

IRSHAD AL ASEDI



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Book 58 - Security Tax and Pledge

SHAIKH MIR ASE DULLAH QUADRI

SAHIH AL-BUKHARI

(صحيح البخاري)

VOLUME IV

BOOK # 58

SECURITY TAX AND PLEDGE

كتاب الجزية والموادعة

Translated and Explained

By

SHAIKH MIR ASEDULLAH QUADRI

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام
على سيدنا محمد وعلى آله وصحبه أجمعين

BOOK # 58 – SECURITY TAX AND PLEDGE

كتاب الجزية والموادعة

CHAPTER (1)

باب الجزية والموادعة مع أهل الحرب

Security Tax (الجزية) taken from the Dhimmi

وَقَوْلِ اللَّهِ تَعَالَى: {قَاتِلُوا الَّذِينَ لَا يُؤْمِنُونَ بِاللَّهِ وَلَا بِالْيَوْمِ الْآخِرِ وَلَا يُحَرِّمُونَ
مَا حَرَّمَ اللَّهُ وَرَسُولُهُ وَلَا يَدِينُونَ دِينَ الْحَقِّ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ حَتَّى
يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ} أَذْلَاءٌ. وَمَا جَاءَ فِي أَخَذِ الْجِزْيَةِ مِنْ
الْيَهُودِ وَالنَّصَارَى وَالْمَجُوسِ وَالْعَجَمِ.
وَقَالَ ابْنُ عُيَيْنَةَ عَنْ ابْنِ أَبِي نَجِيحٍ قُلْتُ لِمَجَاهِدٍ مَا شَأْنُ أَهْلِ الشَّامِ، عَلَيْهِمْ
أَرْبَعَةُ دَنَانِيرَ وَأَهْلُ الْيَمَنِ عَلَيْهِمْ دِينَارٌ قَالَ جُعِلَ ذَلِكَ مِنْ قَبْلِ الْإِسَارِ.

And the statement of Allah [Fight those who do not have faith in Allah nor in the Last Day, nor forbid what Allah and His Apostle (صلى الله عليه و آله وسلم) have forbidden, nor follow the true religion, from among those who were given the Book, until they pay the Jizyah (tax for protection and exemption from military service) with a willing hand in the state of submission.] (At-Tawba - 29)

And what has been said regarding the taking of Jizya from the Jews, Christians, Magians and non-Arab infidels.

Ibn Abi Najih narrated, he asked Mujahid, why are the Syrians charged four Dinars as Jizya while the Yemenites are charged one Dinar only? Mujahid said, this has been fixed based on the degree of prosperity.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 1

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا سُفْيَانُ، قَالَ سَمِعْتُ عَمْرًا، قَالَ كُنْتُ جَالِسًا مَعَ جَابِرِ بْنِ زَيْدٍ وَعَمْرُو بْنُ أَوْسٍ، فَحَدَّثْتُهُمَا بِجَالَهُ، سَنَةَ سَبْعِينَ - عَامَ حَجِّ مُصْعَبِ بْنِ الرَّبِيعِ بِأَهْلِ الْبَصْرَةِ - عِنْدَ دَرَجِ رَمَزَمَ قَالَ كُنْتُ كَاتِبًا لِحِزْبِ بْنِ مُعَاوِيَةَ عَمَّ الْأَخْنَفِ، فَأَتَانَا كِتَابُ عُمَرَ بْنِ الْخَطَّابِ قَبْلَ مَوْتِهِ بِسَنَةِ فَرَّقُوا بَيْنَ كُلِّ ذِي مَحْرَمٍ مِنَ الْمَجُوسِ. وَلَمْ يَكُنْ عُمَرُ أَخَذَ الْجِزْيَةَ مِنَ الْمَجُوسِ. حَتَّى شَهِدَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخَذَهَا مِنَ مَجُوسِ هَجَرَ.

Amr bin Dinar narrated that he was sitting with Jabir bin Zaid and `Amr bin Aus, and Bajalla was narrating to them in 70 A.H. the year when Mus`ab bin Az-Zubair was the leader of the pilgrims of Basra. They were sitting at the steps of Zamzam well and Bajala said, 'I was the clerk of Juz bin Muawiya, Al-Ahnaf's paternal uncle. A letter came from Umar bin Al-Khattab (رضي الله تعالى عنه) one year before his death; and it was read, 'cancel every marriage contracted among the Magians between relatives of close kinship (marriages that are regarded illegal in Islam: a relative of this sort being called Dhu-Mahram.). Umar (رضي الله تعالى عنه) did not take the Jizya from the Magian infidels till Abdur Rahman bin `Auf testified that Allah's Apostle (صلى الله عليه و آله وسلم) had taken the Jizya from the Magians of Hajar.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 2

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ حَدَّثَنِي عُرْوَةُ بْنُ الرَّبِيعِ، عَنِ الْمَسُورِ بْنِ مَخْرَمَةَ، أَنَّهُ أَخْبَرَهُ أَنَّ عَمْرُو بْنَ عَوْفِ الْأَنْصَارِيِّ وَهُوَ خَلِيفَةُ لِبْنِي عَامِرِ بْنِ لُؤَيٍّ وَكَانَ شَهِيدَ بَدْرًا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِحِزْبَيْتَيْهَا، وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ صَالِحَ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ، فَسَمِعَتِ الْأَنْصَارُ يُقَدِّمُونَ أَبِي عُبَيْدَةَ فَوَاقَتْ صَلَاةَ الصُّبْحِ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا صَلَّى بِهِمُ الْفَجْرَ انْصَرَفَ، فَتَعَرَّضُوا لَهُ، فَتَبَسَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جِيبَ رَأْسِهِ وَقَالَ " أَطْنَكُمُ قَدْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدْ جَاءَ بِشَيْءٍ ". قَالُوا أَجَلُ يَا رَسُولَ اللَّهِ. قَالَ " فَأَبْسِرُوا وَأَمْلُوا مَا يَسْرُكُمُ، فَإِنَّ اللَّهَ لَا الْفَقْرَ أَخْشَى عَلَيْكُمْ، وَلَكِنْ أَخْشَى عَلَيْكُمْ أَنْ تُبْسِطَ عَلَيْكُمْ الدُّنْيَا كَمَا بُسِطَتْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ كَمَا أَهْلَكْتُهُمْ ".

Amr bin Auf Al-Ansari (رضي الله تعالى عنه) (who was an ally of Bam Amr bin Lu'ai and one of those who had taken part in the battle of Badr) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) sent Abu 'Ubaida bin Al-Jarrah (رضي الله تعالى عنه) to Bahrain to collect the Jizya. Allah's Apostle (صلى الله عليه و آله وسلم) had established peace with the people of Bahrain and appointed Al-Ala bin Al-Hadrami (رضي الله تعالى عنه) as their governor. When Abu Ubaida (رضي الله تعالى عنه) came from Bahrain with the money, the Ansar heard of Abu Ubaida's (رضي الله تعالى عنه) arrival which coincided with the time of the morning prayer with the Prophet (صلى الله عليه و آله وسلم). When Allah's Apostle (صلى الله عليه و آله وسلم) led them in the morning prayer and finished, the Ansar approached him, and he looked at them and smiled on seeing them and said, 'I feel that you have heard that Abu Ubaida (رضي الله تعالى عنه) has brought something?' They said, 'yes, O Allah's Apostle (صلى الله عليه و آله وسلم)' He said, 'rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you

will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them.’

Sahih Bukhari, Vol 4, Bk 58, Hadith # 3

حَدَّثَنَا الْفَضْلُ بْنُ يَعْقُوبَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الرَّقِيِّ، حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ اللَّهِ النَّقْفِيُّ، حَدَّثَنَا بَكْرُ بْنُ عَبْدِ اللَّهِ الْمُرَيْيُّ، وَزِيَادُ بْنُ جُبَيْرٍ، عَنْ جُبَيْرِ بْنِ حَبِيَّةَ، قَالَ بَعَثَ عُمَرُ النَّاسَ فِي أَقْنَاءِ الْأَمْصَارِ يُقَاتِلُونَ الْمُشْرِكِينَ، فَاسْلَمَ الْهُرْمُزَانُ فَقَالَ إِنِّي مُسْتَشِيرُكَ فِي مَغَازِي هَذِهِ. قَالَ نَعَمْ، مِثْلَهَا وَمِثْلُ مَنْ فِيهَا مِنَ النَّاسِ مِنْ عَدُوِّ الْمُسْلِمِينَ مِثْلُ طَائِرٍ لَهُ رَأْسٌ وَلَهُ جَنَاحَانُ وَلَهُ رِجْلَانُ، فَإِنْ كُسِرَ أَحَدُ الْجَنَاحَيْنِ نَهَضَتِ الرَّجْلَانِ بِجَنَاحِ وَالرَّأْسِ، فَإِنْ كُسِرَ الْجَنَاحُ الْأَخْرَى نَهَضَتِ الرَّجْلَانِ وَالرَّأْسُ، وَإِنْ شَدِخَ الرَّأْسُ ذَهَبَتِ الرَّجْلَانِ وَالْجَنَاحَانِ وَالرَّأْسُ، فَالرَّأْسُ كِيسْرَى، وَالْجَنَاحُ قَيْصَرٌ، وَالْجَنَاحُ الْأَخْرَى فَارِسٌ، فَمَرُّ الْمُسْلِمِينَ فَلْيَنْفِرُوا إِلَى كِيسْرَى. وَقَالَ بَكْرُ وَزِيَادُ جَمِيعًا عَنْ جُبَيْرِ بْنِ حَبِيَّةَ قَالَ فَدَبَبْنَا عُمَرَ وَاسْتَعْمَلَ عَلَيْنَا النُّعْمَانَ بْنَ مَقْرِنٍ، حَتَّى إِذَا كُنَّا بِأَرْضِ الْعَدُوِّ، وَخَرَجَ عَلَيْنَا عَامِلٌ كِيسْرَى فِي أَرْبَعِينَ أَلْفًا، فَقَامَ تُرْجَمَانُ فَقَالَ لِيُكَلِّمْنِي رَجُلٌ مِنْكُمْ. فَقَالَ الْمُغِيرَةُ سَلْ عَمَّا شِئْتَ. قَالَ مَا أَنْتُمْ قَالْتُمْ نَحْنُ أَنْاسٌ مِنَ الْعَرَبِ كُنَّا فِي شِقَاءٍ شَدِيدٍ وَبِلَاءٍ شَدِيدٍ، نَمَصُّ الْجِلْدَ وَالنَّوَى مِنَ الْجُوعِ، وَتَلْبَسُ الْوَبَرَ وَالشَّعْرَ، وَنَعْبُدُ الشَّجَرَ وَالْحَجَرَ، فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ بَعَثَ رَبُّ السَّمَوَاتِ وَرَبُّ الْأَرْضِينَ تَعَالَى ذِكْرَهُ وَجَلَّتْ عِظَمَتُهُ إِلَيْنَا نَبِيًّا مِنْ أَنْفُسِنَا، نَعْرِفُ أَبَاهُ وَأُمَّهُ، فَأَمَرَنَا نَبِيُّنَا رَسُولُ رَبِّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ نَقَاتِلَكُمْ حَتَّى تَعْبُدُوا اللَّهَ وَخِذَهُ أَوْ تُؤَدُّوا الْجِزْيَةَ، وَأَخْبَرَنَا نَبِيُّنَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ رَسُولِ رَبِّنَا أَنَّهُ مَنْ قَاتَلَ مَنَّا صَارَ إِلَى الْجَنَّةِ فِي نَعِيمٍ لَمْ يَزَلْ مِثْلَهَا قَطُّ، وَمَنْ بَقِيَ مَنَا مَلَكَ رِقَابَكُمْ. فَقَالَ النُّعْمَانُ رَبِّمَا أَشْهَدُكَ اللَّهُ مِثْلَهَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يُنْذِمَكَ وَلَمْ يُحْزِكَ، وَلَكِنِّي شَهِدْتُ الْقِتَالَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا لَمْ يُقَاتِلْ فِي أَوَّلِ النَّهَارِ انْتَهَرَ حَتَّى تَهَبَ الْأَرْوَاحُ وَتَحْضُرَ الصَّلَوَاتُ.

Jubair bin Haiya narrated that Umar (رضي الله تعالى عنه) sent Muslims to the great countries to fight the pagans. When Al-Hurmuzan embraced Islam, Umar (رضي الله تعالى عنه) said to him, ‘I would like to consult you regarding these countries which I intend to invade.’ Al-Hurmuzan said, ‘yes, the example of these countries and their inhabitants who are the enemies of the Muslims, is like a bird with a head, two wings and two legs; if one of its wings got broken, it would get up over its two legs, with one wing and the head; and if the other wing got broken, it would get up with two legs and a head, but if its head got destroyed, then the two legs, two wings and the head would become useless. The head stands for Khosrau, and one wing stands for Caesar and the other wing stands for Faris. So, order the Muslims to go towards Khosrau.’ So, Umar (رضي الله تعالى عنه) sent us (to Khosrau) appointing An-Nu`man bin Muqrin (رضي الله تعالى عنه) as our commander. When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, ‘let one of you talk to me’. Al-Mughira (رضي الله تعالى عنه) replied, ‘ask whatever you wish.’ The other asked, ‘who are you?’ Al-Mughira (رضي الله تعالى عنه) replied, ‘we are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet (صلى الله عليه وآله وسلم) whose father and mother are known to us. Our Prophet (صلى الله عليه وآله وسلم), the Apostle of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (tribute); and our Prophet (صلى الله عليه وآله وسلم) has informed us that our Lord says, ‘whoever amongst us is killed (martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master.’ (Al-Mughira (رضي الله تعالى عنه), then blamed An-Nu`man (رضي الله تعالى عنه) for delaying the attack and) An-Nu`man (رضي الله تعالى عنه) said to Al-Mughira (رضي الله تعالى عنه), ‘if you had participated in a similar battle in the company of Allah's Apostle (صلى الله عليه وآله وسلم) he would not have blamed you for waiting, nor would he have disgraced you. But I accompanied Allah's

Apostle in many battles and it was his custom that if he did not fight early by daytime, he would wait till the wind had started blowing and the time for the prayer was due (after midday).

CHAPTER (2)

باب إِذَا وَادَعَ الْإِمَامُ مَلِكَ الْفَرِيَّةِ هَلْ يَكُونُ ذَلِكَ لِبَقِيَّتِهِمْ

Truce with the King of a country

Sahih Bukhari, Vol 4, Bk 58, Hadith # 4

حَدَّثَنَا سَهْلُ بْنُ بَكَّارٍ، حَدَّثَنَا وَهَيْبٌ، عَنْ عَمْرِو بْنِ بَحْبِي، عَنْ عَبَّاسِ السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ، قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَبُوكَ، وَأَهْدَى مَلِكُ أَيْلَةَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْلَةً بَيْضَاءَ، وَكَسَاهُ بُرْدًا، وَكَتَبَ لَهُ بِبَحْرِهِمْ.

Abu Humaid As-Saidi (رضى الله تعالى عنه) narrated that they accompanied the Prophet (صلى الله عليه و آله وسلم) in the Ghazwa of Tabuk and the king of Aila presented a white mule and a cloak as a gift to the Prophet (صلى الله عليه و آله وسلم). And the Prophet (صلى الله عليه و آله وسلم) wrote to him a peace treaty allowing him to keep authority over his country.

CHAPTER (3)

بَابُ الْوَصَايَا بِأَهْلِ ذِمَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَالذِّمَّةُ الْعَهْدُ، وَالْإِلُّ الْقَرَابَةُ

The advice to take care of non-Muslims who have a covenant of Allah's Apostle (صلى الله عليه و آله وسلم)

Sahih Bukhari, Vol 4, Bk 58, Hadith # 5

حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا أَبُو جَمْرَةَ، قَالَ سَمِعْتُ جُوَيْرِيَةَ بِنَ فُدَامَةَ التَّمِيمِيَّ، قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ - رَضِيَ اللَّهُ عَنْهُ - قُلْنَا أَوْصِنَا يَا أَمِيرَ الْمُؤْمِنِينَ. قَالَ أَوْصِيكُمْ بِذِمَّةِ اللَّهِ، فَإِنَّهُ ذِمَّةُ نَبِيِّكُمْ، وَرِزْقُ عِيَالِكُمْ.

Juwairiya bin Qudama at-Tamimi narrated that they said to Umar bin Al-Khattab (رضى الله تعالى عنه), the Chief of the believers, advise us.' He said, 'I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet (صلى الله عليه و آله وسلم) and the source of the livelihood of your dependents (the protection taxes from the Dhimmis).

CHAPTER (4)

بَابُ مَا أَقْطَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنَ الْبَحْرَيْنِ، وَمَا وَعَدَ
مِنَ مَالِ الْبَحْرَيْنِ وَالْجِزْيَةِ، وَلِمَنْ يُقَسَّمُ الْفَيْءُ وَالْجِزْيَةُ؟

What grants, the Prophet (صلى الله عليه و آله وسلم) gave to the people from Bahrain and what he promised to give, money, resources and from Jizya. And to whom should the Fai and Jizya be distributed.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 6

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا زُهَيْرٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، قَالَ سَمِعْتُ أَنَسًا - رَضِيَ اللَّهُ عَنْهُ - قَالَ دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَنْصَارَ لِيَكْتُوبَ لَهُمْ بِالْبَحْرَيْنِ فَقَالُوا لَا وَاللَّهِ حَتَّى تَكْتُبَ لِإِخْوَانِنَا مِنْ قُرَيْشٍ بِمِثْلِهَا. فَقَالَ ذَلِكَ لَهُمْ مَا شَاءَ اللَّهُ عَلَى ذَلِكَ يَقُولُونَ لَهُ قَالَ "فَاتَّكُمُ سِتْرُونَ بَعْدِي أُثْرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ".

Yahya bin Sa'id (رضي الله تعالى عنه) narrated that once the Prophet (صلى الله عليه و آله وسلم) called the Ansar in order to grant them part of the land of Bahrain. On that they said, 'no, by Allah, we will not accept it unless you grant a similar thing to our Quarries brothers as well.' He said, 'that will be theirs if Allah wishes.' But when the Ansar persisted in their request, he said, 'after me you will see others given preference over you in this respect (in which case) you should be patient till you meet me at the Tank (of Al-Kauthar).

Sahih Bukhari, Vol 4, Bk 58, Hadith # 7

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، قَالَ أَخْبَرَنِي رَوْحُ بْنُ الْقَاسِمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِي "لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ قَدْ أُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا". فَلَمَّا فِضَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَاءَ مَالُ الْبَحْرَيْنِ قَالَ أَبُو بَكْرٍ مَنْ كَانَتْ لَهُ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِدَّةٌ فَلْيَأْتِنِي. فَأَتَيْتُهُ فَقُلْتُ إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ كَانَ قَالَ لِي "لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَأُعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا". فَقَالَ لِي احْتَبِرْ. فَحَثَوْتُ حَتَّى قَالَ لِي عُدَّهَا. فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسِمِائَةٍ، فَأَعْطَانِي أَلْفًا وَخَمْسِمِائَةٍ. وَقَالَ إِبْرَاهِيمُ بْنُ طَهْمَانَ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ، عَنْ أَنَسِ، أَبِي النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَقَالَ "انْثُرُوهُ فِي الْمَسْجِدِ" فَكَانَ أَكْثَرَ مَالِ أَبِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ جَاءَهُ الْعَبَّاسُ فَقَالَ يَا رَسُولَ اللَّهِ، أَعْطِنِي إِيَّيَ قَادِيَّتِ نَفْسِي وَقَادِيَّتِ عَقِبَائِي. قَالَ "خُدْ". فَحَثَا فِي ثَوْبِهِ، ثُمَّ ذَهَبَ يُقْلَهُ، فَلَمْ يَسْتَطِعْ. فَقَالَ أَمْرٌ بَعْضُهُمْ يَرْفَعُهُ إِلَيَّ. قَالَ "لَا". قَالَ فَارْفَعُهُ أَنْتَ عَلَيَّ. قَالَ "لَا". فَتَنَّتْ مِنْهُ، ثُمَّ ذَهَبَ يُقْلَهُ فَلَمْ يَرْفَعُهُ. فَقَالَ أَمْرٌ بَعْضُهُمْ يَرْفَعُهُ عَلَيَّ. قَالَ "لَا". قَالَ فَارْفَعُهُ أَنْتَ عَلَيَّ. قَالَ "لَا". فَتَنَّتْ ثُمَّ احْتَمَلَهُ عَلَى كَاهِلِهِ ثُمَّ انْطَلَقَ، فَمَا زَالَ يُبْغِعُهُ بَصْرَهُ حَتَّى خَفِيَ عَلَيْنَا عَجَبًا مِنْ جِرْصِهِ، فَمَا قَامَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَتَمَّ مِنْهَا دِرْهَمٌ.

Jabir bin Abdullah (رضي الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه و آله وسلم) once said to me, 'if the revenue of Bahrain came, I would give you this much and this much.' When Allah's Apostle (صلى الله عليه و آله وسلم) had died, the revenue of Bahrain came, and Abu Bakr (رضي الله تعالى عنه)

(صلى الله عليه و آله وسلم) announced, 'let whoever was promised something by Allah's Apostle (صلى الله عليه و آله وسلم) come to me.' So, I went to Abu Bakr (رضي الله تعالى عنه) and said, 'Allah's Apostle (صلى الله عليه و آله وسلم) said to me, 'if the revenue of Bahrain came, I would give you this much and this. much.' On that Abu Bakr (رضي الله تعالى عنه) said to me, 'scoop (money) with both your hands.' I scooped money with both my hands and Abu Bakr (رضي الله تعالى عنه) asked me to count it. I counted it and it was five hundred (gold pieces). The total amount he gave me was one thousand and five hundred (gold pieces).

Narrated Anas (رضي الله تعالى عنه) Money from Bahrain was brought to the Prophet (صلى الله عليه و آله وسلم). He said, 'spread it in the Mosque.' It was the biggest amount that had ever been brought to Allah's Apostle (صلى الله عليه و آله وسلم). In the meantime, Al-Abbas (رضي الله تعالى عنه) came to him and said, 'O Allah's Apostle (صلى الله عليه و آله وسلم), give me, for I gave the ransom of myself and Aqil.' The Prophet (صلى الله عليه و آله وسلم) said, 'take.' He scooped money with both hands and poured it in his garment and tried to lift it, but he could not and appealed to the Prophet (صلى الله عليه و آله وسلم) 'will you order someone to help me in lifting it?' The Prophet (صلى الله عليه و آله وسلم) said, 'no.' Then Al-Abbas (رضي الله تعالى عنه) said, 'then will you yourself help me carry it? The Prophet (صلى الله عليه و آله وسلم) said, 'no.' Then Al Abbas threw away some of the money, but even then he was not able to lift it, and so he gain requested the Prophet (صلى الله عليه و آله وسلم) 'will you order someone to help me carry it?' The Prophet (صلى الله عليه و آله وسلم) said, 'no.' Then Al-Abbas (رضي الله تعالى عنه) said, 'then will you yourself yelp me carry it?' The Prophet (صلى الله عليه و آله وسلم) said, 'no. So, Al-Abbas (رضي الله تعالى عنه) threw away some more money and lifted it on his shoulder and went away. The Prophet (صلى الله عليه و آله وسلم) kept on looking at him with astonishment at his desire till he went out of our sight. Allah's Apostle (صلى الله عليه و آله وسلم) did not get up from there till not a single Dirham remained from that money.

CHAPTER (6)

باب إِثْمِ مَنْ قَتَلَ مُعَاهِدًا بِغَيْرِ جُرْمٍ

The sin of one who kills an innocent person having a treaty with the Muslims

Sahih Bukhari, Vol 4, Bk 58, Hadith # 8

حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ، حَدَّثَنَا عَبْدُ الْوَّاحِدِ، حَدَّثَنَا الْحَسَنُ بْنُ عَمْرٍو، حَدَّثَنَا مُجَاهِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ قَتَلَ مُعَاهِدًا لَمْ يَرِخْ رَائِحَةَ الْجَنَّةِ، وَإِنَّ رِيحَهَا تُوجَدُ مِنْ مَسِيرَةِ أَرْبَعِينَ عَامًا " .

Abdullah bin Amr (رضي الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, 'whoever killed a person having a treaty with the Muslims, shall not smell the fragrance of Paradise though it is perceived from a distance of forty years.'

CHAPTER (6)

باب إِخْرَاجِ الْيَهُودِ مِنْ جَزِيرَةِ الْعَرَبِ

The expelling of the Jews from the Arabian Peninsula

وَقَالَ عُمَرُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أُفِرُّكُمْ مَا أَفَرَكُمُ اللَّهُ بِهِ

Umar (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه) said (to the Jews), 'we will keep you here as long as Allah keeps you here.'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 9

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدُ الْمُقْبِرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا نَحْنُ فِي الْمَسْجِدِ خَرَجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " انْطَلِقُوا إِلَى يَهُودَ ". فَخَرَجْنَا حَتَّى جِئْنَا بَيْتَ الْمُدْرَاسِ فَقَالَ " اسْلُمُوا تَسْلُمُوا، وَاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ، وَإِنِّي أُرِيدُ أَنْ أُجْلِبِكُمْ مِنْ هَذِهِ الْأَرْضِ، فَمَنْ يَجِدْ مِنْكُمْ بِمَالِهِ شَيْئًا فَلْيَبِعْهُ، وَإِلَّا فاعْلَمُوا أَنَّ الْأَرْضَ لِلَّهِ وَرَسُولِهِ ".

Abu Huraira (رضى الله تعالى عنه) narrated that while we were in the Mosque, the Prophet (صلى الله عليه وسلم) came out and said, 'let us go to the Jews'. We went out till we reached Bait-ul-Midras. He said to them, 'if you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle (صلى الله عليه وسلم), and I want to expel you from this land. So, if anyone amongst you owns some property, he is permitted to sell it, otherwise you should know that the Earth belongs to Allah and His Apostle (صلى الله عليه وسلم).'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 10

حَدَّثَنَا مُحَمَّدٌ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، سَمِعَ سَعِيدَ بْنَ جُبَيْرٍ، سَمِعَ ابْنَ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - يَقُولُ يَوْمَ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ ثُمَّ بَكَى حَتَّى بَلَ دَمْعُهُ الْحَصَى. فَلْتُ يَا أَبَا عَبَّاسٍ، مَا يَوْمُ الْخَمِيسِ قَالَ اشْتَدَّ بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَعُهُ فَقَالَ " انْثُونِي يَكْتِفِ أَكْتُفُ لَكُمْ كِتَابًا لَا تَضَلُّوا بَعْدَهُ أَبَدًا ". فَتَنَازَعُوا وَلَا يَنْبَغِي عِنْدَ نَبِيِّ تَنَازُعٍ فَقَالُوا مَا لَهُ أَهْجَرَ اسْتَفْهَمُوهُ. فَقَالَ " دَرُونِي، فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ - فَأَمَرَهُمْ بِثَلَاثِ قَالَ - أَخْرَجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجْبِرُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجْبِرُهُمْ ". وَالثَّالِثَةُ خَيْرٌ، إِمَّا أَنْ سَكَتَ عَنْهَا، وَإِمَّا أَنْ قَالَهَا فَتَسْبِيحُهَا. قَالَ سَفِيَانُ هَذَا مِنْ قَوْلِ سُلَيْمَانَ.

Sa'id bin Jubair narrated that he heard Ibn Abbas (رضى الله تعالى عنه) saying, 'Thursday! And you know not what Thursday is? After that, Ibn Abbas (رضى الله تعالى عنه) wept till the stones on the ground were soaked with his tears. On that I asked Ibn Abbas (رضى الله تعالى عنه), 'what is (about) Thursday?' He said, 'when the condition (health) of Allah's Apostle (صلى الله عليه وسلم) deteriorated, he said, 'bring me a bone of scapula, so that I may write something for you after which you will never go astray.' The people differed in their opinions although it was improper to differ

in front of a Prophet (صلى الله عليه و آله وسلم). They said, 'what is wrong with him? Do you think he is delirious? Ask him. The Prophet (صلى الله عليه و آله وسلم) replied, 'leave me as I am in a better state than what you are asking me to do.' Then the Prophet (صلى الله عليه و آله وسلم) ordered them to do three things saying, 'turn out all the pagans from the Arabian Peninsula, show respect to all foreign delegates by giving them gifts as I used to do.' The sub-narrator added, 'the third order was something beneficial which either Ibn Abbas (رضى الله تعالى عنه) did not mention, or he mentioned but I forgot.'

CHAPTER (7)

باب إِذَا عَدَرَ الْمُشْرِكُونَ بِالْمُسْلِمِينَ هَلْ يُعْفَى عَنْهُمْ

If the Mushrikeen are proved to be treacherous to the Muslims, can they be forgiven?

Sahih Bukhari, Vol 4, Bk 58, Hadith # 11

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ لَمَّا فَتِحَتْ خَيْبَرُ أُهْدِيَتْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ شَاةٌ فِيهَا سُمٌّ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اَجْمَعُوا إِلَيَّ مَنْ كَانَ هَا هُنَا مِنْ يَهُودٍ ". فَجُمِعُوا لَهُ فَقَالَ " إِنِّي سَأَلْتُكُمْ عَنْ شَيْءٍ فَهَلْ أَنْتُمْ صَادِقِيٌّ عَنْهُ ". فَقَالُوا نَعَمْ. قَالَ لَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَبُوكُمْ ". قَالُوا فُلَانٌ. فَقَالَ " كَذَبْتُمْ، بَلْ أَبُوكُمْ فُلَانٌ ". قَالُوا صَدَقْتِ. قَالَ " فَهَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُ عَنْهُ ". فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ، وَإِنْ كَذَبْنَا عَرَفْتَ كَذِبَنَا كَمَا عَرَفْتَهُ فِي أَبِيْنَا. فَقَالَ لَهُمْ " مَنْ أَهْلُ النَّارِ ". قَالُوا نَكُونُ فِيهَا نَيْسِيرًا ثُمَّ تَخْلُفُونَا فِيهَا. فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اِخْسُوا فِيهَا، وَاللَّهِ لَا تَخْلُفُكُمْ فِيهَا أَبَدًا - ثُمَّ قَالَ - هَلْ أَنْتُمْ صَادِقِيٌّ عَنْ شَيْءٍ إِنْ سَأَلْتُكُمْ عَنْهُ ". فَقَالُوا نَعَمْ يَا أَبَا الْقَاسِمِ. قَالَ " هَلْ جَعَلْتُمْ فِي هَذِهِ الشَّاةِ سُمًّا ". قَالُوا نَعَمْ. قَالَ " مَا حَمَلَكُمْ عَلَى ذَلِكَ ". قَالُوا أَرَدْنَا إِنْ كُنْتَ كَاذِبًا نَسْتَرْيِحُ، وَإِنْ كُنْتَ نَبِيًّا لَمْ يَضُرْكَ.

Abu Huraira (رضى الله تعالى عنه) narrated that when Khaibar was conquered, a roasted poisoned sheep was presented to the Prophet (صلى الله عليه و آله وسلم) as a gift (by the Jews). The Prophet (صلى الله عليه و آله وسلم) ordered, 'let all the Jews who have been here, be assembled before me.' The Jews were collected, and the Prophet (صلى الله عليه و آله وسلم) said (to them), 'I am going to ask you a question, will you tell the truth? They said, 'yes.' The Prophet (صلى الله عليه و آله وسلم) asked, 'who is your father?' They replied, 'So-and-so.' He said, 'you have told a lie; your father is so-and-so.' They said, 'you are right.' He said, 'will you now tell me the truth, if I ask you about something?' They replied, Yes, O Abu Al-Qasim (صلى الله عليه و آله وسلم); and if we should tell a lie, you can realize our lie as you have done regarding our father.' On that he asked, 'who are the people of the (Hell) Fire?' They said, 'we shall remain in the (Hell) Fire for a short period, and after that you will replace us.' The Prophet (صلى الله عليه و آله وسلم) said, 'you may be cursed and humiliated in it! By Allah, we shall never replace you in it.' Then he asked, 'will you now tell me the truth if I ask you a question?' They said, 'yes', O Abu Al-Qasim (صلى الله عليه و آله وسلم). He asked, 'have you poisoned this sheep?' They said, 'yes.' He asked, 'what made you do so?' They said, 'we wanted

to know if you were a liar in which case we would get rid of you, and if you are a Prophet then the poison would not harm you.’

CHAPTER (8)

باب دُعَاءِ الْإِمَامِ عَلَى مَنْ نَكَثَ عَهْدًا

The invocation of the Imam against those who
break their covenant (with the Muslims)

Sahih Bukhari, Vol 4, Bk 58, Hadith # 12

حَدَّثَنَا أَبُو النُّعْمَانِ، حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ، حَدَّثَنَا عَاصِمٌ، قَالَ سَأَلْتُ أَنَسًا - رَضِيَ اللَّهُ عَنْهُ - عَنِ الْقُنُوتِ. قَالَ قَبْلَ الرُّكُوعِ. فَقُلْتُ إِنَّ فَلَانًا يَزْعُمُ أَنَّكَ قُلْتَ بَعْدَ الرُّكُوعِ، فَقَالَ كَذَبَ. ثُمَّ حَدَّثَنَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَنَتَ شَهْرًا بَعْدَ الرُّكُوعِ يَدْعُو عَلَى أَحْيَاءٍ مِنْ بَنِي سُلَيْمٍ - قَالَ - بَعَثَ أَرْبَعِينَ أَوْ سَبْعِينَ - يَشْكُ فِيهِ - مِنَ الْفُرَّاءِ إِلَى أَنْاسٍ مِنَ الْمُشْرِكِينَ، فَعَرَضَ لَهُمْ هَوْلًا فَقَتَلُوهُمْ، وَكَانَ بَيْنَهُمْ وَبَيْنَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَهْدٌ، فَمَا رَأَيْتُهُ وَجَدَ عَلَى أَحَدٍ مَا وَجَدَ عَلَيْهِمْ.

Asim narrated that he asked Anas (رضي الله تعالى عنه) about the Qunut (supplication in the prayer). Anas (رضي الله تعالى عنه) said, ‘it should be recited before bowing.’ I said, ‘so-and-so claims that you recite it after bowing.’ He replied, ‘he is mistaken.’ Then Anas (رضي الله تعالى عنه) narrated to us that the Prophet (صلى الله عليه و آله وسلم) prayed for the destruction (of enemies of Islam and Muslims) from the tribe of Bani-Sulaim for one month after bowing. Anas (رضي الله تعالى عنه) further said, ‘the Prophet (صلى الله عليه و آله وسلم) had sent 40 or 70 Qaaris (men well versed in the knowledge of the Qur'an) to some pagans, but the latter attacked them and martyred them even though there was a peace pact between them and the Prophet (صلى الله عليه و آله وسلم). I had never seen the Prophet (صلى الله عليه و آله وسلم) so sorry and worried about anybody as he was about them (the Qaaris).

Explanation

Seeking protection of Allah and asking for destructions of the enemies of Islam and its Apostle (صلى الله عليه و آله وسلم) who are a source of torture and harm, is allowed.

It is in Hadith - Abdullah (رضي الله تعالى عنه) narrated that while the Prophet (صلى الله عليه و آله وسلم) was in the state of prostration, surrounded by a group of people from Quraish pagans. Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet (صلى الله عليه و آله وسلم). The Prophet (صلى الله عليه و آله وسلم) did not raise his head from prostration till Sayyida Fatima (رضي الله تعالى عنها) (his daughter) came and removed those intestines from his back

and invoked evil on whoever had done that. The Prophet (صلى الله عليه و آله وسلم) said, 'O Allah! destroy the chiefs of Quraish, O Allah! destroy Abu Jahl bin Hisham, Utba bin Rabi`a, Shaiba bin Rabi`a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (Ubai bin Kalaf), etc. Later I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well. **(Bukhari, Hadith # 27** in this same book)

It is in Hadith - Abdur Rahman Ibn Mughfal said; "I prayed with Hadhrat Ali (رضي الله تعالى عنه) dawn prayer, then Hadhrat Ali (رضي الله تعالى عنه) performed Qunoot and said: O'Allah, punish Muawiya and his followers (Part of the Hadith) **(Ibn Abi Shaiba, Vol 2, P 108, # 7050; Kanzul Ummal, Vol 8, P 134, # 219809)**

It is in Hadith - Ibn Abbas (رضي الله تعالى عنه) reported: I was playing with children and Allah's Apostle (صلى الله عليه و آله وسلم) happened to pass by (us). I hid myself behind the door. He (the Prophet - صلى الله عليه و آله وسلم) came and patted my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in eating food. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in eating, whereupon he said: May Allah does not fill his belly!

References - (1) Muslim, Book 23 – Chapter titled - People who were cursed by Prophet Mohammad صلى الله عليه و آله وسلم - Hadith # 6298. (2) Ahmed (3) Baihaqi (4) Hakim

CHAPTER (9)

باب أَمَانِ النِّسَاءِ وَجَوَارِهِنَّ

The offering of shelter and peace by women

Sahih Bukhari, Vol 4, Bk 58, Hadith # 13

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، أَخْبَرَنَا مَالِكٌ، عَنْ أَبِي النَّضْرِ، مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ أَنَّ أَبَا مَرْةَ، مَوْلَى أُمِّ هَانِيٍّ ابْنَةَ أَبِي طَالِبٍ أَخْبَرَهُ أَنَّهُ سَمِعَ أُمَّ هَانِيٍّ ابْنَةَ أَبِي طَالِبٍ، تَقُولُ ذَهَبْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفَتْحِ فَوَجَدْتُهُ يَغْتَسِلُ، وَفَاطِمَةُ ابْنَتُهُ تَسْتُرُهُ، فَسَلَّمْتُ عَلَيْهِ فَقَالَ " مَنْ هَذِهِ " . فَقُلْتُ أَنَا أُمُّ هَانِيٍّ بِنْتُ أَبِي طَالِبٍ . فَقَالَ " مَرْحَبًا بِأُمِّ هَانِيٍّ " . فَلَمَّا فَرَغَ مِنْ غُسْلِهِ قَامَ، فَصَلَّى ثَمَانَ رَكَعَاتٍ مُلْتَحِفًا فِي تَوْبٍ وَاجِدٍ، فَقُلْتُ يَا رَسُولَ اللَّهِ، زَعَمَ ابْنُ أُمِّي عَلِيٌّ أَنَّهُ قَاتِلٌ رَجُلًا قَدْ أَجْرْتُهُ فَلَنْ بِنُ هُبَيْرَةَ . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " قَدْ أَجْرْنَا مَنْ أَجْرْتَ يَا أُمَّ هَانِيٍّ " . قَالَتْ أُمُّ هَانِيٍّ وَذَلِكَ ضَحَى

Um Hani (رضي الله تعالى عنها), the daughter of Abu Talib (رضي الله تعالى عنه) narrated that she went to Allah's Apostle (صلى الله عليه وآله وسلم) on the day of the conquest of Makka and found him taking a bath, and his daughter Sayyida Fatima (رضي الله تعالى عنها) was screening him. I greeted him and he asked, 'who is that?' I said, 'I, Um Hani bint Abi Talib (رضي الله تعالى عنها). He said, 'welcome, O Um Hani (رضي الله تعالى عنها). When he had finished his bath, he stood up and offered eight rak`a while dressed in one garment. I said, 'O Allah's Apostle (صلى الله عليه وآله وسلم), my brother Ali (رضي الله تعالى عنه) has declared that he will kill a man to whom I have granted asylum. The man is so and-so bin Hubaira.' Allah's Apostle (صلى الله عليه وآله وسلم) said, 'O Um Hani (رضي الله تعالى عنها) we will grant asylum to the one whom you have granted asylum.' Um Hani (رضي الله تعالى عنها) said, 'that (visit) took place in the forenoon.

CHAPTER (10)

باب ذِمَّةُ الْمُسْلِمِينَ وَجَوَارِهِمْ وَاحِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ

The asylum and protection granted by the Muslims
should be respected and observed

Sahih Bukhari, Vol 4, Bk 58, Hadith # 14

حَدَّثَنَا مُحَمَّدٌ، أَخْبَرَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنِ إِبْرَاهِيمَ النَّخَعِيِّ، عَنْ أَبِيهِ، قَالَ خَطَبَنَا عَلِيٌّ فَقَالَ مَا عِنْدَنَا كِتَابٌ نَقْرُؤُهُ إِلَّا كِتَابُ اللَّهِ، وَمَا فِي هَذِهِ الصَّحِيفَةِ فَقَالَ فِيهَا الْجَرَاحَاتُ وَأَسْنَانُ الْإِيلِ، وَالْمَدِينَةُ حَرَمٌ مَا بَيْنَ عَيْرٍ إِلَى كَذَا، فَمَنْ أَحْدَثَ فِيهَا حَدَثًا أَوْ آوَى فِيهَا مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ تَوَلَّى غَيْرَ مَوْلَاهُ فَعَلَيْهِ مِثْلُ ذَلِكَ، وَذِمَّةُ الْمُسْلِمِينَ وَاحِدَةٌ، فَمَنْ أَخْفَرَ مُسْلِمًا فَعَلَيْهِ مِثْلُ ذَلِكَ.

Ibrahim at-Tamimi's father narrated that Hadhrat Ali (رضي الله تعالى عنه) delivered a sermon saying, 'we have no book to read except the Book of Allah and what is written in this paper which contains verdicts regarding (retaliation for) wounds, the ages of the camels (given as Zakat or as blood money) and the fact that Madina is a sanctuary in between Air mountain to so-and-so (mountain). So, whoever innovates in it an heresy or commits a sin or gives shelter in it, to such an innovator will incur the Curse of Allah, the angels and all the people, and none of his compulsory or optional good deeds of worship will be accepted. And whoever (freed slave) takes as his master (befriends) other than his real masters will incur the same (curse). And the asylum granted by any Muslim is to be secured by all the other Muslims, and whoever betrays a Muslim in this respect will incur the same (curse).

CHAPTER (11)

بَابُ إِذَا قَالُوا صَبَّأْنَا وَلَمْ يُحْسِنُوا أَسْلَمْنَا

If non-Muslims (in war) say, 'we renounced' and could not say 'we have accepted Islam' (their claim is accepted)

وَقَالَ ابْنُ عُمَرَ فَجَعَلَ خَالِدٌ يَقْتُلُ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ. وَقَالَ عُمَرُ إِذَا قَالَ مَنْرَسٌ. فَقَدْ آمَنَهُ، إِنَّ اللَّهَ يَعْلَمُ الْأَلْسِنَةَ كُلَّهَا. وَقَالَ تَكَلَّمَ لَا بَأْسَ

And Ibn Umar (رضى الله تعالى عنه) said, Khalid (رضى الله تعالى عنه) started killing such infidels (thinking that they should have said 'we embrace Islam', to be safe). The Prophet (صلى الله عليه وآله وسلم) said, O Allah, I am clear from what Khalid (رضى الله تعالى عنه) has done. Umar (رضى الله تعالى عنه) said, if one says to another Matras (مَنْرَسٌ), he is granting him security thereby. Allah knows all the tongues. Umar (رضى الله تعالى عنه) said (to Al-Hurmuzan, a Persian leader) speak there is no harm (and that was taken as a sign of granting security).

There is no Hadith in this Chapter.

CHAPTER (12)

بَابُ الْمُوَادَعَةِ وَالْمُصَالِحَةِ مَعَ الْمُشْرِكِينَ بِالْمَالِ وَغَيْرِهِ،
وَإِنَّمَنْ لَمْ يَفِ بِالْعَهْدِ

Making peace with the pagans and the reconciliation with them by means of money or other means, and the sin of the person who does not fulfil the terms of the treaty.

وَقَوْلِهِ: {وَإِنْ جَنَحُوا لِلسَّلْمِ فَاجْنَحْ لَهَا} الْآيَةَ

And the statement of Allah [If they incline toward peace, then you also incline toward it, and have trust in Allah. Indeed, He is All Hearing, All Knowing.] (Al-Anfaal - 61)

Sahih Bukhari, Vol 4, Bk 58, Hadith # 15

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بِشْرٌ - هُوَ ابْنُ الْمُفَضَّلِ - حَدَّثَنَا يَحْيَى، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سَهْلِ بْنِ أَبِي حَنَّمَةَ، قَالَ انْطَلَقَ عَبْدُ اللَّهِ بْنُ سَهْلِ وَمُحَيِّصَةُ بْنُ مَسْعُودٍ ابْنُ رَبِيعٍ إِلَى خَيْبَرَ، وَهِيَ يَوْمَئِذٍ صُلْحٌ، فَتَفَرَّقَا، فَأَتَى مُحَيِّصَةُ إِلَى عَبْدِ اللَّهِ بْنِ سَهْلِ وَهُوَ يَتَسَحَّطُ فِي دَمٍ قَتِيلًا، فَدَفَنَهُ ثُمَّ قَدِمَ الْمَدِينَةَ، فَانْطَلَقَ عَبْدُ الرَّحْمَنِ بْنُ سَهْلِ وَمُحَيِّصَةُ وَحَوَيْصَةُ ابْنَا مَسْعُودٍ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَهَبَ عَبْدُ الرَّحْمَنِ يَتَكَلَّمُ فَقَالَ " كَبِيرٌ كَبِيرٌ " وَهُوَ أَحَدُ الْقَوْمِ، فَسَكَتَ فَتَكَلَّمَا فَقَالَ " أَتَحْلِفُونَ وَتَسْتَجِفُونَ قَاتِلَكُمْ أَوْ صَاحِبَكُمْ ". قَالُوا وَكَيْفَ نَخْلِفُ وَلَمْ نَشْهَدْ وَلَمْ نَرَ قَالَ " فَتُبْرِيكُمْ يَهُودُ بِخَمْسِينَ ". فَقَالُوا كَيْفَ نَأْخُذُ أَيْمَانَ قَوْمٍ كُفَّارٍ فَعَقَلَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ عِنْدِهِ.

Sahl bin Abi Hathma (رضى الله تعالى عنه) narrated that Abdullah bin Sahl and Muhaiyisa bin Mas`ud bin Zaid (رضى الله تعالى عنهما) set out to Khaibar, the inhabitants of which had a peace treaty with the Muslims at that time. They parted and later Muhaiyisa (رضى الله تعالى عنه) came to Abdullah bin Sahl and found him murdered and his body was covered in blood. He buried him and returned to Madina. Abdur Rahman bin Sahl, Muhaiyisa and Huwaiuisa (رضى الله تعالى عنهما), the sons of Mas`ud (رضى الله تعالى عنه) came to the Prophet (صلى الله عليه وآله وسلم) and Abdur Rahman intended to talk, but the Prophet (صلى الله عليه وآله وسلم) said (to him), 'let the eldest of you speak.' as Abdur Rahman was the youngest. Abdur Rahman kept silent and the other two spoke. The Prophet (صلى الله عليه وآله وسلم) said, 'if you swear as to who has committed the murder, you will have the right to take your right from the murderer.' They said, 'how should we swear if we did not witness the murder or see the murderer?' The Prophet (صلى الله عليه وآله وسلم) said, 'then the Jews can clear themselves from the charge by taking Alaska (an oath taken by men that it was not they who committed the murder).' They said, 'how should we believe in the oaths of infidels? So, the Prophet (صلى الله عليه وآله وسلم) himself paid the blood money (of Abdullah).

CHAPTER (13)

باب فَضْلِ الْوَفَاءِ بِالْعَهْدِ

The superiority of fulfilling one's covenant

Sahih Bukhari, Vol 4, Bk 58, Hadith # 16

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْبَةَ، أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ أَبَا سُفْيَانَ بْنَ حَرْبٍ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ فِي رَكْبٍ مِنْ فَرِيشٍ كَانُوا تَجَارًا بِالسَّامِ فِي الْمُدَّةِ الَّتِي مَادَّ فِيهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا سُفْيَانَ فِي كُفَّارِ فَرِيشٍ.

Abdullah bin Abbas (رضى الله تعالى عنه) narrated that Abu Sufyan bin Harb (رضى الله تعالى عنه) informed him that Heraclius called him and the members of a caravan from Quraish who had gone to Syria as traders during the truce which Allah's Apostle (صلى الله عليه وآله وسلم) had concluded with Abu Sufyan and the Quraish infidels.

CHAPTER (14)

باب هل يُعْفَى عَنِ الذِّمِّيِّ إِذَا سَحَرَ

If a Dimmi practices magic, can he be excused?

وَقَالَ ابْنُ وَهْبٍ أَخْبَرَنِي يُؤْنَسُ عَنِ ابْنِ شِهَابٍ سُئِلَ أَعْلَى مَنْ سَحَرَ
مِنْ أَهْلِ الْعَهْدِ قَتْلُ قَالَ بَلَّغْنَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ
صُنِعَ لَهُ ذَلِكَ، فَلَمْ يَقْتُلْ مَنْ صَنَعَهُ، وَكَانَ مِنْ أَهْلِ الْكِتَابِ

Ibn Shihab was asked, if one of those with whom Muslims have made a covenant bewitches people, will he be sentenced to death? He replied, we have been informed that Allah's Apostle (صلى الله عليه وآله وسلم) was bewitched, yet he did not kill the magician who was from the people of the scriptures.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 17

حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا يَحْيَى، حَدَّثَنَا هِشَامٌ، قَالَ حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُجِرَ حَتَّى كَانَ يُخَيَّلُ إِلَيْهِ أَنَّهُ صَنَعَ شَيْئًا وَلَمْ يَصْنَعْهُ.

Ummul Momineen Aisha (رضى الله تعالى عنها) narrated that once the Prophet (صلى الله عليه وآله وسلم) was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

Explanation

The above Hadith is not based on facts, therefore, will not be preserved. The Prophets are teachers of humanity and Allah (عَزَّ وَجَلَّ) protects them from evil of people and Shayateen. The Prophets may be subjected to some difficulties physically, but their minds cannot be affected from any evil influence of Shayateen or magicians.

وَقَوْلِهِ تَعَالَى: {وَأِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْبِذْ إِلَيْهِمْ عَلَى سَوَاءٍ}
الآيَةَ

And the statement of Allah (عَزَّ وَجَلَّ) [If you apprehend treachery from a people (with whom you have a treaty), retaliate by breaking off (the treaty) with them.] (Al-Anfaal – 58)

Sahih Bukhari, Vol 4, Bk 58, Hadith # 19

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، أَخْبَرَنَا حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ، قَالَ بَعَثَنِي أَبُو بَكْرٍ - رَضِيَ اللَّهُ عَنْهُ - فِيمَنْ يُؤَدُّنَ يَوْمَ النَّحْرِ بِمَنْى لَا يَحُجُّ بَعْدَ الْعَامِ مُشْرِكًا، وَلَا يَطُوفُ بِالْبَيْتِ عَرِيَانًا. وَيَوْمَ الْحَجِّ الْأَكْبَرِ يَوْمَ النَّحْرِ، وَإِنَّمَا قِيلَ الْأَكْبَرُ مِنْ أَجْلِ قَوْلِ النَّاسِ الْحَجُّ الْأَصْغَرُ. فَتَبَذَّ أَبُو بَكْرٍ إِلَى النَّاسِ فِي ذَلِكَ الْعَامِ، فَلَمْ يَحُجَّ عَامَ حَجَّةِ الْوَدَاعِ الَّذِي حَجَّ فِيهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُشْرِكًا.

Abu Huraira (رضى الله تعالى عنه) narrated that Abu Bakr (رضى الله تعالى عنه), on the day of Nahr (slaughtering of animals for sacrifice), sent me in the company of others to make this announcement, ‘after this year, no pagan will be allowed to perform the Hajj, and none will be allowed to perform the Tawaf of the Ka`ba undressed.’ And the day of Al-Hajj-ul-Akbar is the day of Nahr, and it called Al-Akbar because the people call the Umra as Al-Hajj-ul-Asghar (the minor Hajj). Abu Bakr (رضى الله تعالى عنه) threw back the pagans' covenant that year and therefore, no pagan performed the Hajj in the year of Hajj-ul-Wada of the Prophet (صلى الله عليه و آله وسلم).

CHAPTER (17)

بَابُ إِثْمِ مَنْ عَاهَدَ ثُمَّ عَدَرَ

The sin of a person who makes a covenant and then proves treacherous

وَقَوْلِهِ تَعَالَى: {الَّذِينَ عَاهَدْتَ مِنْهُمْ ثُمَّ يَنْقُضُونَ عَهْدَهُمْ فِي كُلِّ مَرَّةٍ وَهُمْ لَا يَتَّقُونَ}

And the statement of Allah (عَزَّ وَجَلَّ) [As for those with whom you have made a treaty and who abrogate it every time, and they do not fear Allah.] (Al-Anfaal – 56)

Sahih Bukhari, Vol 4, Bk 58, Hadith # 20

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَرْبَعٌ خِلَالٍ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا مَنْ إِذَا حَدَّثَ كَذَبَ، وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا عَاهَدَ غَدَرَ وَإِذَا خَاصَمَ فَجَرَ، وَمَنْ كَانَتْ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خَصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَدَعَهَا "

Abdullah bin Amr (رضى الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه وآله وسلم) said, 'whoever has (the following) four characteristics will be a pure hypocrite, (i) if he speaks, he tells a lie; (ii) if he gives a promise, he breaks it, (iii) if he makes a covenant he proves treacherous; and (iv) if he quarrels, he behaves in a very imprudent evil insulting manner. And whoever has one of these characteristics, has one characteristic of a hypocrite, unless he gives it up.'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 21

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ، أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ - رَضِيَ اللَّهُ عَنْهُ - قَالَ مَا كَتَبْنَا عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا الْقُرْآنَ، وَمَا فِي هَذِهِ الصَّحِيفَةِ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " الْمَدِينَةُ حَرَامٌ مَا بَيْنَ عَائِرٍ إِلَى كَذَا، فَمَنْ أَحَدَّثَ حَدَّثًا، أَوْ أَوَى مُحَدِّثًا، فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ عَدْلٌ وَلَا صَرْفٌ، وَذِمَّةُ الْمُسْلِمِينَ وَاجِدَةٌ يَسْعَى بِهَا أَدْنَاهُمْ. فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ، وَمَنْ وَالَى قَوْمًا بغيرِ إِذْنِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ، لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ "

Ali (رضى الله تعالى عنه) narrated, 'we did not, write anything from the Prophet (صلى الله عليه وآله وسلم) except the Qur'an and what is written in this paper, (wherein) the Prophet (صلى الله عليه وآله وسلم) said, 'Madina is a sanctuary from (the mountain of) Air to so and-so, therefore, whoever innovates (in it) an heresy or commits a sin, or gives shelter to such an innovator, will incur the Curse of Allah. the angels and all the people; and none of his compulsory or optional good deeds of worship will be accepted. And the asylum granted by any Muslim is to be secured by all the Muslims even if it is granted by one of the lowest social status among them. And whoever betrays a Muslim in this respect will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted. And any freed slave will take as masters (befriends) people other than his own real masters who freed him without taking the permission of the latter, will incur the Curse of Allah, the angels and all the people, and his compulsory and optional good deeds of worship will not be accepted.'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 22

قَالَ أَبُو مُوسَى حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ كَيْفَ أَنْتُمْ إِذَا لَمْ تَجْتَبُوا دِينَارًا وَلَا دِرْهَمًا فَقِيلَ لَهُ وَكَيْفَ تَرَى ذَلِكَ كَائِنًا يَا أَبَا هُرَيْرَةَ قَالَ إِيَّيْ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ عَنْ قَوْلِ الصَّادِقِ الْمَصْدُوقِ. قَالُوا عَمَّ ذَاكَ قَالَ تُنْتَهَكُ ذِمَّةُ اللَّهِ وَذِمَّةُ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَيَسُدُّ اللَّهُ عَزَّ وَجَلَّ قُلُوبَ أَهْلِ الذِّمَّةِ، فَيَمْنَعُونَ مَا فِي أَيْدِيهِمْ.

Sa'id narrated that Abu Huraira (رضى الله تعالى عنه) once said (to the people), 'what will your state be when you can get no Dinar or Dirhan (taxes from the Dhimmis)? On that someone asked him, 'what makes you know that this state will take place, O Abu-Huraira? He said, 'by Him in Whose Hands Abu Huraira's (رضى الله تعالى عنه) life is, I know it through the statement of the true and truly inspired one (the Prophet ﷺ).' The people asked, 'what does the Statement say? He replied, Allah and His Apostle's asylum granted to Dhimmis, ie., non-Muslims living in a Muslim territory) will

be outraged, and so Allah will make the hearts of these Dhimmis so daring that they will refuse to pay the Jizya they will be supposed to pay.'

CHAPTER (18)

بَاب

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Sahih Bukhari, Vol 4, Bk 58, Hadith # 23

حَدَّثَنَا عَبْدَانُ، أَخْبَرَنَا أَبُو حَمْرَةَ، قَالَ سَمِعْتُ الْأَعْمَشَ، قَالَ سَأَلْتُ أَبَا وَائِلٍ شَهِدْتَ صِفِّينَ قَالَ نَعَمْ، فَسَمِعْتُ سَهْلَ بْنَ حُنَيْفٍ، يَقُولُ أَتَهُمُوا رَأَيْتُمْ يَوْمَ أَبِي جَنْدَلٍ وَلَوْ اسْتَطِيعَ أَنْ أُرَدَّ، أَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِرَدِّدْتُهُ، وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرِ يُفْطَعُنَا إِلَّا أَسْهَلَنَ بِنَا إِلَى أَمْرٍ، نَعْرِفُهُ غَيْرَ أَمْرِنَا هَذَا.

Al-A`mash narrated that he asked Abu Wail (رضي الله تعالى عنه)، 'did you take part in the battle of Siffin?' He said, 'yes, and I heard Sahl bin Hunaif (رضي الله تعالى عنه) (when he was blamed for lack of zeal for fighting) saying, 'you would better blame your wrong opinions. I wish you had seen me on the day of Abu Jandal. If I had the courage to disobey the Prophet's (صلى الله عليه وآله وسلم) orders, I would have done so. We had kept out swords on our necks and shoulders, for a thing which frightened us. And we did so, we found it easier for us, except in the case of the above battle (of ours).'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 24

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ، حَدَّثَنَا يَحْيَى بْنُ آدَمَ، حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ الْعَزِيزِ، عَنْ أَبِيهِ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي تَابِتٍ، قَالَ حَدَّثَنِي أَبُو وَائِلٍ، قَالَ كُنَّا بِصِفِّينَ فَقَامَ سَهْلُ بْنُ حُنَيْفٍ فَقَالَ أَيُّهَا النَّاسُ أَتَهُمُوا أَنْفُسَكُمْ فَإِنَّا كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ الْحُدَيْبِيَّةِ، وَلَوْ نَرَى قِتَالًا لَفَاتَلْنَا، فَجَاءَ عُمَرُ بْنُ الْخَطَّابِ فَقَالَ يَا رَسُولَ اللَّهِ، أَلَسْنَا عَلَى الْحَقِّ وَهُمْ عَلَى الْبَاطِلِ فَقَالَ " بَلَى ". فَقَالَ أَلَيْسَ قِتَالَنَا فِي الْجَنَّةِ وَقِتَالَهُمْ فِي النَّارِ قَالَ " بَلَى ". قَالَ فَعَلَى مَا نَعْطِي الدُّنْيَا فِي دِينِنَا أَنْزِجُ وَلَمَّا يَحْكُمُ اللَّهُ بَيْنَنَا وَبَيْنَهُمْ فَقَالَ " ابْنَ الْخَطَّابِ، إِنِّي رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَنِي اللَّهُ أَبَدًا ". فَانْطَلَقَ عُمَرُ إِلَى أَبِي بَكْرٍ فَقَالَ لَهُ مِثْلَ مَا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّهُ رَسُولُ اللَّهِ، وَلَنْ يُضَيِّعَهُ اللَّهُ أَبَدًا. فَتَرَأَتْ سُورَةَ الْفَتْحِ، فَقَرَأَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عُمَرَ إِلَى آخِرِهَا. فَقَالَ عُمَرُ يَا رَسُولَ اللَّهِ، وَأَوْفَتْحُ هُوَ قَالَ " نَعَمْ ".

Abu Wail (رضي الله تعالى عنه) narrated that they were in Siffin and Sahl bin Hunaif (رضي الله تعالى عنه) got up and said, 'O people, blame yourselves. We were with the Prophet (صلى الله عليه وآله وسلم) on the day of Hudaibiya, and if we had been called to fight, we would have fought. But Umar bin Al Khatab (رضي الله تعالى عنه) came and said, 'O Allah's Apostle (صلى الله عليه وآله وسلم), aren't we in the right and our opponents in the wrongs' Allah's Apostle (ﷺ) said, 'yes.' Umar (رضي الله تعالى عنه) said, 'aren't our killed persons in Paradise and theirs in Hell?' He said, 'yes.' `Umar (رضي الله تعالى عنه) said, 'Then why should we accept hard terms in matters concerning our religion? Shall we return before Allah judges between us and them?' Allah's Apostle (صلى الله عليه وآله وسلم) said, 'O Ibn Al-Khattab (رضي الله تعالى عنه), I am the Apostle of Allah and Allah will never degrade me.

Then Umar (رضي الله تعالى عنه) went to Abu Bakr and told him the same as he had told the Prophet (صلى الله عليه وآله وسلم). On that Abu Bakr (رضي الله تعالى عنه) said, he is the Apostle of Allah and Allah will never degrade him.' Then Surat-al-Fath was revealed and Allah's Apostle (صلى الله عليه وآله وسلم) recited it to the end in front of Umar (رضي الله تعالى عنه). On that Umar (رضي الله تعالى عنه) asked, 'O Allah's Apostle (صلى الله عليه وآله وسلم) was it (the Hudaibiya Treaty) a victory?' Allah's Apostle (صلى الله عليه وآله وسلم) said, 'yes'.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 25

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا حَاتِمٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءِ ابْنَةِ أَبِي بَكْرٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَتْ قَدِمْتُ عَلَى أُمِّي وَهِيَ مُشْرِكَةٌ فِي عَهْدِ فُرَيْشٍ، إِذْ عَاهَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَدَنِيَّهُمْ، مَعَ أَبِيهَا، فَاسْتَفَنَّتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَتْ يَا رَسُولَ اللَّهِ، إِنَّ أُمِّي قَدِمَتْ عَلَيَّ، وَهِيَ رَاغِبَةٌ، أَفَأَصِلُهَا قَالَ " نَعَمْ، صِلِيهَا " .

Asma 'bint Abi Bakr (رضي الله تعالى عنها) narrated that during the period of the peace treaty of Quraish with Allah's Apostle (صلى الله عليه وآله وسلم), my mother, accompanied by her father, came to visit me, and she was a pagan. I consulted Allah's Apostle (صلى الله عليه وآله وسلم), 'O Allah's Apostle (صلى الله عليه وآله وسلم), my mother has come to me and she desires to receive a reward from me, shall I keep good relations with her?' He said, 'yes, keep good relations with her.'

CHAPTER (19)

باب الْمُصَالَحَةِ عَلَى ثَلَاثَةِ أَيَّامٍ، أَوْ وَقْتٍ مَعْلُومٍ

It is permissible to conclude a peace treaty of three days or any other fixed period

Sahih Bukhari, Vol 4, Bk 58, Hadith # 26

حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ بْنِ حَكِيمٍ، حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ بْنِ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ، قَالَ حَدَّثَنِي الْبَرَاءُ - رَضِيَ اللَّهُ عَنْهُ - أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا أَرَادَ أَنْ يَعْتَمِرَ أُرْسِلَ إِلَى أَهْلِ مَكَّةَ يَسْتَأْذِنُهُمْ لِيَدْخُلَ مَكَّةَ، فَاسْتَرْطَوْا عَلَيْهِ أَنْ لَا يُقِيمَ بِهَا إِلَّا ثَلَاثَ لَيَالٍ، وَلَا يَدْخُلَهَا إِلَّا بِجُلْبَانِ السِّبَاحِ، وَلَا يَدْعُو مِنْهُمْ أَحَدًا، قَالَ فَأَخَذَ يَكْتُوبُ الشَّرْطَ بَيْنَهُمْ عَلَيَّ بْنُ أَبِي طَالِبٍ، فَكَتَبَ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. فَقَالُوا لَوْ عَلِمْنَا أَنَّكَ رَسُولُ اللَّهِ لَمْ نَمْنَعَكَ وَلَبَايَعْنَاكَ، وَلَكِنْ كُنْتُ هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. فَقَالَ " أَنَا وَاللَّهِ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ وَأَنَا وَاللَّهِ رَسُولُ اللَّهِ ". قَالَ وَكَانَ لَا يَكْتُوبُ قَالَ فَقَالَ لِعَلِيِّ " امْحُ رَسُولَ اللَّهِ ". فَقَالَ عَلِيُّ وَاللَّهِ لَا أَمَحَاهُ أَبَدًا. قَالَ " فَأَرْنِيهِ ". قَالَ فَأَرَاهُ إِيَّاهُ، فَمَحَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ، فَلَمَّا دَخَلَ وَمَضَى الْأَيَّامُ اتُّوا عَلِيًّا فَقَالُوا مَرُّ صَاحِبِكَ فَلْيَرْتَحِلْ. فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " نَعَمْ " ثُمَّ ارْتَحَلَ.

Al-Bara narrated that when the Prophet (صلى الله عليه وآله وسلم) intended to perform the Umra he sent a person to the people of Makka asking their permission to enter Makka. They stipulated that he would not stay for more than three days and would not enter it except with sheathed arms and would not preach (Islam) to any of them. So Ali bin Abi Talib (رضي الله تعالى عنه) started writing

the treaty between them. He wrote, ‘This is what Muhammad, the Apostle of Allah (صلى الله عليه و آله وسلم) has agreed to.’ The (Pagans) said, ‘if we knew that you are the Apostle of Allah, then we would not have prevented you and would have followed you. Thus write, 'This is what Muhammad bin Abdullah (صلى الله عليه و آله وسلم) has agreed to.’ On that Allah's Apostle (صلى الله عليه و آله وسلم) said, ‘by Allah, I am Muhammad bin Abdullah, and by Allah, I am Apostle of 'Allah. Allah's Apostle (صلى الله عليه و آله وسلم) asked Ali (رضئ الله تعالى عنه) to erase the expression of Apostle of Allah. On that Ali (رضئ الله تعالى عنه) said, ‘by Allah I will never erase it.’ Allah's Apostle (صلى الله عليه و آله وسلم) said, ‘let me see the paper.’ When Ali (رضئ الله تعالى عنه) showed him the paper, the Prophet (صلى الله عليه و آله وسلم) erased the expression with his own hand. When Allah's Apostle (صلى الله عليه و آله وسلم) entered Makka (the following year) and three days had elapsed, the Makkans came to Ali (رضئ الله تعالى عنه) and said, ‘let your friend (the Prophet ﷺ) leave Makka.’ Ali (رضئ الله تعالى عنه) informed Allah's Apostle (صلى الله عليه و آله وسلم) about it and Allah's Apostle (صلى الله عليه و آله وسلم) said, ‘yes’, and he departed.

CHAPTER (20)

بَابُ الْمَوَادَعَةِ مِنْ غَيْرِ وَقْتٍ

To make peace treaty without a limited period

وَقَوْلِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَقْرُكُمْ مَا أَقْرَكُمُ اللَّهُ بِهِ

And the statement of the Prophet (صلى الله عليه و آله وسلم) to the Khaiber Jews ‘We will keep you as long as Allah will keep you.’

There is no Hadith in this chapter.

CHAPTER (21)

بَابُ طَرْحِ جَيْفِ الْمُشْرِكِينَ فِي الْبَيْتِ وَلَا يُؤْخَذُ لَهُمْ ثَمَنٌ

The throwing of the dead bodies of pagans

Sahih Bukhari, Vol 4, Bk 58, Hadith # 27

حَدَّثَنَا عَبْدَانُ بْنُ عُثْمَانَ، قَالَ أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ - رَضِيَ اللَّهُ عَنْهُ - قَالَ بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ مِنَ الْمُشْرِكِينَ إِذْ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَى جَزُورٍ، فَقَدَّفَهُ عَلَى ظَهْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ يَرْفَعْ رَأْسَهُ حَتَّى جَاءَتْ فَاطِمَةُ - عَلَيْهَا السَّلَامُ - فَأَخَذَتْ مِنْ ظَهْرِهِ، وَدَعَتْ عَلَى مَنْ صَنَعَ ذَلِكَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " اللَّهُمَّ عَلَيْكَ الْمَلَأَ مِنْ قُرَيْشٍ، اللَّهُمَّ عَلَيْكَ أَبَا جَهْلَ بْنَ هِشَامٍ، وَعُتْبَةَ بْنَ رَبِيعَةَ، وَشَيْبَةَ بْنَ رَبِيعَةَ، وَعُقْبَةَ بْنَ أَبِي مُعَيْطٍ، وَأُمَيَّةَ بْنَ خَلْفٍ - أَوْ أَبِي بَنَ خَلْفٍ ". فَلَقَدْ رَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ، فَأَلْفُوا فِي بِنْرِ، عَيْرَ أُمَيَّةَ أَوْ أَبِي، فَإِنَّهُ كَانَ رَجُلًا ضَخْمًا، فَلَمَّا جَرُّوهُ نَقَطَعَتْ أَوْصَالُهُ قَبْلَ أَنْ يُلْقَى فِي الْبِنْرِ.

Abdullah (رضي الله تعالى عنه) narrated that while the Prophet (صلى الله عليه وآله وسلم) was in the state of prostration, surrounded by a group of people from Quraish pagans. Uqba bin Abi Mu'ait came and brought the intestines of a camel and threw them on the back of the Prophet (صلى الله عليه وآله وسلم). The Prophet (صلى الله عليه وآله وسلم) did not raise his head from prostration till Sayyida Fatima (رضي الله تعالى عنها) (his daughter) came and removed those intestines from his back and invoked evil on whoever had done that. The Prophet (صلى الله عليه وآله وسلم) said, 'O Allah! destroy the chiefs of Quraish, O Allah! destroy Abu Jahl bin Hisham, Utba bin Rabi`a, Shaiba bin Rabi`a, `Uqba bin Abi Mu'ait, Umaiya bin Khalaf (Ubai bin Kalaf), etc. Later I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Explanation

Seeking protection of Allah and asking for destructions of the enemies of Islam and its Apostle (صلى الله عليه وآله وسلم) who are a source of torture and harm, is allowed.

It is in Hadith - Asim narrated that he asked Anas (رضي الله تعالى عنه) about the Qunut (supplication in the prayer). Anas (رضي الله تعالى عنه) said, 'it should be recited before bowing.' I said, 'so-and-so claims that you recite it after bowing.' He replied, 'he is mistaken.' Then Anas (رضي الله تعالى عنه) narrated to us that the Prophet (صلى الله عليه وآله وسلم) prayed for the destruction (of enemies of Islam and Muslims) from the tribe of Bani-Sulaim for one month after bowing. Anas (رضي الله تعالى عنه) further said, 'the Prophet (صلى الله عليه وآله وسلم) had sent 40 or 70 Qaaris (men well versed in the knowledge of the Qur'an) to some pagans, but the latter attacked them and martyred them even though there was a peace pact between them and the Prophet (صلى الله عليه وآله وسلم). I had never seen the Prophet (صلى الله عليه وآله وسلم) so sorry and worried about anybody as he was about them (the Qaaris). (Bukhari, Hadith # 12 in this same book)

It is in Hadith - Abdur Rahman Ibn Mughfal said; "I prayed with Hadhrat Ali (رضي الله تعالى عنه) dawn prayer, then Hadhrat Ali (رضي الله تعالى عنه) performed Qunoot and said: O'Allah, punish Muawiya and his followers (Part of the Hadith) (Ibn Abi Shaiba, Vol 2, P 108, # 7050; Kanzul Ummal, Vol 8, P 134, # 219809)

It is in Hadith - Ibn Abbas (رضى الله تعالى عنه) reported: I was playing with children and Allah's Apostle (صلى الله عليه و آله وسلم) happened to pass by (us). I hid myself behind the door. He (the Prophet - صلى الله عليه و آله وسلم) came and patted my shoulders and said: Go and call Mu'awiya. I returned and said: He is busy in eating food. He again asked me to go and call Mu'awiya to him. I went (and came back) and said that he was busy in eating, whereupon he said: May Allah does not fill his belly!

References - (1) Muslim, Book 23 – Chapter titled - People who were cursed by Prophet Mohammad صلى الله عليه و آله وسلم - Hadith # 6298. (2) Ahmed (3) Baihaqi (4) Hakim.

CHAPTER (21)

باب إِثْمِ الْغَادِرِ لِلْبَرِّ وَالْفَاجِرِ

The sin of a betrayer

Sahih Bukhari, Vol 4, Bk 58, Hadith # 28

حَدَّثَنَا أَبُو الْوَلِيدِ، حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لِكُلِّ غَادِرٍ لَوَاءٌ يَوْمَ الْقِيَامَةِ - قَالَ أَحَدُهُمَا يُنْصَبُ وَقَالَ الْآخَرُ - يُرَى يَوْمَ الْقِيَامَةِ يُعْرَفُ بِهِ ".

Anas (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, "every betrayer will have a flag on the Day of Resurrection' One of the two sub narrators said that the flag would be fixed, and the other said that it would be shown on the Day of Resurrection, so that the betrayer might be recognized by it.

Sahih Bukhari, Vol 4, Bk 58, Hadith # 29

حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَادٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " لِكُلِّ غَادِرٍ لَوَاءٌ يُنْصَبُ لِغَدْرَتِهِ ".

Ibn Umar (رضى الله تعالى عنه) narrated that the Prophet (صلى الله عليه و آله وسلم) said, 'every betrayer will have a flag which will be fixed on the Day of Resurrection, and the flag's prominence will be made in order to show the betrayal he committed.'

Sahih Bukhari, Vol 4, Bk 58, Hadith # 30

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ فَتْحِ مَكَّةَ " لَا هِجْرَةَ وَلَكِنْ جِهَادٌ وَبَيْتَةٌ، وَإِذَا اسْتَنْفَرْتُمْ فَأَنْوِرُوا " . وَقَالَ يَوْمَ فَتْحِ مَكَّةَ " إِنَّ هَذَا الْبَلَدَ حَرَمٌ لِلَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، وَإِنَّهُ لَمْ يَحِلَّ الْقِتَالُ فِيهِ لِأَحَدٍ قَبْلِي، وَلَمْ يَحِلَّ لِي إِلَّا سَاعَةٌ مِنْ نَهَارٍ، فَهُوَ حَرَامٌ بِحُرْمَةِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَا يُعْضَدُ شَوْكُهُ، وَلَا يُنْفَرُ صَيْدُهُ، وَلَا يُلْتَقَطُ لُقَطَتُهُ إِلَّا مَنْ عَرَفَهَا، وَلَا يُخْتَلَى خَلَاهُ " . فَقَالَ الْعَبَّاسُ يَا رَسُولَ اللَّهِ إِلَّا الْإِدْخَرَ، فَإِنَّهُ لِقَبَائِلِهِمْ وَلِبُيُوتِهِمْ. قَالَ " إِلَّا الْإِدْخَرَ "

Ibn Abbas (رضي الله تعالى عنه) narrated that Allah's Apostle (صلى الله عليه وآله وسلم) said on the day of the conquest of Makka, 'there is no migration now, but there is Jihad (fighting in the cause of Allah) and good intentions. And when you are called for Jihad, you should come out at once'. Allah's Apostle (صلى الله عليه وآله وسلم) also said on the day of the conquest of Makka, 'Allah has made this town a sanctuary since the day He created the Heavens and the Earth. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Fighting in it was not legal for anyone before me, and it was made legal for me only for an hour by daytime. So, it is a sanctuary by Allah's Decree till the Day of Resurrection. Its thorny bushes should not be cut, and its game should not be chased, its fallen property (لُقَطَتُهُ) should not be picked up except by one who will announce it publicly; and its grass should not be uprooted'. On that Al-Abbas said, O Allah's Apostle (صلى الله عليه وآله وسلم), except the (الإدْخَرَ), because it is used by the goldsmiths and by the people for their houses.' On that the Prophet (صلى الله عليه وآله وسلم) said, 'except the (الإدْخَرَ).'