

steps backwards. When the Prophet ﷺ saw that, he went ahead and led the people in *Ṣalāt* (prayer). When he finished the *Ṣalāt* (prayer), he said, “O Abū Bakr! What prevented you from carrying on with the *Ṣalāt* (prayer) after I beckoned you to do so?” Abū Bakr replied, “It does not befit the son of Abu Quḥāfa to lead the Prophet ﷺ in *Ṣalāt* (prayer)”. Then the Prophet ﷺ said to the people, “If some problem arises during *Ṣalāt* (prayer), then the men should say, *Subhān Allāh!*; and the women should clap.” [See Vol.1, *Ḥadīth* No. 684]

(37) CHAPTER. It is desirable that a scribe should be honest and wise.

7191. Narrated Zaid bin Thabit: Abū Bakr sent for me, owing to the large number of casualties in the battle of Al-Yamāma, while ‘Umar was sitting with him. Abū Bakr said (to me), ‘Umar has come to me and said, “A great number of *Qurra’* (those who know the Qur’an by heart) of the Qur’an were killed on the day (of the battle) of Al-Yamāma, and I am afraid that the casualties among the *Qurra’* of the Qur’an may increase on other battlefields whereby a large part of the Qur’an may be lost. Therefore, I consider it advisable that you (Abū Bakr) should have the Qur’an collected.” I said, “How dare I do something which Allāh’s Messenger ﷺ did not do?” ‘Umar said, “By Allāh, it is something beneficial.” ‘Umar kept on pressing me for that till Allāh opened my chest for that for which He had opened the chest of ‘Umar and I had in that matter the same opinion as ‘Umar had. Abū Bakr then said to me (Zaid), “You are a wise young man and we do not have any suspicion about you, and you used to write the Divine

هُنِيَّةً فَحَمِدَ اللهُ عَلَى قَوْلِ النَّبِيِّ ﷺ ثُمَّ مَسَى الْقَهْقَرَى، فَلَمَّا رَأَى النَّبِيَّ ﷺ ذَلِكَ تَقَدَّمَ فَصَلَّى النَّبِيَّ ﷺ بِالنَّاسِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «يَا أَبَا بَكْرٍ، مَا مَنَعَكَ إِذْ أَوْمَأْتُ إِلَيْكَ أَنْ لَا تَكُونَ مَضِيئًا؟» قَالَ: لَمْ يَكُنْ لِابْنِ أَبِي قُحَافَةَ أَنْ يَوْمَ النَّبِيِّ ﷺ، وَقَالَ لِلْقَوْمِ: «إِذَا نَابَكُمْ أَمْرٌ فَلْيُسَبِّحِ الرَّجَالَ، وَلْيُصَفِّحِ النِّسَاءَ». [راجع: ٦٨٤]

(٣٧) بَابٌ: يُسْتَحَبُّ لِلْكَاتِبِ أَنْ يَكُونَ أَمِينًا عَاقِلًا

٧١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللهِ أَبُو ثَابِتٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ بْنِ السَّبَّاقِ، عَنْ زَيْدِ بْنِ ثَابِتٍ قَالَ: بَعَثَ إِلَيَّ أَبُو بَكْرٍ مَقْتَلَ أَهْلِ الْيَمَامَةِ وَعِنْدَهُ عُمَرُ، فَقَالَ أَبُو بَكْرٍ: إِنَّ عُمَرَ أَتَانِي فَقَالَ: إِنَّ الْقَتْلَ قَدْ اسْتَحَرَّ يَوْمَ الْيَمَامَةِ بِقُرَاءِ الْقُرْآنِ، وَإِنِّي أَخْشَى أَنْ يَسْتَحَرَّ الْقَتْلُ بِقُرَاءِ الْقُرْآنِ فِي الْمَوَاطِنِ كُلِّهَا، فَيَذْهَبَ قُرْآنٌ كَثِيرٌ وَإِنِّي أَرَى أَنْ تَأْمُرَ بِجَمْعِ الْقُرْآنِ. قُلْتُ: كَيْفَ أَفْعَلُ شَيْئًا لَمْ يَفْعَلَهُ رَسُولُ اللهِ؟ فَقَالَ عُمَرُ: هُوَ وَاللهُ خَيْرٌ، فَلَمْ يَزَلْ عُمَرُ يُرَاجِعُنِي فِي ذَلِكَ حَتَّى شَرَحَ اللهُ صَدْرِي لِلَّذِي شَرَحَ لَهُ صَدْرَ عُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي

(1) (H.7191) *Qārī*; the one who knows the Qur’an by heart.

Revelation for Allāh's Messenger ﷺ. So you should search for the fragmentary scripts of the Qur'ān and collect it (in one Book).” Zaid further said: By Allāh, if Abū Bakr had ordered me to shift a mountain among the mountains from one place to another it would not have been heavier for me than this ordering me to collect the Qur'ān. Then I said (to 'Umar and Abū Bakr), “How can you do something which Allāh's Messenger ﷺ did not do?”

Abū Bakr said, “By Allāh, it is something beneficial.” Zaid added: So he (Abū Bakr) kept on pressing me for that, until Allāh opened my chest for that for which He had opened the chests of Abū Bakr and 'Umar, and I had in that matter the same opinion as theirs. So I started compiling the Qur'ān by collecting it from the leafless stalks of the date-palm tree and from the pieces of leather and hides and from the stones, and from the chests of men (who had memorized the Qur'ān). I found the last Verses of *Sūrat At-Tauba*:

“Verily there has come unto you a Messenger (Muḥammad ﷺ) from amongst yourselves...” (V.9:128,129) from *Khuzaima* or Abu *Khuzaima* and I added it to the rest of the *Sūrah*. The manuscripts of the Qur'ān remained with Abū Bakr till Allāh took him unto Him. Then it remained with 'Umar till Allāh took him unto Him, and then with Ḥafṣa bint 'Umar.

(38) CHAPTER. The writing of a letter by the ruler to his representatives (in the provinces), and by the judge to his workers who look after the problems of the people.

7192. Narrated Abū Laila bin 'Abdullāh bin 'Abdur-Raḥmān bin Sahl: Sahl bin Abu

رَأَى عُمَرُ. قَالَ زَيْدٌ: قَالَ أَبُو بَكْرٍ: وَإِنَّكَ رَجُلٌ شَابٌ عَاقِلٌ لَا تَنْهَمُكَ، قَدْ كُنْتَ تَكْتُبُ الْوَحْيَ لِرَسُولِ اللَّهِ ﷺ، فَتَتَّبِعُ الْقُرْآنَ وَاجْمَعُهُ. قَالَ زَيْدٌ: فَوَاللَّهِ لَوْ كَلَّفَنِي نَقْلَ جَبَلٍ مِنْ الْجِبَالِ مَا كَانَ بِأَثْقَلٍ عَلَيَّ مِنْ مِمَّا كَلَّفَنِي مِنْ جَمْعِ الْقُرْآنِ. قُلْتُ: كَيْفَ تَقْعَلَانِ شَيْئًا لَمْ يَفْعَلْهُ رَسُولُ اللَّهِ ﷺ؟ قَالَ أَبُو بَكْرٍ: هُوَ وَاللَّهِ خَيْرٌ، فَلَمْ يَزَلْ يَبْحَثُ مُرَاجَعَتِي حَتَّى شَرَحَ اللَّهُ صَدْرِي لِلَّذِي شَرَحَ اللَّهُ لَهُ صَدْرَ أَبِي بَكْرٍ وَعُمَرَ، وَرَأَيْتُ فِي ذَلِكَ الَّذِي رَأَيْتُ، فَتَتَّبَعْتُ الْقُرْآنَ أَجْمَعُهُ مِنْ الْعُسْبِ وَالرَّقَاعِ وَاللِّخَافِ وَصُدُورِ الرِّجَالِ، فَوَجَدْتُ آخِرَ سُورَةِ التَّوْبَةِ ﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِنْ أَنْفُسِكُمْ﴾ إِلَى آخِرِهَا مَعَ حَزِيمَةَ - أَوْ أَبِي حَزِيمَةَ - فَأَلْحَقْتُهَا فِي سُورَتِهَا. فَكَانَتِ الصُّحُفُ عِنْدَ أَبِي بَكْرٍ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ عَزَّ وَجَلَّ، ثُمَّ عِنْدَ عُمَرَ حَيَاتَهُ حَتَّى تَوَفَّاهُ اللَّهُ، ثُمَّ عِنْدَ حَفْصَةَ بِنْتِ عُمَرَ. [راجع: ٢٨٠٧]

قَالَ مُحَمَّدُ بْنُ عَبِيدِ اللَّهِ:

اللِّخَافُ: يَعْني الحَرْفُ.

(٣٨) بَابُ كِتَابِ الْحَاكِمِ إِلَى عُمَّالِهِ وَالْقَاضِي إِلَى أُمَّنَائِهِ

٧١٩٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

Hathma and some great men of his tribe said, 'Abdullāh bin Sahl and Muḥaiyiṣa went out to Khaibar as they were struck with poverty and difficult living conditions. Then Muḥaiyiṣa was informed that 'Abdullāh had been killed and thrown in a pit or a spring. Muḥaiyiṣa went to the Jews and said, "By Allāh, you have killed my companion." The Jews said, "By Allāh, we have not killed him." Muḥaiyiṣa then came back to his people and told them the story. He, his elder brother Huwaiyiṣa and 'Abdur-Raḥmān bin Sahl came (to the Prophet) and he who had been at Khaibar, proceeded and started to speak, but the Prophet ﷺ said to Muḥaiyiṣa, "The eldest! The eldest!" meaning, "Let the eldest of you speak." So Huwaiyiṣa spoke first and then Muḥaiyiṣa. Allāh's Messenger ﷺ said, "The Jews should either pay the blood-money of your (deceased) companion or be ready for war." After that, Allāh's Messenger ﷺ wrote a letter to the Jews in that respect, and they wrote that they had not killed him. Then Allāh's Messenger ﷺ said to Huwaiyiṣa, Muḥaiyiṣa and 'Abdur-Raḥmān, "Can you take an oath by which you will be entitled to take the blood-money?" They said, "No." He said (to them), "Shall we ask the Jews to take an oath before you?" They replied, "But the Jews are not Muslims." So Allāh's Messenger ﷺ gave them one hundred she-camels as blood-money from himself. Sahl added: When those she-camels were made to enter the house, one of them kicked me with its leg.

يُوسُفَ: أَخْبَرَنَا مَالِكٌ عَنْ أَبِي لَيْلَى
 ح.
 وَحَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ
 عَنْ أَبِي لَيْلَى بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ
 الرَّحْمَنِ بْنِ سَهْلٍ، عَنْ سَهْلِ بْنِ أَبِي
 حَتْمَةَ: أَنَّهُ أَخْبَرَهُ هُوَ وَرِجَالٌ مِنْ
 كِبَرَاءِ قَوْمِهِ أَنَّ عَبْدَ اللَّهِ بْنَ سَهْلٍ
 وَمُحَيِّصَةَ خَرَجَا إِلَى خَيْبَرَ مِنْ جِهْدٍ
 أَصَابَهُمْ، فَأَخْبَرَ مُحَيِّصَةُ أَنَّ عَبْدَ اللَّهِ
 قُتِلَ وَطُرِحَ فِي فَقِيرٍ - أَوْ عَيْنٍ -
 فَأَتَى يَهُودَ فَقَالَ: أَنْتُمْ وَاللَّهِ قَتَلْتُمُوهُ.
 قَالُوا: مَا قَتَلْنَاهُ وَاللَّهِ. ثُمَّ أَقْبَلَ حَتَّى
 قَدِمَ عَلَى قَوْمِهِ فَذَكَرَ لَهُمْ، فَأَقْبَلَ هُوَ
 وَأَخُوهُ حُوَيْصَةُ - وَهُوَ أَكْبَرُ مِنْهُ -
 وَعَبْدُ الرَّحْمَنِ بْنِ سَهْلٍ، فَذَهَبَ
 لِيَتَكَلَّمَ وَهُوَ الَّذِي كَانَ بِخَيْبَرَ، فَقَالَ
 لِمُحَيِّصَةَ: «كَبُرَ كَبْرٌ»، يُرِيدُ السَّنَّ.
 فَتَكَلَّمَ حُوَيْصَةُ ثُمَّ تَكَلَّمَ مُحَيِّصَةُ.
 فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا أَنْ يَدُوا
 صَاحِبِكُمْ، وَإِنَّمَا أَنْ يُؤْذِنُوا بِحَرْبٍ».
 فَكَتَبَ رَسُولُ اللَّهِ ﷺ إِلَيْهِمْ بِهِ،
 فَكُتِبَ: مَا قَتَلْنَاهُ، فَقَالَ رَسُولُ اللَّهِ
 ﷺ لِحُوَيْصَةَ وَمُحَيِّصَةَ وَعَبْدُ
 الرَّحْمَنِ: «اتَّحْلِفُونَ وَتَسْتَحِقُّونَ دَمَ
 صَاحِبِكُمْ؟» فَقَالُوا: لَا، قَالَ:
 «أَفْتَحْلِفُ لَكُمْ يَهُودُ؟» قَالُوا: لَيْسُوا
 بِمُسْلِمِينَ، فَوَدَّاهُ رَسُولُ اللَّهِ ﷺ مِنْ
 عِنْدِهِ مِائَةَ نَاقَةٍ حَتَّى أُدْخِلَتِ الدَّارَ.

قَالَ سَهْلٌ: فَكَرَّضْتَنِي مِنْهَا نَاقَةً.

[راجع: ٢٧٠٢]

(39) CHAPTER. Is it permissible for a ruler to send one man only to manage certain affairs?

7193, 7194. Narrated Abū Hurairah and Zaid bin Khālid Al-Juhānī: A bedouin came and said, "O Allāh's Messenger! Judge between us according to Allāh's Book (Laws)." His opponent stood up and said, "He said the truth, so judge between us according to Allāh's Laws." The bedouin said, "My son was a labourer for this man and committed illegal sexual intercourse with his wife. The people said to me, 'Your son is to be stoned to death,' so I ransomed my son for one hundred sheep and a slave-girl. Then I asked the religious learned men and they said to me, 'Your son has to receive one hundred lashes and also one year of exile.'" The Prophet ﷺ said, "I shall judge between you according to Allāh's Book (Laws)! As for the slave-girl and the sheep, it shall be returned to you, and your son shall receive one hundred lashes and be exiled for one year." "O you, Unais!", the Prophet ﷺ addressed the man, "Go in the morning to the wife of this man and (if she confessed) stone her to death." So Unais went to her the next morning (she confessed) so he stoned her to death. (See H. 6859)

(٣٩) بَابٌ: هَلْ يَجُوزُ لِلْحَاكِمِ أَنْ يَبْعَثَ رَجُلًا وَحَدَهُ لِلنَّظَرِ فِي الْأُمُورِ؟

٧١٩٣، ٧١٩٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا ابْنُ أَبِي ذَيْبٍ: حَدَّثَنَا الزُّهْرِيُّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ، عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ خَالِدِ الْجُهَيْنِيِّ قَالَا: جَاءَ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ. فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ، فَأَقْضِ بَيْنَنَا بِكِتَابِ اللَّهِ، فَقَالَ الْأَعْرَابِيُّ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا فَرَزْتِي بِامْرَأَتِهِ. فَقَالُوا لِي: عَلَى ابْنِكَ الرَّجْمُ. فَقَدَيْتُ ابْنِي مِنْهُ بِمَاءَةٍ مِنَ الْعَنَمِ وَوَلِيدَةٍ. ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَقَالُوا: إِنَّمَا عَلَى ابْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ، فَقَالَ النَّبِيُّ ﷺ: «لَأَقْضِيَنَّ بَيْنَكُمَا بِكِتَابِ اللَّهِ. أَمَّا الْوَلِيدَةُ وَالْعَنَمُ فَرُدُّ عَلَيْكَ، وَعَلَى ابْنِكَ جَلْدٌ مِائَةٌ وَتَغْرِيبٌ عَامٌ. وَأَمَّا أَنْتَ يَا أُنَيْسُ - لِرَجُلٍ - فَأَعُدُّ عَلَى امْرَأَةٍ هَذَا فَارْجُمَهَا». فَعَدَّا عَلَيْهَا أُنَيْسٌ فَارْجَمَهَا. [راجع: ٢٣١٤،

[٢٣١٥]

(40) CHAPTER. The translators of a ruler; and is it permissible to keep one translator?

7195. Khārija bin Zaid bin Thabit said that Zaid bin Thābit said, "The Prophet ﷺ ordered me to learn the writing of the Jews. I

(٤٠) بَابٌ تَرْجَمَةَ الْحُكَّامِ، وَهَلْ يَجُوزُ تَرْجُمَانٌ وَاحِدًا؟

٧١٩٥ - وَقَالَ خَارِجَةُ بْنُ زَيْدٍ عَنْ ثَابِتِ بْنِ ثَابِتٍ أَنَّ النَّبِيَّ

even wrote letters for the Prophet ﷺ (to the Jews) and also read their letters when they wrote to him.”

And ‘Umar said in the presence of ‘Alī, ‘Abdur-Raḥmān and ‘Uṭhmān, “What is this woman saying?”⁽¹⁾ ‘Abdur-Raḥmān bin Ḥātib said, “She is informing you about her companion who has committed illegal sexual intercourse with her.”

Abū Jamra said, “I was an interpreter between Ibn ‘Abbās and the people.” Some people said, “A ruler should have two interpreters.”

7196. Narrated ‘Abdullāh bin ‘Abbās that Abū Sufyān bin Ḥarb told him that Heraclius had called him along with the members of a Quraysh caravan and then said to his interpreter, “Tell them that I want to ask this (Abū Sufyān) some questions, and if he tries to tell me a lie, they should contradict him.” Then Abū Sufyān mentioned the whole narration and said that Heraclius said to the interpreter, “Say to him (Abū Sufyān), ‘If what you say is true, then he (the Prophet ﷺ) will take over the place underneath my two feet.’” [See Vol. 1, *Hadith* No. 7, for details].

(41) CHAPTER. The ruler calling his employees to account.

7197. Narrated Abū Humaid As-Sā‘idi: The Prophet ﷺ employed Ibn Al-Utabiyya to collect *Zakāt* from Banī Sulaim, and when he returned (with the money) to Allāh’s Messenger ﷺ, the Prophet ﷺ called him to account, and he said, “This (amount) is for

عَلَيْهِ أَمْرُهُ أَنْ يَتَعَلَّمَ كِتَابَ الْيَهُودِ حَتَّى كَتَبَتْ لِلنَّبِيِّ ﷺ كُتُبَهُ وَأَقْرَأَتْهُ كُتُبَهُمْ إِذَا كَتَبُوا إِلَيْهِ. وَقَالَ عُمَرُ - وَعِنْدَهُ عَلِيٌّ وَعَبْدُ الرَّحْمَنِ وَعُثْمَانُ - : مَاذَا تَقُولُ هَلْهِيَ؟ قَالَ عَبْدُ الرَّحْمَنِ بْنُ حَاطِبٍ: فَقُلْتُ: تُخْبِرُكَ بِصَاحِبِهَا الَّذِي صَنَعَ بِهَا». وَقَالَ أَبُو جَمْرَةَ: كُنْتُ أُتْرَجِمُ بَيْنَ ابْنِ عَبَّاسٍ وَبَيْنَ النَّاسِ. وَقَالَ بَعْضُ النَّاسِ: لَا بُدَّ لِلْحَاكِمِ مِنْ مُتْرَجِمِينَ.

٧١٩٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ: أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رُكْبٍ مِنْ قُرَيْشٍ ثُمَّ قَامَ لِيُتْرَجِمَايَهُ: قُلْ لَهُمْ: إِنِّي سَأَلْتُ هَذَا فَإِنْ كَذَّبَنِي فَكَذَّبُوهُ - أَخْبَرَ الْحَدِيثَ - فَتَالَ لِلتُّرْجِمَانِ: قُلْ لَهُ: إِنْ كَانَ مَا تَقُولُ حَقًّا فَسَيَمْلِكُ مَوْضِعَ قَدَمَيَّ هَاتَيْنِ. [راجع: V]

(٤١) بَابُ مُحَاسَبَةِ الْإِمَامِ عَمَّالِهِ

٧١٩٧ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ: حَدَّثَنَا إِسْحَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ: أَنَّ النَّبِيَّ ﷺ اسْتَعْمَلَ ابْنَ اللَّتْبِيَّةِ عَلَى

(1) (H.7195) The woman was a non-Arab.

you, and this was given to me as a gift." Allāh's Messenger ﷺ said, "Why don't you stay at your father's house or your mother's house to see whether you will be given gifts or not, if you are telling the truth?" Then Allāh's Messenger ﷺ stood up and addressed the people, and after glorifying and praising Allāh, he said, "Ammā Ba'du (then after) I employ some men from among you for some job which Allāh has placed in my charge, and then one of you comes to me and says, 'This (amount) is for you and this is a gift given to me.' Why doesn't he stay at the house of his father or the house of his mother and see whether he will be given gifts or not, if he was telling the truth? By Allāh, none of you takes anything of it (i.e., Zakāt) for himself (Hishām added: unlawfully) but he will meet Allāh on the Day of Resurrection carrying it over his neck! I do not want to see any of you carrying a grunting camel or a mooing cow, or a bleating sheep on meeting Allāh." Then the Prophet ﷺ raised both his hands, till I saw the whiteness of his armpits, and said, "(No doubt)! Haven't I conveyed Allāh's Message!"

(42) CHAPTER. The courtiers and advisers of the *Imām* (ruler).

7198. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, "Allāh never sends a Prophet or gives the caliphate to a caliph but that he (the Prophet or the caliph) has two groups of advisers: A group advising him to do good and exhorts him to do it, and the other group advising him to do evil and exhorts him to do it. But the protected

صَدَقَاتِ نَبِيِّ سَلِيمٍ. فَلَمَّا جَاءَ إِلَى النَّبِيِّ ﷺ وَحَاسِبُهُ قَالَ: هَذَا الَّذِي لَكُمْ وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَهَلَّا جَلَسْتَ فِي بَيْتِ أَبِيكَ وَبَيْتِ أُمِّكَ حَتَّى تَأْتِيَكَ هَدِيَّتِكَ إِنْ كُنْتَ صَادِقًا؟» ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ فَحَطَبَ النَّاسَ وَحَمِدَ اللَّهَ وَأَنْبَى عَلَيْهِ ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنِّي أَسْتَعْمِلُ رِجَالًا مِنْكُمْ عَلَى أُمُورٍ مِمَّا وَلَانِي اللَّهُ، فَيَأْتِي أَحَدُكُمْ فَيَقُولُ. هَذَا لَكُمْ، وَهَذِهِ هَدِيَّةٌ أُهْدِيَتْ لِي. فَهَلَّا حَلَسَ فِي بَيْتِ أَبِيهِ وَبَيْتِ أُمِّهِ حَتَّى تَأْتِيَهُ هَدِيَّتُهُ إِنْ كَانَ صَادِقًا؟ فَوَاللَّهِ لَا يَأْخُذُ أَحَدُكُمْ مِنْهَا شَيْئًا - قَالَ هِشَامٌ: بِغَيْرِ حَقِّهِ - إِلَّا جَاءَ اللَّهُ يَحْمِلُهُ يَوْمَ الْقِيَامَةِ. أَلَا فَلَا عُرْفَانَ مَا جَاءَ اللَّهُ رَجُلًا بِبَعِيرٍ لَهُ رُغَاءٌ أَوْ بَقَرَةٌ لَهَا خُورٌ، أَوْ شَاةٌ تَبْعُرُ - ثُمَّ رَفَعَ يَدَيْهِ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِئِهِ - أَلَا هَلْ بَلَّغْتُ؟»

[راجع: ٩٢٥].

(٤٢) بَابُ بَطَانَةِ الْإِمَامِ وَأَهْلِ مَشُورَتِهِ، الْبَطَانَةُ: الدُّخَلَاءُ.

٧١٩٨ - حَدَّثَنَا أَصْبَغُ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيِّ وَلَا اسْتَخْلَفَ

person (against such evil advisers) is the one protected by Allāh.”

مِنْ خَلِيفَةٍ إِلَّا كَانَتْ لَهُ بَطَانَتَانِ: بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَحْضُهُ عَلَيْهِ وَبَطَانَةٌ تَأْمُرُهُ بِالشَّرِّ وَتَحْضُهُ عَلَيْهِ. قَالَ الْمَعْصُومُ مَنْ عَصَمَ اللَّهُ تَعَالَى. وَقَالَ سُلَيْمَانُ، عَنْ يَحْيَى: أَخْبَرَنِي ابْنُ شِهَابٍ بِهَذَا. وَعَنِ ابْنِ أَبِي عَتِيقٍ وَمُوسَى، عَنْ ابْنِ شِهَابٍ مِثْلَهُ. وَقَالَ شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَوْلَهُ. وَقَالَ الْأَوْزَاعِيُّ وَمُعَاوِيَةُ بْنُ سَلَامٍ: حَدَّثَنِي الزُّهْرِيُّ: حَدَّثَنِي أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَقَالَ ابْنُ أَبِي حُسَيْنٍ وَسَعِيدُ بْنُ زِيَادٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ قَوْلَهُ.

وَقَالَ عُبَيْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ: حَدَّثَنِي صَفْوَانُ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ.

[راجع: ٦٦١]

(43) CHAPTER. How do the people give the Bai'a (pledge) to the Imām (ruler)?

(٤٣) بَابُ كَيْفَ يُبَايِعُ الْإِمَامُ النَّاسَ؟

7199. Narrated 'Ubāda bin Aṣ-Ṣāmit : We gave the Bai'a (pledge) to Allāh's Messenger ﷺ that we would listen to and obey him both at the time when we were active and at the time when we were tired.

٧١٩٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي عُبَادَةُ بْنُ الْوَلِيدِ: أَخْبَرَنِي أَبِي، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ، فِي الْمَنْشَطِ وَالْمَكْرُوهِ. [راجع: ١٨]

7200. [H. 7199 contd.] And that we would not fight against the ruler or disobey him,

٧٢٠٠ - وَأَنْ لَا تُنَازِعَ الْأَمْرَ

and would stand firm for the truth or say the truth wherever we might be, and in the Way of Allāh we would not be afraid of the blame of the blamers.

[See *Hadīth* No.7213]

7201. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on a cold morning while the *Muhājirūn* (emigrants) and the *Anṣār* were digging the trench. The Prophet ﷺ then said,

“O Allāh! The real goodness is the goodness of the Hereafter, so please forgive the *Anṣār* and the *Muhājirūn*.” They replied, “We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ to observe *Jihād* as long as we remain alive.”

أَهْلَهُ، وَأَنْ تَقُومَ، أَوْ نَقُولَ بِالْحَقِّ حَيْثُمَا كُنَّا لَا نَخَافُ فِي اللَّهِ لَوْمَةً لَائِمَةً. [راجع: ٧٠٥٦]

٧٢٠١ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ فِي غَدَاةٍ بَارِدَةٍ، وَالْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ. فَقَالَ: «اللَّهُمَّ إِنَّ الْخَيْرَ خَيْرُ الْآخِرَةِ فَأَغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ»

فَأَجَابُوا:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

[راجع: ٢٨٣٤]

7202. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Whenever we gave the *Bai'a* (pledge) to Allāh's Messenger ﷺ for to listen and obey, he used to say to us, “For as much as you can” (i.e., whatever is in your ability).

٧٢٠٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا بَايَعْنَا رَسُولَ اللَّهِ ﷺ عَلَى السَّمْعِ وَالطَّاعَةِ يَقُولُ لَنَا: «فِيمَا اسْتَطَعْتُمْ».

7203. Narrated 'Abdullāh bin Dīnār: I witnessed Ibn 'Umar when the people gathered around 'Abdul-Mālik. Ibn 'Umar wrote: “I gave the *Bai'a* (pledge) that I will listen to and obey Allāh's slave, 'Abdul-Mālik, chief of the believers, according to Allāh's Laws and the *Sunna* of His Messenger as much as I can; and my sons too, give the same pledge.”

٧٢٠٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: شَهِدْتُ ابْنَ عُمَرَ حَيْثُ اجْتَمَعَ النَّاسُ عَلَى عَبْدِ الْمَلِكِ قَالَ: كَتَبَ: «إِنِّي أَقْرُ بِالسَّمْعِ وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ الْمُؤْمِنِينَ عَلَى

سُنَّةَ اللَّهِ وَسُنَّةَ رَسُولِهِ مَا اسْتَطَعْتُ،
وَأَنَّ بَنِيَّ قَدْ أَقْرُوا بِمِثْلِ ذَلِكَ. [انظر:

[٧٢٧٢، ٧٢٠٥]

7204. Narrated Jarīr bin ‘Abdullāh رضي الله عنه: I gave the *Bai'a* (pledge) to the Prophet ﷺ that I would listen and obey, and he told me to add: “As much as I can, and to be sincere and true to every Muslim [i.e. order them for *Al-Ma'rūf* (i.e. Islamic Monotheism and all that Islam has ordained) and forbid them from *Al-Munkar* (i.e. disbelief, polytheism, and all that Islam has forbidden), and to help them and to be merciful and kind to them.” (See H. 57)

٧٢٠٤ - حَدَّثَنَا بَعْقُوبُ بْنُ
إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ،
عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ
قَالَ: بَايَعْتُ النَّبِيَّ ﷺ عَلَى السَّمْعِ
وَالطَّاعَةِ. فَلَقَّنْتَنِي: «فِيمَا اسْتَطَعْتُ،
وَالنُّصْحَ لِكُلِّ مُسْلِمٍ». [راجع: ٥٧]

7205. Narrated ‘Abdullāh bin Dinār: When the people gave the *Bai'a* (pledge) to ‘Abdul-Mālik, ‘Abdullāh bin ‘Umar wrote to him: “To Allāh’s slave, ‘Abdul-Mālik, chief of the believers, I gave the *Bai'a* that I will listen to and obey, according to Allāh’s Laws and *Sunna* (legal ways) of His Messenger in whatever is within my ability; and my sons, too, give the same pledge.”

٧٢٠٥ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:
حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ قَالَ:
حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: لَمَّا
بَايَعَ النَّاسُ عَبْدَ الْمَلِكِ كَتَبَ إِلَيْهِ عَبْدُ
اللَّهِ بْنُ عُمَرَ: إِلَى عَبْدِ اللَّهِ عَبْدِ الْمَلِكِ
أَمِيرِ الْمُؤْمِنِينَ، إِنِّي أَقْرُ بِالسَّمْعِ
وَالطَّاعَةِ لِعَبْدِ اللَّهِ عَبْدِ الْمَلِكِ أَمِيرِ
الْمُؤْمِنِينَ عَلَى سُنَّةِ اللَّهِ وَسُنَّةِ رَسُولِهِ
فِيمَا اسْتَطَعْتُ، وَأَنَّ بَنِيَّ قَدْ أَقْرُوا
بِذَلِكَ. [راجع: ٧٢٠٣]

7206. Narrated Yazīd: I said to Salama, “For what did you give the *Bai'a* (pledge) to the Prophet ﷺ on the Day of *Hudaibiya*?” He replied, “For death.”

٧٢٠٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ قَالَ:
قُلْتُ لِسَلَمَةَ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمُ
النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى
الْمَوْتِ. [راجع: ٢٩٦٠]

7207. Narrated Al-Miswar bin Makhrama: The group of people whom ‘Umar had selected as candidates for the

٧٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدِ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ،

caliphate gathered and consulted each other. 'Abdur-Raḥmān said to them, "I am not going to compete with you in this matter, but if you wish, I would select for you a caliph from among you." So all of them agreed to let 'Abdur-Raḥmān decide who will be the new caliph. So when the candidates placed the case in the hands of 'Abdur-Raḥmān, the people went towards him and nobody followed the rest of the group nor obeyed any after him. So the people followed 'Abdur-Raḥmān and consulted him all those nights till there came the night we gave the *Bai'a* (pledge) to 'Uthmān. Al-Miswar (bin Makhrama) added: 'Abdur-Raḥmān called on me after a portion of the night had passed and knocked on my door till I got up, and he said to me, "I see you have been sleeping! By Allāh, during the last three nights I have not slept enough. Go and call Az-Zubair and Sa'd." So I called them for him and he consulted them and then called me saying, "Call 'Alī for me." I called 'Alī and he held a private talk with him till very late at night, and then 'Alī got up to leave having had much hope (to be chosen as a caliph) but 'Abdur-Raḥmān was afraid of something concerning 'Alī. 'Abdur-Raḥmān then said to me, "Call 'Uthmān for me." I called him and he kept on speaking to him privately till the *Mu'adh-dhin* put an end to their talk by calling the *Ādhān* for the *Fajr* prayer. When the people finished their morning *Ṣalāt* (prayer) and that (six men) group gathered near the pulpit, 'Abdur-Raḥmān sent for all the *Muhājirūn* (emigrants) and the *Anṣār* present there, and sent for the army chief who had performed the *Hajj* with 'Umar that year. When all of them had gathered, 'Abdur-Raḥmān said, "*Lā ilaha illallāh* (none has the right to be worshipped but Allāh), then said,

عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ: أَنَّ حُمَيْدَ
بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ: أَنَّ الْمِسْوَرَ
بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ الرَّهْطَ الَّذِينَ
وَلَاهُمْ عَمْرُ اجْتَمَعُوا فَتَشَاوَرُوا. فَقَالَ
لَهُمْ عَبْدُ الرَّحْمَنِ: لَسْتُ بِالَّذِي
أُنَافِسُكُمْ عَنْ هَذَا الْأَمْرِ، وَلَكِنَّكُمْ إِنْ
شِئْتُمْ اخْتَرْتُمْ لَكُمْ مِنْكُمْ. فَجَعَلُوا
ذَلِكَ إِلَى عَبْدِ الرَّحْمَنِ، فَلَمَّا وَلَّوْا
عَبْدَ الرَّحْمَنِ أَمْرَهُمْ، فَمَالَ النَّاسُ
عَلَى عَبْدِ الرَّحْمَنِ حَتَّى مَا أَرَى أَحَدًا
مِنَ النَّاسِ يَتَّبِعُ أَوْلِيكَ الرَّهْطَ وَلَا يَطَأُ
عَقِبَهُ. وَمَالَ النَّاسُ عَلَى عَبْدِ الرَّحْمَنِ
يُشَاوِرُونَهُ تِلْكَ اللَّيَالِي حَتَّى إِذَا كَانَتْ
اللَّيْلَةُ الَّتِي أَصْبَحْنَا مِنْهَا فَبَايَعْنَا
عُثْمَانَ، قَالَ الْمِسْوَرُ: طَرَفَنِي عَبْدُ
الرَّحْمَنِ بَعْدَ هَجْعٍ مِنَ اللَّيْلِ فَضَرَبَ
الْبَابَ حَتَّى اسْتَبَقْتُ فَقَالَ: أَرَأَيْكَ
نَائِمًا، فَوَاللَّهِ مَا اكْتَحَلْتُ هَذِهِ الثَّلَاثَ
بِكَثِيرٍ نَوْمٍ، انْطَلِقْ فَادْعُ الزُّبَيْرَ وَسَعْدًا
فَدَعَوْنَهُمَا لَهُ فَشَاوَرَهُمَا ثُمَّ دَعَانِي
فَقَالَ: ادْعُ لِي عَلِيًّا فَدَعَوْتُهُ فَنَاجَاهُ
حَتَّى ابْهَارَ اللَّيْلُ. ثُمَّ قَامَ عَلِيٌّ مِنْ
عِنْدِهِ وَهُوَ عَلَى طَمَعٍ. وَقَدْ كَانَ عَبْدُ
الرَّحْمَنِ يَخْشَى مِنْ عَلِيٍّ شَيْئًا. ثُمَّ
قَالَ: ادْعُ لِي عُثْمَانَ فَدَعَوْتُهُ فَنَاجَاهُ
حَتَّى فَرَّقَ بَيْنَهُمَا الْمُؤَدِّدُ بِالصُّبْحِ،
فَلَمَّا صَلَّى لِلنَّاسِ الصُّبْحَ وَاجْتَمَعَ
أَوْلِيكَ الرَّهْطَ عِنْدَ الْمِنْبَرِ، فَأَرْسَلَ إِلَيَّ