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87 - THE BOOK OF AD-DIYĀT
(BLOOD-MONEY)
[Payment for Bloodshed]

٨٧ - كتاب الديات

(1) CHAPTER. The Statement of Allāh تعالى: “...And whoever kills a believer in intentionally, his recompense is Hell...” (4:93)

6861. Narrated ‘Abdullāh رضي الله عنه: A man said, “O Allāh’s Messenger! Which sin is the greatest in Allāh’s consideration?” The Prophet ﷺ said, “To set up a rival unto Allāh, though, He Alone created you.” The man asked, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To kill your son, lest he should share your food with you.” The man said, “What is (the) next (greatest sin)?” The Prophet ﷺ said, “To commit illegal sexual intercourse with the wife of your neighbour.” So Allāh عز وجل revealed in confirmation of this narration:

“And those who invoke not any other *ilāh* (god) along with Allāh nor kill such person as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse – and whoever does this shall receive the punishment.” (V.25 :68)

6862. Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ said, “A faithful believer remains at liberty regarding his religion unless he kills somebody unlawfully.”

6863. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: One of the evil deeds with bad

(١) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاؤُهُ جَهَنَّمُ﴾ [النساء: ٩٣]

٦٨٦١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَمْرِو بْنِ شُرْحِبِيلٍ قَالَ: قَالَ عَبْدُ اللَّهِ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَيُّ الذَّنْبِ أَكْبَرُ عِنْدَ اللَّهِ؟ قَالَ: «أَنْ تَدْعُوَ لِلَّهِ نِدَاءً وَهُوَ خَلْقَكَ». قَالَ: «ثُمَّ أَيُّ؟» قَالَ: «ثُمَّ أَنْ تَقْتُلَ وَلَدَكَ حَسِيَّةً أَنْ يَطْعَمَ مَعَكَ». قَالَ: «ثُمَّ أَيُّ؟» قَالَ: «ثُمَّ أَنْ تُزَانِيَ بِحَلِيلَةِ جَارِكَ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ تَصْدِيقَهَا ﴿وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا﴾

الآية [الفرقان: ٦٨]. [راجع: ٤٤٧٧]

٦٨٦٢ - حَدَّثَنَا عَلِيُّ بْنُ حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ سَعِيدِ بْنِ الْعَاصِ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَزَالُ الْمُؤْمِنُ فِي فُسْحَةٍ مِنْ دِينِهِ مَا لَمْ يُصِبْ دَمًا حَرَامًا».

[انظر: ٦٨٦٣]

٦٨٦٣ - حَدَّثَنِي أَحْمَدُ بْنُ

consequence from which there is no escape, for the one who is involved in it, is to kill someone unlawfully.

6864. Narrated ‘Abdullāh رضي الله عنه: The Prophet ﷺ said, “The first cases to be decided among the people (on the Day of Resurrection) will be those of bloodshed.”

6865. Narrated Al-Miqdād bin ‘Amr Al-Kindī, an ally of Banī Zuhra who took part in the battle of Badr with the Prophet ﷺ, that he said, “O Allāh’s Messenger! If I meet a disbeliever and we have a fight, and he strikes my hand with the sword and cuts it off, and then takes refuge from me under a tree, and says, ‘I have surrendered to Allāh (i.e., embraced Islām),’ should I kill him after he has said so?” Allāh’s Messenger ﷺ said, “Do not kill him.” Al-Miqdād said, “O Allāh’s Messenger! He had chopped off one of my hands and he said that after he had cut it off. Should I kill him?” The Prophet ﷺ said, “Do not kill him, for if you kill him, he would be in the position in which you had been before you kill him (a believer), and you would be in the position in which he was before he said the sentence (a disbeliever).”

6866. Narrated Ibn ‘Abbās رضي الله عنه: The Prophet ﷺ said to Al-Miqdād, “If a faithful

يَعْقُوبَ: أَخْبَرَنَا إِسْحَاقُ بْنُ سَعِيدٍ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: إِنَّ مِنْ وَرَطَاتِ الْأُمُورِ الَّتِي لَا مَخْرَجَ لِمَنْ أَوْقَعَ نَفْسَهُ فِيهَا: سَفَكَ الدَّمَ الْحَرَامَ بِغَيْرِ حِلِّهِ.

[راجع: ٦٨٦٢]

٦٨٦٤ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ، قَالَ: قَالَ النَّبِيُّ ﷺ: «أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ فِي الدِّمَاءِ». [راجع: ٦٥٣٣]

٦٨٦٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ حَدَّثَهُ: أَنَّ الْيَقْدَادَ بْنَ عَمْرٍو الْكِنْدِيَّ حَلِيفَ بَنِي زُهْرَةَ حَدَّثَهُ، وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ، إِنْ لَقِيتُ كَافِرًا فَاقْتُلْنَا فَضَرَبَ يَدِي بِالسِّنْفِ فَقَطَعَهَا ثُمَّ لَادَ بِشَجَرَةٍ وَقَالَ: أَسْلَمْتُ لِلَّهِ. أَقْتُلُهُ بَعْدَ أَنْ قَالَهَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلُهُ»، قَالَ: يَا رَسُولَ اللَّهِ، فَإِنَّهُ طَرَحَ إِحْدَى يَدَيْ، ثُمَّ قَالَ ذَلِكَ بَعْدَمَا قَطَعَهَا، أَقْتُلُهُ؟ قَالَ: «لَا تَقْتُلُهُ، فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَأَنْتَ بِمَنْزِلِيهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ». [راجع: ٤٠١٩]

٦٨٦٦ - وَقَالَ حَبِيبُ بْنُ أَبِي

believer conceals his Faith (Islām) from the disbelievers, and then when he declares his Islām, you kill him, (you will be sinful). Remember that you were also concealing your Faith (Islām) at Makkah before.”

(2) CHAPTER. The Statement of Allāh تعالى: **«And if anyone saved a life ...»** (V.5:32)

Ibn ‘Abbās said, “Anyone who regards killing as prohibited except for a just cause (then it would be as if) he saved the life of all mankind.”

6867. Narrated Abdullah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Ādam who started the first killing (murdering) on the earth. (It is said that he was Qābil).”

6868. Narrated ‘Abdullah bin ‘Umar رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ said, “After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”

6869. Narrated Abū Zur‘a bin ‘Amr bin Jarīr: The Prophet ﷺ said during *Hajjat-ul-Wadā’*, “Let the people be quiet and listen to me. After me (i.e., after my death), do not become disbelievers by striking (cutting) the necks of one another.”

عَمْرَةَ، عَنْ سَعِيدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ لِلْمُقَدَّادِ: «إِذَا كَانَ رَجُلٌ مِمَّنْ يُخْفِي إِيمَانَهُ مَعَ قَوْمٍ كُفَّارٍ فَأَظْهَرَ إِيمَانَهُ فَقَتَلْتَهُ، فَكَذَلِكَ كُنْتَ أَنْتَ تُخْفِي إِيمَانَكَ بِمَكَّةَ مِنْ قَبْلُ».

(٢) بَابٌ: «وَمَنْ أَحْيَاهَا»

[المائدة: ٣٢]

قَالَ ابْنُ عَبَّاسٍ: مَنْ حَرَّمَ قَتْلَهَا إِلَّا بِحَقٍّ «فَكَانَتْهَا أَحْيَا النَّاسَ جَمِيعًا» [المائدة: ٣٢].

٦٨٦٧ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تُقْتَلُ نَفْسٌ إِلَّا كَانَ عَلَى ابْنِ آدَمَ الْأَوَّلِ كِفْلٌ مِنْهَا». [راجع: ٣٣٣٥]

٦٨٦٨ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: وَقَدْ بُنِيَ عَبْدُ اللَّهِ أَخْبَرَنِي، عَنْ أَبِيهِ: سَمِعَ عَبْدُ اللَّهِ بْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ». [راجع: ١٧٤٢]

٦٨٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ قَالَ: سَمِعْتُ أَبَا زُرْعَةَ بْنَ عَمْرٍو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ:

«اسْتَنْصِتِ النَّاسَ، لَا تَرْجِعُوا بَعْدِي
كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ» .

[راجع: ١٢١]

رَوَاهُ أَبُو بَكْرَةَ وَابْنُ عَبَّاسٍ عَنِ
النَّبِيِّ ﷺ .

6870. Narrated ‘Abdullāh bin ‘Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “*Al-Kabā’ir* (the biggest sins) are: To join others (as partners) in worship with Allāh, to be undutiful to one’s parents,” or said, “to take a false oath.” (The subnarrator, Shu’ba is not sure as to the correct expression the Prophet ﷺ used).

Mu’ādh said: Shu’ba said, “*Al-Kabā’ir* (the biggest sins) are: (1) Joining others (as partners) in worship with Allāh, (2) to take a false oath (3) and to be undutiful to one’s parents,” or said, “to murder (someone unlawfully).”

6871. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The biggest of *Al-Kabā’ir* (the great sins) are: (1) To join others (as partners) in worship with Allāh, (2) to murder a human being, (3) to be undutiful to one’s parents, (4) and to make a false statement,” or said, “to give a false witness.”

6872. Narrated Usāma bin Zaid bin Hāritha رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ sent us (to fight) against Al-Ḥuraqa (one of

٦٨٧٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعْبَةُ، عَنْ فِرَاسٍ، عَنِ الشَّعْبِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ:
«الْكَبَائِرُ: الْإِشْرَاكُ بِاللَّهِ، وَعُقُوقُ
الْوَالِدَيْنِ - أَوْ قَالَ: الْيَمِينُ
الْعَمُوسُ، شَكَّ شُعْبَةُ -». وَقَالَ
مُعَاذٌ: حَدَّثَنَا شُعْبَةُ قَالَ: «الْكَبَائِرُ:
الْإِشْرَاكُ بِاللَّهِ، وَالْيَمِينُ الْعَمُوسُ،
وَعُقُوقُ الْوَالِدَيْنِ، أَوْ قَالَ: وَقَتْلُ
النَّفْسِ». [راجع: ٦٦٧٥]

٦٨٧١ - حَدَّثَنَا إِسْحَاقُ بْنُ
مَنْصُورٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
شُعْبَةُ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ:
سَمِعَ أَنَسًا رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ
ﷺ قَالَ: «الْكَبَائِرُ». وَحَدَّثَنَا عَمْرٍو:
حَدَّثَنَا شُعْبَةُ، عَنِ ابْنِ أَبِي بَكْرٍ، عَنْ
أَبِي بَكْرٍ قَالَ: «أَكْبَرُ الْكَبَائِرِ: الْإِشْرَاكُ بِاللَّهِ، وَقَتْلُ
النَّفْسِ، وَعُقُوقُ الْوَالِدَيْنِ، وَقَوْلُ
الرَّوْرِ، أَوْ قَالَ: وَشَهَادَةُ الرَّوْرِ» .

٦٨٧٢ - حَدَّثَنَا عَمْرٍو بْنُ زُرَّارَةَ:
حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا حُصَيْنٌ: حَدَّثَنَا

the subtribes) of Juhaina. We reached those people in the morning and defeated them. A man from the *Anṣār* and I chased one of their men and when we attacked him, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). The *Anṣārī* refrained from killing him but I stabbed him with my spear till I killed him. When we reached (Al-Madīna), this news reached the Prophet ﷺ. He said to me, "O Usāma! You killed him after he had said, '*Lā ilāha illallāh?*'" I said, "O Allāh's Messenger! He said so in order to save himself." The Prophet said, "You killed him after he had said, '*Lā ilāha illallāh*' (None has the right to be worshipped but Allāh)." The Prophet ﷺ kept on repeating that statement till I wished I had not been a Muslim before that day.

6873. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه: I was among those *Naqīb* (selected leaders) who gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) that we would not join partners in worship to Allāh, would not steal, would not commit illegal sexual intercourse, would not kill a life which Allāh has forbidden, would not commit robbery, would not disobey (Allāh and His Messenger), and if we fulfilled this pledge we would have Paradise, but if we committed anyone of these (sins), then our case will be decided by Allāh.

أَبُو ظَبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدِ بْنِ حَارِثَةَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحَرْقَةِ مِنْ جُهَيْنَةَ، قَالَ: فَصَبَّحْنَا الْقَوْمَ فَهَرَمْنَاهُمْ، قَالَ: وَلِحَقَّتْ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، قَالَ: فَلَمَّا غَشِينَاهُ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، قَالَ: فَكَفَّتْ عَنْهُ الْأَنْصَارِيُّ وَطَعَنَتْهُ بِرُمْحِي حَتَّى قَتَلْتُهُ. قَالَ: فَلَمَّا قَدِمْنَا بَلَغَ ذَلِكَ النَّبِيُّ ﷺ قَالَ: فَقَالَ لِي: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَمَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّمَا كَانَ مُتَعَوِّذًا، قَالَ: «أَقَتَلْتَهُ بَعْدَ مَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟» قَالَ: فَمَا زَالَ يُكْرِرُهَا عَلَيَّ حَتَّى تَمَثَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ. [راجع: ٤٢٦٩]

٦٨٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي يَزِيدُ، عَنْ أَبِي الْحَمِيرِ، عَنِ الصَّنَابِغِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ. بَايَعْنَاهُ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَزْنِي، وَلَا نَسْرِقَ، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَلَا نَنْهَبَ، وَلَا نَعْصِي، بِالْحِجَّةِ إِنْ غَشِينَا، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى

الله. [راجع: ١٨]

6874. Narrated 'Abdullāh عنه الله رضي الله عنه: The Prophet ﷺ said, "Whoever carries arms against us, is not from us."

6875. Narrated Al-Aḥnaf bin Qais: I went to help that man (i.e., 'Alī), and on the way I met Abū Bakra who asked me, "Where are you going?" I replied, "I am going to help that man." He said, "Go back, for I heard Allāh's Messenger ﷺ saying, 'If two Muslims meet each other with their swords, then (both) the killer and the killed one are in the (Hell) Fire.' I said, 'O Allāh's Messenger! It is alright for the killer, but what about the killed one?' He said, 'The killed one was eager to kill his opponent.'

(3) CHAPTER. The Statement of Allāh تعالى: "O you who believe! *Al-Qiṣāṣ* (the Law of Equality in punishment) is prescribed for you in case of murder: The free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this, whoever transgresses the limits, (i.e., kills the killer after taking the blood-money), he shall have a painful torment." (V.2:178)

٦٨٧٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ حَمَلَ عَلَيْنَا السَّلَاحَ فَلَيْسَ مِنَّا. [انظر: ٧٠٧٠].
رَوَاهُ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ.

٦٨٧٥ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَيُونُسُ عَنِ الْحَسَنِ، عَنِ الْأَحْتَفِ بْنِ قَيْسٍ قَالَ: ذَهَبْتُ لِأَنْصُرَ هَذَا الرَّجُلَ، فَلَقِيَنِي أَبُو بَكْرَةَ، فَقَالَ: أَيْنَ تُرِيدُ؟ قُلْتُ: أَنْصُرُ هَذَا الرَّجُلَ. قَالَ: ارْجِعْ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا التَقَى الْمُسْلِمَانِ بِسَيْفَيْهِمَا فَالْقَاتِلُ وَالْمَقْتُولُ فِي النَّارِ»، قُلْتُ: يَا رَسُولَ اللَّهِ، هَذَا الْقَاتِلُ فَمَا بَالُ الْمَقْتُولِ؟ قَالَ: «إِنَّهُ كَانَ حَرِيصًا عَلَى قَتْلِ صَاحِبِهِ». [راجع: ٣١].

(٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ﴾
الآية. [البقرة: ١٧٨]

(4) CHAPTER. To question the killer till he confesses; and confession in cases where Divinely prescribed punishments are imperative.

6876. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A Jew crushed the head of a girl between two stones, and the girl was asked, "Who has done that to you, so-and-so or so-and-so?" (Some names were mentioned for her) till the name of that Jew was mentioned (whereupon she nodded in agreement). The Jew was brought to the Prophet and the Prophet ﷺ kept on questioning him till he confessed, whereupon his head was crushed with stones.

(5) CHAPTER. If someone kills (somebody) with a stone or with a stick.

6877. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: A girl wearing ornaments, went out at Al-Madīna. Somebody struck her with a stone. She was brought to the Prophet ﷺ while she was still alive. Allāh's Messenger ﷺ asked her, "Did such and such a person strike you?" She raised her head, denying that. He asked her a second time, saying, "Did so-and-so strike you?" She raised her head, denying that. He said for the third time, "Did so-and-so strike you?" She lowered her head, agreeing. Allāh's Messenger ﷺ then sent for the killer and killed him between two stones.

(6) CHAPTER. The Statement of Allāh تعالى: "Life (And We ordained therein for them:)"

(٤) بَابُ سُؤَالِ الْقَاتِلِ حَتَّى يُقِرَّ،
وَالْإِقْرَارِ فِي الْحُدُودِ

٦٨٧٦ - حَدَّثَنَا حَجَّاجُ بْنُ
مُهَالٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، عَنْ
أَنْسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنَّ
يَهُودِيًّا رَضَّ رَأْسَ جَارِيَةٍ بَيْنَ حَجْرَيْنِ
فَقِيلَ لَهَا: مَنْ فَعَلَ بِكَ هَذَا؟ أَفَلَانٌ
أَوْ فُلَانٌ؟ حَتَّى سَمِيَ الْيَهُودِيُّ، فَأَتَى
بِهِ النَّبِيُّ ﷺ فَلَمْ يَزَلْ بِهِ حَتَّى أَقْرَ،
فَرَضَّ رَأْسَهُ بِالْحِجَارَةِ. [راجع: ٢٤١٣]

(٥) بَابُ: إِذَا قَتَلَ بِحَجَرٍ أَوْ بِعَصَا

٦٨٧٧ - حَدَّثَنَا مُحَمَّدٌ: قَالَ
أَخْبَرَنَا عَبْدُ اللهِ بْنُ إِدْرِيسَ، عَنْ
شُعْبَةَ، عَنْ هِشَامِ بْنِ زَيْدِ بْنِ أَنْسِ،
عَنْ جَدِّهِ أَنْسِ بْنِ مَالِكٍ قَالَ:
خَرَجْتُ جَارِيَةً عَلَيْهَا أَوْضَاحٌ
بِالْمَدِينَةِ، قَالَ: فَرَمَاهَا يَهُودِيٌّ
بِحَجَرٍ، قَالَ: فَجِئْتُ بِهَا إِلَى النَّبِيِّ
ﷺ وَبِهَا رَمَقٌ، فَقَالَ لَهَا رَسُولُ اللهِ
ﷺ: «فُلَانٌ قَتَلَكَ؟» فَرَفَعَتْ رَأْسَهَا،
فَأَعَادَ عَلَيْهَا، قَالَ: «فُلَانٌ قَتَلَكَ؟»
فَرَفَعَتْ رَأْسَهَا، فَقَالَ لَهَا فِي الثَّلَاثَةِ:
«فُلَانٌ قَتَلَكَ؟» فَخَفَضَتْ رَأْسَهَا،
فَدَعَا بِهِ رَسُولُ اللهِ ﷺ فَقَتَلَهُ بَيْنَ
الْحَجْرَيْنِ. [راجع: ٢٤١٣]

(٦) بَابُ قَوْلِ اللهِ تَعَالَى: ﴿أَنْ