

difficulty, we are called, but the booty is given to others.” The news reached the Prophet ﷺ and he gathered them in a leather tent and said, “What is this news reaching me from you, O the group of *Anṣār*?” They kept silent. He added, “O the group of *Anṣār*! Won't you be happy that the people take the worldly things and you take Allāh's Messenger ﷺ to your homes, reserving him for yourself?” They said, “Yes.” Then the Prophet ﷺ said, “If the people took their way through a valley, and the *Anṣār* took their way through a mountain path, surely, I would take the *Anṣār*'s mountain path.” Hishām said, “O Abū Ḥamza (i.e., Anas)! Did you witness that?” He replied, “And how could I be absent from that?”

(58) CHAPTER. The *Sariya* (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

4338. Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ sent a *Sariya* towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً فَقَسَمَ فِي
الْمُهَاجِرِينَ وَالطُّلُقَاءِ وَلَمْ يُعْطِ
الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا
كَانَتْ شَدِيدَةً فَنَحْنُ نُدْعَى وَيُعْطَى
الْغَنِيمَةَ غَيْرَنَا؟ فَبَلَّغَهُ ذَلِكَ فَجَمَعَهُمْ
فِي قُبَّةٍ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، مَا
حَدِيثٌ بَلَّغَنِي عَنْكُمْ؟» فَسَكَتُوا،
فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَرْضَوْنَ
أَنْ يَذْهَبَ النَّاسُ بِالْأَنْصَارِ، وَتَذْهَبُونَ
بِرَسُولِ اللَّهِ ﷺ تَحْوِزُونَهُ إِلَى
يُيُوتِكُمْ؟» قَالُوا: بَلَى، فَقَالَ النَّبِيُّ
ﷺ: «لَوْ سَلَكَ النَّاسُ وَاوْدِيًا وَسَلَكَتِ
الْأَنْصَارُ شِعْبًا لَأَخَذْتُ شِعْبَ
الْأَنْصَارِ». وَقَالَ هِشَامٌ، قُلْتُ: يَا أَبَا
حَمْزَةَ وَأَنْتَ شَاهِدُ ذَلِكَ. قَالَ: وَأَيْنَ
أَغَيْبُ عَنْهُ؟ [راجع: ٣١٤٦]

(٥٨) بَابُ السَّرِيَّةِ الَّتِي قَبِلَ نَجْدَ

٤٣٣٨ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قَبِلَ نَجْدَ
فَكُنْتُ فِيهَا، فَبَلَّغْتُ سُهْمَانًا ابْنِي
عَشَرَ بَعِيرًا، وَنُقُلْنَا بَعِيرًا بَعِيرًا،
فَرَجَعْنَا بِثَلَاثَةِ عَشَرَ بَعِيرًا. [راجع:

[٣١٣٤

(59) CHAPTER. The Prophet ﷺ sent Khālid bin Al-Walid (to fight) with Banū Jadhīma.

(٥٩) بَابُ بَعَثِ النَّبِيِّ ﷺ خَالِدَ بْنَ
الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ

4339. Narrated Sālim's father: The Prophet ﷺ sent Khālid bin Al-Walid to the tribe of Jadhīma; and Khālid invited them to Islām but they could not express themselves by saying: "Aslamnā (i.e., we have embraced Islām)", but they started saying: "Saba'nā! Saba'nā (i.e., we have come out of one religion to another)." Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, "By Allāh, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allāh! I am free from what Khālid has done."

(60) CHAPTER. The *Sariya* of 'Abdullāh bin Ḥudhāfa As-Sahmī and 'Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the *Sariya* of the *Anṣār*.

4340. Narrated 'Alī رضي الله عنه: The Prophet ﷺ sent a *Sariya* under the command of a man from the *Anṣār* and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect firewood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e., the fire)." So they intended to do that and started holding each

٤٣٣٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ح. وَحَدَّثَنِي نَعِيمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَدِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَانًا صَبَانًا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنْ أَسِيرِهِ حَتَّى إِذَا كَانَ يَوْمَ أَمْرٍ خَالِدٌ أَنْ يَقْتُلَ كُلَّ رَجُلٍ مِنْ أَسِيرِهِ. فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أَسِيرِي. وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَسِيرَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَا لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»، مَرَّتَيْنِ. [انظر: ٧١٨٩]

(٦٠) بَابُ سَرِيَّةِ عَبْدِ اللَّهِ بْنِ خَدَّافَةَ السَّهْمِيِّ، وَعَلْقَمَةَ بْنِ مَجْرَزِ الْمُدَلِجِيِّ. وَيُقَالُ: إِنَّهَا سَرِيَّةُ الْأَنْصَارِي

٤٣٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَأَسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَغَضِبَ فَقَالَ: أَلَيْسَ أَمْرُكُمْ

other and saying, "We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Mā'rūf* (Islāmic Monotheism and all that Islām orders one to do and all that is good)."

(61) CHAPTER. The sending of Abū Mūsā and Mu'adh to Yemen before the *Hajjat-al-Wadā'*.

4341, 4342. Narrated Abū Burda : Allāh's Messenger ﷺ sent Abū Mūsā and Mu'adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu'adh toured that part of his province which was near (the border of the province of) his companion Abū Mūsā. Mu'adh came riding his mule till he reached Abū Mūsā and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu'adh said to Abū Mūsā, "O 'Abdullāh bin Qais! What is this?" Abū

النَّبِيِّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَاجْمَعُوا لِي حَطَبًا، فَجَمَعُوا فَقَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوهَا فَقَالَ: ادْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا وَيَقُولُونَ: قَرَزْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَّغَ النَّبِيُّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي الْمَعْرُوفِ». [نظر: ١٨٤٥، ٧٢٥٧]

(٦١) بَابُ بَعَثِ أَبِي مُوسَى وَمُعَاذٍ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

٤٣٤١، ٤٣٤٢ - حَدَّثَنَا مُوسَى : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ ، عَنْ أَبِي بُرْدَةَ قَالَ : بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ ، قَالَ : وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ ، قَالَ : وَالْيَمَنُ مِخْلَافَانِ ، ثُمَّ قَالَ : «يَسْرًا وَلَا تُعَسِّرَا ، وَبَشْرًا وَلَا تُنْفِرَا» . فَاذْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ ، قَالَ وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحَدَتْ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ يَسِيرٌ عَلَى بَعْضِهِ حَتَّى انْتَهَى إِلَيْهِ فَإِذَا هُوَ جَالِسٌ وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى

Mūsa replied, "This man has turned renegade to disbelief after embracing Islām." Mu'adh said, "I will not dismount till he is killed." Abū Mūsa replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed. So Abū Mūsa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O 'Abdullāh (bin Qais)! How do you recite the Qur'an?" Abū Mūsa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it, O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh's Reward for both my sleep as well as my prayer (at night)." (1) (See H. 6124)

4343. Narrated Abū Burda : Abū Mūsa Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, "What are they?" Abū Mūsa said, "Al-Bit' and Al-Mizr" (He said, "Al-Bit' is an alcoholic drink made from honey; and Al-Mizr is an alcoholic drink made from barley.") The Prophet ﷺ said, "All intoxicants are prohibited."

4344, 4345. Narrated Abū Burda that the Prophet ﷺ sent his (i.e., Abū Burda's)

عُثْمِيهِ فَقَالَ لَهُ مُعَاذٌ: يَا عَبْدَ اللَّهِ ابْنَ قَيْسٍ، أَيِّمَ هَذَا؟ قَالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، قَالَ: لَا أَنْزِلُ حَتَّى يُقْتَلَ، قَالَ: إِنَّمَا جِيءَ بِهِ لِذَلِكَ فَأَنْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فَقَتِلَ ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَفَوِّفُهُ تَفَوِّقًا، قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذٌ؟ قَالَ: أَنَامُ أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَصَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي فَأَحْتَسِبُ نَوْمِي كَمَا أَحْتَسِبُ قَوْمِي. [راجع: ٢٢٦١، وأنظر: ٤٣٤٥]

٤٣٤٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أَشْرَبِيَّةٍ تُصْنَعُ بِهَا فَقَالَ: «وَمَا هِيَ؟» قَالَ: الْبَيْعُ وَالْجِزْرُ، فَقُلْتُ لِأَبِي بُرْدَةَ: مَا الْبَيْعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْجِزْرُ: نَبِيذُ الشَّعِيرِ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ جَرِيرٌ وَعَبْدُ الْوَاحِدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ. [راجع: ٢٢٦١]

٤٣٤٤، ٤٣٤٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي

(1) (H. 4342) Mu'adh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

father (Abū Mūsa) and Mu'ādh to Yemen and said to both of them, "Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other." Abū Mūsa said, "O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey, called *Al-Bir*." The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Mu'ādh asked Abū Mūsa, "How do you recite the Qur'an?" Abū Mūsa replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu'ādh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night *Ṣalāt* (prayer)." Then he (i.e., Mu'ādh) pitched a tent and they started visiting each other. Once Mu'ādh paid a visit to Abū Mūsa and saw a chained man. Mu'ādh asked, "What is this?" Abū Mūsa said, "(He was) a Jew who embraced Islām and has now turned apostate." Mu'ādh said, "Chop off his neck!" (See H. 6125)

بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسْرًا وَلَا تُعَسِّرَا، وَبَشْرًا وَلَا تُتَفَرَّأْ وَتَطَاوَعَا»، فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللَّهِ إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ: الْمِزْرُ، وَشَرَابٌ مِنَ الْعَسَلِ: الْبِشْعُ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فَانْطَلَقَا. فَقَالَ مُعَاذٌ لِأَبِي مُوسَى: كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِي، وَأَتَقَوَّفُهُ تَقَوُّفًا. قَالَ: أَمَا أَنَا فَأَنَا مَفْقُومٌ وَأَنَا مُ.

فَأَحْتَسِبُ نَوْمِي كَمَا أَحْتَسِبُ قَوْمِي، وَضَرَبَ فُسْطَاطًا فَجَعَلَا يَتَزَوَّرَانِ، فَزَارَ مُعَاذٌ أَبَا مُوسَى، فَإِذَا رَجُلٌ مُوثِقٌ، فَقَالَ: مَا هَذَا؟ فَقَالَ أَبُو مُوسَى: يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقَالَ مُعَاذٌ: لِأَضْرِبَنَّ عُنُقَهُ. [راجع: ٤٣٤٢، ٢٢٦١]

تَابِعَهُ الْعَقْدِيُّ وَوَهَبٌ، عَنْ شُعْبَةَ. وَقَالَ وَكَيْعٌ وَالتَّضْرُّ وَأَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاهُ جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ.

4346. Narrated Abū Mūsa Al-Ash'ari رضي الله عنه: Allāh's Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Messenger ﷺ was encamping at a place called Al-Abṭah. The Prophet ﷺ said, "Have you made the

٤٣٤٦ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ هُوَ التَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ أَيُّوبَ ابْنِ عَائِذٍ: حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ

intention to perform the *Hajj*, O 'Abdullāh bin Qais?" I replied, "Yes, O Allāh's Messenger!" He said, "What did you say?" I replied, "I said *Labbaik*, and expressed the same intention as yours." He said, "Have you driven the *Hady* along with you?" I replied, "No, I did not drive the *Hady*." He said, "So perform the *Tawāf* of the Ka'bah and then the *Sa'y* between Aṣ-Ṣafā and Al-Marwah and then finish the state of *Ihrām*." So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of 'Umar.

يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى أَرْضِ قَوْمِي فَجِئْتُ وَرَسُولُ اللَّهِ ﷺ مُنِيحٌ بِالْأَبْطَحِ، فَقَالَ: «أَحْبَبْتُ يَا عَبْدَ اللَّهِ بْنَ قَيْسٍ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ إِهْلَالًا كِإِهْلَالِكَ، قَالَ: «فَهَلْ سَقَمَتْ مَعَكَ هَدْيَا؟» قُلْتُ: لَمْ أَسْقُمْ، قَالَ: «فَطُفَّ بِالْبَيْتِ وَاسِعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ جَلَّ»، فَفَعَلْتُ حَتَّى مَشَطَّتْ لِي امْرَأَةٌ مِنْ نِسَاءِ بَنِي قَيْسٍ وَمَكَّنَّا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ.

[راجع: ١٥٥٩]

4347. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said to Mu'adh bin Jabal when he sent him to Yemen, "You will come to the people of Scripture, and when you reach them, invite them to testify that "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh." And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational *Ṣalāt* (prayers) to be performed every day and night (in 24 hours) (i.e., *Iqamat-aṣ-Ṣalāt*). And if they obey you in that, then tell them that Allāh has enjoined on them *Ṣadaqa* (i.e., *Zakāt*) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don't take their best properties (as *Zakāt*) and be afraid of the curse of an oppressed person as there is no screen

٤٣٤٧ - حَدَّثَنِي جِبَالٌ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّا، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ ابْنِ صَنْبُغِيٍّ، عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

between his invocation and Allāh.”

[See Vol. 9, *Ḥadīth* No. 7371, 7372]

مَنْ أَعْيَانَهُمْ، فَتَرَدُّ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَآتَى دَعْوَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بَيْنَهُ وَبَيْنَ اللَّهِ حِجَابٌ.»

[راجع: ١٣٥٩]

قَالَ أَبُو عَبْدِ اللَّهِ: طَوَّعَتْ: طَاعَتْ وَأَطَاعَتْ لُغَةً، طِعْتُ وَطُعْتُ وَأَطَعْتُ.

4348. Narrated ‘Amr bin Maimūn: When Mu‘ādh رضي الله عنه arrived at Yemen, he led them (i.e., the people of Yemen) in the *Fajr* prayer and recited: “And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend).” (V. 4.:125). A man behind him said, “(How) glad the mother of Ibrāhīm is!”

٤٣٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ أَنَّ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ لَمَّا قَدِمَ الْيَمَنَ صَلَّى بِهِمُ الصُّبْحَ فَقَرَأَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَقَدْ قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ.

زَادَ مُعَاذٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جَبْرِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَرَأَ مُعَاذٌ فِي صَلَاةِ الصُّبْحِ سُورَةَ النَّسَاءِ، فَلَمَّا قَالَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ قَالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ.

(62) CHAPTER. The sending of ‘Ali bin Abī Tālib and Khālīd bin Al-Walīd رضي الله عنهما to Yemen before *Hajjat-al-Wadā’*.

(٦٢) بَابُ بَعَثُ عَلِيٍّ بْنِ أَبِي طَالِبٍ وَخَالِدِ بْنِ الْوَالِدِ رَضِيَ اللَّهُ عَنْهُمَا إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

4349. Narrated Al-Barā’ رضي الله عنه: Allāh’s Messenger ﷺ sent us to Yemen along with Khālīd bin Al-Walīd. Later on,

٤٣٤٩ - حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:

he sent 'Alī bin Abī Ṭalīb in his place. The Prophet ﷺ said to 'Alī, "Give Khālīd's companions the choice of either staying with you (in Yemen) or returning to Al-Madīna." I was one of those who stayed with him (i.e., 'Alī) and got several *Awāq* (of gold) from the war booty.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ إِسْحَاقَ
بْنِ أَبِي إِسْحَاقَ: حَدَّثَنِي أَبِي، عَنْ
أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ
عَنْهُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ مَعَ خَالِدِ
بْنِ الْوَلِيدِ إِلَى الْيَمَنِ قَالَ: ثُمَّ بَعَثَ
عَلِيًّا بَعْدَ ذَلِكَ مَكَانَهُ فَقَالَ: «مُرْ
أَصْحَابَ خَالِدٍ مَنْ شَاءَ مِنْهُمْ أَنْ
يُعَقَّبَ مَعَكَ فَلْيُعَقَّبْ، وَمَنْ شَاءَ
فَلْيُقْبَلْ». فَكُنْتُ فِي مَنْ عَقَّبَ مَعَهُ،
قَالَ: فَغَنَمْتُ أَوَاقِي ذَرَوَاتٍ عَدَدٍ.

4350. Narrated Buraida رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent 'Alī to Khālīd to bring the Khumus (of the booty) and I hated 'Alī, and 'Alī had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khālīd, "Don't you see this (i.e., 'Alī)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Alī?" I said, "Yes." He said, "Don't hate him, for he deserves more than that from the Khumus."⁽¹⁾

٤٣٥٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
عَلِيُّ بْنُ سُوَيْدٍ بِنِ مَنجُوفٍ، عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إِلَى
خَالِدٍ لِيَقْبِضَ الْخُمْسَ وَكُنْتُ أَبْغِضُ
عَلِيًّا وَقَدِ اغْتَسَلَ، فَقُلْتُ لَخَالِدٍ: أَلَا
تَرَى إِلَى هَذَا؟ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ
ﷺ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «يَا بُرَيْدَةُ،
أَتُبْغِضُ عَلِيًّا؟» فَقُلْتُ: نَعَمْ، قَالَ: لَا
تُبْغِضُهُ فَإِنَّ لَهُ فِي الْخُمْسِ أَكْثَرَ مِنْ
ذَلِكَ.

4351. Narrated Abū Sa'īd Al-Khudrī: 'Alī bin Abī Ṭalīb رَضِيَ اللَّهُ عَنْهُ sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Hābis, Zaid Al-Khail and the

٤٣٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نَعْمٍ قَالَ:
سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ:
بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ

(1) (H: 4350) Buraida hated 'Alī because he had taken a slave-girl from the booty and considered that as something hateful.

fourth was either 'Alqama or 'Āmir bin Aṭ-Ṭufail. On that, one of his Companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allāh's Messenger! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khālid bin Al-Walīd said, "O Allāh's Messenger! Shall I chop his neck off?" The Prophet ﷺ said, "No, may be he offers *Ṣalāt* (prayers)." Khālid said, "Numerous are those who offer *Ṣalāt* (prayers) and say by their tongues (i.e., mouths) what is not in their hearts." Allāh's Messenger ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies." Then the Prophet ﷺ looked at him (i.e., that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of Thamūd were killed."

عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ
بُدْهِيَّةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحْصَلْ مِنْ
تُرَابِهَا، قَالَ: فَفَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ:
بَيْنَ عَيْثَنَةَ بْنِ بَدْرٍ، وَأَفْرَعَ بْنِ حَابِسٍ،
وَزَيْدِ الْخَيْلِ، وَالرَّابِعَ إِمَّا عَلْقَمَةَ وَإِمَّا
عَامِرَ بْنَ الطَّفَيْلِ. فَقَالَ رَجُلٌ مِنْ
أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ
هُؤُلَاءِ قَالَ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ
فَقَالَ: «أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي
السَّمَاءِ يَأْتِينِي خَيْرُ السَّمَاءِ صَبَاحًا
وَمَسَاءً؟» قَالَ: فَقَامَ رَجُلٌ غَائِرُ
الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَيْنِ، نَاشِزُ
الْحَبِيَّةِ، كَثُّ اللَّحِيَّةِ، مَحْلُوقُ
الرَّاسِ، مُشَمَّرُ الْإِزَارِ، فَقَالَ: يَا
رَسُولَ اللَّهِ، أَتَقِ اللَّهَ، قَالَ: «وَيْلَكَ،
أَوْلَيْتُ أَحَقَّ أَهْلِ الْأَرْضِ أَنْ يَتَّقِيَ
اللَّهَ؟» قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ
خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا
أُضْرِبُ عُنُقَهُ؟ قَالَ: «لَا، لَعَلَّهُ أَنْ
يَكُونَ يُصَلِّي». فَقَالَ خَالِدٌ: وَكَمْ مِنْ
مُضَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ.
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُؤْمَرْ أَنْ
أَنْقُبَ قُلُوبَ النَّاسِ وَلَا أَشَقَّ
بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ
مَقْفِيٌّ وَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضَنْضِي
هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ زَطْبًا، لَا
يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ
كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وَأَظَنَّهُ

قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ
ثَمُودَ». [راجع: ٣٣٤٤]

4352. Narrated 'Aṭā': Jabīr said, "The Prophet ﷺ ordered 'Alī to keep the state of *Ihrām*." Jabīr added, "'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of *Ihrām*?' 'Alī said, 'I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said (to him), 'Offer a *Hady* and keep the state of *Ihrām* in which you are now.' 'Alī slaughtered a *Hady* on his behalf."

٤٣٥٢ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ:
قَالَ جَابِرٌ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا أَنْ
يُقِيمَ عَلَى إِحْرَامِهِ. زَادَ مُحَمَّدُ بْنُ
بَكْرِ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءٌ:
قَالَ جَابِرٌ: فَقَدِمَ عَلِيٌّ بِنُ أَبِي طَالِبٍ
رَضِيَ اللهُ عَنْهُ بِسِعَايَتِهِ فَقَالَ لَهُ النَّبِيُّ
ﷺ: «بِمَ أَهَلَّتْ يَا عَلِيُّ؟» قَالَ: بِمَا
أَهَلَّ بِهِ النَّبِيُّ ﷺ قَالَ: «فَأَهْدِ
وَأَمْكُتْ حَرَامًا كَمَا أَنْتَ»، قَالَ:
وَأَهْدَى لَهُ عَلِيٌّ هَدْيًا. [راجع: ١٥٥٧]

4353, 4354. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ assumed the state of *Ihrām* for 'Umra and *Hajj*, and we too assumed it for *Hajj* with him. When we arrived at Makkah, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Ihrām* for 'Umra only." The Prophet ﷺ had a *Hady* with him. 'Alī bin Abī Ṭālib came to us from Yemen with the intention of performing *Hajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Ihrām*, for your wife is with us?" 'Alī said, "I assumed the *Ihrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of *Ihrām*, as we have got the *Hady*."

٤٣٥٣، ٤٣٥٤ - حَدَّثَنَا مُسَدَّدٌ
قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ
الطَّوِيلِ: حَدَّثَنَا بَدُّ الْبَصْرِيُّ أَنَّهُ
سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ لَمْ يَكُنْ
مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً». وَكَانَ مَعَ
النَّبِيِّ ﷺ هَدْيٌ فَقَدِمَ عَلَيْنَا عَلِيُّ بْنُ
أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًّا فَقَالَ النَّبِيُّ
ﷺ: «بِمَ أَهَلَّتْ فَإِنْ مَعَنَا أَهْلَكَ؟»
قَالَ: أَهَلَّتْ بِمَا أَهَلَّ بِهِ النَّبِيُّ ﷺ
قَالَ: «فَأَمْسِكْ فَإِنْ مَعَنَا هَدْيًا».

(63) CHAPTER. *Ghazwā Dhūl-Khalasa*.

4355. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: In the Pre-Islamic Period of Ignorance there was a

(٦٣) بَابُ غَزْوَةِ ذِي الْخَلَصَةِ
٤٣٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا