: صَدَقَ مُجَاشِعٌ. [راجع: ٢٩٦٢، ٢٩٦٣]

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madīna before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai'a*?" The Prophet ﷺ said, "I will take his *Bai'a* for Islām, 'Īmān (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

4307, 4308. Narrated Mujāshī' bin Mas'ūd: I took Abū Ma'bad to the Prophet ﷺ in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,⁽¹⁾ but I take the *Bai'a* (pledge) from him (i.e., Abū Ma'bad) for Islām and *Jihād*."

٤٣٠٧، ٤٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فَضِيلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عُمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ: انْطَلَقْتُ بِأَبِي مَعْبُدٍ إِلَى النَّبِيِّ

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

ﷺ لِيُيَاغَهُ عَلَى الْهَجْرَةِ قَالَ: «مَضَتْ
الْهَجْرَةُ لِأَهْلِهَا، أَبَايَعُهُ عَلَى الْإِسْلَامِ
وَالْجِهَادِ». فَلَقَيْتُ أَبَا مَعْبِدٍ فَسَأَلْتُهُ
فَقَالَ: صَدَقَ مُجَاشِعٌ. وَقَالَ خَالِدٌ،
عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ: إِنَّهُ
جَاءَ بِأَخِيهِ مُجَالِدٍ. [راجع: ٢٩٦٢،
٢٩٦٣]

4309. Narrated Mujāhid: I said to Ibn ‘Umar said, “There is no emigration today” or said, “after Allāh’s Messenger,” (and completed his statement as above.)

٤٣٠٩ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ: قُلْتُ
لَابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنِّي أُرِيدُ
أَنْ أَهَاجِرَ إِلَى الشَّامِ. قَالَ: لَا هِجْرَةَ
وَلَكِنْ جِهَادٌ فَانْطَلِقْ فَاعْرِضْ نَفْسَكَ
فَإِنْ وَجَدْتَ شَيْئًا وَإِلَّا رَجَعْتَ.
[راجع: ٣٨٩٩]

4310. In another narration Ibn ‘Umar said, “There is no emigration today” or said, “after Allāh’s Messenger,” (and completed his statement as above.)

٤٣١٠ - وَقَالَ النَّضْرُ: أَخْبَرَنَا
شُعْبَةُ: أَخْبَرَنَا أَبُو بَشِيرٍ: سَمِعْتُ
مُجَاهِدًا: قُلْتُ لَابْنَ عُمَرَ فَقَالَ: لَا
هِجْرَةَ الْيَوْمِ - أَوْ بَعْدَ رَسُولِ اللَّهِ ﷺ
- مِثْلَهُ. [راجع: ٣٨٩٩]

4311. Narrated Mujāhid bin Jabr: ‘Abdullāh bin ‘Umar used to say, “There is no emigration after the Conquest (of Makkah).”

٤٣١١ - حَدَّثَنَا إِسْحَاقُ بْنُ
بَرِيدٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَزَةَ قَالَ:
حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ
عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ
جَبْرِ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ
الْفَتْحِ. [راجع: ٣٨٩٩]

4312. Narrated ‘Atā’ bin Abī-Rabāh: ‘Ubaid bin ‘Umair and I visited ‘Āishah,

٤٣١٢ - حَدَّثَنَا إِسْحَاقُ بْنُ

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Hadīth* No.2783, for its explanation]

4313. Narrated Mujāhid: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.⁽¹⁾ Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqaṭa* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensable for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

يَزِيدُ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: زُرْتُ عَائِشَةَ مَعَ عَبْدِ بْنِ عَمِيرٍ فَسَأَلَهَا عَنِ الْهَجْرَةِ فَقَالَتْ: لَا هِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُ يَفِرُّ أَحَدَهُمْ بِدِينِهِ إِلَى اللَّهِ وَالْيَوْمَ رَسُولُهُ ﷺ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ فَالْمُؤْمِنُ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ.

[راجع: ٣٠٨٠]

٤٣١٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجَاهِدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ يَوْمَ الْفَتْحِ فَقَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَمْ تَحُلْ لِأَحَدٍ قَبْلِي وَلَا تَحُلْ لِأَحَدٍ بَعْدِي، وَلَمْ تَحُلْ لِي قَطُّ إِلَّا سَاعَةً مِنَ الدَّهْرِ، لَا يُنْفَرُ صَيْدُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُخْتَلَى خَلَاهَا، وَلَا تَحُلْ لِقَطْعِهَا إِلَّا لِمُنْشِدٍ». فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لَا بُدَّ مِنْهُ لِلْقَيْنِ وَالْبَيْوتِ، فَسَكَتَ ثُمَّ قَالَ: «إِلَّا الْإِذْخِرَ فَإِنَّهُ حَلَالٌ». وَعَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ

(1) (H. 4313) For the period between morning and mid-afternoon.

4317. Narrated Abū Ishāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'īl and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Ṭā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرَّ، كَانَتْ هَوَازِنُ رُمَاءَ وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا فَأَكْبَبْنَا عَلَى الْغَنَائِمِ فَاسْتَقْبَلْنَا بِالسَّهَامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلَى بَعْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ آخِذٌ بِرِمَامِهَا وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ». قَالَ إِسْرَائِيلُ وَزُهَيْرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَعْلَتِهِ. [راجع: ٢٨٦٤]

٤٣١٨، ٤٣١٩ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعِيدٍ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ ح. وَحَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ: قَالَ مُحَمَّدُ بْنُ شِهَابٍ: وَرَعَمَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حِينَ جَاءَهُ وَفَدَّ هَوَازِنَ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَيِّئَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَضْدَقُهُ فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ، إِمَّا السَّيِّئِ وَإِمَّا الْمَالِ. وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ». وَكَانَ أَنْظَرَهُمْ رَسُولُ

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so.” The people said, “We do that (i.e., return the captives) willingly as a favour, O Allāh’s Messenger!” Allāh’s Messenger ﷺ said, “We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision.” They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh’s Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, “That is what has reached me about the captives of Hawāzin (tribe).”]

اللَّهِ ﷺ بَضَعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبِينَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ قَدْ جَاؤُنَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَهُمْ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطَيَّبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ». فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نَدْرِي مَنْ أَدْنَى مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ» فَارْجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ. ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا. هَذَا الَّذِي بَلَغَنِي عَنْ سَبِي هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

4320. Narrated Ibn ‘Umar رضي الله عنهما: When we returned from (the battle of) Hunain, ‘Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islāmic Period of Ignorance that he would perform *I’tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

٤٣٢٠ - حَدَّثَنَا أَبُو التُّهْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَفَلْنَا مِنْ حُنَيْنِ

سَأَلَ عُمَرَ النَّبِيَّ ﷺ عَنْ نَذْرِ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ اعْتِكَافٍ، فَأَمَرَهُ النَّبِيُّ ﷺ بِوَفَائِهِ.

وَقَالَ بَعْضُهُمْ: حَمَادٌ، عَنْ أُيُوبَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ.

وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَحَمَادُ بْنُ سَلَمَةَ، عَنْ أُيُوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

4321. Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed ‘Umar and said to him, “What is wrong with the people?”⁽¹⁾ He said, “The matter (or the decision) is with Allāh وعز وجل.” Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, “Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.).” I (stood up) and said, “Who will be my witness?” and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, “Who will be my witness?” and then sat down. The Prophet ﷺ repeated

٤٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ ابْنِ كَثِيرِ بْنِ أَلْحَجِّ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حُنَيْنٍ، فَلَمَّا التَّقَيْنَا كَانَتْ لِلْمُسْلِمِينَ جَوْلَةٌ فَرَأَيْتُ رَجُلًا مِّنَ الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِّنَ الْمُسْلِمِينَ فَضْرَبْتُهُ مِنْ وَّرَائِهِ عَلَى حَبْلِ عَاتِقِهِ بِالسَّيْفِ فَقَطَعْتُ الدَّرْعَ. وَأَقْبَلَ عَلَيَّ فَضَمَمَنِي ضَمًّا وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي فَلَحِقْتُ عُمَرَ، فَقُلْتُ: مَا بَالَ النَّاسِ؟ قَالَ: أَمَرَ اللَّهُ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ قَتَلَ قَتِيلًا لَهُ عَلَيْهِ يَبْتَةٌ فَلَهُ سَلْبَةٌ»، فَقُلْتُ: مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ فَقَالَ النَّبِيُّ ﷺ مِثْلَهُ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟

(1) (H. 4321) i.e., why have they fled?

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

4322. Narrated Abū Qatāda : When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

ثُمَّ جَلَسْتُ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ فَقُمْتُ فَقَالَ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟» فَأَخْبَرْتُهُ، فَقَالَ رَجُلٌ: صَدَقَ وَسَلْبُهُ عِنْدِي فَأَرْضِهِ مِنْهُ. فَقَالَ أَبُو بَكْرٍ: لَا هَا اللَّهُ، إِذَا لَا يِعْمُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلْبَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ فَأَعْطِهِ»، فَأَعْطَانِيهِ فَأَبْتَعْتُ بِهِ مَحْرَقًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لِأَوَّلِ مَالٍ تَأْتَلْتُهُ فِي الْإِسْلَامِ. [راجع: ٢١٠٠]

٤٣٢٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَلْفَلَحٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلًا مِنَ الْمُشْرِكِينَ وَآخِرُ مِنَ الْمُشْرِكِينَ يَخْتَلُهُ مِنْ وَرَائِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتَلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وَأَضْرَبَ يَدَهُ فَقَطَعْتُمَا، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمًّا شَدِيدًا حَتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وَانْهَزَمَ الْمُسْلِمُونَ وَانْهَزَمْتُ مَعَهُمْ، فَإِذَا بَعْمَرَ بَيْنَ الْخَطَابِ فِي النَّاسِ، فَقُلْتُ لَهُ: مَا شَأْنُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ. ثُمَّ تَرَجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: