

95 – THE BOOK ABOUT THE
INFORMATION GIVEN BY ONE
PERSON

٩٥ - كِتَابِ أَخْبَارِ الْأَحَادِ

(1) CHAPTER. What is said regarding the acceptance of the information given by one truthful person concerning *Adhān*, *Ṣalāt* (prayer), *Saum* (fasting), and all other obligations and laws prescribed by Allāh.

The Statement of Allāh تعالى:

“And it is not (proper) for the believers to go out to fight (*Jihād*) all together. Of every troop of them, a party only should go forth, that they (who are left behind) may get instructions in (Islāmic) religion, and that they may warn their people when they return to them, so that they may beware (of evil).” (V.9:122)

One man may be called *Tā'ifa* (i.e., a group) as occurs in the Statement of Allāh تعالى:

“And if two parties (or groups) from among the believers fall to fighting...” (V.49:9) This means that even if two men fall into a quarrel, they will be regarded as meant by this Verse.

And also the Statement of Allāh تعالى:

“...If a *Fasiq* (liar evil person) comes to you with any news, verify it...” (V.49:6)

And how the Prophet ﷺ sent his governors one after the other, so that if anyone of them forgets something, the other would bring him back to the right legal way (the Prophet's *Sunna*).

7246. Narrated Mālik bin Al-Huwairith رضي الله عنه: We came to the Prophet ﷺ, and we were young men nearly of equal ages and we stayed with him for twenty nights. Allāh's Messenger ﷺ was a very kind man and when he realized our longing for our families, he asked us about those whom we had left behind. When we informed him, he said,

(١) بَابُ مَا جَاءَ فِي إِجَارَةِ خَبِيرِ
الْوَاكِدِ الصَّدُوقِ فِي الْأَذَانِ وَالصَّلَاةِ
وَالصُّومِ وَالْفَرَائِضِ وَالْأَحْكَامِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿فَلَوْلَا نَفَرَ مِن

كُلِّ فِرْقَةٍ مِّنْهُمْ طَائِفَةٌ﴾ [الآية: التوبة:

٢٢] وَيُسَمَّى الرَّجُلُ طَائِفَةً لِقَوْلِهِ

تَعَالَى: ﴿وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ

أَقْتَتَلُوا﴾ [الحجرات: ٩] فَلَوْ أَقْتَتَلَ

رَجُلَانِ دَخَلَا فِي مَعْنَى الْآيَةِ. وَقَوْلِهِ

تَعَالَى: ﴿إِن جَاءَكَ فَاسِقٌ مِّنْ يَبَنِي فَتَبَيَّنُوا﴾

[الحجرات: ٦] وَكَيْفَ بَعَثَ النَّبِيُّ ﷺ

أَمْرَاءَهُ وَاحِدًا بَعْدَ وَاحِدٍ، فَإِنَّ سَهَا

أَحَدٍ مِنْهُمْ رَدُّ إِلَى السَّنَةِ.

٧٢٤٦ - حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُنْتَنِي: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا

أَيُّوبُ، عَنْ أَبِي قِلَابَةَ: حَدَّثَنَا مَالِكُ

بْنُ الْحُوَيْرِثِ قَالَ: أَتَيْتَا النَّبِيَّ ﷺ

وَنَحْنُ سَبِيحَةٌ مُتَقَارِبُونَ فَأَقَمْنَا عِنْدَهُ

“Go back to your families and stay with them and teach them (religion) and order them (to do good deeds).” The Prophet ﷺ mentioned things some of which I remembered and some I did not. Then he said, “Offer *Ṣalāt* (prayers) as you have seen me praying, and when it is the time of *Aṣ-Ṣalāt* (prayer), one of you should pronounce the call (*Adhān*) for the *Ṣalāt* (prayer) and the eldest of you should lead the *Ṣalāt* (prayer).”

7247. Narrated Ibn Mas‘ūd: Allāh’s Messenger ﷺ said, “The *Adhān* (call for prayer) of Bilāl should not stop anyone of you from taking his *Sahūr*⁽¹⁾ for he pronounces the *Adhān* in order that whoever among you is offering the night prayer, may return (to eat his *Sahūr*), and whoever among you is sleeping, may get up, for it is not yet dawn (when it is like this).”

Yaḥyā, the subnarrator stretched his two index fingers sideways.⁽²⁾

7248. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet ﷺ said, “Bilāl pronounces the *Adhān* at night so that you may eat and drink till Ibn Umm Maktūm pronounces the *Adhān* (for the *Fajr* prayer).”

عَشْرِينَ لَيْلَةً، وَكَانَ رَسُولُ اللَّهِ ﷺ رَقِيقًا، فَلَمَّا طَنَّ أَنَا قَدِ اسْتَهَيْنَا أَهْلَنَا - أَوْ قَدِ اسْتَفْنَا - سَأَلْنَا عَمَّنْ تَرَكْنَا بَعْدَنَا، فَأَخْبَرَنَا، قَالَ: «ارْجِعُوا إِلَى أَهْلِيكُمْ فَأَقِيمُوا فِيهِمْ وَعَلِّمُوهُمْ وَمُرُوهُمْ - وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا وَلَا أَحْفَظُهَا - وَصَلُّوا كَمَا رَأَيْتُمُونِي أَصَلِّي فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّنْ لَكُمْ أَحَدَكُمْ، وَلْيُؤَمِّمَكُمْ أَكْبَرَكُمْ».

[راجع: ٦٢٨]

٧٢٧٤ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنِ التَّيْمِيِّ، عَنْ أَبِي عُثْمَانَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَمْنَعَنَّ أَحَدَكُمْ أَذَانُ بِلَالٍ مِنْ سَحُورِهِ، فَإِنَّهُ يُؤَدِّنُ - أَوْ قَالَ: يُنَادِي - لِيَرْجِعَ قَائِمَكُمْ، وَوَيْبَةَ نَائِمَكُمْ. وَلَيْسَ الْفَجْرُ أَنْ يَقُولَ هَكَذَا - وَجَمَعَ يَحْيَى كَفَيْهِ - حَتَّى يَقُولَ هَكَذَا»، وَمَدَّ يَحْيَى إِضْبَعِيهِ

[راجع: ٦٢١]

٧٢٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ دِينَارٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ بِلَالَ

(1) (H.7247) *Sahūr*: A meal taken late at night, before the *Fajr* (early morning) prayer by a person intending to observe *Ṣaum* (fasting).

(2) (H.7247) Yaḥyā wanted to illustrate what he meant. He showed that at the real dawn, light spread eastwards and westwards, and this is what he meant by stretching his finger sideways.

7249. Narrated 'Abdullāh رضي الله عنه: The Prophet ﷺ led us in *Zuhr* prayer and offered five *Rak'a*. Somebody asked him whether "the *Ṣalāt* (prayer) had been increased." He (the Prophet ﷺ) said, "And what is that?" They (the people) replied, "You have offered five *Rak'a*." Then the Prophet ﷺ offered two prostrations (of *Sahw*) after he had finished his *Ṣalāt* (prayer) with the *Taslim*.

7250. Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ finished his *Ṣalāt* (prayer) after offering two *Rak'a* only. *Dhul-Yadain* asked him whether "the *Ṣalāt* (prayer) had been reduced, or you had forgotten?" The Prophet ﷺ said, "Is *Dhul-Yadain* speaking the truth?" The people said, "Yes." Then Allāh's Messenger ﷺ stood up and performed another two *Rak'a* and then finished *Ṣalāt* (prayer) with *Taslim*, and then said the *Takbīr* (*Allahu Akbar*) and performed a prostration similar to or longer than his ordinary prostrations; then he raised his head, said *Takbīr* and prostrated and then raised his head (making two prostrations of *Sahw*).

7251. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: While the people were at *Qubā'* offering the morning *Ṣalāt* (prayer), suddenly a person came to them saying, "Tonight, Divine Revelation has been revealed to Allāh's Messenger ﷺ and he has been ordered to face the *Ka'bah* (in *Ṣalāt*); therefore you people should face it." (At that time) there faces were towards *Shām*, so

يُنَادِي بِلَيْلٍ فَكُلُوا وَاشْرَبُوا حَتَّى يُنَادِي
ابْنُ أُمِّ مَكْنُومٍ. [راجع: ٦١٧]

٧٢٤٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ، عَنِ
إِبْرَاهِيمَ، عَنِ عَلْقَمَةَ، عَنِ عَبْدِ اللَّهِ
قَالَ: صَلَّى بِنَا النَّبِيِّ ﷺ الظُّهْرَ
خَمْسًا. فَقِيلَ: أَزِيدَ فِي الصَّلَاةِ؟
قَالَ: «وَمَا ذَاكَ؟» قَالُوا: صَلَّيْتَ
خَمْسًا. فَسَجَدَ سَجْدَتَيْنِ بَعْدَمَا سَلَّمَ.
[راجع: ٤٠١]

٧٢٥٠ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكٌ، عَنِ أَيُّوبَ، عَنِ
مُحَمَّدٍ، عَنِ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ
اللَّهِ ﷺ انْصَرَفَ مِنَ اثْنَتَيْنِ، فَقَالَ لَهُ
ذُو الْيَدَيْنِ: أَقْصَرْتَ الصَّلَاةَ يَا رَسُولَ
اللَّهِ أَمْ نَسِيتَ؟ فَقَالَ: «أَصَدَقَ ذُو
الْيَدَيْنِ؟» فَقَالَ النَّاسُ: نَعَمْ، فَقَامَ
رَسُولُ اللَّهِ ﷺ فَصَلَّى رَكَعَتَيْنِ
أُخْرَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ كَبَّرَ ثُمَّ سَجَدَ
مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ ثُمَّ
كَبَّرَ فَسَجَدَ مِثْلَ سُجُودِهِ ثُمَّ رَفَعَ.
[راجع: ٤٨٢]

٧٢٥١ - حَدَّثَنَا إِسْمَاعِيلُ:
حَدَّثَنِي مَالِكٌ، عَنِ عَبْدِ اللَّهِ بْنِ دِينَارٍ،
عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: بَيْنَا النَّاسُ
يُفْبَأُ فِي صَلَاةِ الصُّبْحِ إِذْ جَاءَهُمْ
أَتٍ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ أَنْزَلَ
عَلَيْهِ اللَّيْلَةَ قُرْآنًا، وَقَدْ أُمِرَ أَنْ يَسْتَقْبَلَ

they turned their faces towards the Ka'bah (at Makkah).

7252. Narrated Al-Barā': When Allāh's Messenger ﷺ arrived at Al-Madīna, he offered *Ṣalāt* (prayer) facing Jerusalem for sixteen or seventeen months but he wished that he would be ordered to face the Ka'bah. So Allāh تعالى revealed:

"Verily! We have seen the turning of your (Muḥammad's ﷺ) face towards the heaven. Surely, We shall turn you to a *Qiblah* (prayer direction) that shall please you..." (V.2:144) Thus he was directed towards the Ka'bah. A man offered the 'Aṣr prayer with the Prophet ﷺ and then went out, and passing by some people from the *Anṣār*, he said, "I testify that I have offered *Ṣalāt* (prayer) with the Prophet ﷺ and he (the Prophet ﷺ) has offered prayers facing the Ka'bah." Thereupon, they, who were bowing in the 'Aṣr prayer, turned towards the Ka'bah.

7253. Narrated Anas bin Mālik رضي الله عنه: I used to offer drinks prepared from infused dates to Abū Ṭalḥa Al-Anṣārī, Abū 'Ubāida bin Al-Jarrāh and Ubayy bin Ka'b. Then a person came to them and said, "All alcoholic drinks have been prohibited." Abū Ṭalḥa then said, "O Anas! Get up and break all these jars." So I got up and took a mortar belonging to us, and hit the jars with its lower part till they broke.

الكعبة، فاستقبلوها، وكانت وجوههم إلى الشام فاستداروا إلى الكعبة. [راجع: ٣٠٤]

٧٢٥٢ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ صَلَّى نَحْوَ بَيْتِ الْمَقْدِسِ سِتَّةَ عَشَرَ أَوْ سَبْعَةَ عَشَرَ شَهْرًا، وَكَانَ يُحِبُّ أَنْ يُوجَّهَ إِلَى الْكَعْبَةِ، فَأَنْزَلَ اللَّهُ تَعَالَى ﴿قَدْ رَأَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيكَ قِبْلَةً رَضِينَهَا﴾ [البقرة: ١٤٤] فَوَجَّهَ نَحْوَ الْكَعْبَةِ، وَصَلَّى مَعَهُ رَجُلٌ الْعَصْرَ ثُمَّ خَرَجَ فَمَرَّ عَلَى قَوْمٍ مِنَ الْأَنْصَارِ فَقَالَ: هُوَ يَشْهَدُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ، وَأَنَّهُ قَدْ وَجَّهَ إِلَى الْكَعْبَةِ، فَانْحَرَفُوا وَهُمْ رُكُوعٌ فِي صَلَاةِ الْعَصْرِ. [راجع: ٤٠]

٧٢٥٣ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنِي مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ أَسْقِي أَبَا طَلْحَةَ الْأَنْصَارِيَّ وَأَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَالْأَبِيَّ بْنَ كَعْبٍ شَرَابًا مِنْ فَضِيخٍ، وَهُوَ تَمْرٌ، فَجَاءَهُمْ آتٍ فَقَالَ: إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ، فَقَالَ أَبُو طَلْحَةَ: يَا أَنَسُ، فَمُ إِلَى هَذِهِ الْجِرَارِ فَامْكِسْهَا. قَالَ أَنَسُ: فَكُمْتُ

إلى مَهْرَاسٍ لَنَا فَضَرَبْتُمَهَا بِأَسْفَلِهِ حَتَّى
انْكَسَرَتْ. [راجع: ٢٤٦٤]

7254. Narrated Hudhaifa: The Prophet ﷺ said to the people of Najrān, "I will send to you an honest person who is really trustworthy." The Companions of the Prophet ﷺ each desired to be that person, the Prophet ﷺ sent Abū 'Ubaida.

٧٢٥٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ، عَنْ صِلَةَ، عَنْ حُدَيْفَةَ، أَنَّ
النَّبِيَّ ﷺ قَالَ لِأَهْلِ نَجْرَانَ: «لَأَبْعَثَنَّ
إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ».
فَاسْتَشْرَفَ لَهَا أَصْحَابُ النَّبِيِّ ﷺ،
فَبَعَثَ أَبُو عُبَيْدَةَ. [راجع: ٣٧٤٥]

7255. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "For every nation there is an *Amin* (honest, trustworthy person), and the *Amin* of this nation is Abū 'Ubaida." (See H.3744)

٧٢٥٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ، عَنْ
أَبِي قِلَابَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ:
قَالَ النَّبِيُّ ﷺ: «لِكُلِّ أُمَّةٍ أَمِينٌ،
وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ».
[راجع: ٣٧٤٤]

7256. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: There was a man from the *Anṣār* (who was a friend of mine). If he was not present in the company of Allāh's Messenger ﷺ, I used to be present with Allāh's Messenger ﷺ and I would tell him what I used to hear from Allāh's Messenger ﷺ; and when I was absent from Allāh's Messenger ﷺ, he used to be present with him, and he would tell me what he used to hear from Allāh's Messenger ﷺ.

٧٢٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ بْنِ
حُسَيْنٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ عُمَرَ
رَضِيَ اللهُ عَنْهُمْ قَالَ: وَكَانَ رَجُلٌ مِنَ
الْأَنْصَارِ إِذَا غَابَ عَنِ رَسُولِ اللهِ ﷺ
وَشَهِدْتُهُ أَتَيْتُهُ بِمَا يَكُونُ مِنْ رَسُولِ اللهِ
ﷺ، وَإِذَا غَبْتُ عَنْ رَسُولِ اللهِ ﷺ
وَشَهِدَ أَتَانِي بِمَا يَكُونُ مِنْ رَسُولِ اللهِ
ﷺ. [راجع: ٨٩]

7257. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent an army and appointed a man as their commander. The man made a fire and then said (to the soldiers), "Enter it." Some of them intended to enter it while

٧٢٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ زَيْدِ،
عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ

some others said, "We have run away from it [i.e., embraced Islām to save ourselves from the (Hell) Fire]." They mentioned that to the Prophet ﷺ and he said about people who had intended to enter the fire, "If they had entered it, they would have remained in it till the Day of Resurrection." Then he said to others, "No obedience for *Ma'ṣiya* (sinful evil deeds), obedience is required only in what is *Al-Ma'rūf* (Islāmic Monothism and all that Islām ordains, and all that is good)." (See H. 4340)

7258, 7259. Narrated Abū Hurairah and Zaid bin Khālid رضي الله عنهما: Two men sued each other before the Prophet ﷺ.

7260. Narrated Abū Hurairah رضي الله عنه: While we were with Allāh's Messenger ﷺ, a bedouin got up and said, "O Allāh's Messenger! Settle my case according to Allāh's Book (Laws)." Then his opponent got up and said, "O Allāh's Messenger! He has said the truth! Settle his case according to Allāh's Book (Laws) and allow me to speak." The Prophet ﷺ said: "Speak". He said, "My son was a labourer for this man and he committed illegal sexual intercourse with his wife. The people told me that my son should be stoned to death but I ransomed him with one hundred sheep and a slave-girl. Then I asked the religious learned people and they told me that his wife should be stoned to death and my son should receive one

الرَّحْمَنِ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَ حَشِشًا وَأَمَرَ عَلَيْهِمْ رَجُلًا، فَأَوْقَدَ نَارًا وَقَالَ: ادْخُلُوهَا، فَأَرَادُوا أَنْ يَدْخُلُوهَا. وَقَالَ آخَرُونَ: إِنَّمَا فَرَزْنَا مِنْهَا. فَذَكَرُوا لِلنَّبِيِّ ﷺ فَقَالَ لِلَّذِينَ أَرَادُوا أَنْ يَدْخُلُوهَا: «لَوْ دَخَلُوهَا لَمْ يَزَالُوا فِيهَا إِلَى يَوْمِ الْقِيَامَةِ»، وَقَالَ لِلآخَرِينَ: «لَا طَاعَةَ فِي الْمَعْصِيَةِ، إِنَّمَا الطَّاعَةُ فِي الْمَعْرُوفِ». [راجع: ٤٣٤٠]

٧٢٥٨، ٧٢٥٩ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ وَزَيْدَ بْنَ خَالِدٍ أَخْبَرَاهُ: أَنَّ رَجُلَيْنِ اخْتَصَمَا إِلَى النَّبِيِّ ﷺ. [راجع: ٢٣١٤، ٢٣١٥]

٧٢٦٠ - وَحَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَامَ رَجُلٌ مِنَ الْأَعْرَابِ فَقَالَ: يَا رَسُولَ اللَّهِ، أَقْضِ لِي بِكِتَابِ اللَّهِ، فَقَامَ خَصْمُهُ فَقَالَ: صَدَقَ يَا رَسُولَ اللَّهِ، أَقْضِ لَهُ بِكِتَابِ اللَّهِ وَائْتِدَنْ لِي، فَقَالَ لَهُ النَّبِيُّ ﷺ: «قُلْ»، فَقَالَ: إِنَّ ابْنِي كَانَ عَسِيفًا عَلَى هَذَا، وَالْعَسِيفُ الْأَجِيرُ،

hundred lashes and be sentenced to one year of exile." The Prophet ﷺ said, "By Him in Whose Hand my soul is, I will judge between you according to Allāh's Book (Laws). As for the slave-girl and the sheep, they are to be returned; and as for your son, he shall receive one hundred lashes and will be exiled for one year. You, O Unais!" addressing a man from Banī Aslam, "Go tomorrow morning to the wife of this (man) and if she confesses, then stone her to death." The next morning Unais went to the wife and she confessed, and he stoned her to death. (See H. 6859)

فَرَنَى بِأَمْرَاتِيهِ، فَأَخْبِرُونِي أَنَّ عَلَى ابْنِي الرَّجْمَ فَاقْتَدَيْتُ مِنْهُ بِمِائَةِ مِنَ الْعَنْمِ وَوَلِيدَةَ، ثُمَّ سَأَلْتُ أَهْلَ الْعِلْمِ فَأَخْبِرُونِي أَنَّ عَلَى أَمْرَاتِيهِ الرَّجْمَ، وَأَنَّ مَا عَلَى ابْنِي جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ. فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَا قَاضِيْنَ بَيْنَكُمْ بِكِتَابِ اللَّهِ، أَمَّا الْوَلِيدَةُ وَالْعَنْمُ فَرُدُّوهَا، وَأَمَّا ابْنُكَ فَعَلَيْهِ جَلْدُ مِائَةٍ وَتَغْرِيْبُ عَامٍ، وَأَمَّا أَنْتَ يَا أُنَيْسُ - لِرَجُلٍ مِنْ أَسْلَمَ - فَاعْدُ عَلَى امْرَأَةٍ هَذَا فَإِنْ اعْتَرَفَتْ فَارْجُمِهَا»، فَعَدَا عَلَيْهَا أُنَيْسُ فَاعْتَرَفَتْ فَارْجَمَهَا.

(2) CHAPTER. The Prophet ﷺ sent Az-Zubair alone to get information regarding the enemy.

7261. Narrated Jābir bin ‘Abdullāh رضي الله عنه: On the Day of (the battle of) the Trench, the Prophet ﷺ called the people (to bring news about the enemy). Az-Zubair responded to his call. He called them again and Az-Zubair responded to his call again; then he called them for the third time and again Az-Zubair responded to his call whereupon the Prophet ﷺ said, "Every Prophet has his *Hawārī* (disciple or helper, etc.), and Az-Zubair is my *Hawārī*." (See H. 2846)

(٢) بَابُ بَعَثِ النَّبِيِّ ﷺ الزُّبَيْرَ طَلِيْعَةً وَحَدَهُ

٧٢٦١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا ابْنُ الْمُثَنِّكِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: نَدَبَ النَّبِيُّ ﷺ النَّاسَ يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ. ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ فَانْتَدَبَ الزُّبَيْرُ، فَقَالَ: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ، وَحَوَارِيِّي الزُّبَيْرُ».

قَالَ سُفْيَانُ: حَفِظْتُهُ مِنْ ابْنِ الْمُثَنِّكِرِ. وَقَالَ لَهُ أَيُّوبُ: يَا أَبَا بَكْرٍ، حَدَّثْتَهُمْ عَنْ جَابِرٍ، فَإِنَّ الْقَوْمَ يُعْجِبُهُمْ أَنْ تُحَدِّثَهُمْ عَنْ جَابِرٍ. فَقَالَ فِي ذَلِكَ الْمَجْلِسِ: سَمِعْتُ جَابِرًا،

فَتَتَابَعَ بَيْنَ أَحَادِيثَ سَمِعْتُ جَابِرًا
قُلْتُ لِسُفْيَانَ: فَإِنَّ الثَّوْرِيَّ يَقُولُ: يَوْمَ
قُرَيْظَةَ، فَقَالَ: كَذَا حَفِظْتُهُ مِنْهُ كَمَا
أَنْتَ جَالِسٌ: يَوْمَ الْخَنْدَقِ، قَالَ
سُفْيَانُ: هُوَ يَوْمٌ وَاحِدٌ، وَتَبَسَّمَ
سُفْيَانُ. [راجع: ٢٨٤٦]

(3) CHAPTER. The Statement of Allāh تعالى: ﴿O you believe! Enter not the Prophet's houses unless permission is given to you...﴾ (V.33:53)

If permission is given by one person, it is sufficient.

7262. Narrated Abū Mūsā: The Prophet ﷺ entered a garden and told me to guard its gate. Then a man came and asked permission to enter. The Prophet ﷺ said, "Permit him and give him the glad tidings that he will enter Paradise." Behold! It was Abū Bakr. Then 'Umar came, and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." Then 'Uthmān came and the Prophet ﷺ said, "Admit him and give him the glad tidings that he will enter Paradise." (See H. 3674)

7263. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: I went to (the house of the Prophet ﷺ) and behold, Allāh's Messenger ﷺ was staying in a *Mashruba* (attic room) and a black slave of Allāh's Messenger ﷺ was at the top of its stairs. I said to him, "Tell (the Prophet) that here is 'Umar bin Al-Khattāb (asking for permission to enter)." Then he (ﷺ) admitted me. (See H. 5191)

(٣) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿لَا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلَّا أَنْ يُؤْذَنَ لَكُمْ﴾ [الأحزاب: ٥٣] فَإِذَا أُذِنَ لَهُ وَاحِدٌ جاز،

٧٢٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ، عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى، أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ الْبَابِ، فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ»، فَإِذَا أَبُو بَكْرٍ، ثُمَّ جَاءَ عُمَرُ فَقَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». ثُمَّ جَاءَ عُثْمَانُ فَقَالَ: «إِذْنٌ لَهُ وَبَشْرُهُ بِالْجَنَّةِ». [راجع: ٣٦٧٤]

٧٢٦٣ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى، عَنْ عُبَيْدِ بْنِ حُسَيْنٍ: سَمِعَ ابْنَ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللهُ عَنْهُمْ قَالَ: جِئْتُ إِذَا رَسُولُ اللَّهِ ﷺ فِي مَشْرُبَةٍ لَهُ، وَغَلَامٌ لِرَسُولِ اللَّهِ ﷺ أَسْوَدٌ عَلَى رَأْسِ الدَّرَجَةِ، فَقُلْتُ: قُلْ: هَذَا عُمَرُ بْنُ الْخَطَّابِ، فَأَذِنَ لِي. [راجع: ٨٩]

(4) CHAPTER. The Prophet ﷺ used to send commanders and messengers one after another.

Ibn 'Abbās said, "The Prophet ﷺ sent Dihya Al-Kalbī with a letter to the ruler of Baṣrah to give it to Caesar."

7264. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ sent a letter to Khosrau and told his messenger to give it first to the ruler of Baḥrain, and tell him to deliver it to Khosrau. When Khosrau had read it, he tore it into pieces. Az-Zuhrī said: I think Ibn Al-Musaiyab said, "Allāh's Messenger ﷺ invoked Allāh to tear them (Khosrau and his followers) into pieces."

7265. Narrated Salama bin Al-Akwa': Allāh's Messenger ﷺ said to a man from the tribe of Al-Aslam, "Proclaim among your people (or the people) on the day of *Āshūra* (tenth of Muḥarram), 'Whosoever has eaten anything should observe fast for the rest of the day; and whosoever has not eaten anything, should complete his fast.'"

(5) CHAPTER. *Waṣāt* (the legacy —advice) of the Prophet ﷺ to the Arab delegates that they should convey the religious knowledge to those whom they had left behind.

This was narrated by Mālik bin Al-Huwairith.

7266. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: When the delegates of 'Abd Al-Qais came to

(٤) بَابُ مَا كَانَ يَبْعَثُ النَّبِيُّ ﷺ مِنَ الْأَمْرَاءِ وَالرُّسُلِ وَاحِدًا بَعْدَ وَاحِدٍ،

وَقَالَ ابْنُ عَبَّاسٍ: بَعَثَ النَّبِيُّ ﷺ دِحْيَةَ الْكَلْبِيِّ بِكِتَابِهِ إِلَى عَظِيمٍ. بَصْرَى أَنْ يَدْفَعَهُ إِلَى قَيْصَرَ.

٧٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنِي اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى، فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ، يَدْفَعُهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ كِسْرَى مَرَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِمْ رَسُولُ اللَّهِ ﷺ أَنْ يُمَرَّقُوا كُلُّ مُمَرَّقٍ. [راجع: ٦٤]

٧٢٦٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَكْوَعِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِرَجُلٍ مِنْ أَسْلَمَ: «أَذْنُ فِي قَوْمِكَ - أَوْ فِي النَّاسِ - يَوْمَ عَاشُورَاءَ: أَنْ مَنْ أَكَلَ فَلَيْتِمَ بَقِيَّةَ يَوْمِهِ، وَمَنْ لَمْ يَكُنْ أَكَلَ فَلَيْصُمَ». [راجع: ١٩٢٤]

(٥) بَابُ وَصَاةِ النَّبِيِّ ﷺ وَفُؤُودِ الْعَرَبِ أَنْ يُبَلِّغُوا مَنْ وَرَاءَهُمْ، قَالَه مَالِكُ بْنُ الْحَوَارِثِ.

٧٢٦٦ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ:

Allāh's Messenger ﷺ, he said, "Who are the delegate?" They said, "We are from the tribe of Rabī'a." The Prophet ﷺ said, "Welcome, O the delegation, and welcome! O people! Neither you will have any disgrace nor will you regret." They said, "O Allāh's Messenger! Between us and you there are the infidels of the tribe of Muḍar, so please order us to do something good (religious deeds) so that by acting on them we may enter Paradise, and that we may inform (our people) whom we have left behind." They also asked (the Prophet ﷺ) about drinks. He forbade them from four things and ordered them to do four things. He ordered them to believe in Allāh, and asked them, "Do you know what is meant by belief in Allāh?" They said, "Allāh and His Messenger know better." He said, "To testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh the One), Who has no partners with Him, and that I, Muḥammad is the Messenger of Allāh; and to perform the prayers. *Iqāmat-aṣ-Ṣalāt*⁽¹⁾ and to pay *Zakāt*." The narrator thinks that he ﷺ also said: To observe *Ṣaum* (fast) during the month of Ramaḍān, and to give one-fifth of the war booty (to the state). Then he forbade four (drinking utensils): *Ad-Dubbā*, *Al-Hantam*, *Al-Muzaffat* and *An-Naqīr*; he (ﷺ) also probably said, *Al-Muqaiyar*⁽²⁾. And then the Prophet ﷺ said, "Remember all these things by heart and preach it to those whom you have left behind." (See H. 53)

(6) CHAPTER. News reported by one woman.

7267. Narrated Tūba Al-'Anbarī: Ash-Sha'bī asked me, "Did you notice how Al-

أُخْبِرْنَا شُعْبَةُ. ح. وَحَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ قَالَ: كَانَ ابْنُ عَبَّاسٍ يُفْعِدُنِي عَلَى سَرِيرِهِ، فَقَالَ: إِنَّ وَفْدَ عَبْدِ الْقَيْسِ لَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ الْوَفْدُ؟» قَالُوا: رَبِيعَةُ، قَالَ: «مَرْحَبًا بِالْوَفْدِ وَالْقَوْمِ غَيْرِ خَزَائِنَا وَلَا نَدَامَى». قَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ بَيْنَنَا وَبَيْنَكَ كُفَارٌ مُضَرٌّ، فَمَرْنَا بِأَمْرِ نَدْخُلُ بِهِ الْجَنَّةَ وَنُخْرِ بِهٍ مَنْ وَرَأَيْنَا. فَسَأَلُوا عَنِ الْأَشْرِبَةِ فَتَهَاؤُمْ عَنْ أَرْبَعٍ وَأَمَرَهُمْ بِأَرْبَعٍ أَمَرَهُمْ بِالْإِيمَانِ بِاللَّهِ، قَالَ: «هَلْ تَدْرُونَ مَا الْإِيمَانُ بِاللَّهِ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «شَهَادَةٌ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ - وَأَطْنُ فِيهِ - صِيَامُ رَمَضَانَ، وَتَوَاتُوا مِنْ الْمَعَانِمِ الْحُمْسِ»، وَتَهَاؤُمْ عَنِ الدُّبَاءِ، وَالْحَنْتَمِ، وَالْمُزَفَّتِ، وَالنَّقِيرِ. وَرَبَّمَا قَالَ: الْمُقَيَّرِ. قَالَ: «احْفَظُوهُنَّ وَأَبْلِغُوهُنَّ مَنْ وَرَاءَكُمْ».

[راجع: ٥٣]

(٦) بَابُ خَبَرِ الْمَرْأَةِ الْوَاحِدَةِ

٧٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:

(1) (H. 7266) See *Iqāmat-aṣ-Ṣalāt* in the glossary.

(2) (H. 7266) These are the utensils in which the alcoholic drinks used to be prepared.