

صَحِيفَةُ الْبُخَارِيِّ

The Translation of the Meanings of  
**Sahîh Al-Bukhâri**  
Arabic-English

Volume 5

Translated by:

الدكتور محمد محسن خان  
Dr. Muhammad Muhsin Khan



دار السَّلَام  
**DARUSSALAM**  
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# صحيح البخاري

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# *Sahîh Al-Bukhâri*

Arabic-English

Volume 5

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الدكتور محمد محسن خان

**Dr. Muhammad Muhsin Khan**  
Formerly Director, University Hospital  
Islamic University  
Al-Madina Al-Munawwara  
(Kingdom of Saudi Arabia)

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رَسْمٌ تَارِيخٌ مَرْفَاتٌ مَوْضُوعٌ  
مَكْتَبُ الرَّئِيسِ

إِلَى مَن يَهْمِه الْأَمْرُ

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وَصَلَّى اللهُ وَسَلَّمَ عَلَى نَبِيِّنَا مُحَمَّدَ وَآلِهِ وَصَاحِبِهِ.

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الدكتور محمد تقى الدين الملالى :

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تقر الأمانة العامة للجامعة الإسلامية بالمدينة المنورة أن المذكورين  
بعاليه كانوا من ضمن العاملين بالجامعة . وأنهما قد قاما أثناء ذلك بترجمة  
معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها  
أيضاً .

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لملئه . كما أن  
المذكورين يتمتعان بحسن العقيدة السليمة من الشوائب ، وبالصفات  
المحميدة .

وببناء على الرغبة أعطيا هذه الشهادة ، والله ولي التوفيق .  
وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه .

الأمين العام للجامعة

\_\_\_\_\_

عمر محمد فلاتة



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## 62 - THE VIRTUES AND THE MERITS OF THE COMPANIONS OF THE PROPHET ﷺ

(1) CHAPTER. The virtues of the Companions of the Prophet ﷺ, and any Muslim who enjoyed the company of the Prophet ﷺ or saw him, is regarded as one of his Companions.

3649. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه عن أبا عبد الله عليهما السلام: said, “A time will come upon the people, when a group of people will fight a holy battle and it will be said, ‘Is there amongst you anyone who has enjoyed the company of Allāh’s Messenger ﷺ?’ They will say, ‘Yes.’ And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, ‘Is there amongst you anyone who has enjoyed the company of the Companions of Allāh’s Messenger ﷺ?’ They will say, ‘Yes.’ And so victory will be bestowed on them. Then a time will come upon the people when a group of people will fight a holy battle, and it will be said, ‘Is there amongst you anyone who has enjoyed the company of the companions of the Companions of Allāh’s Messenger ﷺ?’ They will say, ‘Yes.’ And victory will be bestowed on them.”

[See Vol.4, *Hadith* No.3594]

3650. Narrated ‘Imrān bin Husain رضي الله عنه عن عمته: Allāh’s Messenger ﷺ said, “The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter”. ‘Imrān added, “I do not remember whether

## ٦٢ - كتاب فضائل أصحاب النبي ﷺ

(١) باب فضائل أصحاب النبي ﷺ، ومن صاحب النبي ﷺ أو رأه من المسلمين فهو من أصحابه

٣٦٤٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُقِيَانُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنَا أَبُو سَعِيدُ الْحُدَريُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُو فِتَنًا مِّنَ النَّاسِ فَيَقُولُونَ: فِيمُّكُمْ مِّنْ صَاحِبِ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُونَ لَهُمْ: نَعَمْ، فَيَفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُو فِتَنًا مِّنَ النَّاسِ فَيَقُولُ: هَلْ فِيمُّكُمْ مِّنْ صَاحِبِ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَعْزُو فِتَنًا مِّنَ النَّاسِ فَيَقُولُ: هَلْ فِيمُّكُمْ مِّنْ صَاحِبِ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ). [راجع: ٢٨٩٧]

٣٦٥٠ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ: سَمِعْتُ زَهْدَمَ ابْنَ مُضْرِبَ قَالَ: سَمِعْتُ عَمْرَانَ بْنَ حُصَيْنِ

he mentioned two or three centuries (generations) after his century (generation), then the Prophet ﷺ added, ‘There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.’”

[See Vol. 3, *Hadith* No.2651].

رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي قَرْنَيِ ثُمَّ الَّذِينَ يَلْوَنُهُمْ ثُمَّ الَّذِينَ يَلْوَنُهُمْ». قَالَ عِمْرَانُ: فَلَا أَدْرِي أَذَكَرَ بَعْدَ قَرْنَيِ قَرْنَيْنِ أَوْ ثَلَاثَةَ. «ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهِدُونَ، وَيَخْوُنُونَ وَلَا يُؤْمِنُونَ، وَيَنْدِرُونَ وَلَا يَقُولُونَ، وَيَظْهَرُ فِيهِمُ السَّمْمُ». [راجع: ٢٦٥١]

٣٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنَيِ ثُمَّ الَّذِينَ يَلْوَنُهُمْ ثُمَّ الَّذِينَ يَلْوَنُهُمْ. ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةً أَحَدَهُمْ يَبْيَنُهُ وَيَمْنَأُهُ شَهَادَتَهُ». قَالَ قَالَ إِبْرَاهِيمُ: وَكَانُوا يَضْرُبُونَا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَتَحْنُ صِغارًا. [راجع: ٢٦٥٢]

**3651.** Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness.”<sup>(1)</sup> (Ibrāhīm, a subnarrator said, “We were beaten for taking oaths by saying: ‘I bear witness by the Name of Allāh’ or ‘by the Covenant of Allah’, when we were still children.”)

[See Vol. 3, footnote of *Hadith* No.2652]

## (2) CHAPTER. The virtues of the emigrants (i.e., *Muhājirūn*) and their merits.

Among them is Abū Bakr ‘Abdullāh bin Abū Quhāfah At-Taimi.

The Statement of Allāh : تعالى :

“(And there is also a share in this booty) for the poor emigrants who were expelled from their homes and their property, seeking bounties from Allāh and to please Him. And helping Allāh (i.e. helping His religion — Islamic Monothesim), and his Messenger (Muhammad ﷺ) such are indeed the truthful (to what they say).” (V.59:8)

(٢) بَابُ مَنَاقِبِ الْمُهَاجِرِينَ وَفَضْلِهِمْ مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي قُحَافَةَ التَّمِيُّثِ رَضِيَ اللَّهُ عَنْهُ. وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: «لِلْفَقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أَخْرَجُوا مِنْ دِيْرِهِمْ وَأَمْوَالِهِمْ يَتَعَوَّنُونَ فَضْلًا مِنْ اللَّهِ وَرَضُوا نَارًا وَيَصْرُونَ اللَّهَ وَرَسُولَهُ أَوْلَئِكَ هُمُ الصَّابِدُونَ ﴿٨﴾» [الحشر: ٨]. وَقَالَ اللَّهُ تَعَالَى: «إِلَّا نَصْرُوهُ فَقَدْ نَصَرَهُ اللَّهُ» الآية

(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.

And also the Statement of Allāh : تعالى :

“If you help him (Muhammad ﷺ) not (it does not matter), for Allāh did indeed help him... (till the end of the Verse).” (V.9:40)

**Aishah** , Abū Sa‘id and Ibn ‘Abbās رضي الله عنهما said, “Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah).”

**3652.** Narrated Al-Barā’ : Abū Bakr رضي الله عنه bought a (camel) saddle from ‘Āzib for thirteen Dirham. Abū Bakr said to ‘Āzib, “Tell Al-Barā’ to carry the saddle for me.” ‘Āzib said, “No, unless you relate to me what happened to you and Allāh’s Messenger ﷺ when you left Makkah while *Al-Mushrikūn* were in search of you.” Abū Bakr said, “We left Makkah and we travelled continuously for that night and the following day till it was midday. I looked (around) searching for shade to take as shelter, and suddenly I came across a rock, and found a little shade there. So I cleaned the place and spread a bed for the Prophet ﷺ in the shade and said to him, ‘Lie down, O Allāh’s Messenger.’ So the Prophet ﷺ lay down and I went out, looking around to see if there was any person pursuing us. Suddenly I saw a shepherd driving his sheep towards the rock, seeking what we had already sought from it. I asked him, ‘To whom do you belong, O boy?’ He said, ‘I belong to a man from Quraish.’ He named the man and I recognized him. I asked him, ‘Is there any milk with your sheep?’ He said, ‘Yes.’ I said, ‘Will you then milk (some) for us?’ He said, ‘Yes.’ Then I asked him to tie the legs of one of the ewe and clean its udder, and then ordered him to clean his hands from dust. Then the shepherd cleaned his hands by striking his hands against one another. After doing so, he milked a small amount of milk. I used to

[التوبه : ٤٠]. وَقَالَتْ عَائِشَةُ وَأَبُو سَعِيدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: كَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فِي الْغَارِ.

٣٦٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِيهِ إِسْحَاقَ، عَنْ الْبَرَاءِ قَالَ: اسْتَرَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عَازِبٍ رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا. فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِّ الْبَرَاءَ فَلْيَحْمِلْ إِلَيَّ رَحْلِي، فَقَالَ عَازِبٌ: لَا, حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَظْلِبُونَكُمْ؟ قَالَ: ارْتَحَلْنَا مِنْ مَكَّةَ، فَأَخْبَيْنَا أُولَئِكَيْنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ فَرَمِيْتُ بِبَصَرِيْ هَلْ أَرَى مِنْ ضَلَّلَ فَأَوْيَ إِلَيْهِ؟ فَإِذَا صَخْرَةً أَتَيْهَا، فَنَظَرْتُ بَقِيَّةَ ضَلَّلَ لَهَا فَسَوَيْتُهُ ثُمَّ فَرَسَّتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ فَلَمْ تَلِهِ فِيهِ ثُمَّ قَلَّتْ لَهُ: اضْطَجِعْ يَا نَبِيَّ اللَّهِ، فَاضْطَجَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ، ثُمَّ انْتَلَقْتُ أَنْظُرُ مَا حَوْلِي هَلْ أَرَى مِنَ الظَّلَبَ أَحَدًا؟ فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدَنَا فَسَأَلَهُ فَقُلْتُ لَهُ: لَمَنْ أَنْتَ يَا عَلَامُ؟ فَقَالَ: لِرَجُلٍ مِنْ

keep for Allāh's Messenger ﷺ a leather water-container, the mouth of which was covered with a piece of cloth. I poured water on the milk container till its lower part was cold. Then I took the milk to the Prophet ﷺ, whom I found awake. I said to him, 'Drink, O Allāh's Messenger.' So he drank till I became pleased. Then I said, 'It is time for us to move, O Allāh's Messenger!' He said, 'Yes.' So we set out while the people (i.e., Quraish *Mushrikūn*) were searching for us, but none found us except Surāqa bin Mālik bin Ju'shum who was riding his horse. I said, 'These are our pursuers who have found us, O Allāh's Messenger!' He said, 'Do not be sad (or afraid), surely, Allāh is with us.'"

[See Vol. 4, *Hadīth* No.3615].

فَرِيشْ، سَمَاءُ فَعَرْقَةُ فَقُلْتُ: هَلْ فِي  
عَنْمَكَ مِنْ لَبِنِ؟ قَالَ: نَعَمْ، قُلْتُ:  
فَهَلْ أَنْتَ حَالِبٌ لَنَا؟ قَالَ: نَعَمْ،  
فَأَمْرَتُهُ فَاعْتَقَلَ شَاهَ مِنْ غَنَوْهُ، ثُمَّ  
أَمْرَتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغَبَارِ،  
ثُمَّ أَمْرَتُهُ أَنْ يَنْفُضَ كَفِيهِ فَقَالَ هَكُذا  
ضَرَبَ إِحْدَى كَفِيهِ بِالْأُخْرَى فَحَلَبَ  
لِي كُبْهَةً مِنْ لَبِنِ وَقَدْ جَعَلْتُ لِرَسُولِ  
الله ﷺ إِذَا وَجَدْتُهُ عَلَى فَمِهَا خَرْقَةً فَصَبَبْتُ  
عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَانْطَلَقْتُ  
بِهِ إِلَى الْبَيْتِ ﷺ فَوَاقَفْتُهُ فَدَ اسْتَيْقَظَ،  
فَقُلْتُ لَهُ: اشْرَبْ يَا رَسُولَ اللهِ،  
فَشَرَبَ حَتَّى رَضِيَتْ، ثُمَّ قُلْتُ: فَدَ  
آنَ الرَّحِيلُ يَا رَسُولَ اللهِ؟ قَالَ:  
«بَلِّي»، فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَا فَلَمْ  
يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرُ سُرَاقَةَ بْنِ مَالِكِ  
بْنِ جُعْشَمَ عَلَى فَرِيسِ لَهُ، فَقُلْتُ:  
هَذَا الْطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللهِ،  
فَقَالَ: «لَا تَحْزَنْ إِنَّ اللهَ مَعَنَا».  
﴿رَحْمَونَ﴾ بِالْعَشِيِّ ﴿شَرْعُونَ﴾ [النَّحْل]:  
٦] بِالْغَدَاءِ. [راجع: ٢٤٣٩]

3653. Narrated Abū Bakr: رَضِيَ اللَّهُ عَنْهُ I said to the Prophet ﷺ while I was in the cave, "If any of them should look under his feet, he would see us." He said, "O Abū Bakr! What do you think of two (persons) the third of whom is Allāh?"

٣٦٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ سَيْنَانَ: حَدَّثَنَا هَمَامٌ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَسِئْسَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «فَقُلْتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمَيْهِ لَا بَصَرَنَا فَقَالَ: مَا ظَنَّكَ يَا أَبَا بَكْرٍ بِإِيمَانِ اللهِ ثالِثُهُمَا؟» [انظر: ٤٦٦٣، ٣٩٢٢]

**(3) CHAPTER. The saying of the Prophet ﷺ, "Close the gates (in the Mosque), except the gate of Abū Bakr."**

This is narrated by Ibn ‘Abbās on the authority of the Prophet ﷺ.

3654. Narrated Abū Sa‘id Al-Khudrī رضي الله عنه that Allāh’s Messenger ﷺ addressed the people saying, “Allāh gave a choice to one of (His) slave to choose this world or what is with Him. The slave chose what is with Allāh.” Abū Bakr wept, and we were astonished at his weeping caused by what the Prophet ﷺ mentioned as to a slave (of Allāh) who had been offered a choice, (we learned later on) that Allāh’s Messenger ﷺ himself was the person who was given the choice, and that Abū Bakr knew more than us. Allāh’s Messenger ﷺ added, “Abū Bakr has favoured me much with his company and property (wealth) more than anybody else. If I were to take a *Khalil*<sup>(1)</sup> other than my Lord, I would have taken Abū Bakr, but the Islāmic brotherhood and friendship is sufficient. Close all the gates in the mosque except the gate of Abū Bakr.”

[See Vol. 1, *Hadith* No. 466]

**(4) CHAPTER. The merits of Abū Bakr as next to those of the Prophet ﷺ (in excellence).**

3655. Narrated Ibn ‘Umar رضي الله عنهما We used to compare the people as to who was better during the lifetime of Allāh’s

**(٣) بَابُ قَوْلِ النَّبِيِّ ﷺ: «سُلُّوْا  
الْأَبْوَابَ إِلَّا بَابَ أَبِي بَكْرٍ»  
قَالَهُ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.**

٣٦٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلْجَيْخَ قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّصْرِ، عَنْ بُشْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: حَطَّبَ رَسُولُ اللَّهِ ﷺ التَّاسَ وَقَالَ: «إِنَّ اللَّهَ خَيْرٌ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ فَاخْتارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ». قَالَ: فَبَكَى أَبُو بَكْرٍ فَعَجِبْنَا لِيُكَاهِيَ أَنْ يُبْخِرَ رَسُولُ اللَّهِ ﷺ عَنْ عَبْدٍ خَيْرٍ، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُحْبِرُ وَكَانَ أَبُو بَكْرٍ أَغْلَمَنَا ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَّنَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا غَيْرَ رَبِّي لَأَسْخَدْتُ أَبَا بَكْرٍ خَلِيلًا، وَلِكُنْ أُخْوَةُ الإِسْلَامِ وَمَوْدَدُهُ لَا يَقْنَعُ فِي الْمَسْجِدِ بَابٌ إِلَّا سُدًّا إِلَّا بَابٌ أَبِي بَكْرٍ». [راجع: ٤٦٦]

**(٤) بَابُ فَضْلِ أَبِي بَكْرٍ بَعْدَ النَّبِيِّ ﷺ:**

٣٦٥٥ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ، عَنْ يَحْيَى

(1) (H. 3654) *Khalil*: This word in Arabic means the one whose love is mixed with one's soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one *Khalil* i.e., Allāh but he had many friends.

Messenger ﷺ. We used to regard Abū Bakr as the best, then ‘Umar, and then ‘Uthmān (رضي الله عنهم).

بن سعيد، عن نافع، عن ابن عمر رضي الله عنهما قال: كنّا نُخَيِّر بين الناس في زمان رسول الله ﷺ، فنُخَيِّر أبا بكر ثم عمر ثم عثمان رضي الله عنهم. [انظر: ٣٦٩٨]

(٥) باب قول النبي ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا»

قاله أبو سعيد.

This is said by Abū Sa‘īd.

**3656.** Narrated Ibn ‘Abbās: The Prophet ﷺ said, “If I were to take a *Khalil*, I would have taken Abū Bakr, but he is my brother and my companion (in Islām).”

٣٦٥٦ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رضي الله عنهم عن النبي ﷺ قال: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ وَلَكِنْ أَخْيَ وَصَاحِبِي». [راجع: ٤٦٧]

**3657.** Narrated Ayyūb: The Prophet ﷺ said, “If I were to take a *Khalil*, I would have taken him (i.e., Abū Bakr) as a *Khalil*, but the Islāmic brotherhood is better.”

Narrated Ayyūb as above.

٣٦٥٧ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ وَمُوسَى بْنُ اسْمَاعِيلَ التَّبَوَذُكِيُّ قَالَ: حَدَّثَنَا وُهَيْبٌ، عَنْ أَيُوبَ، وَقَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ خَلِيلًا، وَلَكِنْ أُخْوَةَ الإِسْلَامِ أَفْضَلُ». [راجع: ٤٦٧]

حدَّثَنَا قُبَيْلَةُ: حَدَّثَنَا عَبْدُ الْوَهَابِ، عَنْ أَيُوبَ مِثْلَهُ.

**3658.** Narrated ‘Abdullāh bin Abū Mulaika: The people of Kūfa sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, “Allāh’s Messenger ﷺ said, ‘If I were to take

حَرْبٍ: أَخْبَرَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ أَهْلُ الْكُوفَةَ إِلَى ابْنِ الرُّبَيْبِ فِي الْجَدِّ فَقَالَ: أَمَّا الَّذِي قَالَ رَسُولُ

a *Khalil* from this nation, I would have taken him (i.e., Abū Bakr).”

الله ﷺ: «أَوْ كُنْتُ مُتَحِدًا مِّنْ هُنْدِيَّةَ الْأَمَّةِ خَلِيلًا لَا تَحْذُنْهُ» أَنْزَلَهُ أَبَا، يَعْنِي أَبَا بَكْرًا.

٣٦٥٩ - حَدَّثَنَا الْحُمَيْدِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الله قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيرٍ بْنِ مُظْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتِ امْرَأَةُ النَّبِيِّ ﷺ فَأَمْرَرَهَا أَنْ تَرْجِعَ إِلَيْهِ قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَانَهَا تَقُولُ: الْمَوْتُ، قَالَ ﷺ: «إِنْ لَمْ تَجِدْنِي فَأَتَيْتُ أَبَا بَكْرًا». [انظر: ٧٢٢٠، ٧٣٦٠]

٣٦٦٠. Narrated ‘Ammār: I saw Allāh’s Messenger ﷺ and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islām then).

٣٦٦٠ - حَدَّثَنِي أَخْمَدُ بْنُ أَبِي الطَّيْبِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُعَجَّلِيَّ: حَدَّثَنَا يَاهُنُ بْنُ بِشْرٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هَمَّامَ قَالَ: سَمِعْتُ عَمَارًا يَقُولُ: رَأَيْتَ رَسُولَ الله ﷺ وَمَا مَعَهُ إِلَّا خَمْسَةً أَغْبَدَ وَأَمْرَاتَنِي وَأَبُو بَكْرًا. [انظر: ٣٨٥٧]

٣٦٦١. Narrated Abū Ad-Dardā’:

رَضِيَ اللَّهُ عَنْهُ: While I was sitting with the Prophet ﷺ, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet ﷺ said, “Your companion has had a quarrel.” Abū Bakr greeted (the Prophet ﷺ) and said, “O Allāh’s Messenger! There was something (i.e., quarrel) between me and the son of Al-Khaṭṭāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you.” The Prophet ﷺ said thrice, “O Abū Bakr! May Allāh forgive you.” In the meanwhile,

٣٦٦١ - حَدَّثَنَا هَشَامُ بْنُ عَمَارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُشْرٍ بْنِ عُبَيْدِ اللهِ، عَنْ عَائِدِ اللهِ أَبِي إِدْرِيسٍ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ أَقْبَلَ أَبُوبَكْرٌ أَخْدَأَ بَطْرَفَ ثُوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَمَا صَاحِبُكُمْ فَقَدْ غَامَرَ»، فَسَلَّمَ، وَقَالَ يَا

'Umar regretted (his refusal of Abū Bakr's excuse) and went to Abū Bakr's house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet ﷺ and greeted him, but signs of displeasure appeared on the face of the Prophet ﷺ till Abū Bakr pittied ('Umar), so he knelt and said twice, "O Allāh's Messenger! By Allāh! I was more unjust to him (than he was to me)." The Prophet ﷺ said, "Allāh sent me (as a Prophet) to you (people) but you said (to me), 'You are telling a lie,' while Abū Bakr (believed in me and) said (to the people), 'He has said the truth,' and consoled me with himself and his money." He then said twice, "Won't you then give up harming my companion?" After that nobody harmed Abū Bakr.

رَسُولُ اللَّهِ: إِنَّهُ كَانَ يَبْنِي وَبَيْنَ ابْنَ الْحَطَابِ شَيْءٌ، فَأَسْرَعَتْ إِلَيْهِ ثُمَّ نَدَمْتُ فَسَأَلْتُهُ أَنْ يَغْفِرَ لِي فَأَبَى عَلَيَّ فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: «يَغْفِرُ اللَّهُ لَكَ يَا أَبَا بَكْرًا»، ثَلَاثَةً، ثُمَّ إِنَّ عُمَرَ نَدَمَ فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ: «أَتَمْ أَبُوكَ بَكْرٌ؟» فَقَالُوا: لَا، فَأَتَى إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَجَعَلَ وَجْهَ النَّبِيِّ ﷺ يَسْمَعُ حَتَّى أَشْفَقَ أَبُوكَ بَكْرٍ فَجَنَّا عَلَى رُجُبَتِيهِ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهُ أَنَا كُنْتُ أَظْلَمَ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ، وَقَالَ أَبُوكَ بَكْرٌ: صَدَقَ، وَوَاسَنَيْ بِنَفْسِهِ وَمَا لِهِ فَهَلْ أَنْتُمْ تَارِكُو لِي صَاحِبِي؟» مَرَّتَيْنِ، فَمَا أُوذَيَ بَعْدَهَا.

[انظر: ٤٦٤٠]

**3662.** Narrated 'Amr bin Al-'Āṣ: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ deputed me to lead the army of *Dhāt-as-Salāsil*. I came to him and said, "Who is the most beloved person to you?" He said, " 'Āishah." I asked, "Among the men?" He said, "Her father." I said, "Who then?" He said, "Then 'Umar bin Al-Khaṭṭāb." He then named other men.

٣٦٦٢ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمُخْتَارِ قَالَ: خَالِدُ الْحَدَّادُ حَدَّثَنَا عَنْ أَبِي عُثْمَانَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَئِ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ»، فَقُلْتُ: مِنَ الرِّجَالِ؟ قَالَ: «أَبُوهَا»، فَقُلْتُ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ عُمَرُ بْنُ الْحَطَابِ»، فَعَدَ رِجَالًا. [انظر: ٤٣٥٨]

**3663.** Narrated Abū Hurairah: I: رَضِيَ اللَّهُ عَنْهُ heard Allāh's Messenger ﷺ saying, "While a

٣٦٦٣ - حَدَّثَنَا أَبُو الْيَمَانِ:

shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, ‘Who will be its guard on the day of wild animals when nobody except I will be its shepherd’.<sup>(1)</sup> And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, ‘I have not been created for this purpose (i.e., to carry burden), but for ploughing.’ The people said, “Glorified be Allāh.” The Prophet ﷺ said, “But I believe in it and so does Abū Bakr and ‘Umar.” (رضي الله عنهمَا)

أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي  
أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ:  
أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «يَبْيَّنُ  
رَاعٍ فِي غَنِيمَةِ عَدَا عَلَيْهِ الدَّبُّ فَأَخْذَ  
مِنْهَا شَاءَ فَقَطَّلَهُ الرَّاعِي فَالْتَّفَّتَ إِلَيْهِ  
الدَّبُّ فَقَالَ: مَنْ لَهَا يَوْمَ السَّبُعِ يَوْمَ  
لَيْسَ لَهَا رَاعٍ غَيْرِي؟ وَيَبْيَنُ رَجُلٌ  
يُسْوَقُ بَقَرَةً قَدْ حَمَلَ عَلَيْهَا فَالْتَّفَّتَ  
إِلَيْهِ فَكَلَمَهُ فَقَاتَ: إِنِّي لَمْ أُخْلُقْ  
لَهُذَا لَكِنِّي حُلِقْتُ لِلْحَرْثِ»، فَقَالَ  
النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:  
«إِنِّي أَوْمَنُ بِذَلِكَ وَأَبُو بَكْرٍ وَعُمَرَ»  
رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٢٢٢٤]

٣٦٦٤ - حَدَّثَنَا عَبْدُانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ  
قَالَ: أَخْبَرَنِي ابْنُ الْمُسَيْبِ: سَمِعَ أَبَا

3664. Narrated Abū Hurairah رضي الله عنه that he heard Allāh's Messenger ﷺ saying, “While I was sleeping, I saw myself standing at a well, on it there was a bucket. I drew water from

- (1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madīna as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abū Sa'īd Al-Khudri رضي الله عنه : Narrated Abu Sa'īd Al-Khudri رضي الله عنه : (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allāh, you have taken the provision from me which Allāh gave me”. The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allāh ﷺ in Yathrib (Al-Madīna) informing the people about the news of the past.” Then the shepherd (after hearing that) proceeded (towards Al-Madīna) driving his sheep till he entered Al-Madīna, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامع), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: “He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سباع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [(Musnad Imām Ahmad, in the Musnad of Abū Sa'īd Al-Khudri)]

the well as much as Allāh wished. Then Ibn Abī Quhāfa (i.e., Abū Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allāh forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khaṭṭāb took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there.”

[See Vol. 9, *Hadīth* No.7019]

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَئِنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبِ عَلَيْهَا دَلْوٌ فَنَزَعْتُ مِنْهَا مَا شاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذَنْبَيْنَا أَوْ ذَنْبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَعْفُرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرْ عَقْرِبَيْنَا مِنَ النَّاسِ يَنْزَعْ نَزَعَ عُمَرَ حَتَّى ضَرَبَ النَّاسُ بِعَطَّينِ».

[انظر، ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

**3665.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُ that Allāh’s Messenger ﷺ said, “Allāh will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.).” Abū Bakr said, “One side of my robe slacks down unless I get very cautious about it.” Allāh’s Messenger ﷺ said, “But you do not do out of conceit (with pride).”

[See Vol. 7, *Hadīth* No.5784]

٣٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَ تَوْبَةً خُلِاءً لِمَ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». فَقَالَ أَبُو بُكْرٍ: إِنَّ أَحَدَ شِيفَنِ تَوْبَةٍ يَسْتَرِخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَسْتَ تَضَعُ ذَلِكَ خُلِاءً». قَالَ مُوسَى: قَلْتُ لِسَالِمَ: أَذَكَرْ عَبْدُ اللَّهِ «مَنْ جَرَ إِزَارَةً» قَالَ: لَمْ أَسْمَعْهُ ذَكْرَ إِلَّا «ثَوْبَةً». [انظر:

[٦٠٦٢، ٥٧٩١، ٥٧٨٣]

**3666.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ I heard Allāh’s Messenger ﷺ saying, “Anybody who spends two things in Allāh’s Cause will be called from all the gates of Paradise, ‘O Allāh’s slave! This is good.’ He who is amongst those who offer *Salāt* (prayer) will be called from the gate of the *Salāt* (prayers) (in Paradise) and he who is from

٣٦٦٦ - حَدَّثَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ أَنْفَقَ

the people of *Jihād*, will be called from the gate of *Jihād*, and he who is from those who give *As-Sadaqa* (charity, *Zakāt*, etc.) will be called from the gate of *As-Sadaqa*, and he who is amongst those who observe *Saūm* (fast) will be called from the gate of *As-Siyām* the gate of *Ar-Raiyān*.” Abū Bakr said, “He who is called from all those gates will need nothing.” He added, “Will anyone be called from all those gates, O Allāh’s Messenger?” He (ﷺ) said, “Yes, and I hope you will be among those, O Abū Bakr.”

رَوَّجَيْنِ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي  
سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابِ - يَعْوِي  
الْجَنَّةَ : - يَا عَبْدَ اللَّهِ هَذَا حَيْرٌ، فَمَنْ  
كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ  
الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ  
دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ  
أَهْلِ الصَّدَقَةِ دُعِيَ مِنْ بَابِ الصَّدَقَةِ.  
وَمَنْ كَانَ مِنْ أَهْلِ الصَّيَامِ دُعِيَ مِنْ  
بَابِ الصَّيَامِ وَبَابِ الرَّيَّانِ». فَقَالَ أَبُو  
بَكْرٍ: مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ  
هَذِهِ الْأَبْوَابِ مِنْ ضَرُورَةِ، وَقَالَ:  
هَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ  
اللَّهِ؟ فَقَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ  
مِنْهُمْ يَا أَبَا بَكْرٍ». [راجع: ١٨٩٧]

٣٦٦٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ  
الله: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ  
هِشَامِ ابْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي عُرْوَةُ  
بْنِ الرَّبِّيرِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا  
رَوْجِ الْبَيْتِ : أَنَّ رَسُولَ اللَّهِ  
مَاتَ وَأَبُو بَكْرٍ بِالسُّنْنَةِ، قَالَ  
إِسْمَاعِيلُ: تَعْنِي بِالْعَالِيَةِ، فَقَامَ عُمَرُ  
يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ  
قَالَتْ: وَقَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَقْعُ  
فِي نَفْسِي إِلَّا ذَاكَ وَلِيَبْعَثَهُ اللَّهُ  
فَلَيُقْطَعَنَّ أَيْدِيِ رِجَالِيِّ وَأَرْجَلِهِمْ.  
فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ  
بِالسُّنْنَةِ فَقَالَ: يَا أَبَيِّ أَنْتَ وَأُمِّيِّ،  
طَبِيتْ حَيَاً وَمَيَّتاً، وَاللَّهُ الَّذِي نَفْسِي

3667. Narrated 'Āishah, the wife of the Prophet ﷺ: Allāh's Messenger ﷺ died while Abū Bakr was at a place called As-Sunh (Al-'Āliya), 'Umar stood up and said, "By Allāh! Allāh's Messenger ﷺ is not dead!" 'Umar (later on) said, "By Allāh! Nothing occurred to my mind except that." He said, "Verily! Allāh will resurrect him and he will cut the hands and legs of some men," Then Abū Bakr came and uncovered the face of Allāh's Messenger ﷺ, kissed him and said, "Let my mother and father be sacrificed for you, (O Allāh's Messenger), you are good (in both states), alive or dead. By Allāh in Whose Hands my soul is, Allāh will never make you taste death twice." Then he went out and said, "O oath-taker! Don't be hasty." When Abū Bakr spoke, 'Umar sat down.

يُبَدِّلُهُ لَا يُذِيقُكَ اللَّهُ الْمُؤْتَمِنُ أَبَدًا، ثُمَّ  
خَرَجَ فَقَالَ: أَيُّهَا الْحَالِفُ عَلَى  
رَسُولِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ  
عُمَرٌ. [راجع: ١٢٤١]

٣٦٦٨ - فَحَمَدَ اللَّهَ أَبُو بَكْرٍ  
وَأَشْتَى عَلَيْهِ وَقَالَ: أَلَا مَنْ كَانَ يَعْبُدُ  
مُحَمَّدًا فَإِنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ ماتَ،  
وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا  
يَمُوتُ. وَقَالَ: فَإِنَّكَ مَيِّتٌ وَلَاهُمْ مَيِّتُونَ  
﴿٢٩﴾ وَقَالَ: وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَدَلَّ  
خَلَّتْ مِنْ قَبْلِهِ أَرْسُلُ أَفَيْنَ مَاتَ أَوْ  
فَمِيلَ أَنْقَبَتْمُ عَلَى أَعْقَدِكُمْ وَمَنْ يَنْقَلِبْ  
عَلَى عَبْيَيْهِ فَلَنْ يَضْرُرَ اللَّهُ شَيْئًا وَسَيَجْزِي  
اللَّهُ الظَّاكِرِينَ ﴿٣٠﴾ قَالَ: فَتَسَاجَ النَّاسُ  
يَمْكُونُ، قَالَ: وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى  
سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ  
فَقَالُوا: مَنْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ  
إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُورِ  
عُيَيْدَةَ بْنُ الْجَرَاحِ. فَذَهَبَ عُمَرٌ يَتَكَلَّمُ  
فَاسْكَنَتْهُ أَبُو بَكْرٍ وَكَانَ عُمَرُ يَقُولُ:  
وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ  
هَيَّأْتُ كَلَامًا قَدْ أَغْبَجَنِي خَيْثَيْتُ أَنْ  
لَا يَلْغُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ  
فَتَكَلَّمَ أَنْلَعَ النَّاسُ فَقَالَ فِي كَلَامِهِ:  
نَحْنُ الْأَمْرَاءُ وَأَنْتُمُ الْوُزَراءُ. فَقَالَ  
حُبَّابُ بْنُ الْمُتَنَبِّرِ: لَا وَاللَّهِ لَا نَفْعَلُ،  
مَنْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ. قَالَ أَبُو  
بَكْرٍ: لَا، وَلِكُنَا الْأَمْرَاءُ، وَأَنْتُمْ

3668. (‘Ā’ishah added:) Abū Bakr praised and glorified Allāh and said, “No doubt! Whoever worshipped Muḥammad (ﷺ), then Muḥammad (ﷺ) is dead, but whoever worshipped Allāh, then Allāh is Alive and shall never die.” Then he recited Allāh’s Statement :

“Verily, you (O Muḥammad ﷺ) will die, and verily, they (too) will die.” (V.39:30) He also recited: “Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him, If he dies or is killed, will you then turn back on your heels (as disbelievers)? And he who turns back on his heels, not the least harm will he do to Allāh, and Allāh will give reward to those who are grateful.” (V.3:144)

The people wept loudly, and the *Anṣār* had assembled with Sa’d bin ‘Ubāda in the shed of Bani Sā’ida. They said (to the emigrants). “There should be one ‘Amīr (ruler, leader etc.) from us and one from you.” Then Abū Bakr, ‘Umar bin Al-Khaṭṭāb and Abū ‘Ubāida bin Al-Jarrāḥ went to them. ‘Umar wanted to speak but Abū Bakr stopped him. ‘Umar later on used to say, “By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well.” Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (*Anṣār*) are the ministers”. Ḥubāb bin Al-Mundhir said, “No, by Allāh we won’t accept this. But there must be a ruler from us and a ruler from you.” Abū Bakr said, “No, we will be the rulers and you will be the

ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either 'Umar or Abū 'Ubāida bin Al-Jarrāḥ as your ruler." 'Umar said (to Abū Bakr), "No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh's Messenger ﷺ." So, 'Umar took Abū Bakr's hand and gave the *Bai'a* (pledge), and the people too gave the *Bai'a* to Abū Bakr. Someone said, "You have killed Sa'd bin Ubāda." 'Umar said, "Allāh has killed him."

**3669.** 'Āishah said (in another narration): "When the Prophet ﷺ was on his death-bed) he looked up and said thrice, '(Amongst) the highest companions'." (See the Qur'ān V.4:69). 'Āishah said, "Allāh benefited the people by their (two) speeches. 'Umar frightened the people, some of whom were hypocrites whom Allāh caused to abandon Islām because of 'Umar's speech.

**3670.** Then Abū Bakr led the people to true guidance and acquainted them with the right path that they were to follow, so they went out reciting: 'Muhammad ﷺ is no more than a Messenger and indeed many Messengers have passed away before him... (up to)... those who are grateful.' (V.3:144)

**3671.** Narrated Muḥammad bin Al-Hanafiyya : I asked my father ('Alī bin Abī Tālib), "Who are the best people after Allāh's Messenger ﷺ?" He said, "Abū Bakr." I asked, "Who then?" He said, "Then 'Umar." I was afraid he would say

الوزراء، هم أوسط العرب داراً، وأغربهم أحساباً. قباعوا عمر ابن الخطاب أو أبي عبيدة بن الجراح. فقال عمر: بل نبايعك أنت فانت سيدنا وخيرنا وأحبنا إلى رسول الله ﷺ. فأخذ عمر بيده فبأيده وبأيده عبادة، فقال قائل: قتلت سعد بن النأس. فقال قائل: قتله الله. [راجع: ١٢٤٢]

**٣٦٦٩ -** وقال عبد الله بن سالم عن الربيدي، قال عبد الرحمن بن القاسم: أخبرني أبي القاسم: أن عائشة رضي الله عنها قالت: شخص بصر النبي ﷺ ثم قال: «في الرفيق الأعلى» ثلاثاً وفمن الحديث، قالت عائشة: فما كانت من خطبتهما من خطبة إلا نفع الله بها، لقد حوف عمر النأس وإن فيهم لتفاقاً فردهم الله بذلك. [راجع: ١٢٤١]

**٣٦٧٠ -** ثم لقى بصر أبو بكر الناس الهداي وعراهم الحق الذي عليهم وخرجوا به يتلون «وما محمد إلا رسول قد خلت من قبله أرسل» إلى الشكريين. [راجع: ١٢٤٢]

**٣٦٧١ -** حدثنا محمد بن كثير: أخبرنا سفيان: حدثنا جامع بن أبي راشد: حدثنا أبو يعلى، عن محمد بن الحفصة قال: قلت لأبي: أي

'Uthmān, so I said, "Then you?" He said, "I am only (an ordinary) man from amongst the Muslims." [See *Fath Al-Bārī*]

النَّاسُ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عَمَرُ. وَخَشِيتُ أَنْ يَقُولَ: عُمَانُ، قُلْتُ: ثُمَّ أَنْتَ؟ قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِّنَ الْمُسْلِمِينَ.

٣٦٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْيَنْدِاءِ أَوْ بِذَادَاتِ الْجَيْشِ انْقَطَعَ عِقْدُ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيِّ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسُوا مَعَهُمْ مَاءً فَأَتَى النَّاسُ أَبَا بَكْرَ، فَقَالُوا: أَلَا تَرَى مَا صَنَعْتَ عَائِشَةَ؟ أَقَامْتِ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ. وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسُوا مَعَهُمْ مَاءً، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضْعَفَ رَأْسَهُ عَلَى فَخِذِيِّ قَدْ نَامَ فَقَالَ: حَبَسْتِ رَسُولَ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسُوا مَعَهُمْ مَاءً؟ قَالَتْ: فَعَاتَبَنِي وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعَنُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْعَنُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانُ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِيِّي. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَضَبَّعَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ الْيَمِّ فَتَيَّمَمُوا. فَقَالَ أَسَيْدُ بْنُ

3672. Narrated 'Āishah: We went out with Allāh's Messenger ﷺ on one of his journeys till we reached Al-Baidā' or Dhāt-ul-Jaish, where a necklace of mine was broken (and lost). Allāh's Messenger ﷺ stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abū Bakr and said, "Don't you see what 'Āishah has done? She has made Allāh's Messenger ﷺ and the people stop where there is no water and they have no water with them." Abū Bakr came while Allāh's Messenger ﷺ was sleeping with his head on my thigh, and said, "You have detained Allāh's Messenger ﷺ and the people where there is no water and they have no water." He then admonished me and said what Allāh wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allāh's Messenger on my thigh. Allah's Messenger ﷺ woke up when dawn broke and there was no water. Then Allāh revealed the Divine Verses of *Tayammum*, and the people performed *Tayammum*. Usaid bin Al-Huḍair said, "O family of Abū Bakr! This is not the first blessings of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, *Hadīth* No. 334]

الْحُضَيرِ: مَا هِيَ بِأَوَّلِ بَرَكَاتِكُمْ يَا آلَّ  
أَبِي بَكْرٍ، قَالَتْ عَائِشَةُ: فَبَعْنَا الْبَعِيرَ  
الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعَقْدَ تَحْتَهُ.

[راجع: ٣٣٤]

**3673.** Narrated Abū Sa‘īd: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Do not abuse my Companions, for if anyone of you spent gold equal to Uhud (mountain) (in Allāh’s Cause) it would not be equal to a *Mudd* (two-third of a kilogram) or even a half *Mudd* spent by one of them.”<sup>(1)</sup>

٣٦٧٣ - حَدَّثَنَا آدُمُ بْنُ أَبِي  
إِيَّاينَ: حَدَّثَنَا شُعبَةُ، عَنِ الْأَعْمَشِ:  
سَمِعْتُ ذَكْرَهُ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ  
قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَسْبُوا  
أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ  
أَحَدِ ذَهَبِيَا مَا بَلَغَ مُدَّ أَحَدِهِمْ وَلَا  
نَصِيفِهِ».

تابعَهُ جَرِيرٌ، وَعَبْدُ اللَّهِ بْنُ دَاوُدَ،  
وَأَبُو مُعَاوِيَةَ، وَمُحَاضِرٌ عَنِ  
الْأَعْمَشِ.

**3674.** Narrated Abū Muṣā Al-Asْḥārī: رَضِيَ اللَّهُ عَنْهُ I performed ablution in my house and then went out and said, “Today I shall stick to (or remain constantly with) Allāh’s Messenger ﷺ and stay with him all this day of mine (in his service).” I went to the mosque and asked about the Prophet ﷺ. They said, “He had gone in this direction.” So I followed his way, asking about him till he entered a place called Bîr Arîs. I sat at its gate that was made of date-palm leaves till the Prophet ﷺ finished answering the call of nature and performed ablution. Then I went up to him to see him sitting at the well of Arîs at the middle of its edge with his legs uncovered, hanging in the well. I greeted him and went back and sat at the gate. I said, “Today I will be the gatekeeper of the

٣٦٧٤ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مُسْكِينِ أَبْوَ الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ  
حَسَانَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ شَرِيكِ  
بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ  
قَالَ: أَخْبَرَنِي أَبُو مُوسَيَّ الْأَشْعَرِيُّ أَنَّهُ  
تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ فَقُلْتُ:  
لَا لِزَمَنِنَ رَسُولُ اللَّهِ ﷺ وَلَا كُونَنَ مَعَهُ  
يُؤْمِنُ هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ  
فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ  
وَوَجَّهَ هَاهُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ  
أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بَيْتَ أَرِيسٍ  
فَجَلَسْتُ عِنْدَ الْبَابِ وَبِابُهَا مِنْ جَرِيدٍ

(1) (H. 3673) The Prophet’s Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.

Prophet ﷺ." Abū Bakr came and pushed the gate. I asked, "Who is it?" He said, "Abu Bakr." I told him to wait, went in and said, "O Allāh's Messenger! Abū Bakr asks the permission to enter." He said, "Admit him and give him the glad tidings that he will enter Paradise." So I went out and said to Abū Bakr, "Come in, and Allāh's Messenger ﷺ gives you the glad tidings that you will enter Paradise." Abū Bakr entered and sat on the right side of Allāh's Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I, then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), "If Allāh wants good for so-and-so (i.e., my brother), He will bring him here." Suddenly somebody moved the door. I asked, "Who is it?" He said, "Umar bin Al-Khaṭṭāb." I asked him to wait, went to Allāh's Messenger ﷺ, greeted him and said, 'Umar bin Al-Khaṭṭāb asks the permission to enter.' He said, "Admit him, and give him the glad tidings that he will enter Paradise." I went to 'Umar and said, "Come in, and Allāh's Messenger ﷺ gives you glad tidings that you will enter Paradise." So, he entered and sat beside Allāh's Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), "If Allāh wants good for so-and-so, He will bring him here." Somebody came and moved the door. I asked "Who is it?" He replied, "Uthmān bin 'Affān." I asked him to wait and went to the Prophet ﷺ and informed him. He said, "Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him." So, I went up to him and said to him, "Come in, Allāh's Messenger ﷺ gives

حَتَّىٰ قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَاجَتُهُ فَتَوَضَّأَ فَقَمَتْ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بَرْأَرِيسٍ وَتَوَسَّطَ قَفْهَا وَكَشَفَ عَنْ سَاقِيهِ وَدَلَّهُمَا فِي الْبَرِّ فَسَلَّمَ عَلَيْهِ ثُمَّ أَنْصَرَفَ فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ : لَا كُونَنَّ يَوَابًا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْيَوْمَ . فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ فَقُلْتُ : مَنْ هَذَا؟ فَقَالَ : أَبُو بَكْرٍ، فَقُلْتُ : عَلَى رِسْلِكَ ثُمَّ ذَهَبْتُ ، فَقُلْتُ : يَا رَسُولَ اللَّهِ، هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ : أَئْدِنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ»، فَأَقْبَلْتُ حَتَّىٰ قُلْتُ لِأَبِي بَكْرٍ : ادْخُلْ أَبُو اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَشْرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَعَهُ فِي الْقُفْ وَدَلَّ بِرْجُلِيَّهُ فِي الْبَرِّ كَمَا صَنَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ سَاقِيَهِ فَرَأَيْتُهُ فِي الْبَرِّ تَرَكْتُ أَخِي يَتَوَضَّأَ وَيَلْحَقُنِي، فَقُلْتُ إِنْ يُرِيدَ اللَّهُ بِفُلَانٍ خَيْرًا، يُرِيدُ أَخَاهُ، يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحَرِّكُ الْبَابَ فَقُلْتُ : مَنْ هَذَا؟ فَقَالَ : عُمَرُ بْنُ الْحَطَّابِ، فَقُلْتُ : عَلَى رِسْلِكَ . ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْتَأْذِنُ فَقَالَ : أَئْدِنْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ فَجِئْتُ فَقُلْتُ لَهُ : ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْقُفْ

you the glad tidings of entering Paradise after a calamity that will befall you." 'Uthmān then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. Sa'īd bin Al-Musaiyab said, "I interpret this (narration) in terms of their graves."

عَنْ يَسَارِهِ وَدَلَّى رِجْلَيْهِ فِي الْبَرِّ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدَ اللَّهُ بِفَلَانٍ خَيْرًا يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ يُحْرِكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ قَالَ: عُثْمَانُ بْنُ عَفَانَ. فَقُلْتُ: عَلَى رِسْلِكَ، فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ قَالَ: «إِنَّدُنَ لَهُ وَبَشْرَةٌ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ»، فَجِئْتُهُ فَقُلْتُ لَهُ: ادْخُلْ وَبَشْرَكَ رَسُولَ اللَّهِ ﷺ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوْجَدَ الْقُفَّ قَدْ مُلِئَ فَجَلَسَ وُجَاهَهُ مِنَ الشَّقِّ الْآخِرِ.

قَالَ شَرِيكُ: قَالَ سَعِيدُ بْنُ الْمَسِيَّ: فَأَوْتَهَا قُبُورَهُمْ. [انظر: ٣٦٩٣، ٣٦٩٥، ٦٢٦١، ٧٠٩٧]

**3675.** Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ once climbed the mountain of Uhud with Abū Bakr, 'Umar and 'Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), "Be firm, O Uhud! For on you there are no more than a Prophet, a *Siddiq* and two martyrs."

٣٦٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَاتَدَةَ أَنَّ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ أَنَّ النَّبِيِّ ﷺ صَعِدَ أَخْدَأْ وَأَبْو بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَرَجَفَ بِهِمْ قَالَ: «إِنِّي أَحُذُّ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِيقٌ وَشَهِيدَانِ». [انظر: ٣٦٨٦، ٣٦٩٧]

**3676.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ said, "While (in a dream), I was standing by a well, drawing water from it. Abū Bakr and 'Umar came to me. Abū Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allāh forgive him. Then Ibn Al-Khattāb took the bucket from Abū Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person

٣٦٧٦ - حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبْو عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ حَرْبٍ: حَدَّثَنَا صَحْرٌ، عَنْ نَافعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا عَلَى بَيْنِ أَنْزَعْ مِنْهَا جَاعَنِي أَبْو بَكْرٍ وَعُمَرٍ، فَأَخْذَ أَبْو بَكْرٍ الدَّلْوَ، فَتَرَعَ ذَنْبِيَاً أَوْ ذَنْبِيَنِ، وَفِي

amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there.” (Wahb, a sub-narrator said, “till their camels drank and knelt down.”)

نَزَعَهُ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَخْذَهَا  
ابْنُ الْخَطَابَ مِنْ يَدِ أَبِي بَكْرٍ  
فَاسْتَحَالَتْ فِي يَدِهِ عَرْبًا، فَلَمْ أَرْ عَقْرَبًا  
مِنَ النَّاسِ يَغْرِي فَرِيهً، فَنَزَعَ حَتَّى  
صَرَبَ النَّاسُ بِعَطْنٍ». قَالَ وَهْبٌ:  
الْعَطْنُ مَبْرُوكٌ إِلَيْهِ، يَقُولُ: حَتَّى رَوَيَتْ  
إِلَيْلُ فَأَنَّا حَتَّى. [راجع: ٣٦٣٤]

**3677.** Narrated Ibn ‘Abbās رضي الله عنهما : While I was standing amongst the people who were invoking Allāh for ‘Umar bin Al-Khaṭṭāb who was lying (dead) on his bed, a man behind me rested his elbows on my shoulder and said, “(O ‘Umar!) May Allāh bestow His Mercy on you. I always hoped that Allāh will keep you with your two companions, for I often heard Allāh’s Messenger ﷺ saying, ‘I, Abū Bakr and ‘Umar were (somewhere). I, Abū Bakr and ‘Umar did (something). I, Abū Bakr and ‘Umar set out.’ So I hoped that Allāh will keep you with both of them.” I turned back to see that the speaker was Alī bin ‘Abī Ṭālib.

٣٦٧٧ - حَدَّثَنَا الْوَلِيدُ بْنُ صَالِحٍ: حَدَّثَنَا عَيْسَى بْنُ يُونَسَ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدٍ ابْنُ أَبِي الْحَسِينِ الْمَكِيِّ، عَنْ ابْنِ أَبِي مُلْكِيَّةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنِّي لَوَاقَفْتُ فِي قَوْمٍ، يَدْعُونَ اللَّهَ لِعُمَرَ بْنَ الْخَطَابِ، وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِنَّا رَجُلٌ مِنْ خَلْفِي فَذَ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللَّهُ إِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبِيكَ لَأَنِّي كَثِيرًا مَمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لَأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا، فَالْتَّقَتُ فَإِذَا هُوَ عَلَيَّ ابْنُ أَبِي طَالِبٍ.

[انظر: ٣٦٨٥]

**3678.** Narrated ‘Urwa bin Az-Zubair: I asked ‘Abdullāh bin ‘Amr, “What was the worst thing *Al-Mushrikūn*<sup>(1)</sup> did to Allāh’s Messenger ﷺ?” He said, “I saw ‘Uqba bin

٣٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ،

(1) (H. 3678) *Al-Mushrikūn*: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.

Abi Mu'aït coming to the Prophet ﷺ while he was offering *Salāt* (prayer). 'Uqba put his sheet round the Prophet's neck and squeezed it very severely. Abū Bakr came and pulled 'Uqba away from the Prophet ﷺ and said, "Do you intend to kill a man just because he says: 'My Lord is Allāh, and he has brought forth to you the Evident Signs from your Lord?'"

عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ بْنِ الْزَّيْرِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو عَنْ أَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قَالَ: رَأَيْتُ عُقْبَةَ بْنَ أَبِي مُعْيَطٍ جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصْلِي فَوَاصَعَ رِدَاءَ فِي عُنْقِهِ فَخَنَقَهُ بِهَا خَنْقاً شَدِيداً فَجَاءَهُ أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ ﷺ فَقَالَ: «الْقَتَلُوا رَجُلًا أَنْ يَقُولَ رَبِّ اللَّهِ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ». [انظر: ٤٨١٥، ٥٨٥٦]

(٦) بَابُ مَنَاقِبِ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصِ الْقُرْشِيِّ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ ٣٦٧٩ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونِ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْكَلِبِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمِيَّصَاءِ امْرَأَةٌ أَبِي طَلْحَةَ، وَسَعَتْ خَشْفَةَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بَلَالٌ، وَرَأَيْتُ قَصْرًا بِفَنَائِهِ جَارِيَّةً، فَقُلْتُ: لَمْنَ هَذَا؟ فَقَالَ: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظَرْتُ إِلَيْهِ، فَذَكَرْتُ عَيْرَتَكَ»، فَقَالَ عُمَرُ: يَا أَبِي وأُمِّي يَا رَسُولَ اللَّهِ أَعْلَمُكَ أَغَارُ؟. [انظر: ٧٠٢٤، ٥٢٢٦]

#### (6) CHAPTER. The merits of 'Umar bin Al-Khaṭṭāb Abi Ḥafṣ Al-Qurashī Al-Adawī رضي الله عنه

3679. Narrated Jâbir bin 'Abdullâh رضي الله عنه : The Prophet ﷺ said, "I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisâ', Abû Talha's wife. I heard footsteps. I asked, 'Who is it?' Somebody said, 'It is Bilâl.' Then I saw a palace and a lady sitting in its courtyard. I asked, 'For whom is this palace?' Somebody replied, 'It is for 'Umar.' I intended to enter it and see it, but I thought of your ('Umar's) *Ghaira*<sup>(1)</sup> (and gave up the thought).' " 'Umar said, "Let my parents be sacrificed for you, O Allâh's Messenger! How dare I think of my *Ghaira* (self-respect) being offended by you?"

(1) (H. 3679) *Ghaira* : This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one's honour and prestige is challenged or injured.

**3680.** Narrated Abū Hurairah رضي الله عنه: While we were with Allāh's Messenger ﷺ he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's *Ghaīra* (self-respect) and went away quickly." 'Umar wept and said, "O Allāh's Messenger! How dare I think of my *Ghaīra* being offended by you?"

**3681.** Narrated Hamza's father: Allāh's Messenger ﷺ said, "While I was sleeping, I saw myself drinking (milk), and I was so contented that I noticed its (the milk) wetness coming out of my nails. Then I gave (the milk) to 'Umar." They (i.e., the Companions of the Prophet ﷺ) asked, "What have you interpreted (about the dream)?" He said, "It is (religious) knowledge."

**3682.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما: The Prophet ﷺ said, "In a dream I saw myself drawing water from a well with a bucket. Then Abū Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allāh forgive him. Then 'Umar bin Al-Khaṭṭāb came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their

٣٦٨٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمَ: أَخْبَرَنَا الْأَئْتُ قَالَ: حَدَّثَنِي عَقِيلٌ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَبْيَانًا نَحْنُ عِنْدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ قَالَ: «يَبْيَانًا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ فَإِذَا امْرَأَةٌ تَوَضَّأَ إِلَى جَانِبِ قَصْرٍ فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ، فَذَكَرْتُ عِيرَتَهُ فَوَلَّتُهُ مُدِبِّرًا»، فَبَكَى عُمَرُ وَقَالَ: أَعْلَمُكَ أَغَارُ يَا رَسُولَ اللَّهِ؟ . [راجع: ٣٢٤٢]

٣٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلَتْ أَبُو جَعْفَرِ الْكُوفِيِّ: حَدَّثَنَا ابْنُ الْمُبَارِكِ، عَنْ يُوسُفَ، عَنْ الرَّهْبَرِيِّ: أَخْبَرَنِي حَمْرَةُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «يَبْيَانًا أَنَا نَائِمٌ شَرِبْتُ يَعْنِي الْلَّبَنَ حَتَّى أَنْظَرَ إِلَى الرِّيِّ يَجْرِي فِي ظُفْرِي أَوْ فِي أَطْفَارِي، ثُمَّ نَاوَلْتُ عُمَرَ»، قَالُوا: فَمَا أَوْلَتَهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمُ» . [راجع: ٨٢]

٣٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُعْمَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَرَيْتُ فِي الْمَنَامِ أَنِّي أَنْزُعُ بَدْلِي بَكْرَةً عَلَى قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَنَزَعَ

satisfaction and watered their camels that knelt down there.”

ذَنْبًا أَوْ ذَنْبَيْنِ تَرْعَا ضَعِيفًا وَاللهُ يَعْفُرُ لَهُ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابَ فَاسْتَحَالَتْ غَرْبًا فَلَمَّا أَرَى عَبْرَيَا يَفْرِي فَرِيهَةً حَتَّى رَوَى النَّاسُ وَضَرَبُوا بِعَطَنْ». قَالَ ابْنُ جُبَيرٍ: الْعَبْرَيُّ: عِتَاقُ الرَّازَابِيِّ. قَالَ يَحْيَى: الرَّازَابِيُّ: الظَّنَافِسُ لَهَا حَمْلٌ رَقِيقٌ.

﴿مَبْثُوتَةً﴾: كَثِيرَةً. [راجع: ٣٦٣٤]

**3683.** Narrated Sa‘d bin Abī Waqqās: ‘Umar bin Al-Khaṭṭāb asked permission of Allāh’s Messenger ﷺ to see him while some Quraishi women were sitting with him, talking to him and asking him for more expenses, raising their voices above the voice of Allāh’s Messenger ﷺ. When ‘Umar asked for the permission to enter, the women quickly put on their veils. Allāh’s Messenger ﷺ allowed him to enter and ‘Umar came in while Allāh’s Messenger ﷺ was smiling, ‘Umar said, “O Allāh’s Messenger! May Allāh always keep you smiling.” The Prophet ﷺ said, “These women who have been here, roused my wonder, for as soon as they heard your voice, they quickly put on their veils.” ‘Umar said, “O Allāh’s Messenger! You have more right to be feared by them than I.” Then ‘Umar addressed the women saying, “O enemies of yourselves! You fear me more than you fear Allāh’s Messenger ﷺ?” They replied, “Yes, for you are harsher and stern than Allāh’s Messenger ﷺ.” Then Allāh’s Messenger ﷺ said, “O Ibn Al-Khaṭṭāb! By Him in Whose Hands my soul is! Never does Satan lead you going on a way, but he takes more than other than veurs.”

٣٦٨٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ أَنَّ مُحَمَّدَ بْنَ سَعْدِ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ قَالَ: اسْتَأْذَنَ عَمْرًا عَلَى رَسُولِ اللهِ ﷺ وَعِنْهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمُهُ وَيَسْتَكْبِرُهُ، عَالِيَّةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأْذَنَ عَمْرًا فَمَنْ فَيَادْرُنَ الْحِجَابَ فَأَذْنَ لَهُ رَسُولُ اللهِ ﷺ فَدَخَلَ عَمْرًا وَرَسُولُ اللهِ ﷺ يَضْحَكُ فَقَالَ عَمْرًا: أَضْحَكَ اللهُ سَيِّئَ بِإِرْسَالِهِ، فَقَالَ النَّبِيُّ ﷺ: «عِجْتَ من هُؤُلَاءِ الْأَلَانِيَّ كُنَّ عَنِّي فَلَمَّا سَمِعَنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»

قالَ عُمَرُ: فَأَنْتَ أَحَقُّ أَنْ يَهْبِطَ إِلَيْكُمْ يَسُولُ اللهِ، ثُمَّ قَالَ عُمَرُ: يَا عَدُوَاتِ أَنفُسِهِنَّ، أَتَهْبِتُنِي وَلَا تَهْنِي رَسُولَ اللهِ ﷺ؟ فَقَلَّمَ: نَعَمْ، أَنْتَ أَفَظُّ وَأَعْلَظُ مِنْ رَسُولِ اللهِ ﷺ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِيَّاهَا يَا ابْنَ الْخَطَّابِ، وَالَّذِي نَفْسِي بِيدهِ مَا لَقِيَكَ الشَّيْطَانُ سَالِكًا فَجَاءَ قَطْطًا إِلَّا سَلَكَ فَجَاءَ غَيْرَ قَطْطَكَ».

[رَاجِع: ٣٢٩٤]

**3684.** Narrated 'Abdullāh: We have been powerful since 'Umar embraced Islām.

٣٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ المُتَّهِنَّ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ قَالَ: قَالَ عَبْدُ اللهِ: مَا زِلْنَا أَعْزَةً مُنْذَ أَشْلَمَ عُمَرُ. [انظر: ٣٨٦٣]

**3685.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا When (the dead body of) 'Umar was put on his deathbed, the people gathered around him and invoked (Allāh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was 'Alī bin Abī Tālib. 'Alī invoked Allāh's Mercy for 'Umar and said, "O 'Umar! You have not left behind you a person whose deeds I like to imitate and meet Allāh with more than I like your deeds. By Allāh! I always thought that Allāh would keep you with your two companions, for very often I used to hear the Prophet ﷺ saying, 'I, Abū Bakr and 'Umar went (somewhere); I, Abū Bakr and 'Umar entered (somewhere); and I, Abū Bakr and 'Umar went out'."

٣٦٨٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وُضَعَ عُمَرُ عَلَى سَرِيرِهِ فَكَفَنَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ، فَلَمْ يُرْغِنِي إِلَّا رَجُلٌ آخِدُ مَنْكِي فَإِذَا عَلَيَّ بْنُ أَبِي طَالِبٍ فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا خَلَقْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقِي اللَّهُ بِمِثْلِ عَمَلِي مُنْكَ، وَإِنَّمَا اللَّهُ إِنْ كُنْتُ لَأَظْنُ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبِيكَ. وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ. وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». .

[راجع: ٣٦٧٧]

**3686.** Narrated Anas bin Mâlik رضي الله عنه: The Prophet ﷺ ascended the mountain of Uhud and he was accompanied by Abû Bakr, 'Umar and 'Uthmân. The mountain shook beneath them. The Prophet ﷺ struck it with his foot and said, "O Uhud! Be firm, for on you there is none but a Prophet, a Siddîq and two martyrs."

٣٦٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ ابْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدُ قَالَ وَقَالَ لِي خَلِيقَةً: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ وَكَهْمَسُ ابْنُ الْجِنْهَالِ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ فَتَاهَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: صَعِدَ النَّبِيُّ ﷺ إِلَى أَحُدًا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَفَ بِهِمْ فَصَرَبَهُ بِرِجْلِهِ وَقَالَ: «إِنَّمَا أَحُدُّ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[راجع: ٣٦٧٥]

**3687.** Narrated Aslam: Ibn 'Umar asked me about some matters concerning 'Umar. He said, "Since Allâh's Messenger ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khattâb (till the end of his life)."

٣٦٨٧ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ هُوَ ابْنُ مُحَمَّدٍ، أَنَّ رَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: سَأَلْتُنِي ابْنُ عُمَرَ عَنْ بَعْضِ شَأْنِهِ يَعْنِي عُمَرَ فَأَخْبَرْتُهُ قَالَ: مَا رَأَيْتُ أَحَدًا قَطُّ بَعْدَ رَسُولِ اللَّهِ ﷺ مِنْ حِينْ قُبِضَ كَانَ أَجَدَّ وَأَجْوَدَ حَتَّى انتَهَى مِنْ عُمَرَ بْنِ الْخَطَّابِ.

**3688.** Narrated Anas رضي الله عنه: A man asked the Prophet ﷺ about the Hour (i.e., Day of Judgement) saying, "When will the Hour be?" The Prophet ﷺ said, "What have you prepared for it?" The man said, "Nothing, except that I love Allâh and His Messenger ﷺ." The Prophet ﷺ said, "You will be with those whom you love." We had never been so glad as we were on hearing that

٣٦٨٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، قَالَ: مَتَى السَّاعَةُ؟ قَالَ: «وَمَاذَا أَغَدَدْتَ لَهَا؟» قَالَ: لَا شَيْءَ، إِلَّا

saying of the Prophet ﷺ, i.e., “You will be with those whom you love.” Hence, I love the Prophet ﷺ, Abū Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

أَيُّ أَحِبُّ اللَّهُ وَرَسُولَهُ ﷺ، فَقَالَ: «أَنْتَ مَعَ مَنْ أَحِبَّتْ». قَالَ أَنَّسٌ: فَمَا فِرَحْنَا بِشَيْءٍ فَرَحَنَا بِقَوْلِ النَّبِيِّ ﷺ: «أَنْتَ مَعَ مَنْ أَحِبَّتْ». قَالَ أَنَّسٌ: فَأَنَا أَحِبُّ النَّبِيِّ ﷺ وَآبَا بَكْرٍ وَعُمَرَ وَأَرْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِلَيْهِمْ وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ.

[انظر: ٦١٧١، ٦١٧٣]

**3689.** Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, “Among the nations (who lived) before you there were *Muhaddathūn* (people who were inspired, though they were not Prophets). And if there is any of such a person amongst my followers, it is ‘Umar.”

Narrated Abū Hurairah رضي الله عنه that the Prophet ﷺ said, “Among the nation (who lived) before you from Bani Isrā’īl, there were men who used to be inspired with guidance, though they were not Prophets, and if there is any of such persons amongst my followers, it is ‘Umar.”

٣٦٨٩ - حَدَّثَنَا يَحْيَى بْنُ فَرَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأَمَمِ مُحَدِّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ». رَأَدْ رَكْبَيَا بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْقَدْ كَانَ فِيمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلِّمُونَ مِنْ غَيْرِ أَنْ يَكُونُوا أُنْبِياءً، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ». قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «مِنْ نَبِيٍّ وَلَا مُحَدِّثٍ». [راجع: ٣٤٦٩]

٣٦٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: حَدَّثَنَا عَقِيلُ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَما

**3690.** Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, ‘Who will be its guard on the day of wild animals when it will have no shepherd except I?’” The people said,

"Glorified be Allāh." The Prophet ﷺ said, "But I believe in it and so do Abū Bakr and 'Umar," although Abū Bakr and 'Umar were not present there (at the place of the event).<sup>(1)</sup> (See H. 2324, 3471 and 3663)

رَأَعَ فِي عَنْمَهِ عَدَا الدَّلْبُ فَأَخَذَ مِنْهَا  
شَاهَةً فَظَلَّبَهَا حَتَّى اسْتَقْدَهَا فَالْتَّقَتَ  
إِلَيْهِ الدَّلْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ  
السَّبْعَ؟ لَيْسَ لَهَا رَاعٌ غَيْرِي». فَقَالَ  
النَّاسُ: سُبْحَانَ اللَّهِ، فَقَالَ الْبَيْ  
بِكَيْرٌ: «فِإِنِّي أُؤْمِنُ بِهِ وَأَبُو بَكْرٍ  
وَعَمَرُ». وَمَا ثَمَّ أَبُو بَكْرٍ وَعَمَرُ.

[راجع: ٢٢٤]

**3691.** Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "While I was sleeping, (some) people were displayed before me (in a dream). They were wearing shirts, some of which were merely covering their (chests), and some were a bit longer. Then there passed before me 'Umar and his shirt was so long that he was dragging it." They asked, "What have you interpreted it, O Allāh's Messenger?" He said, "Religion."

٣٦٩١ - حَدَّثَنَا يَحْمَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ  
شَهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَّاتَةَ بْنُ  
سَهْلِ ابْنِ حُنَيفٍ، عَنْ أَبِي سَعِيدٍ  
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ  
رَأَيْتُ النَّاسَ عَرْضُوا عَلَيَّ وَعَلَيْهِمْ  
قُمْصٌ فِيهَا مَا يَئْلِعُ الثَّدَيِّ، وَمِنْهَا مَا  
يَئْلِعُ دُونَ ذَلِكَ. وَعَرَضَ عَلَيَّ عَمْرٌ

(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in *Musnad Imām Ahmad* in the *Musnad* of Abu Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ (Vol. 3): Narrated Abu Sa'īd Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muḥammad, the Messenger of Allāh ﷺ in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) and informed the whole story. Allāh's Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعه), then he ﷺ came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. (*Musnad* of Ahmad, *Musnad Abi Sa'īd Al-Khudrī*).

وَعَلَيْهِ قَمِيصٌ اجْتَرَرَةً، قَالُوا: فَمَا  
أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الدِّينُ».

[راجع: ٢٣]

٣٦٩٢ - حَدَّثَنَا الصَّلْتُ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ:  
حَدَّثَنَا أَئْيُوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ،  
عَنِ الْمُسْوَرِ بْنِ مُخْرَمَةَ قَالَ: لَمَّا  
طُعِنَ عُمَرُ جَعَلَ يَالُمُ، فَقَالَ لَهُ ابْنُ  
عَبَّاسٍ، وَكَانَهُ يُجْزَعُهُ: يَا أَمِيرَ  
الْمُؤْمِنِينَ وَلَئِنْ كَانَ ذَلِكَ لَقَدْ صَحِبْتَ  
رَسُولَ اللَّهِ ﷺ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ  
فَارَقْتَ وَهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ  
آبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَ  
وَهُوَ عَنْكَ رَاضٍ. ثُمَّ صَحِبْتَ  
صُحْبَتَهُمْ فَأَحْسَنْتَ صُحْبَتَهُمْ. وَلَئِنْ  
فَارَقْتُهُمْ لَتُنَافِرُهُمْ وَهُمْ عَنْكَ رَاضُونَ.  
قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ  
اللهِ ﷺ وَرِضاَهُ فَإِنَّ ذَلِكَ مَنْ مِنَ اللَّهِ  
تَعَالَى مَنْ بِهِ عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ  
صُحْبَةِ أَبِي بَكْرٍ وَرِضاَهُ فَإِنَّمَا ذَلِكَ مَنْ  
مِنَ اللَّهِ جَلَّ ذِكْرُهُ مَنْ بِهِ عَلَيَّ، وَأَمَّا  
مَا تَرَى مِنْ جَزَاعِي فَهُوَ مِنْ أَجْلِكَ،  
وَمِنْ أَجْلِ أَصْحَابِكَ، وَاللَّهُ لَوْلَوْ أَنَّ لِي  
طَلَاعَ الْأَرْضِ ذَهَبًا، لَاقْتَدَيْتُ بِهِ مِنْ  
عَذَابِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ أَرَاهُ.  
قَالَ حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَئْيُوبُ، عَنِ  
ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ:  
دَخَلْتُ عَلَى عُمَرَ بِهِداً.

3692. Narrated Al-Miswar bin Makhrama: When 'Umar was stabbed, he showed signs of agony. Ibn 'Abbas, as if intending to encourage 'Umar, said to him, "O chief of the believers! Never mind what has happened to you, you have been in the company of Allāh's Messenger ﷺ and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abū Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you." 'Umar said, (to Ibn 'Abbas), "As for what you have said about the company of Allāh's Messenger ﷺ and his being pleased with me, it is a favour, Allāh عَالَى did to me; and as for what you have said about the company of Abū Bakr and his being pleased with me, it is a favour, Allāh عَالَى did to me; and concerning my impatience which you see, is because of you and your companions. By Allāh! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allāh عَزَّ وَجَلَّ before I meet Him."

**3693.** Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ While I was with the Prophet ﷺ in one of the gardens of Al-Madīnah, a man came and asked me to open the gate. The Prophet ﷺ said to me, "Open the gate for him and give him the glad tidings that he will enter Paradise." I opened (the gate) for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet ﷺ said to me, "Open (the gate) and give him the glad tiding of entering Paradise." I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet ﷺ had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate . The Prophet ﷺ said to me, "Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān. I informed him of what Allāh's Messenger ﷺ had said. He praised and thanked Allāh and said, "It is Allāh Whose Help I seek."

**3694.** Narrated 'Abdullāh bin Hishām : We were with the Prophet ﷺ while he was holding 'Umar bin Al-Khaṭṭāb by the hand.

#### (7) CHAPTER. The virtues of 'Uthmān bin 'Affān Abī 'Amr Al-Qurashī . رَضِيَ اللَّهُ عَنْهُ

The Prophet ﷺ said, "He who digs the well of Rūma will have Paradise." 'Uthmān dug it. He also said, "He who equips the

٣٦٩٣ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى : حَدَّثَنَا أَبُو أُسَامَةَ قَالَ: حَدَّثَنِي عُثْمَانُ بْنُ عِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ التَّهْدِيُّ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِّنْ جِيطَانِ الْمَدِينَةِ فَجَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: «اْفْتُحْ لَهُ وَبِشَرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ أَبُو بُكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمَدَ اللَّهَ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: «اْفْتُحْ لَهُ وَبِشَرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمَدَ اللَّهَ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي: «اْفْتُحْ لَهُ وَبِشَرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبِهِ»، فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللَّهِ ﷺ فَحَمَدَ اللَّهَ ثُمَّ قَالَ: اللَّهُ أَكْبَرُ [٣٦٧٤]. [راجع: ٣٦٧٤]

٣٦٩٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَيْوَةً قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَلَّهُ عَبْدَ اللَّهِ بْنَ هِشَامَ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آتَى بِيَدِهِ عُمَرَ بْنَ الْخَطَّابِ . [انظر: ٦٦٣٢، ٦٦٤٤] (٧) بَابُ مَنَاقِبِ عُثْمَانَ بْنَ عَمَانَ أَبِي عَمِيرٍ وَالْقُرْشِيِّ رَضِيَ اللَّهُ عَنْهُ وَقَالَ النَّبِيُّ ﷺ: «مَنْ يَخْفِرْ بِئْرًا رُومَةَ فَلَهُ الْجَنَّةُ»، فَحَفَرَهَا عُثْمَانُ .

army of *Al-'Usra* (i.e., *Ghazwā* of Tabūk) will have Paradise." 'Uthmān equipped it.

**3695.** Narrated Abū Mūsa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was Abū Bakr. Another man came and asked the permission to enter. The Prophet ﷺ said, "Admit him and give him the glad tidings of entering Paradise." Behold! It was 'Umar. Then another man came, asking the permission to enter. The Prophet ﷺ kept silent for a short while and then said, "Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him." Behold! It was 'Uthmān bin 'Affān. ('Āsim, in another narration said that the Prophet ﷺ was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when 'Uthmān entered, he covered them).

وقال : مَنْ جَهَرَ جَيْشَ الْعَسْرَةِ فَلَهُ الْجَنَّةُ ، فَجَهَرَهُ عُثْمَانُ .

**٣٦٩٥** - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ، عَنْ أَيُوبَ ، عَنْ أَبِي عُثْمَانَ ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمْرَنِي بِحَفْظِ بَابِ الْحَائِطِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ : إِلَذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ، فَإِذَا أَبُو بَكْرٍ ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ فَقَالَ : إِلَذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ ، فَإِذَا عُمَرُ . ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ فَسَكَتْ هُنْيَهَةً ثُمَّ قَالَ : إِلَذْنُ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى سُتُّصِيبَهُ ، فَإِذَا عُثْمَانُ بْنُ عَفَانَ . [راجع : ٣٦٧٤]

قالَ حَمَادٌ : وَحَدَّثَنَا عَاصِمٌ الْأَحْوَلُ وَعَلَيُّ بْنُ الْحَكَمِ : سَمِعَا أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى بَنْ حَوْهَ . وَزَادَ فِيهِ عَاصِمٌ أَنَّ النَّبِيَّ ﷺ كَانَ قَاعِدًا فِي مَكَانٍ فِيهِ مَاءٌ فَدَكَشَتْ عَنْ رُكْبَيْهِ أَوْ رُكْبَتِهِ فَلَمَّا دَخَلَ عُثْمَانُ عَطَاهَا .

**٣٦٩٦** - حَدَّثَنِي أَحْمَدُ بْنُ شَبِّيْ بْنِ سَعِيدٍ : حَدَّثَنِي أَبِي عَنْ يُونُسَ : قالَ ابْنُ شَهَابٍ : أَخْبَرَنِي عُرْوَةُ أَنَّ عَبِيدَ اللَّهِ بْنَ عَدِيَّ بْنَ الْخِيَارِ أَخْبَرَهُ : أَنَّ الْمَسْوَرَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنَ بْنَ الْأَسْوَدِ بْنَ عَبْدِ يَعْوَثَ قَالَ : مَا

**3696.** Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār : Al-Miswar bin Makhrāma and 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth said (to me), "What forbids you to talk to 'Uthmān about his brother Al-Walid because people have talked much about him?" So, I went to 'Uthmān and when he went out for *Salāt* (prayer) I said (to him), "I have something to say to you and it is a piece

of advice for you.” ‘Uthmān said, “O man, from you.” (Ma’mar said: I see that he said, “I seek refuge with Allāh from you.”) So I left him and went to them. Then the messenger of ‘Uthmān came and I went to him (i.e., ‘Uthmān). ‘Uthmān asked, “What is your advice?” I replied, “Allāh sent Muḥammad ﷺ with the Truth, and revealed the Divine Book (i.e., the Qur’ān) to him, and you were amongst those who followed Allāh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madīnah) and enjoyed the company of Allāh’s Messenger ﷺ and saw his way. No doubt, the people are talking much about Al-Walid.” ‘Uthmān said, “Did you receive your knowledge directly from Allāh’s Messenger ﷺ?” I said, “No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion.” ‘Uthmān said, “Amma Ba’dū” (then after), Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who followed Allāh and His Messenger and I believed in whatever he (i.e., the Prophet ﷺ) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allāh’s Messenger ﷺ and gave the Bai’ah (pledge) to him. By Allāh! I never disobeyed him, nor did I cheat him till Allāh took him unto Him. Then I treated Abū Bakr and then ‘Umar similarly and then I was made caliph. So, don’t I have rights similar to theirs?” I said, “Yes.” He said, “Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walid, if Allāh will, I shall deal with him according to what is right.” Then he called ‘Alī and ordered him to flog him, and ‘Alī flogged him (i.e., Al-Walid) eighty lashes.

يَمْنَعُكَ أَنْ تُكَلِّمَ عُثْمَانَ لِأَخِيهِ الْوَلِيدِ  
 فَقَدْ أَكْثَرُ النَّاسُ فِيهِ؟ فَقَصَدْتُ لِعُثْمَانَ  
 حَتَّى خَرَجَ إِلَى الصَّلَاةِ. قُلْتُ: إِنَّ  
 لِي إِلَيْكَ حَاجَةً وَهِيَ نَصِيحَةً لَكَ.  
 قَالَ: يَا أَئْبُهَا الْمَرْءُ مِنْكَ - قَالَ  
 مَعْمَرٌ: أَرَأَءَ قَالَ: أَغُوذُ بِاللهِ مِنْكَ -  
 فَانْصَرَفْتُ فَرَجَعْتُ إِلَيْهِمَا إِذْ جَاءَ  
 رَسُولُ عُثْمَانَ فَأَتَيْتُهُ. قَالَ: مَا  
 نَصِيحَتُكَ؟ فَقُلْتُ: إِنَّ اللَّهَ سُبْحَانَهُ  
 بَعَثَ مُحَمَّداً بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ  
 الْكِتَابَ وَكُنْتَ مِنْ اسْتَجَابَ اللَّهِ  
 وَلِرَسُولِهِ بِالْحَقِّ فَهَا جَرَتِ الْهِجْرَتِينَ،  
 وَصَاحَبَتْ رَسُولَ اللَّهِ بِالْحَقِّ وَرَأَيْتَ  
 هَذِيَّةَ. وَقَدْ أَكْثَرُ النَّاسُ فِي شَأنِ  
 الْوَلِيدِ، قَالَ: أَدْرَكْتَ رَسُولَ اللهِ بِالْحَقِّ؟  
 قُلْتُ: لَا، وَلِكُنْ خَلَصَ إِلَيَّ مِنْ  
 عِلْمِهِ مَا يَخْلُصُ إِلَى الْعَذْرَاءِ فِي  
 سِرْهَا. قَالَ: أَمَّا بَعْدَ فَإِنَّ اللَّهَ بَعَثَ  
 مُحَمَّداً بِالْحَقِّ فَكُنْتُ مِنْ  
 اسْتَجَابَ اللَّهِ وَلِرَسُولِهِ بِالْحَقِّ وَآمَنْتُ بِمَا  
 بَعَثَ بِهِ وَهَا جَرَتِ الْهِجْرَتِينَ كَمَا  
 قَاتَ وَصَاحَبَتْ رَسُولَ اللهِ بِالْحَقِّ  
 وَبِيَعْهُ فِرَالَّهُ مَا عَصَيْتَهُ وَلَا غَشَّيْتَهُ  
 حَتَّى تَوَفَّاهُ اللَّهُ. ثُمَّ أَبُو بَكْرٍ مُثُلُهُ ثُمَّ  
 عُثْمَانُ مُثُلُهُ ثُمَّ اسْتَخْلَفْتُ، أَفَلَيْسَ لِي  
 مِنَ الْحَقِّ مِثْلُ الدِّيْنِ لَهُمْ؟ قُلْتُ:  
 بَلَى. قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي  
 شَاءَتْ عَذْنَتْ؟ أَمَّا مَا دَكَرْتَ مِنْ شَأنِ

الوليد فسنأخذُ فيه بالحقّ إِنْ شاءَ اللَّهُ  
تَعَالَى. ثُمَّ دَعَا عَلَيْنَا فَأَمَرَهُ أَنْ يَجْلِدَ  
فَجَلَدَهُ تَمَاثِينَ. [انظر: ٣٩٢٧، ٢٨٧٢]

٣٦٩٧ - حَدَّثَنَا مُسَدْدَدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ  
أَنْسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ:  
صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا وَمَعَهُ أَبُو  
بَكْرٍ وَعُمَرَ وَعُثْمَانَ فَرَجَعَتْ فَقَالَ:  
«اَسْكُنْ أَحَدًا - أَطْهُنْهُ ضَرَبَهُ بِرِجلِهِ -  
فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصَدِيقٌ  
وَشَهِيدًا». [راجع: ٣٦٧٥]

٣٦٩٨ - حَدَّثَنِي مُحَمَّدُ بْنُ حَاتَمَ  
بْنِ بَرِيزَةَ: حَدَّثَنَا شَادَانُ: حَدَّثَنَا عَبْدُ  
الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ الْمَاجِشُونَ، عَنْ  
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي زَمَنٍ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نَعْدِلُ بَأْبَيِ بَكْرٍ أَحَدًا،  
ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ، ثُمَّ تَرَكُ أَصْحَابَ  
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا نُفَاضِلُ بَيْنَهُمْ. [راجع:  
٣١٣٠، ٣٦٥٥]

تَابَعَهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ  
الْعَزِيزِ.

٣٦٩٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا  
أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ  
مَوْهِبٍ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ مَضْرَبِ  
وَحْيَةِ الْبَيْتِ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ:  
مَنْ هُؤلاءِ الْقَوْمُ؟ قَالَ: هُؤلاءِ  
قُرْشُونَ، قَالَ: فَمَنِ الشَّيْخُ فِيهِمْ؟

**3697.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ ascended the (mountain) of Uhud with Abū Bakr, 'Umar and 'Uthmān and it shook . Allāh's Messenger ﷺ said, "Be calm, O Uhud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Siddiq* and two martyrs." (The two martyrs were 'Umar and 'Uthmān) (See *Hadīth* No.3675)

**3698.** Narrated Ibn 'Umar : رَضِيَ اللَّهُ عَنْهُمَا During the lifetime of the Prophet ﷺ we considered nobody as equal to Abū Bakr and then 'Umar and then 'Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet ﷺ .

**3699.** Narrated 'Uthmān , the son of Mauhab : An Egyptian who came and performed the *Hajj* (pilgrimage) to the House (Ka'bah at Makkah) saw some people sitting . He enquired, "Who are these people?" Somebody said, "They are the Quraish ." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullāh bin 'Umar ." He said, "O

Ibn ‘Umar! I want to ask you about something; please tell me about it. Do you know that ‘Uthmān fled away on the day (of the battle) of Uhud?’’ Ibn ‘Umar said, “Yes.” The (Egyptian) man said, “Do you know that ‘Uthmān was absent on the day (of the battle) of Badr and did not join it?” Ibn ‘Umar said, “Yes.” The man said, “Do you know that he failed to attend *Ar-Ridwān* Pledge and did not witness it (i.e., *Hudaibiya* Pledge)?” Ibn ‘Umar said, “Yes.” The man said, “*Allāhu Akbar!*” Ibn ‘Umar said, “Let me explain to you (all these three things). As for his flight on the day of Uhud, I testify that Allāh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allāh’s Messenger ﷺ was his wife and she was sick then, Allāh’s Messenger ﷺ said to him, ‘You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).’ As for his absence from *Ar-Ridwān* Pledge, had there been any person in Makkah more respectable than ‘Uthmān (to be sent as a representative), Allāh’s Messenger ﷺ would have sent him instead of him. No doubt, Allāh’s Messenger ﷺ had sent him, and the incident of *Ar-Ridwān* Pledge happened after ‘Uthmān had gone to Makkah. Allāh’s Messenger ﷺ held out his right hand saying, ‘This is ‘Uthmān’s hand.’ He stroke his (other) hand with it saying, ‘This (pledge) is on behalf of ‘Uthmān.’’’ Then Ibn ‘Umar said to the man, “Bear (these) excuses in mind with you.”<sup>(1)</sup>

Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ ascended the (mountain) of Uhud with Abū Bakr, ‘Umar and ‘Uthmān

قَالُوا: عَنْدُ اللَّهِ بْنُ عُمَرَ. قَالَ: يَا ابْنَ عُمَرَ، إِنِّي سَأَئِلُكَ عَنْ شَيْءٍ فَحَدَثَنِي عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثْمَانَ فَرَّ يَوْمَ أُحْدٍ؟ قَالَ: نَعَمْ، فَقَالَ: تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهُدْ؟ قَالَ: نَعَمْ، قَالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَيْعَةَ الرَّضْوَانِ فَلَمْ يَشْهُدْهَا؟ قَالَ: نَعَمْ، قَالَ: إِنَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ: تَعَالَ أَبِيْنِ لَكَ. أَمَّا فَرَارُهُ يَوْمَ أُحْدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَغَفَرَ لَهُ . وَأَمَّا تَغْيِيْةُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بَشَّ رَسُولُ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: إِنَّ لَكَ أَجْرَ رَجُلٍ مِّنْ شَهِدَ بَدْرًا وَسَهْمَهُ». وَأَمَّا تَغْيِيْةَ عَنْ بَيْعَةِ الرَّضْوَانِ فَلَوْ كَانَ أَحَدُ أَعْزَ بَيْطَنَ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرَّضْوَانِ بَعْدَمَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ»، فَصَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: «هَذِهِ لِعُثْمَانَ». فَقَالَ لَهُ ابْنُ عُمَرَ: اذْهَبْ بِهَا إِلَيْكَ.

حَدَّثَنَا مُسْدَدٌ حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ أَنَّ أَنْسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِيدٌ رَسُولُ اللَّهِ ﷺ

(1) (H. 3699) Ibn ‘Umar agreed that ‘Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that ‘Uthmān was no longer to blame for that.

and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uhud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Siddiq*, and two martyrs."

أَحَدًا وَمَعْهُ أَبُو بَكْرٍ وَعَمْرٌ وَعُمَانٌ  
فَرَجَفَ فَقَالَ اسْتَكِنْ أَحَدُ أُطْلَنَةِ ضَرَبَهُ  
بِرِجْلِهِ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصَدِيقٌ  
وَشَهِيدٌ .

**(8) CHAPTER. The story of the *Bai'a* (pledge) (after 'Umar) and the unanimous election of 'Uthmān bin 'Affān as a caliph.**

(٨) بَابُ قِصَّةِ الْبَيْعَةِ وَالْإِنْفَاقِ عَلَى  
عُمَانَ بْنِ عَفَانَ رَضِيَ اللَّهُ عَنْهُ . وَفِيهِ  
مَقْتُلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ  
عَنْهُ .

**3700.** Narrated 'Amr bin Maimūn: I saw 'Umar bin Al-Khaṭṭāb a few days before he was stabbed in Al-Madīna. He was standing with Hudhaifa bin Al-Yamān and 'Uthmān bin Ḥunayf to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i.e., 'Irāq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allāh should keep me alive I will let the widows of 'Irāq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., 'Umar) except 'Abdullāh bin 'Abbās. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the *Salāt* (prayer) with *Takbir*. He would recite *Sūrat Yūsuf* or *An-Nahl* or the like in the first *Rak'a* so that the people may have the time to join the *Salāt* (prayer). As soon as he said *Takbir*, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab

٣٧٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةُ، عَنْ حُسْنِي، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَبْلَ أَنْ يُصَابَ بِيَمَانَ بِالْمَدِينَةِ وَوَقَفَ عَلَى حَدِيفَةَ بْنِ الْيَمَانِ وَعُمَانَ بْنِ حُنَيْفَ، قَالَ: كَيْفَ فَعَلْتُمَا؟ أَتَخَافَانِ أَنْ تَكُونَا قَدْ حَمَلْنَا الْأَرْضَ مَا لَا تُطِيقُ؟ قَالَا: حَمَلْنَاهَا أَمْرًا هِيَ لَهُ مُطِيقَةً، مَا فِيهَا كَيْبِيرٌ فَصَلَّ. قَالَ: انْظُرَا أَنْ تَكُونَا حَمَلْنَا الْأَرْضَ مَا لَا تُطِيقُ، قَالَا: قَالَا: لَا، فَقَالَ عُمَرُ: لَئِنْ سَلَّمَنِي اللَّهُ تَعَالَى لَأَدْعَنَ أَرَامِلَ أَهْلِ الْعَرَاقِ لَا يَحْتَجِنُ إِلَى رَجْلٍ بَعْدِي أَبْدَا، قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةً حَتَّى أَصِيبَ، قَالَ: إِنِّي لِقَائِمٌ، مَا يَيْتِنِي وَيَيْتِهِ إِلَّا عَبْدُ اللَّهِ بْنُ عَبَّارٍ عَدَاءً أَصِيبَ وَكَانَ إِذَا مَرَ بَيْنَ الصَّفَفَيْنَ قَالَ: اسْتَوْوا، حَتَّى إِذَا لَمْ يَرَ فِيهِنَّ حَلَّاً نَقَدَمَ فَكَبَرَ، وَرُبَّمَا قَرَأَ سُورَةَ

infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. ‘Umar held the hand of ‘Abdur-Rahmān bin ‘Aūf and let him lead the *Salāt* (prayer). Those who were standing by the side of ‘Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of ‘Umar and they were saying, “*Subhān Allāh! Subhān Allāh!*” (i.e. Glorified be Allāh).” ‘Abdur-Rahmān bin ‘Aūf led the people in a short *Salāt* (prayer). When they finished the *Salāt* (prayer), ‘Umar said, “O Ibn ‘Abbās! Find out who attacked me.” Ibn ‘Abbās kept on looking here and there for a short time and came to say, “The slave of Al-Mughīra.” On that ‘Umar said, “The craftsman?” Ibn ‘Abbās said, “Yes.” ‘Umar said, “May Allāh curse him. I did not treat him unjustly. All the praises and thanks be to Allāh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbās) used to love to have more non-Arab infidels in Al-Madīnah.” Al-‘Abbās had the greatest number of slaves. Ibn ‘Abbās said to ‘Umar, “If you wish, we will do.” He meant, “If you wish we will kill them.” ‘Umar said, “You are mistaken (for you can’t kill them) after they have spoken your language, offered prayers towards your *Qiblah*, and performed *Hajj* like yours.” Then ‘Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, “Do not worry (he will be alright soon).” Some said, “We are afraid (that he

يُوْسُفَ أَوِ التَّحْلِيْلَ أَوْ تَحْوِيْلَ ذَلِكَ فِي الرَّكْعَةِ الْأُولَى حَتَّى يَجْتَمِعَ النَّاسُ. فَمَا هُوَ إِلَّا أَنْ كَبَرَ فَسَمْعَتْهُ يَقُولُ: قَتَلْنِي أَوْ أَكَانِي الْكَلْبُ, حِينَ طَعَنَهُ, فَطَارَ الْعِلْجُ بِسَكِينٍ ذَاتِ طَرَفَيْنِ, لَا يَمْرُّ عَلَى أَخِدٍ يَبِينُ أَوْ لَا شَمَالًا إِلَّا طَعَنَهُ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ سَبْعَةً. فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْتُسًا فَلَمَّا طَرَنَ الْعِلْجُ أَنَّهُ مُأْخُوذٌ نَحْرَ نَفْسَهُ. وَتَنَاهَى عُمَرُ يَدْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى. وَأَمَّا نَوَاحِي الْمَسْجِدِ فَإِنَّهُمْ لَا يَدْرُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ: سُبْحَانَ اللَّهِ, سُبْحَانَ اللَّهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنٍ صَلَاةً خَفِيفَةً. فَلَمَّا انْصَرَفُوا قَالَ: يَا ابْنَ عَبَّاسٍ، انْظُرْ مِنْ قَتَلْنِي فَجَالَ سَاعَةً ثُمَّ جَاءَ فَقَالَ: غُلَامُ الْمُغَيْرَةِ، قَالَ: الصَّنْعُ؟ قَالَ: نَعَمْ، قَالَ: قَاتَلَهُ اللَّهُ، لَقَدْ أَمْرَتُ بِهِ مَعْرُوفًا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مِيَتِي بِيَدِ رَجُلٍ يَدْعُعِي إِلِّيْسَلَامَ، قَدْ كُنْتَ أَنْتَ وَأَبُوكَ تُحْبَّانَ أَنْ تَكُثُرَ الْمُلُوْخُ بِالْمَدِيْنَةِ، وَكَانَ الْعَبَّاسُ أَكْثَرُهُمْ رَقِيقًا، فَقَالَ: إِنْ شِئْتَ فَعَلْتُ، أَيْ إِنْ شِئْتَ قَتَلْنَا. فَقَالَ: كَذَبْتَ، بَعْدَمَا تَكَلَّمُوا بِلِسَانِكُمْ

will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allāh to you due to your company with Allāh's Messenger ﷺ and your superiority in Islām which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullāh bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adī bin Ka'b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar then said (to 'Abdullāh), "Go to 'Aishah (Mother of the believers) and say: 'Umar is paying his salutation to you.' But don't say: chief of the believers, because today I am not chief of the believers. And say: 'Umar bin Al-Khaṭṭāb asks the permission to be buried with his two companions (i.e., the Prophet ﷺ and Abū

وصلوا قبلتكم وحجوا حجكم؟  
فاختمل إلى بيته فانطلقتنا معه وكأنَّ  
الناس لم تُعجبهم مُعصية قبل يومئذ.  
فضائل يقول: لا بأس، وفائق يقول:  
أَخافُ عَلَيْهِ. فأتى يزيد فشربه فخرجَ  
من جوفه. ثم أتيَ بِلَبْنَ فَشَرَبَ فَخَرَجَ  
من جوفه. فعرفوا أنه ميت فدخلنا  
عليه، وجاء الناس يثون عليه. وجاء  
رجل شاب فقال: أبشِّرْ يا أميرَ  
المؤمنين بُشِّرَ اللَّهُ لَكَ مِنْ صُحبَةِ  
رَسُولِ اللَّهِ وَقَدْمَ فِي الْإِسْلَامِ مَا  
قَدْ عَلِمْتَ، ثُمَّ وُلِيَّ فَعَدَلَ، ثُمَّ  
شَاهَدَهُ. قال: وَدَدْتُ أَنْ ذَلِكَ كَفَافُ  
لَا عَلَيَّ وَلَا لِي. فَلَمَّا أَذْبَرَ إِذَا إِزَارَةُ  
يَمْسُ الأَرْضَ. قال: رُدُوا عَلَيَّ  
الْعَلَامَ، قال: ابن أخي، ارْفَعْ  
ثُوبَكَ. فإنه أنت لثوبك، وأنت  
لربك. يا عبد الله بن عمر: انظر ما  
ذا على من الدين. فحسبيه فوجدوه  
ستة وثمانين ألفاً أو نحوه. قال: إن  
وفى له مال آل عمر فأدِه من أموالهم  
وإلا فسل في بني عدي بن كعب فإن  
لم تف أموالهم فسل في قريش ولا  
تندهم إلى غيرهم فادعوني هذا  
المال. انطلق إلى عائشة أم المؤمنين  
فقل: يقرأ علينا عمر السلام، ولا  
تقل: أمير المؤمنين، فإني لست  
اليوم للمؤمنين أميراً، وقل: يسئلون

Bakr).” Abdullāh greeted ‘Āishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, “‘Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions.” She said, “I had the idea of having this place for myself, but today I prefer ‘Umar to myself.” When he returned it was said (to ‘Umar), “Abdullāh bin ‘Umar has come.” ‘Umar said, “Make me sit up.” Somebody supported him against his body and ‘Umar asked (‘Abdullāh), “What news do you have?” He said, “O chief of the believers! It is as you wish. She has given the permission.” ‘Umar said, “Praise be to Allāh, there was nothing more important to me than this. So when I die, take me, and greet ‘Āishah and say: “‘Umar bin Al-Khaṭṭāb asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims.” Then Hafṣa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to ‘Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to ‘Umar), “O chief of the believers! Appoint a successor.” ‘Umar said, “I do not find anyone more suitable for the job than the following persons, or group, whom Allāh’s Messenger ﷺ had been pleased with before he died.” Then ‘Umar mentioned ‘Alī, ‘Uthmān, Az-Zubair, Talḥa, Sa‘d and ‘Abdur-Rahmān (bin ‘Aūf) and said, “‘Abdullāh bin ‘Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa‘d

عُمرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَسَلَّمَ وَاسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةَ تَبْكِي فَقَالَ: يَقْرَأُ عَلَيْكَ عُمرُ بْنُ الْخَطَّابِ السَّلَامَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلَا وِرَثَةً بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قَيلَ: هَذَا عَبْدُ اللَّهِ بْنُ عُمَرَ قَدْ جَاءَ. قَالَ: أَرْفَعُونِي، فَأَسْنَدَهُ رَجْلُ إِلَيْهِ. فَقَالَ: مَا لَدَيْكَ؟ قَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ، أَذِنْتَ. قَالَ: الْحَمْدُ لِلَّهِ، مَا كَانَ شَيْءٌ أَهَمُّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاخْلُوْنِي ثُمَّ سَلَّمَ فَقُلْ: يَسْتَأْذِنُ عُمرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنْتَ لِي فَأَدْخِلُونِي، وَإِنْ رَدَّتِي رُدُونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالسَّائِرَةُ تَسِيرُ مَعَهَا فَلَمَّا رَأَيْنَاهَا قُفِّنَا. فَوَلَجَتْ عَلَيْهِ فَبَكَتْ عَنْهُ سَاعَةً. وَاسْتَأْذَنَ الرِّجَالُ فَوَلَجَتْ دَاخِلًا لَهُمْ فَسَعَنَا بِمَكَائِهَا مِنَ الدَّاخِلِ. فَقَالُوا: أُوصِنْ يَا أَمِيرَ الْمُؤْمِنِينَ، اسْتَحْلِفْ. قَالَ: مَا أَجِدُ أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هُؤُلَاءِ النَّفَرِ أَوِ الرَّهْطِ الَّذِينَ تُؤْفَنَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضِ. فَسَمَّى عَلَيْا وَعُثْمَانَ وَالزَّبِيرَ وَظَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ. وَقَالَ: يَشْهُدُكُمْ عَبْدُ اللَّهِ بْنُ عُمرَ، وَلَيْسَ لَهُ مِنَ الْأَمْرِ شَيْئٌ كَهِيَّةٌ

becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty." 'Umar added, "I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the *Anṣār* who had lived in Al-Madina before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (*Al-Anṣār*), as they are the protectors of Islām and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the *Al-A'rāb* (Arab bedouins), as they are the origin of the Arabs and the material of Islām. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh's and His Messenger's proteetees (i.e., *Dhīmmi*) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability." So when 'Umar expired, we carried him out and set out walking. 'Abdullāh bin 'Umar greeted ('Aishah) and said, " 'Umar bin Al-Khaṭṭāb asks for the permission." 'Aishah said, "Bring him in." He was brought in and buried beside his two companions. When he was buried, the group (recommended by 'Umar) held a meeting. Then 'Abdur-Rahmān said, "Reduce the candidates for rulership to three of you." Az-Zubair said, "I give up

التَّعْرِيَةَ لَهُ . فَإِنْ أَصَابَتِ الْإِمْرَةُ سَعْدًا فَهُوَ ذَاكُ، وَإِلَّا فَلْتُسْتَعِنْ بِهِ أَيُّكُمْ مَا أُمْرَ فَإِنِّي لَمْ أَغْزِلْهُ مِنْ عَجْزٍ وَلَا خِيَانَةً . وَقَالَ: أُوصِي الْخَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأُوصِيَ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّءُونَ الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ أَنْ يُقْبَلَ مِنْ مُخْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسْيِنِهِمْ. وَأُوصِيَ بِأَهْلِ الْأَمْصَارِ خَيْرًا، فَإِنَّهُمْ رِذْءُ الْإِسْلَامِ وَجَبَّاءُ الْمَالِ وَغَيْظُ الْعَدُوِّ. وَأَنْ لَا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ. وَأُوصِيَ بِالْأَغْرَابِ خَيْرًا، فَإِنَّهُمْ أَضْلُلُ الْعَرَبِ، وَمَادَةُ الْإِسْلَامِ، أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَتُرْدَ عَلَى فُقَرَائِهِمْ. وَأُوصِيَ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِ اللَّهِ ﷺ أَنْ يُؤْفَى لَهُمْ بِعَهْدِهِمْ. وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلَا يُكَلَّفُوا إِلَّا طَاقَهُمْ. فَلَمَّا قِضَ خَرَجْنَا بِهِ فَانْظَلَقْنَا نَمْشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: يَسْتَأْذِنُ عُمَرَ بْنَ الْخَطَّابِ، قَالَثُ: أَذْخُلُوهُ. فَأَدْخَلَ فَوْضَعَ هُنَالِكَ مَعَ صَاحِبِهِ . فَلَمَّا فَرَغَ مِنْ دَفْنِهِ اجْتَمَعَ هُؤُلَاءِ الرَّهْطُ فَقَالَ عَبْدُ الرَّحْمَنِ: اجْعَلُوا إِلَى ثَلَاثَةِ مِنْكُمْ فَقَالَ الزَّبِيرُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَلَيَّ، فَقَالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ. وَقَالَ

my right to 'Alī.' Ṭalḥa said, "I give up my right to 'Uthmān," Sa'd said, "I give up my right to 'Abdur-Rahmān bin 'Aūf." 'Abdur-Rahmān then said (to 'Uthmān and 'Alī), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām?" So both the sheikhs (i.e., 'Uthmān and 'Alī) Kept silent. 'Abdur-Rahmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Rahmān took the hand of one of them (i.e., 'Alī) and said, "You are related to Allāh's Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uthmān) aside and said the same to him. When 'Abdur-Rahmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e., 'Abdur-Rahmān) gave him (i.e., 'Uthmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madina gave him the *Bai'a*.

#### (9) CHAPTER. The merits of 'Alī bin Abi Ṭalib Al-Qurashī Al-Hāshimī, Abul-Hasan رضي الله عنه.

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." Umar said (about 'Alī), "Before Allāh's Messenger ﷺ died, he had been pleased with him."

**3701.** Narrated Sahl bin Sa'd رضي الله عنه: Allah's Messenger ﷺ said, "Tomorrow I will

سَعِدْ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ ابْنَ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ: أَيُّكُمَا تَبَرَّأُ مِنْ هَذَا الْأَمْرِ فَتَجْعَلُهُ إِلَيَّ وَاللهُ عَلَيْهِ وَكَذَا إِلَسْلَامُ لَيَنْظُرُنَّ أَفْضَلَهُمْ فِي نَفْسِهِ. فَأَسْكَتَ الشِّيخَانِ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَفَتَجْعَلُونَهُ إِلَيَّ وَاللهُ عَلَيَّ أَنْ لَا يَوْمٌ عَنْ أَفْضَلَكُمْ؟ قَالَا: نَعَمْ. فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ: لَكَ قَرَابَةً مِنْ رَسُولِ اللهِ ﷺ وَالْقَدْمُ فِي إِلَسْلَامٍ مَا قَدْ عَلِمْتَ، فَاللهُ عَلَيْكَ لَيْئَنْ أَمْرُكَ لَتَعْدِلَنَّ وَلَيْئَنْ أَمْرُكَ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ ثُمَّ خَلَالاً بِالْآخِرِ فَقَالَ لَهُ مِثْلُ ذَلِكَ. فَلَمَّا أَخَذَ الْبَيْشَاقَ قَالَ: ارْفِعْ يَدَكَ يَا عُثْمَانُ، فَبَأْيَعَهُ وَبَأْيَعَ لَهُ عَلَيَّ، وَوَلَجَ أَهْلُ الدَّارِ فَبَأْيَعُوهُ.

[راجع: ١٣٩٢]

(٩) بَابُ مَنَاقِبِ عَلَيِّ بْنِ أَبِي طَالِبٍ الْقُرْشِيِّ الْهَاشِمِيِّ أَبِي الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ

وَقَالَ النَّبِيُّ ﷺ لِعَلَيِّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ».

وَقَالَ عُمَرُ: شُوْفِيَ رَسُولُ اللهِ ﷺ وَهُوَ عَنْهُ رَاضِيٌّ.

٣٧٠١ - حَدَثَنَا قُبَيْلَةُ بْنُ سَعِيدٍ:

give the flag to a man with whose leadership Allāh will grant (the Muslims) victory.” So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh’s Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, “Where is ‘Alī bin Abī Tālib?” The people replied, “He is suffering from eye trouble, O Allāh’s Messenger”. He said, “Send for him and bring him to me.” So when ‘Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. ‘Alī said, “O Allāh’s Messenger! Shall I fight them (i.e., enemy) till they become like us?” The Prophet ﷺ said, “Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allāh which Islām prescribed for them, for by Allāh, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels.”

**3702.** Narrated Salama : ‘Alī happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, “How could I remain behind Allāh’s Messenger?” So, ‘Alī set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh’s Messenger ﷺ said, “I will give the flag (to a man), or tomorrow a man whom Allāh and His Messenger love will take the flag,” or said, “A man who loves

حدَثَنَا عبدُ العَزِيزُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُعْطَى الرَّايةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدِيهِ»، قَالَ: فَبَاتَ النَّاسُ يَدْوِكُونَ لِيلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَضْبَغَ النَّاسُ غَدْرًا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلَيَّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: يَشْتَكِي عَيْنِيهِ يَا رَسُولَ اللَّهِ. قَالَ: «فَأَرْسِلُوهُ إِلَيَّهِ فَأُثْوِنِي بِهِ». فَلَمَّا جَاءَ بَصَقَ فِي عَيْنِيهِ فَدَعَا لَهُ، فَبَرَأَ حَتَّى كَانَ لَمْ يَكُنْ بِهِ وَجْعٌ، فَأَخْطَأَهُ الرَّايةَ. فَقَالَ عَلَيُّ: يَا رَسُولَ اللَّهِ، أَفَأَتَلُهُمْ حَتَّى يَكُونُوا مِثْلُنَا؟ فَقَالَ: «إِنْفَذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ اذْعُهُمْ إِلَى الإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجُبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ لَأَنْ يَهْدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمُرٌ النَّعْمَ». [راجع: ٢٩٤٢]

٣٧٠٢ - حدَثَنَا قُتَيْبَةُ: حدَثَنَا حاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عَبْدِيْدَ، عَنْ سَلَمَةَ قَالَ: كَانَ عَلَيَّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي حَيْرَ وَكَانَ بِهِ رَمْدُ، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَخَرَجَ عَلَيَّ فَلَحِقَ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ الْلَّيْلَةِ الَّتِي فَرَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ ﷺ:

Allāh and His Messenger; and Allāh will grant victory under his leadership.” Suddenly ‘Alī came whom we did not expect. The people said, “This is ‘Alī.” Allāh’s Messenger ﷺ gave him the flag and Allāh granted victory under his leadership.

«لِأُغْطِيَنَ الرَّأْيَةَ أَوْ لِيَأْخُذَنَ الرَّأْيَةَ غَدَأً رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ - أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولُهُ - يَفْتَحُ اللَّهُ عَلَى يَدِيهِ». فَإِذَا نَحْنُ بِعَلَيْهِ وَمَا تَرْجُوهُ فَقَالُوا: هَذَا عَلَيَّ فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ الرَّأْيَةَ فَفَتَحَ اللَّهُ عَلَيْهِ.

[راجع: ٢٩٧٥]

**3703.** Narrated Abū Hāzim: A man came to Sahl bin Sa‘d and said, “This is so-and-so.” meaning the governor of Al-Madīna, “He is calling ‘Alī bad names near the pulpit.” Sahl asked, “What is he saying?” He (i.e., the man) replied, “He calls him (i.e., ‘Alī) Abū Turāb.” Sahl laughed and said, “By Allāh, none but the Prophet ﷺ called him by this name and no name was dearer to ‘Alī than this.” So I asked Sahl to tell me more, saying, “O Abū ‘Abbās! How (was this name given to ‘Alī)?” Sahl said, “‘Alī went to Fātima and then came out and slept in the mosque. The Prophet ﷺ asked Fātima, ‘Where is your cousin?’ She said, ‘In the mosque.’ The Prophet ﷺ went to him and found that his (i.e., ‘Alī’s) covering sheet had slipped off his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, ‘Get up! O Abū Turāb (i.e., O man with the dust)’”

٣٧٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَيَّ سَهْلَ بْنَ سَعْدٍ فَقَالَ: هَذَا فُلانٌ، لَا يَبِيرُ الْمَدِينَةَ، يَدْعُونَا عَلَيْنَا عِنْدَ الْمِنْبَرِ قَالَ: فَيَقُولُ مَاذَا؟ قَالَ: يَقُولُ لَهُ: أَبُو تُرَابٍ، فَضَحِكَ وَقَالَ: وَاللَّهِ مَا سَمَّاهُ إِلَّا النَّبِيُّ ﷺ وَمَا كَانَ لَهُ اسْمٌ أَحَبُّ إِلَيْهِ مِنْهُ. فَاسْتَطَعْمَتُ الْحَدِيثَ سَهْلًا. وَقُلْتُ: يَا أَبَا عَبَّاسٍ كَيْفَ ذَلِكَ؟ قَالَ: دَخَلَ عَلَيَّ عَلَى فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَبَعَ فِي الْمَسْجِدِ فَقَالَ النَّبِيُّ ﷺ: «أَيْنَ ابْنُ عَمِّكَ؟» قَالَتْ: فِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ، فَوَجَدَ رِدَاعَهُ قَدْ سَقَطَ عَنْ ظَهِيرِهِ وَخَلَصَ التُّرَابُ إِلَى ظَهِيرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهِيرِهِ فَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ» مَرَّتَيْنِ. [راجع: ٤٤١]

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَانِدَةَ، عَنْ أَبِي حَصِّينَ، عَنْ سَعْدِ بْنِ عَبِيَّدَةَ قَالَ:

**3704.** Narrated Sa‘d bin ‘Ubaida: A man came to Ibn ‘Umar and asked about ‘Uthmān, and Ibn ‘Umar mentioned his good deeds and said to the questioner, “Perhaps these facts annoy you?” The other

said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you)!" Then the man asked him about 'Alī. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me."

جاء رجُلٌ إلى ابن عمرَ فَسَأَلَهُ عَنْ عُثْمَانَ فَذَكَرَ عَنْ مَحَاسِنِ عَمَلِهِ، قَالَ: لَعَلَّ ذَاكَ يَسُوكَ، قَالَ: نَعَمْ، قَالَ: فَأَرْغِمْ اللَّهَ بِأَنْفِكَ. ثُمَّ سَأَلَهُ عَنْ عَلَيِّ فَذَكَرَ مَحَاسِنَ عَمَلِهِ، قَالَ: هُوَ ذَاكَ، يَبْيَهُ أُوْسَطُ بُيُوتِ النَّبِيِّ ﷺ ثُمَّ قَالَ: لَعَلَّ ذَاكَ يَسُوكَ؟ قَالَ: أَجَلْ، قَالَ: فَأَرْغِمْ اللَّهَ بِأَنْفِكَ، انْظُلْقِ فَاجْهَدْ عَلَيِّ جَهْدِكَ. [راجع: ٣١٣٠]

**3705.** Narrated 'Alī: Fātīma complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. Āishah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, Āishah informed him about Fātīma's visit. 'Alī added, "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *Allāhu Akbar* thirty-four times, and *Subhān Allāh* thirty-three times, and *Alhamdu lillāh* thirty-three time<sup>(1)</sup> for that is better for you both than a servant."

٣٧٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكْمَ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا عَلَيْ: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلَقَى مِنْ أَنْرِ الرَّحْمَى، فَأَتَى النَّبِيُّ ﷺ بِسَبْبَى فَانْظَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا. فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةَ بِمَجِيءِ فَاطِمَةَ فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخْدَنَا مَضَاجِعَنَا فَذَهَبَتْ لِأُفُومَ، قَالَ: عَلَى مَكَانِكُمَا. فَعَدَ بِيَسْتَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، وَقَالَ: «أَلَا أَعْلَمُكُمَا مَمَّا سَأَلْتَمَا؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكَبِّرَانِ ثَلَاثَةَ وَثَلَاثَيْنَ، وَسُبْحَانِ ثَلَاثَةَ وَثَلَاثَيْنَ، وَتَحْمَدَانِ ثَلَاثَةَ وَثَلَاثَيْنَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ». [راجع: ٣١١٣]

(1) (H. 3705) The three expressions mean respectively: 'Allāh is the Most Great,' 'Glorified be Allāh,' and 'All praises and thanks be to Allāh.'

**3706.** And narrated Sa'd that the Prophet ﷺ said to 'Ali, "Will you not be pleased from this that you are to me like Harûn (Aaron) was to Müsa (Moses)?"

٣٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : عَنْ سَعْدٍ قَالَ : سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ أَيْهَهُ قَالَ : قَالَ الْيَهُوּدِيُّ لِعَلَيِّ : «أَمَا تَرَضِي أَنْ تَكُونَ مِنِّي يَمْتَزِلَةً هَارُونَ مِنْ مُوسَى؟». [انظر: ٤٤١٦]

**3707.** Narrated 'Ubâida: 'Ali عَنْهُ said (to the people of Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died."

٣٧٠٧ - حَدَّثَنَا عَلَيُّ بْنُ الْجَعْدِ قَالَ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَيُوبَ ، عَنْ ابْنِ سِيرِينَ ، عَنْ عَبْيَدَةَ ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ : أَفْضُوا كَمَا كُنْتُمْ تَقْضُونَ فَإِنِّي أَكْرَهُ الْاِخْتِلَافَ حَتَّى يَكُونُ النَّاسُ جَمَاعَةً، أَوْ أَمُوتَ كَمَا ماتَ أَصْحَابِي. فَكَانَ ابْنُ سِيرِينَ يَرَى أَنَّ عَامَةً مَا يُرْوَى عَنْ عَلَيِّ الْكَذِبُ.

(١٠) بَابُ مَنَاقِبِ جَعْفَرِ بْنِ أَبِي طَالِبِ الْهَاشِمِيِّ رَضِيَ اللَّهُ عَنْهُ، وَقَالَ لَهُ الْيَهُوּدِيُّ لِعَلَيِّ : «أَشْبَهْتَ خَلْقِي وَخَلْقِي». [٤٤١٦]

#### (10) CHAPTER. The merits of Ja'far bin Abî Tâlib Al-Hashimi :

The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

**3708.** Narrated Abû Hurairah رضي الله عنه: The people used to say, "Abû Hurairah narrates too many narrations." In fact, I used to keep close to Allâh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ânic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abî Tâlib. He used

٣٧٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنَ دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيِّ ، عَنْ ابْنِ أَبِي ذِئْبٍ ، عَنْ سَعِيدِ الْمَقْبَرِيِّ ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّاسَ كَانُوا يَقُولُونَ : أَكْثَرُ أَبُو هُرَيْرَةَ ، وَإِنِّي كُنْتُ أَلَزَمُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِشَغَلِي حَتَّى لَا أَكُلُ الْخَمِيرَ، وَلَا أَبْسُ الْحَبِيرَ لَا يَخْدُمُنِي فُلَانٌ وَلَا فُلَانَةً.

to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

وَكُنْتُ أَصِحُّ بَطْنِي بِالْحَصْبَاءِ مِنَ  
الْجُرْعِ وَإِنْ كُنْتُ لَأَسْقُرِي الرَّجُلَ  
الْآتِيَةَ هِيَ مَعِيَ كَيْ يَنْقَلِبَ بِي  
فِيْطِعْمَنِي. وَكَانَ أَخْيَرَ النَّاسِ  
لِلْمَسَاكِينِ جَعْفُرُ بْنُ أَبِي طَالِبٍ، كَانَ  
يَنْقَلِبُ بِنَا فِيْطِعْمَنَا مَا كَانَ فِي بَيْتِهِ  
حَتَّى إِنْ كَانَ لَيُخْرُجُ إِلَيْنَا الْعُكَّةُ التِّي  
لَيَسَ فِيهَا شَيْءٌ فَيَشْقَهَا فَنَلْعَقُ مَا  
فِيهَا. [انظر: ٥٤٣٢]

**3709.** Narrated Ash-Sha'bī: Whenever Ibn 'Umar رَضِيَ اللَّهُ عَنْهُما greeted Ibn Ja'far، he used to say: "As-Salāmu-'Alaika (i.e., greetings of salutation and peace be on you) O son of Dhu'l-Janāḥain (son of the two-winged person)." <sup>(1)</sup>

٣٧٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ  
حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا  
إِسْمَاعِيلُ ابْنُ أَبِي خَالِدٍ، عَنِ  
الشَّعِيْبِيِّ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرٍ  
قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي  
الْجَنَاحَيْنِ.

قَالَ أَبُو عَبْدِ اللَّهِ: الْجَنَاحَانِ: كُلُّ  
نَاجِيَيْنِ. [انظر: ٤٢٦٤]

**(11) بَابُ ذِكْرِ الْعَبَاسِ بْنِ عَبْدِ  
الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ**

**(11) CHAPTER.** The mention of Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ.

**3710.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Whenever there was drought, 'Umar bin Al-Khaṭṭāb used to ask Allāh for rain through Al-'Abbās bin 'Abdul-Muṭṭalib, saying, "O Allāh! We used to request our Prophet ﷺ to ask You for rain, and You would give us. Now we request the uncle of our Prophet ﷺ to ask You for rain, so give us rain." So Allāh used to provide them with rain. <sup>(2)</sup>

٣٧١٠ - حَدَّثَنَا الْحَسَنُ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَبْدِ اللَّهِ بْنُ  
الْمُشَتَّى، عَنْ ثَمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ  
أَسَى، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا قَهْطَرَا

(1) (H. 3709) The Prophet ﷺ (in another *Hadīth*) said, "I saw Ja'far bin Abi Tālib flying with the angels".

(2) (H. 3710) This *Hadīth* indicates that you can only ask a living person to invoke=

اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ  
فَقَالَ: اللَّهُمَّ إِنَا كُنَّا تَوَسَّلُ إِلَيْكَ بِمَا  
كُنَّا فَسقِينَا وَإِنَا تَوَسَّلُ إِلَيْكَ بِمَا نَبَتَنَا  
فَاسْقُنَا . قَالَ: فَيُسْقُونَ . [راجع: ١٠١٠]

(١٢) بَابُ مَنَاقِبِ قَرَابَةِ رَسُولِ اللهِ  
وَمَنْقِبَةِ فَاطِمَةِ ابْنِي السَّلَامِ بْنِتِ  
النَّبِيِّ وَقَالَ النَّبِيُّ : (فَاطِمَةُ  
سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ).

**(12) CHAPTER.** The virtues of the relatives of Allāh's Messenger ﷺ. And the merits of Fātima the daughter of the Prophet ﷺ, and the Prophet ﷺ said, "Fātima is the chief of the women in Paradise."

3711. Narrated 'Aishah: "Fātima sent somebody to Abū Bakr asking him to give her, her inheritance from the Prophet ﷺ from what Allāh had given to His Messenger ﷺ through *Fai*" (i.e., booty gained without fighting). She asked from the *Sadaqa* (i.e., wealth assigned for charitable purposes) of the Prophet ﷺ at Al-Madina, and Fadak, and what remained of the *Khumus* (i.e., one-fifth) of the Khaibar booty.

3712. Abū Bakr said, "Allāh's Messenger ﷺ said, 'We (Prophets), our property is not inherited, and whatever we leave is *Sadaqa*, but Muḥammad's family can eat from this property, i.e., Allāh's property, but they have no right to take more than the food they need.' By Allāh! I will not bring any change in dealing with the *Sadaqa* of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet's) lifetime, and I will dispose with it as Allāh's Messenger ﷺ used to do." Then 'Alī said, 'I testify that *Lā ilaha illallāh* (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger," and added, "O Abū

٣٧١١ - حَدَثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:  
حَدَثَنِي عُرْوَةُ ابْنُ الرَّبِّيرِ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا  
السَّلَامُ أَرْسَلَتْ إِلَيْ أَبِيهِ بَكْرَ سَأَلَهُ  
مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِمَّا أَفَاءَ اللَّهُ  
عَلَى رَسُولِهِ ﷺ، تَطَّلَّبُ صَدَقَةَ النَّبِيِّ  
ﷺ الَّتِي بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقَى مِنْ  
خُمُسِ خَيْرٍ . [راجع: ٣٩٢]

٣٧١٢ - فَقَالَ أَبُو بَكْرٍ: إِنَّ  
رَسُولَ اللهِ ﷺ قَالَ: لَا نُورُثُ مَا  
تَرَكْنَا فَهُوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ الْ  
مُحَمَّدِيَّ مِنْ هَذَا الْمَالِ - يَعْنِي مَالَ اللَّهِ  
لَيْسَ لَهُمْ أَنْ يَزِيدُوا عَلَى الْمَالِكِ»،  
وَإِنَّمَا اللَّهُ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ  
رَسُولِ اللهِ ﷺ الَّتِي كَانَتْ عَلَيْهَا فِي  
عَهْدِ النَّبِيِّ ﷺ وَلَا عَمَلَنَّ فِيهَا بِمَا  
عَمِلَ فِيهَا رَسُولُ اللهِ ﷺ. فَشَهَدَ  
عَلَيْهِ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا يَا أَبَا

Bakr! We acknowledge your superiority.” Then he (i.e., ‘Alī) mentioned their own relationship to Allāh’s Messenger ﷺ and their right. Abū Bakr then spoke saying, “By Allāh in Whose Hands my soul is. I love to do good to the relatives of Allāh’s Messenger ﷺ rather than to my own relatives.”

**3713.** Abū Bakr رضي الله عنه added, “Look at Muḥammad ﷺ through his family (i.e., if you are not good to his family you are not good to him ﷺ).”

**3714.** Narrated Al-Miswar bin Makhrama: Allāh’s Messenger ﷺ said, “Fāṭima is a part of me, and he who makes her angry, makes me angry.”

**3715.** Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ called his daughter Fāṭima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed, when I asked her about that.

**3716.** She replied, “The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be

بَكْرٌ فَضِيلَتُكَ، وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ ﷺ وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ: وَالَّذِي تَقْسِي بِيَدِهِ لَعْرَابَةً رَسُولُ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَّ مِنْ قَرَائِبِي. [راجع: ٣٠٩٣]

**٣٧١٣ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ:** حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَبِنِ عُمَرَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: ارْقُبُوا مُحَمَّداً ﷺ فِي أَهْلِ بَيْتِهِ. [انظر ٣٧٥١]

**٣٧١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ:** حَدَّثَنَا أَبْنُ عَيْنَةَ، عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ أَبِنِ أَبِي مُلِيقَةَ، عَنْ الْمُسْوَرِ بْنِ مَحْرُومَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاطِمَةُ بِضْعَةُ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي». [٣٦٢٣]

**٣٧١٥ - حَدَّثَنَا يَحْيَى بْنُ فَرَعَةَ:** حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكُوَّاهُ الَّذِي قُبِضَ فِيهَا فَسَارَهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِّكَتْ. قَالَتْ: فَسَأَلَنَا عَنْ ذَلِكَ. [راجع: ٣٦٢٣]

**٣٧١٦ - «قَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجْهِهِ الَّذِي تُؤْفَقُ فِيهِ فَبَكَيْتُ ثُمَّ سَارَنِي**

the first of his family to follow him (after his death) and on that I laughed.”

**(13) CHAPTER. The merits of Az-Zubair bin Al-‘Awwām رَضِيَ اللَّهُ عَنْهُ:**

Ibn ‘Abbās said, “He (i.e., Az-Zubair) was the *Hawārī* (i.e., disciple) of the Prophet ﷺ. And the *Hawārīyyūn*<sup>(1)</sup> were called so because of the whiteness of their clothes.”

**3717.** Narrated Marwān bin Al-Hakam: ‘Uthmān bin ‘Affān was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing *Hajj*, and (because of it) he made his will. A man from Quraish came to him and said, “Appoint your successor.” ‘Uthmān asked, “Did the people name him? (i.e., the successor).” The man said, “Yes.” ‘Uthmān asked, “Who is that?” The man remained silent. Another man came to ‘Uthmān and I think it was Al-Ḥārith. He also said, “Appoint your successor.” ‘Uthmān asked, “Did the people name him?” The man replied, “Yes.” ‘Uthmān said, “Who is that?” The man remained silent. ‘Uthmān said, “Perhaps they have mentioned Az-Zubair?” The man said, “Yes.” ‘Uthmān said, “By Him in Whose Hands my soul is, he is the best of them as I know, and the dearest of them to Allāh’s Messenger ﷺ.”

**3718.** Narrated Marwān bin Al-Hakam: While I was with ‘Uthmān, a man came to him and said, “Appoint your successor.” ‘Uthmān said, “Has such successor been

فَأَخْبَرَنِي أَنِي أَوَّلُ أَهْلِ بَيْتِهِ أَتَبْعَثُ  
فَصَحِحْكُتْ». [راجع: ٣٦٢٤]

**(١٢) باب مناقب الزبير بن العوام رضي الله عنه**  
وقال ابن عباس: «هُوَ حَوَارِي  
السَّيِّدُ عَلَيْهِ السَّلَامُ، وَسُمِّيَ الْحَوَارِيُّونَ لِبَيْاضِ  
ثِيَابِهِمْ».

**٣٧١٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ:**  
حدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ، عَنْ هِشَامَ بْنِ  
عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مَرْوَانُ  
بْنُ الْحَكَمَ قَالَ: أَصَابَ عُثْمَانَ بْنَ  
عَفَانَ رَضِيَ اللَّهُ عَنْهُ رُعَافٌ شَدِيدٌ سَنَةَ  
الرُّعَافِ حَتَّى حَبَسَهُ عَنِ الْحَجَّ  
وَأَوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِّنْ قُرَيْشٍ،  
قَالَ: اسْتَخْلِفْ، قَالَ: وَقَالُوا؟  
قَالَ: نَعَمْ. قَالَ: وَمَنْ؟ فَسَكَتَ  
فَدَخَلَ عَلَيْهِ رَجُلٌ أَخْرُ أَحْسِبَهُ الْحَارِثَ  
فَقَالَ: اسْتَخْلِفْ، فَقَالَ عُثْمَانُ:  
وَقَالُوا؟ فَقَالَ: نَعَمْ، قَالَ: وَمَنْ هُوَ؟  
فَسَكَتَ، قَالَ: فَلَعْنُهُمْ قَالُوا: إِنَّهُ  
الزَّبِيرُ، قَالَ: نَعَمْ، قَالَ: أَمَا وَالَّذِي  
نَفْسِي يِدُو إِنَّهُ لَخَرْبُهُمْ مَا عَلِمْتُ،  
وَإِنْ كَانَ لَأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ  
ﷺ». [انظر: ٣٧١٨]

**٣٧١٨ - حَدَّثَنَا عَبْيُودُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ  
هِشَامٍ: أَخْبَرَنِي أَبِي: سَمِعْتُ مَرْوَانَ**

(1) (Ch. 13) Plural of *Hawārī*.

named?" He replied, "Yes, Az-Zubair." 'Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

بن الحَكْمَ : «كُنْتُ عِنْدَ عُنْمَانَ أَتَاهُ رَجُلٌ فَقَالَ: اسْتَخْلِفْ قَالَ: وَقَيْلَ ذَاكَ؟ قَالَ: نَعَمْ، الرُّبِّيْرُ قَالَ: أَمْ وَاللَّهِ إِنَّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ، ثَلَاثًا».

[راجع: ٣٧١٧]

**3719.** Narrated Jābir: The Prophet ﷺ said, "Every Prophet used to have a Ḥawārī (i.e., disciple), and my Ḥawārī is Az-Zubair bin Al-Awwām."

٣٧١٩ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ ابْنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَ الرُّبِّيْرُ بْنُ الْعَوَامِ».

[راجع: ٢٨٤٦]

**3720.** Narrated 'Abdullāh bin Az-Zubair: During the battle of *Al-Ahzāb* (the Confederates), I and 'Umar bin Abī Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banī Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banī Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allāh's Messenger ﷺ said, 'Who will go to Banī Quraiza and bring me their news?' So I went, and when I came back, Allāh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'"

٣٧٢٠ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: أَبْنَاءنَا عَبْدُ اللَّهِ أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبِّيْرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ يَوْمَ الْأَخْرَابِ جُعْلُتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي النِّسَاءِ، فَنَظَرْتُ فَإِذَا أَنَا بِالرُّبِّيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَيْ بَنِي قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثَةَ، فَلَمَّا رَجَعْتُ قُلْتُ: يَا أَبَتِ، رَأَيْتُكَ تَخْتَلِفُ؟ قَالَ: أَوْ هُلْ رَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِنِي بِخَبْرِهِمْ؟» فَأَنْظَلْتُهُ فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ بَيْنَ أَبَوَيْهِ فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي».

**3721.** Narrated 'Urwa: On the day of the battle of Al-Yarmūk, the Companions of the

٣٧٢١ - حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ:

Prophet ﷺ said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

حدَّثَنَا أَبْنُ الْمُبَارِكِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلرَّبِيعِ يَوْمَ وَقْتَهُ الْيَرْمُوكَ: إِلَّا شَنَدَ فَنَشَدَ مَعَكَ؟ فَحَمَلَ عَلَيْهِمْ فَضْرَبُوهُ ضَرَبَتِينَ عَلَى عَاقِقِهِ يَئِمَّهَا ضَرْبَةً ضُرِبَهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: فَكُنْتُ أُذْجِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبْ وَأَنَا صَغِيرٌ. [انظر: ٣٩٧٥، ٣٩٧٣]

#### (14) CHAPTER. (Narrations) about Talhā bin 'Ubaidullāh عن أبيه.

'Umar said, "Before the Prophet ﷺ died, he was pleased with him."

3722, 3723. Narrated Abū 'Uthmān: During one of the *Ghazawāt* in which Allāh's Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Talhā and Sa'd.

(١٤) بَابُ ذِكْرِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَقَالَ عُمَرُ: ثُوْفَيَ النَّبِيِّ ﷺ وَهُوَ عَنْهُ رَاضٍ.

٣٧٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِي: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُثْمَانَ قَالَ: لَمْ يَقُلْ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهَا رَسُولُ اللَّهِ ﷺ غَيْرَ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِما.

[انظر: ٤٠٦١، ٤٠٦٠]

3724. Narrated Qais bin Abī Hāzim: I saw Talhā's paralysed hand with which he had protected the Prophet ﷺ (from an arrow).

٣٧٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا أَبْنُ أَبِي خَالِدٍ، عَنْ قَيْمَسِ ابْنِ أَبِي حَازِمَ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَقَيَ بِهَا النَّبِيُّ ﷺ قَدْ شَلَّتْ. [انظر: ٤٠٦٣]

#### (15) CHAPTER. The merits of Sa'd bin Abī Waqqās Az-Zuhri عن أبيه.

Banū Zuhra were maternal uncles of the Prophet ﷺ and he (i.e., Sa'd) was Sa'd bin Mālik.

(١٥) بَابُ مَنَاقِبِ سَعْدِ بْنِ أَبِي وَقَاصِ الزُّهْرِيِّ، وَبَنُو زُهْرَةَ أَخْوَالِ النَّبِيِّ ﷺ، وَهُوَ سَعْدُ بْنُ مَالِكٍ.

**3725.** Narrated Sa'd: On the day of the battle of Uhud, the Prophet ﷺ mentioned for me both his parents (i.e., saying, "Let my parents be sacrificed for you.")

**٣٧٢٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّقِيِّ:** حَدَّثَنَا عَبْدُ الْوَهَابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبَ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبْوَيْهِ يَوْمَ أُحْدٍ.

[انظر: ٤٠٥٥٥، ٤٠٥٦، ٤٠٥٧]

**3726.** Narrated Sa'd: No doubt, (for sometime) I stood for one-third of the Muslims.<sup>(1)</sup>

**٣٧٢٦ - حَدَّثَنَا مَكْيُ بْنُ إِبْرَاهِيمَ:** حَدَّثَنَا هَشَامُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَقِدْ رَأَيْتُنِي وَأَنَا ثُلُثُ الْإِسْلَامِ. [انظر: ٣٨٥٨، ٣٧٢٧]

**3727.** Narrated Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُمَا: No man embraced Islām before the day on which I embraced Islām, and no doubt, I remained for seven days as one-third of the then extant Muslims.

**٣٧٢٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى:** أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ ابْنُ عُتْبَةَ بْنِ أَبِي وَقَّاصٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيْبَ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدًا إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقِدْ مَكْثُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الْإِسْلَامِ. تَابَعَهُ أَبُو أَسَمَّةَ: حَدَّثَنَا هَاشِمٌ. [راجع: ٣٧٢٦]

**3728.** Narrated Qais: I heard Sa'd رَضِيَ اللَّهُ عَنْهُ saying, "I was the first amongst the Arabs who shot an arrow in Allāh's Cause. We used to fight along with the Prophet ﷺ, while we had nothing to eat except the leaves of trees so that one's excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū

**٣٧٢٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنَ:** حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ سَعْدًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: إِنِّي لَأَوْلُ الْعَرَبِ رَمَى سَهْمًا فِي سَبِيلِ اللَّهِ، وَكُنَّا نَعْزُرُ مَعَ النَّبِيِّ ﷺ وَمَا لَنَا طَعَامٌ

(1) (H. 3726) He was one of the first three persons who embraced Islām according to his knowledge.

Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer *Salāt* (prayers) perfectly.

إِلَّا ورَقُ الشَّجَرِ حَتَّىٰ إِنَّ أَحَدَنَا لَيَضْعُفْ  
كَمَا يَضْعُفُ الْبَعْرُ أوِ الشَّاءُ مَا لَهُ  
خَلْطٌ، ثُمَّ أَصْبَحَتْ بُنُوْسِيْدِ تَعَزَّزُنِيْ  
عَلَىِ الإِسْلَامِ. لَقَدْ خَبِيْتَ إِذَاً وَضَلَّ  
عَمَلِيْ، وَكَانُوا وَشَوَّا بِهِ إِلَىِ عُمَرَ،  
قَالُوا: لَا يُحِسِّنُ يُضَلِّيْ.

(١٦) بَابُ ذِكْرِ أَصْهَارِ النَّبِيِّ ﷺ  
مِنْهُمْ أَبُو الْعَاصِ بْنُ الرَّبِيعِ

٣٧٢٩ - حَدَّثَنَا أَبُو الْيَمَانُ:  
أَخْبَرَنِي شَعِيبٌ، عَنْ الرُّهْرَيْ قَالَ:  
حَدَّثَنِي عَلِيُّ ابْنُ حُسَيْنٍ أَنَّ الْمُسْوَرَ  
بْنَ مَحْرَمَةَ قَالَ: إِنَّ عَلِيًّا خَطَبَ بَنَتَ  
أَبِي جَهْلٍ فَسَمِعَتْ بِذَلِكَ فَاطِمَةُ فَائِتُ  
رَسُولُ اللهِ ﷺ، فَقَالَتْ: يَرْعِمُ قَوْمَكَ  
أَنَّكَ لَا تَعْضُبُ لِيَاتِكَ وَهَذَا عَلَيْ  
نَا كُّحْ بَنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللهِ  
ﷺ فَسَمِعَهُ حِينَ تَشَهَّدَ يَقُولُ: «أَمَّا  
بَعْدُ فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ ابْنَ  
الرَّبِيعَ فَحَدَّثَنِي وَصَدَقَنِي. وَإِنَّ فَاطِمَةَ  
بَضْعَةً مِنِّي وَإِنِّي أَكْرَهُ أَنْ يَسْوَهَا،  
وَاللَّهُ لَا تَجْتَمِعُ بَنْتُ رَسُولِ اللهِ ﷺ  
وَبَنْتُ عَدُوِّ اللهِ عِنْدَ رَجُلٍ وَاحِدٍ».  
فَتَرَكَ عَلَيْهِ الْخَطْبَةَ.  
وَزَادَ مُحَمَّدُ بْنُ عَمْرُو بْنِ حَلْحَلَةَ،  
عَنْ ابْنِ شَهَابٍ، عَنْ عَلِيٍّ، عَنْ  
مُسْوَرٍ: سَمِعْتُ النَّبِيِّ ﷺ وَذَكَرَ صِهْراً  
لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثْنَى عَلَيْهِ

#### (16) CHAPTER. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-Āṣ bin Ar-Rabī'

3729. Narrated Al-Miswar bin Makhrama: 'Alī demanded the hand of the daughter of Abū Jahl. Fātima heard of this and went to Allāh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alī is now going to marry the daughter of Abū Jahl." On that Allāh's Messenger ﷺ got up and after his recitation of *Tashahhud*<sup>(1)</sup> I heard him saying, "Then after! I married one of my daughters to Abū Al-Āṣ bin Ar-Rabī' (the husband of Zainab, the daughter of the Prophet ﷺ) before Islām and whenever he spoke to me, he spoke the truth. No doubt, Fātima is a part of me, I hate to see her being troubled. By Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement.

Al-Miswar further said: "I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Bani 'Abd-Shams. He praised him highly concerning his relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

(1) (H. 3729) To testify that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.

في مُصاہرَتِه إِيَّاهُ فَأَحْسَنَ، قَالَ:  
«حَدَّنِي فَصَدَقَنِي وَوَعَدَنِي فَوَفَى لِي».

(١٧) بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ  
مَوْلَى النَّبِيِّ ﷺ

وَقَالَ الْبَرَاءُ عَنِ النَّبِيِّ ﷺ: «أَنْتَ  
أَخْوَنَا وَمَوْلَانَا».

٣٧٣٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ:  
حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ  
بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ  
اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثَةً،  
وَأَمْرَ عَلَيْهِمْ أُسَامَةَ ابْنَ زَيْدٍ فَطَعَنَ  
بَعْضُ النَّاسِ فِي إِمَارَتِه فَقَالَ النَّبِيُّ  
ﷺ: «إِنْ تَطْعُنُوا فِي إِمَارَتِه فَقَدْ كُنْتُمْ  
تَطْعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلٍ، وَإِيمَنُ  
اللَّهِ إِنْ كَانَ لِخَلِيقًا لِلإِلَامَةِ، وَإِنْ كَانَ  
لِمَنْ أَحَبَّ النَّاسَ إِلَيَّ. وَإِنْ هَذَا لَمِنْ  
أَحَبَّ النَّاسَ إِلَيَّ بَعْدَهُ». [انظر:  
٧١٨٧، ٤٦٢٧، ٤٤٦٨، ٤٢٥٠]

٣٧٣١ - حَدَّثَنَا يَحْيَى بْنُ فَرَعَةَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ  
الرُّهْبَرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ  
قَائِفٌ وَالنَّبِيُّ ﷺ شَاهِدٌ وَأُسَامَةُ ابْنُ  
زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعًا  
فَقَالَ: إِنَّ هَذِهِ الْأَفْدَامَ بَعْضُهَا مِنْ  
بَعْضٍ، قَالَ فَسُرَّ بِذَلِكَ النَّبِيُّ ﷺ  
وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ. [راجع:

### (17) CHAPTER. The virtues of Zaid bin Ḥāritha, the freed slave of the Prophet ﷺ.

Narrated Al-Barā' that the Prophet ﷺ said (to Zaid bin Ḥāritha), "You are our brother and our freed slave."

**3730.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما عنهما : The Prophet ﷺ sent an army under the command of Usāma bin Zaid. When some people criticized his leadership, the Prophet ﷺ said, "If you are criticizing Usāma's leadership, you used to criticize his father's leadership before. By Allāh! He was worthy of leadership and was one of the dearest persons to me, and (now) this (i.e., Usāma) is one of the dearest to me after him (Zaid)."

**3731.** Narrated 'Urwa رضي الله عنها عنة Aishah said, "A Qā'iif (i.e., one skilled in recognizing the lineage of a person through physiognomy and through examining the body parts of an infant) came to me while the Prophet ﷺ was present, and Usāma bin Zaid and Zaid bin Ḥāritha were lying asleep. The Qā'iif said, 'These feet (of Usāma and his father) are of persons belonging to the same lineage.'" The Prophet ﷺ was pleased with that saying which won his admiration, and he told Aishah of it.

**(18) CHAPTER. Narrations about Usāma bin Zaid.**

**(١٨) بَابُ ذِكْرِ أُسَامَةَ بْنِ زَيْدٍ**

3732. Narrated ‘Āishah رضي الله عنها: The people of the Quraish tribe were worried about the Makhzūmiya woman. They said, “Nobody dare speak to him (i.e., the Prophet ﷺ) except Usāma bin Zaid as he is the most beloved to Allāh’s Messenger ﷺ.”

٣٧٣٢ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيْشًا أَهْمَمُهُمْ شَأنُ الْمَخْرُومَةَ، فَقَالُوا: مَنْ يَجْتَرِي عَلَيْهِ إِلَّا أُسَامَةَ ابْنُ زَيْدٍ جِبْرِيلُ رَسُولُ اللَّهِ؟

[راجع: ٢٦٤٨]

3733. ‘Āishah رضي الله عنها said, “A woman from Banī Makhzūmiya committed a theft and the people said, ‘Who can intercede with the Prophet ﷺ for her?’ So, nobody dared speak to him (i.e., the Prophet ﷺ) but Usāma bin Zaid spoke to him. The Prophet ﷺ said, ‘If a man of high rank amongst the children of Banī Isrāel committed a theft, they used to forgive him, but if a poor man of a low rank committed a theft, they would cut his hand. But I would cut even the hand of Fātima (i.e., the daughter of the Prophet ﷺ) if she committed a theft.’”

٣٧٣٣ - وَحَدَّثَنَا عَلَيْهِ: حَدَّثَنَا سُفِيَّانُ قَالَ: دَهَبْتُ أَسَأْلُ الرَّهْرِيَّ عَنْ حَدِيثِ الْمَخْرُومَةِ فَصَاحَ بِي قُلْتُ لِسُنْيَانَ: فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ؟ قَالَ: وَجَدْتُهُ فِي كِتَابٍ كَانَ كَتَبَهُ أَيُوبُ بْنُ مُوسَى، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً مِنْ بَنِي مَخْرُومَ سَرَقَتْ، فَقَالُوا: مَنْ يَكْلِمُ فِيهَا أَنْتَ يَجْتَرِي؟ فَلَمْ يَجْتَرِي أَحَدٌ أَنْ يُكَلِّمَهُ فَكَلَمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: إِنَّ بَنِي إِسْرَائِيلَ كَانُ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ. لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا». [راجع: ٢٦٤٨]

3734. Narrated ‘Abdullāh bin Dīnār: One day, Ibn ‘Umar, while in the mosque, looked at a man who was dragging his clothes while walking in one of the corners of the mosque. He said, “See who is that. I wish he was near to me.”<sup>(١)</sup> Somebody then said (to Ibn

٣٧٣٤ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَبَادٍ يَحْبَيْ بْنُ عَبَادٍ: حَدَّثَنَا الْمَاجِسْتُونُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: نَظَرَ أَبْنُ عُمَرَ يَوْمًا

(1) (H. 3734) Ibn ‘Umar wished that the man had been near to him so that he might advise him not to walk in that way.

'Umar), "Don't you know him, O Abū 'Abdur-Rahmān? He is Muḥammad bin Usāma." On that Ibn 'Umar bowed his head and dug the earth with his hands and then said, "If Allāh's Messenger ﷺ had seen him, he would have loved him."

وَهُوَ فِي الْمَسْجِدِ إِلَى رَجُلٍ يَسْحَبُ ثِيَابَهُ فِي نَاحِيَةٍ مِنَ الْمَسْجِدِ، فَقَالَ: انْظُرْ مَنْ هَذَا؟ لَيْتَ هَذَا عَنِّي. قَالَ لَهُ إِنْسَانٌ: أَمَا تَعْرِفُ هَذَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ هَذَا مُحَمَّدُ بْنُ أُسَامَةَ. قَالَ: فَقَطُّاً أَبْنُ عُمَرَ رَأْسَهُ، وَقَرَبَ يَدِيهِ فِي الْأَرْضِ، ثُمَّ قَالَ: لَوْ رَأَهُ رَسُولُ اللَّهِ ﷺ لَا يَحْبِبُ لِأَحَبَّهُ.

**3735.** Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ used to take him (i.e., Usāma) and Al-Ḥasan (in his lap) and say: "O Allāh! Love them, as I love them."

٣٧٣٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: حَدَّثَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ فَيَقُولُ: «اللَّهُمَّ أَحِبَّهُمَا فِإِنِّي أَحِبُّهُمَا». [انظر: ٣٧٤٧، ٦٠٠٣]

**3736.** The freed slave of Usāma bin Zaid said, "Al-Ḥajjāj bin Aimān bin Umm Aimān, and Aimān bin Umm Aimān was Usāma's brother from the maternal side and he was one of the *Anṣār*, was seen by Ibn 'Umar not performing his bowing and prostrations in a perfect manner. So, Ibn 'Umar told him to repeat his *Ṣalāt* (prayer)."

٣٧٣٦ - وَقَالَ نَعِيمٌ، عَنْ أَبْنِ الْمُبَارِكِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي مَوْلَى لِأُسَامَةَ بْنَ زَيْدٍ: أَنَّ الْحَجَّاجَ بْنَ أَيْمَنَ بْنَ أَمَّ أَيْمَنَ وَكَانَ أَيْمَنُ بْنُ أُمِّ أَيْمَنَ أَخَا أُسَامَةَ بْنَ زَيْدٍ لِأُمِّهِ وَهُوَ رَجُلٌ مِنَ الْأَنْصَارِ، فَرَأَهُ أَبُونُ عُمَرَ لَمْ يُتَمَّ رُكُوعُهُ وَلَا سُجُودُهُ، فَقَالَ: أَعْدُ.

[انظر: ٣٧٣٧]

٣٧٣٧ - قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِيرٍ، عَنِ الزُّهْرِيِّ:

**3737.** Harmala, the freed slave of Usāma bin Zaid said that while he was in the company of 'Abdullāh bin 'Umar, Al-Ḥajjāj bin Aimān came in and [while offering *Ṣalāt* (prayer)] he did not perform his bowing and prostrations properly. So, Ibn 'Umar told

him to repeat his *Salāt* (prayer). When he went away, Ibn ‘Umar asked me, “Who is he?” I said, “Al-Hajjāj bin Aimān bin Umm Aimān.” Ibn ‘Umar said, “If Allāh’s Messenger ﷺ saw him, he would have loved him.” Then Ibn ‘Umar mentioned the love of the Prophet ﷺ for the children of Umm Aimān. Sulaimān said that Umm Aimān was one of the nurses of the Prophet ﷺ.

حدَّثَنِي حَرْمَلٌ مَوْلَى أَسَامَةَ بْنِ زَيْدٍ: أَنَّهُ يَئِسَّمَا هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ دَخَلَ الْحَجَاجُ بْنُ أَيْمَنَ فَلَمْ يُتَمَّ رُكُوعُهُ وَلَا سُجُودُهُ، فَقَالَ: أَعْذُّ. فَلَمَّا وَلَّى، قَالَ لِي ابْنُ عُمَرَ: مَنْ هَذَا؟ قُلْتُ: الْحَجَاجُ بْنُ أَيْمَنَ بْنُ أَمْ أَيْمَنَ. قَالَ: لَوْ رَأَى هَذَا رَسُولُ اللَّهِ ﷺ لَأَجْبَهُ فَذَكَرَ حُجَّةً وَمَا وَلَدَتْهُ أُمُّ أَيْمَنَ. قَالَ: وَزَادَنِي بَعْضُ أَصْحَابِي عَنْ سُلَيْمانَ: وَكَانَتْ حَافِظَةُ النَّبِيِّ ﷺ. [راجع: ٣٧٣٦]

(١٩) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ عُمَرَ  
ابْنِ الْحَطَابِ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٣٨ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْحَاقُ بْنُ نَصِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنِ الرُّهْبَرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا تَسْهَا عَلَى النَّبِيِّ ﷺ. فَتَمَنَّى أَنْ أَرَى رُؤْيَا أَفْصَها عَلَى النَّبِيِّ ﷺ وَكُنْتُ غُلَامًا أَغْرَبَ وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى عَهْدِ النَّبِيِّ ﷺ. فَرَأَيْتُ فِي الْمَنَامِ كَانَ مَلَكِينِ أَخْدَانِي فَذَهَبَا إِلَيَّ إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَّى الْبَرِّ، وَإِذَا لَهَا قَرْنَانِ كَفَرَنِي الْبَرِّ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقْوِلُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ، فَلَقَيْهُمَا مَلِكٌ

### (19) The merits of ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb . رَضِيَ اللَّهُ عَنْهُمَا

3738. Narrated Ibn ‘Umar: If رَضِيَ اللَّهُ عَنْهُمَا a man saw a dream during the lifetime of the Prophet ﷺ he would narrate it to the Prophet ﷺ. Once, I wished to see a dream and narrate it to the Prophet ﷺ. I was young, unmarried, and used to sleep in the mosque during the lifetime of the Prophet ﷺ. I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two sidewalls like those of a well. There I saw some people in it whom I knew. I started saying, “I seek refuge with Allāh from the (Hell) Fire, I seek refuge with Allāh from the (Hell) Fire.” Then another angel met those two and said to me, “Do not be afraid.” I narrated my dream to Hafṣa.

آخر فقال لي: لَنْ ثُرَاعَ. فَقَصَّطْهَا  
عَلَى حَفْصَةَ [راجع: ٤٤٠]

٣٧٣٩ - فَقَصَّتْهَا حَفْصَةَ عَلَى  
الثَّيِّبِ ﷺ فَقَالَ: «نَعَمْ الرَّجُلُ عَبْدُ اللَّهِ  
لَوْ كَانَ يُصْلِي مِنَ اللَّيلِ». قَالَ  
سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ لَا يَنْامُ مِنَ  
اللَّيلِ إِلَّا قَلِيلًا [راجع: ١١٢٢]

٣٧٤٠ - حَدَّثَنَا يَحْيَى  
بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ  
بُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ  
ابْنِ عُمَرَ، عَنْ أَخِيهِ حَفْصَةَ: أَنَّ الثَّيِّبِ  
ﷺ قَالَ لَهَا: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ  
صَالِحٌ» [راجع: ٤٤٠، ١١٢٢]

(٢٠) بَابُ مَنَاقِبِ عَمَّارٍ وَحَدِيقَةَ  
رَضِيَ اللَّهُ عَنْهُمَا

٣٧٤٢ - حَدَّثَنَا مَالِكُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ  
الْمُغْرِبَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ  
قَالَ: قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكْعَيْنِ.  
ثُمَّ قُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا  
صَالِحًا. فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ،  
فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَيْ  
جَنْبِيِّ، قُلْتُ: مَنْ هَذَا؟ قَالُوا: أَبُو  
الدَّرْدَاءِ. فَقُلْتُ: إِنِّي دَعَوْتُ اللَّهَ أَنْ  
يُسِّرَ لِي جَلِيسًا صَالِحًا فَيُسِّرَ لِي.  
قَالَ: مَمْنَ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ

3739. Ibn ‘Umar added: Hafṣa narrated my dream to the Prophet ﷺ. He said, “What an excellent man ‘Abdullāh is if he only observes the night *Salāt* (prayer).”

Narrated Sālim, as above and added: “Since then Abdullāh used not to sleep at night but very little.”

3740, 3741. Narrated Ibn ‘Umar on the authority of his sister Ḥafṣa رَضِيَ اللَّهُ عَنْهَا, that the Prophet ﷺ had said to her, “‘Abdullāh is a pious man.”

(20) CHAPTER. The virtues of ‘Ammār (bin Yāsir) and Ḥudhaifa (bin Al-Yamān) رَضِيَ اللَّهُ عَنْهُمَا.

3742. Narrated ‘Alqama: I went to Sham and offered a two *Rak'a* prayer and then said, “O Allāh! Bless me with a righteous pious companion.” So I went to some people and sat with them. An old man came and sat by my side. I asked, “Who is he?” They replied, “(He is) Abū Ad-Dardā.” I said (to him), “I prayed to Allāh to bless me with a pious companion and He sent you to me.” He asked me, “From where are you?” I replied, “From the people of Al-Kūfa.” He said, “Isn't there amongst you Ibn Umm ‘Abd, the one who used to carry the shoes, the cushion (or pillow) and the water for ablution? <sup>(1)</sup> Is there amongst you the one whom Allāh gave refuge from Satan through the request of His Prophet ﷺ? <sup>(2)</sup> Is there amongst you the one

(1) (H. 3742) The person meant here was ‘Abdullah bin Mas’ud who used to carry the things mentioned here for the Prophet ﷺ.

(2) (H. 3742) The person meant here is ‘Ammār.

who keeps the secrets of the Prophet ﷺ which nobody knows except him?”<sup>(1)</sup>. Abū Ad-Dardā’ further asked, “How does ‘Abdullāh (bin Mas‘ūd) recite the Sūrah starting with, ‘By the night as it envelops.’” (V.92:1) Then I recited before him:

“By the night as it envelops; and by the day as it appears in brightness; and by male and female.” (V.92:1-3)<sup>(2)</sup>

On this Abū Ad-Dardā’ said, “By Allāh, the Prophet ﷺ made me recite the Sūrah in this way while I was listening to him (reciting it).”

الْكُوفَةَ، قَالَ: أَوْلَيْسَ عِنْدَكُمْ ابْنُ أَمْ عَبْدِ صَاحِبِ النَّعْلَى وَالوِسَادِ وَالْمُطْهَرَةِ؟ أَفَيْكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ يَعْنِي عَلَى لِسَانِ نَبِيِّ ﷺ؟ أَوْلَيْسَ فِيْكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذِي لَا يَعْلَمُ أَحَدٌ غَيْرُهُ؟ ثُمَّ قَالَ: كَيْفَ يَقْرَأُ عَبْدُ اللَّهِ ﷺ وَأَتَيْلَ إِذَا يَتَشَبَّهُ ﴿١﴾ قَرَأْتُ عَلَيْهِ (وَاللَّيلُ إِذَا يَغْشِي وَالنَّهَارُ إِذَا تَجْلِي وَالذَّكَرُ وَالْأُنْثَى) قَالَ: وَاللَّهِ لَقَدْ أَثْرَأَنِيهَا رَسُولُ اللَّهِ ﷺ مِنْ فِيهِ إِلَى فِيهِ.

[راجع: ٣٢٨٧]

٣٧٤٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلَقْمَةُ إِلَى الشَّامَ فَلَمَّا دَخَلَ الْمَسْجِدَ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا. فَجَلَسَ إِلَيْ أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ: مِمَّنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَيْنَسَ فِيْكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ؟ يَعْنِي حُدَيْنَةَ، قَالَ: قُلْتُ: بَلِي، قَالَ: أَيْنَسَ فِيْكُمْ أَوْ

3743. Narrated Ibrāhim : ‘Alqama went to Sham and when he entered the mosque, he said, “O Allāh! Bless me with a righteous, pious companion.” So he sat with Abū Ad-Dardā’. Abū Ad-Dardā’ asked him, “Where are you from?” ‘Alqama replied, “From the people of Kūfa.” Abū Ad-Dardā’ said, “Isn’t there amongst you the keeper of the secret which nobody else knows i.e., Hudhaifa?” ‘Alqama said, “Yes.” Then Abū Ad-Dardā’ further asked, “Isn’t there amongst you the person whom Allāh gave refuge from Satan through the invocation of His Prophet ﷺ namely ‘Ammār?” ‘Alqama replied in the affirmative. Abū Ad-Dardā’ said, “Isn’t

(1) (H. 3742) The person meant here is Hudhaifa.

(2) (H. 3742) The third Verse of Sūrah 92 in the Qur’ān is:

*Wa mā khalaqa dh-hakara wal-untha.*

*‘By Him Who created male and female.’*

*Abū Ad-Dardā’ and ‘Abdullāh bin Mas‘ūd used to read this Verse as:*

*Wadh-dhakara wal-untha.*

*‘And by male and female,’*

*excluding, Wamā Khalaga . i.e., by Him Who created.*

Perhaps they did not hear the complete Verse from the Prophet ﷺ while many other Companions of the Prophet ﷺ did.

there amongst you the person who carries the *Siwāk* or the secrets (i.e., of the Prophet ﷺ namely ‘Abdullāh bin Mas‘ūd)?” ‘Alqama said, “Yes.” Then Abū Ad-Dardā’ asked, “How (‘Abdullāh bin Mas‘ūd) used to recite the *Sūrah* starting with: ‘By the night as it envelops; by the day as it appears in brightness?’” (V.92:1,2). ‘Alqama said, “And by male and female.” Abū Ad-Dardā’ then said, “These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet ﷺ.”

مِنْكُمُ الَّذِي أَجَارَهُ اللَّهُ عَلَى لِسَانِنِ  
وَلِلَّهِ؟ يَعْنِي مِنَ الشَّيْطَانِ يَعْنِي عَمَارًا،  
فَقُلْتُ: بَلِي، قَالَ: أَلَيْسَ فِيْكُمْ أُوْ  
مِنْكُمْ صَاحِبُ السَّوَاكِ، وَالوِسَادِ أُوْ  
السَّرَّارِ؟ قَالَ: بَلِي، قَالَ: كَيْفَ كَانَ  
عَبْدُ اللَّهِ يَقْرَأُ «وَاتَّلِ إِذَا يَقْتَلُنِي ۖ وَالنَّهُرُ  
إِذَا بَخَلَ» ۚ فَقُلْتُ: (وَالذَّكْرُ وَالْأُشْنَى)  
قَالَ: مَا زَالَ بِي هُؤُلَاءِ حَتَّى كَادُوا  
يَسْتَرِلُونِي عَنْ شَيْءٍ سَمِعْتُهُ مِنَ النَّبِيِّ  
وَلِلَّهِ». [راجع: ٣٢٨٧]

(٢١) بَابُ مَنَاقِبِ أَبِي عَبْيَدَةَ بْنِ  
الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

٣٧٤٤ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ  
حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ،  
عَنْ أَبِي قَلَبَةَ قَالَ: حَدَّثَنِي أَنَّسُ بْنَ  
مَالِكٍ: أَنَّ رَسُولَ اللَّهِ وَلِلَّهِ  
لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيْتَهَا الْأُمَّةُ  
أَبُو عَبْيَدَةَ بْنَ الْجَرَّاحِ». [انظر: ٤٣٨٢،  
٧٢٥٥]

٣٧٤٥ - حَدَّثَنَا مُسْلِمُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ صَلَّةَ، عَنْ حُذَيْفَةَ رَضِيَ  
اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ وَلِلَّهِ  
نَجْرَانَ: (الْأَبْعَثُنَّ، حَقَّ أَمِينَ).  
فَأَشْرَفَ أَصْحَابُهُ فَبَعَثَ أَبَا عَبْيَدَةَ رَضِيَ  
اللهُ عَنْهُ. [انظر: ٤٣٨٠، ٤٣٨١، ٧٢٥٤]

بَابُ ذِكْرِ مُضْعِبِ بْنِ عَمِيرٍ

3744. Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said, "Every nation has an *Amīn* (trustworthy man), and the *Amīn* (trustworthy man) of this (i.e., Muslim) nation is Abū ‘Ubaida bin Al-Jarrāh."

3745. Narrated Hudhaifa : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said to the people of Najrān, "I will send you the most trustworthy man." (Every one of) the Companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abū ‘Ubaida

CHAPTER. The mention of Muṣ‘ab bin ‘Umair. (See Vol. 2, "The Book of Funerals, *Hadīth*" No.1276)

**(22) CHAPTER. The merits of Al-Hasan and Al-Husain.**

رَضِيَ اللَّهُ عَنْهُمَا  
 Narrated Abū Hurairah: The Prophet ﷺ took and put Al-Hasan, over his shoulder.

**3746.** Narrated Abū Bakra : Rَضِيَ اللَّهُ عَنْهُ : I heard the Prophet ﷺ talking at the pulpit while Al-Hasan was sitting beside him, and he (i.e., the Prophet ﷺ) was once looking at the people and at another time Al-Hasan, and saying, "This son of mine is a Sayyid (i.e., chief) and perhaps Allāh will bring about an agreement between two sects of the Muslims through him."

**3747.** Narrated Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ used to take him and Al-Hasan, and used to say, "O Allāh! I love them, so please love them," or said something similar.

**3748.** Narrated Muhammād: Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said, "The head of Al-Husain bin 'Ali was brought to 'Ubaidullāh bin Ziyād and was put in a tray, and then Ibn Ziyād started playing with a stick at the nose and mouth of Al-Husain's head and saying something about his handsome features." Anas then said (to him), "Al-Husain resembled the Prophet ﷺ more than the others did." Anas added, "His (i.e., Al-Husain's) hair was dyed with *Wasma* (i.e., a kind of plant used as a dye)."

**(٢٢) بَابُ مَنَاقِبِ الْحَسَنِ وَالْحُسَيْنِ**  
رَضِيَ اللَّهُ عَنْهُمَا

قالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ: عَانَ النَّبِيُّ وَالْحَسَنُ.  
٣٧٤٦ - حَدَّثَنَا صَدَقَةً: حَدَّثَنَا ابْنُ عَيْنَةَ: حَدَّثَنَا أَبُو مُوسَى، عَنِ الْحَسَنِ: سَمِعَ أَبَا بَكْرَةَ: سَمِعْتُ النَّبِيَّ وَالْحَسَنَ إِلَى جَنْبِهِ يَنْتَظِرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ: «أَبْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فَتَّيْنِ مِنَ الْمُسْلِمِينَ».

[٢٧٠٤]

٣٧٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ وَالْحَسَنَ كَانَ يَأْخُذُهُ وَالْحَسَنَ وَيَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُمَا فَاجْبِهِمَا». أَوْ كَمَا قَالَ.

[٣٧٣٥]

٣٧٤٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَتَيْتُ عَيْدِ اللَّهِ بْنُ زِيَادَ بِرَأْسِ الْحُسَيْنِ بْنِ عَلَيٍّ فَجَعَلَ فِي طَسْبَتِ فَجَعَلَ يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا. فَقَالَ أَنَسٌ. كَانَ أَشْهَدُهُمْ بِرَسُولِ اللَّهِ وَكَانَ مَخْصُوبًا بِالْوَسْمَةِ.

**3749.** Narrated Al-Barā: I saw the Prophet while Al-Hasan was over his shoulder, saying, "O Allāh! I love him, so please love him."

٣٧٤٩ - حَدَّثَنَا حَاجَاجُ بْنُ الْمِهَالِ: حَدَّثَنَا شَعْبَةُ قَالَ: أَخْبَرَنِي عَدَىٰ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنَ بْنَ عَلَيٍّ عَلَى عَاتِقِهِ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبْهُ».

**3750.** Narrated 'Uqba bin Al-Hārith: I saw Abū Bakr رَضِيَ اللَّهُ عَنْهُ carrying Al-Hasan and saying, "Let my father be sacrificed for you; you resemble the Prophet ﷺ and not 'Alī," while 'Alī was laughing.

٣٧٥٠ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنِي عُمَرُ بْنُ سَعِيدٍ بْنُ أَبِي حُسَيْنٍ، عَنْ أَبِي مُلِيْكَةَ، عَنْ عُبْدَةَ بْنِ الْحَارِثِ قَالَ: رَأَيْتُ أَبَا بُكْرًا رَضِيَ اللَّهُ عَنْهُ وَحَمَلَ الْحَسَنَ وَهُوَ يَقُولُ: بَأَبِي شَيْبَةِ بْنِ الْمَقْبَرِ، لَيْسَ شَيْبَةُ بْنِ عَلَيٍّ، وَعَلَيٍّ يَصْحَّلُكُ.

[راجع: ٣٥٤٢]

**3751.** Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Abū Bakr used to say, "In order to please (the Prophet) Muḥammad ﷺ do good to his family."

٣٧٥١ - حَدَّثَنِي يَحْيَى بْنُ مَعْنَى وَصَدَقَةً قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شَعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَرِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بُكْرٍ: ارْفُبُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. [راجع: ٣٧١٣]

**3752.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: None resembled the Prophet ﷺ more than Al-Hasan bin 'Alī did.

٣٧٥٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَّيْنِ. وَقَالَ عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَسْسٌ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشَبَّهَ بِالنَّبِيِّ ﷺ مِنَ الْحَسَنِ بْنِ عَلَيٍّ.

**3753.** Narrated Ibn Abī Nu‘aim: A person asked ‘Abdullāh bin ‘Umar whether a *Muhrim* (a person in the state of *Ihrām*) could kill flies. I heard him saying (in reply), “The people of Iraq are asking about the killing of flies while they themselves murdered the son of the daughter of Allāh’s Messenger ﷺ. And the Prophet ﷺ said, ‘They (i.e., Al-Hasan and Al-Husain) are my two sweet basilis<sup>(1)</sup> in this world.’”

٣٧٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ شَارِيْ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدٍ ابْنِ أَبِي يَعْقُوبَ: سَمِعْتُ ابْنَ أَبِي نَعْمٍ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ عَنِ الْمُحْرَمِ: قَالَ شُعْبَةُ: أَخْسِبَةُ يَقْتَلُ الذِّبَابَ؟ قَالَ: أَهْلُ الْعَرَاقِ يَسْأَلُونَ عَنِ الذِّبَابِ وَقَدْ قَاتَلُوا ابْنَ ابْنَتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُمَا رَيْحَانَاتِي مِنَ الدُّنْيَا».

[انظر: ٥٩٩٤]

**(23) The merits of Bilāl bin Rabāh, the freed slave of Abū Bakr.**  
رَضِيَ اللَّهُ عَنْهُ

The Prophet ﷺ said (to Bilāl), “I heard the sound of your shoes in Paradise just in front of me.”

**3754.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُما used to say, “Abū Bakr is our chief, and he manumitted our chief,” meaning Bilāl.

٣٧٥٤ - حَدَّثَنَا أَبُو نُعِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ: أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ عُمَرُ يَقُولُ: أَبُو بَكْرٍ سَيِّدُنَا، وَأَعْنَقَ سَيِّدَنَا، يَعْنِي بِلَالًا.

٣٧٥٥ - حَدَّثَنَا ابْنُ نُعْمَرٍ، عَنْ مُحَمَّدٍ بْنِ عُبَيْدٍ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ: أَنَّ بِلَالًا قَالَ لِأَبِي بَكْرٍ: إِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي لِنَفْسِكَ فَأَمْسِكْنِي، وَإِنْ كُنْتَ إِنَّمَا اشْتَرَيْتَنِي اللَّهُ فَدَعْنِي وَعَمَلَ اللَّهُ.

**3755.** Narrated Qais: Bilāl said to Abū Bakr, “If you bought me for yourself then keep me (for yourself), but if you have bought me for Allāh’s sake, then leave me for Allāh’s Work.”

(1) (H. 3753) The Prophet ﷺ compared Al-Hasan and Al-Husain to two sweet basilis because he used to embrace and smell them.

## (24) CHAPTER. Narrations about Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا.

3756. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Once, the Prophet ﷺ embraced me (pressed me to his chest) and said, "O Allāh, teach him *Al-Hikmah* (i.e., the understanding of the knowledge of the Qur'ān)." عَنْهُمَا

Narrated 'Abdul-Warīth the same but said, "O Allāh, teach him (Ibn 'Abbās) the Book (i.e., the understanding of the knowledge of the Qur'ān)." عَنْهُمَا

Narrated Khālid as above.

## (٤٤) بَابُ ذِكْرِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثٍ، عَنْ خَالِدٍ، عَنْ عَكْرِيَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: ضَمَّنَنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ: «اللَّهُمَّ عَلَمْتُهُ الْحِكْمَةَ». عَنْهُمَا

حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثٍ وَقَالَ: «اللَّهُمَّ عَلَمْتُهُ الْكِتَابَ». حَدَّثَنَا مُوسَىٰ: حَدَّثَنَا وُهَيْبٌ، عَنْ خَالِدٍ مِثْلَهُ. وَالْحِكْمَةُ: الْإِصَابَةُ فِي غَيْرِ الْبُشْرَىٰ. [رَاجِعٌ: ٧٥]

## (٤٥) بَابُ مَنَاقِبِ خَالِدٍ بْنِ الْوَالِيدِ رَضِيَ اللَّهُ عَنْهُ

(25) CHAPTER. The merits of Khālid bin Al-Walid رَضِيَ اللَّهُ عَنْهُ.

3757. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ announced about the death of Zaid, Ja'far and Ibn Rawāḥa to the people before the news of their death reached them. He said with his eyes overflowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawāḥa took the flag and was martyred. Finally the flag was taken by a sword from Allāh's Swords (i.e., Khālid bin Al-Walid) and Allāh gave them (i.e., the Muslims) victory."

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبْوَابٍ، عَنْ حُمَيْدِ بْنِ هَلَالٍ، عَنْ أَئِسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَراً وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيهِمْ خَبْرُهُمْ، فَقَالَ: «أَخَذَ الرَّايةَ زَيْدٌ فَأُصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأُصِيبَ، ثُمَّ أَخَذَ ابْنَ رَوَاحَةَ فَأُصِيبَ، وَعَيْنَا تَدْرِفَانِ حَتَّى أَخَذَهَا سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ». [١٢٤٦]

## (٤٦) بَابُ مَنَاقِبِ سَالِمٍ مَوْلَى أَبِي حُذَيفَةَ رَضِيَ اللَّهُ عَنْهُ

## (26) CHAPTER. The merits of Sālim, the freed slave of Abū Hudhaifa رَضِيَ اللَّهُ عَنْهُ.

3758. Narrated Masrūq: 'Abdullāh (bin Mas'ūd) was mentioned before 'Abdullāh bin

٣٧٥٨ - حَدَّثَنَا سَلَيْمَانُ بْنُ

'Amr. The latter said, "That is a man I continue to love because I heard Allāh's Messenger ﷺ saying, 'Learn the recitation of the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Hudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal'." I do not remember whether he mentioned Ubaī first or Mu'ādh.

حَرْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرَ عَبْدَ اللَّهِ عَنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ: ذَاكَ رَجُلٌ لَا أَزَالُ أُحِبُّهُ بَعْدَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةَ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - فَبَدَا بِهِ - وَسَالِمٍ مَوْلَى أَبِي حُذْيَفَةَ، وَأَبِي بْنِ كَعْبٍ، وَمُعاذِ بْنِ جَبَلٍ»، قَالَ: لَا أَدْرِي بَدَا بِأَبِي أُوْفِي أَوْ بِمُعاذٍ. [انظر: ٣٧٦٠، ٣٨٠٦، ٤٩٩٩، ٣٨٠٨]

### (٢٧) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

#### (27) CHAPTER . The merits of 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ

3759. Narrated 'Abdullāh bin 'Amr رَضِيَ اللَّهُ عَنْهُما : Allāh's Messenger ﷺ was neither a *Fāhish* (one who talks evil) nor a *Mutafahhish* (one who conveys evil talk). He used to say, "The most beloved to me amongst you is the one who has the best character and manners." (See H. 3559, 6029 and 6035)

٣٧٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَاثِيلَ قَالَ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: إِنَّ مَنْ أَحْبَبْتُمْ إِلَيْيَ أَحْسَنْتُمْ أَخْلَاقًا». [راجع: ٣٥٥٩]

٣٧٦٠ - وَقَالَ: «اسْتَقْرِئُوا الْقُرْآنَ مِنْ أَرْبَعَةَ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمٍ مَوْلَى أَبِي حُذْيَفَةَ، وَأَبِي بْنِ كَعْبٍ، وَمُعاذِ بْنِ جَبَلٍ». [راجع: ٣٧٥٨]

٣٧٦١ - حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: دَحَلْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَيْنِ

3760. He ﷺ added, "Learn the Qur'ān from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Hudhaifa, Ubaī bin Ka'b, and Mu'ādh bin Jabal."

[See *Hadith* No.3806]

3761. Narrated 'Alqama : I went to Sham and was offering a two *Rak'a Salāt* (prayer); I said, "O Allāh! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said,

(to myself), "I hope Allāh has granted me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kūfa." He said, "Weren't there amongst you the one who used to carry the (Prophet's) shoes, *Siwāk* and the ablution water container?<sup>(1)</sup> Weren't there amongst you the man who was given Allāh's refuge from the Satan?<sup>(2)</sup> And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew?<sup>(3)</sup> How did Ibn Umm 'Abd (i.e., 'Abdullāh bin Mas'ūd) use to recite *Sūrat Al-Lail* (No. 92)?" I recited:

"By the night as it envelops, by the day as it appears in brightness, and by male and female". (V.92:1-3)

On that, Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."<sup>(4)</sup>

**3762.** Narrated 'Abdur-Rahmān bin 'Azīz: We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet ﷺ in good appearance and straightforward behaviour so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet ﷺ (to some extent) in appearance and conduct more than Ibn Umm 'Abd (i.e., 'Abdullah bin Mas'ūd).

**3763.** Narrated Abū Mūsa Al-Ash'arī رضي الله عنه : My brother and I came from Yemen, and for some time we continued to consider

فقلت: اللهم يسّر لي جلیساً فرأیت شيئاً مقبلاً، فلما دنا قلت: أرجو أن يكون استحباب الله، قال: من أين أنت؟ قلت: من أهل الكوفة، قال: ألم يكن فيكم صاحب التعلّم والوسائل والمظيرة؟ أو لم يكن فيكم الذي أحير من الشيطان؟ أو لم يكن فيكم صاحب السر الذي لا يعلم غيره؟ كيف فرأ ابن أم عبد **﴿وَأَيْلَ﴾** فقرأ **﴿إِذَا يَغْشَى وَالنَّهَارُ إِذَا تَجَلَّ وَالذَّكَرُ وَالأنثى﴾** قال: أقرّأها النبي ﷺ فاء إلى في ما زال هؤلاء حتى كادوا يرددونني.

**٣٧٦٢ - حديث سليمان بن حرب:** حدثنا شعبة، عن أبي إسحاق، عن عبد الرحمن بن يزيد قال: سألنا حديفة عن رجل قريب السمع والهذا من النبي ﷺ حتى تأخذ عنه، فقال: ما أعرف أحداً أقرب سمعاً وهداً ودللاً بـ **النبي ﷺ** من ابن أم عبد. [انظر: ٦٠٩٧]

**٣٧٦٣ - حديث محمد بن العلاء:** حدثنا إبراهيم بن يوسف بن

١) (H. 3761) The person meant here was 'Abdullah bin Mas'ūd.

٢) (H. 3761) The person meant here was 'Amrān bin Yāsir.

٣) (H. 3761) The person meant here was Hudhaifa.

٤) (H. 3761) See footnote of *Hadīth* No. 3743.

'Abdullāh bin Mas'ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ يَقُولُ: قَدِيمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَثْنَا حِينًا مَا نَرَى إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودَ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لَمَّا نَرَى مِنْ دُخُولِهِ وَذُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ. [انظر: ٤٣٨٤]

#### (28) CHAPTER. Narration about Mu'āwiya رضي الله عنه

**3764.** Narrated Ibn Abū Mulaika : Mu'āwiya offered one *Rak'a Witr* prayer after the *Ishā* prayer, and at that time a freed slave of Ibn 'Abbās was present. He (i.e., the slave) went to Ibn 'Abbās (and told him that Mu'āwiya offered one *Rak'a* in *Witr* prayer). Ibn 'Abbās said, "Leave him, for he was in the company of Allāh's Messenger ﷺ"<sup>(1)</sup>

٣٧٦٤ - حَدَّثَنَا الْحَسَنُ بْنُ يَشْرِيفٍ: حَدَّثَنَا الْمُعَافِي، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلِيقَةَ قَالَ: أَوْتَرَ مُعاوِيَةً بَعْدَ العِشَاءِ بِرَكْعَةٍ وَعِنْدَهُ مَوْنَى لَابْنِ عَبَّاسٍ فَأَتَى ابْنَ عَبَّاسَ، فَقَالَ: دَعْهُ فَإِنَّهُ قَدْ صَاحَبَ رَسُولَ اللَّهِ ﷺ. [انظر: ٣٧٦٥]

**3765.** Narrated Ibn Abī Mulaika : Somebody said to Ibn 'Abbās, "Can you speak to chief of the believers Mu'āwiya, as he does not offer except one *Rak'a* as *Witr*?" Ibn 'Abbās replied, "He is a *Faqīh* (i.e., a learned man who can give religious verdict)." <sup>(1)</sup>

٣٧٦٥ - حَدَّثَنَا ابْنُ أَبِي مَرِيمَ: حَدَّثَنَا نَافِعُ بْنُ عَمْرَ: حَدَّثَنَا ابْنُ أَبِي مُلِيقَةَ: قَيْلَ لَابْنِ عَبَّاسٍ: هَلْ لَكَ فِي أَمْبَرِ الْمُؤْمِنِينَ مُعاوِيَةً فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِواحِدَةٍ؟ قَالَ: إِنَّهُ فَقِيهٌ.

[راجع: ٣٧٦٤]

**3766.** Narrated Ḥumrān bin Abbān : Mu'āwiya said (to the people), "You offer a *Ṣalāt* (prayer) which we, who were the Companions of the Prophet ﷺ never saw the Prophet ﷺ offering, and he forbade its offering, i.e., the two *Rak'a* after

٣٧٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّابِ قَالَ: سَمِعْتُ حُمَرَانَ بْنَ أَبَانَ، عَنْ مُعاوِيَةَ

(1) (H. 3764) Mu'āwiya must have seen the Prophet ﷺ doing the same.

the compulsory 'Aṣr prayer."

رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَصْلُوَنَّ صَلَاةً لَقَدْ صَرَحْنَا النَّبِيُّ ﷺ فِيمَا رَأَيْنَا يُصَلِّيهَا وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي الرَّكْعَيْنِ بَعْدَ الْعَصْرِ. [راجع: ٥٨٧]

(٢٩) بَابٌ مَنَاقِبِ فَاطِمَةَ رَضِيَ اللَّهُ عَنْهَا،

(29) CHAPTER. The merits of Fāṭima علیها السلام:

The Prophet ﷺ said, "Fāṭima is the chief mistress of the women in Paradise."

3767. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

وَقَالَ النَّبِيُّ ﷺ: «فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ».

٣٧٦٧ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا ابْنُ عَيْنَتَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمُسَوْرِ بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاطِمَةُ بَضْعَةٍ مِنِّي، فَمَنْ أَغْضَبَهَا أَغْضَبَنِي».

(٣٠) بَابٌ فَضْلٌ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا،

(30) CHAPTER. The superiority of 'Āishah رَضِيَ اللَّهُ عَنْهَا.

3768. Narrated Abū Salama: 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "Once, Allāh's Messenger ﷺ said (to me), 'O 'Āish ('Āishah)! This is Jibril (Gabriel) greeting you.' I said, 'Peace and Allāh's Mercy and Blessings be on him, you see what I don't see.'" She was addressing Allāh's Messenger ﷺ.

٣٧٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يُوسُفَ، عَنْ ابْنِ شَهَابٍ: قَالَ أَبُو سَلَمَةَ: إِنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا: «يَا عَايَشَ، هَذَا جِبْرِيلُ يُفْرِنُكِ السَّلَامَ»، فَقَلَّتْ: عَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، تَرَى مَا لَا أَرِي، تُرِيدُ رَسُولَ اللَّهِ ﷺ. [راجع: ٣٢١٧]

٣٧٦٩ - حَدَّثَنَا آدُمُ: أَخْبَرَنَا شَعْبَةُ قَالَ ح. وَحَدَّثَنَا عَمْرُو: أَخْبَرَنَا شَعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ

3769. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of 'Imrān, and Āsiya, the wife of

Fir'aun (Pharaoh). And the superiority of 'Āishah to other women is like the superiority of *Tharid* (i.e., an Arabic dish) to other meals."

عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ. وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ إِلَّا مَرِيمٌ بِنْتُ عُمَرَانَ، وَأُبَيَّةُ امْرَأَةُ فِرْعَوْنَ. وَفَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الْطَّعَامِ». [راجع: ٣٤١١]

**3770.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَنَّاسُ بْنَ مَالِكَ said, "The superiority of 'Āishah over other women is like the superiority of *Tharid* to other meals."

٣٧٧٠ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَّسَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضْلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ التَّرِيدِ عَلَى سَائِرِ الْطَّعَامِ».

**3771.** Narrated Al-Qāsim bin Muhammad : Once 'Āishah became sick and Ibn 'Abbās went to see her and said, "O Mother of the believers! You are leaving for truthful forerunners, i.e., for Allāh's Messenger ﷺ and Abū Bakr .

٣٧٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَبْدِ الْمُجِيدِ: حَدَّثَنَا ابْنُ عَوْنَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّ عَائِشَةَ اشْتَكَتْ فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ، تَقْدِمِينَ عَلَى فَرَطِ صِدْقٍ، عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى أَبِي بَكْرٍ. [انظر: ٤٧٥٣، ٤٧٥٤]

**3772.** Narrated Abū Wā'il : When 'Alī sent 'Ammār and Al-Hasan to (the people of) Kūfa to urge them to fight, 'Ammār addressed them saying, "I know that she (i.e., 'Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e., Allāh) or her."<sup>(1)</sup>

٣٧٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَذْنَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ: سَمِعْتُ أَبَا وَائِلَ قَالَ: لَمَّا بَعَثَ اللَّهُ عَلَيْهِ عَمَارًا وَالْحَسَنَ إِلَى الْكُوفَةِ لِيَسْتَغْفِرُهُمْ خَطَبَ عَمَارٌ فَقَالَ: إِنِّي لَأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالآخِرَةِ

(1) (H. 3772) Allāh's Order is to obey the *Imām* (i.e., 'Alī) and for the ladies to stay at home . [See the Qur'ān (V. 33:33)].

ولكِنَّ اللَّهَ ابْلَأْتُمْ لِتَشْبُعُوهُ أَوْ إِيَاهَا.

[انظر: ٧١٠١]

**3773.** Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا that she borrowed a necklace from Asmā’ and it was lost. Allāh’s Messenger ﷺ sent some of his Companions to look for it. During their journey the time of Salāt (prayer) was due and they offered the Salāt (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of Tayammum was revealed. Usaid bin Huḍair said (to ‘Āishah), “May Allāh reward you handsomely. By Allāh, whenever you have a difficulty, Allāh took you out of it and brought with it a blessing for the Muslims.”

**٣٧٧٣** - حَدَّثَنَا عَبْيَذُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: اسْتَعَارَتْ مِنْ أَسْمَاءَ قَلَادَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا فَأَدْرَكَتْهُمُ الصَّلَاةُ فَصَلَوُا بِعِيرٍ وُضُوءٍ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ شَكَوْا ذَلِكَ إِلَيْهِ فَنَزَّلَتْ آيَةُ الْيَمِّ، فَقَالَ أَسَيْدُ بْنُ حُسْنٍ: جَزَّاكَ اللَّهُ خَيْرًا فَوَاللَّهِ مَا نَزَّلَ بِكِ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكِ مِنْهُ مَخْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[راجع: ٣٣٤]

**3774.** Narrated Hishām’s father: When Allāh’s Messenger ﷺ was in his fatal illness, he started visiting his wives and saying, “Where will I be tomorrow?” He was anxious to be in ‘Āishah’s home. ‘Āishah said, “So, when it was my day, the Prophet ﷺ became silent (no longer asked the question).”

**٣٧٧٤** - حَدَّثَنَا عَبْيَذُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا كَانَ فِي مَرَضِهِ جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» حِرْصًا عَلَى بَيْتِ عَائِشَةَ.

فَأَلَّتْ عَائِشَةُ: فَلَمَّا كَانَ يَوْمِ سَكَنَ.

[راجع: ٨٩٠]

**3775.** Narrated Hishām’s father: The people used to send presents to the Prophet ﷺ on the day of ‘Āishah’s turn. ‘Āishah said, “My companions (i.e., the other wives of the Prophet ﷺ) gathered in the house of Umm Salama and said, “O Umm Salama! By Allāh, the people choose to send presents on the day of ‘Āishah’s turn and we too, love

**٣٧٧٥** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَابِ: حَدَّثَنَا حَمَادًا: حَدَّثَنَا هِشَامَ، عَنْ أَبِيهِ قَالَ: كَانَ النَّاسُ يَتَحَرَّرُونَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَتْ عَائِشَةُ: فَاجْتَمَعَ صَوَاحِبِي إِلَى أُمِّ

the good (i.e., presents etc.) as ‘Āishah does. You should tell Allāh’s Messenger ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be.” Umm Salama said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e., Umm Salama), she repeated the same, and the Prophet ﷺ again turned away, and when she told him the same for the third time, the Prophet ﷺ said, “O Umm Salama! Don’t trouble me by harming ‘Aishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her.”

سَلَمَةَ قَلْنَ: يَا أُمَّ سَلَمَةَ، وَاللَّهِ إِنَّ  
النَّاسَ يَتَحَرَّوْنَ بِهَدَىٰ يَاهُمْ يَوْمَ عَائِشَةَ  
وَإِنَّا نُرِيدُ الْحَيْرَ كَمَا تُرِيدُهُ عَائِشَةَ  
فَمُرِيَ رَسُولُ اللَّهِ ﷺ أَنْ يَأْمُرَ النَّاسَ  
أَنْ يَهْدُوا إِلَيْهِ حَيْثُمَا كَانَ أَوْ حَيْثُمَا  
دَارَ، قَالَتْ: فَذَكَرْتَ ذَلِكَ أُمَّ سَلَمَةَ  
لِلَّهِبِي ﷺ، قَالَتْ: فَأَعْرَضْ عَنِي فَلَمَّا  
عَادَ إِلَيَّ ذَكَرْتُ لَهُ ذَلِكَ فَأَعْرَضَ  
عَنِي، فَلَمَّا كَانَ فِي الثَّالِثَةِ ذَكَرْتُ لَهُ  
فَقَالَ: يَا أُمَّ سَلَمَةَ لَا تُؤْذِنِي فِي  
عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَّلَ عَلَيَّ الْوَحْيُ  
وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُنَّ غَيْرِهَا».

[٢٥٧٤]

63 – THE MERITS OF *AL-ANSĀR*

## ٦٣ - كتاب مناقب الأنصار

(1) CHAPTER. The merits of *Al-Ansār*

And the Statement of Allāh : عَزَّ وَجَلَّ : ﴿وَالَّذِينَ مَأْوَى  
وَنَصْرًا﴾ «وَالَّذِينَ تَبَعَّمُوا الدَّارَ وَإِلَيْهِنَّ  
مِنْ قَبْلِهِ يُحْجَوْنَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا  
يَحْدُثُونَ فِي صُدُورِهِمْ حَاجَةً مَمَّا  
أُوتُوا﴾ [الحشر: ٩].

“And those who , before them , had homes (in Al-Madina) and had adopted the Faith , – love those who emigrate to them , and have no jealousy in their breasts for that which they have been given...” (V.59:9)

3776. Narrated Ghilān bin Jarīr : I asked Anas , “Tell me about the name *Al-Ansār*. Did you call yourselves by this name or did Allāh call you by it?” He said , “Allāh called us by this name .” We used to visit Anas (at Baṣrah) and he used to narrate to us the virtues and deeds of *Al-Ansār*, and he used to address me or a person from the tribe of Al-Azd and say , “Your tribe did so-and-so on such and such a day .”

3777. Narrated ‘Aishah رضي الله عنها : The day of *Bu’āth* [i.e., day of fighting between the two tribes of the *Ansār*, the ‘Aūs and Al-Khaṣraj] was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh’s Messenger ﷺ reached (Al-Madina), the tribes of Al-Madina had already divided and their chiefs had been killed and wounded. So, Allāh had brought about the battle for the good of His Messenger ﷺ in order that they (i.e., the *Ansār*) might embrace Islām.

## (1) باب مناقب الأنصار

وقول الله عز وجل : ﴿وَالَّذِينَ مَأْوَى  
وَنَصْرًا﴾ «وَالَّذِينَ تَبَعَّمُوا الدَّارَ وَإِلَيْهِنَّ  
مِنْ قَبْلِهِ يُحْجَوْنَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا  
يَحْدُثُونَ فِي صُدُورِهِمْ حَاجَةً مَمَّا  
أُوتُوا﴾ [الحشر: ٩].

٣٧٧٦ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ : حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونَ :  
حَدَّثَنَا غِيلَانُ بْنُ جَرِيرٍ قَالَ : قُلْتُ  
لَأَنَّيْنِ : أَرَأَيْتَ اسْمَ الْأَنْصَارِ كُنْتَمْ  
سَمِّوْنَ بِهِ ؟ أُمْ سَمَّاْكُمُ اللَّهُ ؟ قَالَ : بَلْ  
سَمَّانَا اللَّهُ عَزَّ وَجَلَّ ، كُنَّا نَذْخُلُ عَلَى  
أَنَّيْنِ فَيُحَدِّثُنَا بِمَنَاقِبِ الْأَنْصَارِ  
وَمَشَاهِدِهِمْ ، وَيُقْبِلُ عَلَيَّ أَوْ عَلَى رَجُلٍ  
مِنَ الْأَرْدِ فَيَقُولُ : فَعَلَ قَوْمُكَ يَوْمَ كَذَا  
وَكَذَا كَذَا وَكَذَا . [انظر : ٣٨٤٤]

٣٧٧٧ - حَدَّثَنَا عَبْيُودُ بْنُ  
إِسْمَاعِيلَ قَالَ : حَدَّثَنَا أَبُو أُسَامَةَ ، عَنْ  
هِشَامٍ ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ  
عَنْهَا قَالَ : كَانَ يَوْمُ بُعاثَ يَوْمًا  
قَدَّمَهُ اللَّهُ لِرَسُولِهِ ﷺ فَقَدِيمَ رَسُولَ اللَّهِ  
ﷺ وَقَدْ افْتَرَقَ مَلَأُهُمْ وَقُتِلَتْ  
سَرْوَانُهُمْ وَجُرْحُوْنَ ، فَقَدَّمَهُ اللَّهُ لِرَسُولِهِ  
ﷺ فِي دُخُولِهِمْ فِي الإِسْلَامِ . [انظر :  
٣٩٣٠ ، ٣٨٤٦]

**3778.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ On the day of the conquest of Makkah, when the Prophet ﷺ had given the Quraish (from the booty), the Ansār said, "By Allāh, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet ﷺ he called the Ansār and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allāh's Messenger ﷺ to your homes? If the Ansār took their way through a valley or mountain path, I would take the Ansār's valley and their mountain path."

(2) CHAPTER . The statement of the Prophet ﷺ: "But for the emigration, I would have been one of the Ansār."

This narration of the Prophet ﷺ has come through 'Abdullāh bin Zaid.

**3779.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ or Abūl-Qāsim said, "If the Ansār took their way through a valley or a mountain path, I would take Ansār's valley. And but for the emigration, I would have been one of the Ansār." Abū Hurairah رَضِيَ اللَّهُ عَنْهُ used to say, "The Prophet ﷺ is not unjust (by saying so). May my parents be sacrificed for him, for the Ansār sheltered and helped him," or said a similar sentence.

**٣٧٧٨ - حَدَّثَنَا أَبُو الْوَلِيدُ:**  
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ:  
سَمِعْتُ أَنْسَا رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
قَالَتِ الْأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ: وَأَعْطَى<sup>عَلَيْهَا</sup> قُرَيْشًا وَاللَّهِ إِنَّ هَذَا لَهُوَ الْعَجْبُ، إِنَّ  
شِيوْقَنَا لَتَقْتَلُنَا مِنْ دَمَاءِ قُرَيْشٍ،  
وَغَنَائِمُنَا تُرَدُّ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ النَّبِيُّ<sup>عَلَيْهِ السَّلَامُ</sup> فَدَعَا الْأَنْصَارَ، قَالَ: فَقَالَ: «مَا  
الَّذِي بَلَغَنِي عَنْكُمْ؟» وَكَانُوا لَا  
يُكَذِّبُونَ، فَقَالُوا: هُوَ الَّذِي بَلَغَكَ،  
قَالَ: «أَوْلَى تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ  
بِالْعَنَائِمِ إِلَى بُيُوتِهِمْ وَتَرْجِعُونَ بِرَسُولِ<sup>عَلَيْهِ السَّلَامُ</sup> اللَّهَ عَزَّلَهُ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكْتَ  
الْأَنْصَارَ وَادِيًّا أَوْ شِعْبًا لَسَلَكْتُ وَادِيَ  
الْأَنْصَارَ أَوْ شِعْبَهُمْ». [راجع: ٣٤٦]  
**(٢) بَابُ قَوْلِ النَّبِيِّ عَلَيْهِ السَّلَامُ: «الْوَلَا**  
**الْهِجْرَةُ لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ**  
قالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ<sup>عَلَيْهِ السَّلَامُ</sup>.

**٣٧٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ**  
**بَشَّارٍ:** حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،  
عَنْ مُحَمَّدٍ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ - أَوْ:  
قَالَ أَبُو القَاسِمِ عَلَيْهِ السَّلَامُ - : «لَوْ أَنَّ  
الْأَنْصَارَ سَلَكُوا وَادِيًّا وَ شِعْبًا لَسَلَكْتُ  
فِي وَادِي الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ  
لَكُنْتُ امْرَأًا مِنَ الْأَنْصَارِ». فَقَالَ أَبُو  
هُرَيْرَةَ: مَا ظَلَمَ بِأَبِي وَأُمِّي، آوْهُ

وَنَصْرُوهُ. أَوْ كَلِمَةً أُخْرَى. [انظر:

[٧٢٤٤]

(3) CHAPTER. The Prophet ﷺ established the bond of brotherhood (fraternity) between the Anṣār and the Muḥājirūn (i.e., emigrants).

3780. Narrated Sa‘d’s father: When the emigrants reached Al-Madina, Allāh’s Messenger ﷺ established the bond of brotherhood (fraternity) between ‘Abdur-Rahmān and Sa‘d bin Ar-Rabī‘. Sa‘d said to ‘Abdur-Rahmān, “I am the richest of all the Anṣār, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e., ‘Iddah)<sup>(1)</sup> of divorce, then marry her.” ‘Abdur-Rahmān said, “May Allāh bless your family and property for you; where is your market?” So they showed him the Qainuqā‘ market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked, “What is this (scent)?” He replied, “I got married.” The Prophet ﷺ asked, “How much *Mahr* did you give her?” He replied, “I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone.” (The narrator, Ibrāhīm, is in doubt as to which is correct.)

3781. Narrated Anas : رَضِيَ اللَّهُ عَنْهُ When ‘Abdur-Rahmān bin ‘Auf came to us, Allāh’s Messenger ﷺ made a bond of brotherhood (fraternity) between him and Sa‘d bin Ar-Rabī‘ who was a rich man. Sa‘d said, “The

### (٣) بَابُ إِخَاءِ النَّبِيِّ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

٣٧٨ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: لَمَّا قَدِمُوا الْمَدِينَةَ أَخَى رَسُولُ اللَّهِ ﷺ بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدَ ابْنَ الرَّبِيعِ فَقَالَ لِعَبْدِ الرَّحْمَنِ: إِنِّي أَكْثُرُ الْأَنْصَارِ مَالًا، فَأَفْسِمُ مَالِي نَصْفَينِ، وَلِي امْرَأَتَانِ فَانْظُرْ أَغْبَجَهُمَا إِلَيَّكَ فَسَمِّهَا لِي أَطْلَقَهَا فَإِذَا افْتَضَتْ عَدَّتُهَا فَتَرَوْجَجَهَا، قَالَ: بَارِكْ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيْنَ سُوقُكَ؟ فَدَلَّهُ عَلَى سُوقِ بَنِي قَيْنَاعَ فَمَا انْقَلَبَ إِلَّا وَمَعْهُ فَضْلٌ مِنْ أَقْيَطِ وَسَمْنِ، ثُمَّ تَابَعَ الْعُدُورَ ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثْرٌ صَفْرَاءُ، فَقَالَ النَّبِيُّ ﷺ: «مَهْيَمٌ؟» قَالَ: تَرَوْجَجْتُ قَالَ: كُمْ سُقْتَ إِلَيْهَا؟ قَالَ: نَوَّاً مِنْ ذَهَبٍ أَوْ وَزْنَ نَوَّاً، شَكَّ إِبْرَاهِيمُ. [راجع: ٢٠٤٨]

٣٧٨١ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَئِي رَضِيَ اللَّهُ عَنْهُ أَئِي قَالَ: قَدِيمٌ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَآخَى

(1) (H. 3780) ‘Iddah here means a period of three monthly courses for which a divorced woman should wait before she remarries.

*Ansār* know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you, by passing her *Iddā* (the prescribed period of divorce).” ‘Abdur Rahmān said, “May Allāh bless your family (i.e., wives) for you.” (But ‘Abdur-Rahmān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Allāh’s Messenger ﷺ bearing the traces of yellow scent over his clothes. Allāh’s Messenger ﷺ asked him, “What is this scent?” He replied, “I have married a woman from the *Ansār*.” Allāh’s Messenger ﷺ asked, “How much *Mahr* have you given to her?” He said, “A date-stone weight of gold or a golden date-stone.” The Prophet ﷺ said, “Give a *Walīma* (marriage banquet party), even with a sheep.”

الثَّيْمَةَ يَتَّهِ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ  
وَكَانَ كَثِيرُ الْمَالِ فَقَالَ سَعْدٌ: قَدْ  
عَلِمْتَ الْأَنْصَارَ أَنِّي مِنْ أَكْثَرِهَا مَالًا،  
سَأَقْسِمُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ،  
وَلِي امْرَأَتَانِ فَانْظُرْ أَعْجَبَهُمَا إِلَيْكَ  
فَأُظْلِقُهَا حَتَّى إِذَا حَلَّتْ تَرْوِيجَتْهَا.  
فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي  
أَهْلِكَ، فَلَمْ يَرْجِعْ يَوْمَئِذٍ حَتَّى أَفْضَلَ  
شَيْئًا مِنْ سَمْنٍ وَأَقْطَى فَلَمْ يَبْلُغْ إِلَّا  
يَسِيرًا حَتَّى جَاءَ رَسُولُ اللَّهِ ﷺ وَعَلَيْهِ  
وَضَرَّ مِنْ صُفْرَةٍ فَقَالَ لَهُ رَسُولُ اللَّهِ  
ﷺ: «مَهِيمٌ؟» قَالَ: تَرَوْجَتْ امْرَأَةً  
مِنَ الْأَنْصَارِ، فَقَالَ: «مَا سُقْتَ  
إِلَيْهَا؟» قَالَ: وَزَنَ نَوَافَةَ مِنْ ذَهَبٍ أَوْ  
نَوَافَةَ مِنْ ذَهَبٍ، فَقَالَ: «أَوْلَمْ وَلَزَ  
بِشَاءً». [راجع: ٢٠٤٩]

**3782.** Narrated Abū Hurairah رضي الله عنه: The *Ansār* said (to the Prophet ﷺ), “Please divide the date-palm trees between us and them (i.e., emigrants).” The Prophet ﷺ said, “No.” The *Ansār* said, “Let them (i.e., the emigrants) do the labour for us in the gardens and share the date-fruits with us.” The emigrants said, “We accept this.”

٣٧٨٢ - حَدَّثَنَا الصَّلَتُ بْنُ  
مُحَمَّدٍ أَبُو هَمَّامَ قَالَ: سَمِعْتُ الْمُغَيْرَةَ  
بْنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو الزَّنَادِ،  
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: قَالَتِ الْأَنْصَارُ: أَفْسِمْ  
بَيْنَنَا وَبَيْنَهُمُ النَّخْلَ، قَالَ: «لَا»،  
قَالَ: يَكْفُونَا الْمُؤْنَةُ وَيُشْرِكُونَا فِي  
الثَّمَرِ، قَالُوا: سَمِعْنَا وَأَطْعَنَا.  
[راجع: ٢٢٢٥]

**(4) CHAPTER.** To love the *Ansār* is a sign of Faith.

**(٤) بَابُ حُبِّ الْأَنْصَارِ مِنَ الْإِيمَانِ**

**3783.** Narrated Al-Barā’ رضي الله عنه: I heard the Prophet ﷺ saying (or the Prophet

٣٧٨٣ - حَدَّثَنَا حَبَّاجُ بْنُ

ﷺ said), “None loves the *Ansār* but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them.”

مِنْهَا لِي: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدَيْيُ بْنُ ثَابَتٍ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ - أَفَ قَالَ: قَالَ النَّبِيُّ ﷺ: «الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُغْضِبُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ وَمَنْ أَبْعَضَهُمْ أَبْعَضَهُ اللَّهُ».

**3784.** Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said, “The sign of Belief is to love the *Ansār*, and the sign of hypocrisy is to hate the *Ansār*.”

٣٧٨٤ - حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ جَبَرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا أَلِمَ الْإِيمَانُ حُبُّ الْأَنْصَارِ، وَآيَةُ التَّفَاقِ بُغْضُ الْأَنْصَارِ». [راجع: ١٧]

**(5) CHAPTER. The statement of the Prophet ﷺ to the *Ansār*: “You are from the most beloved people to me.”**

**3785.** Narrated Anas رضي الله عنه: The Prophet ﷺ saw the women and children (of the *Ansār*) coming forward. (The sub-narrator said, “I think that Anas said, ‘They were returning from a wedding party.’”) The Prophet ﷺ stood up and said thrice, “By Allāh! You are from the most beloved people to me.”

٣٧٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَى النَّبِيُّ ﷺ النِّسَاءَ وَالصِّنِيَّانَ مُقْبِلِينَ، قَالَ: حَسِبْتُ أَنَّهُ قَالَ: مَنْ عُرِيسٌ فَقَامَ النَّبِيُّ ﷺ مُمْلِأً فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبَّ النَّاسِ إِلَيَّ»، قَالَهَا ثَلَاثَ مَرَّاتٍ. [انظر: ٥١٨٠]

**3786.** Narrated Anas bin Mālik رضي الله عنه: Once an *Ansāri* woman, accompanied by a son of hers, came to Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ spoke to her and said twice, “By Him in Whose Hand my soul is, you are the most beloved people to me.”

٣٧٨٦ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ كَثِيرٍ: حَدَّثَنَا بَهْرُ بْنُ أَسَدٍ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي هِشَامُ بْنُ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ

مالك رضي الله عنه قال: جاءت امرأة من الأنصار إلى رسول الله صلى الله عليه وسلم ومعها صبي لها، فكلمها رسول الله صلى الله عليه وسلم فقال: «والذي نفسى بيده إنكم أحب الناس إلّي»، مرتباً. [انظر: ٦٦٤٥، ٥٢٣٤]

#### (6) CHAPTER. The followers of the *Ansār*.

**3787.** Narrated Zaid bin Al-Arqam: The *Ansār* said, "O Allāh's Messenger! Every Prophet has his followers and we have followed you. So please invoke Allāh to let our followers be considered from us (as *Ansār* too)?" So he ﷺ invoked Allāh accordingly.

**٣٧٨٧** - حدثنا محمد بن بشير: حدثنا عندر: حدثنا شعبة، عن عمرو: سمعت أبا حمزة، عن زيد بن أرقم: قال الأنصار: يا رسول الله لكل نبي أتباع وإنما قد اتبعناك فادع الله أن يجعل أتباعنا مينا فدعاه فنميت ذلك إلى ابن أبي ليلى فقال: قد زعم ذلك زيد. [انظر: ٣٧٨٨]

**٣٧٨٨** - حدثنا آدم: حدثنا شعبة: حدثنا عمرو بن مرة: سمعت أبا حمزة رجلا من الأنصار: قال الأنصار: إن لكل قوم أتباعاً وإنما قد اتبعناك فادع الله أن يجعل أتباعنا مينا، قال النبي ﷺ: «اللهم اجعل أتباعهم منهم». قال عمرو: فذكره لابن أبي ليلى، قال: قد زعم ذاك زيد، قال شعبة: أطعه زيد بن أرقم.

[راجع: ٣٧٨٧]

#### (7) CHAPTER. The superiority of the families (houses) of the *Ansār*.

**3789.** Narrated Abū Usaid: The Prophet ﷺ said, "The best of the *Ansār*'s

**٣٧٨٩** - حدثني محمد بن

families (homes) are those of Banū An-Najjār and then (those of) Banū ‘Abdul-Ashhal, then (those of) Banū Al-Hārith bin Al-Khazraj and then (those of) Banū Sā‘ida; nevertheless, there is good in all the families (houses) of the *Ansār*.” On this, Sa‘d (bin Ubāda)<sup>(1)</sup> said, “I see that the Prophet ﷺ has preferred some people to us.” Somebody said (to him), “No, but he has given you superiority to many.”

**بَشَّارٌ:** حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ  
قَالَ: سَمِعْتُ فَتَاهَةً، عَنْ أَنَسِ بْنِ  
مَالِكٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرٌ دُورِ  
الْأَنْصَارِ بْنُ النَّجَارِ، ثُمَّ بْنُ عَبْدِ  
الْأَشْهَلِ، ثُمَّ بْنُ الْحَارِثِ بْنِ  
الْخَرْجِ، ثُمَّ بْنُ سَاعِدَةَ، وَفِي كُلِّ  
دُورِ الْأَنْصَارِ خَيْرٌ»، فَقَالَ سَعْدٌ: مَا  
أَرَى النَّبِيُّ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا،  
فَقَلِيلٌ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ. وَقَالَ  
عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا  
فَتَاهَةً: سَمِعْتُ أَسَّاً: قَالَ أَبُو أُسَيْدٍ  
عَنِ النَّبِيِّ ﷺ بِهَذَا وَقَالَ سَعْدُ بْنُ  
عَبَادَةَ: [انظر: ٣٧٩٠، ٣٨٠٧، ٦٠٥٣]

**3790.** Narrated Abū Usaid that he heard the Prophet ﷺ saying, “The best of the *Ansār*, or the best of the *Ansār* families (homes) are Banū An-Najjār, Banū ‘Abdul-Ashhal, Banū Al-Hārith and Banū Sā‘ida.”

**٣٧٩٠ -** حَدَّثَنَا سَعْدُ بْنُ حَفْصَيْنِ  
**الظَّلْحَيُّ:** حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى:  
قَالَ أَبُو سَلَمَةَ: أَخْبَرَنِي أَبُو أُسَيْدٍ أَنَّهُ  
سَمِعَ النَّبِيِّ ﷺ يَقُولُ: «خَيْرُ الْأَنْصَارِ -  
أَوْ قَالَ: خَيْرٌ دُورِ الْأَنْصَارِ - بْنُ  
الْنَّجَارِ، وَبْنُ عَبْدِ الْأَشْهَلِ، وَبْنُ  
الْحَارِثِ، وَبْنُ سَاعِدَةَ». [راجع: ٣٧٨٩]

**3791.** Narrated Abū Ḥumaid: The Prophet ﷺ said, “The best of the *Ansār* families (homes) are the families (homes) of Banū An-Najjār, and then that of Banū ‘Abdul-Ashhal, and then that of Banū Al-Hārith, and then that of Banū Sā‘ida, and there is good in all the families (homes) of the *Ansār*.” Sa‘d bin ‘Ubāda followed us and said, “O Abū Usaid! Don’t you see that the

**٣٧٩١ -** حَدَّثَنَا حَالْدُ بْنُ مَخْلِدٍ:  
حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ  
يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي  
حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ خَيْرَ  
دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَارِ، ثُمَّ بَنِي  
عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ،

(1) (H. 3789) Sa‘d belonged to Banū Sā‘ida.

Prophet ﷺ compared the *Ansār* and made us the last of them in superiority?" Then Sa'd met the Prophet ﷺ and said, "O Allāh's Messenger! In comparing the *Ansār*'s families (homes) as to the degree of superiority, you have made us the last of them." Allāh's Messenger ﷺ replied, "Isn't it sufficient that you are regarded amongst the best?"

ثُمَّ بَنَى سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ  
خَيْرًا فَلَحِقَنَا سَعْدَ بْنَ عَبَادَةَ قَالَ  
أَسَيْدٌ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللَّهِ خَيْرَ  
الْأَنْصَارِ فَجَعَلْنَا أَخْيَرًا؟ فَأَذْرَكَ سَعْدٌ  
النَّبِيَّ خَيْرَ الْأَنْصَارِ فَقَالَ: يَا رَسُولَ اللَّهِ، خَيْرٌ  
دُورُ الْأَنْصَارِ فَجَعَلْنَا أَخْرَى، فَقَالَ:  
أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ  
الْخَيْرِ؟» [راجع: ١٤٨١]

(٨) بَابُ قَوْلِ النَّبِيِّ خَيْرِ الْأَنْصَارِ:  
«اَضْبِرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ»  
قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ  
النَّبِيِّ خَيْرِ الْأَنْصَارِ.

**(8) CHAPTER.** The statement of the Prophet ﷺ to the *Ansār*: "Be patient till you meet me at *Al-Haud* [the tank (i.e., *Al-Kauthar*)]."

3792. Narrated Usaid bin Hudair رضي الله عنه: A man from the *Ansār* said, "O Allāh's Messenger! Will you appoint me as you have appointed so-and-so?" The Prophet ﷺ said, "After me you will see others given preference to you; so be patient till you meet me at *Al-Haud* [the tank (i.e., *Al-Kauthar*)] (on the Day of Resurrection)."

٣٧٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ:  
سَمِعْتُ قَاتَدَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ،  
عَنْ أَسَيْدِ بْنِ حُصَيْرٍ رَضِيَ اللَّهُ عَنْهُ:  
أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ  
اللَّهِ، أَلَا تَسْغِيلُنِي كَمَا اسْتَعْمَلْتَ  
فُلَانًا؟ قَالَ: «سَتَلْقَوْنَ بَعْدِي أَثْرَةً،  
فَاضْبِرُوا حَتَّى تَلْقَوْنِي عَلَى  
الْحَوْضِ» [٧٠٥٧] [انظر: ٣٧٩٣]

3793. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ said to the *Ansār*, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be *Al-Haud* [the tank (i.e., *Al-Kauthar*)]."

٣٧٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،  
عَنْ هِشَامٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ  
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ  
خَيْرُ الْأَنْصَارِ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي  
أَثْرَةً فَاضْبِرُوا حَتَّى تَلْقَوْنِي وَمَوْعِدُكُمُ  
الْحَوْضُ» [٣١٤٦] [راجع: ٣١٤٦]

**3794.** Narrated Yahya bin Sa'id that he heard Anas bin Malik (رضي الله عنه) (when he went with him to Al-Walid), saying, "Once, the Prophet ﷺ called the *Ansār* in order to give them the territory of Bahrain. They said, 'No, unless you give to our emigrant brethren a similar share.' On that he (ﷺ) said, 'If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.'"

٣٧٩٤ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعْيْدٍ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ إِلَى أَنْ يُقْطَعَ لَهُمُ الْبَحْرَيْنِ، فَقَالُوا: لَا إِلَّا أَنْ تُقْطِعَ لِإِخْرَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهَا قَالَ: إِمَّا لَا فَاصْبِرُوا حَتَّى تَلْقُونِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أُثْرَةً».

[راجع: ٢٢٧٦]

**(9) CHAPTER.** The invocation of the Prophet ﷺ: "O Allāh! Improve and make right the state of the *Ansār* and the *Muhājirūn* (i.e., the emigrants)."

**3795.** Narrated Anas bin Malik (رضي الله عنه): Allāh's Messenger ﷺ said, "There is no life except the life of the Hereafter; so, O Allāh! Improve and make right the state of the *Ansār* and the *Muhājirūn*." And Anas added that the Prophet ﷺ also said, "O Allāh! Forgive the *Ansār*."

**(٩) بَابُ دُعَاءِ النَّبِيِّ ﷺ: «أَصْلِحْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»**

٣٧٩٥ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو إِيَّاسِ مُعَاوِيَةً بْنَ قُرَّةَ، عَنْ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا عَيشَ إِلَّا عَيشُ الْآخِرَةِ، فَأَصْلِحْ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [راجع: ٢٨٣٤]

وَعَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ وَقَالَ: «فَاغْفِرْ لِلْأَنْصَارِ».

٣٧٩٦ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوَّابِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتِ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ: نَحْنُ الَّذِينَ بَيَعُوا مُحَمَّداً عَلَى الْجِهَادِ مَا حَيَّنَا أَبَدًا فَأَجَابَهُمْ:

**3796.** Narrated Anas bin Malik (رضي الله عنه): On the day of the battle of *Ghazwat-ul-Khandaq* (i.e., the battle of Trench) the *Ansār* used to say, "We are those who have given the *Bai'a* (pledge) to Muhammad ﷺ for *Jihād* (i.e., holy fighting) as long as we live." The Prophet ﷺ, replied to them, "O Allāh! There is no life except the life of the Hereafter; so please honour the *Ansār* and the *Muhājirūn*."

اللَّهُمَّ لَا يَعْيَشُ إِلَّا عَيْشُ الْآخِرَةِ،  
فَأَكْرِمْ الْأَنْصَارَ وَالْمُهَاجِرَةَ. [راجع:  
٢٨٣٤]

**3797.** Narrated Sahl: Allāh's Messenger ﷺ came to us while we were digging the trench and carrying out the earth on our backs. Allāh's Messenger ﷺ then said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the *Muhājirin* and the *Ansār*."

٣٧٩٧ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ أَبِي حَازِمَ، عَنْ أَبِيهِ، عَنْ سَهْلِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نَحْفَرُ الْخَنْدَقَ وَنَتَّفِلُ التُّرَابَ عَلَى أَكْنَادِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ لَا يَعْيَشُ إِلَّا عَيْشُ الْآخِرَةِ، فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ».

(١٠) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَيُؤْتِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ هُمْ حَصَامَةً» [الحشر: ٩].

**(10) CHAPTER.** The Statement of Allāh (10)...And (they) give them (emigrants) preference over themselves, even though they were in need of that..." (V.59:9)

**3798.** Narrated Abū Hurairah: A man came to the Prophet ﷺ (as a guest), so he ﷺ sent a messenger to his wives (to bring something for that man to eat) but they said that they had nothing except water. Then Allāh's Messenger ﷺ said, "Who will take this (person), or entertain him as a guest?" A man from the *Ansār* said, "I." So he took him to his wife and said to her, "Entertain generously the guest of Allāh's Messenger ﷺ". She said, "We have got nothing except the meals of our children." He said, "Prepare your meal, light your lamp and let your children sleep if they ask for supper." So, she prepared her meal, lighted her lamp and make her children sleep, and then stood up pretending to mend her lamp, but she put it off. Then both of them (the husband and wife) pretended to be eating, but they really went to bed hungry. In the morning the *Ansāri* went to Allāh's Messenger ﷺ who said, "Tonight Allāh laughed, or wondered at your action."

٣٧٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاؤَدَ، عَنْ فُضَيْلِ بْنِ غَرْوَانَ، عَنْ أَبِي حَازِمَ، عَنْ أَبِيهِ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى النَّبِيِّ ﷺ فَبَعَثَ إِلَيْ نِسَائِهِ فَقَلَّنَ: مَا مَعَنَا إِلَّا المَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَضْمُمُ أَوْ يُضِيِّفُ هَذَا؟» فَقَالَ رَجُلٌ مِّنَ الْأَنْصَارِ: أَنَا، فَانْطَلَقَ بِهِ إِلَى امْرَأَتِهِ فَقَالَ: أَكْرِمِي ضَيْفَ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: مَا عِنْدَنَا إِلَّا قُوتُ صَبَانِي، فَقَالَ: هَبِّي طَعَامَكِ، وَأَضْبَحِي سِرَاجَكِ، وَتَوَمِي صَبَانِكِ إِذَا أَرَادُوا عَشَاءً. فَهَبَّا طَعَامَهَا وَأَضْبَحَتْ سِرَاجَهَا، وَتَوَمَّتْ صَبَانِهَا ثُمَّ قَامَتْ كَأنَّهَا تُضْلِلُ سِرَاجَهَا

Then Allāh revealed :

“...And give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful.” (V.59:9)

(11) CHAPTER. The statement of the Prophet ﷺ: “Accept the good (deeds) of the good-doers amongst them, and excuse the wrong-doers amongst them.”

**3799.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ أَبُو بَكْرٍ وَأَبْنَاءِ الْمُؤْمِنِينَ عَنْهُمَا passed by one of the gatherings of the *Ansār* who were weeping then. He (i.e., Abū Bakr or Al-‘Abbās) asked, “Why are you weeping?” They replied, “We are weeping because we remember the gathering of the Prophet ﷺ with us.”<sup>(1)</sup> So, Abū Bakr went to the Prophet ﷺ and told him of that. The Prophet ﷺ came out, tying his head with a piece of the hem of a sheet. He ascended the pulpit which he never ascended after that day. He glorified and praised Allāh and then said, “I request you to take care of the *Ansār* as they are my near companions to whom I confided my private secrets. They have fulfilled their obligations and rights which were enjoined on them but there remains what is for them. So, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

فَأَنْفَقَاهُمْ فَجَعَلُوا يُرِيَانِيهِ كَأَنَّهُمَا يَأْكُلُانِ  
فَبَاتَا طَاوِيْنِ، فَلَمَّا أَصْبَحَ غَدَّا إِلَى  
رَسُولِ اللَّهِ ﷺ فَقَالَ: «صِرْجَكَ اللَّهُ  
اللَّيْلَةَ أَوْ عَجَبَ مِنْ قَعَالِكُمَا» فَأَنْزَلَ  
اللَّهُ: «وَتَوَثِّرُونَ عَلَى أَنْشِئِهِمْ وَلَوْ كَانَ  
بِهِمْ حَسَامَةٌ وَمَنْ يُوقَ شَعَّ نَفْسِهِ  
فَأَوْلَئِكَ هُمُ الْمُقْلِعُونَ». [انظر: ٤٨٨٩]  
(١١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اَقْبُلُوا  
مِنْ مُخْسِنِهِمْ وَتَجَاهَرُوا عَنْ مُسْيِهِمْ»

٣٧٩٩ - حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى  
أَبُو عَلَيْ: حَدَّثَنَا شَادَانُ أَخُو عَبْدَانَ  
قَالَ: حَدَّثَنَا أَبِي: أَخْبَرَنَا شَعْبَةُ بْنُ  
الْحَجَّاجَ، عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ:  
سَمِعْتُ أَنَّسَ بْنَ مَالِكَ يَقُولُ: مَرَّ أَبُو  
بَكْرٍ وَالْعَبَاسُ رَضِيَ اللَّهُ عَنْهُمَا  
بِمَجَلِّيْنِ مِنْ مَحَالِيْنِ الْأَنْصَارِ وَهُمْ  
يَئِنْكُونُ فَقَالَ: مَا يُنْكِيْكُمْ؟ قَالُوا:  
ذَكَرْنَا مَعْجِلَسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ  
عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، قَالَ:  
فَخَرَجَ النَّبِيُّ ﷺ وَقُدْ عَصَبَ عَلَى  
رَأْيِهِ حَاشِيَةَ بُزِّدَ، قَالَ: فَصَعَدَ الْمِنْبَرَ  
وَلَمْ يَصْعُدْهُ بَعْدَ ذَلِكَ الْيَوْمَ فَحَمِدَ اللَّهُ  
وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أُوصِيكُمْ  
بِالْأَنْصَارِ فَإِنَّهُمْ كَرِشِي وَعَيْسِيٌّ وَقَدْ  
فَصَوْا الدِّيْنَ عَلَيْهِمْ وَبَقَى الدِّيْنُ لَهُمْ،

(1) (H. 3799) The Prophet ﷺ was then seriously ill and his Companions were afraid that they would never see him in their gatherings.

فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ  
مُسِيئِهِمْ». [انظر: ٣٨٠١]

**3800.** Narrated Ibn 'Abbas رضي الله عنهما عن نبی اللہ ﷺ (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily type of cloth till he sat on the pulpit, and after praising and glorifying Allāh, he said, "Then after, O people! The people will go on increasing, but the *Ansār* will go on decreasing till they become just like salt in a meal. So, whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

**٣٨٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ: حَدَّثَنَا ابْنُ الْفَسِيلِ: سَمِعْتُ عَكْرَمَةَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: خَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهِ مُلْحَمَةً مُتَطَلِّفًا بِهَا عَلَى مُنْكِبَيْهِ وَعَلَيْهِ عِصَابَةً دَسْمَاءَ حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَبِيهَا النَّاسُ فَإِنَّ النَّاسَ يَكْثُرُونَ وَتَقْلُلُ الْأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلَيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلَيَقْبِلُ مِنْ مُحْسِنِهِمْ، وَتَجَاوِزْ عَنْ مُسِيئِهِمْ». [راجع: ٩٢٧]**

**3801.** Narrated Anas bin Mālik رضي الله عنه عن نبی اللہ ﷺ said, "The *Ansār* are my near companions to whom I confided my private secrets. People will go on increasing but the *Ansār* will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

**٣٨٠١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ مَالِكٍ عَنِ التَّبَّيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قال: «الْأَنْصَارُ كَرِشِي وَعَيْتَنِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ يَقْلُوْنَ، فَاقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوِزُوا عَنْ مُسِيئِهِمْ». [راجع: ٣٧٩٩]**

**(12) CHAPTER.** The merits of Sa'd bin Mu'adh رضي الله عنه

**(١٢) بَابُ مناقِبِ سَعْدِ بْنِ مُعاذَ صَلَّى اللَّهُ عَنْهُ**

**3802.** Narrated Al-Barā' رضي الله عنه عن نبی اللہ ﷺ A silken cloth was given as a present to the Prophet ﷺ. His Companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its

**٣٨٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ أَبِي حَاجَقَ قَالَ سَمِعْتُ إِلَيْهِ رَضِيَ اللَّهُ**

softness? The handkerchiefs of Sa'd bin Mu'ādh (in Paradise) are better and softer than it.”

عَنْهُ يَقُولُ: أَهْدَيْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُلَّةً حَرِيرًا فَجَعَلَ أَصْحَابَهُ يَمْسُونُهَا وَيَغْبُجُونَ مِنْ لِينِهَا، فَقَالَ: «أَتَغْبَجُونَ مِنْ لِينِ هَذِهِ؟ لِمَنْدِيلٍ سَعْدٌ بْنُ مُعاذٍ خَيْرٌ مِنْهَا أَوْ أَلَيْنُ»، رَوَاهُ قَتَادَةُ وَالرَّهْبَرِيُّ: سَمِعَا أَنَّسَ بْنَ مَالِكَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . [راجع: ٣٢٤٩]

**3803.** Narrated Jābir رضي الله عنه: I heard the Prophet ﷺ saying, “The Throne (of Allāh) shook at the death of Sa'd bin Mu'ādh.”

Through another group of narrators, Jābir added, “I heard the Prophet ﷺ saying, ‘The Throne of the Most Gracious (Allāh) shook because of the death of Sa'd bin Mu'ādh’.”<sup>(1)</sup>

**٣٨٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْقَبِيِّ:** حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ حَتَّى أَبِي عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اهْتَرَّ الْعَرْشُ لِمَوْتِ سَعْدٍ بْنِ مُعاذٍ». وَعَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِثْلَهُ، فَقَالَ رَجُلٌ لِجَابِرٍ: إِنَّ الْبَرَاءَ يَقُولُ: «اهْتَرَّ السَّرِيرُ»، فَقَالَ: إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيَّيْنِ ضَغَائِنُ، سَمِعْتُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «اهْتَرَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدٍ بْنِ مُعاذٍ».

**3804.** Narrated Abū Sa'id Al-Khudrī رضي الله عنه: Some people (i.e., the Jews of Banī Quraiza) agreed to accept the verdict of Sa'd bin Mu'ādh; so the Prophet ﷺ sent for him (i.e., Sa'd bin Mu'ādh). He came riding a donkey, and when he approached the mosque, the Prophet ﷺ said, “Get up for the best amongst you,” or said, “Get up for your chief.” Then the Prophet ﷺ said, “O Sa'd! These people have agreed to accept

**٣٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَزِيزَةَ:** حَدَّثَنَا شُبَّهُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُنَيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَاسًا نَزَلُوا عَلَى حُكْمِ سَعْدٍ بْنِ مُعاذٍ فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى جِدٍ فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa'd's soul to the heavens.

your verdict.” Sa’d said, “I judge that their warriors should be killed and their children and women should be taken as captives.” The Prophet ﷺ said, “You have given a judgment similar to Allāh’s Judgement (or the King’s judgement).”<sup>(1)</sup>

### (13) CHAPTER. The merits of Usaid bin Hudair and ‘Abbād bin Bishr. رَضِيَ اللَّهُ عَنْهُمَا

**3805.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Two men (Usaid and ‘Abbād) left the Prophet ﷺ on a very dark night. Suddenly a light came in front of them, and when they separated, the light also separated into two, one with each of them two.

### (14) CHAPTER. The virtues of Mu‘ādh bin Jabal. رَضِيَ اللَّهُ عَنْهُ

**3806.** Narrated ‘Abdullāh bin ‘Amr : رَضِيَ اللَّهُ عَنْهُ I heard the Prophet ﷺ saying, “Learn the recitation of the Qur’ān from four persons : Ibn Mas‘ūd, Sālim, the freed slave of Abū Hudhaifa, Ubaī and Mu‘ādh bin Jabal.”

الثَّنَيْتُ بِكَلَمِهِ: «قُوْمُوا إِلَى حَبِرْكُمْ أَوْ سَيِّدْكُمْ»، فَقَالَ: «يَا سَعْدُ، إِنَّ هُؤُلَاءِ نَزَّلُوا عَلَى حُكْمِكَ»، قَالَ: فَإِنِّي أَحَكُمُ فِيهِمْ أَنْ قُتْلَ مُقاَاتِلُهُمْ وَسُبْئَ ذَرَارِهِمْ. قَالَ: «حَكَمْتَ بِحُكْمِ اللَّهِ أَوْ بِحُكْمِ الْمَلِكِ»». [راجع: ٤٠٤٣]

(١٣) بَابُ مَنْقَبَةِ أَسَيْدِ بْنِ حُسْنِي وَعَبَادِ بْنِ شِرِّي رَضِيَ اللَّهُ عَنْهُمَا

٣٨٥ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا حَيَّانُ: حَدَّثَنَا هَمَامٌ: أَخْبَرَنَا قَتَادَةُ، عَنْ أَسَيْدِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلَيْنِ خَرَجَا مِنْ عِنْدِ النَّبِيِّ بِكَلَمِهِ فِي لَيْلَةٍ مُظْلِمَةٍ وَإِذَا نُورَ بَيْنَ أَيْدِيهِمَا حَتَّى تَفَرَّقَا فَتَفَرَّقَ النُّورُ مَعَهُمَا. وَقَالَ مَغْمُرٌ، عَنْ ثَابِتٍ، عَنْ أَسَيْدِ: إِنَّ أَسَيْدَ بْنَ حُسْنِي وَرَجُلًا مِنَ الْأَنْصَارِ. وَقَالَ حَمَادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَسَيْدِ: كَانَ أَسَيْدُ بْنُ حُسْنِي وَعَبَادُ بْنُ شِرِّي عِنْدَ النَّبِيِّ بِكَلَمِهِ». [راجع: ٤٦٥]

(١٤) بَابُ مَنْقَبَةِ مُعاذِ بْنِ جَبَلِ رَضِيَ اللَّهُ عَنْهُ

٣٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرِو رَضِيَ اللَّهُ عَنْهُمَا: سَعَيْتُ الْبَيْتَ بِكَلَمِهِ يَقُولُ: «اسْتَفَرْتُو نَفْرَانَ مِنْ أَرْبَعَةِ: مِنْ ابْنِ مَسْعُودٍ،

(1) (H. 3804) “King” here means “Allāh”.

وَسَالِمٌ مَوْلَى أَبِي حُذَيْفَةَ، وَأَبِي، وَمَعَاذٌ  
بْنُ جَبَلٍ. [راجع: ٣٧٥٨]

(15) CHAPTER The virtues of Sa'd bin 'Ubāda  
رَضِيَ اللَّهُ عَنْهُ

Āishah narrated: "Before that, he (i.e., Sa'd) was a pious man."<sup>(1)</sup>

**3807.** Narrated Abū Usaid: Allāh's Messenger ﷺ said, "The best of the *Ansār*'s houses are those of Bani An-Najjār, then those of Bani 'Abdul-Ashhal, then those of Bani Al-Hārith bin Al-Khaṣraj, then those of Bani Sa'ida; but there is goodness in all the houses of the *Ansār*." Sa'd bin 'Ubāda who was one of those who embraced Islām early, said, "I see that Allāh's Messenger ﷺ is giving others superiority above us." Some people said to him, "But he has given you superiority above many other people."

(16) CHAPTER. The virtues of Ubayy bin Ka'b.

**3808.** Narrated Masrūq: 'Abdullāh bin Mas'ūd was mentioned before 'Abdullāh bin 'Amr who said, "That is a man I still love, as I heard the Prophet ﷺ saying, 'Learn the recitation of the Qur'ān from four: from 'Abdullāh bin Mas'ūd — he started with him — Sālim, the freed slave of Abū Hudhaifa, Mu'ādh bin Jabal and Ubaī bin Ka'b'." (See H. 3806)

(١٥) بَابٌ مَنْقَبَةٌ سَعْدٌ بْنُ عَبَادَةَ  
رَضِيَ اللَّهُ عَنْهُ  
وَقَالَتْ عَائِشَةُ: وَكَانَ قَبْلَ ذَلِكَ  
رَجُلًا صَالِحًا.

٣٨٠٧ - حَدَّثَنَا إِسْحَانٌ. حَدَّثَنَا  
عَبْدُ الصَّمِدِ: حَدَّثَنَا شُبَّةُ: حَدَّثَنَا  
قَتَادَةُ قَالَ: سَمِعْتُ أَسَسَ بْنَ سَالِمٍ  
رَضِيَ اللَّهُ عَنْهُ، قَالَ أَبُو أَسِيدٍ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ  
بْنُو النَّجَارِ، ثُمَّ بْنُو عَبْدِ الْأَشْهَلِ، ثُمَّ  
بْنُو الْحَارِثِ بْنِ الْعَزْرَاجِ، ثُمَّ بْنُو  
سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ  
خَيْرٌ»، فَقَالَ سَعْدُ بْنُ عَبَادَةَ وَكَانَ ذَا  
قَدْمٍ فِي الإِسْلَامِ: أَرَى رَسُولَ اللَّهِ ﷺ  
قَدْ فَضَلَ عَلَيْنَا، فَقَيْلَ لَهُ: قَدْ فَضَلْتُمْ  
عَلَى نَاسٍ كَثِيرٍ. [راجع: ٣٧٨٩]

(١٦) بَابٌ مَنْقَبَةٌ أَبِي بْنِ كَعْبٍ  
رَضِيَ اللَّهُ عَنْهُ  
٣٨٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا شُبَّةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ  
إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذُكِرَ عَبْدُ  
اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرُو  
فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَأَلُ أَجْهَمَهُ،  
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا  
الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ

(1) (H. 3807) This *Hadīth* is a part of the long *Hadīth* of blame (the story of *Iṣk*) laid upon Āishah (رضي الله عنها) (i.e., the slander against Āishah).

مسعود - فبدأ به - وسالم مؤلِّي أبي حذيفة، ومعاذ بن جبل، وأبي بن كعب». [راجع: ٣٧٥٨]

٣٨٠٩ - حدثني محمد بن بشير: حدثنا عنده قال: سمعت شعبة: سمعت قتادة، عن أنس بن مالك رضي الله عنه: قال النبي ﷺ لأبي: «إِنَّ اللَّهَ أَمْرَنِي أَنْ أُفَرِّغَ عَلَيْكَ» **﴿لَمَّا يَكُنُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَبِ﴾** **﴿قَالَ وَسَمَّانِي؟ قَالَ نَعَمْ قَالَ فَبَكَى.** [انظر: ٤٩٥٩، ٤٩٦٠، ٤٩٦١]

**3809.** Narrated Anas bin Malik رضي الله عنه: The Prophet ﷺ said to Ubaï, "Allah has ordered me to recite to you: 'Those who disbelieve (Surat Al-Baiyinah, No. 98).'" Ubaï said, "Has He mentioned my name?" The Prophet ﷺ said, "Yes." (On hearing that, Ubaï started weeping).

#### (17) CHAPTER. The virtues of Zaid bin Thabit (رضي الله عنه).

**3810.** Narrated Qatada: Anas رضي الله عنه said, "The Qur'an was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the Ansar: Ubai, Mu'adh bin Jabal, Abu Zaid and Zaid bin Thabit." I asked Anas, "Who is Abu Zaid?" He said, "One of my uncles."

#### (18) CHAPTER. The virtues of Abū Talha (رضي الله عنه).

**3811.** Narrated Anas رضي الله عنه: On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abū Talha was shielding the Prophet with his shield in front of him. Abū Talha was a strong,

#### (١٧) باب مناقب زيد بن ثابت

٣٨١٠ - حدثني محمد بن بشير: حدثنا يحيى: حدثنا شعبة، عن قتادة، عن أئمَّةِ رضي الله عنه: جمَعَ القرآن على عهد رسول الله ﷺ أربعةً كُلُّهم من الأنصار: أبي وعاصد بن جبل، وأبو زيد، وزيد بن ثابت. قلت لأئمَّةِ: من أبو زيد؟ قال: أحد عمومتي. [انظر: ٣٩٩٦، ٥٠٠٣، ٥٠٠٤]

#### (١٨) باب مناقب أبي طلحة رضي الله عنه

٣٨١١ - حدثنا أبو معمر: حدثنا عبد الوارث: حدثنا عبد العزيز، عن أئمَّةِ رضي الله عنه قال: لَمَّا كَانَ

experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, "Empty it in front of Abū Ṭalḥa." When the Prophet ﷺ started looking at the enemy by raising his head, Abū Ṭalḥa said, "O Allāh's Prophet! Let my parents be sacrificed for your sake! Please don't raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours." (On that day) I saw 'Āishah, the daughter of Abū Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abū Ṭalḥa's sword fell from his hand twice or thrice.

يَوْمَ أُحْدِي اهْزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ  
وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ  
مُجْوَبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو  
طَلْحَةَ رَجُلًا رَامِيًّا شَدِيدَ الْقُدْرَةِ يَكْسِرُ  
يَوْمَئِذٍ قَوْسَيْنَ أَوْ ثَلَاثَةَ، وَكَانَ الرَّجُلُ  
يَمْرُ مَعَهُ الْجَمْعَةُ مِنَ التَّبْلِيلِ فَيَقُولُ:  
«إِثْرَهَا لِأَبِي طَلْحَةَ» فَأَشَرَفَ النَّبِيُّ ﷺ  
يَنْظُرُ إِلَى الْقَوْمَ فَيَقُولُ أَبُو طَلْحَةَ:  
يَا نَبِيَّ اللَّهِ يَا أَبَيِ أَنْتَ وَأَمِّي لَا تُشَرِّفْ  
يُصَبِّيَكَ سَهْمٌ مِنْ سِهَامِ الْقَوْمِ، نَحْرِي  
دُونَ نَحْرِكَ، وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ  
أَبِي بَكْرٍ وَأُمَّ سَلَيْمٍ وَإِنَّهُمَا لِمُشَمَّرَتَانِ،  
أَرَى خَدَمَ سُوقِهِمَا، تُقْرَبَانِ الْقَرَبَ  
عَلَى مُتُونِهِمَا تُقْرِغَانِهِ فِي أَفْوَاءِ الْقَوْمِ،  
ثُمَّ تَرْجِعَانِ فَتَمْلَأَهَا ثُمَّ تَجِيئَانِ  
فَتُقْرِغَانِهَا فِي أَفْوَاءِ الْقَوْمِ وَلَقَدْ وَقَعَ  
السَّيْفُ مِنْ يَدِ أَبِي طَلْحَةَ إِمَّا مَرَّيْنَ  
إِمَّا ثَلَاثَةً. [راجع: ٢٨٨٠]

(١٩) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ سَلَامَ  
رَضِيَ اللَّهُ عَنْهُ

(19) CHAPTER. The virtues of 'Abdullāh bin Salām  
رَضِيَ اللَّهُ عَنْهُ.

**3812.** Narrated Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُ : I have never heard the Prophet ﷺ saying about anybody walking on the earth that he is from the people of Paradise except 'Abdullāh bin Salām. The following Verse was revealed concerning him :

"...And a witness from among the Children of Isrāel '(Abdullāh bin Salām رَضِيَ اللَّهُ عَنْهُ) testifies that this Qur'ān is from Allāh [like the Taurāt (Torah)]..." (V.46:10)

٣٨١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ قَالَ: سَمِعْتُ مَالِكًا يُحَدِّثُ  
عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنَ عَبْدِ  
اللهِ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي  
وَقَاصِ، عَنْ أَبِيهِ قَالَ: مَا سَمِعْتُ  
النَّبِيِّ ﷺ يَقُولُ لَأَحَدٍ يَمْشِي عَلَى  
الْأَرْضِ: إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، إِلَّا  
لِعَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: وَفِيهِ نَزَّلَتْ

هذِهِ الآيَةُ ﴿وَسَيَدْ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ﴾ [الأحقاف: ١٠] الآيَةُ قَالَ: لَا أَدْرِي قَالَ مَالِكُ الآيَةِ أَوْ فِي الْحَدِيثِ.

٣٨١٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَزْهَرُ السَّمَانُ، عَنْ ابْنِ عَوْنَى، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ فَدَخَلَ رَجُلٌ عَلَى وَجْهِهِ أَثْرُ الْخُشُوعِ فَقَالُوا: هَذَا رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ فَصَلَّى رُكُعَتَيْنَ تَحْوَرَ فِيهِمَا ثُمَّ خَرَجَ وَتَبَعَّثَ فَقُلْتُ: إِنَّكَ حِينَ دَخَلْتَ الْمَسْجِدَ قَالُوا: هَذَا رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ، قَالَ: وَاللَّهِ مَا يَتَبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ. فَسَأَخْدُثُ لَمْ ذَاكَ. رَأَيْتُ رُؤْبَا عَلَى عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ وَرَأَيْتُ كَانَتِي فِي رَوْضَةِ ذَكَرٍ مِّنْ سَعْيَهَا وَخُضْرَتِهَا، وَسَطَّهَا عَمُودٌ مِّنْ حَدِيدٍ أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةً فَقِيلَ لِي: ارْقَ. فَقُلْتُ: لَا أَسْتَطِيعُ، فَأَتَانِي مِنْصَفٌ فَرَقَعَ ثِيابِي مِنْ خَلْفِي فَرَقَيْتُ حَتَّى كُنْتُ فِي أَعْلَاهَا، فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: اسْتَمْسِكْ، فَاسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرَّوْضَةُ إِلَيْسَلَامُ، وَذَلِكَ الْعُمُودُ عَمُودُ إِلَيْسَلَامٍ، تِلْكَ الْعُرْوَةُ

3813. Narrated Qais bin 'Ubād: While I was sitting in the mosque of Al-Madīna, there entered a man ('Abdullāh bin Salām) with signs of solemnity over his face. The people said, "He is one of the people of Paradise." He offered two light Rak'a and then left. I followed him and said, "When you entered the mosque, the people said, 'He is one of the people of Paradise.'" He said, "By Allāh, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden." He then described its vastness and greenery. He added : "In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, 'I can't.' Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, 'The garden is Islām, and the hand-hold is the Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.'" (The narrator added): "The man was 'Abdullāh bin Salām."

الوثقى فائتَ على الإسلام حتَّى  
تُمُوتُ». وَذَلِكَ الرَّجُلُ عَبْدُ اللهِ بنِ  
سَلامٍ. وَقَالَ لَهُ خَلِيفَةً: حَدَّثَنَا مُعاذُ:  
حَدَّثَنَا ابْنُ عَوْنَى، عَنْ مُحَمَّدٍ: حَدَّثَنَا  
قَيْسُ بْنُ عَبَادٍ، عَنْ ابْنِ سَلامٍ قَالَ:  
وَصِيفٌ، مَكَانٌ: مِنْصَفٌ. [انظر:

[٧٠١٤، ٧٠١٥]

**3814.** Narrated Abū Burda: When I came to Al-Madīna, I met ‘Abdullāh bin Salām رَضِيَ اللَّهُ عَنْهُ. He said, “Will you come to me so that I may serve you with *Sawīq* (i.e., powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet ﷺ entered?” Then he added, “You are in a country where the practice of *Ribā*<sup>(1)</sup> is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of barley, or a load of provender then do not take it, as it is *Ribā*.”

٣٨١٤ - حَدَّثَنَا شُلَيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ الْمَدِينَةَ فَلَقِيَتْ عَبْدَ اللهِ بْنَ سَلامَ فَقَالَ: أَلَا تَجِيءُ فَأُطْعِمُكَ سَوِيقًا وَتَمْرًا وَتَدْخُلَ فِي بَيْتِ؟ ثُمَّ قَالَ: إِنَّكَ بِأَرْضِ الرِّبَا بِهَا فَاشِ، إِذَا كَانَ لَكَ عَلَى رَجُلٍ حَقٌّ فَأَهْدِي إِلَيْكَ حِمْلَ تِينٍ أَوْ حِمْلَ شَعِيرٍ أَوْ حِمْلَ قَتْ فَلَا تَأْخُذْهُ فَإِنَّهُ رِبَا. وَلَمْ يَذْكُرْ النَّصْرُ وَأَبُو دَاؤُدُ وَوَهْبٌ عَنْ شُعْبَةِ الْبَيْتِ. [انظر: [٧٣٤٢]

(٢٠) **CHAPTER. The marriage of the Prophet ﷺ with Khadija رَضِيَ اللَّهُ عَنْهَا and her superiority.**

**3815.** Narrated ‘Ali رَضِيَ اللَّهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying (as below). Narrated ‘Ali رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The best of the world's women is Maryam (Mary) (at her lifetime), and the best of the world's women is Khadija (at her lifetime).”

٣٨١٥ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدَهُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ جَعْفَرَ قَالَ: سَمِعْتُ عَلَيَا يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ.

وَحَدَّثَنِي صَدَقَةً: أَخْبَرَنَا عَبْدَهُ،

(1) (H. 3822) *Ribā*: See the glossary.

عَنْ هِشَامَ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ جَعْفَرَ، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ نِسَائِهَا مَرْيَمُ وَخَيْرُ نِسَائِهَا خَدِيجَةٌ». [راجع: ٣٤٣٢]

٣٨١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرَ: حَدَّثَنَا الْلَّيْثُ قَالَ: كَتَبَ إِلَيَّ هِشَامَ بْنَ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَرَّتْ عَلَى امْرَأَةٍ لِلنَّبِيِّ ﷺ مَا غَرَّتْ عَلَى خَدِيجَةَ، هَلَكَتْ قَبْلَ أَنْ يَتَرَوَّجَنِي، لَمَّا كُنْتُ أَسْمَعَهُ يَذْكُرُهَا وَأَمْرَأَهُ اللَّهُ أَنْ يُبَشِّرَهَا بِيُبَيْتِيْتِ مِنْ قَصْبٍ وَإِنْ كَانَ لِيَذْبَحُ الشَّاةَ فَيُهَدِّيَ فِي خَلَائِلِهَا مِنْهَا مَا يَسْعَهُنَّ. [انظر: ٣٨١٧، ٣٨١٨، ٥٢٢٩، ٦٠٠٤]

[٧٤٨٤]

٣٨١٧ - حَدَّثَنَا قُتْبَيْةُ بْنُ سَعِيدٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ هِشَامَ ابْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَرَّتْ عَلَى امْرَأَةٍ مَا غَرَّتْ عَلَى خَدِيجَةَ مِنْ كُثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ إِيَّاهَا. قَالَتْ: وَتَرَوَّجَنِي بَعْدَهَا بِثَلَاثَ سِنِينَ وَأَمْرَأَهُ رَبِّهِ عَزَّ وَجَلَّ أَوْ جِبْرِيلُ عَلَيْهِ السَّلَامُ أَنْ يُبَشِّرَهَا بِيُبَيْتِيْتِ فِي الْجَنَّةِ مِنْ قَصْبٍ. [راجع: ٣٨١٦]

٣٨١٨ - حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ

3816. Narrated 'Āishah: I did not feel jealous of any of the wives of the Prophet ﷺ as much as I did of Khadīja (although) she died before he married me; for I often heard him mentioning her; and Allāh had told him to give her the good tidings that she would have a palace of *Qasab* (i.e., pipes of precious stones and pearls in Paradise),<sup>(1)</sup> and whenever he slaughtered a sheep, he would send to her women-friends a good share of it.

3817. Narrated 'Āishah: I did not feel jealous of any woman as much as I did of Khadīja; because Allāh's Messenger ﷺ used to mention her very often. He married me after three years of her death, and his Lord عَلَيْهِ السَّلَامُ ordered him to give her the good tidings of having a palace of *Qasab* in Paradise. (See H. 1791)

3818. Narrated 'Āishah: I did not feel jealous of any of the wives of the

(1) (H. 3816) *Qasab*: See the glossary.

Prophet ﷺ as much as I did of Khadija though I did not see her. The Prophet ﷺ used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts, and send them to the women-friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija, was such and such, and from her I had children.” (See H. 1791)

بنِ الحَسَنِ: حَدَّثَنَا أَبُو: حَدَّثَنَا حَفْصُونَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَرِبْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غَرِبْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكْثِرُ ذِكْرَهَا. وَرَبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يُقْطِعُهَا أَعْصَاءَ ثُمَّ يَعْتَشُهَا فِي صَدَائِقِ خَدِيجَةَ. فَرَبَّمَا قُلْتُ لَهُ: كَانَهُ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةُ، فَيَقُولُ: «إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لَيِّنَهَا وَلَدًا». [راجع: ٣٨١٦]

٣٨١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُوفِيِّ رَضِيَ اللَّهُ عَنْهُمَا: بَشَّرَ النَّبِيُّ ﷺ خَدِيجَةَ؟ قَالَ: نَعَمْ، بَيْتَنِي مَنْ قَصَبَ لَا صَحَّبَ فِيهِ وَلَا نَصَبَ. [راجع: ١٧٩٢]

٣٨٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ قُصَيْلٍ، عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى جِبْرِيلُ النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءً فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرُأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمِنِّي، وَشَرِّهَا بَيْتَ فِي الْجَهَنَّمِ مَنْ قَصَبَ لَا صَحَّبَ فِيهِ وَلَا نَصَبَ». [انظر: ٧٤٩٧]

٣٨٢١ - وَقَالَ إِسْمَاعِيلُ بْنُ

3819. Narrated Ismā‘il: I asked ‘Abdullāh bin Abī Aūfa, “Did the Prophet ﷺ give glad tidings to Khadija?” He said, “Yes, of a palace made of *Qaṣab* (in Paradise) where there will be neither any noise nor any toil (fatigue, trouble, etc.).”

3820. Narrated Abū Hurairah: Rَضِيَ اللَّهُ عَنْهُ: Jibrīl (Gabriel) came to the Prophet ﷺ and said, “O Allāh’s Messenger! This is Khadija, coming to you with a dish having meat soup (or some food or drink). When she reaches you, greet her on behalf of her Lord (Allāh) and on my behalf, and give her the glad tidings of having a palace made of *Qasab* in Paradise, wherein there will be neither any noise nor any toil (fatigue, trouble, etc.).”

3821. Narrated Āishah: Once Hāla bint Khuwailid, Khadija’s sister, asked

the permission of the Prophet ﷺ to enter. On that, the Prophet ﷺ remembered the way Khadija used to ask permission, and that upset him. He said, "O Allāh! Hāla!" So, I became jealous and said, "What makes you remember an old woman amongst the old women of Quraish (with a toothless mouth) of red gums who died long ago, and in whose place Allāh has given you somebody better than her?"

**(21) CHAPTER. The narration about Jarir bin 'Abdullāh Al-Bajalī.**  
رَضِيَ اللَّهُ عَنْهُ

**3822.** Narrated Jarir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ has never refused to admit me since I embraced Islām, and whenever he saw me, he would smile.

**3823.** (In another narration) Jarir bin 'Abdullāh narrated: There was a house called *Dhul-Khalasa*<sup>(1)</sup> in the pre-Islāmic period and it was also called *Al-Ka'ba Al-Yamāniya* or *Al-Ka'ba Ash-Shāmiya*. Allāh's Messenger ﷺ said to me, "Will you relieve me from *Dhul-Khalasa*?" So I left for it with 150 cavalry men from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet ﷺ and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

خَلِيلٌ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَسْتَأْذِنُكَ هَالَّهُ يُنْتَعِنُ حُوَيْلِدَ أَخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَاعَ لِذَلِكَ. قَالَ: «اللَّهُمَّ هَالَّهُ»، قَالَتْ: فَغَرِثْتُ فَقُلْتُ: مَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَانِيرِ قُرَيْشٍ، حَمْرَاءِ الشَّدْقَيْنِ هَلَكَتْ فِي الدَّهْرِ قَذَ أَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

**(21) بَابُ ذِكْرِ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ رَضِيَ اللَّهُ عَنْهُ**

**٣٨٢٢ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ:** حَدَّثَنَا خَالِدٌ، عَنْ يَيَّانٍ، عَنْ قَيْسٍ قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَا حَجَبَنِي رَسُولُ اللَّهِ فَلَمْ يَمْنُدْ أَسْلَمْتُ وَلَا رَأَيْتُ إِلَّا ضَحْكًا. [راجع: ٣٠٣٥]

**٣٨٢٣ - وَعَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ:** كَانَ فِي الْجَاهِلِيَّةِ يَبْتَئِلُ يُقَالُ لَهُ: ذُو الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ: الْكَعْبَةُ الْيَمَانِيَّةُ أَوِ الْكَعْبَةُ الشَّامِيَّةُ. قَالَ لِي رَسُولُ اللَّهِ فَقَالَ: «هَلْ أَنْتَ مُرِيْحِي مِنْ ذِي الْخَلَصَةِ؟» قَالَ: فَنَفَرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةً فَارِيْسَ مِنْ أَحْمَسَ، قَالَ: فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْنَاهُ فَأَخْبَرْنَاهُ فَدَعَا لَنَا وَلَا حَمْسَ. [راجع: ٣٠٢٠]

(1) (H. 3823) *Dhul-Khalasa*: See the glossary.

**(22) CHAPTER. The narration about Hudhaifa bin Al-Yamān Al-'Absy.**

**3824.** Narrated 'Āishah رضي الله عنها: "On the day of the battle of Uhud, *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] were defeated completely. Then Satan shouted loudly, "O Allāh's slaves! Beware the ones behind you!" So the front files attacked the back ones. Then Hudhaifa looked and saw his father, and said loudly, "O Allāh's slaves! My father! My father!" By Allāh, they did not stop till they killed him (i.e., Hudhaifa's father). Hudhaifa said, "May Allāh forgive you!" The subnarrator said, "By Allāh, Hudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عز وجل (i.e., died)."

[See *Hadith* No.4065]

**(23) CHAPTER. The narration about Hind bint 'Utba bin Rabi'a رضي الله عنها.**

**3825.** Narrated 'Āishah رضي الله عنها: Hind bint 'Utba came and said, "O Allāh's Messenger! (Before I embraced Islām) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours." The Prophet ﷺ said, "I thought similarly, by Him in Whose Hand my soul is!" She further said, "O Allāh's Messenger! Abū Sufyān is a miser, so, is it sinful of me to feed my children from his property?" He said, "I do not allow it unless you take for your needs what is just and reasonable."

**(٢٢) باب ذكر حذيفة بن اليمان العبيسي رضي الله عنه**

**٣٨٢٤ - حدثني إسماعيل بن خليل: حدثنا سلمة بن رجاء، عن هشام بن عروة، عن أبيه، عن عائشة رضي الله عنها، قالت: لما كان يوم أحد هزم المشركون هزيمة بيته فصاح إبليس: أي عباد الله، أخرأكم فرجعت أولاهم على آخرأهم فاحتلدت مع آخرهم فنظر حذيفة فإذا هو بأبيه فنادى: أي عباد الله، أبى أبى. فقالت: فوالله ما احتجروا حتى قتلوه، فقال حذيفة: غفر الله لكم، قال أبي: فوالله ما زالت في حذيفة منها بقية خير حتى لقي الله عز وجل. [راجع: ٣٢٩٠]**

**(٢٣) باب ذكر هند بنت عتبة بن ربيعة رضي الله عنها**

**٣٨٢٥ - قال عبدان: أخبرنا عبد الله: أخبرنا يوؤس، عن الزهري: حدثني عروة أن عائشة رضي الله عنها قالت: جاءت هند بنت عتبة فقالت: يا رسول الله، ما كان على ظهر الأرض من أهل خباء أحبت إلى أن يذلوا من أهل خياثك، ثم ما أصبح اليوم على ظهر الأرض أهل خباء أحبت إلى أن يعززوا من أهل خياثك، قال: «وأيضاً والذى**

نَفْسِي بِيَدِهِ» قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ أَبَا سُفْيَانَ رَجُلٌ مِسْكِنٌ فَهُلْ عَلَيَّ حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالًا؟ قَالَ: «لَا أُرَاهُ إِلَّا بِالْمَغْرُوفِ».

[راجع: ٢٢١١]

#### (24) CHAPTER. Narration about Zaid bin 'Amr bin Nufail.

**3826.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ met Zaid bin 'Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Revelation came to the Prophet ﷺ. A meal was presented to the Prophet ﷺ but he refused to eat from it. (Then it was presented to Zaid) who said, "I do not eat anything which you slaughter at your *Anṣāb*<sup>(1)</sup> (in the name of your idols etc.). I eat only those (animals) on which Allāh's Name has been mentioned at the time of (their) slaughtering." Zaid bin 'Amr used to criticize the way Quraish used to slaughter their animals, and used to say, "Allāh has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allāh. He used to say so, for he rejected that practice and considered it as something abominable.

**3827.** Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Zaid bin 'Amr bin Nufail went to Sham,<sup>(2)</sup> enquiring about a True Religion to follow. He met a Jewish religious scholar and asked

**نَفْيلٌ** (٢٤) بَابُ حَدِيثِ زَيْدِ بْنِ عَمْرٍو بْنِ

**٣٨٢٦** - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضِيَّلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ عَمْرٍو ابْنَ نَفِيلٍ بِأَسْفَلِ بَلْدَحٍ قَبْلَ أَنْ يَنْزَلَ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَقَدِمَتْ إِلَيْهِ النَّبِيَّ ﷺ سُفْرَةً فَأَبَى أَنْ يَأْكُلَ مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ أَكُلُ مَا تَدْبِحُونَ عَلَى أَنْصَابِكُمْ، وَلَا أَكُلُ إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَإِنَّ زَيْدَ بْنَ عَمْرٍو كَانَ يَعِيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ وَيَقُولُ: الشَّاةُ خَلَقَهَا اللَّهُ وَأَنْزَلَ لَهَا مِنَ السَّمَاءِ الْمَاءَ وَأَنْبَتَ لَهَا مِنَ الْأَرْضِ ثُمَّ تَدْبِحُونَهَا عَلَى غَيْرِ اسْمِ اللَّهِ؟ إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ.

**٣٨٢٧** - قَالَ مُوسَى: حَدَّثَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَلَا أَعْلَمُ إِلَّا تَحَدَّثُ بِهِ عَنْ ابْنِ عَمْرٍو: أَنَّ زَيْدَ بْنِ

(1) (H. 3826) *Nusub*: See the glossary.

(2) (H. 3827) *Sham*: Area or the region comprising the present day Syria, Palestine, Lebanon and Jordan.

him about their religion. He said, "I intend to embrace your religion, so tell me something about it." The Jew said, "You will not embrace our religion unless you receive your share of Allāh's Anger." Zaid said, "I do not run except from Allāh's Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?" He said, "I do not know any other religion except the *Hanif* (Islāmic Monotheism)," Zaid enquired, "What is *Hanif*?" He said, "*Hanif* is the religion of (the Prophet) Abraham عليه السلام who was neither a Jew nor a Christian, and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)". Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, "You will not embrace our religion unless you get a share of Allāh's Curse." Zaid replied, "I do not run except from Allāh's Curse, and I will never bear any of Allāh's Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?" He replied, "I do not know any other religion except *Hanif* (Islāmic Monotheism)". Zaid enquired, "What is *Hanif*?" He replied, "*Hanif* is the religion of (the Prophet) Ibrāhīm (Abraham عليه السلام who was neither a Jew nor a Christian and he used to worship none but Allāh (Alone) (i.e. Islāmic Monotheism)." When Zaid heard their statements about (the religion of) Ibrāhīm, he left that place, and when he came out, he raised both his hands and said, "O Allāh! I make You my Witness that I am on the religion of Ibrāhīm." [i.e., Islamic Monotheism]

**3828.** Narrated Asmā' bint Abī Bakr رضي الله عنها: I saw Zaid bin 'Amr bin Nufail standing with his back against the Ka'bah and

عُمَرُ بْنُ ثَقِيلٍ خَرَجَ إِلَى الشَّامَ، يَسْأَلُ عَنِ الدِّينِ وَيَتَبَعُهُ، فَلَقِيَ عَالِمًا مِنَ الْيَهُودِ فَسَأَلَهُ عَنْ دِينِهِمْ، فَقَالَ: إِنِّي لَعَلَى أَنْ أُدِينَ بِدِينِكُمْ فَأَخْبِرْنِي. فَقَالَ: لَا تَكُونُ عَلَى دِينِنَا، حَتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ عَصْبِ اللَّهِ. قَالَ زَيْدُ: مَا أَفْرِ إِلَّا مِنْ عَصْبِ اللَّهِ، وَلَا أَحْمِلُ مِنْ عَصْبِ اللَّهِ شَيْئًا أَبْدًا، وَأَنَا أَسْتَطِيعُهُ، فَهَلْ تَدْلُنِي عَلَى غَيْرِهِ؟ قَالَ: مَا أَعْلَمُ إِلَّا أَنْ يَكُونُ حَسِيفًا. قَالَ زَيْدُ: وَمَا الْحَسِيفُ؟ قَالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَخَرَجَ زَيْدٌ فَلَقِيَ عَالِمًا مِنَ النَّصَارَى فَذَكَرَ مِثْلَهُ فَقَالَ: لَنْ تَكُونَ عَلَى دِينِنَا حَتَّى تَأْخُذَ بِنَصِيبِكَ مِنْ لَعْنَةِ اللَّهِ. قَالَ: مَا أَفْرِ إِلَّا مِنْ لَعْنَةِ اللَّهِ، وَلَا أَحْمِلُ مِنْ لَعْنَةِ اللَّهِ وَلَا مِنْ عَصْبِهِ شَيْئًا أَبْدًا وَأَنَا أَسْتَطِيعُهُ، فَهَلْ تَدْلُنِي عَلَى غَيْرِهِ؟ قَالَ: مَا أَعْلَمُ إِلَّا أَنْ يَكُونُ حَسِيفًا. قَالَ: وَمَا الْحَسِيفُ؟ قَالَ: دِينُ إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَلَمَّا رَأَى زَيْدًا قَوْلَهُمْ فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ خَرَجَ فَلَمَّا بَرَزَ رَقَعَ يَدَيْهِ. فَقَالَ: اللَّهُمَّ إِنِّي أَشْهُدُكَ أَنِّي عَلَى دِينِ إِبْرَاهِيمَ.

**٣٨٢٨** - وَقَالَ اللَّيْثُ: كَتَبَ إِلَيْهِ هِشَامَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بْنِتِ أَبِي

saying, "O people of Quraish! By Allāh, none amongst you is on the religion of Ibrāhīm except me." (She added:) He (Zaid) used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, "Do not kill her for I will feed her on your behalf." So, he would take her, and when she grew up nicely, he would say to her father, "Now if you will (wish), I will give her to you, and If you will (wish), I will feed her on your behalf."

بَكْرٌ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: رَأَيْتُ زَيْدَ بْنَ عَمْرُو بْنَ قُقَيلَ قَائِمًا مُسْتَدِأً ظَهَرَةً إِلَى الْكَعْبَةِ يَقُولُ: يَا مَعْشَرَ قُرَيْشٍ، وَاللَّهُ مَا مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ عَيْرِي. وَكَانَ يُحِبُّ الْمَوْزَدَةَ، يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ أَنْ يَقْتُلَ ابْنَتَهُ: لَا تَقْتُلُهَا، أَنَا أَكْفِيْكَ مَؤْنَسَهَا، فَيَأْخُذُهَا فَإِذَا تَرَغَّبَتْ قَالَ لَأَيْهَا: إِنْ شِئْتَ دَفَعْتُهَا إِلَيْكَ وَإِنْ شِئْتَ كَفَيْتُكَ مَؤْنَسَهَا.

### (٢٥) بَابُ بُنْيَانِ الْكَعْبَةِ

#### (25) CHAPTER. The building of the Ka'bah.

**3829.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: When the Ka'bah was re-built, the Prophet ﷺ and ‘Abbās went to carry stones. ‘Abbās said to the Prophet ﷺ, "(Take off and) put your waistsheet over your neck so that the stones may not hurt you." (But as soon as he took off his waistsheet) he fell unconscious on the ground with both his eyes towards the sky. When he came to his senses, he said, "My waistsheet! My waistsheet!" Then he tied his waistsheet (round his waist).

عَدْ الرَّازَقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجَ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا بُيَّتَ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يَقْلُلُونَ الْحِجَارَةَ. فَقَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى رَقَبِكَ يَقْلُكَ مِنَ الْحِجَارَةِ، فَخَرَّ إِلَى الْأَرْضِ وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ أَفَاقَ فَقَالَ: «إِزَارِي إِزَارِي»، فَشَدَّ عَلَيْهِ إِزَارَةً. [راجع: ٣٦٤]

**3830.** Narrated ‘Amr bin Dīnār and ‘Ubaidullāh bin Abī Yazīd: In the lifetime of the Prophet ﷺ there was no wall around the Ka'bah and the people used to offer Salāt (prayer) around the Ka'bah till ‘Umar became the caliph and he built the wall around it. ‘Ubaidullāh further said, "Its wall was low, so Ibn Az-Zubair built it."

حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو بْنِ دِينَارٍ وَعُبَيْدِ اللَّهِ ابْنِ أَبِي زَيْدٍ قَالَا: لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ حَوْلَ الْبَيْتِ حَاطِطٌ، كَانُوا يُصْلُونَ حَوْلَ الْبَيْتِ حَتَّى كَانَ عُمَرُ فَبَنَى حَوْلَهُ

حَاتِطًا. قَالَ عَبْيُودُ اللَّهِ: جَدْرُهُ قَصِيرٌ،  
قَبْنَاهُ ابْنُ الرُّبْرِ.

### (٢٦) بَابُ أَيَّامِ الْجَاهِلِيَّةِ

#### (26) CHAPTER. The days of Pre-Islamic Period of Ignorance.

**3831.** Narrated ‘Āishah: رَضِيَ اللَّهُ عَنْهَا ‘Āishah (i.e., the tenth of Muḥarram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islamic Period of Ignorance. The Prophet ﷺ also used to observe Ṣaum (fast) on this day. So when he emigrated to Al-Madīnah, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramaḍān was enjoined, it became optional for the people to observe fast or not to observe fast on the day of ‘Āshūrā’.

**3832.** Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا The people used to consider the performance of ‘Umra in the months of Hajj an evil deed on the earth, and they used to call the month of Muḥarram as Ṣafar and used to say, “When (the wounds over) the backs (of the camels) have healed and the footmarks (of the camels) have vanished (after coming from Hajj), then ‘Umra becomes legal for the one who wants to perform ‘Umra.” Allāh’s Messenger ﷺ and his Companions reached Makkah assuming *Ihrām* for Hajj on the fourth of Dhul-Hijja. The Prophet ﷺ ordered his Companions to perform ‘Umra (with that *Ihrām* instead of Hajj).<sup>(١)</sup> They asked, “O Allāh’s Messenger! What kind of finishing of *Ihrām*?” The Prophet ﷺ said, “Finish the *Ihrām* completely.”

**3833.** Narrated Sa‘id bin Al-Musaiyab’s grandfather: In the Pre-Islamic Period of Ignorance a flood of rain came and filled the

يَحْبِي: قَالَ هِشَامٌ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ عَاشُورَاءَ يَوْمًا تَضُومُهُ قُرِيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ ﷺ يَضُومُهُ فَلَمَّا قَدِمَ الْمَدِيْنَةَ صَامَهُ وَأَمْرَ بِصِيَامِهِ فَلَمَّا نَزَلَ رَمَضَانُ كَانَ مِنْ شَاءَ صَامَهُ وَمِنْ شَاءَ لَا يَضُومُهُ. [راجع: ١٥٩٢]

وَهِيَّ: حَدَّثَنَا ابْنُ طَاوِينَ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجَّ مِنَ الْفُجُورِ فِي الْأَرْضِ. وَكَانُوا يُسْمِونَ الْمُحَرَّمَ صَفَرَ وَيَقُولُونَ: إِذَا بَرَأَ الدَّبَّرُ، وَعَفَا الْأَثْرُ، حَلَّتِ الْعُمْرَةُ لِمَنِ اعْتَمَرَ. قَالَ: فَقَدِيمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ رَابِعَةً مُهَلِّيْنَ بِالْحَجَّ، وَأَمْرُهُمُ النَّبِيُّ ﷺ أَنْ يَجْعَلُوهَا عُمْرَةً، قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْحَلْ؟ قَالَ: «الْحَلُّ كُلُّهُ». [راجع: ١٠٨٥]

الله: حَدَّثَنَا سُفِيَّانُ قَالَ: كَانَ عَمْرُو

(1) (H. 3832) The Prophet ﷺ ordered them to perform ‘Umra and then finish the *Ihrām*.

valley in between the two mountains (around the Ka'bah).

يَقُولُ: حَدَّثَنَا سَعِيدُ بْنُ الْمُسَبِّبِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَاءَ سَيْنِيلُ فِي الْجَاهِلِيَّةِ فَكَسَا مَا بَيْنَ الْجَبَلَيْنِ. قَالَ سُفِيَانُ: وَيَقُولُ: إِنَّ هَذَا الْحَدِيثَ لَهُ شَأْنٌ.

**3834.** Narrated Qais bin Abī Hāzim : Abū Bakr went to a lady from the Ahmas tribe called Zainab bint Al-Muhājir and found that she refused to speak. He asked, "Why does she not speak?"? The people said, "She has intended to perform *Hajj* without speaking." He said to her, "Speak, for it is illegal not to speak, as it is an action (i.e., tradition) of the Pre-Islamic Period of Ignorance. So she spoke and said, "Who are you?" He said, "A man from the emigrants." She asked, "Which emigrants?" He replied, "From Quraish." She asked, "From which branch of Quraish are you?" He said, "You ask too many questions; I am Abū Bakr." She said, "How long shall we enjoy this good order (i.e., Islamic religion) which Allāh has brought after the Period of Ignorance?" He said, "You will enjoy it as long as your *Imām* keep on abiding by its rules and regulations." She asked, "What are the *Imām*?" He said, "Were there not heads and chiefs of your nation who used to order the people and they used to obey them?" She said, "Yes." He said, "So they (i.e., the *Imām*) are those whom I meant."

٣٨٣٤ - حَدَّثَنَا أَبُو الثَّعَابَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ بَيْانِ أَبِي يَشْرِيبِ، عَنْ فَيْضِ ابْنِ أَبِي حَازِمَ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَخْمَسَ يُقَاتُ لَهَا: رَبِّنْبُ بْنُ الْمُهَاجِرِ، فَرَآهَا لَا تَكَلَّمُ، فَقَالَ: مَا لَهَا لَا تَكَلَّمُ؟ قَالُوا: حَجَّتْ مُضْمِتَةً، قَالَ لَهَا: تَكَلَّمِي فَإِنَّ هَذَا لَا يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ، فَتَكَلَّمَتْ فَقَالَتْ: مِنْ أَنْتَ؟ قَالَ: امْرُؤٌ مِنَ الْمُهَاجِرِينَ. قَالَتْ: أَئِي الْمُهَاجِرِينَ؟ قَالَ: مِنْ فُرَيْبِينَ. قَالَتْ: مِنْ أَئِي فُرَيْبِينَ أَنْتَ؟ قَالَ: إِنَّكَ لَسَوْلُ، أَنَا أَبُو بَكْرٍ، قَالَتْ: مَا بَقَاؤُنَا عَلَى هَذَا الْأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ؟ قَالَ: بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامْتُ بِكُمْ أَثْمَمْتُمْ، قَالَتْ: وَمَا الْأَئْمَمَةُ؟ قَالَ: أَمَا كَانَ لِقَوْمَكَ رُؤُسٌ وَأَشْرَافٌ يَأْمُرُونَهُمْ فَيُطِيعُونَهُمْ؟ قَالَتْ: بَلَى، قَالَ: فَهُمُ أُولَئِكَ عَلَى النَّاسِ.

**3835.** Narrated 'Aishah عَنْهَا: رَضِيَ اللَّهُ عَنْهَا: A black lady slave of some of the Arabs embraced Islām and she had a hut in the

٣٨٣٥ - حَلَّثَنِي فَرِزَوَةُ بْنُ أَبِي الْمَغْرَاءِ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ، عَنْ

mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: "The day of the scarf was one of our Lord's Wonders. Verily! He has delivered me from the land of *Kufr*." When she said the above verse many times, I (*Āishah*) asked her, "What was the day of the scarf?" She replied, "Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e., my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in great distress, suddenly the kite came over our heads and threw the scarf and they took it. I said to them "This is what you accused me of stealing, though I was innocent."

**3836.** Narrated Ibn ‘Umar رضي الله عنهما said, "If anybody has to take an oath, he should swear only by Allāh." The people of *Quraish* used to swear by their fathers, but the Prophet ﷺ said, "Do not swear by your fathers."

**3837.** Narrated ‘Abdur-Rahmān bin Al-Qāsim : Al-Qāsim used to walk in front of the funeral procession. He used not to get up for

هِشَام، عَنْ أُبَيِّ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَسْلَمْتِ امْرَأَةً سَوْدَاءً لِيَعْصِي الْعَرَبِ وَكَانَ لَهَا حُجْشٌ فِي الْمَسْجِدِ، قَالَتْ: فَكَانَتْ تَأْتِينَا فَتَحَدَّثُ عِنْدَنَا فَإِذَا فَرَغْتُ مِنْ حَدِيثِهَا قَالَتْ:

وَيَوْمَ الْوِشَاحِ مِنْ تَعَاجِيبِ رَبِّنَا أَلَا إِنَّهُ مِنْ بَلْدَةِ الْكُفَّارِ أَنْجَانِي فَلَمَّا أَكْثَرْتُ قَالَتْ لَهَا عَائِشَةُ: وَمَا يَوْمُ الْوِشَاحِ؟ قَالَتْ: خَرَجْتُ جُوَيْرِيَّةَ لِيَعْصِي أَهْلِي وَعَلَيْهَا وَشَاحٌ مِنْ أَدَمَ فَسَقَطَ مِنْهَا فَانْحَطَتْ عَلَيْهِ الْحُدَيْيَا وَهِيَ تَحْسِبُهُ لَحْمًا فَأَخَدَتْ فَاتَّهُمُونِي بِهِ فَعَذَّبُونِي حَتَّى بَلَغَ مِنْ أَمْرِهِمْ أَنَّهُمْ طَلَبُوا فِي قُبْلِي، فَبَيْنَا هُمْ حَوْلَيْ وَأَنَا فِي كَرْبَلَى إِذَا أَقْبَلَتِ الْحُدَيْيَا حَتَّى وَازَّتِ بِرُؤُسِنَا ثُمَّ أَلْقَتْهُ فَأَخَذُوهُ، فَقَلَّتْ لَهُمْ: هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ وَأَنَا مِنْهُ بَرِيئٌ". [راجع: ٤٣٩]

**٣٨٣٦** - حدثنا قتيبة: حدثنا إسماعيل بن جعفر، عن عبد الله بن دينار، عن ابن عمر رضي الله عنهما عن النبي ﷺ قال: "ألا من كان حالفاً فلا يخلف إلا بالله، فكان قريباً تحلف بآبائها فقال: لا تحلفوا بآبائكم". [راجع: ٢٦٧٩]

**٣٨٣٧** - حدثنا يحيى بن سليمان قال: حدثني ابن وهب قال: أخبرني

funeral procession (in case it passed by him). And he narrated from 'Āishah رَضِيَ اللَّهُ عَنْهَا that she said, "The people of the Pre-Islāmic Period of Ignorance used to stand up for the funeral procession. When they saw it they used to say twice: 'You were noble in your family. What are you now?'"<sup>(1)</sup>

عَمْرُو: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَنَا: أَنَّ الْقَاسِمَ كَانَ يَمْشِي بَيْنَ يَدَيِ الْجَنَازَةِ وَلَا يَقُولُ لَهَا وَيُخْبِرُ عَنْ عَائِشَةَ قَالَتْ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُولُونَ لَهَا، يَقُولُونَ إِذَا رَأَوْهَا: كُنْتِ فِي أَهْلِكِ مَا أَنْتِ! مَرْتَبَتِينَ.

٣٨٣٨ - حَدَّثَنِي عَمْرُو بْنُ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَمْوُنٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللَّهُ عَنْهُ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُنْبِيُّضُونَ مِنْ جَمْعٍ حَتَّى شَرُقَ الشَّمْسُ عَلَى تَبِيرٍ. فَخَالَفُوهُمُ النَّبِيُّ ﷺ فَأَفَاضَ قَبْلَ أَنْ تَنْتَلِعَ الشَّمْسُ. [راجع: ١٦٨٤]

٣٨٣٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أَسَمَّةَ: حَدَّثَنَّكُمْ يَحْيَى ابْنُ الْمُهَلَّبِ: حَدَّثَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ 『وَكَانَ دِهَاقَةً』 قَالَ: مَلَأَيْ مُتَّبَاعَةً.

٣٨٤٠ - قَالَ: وَقَالَ ابْنُ عَبَّاسِ: سَمِعْتُ أَبِي يَقُولُ فِي الْجَاهِلِيَّةِ: اسْقَنَا كَأسًا دِهَاقًا.

٣٨٤١ - حَدَّثَنَا أَبُو نُعِيمَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةَ قَالَهَا الشَّاعِرُ كَلِمَةً لَبَيْدَ: \*أَلَا كُلُّ

3838. Narrated 'Umar رَضِيَ اللَّهُ عَنْهُ Al-Mushrikūn used not to leave Jam' (i.e., Muzdalifa) till the sun had risen on Thabit mountain. The Prophet ﷺ contradicted them by leaving (Muzdalifa) before the sun rose.

3839. Narrated Ḥuṣain that 'Ikrima said, Kā'san Dihāqa, means glass full (of something) followed successively with other full glasses."

3840. Ibn 'Abbās said, "In the Pre-Islāmic Period of Ignorance I heard my father saying, "Provide us with Kā'san Dihāqa."

3841. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that the Prophet ﷺ said, "The most true words said by a poet were the words of Labid." He (Labid) said, 'Verily, everything except Allāh is Batilu (perishable)', and Umaiyya bin Aṣ-Salt was about to be a Muslim (but he did not embrace Islām).

[See *Fath Al-Bārī*]

(1) (H. 3837) The saying was a way of expressing sorrow.

شيء ما خلا الله باطِلُ \* وكادَ  
أمِيَّة بنُ أبي الصَّلتِ أَنْ يُسْلِمَ.

[انظر: ٦٤٨٩، ٦١٤٧]

**3842.** Narrated 'Āishah : رَضِيَ اللَّهُ عَنْهَا Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, "Do you know what is this?" Abū Bakr then enquired, "What is it?" The slave said, "Once, in the Pre-Islāmic Period of Ignorance I foretold somebody's future though I did not know this knowledge of foretelling, but I cheated him, and when he met me he gave me something for that service, and that is what you have eaten from." Then Abū Bakr put his hand in his mouth and vomited whatever was there in his stomach."

٣٨٤٢ - حَدَّثَنَا إِسْمَاعِيلُ :  
حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ،  
عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ  
بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ : كَانَ لِأَبِي بَكْرٍ غُلَامٌ يُخْرُجُ لَهُ  
الْخَرَاجَ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ  
خَرَاجِهِ، فَجَاءَ يَوْمًا يُشْنِئُ فَأَكَلَ مِنْهُ  
أَبُو بَكْرٍ فَقَالَ لَهُ الْغُلَامُ : أَتَنْدِرِي مَا  
هَذَا؟ فَقَالَ أَبُو بَكْرٍ : وَمَا هُوَ؟ قَالَ :  
كُنْتُ تَكَهْنُتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا  
أَحْسَنُ الْكِهَانَةَ، إِلَّا أَتَيَ خَدْعَنِي  
فَأَعْطَانِي بِذَلِكَ . فَهَذَا الَّذِي أَكَلْتَ  
مِنْهُ، فَأَذْخُلْ أَبُو بَكْرٍ يَدَهُ فَقَاءَ كُلَّ  
شَيْءٍ فِي بَطْنِهِ.

٣٨٤٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا  
يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ : أَخْبَرَنِي نافعٌ  
عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :  
كَانَ أَهْلُ الْجَاهِلِيَّةِ يَبَايِعُونَ لِحُمُورَ  
الْجَزُورِ إِلَى حَبَلِ الْحَبَلَةِ . قَالَ :  
وَحَبَلُ الْحَبَلَةِ أَنْ تُشَتَّحَ النَّاقَةُ مَا فِي  
بَطْنِهَا . ثُمَّ تَحْمِلُ التِّيْنَيَّةَ نُتْجَتُ ،  
فَنَهَا هُمُ الشَّيْءُ بِهِ عَنْ ذَلِكَ .

[راجع: ٢١٤٣]

٣٨٤٤ - حَدَّثَنَا أَبُو التُّعْمَانَ :

**3844.** Narrated Ghailān bin Jarir : We used to visit Anas bin Mālik and he

used to talk to us about the *Ansār*, and used to say to me, "Your people did so-and-so on such and such a day, and your people did so-and-so on such and such a day."

حدَّثَنَا مُهَدِّيٌّ : قَالَ حَدَّثَنَا عَيْلَانَ بْنَ جَرِيرٍ : كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ فَيَحْدَثُنَا عَنِ الْأَنْصَارِ ، وَكَانَ يَمُولُ لِي : فَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا ، وَفَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا . [راجع : ٣٧٧٦]

### (27) CHAPTER. *Al-Qasāma*<sup>(1)</sup> in the Pre-Islamic Period of Ignorance.

3845. Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The first event of *Qasāma* in the Pre-Islamic Period of Ignorance was practised by us (i.e., Banū Hāshim). A man from Banū Hāshim was employed by a Quraishi man from another branch-family. The (Hāshimī) labourer set out with the Quraishi driving his camels. There passed by him another man from Banū Hāshim. The leather rope of the latter's bag had broken so he said to the labourer, "Will you help me by giving me a rope in order to tie the handle of my bag, lest the camels should run away from me?" The labourer gave him a rope and the latter tied his bag with it. When the caravan halted, all the camels' legs were tied with their fetters except one camel. The employer asked the labourer, "Why, from among all the camels has this camel not been fettered?" He replied, "There is no fetter for it." The Quraishi asked, "Where is its fetter?" and hit the labourer with a stick that caused his death. (Later on just before his death) a man from Yemen passed by him. The labourer asked (him), "Will you go for the pilgrimage?" He replied, "I do not think I will attend it, but perhaps I will attend it." The (Hāshimī) labourer said, "Will you

٣٨٤٥ - حدَّثَنَا أَبُو مَعْمَرٍ : حدَّثَنَا عَبْدُ الْوَارِثٍ : حدَّثَنَا قَطْنٌ أَبُو الْهَشَمٍ : حدَّثَنَا أَبُو يَزِيدَ الْمَدِينِيُّ ، عَنْ عُكْرَمَةَ ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : إِنَّ أَوَّلَ قَسَامَةً كَانَتْ فِي الْجَاهِلِيَّةِ لَفِينَا بَنِي هَاشِمٍ . كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَهُ رَجُلٌ مِنْ قُرَيْشٍ مِنْ فَخِذٍ أُخْرَى ، فَانْطَلَقَ مَعَهُ فِي إِيلِهِ فَمَرَّ بِهِ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُرُوهَةُ جُوَالِقَهُ ، فَقَالَ : أَغْشِنِي بِعَقَالٍ أَشُدُّ بِهِ عُرُوهَةَ جُوَالِقَيِّ لَا شَفِرُ الْإِبْلِ . فَأَعْطَاهُ عِقَالًا فَشَدَّ بِهِ عُرُوهَةَ جُوَالِقَهُ ، فَلَمَّا نَزَلُوا عُقْلَتِ الْإِبْلِ إِلَّا بَعِيرًا وَاحِدًا . فَقَالَ الَّذِي اسْتَأْجَرَهُ : مَا شَاءَنُ هَذَا الْبَعِيرُ لِمَ يُعْقَلُ مِنْ بَيْنَ الْإِبْلِ ؟ قَالَ : لَئِسَ لَهُ عِقَالٌ ، قَالَ فَأَيْنَ عِقَالُهُ ؟ قَالَ : فَحَدَّفَهُ بِعَصَماً كَانَ فِيهَا أَجْلَهُ ، فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ : أَشْهَدُ الْمَؤْسِمَ ؟ قَالَ :

(1) (Ch.2) *Al-Qasāma* means the oath taken by some people concerning the accusation of killing somebody, (also see the glossary).

please convey a message for me once in your life?" The other man said, "Yes." The labourer wrote: "When you intend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banū Hāshim, and if they respond to you, ask about Abū Tālib and tell him that so-and-so has killed me for a fetter." Then the labourer expired.

When the employer reached (Makkah), Abū Tālib visited him and asked, "What has happened to our companion?" He said, "He became ill and I looked after him nicely (but he died) and I buried him." Then Abū Tālib said, "The deceased deserved this from you." After some time, the messenger whom the labourer has asked to convey the message, reached (Makkah) during the pilgrimage season. He called, "O the family of Quraish!" The people replied, "This is Quraish." Then he called, "O the family of Banū Hāshim!" Again the people replied, "This is Banū Hāshim." He asked, "Who is Abū Tālib?" The people replied, "This is Abū Tālib." He said, "So-and-so has asked me to convey a message to you that so-and-so has killed him for a fetter (of a camel)." Then Abū Tālib went to the (Quraishi) killer and said to him, "Chose one of three alternatives: (i) If you wish, give us one hundred camels because you have murdered our companion, (ii) or if you wish, fifty of your men should take an oath that you have not murdered our companion, and if you do not accept this, (iii) we will kill you in *Qisāṣ*<sup>(1)</sup>." The killer went to his people and they said, "We will take an oath." Then a woman from Banū Hāshim who was married to one of them (i.e., the Quraishis) and had given birth to a child from him, came to Abū

ما أَشْهَدُ وَرُبَّمَا شَهِدْتُهُ، قَالَ: هَلْ أَنْتَ مُبِينٌ عَنِي رِسَالَةً مِنَ الدَّهْرِ؟ قَالَ: نَعَمْ، ذَلِكَ قَالَ: فَكَتَبَ، إِذَا أَنْتَ شَهِدْتَ الْمَوْسِمَ فَنَادَ: يَا آلَ قُرَيْشٍ، فَإِذَا أَجَابُوكَ فَنَادَ: يَا آلَ بَنِي هَاشِمٍ، فَإِنْ أَجَابُوكَ فَاسْأَلْ عَنْ أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلَانًا قَتَلَنِي فِي عِقَالٍ. وَمَا تَالَ الْمُسْتَأْجِرُ. فَلَمَّا قَدِمَ الْذِي اسْتَأْجَرَهُ أَتَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ فَأَخْسَنْتُ الْقِيَامَ عَلَيْهِ فَوَلِيْتُ دَفْنَهُ، قَالَ: قَدْ كَانَ أَهْلَ ذَاكَ مِنْكَ. فَمَكَثَ حِينَا ثُمَّ إِنَّ الرَّجُلَ الَّذِي أُوْصَى إِلَيْهِ أَنْ يُبَيِّنَ عَنْهُ وَافَى الْمَوْسِمَ فَقَالَ: يَا آلَ قُرَيْشٍ، قَالُوا: هَذِهِ قُرَيْشٌ، قَالَ: يَا بَنِي هَاشِمٍ، قَالُوا: هَذِهِ بْنُو هَاشِمٍ، قَالَ: مَنْ أَبُو طَالِبٍ؟ قَالُوا: هَذَا أَبُو طَالِبٍ، قَالَ: أَمْرَنِي فُلَانٌ أَنْ أَبْيَلَنِكَ رِسَالَةً أَنَّ فُلَانًا قَتَلَهُ فِي عِقَالٍ. فَأَتَاهُ أَبُو طَالِبٍ فَقَالَ لَهُ: اخْتَرْ مِنَ إِحْدَى ثَلَاثَةِ: إِنْ شِئْتَ أَنْ تُؤْدِيَ مَا تَهَدَّى مِنَ الْإِلَهِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَيْتَ قَتْلَنَاكَ بِهِ، فَأَتَى قَوْمَهُ فَقَالُوا: نَحْلِفُ. فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وَلَدَتْ لَهُ، فَقَاتَلَتْ: يَا أَبَا طَالِبٍ،

(1) (H. 3845) *Qisāṣ*: The law of equality in punishment. See Volume 9, *Sahīh Al-Bukhārī* "The Book of Blood-Money (*Diyāt*).

Ṭālib and said, "O Abū Ṭālib! I wish that my son, from among the fifty men, should be excused from this oath, and that he should not take the oath when the oath-taking is carried on." Abū Ṭālib excused him. Then another man from them came (to Abū Ṭālib) and said, "O Abū Ṭālib! You want fifty persons to take an oath instead of giving a hundred camels, and that means each man has to give two camels (in case he does not take an oath). So, there are two camels I would like you to accept from me, and excuse me from taking an oath when the oaths are taken." Abū Ṭālib accepted them from him. Then 48 men came and took the oath. (Ibn 'Abbās further said :) By Him in Whose Hand my soul is, before the end of that year, none of those 48 persons remained alive.

**3846.** Narrated 'Āishah : (رَضِيَ اللَّهُ عَنْهَا) The day of *Bu'āth* (i.e., the day of fighting between the two tribes of *Ansār*) was brought about by Allāh for the good of His Messenger ﷺ so that when Allāh's Messenger ﷺ reached Al-Madīna, those people were already divided (in different groups) and their chiefs had been killed and wounded. So, Allāh made that day precede Allāh's Messenger ﷺ so that they (i.e., the *Ansār*) might embrace Islām.

**3847.** Narrated Ibn 'Abbās : (رَضِيَ اللَّهُ عَنْهُمَا) To run along the valley between two green pillars of As-Ṣafā and Al-Marwā (mountains) was not *Sunna*,<sup>(1)</sup> but the people in the Pre-Islāmic Period of Ignorance used to run along it, and used to say: "We do not cross this rain stream except running in great haste."

أَحَبُّ أَنْ تُجِيزَ ابْنِي هَذَا بِرْجُلٍ مِّنَ الْخَمْسِينَ وَلَا تَضْرِبَ يَمِينَهُ حَيْثُ تُضْبِرُ الْأَيْمَانَ، فَفَعَلَ فَأَتَاهُ رَجُلٌ مِّنْهُمْ فَقَالَ: يَا أَبا طَالِبٍ، أَرْدَتَ خَمْسِينَ رَجُلًا أَنْ يَحْلِفُوا مَكَانًا مَائِةً مِّنَ الْإِلَيْلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانٍ. هَذَا بَعِيرَانٌ فَأَقْبَلُهُمَا عَنِّي وَلَا تَضْرِبَ يَمِينِي حَيْثُ تُضْبِرُ الْأَيْمَانَ، فَقَلِيلُهُمَا. وَجَاءَ ثَمَانِيَّةً وَأَرْبَعُونَ فَحَلَّفُوا. قَالَ ابْنُ عَبَّاسٍ: فَوَاللَّذِي نَفْسِي بِيَدِهِ مَا حَالَ الْحَوْلُ، وَمَنْ التَّمَانِيَّةُ وَأَرْبَعُونَ عَيْنٌ تَطْرِفُ.

**3846** - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعاثَ يَوْمًا قَدَمَهُ اللَّهُ لِرَسُولِهِ ﷺ، فَقَدِيمَ رَسُولُ اللهِ ﷺ وَقَدْ افْرَقَ مَلَوْهُمْ وَقُتِلَتْ سَرَوَانُهُمْ وَجُرُّحُوْهُمْ. قَدَمَهُ اللَّهُ لِرَسُولِهِ ﷺ فِي دُخُولِهِمْ فِي الإِسْلَامِ. [راجع: ٣٧٧]

**3847** - وَقَالَ ابْنُ وَهْبٍ : أَخْبَرَنَا عَمْرُو، عَنْ بُكَيْرِ بْنِ الْأَشْجَعِ : أَنَّ كُرْبِيَاً مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ قَالَ: لَيْسَ السَّعْيُ بِيَطْنَانَ الْوَادِي بَيْنَ الصَّفَا وَالْمَرْوَةِ سُنَّةً إِنَّمَا كَانَ أَهْلُ الْجَاهِلِيَّةِ يَسْعَوْهَا وَيَقُولُونَ: لَا تُجِيزُ الْبَطْحَاءَ إِلَّا شَدَّاً.

(1) (H. 3847) This statement of Ibn 'Abbās is wrong as most of the religious scholars consider it *As-Sunna* of the Prophet ﷺ.

**3848.** Narrated Abū As-Safar : I heard Ibn ‘Abbās saying, “O people! Listen to what I say to you, and let me hear whatever you say, and don’t go (without understanding), and start saying, ‘Ibn ‘Abbās said so-and-so, Ibn ‘Abbās said so-and-so, Ibn ‘Abbās said so-and-so.’ He who wants to perform the *Tawāf* around the Ka’bah should go behind *Al-Hijr* (i.e., a portion of the Ka’bah left out unroofed) and do not call it *Al-Ḥatīm*, for in the Pre-Islāmic Period of Ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.<sup>(1)</sup>

٣٨٤٨ - حَدَّثَنَا عُيْنِدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفَرِيُّ : حَدَّثَنَا سُفْيَانُ : أَخْبَرَنَا مُطَرْفٌ قَالَ : سَمِعْتُ أَبَا السَّفَرِ يَقُولُ : سَمِعْتُ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : يَا أَيُّهَا النَّاسُ اسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ ، وَأَسْمِعُونِي مَا تَقُولُونَ لَا تَذَهَّبُوا فَتَقُولُوا : قَالَ ابْنُ عَبَّاسَ ، قَالَ ابْنُ عَبَّاسَ . مِنْ طَافَ بِالْبَيْتِ فَلَيُظْفَ مِنْ وَرَاءِ الْحِجْرِ ، وَلَا تَقُولُوا : الْحَاطِمُ ، فَإِنَّ الرَّجُلَ فِي الْجَاهِلِيَّةِ كَانَ يَحْلِفُ فَيُلْقِي سُوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ .

**3849.** Narrated ‘Amr bin Maimūn : During the Pre-Islāmic Period of Ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

٣٨٤٩ - حَدَّثَنَا نَعِيمُ بْنُ حَمَادٍ : حَدَّثَنَا هُشَيْمٌ ، عَنْ حُصَيْنٍ ، عَنْ عَمْرُو بْنِ مَقْبُونٍ قَالَ : رَأَيْتُ فِي الْجَاهِلِيَّةِ قَرْدَةً اجْتَمَعَ عَلَيْهَا قِرْدَةً قَدْ رَأَتْ فَرَجُومُهَا فَرَجَمْتُهَا مَعَهُمْ .

**3850.** Narrated Sufyān : ‘Ubaidullāh said : “I heard Ibn ‘Abbās saying, ‘Following are some traits of the people of the Pre-Islāmic Period of Ignorance : (i) to defame the ancestry of other families, (ii) and to wail over the dead.’” ‘Ubaidullāh forgot the third trait. Sufyān said, “They say it (i.e., the third trait) was to believe that rain was caused by the influence of stars (i.e., if a special star appears it will rain).”

٣٨٥٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ : حَدَّثَنَا سُفْيَانُ عَنْ عُيْنِدِ اللَّهِ : سَمِعَ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ : خَلَالٌ مِنْ خَلَالِ الْجَاهِلِيَّةِ : الطَّعْنُ فِي الْأَسْنَابِ ، وَالنِّيَاحَةُ ، وَنَسِيَّ الثَّالِثَةِ . قَالَ سُفْيَانُ : وَيَقُولُونَ : إِنَّهَا الْاسْتِسْقَاءُ بِالْأَنْوَاءِ .

**(28) CHAPTER : The advent of the Prophet ﷺ, (as Messenger of Allah).**

(٢٨) بَابُ مَبْعَثِ النَّبِيِّ ﷺ  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ

(1) (H. 3848) Ibn ‘Abbās means that the name *Al-Ḥatīm* was used by the people of the Period of Ignorance with certain inference related to one of their customs rejected by Islām.

'Abdul-Mu'talib bin Hāshim bin 'Abd Manāf bin Qusai bin Kilāb bin Murra bin Ka'b bin Luāi bin Ghālib bin Fahr bin Mālik bin An-Nadr bin Kināna bin Khuzaima bin Mudrika bin Iliyās bin Muḍar bin Nizār bin Ma'add bin 'Adnān.

المطلوب ابن هاشم بن عبد مناف بن قصي بن كلاب بن مرة بن كعب بن لوي بن غالب بن فهر بن مالك بن النضر بن كنانة بن خزيمة بن مدركة بن إلياس بن مضر بن يزار بن معد بن عدنان.

٣٨٥١ - حدثنا أَحْمَدُ بْنُ أَبِي رَجَاءِ؛ حَدَّثَنَا النَّضْرُ، عَنْ هِشَامِ عَنْ عَكْرِمَةَ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُنْزِلَ عَلَى رَسُولِ اللَّهِ وَهُوَ أَبُو أَرْبَعِينَ فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً. ثُمَّ أَمِرَّ بِالْهَجْرَةِ فَهَاجَرَ إِلَى الْمَدِينَةِ فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تَوَفَّى وَهُوَ فِي الْمَدِينَةِ. [انظر: ٣٩٠٢، ٣٩٠٣]

[٤٩٧٩، ٤٤٦٥]

(٢٩) بَابُ مَا لَقِيَ النَّبِيُّ وَاصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

(29) CHAPTER. (The troubles which) the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] of Makkah caused the Prophet ﷺ and his Companions to suffer.

٣٨٥٢. Narrated Khabbab: I came to the Prophet ﷺ while he was leaning against his *Burda* (sheet cloak) in the shade of the Ka'bah. We were suffering much from the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] in those days. I said (to him), "Will you invoke Allāh (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A

سُفِيَّانُ: حدثنا سيفيان وإسماعيل قال: سمعنا قيساً يقول: سمعت خباباً يقول: أتيت النبيَّ وَهُوَ مُؤَسَّدٌ بُرْدَةً وَهُوَ فِي ظَلِّ الْكَعْبَةِ وَفَدَ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْنَا: أَلَا تَدْعُ اللَّهَ لَنَا؟ فَقَعَدَ وَهُوَ مُخْمَرٌ وَجْهُهُ فَقَالَ: لَقَدْ كَانَ مَنْ قَبْلَكُمْ لَيُمْشِطُ بِمِشَاطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ

saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allāh will surely complete this religion (i.e., Islām) so that a traveller from Ḫanā' to Ḥadramaut will not be afraid of anybody except Allāh.” (The sub-narrator, Bayān added, “Or the wolf, lest it should harm his sheep.”)

لَهُمْ أَوْ عَصَبْ، مَا يَصِرِفُهُ ذلِكَ عَنْ دِينِهِ. وَيُوَضِّعُ الْمِيشَارُ عَلَى مَفْرِقِ رَأْسِهِ فَيَسْتَقِعُ بَاثِنِينَ مَا يَصِرِفُهُ ذلِكَ عَنْ دِينِهِ، وَلَيَتَمَّنَ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّاكِبُ مِنْ صَنَاعَةِ إِلَى حَضْرَمَوْتَ مَا يَخَافُ إِلَّا اللَّهُ». زَادَ بَيَانُهُ: «وَالذَّبَابُ عَلَى غَنَمِهِ».

[راجع: ٣٦١٢]

**3853.** Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited *Sūrat An-Najm* and prostrated, and there was nobody who did not prostrate then except a man whom I saw taking a handful of pebbles, lifting it, and prostrating on it. He then said, “This is sufficient for me.” No doubt I saw him killed as a disbeliever afterwards.

٣٨٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ . قَالَ: قَرَأَ النَّبِيُّ ﷺ إِلَّا رَجُلٌ رَأَيْتُهُ أَخْذَ كَفًا مِنْ حَصَنِ النَّجْمِ فَسَجَدَ فَمَا بَقَى أَحَدٌ إِلَّا سَجَدَ فَرَفَعَهُ فَسَجَدَ عَلَيْهِ، وَقَالَ: هَذَا يَكْفِينِي . فَلَقِدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا

بِاللَّهِ . [راجع: ١٠٦٧]

**3854.** Narrated ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُ While the Prophet ﷺ was prostrating, surrounded by some of Quraish, ‘Uqba bin Abī Mu’āt brought the intestines (i.e., abdominal contents) of a camel and put them over the back of the Prophet ﷺ. The Prophet ﷺ did not raise his head (till) Fāṭimah bint al-Abī Ṭalib came and took it off his back and cursed the one who had done the harm. The Prophet ﷺ said, “O Allāh! Destroy the chiefs of Quraish, Abū Jahl bin Hishām, ‘Utba bin Rabī‘a, Shaiba bin Rabī‘a, Umaiyya bin Khalf or Ubaī bin Khalf.” (The subnarrator Shu‘ba, is not sure of the last name.) I saw these people killed on the day of (the battle of) Badr and thrown in the well, except Umaiyya or Ubaī whose body parts

٣٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ سَاجِدٌ وَحَوْنَهُ نَاسٌ مِنْ قُرَيْشٍ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ يَسْلَمُ جَزُورَ فَقَذَفَهُ عَلَى ظَهِيرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ . فَجَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخْذَتْهُ مِنْ ظَهِيرِهِ وَدَعَتْ عَلَى مِنْ صَنَعِهِ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيْكَ الْمَلَأُ مِنْ قُرَيْشٍ: أَبَا جَهْلٍ ابْنَ

were mutilated but he was not thrown in the well.

هشام، وعُتبةَ بنِ ربيعةَ، وشَيْبةَ بنِ ربيعةَ، وأمَّةَ بنِ حَلَفَ - أُوْ: أُبَيْ بنَ حَلَفَ، شُبَيْهُ الشَّاكُ - فَرَأَيْهُمْ قُتُلُوا يَوْمَ بَدْرٍ فَأَلْقُوا فِي بَئْرٍ غَيْرَ أُمَّةَ أُوْبَيْ تَقَطَّعَتْ أُوصَالُهُ فَلَمْ يُلْقَ فِي الْبَئْرِ. [راجع: ٢٤٠]

٣٨٥٥ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ أُوْ قَالَ: حَدَّثَنِي الْحُكْمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمْرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبْزَى قَالَ: سَلِّ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ مَا أَمْرَهُمَا؟ ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا﴾ فَسَأَلَتْ ابْنَ عَبَّاسٍ قَالَ: لَمَّا أُنْزَلَتِ الْآيَةِ فِي الْفُرْقَانِ قَالَ مُشْرِكُو أَهْلِ مَكَّةَ: فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَمَ اللَّهُ، وَدَعْوَنَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ. فَأَنْزَلَ اللَّهُ ﴿إِلَّا مَنْ تَابَ وَأَمَّنَ﴾ الْآيَةَ فَهَذِهِ لِأُولَئِكَ. وَأَمَّا الَّتِي فِي النِّسَاءِ الرِّجُلِ إِذَا عَرَفَ إِلْسَامَ وَشَرائِعَهُ، ثُمَّ قَتَلَ فَجَرَأَوْهُ جَهَنَّمُ حَالِدًا فِيهَا. فَذَكَرَتْهُ لِمُجَاهِدِي، فَقَالَ: إِلَّا مَنْ نَدَمَ. [انظر: ٤٥٩٠، ٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥]

**3855.** Narrated Sa'íd bin Jubair: 'Abdur-Rahmān bin Abzā said, "Ask Ibn 'Abbās about these two Qur'anic Verses: '...Nor kill such life as Allāh has forbidden, except for just cause...' (V.25:68)

'And whoever kills a believer intentionally...' (V.4:93)

So, I asked Ibn 'Abbās who said, "When the Verse that is in *Sūrat Al-Furqān*<sup>(1)</sup> was revealed, *Mushrikūn*<sup>(2)</sup> of Makkah said, 'But we have slain such life as Allāh has made sacred, and we have invoked other gods along with Allāh, and we have also committed illegal sexual intercourse'. So Allāh revealed:

'Except those who repent and believe (in Islamic Monotheism) ...' (V.25:70)

So this Verse was concerned with those people. As for the Verse in *Sūrat An-Nisā'* (V.4:93), it means that if a man, after understanding Islām and its laws and obligations, murders somebody, then his punishment is to dwell in the (Hell) Fire forever." Then I mentioned this to Mujāhid who said, "Except the one who regrets (i.e., repents one's crime)."

(1) (H. 3855) The Verse meant here is: "And those who invoke not any other *ilah* (god) along with Allāh , nor kill such life as Allāh has forbidden, except for just cause, nor commit illegal sexual intercourse..." (V.25:68)

(2) (H. 3855) See the footnote of *Hadith* No. 3678.

**3856.** Narrated 'Urwa bin Az-Zubair: I asked Ibn 'Amr bin Al-'Âs, "Tell me of the worst thing which *Al-Mushrikûn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in his Messenger Muhammad ﷺ] did to the Prophet ﷺ." He said, "While the Prophet ﷺ was offering *Salât* (prayer) in the *Hîjrah* of the Ka'bah, 'Uqba bin Abî Mu'aîd came and put his garment around the Prophet's neck and throttled him violently. Abû Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, "Would you kill a man just because he says, 'My Lord is Allâh?'"

Narrated 'Urwa as above.

٣٨٥٦ - حَدَّثَنَا عَيَّاشُ بْنُ الوليدِ: حَدَّثَنَا الوليدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْرَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدٍ بْنِ إِبْرَاهِيمَ التَّمِيميِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبِيرِ قَالَ: سَأَلْتُ ابْنَ عَمْرُو بْنَ الْعَاصِ فَقُلْتُ: أَخْبِرْنِي بِأَشَدِ شَيْءٍ صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ ﷺ، قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عَقبَةُ بْنُ أَبِي مُعْيَطٍ فَوَضَعَ ثُوبَهُ فِي عَقْبَةِ فَخَنَّفَهُ خَنْقًا شَدِيدًا. فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَخَذَ يَمْتَكِيهِ وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «أَنْقَلْتُونَ رَجُلًا أَنْ يَقُولَ رَبِّ اللَّهِ» [غافر: ٢٨] الآية.

تابَعَهُ ابْنُ إِسْحَاقَ حَدَّثَنِي يَحْيَى بْنُ عُرْوَةَ، عَنْ عُرْوَةَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرُو. وَقَالَ عَبْدَهُ، عَنْ هِشَامِ عَنْ أَبِيهِ: قَبَلَ لِعَمْرُو بْنِ الْعَاصِ. وَقَالَ مُحَمَّدُ بْنُ عَمْرُو، عَنْ أَبِيهِ سَلَمَةَ: حَدَّثَنِي عَمْرُو بْنُ الْعَاصِ.

[راجح: ٣٦٧٨]

(٣٠) بَابُ إِسْلَامِ أَبِي بَكْرِ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُ

(30) CHAPTER. The conversion of Abû Bakr As-Şiddiq to Islâm. رَضِيَ اللَّهُ عَنْهُ

**3857.** Narrated 'Ammâr bin Yâsir رَضِيَ اللَّهُ عَنْهُ: I saw Allâh's Messenger ﷺ, and the only converts (to Islâm) with him, were five slaves, two women and Abû Bakr.

٣٨٥٧ - حَدَّثَنِي يَحْيَى بْنُ مَعْنَى: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِدٍ، عَنْ بَيَانٍ، عَنْ وَبَرَةَ، عَنْ هَمَّامِ بْنِ الْحَارِثِ قَالَ: قَالَ عَمَّارُ بْنُ يَاسِرٍ: رَأَيْتُ رَسُولَ اللَّهِ

بِسْمِ اللَّهِ وَمَا مَعَهُ إِلَّا خَمْسَةُ أَعْبُدُ وَأَمْرَاتَانِ  
وَأَبُو بُكْرٍ. [راجع: ٣٦٦٠]

(٣١) بَابُ إِسْلَامِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ

**(31) CHAPTER. The conversion of Sa'd رضي الله عنه to Islām.**

3858. Narrated Abū Ishaq Sa'd bin Abī Waqqāṣ : None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām).<sup>(١)</sup>

٣٨٥٨ - حَدَّثَنِي إِسْحَاقُ : أَخْبَرَنَا  
أَبُو أَسَمَّةً : حَدَّثَنَا هَاشِمٌ قَالَ :  
سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ :  
سَمِعْتُ أَبَا إِسْحَاقَ سَعْدَ بْنَ أَبِي  
وَقَاصِ يَقُولُ : مَا أَسْلَمَ أَحَدًا إِلَّا فِي  
الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ. وَلَقَدْ مَكَثْتُ  
سَبْعَةَ أَيَّامٍ وَلَيْنَى لَثُلُثَ الْإِسْلَامِ .

[راجع: ٣٧٢٦]

(٣٢) بَابُ ذِكْرِ الْجِنِّ

وَقُولِ اللَّهِ تَعَالَى : «قُلْ أُوحِيَ إِلَيَّ  
أَنَّهُ أَسْتَعِنُ تَفَرُّجَ مِنَ الْجِنِّ» [الجن: ١].

٣٨٥٩ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ  
سَعِيدٍ : حَدَّثَنَا أَبُو أَسَمَّةَ بْنَ أَسَمَّةَ :  
حَدَّثَنَا مِسْعَرٌ، عَنْ مَعْنَى بْنِ عَبْدِ  
الرَّحْمَنِ قَالَ : سَمِعْتُ أَبِي قَالَ :  
سَأَلْتُ مَسْرُوقًا : مَنْ أَذَنَ النَّبِيَّ بِسْمِ اللَّهِ  
بِالْجِنِّ لَيْلَةً اسْتَمْعُوا الْقُرْآنَ؟ فَقَالَ :  
حَدَّثَنِي أَبُوكَ، يَعْنِي عَبْدَ اللَّهِ، أَنَّهُ  
آذَنَتْ بِهِنْ شَجَرَةً .

٣٨٦٠ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ : حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ  
سَعِيدٍ قَالَ : أَخْبَرَنِي جَدِّي عَنْ أَبِي

**(32) CHAPTER. Narrations about jinns**

And the Statement of Allāh (O Muhammad ﷺ) : “Say (O Muhammad ﷺ) : ‘It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur’ān)...’” (V.72:1)

3859. Narrated ‘Abdur-Rahmān : “I asked Masrūq, ‘Who informed the Prophet ﷺ about the jinn at the night when they heard the Qur’ān?’ He said, ‘Your father ‘Abdullāh informed me that a tree informed the Prophet ﷺ about them.’”

3860. Narrated Abū Hurairah رضي الله عنه that once he was in the company of the Prophet ﷺ carrying a water pot for his ablution and for cleaning his private parts.

(1) (H. 3858) Sa'd means by 'one-third of Islām' that he was one of the three persons who formed the whole Muslim society then.

While he was following him carrying it (i.e., the pot), the Prophet ﷺ said, "Who is this?" He said, "I am Abū Hurairah." The Prophet ﷺ said, "Bring me stones in order to clean my private parts, and do not bring any bones or animal dung." Abū Hurairah went on narrating: So, I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, "What about the bone and the animal dung?" He said, "They are of the food of jinn. The delegate of jinn of (the city of) Naṣībīn came to me — and how nice those jinn were — and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them."

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَحْمُلُ  
مَعَ النَّبِيِّ ﷺ إِدَاؤَةً لَوْضُوئِهِ وَحَاجَتِهِ،  
فَيَقُولُنَا هُوَ يَتَبَعُهُ بِهَا فَقَالَ: «مَنْ هَذَا؟»  
فَقَالَ: أَنَا أَبُو هُرَيْرَةَ، فَقَالَ: «أَبْغُنِي  
أَحْجَارًا أَسْتَنْفِضُ بِهَا وَلَا تَأْتِنِي بِعَظَمٍ  
وَلَا بِرَوْثَةٍ. فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمَلُهَا فِي  
طَرَفِ ثَوْبِيِّ حَتَّى وَضَعَتْ إِلَى جَنِيهِ ثُمَّ  
اَنْصَرَفْتُ حَتَّى إِذَا فَرَغَ مَشَيْتُ مَعَهُ  
فَقُلْتُ: مَا بِالْعَظَمِ وَالرَّوْثَةِ؟ قَالَ:  
«هُمَا مِنْ طَعَامِ الْجِنِّ، وَإِنَّهُ أَتَانِي وَفَدَ  
جِنَّ نَصِيبَيْنِ وَنِعْمَ الْجِنُّ فَسَأْلُونِي  
الرَّأْدَ فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمْرُوا  
بِعَظَمٍ وَلَا رَوْثَةً إِلَّا وَجَدُوا عَلَيْهَا  
طَعْمًا». [راجع: ١٥٥]

(٣٣) بَابُ إِسْلَامِ أَبِي ذَرِّ الغَفارِيِّ  
رَضِيَ اللَّهُ عَنْهُ

٣٨٦١ - حَدَّثَنِي عَمْرُو بْنُ  
عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ  
مَهْدَىٰ: حَدَّثَنَا المُشَىٰ، عَنْ أَبِي  
جُمَرَةَ، عَنْ أَبِي عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: لَمَّا بَلَغَ أَبَا ذَرَّ مَبْعَثَ  
النَّبِيِّ ﷺ قَالَ لِأَخِيهِ: ارْكِبْ إِلَى هَذَا  
الرَّوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ  
الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَبْرُ مِنَ  
السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ اتَّسْنِي.  
فَأَنْطَلَقَ الْأَخُونَ حَتَّى قَدِيمَهُ وَسَمِعَ مِنْ  
قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ لَهُ:  
رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَّا مَا

(33) CHAPTER. The conversion of Abū Dhar Al-Għifārī to Islām.

**3861.** Narrated Ibn 'Abbās: When Abū Dhar received the news of the advent of the Prophet ﷺ he said to his brother, "Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a Prophet and is informed of the news of heaven. Listen to what he says and come back to me." So, his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abū Dhar and said to him, "I have seen him enjoining virtuous behaviour and saying something that is not poetry." Abū Dhar said, "You have not satisfied me as to what I wanted." He then took his journey-food and carried a water-skin of his, containing some water till he reached Makkah. He went to the mosque and searched for the Prophet ﷺ and though

he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Alī saw him and knew that he was a stranger. So when Abū Dhar saw 'Alī, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. 'Alī passed by him and said, "Has the man not known his dwelling place yet?" So, 'Alī let him get up and took him to his house and none of them spoke to the other about anything. When it was the third day, 'Alī did the same and Abū Dhar stayed with him. Then 'Alī said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Alī promised him, and he informed 'Alī about the matter. 'Alī said, "It is true, and he is the Messenger of Allāh. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Alī till he entered the place of the Prophet ﷺ, and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islām on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my soul is, I will proclaim my conversion loudly amongst them (i.e., *Al-Mushrikūn*)." So he went out, and when he reached the mosque, he said as loudly as possible, "I bear witness that 'Lā ilāha illallāh wa anna Muhammād Rasūl Allāh (none has the right to be worshipped but Allāh, and

ما هو بالشعر، فقال: ما شفيفتي مما أردتُ. فتردد وحمل شنة له فيها ماء حتى قدم مكة فأتى المسجد فالتمس النبي عليه ولا يعرفه، وكره أن يسأل عنه حتى أدركه بعض الليل فرأه على فعرف أنه غريب. فلما رأه تعمه فلم يسأل واحد منهم صاحبه عن شيء، حتى أضجع ثم احتمل قربته وزاده إلى المسجد وظل ذلك اليوم ولا يرآه النبي عليه حتى أمسى فعاد إلى مضجعه فمر به على ف قال: أما نال للرجل أن يعلم منزلة؟ فأقامه قدّه به معه لا يسأل واحد منهم صاحبه عن شيء حتى إذا كان يوم الثالث فعاد على مثل ذلك فأقام معه ثم قال: ألا تحذثني ما الذي أقدمك؟ قال: إن أعطيتني عهداً ومبشقاً لرشدك فعملت. ففعل فأخبرته قال: فإنه حق وهو رسول الله عليه، فإذا أضجعت فاتبعني فإني إن رأيت شيئاً أخاف عليك فتُنْتَ كاني أريق الماء فإن مضيتك فاتبعني حتى تدخل مدخلني. ففعل فانطلق يقفه حتى دخل على النبي عليه ودخل معه فسمع من قوله وأسلم مكانه، فقال له النبي عليه: (ازجع إلى قومك فأخبرهم حتى يأتيك أمرى)، قال: والذي نفسى بيده،

Muhammad ﷺ is the Messenger of Allāh”. The people got up and beat him painfully. Then Al-‘Abbās came and knelt over him (to protect him) and said (to the people), “Woe to you! Don’t you know that this man belongs to the tribe of Ghifār, and your trade to Sham is through their way? So, he rescued him from them. Abū Dhar again did the same the next day. They beat him and took vengeance on him and again Al-‘Abbās knelt over him (to protect him).

لَا يَضُرُّكُنَّ بِهَا بَيْنَ ظَهَرَانِهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى بِأَغْلِي صَوْتِهِ: أَشْهُدُ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَامَ الْقَرْمَ فَضَرَبُوهُ حَتَّى أَوْجَمُوهُ وَأَتَى الْعَبَاسُ فَأَكَبَ عَلَيْهِ، قَالَ: وَيَلْكُمُ الْأَسْنَمُ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّامِ؟ فَأَنْقَدَهُمْ ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا فَضَرَبُوهُ وَنَارُوا إِلَيْهِ فَأَكَبَ الْعَبَاسُ عَلَيْهِ.

[راجع: ٣٥٢٢]

#### (34) CHAPTER. The conversion of Sa‘id bin Zaid to Islām. رَضِيَ اللَّهُ عَنْهُ

3862. Narrated Qais: I heard Sa‘id bin Zaid bin ‘Amr bin Nufail saying in the mosque of Al-Kūfa, “By Allāh, I have seen myself tied and forced by ‘Umar to leave Islām before ‘Umar himself embraced Islām. And if the mountain of Uhud could move from its place for the evil which you people have done to ‘Uthmān, then it would have the right to move from its place.”

(٣٤) بَابُ إِسْلَامِ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ

٣٨٦٢ - حَدَّثَنَا قَيْمِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفِيَّاً، عَنْ إِسْمَاعِيلَ، عَنْ قَيْمِيَّةِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدَ بْنَ عَمْرُو بْنِ نَفِيلَ فِي مَسْجِدِ الْكُوفَةِ يَقُولُ: وَاللَّهِ لَقَدْ رَأَيْتُنِي وَإِنَّ عُمَرَ لِمُؤْتَمِي عَلَى الإِسْلَامِ قَبْلَ أَنْ يُسْلِمَ عُمَرُ، وَلَوْ أَنَّ أَحَدًا ارْفَضَ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ يَرْفَضَ. [انظر: ٣٨٦٧، ٣٨٦٢]

(٣٥) بَابُ إِسْلَامِ عَمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

٣٨٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ: أَبَنَانَا سُفِيَّاً، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْمِيَّةِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

#### (35) CHAPTER. The conversion of ‘Umar bin Al-Khaṭṭāb to Islām. رَضِيَ اللَّهُ عَنْهُ

3863. Narrated ‘Abdullāh bin Mus‘ūd رَضِيَ اللَّهُ عَنْهُ: We have been powerful since ‘Umar embraced Islām.

قال: ما زلنا أعزّةً مُنذْ أسلمَ عمرُ.

[راجع: ٣٦٨٤]

**3864.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: While ‘Umar was at home in a state of fear, there came Al-‘Āṣ bin Wā’il As-Sahmī Abū ‘Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Bani Sahm who were our allies during the Pre-Islamic Period of Ignorance. Al-‘Āṣ said to ‘Umar, “What is wrong with you?” He said, “Your people claim that they would kill me if I become a Muslim.” Al-‘Āṣ said, “Nobody will harm you after I have given protection to you.” So Al-‘Āṣ went out and met the people streaming in the whole valley. He said, “Where are you going?” They said, “We want Ibn Al-Khaṭṭāb who has embraced Islām.” Al-‘Āṣ said, “There is no way for anybody to touch him.” So the people retreated.

**٣٨٦٤ - حَدَّثَنَا يَحْمِي بْنُ سُلَيْمَانَ**

قال: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عَمْرُ بْنُ مُحَمَّدٍ قَالَ: فَأَخْبَرَنِي جَدِّي زَيْدُ ابْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: يَعْنِمَا هُوَ فِي الدَّارِ خَافِقًا إِذْ جَاءَهُ الْعَاصِ بْنُ وَائِلِ السَّهْمِيِّ أَبُو عَمْرُو عَلَيْهِ حُلْمَةُ حَبَرٍ، وَقَمِيصٌ مَكْفُوفٌ بِحَرَبٍ، وَهُوَ مِنْ بَنِي سَهْمٍ وَهُمْ حُلَافَاؤُنَا فِي الْجَاهِلِيَّةِ فَقَالَ لَهُ: مَا بِالْكَ؟ قَالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونَنِي إِنْ أَسْلَمْتُ، قَالَ: لَا سَيِّلَ إِلَيْكَ، بَعْدَ أَنْ قَالَهَا أَمِنْتُ.

فَخَرَجَ الْعَاصِ فَلَقِيَ النَّاسَ قَدْ سَالَ بِهِمُ الْوَادِي، فَقَالَ: أَيْنَ تُرِيدُونَ؟ فَقَالُوا: نُرِيدُ هَذَا ابْنَ الْخَطَابِ الَّذِي صَبَأَ، قَالَ: لَا سَيِّلَ إِلَيْهِ، فَكَرَّ النَّاسُ. [انظر: ٣٨٦٥]

**3865.** Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: When ‘Umar embraced Islām, all the people (disbelievers) gathered around his home and said, “‘Umar has embraced Islām.” At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of *Dibāj* (i.e., a kind of silk), and said, “‘Umar has embraced Islām. Nobody can harm him for I am his protector.” I then saw the people going away from ‘Umar, and I asked who the man was, and they said, “Al-‘Āṣ bin Wā’il.”

**٣٨٦٥ - حَدَّثَنَا عَلَيْهِ بْنُ عَبْدِ اللَّهِ سُفْيَانُ**

الله: حَدَّثَنَا سُفْيَانُ قَالَ: عَمْرُو بْنُ دِيَارِ سَمْعَةٍ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: لَمَّا أَسْلَمَ عُمَرَ اجْتَمَعَ النَّاسُ عِنْدَ دَارِهِ وَقَالُوا: صَبَأَ عُمَرُ، وَأَنَا غُلَامٌ فَوْقَ ظَهْرِ بَيْتِي فَجَاءَ رَجُلٌ عَلَيْهِ قَبَاءٌ مِنْ دِيَاجٍ فَقَالَ: قَدْ صَبَأَ عُمَرُ، فَمَا ذَاكَ فَأَنَا لَهُ جَارٌ. قَالَ فَرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ:

منْ هَذَا الرَّجُلُ؟ قَالُوا: الْعَاصِ ابْنُ وَائِلٍ. [رَاجِعٌ: ٣٨٦٤]

**3866.** Narrated ‘Abdullah bin ‘Umar رضي الله عنهما : I never heard ‘Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while ‘Umar was sitting, a handsome man passed by him. ‘Umar said, “If I am not wrong , this person is still on his religion of the Pre-Islamic Period of Ignorance or he was their foreteller. Call the man to me.” When the man was called to him, he told him of his thought. The man said, “I have never seen such a day on which a Muslim is faced with such an accusation.” ‘Umar said, “I am determined that you should tell me the truth.” He said, “I was a foreteller in the Pre-Islamic Period of Ignorance.” Then ‘Umar said, “Tell me the most astonishing thing your female jinn has told you of.” He said, “One day, while I was in the market, she came to me scared and said, ‘Haven’t you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e., Arabs)?’” ‘Umar said, “He is right,” and added, “one day, while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, ‘O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta*) [none has the right to be worshipped but You (O Allāh)].’ On that the people fled, but I said, ‘I shall not go away till I know what is behind this.’ Then the cry came again: ‘O you bold evil-doer! A matter of success! An eloquent man is saying: *Lā ilāha illa Anta*.’ I

٣٨٦٦ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ: أَنَّ سَالِمًا حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَا سَمِعْتُ عُمَرَ لِشَيْءٍ قَطُّ يَقُولُ: إِنِّي لَأَظُنُّهُ كَذَا، إِلَّا كَانَ كَمَا يَظُنُّ. بَيْنَمَا عُمَرُ جَالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ حَوِيلٌ فَقَالَ عُمَرُ: لَقَدْ أَخْطَأَ ظَنِّي أَوْ إِنَّ هَذَا عَلَى دِينِهِ فِي الْجَاهِلِيَّةِ أَوْ لَقَدْ كَانَ كَاهِنُهُمْ، عَلَى الرَّجُلِ. فَدُعِيَ لَهُ فَقَالَ لَهُ ذَلِكَ فَقَالَ: مَا رَأَيْتُ كَالِيُومِ اسْتَقْبَلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ: فَإِنِّي أَغْزِمُ عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي، قَالَ: كُنْتُ كَاهِنُهُمْ فِي الْجَاهِلِيَّةِ، قَالَ: فَمَا أَعْجَبْ مَا جَاءَتْكَ بِهِ جِئْنِيَّكَ؟ قَالَ: بَيْنَمَا أَنَا يَوْمًا فِي السُّوقِ جَاءَنِي أَغْرِفُ فِيهَا الْفَرَزَعَ، فَقَالَتْ: أَلمْ تَرَ الْجِنَّ إِبْلَاسَهَا وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا، وَلَحْوَقَهَا بِالْقِلَاصِ وَأَخْلَاسَهَا؟ قَالَ عُمَرُ: صَدَقَ، بَيْنَمَا أَنَا عِنْدَ الْأَهْمَمْ إِذْ جَاءَ رَجُلٌ بِعِجْلٍ فَذَبَحَهُ فَصَرَّخَ بِهِ صَارَخَ، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْنَا مِنْهُ يَقُولُ: يَا جَلِيلُ، أَمْرُ نَجِيجُ، رَجُلٌ فَصِيحُ يَقُولُ: لَا إِلَهَ إِلَّا أَنْتَ. فَوَثَبَ الْقَوْمُ، قُلْتُ: لَا أَبْرُحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هَذَا. ثُمَّ نَادَى:

then went away and a few days later it was said, ‘A Prophet (Muhammad ﷺ) has appeared’.”

**3867.** Narrated Qais: I heard Sa‘id bin Zaid saying to the people, “If you but saw me and ‘Umar’s sister tied and forced by ‘Umar to leave Islām while he was not yet a Muslim. And if the mountain of Uhud could move from its place for the evil which you people have done to ‘Uthmān, it would have the right to do that.”

### (36) CHAPTER. The splitting of the moon (into two pieces).

**3868.** Narrated Anas bin Mālik: The people of Makkah asked Allāh’s Messenger ﷺ to show them a miracle. So, he showed them the moon split in two halves till they saw the Hirā’ mountain,<sup>(1)</sup> in between them.

**3869.** Narrated ‘Abdullāh: The moon was split (into two pieces) while we were with the Prophet ﷺ in Minā. He said, “Be witnesses.” Then a piece of the moon went towards the mountain.

يَا جَلِيلُنَا، أَمْرُ نَجِيْحٍ، رَجُلٌ فَصِيْحٌ  
يَقُولُ: لَا إِلَهَ إِلَّا أَنْتَ. فَقَمْتُ فَمَا  
تَبَيَّنَ أَنْ قَلَّ هَذَا نَبِيٌّ.

**٣٨٦٧** - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُشْنَى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا  
إِسْمَاعِيلُ: حَدَّثَنَا فَيْسُ: سَمِعْتُ  
سَعِيدَ بْنَ زَيْدٍ يَقُولُ لِلنَّاسِ: لَوْ رَأَيْتُنِي  
مُوْتَقِيْعًا عَمْرًا عَلَى الْإِسْلَامِ أَنَا وَأَخْتِهِ  
وَمَا أَسْلَمَ، وَلَوْ أَنَّ أَحَدًا افْتَضَى لِمَا  
صَنَعْنَا يُعْتَمَنَ لَكَانَ مَحْقُوقًا أَنْ  
يَنْفَضَّ. [راجع: ٣٨٦٢]

### (٣٦) بَابُ اشْتِقَاقِ الْقَمَرِ

**٣٨٦٨** - حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ  
الْوَهَابِ: حَدَّثَنَا بِشْرُ بْنُ الْمُعَصَّلِ:  
حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرْوَةَ، عَنْ  
قَاتَادَةَ، عَنْ أَنَسَ بْنِ مَالِكٍ رَضِيَ اللَّهُ  
عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ  
ﷺ أَنْ تُرِيَّهُمْ آيَةً فَأَرَاهُمُ الْقَمَرَ شَقَقَتِينِ  
حَتَّى رَأُوا حِرَاءَ بَيْنَهُمَا. [راجع: ٣٦٣٧]

**٣٨٦٩** - حَدَّثَنَا عَبْدُ الدَّانِ، عَنْ أَبِي  
حَمْرَةَ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ  
اللهُ عَنْهُ قَالَ: اشْتَقَ الْقَمَرُ وَنَحْنُ مَعَ  
النَّبِيِّ ﷺ بِمَا نَرَى فَقَالَ: «اشْهَدُوا»،  
وَذَهَبَتْ فِرْقَةٌ نَحْوَ الْجَبَلِ. وَقَالَ أَبُو  
الْفُسْحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ:

(1) (H. 3868) This means that each of the two parts of the moon was on the either side of the mountain of Hirā. See also ‘Miracles from Allāh to the Prophet ﷺ’.

انشقَ بِمَكَّةَ. وَتَابِعَهُ مُحَمَّدُ بْنُ مُسْلِمٍ،  
عَنْ أَبِي أَنَجِيجٍ، عَنْ مُجَاهِدٍ، عَنْ  
أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ. [راجع:  
٣٦٣٦]

**3870.** Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : During the lifetime of Allāh’s Messenger ﷺ the moon was split (into two pieces).

**٣٨٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ صَالِحٍ :** حَدَّثَنَا بَشْرُ بْنُ مُضْرَبٍ : حَدَّثَنِي  
جَعْفَرُ بْنُ رَبِيعَةَ، عَنْ عِرَالِكَ بْنِ  
مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ  
عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ الْقَمَرَ  
انْشَقَ عَلَى زَمَانِ رَسُولِ اللَّهِ ﷺ .

[راجع: ٣٦٣٦]

**3871.** Narrated ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : The moon was split (into two pieces).

**٣٨٧١ - حَدَّثَنَا عُمَرُ بْنُ حَقْصِنَ :**  
حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا  
إِبْرَاهِيمُ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ : أَنْشَقَ الْقَمَرُ .

### (37) CHAPTER. The emigration to Ethiopia.

Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ said, “I have been shown the place of your emigration, a land of date-palm trees situated between two mountains.” So some emigrated towards Al-Madīnah and all those people who had emigrated to Ethiopia returned to Al-Madīnah.

**3872.** Narrated ‘Ubaidullāh bin ‘Adī bin Al-Khiyār that Al-Miswar bin Makhrama and ‘Abdur-Rahmān bin Al-Aswad bin ‘Abd Yaghūth had said to him, “What prevents you from speaking to your uncle ‘Uthmān regarding his brother Al-Walid bin ‘Uqba?” The people were speaking against the latter for what he had done. ‘Ubaidullāh said, “So,

**(٣٧) بَابُ هِجْرَةِ الْحَبَشَةِ :**  
وَقَالَتْ عَائِشَةُ : قَالَ النَّبِيُّ ﷺ :  
”أَرِيْتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ  
لَاْبَتَيْنِ“، فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ  
الْمَدِينَةِ وَرَجَعَ عَامَّةً مِنْ كَانَ هَاجَرَ  
بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ. فِيهِ عَنْ  
أَبِي مُوسَى وأَسْمَاءَ عَنِ النَّبِيِّ ﷺ .

**٣٨٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيِّ :** حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا  
مَعْمَرٌ، عَنِ الرَّزْهَرِيِّ : حَدَّثَنَا عُرْوَةُ بْنُ  
الرَّزِيرِ : أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدَى بْنَ  
الْخِيَارِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ

I kept waiting for ‘Uthmān, and when he went out for the *Salāt* (prayer), I said to him, ‘I have got something to say to you as a piece of advice.’ ‘Uthmān said, ‘O man! I seek refuge with Allāh from you.’ So, I went away. When I finished my *Salāt* (prayer), I sat with Al-Miswar and Ibn ‘Abd Yaghūth and talked to both of them of what I had said to ‘Uthmān and what he had said to me. They said, “Allāh has put you to trial.” I set out and when I reached ‘Uthmān, he said, ‘What is your advice which you mentioned a while ago?’ I recited *Tashahhud*<sup>(1)</sup> and added, ‘Allāh has sent Muḥammad ﷺ and has revealed the Holy Book (i.e., the Qur’ān) to him. You (O ‘Uthmān!) were amongst those who responded to the call of Allāh and His Messenger ﷺ and had faith in him. And you took part in the first two emigrations (to Ethiopia and to Al-Madīnah), and you enjoyed the company of Allāh’s Messenger ﷺ and learned his *As-Sunna* and advice. Now the people are talking much about Al-Walīd bin ‘Uqba, and so it is your duty to impose on him the legal punishment.’ ‘Uthmān then said to me, ‘O my nephew! Did you ever meet Allāh’s Messenger ﷺ?’ I said, ‘No, but his (teachings) has reached me as it has reached the virgin in her seclusion.’ ‘Uthmān then recited *Tashahhud* and said, ‘No doubt, Allāh has sent Muḥammad ﷺ with the Truth and has revealed to him His Holy Book (i.e., the Qur’ān), and I was amongst those who responded to the call of Allāh and His Messenger ﷺ and I had faith in Muḥammad’s Mission, and I had performed the first two emigrations as you have said, and I enjoyed the company of Allāh’s Messenger ﷺ and gave the *Bai’ā* (pledge) to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused

وَعَنْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنَ عَبْدِ  
يَغُوثَ قَالَ لَهُ: مَا يَمْتَعُكَ أَنْ تُكَلِّمَ  
خَالَكَ عُثْمَانَ فِي أَخِيهِ الْوَلَيْدِ بْنِ  
عُقْبَةَ؟ وَكَانَ أَكْثَرُ النَّاسُ فِيمَا فَعَلَ بِهِ،  
قَالَ عَيْدُ اللَّهِ: فَإِنَّصَبْتُ لِعُثْمَانَ حِينَ  
خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ لَهُ: إِنَّ لِي  
إِلَيْكَ حَاجَةً وَهِيَ تَصِيقَةٌ. فَقَالَ:  
أَئِهَا السَّرَّاءُ أَغُودُ بِاللَّهِ مِنْكَ،  
فَانْصَرَفْتُ. فَلَمَّا قَضَيْتُ الصَّلَاةَ  
جَلَسْتُ إِلَى الْمُسْوَرِ وَإِلَى ابْنِ عَبْدِ  
يَغُوثَ فَحَدَّثْتُهُمَا بِالَّذِي قُلْتُ لِعُثْمَانَ،  
وَقَالَ لِي، فَقَالَا: قَدْ قَضَيْتَ الذِّي  
كَانَ عَلَيْكَ. فَبَيْنَمَا أَنَا جَالِسٌ مَعَهُمَا،  
إِذْ جَاءَنِي رَسُولُ عُثْمَانَ، فَقَالَ لِي:  
فَقَدْ ابْتَلَاكَ اللَّهُ، فَانْطَلَقْتُ حَتَّى  
دَخَلْتُ عَلَيْهِ، فَقَالَ: مَا نَصِيبُكَ  
الَّتِي ذَكَرْتُ آنَفًا؟ قَالَ: فَكَشَهَدْتُ ثُمَّ  
قُلْتُ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا بِرَحْمَةٍ وَأَنْزَلَ  
عَلَيْهِ الْكِتَابَ وَكُنْتَ مِنْ اسْتَجَابَ اللَّهِ  
وَرَسُولِهِ بِرَحْمَةٍ وَأَمْتَنَّ بِهِ، وَهَا جِرْتُ  
الْهِجْرَيْنِ الْأَوَّلَيْنِ، وَصَاحَبْتَ رَسُولَ  
اللَّهِ بِرَحْمَةٍ وَرَأَيْتَ هَذِهِهِ. وَقَدْ أَكْثَرَ  
النَّاسُ فِي شَأنِ الْوَلَيْدِ بْنِ عُقْبَةَ فَحَقَّ  
عَلَيْكَ أَنْ تُقْبِيْمَ عَلَيْهِ الْحَدَّ. فَقَالَ لِي:  
يَا ابْنَ أَخِي، أَدْرَكْتَ رَسُولَ اللَّهِ بِرَحْمَةٍ؟  
قَالَ: قُلْتُ: لَا، وَلِكُنْ قَدْ خَلَصَ إِلَيَّ  
مِنْ عِلْمِهِ مَا خَلَصَ إِلَى الْعَدْرَاءِ فِي

(1) (H. 3872) *Tashahhud*: See the footnote of *Hadīth* No. 3729.

him to die. Then Allāh made Abū Bakr caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then ‘Umar became caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?’ I replied in the affirmative. ‘Uthmān further said, ‘Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin ‘Uqba, if Allāh will, I shall give him the legal punishment justly’, then ‘Uthmān ordered that Al-Walid be flogged forty lashes. He ordered ‘Alī to flog him and he himself flogged him as well.’”

سِرِّهَا . قَالَ: فَتَشَهَّدُ عُثْمَانُ، فَقَالَ: إِنَّ اللَّهَ فَدْ بَعَثَ مُحَمَّداً بِرَبِّ الْعَالَمِينَ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكُنْتُ مِنْ اسْتَجَابَاتِ اللَّهِ وَرَسُولِهِ بِرَبِّ الْعَالَمِينَ وَآمَنْتُ بِمَا بَعَثَ بِهِ مُحَمَّدًا بِرَبِّ الْعَالَمِينَ، وَهَاجَرْتُ الْهِجْرَةِ الْأُولَى كَمَا قُلْتَ، وَصَحِبْتُ رَسُولَ اللَّهِ بِرَبِّ الْعَالَمِينَ وَبِإِيمَانِهِ، وَاللَّهُ مَا عَصَيْتُهُ وَلَا غَشَّيْتُهُ حَتَّى تَوَفَّاهُ اللَّهُ . ثُمَّ اسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَّيْتُهُ ثُمَّ اسْتَخْلَفَ عُمَرَ فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا غَشَّيْتُهُ . ثُمَّ اسْتَخْلَفْتُ، أَفَلَيْسَ لِي عَلَيْكُمْ مِثْلُ الَّذِي كَانَ لَهُمْ عَلَيْ؟ قَالَ: بَلَى، قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ التِّي تَبَلُّغُنِي عَنْكُمْ؟ فَأَمَّا مَا ذَكَرْتَ مِنْ شَأنِ الْوَلِيدِ بْنِ عَقْبَةَ فَسَنَأْخُذُ فِيهِ إِنْ شَاءَ اللَّهُ بِالْحَقِّ . قَالَ: فَجَلَدَ الْوَلِيدَ أَرْبَعِينَ جَلْدَةً وَأَمْرَ عَلَيْاً أَنْ يَجْلِدَهُ، وَكَانَ هُوَ يَجْلِدُهُ . وَقَالَ يُونُسُ وَابْنُ أَخِي الرَّهْبَرِيِّ، عَنِ الرَّهْبَرِيِّ: أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ؟ . [راجع: ٣٦٩٦]

قَالَ أَبُو عَبْدِ اللَّهِ: «بَلَّا» مَنْ زَيْكُمْ» [البقرة: ٤٩] مَا ابْتَلَيْتُمْ بِهِ مِنْ شِدَّةَ، وَفِي مَوْضِعٍ: الْبَلَاءُ الْأَبْتِلَاءُ وَالْمُنْجِيُّ مِنْ بَلَوْتَهُ وَمَحْضَتَهُ أَيِّ اسْتَخْرَجْتُ مَا عِنْدَهُ . يَقُولُ: يَخْتِرُ . «مِنْكُمْ» [البقرة: ٢٤٩]

مُخْتَرُكُمْ وَأَمَّا قَوْلُهُ: (بِلَاءُ عَظِيمٌ)  
النَّعْمَ وَهِيَ مِنْ أَبْلَيْتُهُ وَتِلْكَ مِنْ  
أَبْلَيْتُهُ.

**3873.** Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا Umm Ḥabība and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet ﷺ of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allāh on the Day of Resurrection."

[See Vol. 1, *Hadith* No. 434]

**٣٨٧٣ - حَدَّثَنِي مُحَمَّدُ بْنُ**  
**الْمُشْتَنِي:** حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ  
قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ  
ذَكَرَتَا كَيْسِيَّةَ رَأَيْتُهَا بِالْحَبَشَةِ فِيهَا  
تَصَاوِيرُ، فَذَكَرَتَا لِلنَّبِيِّ ﷺ فَقَالَ: إِنَّ  
أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ  
فَمَا تَبَوَّأُوا عَلَى قَبْرِهِ مَسْجِداً وَصَوْرُوا  
فِيهِ تِيكَ الصُّورَ، أُولَئِكَ شِرَارُ الْخُلُقِ  
عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ».

**3874.** Narrated Umm Khālid bint Khālid: حَدَّثَنَا الحَمِيدِيُّ: حَدَّثَنَا  
When I came from Ethiopia (to Al-Madīnah),  
I was a young girl. Allāh's Messenger ﷺ  
made me wear a sheet having marks on it.  
Allāh's Messenger ﷺ was rubbing those  
marks with his hands saying, "Sanāh!  
Sanāh!" (i.e., good, good).

**٣٨٧٤ - حَدَّثَنَا الحَمِيدِيُّ:** حَدَّثَنَا  
سُفِيَّانُ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ  
السَّعِيدِيُّ، عَنْ أَبِيهِ، عَنْ أُمِّ خَالِدٍ  
بْنِتِ خَالِدٍ قَالَتْ: قَدِمْتُ مِنْ أَرْضِ  
الْحَبَشَةِ وَأَنَا جُوَيْرِيَّةٌ فَكَسَانِي رَسُولُ  
اللَّهِ ﷺ خَمِيسَةٌ لَهَا أَعْلَامٌ، فَجَعَلَ  
رَسُولُ اللَّهِ ﷺ يَمْسَحُ الْأَعْلَامِ بِيَدِهِ  
وَيَقُولُ: «سَنَاهَ سَنَاهَ». قَالَ  
الْحَمِيدِيُّ: يَعْنِي حَسَنٌ حَسَنٌ.

[راجع: ٣٠٧١]

**3875.** Narrated 'Abdullāh: We رَضِيَ اللَّهُ عَنْهُ used to greet the Prophet ﷺ while he used to be in *Salāt* (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering *Salāt* (prayer)] and he did not reply to us. We said, "O Allāh's Messenger! We used to greet you in the past

**٣٨٧٥ - حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ:**  
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: كُلَّا سُلَمٌ عَلَى  
النَّبِيِّ ﷺ وَهُوَ يُصْلِي فِرَدُ عَلَيْنَا،

and you used to reply to us." He said, "Verily, one is occupied and busy with more important matter during the *Salāt* (prayer)."

فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمَنَا عَلَيْهِ فَلَمْ يَرُدْ عَلَيْنَا، قَلَّمَا : يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرَدَّ عَلَيْنَا، قَالَ : إِنَّ فِي الصَّلَاةِ شُغْلاً . قَلَّمَا لِإِبْرَاهِيمَ : كَيْفَ تَضْنَعُ أَنْتَ؟ قَالَ : أَرُدُّ فِي نَفْسِي . [راجع: ١١٩٩]

**3876.** Narrated Abū Mūsa: We received the news of the departure of the Prophet ﷺ (to Al-Madīna) while we were in Yemen. So, we went on board a ship but our ship took us away to An-Najāshī (the Negus) in Ethiopia. There we met Ja'far bin Abī Ṭalib and stayed with him till we came (to Al-Madīna) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said, "O you people of the ship! You will have (the reward of) two emigrations."

٣٨٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : بَلَّغْنَا مَخْرُجَ الْبَيْتِ وَنَحْنُ بِالْيَمَنِ فَرَكِبْنَا سَفِينَةً فَأَلْقَنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبْشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَفْعَمْنَا مَعَهُ حَتَّى قَدِمْنَا فَوَافَقْنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَحَ خَيْرَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : «لَكُمْ أَنْتُمْ يَا أَهْلَ السَّفِينَةِ هِجْرَتَانِ» .

[راجع: ٣١٣٦]

### (٣٨) بَابُ مَوْتِ النَّجَاشِيِّ

**(38) CHAPTER.** The death of An-Najāshī (the Negus).

**3877.** Narrated Jābir: When Negus died, the Prophet ﷺ said, "Today a pious man has died. So, get up and offer the funeral prayer for your brother Aṣḥamā.

٣٨٧٧ - حَدَّثَنَا أَبُو الرَّبِيعَ: حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ ابْنِ جُرَيْجَ، عَنْ عَطَاءِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ ماتَ النَّجَاشِيُّ : «مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ فَقُومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَّةً» .

[راجع: ١٣١٧]

٣٨٧٨ - حَدَّثَنَا عَبْدُ الْأَغْلَى بْنُ حَمَادَ: حَدَّثَنَا يَزِيدُ بْنُ رُزْبَعَ : حَدَّثَنَا

3878. Narrated Jābir bin 'Abdullāh Al-Anṣārī: Allāh's Messenger ﷺ led the funeral *Salāt* (prayer) for the Negus and

made us stand in rows behind him and I was in the second or third row.

سَعِيدٌ: حَدَّثَنَا قَتَادَةُ أَنَّ عَطَاءَ حَدَّثَهُمْ  
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ  
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَصَفَّنَا وَرَأَءَهُ  
فَكُنْتُ فِي الصَّفَّ الثَّانِي أَوِ الْثَّالِثِ.

[راجع: ١٣١٧]

**3879.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ offered the funeral Salāt (prayer) for Aṣḥama, the Negus, with four Takbīr.

٣٨٧٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي  
شِيهَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ  
سَلِيمِ ابْنِ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ  
مِيَانَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ  
اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ  
أَصْحَمَةَ النَّجَاشِيَّ فَكَبَّرَ عَلَيْهِ أَرْبَعاً،  
تَابَعَهُ عَبْدُ الصَّمَدِ. [راجع: ١٣١٧]

**3880.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allāh's Forgiveness for your brother".

٣٨٨٠ - حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ:  
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا  
أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ  
قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ  
الرَّحْمَنِ وَابْنُ الْمُسِيَّبِ: أَنَّ أَبَا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا: أَنَّ رَسُولَ  
اللَّهِ تَعَالَى لَهُمُ الْنَّجَاشِيَّ صَاحِبَ  
الْحَبَشَةَ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ،  
وَقَالَ: «اسْتَغْفِرُوا لِأَخْيُوكُمْ». [راجع:  
١٢٤٥]

**3881.** Abū Hurairah رَضِيَ اللَّهُ عَنْهُ further said, "Allāh's Messenger ﷺ made them (i.e., the Muslims) stand in rows at the Musallā (i.e., praying place) and led the funeral Salāt (prayer) for the Negus and said four Takbīr."

٣٨٨١ - وَعَنْ صَالِحٍ، عَنْ ابْنِ  
شَهَابٍ قَالَ: حَدَّثَنِي سَعِيدٌ: أَنَّ أَبَا  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمْ: أَنَّ  
رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَفَّ  
بِهِمْ فِي الْمُصَلَّى فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعاً. [راجع:  
١٢٤٥]

(39) CHAPTER. The oath taken by the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] against the Prophet ﷺ.

**3882.** Narrated Abū Hurairah رضي الله عنه that while going out for the battle of Hunain, said, “Tomorrow if Allāh will, we will encamp at *Khaif Banī Kināna* where the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] (of Quraish) took the oath of *Kufr* (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Hāshim, the Prophet’s folk).

[See *Hadith* No. 1589 Vol. 2]

(40) CHAPTER. The story of Abū Tālib.

**3883.** Narrated Al-‘Abbās bin ‘Abdul-Muṭṭalib رضي الله عنه that he said to the Prophet ﷺ, “You have not been of any avail to your uncle (Abū Tālib), (though) by Allāh, he used to protect you and used to become angry on your behalf.” The Prophet ﷺ said, “He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire.”

### (٣٩) بَابُ تَنَاسِمِ الْمُشْرِكِينَ عَلَى

النَّبِيِّ ﷺ

٣٨٨٢ - حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حَتَّيْنَا: «مَنْزَلُنَا غَدَاءً إِنْ شَاءَ اللَّهُ يُحِيقُّ بَنِي كَنَانَةَ حَيْثُ تَقَاسُمُوا عَلَى الْكُفْرِ». [راجع: ١٥٨٩]

### (٤٠) بَابُ قَصَّةِ أَبِي طَالِبٍ

٣٨٨٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا العَبَّاسُ بْنُ عَبْدِ الْمُطَلَّبِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: مَا أَغْنَيْتَنِي عَنْ عَمَلِكَ فَوَاللَّهِ كَانَ يَحْوِطُكَ وَيَعْضُبُ لَكَ قَالَ: هُوَ فِي ضَحْضَاحِ مِنْ نَارٍ وَلَوْلَا أَنَا لَكَانَ فِي الدَّرْكِ الْأَسْفَلِ مِنَ النَّارِ». [انظر:]

[٦٥٧٢، ٦٢٠٨]

٣٨٨٤ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْبَرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَتِهِ الْوَفَاءُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْهُ أَبُو جَهْلٍ

**3884.** Narrated Al-Musaiyab: When Abū Tālib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, “O my uncle! Say: ‘*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)’, an expression with which I will defend your case with, before Allāh.” Abū Jahl and ‘Abdullāh bin Umaiyya

said, "O Abū Ṭālib! Will you leave the religion of 'Abdul-Muṭṭalib?" They kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul-Muṭṭalib." Then the Prophet ﷺ said, "I will keep on asking for Allāh's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief).' (V.9:113)

The other Verse was also revealed: "Verily! You (O Muḥammad ﷺ) guides not whom you like..." (V.28:56)

**3885.** Narrated Abū Sa'īd Al-Khudrī رضي الله عنه that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Ṭālib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles, with which his brain will boil."

فَقَالَ : أَنِّي عَمٌ ، قُلْ : لَا إِلَهَ إِلَّا اللَّهُ ، كَلِمَةً أَحَاجُ لَكَ بِهَا عِنْدَ اللَّهِ . فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمِيَّةَ : يَا أبا طَالِبٍ ، تَرْغَبُ عَنْ مَلَةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَالَ يُكَلِّمَاهُ حَتَّى قَالَ أخْرَى شَيْءًا كَلَمْهُمْ يَهُ : عَلَى مَلَةِ عَبْدِ الْمُطَّلِبِ ، فَقَالَ النَّبِيُّ ﷺ : لَا سُتَّغْرِفُنَّ لَكَ مَا لَمْ أَنْهَ عَنْهُ . فَنَزَّلَتْ هَذِهِ كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَمْ كَانُوا أُولَئِكَ مَنْ بَعْدَ مَا بَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَنَّةِ وَنَزَّلَتْ هَذِهِ لَا تَهْدِي مَنْ أَخْبَيْتَ . [راجع: ١٣٦٠]

٣٨٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ : حَدَّثَنَا الْلَّيْثُ : حَدَّثَنِي ابْنُ الْهَادِي ، عَنْ عَبْدِ اللَّهِ ابْنِ حَبَّابٍ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ : أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَذَكَرَ عِنْهُ عَمَّهُ فَقَالَ : لِعَلَّهُ تَسْعَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيُجْعَلُ فِي ضَحْضَاحٍ مِنَ النَّارِ يَلْعُغُ كَعْبَيْهِ يَغْلِي مِنْهُ دِمَاغُهُ . [انظر: ٦٥٦٤]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْزَةَ : حَدَّثَنَا ابْنُ أَبِي حَازِمَ وَالدَّرَاؤِدِيُّ ، عَنْ يَزِيدَ بِهِذَا ، وَقَالَ : «تَعْلَمِي مِنْهُ أُمُّ دِمَاغِهِ» .

**(٤١) بَابُ حِدِيثِ الْإِسْرَاءِ،**  
وقولُ اللَّهِ تَعَالَى : «سُبْحَانَ الَّذِي أَسْرَى بِعِبَادِهِ لِيَلَّا» [الإِسْرَاءِ: ١].

#### (41) CHAPTER. The narration about *Al-Isra'* (Journey by Night)

تعالى And the Statement of Allāh :

"Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with

Him], Who took His slave (Muhammad ﷺ) for a journey by night.” (V.17:1)

**3886.** Narrated Jābir bin ‘Abdullāh رضي الله عنه that he heard Allāh’s Messenger ﷺ saying, “When the people of Quraish did not believe me [i.e., in the story of my *Al-Isra’* (Night Journey)], I stood up in *Al-Hijr* and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.”

٣٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شَهَابٍ : حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الَّمَّا كَذَّبَنِي فَرِيقٌ قَمْتُ فِي الْجَبَرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَظَفَقْتُ أُخْبُرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ». [انظر: ٤٧١٠]

#### (٤٢) بَابُ الْمَعْرَاجِ

**(42) CHAPTER. *Al-Mi’rāj* (i.e., Ascension of the Prophet ﷺ to the heavens with his body and soul).**

**3887.** Narrated Anas bin Mālik : Mālik bin Sa’īda’ a said that Allāh’s Messenger ﷺ described to them his Night Journey and said : “While I was lying in *Al-Haṭīm* or *Al-Hijr*, suddenly someone came to me and cut open my body from here to here.” I asked Al-Jārūd who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet ﷺ further said, “He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” On this Al-Jārūd asked, “Was it the *Burāq*, O Abū Ḥamza?” I (i.e., Anas) replied in the affirmative. The Prophet ﷺ said, “The animal’s step (was so wide that it) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Jibril (Gabriel) set out with me till we

٣٨٨٧ - حَدَّثَنَا هُدَيْبَةُ بْنُ خَالِدٍ، حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى: حَدَّثَنَا فَتَادَهُ، عَنْ أَنَّسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُ عَنْ لَيْلَةِ أُسْرَى قَالَ: «يَبْيَنُّ أَنَا فِي الْحَطِيمَ - وَرُبُّمَا قَالَ: فِي الْجَبَرِ - مُضْطَجِعاً إِذَا أَتَيْتَهُ فَقَدَّ - قَالَ: وَسَمِعْتُهُ يَقُولُ - فَشَقَّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»، فَقُلْتُ لِلْجَارُودِ وَهُوَ إِلَى جَنْبِي: مَا يَعْنِي بِهِ؟ قَالَ: مَنْ ثُغْرَةَ نَحْرِهِ إِلَى شَعْرَتِهِ، وَسَمِعْتُهُ يَقُولُ: مِنْ فَصَهِ إِلَى شَعْرَتِهِ، فَاسْتَخْرَجَ قَلْبِي ثُمَّ أُتْبِعْتُ بَطْسَتِي مِنْ ذَهَبٍ مَمْلُوَّةٍ إِيمَانًا. فَعَسَلَ قَلْبِي ثُمَّ حُشِّي. ثُمَّ أُعِنَّدَ ثُمَّ أُتْبِعْتُ بَدَائِيَّةً دُونَ

reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has Muhammad (ﷺ) been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Ādām there. Jibril said (to me), 'This is your father, Ādām; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yahya (John) and 'Isā (Jesus) who were cousins. Jibril said (to me), 'These are Yahya and 'Isā; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril (Gabriel) replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yūsuf (Joseph). Jibril said (to me), 'This is Yūsuf; pay him your greetings.' So I

البَغْلُ وفوقَ الْحِمَارِ أَيْضُّ» فَقَالَ لَهُ  
الْجَارُودُ: هُوَ الْبَرَاقُ يَا أَبا حَمْزَةَ؟  
قَالَ أَنَّسٌ: نَعَمْ يَقْصُعُ خَطْوَةً عِنْدَ  
أَقْصَى طَرْفِهِ فَحُمِلْتُ عَلَيْهِ فَانْظَلَنِي بِي  
جِبْرِيلُ حَتَّى أَتَى السَّمَاءَ الدُّنْيَا  
فَاسْتَفَتَحَ، فَقَيْلَ: مَنْ هَذَا؟ قَالَ:  
جِبْرِيلُ، قَيْلَ: وَمَنْ مَعَكَ؟ قَالَ:  
مُحَمَّدٌ، قَيْلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:  
نَعَمْ، قَيْلَ: مَرْحَبًا بِهِ فَيَقْعُمُ الْمَحِيَّ  
جَاءَ، فَفَتَحَ. فَلَمَّا حَلَّخَضْتُ إِذَا فَهَا  
آدَمُ. قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلَّمَ  
عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَ السَّلَامُ ثُمَّ  
قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ، وَالنَّبِيِّ  
الصَّالِحِ. ثُمَّ صَعَدَ بِي حَتَّى أَتَى  
السَّمَاءَ الثَّالِثَةَ فَاسْتَفَتَحَ، قَيْلَ: مَنْ  
هَذَا؟ قَالَ: جِبْرِيلُ، قَيْلَ: وَمَنْ  
مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَيْلَ: وَقَدْ  
أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَيْلَ: مَرْحَبًا  
بِهِ فَيَقْعُمُ الْمَحِيَّ جَاءَ، فَفَتَحَ: فَلَمَّا  
حَلَّخَضْتُ إِذَا يَحْمَى وَعِيسَى وَهُمَا ابْنَا  
خَالَةٍ، قَالَ: هَذَا يَحْمَى وَعِيسَى فَسَلَّمَ  
عَلَيْهِمَا، فَسَلَّمْتُ فَرَدًا ثُمَّ قَالَ:  
مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ.  
ثُمَّ صَعَدَ بِي إِلَى السَّمَاءِ الثَّالِثَةِ  
فَاسْتَفَتَحَ، قَيْلَ: مَنْ هَذَا؟ قَالَ:  
جِبْرِيلُ، قَيْلَ: وَمَنْ مَعَكَ؟ قَالَ:  
مُحَمَّدٌ، قَيْلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ:  
نَعَمْ، قَيْلَ: مَرْحَبًا بِهِ، فَيَقْعُمُ الْمَحِيَّ

greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idris. Jibril said (to me), 'This is Idris; pay him your greeting.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harūn (Aaron). Jibril said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril (Gabriel) replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsa (Moses). Jibril said (to me), 'This is Mūsa; pay him

جاء ففتح. فلما خلصت إذا يوسف، قال: هذا يوسف فسلم عليه. فسلمت عليه. فردا ثم قال: مرحبا بالأخ الصالح، والنبي الصالح. ثم صعد بي حتى أتي السماء الرابعة فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: أو قد أرسلي إليني؟ قال: نعم، قيل: مرحبا به، فنعم المجيء جاء، ففتح. فلما خلصت فإذا إدريس، قال: هذا إدريس فسلم عليه، فسلمت عليه، فردا ثم قال: مرحبا بالأخ الصالح، والنبي الصالح. ثم صعد بي حتى أتي السماء الخامسة فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد عليه السلام، قيل: وقد أرسل إليني؟ قال: نعم، قيل: مرحبا به، فنعم المجيء جاء. فلما خلصت فإذا هارون، قال: هذا هارون فسلم عليه فسلمت عليه، فردا ثم قال: مرحبا بالأخ الصالح، والنبي الصالح. ثم صعد بي حتى أتي السماء السادسة فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: من معك؟ قال: محمد، قيل: وقد أرسل إليني؟ قال: نعم، قال: مرحبا به فنعم المجيء جاء. فلما خلصت فإذا

your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsa) he wept. Someone asked him, 'What makes you weep?' Mūsa said, 'I weep because after me there has been sent (Muhammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibril ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibril said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntahā* (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madina) and its leaves were as big as the ears of elephants. Jibril said, 'This is the lote-tree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibril?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Mā'mūr* (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibril remarked, 'This is the Islāmic religion which you and your followers are following.' Then the *Salāt*

مُوسَى، قَالَ: هَذَا مُوسَى فَسَلَّمَ عَلَيْهِ، فَسَلَّمَتْ عَلَيْهِ فَرَدًّا ثُمَّ قَالَ: مَرْحَباً بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَوَّزَتْ بَكَى، قَيْلَ لَهُ: مَا يَبْكِيكَ؟ قَالَ: أَبْكِي لَأَنَّ غُلَامًا يُعْثِي بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثُرُ مِنْ يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعَدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ، قَيْلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَيْلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قَيْلَ: وَقَدْ بَعَثْ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَباً بِهِ فَيَقُولُ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هَذَا أَبُوكَ فَسَلَّمَ عَلَيْهِ، قَالَ: فَسَلَّمَتْ عَلَيْهِ فَرَدًّا السَّلَامُ، ثُمَّ قَالَ: مَرْحَباً بِالْأَبِنِ الصَّالِحِ وَالشَّيْءِ الصَّالِحِ. ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنْتَهَى فَإِذَا بَيْقَهَا مِثْلُ قَلَالِ هَجَرَ، وَإِذَا وَرَقَهَا مِثْلُ آذَانِ الْفَيْلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنْتَهَى، وَإِذَا أَرْبَعَهُ أَنْهَارٍ: نَهَرَانِ بَاطِنَانِ وَنَهَرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ قَالَ: أَمَا الْبَاطِنَانِ فَنَهَرَانِ فِي الْجَنَّةِ وَأَمَا الظَّاهِرَانِ فَاللَّيْلُ وَالنَّهَارُ. ثُمَّ رُفِعْ لِي الْبَيْتُ الْمَعْمُورُ، ثُمَّ أُتِيَ بِيَانَاءِ مِنْ خَمْرٍ وَإِنَاءِ مِنْ لَبَنٍ وَإِنَاءِ مِنْ عَسَلٍ. فَأَخَذْتُ اللَّبَنَ فَقَالَ: هِيَ الْفِطَرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأَمْتَكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً

(prayers) were enjoined on me. They were fifty *Salāt* (prayers) a day. When I returned, I passed by Mūsa who asked (me), ‘What have you been ordered to do?’ I replied, ‘I have been ordered to offer fifty *Salāt* (prayers) a day.’ Mūsa said, ‘Your followers cannot bear fifty *Salāt* (prayers) a day, and by Allāh, I have tested people before you, and I have tried my level best with Bani Isrāel (in vain). Go back to your Lord and ask for reduction to lessen your followers’ burden.’ So I went back, and Allāh reduced ten *Salāt* (prayers) for me. Then again I came to Mūsa, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more *Salāt* (prayers). When I came back to Mūsa he said the same. I went back to Allāh and He ordered me to observe ten *Salāt* (prayers) a day. When I came back to Mūsa, he repeated the same advice, so, I went back to Allāh and was ordered to observe five *Salāt* (prayers) a day. When I came back to Mūsa, he said, ‘What have you been ordered?’ I replied, ‘I have been ordered to observe five *Salāt* (prayers) a day.’ He said, ‘Your followers cannot bear five *Salāt* (prayers) a day,<sup>(1)</sup> and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Isrāel, so go back to your Lord and ask for reduction to lessen your followers’ burden.’ I said, ‘I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh’s Order.’ When I left, I heard a voice saying, ‘I have passed My Order and have lessened the burden of My worshippers.’”

كُلَّ يَوْمٍ، فَرَجَعْتُ فِيمَرْزُتُ عَلَى مُوسَى فَقَالَ: بِمَا أُمِرْتَ؟ قَالَ: أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِعُ خَمْسِينَ صَلَاةً كُلَّ يَوْمٍ وَإِنِّي وَاللَّهِ قَدْ جَرِيتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجَعْتُ إِلَى رَبِّكَ فَاسْأَلَهُ التَّحْفِيفَ لِأُمَّتِكَ، فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ، فَرَجَعْتُ فَأُمِرْتُ بِخَمْسِينَ صَلَاوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ: بِمَا أُمِرْتَ؟ قُلْتُ: أُمِرْتُ بِخَمْسِينَ صَلَاوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ أُمَّتَكَ لَا تَسْتَطِعُ خَمْسَ صَلَاوَاتٍ كُلَّ يَوْمٍ وَإِنِّي قَدْ جَرِيتُ النَّاسَ قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ الْمُعَالَجَةِ، فَارْجَعْتُ إِلَى رَبِّكَ فَاسْأَلَهُ التَّحْفِيفَ لِأُمَّتِكَ، قَالَ: سَأْلُتُ رَبِّي حَتَّى اسْتَحْيَتُ وَلَكِنْ أَرَضَيْتُ وَأَسْلَمْتُ، قَالَ: فَلَمَّا جَاءَرْتُ نَادَانِي مُنَادٍ: أَمْضَيْتُ فَرِيضَتِي وَخَفَقْتُ عَنْ عَبَادِي». [راجع: ٣٢٠٧]

(1) (H. 3887) See “*Iqāmat-as-Salāt*” in the glossary.

**3888.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : Regarding the Statement of Allāh :

“...And We made not the vision which We showed you (O Muhammad ﷺ) as an actual eye-witness and not as a dream on the night of *Al-Isrā’*) but a trial for the mankind...” (V.17:60)

Ibn Abbās added : The sights which Allāh’s Messenger ﷺ was shown on *Al-Isrā’* (Night Journey) when he was taken to Bait-ul-Maqdis (Jerusalem) were actual eye-witnesses (not dreams). And the accursed tree (mentioned) in the Qur’ān is the tree of *Az-Zaqqūm* (itself).

#### (43) CHAPTER. The deputation of the *Ansār* to the Prophet ﷺ at Makkah, and the *Al-Aqaba* Pledge.

**3889.** Narrated ‘Abdullāh bin Ka'b, who was Ka'b's guide when Ka'b turned blind : I heard Ka'b bin Mālik narrating when he remained behind (i.e., did not join) the Prophet ﷺ in the *Ghazwā* of Tabūk. Ibn Bukair, in his narration stated that Ka'b said, “I witnessed with the Prophet ﷺ the night of *Al-Aqaba* Pledge, when we jointly agreed to be confident and firm in Islām with all our efforts. I would not like to have attended the battle of Badr instead of that *Aqaba* Pledge although, the people consider the battle of Badr superior to it (*Aqaba* Pledge).

**٣٨٨٨ - حَدَّثَنَا الْحُمَيْدِيُّ :** حَدَّثَنَا سُفِيَّانُ : حَدَّثَنَا عَمْرُو، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَيَّاْسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي قَوْلِهِ تَعَالَى : 『وَمَا جَعَلْنَا أَرْثَيَا الْقَيْمَدَ أَرْبَيْكَ إِلَّا فِتْنَةً لِلنَّاسِ』 قَالَ : هِيَ رُؤْيَا عَيْنِ أُرْبَيْهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أَسْرِيَّ بِهِ إِلَى بَيْتِ الْمَقْدِسِ، قَالَ : 『وَالشَّجَرَةُ الْمَلْعُونَةُ فِي الْقَرْبَاءِ』 قَالَ : هِيَ شَجَرَةُ الزَّقْوُمِ. [انظر : ٤٧١٦، ٦٦١٣]

#### (٤٣) بَابُ وُفُودِ الْأَنْصَارِ إِلَى النَّبِيِّ

**٣٨٨٩ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ :** حَدَّثَنَا الْيَثْرَى، عَنْ عَفْرَى، عَنْ ابْنِ شَهَابٍ ح. وَحَدَّثَنَا أَخْمَدُ بْنُ صَالِحٍ : حَدَّثَنَا عَبْنَسُ : حَدَّثَنَا يُوسُفُ، عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ : أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبَ حِينَ عَمِيَ قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكَ يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي غَرْوَةِ تَبُوكَ بِطُولِهِ. قَالَ ابْنُ بَكْرٍ فِي حَدِيثِهِ : وَلَقَدْ شَهَدْتُ مَعَ النَّبِيِّ ﷺ لَيْلَةَ الْعَقِيقَةِ حِينَ تَوَافَقْنَا عَلَى الإِسْلَامِ وَمَا أَحِبَّ أَنْ لِي بِهَا مَشَهَدَ بَدْرٍ وَإِنْ كَانَتْ بَدْرُ أَذْكَرَ فِي النَّاسِ مِنْهَا.

[٢٧٥]

**3890.** Narrated Jābir bin ‘Abdullāh : رَضِيَ اللَّهُ عَنْهُمَا : I was present with my two maternal

**٣٨٩٠ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ**

uncles at *Al-Aqaba* (where the pledge was given). (Ibn ‘Uyaina said, “One of the two was Al-Barā’ bin Ma‘rūr.”)

الله: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ عَمْرُو يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: شَهَدَ بِي خَلَالِي الْعَقْبَةِ.

قالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عَيْنَةَ: أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُوفٍ. [انظر:]

[٣٨٩١]

**3891.** Narrated Jābir: My father, my two maternal uncles and I were among those who took part in the ‘Aqaba Pledge.

٣٨٩١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجَ أَخْبَرَهُمْ: قَالَ عَطَاءُ: قَالَ جَابِرٌ: أَنَا وَأَبِي وَخَالِي مِنْ أَصْحَابِ الْعَقْبَةِ.

[راجع: ٣٨٩٠]

**3892.** Narrated ‘Ubāda bin Aṣ-Ṣāmit, who had taken part in the battle of Badr with Allāh’s Messenger ﷺ and had been amongst his Companions on the night of *Al-Aqaba* Pledge: Allāh’s Messenger ﷺ, surrounded by a group of his Companions, said, “Come along and give me the *Bai‘a* (pledge) that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do *Ma‘rūf* (Islamic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his matter will rest with Allāh. If He will, He will punish him and if He will, He will excuse him.” The narrator added: “So I gave the *Bai‘a* (pledge) to him on these conditions.

٣٨٩٢ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَنْجَيٍ ابْنُ شَهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسٍ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامتِ مِنَ الَّذِينَ شَهَدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ وَمَنْ أَصْحَابَهُ لَيْلَةَ الْعَقْبَةِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحْوَنَهُ عِصَابَةً مِنْ أَصْحَاحَابِهِ: «تَعَالَوْا بِإِيمَانِنِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَرْتَبُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقَبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَارَةٌ. وَمَنْ أَصَابَ مِنْ ذَلِكَ

شَيْئاً فَسَرَّهُ اللَّهُ فَأَمْرَهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبَةً، وَإِنْ شَاءَ عَفَا عَنْهُ».

قال: فَبِأَيْمَنِهِ عَلَى ذَلِكَ . [راجع: ١٨]

٣٨٩٣ - حَدَّثَنَا قَتْبِيَّةُ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ الصَّنَابِحِيِّ، عَنْ عَبَادَةَ بْنِ الصَّابِيْتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنِّي مِنَ الْقَوْمَيْنِ الَّذِيْنَ يَا يَعُوْدُونَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ السَّلَامُ، وَقَالَ: يَا عَمَّا نَعْمَلُ أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئاً، وَلَا نَسْرَقَ، وَلَا نَرْزِقَ، وَلَا نَقْتُلَ الْفَقَسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا نَتَهَبَ، وَلَا نَقْصِيْ، بِالْحَجَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ عَشِّينَا مِنْ ذَلِكَ شَيْئاً كَانَ قَضَاءُ ذَلِكَ

إِلَى اللَّهِ . [راجع: ١٨]

(٤٤) بَابُ تَزْوِيجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ السَّلَامُ وَقُلُومُهَا الْمَدِيْنَةُ وَبِنَائِهِ يَهَا

٣٨٩٤ - حَدَّثَنِي فَرَوْهُ بْنُ أَبِي الْمَغْرَاءِ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ السَّلَامُ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِيمَنَا الْمَدِيْنَةُ فَنَرَلْنَا فِي بَنِي الْعَارِثَةِ بْنِ حَزْرَاجَ فَوَعِكْنُتْ فَتَمَرَّقَ شَعْرِيِّ، فَوَفَى جُمِيْمَةً فَأَتَشْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أَرْجُوْحَةٍ وَمَعِي صَوَاحِبٌ لِي فَصَرَّحْتُ

3893. Narrated 'Ubāda bin Aṣ-Ṣāmit رضي الله عنه : I was one of the *Naqib*<sup>(1)</sup> who gave the (*Aqaba*) Pledge to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) to him that we will not associate anything in worship with Allāh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allāh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allāh."

(44) CHAPTER. The marriage of the Prophet ﷺ with 'Aishah رضي الله عنها , and 'Aishah's arrival at Al-Madina, and the Prophet's consummation of that marriage.

3894. Narrated 'Aishah رضي الله عنها : My marriage (wedding) contract with the Prophet ﷺ was written when I was a girl of six (years). We came to Al-Madina and we dismounted at the place of Bani Al-Hārith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she

(1) (H. 3893) 'Naqib' means the chief of a group of people.

took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Ansārī* women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

بِي فَأَتَيْتُهَا لَا أَدْرِي مَا تُرِيدُ بِي .  
 فَأَخَذَتْ بِيَدِي حَتَّى أَوْقَعْتُنِي عَلَى بَابِ  
 الدَّارِ، وَإِنِّي لَا تَهْجُ حَتَّى سَكَنَ بَعْضَ  
 نَفْسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءَ  
 فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي. ثُمَّ  
 أَدْخَلَتْنِي الدَّارِ، فَإِذَا نِسْوَةٌ مِنَ  
 الْأَنْصَارِ فِي الْبَيْتِ فَقَلَّنِ: عَلَى الْخَيْرِ  
 وَالْبَرَكَةِ وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمَتْنِي  
 إِلَيْهِنَّ فَأَضْلَعْنَ مِنْ شَانِي فَلَمْ يَرْغُنِي  
 إِلَّا رَسُولُ اللَّهِ ﷺ صَحَّى فَأَسْلَمَتْنِي  
 إِلَيْهِ وَأَنَا يَوْمَئِنْ بِنْتُ تَسْعِ سِنِينَ.  
 [انظر: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦]

[٥١٥٨، ٥١٦٠]

**3895.** Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا that the Prophet ﷺ said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh it will be accomplished.'"

**٣٨٩٥** - حَدَّثَنَا مُعَمَّلٌ: حَدَّثَنَا  
 وُهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ  
 أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ  
 النَّبِيَّ ﷺ قَالَ لَهَا: "أُرِيتُكَ فِي  
 الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرَقَةٍ مِنْ  
 حَرِيرٍ وَيَقُولُ: هَذِهِ امْرَأْتُكَ فَأَكْشِفُ ،  
 فَإِذَا هِيَ أَنْتِ فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ  
 عِنْدِ اللَّهِ يُمْضِيهِ". [انظر: ٥٠٧٨]

[٧٠١٢، ٧٠١١، ٥١٢٥]

**3896.** Narrated Hishām's father: Khadija died three years before the Prophet ﷺ departed to Al-Madina. He stayed there for two years or so and then he wrote the marriage (wedding) contract with 'Āishah when she was a girl of six years of age, and he consummated that marriage when she was nine years old.

**٣٨٩٦** - حَدَّثَنَا عَبَيْدُ بْنُ  
 إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
 هِشَامٍ، عَنْ أَبِيهِ قَالَ: تُوَفِّيَتْ خَدِينَجَةُ  
 قَبْلَ مَخْرَجِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ  
 بِثَلَاثِ سِنِينَ، فَلَيْتَ سَتَّيْنَ أَوْ قَرِيبًا  
 مِنْ ذَلِكَ وَنَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتَّ

سَيِّنَ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تَسْعِ  
سَيِّنَ. [راجع: ٣٨٩٤]

#### (٤٥) بَابُ هِجْرَةِ النَّبِيِّ ﷺ وَأَصْحَابِهِ إِلَى الْمَدِينَةِ

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ:  
لَوْلَا الْهِجْرَةُ لَكُنْتُ أَمْرًا مِنَ  
الْأَنْصَارِ. وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ  
ﷺ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ  
مِنْ مَكَّةَ إِلَى أَرْضِ بَهْرَاءَ نَخْلَ فَذَهَبَ  
وَهَلَّى إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا  
هِيَ الْمَدِينَةُ يَثْرُبُ».

٣٨٩٧ - حَدَّثَنَا الْحَمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ  
أَبَا وَائِلَ يَقُولُ: غَدَنَا خَبَابًا فَقَالَ:  
هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نُرِيدُ وِجْهَ اللَّهِ  
فَوَقَعَ أَجْرُنَا عَلَى النَّهْرِ، فَمِنَّا مَنْ مَضَى  
لِمْ يَأْخُذُ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ:  
مُضْعُبُ بْنُ عَمِيرٍ قُتِلَ يَوْمَ أُحْدٍ وَتَرَكَ  
نَمَرَةً فَكُنَّا إِذَا عَطَّلَنَا بِهَا رَأْسَهُ بَدَثَ  
رِجْلَاهُ، وَإِذَا عَطَّلَنَا رِجْلَيْهِ بَدَأَ رَأْسَهُ،  
فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْطِيَ رَأْسَهُ  
وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنْ إِذْخِرِ  
وَمِنَّا مَنْ أَيْتَنَا لَهُ شَمَرْتَهُ فَهُوَ يَهْدِبُهَا.

[راجع: ١٢٧٦]

٣٨٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
حَمَادٌ هُوَ ابْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ  
مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ

#### (45) CHAPTER. The emigration of the Prophet ﷺ and his Companions to Al-Madina.

Narrated 'Abdullah bin Zaid and Abū Hurairah : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "Had there been no emigration, I would have been one of the *Ansār*." And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamāma or Hajar, but it was Al-Madina, *Yathrib*."

**3897.** Narrated Abū Wā'il: We visited Khabbāb who said, "We emigrated with the Prophet ﷺ for Allāh's sake, so our reward became due and sure with Allāh. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uhud leaving a striped woollen cloak. When we covered his head with it, his feet became bare, and when covered his feet, his head became bare. So, Allāh's Messenger ﷺ ordered us to cover his head and put some *Idhkhir* (i.e., a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

**3898.** Narrated 'Umar : رَضِيَ اللَّهُ عَنْهُ the Prophet ﷺ saying, "The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he

emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ.”<sup>(1)</sup>

وقايس قال: سمعت عمر رضي الله عنه قال: سمعت النبي ﷺ أراه يقول: «الأعمال بالثواب، فمن كانت هجرته إلى دنيا يصيبها أو امرأة يتزوجها فهجرتها إلى ما هاجر إليه. ومن كانت هجرتها إلى الله ورسوله فهجرتها إلى الله ورسوله ﷺ».

[راجع: ١]

**3899.** Narrated Mujāhid bin Jābir Al-Makki: ‘Abdullāh bin ‘Umar رضي الله عنهم used to say, “There is no more *Hijrah* (emigration) after the conquest of Makkah.”

٣٨٩٩ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الْمَسْقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ: حَدَّثَنِي أَبُو عَمْرُو الْأَوْزَاعِيُّ، عَنْ عَبْدَةَ بْنَ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبَرِ الْمَكِيِّ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رضي الله عنهمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ الفَتْحِ. [انظر: ٤٣٠٩، ٤٣١٠، ٤٣١١]

**3900.** Narrated ‘Atā bin Abī Rabāh: ‘Ubaid bin ‘Umair Al-Laithī and I visited ‘Aishah and asked her about the *Hijrah* (emigration), and she said, “Today there is no *Hijrah* (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are *Jihād* and (good) intentions.”

[See Vol. 4, *Hadīth* No.2783]

٣٩٠٠ - قَالَ يَحْيَى بْنُ حَمْزَةَ: وَحَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحَ قَالَ: رَأَيْتُ عَائِشَةَ مَعَ عَبْدِهِ بْنِ عَمِيرِ الْلَّيْثِي فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ فَقَالَتْ: لَا هِجْرَةَ الْيَوْمِ. كَانَ الْمُؤْمِنُونَ يَقْرَئُونَ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ ﷺ مَخَافَةً أَنْ يُفْتَنَ عَلَيْهِ. فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ إِلَاسْلَامَ، وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلِكُنْ جَهَادٌ وَبَيْهُ. [راجع: ٣٠٨٠]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.

**3901.** Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Sa'd said, "O Allāh! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

**٣٩٠١ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى:** حَدَّثَنَا ابْنُ نُعَمِّرٍ: قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنَّ أَجَاهِدُهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ وَأَخْرَجُوهُ، اللَّهُمَّ إِنِّي أُطْلَمُ أَنَّكَ فَدَ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ. وَقَالَ أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: أَخْبَرَنِي عَائِشَةُ: مِنْ قَوْمٍ كَذَّبُوا نِيَّكَ وَأَخْرَجُوهُ مِنْ قُرَيْشٍ.

[راجع: ٤٦٣]

**3902.** Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

**٣٩٠٢ - حَدَّثَنِي مَطْرُ بْنُ الْفَضْلِ:** حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرِمَةُ، عَنْ أَبِيهِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بُعْثَرَ رَسُولُ اللَّهِ ﷺ لِأَرْبَعِينَ سَنَةً فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشَرَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أَمْرَ بِالْهِجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ أَبْنُ ثَلَاثَ وَسِينَ.

**٣٩٠٣ - حَدَّثَنِي مَطْرُ بْنُ الْفَضْلِ:** حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنْ أَبِيهِ عَبَّاسٍ قَالَ: مَكَثَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشَرَةً وَتُوْقِيَ وَهُوَ أَبْنُ ثَلَاثَ وَسِينَ.

**٣٩٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ:** حَدَّثَنِي مَالِكُ، عَنْ أَبِي

**3903.** Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ stayed in Makkah for thirteen years (after receiving the first Divine Revelation and ten years in Al-Madina) and died at the age of sixty-three (years).

**3904.** Narrated Abū Sa'id Al-Khudrī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sat on the pulpit and said, "Allāh has given one of His slaves

the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allāh). So, he has chosen that good which is with Allāh.” On that Abū Bakr wept and said, “Our fathers and mothers be sacrificed for you.” We were astonished at this. The people said, “Look at this old man! Allāh’s Messenger ﷺ talks about a slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, ‘Our fathers and mothers be sacrificed for you.’” But it was Allāh’s Messenger ﷺ who had been given option, and Abū Bakr knew it better than we. Allāh’s Messenger ﷺ added, “No doubt, Abū Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a *Khalil*<sup>(1)</sup> from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islām is sufficient. Let no *Khaukha*<sup>(2)</sup> of the mosque remain open, except that of Abū Bakr.”

النَّصْرِ مَوْلَى عُمَرَ بْنَ عَبْدِ اللَّهِ، عَنْ عَبْدِ يَعْنَى ابْنَ حُتَّينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَلَسَ عَلَى الْمِئَرِ فَقَالَ: إِنَّ عَبْدًا خَيْرَهُ اللَّهُ يَبْيَنُ أَنْ يُؤْتِيهِ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَيَبْيَنُ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ». فَبَكَى أَبُو بَكْرٍ وَقَالَ: فَدَيْنَاكَ بَابَائِنَا وَأُمَّهَائِنَا، فَعَجَبْنَا لَهُ وَقَالَ النَّاسُ: افْتَرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ عَبْدِ خَيْرِهِ اللَّهُ يَبْيَنُ أَنْ يُؤْتِيهِ مِنْ زَهْرَةِ الدُّنْيَا وَيَبْيَنُ مَا عِنْدَهُ، وَهُوَ يَقُولُ: فَدَيْنَاكَ بَابَائِنَا وَأُمَّهَائِنَا، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هُوَ الْمُحَيْرُ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمُنَا بِهِ.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مَنْ أَنْتَنِي لَأَتَحْدُثُ أَبَا بَكْرٍ، إِلَّا خُلَّةُ الإِسْلَامِ، لَا يَقِينَ فِي الْمَسْجِدِ حَوْخَةً إِلَّا حَوْخَةً أَبِي بَكْرِ». [راجع: ٤٦٦]

٣٩٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ: قَالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي عُزْرَوَةُ بْنُ الرَّبِيعِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَتْ: لَمْ أَعْقِلْ أَبَوَيِّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ،

3905. Narrated ‘Aishah رضي الله عنها , the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don't remember) a single day passing without our being visited by Allāh’s Messenger ﷺ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by *Al-Mushrikūn*)<sup>(3)</sup>,

(1) (H. 3904) *Khalil*: See the glossary.

(2) (H. 3904) *Khaukha* means a small door (opening) in a big gate.

(3) (H. 3905) *Al-Mushrikūn*: See the footnote of *Hadīth* No. 3678.

Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād<sup>(1)</sup>, Ibn Ad-Daghīna, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghīna said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So, Abū Bakr returned and Ibn Ad-Daghīna accompanied him. In the evening Ibn Ad-Daghīna visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So, the people of Quraish could not refuse Ibn Ad-Daghīna's protection, and they said to Ibn Ad-Daghīna, "Let Abū Bakr worship his Lord in his house. He can offer *Salāt* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghīna told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Salāt* (prayer) publicly, nor did he recite the Qur'ān outside his house. Then a thought

ولم يمر علينا يوم إلا يأتينا فيه رسول الله ﷺ طرفي النهار بكره وعشيه، فلما ابتلى المسلمينخرج أبو بكر مهاجراً نحو أرض الحبشة حتى بلغ برؤس الغمام لقيه ابن الدغنه وهو سيد القارة، فقال: أين تريد يا أبو بكر؟ فقال أبو بكر: أخرجنـي قومي فأريد أن أسبح في الأرض وأعبد ربـيـ. فقال ابن الدغنهـ: فإنـ مـلكـ ياـ أبوـ بـكرـ لاـ يـخـرـجـ ولاـ يـخـرـجـ، إـنـكـ تـكـسـبـ المـعـدـوـمـ، وـتـصـلـ الرـحـمـ، وـتـحـمـلـ الـكـلـ، وـتـقـرـيـ الضـيـفـ، وـتـعـيـنـ عـلـىـ نـوـاـئـيـ الـحـقـ. فأنا لكـ جـارـ، ارجعـ واعـبدـ ربـكـ بـلـدـكـ. فـرجـعـ وـارـتـحلـ معـهـ ابنـ الدـغـنـةـ فـظـافـ ابنـ الدـغـنـةـ عـشـيـةـ فـيـ أـشـرافـ قـريـشـ فـقـالـ لهـمـ: إـنـ أـبـاـ بـكـرـ لاـ يـخـرـجـ مـثـلـهـ وـلاـ يـخـرـجـ، أـتـخـرـجـونـ رـجـلاـ يـكـسـبـ المـعـدـوـمـ، وـيـصـلـ الرـحـمـ، وـيـحـمـلـ الـكـلـ، وـيـقـرـيـ الضـيـفـ، وـيـعـيـنـ عـلـىـ نـوـاـئـيـ الـحـقـ؟ فـلـمـ تـكـذـبـ قـريـشـ بـجـوارـ ابنـ الدـغـنـةـ وـقـالـواـ لـابـنـ الدـغـنـةـ: مـرـ أـبـاـ بـكـرـ فـلـيـعـبـدـ رـبـهـ فـيـ دـارـهـ، فـلـيـصـلـ فـيهـ وـلـيـقـرـ ماـ شـاءـ وـلـاـ يـؤـذـنـاـ بـذـلـكـ وـلـاـ يـسـتـعـلـنـ بـهـ، فـإـنـاـ نـخـسـيـ أـنـ يـفـتـنـ نـسـاءـنـاـ وـأـبـنـاءـنـاـ. فـقـالـ ذـلـكـ ابنـ الدـغـنـةـ

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.

occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer *Salāt* (prayer) and recite the Qur'ān. The women and children of *Al-Mushrikūn* began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qur'ān. That situation scared the Quraish nobles of *Al-Mushrikūn*, so they sent for Ibn Ad-Daghīna. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Salāt* (prayer) and recites the Qur'ān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghīna went to Abū Bakr and said, ("O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am contented with the protection of Allah". At that time, the Prophet ﷺ was in Makkah, and he said to the Muslims, "In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)". So, some people emigrated to Al-Madīnah, and most of those

لأبي بكر، فلَمَّا أُبْوَ بِكْرٍ بِذَلِكَ يَعْبُدُ رَبَّهُ فِي دَارِهِ وَلَا يَسْتَعْلِمُ بِصَلَاتِهِ وَلَا يَقْرَأُ فِي غَيْرِ دَارِهِ. ثُمَّ بَدَأَ لِأَبِي بِكْرٍ فَابْتَنَى مَسْجِدًا يُفْنِي دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ فَيَتَقدَّفُ عَلَيْهِ نِسَاءُ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ. وَكَانَ أَبُو بِكْرٍ رَجُلًا بَكَاءً لَا يَمْلِكُ عَيْنَيْهِ إِذَا قَرَا الْقُرْآنَ. فَأَفْرَغَ ذَلِكَ أَشْرَافَ قُرِيشٍ مِنَ الْمُشْرِكِينَ فَأَرْسَلُوا إِلَيْهِ ابْنَ الدَّغْنَةَ فَقَدِيمَ عَلَيْهِمْ فَقَالُوا: إِنَّا كُنَّا أَجْرَنَا أَبَا بِكْرٍ بِجَوَارِكَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا يُفْنِي دَارِهِ، فَأَعْلَمَ بِالصَّلَاةِ وَالْقِرَاءَةِ فِيهِ. وَإِنَّا قَدْ خَشِبْنَا أَنْ يَقْتَنِي نِسَاءُنَا وَأَبْنَائُنَا فَانْهِمْ فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَّ، وَإِنْ أَبِي إِلَّا أَنْ يُعْلِنَ بِذَلِكَ فَاسْأَلْنَاهُ أَنْ يَرُدَّ إِلَيْكَ ذَمَّتَكَ. فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ وَلَسْنَا مُقْرِنِنَ لِأَبِي بِكْرٍ الْأَسْتَعْلَانَ. قَالَتْ عَائِشَةُ: فَأَتَيَ ابْنَ الدَّغْنَةَ إِلَى أَبِي بِكْرٍ فَقَالَ: قَدْ عَلِمْتَ الَّذِي عَاهَدْتَ لَكَ عَلَيْهِ، فَإِنَّمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ وَإِنَّمَا أَنْ تَرْجِعَ إِلَيَّ ذَمَّتِي، فَإِنِّي لَا أُحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنِّي أُخْفِرُتُ فِي رَجُلٍ عَقَدْتُ لَهُ فَقَالَ أَبُو بِكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جَوَارِكَ، وَأَرْضَى بِجَوَارِ اللَّهِ عَزَّ

people who had previously emigrated to the land of Ethiopia, returned to Al-Madina. Abū Bakr also prepared to leave for Al-Madina, but Allāh's Messenger ﷺ said to him, "Wait for a while, because I hope that I will be allowed to emigrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "Yes." So, Abū Bakr did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to leave." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been given permission to emigrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Messenger ﷺ replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā', Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she

وَجَلَّ . وَالنَّبِيُّ ﷺ يَوْمَئِذٍ يُمَكَّهُ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: «إِنِّي أُرِيدُ دَارَ هِجْرَتِكُمْ ذَاتَ نَعْلٍ بَيْنَ لَابْنَيْنِ وَهُمَا الْحَرَّاتَانِ»، فَهَاجَرَ مِنْ هَاجَرَ قَبْلَ الْمَدِينَةِ . وَرَجَعَ عَامَّةً مِنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّزَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ . فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤْذَنَ لِي»، فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذَلِكَ بِأَيِّ أَنْتَ؟ قَالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللهِ ﷺ لِيَضْحَبَهُ، وَعَلَفَ رَاحِلَتِيْنَ كَاتَأْتِيَ عِنْدَهُ وَرَقَ السَّمْرِ - وَهُوَ الْخَبِطُ - أَرْبَعَةَ أَشْهُرٍ .

قَالَ ابْنُ شَهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللهِ ﷺ مُقْتَنِعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِيَنَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَى لَهُ أَبِي وأُمِّي، وَاللهُ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ، قَالَتْ: فَجَاءَ رَسُولُ اللهِ ﷺ فَاسْتَأْذَنَ فَأَذِنَ لَهُ فَدَخَلَ فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: أَخْرِجْ مَنْ عِنْدَكَ، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ بِأَيِّ أَنْتَ يَا رَسُولَ اللهِ، قَالَ: «فَإِنِّي قَدْ أُذِنَ لِي فِي الْمُرْوِجِ» . فَقَالَ أَبُو بَكْرٍ: الصَّحَابَةَ

was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts). Then Allāh's Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. ‘Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. ‘Āmir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. ‘Āmir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh's Messenger ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dil from the family of Banī ‘Abd bin ‘Adī as an expert guide, and he was in alliance with the family of Al-‘Āṣ bin Wā'il As-Sahmī and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), ‘Āmir bin Fuhaira and the guide went along with them and the guide led them along the seashore.

بَأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «نَعَمْ»، قَالَ أَبُو بَكْرٍ: فَخُذْ بَأَبِي أَنْتَ يَا رَسُولَ اللَّهِ إِحْدَى رَاحِلَتِي هَاتَيْنِ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بِالثَّمَنِ، قَالَتْ عَائِشَةُ: فَجَهَّزْنَا هَمَا أَحَثَ الْجَهَازِ وَصَنَعْنَا لَهُمَا سُفْرَةً فِي جِرَابِ فَقَطَعْتُ أَسْمَاءَ بْنَتْ أَبِي بَكْرٍ قِطْعَةً مِنْ نِطَاقِهَا فَرَبَطْتُ بِهِ عَلَى فَمِ الْجِرَابِ فِي ذَلِكَ سُمِّيَّتْ ذَاتُ النِّطَاقِ. قَالَتْ: ثُمَّ لَحِقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ بِغَارٍ فِي جَبَلٍ ثَوْرٍ فَكَمَنَا فِيهِ ثَلَاثَ لَيَالٍ، يَسِّيَّتْ فِي الغَارِ عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ وَهُوَ غُلَامٌ شَابٌ تَقْفَ لَقْنٌ فَيَذْلِجُ مِنْ عِنْدِهِمَا بِسَحْرٍ فَيَضْبَعُ مَعَ قُرَيْشٍ بِمَكَّةَ كَبَائِتٍ فَلَا يَسْمَعُ أَمْرًا يُكْتَادَانِ بِهِ إِلَّا وَعَاهُ حَتَّى يَأْتِيهِمَا يَخْبِرُ ذَلِكَ حِينَ يَخْتَلِطُ الظَّلَامُ، وَيَرْعَى عَلَيْهِمَا عَامِرٌ ابْنُ فَهِيرَةَ مَوْلَى أَبِي بَكْرٍ مِنْحَةً مِنْ غَنِمٍ فَيُرِيْحُهَا عَلَيْهِمَا حِينَ تَذَهَّبُ سَاعَةً مِنَ الْعِشَاءِ فَيَسِّيَّنَ في رِسْلٍ وَهُوَ لَبْنُ مِنْحَتِهِمَا وَرَضِيفِهِمَا حَتَّى يَنْقُتَ بِهَا عَامِرُ بْنُ فَهِيرَةَ بِعَلَيْسِ. يَقْعُلُ ذَلِكَ فِي كُلِّ لَيَّلَةٍ مِنْ تُلْكَ الْلَّيَالِي التَّلَاثَ، وَاسْتَأْجِرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبُو بَكْرٍ رَجُلًا مِنْ بَنِي الدَّبِيلِ وَهُوَ مِنْ بَنِي عَبْدِ بْنِ عَدَيِّ هَادِيًّا خَرِيْتَا - وَالخَرِيْتُ: الْمَاهِرُ بِالْهَدَائِيَّةِ - قَدْ غَمَسَ حِلْفًا فِي آلِ

العااصِ بنِ واائِلِ السَّهْمِيِّ وَهُوَ عَلَى  
دِينِ كُفَّارِ قُرْيَشٍ فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ  
رَاحْلَتَهُمَا وَوَاعْدَاهُ غَارَ ثُورٍ بَعْدَ  
ثَلَاثٍ لِيَالٍ بِرَاحْلَتِهِمَا صُبْحَ ثَلَاثَةِ  
وَانْظَلَقَ مَعَهُمَا عَامِرُ بْنُ فَهِيرَةَ  
وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ.

[راجع: ٤٧٦]

٣٩٠٦ - قَالَ ابْنُ شِهَابٍ:  
وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكَ  
الْمَذْلُجِيُّ وَهُوَ ابْنُ أَخِي سُرَاقَةَ بْنِ  
مَالِكٍ بْنِ جُعْشَمٍ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ  
سَيِّعَ سُرَاقَةَ بْنَ جُعْشَمَ يَقُولُ: جَاءَنَا  
رَسُولُ كُفَّارِ قُرْيَشٍ يَعْجَلُونَ فِي رَسُولِ  
اللهِ تَعَالَى وَأَبِي بَكْرٍ دِيَةً كُلُّ واحدٍ  
مِنْهُمَا مَنْ قَتَلَهُ أَوْ أَسْرَهُ . فَبَيْنَما أَنَا  
جَالِسٌ فِي مَجَلِّيْنِ مِنْ مَجَالِيْنِ قَوْمِيِّيْنِ  
بَنِي مُذْلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ  
عَلَيْنَا وَنَحْنُ جُلُوشٌ فَقَالَ: يَا سُرَاقَةُ،  
إِنِّي قَدْ رَأَيْتُ آيْنَا أَسْوَدَةَ الْسَّاجِلِ  
أَرَاهَا مُحَمَّداً وَأَصْحَابَهُ . قَالَ سُرَاقَةُ:  
فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ  
لَيُشْوِّا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلَانًا  
وَفُلَانًا، انْظَلَّوْا بِأَغْيِنَتِنَا يَتَّغُونَ ضَالَّةَ  
لَهُمْ . ثُمَّ لَيْشَتُ فِي الْمَجَلِّيْنِ سَاعَةَ،  
ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمْرَزْتُ جَارِتِيَّ أَنْ

3906. The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney."<sup>(1)</sup> While I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his Companions." Surāqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low<sup>(2)</sup>. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

(1) (H. 3906) i.e., 100 camels.

(2) (H. 3906) Surāqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.

Muhammad ﷺ and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ān by Allāh's Messenger ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger ﷺ (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Allāh's Messenger ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from

تَخْرُجَ بِفَرَسِي وَهِيَ مِنْ وَرَاءَ أَكْمَةَ  
فَتَحَبَّسَهَا عَلَيَّ وَأَخْدَثُ رُمْحِي  
فَخَرَجْتُ بِهِ مِنْ ظَهِيرَةِ الْبَيْتِ، فَحَطَطْتُ  
بِزُجُّهُ الْأَرْضَ، وَخَفَضْتُ عَالِيَّهُ حَتَّى  
أَتَيْتُ فَرَسِي فَرَكِبْتُهَا فَرَعَتْهَا تُقْرَبُ بِي  
حَتَّى دَنَوْتُ مِنْهُمْ فَعَرَثْتُ بِي فَرَسِي  
فَخَرَرْتُ عَنْهَا فَقَمْتُ، فَأَهْوَيْتُ يَدِي  
إِلَى كَيْنَاتِي فَاسْتَخْرَجْتُ مِنْهَا الْأَزْلَامَ  
فَاسْتَقْسَمْتُ بِهَا: أَصْرُهُمْ أَمْ لَا؟  
فَخَرَجَ الدَّلِيْلُ أَكْرَهُ، فَرَكِبْتُ فَرَسِي  
وَعَصَمْتُ الْأَزْلَامَ تُقْرَبُ بِي حَتَّى إِذَا  
سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لَا  
يُلْتَقِتُ وَأَبُو بَكْرٍ يُكْثِرُ الْإِلْتِفَاتَ  
سَاحَتْ يَدَا فَرَسِي فِي الْأَرْضِ حَتَّى  
بَلَغَنَا الرُّكْبَيْنِ فَخَرَرْتُ عَنْهَا، ثُمَّ  
رَجَرَتْهَا فَنَهَضْتُ فَلَمْ تَكُنْ تُخْرُجَ  
يَدِيهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً إِذَا لَأَثَرَ  
يَدِيهَا عُثْانٌ سَاطَعُ فِي السَّمَاءِ مِثْلُ  
الْدُّخَانِ. فَاسْتَقْسَمْتُ بِالْأَزْلَامَ فَخَرَجَ  
الَّذِي أَكْرَهُ فَنَادَيْتُهُ بِالْأَمَانِ فَوَقَفُوا  
فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي  
نَفْسِي حِينَ لَقِيْتُ مَا لَقِيْتُ مِنَ الْحَبَّيْنِ  
عَنْهُمْ أَنْ سَيَظْهَرُ أَمْرُ رَسُولِ اللَّهِ ﷺ.  
فَقَلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيهِ  
الْدِيَةَ وَأَخْبَرُهُمْ أَخْبَارَ مَا يُرِيدُ النَّاسُ  
بِهِمْ وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ  
فَلَمْ يَرْزَأْنِي وَلَمْ يَسْأَلَنِي إِلَّا أَنْ قَالَ:  
«أَخْفِ عَنَّا»، فَسَأَلْتُهُ أَنْ يُكْتَبَ لِي

Sham. Az-Zubair provided Allāh's Messenger ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Al-Madina heard the news of the departure of Allāh's Messenger from Makkah (towards Al-Madina), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allāh's Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allāh's Messenger ﷺ on the summit of Harra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Banī 'Amr bin 'Aūf, and this was on Monday in the month of Rabi'-ul-Awwal. Abū Bakr stood up, receiving the people while Allāh's Messenger ﷺ sat down and kept silent. Some of the *Anṣār* who came and had not seen Allāh's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, only then the people came to know Allāh's Messenger ﷺ. Allāh's Messenger ﷺ stayed with Banī 'Amr bin 'Aūf for ten nights and established the mosque (mosque of *Qubā*) which was founded on piety. Allāh's Messenger ﷺ offered *Salāt* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allāh's Messenger ﷺ at Al-Madina. Some Muslims used to offer *Salāt*

كتاب أمن، فأمر عاصِرَةَ بنَ فُهْيَرَةَ فَكَتَبَ فِي رُغْفَةِ مِنْ أَدَمَ، ثُمَّ مَضَى رَسُولُ اللهِ ﷺ.

قالَ ابْنُ شَهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ رَسُولَ اللهِ ﷺ لَقِيَ الرَّبِيعَ فِي رَكْبِ مِنَ الْمُسْلِمِينَ كَانُوا تِجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَسَّ الرَّبِيعَ رَسُولُ اللهِ ﷺ وَأَبَا بَكْرٍ شَيَابَ بِيَاضِ. وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَحْرَجَ رَسُولِ اللهِ ﷺ مِنْ مَكَّةَ فَكَانُوا يَنْدُونَ كُلَّ غَدَاءً إِلَى الْحَرَّةِ. فَيَتَظَرُونَهُ حَتَّى يَرْدَهُمْ حَرُّ الظَّهِيرَةِ. فَانْقَبَّوْا يَوْمًا بَعْدَمَا أَطَالُوا انتِظَارَهُمْ فَلَمَّا أَوَّلُوا إِلَيْهِمْ أُوفِيَ رَجُلٌ مِنْ يَهُودَ عَلَى أَطْمَمِ مِنْ آطَامِهِ لِأَمْرٍ يَنْتَظِرُ إِلَيْهِ فَبَصَرَ بِرَسُولِ اللهِ ﷺ وَأَصْحَابِهِ مُبَيَّضِينَ يَزُولُ بِهِمُ السَّرَابُ. فَلَمْ يَمْلِكِ الْيَهُودِيُّ أَنْ قَالَ يَأْغُلِي صَوْتَهِ: يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمُ الَّذِي تَسْتَظِرُونَ، فَتَارَ الْمُسْلِمُونَ إِلَى السَّلاحِ فَتَلَقَّوْا رَسُولَ اللهِ ﷺ يَظْهِرُ الْحَرَّةَ. فَعَدَلَ بِهِمْ ذَاتُ الْيَمِينِ حَتَّى نَزَّلَ بِهِمْ فِي بَنِي عَمْرُو بْنِ عَوْفٍ، وَذَلِكَ يَوْمُ الْأَثْنَيْنِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ. فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ وَجَلَسَ رَسُولُ اللهِ ﷺ صَامِتًا، فَطَفِقَ مَنْ جَاءَ مِنَ الْأَنْصَارِ مِنْ لِمْ يَرَ رَسُولَ اللهِ ﷺ يُحْكِي أَبَا بَكْرٍ، حَتَّى أَصَابَتِ الشَّمْسُ رَسُولَ

(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa'd bin Zurāra. When his she-camel knelt down, Allāh's Messenger ﷺ said, "This place, if Allāh will, will be our abiding place." Allāh's Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Messenger!"<sup>(1)</sup> Allāh's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious before Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the *Anṣār* and the *Muhājirūn* (emigrants)."

الله ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَّ عَلَيْهِ  
بِرِدَائِهِ فَعَرَفَ النَّاسُ رَسُولَ الله ﷺ  
عِنْدَ ذَلِكَ فَلَمَّا كَانَ رَسُولُ الله ﷺ فِي  
بَنِي عَمْرُو بْنِ عَوْفٍ يُضْعَعُ عَشَرَةُ لَيْلَةٍ  
وَأَسْسَ السَّمْجُودَ الَّذِي أَسْسَ عَلَى  
الْتَّقْوَى وَصَلَّى فِيهِ رَسُولُ الله ﷺ . ثُمَّ  
رَكَبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ  
حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ  
بِالْمَدِينَةِ وَهُوَ يُصْلِي فِيهِ يَوْمَئِذٍ رِجَالٌ  
مِنَ الْمُسْلِمِينَ وَكَانَ يَرْبَدَا لِلتَّمْرِ  
لِسَهْلٍ وَسَهْلٍ عُلَامَيْنَ يَتَيمَيْنَ فِي  
حَجَرٍ سَعْدُ بْنُ زُرَارَةَ . فَقَالَ رَسُولُ  
الله ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ : «هَذَا  
إِنْ شَاءَ اللهُ الْمَنْزِلُ» ، ثُمَّ دَعَا رَسُولُ  
الله ﷺ الْعُلَامَيْنِ فَسَاوَمَهُمَا بِالْمَرْبِدِ  
لِيَتَخَذَا مَسْجِداً ، فَقَالَا : لَا بَلْ نَهْبُهُ  
لَكَ يَا رَسُولَ اللهِ ، فَأَبَى رَسُولُ اللهِ  
الله ﷺ أَنْ يَقْبِلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ  
مِنْهُمَا ، ثُمَّ بَنَاهُ مَسْجِداً . وَظَفَقَ رَسُولُ  
الله ﷺ يَنْقُلُ مَعْهُمُ الْلِّبَنَ فِي بُنْيَانِهِ  
وَيَقُولُ :

«هَذَا الْحِمَالُ لَا حِمَالَ خَيْرٌ  
هَذَا أَبْرُرَ رَبَّنَا وَأَظَهَرَ»

وَيَقُولُ :

«اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ  
فَارْحَمْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»  
فَتَمَثَّلَ بِشَغْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ

(1) (H. 3905) Allāh's Messenger ﷺ bought it from them ultimately.

لَمْ يُسَمِّ لِي. قَالَ ابْنُ شَهَابٍ: وَلَمْ يَلْعَنَا فِي الْأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَمَثَّلَ بِبَيْتٍ شِعْرٍ تَامًّا غَيْرَ هَذَا  
الْأَيَّاتِ.

**3907.** Narrated Asmā': رَضِيَ اللَّهُ عَنْهَا I prepared the journey-food for the Prophet ﷺ and Abū Bakr when they wanted (to emigrate to) Al-Madīna. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named '*Dhāt-un-Niṭāqīn*' (i.e., the owner of two belts). (Ibn 'Abbās said, "Asmā', *Dhāt-un-Niṭāq*.)

**٣٩٠٧** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَمَّةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ وَفَاطِمَةَ، عَنْ أَسَمَّةِ رَضِيَ اللَّهُ عَنْهَا: صَنَعْتُ سُفْرَةً لِلثَّيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَبِي بَكْرٍ حِينَ أَرَادَا الْمَدِيْنَةَ فَقُلْتُ لِأَبِي: مَا أَجِدُ شَيْئًا أَزِيْدَهُ إِلَّا نِطَافِي، قَالَ: فَشُقْنِي، فَفَعَلْتُ، فَسُمِّيَتْ ذَاتُ النِّطَافَيْنِ. وَقَالَ ابْنُ عَبَّاسٍ: أَسَمَّاءُ ذَاتُ النِّطَافِ.

[راجع: ٢٩٧٩]

**3908.** Narrated Al-Barā': رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ emigrated to Al-Madīna, Surāqa bin Mālik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

**٣٩٠٨** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنَدْرُ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمَدِيْنَةَ تَبَعَّهُ سُرَاقَةُ بْنُ مَالِكٍ بْنُ جُعْشَمٍ فَدَعَا عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَسَاحَتْ بِهِ فَرَسَهُ. قَالَ: ادْعُ اللَّهَ لِي وَلَا أَضْرُكَ، فَدَعَا لَهُ، قَالَ: فَعَطَشَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَّ بِرَاعَ، قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدَحًا فَحَلَبْتُ فِيهِ كُوبَةً مِنْ لَكَنِ فَأَتَيْتُهُ فَشَرَبَ حَتَّى رَضِيَتْ.

[راجع: ٢٤٣٩]

**3909.** Narrated Asmā': that she conceived 'Abdullāh bin Az-Zubair. She added, "I emigrated to Al-Madīna while I

**٣٩٠٩** - حَدَّثَنِي زَكَرِيَا بْنُ يَحْيَى، عَنْ أَبِي أُسَمَّةَ، عَنْ هِشَامٍ بْنِ

was at full term of pregnancy and alighted at *Qubā*, where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madina)."

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا حَمَلْتُ بِعَبْدِ اللَّهِ بْنِ الْزَّبِيرِ قَالَتْ: فَخَرَجْتُ وَأَنَا مُتْمَثِّلَةُ الْمَدِينَةِ فَزَلَّتِ بِقَبَائِلُ فَوَلَدَتُهُ بِقَبَائِلَ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعَهُ فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَغَهَا ثُمَّ تَفَلَّ فِي فَيْهِ فَكَانَ أَوَّلَ شَيْءاً تَدْخُلُ جَوْفَهُ رِيقُ رَسُولِ اللَّهِ ﷺ، ثُمَّ حَتَّكَهُ بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَّكَ عَلَيْهِ. وَكَانَ أَوَّلَ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ.

تابعه خالدُ بْنُ مَخْلِدٍ، عَنْ عَلَيِّ بْنِ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا هَاجَرَتْ إِلَى النَّبِيِّ ﷺ وَهِيَ حُبْلِيٌّ. [انظر:

٥٤٦٩

**3910.** Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The first child who was born in the Islāmic Land (Al-Madina) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

**٣٩١٠ - حَدَّثَنَا فُتَيْبَيْهُ، عَنْ أَبِيهِ أُسَمَّةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أَوَّلُ مَوْلُودٍ وُلِدَ فِي الإِسْلَامِ عَبْدُ اللَّهِ بْنُ الْزَّبِيرِ، أَتَوْا بِهِ النَّبِيِّ ﷺ فَأَخْذَ النَّبِيُّ ﷺ تَمْرَةً فَلَاكَهَا ثُمَّ أَذْخَلَهَا فِي فَوَّالٍ مَا دَخَلَ بَطْنَهُ رِيقُ النَّبِيِّ ﷺ.**

**3911.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ arrived at Al-Madina with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man

**٣٩١١ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ الدَّاهِرِ بْنُ عَزِيزٍ ابْنُ صُهَيْبٍ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلَ نَبِيُّ اللَّهِ ﷺ إِلَى الْمَدِينَةِ وَهُوَ مُرْدُفٌ أَبَا**

in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allāh's Messenger! There is a horse-rider pursuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Messenger ﷺ alighted by the side of the Al-Harra and sent a message to the *Anṣār*, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camel) safe and obeyed." Allāh's Messenger ﷺ and Abū Bakr rode and the *Anṣār*, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come!" So the Prophet ﷺ went on till he alighted near the house of Abū Ayyūb. While the Prophet ﷺ was speaking with the family members of Abū Ayyūb, 'Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Ayyūb replied, "Mine, O Allāh's Prophet! This is my house

بُكْرٍ، وأبُو بَكْرٍ شَيْخٌ يُعْرَفُ وَنَبِيُّ اللَّهِ  
 شَابٌ لَا يُعْرَفُ، قَالَ: فَيَقُلُّونَ  
 الرَّجُلُ أَبَا بُكْرٍ، فَيَقُولُ: يَا أَبَا بُكْرٍ،  
 مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ?  
 فَيَقُولُ: هَذَا الرَّجُلُ يَهْدِينِي السَّيْلَ.  
 قَالَ: فَيَخِسِّبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي  
 الطَّرِيقَ وَإِنَّمَا يَعْنِي سَيْلَ الْخَيْرِ.  
 فَالْتَّفَتَ أَبُو بُكْرٍ فَإِذَا هُوَ يُفَارِسُ قَدْ  
 لَحِقَهُمْ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا  
 فَارِسٌ قَدْ لَحِقَ بِنَا فَالْتَّفَتَ نَبِيُّ اللَّهِ  
 فَقَالَ: «اللَّهُمَّ اصْرِعْهُ»، فَصَرَعَهُ  
 الْفَرَسُ ثُمَّ قَامَتْ تُحْمِمُ، فَقَالَ: يَا  
 نَبِيُّ اللَّهِ، مُرْنِي بِمَا شِئْتَ، فَقَالَ:  
 «فَقِيفْ مَكَانَكَ، لَا تَتَرَكْنَ أَحَدًا يَلْحَقُ  
 بِنَا». قَالَ: فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا  
 عَلَى نَبِيِّ اللَّهِ وَكَانَ آخِرَ النَّهَارِ  
 مَسْلَحَةً لَهُ. فَتَرَلَ رَسُولُ اللَّهِ  
 جَانِبَ الْحَرَّةِ ثُمَّ بَعَثَ إِلَى الْأَنْصَارِ  
 فَحَاجَوْا إِلَى نَبِيِّ اللَّهِ، وَأَبِي بَكْرٍ  
 فَسَلَّمُوا عَلَيْهِمَا وَقَالُوا: ارْكِبَا آمِينَ  
 مُطَاعِينِ، فَرَكِبَ نَبِيُّ اللَّهِ وَأَبُو  
 بُكْرٍ، وَحَفَّوَا دُونَهُمَا بِالسَّلَاحِ، فَقَيلَ  
 فِي الْمَدِينَةِ: جَاءَ نَبِيُّ اللَّهِ جَاءَ نَبِيُّ  
 اللَّهِ فَأَشْرَفُوا يَنْظُرُونَ وَيَقُولُونَ:  
 جَاءَ نَبِيُّ اللَّهِ، فَأَقْبَلَ يَسِيرُ حَتَّى نَزَلَ  
 جَانِبَ دَارِ أَبِي أَيُوبَ فَإِنَّهُ لَيَحْدُثُ  
 أَهْلَهُ إِذَا سَمِعَ بِهِ عَبْدُ اللَّهِ بْنُ سَلَامَ  
 وَهُوَ فِي نَخْلٍ لِأَهْلِهِ يُخْرُفُ لَهُمْ،

and this is my gate.” The Prophet ﷺ said, “Go and prepare a place for our midday rest.” Abū Ayyūb said, “Get up (both of you) with Allāh’s Blessings.” So, when Allāh’s Prophet ﷺ went into the house, ‘Abdullāh bin Salām came and said, “I testify that you (Muhammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct.” So Allāh’s Messenger ﷺ sent for them, and they came and entered. Allāh’s Messenger ﷺ said to them, “O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām” The Jews replied, “We do not know this.” So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, “What sort of a man is ‘Abdullāh bin Salām amongst you?” They said, “He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us.” He said, “What would you think if he should embrace Islām?” They said, “Allāh forbid! He can not embrace Islām.” He said, “What would you think if he should embrace Islām?” They said, “Allāh forbid! He can not embrace Islām.” He said, “O Ibn Salām! Come out to them.” He came out and said, “O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!” They said, “You

فَعَجِلَ أَنْ يَقْسِمَ الَّذِي يَعْتَرِفُ لَهُمْ  
فِيهَا فَجَاءَ وَهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ  
اللَّهِ عَزَّلَهُ ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ  
اللَّهِ عَزَّلَهُ: «أَيُّ بُيُوتٍ أَهْلُنَا أَقْرَبُ؟»  
فَقَالَ أَبُو أَيُوب: أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ  
دَارِي وَهَذَا بَابِي. قَالَ: «فَانْظُلْنِي  
فَهَمِّيَّ لَنَا مَقْبِلاً». قَالَ: قُومًا عَلَى  
بَرَكَةِ اللَّهِ تَعَالَى، فَلَمَّا جَاءَ نَبِيُّ اللَّهِ  
عَزَّلَهُ جَاءَ عَبْدُ اللَّهِ بْنُ سَلَامَ فَقَالَ:  
أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ جِئْتَ  
بِحَقٍّ وَقَدْ عَلِمْتُ يَهُودًا أَنِّي سَيَدْهُمْ  
وَابْنُ سَيَدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ  
أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلْهُمْ عَنِّي قَبْلَ  
أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُمْ إِنْ  
يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِي مَا  
لَيْسَ فِي، فَأَرْسَلَ نَبِيُّ اللَّهِ عَزَّلَهُ فَأَقْبَلُوا  
فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ  
عَزَّلَهُ: «يَا مَعْشَرَ الْيَهُودِ، وَتِلْكُمُ اتَّقُوا  
اللَّهَ، فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنَّكُمْ  
لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي  
جِئْتُكُمْ بِحَقٍّ فَأَسْلِمُوهَا»، قَالُوا: مَا  
نَعْلَمُهُ، قَالُوا لِنَبِيِّ اللَّهِ عَزَّلَهُ، قَالَهَا ثَلَاثَ  
مِرَارٍ، قَالَ: «فَإِيَّ رَجُلٍ فِيْكُمْ عَبْدُ  
اللَّهِ أَبْنَ سَلَامٌ»، قَالُوا: ذَاكَ سَيِّدُنَا  
وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا،  
قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا:  
حَاشَا اللَّهُ مَا كَانَ لِيُسْلِمَ، قَالَ:  
«أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا: حَاشَا اللَّهُ

tell a lie.” On that Allāh’s Messenger ﷺ turned them out.

ما كان لِيُسْلِمَ، قَالَ أَفَرَايُّهُمْ إِنْ أَسْلَمُ  
قَالُوا حَاشَا اللَّهَ مَا كَانَ لِيُسْلِمَ قَالَ:  
«يَا ابْنَ سَلَام اخْرُجْ عَلَيْهِمْ»، فَخَرَجَ  
فَقَالَ: يَا مَعْشَرَ الْبَهُودِ، اتَّقُوا اللَّهَ  
فَوَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنَّكُمْ  
لَتَعْلَمُونَ أَنَّهُ رَسُولُ اللَّهِ وَأَنَّهُ جَاءَ  
إِحْقَاقًا. فَقَالُوا لَهُ: كَذَبْتَ، فَأَخْرَجَهُمْ  
رَسُولُ اللَّهِ ﷺ. [راجع: ٣٣٢٩]

**3912.** Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar bin Al-Khaṭṭab fixed a grant of 4000 (Dirham) for every early emigrant (i.e., *Muhājir*) and fixed a grant of 3500 (Dirham) only for Ibn ‘Umar. Somebody said to ‘Umar, “Ibn ‘Umar is also one of the early emigrants; why do you give him less than four thousand?” ‘Umar replied, “His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself.”

٣٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ ابْنِ  
جُرَيْجٍ قَالَ: أَخْبَرَنِي عُيْنَدُ اللَّهِ بْنُ  
عُمَرَ، عَنْ نَافِعٍ - يَعْنِي - عَنْ ابْنِ  
عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: كَانَ فَرَضَ لِلْمُهَاجِرِينَ  
الْأَوَّلِينَ أَرْبَعَةَ آلَافَ فِي أَرْبَعَةِ،  
وَفَرَضَ لِابْنِ عُمَرَ ثَلَاثَةَ آلَافَ  
وَحَمْسَمِائَةً. فَقَيْلَ لَهُ: هُوَ مِنَ  
الْمُهَاجِرِينَ فَلَمْ تَقْصُهُ مِنْ أَرْبَعَةِ  
آلَافِ؟ قَالَ: إِنَّمَا هَاجَرَ بِهِ أَبُوهُهُ،  
يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:  
أَخْبَرَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ  
أَبِي وَائِلٍ، عَنْ خَبَابٍ قَالَ: هَاجَرْنَا  
مَعَ رَسُولِ اللَّهِ ﷺ. [راجع: ٣٩١٣]

٣٩١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى، عَنْ الْأَعْمَشِ قَالَ: سَمِعْتُ  
شَقِيقَ ابْنَ سَلَمَةَ قَالَ: حَدَّثَنَا خَبَابٌ  
قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ

**3913.** Narrated Khabbāb: We emigrated with Allāh’s Messenger ﷺ (See *Hadīth* No. 3914 below).

**3914.** Narrated Khabbāb: We emigrated with Allāh’s Messenger ﷺ seeking Allāh’s Countenance, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ‘ab bin

'Umair who was martyred on the day (of the battle) of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allāh's Messenger ﷺ ordered us to cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

تَبَغْيِي وَجْهَ اللَّهِ وَوَجْهَ أَجْرُنَا عَلَى  
اللَّهِ، فَمِنَّا مَنْ مَضَى لِمَ يَأْكُلُ مِنْ  
أَجْرِهِ شَيْئًا: مِنْهُمْ مُضَعْبُ بْنُ عُمَرٍ  
فُلِيلٌ يَوْمَ أُحْدٍ فَلَمْ تَجِدْ شَيْئًا نُكْفَنَهُ فِيهِ  
إِلَّا نَمَرَةً كُنَّا إِذَا عَطَيْنَا بِهَا رَأْسَهُ  
خَرَجَتْ رِجْلَاهُ، فَإِذَا عَطَيْنَا رِجْلَيْهِ  
خَرَجَ رَأْسُهُ، فَأَمْرَنَا رَسُولُ اللَّهِ ﷺ أَنْ  
نُعْطِي رَأْسَهُ بِهَا وَنَجْعَلَ عَلَى رِجْلَيْهِ  
مِنْ أَذْخِرِهِ، وَمِنَّا مَنْ أَيْنَعَتْ لَهُ نَمَرَتُهُ  
فَهُوَ يَهْدِبُهَا. [راجع: ٣٩١٤]

**3915.** Narrated Abū Burda bin Abī Mūsa Al-As̄h'arī: 'Abdullāh bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsa, will it please you that we will be rewarded for our conversion to Islām with Allāh's Messenger ﷺ and our emigration with him, and our *Jihād* with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?'<sup>(1)</sup> Your father (i.e., Abū Mūsa) said, 'No, by Allāh, we took part in *Jihād* after Allāh's Messenger ﷺ, offered *Salāt* (prayer) and did plenty of good deeds, and many people have embraced Islām at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e., 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable, while whatsoever we did after the death of the Prophet ﷺ be enough to save us from punishment in that the good deeds

٣٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بِشْرٍ:  
حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَوْفٌ، عَنْ  
مُعاوِيَةَ بْنِ قَرْةَ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ  
بْنُ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ  
لِي عَنْدَ اللَّهِ أَيْنُ عُمَرَ: هَلْ تَدْرِي مَا  
قَالَ أَبِي لَأْبِيكَ؟ قَالَ: قُلْتُ: لَا،  
قَالَ: فَإِنَّ أَبِي قَالَ لَأْبِيكَ: يَا أَبَا  
مُوسَى، هَلْ يَسْرُكَ إِسْلَامُنَا مَعَ رَسُولِ  
اللَّهِ ﷺ وَهَجَرَنَا مَعَهُ وَجَهَادُنَا مَعَهُ  
وَعَمِلْنَا كُلُّهُ مَعَهُ بَرَدَ لَنَا وَأَنَّ كُلَّ عَمَلٍ  
عَمِلْنَاهُ بَعْدَهُ تَجْوَنَّا مِنْهُ كَفَافًا رَأْسًا  
بِرَأْسِنَا؟ فَقَالَ أَبِي: لَا وَاللَّهِ، قَدْ  
جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ ﷺ وَصَلَّيْنَا  
وَصُمِّنَا وَعَمِلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمْ  
عَلَى أَيْدِينَا بَشَرٌ كَثِيرٌ وَإِنَّا لَنَرْجُو  
ذَلِكَ، فَقَالَ أَبِي: لَكُنِّي أَنَا وَالَّذِي  
نَفْسُ عُمَرَ بِيدهِ لَوْدِدْتُ أَنَّ ذَلِكَ بَرَدَ

(1) (H. 3915) 'Umar رَبِيعُ اَشْعَنَّ wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

compensate for the bad ones.'” On that I said (to Ibn ‘Umar), “By Allāh, your father was better than my father!”

**3916.** Narrated Abū ‘Uthmān: I heard that Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُ used to become angry if someone mentioned that he had emigrated before his father ('Umar), and he used to say, “‘Umar and I came to Allāh’s Messenger ﷺ and found him having his midday rest, so we returned home. Then ‘Umar sent me again (to the Prophet ﷺ) and said, ‘Go and see whether he is awake.’ I went to him and entered his place and gave him the *Bai’ā* (pledge). Then I went back to ‘Umar and informed him that the Prophet ﷺ was awake. So, we both went, running slowly, and when ‘Umar entered his place, he gave him the *Bai’ā* and thereafter I too gave him the *Bai’ā*.”

لَنَا؟ وَأَنَّ كُلَّ شَيْءٍ عَمِلْنَا بَعْدَ تَجَوَّنَا  
مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ، فَقُلْتُ: إِنَّ  
آبَاكَ وَاللَّهُ خَيْرٌ مِنْ أَبِي.

**٣٩١٦ - حَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ**  
أَوْ بَلَغَنِي عَنْهُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ  
عَاصِمٍ، عَنْ أَبِي عُثْمَانَ التَّهْدِيِّ قَالَ:  
سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا  
قِيلَ لَهُ: هَاجَرَ قَبْلَ أَبِيهِ يُعْصِبُ،  
قَالَ: وَقَدِيمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ  
اللَّهِ ﷺ فَوَجَدْنَاهُ قَائِلًا فَرَجَعْنَا إِلَى  
الْمَنْزِلِ، فَأَرْسَلْنَا عُمَرَ وَقَالَ: أَدْهَبَ  
فَانْظُرْ هَلِ إِسْتَيقَظَ؟ فَأَتَيْتُهُ فَدَخَلْتُ  
عَلَيْهِ فَبَأْيَعْتُهُ. ثُمَّ انْظَلْقْتُ إِلَى عُمَرَ  
فَأَخْبَرْتُهُ أَنَّهُ قَدِ اسْتَيقَظَ، فَانْظَلَقْنَا إِلَيْهِ  
نَهْرُولُ هَرْوَلَةً حَتَّى دَخَلَ عَلَيْهِ فَبَأْيَعْ  
ثُمَّ بَأْيَعْتُهُ. [انظر: ٤١٨٦، ٤١٨٧]

**٣٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ**  
**عُثْمَانَ:** حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ،  
عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ الْبَرَاءَ  
يُحَدِّثُ قَالَ: ابْنَاعَ أَبُو بَكْرٍ مِنْ عَازِبٍ  
رَحْلًا فَحَمَلْتُهُ مَعَهُ قَالَ: فَسَأَلَهُ عَازِبٌ  
عَنْ مَسِيرِ رَسُولِ اللَّهِ ﷺ قَالَ: أَخِذْ  
عَلَيْنَا بِالرَّاصِدِ فَخَرَجْنَا لَنَلَا فَأَخْيَنَا  
لَيَّلَاتَنَا وَيَوْمَنَا حَتَّى قَامَ قَاتُ الظَّهِيرَةِ،  
ثُمَّ رُوَعْتَ لَنَا صَخْرَةً فَأَتَيْنَاها وَلَهَا  
شَيْءٌ مِنْ ظِلٍّ، قَالَ: فَقَرَّسْتُ لِرَسُولِ  
اللَّهِ ﷺ فَرَوَةً مَعِي ثُمَّ اضطَجَعَ عَلَيْها

He replied, 'I belong to so-and-so.' I asked him, 'Is there any milk with your sheep?' He replied in the affirmative. I asked him, 'Will you milk (them for us)?' He replied in the affirmative. Then he got hold of one of his ewe. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allāh's Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Messenger.' Allāh's Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us."

الَّتِي يَكْرُبُ فَأَنْطَلَقْتُ أَنْفُسُ مَا حَوْلَهُ  
فَإِذَا أَنَا بِرَاعٍ فَدَأْبَ فِي عُتْمَةٍ يُرِيدُ  
مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأْلُهُ:  
لَمْنَ أَنْتَ يَا عَلَامُ؟ فَقَالَ: أَنَا لِفَلَانٌ،  
فَقُلْتُ لَهُ: هَلْ فِي غَنِمَكَ مِنْ لَبِنِ؟  
قَالَ: نَعَمْ، قُلْتُ لَهُ: هَلْ أَنْتَ  
حَالِبٌ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاءَ مِنْ  
غَنِمَهُ، فَقُلْتُ لَهُ: أَنْفُسُ الضَّرَّعَةِ،  
قَالَ: فَجَلَبَ كُتْبَةً مِنْ لَبِنِ وَمَعِي إِدَاؤَةٌ  
مِنْ مَاءِ عَلَيْهَا خَرْقَةٌ فَدَرَوْاُهَا لِرَسُولِ  
اللَّهِ يَكْرُبُ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ  
أَسْفَلَهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيِّ يَكْرُبُ فَقُلْتُ:  
إِشَرْبَ يَا رَسُولَ اللَّهِ، فَشَرَبَ رَسُولُ  
اللَّهِ يَكْرُبُ حَتَّى رَضِيَتْ، ثُمَّ ارْتَحَلْنَا  
وَالظَّلْبُ فِي إِثْرِنَا. [راجع: ٢٤٣٩]

٣٩١٨ - قَالَ الْبَرَاءُ: فَدَخَلْتُ مَعَ  
أَبِي بَكْرٍ عَلَى أَهْلِهِ فَإِذَا عَاشَةُ ابْنَتِهِ  
مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَّى فَرَأَيْتُ  
أَبَاهَا يُعْبَلُ خَدَّهَا وَقَالَ: كَيْفَ أَنْتِ يَا  
بُنْيَةُ؟ .

٣٩١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ  
الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرَةَ  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عَبْلَةَ: أَنَّ عَقْبَةَ  
بْنَ وَسَاجَ حَدَّثَهُ عَنْ أَنَسِنَ خَادِمِ النَّبِيِّ  
يَكْرُبَ قَالَ: قَدِمَ النَّبِيُّ يَكْرُبُ وَلَيْسَ فِي  
أَصْحَابِهِ أَشْمَطَ غَيْرَ أَبِي بَكْرٍ فَعَلَقَهَا  
بِالْحِنَاءِ وَالْكَتَمِ. [انظر: ٣٩٢٠]

٣٩٢٠ - وَقَالَ دُحَيمٌ: حَدَّثَنَا

3918. Al-Barā' added: I then went with Abū Bakr into his home (carrying that saddle) and there I saw his daughter Āishah lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

3919. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madīna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he (i.e., Abū Bakr) dyed his hair with *Hinna'* and *Katam* (i.e., plants used for dying hair).

3920. Through another group of narrators, Anas bin Mālik said,

"When the Prophet ﷺ arrived at Al-Madīna, the eldest amongst his Companions was Abū Bakr. He dyed his hair with *Hinnā* and *Katam* till it became of dark red colour.

الوليد: حَدَّثَنَا الأَوزاعِيُّ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عَنْ عُقْبَةَ بْنِ وَسَاجٍ: حَدَّثَنِي أَنَّسُ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَكَانَ أَسْنَ أَصْحَابِهِ أَبُو بَكْرٍ فَعَلَفَهَا بِالْجِنَّاءِ وَالْكَتَمِ حَتَّى قَنَّاً لَوْنَهَا. [راجع: ٣٩١٩]

**3921.** Narrated 'Āishah: Abū Bakr married a woman from the tribe of Banī Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madīna, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Quraish:

'What is there kept in the well, the well of Badr,

(The owners of) the trays of roasted camel humps?

What is there kept in the well, the well of Badr,

(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?

Umm Bakr greets us with the greeting of peace,

But can I find peace after my people have gone?

The Messenger tells us that we shall live again,

But what sort of life will owls and skulls live?<sup>(1)</sup>

**3922.** Narrated Abū Bakr: I was with the Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, "O Allāh's Messenger! If some of them

٣٩٢١ - حَدَّثَنَا أَصْبَحُ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا: أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَفَهَا فَتَزَوَّجَهَا ابْنُ عَمِّهَا هَذَا الشَّاعُرُ الَّذِي قَالَ هَذِهِ الْفَصِيَّدَةُ رَثَى كُفَّارَ فُرْيَشَ:

وَمَاذَا بِالْقَلِيبِ قَلِيبٌ بَدْرٌ  
مِنَ الشَّيْرَى ثُرَيْنُ بِالسَّنَامِ

وَمَاذَا بِالْقَلِيبِ قَلِيبٌ بَدْرٌ  
مِنَ الْقَيْنَاتِ وَالشَّرِبِ الْكِرَامِ

تُحَيِّنَا السَّلَامَةُ أُمُّ بَكْرٍ  
فَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ

يُحَدِّثُنَا الرَّسُولُ بِأَنْ سَخْنَا  
وَكَيْفَ حَيَا أَصْدَاءُ وَهَامٍ؟

**٣٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا هَمَامٌ، عَنْ ثَابِتٍ، عَنْ أَنَّسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ

(1) (H. 3921) The Arabs of the Pre-Islamic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.

should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr) and Allāh is the Third One of them."

قالَ: كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْغَارِ فَرَفِعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَأْطَأَ بَصَرَهُ رَأَانَا، قَالَ: اسْكُنْتُ يَا أَبَا بُكْرٍ، اثْنَانِ اللَّهِ ثَالِثُهُمَا». [راجع: ٣٦٥٣]

٣٩٢٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا التَّوْلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرَيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ الْأَشْيَثِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَغْرَابِيُّ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَأَلَهُ عَنِ الْهِجْرَةِ فَقَالَ: «وَرِيحَكَ، إِنَّ الْهِجْرَةَ شَانُهَا شَدِيدٌ. فَهَلْ لَكَ مِنْ إِلِيلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَغُطِّي صَدَقَتْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تَمْنَعُ مِنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَتَحْلِبُهَا يَوْمَ وُرُودِهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وَرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَتَرَكَ مِنْ عَمَلِكَ شَيْئًا». (٤٦) بَابُ مَقْدِمِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابِهِ الْمُدْيَنَةَ

٣٩٢٤ - حَدَّثَنَا أَبُو التَّوْلِيدِ: حَدَّثَنَا شَعْبَةَ قَالَ: أَبْنَا أَبُو إِسْحَاقَ: سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَلُ مَنْ قَدِمَ عَلَيْنَا مُضَعْبُ بْنُ عُمَيرَ وَابْنُ أُمَّ مَكْتُومَ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُمْ.

3923. Narrated Abū Sa'īd: رَضِيَ اللَّهُ عَنْهُ Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their Zakāt?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. *Hadīth* No.1452].

#### (46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīna.

3924. Narrated Al-Barā: رَضِيَ اللَّهُ عَنْهُ The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Māk. Then came to us 'Ammār bin Bilāl and Bilāl. رَضِيَ اللَّهُ عَنْهُمْ

**3925.** Narrated Al-Barā' bin ‘Āzib رضي الله عنهما : The first people who came to us (in Al-Madina) were Muṣab bin ‘Umair and Ibn Umm Maktūm who were teaching the Qur’ān to the people. Then there came Bilāl, Sa‘d and ‘Amr bin Yāsir. After that ‘Umar bin Al-Khaṭṭāb came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madina) and I had never seen the people of Al-Madina so joyful as they were on the arrival of Allāh’s Messenger ﷺ, for even the slave-girls were saying, “Allāh’s Messenger ﷺ has arrived!” And before his arrival I had read the *Sūrah* starting with :-

“Glorify the Name of your Lord, the Most High.” (V.87:1) together with other *Sūrah* from *Al-Muṣaṣṣal* family [i.e., the *Sūrah* starting from *Sūrah Qaf* (No. 50) till the end of the Qur’ān, *Sūrah* No. 114].

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَسِيرٍ: حَدَّثَنَا عُنْدَرُ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصَبِّعُ بْنُ عَمِيرٍ وَابْنُ أَمْ مَكْتُومٍ، وَكَانُوا يُقْرَئُونَ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدٌ وَعَمَّارٌ ابْنُ يَاسِيرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عَشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ الشَّيْءُ بِاللَّهِ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرَحَهُمْ بِرَسُولِ اللَّهِ ﷺ حَتَّى جَعَلَ الْإِمَامَ يَقُلنَّ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأَ: «سَيَجِدُ أَنَّهُ رَبِّكَ الْأَعْلَى» ﴿١﴾ فِي سُورَةِ الْمُفَضَّلِ.

**3926.** Narrated ‘Aishah رضي الله عنها : When Allāh’s Messenger ﷺ came to Al-Madina, Abū Bakr and Bilāl got fever, and I went to both of them and said, “O my father, how do you feel? O Bilāl, how do you feel?” Whenever Abū Bakr’s fever got worse, he would say, “Everybody is staying alive among his people yet death is nearer to him than his shoe-laces.” And whenever fever deserted Bilāl, he would say aloud, “Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhir* and *Jalil* (i.e., two kinds of good smelling grass), would that I could drink one day the water of *Mijannah*, and would that *Shāmah* and *Tafil* (two mountains at Makkah) would appear to me?” Then I went to Allāh’s Messenger ﷺ and told him of that. He said, “O Allāh, make us love Al-Madina as much as or more than we used to love Makkah, O Allāh, make

٣٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَاشِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَاتَلَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وُعِكَ أَبُو بَكْرٍ وَبِلَالٌ، قَاتَلَتْ: فَدَخَلَتْ عَلَيْهِمَا قَتْلَتْ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَبِلَالٌ كَيْفَ تَجِدُكَ؟ قَاتَلَتْ: فَكَانَ أَبُو بَكْرٍ إِذَا أَخْدَثَهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مُصَبَّحٍ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَارِكَ تَغْلِي وَكَانَ بِلَالٌ إِذَا أَفْلَغَ عَنْهُ الْحُمَى تَرْفَعُ عَقِيرَتَهُ وَيَقُولُ:

it healthy and bless its *Sā'* and *Mudd* (i.e., measures), and take away its fever to Al-Juhfa.”<sup>(1)</sup>

أَلَا لَيْتَ شِعْرِي هَلْ أَبَيَّنَ لَيْلَةً  
بِوَادٍ وَحَوْلِي إِذْخُرٌ وَجَلِيلٌ؟  
وَهَلْ أَرَدْنَ يَوْمًا مِيَاهَ مَجْنَّةً؟  
وَهَلْ يَيْدُونَ لِي شَامَةً وَطَفِيلٌ؟  
فَالثُّ ثَالِثُ عَائِشَةَ: فَجِئْتُ رَسُولَ اللهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَخْبَرْتُهُ فَقَالَ: «اللَّهُمَّ حَبَّبْنَا  
الْمَدِينَةَ كَحُبْنَا مَكَّةَ أَوْ أَشَدَّ،  
وَصَحَّحْنَا وَبَارِكْ لَنَا فِي صَاعِهَا  
وَمُدَهَّنَا، وَانْقُلْ حُمَّاهَا فَاجْعَلْنَا  
بِالْجُحْفَةِ». [راجع: ١٨٨٩]

٣٩٢٧ - حَدَّثَنِي عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ،  
عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ  
أَنَّ عُبَيْدَ اللهِ بْنَ عَدَيِّ أَخْبَرَهُ: دَخَلْتُ  
عَلَى عُثْمَانَ ح. وَقَالَ يُشْرُ ابْنُ  
شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ:  
حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيرِ: أَنَّ عُبَيْدَ اللهِ  
بْنَ عَدَيِّ ابْنِ خَيَارٍ أَخْبَرَهُ قَالَ: دَخَلْتُ  
عَلَى عُثْمَانَ فَتَشَهَّدَ ثُمَّ قَالَ: أَمَّا بَعْدُ،  
فَإِنَّ اللهَ بَعَثَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحَقِّ وَكُثُرَ  
مِمَّنْ اسْتَجَابَ للهِ وَلِرَسُولِهِ وَآمَنَ بِمَا  
بَعَثَ بِهِ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ هَاجَرَتُ  
هِجْرَيْنِ، وَنَلَّتْ صَهْرَ رَسُولِ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،  
وَبَأَيْعَتْهُ. فَوَاللهِ مَا عَصَيْتُهُ وَلَا غَشَّيْتُهُ  
حَتَّى تَوَفَّاهُ اللهُ تَعَالَى.  
تابعَهُ إِسْحَاقُ الْكَلَبِيُّ: حَدَّثَنِي  
الْزُّهْرِيُّ مُثْلُهُ. [راجع: ٣٦٩٦]

(1) (H. 3926) Al-Juhfa was a village near to Rabagh between Jeddah and Al-Madina.

**3928.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا : During the last *Hajj* led by ‘Umar, ‘Abdur-Rahmān bin ‘Aūf returned to his family at Mina and met me there. ‘Abdur-Rahmān said (to ‘Umar), “O chief of the believers! The season of *Hajj* is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of *Al-Hijrāh* (emigration) and of *As-Sunna* (i.e., the Prophet’s legal way), and there you will be able to refer the matter<sup>(1)</sup> to the religious scholars and the nobles and the people of wise opinions.” ‘Umar said, “I will speak of it in Al-Madīna on my very first *Khuṭba* (religious talk) I will deliver there.”

٣٩٢٨ - حَدَّثَنَا يَحْيَى بْنُ سَلَيْمَانَ : حَدَّثَنِي ابْنُ وَهْبٍ : حَدَّثَنَا مَالِكٌ حٌ، وَأَخْبَرَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ قَالَ : أَخْبَرَنِي عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسَ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفٍ رَجَعَ إِلَى أَهْلِهِ وَهُوَ يَمْنَى فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ فَوَجَدَنِي فَقَالَ عَبْدُ الرَّحْمَنِ : فَقُتِّلَتْ يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْمَوْسَمَ يَجْمِعُ رَعَاعَ النَّاسِ وَإِنِّي أَرَى أَنْ تُمْهَلَ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنْنَةِ، وَتَخْلُصَ لِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأِيهِمْ . قَالَ عُمَرُ : لَا قُوَّمَنَّ فِي أَوَّلِ مَقَامٍ أَقْوَمُهُ بِالْمَدِينَةِ . [راجع : ٢٤٦٢]

**3929.** Narrated Khārijah bin Zaid bin Thābit : Umm Al-‘Alā’, an *Ansārī* woman who gave the *Bai’ā* (pledge) to the Prophet ﷺ informed me (saying) : The *Ansār* drew lots concerning the dwelling of the emigrants. We got in our share ‘Uthmān bin Maz‘ūn. ‘Uthmān fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, “O Abū As-Sā’ib, may Allāh’s Mercy be on you! I bear witness that Allāh has honoured you.” On that the Prophet said, “How do you know

٣٩٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا إِبْرَاهِيمُ الْأَنْصَارِيُّ بْنُ سَعْدٍ : أَخْبَرَنَا ابْنُ شَهَابٍ، عَنْ خَارِجَةَ ابْنِ زَيْدٍ بْنِ ثَابِتٍ : أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرَتْهُ : أَنَّ عُثْمَانَ بْنَ مَعْظُونَ طَارَ لَهُمْ فِي السُّكُنِيِّ حِينَ قَرَعَتِ الْأَنْصَارُ عَلَى سُكُنِ الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلَاءِ : فَاشْتَكَى عُثْمَانُ

(1) (H. 3928) ‘Abdur-Rahmān bin ‘Aūf said to ‘Umar, “So-and-so says, ‘If ‘Umar died (now) I would give the *Bai’ā* (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.’” ‘Umar then became angry and said, “This evening I will deliver a *Khuṭba* (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ‘Abdur-Rahmān then had to quieten ‘Umar as is mentioned in the present *Hadīth*.

that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger! But who else is worthy of it (if not 'Uthmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me."<sup>(1)</sup> By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uthmān bin Maz'ūn. I went to Allāh's Messenger ﷺ and told him of the dream. He remarked, "That symbolises his (good) deeds."

عِنْدَنَا فَمَرَضَتْهُ حَتَّى تُوفَّيَ وَجَعَلْنَاهُ فِي أَثْوَابِهِ، فَدَخَلَ عَيْنَاهُ النَّبِيُّ ﷺ فَقَلَّتْ رَحْمَةُ اللَّهِ عَلَيْكَ أَبَا السَّائِبِ، شَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ . فَقَالَ النَّبِيُّ ﷺ: «وَمَا يُدْرِيكَ أَنَّ اللَّهَ أَكْرَمَهُ؟» قَالَتْ: قُلْتُ: لَا أَدْرِي، يَأْبَى أَنْتَ وَأَمِّي يَا رَسُولَ اللَّهِ فَمَنْ؟ قَالَ: «أَمَّا هُوَ فَقَدْ جَاءَهُ وَاللَّهُ الْيَقِينُ، وَاللَّهُ إِنِّي لَا أَرْجُو لَهُ الْخَيْرَ وَمَا أَدْرِي وَاللَّهُ وَأَنَا رَسُولُ اللَّهِ مَا يُفْعَلُ بِي». قَالَتْ: فَوَاللَّهِ لَا أَزْكِي بَعْدَهُ أَحَدًا، قَالَتْ: فَأَخْرَنِي ذَلِكَ فَيَمْتُ فَأَرِيَتُ لِعُشَمَانَ بْنَ مَظْعُونَ عَيْنَاهُ تَجْرِي فَجِئْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «ذَلِكَ عَمَلُهُ». [راجع: ١٢٤٣]

**3930.** Narrated 'Āishah: The day of *Bu'āth* was a day (i.e., the battle between the two tribes of *Ansār*) brought about by Allāh just before the mission of His Messenger ﷺ so that when Allāh's Messenger ﷺ came to Al-Madina, they (the *Ansār* tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

٣٩٣٠ - حَدَّثَنَا عَيْنُ الدِّهْنِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعاثٍ يَوْمًا قَدَّمَهُ اللَّهُ عَزَّ وَجَلَّ لِرَسُولِهِ ﷺ، فَقَدِيمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَقَدْ افْتَرَقَ مَلُؤُهُمْ وَقُتِلَتْ سَرَاتُهُمْ فِي دُخُولِهِمْ فِي الإِسْلَامِ. [راجع: ٣٧٧٧]

**3931.** Narrated 'Āishah, that once Abū Bakr came to her on the day of 'Eid-al-Fitr or 'Eid-al-Adhā while the Prophet ﷺ was with her, and there were two girl-

٣٩٣١ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّقِّيِّ: حَدَّثَنَا عَنْدَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ

(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.

singers with her, singing songs of the *Anṣār* about the day of *Bu'āth*. Abū Bakr said twice, "Musical instruments of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an 'Eid (i.e., festival) and this day is our 'Eid"

أبا بكر دخل عليها والئي عليه السلام عندها يوم فظير أو أضحي وعندها قيستان تغنىان بما تعازف الأنصار يوم بعاث، فقال أبو بكر: مزمار الشيطان، مرتين، فقال الشئي عليه السلام: «دعهم يا أبا بكر، إن لكل قوم عيداً وإن عيدنا هذا اليوم». [راجع: ٤٥٤]

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٣٩٣٢ - حدثنا مسدد: حدثنا عبد الوارث ح. وحدثنا إسحاق بن منصور، أبنا عبد الصمد قال: سمعت أبي يحدث فقال: حدثنا أبو التياح يزيد بن حميد الضبيجي قال: حدثني أنس بن مالك رضي الله عنه قال: لما قدم رسول الله عليه السلام المدينة نزل في غلو المدينة في حي يقال لهم: بنو عمرو بن عوف، قال: فاقام فيهم أربع عشرة ليلة ثم أرسى إلى ملا بني النجار قال: فجاؤه متقلدي سيفونهم قال: وكأني أنظر إلى رسول الله عليه السلام على راحلته وأبو بكر رذفه وملا بني النجار حوله حتى ألقى بفناء أبي أيوب، قال: فكان يصلّي حيث أذرته الصلاة، ويصلّي في مرايض الغنم، قال: ثم إنه أمر ببناء المسجد فأرسل إلى ملا بني النجار فجاؤه فقال: «يا بني النجار،

3932. Narrated Anas bin Mâlik رضي الله عنه: When Allâh's Messenger ﷺ arrived at Al-Madina, he alighted at the upper part of Al-Madina among the tribe called Banû 'Amr bin 'Aûf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banû An-Najjâr, and they came, carrying their swords. As if I am just now looking at Allâh's Messenger ﷺ on his she-camel with Abû Bakr riding behind him (on the same camel) and the chiefs of Banû An-Najjâr around him till he dismounted in the courtyard of Abû Ayyûb's home. The Prophet ﷺ used to offer the *Salât* (prayer) wherever the *Salât* was due, and he would offer *Salât* even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banû An-Najjâr, and when they came, he said, "O Banû An-Najjâr! Suggest to me the price of this garden of yours." They replied "No! By Allâh, we do not demand its price except from Allâh." In that garden there were the (following) things that I will tell you: Graves of *Mushrikîn*<sup>(1)</sup>, unlevelled land with holes and pits etc., and date-palm trees. Allâh's Messenger ﷺ ordered that the graves of the *Mushrikîn* be dug up and, the unlevelled land be levelled

(1) (H. 3932) See the footnote of *Hadîth* No.3678.

and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. Stone pillars were built at the sides of its gate. The Companions of the Prophet ﷺ were carrying the stones and reciting some lyrics, and Allāh's Messenger ﷺ was with them and they were saying,

"O Allāh! There is no good except the good of the Hereafter.

So bestow victory on the *Ansār* and the emigrants."

ثَابِتُونِي بِحَاطِنْكُمْ هَذَا» فَقَالُوا: لَا  
وَاللَّهُ, لَا نَظُلُّ ثَمَنَةً إِلَّا إِلَى اللَّهِ  
تَعَالَى, قَالَ: فَكَانَ فِيهِ مَا أَقُولُ  
لَكُمْ, كَانَتْ فِيهِ قُبُورُ الْمُشَرِّكِينَ,  
وَكَانَتْ فِيهِ خَرَبٌ, وَكَانَ فِيهِ نَخْلٌ.  
فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِتِبْيَارِ الْمُشَرِّكِينَ  
فَنُشِّئُتْ, وَبِالْخَرَبِ فَسُوِّيَتْ, وَبِالنَّخْلِ  
فَقُطِّعَ, قَالَ: فَصَفَّوُا الشَّخْلَ فِيمَا  
الْمَسْجِدُ, قَالَ: وَجَعَلُوا عَضَادَتِهِ  
جَهَازَةً, قَالَ: جَعَلُوا يَقْلُونَ ذَلِكَ  
الصَّخْرَ وَهُمْ يَرْتَجِزُونَ وَرَسُولُ اللَّهِ  
ﷺ مَعَهُمْ, يَقُولُونَ:  
«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ  
فَانْصُرْ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

[راجع: ٢٢٤]

(٤٧) بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدِ  
قَضَاءِ سُكُونِهِ

٣٩٣٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ  
حَمْزَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ حُمَيْدٍ الزُّهْرِيِّ قَالَ:  
سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ  
السَّائِبَ ابْنَ أُخْتِ الثَّمِيرِ: مَا سَمِعْتَ  
فِي سُكُونِ مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلَاءَ  
بْنَ الْحَضْرَمِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «ثَلَاثُ لِلْمُهَاجِرِ بَعْدَ الصَّدَرِ».

(٤٨) بَابُ التَّارِيخِ، مِنْ أَنَّ أَرَحُوا  
التَّارِيخَ؟

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of *Hajj*.

3933. Narrated 'Abdur-Rahmān bin Humaid Az-Zuhri: I heard 'Umar bin 'Abdul-Azīz asking As-Sā'ib, the nephew of An-Namir, "What have you heard about residing in Makkah?" The other said, "I heard Al-'Alā' bin Al-Haḍramī saying, 'Allāh's Messenger ﷺ said: An emigrant is allowed to stay in Makkah for three days after departing from Minā (i.e., after performing all the ceremonies of *Hajj*)'".

(48) CHAPTER. *Al-Tārikh* (Date – definition of time). When did the Muslim calendar start?

3934. Narrated Sahl bin Sa'd: The Prophet's Companions neither took as a

starting date for the Muslim calendar, the day the Prophet ﷺ had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madina.

**3935.** Narrated 'Aishah رضي الله عنها: Originally, two *Rak'a* were prescribed in every *Salāt* (prayer). When the Prophet ﷺ emigrated (to Al-Madina) four *Rak'a* were enjoined, while the *Salāt* (prayer) during a journey remained unchanged (i.e., two *Rak'a*).

**(49) CHAPTER.** The statement of the Prophet ﷺ: "O Allāh! Complete the emigration of my Companions," and his lamentation for those (emigrants) who died in Makkah."

**3936.** Narrated Sa'd bin Mālik رضي الله عنه: In the year of *Hajjat-ul-Wadā'*, the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Shall I then give half of it in charity?" He said, "O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure, even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Messenger! Am I

مسلمةً: حدثنا عبد العزيز، عن أبيه، عن سهل ابن سعدي قال: ما عدوا من مبعث النبي ﷺ ولا من وفاته، ما عدوا إلا من مقدمه المدينة.

**٣٩٣٥ -** حدثنا مسدد: حدثنا يزيد ابن زريع: حدثنا معمر، عن الزهربي، عن عروة، عن عائشة رضي الله عنها قالت: فرضت الصلاة ركعتين، ثم هاجر النبي ﷺ ففرضت أربعاً، وتركت صلاة السفر على الأولى. تابعة عبد الرزاق، عن معمر. [راجع: ٢٥٠]

**(٤٩)** باب قول النبي ﷺ: «اللهم أمض لأصحابي هجرتهم» ومرثيتها لمن مات بمنك

**٣٩٣٦ -** حدثنا يحيى بن فزعه: حدثنا إبراهيم، عن الزهربي، عن عامر بن سعد ابن مالك، عن أبيه قال: عادني النبي ﷺ عام حجة الوداع من مرض أشفق منه على الموت فقلت: يا رسول الله، بلغ بي من الواقع ما ترى وأنا ذو مال ولا يرثي إلا ابنة لي واحدة، فأتصدق بثلثي ملي؟ قال: «لا». قال: فاتصدق بشظرة؟ قال: «لا». قال: «الثلث والثلث كثير، إنك أنت تذر ورثتك أغنياء خيراً من أن تذركم عالة

to be left behind (in Makkah) after my Companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allāh! Please fulfil the emigration of my Companions and do not make them turn back on their heels.<sup>(1)</sup> But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allāh's Messenger ﷺ lamented his death in Makkah.

يَتَكَفَّفُونَ النَّاسَ». قالَ أَخْمَدُ بْنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَدَرَّ وَرَثَكَ وَلَسْتَ بِنَافِقَ نَفَقَةً تَبَتَّغِي بِهَا وَجْهَ اللَّهِ إِلَّا آجَرَكَ اللَّهُ بِهَا حَتَّى الْلَّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أَخْلَفَ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلاً تَبَتَّغِي بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدَتْ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَتَفَعَّدَ بِكَ أَقْوَامٌ وَيُضَرِّ بِكَ أَخْرَوْنَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تُرْدَهُمْ عَلَى أَعْقَابِهِمْ، لِكِنَّ الْبَائِسَ سَعْدَ بْنَ حَوْلَةَ «يَرْثِي لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُؤْنِي بِمَكَّةَ».

وقالَ أَخْمَدُ بْنُ يُونُسَ وَمُوسَى، عَنْ إِبْرَاهِيمَ: «أَنْ تَدَرَّ وَرَثَكَ».

(٥٠) بَابُ كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ؟

وقالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: آخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدَ بْنَ الرَّبِيعَ لِمَا قَدِيمَنَا الْمَدِينَةُ، وَقَالَ أَبُو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرَداءِ.

٣٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُعْدَيْنَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمٌ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَآخَى النَّبِيُّ

(1) (H. 3936) So, Sa'd bin Mâlik (i.e., Abî Waqqâs) did not die at Makkah (who is mentioned in this *Hadîth*) but another man Sa'd bin Khaulah died in Makkah.

Rahmān should accept half of his property and family. ‘Abdur-Rahmān said, “May Allāh bless you in your family and property; guide me to the market.” So ‘Abdur-Rahmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, “What is this, O ‘Abdur-Rahmān?” He said, “O Allāh’s Messenger! I have married an *Ansārī* woman.” The Prophet ﷺ asked, “What have you given her as *Mahr*?” He (i.e., ‘Abdur-Rahmān) said, “A piece of gold, about the weight of a date-stone.” Then the Prophet ﷺ said, “Give a *Walīma* party (banquet) even with one sheep.”

## (51) CHAPTER.

**3938.** Narrated Anas رضي الله عنه: When the news of the arrival of the Prophet ﷺ at Al-Madina reached ‘Abdullāh bin Salām, he went to the Prophet ﷺ to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet ﷺ replied, “Jibril (Gabriel) has just now informed me of that.” Ibn Salām said, “He (Jibril) is the enemy of the Jews from amongst the angels.” The Prophet ﷺ said, “As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s

بَيْتَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ  
الْأَنْصَارِيِّ فَعَرَضَ عَلَيْهِ أَنْ يُنَاصِفَهُ  
أَهْلَهُ وَمَالَهُ . فَقَالَ عَبْدُ الرَّحْمَنَ : بَارَكَ  
اللهُ لَكَ فِي أَهْلِكَ وَمَالِكَ ، دُلْنَى عَلَى  
السُّوقِ ، فَرَبَحَ شَيْئًا مِنْ أَقْطَى وَسَمْنَ ،  
فَرَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضَرَّ  
مِنْ صُفْرَةٍ فَقَالَ النَّبِيُّ ﷺ : «مَهِيمٌ يَا  
عَبْدَ الرَّحْمَنِ؟» ، قَالَ : يَا رَسُولَ اللهِ  
تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ ، قَالَ :  
«فَمَا سُفْتَ فِيهَا؟» فَقَالَ : وَزْنَ نَوَافِ  
مِنْ ذَهَبٍ ، فَقَالَ النَّبِيُّ ﷺ : «أَوْلَمْ  
وَلَوْ يُشَاءُ؟» . [راجع: ٢٠٤٩]

(51) بَابُ

٣٩٣٨ - حَدَّثَنِي حَمِيدُ بْنُ عُمَرَ ،  
عَنْ يَشْرِبِنِي بْنِ الْمَفْضِلِ : حَدَّثَنَا حُمَيْدٌ :  
عَنْ أَنَّى : أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامَ بَلَغَهُ  
مَقْدُومَ النَّبِيِّ ﷺ الْمِدِينَةَ فَأَتَاهُ يَسْأَلُهُ  
عَنْ أَشْيَاءَ ، فَقَالَ : إِنِّي سَائِلُكَ عَنْ  
ثَلَاثَ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ ، مَا أَوْلَ  
أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوْلَ طَعَامِ يَاكُلُهُ  
أَهْلُ الْجَنَّةِ؟ وَمَا بَالِ الْوَلَدِ يَنْزَعُ إِلَى  
أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ : «أَخْبَرْتِنِي يَوْمَ  
جِبْرِيلُ آتَنِي» ، قَالَ أَبْنُ سَلَامَ : ذَاكَ  
عَدُوُ الْيَهُودِ مِنَ الْمَلَائِكَةِ ، قَالَ : «أَمَّا  
أَوْلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْسُرُهُمْ مِنَ  
الْمَشْرُقِ إِلَى الْمَغْرِبِ ، وَأَمَّا أَوْلُ  
طَعَامٍ يَاكُلُهُ أَهْلُ الْجَنَّةِ فَرِيَادَةٌ كَيْدُ  
الْحَوْتِ ، وَأَمَّا الْوَلَدُ فَإِذَا سَبَقَ مَاءَ

discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that '*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)', and that you are the Messenger of Allāh," and added, "O Allāh's Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islām." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh (bin Salam) came out to them and said, "I testify that *Lā ilāha illallāh*, and that Muḥammad (ﷺ) is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e., 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger ﷺ."

الرَّجُلِ ماءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا  
سَبَقَ ماءَ الْمَرْأَةِ ماءَ الرَّجُلِ نَزَعَتِ  
الْوَلَدَ، قَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّكَ رَسُولُ اللَّهِ، قَالَ: يَا رَسُولَ اللَّهِ  
إِنَّ الْيَهُودَ قَوْمٌ بُهْتُ، فَاسْأَلْهُمْ عَنِّي  
قَبْلَ أَنْ يَعْلَمُوا بِإِسْلَامِي، فَجَاءُتِ  
الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ: أَئِي رَجُلٍ  
عَبْدُ اللَّهِ بْنُ سَلَامٍ فِيهِمْ؟ قَالُوا:  
خَيْرُنَا وَابْنُ خَيْرِنَا، وَأَفْضَلُنَا وَابْنُ  
أَفْضَلِنَا، فَقَالَ النَّبِيُّ ﷺ: أَرَأَيْتُمْ إِنْ  
أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟ قَالُوا:  
أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَأَعَادَ عَلَيْهِمْ  
فَقَاتُلُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ  
اللهُ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَأَنَّ مُحَمَّداً رَسُولُ اللَّهِ، قَالُوا: شَرِنَا  
وَابْنُ شَرِنَا، وَتَنَّصُورُهُ، قَالَ: هَذَا  
كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ، [راجع:]

[٣٣٢٩]

٣٩٣٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُنْبُلَانُ، عَنْ عَمْرِو:  
سَمِعَ أَبَا الْمِنَاهَلِ عَبْدَ الرَّحْمَنِ بْنِ  
مُطْعَمٍ قَالَ: بَاعَ شَرِيكٌ لِي دَرَاهِمَ فِي  
الْسُوقِ نَسِيَّةً، فَقُلْتُ: سُبْحَانَ اللهِ،  
أَيْضُلُّ هَذَا؟ فَقَالَ: سُبْحَانَ اللهِ،  
وَاللهُ لَقَدْ بَعْثَاهُ فِي السُّوقِ فَمَا عَابَهُ  
أَحَدٌ فَسَأَلَتِ الْبَرَاءُ بْنَ عَازِبٍ فَقَالَ:  
قَلِيمُ النَّبِيِّ ﷺ وَنَحْنُ نَتَابِعُ هَذَا

trader of all of us.” So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā’).”

[See Vol. 3, *Hadith* No.2174]

البيع، فقال: ما كانَ يَدَأْ بِي فَيُسِّرُهُ  
بِأَسْنَ وَمَا كَانَ نَسِيَّةً فَلَا يَضُلُّهُ»،  
وَالْقَ زَيْدُ بْنُ أَرْقَمَ فَاسْأَلَهُ فَإِنَّهُ كَانَ  
أَعْظَمَنَا تِجَارَةً، فَسَأَلَتْ زَيْدَ بْنَ أَرْقَمَ  
فَقَالَ مِثْلُهُ. وَقَالَ سُعْيَانَ مَرَّةً: فَقَدِمَ  
عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَتَابِعُ  
وَقَالَ: نَسِيَّةٌ إِلَى الْمَوْسِمِ أَوِ الْحَجَّ.  
[راجع: ٢٠٦٠، ٢٠٦١]

#### (52) CHAPTER. The coming of the Jews to the Prophet ﷺ on his arrival at Al-Madina.

(٥٢) بَابُ إِتْيَانِ الْيَهُودِ النَّبِيُّ ﷺ  
جِنْ قَدَمَ الْمَدِينَةَ

﴿هَادُوا﴾ [البقرة: ٦٢]: صاروا  
يَهُودًا، وَأَمَّا قَوْلُهُ: «مَذَنَّا»  
[الأعراف: ١٥٦]: ثُبَّنا، هَادُّ: تَائِبٌ.

٣٩٤١ - حَدَّثَنَا مُسْلِمُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا فُرَّةُ، عَنْ مُحَمَّدٍ، عَنْ  
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ  
آمَنَّ بِي عَسْرَةٍ مِنَ الْيَهُودِ لَآمَنَّ بِي  
الْيَهُودُ».

٣٩٤٢ - حَدَّثَنِي أَخْمَدُ أَوْ مُحَمَّدُ  
بْنُ عَيْبَدِ اللَّهِ الْعَدَانِي: حَدَّثَنَا حَمَادُ بْنُ  
أَسَامَةَ: أَخْبَرَنَا أَبُو عُمَيْنِ، عَنْ قَيْسِ  
بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ، عَنْ  
أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلَ  
النَّبِيُّ ﷺ الْمَدِينَةَ وَإِذَا أَنَّاسٌ مِنَ  
الْيَهُودِ يُعَظِّمُونَ عَاشُورَاءَ وَيَصُومُونَهُ،  
فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَحَقُّ بِصَوْمَهِ  
فَأَمَرْ بِصَوْمِهِ». [راجع: ٢٠٠٥]

٣٩٤٣ - حَدَّثَنَا زِيَادُ بْنُ أَبْيَوبَ:

3941. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ . The Prophet ﷺ said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām).”

3942. Narrated Abū Mūsa رَضِيَ اللَّهُ عَنْهُ . When the Prophet ﷺ arrived at Al-Madina, he noticed that some people among the Jews used to respect ‘Āshūrā’ (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, “We have more right to observe fast on this day,” and ordered that fasting should be observed on it. [Later on the fasting on the day of ‘Āshūrā’ was optional.]

[See Vol.3, *Hadith* No. 2002]

3943. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُ . When the Prophet ﷺ arrived at Al-Madina

he found that the Jews observed fast on the day of '*Āshūrā'*. They were asked the reason for the fast. They replied, "This is the day when Allāh gave Mūsa (Moses) and the children of Isrāel a victory over Fir'aun (Pharaoh), so we observe fast on this day as a sign of gratitude to Allāh." Allāh's Messenger ﷺ said, "We are closer to Mūsa than you." Then he ordered that fasting on this day should be observed.

حدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ فَسُئلُوا عَنْ ذَلِكَ، فَقَالُوا: هَذَا هُوَ الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنَى إِسْرَائِيلَ عَلَى فِرْعَوْنَ وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ»، فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٠٤]

٣٩٤٤ - حدَّثَنَا عَبْدَانُ: حدَّثَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعْرَهُ . وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤْسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤْسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمِنْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَقَ النَّبِيُّ ﷺ رَأْسَهُ . [٣٥٥٨]

**3944.** Narrated 'Abdullāh bin 'Abbās رضي الله عنهما : The Prophet ﷺ used to keep his hair, falling loose while *Al-Mushrikūn*<sup>(1)</sup> used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

٣٩٤٥ - حدَّثَنِي زِيَادُ بْنُ أَبْيَوبَ: حدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: هُمْ أَهْلُ الْكِتَابِ جَزَّوْهُ أَجْزَاءَ فَامْتُوا بِعَضِيهِ وَكَفَرُوا بِعَضِيهِ . [انظر: ٤٧٠٦ ، ٤٧٠٥]

**3945.** Narrated Ibn 'Abbās رضي الله عنهما : They, the people of the Scriptures, divided the Qur'ān into parts, believing in some portions of it and disbelieving the others. (See V. 15:91- the Qur'ān)

[See *Fatḥ Al-Bārī*, Al-Kushmaihani]

[See Vol. 6, *Hadīth* No. 4705, 4706]

(1) (H.3944) See the footnote of *Hadīth* No.3678

(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām  
رَضِيَ اللَّهُ عَنْهُ

3946. Narrated Salmān Al-Fārisī رَضِيَ اللَّهُ عَنْهُ that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

3947. Narrated Salmān رَضِيَ اللَّهُ عَنْهُ : I am from Rām-Hurmuz (i.e., a Persian town).

3948. Narrated Salmān رَضِيَ اللَّهُ عَنْهُ : The interval between ‘Isā (Jesus) عليه السلام and Muḥammad ﷺ was six hundred years.

(٥٣) بَابُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ  
رَضِيَ اللَّهُ عَنْهُ

٣٩٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَمَرَ بْنِ شَيْقِيقٍ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي حٍ. وَحَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ الْفَارِسِيِّ: أَنَّهُ تَدَوَّلَهُ بِضُعْفَةِ عَشَرَ مِنْ رَبِّهِ إِلَى رَبِّهِ.

٣٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَوْفِيِّ، عَنْ أَبِي عُثْمَانَ قَالَ: سَوْفَتْ سَلْمَانَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَنَا مِنْ رَامَ هُرْمُزَ.

٣٩٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ عَاصِمِ الْأَخْرَوِلِ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: فَتَرَهُ بَيْنَ عِيسَى وَمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمَا وَسَلَّمَ سِتُّمِائَةَ سَنَةً.

**64 - THE BOOK OF  
AL-MAGHĀZI<sup>(1)</sup> (i.e., holy battle,  
or the deeds and virtues of Ghazi)**

**٦٤ - كتاب المغازي**

**(1) CHAPTER. The Ghazwā of Al-'Ushaira or Al-Uṣaira.**

Ibn Ishāq said, “The first battle the Prophet ﷺ fought was the battle of Al-Abwā’ and then Buwāt and then Al-'Ushaira.”

**3949.** Narrated Abū Ishāq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many Ghazwāt did the Prophet ﷺ undertake?” Zaid replied, “Nineteen.” They said, “In how many Ghazwāt did you join him?” He replied, “Seventeen.” I asked, “Which of these was the first?” He replied, “Al-'Ushair or Al-Uṣaira.”

(١) **بابُ غَزْوَةِ الْعُشَيْرَةِ أَوِ الْعُسَيْرَةِ.**  
قالَ ابْنُ إِسْحَاقَ: أَوَّلُ مَا غَزَّا  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ  
الْعُشَيْرَةَ.

**٣٩٤٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُبَّهُ،  
عَنْ أَبِي إِسْحَاقَ: كُنْتُ إِلَى جَنْبِ رَيْدٍ  
بْنِ أَرْقَمَ، فَقَيْلَ لَهُ: كَمْ غَزَا النَّبِيُّ صَلَّى  
اللهُ عَلَيْهِ وَسَلَّمَ مِنْ غَزَوَةٍ؟ قَالَ: تَسْعَ عَشَرَةً، قَيْلَ:  
كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَبْعَ  
عَشَرَةً، قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟  
قَالَ: الْعُشَيْرَةُ أَوِ الْعُسَيْرَةُ، فَذَكَرْتُ  
لِقَاتَادَةَ، فَقَالَ: الْعُشَيْرَةُ. [انظر:]**

[٤٤٧١، ٤٤٠٤]

**(٢) بَابُ ذِكْرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يُقْتَلُ  
بِيَدِهِ**

**٣٩٥٠ - حَدَّثَنِي أَخْمَدُ بْنُ  
عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ،  
عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو  
بْنُ مَتْمُونَ: أَنَّهُ سَمِعَ عَبْدَ اللهِ بْنَ  
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَ عَنْ سَعْدِ  
بْنِ مَعَاذِ أَنَّهُ قَالَ: كَانَ صَدِيقًا لِأُمَّةِ**

**(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.**

**3950.** Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ (regarding) Sa'd bin Mu'ādh حَفَظَ اللَّهُ عَنْهُ: Sa'd bin Mu'ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madina, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umaiyya. When Allāh's Messenger ﷺ arrived at Al-Madina, Sa'd went to perform 'Umra and stayed at Umaiyya's home in Makkah. He

(1) (Book No. 64) *Al-Maghāzi* is the plural of *Magħiza* (holy battle), or the place where the battle took place or the virtues and deeds of *Għażi* (fighters and warriors) in Allāh's Cause.

said to Umaiyya, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Tawāf* around the Ka'bah." So Umaiyya went with him about midday. Abū Jahl met them and said, "O Abū Ṣafwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e., performing *Tawāf*), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna." On this, Umaiyya said to him, "O Sa'd, do not raise your voice before Abūl-Hakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umaiyya, stop that! By Allāh, I have heard Allāh's Messenger ﷺ predicting that they (i.e., Muslims) will kill you." Umaiyya asked, "In Makkah?" Sa'd said, "I do not know." Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, "O Umm Ṣafwān! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad ﷺ has informed them (i.e., his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umaiyya added, "By Allāh, I will never go out of Makkah." But when the day of (the *Ghazwā* of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyya disliked to go out (of Makkah).

بنِ خَلَفٍ وَكَانَ أُمِيَّةً إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمِيَّةَ فَلَمَّا قَدِمَ رَسُولُ اللهِ ﷺ الْمَدِينَةَ انطَلَقَ سَعْدٌ مُعْتَمِراً، فَنَزَلَ عَلَى أُمِيَّةَ بِمَكَّةَ، فَقَالَ لِأُمِيَّةَ: أَنْظُرْ لِي سَاعَةً خَلْوَةً لَعَلِيَّ أَنْ أُظْفَرَ بِالْبَيْتِ فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ؟ فَقَالَ: هَذَا سَعْدٌ، فَقَالَ لَهُ أَبُو جَهْلٍ: أَلَا أَرَاكَ تُطْوِفُ بِمَكَّةَ آمِنًا وَقَدْ أَوْتَيْتُ الصَّبَاءَ وَرَعْمَتْ أَنْكُمْ تَنْصُرُونَهُمْ وَتُعْيَّنُونَهُمْ؟ أَمَا وَاللهِ لَوْلَا أَنْكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا، فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللهِ لَئِنْ مَنَعْتَنِي هَذَا لَمْ مَنَعْنَكَ مَا هُوَ أَشَدُ عَلَيْكَ مِنْهُ طَرِيقَكَ عَلَى الْمَدِينَةِ فَقَالَ لَهُ أُمِيَّةَ: لَا تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمَ سَيِّدَ أَهْلِ الْوَادِيِّ، فَقَالَ سَعْدٌ: دَعْنَا عَنْكَ يَا أُمِيَّةَ، فَوَاللهِ لَقَدْ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّهُمْ قَاتِلُوكَ، قَالَ: بِمَكَّةَ؟ قَالَ: لَا أَدْرِي فَقَرَعَ لِذلِكَ أُمِيَّةَ فَرَعَا شَدِيدًا فَلَمَّا رَجَعَ أُمِيَّةَ إِلَى أَهْلِهِ قَالَ: يَا أَمَّ صَفْوَانَ أَلَمْ تَرَنِي مَا قَالَ لِي سَعْدٌ؟ قَالَ: وَمَا قَالَ لَكَ؟ قَالَ: رَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلَيْ، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لَا

Abū Jahl came to him and said, “O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you.” Abū Jahl kept on urging him to go until he (i.e., Umaiyya) said, “As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.<sup>(1)</sup> Then Umaiyya said (to his wife), “O Umm Ṣafwān, prepare what I need (for the journey).” She said to him, “O Abū Ṣafwān! Have you forgotten what your *Yathribi* brother told you?” He said, “No, but I do not want to go with them but for a short distance.” So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh killed him (caused him to be killed) at Badr.

### (3) CHAPTER. The story of the *Ghazwā* of Badr.

And the Statement of Allāh : سَالِي : “And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden, and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated” (V.3:123-127)

Wahshī said, “Hamza killed Tu‘āima bin ‘Adī bin Khiyār on the day of Badr.”

And Allāh’s Statement: “And (remember) when Allāh promised you (Muslims) one of the two parties (of the

أَذْرِي ، فَقَالَ أُمِّيَّةٌ : وَاللَّهِ لَا أَخْرُجُ مِنْ مَكَّةَ . فَلَمَّا كَانَ يَوْمُ بَدْرٍ اسْتَفَرَ أَبُو جَهْلٍ النَّاسَ ، قَالَ : أَذْرُكُوا عِيرَكُمْ . فَكَرِهَ أُمِّيَّةٌ أَنْ يَخْرُجَ ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ : يَا أَبَا صَفْوَانَ ، إِنَّكَ مَتَى بَرَّاكَ النَّاسُ قَدْ تَخَلَّفَتْ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ ، فَلَمْ يَرِدْ يَوْمَ بَدْرٍ يَوْمَ جَهْلٍ حَتَّى قَالَ : أَمَّا إِذَا غَلَبْتَنِي فَوَاللَّهِ لَا شَتَرِينَ أَجْوَدَ بَعِيرَ بِمَكَّةَ ، ثُمَّ قَالَ أُمِّيَّةٌ : يَا أَمَّا صَفْوَانَ جَهْزِيْنِي ، فَقَالَ لَهُ : يَا أَبَا صَفْوَانَ وَقَدْ نَسِيْتَ مَا قَالَ لَكَ أَخْرُوكَ الْيَثْرِيْ؟ قَالَ : لَا ، مَا أُرِيدُ أَنْ أَجْوَرَ مَعْهُمْ إِلَّا قَرِيبًا . فَلَمَّا خَرَجَ أُمِّيَّةٌ أَخَذَ لَا يَرِدُ مَنْزِلًا إِلَّا عَقَلَ بَعِيرَةً ، فَلَمْ يَرِدْ بِذَلِكَ حَتَّى قَتَلَ اللَّهُ عَزَّ وَجَلَّ بَيْنِ رُكْنَيْهِ . [راجع : ٣٦٣٢]

(٣) بَابُ قِصَّةَ عَزْوَةِ بَدْرٍ ،  
وَقُولُ اللَّهِ تَعَالَى : «وَلَقَدْ نَصَرْتُكُمْ أَنَّ اللَّهَ يَسِيرُ وَأَنْتُمْ أَلَّا يَسِيرُ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ إِذَا تَقُولُ لِلْمُؤْمِنِينَ أَنَّ يُمْدَدُكُمْ رَبُّكُمْ بِشَانَةٍ مَا لَفِيفَ مِنَ الْمَلَائِكَةِ مَنْزِلَتِهِ مَنْزِلُكُمْ ۝ يَكُنْ إِنْ تَصِرُّوْا وَتَنْتَهُوا وَيَأْتُوكُمْ مَنْ فَوْرِهِمْ هَذَا يُمْدَدُكُمْ رَبُّكُمْ بِخَيْرٍ مَا لَفِيفَ مِنَ الْمَلَائِكَةِ مَسْوَمِينَ ۝ وَمَا جَعَلَ اللَّهُ إِلَّا بُشَرَى لَكُمْ وَلِلنَّطَمِينَ قُلُوبَكُمْ بِهِ وَمَا اتَّقَرَ إِلَّا مِنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ۝ لِيقطَعُ

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.

enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours..." (V.8:7)

طَرِفًا مِنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُونَ فَيَنْقُلُونَا  
حَسِيبَ (١٢٧) [آل عمران: ١٢٣-١٢٧] فَوَرَهُمْ: عَصَبَهُمْ. وَقَالَ وَحْشَيٌّ: قَاتَلَ  
حَمْزَةُ طَعِيمَةَ بْنَ عَدَيِّ بْنَ الْخَيَارِ يَوْمَ  
بَدْرٍ. وَقَوْلُهُ تَعَالَى: «وَإِذَا يَعْدُكُمُ اللَّهُ  
إِلَيْهِ الظَّاهِرُونَ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ  
غَيْرَ ذَاتِ السُّوْكَةِ تَكُونُ لَكُمْ»  
[الأناضول: ٧] الشَّوَّكَةُ: الْحَدُّ.

٣٩٥١ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا الْلَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ  
شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ  
بْنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ:  
سَمِعْتُ كَعْبَ بْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ  
يَقُولُ: لَمْ أَتَخَلَّفْ عَنْ رَسُولِ اللَّهِ  
فِي غَزْوَةِ غَزَّا هَا إِلَّا فِي غَزْوَةِ تَبُوكَ،  
غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ وَلِمْ  
يُعَاتَبَ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ  
رَسُولُ اللَّهِ  
يُرِيدُ عِبَرَ قُرَيْشَ حَتَّى  
جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ  
مِيعَادٍ. [راجع: ٢٧٥٧]

(٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: «إِذَا  
تَسْتَغْيِثُونَ رَبَّكُمْ فَاسْتَجِابَ لَكُمْ أَنِّي  
مُسَدِّكُمْ يَا أَنْفُسَ مِنَ الْمَلِئَةِ مُرْوِيَّكُ  
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشَرًا وَلَطَّافِينَ بِهِ  
قُلُوبَكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ  
الَّهَ عَزِيزٌ حَكِيمٌ (١٢) إِذَا يَغْشِيَكُمْ  
النَّاسُ أَمْنَةً مِنْهُ وَيَرِلُ عَيْنَكُمْ مِنَ  
السَّكَّاءَ مَا لَيَظْهَرُكُمْ بِهِ وَيَدْهَبَ عَنْكُمْ

(4) CHAPTER. The Statement of Allāh تَعَالَى: "(Remember) when you sought help of your Lord and He answered you (saying: 'I will help you with a thousand of the angels each behind the other (following one another) in succession.'

Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.

(Remember) when He covered you with a slumber as a security from Him, and He

caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.

(Remember) when your Lord revealed to the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.'

This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.' (V.8:9-13)

**3952.** Narrated Ibn Mas'ud: رَضِيَ اللَّهُ عَنْهُ: I witnessed Al-Miqdād bin Al-Aswad in a scene which would have been dearer to me than anything, had I been the hero of that scene. He (i.e., Al-Miqdād) came to the Prophet ﷺ while the Prophet ﷺ was urging the Muslims to fight against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)]. Al-Miqdād said, "We will not say as the people of Mūsa (Moses) said: "...So, go you and your Lord and fight you two..." (V.5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet ﷺ getting bright with happiness, for that saying delighted him.

**3953.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا: On the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship

رِجَزَ الشَّيْطَنَ وَلِتَبِعَ عَلَى قُلُوبِكُمْ  
وَشَيْتَ بِهِ الْأَقْدَامَ ١١ إِذْ يُوحَى رَبِّكَ إِلَى  
الْمَلَكَةِ أَنِّي مَعَكُمْ فَنَتَّبَعُ الَّذِينَ مَاءَتْ  
سَأْلَقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا  
الرُّغْبَ فَأَصْرِيْوْا فَوْقَ الْأَعْنَاقِ وَأَصْرِيْوْا  
مِنْهُمْ كُلًّا بَنَانٌ ١٢ ذَلِكَ إِنَّهُمْ  
شَأْفُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقَ اللَّهَ وَرَسُولَهُ  
فَكُلَّكَ اللَّهُ شَدِيدُ الْعِقَابِ ١٣

[الأناشيد: ٩ - ١٣].

٣٩٥٢ - حَدَّثَنَا أَبُو نُعَيْمٌ: حَدَّثَنَا  
إِسْرَائِيلُ، عَنْ مُخَارِقِ، عَنْ طَارِقِ بْنِ  
شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ  
يَقُولُ: شَهِدْتُ مِنْ الْمِقْدَادِ بْنِ  
الْأَسْوَدَ مَسْهَدًا لِأَنَّ أُكُونَ صَاحِبَهُ  
أَحَبُّ إِلَيَّ مَا عُدِلَّ بِهِ. أَتَى النَّبِيُّ  
ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ،  
فَقَالَ: لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى:  
﴿فَأَذَّهَبْتَ أَنْتَ وَرَبُّكَ فَقَتْلَاهُ﴾  
[المائدة: ٢٤] وَلِكَيْنَاقَاتِلُ عَنْ يَمِينِكَ  
وَعَنْ شَمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفِكَ.  
فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهَهُ وَسَرَّهُ،  
يَعْنِي قَوْلَهُ. [انظر: ٤٦٠٩]

٣٩٥٣ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
اللهِ بْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ  
الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِمْرِمَةَ،

You.” Then Abū Bakr took hold of him by the hand and said, “This is sufficient for you.” The Prophet ﷺ came out saying, “Their multitude will be put to flight and they will show their backs.” (V.54:45)

عَنْ أَبْنَى عَبَّاسِ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أَشْدُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْذِّبْنَا». فَأَخَذَ أَبُو بَكْرَ بْنَهُو، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: «سَهْرُمُ الْمُقْتَعِنُ وَيُوْلُونَ الدُّبْرَ»<sup>٦٦</sup>. [راجع: ٢٩١٥]

(٥) بَابُ :

**3954.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The believers who failed to join (the Ghazwā of) Badr and those who took part in it are not equal (in reward).

٣٩٥٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ أَبْنَ جُرَيْجَ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ أَنَّهُ سَمَعَ مَقْسُمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنْ أَبْنِ عَبَّاسٍ أَنَّهُ سَوْمَةً يَقُولُ: «لَا يَسْتَوِي الْقَعْدُونَ وَالْمُقْتَعِنَينَ» عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَيْ بَدْرٍ. [انظر: ٤٥٩٥]

(٦) بَابُ عِدَّةِ أَصْحَابِ بَدْرٍ

**(6) CHAPTER. The number of the warriors of Badr.**

**3955.** Narrated Al Barā' I and Ibn ‘Umar were considered too young (to take part in the battle of Badr).

٣٩٥٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اسْتُضْغَرْتُ أَنَا وَابْنُ عُمَرَ.

[انظر: ٣٩٥٦]

**3956.** Narrated Al-Barā' I and Ibn ‘Umar were considered too young (to take part) in the battle of Badr, and the number of the emigrant warriors were over sixty (men) and the Ansār were over 249.

٣٩٥٦ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا وَهْبٌ، عَنْ شُعبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اسْتُضْغَرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ. وَكَانَ الْمُهَاجِرُونَ يَوْمَ بَدْرٍ يَقَاءً عَلَى سَيْنَ وَالْأَنْصَارُ نَيْفَ أَرْبَعِينَ وَمَا تَيْسَرَ. [راجع: ٣٩٥٥]

٣٩٥٧ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:

**3957.** Narrated Al-Barā' The Companions of (the Prophet) Muhammad ﷺ

who took part in (the battle of) Badr, told me that their number was that of Tālūt's (i.e., Saul's) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allāh, none crossed the river with him but a believer.

[See the Qur'ān V.2:249]

حدَّثَنَا رُهْيَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ بِعَلَيْهِ السَّلَامُ مِنْ شَهَدَ بَدْرًا أَنَّهُمْ كَانُوا عِدَّةً أَصْحَابٍ طَالُوتَ الَّذِينَ أَجَازُوا مَعَهُ النَّهَرَ بِضَعْفَةٍ عَشَرَ وَثَلَاثَمَائَةٍ، قَالَ الْبَرَاءُ: لَا وَاللَّهِ، مَا جَازَ مَعَهُ النَّهَرَ إِلَّا مُؤْمِنٌ.

[أنظر: ٣٩٥٨، ٣٩٥٩]

**3958.** Narrated Al-Barā': We, the Companions of (the Prophet) Muḥammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Tālūt's (Saul's) companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three hundred and ten men.

٣٩٥٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَجَاءَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا أَصْحَابَ مُحَمَّدٍ بِعَلَيْهِ السَّلَامُ نَتَحَدَّثُ أَنَّ عِدَّةَ أَصْحَابِ بَدْرٍ عَلَى عِدَّةِ أَصْحَابٍ طَالُوتَ الَّذِينَ جَازُوا مَعَهُ النَّهَرَ وَلِمْ يُجاوِزْ مَعَهُ إِلَّا مُؤْمِنٌ بِضَعْفَةٍ عَشَرَ وَثَلَاثَمَائَةً. [راجع: ٣٩٥٧]

**3959.** Narrated Al-Barā': We used to say that the warriors of Badr were over three hundred and ten, as many as the companions of Tālūt (Saul) who crossed the river (of Jordan) with him; and none crossed the river with him but a believer.

٣٩٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ح. [راجع: ٣٩٥٧]

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, 'Utba, Al-Walid and Abū Jahl, etc.) and (the

وَحَدَّثَنَا مُحَمَّدُ بْنُ كَبِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرٍ ثَلَاثَمَائَةٌ وَبِضَعْفَةَ عَشَرَ بِعِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ جَازُوا مَعَهُ النَّهَرَ، وَمَا جَازَ مَعَهُ إِلَّا مُؤْمِنٌ. (٧) بَابُ دُعَاءِ النَّبِيِّ بِعَلَيْهِ السَّلَامُ عَلَى كُفَّارٍ فَرِيشَ: شَيْبَةَ، وَعُتْبَةَ، وَالْوَلِيدِ، وَأَبِي

mention of their death.

**3960.** Narrated ‘Abdullāh bin Mas‘ūd رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ faced the Ka‘bah and invoked evil on some people of Quraish, on Shaiba bin Rabī‘a, ‘Utba bin Rabī‘a, Al-Walid bin ‘Utba and Abū Jahl bin Hishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day (i.e., the day of the battle of Badr).

**جَهْلِ بْنِ هِشَامٍ وَهَلَالِ كَبِيمٍ ٣٩٦٠**  
حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرُو بْنِ خَالِدٍ: حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْبَلَ النَّبِيُّ ﷺ الْكَعْبَةَ فَدَعَا عَلَى نَفِيرٍ مِنْ قُرُبَيْشٍ، عَلَى شَيْبَةَ بْنِ رَبِيعَةَ، وَعَنْبَةَ بْنِ رَبِيعَةَ، وَالْوَلِيدِ ابْنِ عَبْتَةَ، وَأَبِي جَهْلِ بْنِ هِشَامٍ، فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُمْ ضَرْعَى فَدَعَ عَيْرَتُهُمُ الشَّمْسُ، وَكَانَ يَوْمًا حَارًّا. [راجع: ٢٤٠]

#### (8) CHAPTER. The killing of Abū Jahl.

**3961.** Narrated ‘Abdullāh that رَضِيَ اللَّهُ عَنْهُ he came across Abū Jahl while he was on the point of death on the day of (the battle of) Badr. Abū Jahl said, “You should not be proud that you have killed me, nor I am ashamed of being killed by my own folk.”

**(٨) بَابُ قَتْلِ أَبِي جَهْلٍ ٣٩٦١**  
حَدَّثَنَا أَبُو نُمَيْرٍ: حَدَّثَنَا أَبُو أَسَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا قَيْسٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ أَتَى أَبَا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ، فَقَالَ أَبُو جَهْلٍ: هَلْ أَعْمَدُ مِنْ رَجُلٍ فَكَلَّمُوهُ؟ .

**3962.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “Who will go and see what has happened to Abū Jahl?” Ibn Mas‘ūd went and found that the two sons of ‘Afrā’ had struck him fatally (and he was in his last breaths). ‘Abdullāh bin Mas‘ūd said, “Are you Abū Jahl?” And took him by the beard. Abū Jahl said, “Can there be a man superior to one whom they have killed, or one whom his own folk have killed?”

**حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: ٣٩٦٢**  
حَدَّثَنَا رُهْبَرٌ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ أَنَّ أَنْسًا حَدَّثَهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ حَدَّثَنَا رُهْبَرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ أَبُو مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَوَجَدَهُ قَدْ ضَرَبَهُ أَبْنَا عَفَرَاءَ حَتَّى بَرَدَ، قَالَ: أَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخْذَ بِلِحْيَتِهِ،

قالَ: وَهُلْ فَوْقَ رَجُلٍ قَتَّلُمُهُ أَوْ  
رَجُلٌ قَتَّلَ قَوْمَهُ؟

قالَ أَخْمَدُ بْنُ يُوسُسْ: أَنْتَ أَبَا  
جَهْلِ؟ [انظر: ٣٩٦٣، ٤٠٢٠]

٣٩٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُتَّشِّي: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ  
سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَّ رَضِيَ اللَّهُ  
عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ:  
مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلِ؟ فَانْطَلَقَ  
ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنًا  
عَفْرَاءَ حَتَّى بَرَدَ فَأَخَذَهُ بِلِحْيَتِهِ فَقَالَ:  
أَنْتَ، أَبَا جَهْلِ؟ قَالَ: وَهُلْ فَوْقَ  
رَجُلٌ قَاتَلَ قَوْمَهُ، أَوْ قَالَ: قَاتَلُمُهُ؟

[راجع: ٣٩٦٢]

٣٩٦٤ - حَدَّثَنِي ابْنُ الْمُتَّشِّي: أَخْبَرَنَا مُعاذُ  
بْنُ مُعاذٍ: حَدَّثَنَا سُلَيْمَانُ: أَخْبَرَنَا  
أَنْسُ بْنُ مَالِكٍ نَّحْوَهُ.

٣٩٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ  
قَالَ: كَتَبْتُ عَنْ يُوسُفَ بْنِ  
الْمَاجِشُونَ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ  
عَنْ أَبِيهِ عَنْ جَدِّهِ فِي بَدْرٍ، يَعْنِي  
حَدِيثَ ابْنِي عَفْرَاءَ. [راجع: ٣١٤١]

٣٩٦٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ الرَّفَاقِيُّ: حَدَّثَنَا مُعَتمِرٌ قَالَ:  
سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مُجْلَزٍ،  
عَنْ قَيْسِ ابْنِ عُبَادَةَ، عَنْ عَلِيِّ بْنِ أَبِي  
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَنَا  
أَوْلُ مَنْ يَجْهُو بَيْنَ يَدَيِ الرَّحْمَنِ

**3963.** Narrated Anas: On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally. 'Abdullāh bin Mas'ūd got hold of his beard and said, "Are you Abū Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or they have killed)?"

**3964.** Narrated 'Abdur-Rahmān bin 'Aūf (the grandfather of Shālih bin Ibrāhīm) the story of Badr, namely, the narration regarding the sons of 'Afrā'.

**3965.** Narrated Qais bin 'Ubād: 'Alī bin Abī Ṭālib said, "I shall be the first man to kneel down before (Allāh), the Gracious to receive His Judgement on the Day of Resurrection (in my favour)." Qais bin 'Ubād also said, "The following Verse was revealed in their connection:

"These two opponents (believers and disbelievers) dispute with each other about

their Lord...” (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, ‘Ali, ‘Ubaida or Abū ‘Ubaida bin Al-Ḥārith, and Shaiba bin Rabi‘a, ‘Utba and Al-Walid bin ‘Utba.

للخُصُومَةِ يَوْمَ الْقِيَامَةِ . وَقَالَ قَيْسُ : وَفِيهِمْ أَنْزَلْتَ **هَذَا حَسَانٌ آخَصَّهُوا فِي رَبِيعِهِ** قَالَ : هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ : عَلَيْهِ، وَحَمْزَةُ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَشَيْمَةُ بْنُ رَبِيعَةَ، وَعَتْبَةُ بْنُ رَبِيعَةَ، وَالْوَلَيْدُ بْنُ عُتْبَةَ . [انظر:

[٤٧٤٤، ٣٩٦٧]

**3966.** Narrated Abū Dhar رضي الله عنه : The following Holy Verse :

“These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed concerning six men from Quraish, namely, ‘Ali, Ḥamza, ‘Ubaida bin Al-Ḥārith, and Shaiba bin Rabi‘a, ‘Utba bin Rabi‘a and Al-Walid bin ‘Utba.

**٣٩٦٦ - حَدَّثَنَا قَيْصَرْهُ** : حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلِزٍ، عَنْ قَيْسٍ ابْنِ عَبَادٍ، عَنْ أَبِي دَرْ رَضِيَ اللَّهُ عَنْهُ قَالَ : نَزَّلْتَ **هَذَا حَسَانٌ آخَصَّهُوا فِي رَبِيعِهِ** فِي سِتَّةِ مِنْ قُرَيْشٍ : عَلَيْهِ، وَحَمْزَةُ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَشَيْمَةُ بْنُ رَبِيعَةَ، وَعَتْبَةُ بْنُ رَبِيعَةَ، وَالْوَلَيْدُ بْنُ عُتْبَةَ . [انظر:

[٤٧٤٣، ٣٩٦٩]

**3967.** Narrated ‘Ali رضي الله عنه : The following Holy Verse :

“These two opponents (believers and disbelievers) dispute with each other about their Lord...” (V.22:19) was revealed concerning us.

**٣٩٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَافُ** : حَدَّثَنَا يُوسُفُ بْنُ يَعْقُوبَ كَانَ يَنْزَلُ فِي بَنِي ضَيْعَةَ، وَهُوَ مَوْلَى لِبَنِي سَدُوسَ، حَدَّثَنَا سُلَيْمَانُ الشَّيْمِيُّ، عَنْ أَبِي مَجْلِزٍ، عَنْ قَيْسٍ ابْنِ عَبَادٍ قَالَ : قَالَ عَلَيْهِ رَضِيَ اللَّهُ عَنْهُ : فِيمَا نَزَّلْتَ هَذِهِ الْآتِهِ **هَذَا حَسَانٌ آخَصَّهُوا فِي رَبِيعِهِ** . [راجع :

[٣٩٦٥]

**3968.** Narrated Qais bin ‘Ubād : I heard Abū Dhar رضي الله عنه swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.

**٣٩٦٨ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ** : أَخْبَرَنَا وَكِيعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلِزٍ، عَنْ قَيْسِ بْنِ

عبدالله قال: سمعت أبا ذر رضي الله عنه يقسم لنزلت هؤلاء الآيات في هؤلاء الرهط الستة يوم بدري، نحوه.

[راجع: ٣٩٦٦]

**3969.** Narrated Qais: I heard Abū Dhar swearing that the following Holy Verse: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning those men who fought on the day of (the battle of) Badr, namely, Hamza, 'Ali, 'Ubaidah bin Al-Harith, and 'Utba and Shaiba the two sons of Rabi'a, and Al-Walid bin 'Utba.

٣٩٦٩ - حدثنا يعقوب بن إبراهيم: حدثنا هشيم: أحيرنا أبو هاشم، عن أبي مجلز، عن قيس قال: سمعت أبا ذر يقسم قسمًا: إن هذه الآية ﴿هُدَىٰٓ خَصْمَانِٰٓ أَخْصَسُوآٰٖ رَبِّهِمْ﴾ نزلت في الذين بربوا يوم بدري: حمزة، وعلی، وعبيدة بن الحارث، وعيبة وشيبة ابني ربيعة، والوليد بن عتبة. [راجع: ٣٩٦٦]

٣٩٧٠ - حدثني أحمد بن سعيد أبو عبد الله: حدثنا إسحاق بن منصور السلوبي: حدثنا إبراهيم بن يوسف، عن أبيه، عن أبي إسحاق: سأله رجل البراء وأنا أسمع قال: أشهد على بدرا؟ قال: وبأثر وظاهر.

**3970.** Narrated Abū Ishāq: A man asked Al-Barā' and I was listening, "Did 'Ali take part in (the battle of) Badr?" Al-Barā' said, "(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other)."

٣٩٧١ - حدثنا عبد العزيز قال: حدثني يوسف بن الماجشنون، عن صالح بن إبراهيم بن عبد الرحمن بن عوف، عن أبيه، عن جدو عبد الرحمن قال: كاتبت أميَّة ابن خلف فلما كان يوم بدري ذكر قتلته وقتل ابنيه، فقال بلال: لا نجوت إن نجا أميَّة. [راجع: ٢٣٠١]

**3971.** Narrated 'Abdur-Rahmān bin 'Aūf, I had an agreement with Umaiyya bin Khalaf (that he would look after my relatives and property in Makkah, and I would look after his relatives and property in Al-Madīnah). 'Abdur-Rahmān then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilāl said, "Woe to me if Umaiyya remains safe (i.e., alive)."

**3972.** Narrated 'Abdullāh: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ recited *Sūrat An-Najm*, and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on, I saw him killed as an infidel.

٣٩٧٢ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ وَلِتَجَزَّأَ أَنَّهُ قَرَأَ «وَالنَّجْمَ» فَسَجَدَ بِهَا وَسَجَدَ مِنْ مَعَهُ غَيْرَ أَنَّ شَيْخًا أَخْذَ كَفَّاً مِنْ تُرَابٍ فَرَفَعَهُ إِلَى جَبَهَتِهِ فَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدَ قُتْلَهُ كافِرًا. [راجع: ١٠٦٧]

**3973.** Narrated 'Urwa (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it.<sup>(1)</sup> He received two of those wounds on the day of (the battle of) Badr and one on the day of (the battle of) Al-Yarmūk. When 'Abdullāh bin Az-Zubair was killed, 'Abdul-Mālik bin Marwān said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of (the battle of) Badr." 'Abdul-Mālik said, "You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Mālik returned that sword to me (i.e., 'Urwa). Hishām, 'Urwa's son, said, "We estimated the price of the sword as three thousand (Dīnār) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it."

٣٩٧٣ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ عَنْ مَعْمَرٍ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: كَانَ فِي الزَّبَرِ ثَلَاثُ ضَرَبَاتٍ بِالسَّيْفِ، إِحْدَاهُنَّ فِي عَاتِقِهِ، قَالَ: إِنْ كُنْتُ لَأُدْخِلَ أَصَابِعِي فِيهَا، قَالَ: ضُرِبَ شَتَّيْنَ يَوْمَ بَدْرٍ، وَوَاحِدَةٌ يَوْمَ الْيَرْمُوكِ. قَالَ عُرْوَةُ: وَقَالَ لِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ حِينَ قُتِلَ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ: يَا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الزَّبَرِ؟ قُلْتُ: نَعَمْ، قَالَ: فَمَا فِيهِ؟ قُلْتُ: فِيهِ فَلَةٌ فُلُّهَا يَوْمَ بَدْرٍ. قَالَ: صَدْفَتَ،

بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الْكَتَابِ ثُمَّ رَدَّهُ عَلَى عُرْوَةَ، قَالَ هِشَامُ: فَأَقْمَنَاهُ بَيْنَنَا ثَلَاثَةَ آلَافٍ وَأَحَدَهُ بَعْضُنَا وَلَوْدِدَتْ أَنِّي كُنْتُ أَخْدُثُهُ.

[راجع: ٣٧٢١]

(1) (H. 3973) 'Urwa used to do so when he was a child.

**3974.** Narrated Hishām that his father said, “The sword of Az-Zubair was decorated with silver.” Hishām added, “The sword of ‘Urwa was (also) decorated with silver.”

٣٩٧٤ - حَدَّثَنِي فَرْوَهُ: عَنْ عَلَيِّ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ سَيْفُ الرَّبِيعِ مُحَلَّى بِفِضَّةٍ. قَالَ هِشَامٌ: وَكَانَ سَيْفُ عُرْوَةَ مُحَلَّى بِفِضَّةٍ.

**3975.** Narrated ‘Urwa : On the day of (the battle of) Al-Yarmūk, the Companions of Allāh’s Messenger ﷺ said to Az-Zubair, “Will you attack the enemy so that we shall attack them with you?” Az-Zubair replied, “If I attack them, you people would not support me.” They said, “No, we will support you.” So Az-Zubair attacked them (i.e., Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned, and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds, there was a scar caused by a blow he had received on the day of (the battle of) Badr. When I was a child, I used to play with those scars by putting my fingers in them. On that day (my brother) ‘Abdullāh bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

٣٩٧٥ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِلرَّبِيعِ يَوْمَ الْيَرْمُوكَ: أَلَا تَشْدُدْ فَتَشْدُدْ مَعَكَ؟ فَقَالَ: إِنِّي إِنْ شَدَّدْتُ كَذَبْتُمْ، فَقَالُوا: لَا نَعْلُمُ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَوَّصُفُوهُمْ فَجَاؤُرَبَّهُمْ وَمَا مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلاً فَأَخْذُوا بِلِجَامِهِ فَضَرَبُوهُ ضَرَبَتِينَ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضُرِبَتِهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: كُنْتُ أُذْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ الْعَبُّ وَأَنَا صَغِيرٌ. قَالَ عُرْوَةُ: وَكَانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الرَّبِيعِ يَوْمَئِذٍ وَهُوَ ابْنُ عَشْرَ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ وَوَكَلَ بِهِ رَجُلًا. [راجع: ٣٧٢١]

**3976.** Narrated Abū Ṭalḥa رضي الله عنه : On the day (of the battle) of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry well from the wells of Badr. (It was a habit of the Prophet ﷺ) that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him

٣٩٧٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: سَمِعَ رَوْحَ بْنَ عُبَادَةَ: حَدَّثَنَا سَيِّدُ بْنُ أَبِي عَوْبَدَةَ، عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَّسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ أَمْرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وِعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقُلُّوْفُوا فِي طَوِّيٍّ مِنْ أَطْوَاءِ بَدْرٍ

saying among themselves, “Definitely he (i.e., the Prophet ﷺ) is proceeding for some great purpose. When he (ﷺ) halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, “O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you, too, found true what your lord promised you?” ‘Umar said, “O Allāh's Messenger! You are speaking to bodies that have no souls!” Allāh's Messenger ﷺ said, “By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do.”

Qatāda said, “Allāh brought them to life (again) to let them hear him (i.e., the Prophet ﷺ), to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful.”

حَبِيبُ مُحَمَّثٍ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعَرْصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ يَبْدِي الْيَوْمَ الثَّالِثَ أَمْرَ بِرَاحْلَتِهِ فَشَدَّ عَلَيْهَا رَخْلُهَا ثُمَّ مَسَى وَتَبَعَ أَصْحَابَهُ وَقَالُوا: مَا نَرَى يَنْطَلِقُ إِلَّا لِيَعْضُ حَاجِتِهِ حَتَّى قَامَ عَلَى شَفَةِ الرَّكَيْ فَجَعَلَ يَنْادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: «يَا فُلَانُ بْنُ فُلَانٍ، وَيَا فُلَانُ بْنُ فُلَانٍ، أَيْسُرُكُمْ أَنْكُمْ أَطْعَتُمُ اللَّهَ وَرَسُولَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفَّسَ مُحَمَّدٌ بِيَدِهِ مَا أَنْتُمْ يَاسِعُ لَمَا أُفُولُ مِنْهُمْ». قَالَ قَتَادَةُ: أَحْيَاهُمُ اللَّهُ، حَتَّى أَسْعَاهُمْ قَوْلَهُ تَوْبِخًا وَتَصْغِيرًا وَنَقْمَةً وَحَسْنَةً وَنَدَمًا. [راجع: ٣٠٦٥]

٣٩٧٧ - حَدَّنَا الْحُمَيْدِيُّ: حَدَّنَا سُفِيَّانُ: حَدَّنَا عَمْرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «الَّذِينَ بَدَلُوا نِعْمَاتَ اللَّهِ كُفَّارًا» قَالَ: هُمْ وَاللَّهُ كُفَّارُ قُرَيْشٍ، قَالَ عَمْرُو: هُمْ قُرَيْشٌ، وَمُحَمَّدٌ ﷺ نِعْمَةُ اللَّهِ «وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ» قَالَ: النَّارَ يَوْمَ بَدْرٍ. [انظر: ٤٧٠٠]

3977. Narrated Ibn' Abbās regarding the Statement of Allāh: “Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islam),...” (V.14:28) The people meant here by Allāh, are the infidels of Quraish. ‘Amr, a subnarrator said, “Those are (the infidels of) Quraish, and Muḥammad ﷺ is Allāh's Blessing.” Regarding Allāh's Statement :

“...And caused their people to dwell in the house of destruction?” (V.14:28) Ibn 'Abbās said, “It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr.”

**3978.** Narrated Hishām's father: It was mentioned before 'Āishah رضي الله عنها that Ibn 'Umar attributed the following statement to the Prophet ﷺ:-

"The dead person is punished in the grave because of the crying and lamentation of his family." On that 'Āishah said, "But Allāh's Messenger ﷺ said, 'The dead person is punished for his crimes and sins while his family cry over him then.'"

- حَدَّثَنِي عَبْيَدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيْتَ لَيُعَذَّبُ فِي قَبْرِهِ بِيُكَاءِ أَهْلِهِ»، فَقَالَتْ: وَهَلْ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطَايَتِهِ وَذَنْبِهِ وَإِنَّ أَهْلَهُ لَيُمْكَنُ عَلَيْهِ الآنَ». [راجع: ١٢٨٨]

**3979.** 'Āishah added, "And this is similar to the statement of Allāh's Messenger ﷺ when he stood by the (edge of the) well which contained the corpses of *Al-Mushrikūn* killed at Badr and said, 'They hear what I say.' She added, "But he said: 'Now they know very well what I used to tell them was the truth.'" 'Āishah then recited: "So verily, you (O Muḥammad ﷺ) cannot make the dead to hear..." (V.30:52). "...But you cannot make hear those who are in graves." (V.35:22) that is, when they had taken their places in the (Hell) Fire.

- قَالَتْ: وَدِلْكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلِيبِ وَفِيهِ قَتَلَى بَدْرٌ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، إِنَّمَا قَالَ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقًّا» ثُمَّ قَرَأَتْ «إِنَّكَ لَا شَيْعُ الْمَوْقَعِ»، وَمَا أَنَّ يَسْعِجَ مَنْ فِي الْقُوْرُ بِقُولِهِ: جِئْنَ تَبَوَّءُوا مَقَادِعُهُمْ مِنَ النَّارِ. [راجع: ١٣٧١]

**3980, 3981.** Narrated Ibn 'Umar رضي الله عنهما: The Prophet ﷺ stood at the well of Badr (which contained the corpses of *Al-Mushrikūn*) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Āishah and she said, "But the Prophet ﷺ said, 'Now they know very well that what I used to tell them was the truth.'" Then she recited (the Holy Verse): So verily, you (O Muḥammad ﷺ) cannot make the dead to hear... (till the end of Verse)." (V.30:52)

- حَدَّثَنِي ٣٩٨١، ٣٩٨٠ عُثْمَانُ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامَ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: وَقَاتَ النَّبِيِّ ﷺ عَلَى الْقَلِيبِ بَدْرٌ، فَقَالَ: «هَلْ وَجَدْتُمْ مَا وَعَدْ رَبُّكُمْ حَقًا؟» ثُمَّ قَالَ: «إِنَّهُمُ الآنَ يَسْمَعُونَ مَا أَقُولُ»، فَذُكِرَ لِعَائِشَةَ، فَقَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: «إِنَّهُمُ الآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ»، ثُمَّ قَرَأَتْ

﴿إِنَّكَ لَا شَيْعَ الْمُؤْمِنَ﴾ حَتَّى قَرَأْتِ

الآيَةِ. [راجع: ١٣٧١، ١٣٧٠]

(٩) بَابُ فَضْلٍ مِّنْ شَهَدَ بَدْرًا

(9) CHAPTER. The superiority of those who fought the battle of Badr.

**3982.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Hāriθa was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet ﷺ and said, "O Allāh's Messenger! You know how dear Hāriθa is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allāh, but if it is not so, then you shall see what I do?" He said, "May Allāh be Merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of Al-Firdaus."

٣٩٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةً بْنَ عَمْرَو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَصِيبَ حَارِثَةً يَوْمَ بَدْرٍ وَهُوَ غَلَامٌ، فَجَاءَتْ أُمُّهُ إِلَيَّ إِلَيَّ الرَّبِيعِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ عَرَفْتَ مَنْزَلَةَ حَارِثَةَ مِنِّي، فَإِنْ تَكُنْ فِي الْجَنَّةِ أَصْبِرْ وَاحْتَسِبْ، وَإِنْ تَكُنْ الْأُخْرَى تَرْ مَا أَضْطَعْ؟ فَقَالَ: وَرَبِّحِكِ أَوْ هَبِّلْتِ أَوْ جَنَّةً وَاحِدَةً هِيَ؟ إِنَّهَا جِنَانٌ كثِيرَةٌ وَإِنَّهَا فِي جَنَّةِ الْفِرْدَوْسِ». [راجع: ٢٨٠٩]

**3983.** Narrated 'Alī: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ sent me, Abū Marthad and Az-Zubair, and all of us were horsemen, and said, "Go till you reach Raudat-Khākh where there is a woman from Al-Mushrikūn carrying a letter from Hātiḥ bin Abī Balta'a to Mūshrikūn of Makkah." So we found her riding her camel at the place which Allāh's Messenger ﷺ had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we did not find any letter. Then we said, "Certainly, Allāh's Messenger ﷺ had not told us a lie. Take out the letter, otherwise we will strip you naked (to search for the letter)." When she saw that we were determined, she put her

٣٩٨٣ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عَبْيَدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَيْمَىِّ، عَنْ عَلَىِ الرَّضِيَ اللَّهُ عَنْهُ قَالَ: بَعْثَنِي رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ وَأَبَا مَرْثَدِ وَالرَّبِيعَ وَكُلُّنَا فَارِسُونَ، قَالَ: انْظِلُّوْا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَغَةِ إِلَى الْمُشْرِكِينَ. فَأَدْرَكُنَا هَا تَسِيرُ عَلَى بَعِيرٍ

hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought it to Allāh's Messenger ﷺ. Then 'Umar said, "O Allāh's Messenger! (This Hātib) has betrayed Allāh, His Messenger ﷺ and the believers! Let me cut off his neck!" The Prophet ﷺ asked Hātib, "What made you do this?" Hātib said, "By Allāh, I did not intend to give up my belief in Allāh and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allāh might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allāh protects his family and property." The Prophet ﷺ said, "He has spoken the truth; do not say to him but good." 'Umar said, "He has betrayed Allāh, His Messenger ﷺ, and the faithful believers. Let me cut off his neck!" The Prophet ﷺ said, "Is he not one of the Badr warriors? May be Allāh looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you', or said, 'I have forgiven you.'" On hearingg this, tears came out of 'Umar's eyes, and he said, "Allāh and His Messenger ﷺ know better."

لَهَا حَيْثُ قَالَ رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: الْكِتَابَ، فَقَالَتْ: مَا مَعَنَا كِتَابٌ، فَأَخْنَخَنَاهَا فَالْتَمَسْنَا فَلَمْ نَرِ كِتَابًا، فَقُلْنَا: مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتُجَرِّدَنِّكَ. فَلَمَّا رَأَتِ الْجِدَّ أَهْوَتْ إِلَى حُجَّرَتْهَا وَهِيَ مُخْتَرِجَةً بِكُسَاءٍ فَأَخْرَجَتْهَا، فَانْظَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ فَدَعَنِي فَلَأَضْرِبَ عُقْدَهُ، فَقَالَ النَّبِيُّ ﷺ: «مَا حَمَلْتَ عَلَى مَا صَنَعْتَ؟» قَالَ حَاطِبٌ: وَاللَّهِ مَا بِيْ أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدْ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مِنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. فَقَالَ: «صَدَقَ وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا». فَقَالَ عُمَرُ: إِنَّهُ قَدْ خَانَ اللَّهُ وَرَسُولَهُ وَالْمُؤْمِنِينَ فَدَعَنِي فَلَأَضْرِبَ عُقْدَهُ، فَقَالَ: «أَلَيْسَ مِنْ أَهْلِ بَدْرٍ» فَقَالَ: «لَعَلَّ اللَّهَ اطْلَعَ عَلَى أَهْلِ بَدْرٍ؟» فَقَالَ: اعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجَبَتْ لَكُمُ الْجَنَّةَ، أَوْ فَقَدْ غَرَّتْ لَكُمْ»، فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

(١٠) بَابٌ:

٣٩٨٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

## (10) CHAPTER:

3984. Narrated Abū Usaid : On the day (of the battle) of Badr, Allāh's

Messenger ﷺ said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

مُحَمَّدُ الْجَعْفِيُّ: حَدَّثَنَا أَبُو أَخْمَدَ الرُّبَّرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أَسِيدٍ وَالرُّبَّرِيِّ بْنِ الْمُنْذِرِ بْنِ أَبِي أَسِيدٍ، عَنْ أَبِي أَسِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَرْتُمُوكُمْ فَارْمُوْهُمْ وَاسْتَبْقُوا نَبْلَكُمْ».

[راجع: ٢٩٠٠]

**3985.** Narrated Abū Usaid: On the day (of the battle) of Badr, Allāh's Messenger ﷺ said to us, "When your enemy comes near to you, shoot at them but use your arrows sparingly."

٣٩٨٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو أَخْمَدَ الرُّبَّرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أَسِيدٍ وَالرُّبَّرِيِّ بْنِ الْمُنْذِرِ بْنِ أَبِي أَسِيدٍ، عَنْ أَبِي أَسِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَرْتُمُوكُمْ - يَعْنِي: أَكْثَرُوكُمْ - فَارْمُوْهُمْ وَاسْتَبْقُوا نَبْلَكُمْ».

[راجع: ٢٩٠٠]

**3986.** Narrated Al-Barā' bin 'Āzib: On the day (of the battle) of Uhud, the Prophet ﷺ appointed 'Abdullāh bin Jubair as chief of the archers, and seventy among us were martyred. On the day (of the battle) of Badr, the Prophet ﷺ and his Companions had inflicted 140 casualties on the *Mushrikūn*, 70 were taken prisoners, and 70 were killed. Abū Sufyān said, "This is a day of (revenge) for the day (of the battle) of Badr and (the issue of) war is undecided (with) alternate success."

٣٩٨٦ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرُّمَاةِ يَوْمَ أُحْدِي عَبْدَ اللَّهِ ابْنَ جُبَيْرٍ فَأَصَابُوا مِنَ سَبْعِينَ وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمَائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. قَالَ أَبُو سُفْيَانَ: يَوْمَ يَوْمِ بَدْرٍ، وَالْحَرْبُ سَجَالٌ.

[راجع: ٣٠٣٩]

**3987.** Narrated Abū Müsa that the Prophet ﷺ said, “The good is what Allāh gave us later on (after the Day of the battle of Uhud), and the reward of truthfulness is what Allāh gave us after the day (of the battle) of Badr.”<sup>(1)</sup>

٣٩٨٧ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلَاءَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ تَرِيدَ، عَنْ جَدِّهِ أَبِيهِ بُرْدَةَ، عَنْ أَبِيهِ مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَتَوَابُ الصَّدْقِ الَّذِي آتَانَا بَعْدَ يَوْمِ بَدْرٍ».

[راجع: ٣٦٢٢]

**3988.** Narrated ‘Abdur-Rahmān bin ‘Aūf: While I was fighting in the front file on the day (of the battle) of Badr, suddenly, I looked behind and saw on my right and left two young boys, and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, “O Uncle! Show me Abū Jahl.” I asked, “O nephew! What will you do to him?” He said, “I have promised Allāh that if I see him (i.e., Abū Jahl), I will either kill him or be killed before I kill him.” Then the other (boy) said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e., Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of ‘Afrah’ (i.e., an *Anṣārī* woman).

٣٩٨٨ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي لَفِي الصَّفَرِ يَوْمَ بَدْرٍ إِذَا التَّفَتَ فَإِذَا عَنْ يَسَارِي قَتَّيَانٌ حَدِيثًا السَّنْ فَكَانَ لِمَ أَمْنَى بِمَكَانِهِمَا، إِذَا قَالَ لِي أَحَدُهُمَا سِرًا مِنْ صَاحِبِهِ: يَا عَمْ، أَرِنِي أَبَا جَهْلِ، فَقُلْتُ: يَا ابْنَ أَخِي وَمَا تَضْنَعُ بِهِ؟ قَالَ: عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقَالَ لِي الْآخَرُ سِرًا مِنْ صَاحِبِهِ مِثْلَهُ، قَالَ: فَمَا سَرَّنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكَانَهُمَا، فَأَشَرَّتُ لَهُمَا إِلَيْهِ، فَشَدَّا عَلَيْهِ مِثْلَ الصَّقْرَرَيْنِ حَتَّى ضَرَبَاهُ، وَهُمَا ابْنَا عَفْرَاءَ. [راجع: ٣١٤١]

٣٩٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شَهَابٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ

**3989.** Narrated Abū Hurairah: رَضِيَ اللَّهُ عَنْهُ Allah’s Messenger ﷺ sent out ten spies under the command of ‘Āsim bin Thābit Al-Anṣārī, the grandfather of ‘Āsim bin ‘Umar Al-

(1) (H. 3987) This is a part of a longer *Hadīth* in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation. [See *Hadīth* No.4081, and also see Vol.9, *Hadīth* No.7035].

Khattāb. When they reached (a place called) Al-Hadah between 'Usfān and Makkah, their presence was made known to a subtribe of Hudhail called Banū Lihyān. So, they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e., Al-Madīna)," and went on tracing the Muslims' footsteps. When 'Aṣim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Aṣim bin Thābit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allāh! Inform Your Prophet ﷺ about us." So the archers threw their arrows at them and martyred 'Aṣim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathīna and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allāh, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathīna were taken away by them and later on they sold them as slaves in Makkah after the event of the (battle of) Badr. The sons of Al-Ḥārith bin 'Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill

الشَّفِيقِ حَلِيفُ بَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: يَعْثَثُ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ عَشْرَةً عَيْنًا، وَأَمَرَ عَلَيْهَا عَاصِمَ بْنَ ثَابِتَ الْأَنْصَارِيَّ جَدَّ عَاصِمَ بْنِ عُمَرَ بْنِ الْخَطَّابِ حَتَّى إِذَا كَانُوا بِالْهَدَى بَيْنَ عُسْفَانَ وَمَكَّةَ ذَكَرُوا لِحَيٍّ مِنْ هُدَيْلٍ يُقَالُ لَهُمْ: بَنُو لِحَيَانَ، فَقَفَرُوا لَهُمْ بِقَرِيبٍ مِنْ مَائِةِ رَجُلٍ رَّامٍ. فَاقْتَصُوا آثَارَهُمْ حَتَّى وَجَدُوا مَأْكَلَهُمُ التَّمَرَ فِي مَنْزِلٍ نَزَلُوهُ فَقَالُوا: تَمَرٌ يَثْرَبُ، فَاتَّبَعُوا آثَارَهُمْ فَلَمَّا حَسَبُوهُمْ عَاصِمَ وَأَصْحَابَهُ لَجَؤُوا إِلَى مَوْضِعٍ فَأَحْاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمْ: انْزِلُوا فَأَعْطُوا بِأَيْدِيهِمْ، وَلَكُمُ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا تَقْتُلُ مِنْكُمْ أَحَدًا. فَقَالَ عَاصِمُ بْنُ ثَابِتَ: أَيُّهَا الْقَوْمُ، أَمَا أَنَا فَلَا أَنْزِلُ فِي ذَمَّةِ كَافِرٍ. اللَّهُمَّ أَخْبِرْنَا عَنَّا تَبَيْكَ عَلَيْهِ، فَرَمَوْهُمْ بِالْتَّلْبِيلِ فَقَتَلُوا عَاصِمًا وَنَزَلُوا إِلَيْهِمْ ثَلَاثَةً نَفِرًا عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ: خَيْبَتْ، وَرَزِيدُ بْنُ الدَّيْنَةَ، وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسْبَهُمْ فَرَبَطُوهُمْ بِهَا، قَالَ الرَّجُلُ الثَّالِثُ: هَذَا أَوَّلُ الْغَدْرٍ، وَاللَّهُ لَا أَصْبَحُكُمْ، إِنَّ لِي بِهُؤُلَاءِ أَسْوَةً، يُرِيدُ الْقَتْلَى فَجَرَرُوهُ وَعَالَجُوهُ فَأَبَيَ أَنْ يَضْحَبُهُمْ فَانْطَلَقَ بِخَيْبَتْ وَرَزِيدَ بْنِ الدَّيْنَةِ حَتَّى

him. One day, Khubaib borrowed from a daughter of Al-Hārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allāh, I had never seen a better captive than Khubaib. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Makkah." She used to say, "It was food Allāh had provided Khubaib with." When they took him to Al-Hill out of Makkah sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two *Rak'a* prayer." They allowed him and he offered two *Rak'a* prayer and then said, "By Allāh! Had I not been afraid that you would think I was worried, I would have offered more." Then he (invoked evil upon them) saying, "O Allāh count them and kill them one by one, and do not leave anyone of them." Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, for this is for the Cause of Allāh. If He wishes, He will bless the cut limbs of my body." Then Abū Sarwā'a, 'Ubqa bin Al-Hārith went up to him and killed him. It was Khubaib who set the tradition of offering *Salāt* (prayer) for any Muslim to be martyred in captivity (before he is executed). The Prophet ﷺ told his Companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Āsim bin Thābit's death, sent some messengers to bring a part of his body

باعوهمَا بَعْدَ وَقْعَةِ بَدْرٍ فَابْتَاعَ بَنَوَ الْحَارِثَ بْنَ عَامِرٍ بْنَ نَوْفَلَ خُبَيْبَ، وَكَانَ خُبَيْبٌ هُوَ قَتْلُ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ، فَلَبِثَ خُبَيْبٌ عِنْدَهُمْ أَسِيرًا حَتَّى أَجْمَعُوا قَتْلَهُ. فَاسْتَعَارَ مِنْ بَعْضِ بَنَاتِ الْحَارِثِ مُوسَى يَسْتَحْدِيهَا فَأَعْلَمَهُمْ فَدَرَجَ بُنْيَاهُ إِلَيْهَا وَهِيَ غَافِلَةً حَتَّى أَتَاهَا فَوَجَدَتْهُ مُجْلِسَهُ عَلَى فَجْنِيَهِ وَالْمُوسَى بِيَدِهِ، قَالَتْ: فَقَزِعْتُ فَرَعَةً عَرَفَهَا خُبَيْبٌ، فَقَالَ: أَتَخْشِينَ أَنَّ أَقْتُلَهُ؟ مَا كُنْتُ لَأَفْعَلَ ذَلِكَ، قَالَتْ: وَاللهِ مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، وَاللهِ لَقَدْ وَجَدْتُهُ يَوْمًا يَأْكُلُ قُطْفًا مِنْ عَنْبَهُ فِي يَدِهِ، وَإِنَّهُ لَمُوشَقٌ بِالْحَدِيدِ، وَمَا يِمَكَّهُ مِنْ ثَمَرَةَ، وَكَانَتْ تَقُولُ: إِنَّهُ لَرِزْقُ رَزْقَهُ اللهُ خُبَيْبَ، فَلَمَّا حَرَجُوا بِهِ مِنَ الْحَرَمِ لِيُقْتَلُوهُ فِي الْحَلَّ، قَالَ لَهُمْ خُبَيْبٌ: دَعُونِي أُصْلِي رَكْعَتَيْنِ، فَتَرَكُوهُ فَرَكَعَ رَكْعَتَيْنِ فَقَالَ: وَاللهِ لَوْلَا أَنْ تَحْسِبُوا أَنَّ مَا بِي جَنَعٌ لَرِدْتُ. ثُمَّ قَالَ: اللَّهُمَّ أَخْصُهُمْ عَدَادًا، وَاقْتُلْهُمْ بَدَادًا وَلَا يُثْقِلْ مِنْهُمْ أَحَدًا، ثُمَّ أَنْشَأَ يَقُولُ: فَلَسْتُ أَبَا لِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ جَنْبٍ كَانَ اللَّهُ مَضْرَبِي وَذَلِكَ فِي ذَاتِ الإِلَهِ وَإِنْ يَشَاءُ يُبَارِكُ عَلَى أُوصَالِ شَلْوِ مُمَزَّعٍ ثُمَّ قَامَ إِلَيْهِ أَبُو سَرْوَةَ عَقبَةَ بْنَ

so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allāh sent a swarm of wasps to protect the dead body of 'Āsim, and they shielded him from the messengers who could not cut anything from his body.

الحارث فقتله وكان خبيث هو سن  
لكل مسلم قيل صبرا الصلاة. وأخبر  
ـ يعني: النبي ﷺ - أصحابه يوم  
أصيوا خبرهم، وبعث ناس من  
فرش إلى عاصم بن ثابت حين  
حدثوا أنه قتل أن يؤتوا بشيء منه  
يعرف وكان قتل رجلاً عظيماً من  
عظمائهم بعث الله لعاصم مثل  
الظللة من الدبر فحملته من رسولهم،  
فلم يقدروا أن يقطعوا منه شيئاً.  
وقال كعب بن مالك: ذكروا مراراة  
بن الربيع العمري، وهلال بن أمية  
الواقفي، رجلين صالحين قد شهدا  
بندرأ. [راجع: ٣٠٤٥]

٣٩٩٠ - حدثنا قتيبة بن سعيد:  
حدثنا الليث، عن يحيى، عن نافع:  
أن ابن عمر رضي الله عنهما ذكر له  
أن سعيد بن زيد بن عمرو بن نفيل  
وكان بدرياً مرض في يوم جمعة،  
فركب إليه بعد أن تعلى النهر،  
وافتربت الجمعة وترك الجمعة».

٣٩٩١ - وقال الليث: حدثني  
يونس، عن ابن شهاب قال: حدثني  
عيذ الله بن عبد الله بن عتبة: أن آبا  
كتب إلى عمر بن عبد الله بن الأرقم  
الزهري يأمره أن يدخل على سبعية  
بني الحارث الأسلامية فيسألها عن  
حديثها، وعن ما قال لها رسول الله

**3990.** Narrated Nāfi': Ibn 'Umar رضي الله عنهما was once told that Sa'id bin Zaid bin 'Amr bin Nufail, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday *Salāt* (prayer) approached and Ibn 'Umar did not take part in the Friday *Salāt*.

**3991.** Narrated Subai'a bint Al-Hārith that she was married to Sa'd bin Khaula who was from the tribe of Banī 'Amr bin Lu'a and was one of those who fought in the battle of Badr. He died while she was pregnant during *Hajjat-ul-Wadā'*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e., became clean), she prepared herself for suitors. Abū As-Sanābil bin Ba'kak, a man from the tribe of Bani 'Abd Ad-Dār, called on her and said

to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allāh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e., Abū As-Sanābil) said this to me, I put on my dress in the evening and went to Allāh's Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

جِينَ اسْتَقْتَهُتْ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَرْقَمَ إِلَى عَبْدِ اللَّهِ بْنِ عُثْمَانَ يُخْبِرُهُ أَنَّ سُبْيَعَةَ بْنَ الْحَارِثَ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدَ بْنِ خُولَةَ، وَهُوَ مِنْ بَنِي عَامِرٍ بْنِ لُؤَيٍّ، وَكَانَ مِنْ شَهِدَ بَنْدَرًا. فَشَوَّفَهُ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَشَبَّهْ أَنَّ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ. فَلَمَّا تَعْلَمَتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَابِ، فَدَخَلَ عَلَيْهَا أُبُو السَّنَابِيلِ بْنُ بَعْكَلٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ، فَقَالَ لَهَا: مَا لِي أَرَاكِ تَجَمَّلِتْ لِلْخُطَابِ؟ ثُرَجَجَنَ التَّكَاحُ؟ فَإِنَّكَ وَاللَّهِ مَا أَنْتِ بِنَاكِحٌ حَتَّى تَمُرَ عَلَيْكِ أَرْبَعَةُ أَشْهُرٍ وَعَشْرً. قَالَتْ سُبْيَعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيابِيِّ جِينَ أَمْسَيْتُ وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلَهُ عَنْ ذَلِكَ فَأَفْتَانِي بِأَنِّي قَدْ حَلَّتْ جِينَ وَضَعَتْ حَمْلِي وَأَمْرَنِي بِالْتَّرَوِيجِ إِنْ بَدَا لِي. تَابِعَةُ أَصْبَعٍ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ. وَقَالَ الْلَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شَهَابٍ: وَسَأَلَنَا هُنَّا فَقَالَ: حَدَّثَنِي مُحَمَّدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثُوبَانَ مَوْلَى بَنِي عَامِرٍ ابْنِ لُؤَيٍّ: أَنَّ مُحَمَّدًا بْنَ إِيَّاسَ بْنِ الْكَبِيرِ، وَكَانَ أَبُوهُ شَهِدَ بَنْدَرًا أَخْبَرَهُ.

[انظر: ٥٣١٩]

(11) CHAPTER. The participation of angels in (the battle of) Badr.

3992. Narrated Rifā'a who was one of the

(11) بَابُ شُهُودِ الْمَلَائِكَةِ بَنْدَرًا  
٣٩٩٢ - حَدَّثَنِي إِسْحَاقُ بْنُ

warriors of the battle of Badr: Jibril (Gabriel) came to the Prophet ﷺ and said, "How do you look upon the warriors of (the battle of) Badr among yourselves?" The Prophet ﷺ said, "As the best of the Muslims," or said a similar statement. On that Jibril said, "And so are the angels who participated in (the battle of) Badr."

ابراهيم: أخبرنا جرير، عن يحيى بن سعيد، عن معاذ بن رفاعة بن رافع الررقى، عن أبيه، وكان أبوه من أهل بدرا، قال: جاء جبريل إلى النبي ﷺ فقال: ما تقدرون أهل بدرا فيكم؟ قال: من أفضل المسلمين، أو كلمة نحورها، قال: وكذلك من شهد بدرا من الملائكة. [انظر: ٣٩٩٤]

٣٩٩٣ - حديث سليمان بن حرب: حدثنا حماد، عن يحيى، عن معاذ بن رفاعة ابن رافع، وكان رفاعة من أهل بدرا، وكان رافع من أهل العقبة، فكان يقول لابنه: ما يسرني أني شهدت بدرا بالعقبة. قال: سأله جبريل النبي ﷺ بهذا.

**3993.** Narrated Mu'ādh bin Rifa'a bin Rāfi': Rifa'a was one of the warriors of (the battle of) Badr while (his father) Rāfi' was one of the people of Al-'Aqaba (i.e., those who gave the Al-'Aqaba Pledge). Rāfi' used to say to his son, "I would not have been happier if I had taken part in the battle of Badr instead of taking part in the 'Aqaba pledge."<sup>(1)</sup> Mu'ādh added, "Jibril (Gabriel) asked the Prophet ﷺ about that (i.e., the question referred to in Hadīh No.3992)."

**3994.** Narrated Mu'ādh: The one who asked (the Prophet ﷺ) was Jibril ('abriel) عليه السلام.

٣٩٩٤ - حديث إسحاق بن منصور: أخبرنا يزيد: أخبرنا يحيى: سمع معاذ ابن رفاعة: أن ملكاً سأله النبي ﷺ. وعن يحيى أن يزيد بن الهادِ أخبره أنه كان معه يوم حدثه معاذ هذا الحديث، فقال يزيد: فقال معاذ: إن السائل هو جبريل عليه السلام. [راجع: ٣٩٩٢]

٣٩٩٥ - حديث إبراهيم بن موسى: أخبرنا عبد الوهاب: حدثنا خالد، عن عكرمة، عن ابن عباس

: رضي الله عنها The Prophet ﷺ said on the day (of the battle) of Badr, "This is Jibril (Gabriel) holding the head of his horse and equipped

(1) (H. 3993) Rāfi' regarded the event of Al-'Aqaba Pledge as superior to the battle of Badr.

with arms for the battle.”

رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الشَّيْءَ يَكُونُ فِي قَدْرِهِ  
يَوْمَ بَدْرٍ: «هَذَا جِبْرِيلُ آخِذُ بِرَأْسِ  
فَرَسِيْهِ عَلَيْهِ أَدَاءً الْحَرْبِ». [انظر:  
٤٠٤١]

## (12) CHAPTER.

**3996.** Narrated Abū Zaid رَضِيَ اللَّهُ عَنْهُ: He died and did not leave any offspring, and he was one of the (warriors of the battle of) Badr.

**3997.** Narrated Ibn Khabbāb: Abū Sa‘id bin Mālik Al-Khudrī رَضِيَ اللَّهُ عَنْهُ returned from a journey and his family offered him some meat of sacrifices offered at ‘Eid-al-Adhā. On that he said, “I will not eat it before asking (whether it is allowed).” He went to his maternal brother, Qatāda bin An-Nu'mān, who was one of the warriors of the battle of Badr, and asked him about it. Qatāda said, “After your departure, an order was issued by the Prophet ﷺ cancelling the prohibition of eating the meat of sacrifices after three days.”

٣٩٩٦ - حَدَّثَنِي خَلِيفَةُ: حَدَّثَنَا  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا  
سَعِيدٌ، عَنْ فَتَادَةَ، عَنْ أَنَّ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: ماتَ أَبُو زَيْدٍ وَلَمْ يَرُثْ  
عَقِبًا وَكَانَ بَدْرِيًّا. [راجع: ٣٨١٠]

٣٩٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ: حَدَّثَنَا الْيَثْرَى قَالَ: حَدَّثَنِي  
يَخْسَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ  
مُحَمَّدٍ، عَنْ ابْنِ حَبَابٍ: أَنَّ أَبَا سَعِيدِ  
بْنَ مَالِكٍ الْحُذَرِيَّ رَضِيَ اللَّهُ عَنْهُ قَوْمٌ  
مِنْ سَفَرَ فَقَدَمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ  
لَحْومِ الْأَضْحَى، فَقَالَ: مَا أَنَا بِأَكِلِهِ  
حَتَّى أَسْأَلَ فَتَادَةَ بْنَ التَّعْمَانِ، فَسَأَلَهُ  
وَكَانَ بَدْرِيًّا، فَتَادَةَ بْنَ التَّعْمَانِ، فَقَالَ:  
إِنَّهُ حَدَّثَ بَعْدَكَ أَمْرٌ، نَقْضُ  
لِمَا كَانُوا يَنْهَا عَنْهُ مِنْ أَكْلِ لَحْومِ  
الْأَضْحَى بَعْدَ تَلَاقَتِهِ أَيَّامٍ.

[انظر: ٥٥٦٨]

**3998.** Narrated ‘Urwa : Az-Zubair said, “I met ‘Ubāida bin Sa‘id bin Al-‘Āṣ on the day (of the battle) of Badr and he was covered with armour ; so much that only his eyes were visible. He was surnamed *Abū Dhāt-al-Karish*. He said (proudly), ‘I am *Abū Dhāt-al-Karish*.’ I attacked him with the spear and pierced his eye and he died. I put my foot

٣٩٩٨ - حَدَّثَنِي عُبَيْدُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَ  
الرُّزَيْرُ: لَقِيَتِي يَوْمَ بَدْرٍ عَبِيْدَةَ بْنَ سَعِيدِ  
بْنِ الْعَاصِ وَهُوَ مُدَجِّجٌ لَا يُرَى مِنْهُ

over his body to pull (that spear) out, but even then I had to use great force to take it out as its both ends were bent." 'Urwa said, "Later on, Allāh's Messenger ﷺ asked Az-Zubair for that spear and he gave it to him. When Allāh's Messenger ﷺ died, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him; and when Abū Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmān demanded it from him and he gave it to him. When 'Uthmān was martyred, that spear remained with 'Alī's offspring. Then 'Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

**3999.** Narrated 'Ubāda bin Aṣ-Ṣāmit who was one of the warriors of the battle of Badr: Allāh's Messenger ﷺ said, "Give me the *Bai'a* (pledge)."

**4000.** Narrated 'Āishah رضي الله عنها, the wife of the Prophet ﷺ: Abū Hudhaifa, one of those who fought the battle of Badr with Allāh's Messenger ﷺ, adopted Sālim as his son and married his niece, Hind bint Al-Walid bin 'Utba to him. Sālim was a freed slave of an *Anṣāri* woman. Allāh's Messenger ﷺ also adopted Zaid as his son. In the Pre-Islamic Period of Ignorance the custom was

إِلَّا عَيْنَاهُ وَهُوَ يُخْنِي أَبُو ذَاتِ الْكَرِشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرِشِ، فَحَمَلْتُ عَلَيْهِ بِالْعَزَّةِ فَقُطِعَتْهُ فِي عَيْنِهِ فَمَاتَ، قَالَ هِشَامٌ: فَأَخْبَرْتُ أَنَّ الرَّبِيعَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ ثُمَّ تَمَطَّأْتُ فَكَانَ الجَهْدُ أَنْ نَزَعْتُهَا وَقَدْ اثْنَتِي طَرَفَاهَا، قَالَ عَزْرُوَةُ: فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَخْذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهَا عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخْذَهَا ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عَنْهُ الْعَلَى عَلَيْهِ، فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الرَّبِيعِ فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

**٣٩٩٩ -** حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسٍ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبَادَةَ ابْنَ الصَّامِيتِ، وَكَانَ شَهِيدًا بَدْرًا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: [بَايُونِي]. [راجع: ١٨]

**٤٠٠ -** حَدَّثَنَا يَحْيَى بْنُ بَكَرٍ: حَدَّثَنَا الْيَتْمَ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَزْرُوَةُ بْنُ الرَّبِيعِ، عَنْ عَايَشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ أَبَا حُدَيْفَةَ وَكَانَ مِنْ شَهِيدَيْ بَدْرًا مَعَ شَهِيدَيْ سَالِمًا

that, if one adopted a son, the people would call him by the name of the adopted father whom he would inherit as well, till Allāh تَعَالَى أَعْلَمَ revealed: “Call them (adopted sons) by (the names of) their fathers...” (V.33:5)

وأنكحة بنت أخيه هندة بنت الوليد ابن عتبة، وهو مؤلى لأمرأة من الأنصار. كما تبنت رسول الله ﷺ زيداً. وكان من تبني رجلاً في الجاهلية، دعاه الناس إليه وورثه ميراثه حتى أنزل الله تعالى ﴿أَدْعُوكُمْ لِأَبَائِيهِمْ﴾ فجاءت سهلة النبي ﷺ، فذكر الحديث. [انظر: ٥٠٨٨]

٤٠١ - حَدَّثَنَا عَلَيْ: حَدَّثَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ بْنُ ذَكْرَوَانَ، عَنِ الرُّبِيعِ بْنِ مُعَوْذٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ غَدَّةً بُنْيَ عَلَيَّ فَجَلَسَ عَلَى فِرَاشِي كَمْجُلِسِكَ مِنِي وَجُوَرِيَاتَ بَصِرِينَ بِالدُّفَّ يَئْدُنَنَ مَنْ قُلِّنَ مِنْ آبَائِي يَوْمَ بَذْرٍ حَتَّى قَالَ جَارِيَةً: وَفِينَا نِيَّ يَعْلَمُ مَا فِي عِدٍ، فَقَالَ النَّبِيُّ ﷺ: لَا تَقُولِي هَكَذَا، وَقُولِي مَا كُنْتَ تَقُولِينَ. [انظر: ٥١٤٧]

٤٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الرُّهْرِيِّ ح. وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَيْنَقِ، عَنْ ابْنِ شَهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ بْنِ مَسْعُودٍ: أَنَّ ابْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخْبَرَنِي أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ صَاحِبُ رَسُولِ اللَّهِ ﷺ وَكَانَ قَدْ شَهَدَ

**4001.** Narrated Ar-Ruba'i bint Mu'awwidh: The Prophet ﷺ came to me after on the morning of consummating my marriage and sat down on my bed, as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, “There is a Prophet amongst us who knows what will happen tomorrow.” The Prophet ﷺ said (to her), “Do not say this, but go on saying what you have spoken before.”

**4002.** Narrated Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا: Abū Ṭalha, a Companion of Allāh's Messenger ﷺ, and one of those who fought at (the battle of) Badr together with Allāh's Messenger ﷺ told me that Allāh's Messenger ﷺ said, “Angels do not enter a house in which there is a dog or a picture.” He meant the images of creatures that have souls.

[See Vol. 7, *Hadith* Nos. 5949, 5950, 5951].

بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: «لَا تَذْخُلُ الْمَلَائِكَةَ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةً»، يَرِيدُ التَّمَاثِيلَ الَّتِي فِيهَا الأَرْوَاحُ. [راجع: ٣٢٢٥]

٤٠٣ - حَدَّثَنَا عَبْدُ الدَّاِنِ: أَخْبَرَنَا عَبْدُ الدَّاِنِ: أَخْبَرَنَا يُونُسُ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا عَنْ سَيِّدِنَا عَلِيٍّ بْنِ حُسَيْنٍ: عَنْ الزُّهْرِيِّ: أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي شَارِفٌ مِنْ نَصْبِي مِنَ الْمَعْنَمِ يَوْمَ بَدْرٍ، وَكَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْطَانِي مِمَّا أَفَاءَ اللَّهُ مِنَ الْخُمُسِ يَوْمَئِذٍ. فَلَمَّا أَرَدْتُ أَنْ أَبْتَقِي بِفَاطِمَةَ عَلِيِّهَا السَّلَامَ بَنَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَاعْدَتْ رَجُلًا صَوَاغًا فِي بَيْنِ قِيقَاعَ أَنْ يَرْجِحَ مَعِيَ فَنَاتَيْ بِإِذْخِرٍ فَأَرَدْتُ أَنْ أَبْيَعَهُ مِنَ الصَّوَاغِينَ فَشَتَّعَيْنَ بِهِ فِي وَلِيمَةِ عُرْبِيِّ. فَبَيْنَا أَنَا أَجْمَعُ لِشَارِفِي مِنَ الْأَقْتَابِ وَالْعَرَائِرِ وَالْحِبَالِ، وَشَارِفَيِ مُنَاخَانِ إِلَى جَبْ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، حَتَّى جَمَعْتُ مَا جَمَعْتُهُ فَإِذَا أَنَا بِشَارِفِي قَدْ أَجْبَتْ أَسْنَمَتْهُمَا وَبَقِرْتْ حَوَاصِرُهُمَا وَأَخْدَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي حِينَ رَأَيْتُ الْمَنْظَرَ، قُلْتُ: مَنْ فَعَلَ هَذَا؟ قَالُوا: فَعَلَهُ حَمْرَةُ بْنُ عَبْدِ الْمُطَلِّبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي شَرْبٍ مِنَ الْأَنْصَارِ، عِنْدَهُ قَيْنَةٌ

4003. Narrated 'Alī: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet ﷺ had given me another she-camel from the *Khumus* which Allāh had bestowed on him that day. And when I intended to marry Fātima , the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Bani Qainuqā' that he should go with me to bring *Idkhir* (i.e., a kind of grass used by goldsmiths) which I intended to sell to goldsmiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of packsaddles for my two she-camels, which were kneeling down beside an *Anṣāri*'s dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e., the people) said, "Hamza bin 'Abdul-Muṭṭalib has done it. He is present in this house with some *Anṣāri* drinkers, a girl singer, and his friends. The singer said in her song, "O Hamza, get at the fat she-camels!" On hearing this, Hamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers. Then I came to the Prophet ﷺ while Zaid bin Ḥaritha was with him. The Prophet ﷺ noticed my state and asked, "What is the matter?" I said, "O Allāh's Messenger, I have never experienced such a day as today! Hamza attacked my two she-camels, cut off

their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Ḥāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet ﷺ then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet ﷺ understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

وأصحابه، فقالت في غنائهما: ألا ياخذ حمزة للشرف النساء. فوثب حمزة إلى السيف فأجبر أشنيتهما وبقر خواصرهما، وأخذ من أكبادهما. قال عليه: فانطلق حتى أدخل على النبي ﷺ وعنده زيد بن حارثة وعرف النبي ﷺ الذي لقيت فقال: «ما لك؟» قلت: يا رسول الله، ما رأيتك كال يوم، عدا حمزة على نائي فأجب أشنيتهما وبقر خواصرهما، وهذا هو ذا في بيتي معه شرب. فدعى النبي ﷺ بيردائ فارتدى ثم انطلق يمشي وأتبعه أنا وزيد بن حارثة حتى جاء النبي الذي فيه حمزة فاستاذ عليه فأذن له. فتفقق النبي ﷺ يلوم حمزة فيما فعل، فإذا حمزة تملّم، محممة عيناه، فنظر حمزة إلى النبي ﷺ ثم صعد النّظر فنظر إلى ركبتيه، ثم صعد النّظر فنظر إلى وجهه. ثم قال حمزة: وهل أنت إلا عبيد لأبي؟ فعرف النبي ﷺ أنه تعلم فنكص رسول الله ﷺ على عقبيه القهقرى، فخرج وخرجنا معه. [راجع: ٢٠٨٩]

٤٠٤ - حدثني محمد بن عباد: أخبرنا ابن عيينة قال: أ Ferdinand لانا ابن الأضهانى، سمعه من ابن مغيل: أن علياً رضي الله عنه كبر على سهل بن حنيف، فقال: إنه شهد بدرأ.

**4004.** Narrated Ibn Ma'qal: 'Ali رضي الله عنه led the funeral prayer of Sahl bin Hunayf and said, "He was one of the warriors of the battle of Badr."

**4005.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا said, "When (my daughter) Hafṣa bint 'Umar lost her husband Khunais bin Hudhaifa As-Sahmī, who was one of the Companions of Allāh's Messenger ﷺ and had fought in the battle of Badr and had died in Al-Madina, I met 'Uthmān bin 'Affān and suggested that he should marry Hafṣa saying, 'If you wish, I will marry Hafṣa bint 'Umar to you.' On that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you Hafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Messenger ﷺ demanded her hand in marriage and I married her to him. Later on, Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me Hafṣa for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger ﷺ had referred to the issue of Hafṣa; and I did not want to disclose the secret of Allāh's Messenger ﷺ, but had he (i.e., the Prophet ﷺ) given her up I would surely have accepted her.'"

**4006.** Narrated Abū Mas'ud Al-Badrī رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ said, "A man's

**4005 - حَدَّثَنَا أَبُو الْيَمَانُ:**  
**أَخْبَرَنَا شُعْبَةُ، عَنِ الزُّهْرِيِّ قَالَ:**  
**أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ**  
**عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا**  
**يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ**  
**اللَّهُ عَنْهُ حِينَ تَأْمِنْتُ حَفْصَةَ بْنَتْ عُمَرَ**  
**مِنْ خُثَيْبِ بْنِ مُحَدَّثَةِ السَّهْمِيِّ، وَكَانَ**  
**مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ فَذَ شَهَدَ**  
**بَدْرًا، تُؤْفَى بِالْمَدِينَةِ. قَالَ عُمَرُ:**  
**فَلَقِيَتْ عُثْمَانَ بْنَ عَفَانَ فَعَرَضَتْ عَلَيْهِ**  
**حَفْصَةَ، فَقَلَّتْ: إِنْ شِئْتَ أَنْكُحْنَكَ**  
**حَفْصَةَ بْنَتْ عُمَرَ، قَالَ: سَأَنْظُرُ فِي**  
**أَمْرِي. فَلَبِثَتْ لِيَالِيَّ، فَقَالَ: فَذَ بَدْرَا**  
**لِي أَنْ لَا أَتَرْوَجَ يَوْمَيْ هَذَا، قَالَ**  
**عُمَرُ: فَلَقِيَتْ أَبَا بَكْرٍ فَقَلَّتْ: إِنْ**  
**شِئْتَ أَنْكُحْنَكَ حَفْصَةَ بْنَتْ عُمَرَ،**  
**فَصَمَّتْ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا،**  
**فَكُنْتُ عَلَيْهِ أَوْجَدُ مِنِّي عَلَى عُثْمَانَ.**  
**فَلَبِثَتْ لِيَالِيَّ ثُمَّ خَطَّبَهَا رَسُولُ اللَّهِ ﷺ**  
**فَأَنْكَحْنَهَا إِيَّاهُ فَلَقِيَتِي أَبُو بَكْرٍ، فَقَالَ:**  
**لَعَلَّكَ وَجَدْتَ عَلَيَّ، حِينَ عَرَضَتْ**  
**عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قَلَّتْ:**  
**نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ**  
**إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَذَ عَلِمْتُ**  
**أَنَّ رَسُولَ اللَّهِ ﷺ فَذَ ذَكَرَهَا وَلَمْ أَكُنْ**  
**لَأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا**  
**لَقِيلُهَا. [انظر: ٥١٢٢، ٥١٢٩، ٥١٤٥]**

**4006 - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا**

spending on his family is a deed of charity.”

شُعبَةُ، عَنْ عَدِيٍّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ: سَمِعَ أَبَا مَسْعُودَ الْبَدْرِيَّ عَنِ النَّبِيِّ ﷺ قَالَ: «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ».

**4007.** Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair talking to ‘Umar bin ‘Abdul-Aziz during the latter’s governorship (at Al-Madina), he said, “Al-Mughira bin Shu‘ba delayed the ‘Aṣr prayer when he was the ruler of Al-Kūfa. On that, Abū Mas‘ud ‘Uqba bin ‘Amr Al-Anṣārī, the grand-father of Zaid bin Hasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughira), ‘You know that Jibril (Gabriel) came down and offered the Salāt (prayer) and Allāh’s Messenger ﷺ offered five prescribed Salāt (prayers), and Jibril said (to the Prophet ﷺ): I have been ordered to do so (i.e., offer these five Salāt (prayers) at these fixed stated times of the day.)’”

٤٠٠٧ - حَدَّثَنَا أَبُو الْيَمَانَ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الرُّهْبَرِيِّ: سَمِعْتُ عُرُوَةَ بْنَ الزَّيْرِ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي إِمَارَتِهِ: أَخْرَى الْمُغَيْرَةِ بْنِ شُعبَةَ الْعَصَرَ وَهُوَ أَمِيرُ الْكُوفَةِ. فَدَخَلَ أَبُو مَسْعُودَ عُقْبَةَ بْنَ عُمَرِ الْأَنْصَارِيَّ، جَدُّ زَيْدَ بْنِ حَسَنٍ، شَهِدَ بَدْرًا فَقَالَ: لَقِدْ عَلِمْتَ نَزَلَ جِبْرِيلَ عَلَيْهِ السَّلَامُ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ خَمْسَ صَلَوَاتٍ ثُمَّ قَالَ: هَذَا أَمْرُنِي.

كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَيِّهِ. [راجع: ٥٢١]

٤٠٠٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودِ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَيَّانُ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَاهُ». قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيَتْ أَبَا مَسْعُودَ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلَتْهُ فَحَدَّثَنِيهِ. [انظر: ٨، ٥٠٠٩، ٥٠٠٩، ٥٠٠٨]

٤٠٠٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

**4008.** Narrated Abū Mas‘ud Al-Badrī رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “Whosoever recited the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him.”

**4009.** Narrated Mahmūd bin Ar-Rabī‘ that ‘Itbān bin Mālik who was one of the

Companions of the Prophet ﷺ, and one of the warriors of (the battle of) Badr, came to Allāh's Messenger ﷺ.

حدَّثَنَا الْيَثِّى، عَنْ عُعَيْلٍ، عَنْ أَبِى شِهَابٍ: أَخْبَرَنِي مُحَمَّدُ بْنُ الرَّبِيعِ: أَنَّ عَتَّبَانَ بْنَ مَالِكٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنْ شَهَدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ.

[راجع: ٤٢٤]

**4010.** Narrated Ibn Shihāb: I asked Al-Ḥuṣain bin Muḥammad, who was one of the sons of Sālim and one of the nobles amongst them, about the narration of Maḥmūd bin Ar-Rabi' from 'Itbān bin Mālik, and he confirmed it.

٤٠١٠ - حدَّثَنَا أَخْمَدُ هُوَ أَبُونَا صَالِحٍ: حدَّثَنَا عَنْبَسَةُ: حدَّثَنَا يُوسُفُ: قَالَ أَبُونَا شِهَابٍ: ثُمَّ سَأَلْتُ الْحُصَيْنَ بْنَ مُحَمَّدٍ وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودٍ بْنِ الرَّبِيعِ، عَنْ عَتَّبَانَ بْنِ مَالِكٍ فَصَدَقَهُ.

[راجع: ٤٢٤]

**4011.** Narrated 'Abdullāh bin 'Amir bin Rabi'a who was one of the leaders of Banī 'Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: 'Umar appointed Qudāma bin Maz'ūn as ruler of Bahraīn, Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of 'Abdullāh bin 'Umar and Hafṣa. رَضِيَ اللَّهُ عَنْهُمْ

٤٠١١ - حدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعْبَىٰ، عَنِ الزُّهْرِىِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ رَبِيعَةَ، وَكَانَ مِنْ أَكْبَرِ بَنِي عَدِيٍّ، وَكَانَ أَبُوهُ شَهَدَ بَدْرًا مَعَ النَّبِيِّ ﷺ: أَنَّ عُمَرَ اسْتَعْمَلَ قُدَّامَةَ بْنَ مَظْعُونَ عَلَى الْبَحْرَيْنِ وَكَانَ شَهِيدًا بَدْرًا وَهُوَ خَالِ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ.

**4012, 4013.** Narrated Az-Zuhri: Sālim bin 'Abdullāh told me that Rāfi' bin Khadīj told 'Abdullāh bin 'Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allāh's Messenger ﷺ forbade the renting of fields (for their yields but allowed for money). I said to Sālim, "Do you rent your land?" He said, "Yes, for Rāfi' is mistaken."

٤٠١٢ ، ٤٠١٣ - حدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ: حدَّثَنَا جُوبَرِيَّةُ، عَنْ مَالِكٍ، عَنِ الرُّثْرِىِّ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: أَخْبَرَ رَافِعَ بْنَ خَدِيجَ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ عَمِيَّهُ وَكَانَا شَهِيدَيْ بَدْرًا أَخْبَرَاهُ أَنَّ رَسُولَ

الله ﷺ نهى عن كراء المزارع، قُلْتُ  
لِسَالْمِ: فَتَكْرِيْهَا أَنْتَ؟ قَالَ: نَعَّمْ، إِنَّ  
رَأْفَعًا أَكْثَرَ عَلَى تَقْسِيمِهِ. [راجع: ٢٣٣٩]

٤٠١٤ - حَدَّثَنَا آدُمْ: حَدَّثَنَا  
شَعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ  
قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَادَ بْنَ  
الْهَادِ الْتَّشْيَيْ قَالَ: رَأَيْتُ رِفَاعَةَ بْنَ  
رَافِعِ الْأَنْصَارِيَّ وَكَانَ شَهِيدًا بِدَرَأِ.

٤٠١٥ - حَدَّثَنَا عَبْدُ الدُّنْ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرُ وَبُونُسُ، عَنْ  
الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ: أَنَّهُ  
أَخْبَرَهُ أَنَّ الْمَسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ  
أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ خَلِيفَ لِتَنِي  
عَامِرِ بْنِ لُؤَيِّ وَكَانَ شَهِيدًا بِدَرَأِ مَعَ  
النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ  
أَبَا عُيَيْدَةَ بْنَ الْجَرَاحِ إِلَى الْبَحْرَيْنِ  
يَأْتِي بِجَزِيْهِا، وَكَانَ رَسُولُ اللَّهِ ﷺ  
هُوَ صَالِحٌ أَهْلَ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ  
الْعَلَاءَ بْنَ الْحَضْرَمَيِّ، فَقَدِيمُ أَبُو عُيَيْدَةَ  
بِمَا لِي مِنَ الْبَحْرَيْنِ فَسَمِعَتِ الْأَنْصَارُ  
يُقْدُومُ أَبِي عُيَيْدَةَ فَرَأَوْهُ صَلَاةَ الْفَجْرِ  
مَعَ النَّبِيِّ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا  
لَهُ فَقَبَسَ رَسُولُ اللَّهِ ﷺ جِنَ رَاهِمُ،  
ثُمَّ قَالَ: أَطْلُكُمْ سَمِعْتُمْ أَنَّ أَبَا عُيَيْدَةَ  
قَلِيلَ يُشَيِّءِ؟ قَالُوا: أَجَلْ يَا رَسُولَ  
اللَّهِ، قَالَ: فَأَبْشِرُوْا وَأَمْلُوْا مَا  
يُشَرِّكُمْ. فَوَاللَّهِ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ  
وَلَكُنِي أَخْشَى أَنْ تُبْسَطَ عَلَيْكُمُ الدُّنْيَا

4014. Narrated 'Abdullāh bin Shaddād bin Al-Hād Al-Lāithī: I saw Rifā'a bin Rāfi' Al-Anṣārī who was a warrior of the battle of Badr.

4015. Narrated Al-Miswar bin Makhrama that 'Amr bin 'Aūf, who was an ally of Banī 'Āmir bin Lu'ai and one of those who fought at (the battle of) Badr in the company of the Prophet ﷺ, said, "Allāh's Messenger ﷺ sent Abū 'Ubāida bin Al-Jarrāḥ to Bahraīn to bring the *Jizya* taxation from its people, for Allāh's Messenger ﷺ had made a peace treaty with the people of Bahraīn and appointed Al-'Alā' bin Al-Haḍramī as their ruler. So, Abū 'Ubāida arrived with the money from Bahraīn. When the *Anṣār* heard of the arrival of Abū 'Ubāida (on the next day), they offered the morning *Salāt* (prayer) with the Prophet ﷺ and when the morning *Salāt* (prayer) had finished, they presented themselves before him. On seeing the *Anṣār*, Allāh's Messenger ﷺ smiled and said, "I think you have heard that Abū 'Ubāida has brought something?" They replied, "Indeed, it is so, O Allāh's Messenger!" He said, "Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So, you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them."

كما بُسْطَتْ عَلَى مَنْ قَبْلَكُمْ .  
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ  
كَمَا أَهْلَكُتُهُمْ» .

**4016.** Narrated Nāfi‘: Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to kill all kinds of snakes.

٤٠١٦ - حَدَّثَنَا أَبُو النُّعْمَانَ :  
حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ ، عَنْ نَافِعٍ : أَنَّ  
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانُوا يَقْتُلُونَ  
الْحَيَّاتِ كُلَّهَا . [رَاجِعٌ : ٣٢٩٧]

**4017.** Until Abū Lubābā Al-Badrī told him that the Prophet ﷺ had forbidden the killing of harmless snakes living in houses called *jinnān*. So Ibn ‘Umar gave up killing them.

٤٠١٧ - حَتَّىٰ حَدَّثَنَا أَبُو لَبَّاْبَةَ  
الْبَدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهَىٰ عَنْ قَتْلِ  
جِنَانَ الْبَيْوَتِ فَأَمْسَكَ عَنْهَا .

**4018.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ : Some men of the *Anṣār* requested Allāh’s Messenger ﷺ to allow them to see him, they said, “Allow us to forgive the ransom of our sister’s son, ‘Abbās.” The Prophet ﷺ said, “By Allāh, you will not leave a single Dirham of it from him.”

٤٠١٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ  
الْمُنْذِرِ : حَدَّثَنَا مُحَمَّدُ بْنُ فَلَيْحَ ، عَنْ  
مُوسَى بْنِ عُقْبَةَ : قَالَ ابْنُ شَهَابٍ :  
حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ أَنَّ رِجَالًا مِنَ  
الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ  
فَقَالُوا : ائْذَنْ لَنَا فَلَتَرْكُ لَابْنِ أَخْتَنَا  
عَبَّاسَ فِدَاءً ، قَالَ : «وَاللَّهِ لَا تَذَرُونَ  
مِنْهُ دِرْهَمًا» . [رَاجِعٌ : ٢٥٣٧]

**4019.** Narrated ‘Ubaidullāh bin ‘Adī bin Al-Khiyār that Al-Miqdād bin ‘Amr Al-Kindī, who was an ally of Bani Zuhra, and one of those who fought the battle of Badr together with Allāh’s Messenger ﷺ told him that he said to Allāh’s Messenger ﷺ, “Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, ‘I surrender to Allāh (i.e., I have become a Muslim),’ could I kill him, O Allāh’s Messenger, after he had said this?” Allāh’s Messenger ﷺ said, “You should not kill him.” Al-Miqdād said, “O Allāh’s

٤٠١٩ - حَدَّثَنَا أَبُو عَاصِمٍ ، عَنْ  
ابْنِ جُرَيْجٍ ، عَنْ الزُّهْرِيِّ ، عَنْ عَطَاءَ  
بْنِ يَرِيدَ ، عَنْ عُيَيْدَ اللَّهِ بْنِ عَدَى ، عَنْ  
المُقْدَادِ بْنِ الْأَسْوَدِ حَ . وَحَدَّثَنِي  
إِسْحَاقُ : حَدَّثَنَا يَعْقُوبُ ابْنِ إِبْرَاهِيمَ  
ابْنِ سَعْدٍ ، حَدَّثَنَا ابْنُ أَخِي ابْنِ  
شَهَابٍ ، عَنْ عَمِّهِ قَالَ : أَخْبَرَنِي عَطَاءُ  
بْنِ يَرِيدَ الْيَتَمِّيُّ ، ثُمَّ الْجَنْدُعِيُّ أَنَّ عُيَيْدَ  
الَّهِ بْنَ عَدَى بْنَ الْجِيَارِ أَخْبَرَهُ : أَنَّ

Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allāh's Messenger ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

الْمُقْدَادَ بْنَ عَمْرُو الْكِنْدِيَّ، وَكَانَ حَلِيفًا لِيَنِي رُهْرَةً وَكَانَ مِنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَخْبَرَهُ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ: أَرَأَيْتَ إِنْ لَقِيْتُ رَجُلًا مِنَ الْكُفَّارِ فَاقْتَلْنَا فَضَرَبَ إِحْدَى يَدَيَ بَالسَّيْفِ فَقَطَعَهَا ثُمَّ لَمَّا مِنِي بِشَجَرَةٍ قَالَ: أَسْلَمَتُ اللَّهَ، أَقْتُلْهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْتُلْهُ، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَ، ثُمَّ قَالَ ذَلِكَ بَعْدَمَا قَطَعَهَا. فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَقْتُلْهُ إِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلَهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ». [انظر: ٦٨٦٥]

٤٠٢٠ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُلَيْهِ: حَدَّثَنَا سُلَيْمَانُ التَّمِيُّثِيُّ: حَدَّثَنَا أَنْسُ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَدْرًا: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلَ؟» فَانْتَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَ أَبْنًا عَفْرَاءَ حَتَّى بَرَدَ فَقَالَ: أَنْتَ أَبَا جَهْلَ؟ قَالَ ابْنُ عُلَيْهِ: قَالَ سُلَيْمَانُ هَكَذَا قَالَهَا أَنْسُ، قَالَ: أَنْتَ أَبَا جَهْلَ، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلُمُوهُ؟ قَالَ سُلَيْمَانُ: أَوْ قَالَ: قَتَلَهُ قَوْمُهُ. قَالَ: وَقَالَ أَبُو مَجْنِزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكَارٍ قَتَلَنِي. [راجع: ٣٩٦٢]

٤٠٢١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا

**4020.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said on the day (of the battle) of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and saw him struck by the two sons of 'Afrā' and was on the point of death. Ibn Mas'ūd said, "Are you Abū Jahl?" Abū Jahl replied, "Can there be a man more superior to the one whom they have killed (or as Sulaimān said, 'or is killed by his own folk')?" Abū Jahl added, "Would that I had been killed by other than a mere farmer."

**4021.** Narrated Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا 'Umar said, "When the Prophet ﷺ

died I said to Abū Bakr, 'Let us go to our *Anṣārī* brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

عبد الواحد: حدثنا معمر، عن الزهرى، عن عبيد الله بن عبد الله: حدثني ابن عباس، عن عمر رضي الله عنهم: لما توفي النبي ﷺ قلت لأبي بكر: انطلق بنا إلى إخواننا من الأنصار، فلقينا منهم رجلان صالحان شهدا بدرا، فحدثت عروة بن الزبير فقال: هما عويم بن سعيدة، ومغنم بن عدي.

[راجع: ٢٤٦٢]

**4022.** Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

٤٠٢٢ - إبراهيم: سمع محمد بن فضيل، عن إسماعيل، عن قينين: كان عطاء البدريين خمسة آلاف، خمسة آلاف وقال عمر: لأفضلهم على من بعدهم.

**4023.** Narrated Jubair bin Mu'tim رضي الله عنه: I heard the Prophet ﷺ reciting *Sūrat At-Tūr* in the *Maghrib* prayer, and that was at a time when Belief was first planted in my heart.

٤٠٢٣ - حذني إسحاق بن منصور: حدثنا عبد الرزاق قال: أخبرنا معمر، عن الزهرى، عن محمد بن جبیر ابن مطعم، عن أبيه قال: سمعت النبي ﷺ يقرأ في المغرب بالطور. وذلك أول ما وقر الإيمان في قلبي. [راجع: ٧٦٥]

**4024.** Jubair added: The Prophet ﷺ while speaking about the prisoners of war of Badr, said, "Were Al-Mu'tim bin 'Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

Narrated Sa'id bin Al-Musaiyab: When the first civil strife (in Islām) took place

٤٠٢٤ - وعن الزهرى، عن محمد ابن جبیر بن مطعم، عن أبيه: أن النبي ﷺ قال في أسارى بدرا: لو كان المطعم بن عدي حيا ثم لُكمي في هلاك الشئ لتركتهم له.

because of the murder of ‘Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Harrā,<sup>(1)</sup> took place, it left none of the *Hudai'bīya* Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

**4025.** Narrated Yūnus bin Yazīd: I heard Az-Zuhrī saying, “I heard ‘Urwa bin Az-Zubair, Sa’īd bin Al-Musayyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh each narrating part of the narrative concerning ‘Āishah, the wife of the Prophet ﷺ. ‘Āishah said: When I and Umm Mītāh were returning, Umm Mītāh stumbled by treading on the end of her robe, and on that she said, ‘May Mītāh be ruined.’ I said, ‘You have said a bad thing, you curse a man who took part in the battle of Badr!’” Az-Zuhrī then narrated the narration of the *Al-Ik* [slander (forged false statement) against ‘Āishah]. (See H. 2661)

**4026.** Narrated Ibn Shihāb: These were the battles of Allāh’s Messenger ﷺ (which he fought), and while mentioning (the battle of Badr) he said, “While the corpses of *Al-Mushrikūn* were being thrown into the well, Allāh’s Messenger ﷺ said (to them), ‘Have you found what your Lord promised true?’” ‘Abdullāh said, “Some of the Prophet’s Companions said, ‘O Allāh’s Messenger!

وقالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: وَقَعَتِ الْفِتْنَةُ الْأُولَى يَعْنِي مَقْتَلَ عُثْمَانَ فَلَمْ تُبْقِي مِنْ أَصْحَابِ بَدْرٍ أَحَدًا. ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّالِثَةُ، يَعْنِي الْحَرَّةُ، فَلَمْ تُبْقِي مِنْ أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا. ثُمَّ وَقَعَتِ النَّالِيَّةُ فَلَمْ تُرْتَفِعْ وَلَنَّايسْ طَبَاخُ. [راجع: ٣١٣٩]

**٤٠٢٥** - حَدَّثَنَا الحَجَّاجُ بْنُ مِنْهَايَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ التَّمِيرِيُّ: حَدَّثَنَا يُوسُفُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الرَّهْرَيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الرَّبِّيِّ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَاصِنِ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ، كُلُّ حَدَّثَنِي طَافِقَةً مِنَ الْحَدِيثِ، قَالَتْ: فَاقْبِلْتُ أَنَا وَأُمِّي مَسْطَحَ، فَعَثَرْتُ أُمِّي مَسْطَحَ فِي مِرْطَبِهَا فَقَالَتْ: تَعَسَّ مَسْطَحَ، فَقُلْتُ: بِئْسَ مَا قُلْتِ، تَسْبِيَنَ رَجُلًا شَهِدَ بَدْرًا؟ فَذَكَرَ حَدِيثَ الْإِلْفَكَ. [راجع: ٢٥٩٣]

**٤٠٢٦** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْتَرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلْنِيَّ بْنُ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ ابْنِ شَهَابٍ قَالَ: هَذِهِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْحَدِيثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ هُوَ يُلْقِيهِمْ: «هَلْ وَجَدْتُمْ مَا

(1) (H. 4024) The people of Al-Madīna were massacred by Yazid’s army.

You are addressing dead people.” Allāh’s Messenger ﷺ replied, “You do not hear what I am saying better than they.” The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, “When their shares were distributed, their number was 100 men. Allāh knows it better.”

وَعَدْكُمْ رَبُّكُمْ حَقًّا؟” قَالَ مُوسَى بْنُ عُقْبَةَ: قَالَ نَافِعٌ: قَالَ عَبْدُ اللَّهِ: قَالَ نَاسٌ مِّن أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، تُنَادِي نَاسًا أَمْوَاتًا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْتُمْ بِأَسْمَاعَ لِمَا قُلْتُ مِنْهُمْ». فَجَمِيعُ مَنْ شَهِدَ بَدْرًا مِّنْ قُرَيْشٍ مَّمَّنْ ضُرِبَ لَهُ سَهْمٌ وَاحِدٌ وَتَمَائُونَ رَجُلًا. وَكَانَ عُرْوَةُ بْنُ الْزَّبَيرِ يَقُولُ: قَالَ الْزَّبَيرُ: قُسِّمَتْ سُهْمَانَهُمْ فَكَانُوا مَائَةً، وَاللَّهُ أَعْلَمُ.

[راجع: ١٣٧٠]

**4027.** Narrated Az-Zubair: “On the day (of the battle) of Badr, emigrants received 100 shares of the war booty.”

٤٠٢٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمِرٍ، عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ الْزَّبَيرِ قَالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلنُّهَاجِرِينَ بِمِائَةَ سَهْمٍ.

(١٣) بَابُ تَسْوِيَةِ مَنْ سُمِّيَّ مِنْ أَهْلِ بَدْرٍ، فِي الْجَامِعِ الْذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ

النَّبِيُّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ ﷺ، أَبُو بَكْرِ الصَّدِيقِ، عُمَرُ، عُثْمَانُ، عَلَيُّ بْنُ أَبِي طَالِبٍ، إِيَّاسُ بْنُ الْبَكَرِ، بِلَالُ بْنُ رَبَاحٍ، مُؤْلِي أَبِي بَكْرِ الصَّدِيقِ، حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ، حَاطِبُ بْنُ أَبِي بَلْتَعَةَ الْحَلِيفُ لِقُرَيْشٍ، أَبُو حَذِيفَةَ بْنُ عَبْتَةَ بْنِ رَبِيعَةِ الْفَرْشَيِّ، حَارِثَةُ ابْنِ الرَّبِيعِ الْأَنْصَارِيُّ، قَتَلَ يَوْمَ بَدْرٍ وَهُوَ حَارِثَةُ

**(13) CHAPTER.** A list of the names of those who took part in the battle of Badr,  
Compiled by Abū ‘Abdullāh (Al-Bukhārī):

Prophet Muhammad bin ‘Abdullāh Al-Hāshimī ﷺ, Abū Bakr As-Siddiq, ‘Umar, ‘Uthmān, ‘Alī bin Abī Tālib, Iyās bin Al-Bukair, Bilāl bin Rabāh Maulā (i.e., freed slave of) Abū Bakr As-Siddiq, Hāmza bin ‘Abdul-Muṭṭalib Al-Hāshimī, Hātib bin Abī Balta‘a — ally of Quraish, Abū Hudhaifa bin ‘Utba bin Rabi‘a Qurashi, Hāritah bin Ar-Rabi‘ Al-Anṣāri (i.e., Hāritah bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin ‘Adī Al-Anṣāri, Khunais bin Hudhaifa As-Sahmī, Rifā‘a bin Rāfi‘ Al-Anṣāri, Rifā‘a bin ‘Abdul-Mundhir, Abū

Lubāba Al-Anṣārī, Az-Zubair bin Al-‘Awwām Al-Qurashī, Zaid bin Sahl Al-Anṣārī, Sā‘d bin Mālik Az-Zuhrī, Sā‘d bin Khaula Al-Qurashī, Sa‘id bin Zaid bin ‘Amr bin Nufail Al-Qurashī, Sahl bin Hunain Al-Anṣārī, Zuhair bin Rāfi‘ Al-Anṣārī and his brother (Muzhir), ‘Abdullāh bin Maś‘ūd Al-Hudhalī, ‘Utba bin Maś‘ūd Al-Hudhalī, ‘Abdur-Rahmān bin ‘Aūf Az-Zuhrī, ‘Ubaida bin Al-Ḥārith Al-Qurashī, ‘Ubāda bin Aṣ-Ṣāmit Al-Anṣārī, ‘Amr bin ‘Aūf, an ally of the Banī ‘Āmir bin Lu‘āi, ‘Uqba bin ‘Amr Al-Anṣārī, ‘Āmir bin Rabī‘a Al-Anṣārī, ‘Āsim bin Thābit Al-Anṣārī, ‘Uwaim bin Sā‘ida Al-Anṣārī, Itbān bin Mālik Al-Anṣārī, Qudāma bin Maṣ‘ūn, Qatāda bin An-Nu‘mān Al-Anṣārī, Mu‘ādh bin ‘Amr bin Al-Jamūh, Mu‘awwidh bin ‘Afrā and his brother, Mālik bin Rabī‘ Abū Usaïd Al-Anṣārī, Murara bin Ar-Rabī‘ Al-Anṣārī, Ma‘n bin ‘Adī Al-Anṣārī, Miṣṭāḥ bin Uthātha bin ‘Abbād bin Al-Muṭṭalib bin ‘Abd-Manāf, Al-Miqdād bin ‘Amr Al-Kindī — an ally of Banī Zuhra, and Hilāl bin Umaiyya Al-Anṣārī. (رضي الله عنهم).

بْنُ سَرَاقَةَ كَانَ فِي النَّظَارَةِ، حُبِيبُ  
ابْنُ عَدَى الْأَنْصَارِيُّ، خَنِيسُ بْنُ  
حَدَّادَةَ السَّهْمِيُّ، رِفَاعَةُ بْنُ رَافِعٍ  
الْأَنْصَارِيُّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْذِرِ،  
أَبُو لَبَابَةَ الْأَنْصَارِيُّ، الرَّبِيرُ بْنُ الْعَوَامِ  
الْقُرْشِيُّ، رَيْدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ  
الْأَنْصَارِيُّ، أَبُو رَيْدِ الْأَنْصَارِيُّ، سَعْدُ  
بْنُ مَالِكِ الزَّهْرِيُّ، سَعْدُ ابْنُ خَوَّةَ  
الْقُرْشِيُّ، سَعِيدُ بْنُ رَيْدِ ابْنِ عَمْرُو بْنِ  
تَفَيلِ الْقُرْشِيُّ، سَهْلُ بْنُ حَنْيَفَ  
الْأَنْصَارِيُّ، ظَهِيرُ بْنُ رَافِعِ الْأَنْصَارِيُّ  
وَأَخْوَهُ. عَبْدُ اللَّهِ بْنُ عُثْمَانَ أَبُو بَكْرِ  
الصَّدِيقِ الْقُرْشِيُّ، عَبْدُ اللَّهِ بْنُ مَسْعُودِ  
الْهَذَلِيُّ، عُتْبَةُ بْنُ مَسْعُودِ الْهَذَلِيُّ،  
عَبْدُ الرَّحْمَنِ بْنُ عَوْفِ الزَّهْرِيُّ،  
عُبَيْدَةُ بْنُ الْحَارِثِ الْقُرْشِيُّ، عِبَادَةُ  
بْنُ الصَّامِيتِ الْأَنْصَارِيُّ، عُمَرُ بْنُ  
الْخَطَابِ الْعَدَوِيُّ، عُثْمَانُ بْنُ عَفَانَ  
الْقُرْشِيُّ خَلَفَهُ النَّبِيُّ ﷺ عَلَى ابْنِهِ  
وَضَرَبَ لَهُ بِسَهْمِهِ، عَلَيُّ ابْنُ أَبِي  
طَالِبِ الْهَاشَمِيُّ، عَمْرُو بْنُ عَوْفِ  
خَلِيفَتِ بَنِي عَامِرِ بْنِ لُؤْيٍ، عَقْبَةُ بْنُ  
عَمْرُو الْأَنْصَارِيُّ، عَامِرُ بْنُ رَبِيعَةَ  
الْعَزَّيْزِيُّ، عَاصِمُ بْنُ ثَابِتِ الْأَنْصَارِيُّ،  
عُوَيْمُ بْنُ سَاعِدَةَ الْأَنْصَارِيُّ، عَثَبَانُ  
بْنُ مَالِكِ الْأَنْصَارِيُّ، قُدَامَةُ بْنِ  
مَظْعُونِ، قَتَادَةُ بْنُ الثَّعْمَانِ  
الْأَنْصَارِيُّ، مُعَاذُ بْنُ عَمْرُو بْنِ

الجموح، مُعَاذُ بْنُ عَفَرَاءَ وَأَخْوَهُ،  
مَالِكُ بْنُ رَبِيعَةَ أَبُو أَسِيدِ الْأَنْصَارِيِّ،  
مُرَارَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيِّ، مَعْنُ بْنُ  
عَدِيِّ الْأَنْصَارِيِّ، مَسْطَحُ بْنُ أَنَاثَةَ بْنِ  
عَبَادِ بْنِ الْمُطَلِّبِ بْنِ عَبْدِ مَنَافِ،  
الْمَقْدَادُ بْنُ عَمْرُو الْكِنْدِيُّ حَلِيفُ بَنِي  
زُهْرَةَ، هَلَالُ بْنُ أُمِيَّةَ الْأَنْصَارِيِّ  
رَضِيَ اللَّهُ عَنْهُمْ.

(١٤) بَابِ حَدِيثِ بَنِي النَّضِيرِ،  
وَمَخْرُجِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ فِي دِيَةِ  
الرَّجُلَيْنِ، وَمَا أَرَادُوا مِنَ الْغَدْرِ  
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

وَقَالَ الرُّهْبَرِيُّ، عَنْ عُرْوَةَ بْنِ  
الرَّبِيعِ: كَانَتْ عَلَى رَأْيِ سَيِّدِ أَشْهُرِ  
مِنْ وَقْعَةِ بَنْدِرٍ قَبْلَ وَقْعَةِ أَحْمَدِ. وَقَوْلُ  
اللَّهِ عَزَّ وَجَلَّ: «هُوَ الَّذِي أَخْرَجَ الَّذِينَ  
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ» إِلَى قَوْلِهِ أَنَّ  
يَخْرُجُوا» [الحشر: ٢] وَجَعَلَهُ ابْنُ  
إِسْحَاقَ بَعْدَ بِثْرَ مَعْوِنَةَ وَأَحْمَدَ.

٤٠٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ  
نَضِيرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا ابْنُ  
جُرَيْجٍ، عَنْ مُوسَى بْنِ عَفْبَةَ، عَنْ  
نَافِعٍ، عَنْ ابْنِ عَمْرَ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: حَارَبَتْ قُرَيْظَةً وَالنَّضِيرَ فَأَجْلَى  
بَنِي النَّضِيرِ وَأَفَرَ قُرَيْظَةً وَمَنْ عَلَيْهِمْ.

(14) CHAPTER. The story of Banī An-Nadīr. And the going of Allāh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men.<sup>(1)</sup> And how Banī An-Nadīr betrayed Allāh's Messenger ﷺ by breaking the covenant with him.

'Urwa bin Az-Zubair said, "This incident (i.e., the *Ghazwā* of Banī An-Nadīr) took place six months after the battle of Badr and before the battle of Uhud."

And the Statement of Allāh :

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī-An-Nadīr) from their homes at the first gathering..." (V.59:2)

Ibn Ishāq thinks that it (i.e., that *Ghazwā*) took place after the (event of) *Bir' Ma'una* and (the *Ghazwā*) of Uhud.

4028. Narrated Ibn 'Umar رضي الله عنهمما that Banī An-Nadīr and Banī Quraiza fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Nadīr and allowed Banī Quraiza to remain at their places (in Al-Madīna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allāh's Messenger ﷺ, for he was not aware of such a covenant. So, Allāh's Messenger ﷺ decided to pay their blood-money and asked Banī An-Nadīr to help him in this matter as they had a covenant with him.

their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Al-Madīna, they were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salām and the Jews of Banī Hāritha and all the other Jews of Al-Madīna.

**4029.** Narrated Sa'īd bin Jubair: I mentioned to Ibn 'Abbās *Sūrat Al-Hashr*. He said, "Call it *Sūrat An-Naḍīr*."

**4030.** Narrated Anas bin Mālik رضي الله عنه: Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banī Quraīṣa and Banī An-Naḍīr, whereupon he started returning their date-palms to them.

**4031.** Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger ﷺ burnt and cut down the date-palm trees of Banī An-Naḍīr at a place called Al-Buwaira. Allāh then revealed:

"What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh..." (V.59:5)

حتى حاربت قريطة، فقتل رجالهم، وقسم نسائهم وأولادهم وأموالهم بين المسلمين، إلا بعضهم لحقوا بالنبي ﷺ فامتهن وأسلموا، وأجلى يهود المدينة كُلُّهم: بني قينقاع وهُم رهط عبد الله بن سلام، ويهود بني حارثة، وكل يهود المدينة.

**٤٠٢٩** - حَدَّثَنَا الحَسْنُ بْنُ مُذْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِّرٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: سُورَةُ الْحَسْرِ، قَالَ: قُلْ: سُورَةُ التَّضِيرِ، تابعةُ هُشَيْمٍ، عَنْ أَبِي بَشِّرٍ. [انظر: ٤٦٤٥، ٤٨٨٢، ٤٨٨٣]

**٤٠٣٠** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الأَسْنُودِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخَلَاتِ حَتَّى افْتَسَحَ قُرْيَطَةُ والْتَّضِيرُ فَكَانَ يَعْدُ ذَلِكَ يَرْدُ عَلَيْهِمْ.

[راجع: ٢٦٣٠]

**٤٠٣١** - حَدَّثَنَا آدُمْ: حَدَّثَنَا الْلَّئِنُثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي التَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةَ فَتَرَلَ «مَا قَطَعْتُمْ مِنْ لِسَنَةٍ أَوْ زَكَّتُمْهَا قَائِمَةً عَلَى أُمُولِهَا فَإِذَا دَنَّ اللَّهُ»

[الحضر: ٥]. [أصح: ٢٣٢٦]

**4032.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ burnt the date-palm trees of Banī An-Nadīr. Hassān bin Thābit said the following poetic verses about this event:

The terrible burning of Al-Buwaira  
Has been received indifferently by the nobles of Banī Lu’āi

(The masters and nobles of Quraish).<sup>(1)</sup>

Abū Sufyān bin Al-Ḥārith (i.e., the Prophet’s cousin who was still a disbeliever then) replied to Hassān, saying in poetic verses:

May Allāh bless that burning  
And set all its (i.e., Al-Madīna’s) parts on burning fire.

You will see who is far from it (i.e., Al-Buwaira)

And which of our lands will be harmed by it (i.e., the burning of Al-Buwaira).<sup>(1)</sup>

**4033.** Narrated Mālik bin Aus Al-Ḥadathān An-Naṣrī that once ‘Umar bin Al-Khaṭṭāb رضي الله عنه called him and while he was sitting with him, his gatekeeper, Yarfā came and said, “Will you admit ‘Uthmān, ‘Abdur-Rahmān bin ‘Aūf, Az-Zubair and Sa’d (bin Abī Waqqās) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfā came again and said, “Will you admit ‘Ali and ‘Abbās who are asking your permission?” ‘Umar said, “Yes.” So, when the two entered, ‘Abbās said, “O chief of the believers! Judge between me and this (i.e., ‘Ali).” Both of them had a dispute regarding the property of Banī An-Nadīr which Allāh

4٠٣٢ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا حَبَّانُ: أَخْبَرَنَا جُوبَرِيَّةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَقَ نَخْلَ بَنِي الظَّفِيرِ، قَالَ: وَلَهَا يَقُولُ حَسَانُ بْنُ ثَابِتَ:

وَهَانَ عَلَى سَرَّاً بَنِي لُؤَيٍّ  
حَرِيقٌ بِالْبُؤْرَةِ مُسْتَطِيرٌ  
قَالَ: فَأَجَابَهُ أَبُو سُفْيَانَ بْنَ

الْحَارِثِ:  
أَدَمَ اللَّهُ ذُلْكَ مِنْ صَنْبِعِ  
وَحَرَقَ فِي نَوَاحِيهَا السَّعِيرُ  
سَتَغْلِمُ أَيْنَا مِنْهَا بَنْزُورٌ  
وَتَغْلِمُ أَيَّ أَرْضَنَا تَضِيرٌ

[راجع: ٢٣٢٦]

4٠٣٣ - حَدَّثَنَا أَبُو الْيَمَانِ:  
أَخْبَرَنَا شُعْبَيْتُ، عَنْ الزُّهْرِيِّ قَالَ:  
أَخْبَرَنِي مَالْكُ بْنُ أُوسٍ بْنِ الْحَدَّاثَانِ  
الْتَّصَرِيُّ: أَنَّ عُمَرَ بْنَ الْخَطَّابَ  
رَضِيَ اللَّهُ عَنْهُ دَعَاهُ إِذْ جَاءَهُ حَاجَةً  
يَرْفَا فَقَالَ لَهُ: هَلْ لَكَ رَغْبَةً فِي  
دُخُولِ عُشَانَ وَعَبْدِ الرَّحْمَنِ وَالْزُّبَيرِ  
وَسَعْدِ يَسْتَأْذِنُونَ؟ فَقَالَ: نَعَمْ،  
فَأَذْخَلْهُمْ فَلَيْثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ:  
هَلْ لَكَ رَغْبَةً فِي عَبَّاسٍ وَعَلَيِّ  
يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ، فَلَمَّا دَخَلَا

(1) (H. 4032) Hassān is abusing Quraish who had tempted Banī An-Nadīr to break the covenant with Allāh’s Messenger ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

had given to His Messenger ﷺ as *Fai* (i.e., booty gained without fighting), ‘Alī and ‘Abbās started reproaching each other. The people (i.e., ‘Uthmān and his companions) said, “O chief of the believers! Give your verdict in their case and relieve each from the other.” ‘Umar said, “Wait, I beseech you, by Allah, by Whose Permission both the heaven and the earth exist! Do you know that Allāh’s Messenger ﷺ said, ‘We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,’ and he said it about himself?” They (i.e., ‘Uthmān and his companions) said, “(No doubt) he said so.” ‘Umar then turned towards ‘Alī and ‘Abbās and said, “I beseech you both, by Allāh! Do you know that Allāh’s Messenger ﷺ said so?” They replied in the affirmative. He said, “Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger ﷺ with something of this *Fai* which He did not give to anybody else. Allāh said:

‘And what Allāh gave as booty (*Fai*) to His Messenger (Muhammad ﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.’ (V.59:6)

So this property was especially granted to Allāh’s Messenger ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh’s Messenger ﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh’s Property is spent (i.e., in charity). Allāh’s Messenger ﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, ‘I am the successor of Allāh’s Messenger ﷺ.’ So he (Abū Bakr) took

وَسَلَّمَا قَالَ عَبَّاسُ: بِاُمِيرِ الْمُؤْمِنِينَ، افْضِ بَيْنِي وَبَيْنَ هَذَا وَهُمَا يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْ مَالِ بَنِي النَّبِيِّ. فَاسْتَبَّ عَلَيَّ وَعَبَّاسُ فَقَالَ الرَّهْطُ: يَا اُمِيرَ الْمُؤْمِنِينَ، افْضِ بَيْنَهُمَا، وَأَرْخِ أَحَدُهُمَا مِنَ الْآخَرِ، فَقَالَ عُمَرُ: اتَّبِعُوكُمْ بِاللَّهِ الَّذِي يَأْذِنُهُ تَقْوُمُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ مُحَمَّدًا قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً»، يُرِيدُ بِذَلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلَيَّ وَعَبَّاسَ، فَقَالَ: أَنْشُدُكُمَا بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ مُحَمَّدًا قَدْ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَإِنِي أَحَدُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ مُحَمَّدًا فِي هَذَا الْفِئَةِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: «وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَحْتُمْ عَلَيْهِ مِنْ حَيْلٍ وَلَا رِكَابٍ» إِلَى قَوْلِهِ: «فَدَرِرَ» فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ مُحَمَّدٌ: شَمَّ وَاللَّهُ مَا اخْتَازَهَا دُونَكُمْ وَلَا اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمُوهَا وَقَسَمَهَا فِي كُمْ حَتَّى يَقِنَّ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ مُحَمَّدًا يُنْقُتُ عَلَى أَهْلِهِ نَعَةَ سَيِّهِمْ مِنْ هَذَا الْمَالِ. ثُمَّ يَأْخُذُ مَا يَقِنَّ فَيَجْعَلُهُ مَجْعَلَ مَالِ اللَّهِ

charge of this property and disposed it in the same manner as Allāh's Messenger ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Ali and 'Abbās and said, "You both remember that Abū Bakr disposed it in the way you ('Ali and 'Abbās) have both seen and Allāh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allāh caused Abū Bakr to die and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do; and Allāh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., 'Ali and 'Abbās) came to me, and the claim of you both was one and the same. O 'Abbās! You also came to me. So I told you both that Allāh's Messenger ﷺ said, 'Our property is not inherited, but whatever we leave is to be spent in charity.' Then when I thought that I should better hand over this property to you both. I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allāh that you will dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allāh, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to

فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ  
تَوْفَى النَّبِيُّ ﷺ فَقَالَ أَبُو بَكْرٌ: فَإِنَّا  
وَلِئِنْ رَسُولُ اللَّهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٌ  
فَعَمِلَ فِيهِ مَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ  
وَأَنْتُمْ حِينَئِذٍ. فَأَفْلَى عَلَى عَلِيٍّ  
وَعَبَّاسٍ وَقَالَ: تَذَكَّرَانِ أَنَّ أَبَا بَكْرٌ  
عَمِلَ فِيهِ كَمَا تَقُولَانِ وَاللَّهُ يَعْلَمُ إِنَّهُ  
فِيهِ لصَادِقٌ بَارُّ رَاشِدٌ تَابِعُ الْحَقِّ، ثُمَّ  
تَوْفَى اللَّهُ عَزَّ وَجَلَّ أَبَا بَكْرٍ فَقُلْتُ: أَنَا  
وَلِئِنْ رَسُولُ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضَهُ  
سَتَّيْنَ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ  
رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٌ، وَاللَّهُ يَعْلَمُ  
أَنِّي فِيهِ صَادِقٌ بَارُّ رَاشِدٌ تَابِعُ الْحَقِّ،  
ثُمَّ حِشْمَانِي كَلَّا كُمَا، وَكَلِمَتُكُمَا  
وَاحِدَةً، وَأَمْرَكُمَا جَمِيعًا، فَجَشَّتِي،  
يَعْنِي عَبَّاسًا، فَقُلْتُ لَكُمَا: إِنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: لَا تُورَثُ مَا تَرَكْتَنَا  
صَدَقَةً، فَلَمَّا بَدَا لِي أَنَّ أَدْفَعَهُ إِلَيْكُمَا  
قُلْتُ: إِنِّي شَتَّمْتَ دَفَعَتَهُ إِلَيْكُمَا عَلَى أَنَّ  
عَلَيْكُمَا عَهْدَ اللَّهِ وَمِيثَاقَهُ لَتَعْمَلَا فِيهِ  
بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو  
بَكْرٌ، وَمَا عَمِلْتُ فِيهِ مُذْلِلٌ، وَإِلَّا  
فَلَا تَكَلِّمَانِي، فَقُلْتُمَا: أَدْفَعُهُ إِلَيْنَا،  
بِذَلِكَ فَدَعَتُهُ إِلَيْكُمَا. أَفَتَنْمَسَانِ مِنِّي  
قَضَاءً غَيْرَ ذَلِكَ؟ فَوَاللَّهِ الَّذِي يَأْذِنُ  
تَقْوُمُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي  
فِيهِ بِقَضَاءٍ غَيْرَ ذَلِكَ حَتَّى تَقْوُمَ  
السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفُعُهُ إِلَيَّ

manage it (i.e., that property), then return it to me, and I will manage on your behalf."

**4034.** The subnarrator said, "I told 'Urwa bin Az-Zubair of this *Hadīth* and he said, 'Mālik bin Aus has told the truth. I heard 'Aishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ saying, 'The wives of the Prophet ﷺ sent 'Uthmān to Abū Bakr demanding from him their one-eighth of the *Fai* which Allāh had granted to His Messenger ﷺ. But I used to oppose them and say to them: Will you not fear Allāh? Don't you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself.' He ﷺ added: The family of Muḥammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.' So, this property (of *Sadāqa*) was in the hands of 'Alī who withheld it from 'Abbās and overpowered him. Then it came in the hands of Ḥasan bin 'Alī, then in the hands of Ḥusain bin 'Alī, and then in the hands of 'Alī bin Ḥusain and Ḥasan bin Ḥasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Ḥasan, and it was truly the *Sadāqa* of Allāh's Messenger ﷺ."

**4035.** Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: and Al-'Abbās came to Abū Bakr رَضِيَ اللَّهُ عَنْهُ claiming their inheritance of the Prophet's land of Fadak and his share from Khaibar.

فَأَنَا أَكْتَبُكُمَاهُ. [رَاجِع: ٢٩٠٤]

**٤٠٣٤** - قَالَ: فَحَدَّثَنِي هَذَا  
الْحَدِيثُ عُرْوَةُ بْنُ الزُّبَيرَ، فَقَالَ:  
صَدَقَ مَالِكُ بْنُ أُوْيِنَ، أَنَا سَمِعْتُ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ  
تَقُولُ: أَرْسَلَ أَرْوَاحَ النَّبِيِّ ﷺ عُنْمَانَ  
إِلَى أَبِي بَكْرٍ يَسْأَلُهُ ثُمَّ نَهَنَ مَنَا  
اللَّهُ عَلَى رَسُولِهِ ﷺ فَخَنَثَتْ أَنَا  
أَرْدُهُنَّ، فَقُلْتُ لَهُنَّ: أَلَا تَتَقَرَّبُنَّ إِلَيَّ؟  
أَلْمَ تَعْلَمُنَّ أَنَّ النَّبِيِّ ﷺ كَانَ يَقُولُ:  
«لَا تُورْثُ، مَا تَرَكْنَا صَدَقَةً» - يُرِيدُ  
بِذَلِكَ نَفْسَهُ - إِنَّمَا يَأْكُلُ آنَّ مُحَمَّدَ  
ﷺ فِي هَذَا الْمَالِ». فَانْتَهَى أَرْوَاحُ  
النَّبِيِّ ﷺ إِلَى مَا أَخْبَرْتُهُنَّ، قَالَ:  
فَكَانَتْ هَذِهِ الصَّدَقَةُ يَبْدِلُ عَلَيَّ، مَعْنَاهَا  
عَلَيَّ عَبَاسًا فَعَلَبَهُ عَلَيْهَا. ثُمَّ كَانَ يَبْدِلُ  
حَسَنَ بْنَ عَلَيِّ، ثُمَّ يَبْدِلُ حُسَيْنَ بْنَ  
عَلَيِّ، ثُمَّ يَبْدِلُ عَلَيِّ بْنَ حُسَيْنٍ،  
وَحَسَنَ بْنَ حَسَنٍ، كَلَامُهَا كَانَ  
يَتَداوِلُ بَيْنَهُمْ. ثُمَّ يَبْدِلُ زَيْدَ بْنَ حَسَنٍ.  
وَهِيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَفَّا.

[انظر: ٦٧٢٧، ٦٧٣٠]

**٤٠٣٥** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا هِشَامٌ: حَدَّثَنَا مَعْمُرٌ،  
عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا  
السَّلَامُ وَالْعَبَاسَ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ

مِيرَاثُهُمَا : أَرْضَهُمْ مِنْ فَدَكِ ، وَسَهْمَهُ  
مِنْ خَيْرِهِ . [راجع : ٣٠٩٢]

٤٠٣٦ - فَقَالَ أَبُو بَكْرٍ : سَمِعْتُ  
الَّبِيِّنَ يَقُولُ : لَا نُورَثُ ، مَا تَرَكَتَا  
صَدَقَةً ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا  
الْمَالِ . وَاللَّهُ لِقَرَابَةِ رَسُولِ اللَّهِ يَعْلَمُ  
أَحَبَّ إِلَيَّ أَنْ أَصِلَّ مِنْ قَرَابَتِي .

[راجع : ٣٠٩٣]

### (١٥) بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ

**4036.** Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given as *Sadaqa* (in charity). But the family of Muhammad ﷺ can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Messenger (ﷺ) rather than to my own kith and kin."

**(15) CHAPTER.** The killing of Ka'b bin Al-Ashraf.

**4037.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ said "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muhammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muhammad bin Maslama said, "Then allow me to say a thing (i.e., to deceive Ka'b)." The Prophet said, "You may say it." Then Muhammad bin Maslama went to Ka'b and said, "That man (i.e., Muhammad ﷺ) demands *Sadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allāh, you will get tired of him!" Muhammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two). Ka'b said "Yes (I will lend you), but you should mortgage something to me." Muhammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to

٤٠٣٧ - حَدَّثَنَا عَلَيْيَ بنْ عَبْدِ  
اللهِ : حَدَّثَنَا سُفْيَانُ : قَالَ عَمْرُو :  
سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُمَا يَقُولُ : قَالَ رَسُولُ اللَّهِ يَعْلَمُ  
مَنْ لِكَعْبَ بْنِ الْأَشْرَفِ ؟ فَإِنَّهُ قَدْ أَدَى  
اللَّهَ وَرَسُولَهُ ، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ  
فَقَالَ : يَا رَسُولَ اللَّهِ ، أَتُحِبُّ أَنْ  
أَفْتَلَهُ ؟ قَالَ : «نَعَمْ» ، قَالَ : فَأَذْنِ لِي  
أَنْ أَقُولَ شَيْئًا ، قَالَ : «فُلْ». فَأَتَاهُ  
مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ : إِنَّ هَذَا  
الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً ، وَإِنَّهُ قَدْ عَنَّا  
وَلَيْنِي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ ، قَالَ :  
وَأَيْضًا وَاللَّهُ لَتَمَلَّهُ . قَالَ : إِنَّا قَدْ  
اتَّبَعْنَا فَلَا نُحِبُّ أَنْ نَدْعُهُ حَتَّى نَنْظُرَ  
إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ ، وَقَدْ أَرَدْنَا  
أَنْ تُسْلِفَنَا وَسَقَا أَوْ وَسْقَيْنِ - وَحَدَّثَنَا  
عَمْرُو غَيْرَ مَرَّةٍ فَلَمْ يَذْكُرْ : وَسَقَا أَوْ  
وَسْقَيْنِ ، فَقُلْتُ لَهُ : فِيهِ وَسْقَا أَوْ

me." They said, "How can we mortgage our women to you and you are the most handsome of the Arabs?" Ka'b said, "Then mortgage your sons to me." They said, "How can we mortgage our sons to you? Later they would be abused by the people's saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you." Muḥammad bin Maslama and his companion promised Ka'b that they or he (Muḥammad bin Maslama) would return to him. He came to Ka'b at night along with Ka'b's foster brother (milk suckling brother), Abū Nā'ila. Ka'b invited them to come into his fort, and then he went down to them. His wife asked him, "Where are you going at this time?" Ka'b replied, "None but Muḥammad bin Maslama and my (foster — milk sucking) brother Abū Nā'ila have come." His wife said, "I hear a voice as if blood is dropping from him." Ka'b said, "They are none but my brother Muḥammad bin Maslama and my foster (milk sucking) brother Abū Nā'ila. A generous man should respond to a call at night, even if invited to be killed." Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū 'Abs bin Jabr, Al-Hārith bin Aūs and 'Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, "When Ka'b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him." The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, "I will let you smell his head." Ka'b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, "I have never smelt a better scent than this." Ka'b replied, "I have got the best Arab

وَسَقِينِ؟ فَقَالَ: أَرَى فِيهِ: وَسَقَا أَوْ وَسَقِينِ - فَقَالَ: نَعَمْ، ارْهَنُونِي، قَالُوا: أَيُّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهَنُونِي نِسَاءَكُمْ، قَالُوا: كَيْفَ تَرْهَنُكَ نِسَاءَنَا وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهَنُونِي أَبْنَاءَكُمْ، قَالُوا: كَيْفَ تَرْهَنُكَ أَبْنَاءَنَا فَيُسْبِبُ أَحَدُهُمْ. فَيَقُولُ: رُهْنَ بُوسْقِي أَوْ وَسَقِينِ؟ هَذَا عَارٌ عَلَيْنَا، وَلَكُنَا تَرْهَنُكَ الْلَّامَةَ. قَالَ سُفِيَّانُ: يَعْنِي السَّلَاحَ، فَوَاعَدَهُ أَنْ يَأْتِيهِ فَجَاءَهُ لَيْلًا وَمَعَهُ أَبُو نَاثِلَةَ وَهُوَ أَخُو كَعْبِ مَنِ الرَّضَا عَاهَمْ فَدَعَاهُمْ إِلَى الْحِصْنِ فَتَرَلَ إِلَيْهِمْ فَقَالَتْ لَهُ امْرَأَهُ: أَيْنَ تَخْرُجُ هَذِهِ السَّاعَةِ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ بْنُ مَسْلَمَةَ وَأَخِي أَبُو نَاثِلَةَ، وَقَالَ غَيْرُ عَمْرُو: قَالَتْ: أَسْمَعْ صَوْتَكَ كَائِنَةَ يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو نَاثِلَةَ. إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةِ بَلْنَلِ لِأَجَابَ . قَالَ: وَيُدْخِلُ مُحَمَّدًَ ابْنَ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، قَبْلَ لِسُفِيَّانَ: سَمَاهُمْ عَمْرُو؟ قَالَ: سَمَى بَعْضَهُمْ، قَالَ عَمْرُو: جَاءَ مَعَهُ بِرَجُلَيْنِ وَقَالَ غَيْرُ عَمْرُو: أَبُو عَبْسٍ بْنُ جَبْرٍ، وَالْحَارِثُ بْنُ أَوْسٍ، وَعَبَادُ بْنُ بِشْرٍ. قَالَ عَمْرُو: جَاءَ مَعَهُ بِرَجُلَيْنِ فَقَالَ: إِذَا مَا جَاءَ فَإِنِّي قَاتِلٌ بِشَعْرِهِ فَأَشْمَهُ إِذَا رَأَيْتُمُونِي اسْتَمْكَنْتُ مِنْ رَأْسِهِ

women who know how to use the high class of perfume.” Muḥammad bin Maslāma requested Ka'b, “Will you allow me to smell your head?” Ka'b said, “Yes.” Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, “Will you let me (smell your head)?” Ka'b said, “Yes.” When Muḥammad got a strong hold of him, he said (to his companions), “Get at him!” So, they killed him and went to the Prophet ﷺ and informed him.

فُلُونَكُمْ فاضرِبُوهُ، وَقَالَ مَرَّةً: ثُمَّ أَشْمَمُكُمْ. فَنَزَلَ إِلَيْهِمْ مُتَوَسِّحًا وَهُوَ يَنْفَعُ مِنْهُ رِيحُ الظِّبِّ فَقَالَ: مَا رَأَيْتُ كَالِيُومْ رِيحًا أَيْ أَطِيبَ. وَقَالَ عَيْرُ عَمْرُو: قَالَ عِنْدِي أَعْطَرُ نِسَاءَ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ، قَالَ عَمْرُو: فَقَالَ: أَتَأَذَنُ لِي أَنْ أَشْمَمَ رَأْسَكَ؟ قَالَ: نَعَمْ، فَنَسْمَمَهُ، ثُمَّ أَشْمَمَ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأَذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمَكَنْ مِنْهُ قَالَ: دُوَنْكُمْ، فَقَتَلُوهُ، ثُمَّ أَتَوْا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

(١٦) بَابُ قَتْلِ أَبِي رَافِعٍ عَبْدِ اللَّهِ بْنِ أَبِي الْحَقِيقِ، وَيُقَالُ: سَلَامُ بْنُ أَبِي الْحَقِيقِ. كَانَ بِخِيَرٍ وَيُقَالُ: فِي حِضْنِهِ بِإِرْضِ الْجَهَارِ وَقَالَ الزَّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الأَشْرَفِ.

**(16) CHAPTER. The killing of Abū Rāfi'**, ‘Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Hijāz.

Az-Zuhri said, “He (Abū Rāfi') was killed after Ka'b bin Al-Ashraf.”

**4038.** Narrated Al-Barā' bin ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ sent a group of men to Abū Rāfi'. So, ‘Abdullāh bin ‘Atik entered his house at night, while he (Abū Rāfi') was sleeping, and killed him.

[See *Hadīth* No. 4039].

٤٠٣٨ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَيْبَكَ بْنَتَهُ لَيْلًا وَهُوَ نَائِمٌ فَقَتَلَهُ. [رَاجِعٌ: ٣٠٢٢]

٤٠٣٩ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ

**4039.** Narrated Al-Barā' bin ‘Āzib رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ sent some men from the *Anṣār* to (kill) the Jew Abū Rāfi', and appointed ‘Abdullāh bin ‘Atik as their leader. Abū Rāfi' used to hurt Allāh's

Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. ‘Abdullāh (bin ‘Atik) said to his companions, “Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle).” So, ‘Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered ‘Abdullāh as one of the castle’s servants) addressing him saying, “O Allāh’s slave! Enter if you wish, for I want to close the gate.” ‘Abdullāh added in his story, “So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi’ for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, ‘Should these people discover my presence, they will not be able to catch me till I have killed him.’ So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, ‘O Abū Rāfi’!’ Abū Rāfi’ said, ‘Who is it?’ I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, ‘What is this voice, O Abū Rāfi’?’ He said, ‘Woe to your mother! A man in my house has hit me with a

البراء بن عازب قال: بعث رسول الله ﷺ إلى أبي رافع اليهودي رجلاً من الأنصار فأمر عليهم عند الله بن عتبة. وكان أبو رافع يؤذن رسول الله ﷺ ويعين عليه، وكان في حصن له بأرض الحجاز، فلما دنوا منه وقد غربت الشمس وراح الناس سرّحهم، فقال عبد الله لأصحابه: اجلسوا مكانكم، فإني مُنظَّلٌ ومُنْظَلَفٌ للبَوَابِ لعلَّيْ أَذْخُلَ فاقبل حتى دنا من الباب، ثم تَقَعَ يُشَوِّهَ كائِنَ يُفْضِي حاجَةً، وقد دخلَ النَّاسُ فَهَنَّفَ بِهِ الْبَوَابُ: يا عبد الله، إِنْ كُنْتَ تُرِيدُ أَنْ تَدْخُلَ فَادْخُلْ، فإِنِّي أُرِيدُ أَنْ أُغْلِقَ الْبَابَ، فَدَخَلْتُ فَكَمْنَتُ فَلَمَّا دَخَلَ النَّاسُ أَغْلَقَ الْبَابَ ثُمَّ أَغْلَقَ الْأَغْلِيقَ عَلَى وَدَّ، قَالَ: فَقَمْتُ إِلَى الْأَقَايلِ فَأَخْدَثْتُهَا فَفَتَحْتُ الْبَابَ وَكَانَ أَبُو رَافِعَ يُسْمَرُ عِنْدَهُ وَكَانَ فِي عَلَائِيَّ لَهُ، فَلَمَّا ذَهَبَ عَنْهُ أَهْلُ سَمَرِهِ صَعَدْتُ إِلَيْهِ فَجَعَلْتُ كُلُّمَا فَتَحْتُ بَابًا أَغْلَقْتُ عَلَيَّ مِنْ دَاخِلِي، قُلْتُ: إِنَّ الْقَوْمَ نَذِرُوا بِي لِمَ يَخْلُصُوا إِلَيَّ حَتَّى أُقْتَلَهُ، فَأَنْهَيْتُ إِلَيْهِ، فَإِذَا هُوَ فِي بَيْتِ مُظَلِّمٍ وَسُطُّ عِيَالِهِ لَا أَذْرِي أَيْنَ هُوَ مِنْ الْبَيْتِ. فَقُلْتُ: يَا أَبَا رَافِعٍ، قَالَ: مَنْ هَذَا؟ فَأَهْوَيْتُ تَحْوَ الصَّوْتِ فَأَضْرَبَهُ ضَرْبَةً بِالسَّيْفِ

sword? I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfi'', the merchant of Hijāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfi''. So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg'. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

وَأَنَا ذَهَشْتُ فَمَا أَغْتَيْتُ شَيْئًا، وَصَاحَ  
فَخَرَجْتُ مِنَ الْبَيْتِ فَأَمْكُثْ غَيْرَ بَعِيدٍ،  
ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: مَا هَذَا  
الصَّوْتُ يَا أَبَا رَافِعٍ! فَقَالَ: لَأُمَكِّ  
الوَيْلُ إِنَّ رَجُلًا فِي الْبَيْتِ ضَرَبَنِي قَبْلُ  
بِالسَّيْفِ، قَالَ: فَأَضْرِبْهُ ضَرْبَةً أَخْخَنَتْهُ  
وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ضَبِيبَ السَّيْفِ  
فِي بَطْنِهِ حَتَّى أَخْدَى فِي ظَهُورِهِ، فَعَرَفْتُ  
أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الْأَبْوَابَ بَابًا  
بَابًا، حَتَّى انتَهَيْتُ إِلَى دَرْجَةِ لَهَّ  
فَوَضَعْتُ رِجْلِي وَأَنَا أُرْدِي أَنِّي قَدْ  
انتَهَيْتُ إِلَى الْأَرْضِ فَوَقَعْتُ فِي لَيْلَةٍ  
مُقْمِرَةً فَانْكَسَرْتُ ساقِي فَعَصَبْتُهَا  
بِعِمَامَةٍ ثُمَّ انْظَلَقْتُ حَتَّى جَلَسْتُ عَلَى  
الْبَابِ، فَقُلْتُ: لَا أَخْرُجُ اللَّيْلَةَ حَتَّى  
أَعْلَمَ أَقْتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيْكُ قَامَ  
النَّاعِي عَلَى الشُّورِ فَقَالَ: أَعْنِي أَبَا  
رَافِعٍ تَاجِرَ أَهْلَ الْحِجَازِ، فَانْظَلَقْتُ  
إِلَى أَصْحَابِي فَقُلْتُ النَّجَاءُ، فَقَدْ قَلَّ  
اللَّهُ أَبَا رَافِعٍ. فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ  
فَحَدَّثَنِي، فَقَالَ لِي: «ابْسُطْ رِجْلَكَ»،  
فَبَسَطْتُ رِجْلِي فَمَسَحَهَا فَكَانَهَا لَمْ  
أَشْتِكِهَا قُطْ. [راجع: ٣٠٢٢]

**4040. Narrated Al-Barā'**: رَضِيَ اللَّهُ عَنْهُ عَنْهُ أَنَّهُ أَخْمَدَ بْنَ عُثْمَانَ: حَدَّثَنَا أَخْمَدُ بْنُ عَلِيٍّ أَنَّهُ أَخْمَدَ بْنَ عُثْمَانَ: حَدَّثَنَا شُرَيْحٌ هُوَ ابْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ

عُثْمَانَ: حَدَّثَنَا أَخْمَدُ بْنُ عَلِيٍّ أَنَّهُ أَخْمَدَ بْنَ عُثْمَانَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ

trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with *Abū Rāfi'* and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to *Abū Rāfi'* by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O *Abū Rāfi'*?' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O *Abū Rāfi'*?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that *Abū Rāfi'* cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found *Abū Rāfi'* lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my

بِلَالَ إِلَى أَبِي رَافِع عَبْدَ اللَّهِ بْنَ عَيْنَيْكَ،  
وَعَبْدَ اللَّهِ بْنَ عَتَّبَةَ فِي نَاسِ مَعْهُمْ  
فَانْطَلَقُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ. فَقَالَ  
لَهُمْ عَبْدُ اللَّهِ بْنُ عَيْنَيْكَ: إِمْكُثُوا أَنْتُمْ  
حَتَّى أَنْطَلِقَ أَنَا فَانْظُرْ، قَالَ: فَانْطَلَقْتُ  
أَنْ أَدْخُلَ الْحِصْنَ فَفَقَدُوا حِمَارًا لَهُمْ  
قَالَ فَحَرَجُوا يَقْسِينَ يَطْلُبُونَهُ، قَالَ:  
فَخَشِيتُ أَنْ أُغَرِّفَ، فَغَضِيَّتُ رَأْسِي  
وَرِجْلِي كَأَنِّي أُفْضِي حَاجَةً ثُمَّ نَادَى  
صَاحِبُ الْبَابِ: مَنْ أَرَادَ أَنْ يَدْخُلَ  
فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ  
اخْتَبَأْتُ فِي مَرْبِطِ حِمَارٍ عِنْدَ بَابِ  
الْحِصْنِ، فَتَعَشَّشُوا عِنْدَ أَبِي رَافِعٍ  
وَتَحَدَّثُوا حَتَّى ذَهَبَتْ سَاعَةٌ مِنَ  
اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ. فَلَمَّا  
هَدَأَتِ الْأَصْوَاتُ وَلَا أَسْمَعْ حَرَكَةَ  
خَرَجْتُ، قَالَ: وَرَأَيْتُ صَاحِبَ  
الْبَابِ حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ فِي  
كُوَّةٍ فَأَخْدَتُهُ فَفَتَحْتُ بَهِ بَابَ الْحِصْنِ.  
قَالَ: قُلْتُ: إِنْ تَذَرْ بِي الْقَوْمُ انْطَلَقْتُ  
عَلَى مَهْلِ. ثُمَّ عَمِدْتُ إِلَى أَبْوَابِ  
بُيُوتِهِمْ فَنَقْلَقْتُهُ عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ  
صَعِدْتُ إِلَى أَبِي رَافِعٍ فِي سُلْمٍ فَإِذَا  
الْبَيْتُ مُظْلِمٌ قَدْ طَفَقَ سِرَاجُهُ فَلَمْ أَدْرِ  
أَيْنَ الرَّجُلُ؟ قُلْتُ: يَا أَبَا رَافِعٍ،  
قَالَ: مَنْ هَذَا؟ قَالَ: فَعَمِدْتُ تَحْوَ  
الصَّوْتَ فَأَضْرَبَهُ وَصَاحَ، فَلَمْ تُغْنِ  
شَيْئًا. قَالَ: ثُمَّ جِئْتُ كَأَنِّي أُغْيِثُ،

leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfi') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfi'. I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

فَقُلْتُ: مَا لَكْ يَا أَبَا رَافِعٍ؟ وَعَيْرُثْ صَوْتِي. فَقَالَ: أَلَا أُعْجِبُكَ؟ لَأَمْكَنَ الْوَنِيلَ، دَخَلَ عَلَيَّ رَجُلٌ فَضَرَبَنِي بِالسَّيْفِ، قَالَ: فَعَمِدْتُ لَهُ أَيْضًا فَأَضْرِبُهُ أُخْرَى فَلَمْ تُعْنِ شَيْئًا، فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ: ثُمَّ جَئْتُ وَعَيْرُثْ صَوْتِي كَهْنَةَ الْمُغْيَثِ، فَإِذَا هُوَ مُسْتَلِقٌ عَلَى ظَهِيرِهِ فَأَضْعَفَ السَّيْفَ فِي بَطْنِهِ ثُمَّ أَنْكَفَهُ عَلَيْهِ حَتَّى سَمِعْتُ صَوْتَ الْعَظَمِ ثُمَّ خَرَجْتُ دَهْشًا حَتَّى أَتَيْتُ السَّلَّمَ أَرِيدُ أَنْ أُنْزِلَ فَأَسْقُطْتُ مِنْهُ فَانْخَلَعْتُ رِجْلِي فَعَصَبْتُهَا ثُمَّ أَتَيْتُ أَصْحَابِي أَحَجْلُ. فَقُلْتُ لَهُمْ: انْظِلُوكُمْ فَبَشَّرُوا رَسُولَ اللَّهِ ﷺ فَإِنِّي لَا أَبْرُحُ حَتَّى أَسْمَعَ النَّاعِيَةَ، فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ صَعَدَ النَّاعِيَةُ، فَقَالَ: أَتَعْنِي أَبَا رَافِعٍ، قَالَ: فَقُلْتُ أَمْشِي، مَا بِي قَلْبَهُ، فَأَدْرَكْتُ أَصْحَابِي قَبْلَ أَنْ يَأْتُوا إِلَيَّهِ فَبَشَّرُتهُمْ. [راجع: ٣٠٢٢]

### (١٧) بَابُ غَرْوَةِ أَحْدِي

وَقَوْلُ اللَّهِ تَعَالَى: «وَإِذْ عَدَّتَ مِنْ أَهْلِكَ شَيْوَى الْمُؤْمِنِينَ مَقْعِدَ لِلْتِسَالِ وَاللَّهُ سَيِّعُ عَلَيْمٌ» [آل عمران: ١٢١] وَقَوْلُهُ جَلَ ذِكْرُهُ: «وَلَا تَهْنِوا وَلَا تَخْرُنُوا وَأَشْمُ الأَعْلَوْنَ إِنْ كُشِّمْ

### (17) CHAPTER. The *Ghazwā of Uhud*<sup>(1)</sup>.

And the Statement of Allāh:

"And (remember) when you (O Muhammad ﷺ) left your household in the morning to post the believers at their stations for battle, (of Uhud). And Allāh is All-Hearer, All-Knower." (V.3:121)

Also the Statement of Allāh:-

(1) (Ch. 17) Uhud is a well-known mountain in Al-Madīna where the battle took place in the month of Shawwāl in the 3rd year of *Hijrah* between Muslims and Quraish *Mushrikūn*.

"So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (wrong-doers, polytheists). And that Allāh may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *As-Sabirūn* (the patient)? You did indeed wish for death (*Ash-Shahadah* – martyrdom) before you met it. Now you have seen it openly with your own eyes." (V.3:139-143)

And His Statement :

"And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allāh is Most Gracious to the believers." (V.3:152)

And His Statement :

"Think not of those as dead who are killed in the Way of Allāh ..." (V.3:169)

**4041.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا On the day of the battle of Uhud, the Prophet ﷺ said, "This is Jibril (Gabriel) holding the head of his horse and equipped with war weapons."

مُؤْمِنِينَ ﴿١﴾ إِنْ يَمْسِكُمْ فَتْحٌ فَقَدْ مَسَّ  
الْقَوْمَ فَتْحٌ مُشْلُّمٌ وَتَلَاقَ الْأَئِمَّةُ  
ذُدُوا لَهَا بَيْنَ النَّاسِ وَلِعَلَمَ اللَّهُ الَّذِينَ  
إِمَّا تُؤْمِنُوا وَيَسْجُدُ مِنْكُمْ شَهَادَةً وَاللَّهُ لَا يُبْعِثُ  
الظَّالِمِينَ ﴿٢﴾ وَلِيُعَصِّمَ اللَّهُ الَّذِينَ إِمَّا تُؤْمِنُوا  
وَيَسْعَى الْكُفَّارُ ﴿٣﴾ أَمْ حَسِّبُمْ أَنَّ  
تَدْخُلُوا الْجَنَّةَ وَلَا يَعْلَمُ اللَّهُ الَّذِينَ  
جَهَدُوا وَنَكَرُوكُمْ وَيَعْلَمُ الْمُصَدِّقِينَ ﴿٤﴾ وَلَقَدْ  
كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَلِيلٍ أَنْ تَلْقَوْهُ فَقَدْ  
رَأَيْتُمُوهُ وَأَنْتُمْ تُنْظَرُونَ ﴿٥﴾ وَقَوْلُهُ :  
﴿وَلَقَدْ صَدَقْتُمُ اللَّهَ وَعْدَهُ إِذْ  
تَحْسُونُهُمْ﴾ تَسْأَلُونَهُمْ قُتْلًا الْآيَةُ  
إِلَى قَوْلِهِ : ﴿وَاللَّهُ ذُو فَضْلٍ عَلَى  
الْمُؤْمِنِينَ﴾ [آل عمران: ١٤٣-١٣٩]  
وقَوْلُهُ تَعَالَى : ﴿وَلَا تَحْسِنَ الَّذِينَ قُتُلُوا  
فِي سَبِيلِ اللَّهِ أَمُونًا﴾ الآيَةُ [آل عمران:  
١٥٢].

**4041** - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى : أَخْبَرَنَا عَبْدُ الْوَهَابِ، حَدَّثَنَا  
خَالِدُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ : قَالَ النَّبِيُّ ﷺ  
يَوْمَ أُحْدِي : «هَذَا جِبْرِيلُ أَخِذُ  
بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاءُ الْحَرْبِ».   
[راجعاً : ٣٩٩٥]

**4042** - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

Messenger ﷺ offered the funeral prayers of

the martyrs of the battle of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, ‘I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be *Al-Haud* (i.e., tank – *Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it.’ The narrator added, ‘That was the last look which I cast on Allāh’s Messenger ﷺ.’

الرَّحِيمُ: أَخْبَرَنَا زَكَرِيَّاً بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ الْمُبَارَكَ، عَنْ حَيْوَةِ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ أَبِي الْحَسِيرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلِيْ أُحْدِيْ بَعْدَ ثَمَانِيَّ سَبْعِينَ كَالْمُوَدَّعِ لِلأَخْيَاءِ وَالْأَمْوَاتِ، ثُمَّ ظَلَّعَ الْمُبَشِّرَ فَقَالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطْ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنَّ مَوْعِدَكُمُ الْحَوْضُ، وَإِنِّي لَا نُظْرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوهَا». قَالَ: فَكَانَتْ آخِرَ نَظَرَةً نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٤٤]

**4043.** Narrated Al-Barā' رضي الله عنه: We faced *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ] on that day (of the battle of Uhud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullāh (bin Jubair) as their commander and said, “Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us.” So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, “The booty, the booty!” 'Abdullāh bin Jubair said, “The Prophet ﷺ had taken a firm promise from me not to leave this place.” But his companions refused (to stay). So when they

٤٠٤٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ وَاجْلَسَ النَّبِيُّ ﷺ جِيْشًا مِنَ الرُّمَاةِ، وَأَمَرَ عَلَيْهِمْ عَبْدَ اللَّهِ وَقَالَ: «لَا تَبْرُحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرُحُوا، فَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعَيْنُوا». فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَسْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سُوقِهِنَّ، قَدْ بَدَّتْ خَلَالَهُنَّ فَأَخْدُوا يَقُولُونَ: الْغَنِيمَةُ الْغَنِيمَةُ، فَقَالَ عَبْدُ اللَّهِ ابْنُ جَبَرٍ: عَهَدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لَا تَبْرُحُوا فَأَبْوَا، فَلَمَّا أَبْوَا صَرِفَ

refused (to stay there), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad (ﷺ) present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quhāfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khaṭṭāb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allāh! Allāh has kept what will make you unhappy." Abū Safyān said, "High may be *Hubal*!"<sup>(1)</sup> On that the Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allāh is More High and More Majestic!" Abū Sufyān said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" The Prophet ﷺ said, "Say: Allāh is our *Maulā* (Helper) and you have no *Maulā* (helper)." Abū Sufyān said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it."

**4044.** Narrated Jābir رضي الله عنه: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

**4045.** Narrated Sa'd bin Ibrāhīm : A meal

وَجُوْهُهُمْ فَأَصَبَ سَبْعُونَ قَتِيلًا  
وَأَشْرَفَ أَبُو سُفِيَّانَ فَقَالَ: أَفِي الْقَوْمِ  
مُحَمَّدٌ؟ فَقَالَ: «لَا تُجِيبُوهُ»، فَقَالَ:  
أَفِي الْقَوْمِ ابْنُ أَبِي طَحَّافَةَ؟ قَالَ: «لَا  
تُجِيبُوهُ»، فَقَالَ: أَفِي الْقَوْمِ ابْنُ  
الْخَطَّابِ؟ فَقَالَ: إِنَّ هُولَاءِ قُتُلُوا،  
فَلَوْ كَانُوا أَحْيَاءً لَأَجَابُوا، فَلَمْ يَمْلِكُ  
عُمَرُ نَفْسَهُ، فَقَالَ لَهُ: كَذَبْتَ يَا عَدُوَّ  
اللَّهِ، أَبْقَى اللَّهُ عَلَيْكَ مَا يُحِزِّنُكَ، قَالَ  
أَبُو سُفِيَّانَ: أَغْلُبُ هُبَلَ، فَقَالَ النَّبِيُّ ﷺ:  
«أَجِيبُوهُ»، قَالُوا: مَا تَقُولُ؟  
قَالَ: «قُولُوا: اللَّهُ أَعَلَى وَأَجَلٌ»، قَالَ  
أَبُو سُفِيَّانَ: لَنَا العَزَّى وَلَا عَزَّى  
لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ»،  
قَالُوا: مَا تَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ  
مَوْلَانَا وَلَا مَوْلَى لَكُمْ». قَالَ أَبُو  
سُفِيَّانَ: يَوْمَ بَيْوَمَ بَدْرٍ وَالْحَرْبُ  
سِحَالٌ. وَتَجِدُونَ مُثْلَةً لِمَ آمَرْتُ بِهَا وَلِمَ  
تَسْوِيْني . [راجع: ٣٠٣٩]

**٤٠٤٤ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ عَمْرُو، عَنْ  
جَابِرٍ قَالَ: اضْطَبَحَ الْخَمْرَ يَوْمَ أُخْدِي  
نَاسٌ ثُمَّ قُتِلُوا شُهَدَاءً . [راجع: ٢٨١٥]**

**٤٠٤٥ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا**

(1) (H. 4043) *Hubal* was one of their idols.

was brought to 'Abdur-Rahmān bin 'Auf while he was observing fast. He said, "Muṣ'ab bin 'Umair was martyred, and he was better than I; yet he was shrouded in a *Burda* (i.e., a sheet) so that, if his head was covered, his feet became bare, and if his feet were covered, his head became bare." 'Abdur-Rahmān added, "Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Rahmān then started weeping so much that he left the food.

عَبْدُ اللَّهِ بْنُ الْمَبَارِكَ: أَخْبَرَنَا شُعْبَةُ،  
عَنْ سَعْدٍ ابْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ  
إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمَنَ بْنَ عَوْفِ  
أَتَى بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ  
مُضْعَبُ بْنُ عَمِيرٍ وَهُوَ خَيْرٌ مِنِّي، كُفَّنَ  
فِي بُرْدَةٍ إِنْ غُطِّيَ رَأْسُهُ بَدَأَ رِجْلَاهُ،  
وَإِنْ غُطِّيَ رِجْلَاهُ بَدَأَ رَأْسُهُ. وَأَرَاهُ  
قَالَ: وُقِتِلَ حَمْرَةً وَهُوَ خَيْرٌ مِنِّي ثُمَّ  
بُسْطَ لَنَا مِنَ الدُّنْيَا مَا بُسْطَ، أَوْ قَالَ:  
أُعْطَيْنَا مِنَ الدُّنْيَا مَا أُعْطَيْنَا وَقَدْ  
خَشِبْنَا أَنْ تَكُونَ حَسَنَاتُنَا عَجَلَتْ لَنَا،  
ثُمَّ جَعَلَ يَنْكِي حَتَّى تَرَكَ الطَّعَامَ.

[راجع: ١٢٧٤]

**4046.** Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ : On the day (of the battle) of Uhud, a man came to the Prophet ﷺ and said, "Can you tell me where I will be if I should get martyred?" The Prophet ﷺ replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

٤٠٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمِيرٍ وَ  
سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ  
أُحْدُ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟  
قَالَ: «فِي الْجَنَّةِ». فَأَلْقَى تَمَرَاتٍ فِي  
يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

٤٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ:  
حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ  
شَفِيقٍ، عَنْ خَبَابِ بْنِ الْأَرْتَ رَضِيَ  
اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ  
ﷺ بَتَّغَيْرِ وَجْهِ اللَّهِ، فَوَجَبَ أَجْرُنَا  
عَلَى اللَّهِ. وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لِمَ  
يَأْكُلُ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ:  
مُضْعَبُ بْنُ عَمِيرٍ قُتِلَ يَوْمَ أُحْدِ لِمَ

**4047.** Narrated Khabbāb bin Al-Aratt رَضِيَ اللَّهُ عَنْهُ : We emigrated in the company of Allāh's Messenger ﷺ, seeking Allāh's Pleasure. So our reward became due and sure with Allāh. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Muṣ'ab bin 'Umair who was martyred on the day (of the battle) of Uhud, and did not leave anything except a *Namira* (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet

with it, his head became bare. So the Prophet ﷺ said to us, "Cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet" or said, "throw *Idhkhir* over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

يَرْكُ إِلَّا نَمَرَةً، كُنَّا إِذَا عَطَنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا عُطِيَ بِهَا رِجْلَاهُ خَرَجَ رَأْسُهُ فَقَالَ لَنَا النَّبِيُّ ﷺ: «عَطُوْرَا بِهَا رَأْسَهُ وَاجْعَلُوْا عَلَى رِجْلِهِ إِلَّا ذِيْرَ، أَوْ قَالَ: الْفُوا عَلَى رِجْلِهِ إِلَّا ذِيْرَ». وَمِنْ مَنْ أَيْنَتْ لَهُ ثَمَرَةً فَهُوَ يَهْدِبُهَا. [راجع: ١٢٧٦]

**4048.** Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet ﷺ (i.e., the battle of Badr), and if Allāh should let me participate in (a battle) with the Prophet ﷺ, Allāh will see how valiantly I will fight." So he encountered the day of (the battle of) Uhud. The Muslims fled and he said, "O Allāh! I appeal to You to excuse for what these people (i.e., the Muslims) have done, and I am clear from what *Al-Mushrikūn* have done." Then he went forward with his sword and met Sa'd bin Mu'ādh (fleeing), and asked him, "Where are you going, O Sa'd? I am smelling the aroma of Paradise before Uhud." Then he proceeded on and was martyred. Nobody was able to recognize him till his sister recognized him by a mole on his body, or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

**4049.** Narrated Zaid bin Thābit رضي الله عنه: When we wrote the Qur'aan, I missed one of the Verses of *Sūrat Al-Ahzāb* which I used to hear Allāh's Messenger ﷺ reciting. Then we searched for it and found it with Khuzaima bin Thābit Al-Anṣārī. The Verse was:

"Among the believers are men who have

٤٠٤٨ - أَخْبَرَنَا حَسَانُ بْنُ حَسَانَ: حَدَّثَنَا مُحَمَّدُ بْنُ ظَلْحَةَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ غَابَ عَنْ بَدْرٍ فَقَالَ: غَيْثَ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ ﷺ، لِئَنِ اشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ ﷺ لِيَرِئَ اللَّهُ مَا أَجْدَ، فَلَقِيَ يَوْمَ أَحِدٍ فَهُزِمَ النَّاسُ فَقَالَ: اللَّهُمَّ إِنِّي أَعْذِرُ إِلَيْكَ مَا صَنَعَ هُؤُلَاءِ، يَعْنِي الْمُسْلِمِينَ، وَأَبْرُأُ إِلَيْكَ مَا جَاءَ بِهِ الْمُشْرِكُونَ. فَقَدَّمَ سَيِّفَهُ فَلَقِيَ سَعْدَ بْنَ مَعَاذَ فَقَالَ: أَيْنَ يَا سَعْدُ؟ إِنِّي أَجِدُ رِيحَ الْجَنَّةِ دُونَ أَحِدٍ، فَمَضَى فَقُتِلَ فَمَا عُرِفَ حَتَّى عَرَقَتْهُ أَخْتُهُ شِامَةُ أَوْ بَنَانِهِ وَبِهِ يَضْعُ وَتَنَاثُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرَمْيَةٍ بِسَهْمٍ. [راجع: ٢٨٠٥]

٤٠٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ شَهَابٍ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدٍ ابْنُ ثَابِتٍ: أَنَّهُ سَمِعَ زَيْدًا ابْنَ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فَقَدْتُ آيَةً مِنَ الْأَخْرَابِ حِينَ

been true to their covenant with Allāh [i.e., they had gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allāh (i.e., they have been martyred), and some of them are still waiting..." (V.33:23)

So we wrote this in its place in the Qur'ān.

**4050.** Narrated Zaid bin Thābit رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet ﷺ were divided into two groups. One group said, "We will fight them (i.e., the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

On that, the Prophet ﷺ said, "That is Taiba (i.e., the city of Al-Madina), it clears out the sins or clears one from his sins as the fire expels out the impurities of silver."

**(18) CHAPTER:** "When two parties from among you were about to lose heart, but Allāh was their *Wali* (Protector and Supporter)." (V.3:122)

**4051.** Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: This Verse:

"When two parties from among you were about to lose heart..." was revealed in our connection, i.e., Bani Salama and Bani Hāritha and I would not have liked that, if it was not revealed, for Allāh said:

"...But Allāh was their *Wali* (Protector

سَخْنَا الْمُصَحَّفَ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ يَقْرَئُهَا. فَالْتَّمَسْنَا هَا فَوَجَدْنَا هَا مَعَ حُرَيْمَةَ بْنِ ثَابِتَ الْأَنْصَارِيِّ 『مِنَ الْمُؤْمِنِينَ يَجَالُ صَدَقُوا مَا عَهَدُوا اللَّهَ عَلَيْهِ فَنَهُمْ مَنْ قَضَى نَحْنُ بِهِمْ وَمِنْهُمْ مَنْ يَنْظُرُ』 فَأَلْحَقْنَا هَا فِي سُورَتِهَا فِي الْمُصَحَّفِ. [راجع: ٢٨٠٧]

**٤٠٥٠** - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَوْيَيْ بْنِ ثَابِتَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ زَيْدَ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا خَرَجَ النَّبِيُّ رَضِيَ اللَّهُ عَنْهُ زَيْدُ رَجَعَ نَاسٌ مَمْنَ خَرَجَ مَعَهُ وَكَانَ أَصْحَابُ النَّبِيِّ رَضِيَ اللَّهُ عَنْهُ فِرْقَتَيْنِ: فِرْقَةً تَقُولُ: نَفَاعُهُمْ، وَفِرْقَةً تَقُولُ: لَا نَفَاعُهُمْ، فَنَرَأَتْ 『فَمَا لَكُوْ فِي الْمُتَقْبِلِينَ فَنَكِنْ وَاللَّهُ أَزْكَسْهُمْ بِمَا كَسْبُوهُ』 وَقَالَ: «إِنَّهَا طَيْبَةٌ تَنْفِي الدُّنْوَبَ كَمَا تَنْفِي النَّارُ خَبَثَ الْفَضَّةِ». [راجع: ١٨٨٤]

**(١٨) بَابُ 『إِذْ هَمَتْ طَائِفَتَانِيْ مِنْكُمْ أَنْ تَقْشَلَا وَاللَّهُ وَلِيَهُمَا』 الآية آل عمران: ١٢٢**

**٤٠٥١** - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَرَأَتْ هَذِهِ الْآيَةُ فِينَا 『إِذْ هَمَتْ طَائِفَتَانِيْ مِنْكُمْ أَنْ تَقْشَلَا』 بَنِي سَلَمَةَ

and Supporter)..." (V.3:122)

وَبْنِي حَارِثَةَ وَمَا أُحِبُّ أَنَّهَا لَمْ تَنْزِلْ  
وَاللَّهُ يَقُولُ: ﴿وَاللَّهُ وَلِيَهُمْ﴾. [انظر:]

[٤٥٥٨]

**4052.** Narrated Jābir: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ said to me, "Have you got married O Jābir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "(Not a virgin) but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allāh's Messenger! My father was martyred on the day (of the battle) of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet ﷺ said, "You have done the right thing."

**٤٠٥٢** - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفِيَّانُ: أَخْبَرَنَا عَمْرُو، عَنْ جَابِرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ نَكْحَتْ يَا جَابِرُ؟» قُلْتُ: نَعَمْ، قَالَ: «مَاذَا؟ أَبْكَرَأُ أُمَّ تَبِيَا؟» قُلْتُ: لَا بَلْ تَبِيَا، قَالَ: «فَهَلَّا جَارِيَةً تُلَاءِبُكُ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي قُتْلَ بَوْمَ أُحْدِي وَتَرَكَ تِسْعَ بَنَاتٍ كُنَّ لِي تِسْعَ أَخْوَاتٍ فَكَرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ جَارِيَةً خَرْقَاءَ مُثْلَهُنَّ وَلِكِنْ امْرَأَةً تَمْسُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ، قَالَ: أَصَبَّتْ». [راجع: ٤٤٣]

**٤٠٥٣** - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي سُرِيعٍ: أَخْبَرَنَا عَيْدُ اللَّهِ بْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ، عَنْ فَرَاسٍ، عَنْ الشَّعْبِيِّ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَاهُ اسْتُشْهِدَ يَوْمَ أُحْدِي وَتَرَكَ عَلَيْهِ دِينًا وَتَرَكَ سِتَّ بَنَاتٍ. فَلَمَّا حَضَرَ جَنَادِ الظَّلْمِ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: قَدْ عَلِمْتَ أَنَّ وَالِدِي قَدْ اسْتُشْهِدَ يَوْمَ أُحْدِي وَتَرَكَ دِينًا كَثِيرًا، وَإِنِّي أُحِبُّ أَنْ يَرَكَ الْعُرْمَاءُ، فَقَالَ: «إِذْهَبْ فَبَيْذِرْ كُلَّ شَمْرٍ عَلَى نَاحِيَةٍ»، فَعَلِمْتُ ثُمَّ دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ كَانُوكُمْ أَغْرِيُوا

creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I looked at the heap where the Prophet ﷺ had been sitting, it seemed as if not a single date had been taken away therefrom."

بِي تِلْكَ السَّاعَةِ، فَلَمَّا رَأَى مَا يَضْنَعُونَ أَطَافَ حَوْلَ أَعْظَمِهَا بَيْدَرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: «أَدْعُ لَكَ أَصْحَابَكَ» فَمَا زَالَ يَكْيِيلُ لَهُمْ حَتَّى أَدَى اللَّهُ عَنْ وَالِدِي أَمَانَتِهِ وَأَنَا أَرْضَى أَنْ يُؤْدِي اللَّهُ أَمَانَةَ وَالِدِي وَلَا أَرْجِعُ إِلَى أَخْوَاتِي بَتَّمَرَةَ فَسَلَّمَ اللَّهُ الْبَيْدَرُ كُلُّهَا وَحْتَى إِنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي كَانَ عَلَيْهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَهَا لَمْ تَقْضِ تَمَرَّةً وَاحِدَةً». [راجع: ٢١٢٧]

**٤٠٥٤** - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْاتِلُنِي عَنْهُ عَلَيْهِمَا نِيَابٌ يَقْضِي كَأسَدَ الْقِتَالِ مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

[انظر: ٥٨٢٦]

**٤٠٥٥** - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مَعَاوِيَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: شَلَّ لِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمَ أُحْدِي فَقَالَ: «اْرْمُ فِدَاكَ أَبِي وَأَمِّي». [راجع: ٣٧٢٥]

**٤٠٥٦** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

**4054.** Narrated Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُمَا : I saw Allāh's Messenger ﷺ on the day (of the battle) of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I saw them later on.

[It is said that they were angel Jibril (Gabriel) and angel Mikael (Michael)].

**4055.** Narrated Sa'd bin Abi Waqqas رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ took out a quiver (of arrows) for me on the day (of the battle) of Uhud and said, "Throw (arrows)! Let my father and mother be sacrificed for you."<sup>(1)</sup>.

**4056.** Narrated Sa'd رَضِيَ اللَّهُ عَنْهُ : Allāh's Messenger ﷺ mentioned both his father and

(1) (H. 4055) By saying so, the Prophet ﷺ expressed his satisfaction.

mother for me on the day of the battle of Uhud.

**4057.** Narrated Ibn Al-Musaiyab : Sa'd bin Abi Waqqās رضي الله عنهما said, "Allāh's Messenger ﷺ mentioned both his father and mother for me on the day (of the battle) of Uhud." He meant when the Prophet ﷺ said (to Sa'd) while the latter was fighting. "Let my father and mother be sacrificed for you!"

**4058.** Narrated 'Ali رضي الله عنه : I have never heard the Prophet ﷺ mentioning both his father and mother for anybody other than Sa'd.

**4059.** Narrated 'Ali رضي الله عنه : I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Mālik, (i.e., Sa'd bin Abi Waqqās). I heard him saying on the day of Uhud, "O Sa'd, throw (arrows)! Let my father and mother be sacrificed for you!"

**4060, 4061.** Narrated Mu'tamir's father : 'Uthmān said that on the day (of the battle) of Uhud, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

يَحْمَى، عَنْ يَحْمَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسِيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ أَبُوئِيهِ يَوْمَ أُخْدِي. [رَاجِع: ٣٧٢٥]

**٤٠٥٧** - حَدَّثَنَا فُطَيْبَةُ: حَدَّثَنَا الْبَيْثُ، عَنْ يَحْمَى، عَنْ ابْنِ الْمُسِيَّبِ أَنَّهُ قَالَ: قَالَ سَعْدُ بْنُ أَبِي وَفَاصِنِ رَضِيَ اللَّهُ عَنْهُ: جَمَعَ لِي رَسُولُ اللَّهِ أَبُوئِيهِ يَوْمَ أُخْدِي أَبُوئِيهِ كِلَاهُمَا، يُرِيدُ حِينَ قَالَ: «فِدَاكَ أَبِي وَأُمِّي» وَهُوَ يُقاوِلُ. [رَاجِع: ٣٧٢٥]

**٤٠٥٨** - حَدَّثَنَا أَبُو تَعِيمٍ: حَدَّثَنَا مُسْعِرٌ، عَنْ سَعِيدٍ، عَنْ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلَيْهِ يَقُولُ: مَا سَمِعْتَ النَّبِيَّ أَبُوئِيهِ يَجْمَعُ أَبُوئِيهِ لِأَخْدِي غَيْرَ سَعِيدٍ. [رَاجِع: ٢٩٠٥]

**٤٠٥٩** - حَدَّثَنَا يَسِيرَةُ بْنُ صَفْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ شَدَّادٍ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ أَبُوئِيهِ جَمَعَ أَبُوئِيهِ لِأَخْدِي إِلَّا لِسَعْدَ ابْنَ مَالِكٍ، فَإِنَّمَا سَمِعْتَهُ يَقُولُ يَوْمَ أُخْدِي: «يَا سَعْدُ ارْمِ فِدَاكَ أَبِي وَأُمِّي». [رَاجِع: ٢٩٠٥]

**٤٠٦٠** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ قَالَ: رَأَمْ أَبُو عُثْمَانَ أَنَّهُ لَمْ يَقِنْ مَعَ النَّبِيِّ أَبُوئِيهِ فِي تِلْكَ الْأَيَّامِ الَّذِي يُقاوِلُ

فِيهِنَّ غَيْرُ طَلْحَةَ وَسَعْدٍ، عَنْ  
حَدِيثِهِمَا. [رَاجِعٌ: ٣٧٢٢، ٣٧٢٣]

٤٠٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي  
الْأَسْوَدِ: حَدَّثَنَا حَاتَمُ بْنُ إِسْمَاعِيلَ،  
عَنْ مُحَمَّدٍ ابْنِ يُوسُفَ قَالَ: سَمِعْتُ  
السَّائِبَ ابْنَ يَزِيدَ قَالَ: صَحِبْتُ عَبْدَ  
الرَّحْمَنِ بْنَ عَوْفِي وَطَلْحَةَ ابْنَ عَيْدَ  
اللَّهِ وَالْمَقْدَادَ وَسَعْدًا رَضِيَ اللَّهُ عَنْهُمْ،  
فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنْ  
الشَّيْءِ إِلَّا أَنِّي سَمِعْتُ طَلْحَةَ  
يُحَدِّثُ عَنْ يَوْمِ أُخْدِلَةِ [٢٨٢٤]. [رَاجِعٌ:  
٤٠٦٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي  
شَيْعَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ،  
عَنْ قَيْسٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَاءَ  
وَقَى بِهَا الشَّيْءَ إِلَّا يَوْمَ أُخْدِلَةِ  
[٣٧٢٤]. [رَاجِعٌ: ٣٧٢٤]

٤٠٦٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ  
أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ  
يَوْمُ أُخْدِلَةَ النَّاسُ عَنِ التَّبَّاعَ  
وَأَبُو طَلْحَةَ بَيْنَ يَدِي الشَّيْءِ  
مُجْوَبٌ عَلَيْهِ بِحَجَّةَ لَهُ، وَكَانَ أَبُو  
طَلْحَةَ رَجُلًا رَامِيًّا شَدِيدَ التَّرْعَ كَسَرَ  
يَوْمَئِذٍ فَوْسَيْنِ أَوْ تَلَاثَةَ، وَكَانَ الرَّجُلُ  
يَمْرُ مَعَهُ بِجَعْنَبَةَ مِنَ التَّبَّاعِ فَيَقُولُ:  
«إِنْزِهَا لِأَبِي طَلْحَةَ»، قَالَ: وَيُشَرِّفُ  
الشَّيْءَ إِلَّا يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو  
طَلْحَةَ: بِأَبِي أَنْتَ وَأَمِي لَا شُرِفٌ

4062. Narrated As-Sā'ib bin Yazid: I have been in the company of 'Abdur-Rahmān bin 'Auf, Ṭalha bin 'Ubaidullāh, Al-Miqdād and Sa'd, رَضِيَ اللَّهُ عَنْهُمْ , and I heard none of them narrating anything from the Prophet ﷺ but Ṭalha, whom I heard narrating about the day (of the battle) of Uhud.

4063. Narrated Qais: I saw Ṭalha's paralyzed hand with which he had protected the Prophet ﷺ on the day (of the battle) of Uhud.

4064. Narrated Anas: When it was the day (of the battle) of Uhud, the people left the Prophet ﷺ while Abū Ṭalha was in front of the Prophet ﷺ shielding him with his leather shield. Abū Ṭalha was a skillful archer who used to shoot strongly. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet ﷺ would say (to him), "Put (scatter) its contents for Abū Ṭalha." The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Ṭalha would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Aishah, the daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I

saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Talhā's hand twice or thrice (on that day).

يُصْبِكَ سَهْمٌ مِّنْ سِهَامِ الْقَوْمِ، نَهْرٌ  
دُونَ نَهْرٍ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بَنْتَ  
أَبِي بَكْرٍ وَأَمَّ سُلَيْمَانَ وَإِنَّهُمَا الْمُسْمَرُتَانِ  
أَرَى خَدَمَ سُوقِهِمَا تَقْرَانَ الْقَرْبَ عَلَى  
مُتْوِنِهِمَا تَفْرِغَانِهِ فِي أَفْوَاءِ الْقَوْمِ ثُمَّ  
تَرْجِعَانِ فَتَمَلَّنَاهَا ثُمَّ تَجْيِئَانِ فَتَفْرِغَانِهِ  
فِي أَفْوَاءِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ  
مِنْ يَدِ أَبِي طَلْحَةَ إِمَّا مَرَّيْنَ إِمَّا  
ثَلَاثَةً.. [راجع: ٢٨٨٠]

٤٠٦٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
سَعِيدٍ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامٍ  
بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا قَالَتْ: لَمَّا كَانَ يَوْمُ أُحْدِي  
هُزِمَ الْمُشْرِكُونَ فَصَرَخَ إِبْلِيسُ لِعْنَةُ اللَّهِ  
عَلَيْهِ: أَيُّ عِبَادُ اللَّهِ أَخْرَاكُمْ، فَرَجَعَتْ  
أُولَئِكُمْ فَاجْتَلَدُتْ هِيَ وَأَخْرَاهُمْ فَبَصَرَ  
حُذِيفَةُ فَإِذَا هُوَ بِأَيْمَانِ الْيَمَانِ قَالَ: أَيُّ  
عِبَادُ اللَّهِ، أَبِي أَبِي، قَالَ: قَالَتْ:  
فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قُتْلُوهُ، فَقَالَ  
حُذِيفَةُ: يَغْفِرُ اللَّهُ لَكُمْ، قَالَ عُرْوَةُ:  
فَوَاللَّهِ مَا زَالَتْ فِي حُذِيفَةَ بَيْتُهُ خَيْرٌ  
حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ. بَصَرْتُ:  
عَلِمْتُ، مِنَ الْبَصِيرَةِ فِي الْأَمْرِ.  
وَأَبْصَرْتُ مِنْ بَصَرِ الْعَيْنِ. وَيُقَالُ:  
بَصَرْتُ وَأَبْصَرْتُ وَاحِدًا. [راجع:  
٣٢٩٠]

(١٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ  
الَّذِينَ قَوَّلُوا مِنْكُمْ يَوْمَ الْقِيَامَةِ  
إِنَّمَا

4065. Narrated 'Aishah رضي الله عنها : When it was the day (of the battle) of Uhud, *Al-Mushrikun* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) were defeated. Then Satan ; Allāh's Curse be upon him, cried loudly, "O Allāh's worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yamān, he shouted, "O Allāh's worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." [The subnarrator, 'Urwa, said, "By Allāh, Hudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عز وجل (i.e., died)."]

(19) CHAPTER. The Statement of Allāh تعالى:  
"Those of you who turned back on the day

the two hosts met (i.e., the battle of Uhud) it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing.” (V.3:155)

أَسْتَرْتُهُمْ الشَّيْطَانُ يَعْصِي مَا كَبَسُوا  
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ  
حَلِيمٌ ﴿١٥٥﴾ [آل عمران: ١٥٥]

**4066.** Narrated ‘Uthmān bin Mauhab: A man came to perform the *Hajj* to (Allāh’s) House. Seeing some people sitting, he said, “Who are these sitting people?” Somebody said, “They are the Quraish people.” He said, “Who is the old man?” They said, “Ibn ‘Umar.” He went to him and said, “I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that ‘Uthmān bin ‘Affān fled on the day of Uhud?” Ibn ‘Umar said, “Yes.” He said, “Do you know that he (i.e., ‘Uthmān) was absent from the (battle of) Badr and did not join it?” Ibn ‘Umar said, “Yes.” He said, “Do you know that he was absent from *Ar-Ridwān* Pledge (i.e., *Bai’ā* – pledge at Hudaibiya) and did not witness it?” Ibn ‘Umar replied, “Yes.” He then said, “*Allāhu Akbar!*” Ibn ‘Umar said, “Come along; I will inform you and explain to you what you have asked. As for the flight (of ‘Uthmān) on the day (of the battle) of Uhud, I testify that Allāh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allāh’s Messenger ﷺ and she was ill, so the Prophet ﷺ said to him, ‘(Stay with your sick wife) and you will get a reward, and a share of the booty similar to a man who has fought the (the battle of) Badr.’ As for his absence from the *Ar-Ridwān* Pledge, if there had been anybody more respected by the Makkans than ‘Uthmān bin ‘Affān, the Prophet ﷺ would surely have sent that man instead of ‘Uthmān. So, the

٤٠٦٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
أَبُو حَمْزَةَ، عَنْ عُشَمَةَ بْنِ مَوْهَبٍ  
قَالَ: جَاءَ رَجُلٌ حَجَّ الْبَيْتَ فَرَأَى  
قَوْمًا جُلُوسًا، فَقَالَ: مَنْ هُؤُلَاءِ  
الْقَعُودُ؟ قَالَ: هُؤُلَاءِ فُرِيشُ، قَالَ:  
مَنْ الشَّيْخُ؟ قَالُوا: ابْنُ عُمَرَ، فَأَتَاهُ  
فَقَالَ: إِنِّي سَائِلُكَ عَنْ شَيْءٍ  
أَتَحَدَّثُنِي؟ قَالَ: أَشْكُكَ بِحُرْمَةَ هَذَا  
الْبَيْتِ، أَتَعْلَمُ أَنَّ عُشَمَةَ بْنَ عَمَّانَ فِي  
يَوْمِ أُحْدِي؟ قَالَ: نَعَمْ، قَالَ: فَتَعْلَمُهُ  
تَغْيِبَ عَنْ بَدْرٍ فَلَمْ يَشْهُدْهَا؟ قَالَ:  
نَعَمْ، قَالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ  
الرِّضْوَانِ فَلَمْ يَشْهُدْهَا؟ قَالَ: نَعَمْ،  
قَالَ: فَكَبَرَ. قَالَ ابْنُ عُمَرَ: تَعَالَ  
لِأُخْرِيكَ وَلَا يُبَيِّنَ لِكَ عَمَّا سَأَلْتَنِي عَنْهُ.  
أَمَّا فِرَارُهُ يَوْمَ أُحْدِي، فَأَشْهُدُ أَنَّ اللَّهَ  
عَفَا عَنْهُ. وَأَمَّا تَغْيِيبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ  
تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ  
مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: إِنَّ لَكَ  
أَجْرٌ رَجُلٌ مِمْنَ شَهَدَ بَدْرًا وَسَهَمَهُ.  
وَأَمَّا تَغْيِيبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَإِنَّهُ لَوْ  
كَانَ أَحَدًّا أَعْزَّ بِيَقْنَنِ مَكَّةَ مِنْ عُشَمَةَ  
بْنِ عَفَانَ لَبَعْنَهُ مَكَانَهُ فَبَعَثَ عُشَمَةَ

Prophet sent him (i.e., 'Uthmān to Makkah) and *Ar-Ridwān* Pledge took place after 'Uthmān had gone to Makkah. The Prophet ﷺ raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, This is for 'Uthmān.'" Ibn 'Umar then said (to the man), "Go now, after taking this information."

(20) CHAPTER. (Allāh's Statement):-

"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone (up to) all that you do." (V.3:153)

وكانَ بَيْعَةُ الرِّضَا وَبَعْدَمَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ النَّبِيُّ ﷺ يَنْهَا يَدِهِ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ» فَضَرَبَ بِهَا عَلَى يَدِهِ. فَقَالَ: «هَذِهِ لِعُثْمَانَ»، اذْهَبْ بِهَا إِلَى الآنَ مَعَكَ. [راجع: ٣١٣٠]

(٢٠) بَابُ «إِذْ تُصْبِدُونَ وَلَا تَلْوِنُكُمْ عَلَى أَحَدِكُمْ» إِلَى قَوْلِهِ «يَا شَمَلُوكَ» [آل عمران: ١٥٣] تُصْبِدُونَ: تَذْهَبُونَ، أَضْعَدَ وَصَعَدَ فَوْقَ الْبَيْتِ.

**4067.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا : The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the cavalry archers on the day (of the battle) of Uhud. Then they returned defeated, and that is what is referred to by Allāh's Statement:

"...And the Messenger (Muhammad ﷺ) was in your rear calling you back..." (V.3:153)

(21) CHAPTER. (Allāh's Statement):

"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

٤٠٦٧ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أُبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالَةِ يَوْمَ أُحْدِي عَبْدَ اللَّهِ ابْنَ جُبَيْرٍ وَأَقْبَلُوا مُنْهَزِينَ فَذَاكَ: (إِذْ يَذْعُوْهُمُ الرَّسُولُ فِي أَخْرَاهُمْ). [راجع: ٣٠٣٩]

(٢١) بَابُ «ثُمَّ أَنْزَلَ عَلَيْكُمْ مِنْ بَعْدِ الْفَتْرَةِ أَمْنَةً نَسَاسًا» [آل عمران: ١٥٤]

٤٠٦٨ - وَقَالَ لِي خَلِيفَةً: حَدَّثَنَا يَزِيدُ بْنُ رُزَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَنَادَةَ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ فِيمَنْ نَعْشَأُ التَّعَامِلَ يَوْمَ أُحْدِي، حَتَّى سَقَطَ سَيِّفيَ منْ يَدِي مِزَارًا، يَسْقُطُ وَآخُذُهُ، وَيَسْقُطُ فَآخُذُهُ. [انظر: ٤٥٦٢]

## (22) CHAPTER. (Allah's Statement):

"Not for you (O Muḥammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the *Zalimūn* (polytheists, and wrong-doers, disobedients)." (V.3:128)

Anas (bin Mālik) said, "On the day (of the battle) of Uhud, the face of the Prophet ﷺ was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed:

'Not for you (O Muḥammad ﷺ) is the decision...' " (V.3:128)

**4069.** Narrated Sālim's father that he heard Allāh's Messenger ﷺ, when raising his head from bowing of the first *Rak'a* of the *Fajr* prayer, saying, "O Allāh! Curse so-and-so and so-and-so and so-and-so", after he had said, "Allāh hears him who sends his praises to Him. Our Lord, all the praises are for you!" So Allāh عَزَّ وَجَلَّ revealed:

"Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed the *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

**4070.** Sālim bin 'Abdullāh said, "Allāh's Messenger ﷺ used to invoke evil upon Safwān bin Umaiyya, Suhail bin 'Amr and Al-Hārith bin Hishām. So the Verse was revealed:-

'Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

(٢٢) بَابُ 『لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبَهُمْ فَإِنَّهُمْ ظَلَمُونَ』

قالَ حَمِيدٌ وَثَابَتُ، عَنْ أَنَّى: شَجَّ النَّبِيُّ ﷺ يَوْمَ أَحْدِي قَاتَالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجَّوْا نَبِيَّهُمْ؟ فَنَزَّلَتْ 『لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ』 [آل عمران: ١٢٨].

٤٠٦٩ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلْمَى: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرُّكُعَةِ الْآخِيرَةِ مِنَ الْفَجْرِ يَقُولُ: «اللَّهُمَّ أَعُوذُ بِكَ إِنِّي أَعْلَمُ فُلَانًا وَفُلَانًا»، بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ 『لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ』 إِلَى قَوْلِهِ: 『فَإِنَّهُمْ ظَلَمُونَ』. [انظر: ٤٠٧٠، ٧٣٤٦، ٤٠٥٩]

٤٠٧٠ - وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُ عَلَى صَفْوَانَ ابْنِ أُمَيَّةَ وَسُهْلَ بْنِ عَمْرِو وَالْحَارِثَ بْنِ هِشَامَ فَنَزَّلَتْ 『لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ』 إِلَى قَوْلِهِ:

﴿فَإِنَّهُمْ طَالِبُوكُم﴾ [آل عمران: ١٢٨].

[راجع: ٤٠٦٩]

### (٢٣) باب ذكر أم سليط

#### (23) CHAPTER. Narration regarding Umm Salīt.

**4071.** Narrated Tha'labā bin Abī Mālik: 'Umar bin Al-Khaṭṭab رَضِيَ اللَّهُ عَنْهُ distributed woolen clothes amongst some women of Al-Madīnah, and a nice woollen garment remained. Some of those who were sitting with him said, "O chief of the believers! Give it to the daughter of Allāh's Messenger ﷺ who is with you," and by that, they meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīt has got more right than she." Umm Salīt was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ. 'Umar added, "She (Umm Salīt) used to carry the filled water-skins for us on the day (of the battle) of Uhud."

٤٠٧١ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يُونُسَ، عَنْ أَبْنِ شَهَابٍ، وَقَالَ ثَعَلْبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مُرْوَطًا بَيْنَ نِسَاءٍ مِّنْ نِسَاءِ أَهْلِ الْمَدِينَةِ فَبَقَى مِنْهَا مُرْطُ جَيْدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْطِ هَذَا بَنْتَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلُّثُومَ بَنْتَ عَلَيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلَيْطٍ أَحَقُّ بِهِ مِنْهَا - وَأُمُّ سَلَيْطٍ مِّنْ نِسَاءِ الْأَنْصَارِ مِنْ بَائِعَ رَسُولِ اللَّهِ ﷺ - قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تُزْفُرُ لَنَا الْقَرْبَ يَوْمَ أُحُدٍ.

[راجع: ٢٨٨١]

### (٤) باب قتل حمزة بن عبد المطلب رضي الله عنه

٤٠٧٢ - حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمْزَةُ بْنُ الْمُتَشَّنِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرِو بْنِ أُمَيَّةَ قَالَ: خَرَجْتُ مَعَ عَبْيَدِ اللَّهِ بْنِ عَدَيٍّ بْنِ الْخِيَارِ، فَلَمَّا: قَلِّمَا جِمْصَ، قَالَ لِي

#### (24) CHAPTER. The martyrdom of Ḥamza bin 'Abdul-Muṭṭalib رضي الله عنه.

**4072.** Narrated Ja'far bin 'Amr bin Umaiyya: I went out with 'Ubaidullāh bin 'Adī Al-Khiyār. When we reached Ḥimṣ (i.e., a town in Syria), 'Ubaidullāh bin 'Adī said (to me), "Would you like to see Wahshī so that we may ask him about the killing of Ḥamza?" I replied, "Yes." Wahshī used to live in Ḥimṣ. We enquired about him and somebody said to us, "He is there in the shade of his palace, as if he looked like a full water-skin." So, we went up to him, and when we were at a short distance from him,

we greeted him and he greeted us in return. 'Ubaidullāh was wearing his turban and Wahshī could not see except his eyes and feet. 'Ubaidullāh said, "O Wahshī! Do you know me?" Wahshī looked at him and then said, "No, by Allāh! But I know that 'Adī bin Al-Khiyār married a woman called Umm Qitāl, the daughter of Abū Al-Īeṣ, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullāh uncovered his face and said (to Wahshī), "Will you tell us (the story of) the killing of Hamza?" Wahshī replied, "Yes, Hamza killed Tu'aīma bin 'Adī bin Al-Khiyār at Badr (battle) so my master, Jubair bin Muṭ'īm said to me, 'If you kill Hamza in revenge for my uncle, then you will be set free.'<sup>(1)</sup> When the people set out (for the battle of Uhud) in the year of 'Ainain - 'Ainain is a mountain near the mountain of Uhud, and between it and Uhud there is a valley - I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Hamza bin 'Abdul-Muṭṭalib came out and said, 'O Sibā', O Ibn Umm Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Messenger ﷺ? Then Hamza attacked and killed him, causing him to be nonextant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Hamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) till Islām .

عَيْدُ اللَّهِ بْنِ عَدِيٍّ: هَلْ لَكَ فِي وَحْشِيَّ نَسَالُهُ عَنْ قَتْلِ حَمْزَةَ؟ قَلَّتْ: نَعَمْ - وَكَانَ وَحْشِيَّ يَسْكُنُ حِمْصَ - فَسَأَلْنَا عَنْهُ، فَقَيْلَ لَنَا: هُوَ ذَاكَ فِي ظَلِّ قَصْرِهِ، كَانَهُ حَمِيتُ، قَالَ: فَجَئْنَا حَتَّى وَقَفَنَا عَلَيْهِ يَسِيرَ فَسَلَّمَنَا، فَرَدَ عِمَامَتِهِ مَا يَرَى وَحْشِيَّ إِلَّا عَيْنِيَهِ وَرِجْلِيَهِ، فَقَالَ عَيْدُ اللَّهِ: يَا وَحْشِيَّ، أَعْرِفُنِي؟ قَالَ: فَنَظَرَ إِلَيْهِ ثُمَّ قَالَ: لَا وَاللَّهِ، إِلَّا أَنِّي أَعْلَمُ أَنَّ عَدِيَّ ابْنَ الْخِيَارِ تَرَوَّجَ امْرَأَةً يُقَاتَلُ لَهَا: أُمُّ قَتَالِيَّ بَنْتُ أَبِي الْعِيسَى، قَوْلَدَتْ لَهُ غَلَامًا بِسَكَّةَ فَكَنْتُ أَسْتَرِضُ لَهُ، فَحَمَلْتُ ذَلِكَ الْغَلَامَ مَعَ أُمِّهِ فَنَاوَلْتُهَا إِيَّاهُ فَلَكَانَ نَظَرُتُ إِلَى قَدَمَيْكَ، قَالَ: فَكَشَفَتْ عَيْدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قَالَ: أَلَا تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طَعْنَةً بْنَ عَدِيٍّ بْنَ الْخِيَارِ بِيَدِهِ، فَقَالَ لِي مَوْلَايُ جُبِيرُ بْنُ مُطْعِمٍ: إِنْ قَتَلْتَ حَمْزَةَ يَعْمَيَ فَأَنْتَ حَرُّ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنِيَنِ - وَعَيْنِيَنِ جَبَلُ بِحِيَالِ أَخْدِيَيْنِهِ وَيَيْنِهِ وَادِ - خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ فَلَمَّا اضْطَفُوا لِلْقِتَالِ خَرَجَ سَبَاعَ فَقَالَ: هَلْ مِنْ مُبَارِزٍ؟ قَالَ: فَخَرَجَ إِلَيْهِ حَمْزَةَ بْنَ

(1) (H. 4072) Wahshī was then a slave belonging to Jubair.

spread in it (i.e., Makkah). Then I left for Tā'if, and when the people (of Tā'if) sent their messengers to Allāh's Messenger ﷺ, I was told that the Prophet ﷺ did not harm the messengers. So, I too went out with them till I reached Allāh's Messenger ﷺ. When he saw me, he said, 'Are you Wahshi?' I said, 'Yes.' He said, 'Was it you who killed Hamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allāh's Messenger ﷺ died,<sup>(1)</sup> and Musailima Al-Kadhdhab appeared (claiming to be a prophet). I said, 'I will go out to Musailima so that I may kill him, and make amends for killing Hamza. So I went out with the people (to fight Musailima and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e., Musailima) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an Ansārī man attacked him and struck him on the head with a sword.'

'Abdullāh bin 'Umar said, "A slave girl on the roof of a house رَعِيَ اللَّهُ عَنْهَا said: 'Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.'

عَبْدُ الْمُطَلِّبِ قَالَ: يَا سَيِّدِي، يَا ابْنَ أُمِّ الْأَنْصَارِ مُقْطَعَةُ الْبُطُورِ، أَتَحَادُ اللَّهَ وَرَسُولَهُ ؟ قَالَ: ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَامِسُ الدَّاهِبِ قَالَ: وَكَمْنَتُ لِحَمْزَةَ تَحْتَ صَخْرَةَ فَلَمَّا دَنَا مِنِّي رَمَيْتُ بِحَرْبِي فَأَضْعَهَا فِي نَيْتِهِ حَتَّى خَرَجْتُ مِنْ بَيْنِ وَرَكِيْهِ، قَالَ: فَكَانَ ذَاكَ الْعَهْدُ بِهِ فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَاقْتَلْتُ بِمَكَّةَ حَتَّى فَشَّا فِيهَا الإِسْلَامُ ثُمَّ خَرَجْتُ إِلَى الطَّافِيفِ، فَأَرْسَلُوا إِلَيَّ رَسُولُ اللَّهِ ﷺ رُسُلًا فَقَبِيلَ لِي: إِنَّهُ لَا يَهِيْئُ الرُّسُلَ، قَالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَيْتَهُ قَالَ: أَنْتَ وَخْشِيُّ؟ قُلْتُ: نَعَمْ، قَالَ: أَنْتَ قَتَلْتَ حَمْزَةَ، قُلْتُ: فَذَكَرْتَ مَا قَدْ بَلَغْتَ، قَالَ: «فَهَلْ تَسْتَطِعُ أَنْ تُعَيِّبَ وَجْهَكَ عَنِّي»، قَالَ: فَخَرَجْتُ. فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الْكَذَابُ قُلْتُ: لَا خَرَجْنَ إِلَى مُسَيْلِمَةَ لَعْلَى أَفْتَلُهُ فَأَكَافَيْتُ بِهِ حَمْزَةَ، قَالَ: فَخَرَجْتُ مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، فَإِذَا رَجَلٌ قَائِمٌ فِي ثَلْمَةٍ جِدَارٍ كَانَهُ جَمِلٌ أَوْرَقُ ثَاثِرُ الرَّأْسِ، قَالَ: فَرَمَيْتُ بِحَرْبِي فَوَصَغَتْهَا بَيْنَ نَدَيْنِهِ حَتَّى خَرَجْتُ مِنْ بَيْنِ كَيْفِيَّهِ، قَالَ: وَوَثَّبَ

(1) (H. 4072) The Prophet ﷺ did not want to see the man who killed his uncle Hamza.

إِلَيْهِ رَجُلٌ مِّنَ الْأَنْصَارِ فَصَرَبَهُ بِالسَّيْفِ  
عَلَى هَامِتِهِ.

قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ: فَأَخْبَرَنِي  
سُلَيْمَانُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ  
بْنَ عُمَرَ يَقُولُ: فَقَاتَ جَارِيَةً عَلَى  
ظَهْرِ بَيْتٍ: وَأَمِيرَ الْمُؤْمِنِينَ، قَتَلَهُ  
الْعَبْدُ الْأَسْوَدُ.

(٢٥) بَابُ ما أَصَابَ النَّبِيَّ ﷺ مِنَ  
الْجَرَاجِ يَوْمَ أَحْدَى

٤٠٧٣ - حَدَّثَنَا إِسْحَاقُ بْنُ  
نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ  
مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «اشْتَدَّ غَضْبُ اللَّهِ عَلَى قَوْمٍ  
فَعَلُوا بِنِيَّتِهِ - يُشَيِّرُ إِلَى رَبِاعِيَّةِ -  
اشْتَدَّ غَضْبُ اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ  
رَسُولُ اللَّهِ فِي سَبِيلِ اللَّهِ».

٤٠٧٤ - حَدَّثَنِي مَحْلُودُ بْنُ  
مَالِكٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ  
الْأَمْوَيِّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ  
عَمْرِو بْنِ دِينَارٍ، عَنْ عَكْرِمَةَ، عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اشْتَدَّ  
غَضْبُ اللَّهِ عَلَى مَنْ قَتَلَ النَّبِيَّ ﷺ فِي  
سَبِيلِ اللَّهِ، اشْتَدَّ غَضْبُ اللَّهِ عَلَى قَوْمٍ  
دَمَوْنَا وَجْهَ النَّبِيِّ ﷺ. [انظر: ٤٠٧٦]

٤٠٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ: أَنَّهُ  
سَمِعَ سَهْلَ بْنَ سَعِيدٍ وَهُوَ يُسَأَلُ عَنْ

(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uhud.

4073. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ (pointing to his broken canine tooth) said, "Allāh's Wrath has become severe on the people who harmed His Prophet. Allāh's Wrath has become severe on a man who is killed by a Messenger of Allāh in Allāh's Cause."

4074. Narrated Ibn 'Abbās رضي الله عنهما that Allāh's Wrath became severe on him whom the Prophet ﷺ had killed in Allāh's Cause. Allāh's Wrath became severe on the people who caused the face of Allāh's Prophet ﷺ to bleed.

4075. Narrated Abū Hāzim that he heard Sahl bin Sa'd being asked about the wounds of Allāh's Messenger ﷺ saying, "By Allāh, I know who washed the wounds of Allāh's Messenger ﷺ and who poured water (for

washing them), and with what he was treated.” Sahl added, “Fātīma, the daughter of Allāh’s Messenger ﷺ used to wash the wounds, and ‘Alī bin Abī Tālib used to pour water from a shield. When Fātīma saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His (i.e., the Prophet’s) canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head.”

جُرْحِ رَسُولِ اللَّهِ ﷺ قَالَ: أَمَا وَاللَّهِ إِنِّي لَأَعْرِفُ مَنْ كَانَ يَعْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ وَمَنْ كَانَ يَسْكُنُ الْمَاءَ وَبِمَا دُوَوِيَ، قَالَ: كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَعْسِلُهُ، وَعَلَيْهِ بْنُ أَبِي طَالِبٍ يَسْكُنُ الْمَاءَ بِالْمَحْجَنِ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كُثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ وَأَخْرَقَهَا وَأَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ وَكُسِّرَتْ رِبَاعِيَّتُهُ يَوْمَئِذٍ وَجُرْحُ وَجْهِهِ وَكُسِّرَتِ الْبَيْضَةُ عَلَى رَأْسِهِ. [راجع: ٢٤٣]

٤٠٧٦ - حَدَّثَنِي عَمْرُو بْنُ عَلَيِّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجَ، عَنْ عَمْرُو ابْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اشْتَدَّ غَضْبُ اللَّهِ عَلَى مَنْ قَتَلَ نَبِيًّا، وَاشْتَدَّ غَضْبُ اللَّهِ عَلَى مَنْ دَمَّى وَجْهَ رَسُولِ اللَّهِ ﷺ.

[راجع: ٤٠٧٤]

(٢٦) بَابُ «الَّذِينَ آسَيْجَابُوا لِلَّهِ وَالرَّسُولِ» [آل عمران: ١٧٢].

٤٠٧٧ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا أَبُو مَعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا «الَّذِينَ آسَيْجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابُوهُمْ الْفَرَحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَأَنْعَوْا أَجْرًا عَظِيمًا» قَالَتْ لِعُرْوَةَ: يَا ابْنَ

٤٠٧٦. Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Wrath gets severe on a person killed by a Prophet, and Allāh’s Wrath became severe on him who had caused the face of Allāh’s Messenger ﷺ to bleed.

#### (26) CHAPTER. (Allāh’s Statement) :-

“Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ)...”  
(V.3:172)

٤٠٧٧. Narrated ‘Aishah regarding the Holy Verse :

“Those who answered (the Call of) Allāh and the Messenger (Muhammad ﷺ), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

She said to ‘Urwa, “O my nephew! Your father, Az-Zubair and Abū Bakr were

amongst them [i.e., those who answered (the Call of) Allāh and the Messenger on the day (of the battle of Uhud)]. When Allāh's Messenger ﷺ suffered what he suffered on the day (of the battle) of Uhud and *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) left, the Prophet ﷺ was afraid that they might return. So he said, 'Who will go on their (i.e., *Mushrikūn's*) track?' He then selected seventy men from amongst them (for this purpose).' (The subnarrator) added: "Abū Bakr and Az-Zubair were amongst them."

#### (27) CHAPTER. The Muslims who were killed on the day (of the battle) of Uhud.

Amongst them were Ḥamza bin 'Abdul-Muṭṭalib, Al-Yamān, An-Naḍr bin Anas and Muṣ'ab bin 'Umair.

**4078.** Narrated Qatāda: We do not know of any tribe amongst the Arab tribes who had more martyrs than *Al-Anṣār*, and they will have superiority on the Day of Resurrection. Anas bin Mālik told us that seventy from the *Anṣār* were martyred on the day (of the battle) of Uhud, and seventy (men) on the day (of the battle of) *Bi'r Ma'una*, and seventy (men) on the day of Al-Yamāma. Anas added, "The battle of *Bi'r Ma'una* took place during the lifetime of Allāh's Messenger ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailima Al-Kadhdhāb was killed."

**4079.** Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: Allah's Messenger ﷺ used to shroud

أُخْتِي، كَانَ أَبُوكَ مِنْهُمْ: الْزَّيْرُ وَأَبُوكَ  
بَكْرٍ لَمَّا أَصَابَ رَسُولَ اللَّهِ ﷺ مَا  
أَصَابَ يَوْمَ أُحْدٍ وَانْصَرَفَ الْمُشْرِكُونَ  
خَافَ أَنْ يَرْجِعُوا، قَالَ: «مَنْ يَذْهَبُ  
فِي إِثْرِهِ؟» فَانْتَدَبَ مِنْهُمْ سَبْعُونَ  
رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ  
وَالْزَّيْرُ.

(٢٧) بَابُ مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ  
يَوْمَ أُحْدٍ  
مِنْهُمْ: حَمْرَةُ بْنُ عَبْدِ الْمُطَّلِبِ،  
وَالْيَمَانُ، وَالنَّضْرُ بْنُ أَنَسٍ، وَمُضْعُبُ  
بْنُ عُمَيْرٍ.

٤٠٧٨ - حَدَّثَنَا عَمْرُو بْنُ عَلَيْهِ  
حَدَّثَنَا مَعَاذُ بْنُ هِشَامَ قَالَ: حَدَّثَنِي  
أَبِي، عَنْ قَتَادَةَ قَالَ: مَا نَعْلَمُ حَيَا مِنْ  
أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أَغْرَى يَوْمَ  
الْقِيَامَةِ مِنَ الْأَنْصَارِ.  
قَالَ قَاتَادَةُ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ  
أَنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحْدٍ سَبْعُونَ، وَيَوْمَ  
يَثْرُ مَعْوَنَةَ سَبْعُونَ، وَيَوْمَ الْيَمَامَةَ  
سَبْعُونَ. قَالَ: وَكَانَ يَثْرُ مَعْوَنَةَ عَلَى  
عَهْدِ رَسُولِ اللَّهِ ﷺ، وَيَوْمُ الْيَمَامَةَ  
عَلَى عَهْدِ أَبِي بَكْرٍ، وَيَوْمَ مُسَيْلَمَةَ  
الْكَذَابِ.

٤٠٧٩ - حَدَّثَنَا قَتَنْيَةُ بْنُ سَعِيدٍ:

two martyrs of Uhud in one sheet and then say, "Which of them knew the Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness on them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed [with a *Ghusl* (a bath by washing of the whole body)]. (See H. 1343, 1344, 1346)

حدَّثَنَا الْئِثْمُ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ: أَنَّ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قُتْلَى أَخْدِ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمْ أَكْثَرُ أَخْدًا لِلْقُرْآنِ؟» فَإِذَا أَشَيَّرَ لَهُ إِلَى أَخْدِ قَدَّمَهُ فِي الْلَّهِدِ وَقَالَ: «أَنَا شَهِيدٌ عَلَى هُؤُلَاءِ يَوْمَ الْقِيَامَةِ»، وَأَمْرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُصْلِلْ عَلَيْهِمْ وَلَمْ يُغْسِلُهُمْ. [راجع: ١٣٤٣]

**4080.** Jābir added, "When my father was martyred, I started weeping and uncovering his face by removing the clothes from it. The Companions of the Prophet ﷺ stopped me from doing so, but the Prophet ﷺ did not stop me. Then the Prophet ﷺ said, '(O Jābir) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).'"

٤٠٨٠ - وَقَالَ أَبُو التَّلِيدِ، عَنْ شَعْبَةَ، عَنْ ابْنِ الْمُنْكَرِ: قَالَ: سَمِعْتُ جَابِرًا قَالَ: لَمَّا قُتِلَ أَبِي جَعْلَتْ أَبْنِي وَأَشْفَفَ التَّوْبَ عَنْ وَجْهِهِ، فَجَعَلَ أَصْحَابُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ يَهْنَهُنِي وَالنَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ لَمْ يَئِمْهُ. وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ: «لَا تَبْكِيْهُمْ أَوْ مَا تَبْكِيْهُمْ مَا زَالَتِ الْمَلَائِكَةُ تُظْلِلُ بِأَجْنِحَتِهَا حَتَّى رُفَعَ». [راجع: ١٢٤٤]

**4081.** Narrated Abū Müsa : رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day (of the battle) of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Makkah) which Allāh helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day (of the battle) of Uhud."

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرَيْدَةَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، أَرَى عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: رَأَيْتُ فِي رُؤْيَايِّ أَبِي هَرَزَتْ سِيقَا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أَصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أَخْدِ، ثُمَّ هَرَزَتْهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ

بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ .  
وَرَأَيْتُ فِيهَا بَقَرًا ، وَاللَّهُ خَيْرٌ ، فَإِذَا هُمْ  
الْمُؤْمِنُونَ يَوْمَ أُخْدِيٍّ . [راجع: ٣٦٢٢]

٤٠٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ :  
حَدَّثَنَا رُهْبَرٌ : حَدَّثَنَا الْأَعْمَشُ ، عَنْ  
شَقِيقٍ ، عَنْ خَبَابِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ : هَاجَرْنَا مَعَ النَّبِيِّ ﷺ وَنَحْنُ  
كَتَبْنَا وِجْهَ اللَّهِ فَوَجَبَ أَجْرُنَا عَلَى  
اللَّهِ ، فَمِنْا مَنْ مَضَى - أَوْ ذَهَبَ - لِمَ  
يَأْكُلُ مِنْ أَجْرِهِ شَيْئًا كَانَ مِنْهُمْ  
مُضَعَّبُ بْنُ عَمِيرٍ ، قُتِلَ يَوْمَ أُخْدِيٍّ وَلَمْ  
يَتَرُكَ إِلَّا نَمَرَةً ، كُلَّا إِذَا عَطَيْنَا بِهَا  
رَأْسَهُ خَرَجَتْ رِجْلَاهُ ، وَإِذَا عُطِيَّ بِهَا  
رِجْلَيْهِ خَرَجَ رَأْسُهُ ، فَقَالَ لَنَا النَّبِيُّ  
ﷺ : عَطَّوَا بِهَا رَأْسَهُ ، وَاجْعَلُوا عَلَى  
رِجْلَيْهِ الْإِذْخَرَ ، أَوْ قَالَ : أَلْقُوا عَلَى  
رِجْلَيْهِ مِنَ الْإِذْخَرِ وَمِنَ مَنْ أَبْيَعْتُ لَهُ  
ثَمَرَةً فَهُوَ يَهْدِبُهَا . [راجع: ١٢٧٦]

(٢٨) ٤٠٨٣ - بَابُ أُخْدِيٍّ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ ،  
قَالَهُ عَبَّاسُ بْنُ سَهْلٍ ، عَنْ أَبِي  
حُمَيْدٍ عَنِ النَّبِيِّ ﷺ

٤٠٨٣ - حَدَّثَنِي نَضْرُ بْنُ عَلَيٍّ  
قَالَ : أَخْبَرَنِي أَبِي ، عَنْ قُوَّةَ بْنِ  
خَالِدٍ ، عَنْ قَاتَةَ : سَمِعْتُ أَسَا رَضِيَ  
اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ : «هَذَا جَبَلٌ  
يُحِبُّنَا وَنُحِبُّهُ» . [راجع: ٣٧١]

٤٠٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ : أَخْبَرَنَا مَالِكٌ ، عَنْ عَمِرٍو

**4082.** Narrated Khabbāb: We emigrated with the Prophet ﷺ for Allāh's Cause, so our reward became due with Allāh. Some of us passed away (died) without enjoying anything from their reward, and one of them was Muṣ'ab bin 'Umair who was killed (i.e., martyred) on the day (of the battle) of Uhud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet ﷺ said to us, "Cover his head with it, and put *Idhkhīr* (i.e., a kind of grass) over his feet," or said, "Put some *Idhkhīr* over his feet." But some of us have got their fruits ripened, and they are collecting them.

**(28) CHAPTER.** "Uhud is a mountain that loves us and is loved by us".

**4083.** Narrated Anas: The Prophet ﷺ said, "This is a mountain (Uhud) that loves us and is loved by us."

**4084.** Narrated Anas bin Mālik: When the mountain of Uhud appeared before Allāh's Messenger ﷺ he said, "This

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is a mountain that loves us and is loved by us. O, Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I have made Al-Madīnah (i.e., the area between its two mountains) a sanctuary.”

**مَوْلَى الْمُطَلِّبِ، عَنْ أَئْسَى بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ طَلَعَ لَهُ أَحْدُدٌ فَقَالَ: «هَذَا جَبَلٌ يُجْثَنُ وَنُنْجَهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَمَ مَكَّةَ وَلَانِي حَرَمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَيْهَا».**

[٣٧١ : راجع]

**4085.** Narrated ‘Uqba: One day the Prophet ﷺ went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and I am looking at my *Haud* (*Tank Al-Kauthar*) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will compete with each other for (the pleasures of) this world.”

٤٠٨٥ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحْدٍ صَلَاتَهُ عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمُبْرِ قَالَ: «إِنِّي فَرَطْ لِكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي لَا نُظْرُ إِلَى حَوْضِي الآنَ، وَإِنِّي أُعْطِيَتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[راجع : ۱۳۴۴]

(29) CHAPTER. The Ghazwā (i.e., battle) of Ar-Rajī', Ri'l, Dhakwān and Bi'r Ma'ūna and the narration about (the tribes of) 'Adal and Al-Qāra and (the story of) Āsim bin Thābit, Khubaib and his companions.

Narrated Ibn Ishāq: ‘Āsim bin ‘Umar said, “It (i.e., the *Ghazwā* of *Ar-Rajī*) happened after (the battle of) Uhud.”

**4086.** Narrated Abū Hurairah رضي الله عنه : The Prophet ﷺ sent a *Sariya* of spies and appointed ‘Āsim bin Thābit, the grandfather of ‘Āsim bin ‘Umar bin Al-Khaṭṭāb as their leader. So, they set out, and when they

(٢٩) بَابُ غَزْوَةِ الرَّجِيعِ، وَرِغْلٍ، وَذَكْوَانَ، وَسِرِّ مَعُونَةَ، وَحَدِيثِ عَصْلٍ، وَالقَارَةِ، وَعَاصِمِ بْنِ ثَابِتٍ، وَخَبِيبِ وأَصْحَابِهِ، فَالْأَئْمَانُ إِسْحَاقٌ: حَدَّثَنَا عَاصِمُ بْنُ عَمْرٍ أَنَّهَا بَعْدَ أَحْدِي.

٤٠٨٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى : أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ ، عَنْ مَعْمَرٍ ، عَنْ الزُّهْرِيِّ ، عَنْ عَمْرُو

reached (a place) between 'Usfān and Makkah, they were mentioned to one of the branch tribes of Banī Hudhail called Lihyān. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āsim and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madina. The archers said, "These are the dates of Al-Madina," and followed their traces till they took them over. When 'Āsim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Āsim said, "As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet (ﷺ) about us." So they fought with them till they killed 'Āsim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So, when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Makkah. The sons of Al-Hārith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Hārith bin 'Amr on the day (of the battle) of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a

بن أبي سُنْيَانَ التَّقِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيرَةً عِنْنَا وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتَ، وَهُوَ جَدُّ عَاصِمِ ابْنِ عُمَرَ بْنِ الْخَطَّابِ فَانْظَلُّوا حَتَّى إِذَا كَانَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذَكَرُوا لَحْيَ مِنْ هُذِينَ يُقَالُ لَهُمْ: بُنُوْلِحْيَانَ فَتَبَعُوهُمْ يَقْرِيبُ مِنْ مَائَةِ رَامَ فَاقْتُلُوا آثارَهُمْ حَتَّى أَتَوْا مَنْزِلًا نَزَلُوهُ فَوَجَدُوا فِيهِ تَوَى تَمَرٍ نَزَوْدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا: هَذَا تَمَرٌ يَثْرَبُ، فَتَبَعُوا آثارَهُمْ حَتَّى لَحِقُوهُمْ فَلَمَّا اتَّهَى عَاصِمٌ وَأَصْحَابُهُ لَجَأُوا إِلَى فَدْفِدَ وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ فَقَالُوا: لَكُمُ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَّلْنَا إِلَيْنَا أَنْ لَا نَقْتُلَ مِنْكُمْ رَجُلًا، فَقَالَ عَاصِمٌ: أَمَا أَنَا فَلَا أَنْزَلُ فِي ذَمَّةِ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنِّي نَبِيَّكَ، فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ بِالشَّبَلِ. وَبَقَيَ خَبِيْبٌ وَزَيْدٌ وَرَجُلٌ أَخْرَى فَأَعْطَوْهُمُ الْعَهْدَ وَالْمِيثَاقَ، فَلَمَّا أَعْطَوْهُمُ الْعَهْدَ وَالْمِيثَاقَ نَزَّلُوا إِلَيْهِمْ فَلَمَّا اسْتَمْكَنُوا مِنْهُمْ حَلُوا أُوتَارَ قَسِيمِهِمْ فَرَبَطُوهُمْ بِهَا، فَقَالَ الرَّجُلُ الثَّالِثُ الَّذِي مَعَهُمَا: هَذَا أَوَّلُ الغَدْرِ فَأَبَى أَنْ يَضْحَبَهُمْ فَجَرَرُوهُ وَعَالَجُوهُ عَلَى أَنْ يَضْحَبَهُمْ فَلَمْ يَفْعَلْ فَقَتُلُوهُ، وَانْظَلُّوا بِخَبِيْبٍ وَزَيْدٍ حَتَّى باغُوهُمَا بِمَكَّةَ فَاشْتَرَى خَبِيْبًا بُنُوْلِحْيَانَ بْنِ

razor from one of the daughters of Al-Hārith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? If Allāh will, I will never do that.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes, although at that time no fruits were available at Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allāh." So, they took him out of the sanctuary (of Makkah) to kill him. He said, "Allow me to offer two *Rak'a* prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have offered prayer for a longer time." So it was Khubaib who first set the tradition of offering two *Rak'a* prayer before being executed. He then said, "O Allāh! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, because this death is in Allāh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Hārith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Āsim in order to bring a part of his body so that his death might be known for certain, for 'Āsim had killed one of their chiefs on the day (of the battle) of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

عَامِرٌ بْنُ نَوْفَلٍ، وَكَانَ خُبَيْبٌ هُوَ قَتْلَ الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ فَمَكَثَ عِنْدَهُمْ أَسِيرًا حَتَّى إِذَا جَمَعُوا قَتْلَهُ اسْتَعَارَ مُوسَى مِنْ بَعْضِ بَنَاتِ الْحَارِثِ لِيَسْتَحِدَّ بِهَا فَأَعْارَتُهُ، قَالَتْ: فَعَقْلَتْ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ حَتَّى أَتَاهَا فَوَضَعَهُ عَلَى فَخِذِهِ فَلَمَّا رَأَيْتَهُ فَرِغْتُ فَزْعَةً عَرَفَ ذَاكَ مِنِّي وَفِي يَدِهِ الْمُوسَى. فَقَالَ: أَتَحْشِنَ أَنْ أُقْتَلَهُ؟ مَا كُنْتُ لِأَفْعَلَ ذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى. وَكَانَتْ تَقُولُ: مَا رَأَيْتُ أَسِيرًا قَطُّ خَيْرًا مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأْكُلُ مِنْ ِقَطْفِ عَيْنٍ، وَمَا يُمْكِنُهُ يَوْمَئِذٍ ثَمَرَةً، وَإِنَّهُ لِمُؤْتَقٍ فِي الْحَدِيدِ، وَمَا كَانَ إِلَّا رِزْقٌ رَزْقَهُ اللَّهُ فَخَرَجُوا بِهِ مِنَ الْحَرَمِ لِيَقْتُلُوهُ، فَقَالَ: دَعُونِي أُصْلِلُ رَكْعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْهِمْ فَقَالَ: لَوْلَا أَنْ تَرَوْا أَنَّ مَا بِي جَزَعٌ مِنْ الْمَوْتِ لَرِدَتْ. فَكَانَ أَوَّلَ مِنْ سَنَ الرَّكْعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ ثُمَّ قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ: مَا إِنْ أَبَالِي حِينَ أُقْتَلُ مُسْلِمًا عَلَى أَيِّ شَيْءٍ كَانَ اللَّهُ مَصْرِعَهِ وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَأْ يُبَارِكُ عَلَى أُوصَالِ شَلْوِ مُمَرَّعٍ ثُمَّ قَامَ إِلَيْهِ عَقبَةُ بْنُ الْحَارِثِ فَقَتَلَهُ. وَبَعْثَتْ قُرِيشٌ إِلَى عَاصِمٍ لِيُؤْتَوْا بِشَيْءٍ مِنْ جَسَدِهِ يَعْرَفُونَهُ،

وكان عاصم قتَّلَ عظيماً من عظمائِهم  
يَوْمَ بَدْرٍ قَبَعَ اللَّهُ عَلَيْهِ مِثْلُ الْطَّلَةِ مِنَ  
الدَّبَرِ فَحَمَّتْهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا  
مِنْهُ عَلَى شَيْءٍ . [راجع: ٣٠٤٥]

٤٠٨٧ - حَدَّثَنَا عَبْدُ اللهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرُو:  
سَمِعَ جَابِرًا يَقُولُ: الَّذِي قَتَّلَ حُبِيباً  
هُوَ أَبُو سَرْوَةَ .

٤٠٨٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ التَّزِيزِ، عَنْ  
أَنَسِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: بَعَثَ  
النَّبِيُّ ﷺ سَبْعِينَ رَجُلًا لِحَاجَةٍ . يُقَالُ  
لَهُمُ الْفَرَاءُ، فَعَرَضُ لَهُمْ حَيَانٌ مِنْ  
بَنِي سُلَيْمٍ: رِغْلٌ وَدَكْوَانٌ، عِنْدَ بَئْرٍ  
يُقَالُ لَهَا: بَئْرٌ مَعْوَنَةٌ . فَقَالَ الْقَوْمُ:  
وَاللهِ مَا إِيَّاكُمْ أَرَدْنَا، إِنَّمَا نَحْنُ  
مُجْتَازُونَ فِي حَاجَةٍ لِلنَّبِيِّ ﷺ  
فَقَتَلُوهُمْ . فَدَعَا النَّبِيُّ ﷺ عَلَيْهِمْ شَهْرًا  
فِي صَلَاةِ الْغَدَاءِ وَذَلِكَ بَدْءُ الْقُنُوتِ  
وَمَا كُنَّا نَفْتَنُّ . قَالَ عَبْدُ التَّزِيزِ:  
وَسَأَلَ رَجُلٌ أَنَسًا عَنِ الْقُنُوتِ، أَبَعْدَ  
الرُّكُوعِ أَوْ عِنْدَ فَرَاغِ مِنَ الْقِرَاءَةِ؟  
قَالَ: لَا، بَلْ عِنْدَ فَرَاغِ مِنَ الْقِرَاءَةِ .  
[راجع: ١٠٠١]

٤٠٨٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا  
هِشَامٌ: حَدَّثَنَا قَاتَادَةُ، عَنْ أَنَسِ قَالَ:  
قَتَّلَ رَسُولُ اللهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ

4087. Narrated Jābir: The person who killed Khubaib was Abū Sarwa'a (i.e., 'Uqba bin Al-Hārith).

4088. Narrated 'Abdul-'Azīz: Anas رضي الله عنه said, "The Prophet ﷺ sent seventy men, called *Al-Qurra'* for some purpose. The two groups of Banī Sulaim, called Ri'l and Dhakwān, appeared to them near a well called *Bir Ma'una*. The people (i.e., *Al-Qurra'*) said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet ﷺ.' But (the infidels) killed them. The Prophet ﷺ therefore invoked evil upon them for a month during the morning *Salāt* (prayer). That was the beginning of *Al-Qunūt*<sup>(1)</sup> and we used not to say *Qunūt* before that." A man asked Anas about *Al-Qunūt* saying, "Is it to be said after the bowing (in the *Salāt*) or after finishing the recitation (i.e., before bowing)?" Anas replied, "No, but (it is to be said) after finishing the recitation."

4089. Narrated Anas: Allāh's Messenger ﷺ said, *Al-Qunūt* for one month after the posture of bowing, invoking evil upon some Arab tribes.

(1) (H. 4088) '*Qunūt*' means invocation in the *Salāt* (prayer).

يَدْعُونَ عَلَى أَحْيَاءٍ مِّنَ الْعَرَبِ.

[راجع: ١٠٠١]

٤٠٩ - حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَرِيدُ بْنُ زُرْبَعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسَّ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَغْلًا وَذَكْوَانَ وَعُصَيَّةَ وَبَنَى لِحْيَانَ اسْتَمَدُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى عَدُوٍّ فَأَمَدُوهُمْ بِسَبْعِينِ مِنَ الْأَنْصَارِ كُنَّا نُسَمِّيهِمُ الْقُرَاءَ فِي زَمَانِهِمْ، كَانُوا يَخْتَطِبُونَ بِالنَّهَارِ، وَيُصْلِلُونَ بِاللَّيْلِ، حَتَّى كَانُوا يُبَشِّرُونَ مَعْوَنَةَ قَتْلُوهُمْ وَغَدَرُوا بِهِمْ. فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَلِكَ فَقَتَ شَهْرًا يَدْعُونَ فِي الصُّبْحِ عَلَى أَحْيَاءٍ مِّنَ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنَى لِحْيَانَ. قَالَ أَنَسٌ: فَقَرَأْنَا فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفْعٌ: بَلَغُوا عَنَّا فَوْمَنَا أَنَا قَدْ لَقِينَا رَبِّنَا فَرَضَنَا عَنَا وَأَرْضَانَا.

وَعَنْ قَتَادَةَ، عَنْ أَنَسَّ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَتَ شَهْرًا فِي صَلَاةِ الصُّبْحِ يَدْعُونَ عَلَى أَحْيَاءٍ مِّنَ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذَكْوَانَ وَعُصَيَّةَ وَبَنَى لِحْيَانَ.

زَادَ خَلِيفَةً: حَدَّثَنَا ابْنُ زُرْبَعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ: أَنَّ أُولَئِكَ السَّبْعِينَ مِنَ الْأَنْصَارِ قُتِلُوا بِشَرِّ مَعْوَنَةَ قُرْآنًا: كِتَابًا، نَحْوُهُ. [راجع: ١٠٠١]

**4091.** Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Umm Sulaim as the head of seventy riders. The chief of *Al-Mushrikūn*, ‘Amir bin At-Tufail proposed three suggestions (to the Prophet ﷺ) saying, “Choose one of three alternatives:

(1) that the bedouins will be under your command and the towns’ people will be under my command;

(2) or that I will be your successor,

(3) or otherwise I will attack you with two thousand men from Banī Ghāṭafān.” But ‘Amir was infected with plague in the house of Umm so-and-so. He said, “Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse.” So he died on the back of his horse. Then Ḥarām, the brother of Umm Sulaim and a lame man along with another man from so-and-so (tribe) went towards *Al-Mushrikūn* (i.e., the tribe of ‘Amir). Ḥarām said (to his companions), “Stay near to me, for I will go to them. If they (i.e., infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥarām went to them and said, “Will you give me protection so as to convey the message of Allāh’s Messenger ﷺ?” So, he started talking to them but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e., Ḥarām) said, “Allāhu Akbar ! I have succeeded, by the Lord of the Ka‘bah!” The companion of Ḥarām was pursued by the infidels, and then they (i.e., Ḥarām’s companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was: ‘We have met our Lord and He is pleased with us and has made us

٤٠٩١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَامٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ: حَدَّثَنِي أَنَّهُ أَنْسَ أَنَّ النَّبِيَّ ﷺ بَعَثَ خَالَهُ أَخَاهُ أَمْ سُلَيْمَ فِي سَبْعِينَ رَأِيكًا وَكَانَ رَئِيسَ الْمُشْرِكِينَ عَامِرُ بْنُ الْطَّفْلِيُّ خَيْرَ بْنَ ثَلَاثَ حَصَالَيْ فَقَالَ: يَكُونُ لِكَ أَهْلُ السَّهْلِ وَلِي أَهْلُ الْمَدِيرِ، أَوْ أَكُونُ خَلَيْفَتَكَ، أَوْ أَغْزُرُوكَ بِأَهْلِ غَطَافَانَ بِالْأَفْ وَالْأَفْ. فَطَعَنَ عَامِرٌ فِي يَبْتَ أُمَّ فُلَانٍ فَقَالَ: عَدَّةُ كَعْدَةِ الْبَكْرِ فِي يَبْتَ امْرَأَةٌ مِنْ آلِ بَنِي فُلَانٍ، أَئْتُونِي بِفَرِسِي فَمَاتَ عَلَى ظَهْرِ فَرَسِيهِ. فَانْطَلَقَ حَرَامٌ أَخُو أَمْ سُلَيْمَ وَهُوَ رَجُلٌ أَغْرَجُ، وَرَجُلٌ مِنْ بَنِي فُلَانٍ قَالَ: كُونَا قَرِيبًا حَتَّى آتَيْهُمْ فَإِنْ آمَنُونِي كُتْمُ وَإِنْ فَتَنُونِي أَبْيَسُمْ أَصْحَابَكُمْ. فَقَالَ: أَتُؤْمِنُونِي أَبْلَغُ رسَالَةَ رَسُولِ اللَّهِ ﷺ؟ فَجَعَلَ يُحَدِّثُهُمْ وَأَوْمَأُوا إِلَى رَجُلٍ فَأَتَاهُ مِنْ خَلْفِهِ فَطَعَنَهُ، قَالَ هَمَامٌ: أَخْسِبْهُ حَتَّى أَفْنَدَهُ بِالرُّمْحِ، قَالَ: اللَّهُ أَكْبَرُ، فُرِثَ وَرَبَّ الْكَعْبَةِ. فَلُحِقَ الرَّجُلُ فَقَتِلُوا كُلُّهُمْ غَيْرُ الْأَغْرَجِ كَانَ فِي رَأْسِ جَبَلٍ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْنَا شَمَّ كَانَ مِنْ الْمَسْنُوخِ: إِنَّا قَدْ لَقِينَا رَبَّنَا فَرَضَيْنَا عَنَّا وَأَرْضَانَا، فَدَعَا الْبَيْتَ ﷺ عَلَيْهِمْ ثَلَاثَيْنَ صَبَاحًا، عَلَى رِغْلِ وَدَكْوَانَ

pleased.' (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Rī'l, Dhakwān, Banī Libyān and Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

وَبَنَى لِخَيَانَ وَعُصْبَةَ الَّذِينَ عَصَوْا اللَّهَ  
وَرَسُولَهُ ﷺ. [راجع: ١٠٠١]

**4092.** Narrated Anas bin Mālik رضي الله عنه that when Ḥarām bin Milḥān, his uncle was stabbed on the day (the battle) of Bi'r Ma'ūna, he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'bah."

٤٠٩٢ - حَدَّثَنِي حِبَّانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: حَدَّثَنِي  
ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ بْنِ أَئْسِ: أَنَّهُ سَمِعَ  
أَسَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ:  
لَمَّا طُعِنَ حَرَامُ بْنُ مُلْحَانَ - وَكَانَ  
خَالَهُ - يَوْمَ بَيْرِ مَعْوَنَةَ قَالَ بَالَّذِيمَ  
هَكَذَا فَنَسَخَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ  
قَالَ: فُزْتُ وَرَبُّ الْكَعْبَةَ. [راجع:  
١٠٠١]

**4093.** Narrated 'Āishah رضي الله عنها: Abū Bakr asked the Prophet ﷺ to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet ﷺ said to him, "Wait." Abū Bakr said, "O Allāh's Messenger! Do you hope that you will be allowed (to emigrate)?" Allāh's Messenger ﷺ replied, "I hope so." So, Abū Bakr waited for him till one day Allāh's Messenger ﷺ came at noon time and addressed him saying, "Let whoever is present with you, should leave." Abū Bakr said, "None is present but my two daughters." The Prophet ﷺ said, "Do you know that I have been allowed to go out (to emigrate)?" Abū Bakr said, "O Allāh's Messenger, I would like to accompany you." The Prophet ﷺ said, "You will accompany me." Abū Bakr said, "O Allāh's Messenger! I have got two she-camels which I had prepared and kept ready for (our) going out." So, he gave one of the two (she-camels) to the Prophet ﷺ and it was (called) Al-

٤٠٩٣ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ  
هِشَامَ، عَنْ أَبِيهِ، عَنْ عَاشَةَ رَضِيَ  
اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنُ الَّذِي ﷺ أَبُو  
بَكْرٍ فِي الْخُرُوجِ حِينَ اشْتَدَ عَلَيْهِ  
الْأَذَى فَقَالَ لَهُ: «أَقِمْ»، فَقَالَ: يَا  
رَسُولَ اللَّهِ، أَتَنْظَمُ أَنْ يُؤْدَنَ لِكَ؟  
فَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنِّي  
لَا زُوْجُ ذَلِكَ»، قَالَتْ: فَاتَّظَرَهُ أَبُو  
بَكْرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ  
ظُهْرًا فَنَادَاهُ فَقَالَ: «أَخْرُجْ مَنْ  
عِنْدَكَ»، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمَا  
ابْنَتَيِ، فَقَالَ: «أَشَعَرْتَ أَنَّهُ قَدْ أُذِنَ  
لِي فِي الْخُرُوجِ؟» فَقَالَ: يَا رَسُولَ  
اللَّهِ الصَّحْبَةَ، فَقَالَ النَّبِيُّ ﷺ:

*Jad'ā*. They both rode and proceeded till they reached the cave at the mountain of Thaur where they hid themselves. ‘Āmir bin Fuhaira was the slave of ‘Abdullāh bin At-Tufail bin Sakhbara, ‘Aishah’s brother from her mother’s side. Abū Bakr had a milch she-camel. ‘Āmir used to go with it (i.e., the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the cave), he (i.e., ‘Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madina. ‘Āmir bin Fuhaira was martyred on the day (of the battle) of *Bi'r Ma'una*.

Narrated ‘Urwa: When those (Muslims) at *Bi'r Ma'una* were martyred and ‘Amr bin Umaiyya Ad-Damrī was taken prisoner, ‘Āmir bin At-Tufail, pointing at a killed person, asked ‘Amr, “Who is this?” ‘Amr bin Umaiyya said to him, “He is ‘Āmir bin Fuhaira.” ‘Āmir bin At-Tufail said, “I saw him lifted to the sky after he was killed till I saw the sky between him and the earth,”<sup>(1)</sup> and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, “Your companions (of *Bi'r Ma'una*) have been killed, and they have asked their Lord saying, ‘O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.’” So, Allāh informed them (i.e., the Prophet ﷺ and his Companions) about them (i.e., martyrs of *Bi'r Ma'una*). On that day, ‘Urwa bin Asmā’ bin Aṣ-Ṣalt who was one of them, was killed,

«الصَّحْبَةِ». قَالَ: يَا رَسُولَ اللَّهِ، عَنِي نَاقَاتِنَ، قَدْ كُنْتُ أَعْذَدُهُمَا لِلْخُرُوجِ، فَأَعْطَى النَّبِيَّ بِكَلِيلٍ إِذَا هُمَا وَهِيَ الْجَدْعَاءُ فَرَكِبَا فَانظَلَقَا حَتَّى أَتَاهَا الْغَارَ وَهُوَ يُثْوِرُ فَوَارِيَ فِيهِ، فَكَانَ عَامِرُ بْنُ فَهِيرَةَ غُلَامًا لِعِبْدِ اللَّهِ بْنِ الطَّفْلَيْلِ بْنِ سَحْبَرَةِ أَخُو عَائِشَةَ لِأَمْهَا، وَكَانَتْ لِأَبِي تَكْرِيرٍ مِنْهُ، فَكَانَ يَرْوَحُ بِهَا وَيَغْدُو عَلَيْهِمْ وَيُضَبِّحُ فَيَدْلِجُ إِلَيْهِمَا ثُمَّ يَسْرُحُ فَلَا يَقْطُنُ بِهِ أَحَدٌ مِنَ الرَّعَاءِ. فَلَمَّا خَرَجَ مَعَهَا يُعْقِبَانِهِ حَتَّى قَدِمَا الْمَدِينَةَ فُقْتَلَ عَامِرُ بْنُ فَهِيرَةَ يَوْمَ يَثْرِ مَعْوَنَةَ. وَعَنْ أَبِي أَسَمَّةَ قَالَ: قَالَ لِي هِشَامُ بْنُ عُرْوَةَ: فَأَخْبَرَنِي أَبِي قَالَ: لَمَّا قُتِلَ الَّذِينَ يُبَشِّرُ مَعْوَنَةَ وَأَسِرَّ عَمْرُو بْنُ أُمَيَّةَ الصَّمْرَيِّ قَالَ لَهُ عَامِرُ بْنُ الطَّفْلَيْلِ: مَنْ هَذَا؟ فَأَشَارَ إِلَى قَتِيلٍ، فَقَالَ لَهُ عَمْرُو بْنُ أُمَيَّةَ: هَذَا عَامِرُ بْنُ فَهِيرَةَ، فَقَالَ: لَقَدْ رَأَيْتُهُ بَعْدَمَا قُتِلَ رُفِعَ إِلَى السَّمَاءِ حَتَّى إِنِّي لَأَنْظُرَ إِلَى السَّمَاءِ بَيْنَهُ وَبَيْنَ الْأَرْضِ. ثُمَّ وُضَعَ فَأَتَى النَّبِيَّ بِكَلِيلٍ خَبْرُهُمْ فَتَعَاهُمْ فَقَالَ: «إِنَّ أَصْحَابَكُمْ قَدْ أُصْبِيُوا وَإِنَّهُمْ قَدْ سَأَلُوا رَبَّهُمْ فَقَالُوا: رَبِّنَا أَخْبَرَنَا إِخْرَانَا بِمَا رَضِيَنَا عَنْكَ وَرَضِيَتْ عَنَّا»، فَأَخْبَرُهُمْ عَنْهُمْ وَأَصَبَّ فِيهِمْ يَوْمَيْدَ عَزُوهُ بْنِ

(1) (H. 4093) The angels hid him from *Al-Mushrikān*.

and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asmā' and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day)."

**4094.** Narrated Anas رضي الله عنه : The Prophet ﷺ recited *Al-Qunūt* after bowing (i.e., *Ar-Rukū'*) for one month, invoking evil upon (the tribes of) Ri'l and Dhakwān. He used to say, "Uṣaiyya disobeyed Allāh and His Messenger ﷺ."

**4095.** Narrated Anas bin Mālik رضي الله عنه : The Prophet ﷺ invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at *Bir Ma'una*. He invoked evil upon (tribes of) Ri'l, Lihyān and Uṣaiyya who disobeyed Allāh and His Messenger ﷺ. Allāh revealed a Qur'ānic Verse to His Prophet ﷺ regarding those who had been killed, i.e., the Muslims at *Bir Ma'una*, and we recited the verse till later it was cancelled. (The verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

**4096.** Narrated 'Āsim Al-Aḥwal : I asked Anas bin Mālik رضي الله عنه regarding *Al-Qunūt* during the *Salāt* (prayer). Anas replied, "Yes [*Al-Qunūt* was recited by the Prophet ﷺ in the *Salāt* (prayer)]." I asked, "Is it before bowing or after bowing?" Anas replied, "(It was recited) before (bowing)." I said, "So-and-so informed me that you told him that it was recited after bowing." Anas replied, "He

أَسْمَاءُ بْنُ الصَّلْتِ، فَسُمِيَ عُرْوَةُ بِهِ،  
وَمُنْذِرُ بْنُ عَمْرِو سُمِيَ بِهِ مُنْذِرًا.

[راجع: ٤٧٦]

**٤٠٩٤ - حَدَّثَنَا مُحَمَّدٌ :** أَخْبَرَنَا  
عَبْدُ اللَّهِ : أَخْبَرَنَا سُلَيْمَانُ التَّيَّبِيُّ، عَنْ  
أَبِي مُجْلَزٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَتَّ الَّبَيُّ ﷺ بَعْدَ الرُّكُوعَ  
شَهْرًا، يَدْعُو عَلَى رِغْلٍ وَذَكْوَانَ  
وَيَقُولُ: «عَصَيَّةٌ عَصَتِ اللَّهَ وَرَسُولَهُ».

[راجع: ١٠٠١]

**٤٠٩٥ - حَدَّثَنَا يَحْيَى بْنُ بَكْرٍ :**  
حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ  
بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ  
قَالَ: دَعَا الَّبَيُّ ﷺ عَلَى الَّذِينَ قُتِلُوا  
يَعْنِي أَصْحَابَهُ بِيَثْرٍ مَعْوَنَةً تَلَاثَيْنَ  
صَبَاحًا حِينَ يَدْعُو عَلَى رِغْلٍ وَلِحْيَانَ  
وَعَصَيَّةٌ عَصَتِ اللَّهَ وَرَسُولَهُ ﷺ، قَالَ  
أَنَسٌ : فَأَنْزَلَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ فِي  
الَّذِينَ قُتِلُوا أَصْحَابَ بِيَثْرٍ مَعْوَنَةً قُرَآنًا  
قُرَآنًا حَتَّى نُسَخَ بَعْدُ : يَلْعَبُونَا فَوْمَنَا  
فَقَدْ لَقِينَا رَبَّنَا فَرَضَيَ عَنَّا وَرَضِيَنا  
عَنْهُ. [راجع: ١٠٠١]

**٤٠٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ :** حَدَّثَنَا عَبْدُ الْوَاحِدِ : حَدَّثَنَا  
عَاصِمُ الْأَخْوَلُ قَالَ : سَأَلْتُ أَنَسَ بْنَ  
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ فِي  
الصَّلَاةِ فَقَالَ : نَعَمْ، فَقُلْتُ : كَانَ قَبْلَ  
الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ : قَبْلَهُ، قُلْتُ :

was mistaken, for Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing for one month. The Prophet ﷺ had sent some people called *Al-Qurrā'* who were seventy in number, to some *Mushrikūn* who had concluded a peace treaty with Allāh's Messenger ﷺ. But those who had concluded the treaty with Allāh's Messenger ﷺ violated the treaty (and martyred all the seventy men). So, Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing (in the *Salāt*) for one month, invoking evil upon them.

فَإِنْ فُلَانَا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ :  
بَعْدَهُ، قَالَ: كَذَبَ، إِنَّمَا فَقَتَ رَسُولُ  
الله ﷺ بَعْدَ الرُّكُوعِ شَهْرًا أَنَّهُ كَانَ  
بَعْثَ نَاسًا يُقَاتَلُ لَهُمُ الْقُرَاءَ، وَهُمْ  
سَبْعُونَ رَجُلًا، إِلَى نَاسٍ مِنَ  
الْمُشْرِكِينَ وَبِئْتُهُمْ وَبَيْنَ رَسُولِ الله ﷺ  
عَهْدِ قِيلَاهُمْ فَظَاهَرَ هُولَاءِ الَّذِينَ كَانَ  
بَيْنَهُمْ وَبَيْنَ رَسُولِ الله ﷺ عَهْدٌ فَقَتَ  
رَسُولُ الله ﷺ بَعْدَ الرُّكُوعِ شَهْرًا  
يَدْعُو عَلَيْهِمْ . [راجع: ١٠٠١]

### (٣٠) بَاب غَزْوَةِ الْخَنْدَقِ وَهِيَ الأَحْزَابُ ،

قالَ مُوسَى بْنُ عُثْمَانَ: كَانَتْ فِي  
شَوَّالٍ سَنَةً أَرْبَعَ .

٤٠٩٧ - حَدَّثَنَا يَعْقُوبُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ  
عَبْيَدِ الله قَالَ: أَخْبَرَنِي نَافعٌ، عَنْ ابْنِ  
عُمَرَ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ  
عَرَضَهُ يَوْمَ أُحْمَدٍ وَهُوَ ابْنُ أَرْبَعَ عَشْرَةَ  
سَنَةً فَلَمْ يُجِزِهُ . وَعَرَضَهُ يَوْمَ الْخَنْدَقِ  
وَهُوَ ابْنُ حَمْسَ عَشْرَةَ سَنَةً فَأَجَازَهُ .

[راجع: ٢٦٦٤]

٤٠٩٨ - حَدَّثَنِي قُتَيْبَةُ: حَدَّثَنَا  
عَبْدُ العَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ  
سَهْلِ بْنِ سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ:  
كُنَّا مَعَ رَسُولِ الله ﷺ فِي الْخَنْدَقِ  
وَهُمْ يَحْفَرُونَ، وَنَحْنُ نَتَّفِلُ التُّرَابَ  
عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ الله ﷺ:

### (30) CHAPTER. The *Ghazwā* of *Al-Khandaq* which is called *Al-Ahzāb* Battle.

Mūsa bin ‘Uqba said, “(This battle took place) in the month of Shawwāl in the fourth year of the Islāmic calendar.

4097. Narrated Ibn ‘Umar رضي الله عنهما that the Prophet ﷺ inspected him on the day (of the battle) of Uhud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day (of the battle) of *Al-Khandaq* (i.e., battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

4098. Narrated Sahl bin Sa‘d رضي الله عنه that We were with Allāh's Messenger ﷺ in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh's Messenger ﷺ said, “O Allāh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Anṣār*.”

«اللَّهُمَّ لَا يَعْشَ إِلَّا عَيْشُ الْآخِرَةِ.  
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ».

٤٠٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرُو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ: سَمِعْتُ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ فِي غَدَاءَ يَارِدَةَ فَلَمْ يَكُنْ لَّهُمْ عَيْدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بَهُمْ مِنَ النَّصْبِ وَالْجُوعِ قَالَ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ، فَاغْفِرْ الْأَنْصَارَ وَالْمُهَاجِرَةَ». قَالُوا مُجِيبِينَ لَهُ: نَحْنُ الَّذِينَ بَايْعَوْا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِيَنَا أَبَدًا

[راجع: ٢٨٣٤]

٤١٠٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَخْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ وَيَقْلُونَ التُّرَابَ عَلَى مُتَوْهِنْ وَهُمْ يَقُولُونَ: نَحْنُ الَّذِينَ بَايْعَوْا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِيَنَا أَبَدًا قَالَ: يَقُولُ النَّبِيُّ ﷺ وَهُوَ يُحِبُّهُمْ: «اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ، فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةَ». قَالَ: يُؤْتَوْنَ بِمِلْءٍ كَفِي

4099. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Allāh's Messenger ﷺ went out towards the *Khandaq* (i.e., trench) and saw the emigrants and the *Anṣār* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet ﷺ saw their hardship and hunger, he said, "O Allāh! The real life is the life of the Hereafter, so please forgive *Anṣār* and the emigrants." They said in reply to him, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for to observe *Jihād* (holy fighting) as long as we live."

4100. Narrated Anas: رَضِيَ اللَّهُ عَنْهُ Al-Muhājirūn (i.e., the emigrants) and the *Anṣār* were digging the trench around Al-Madīna and were carrying the earth on their backs while saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for Islām as long as we live." The Prophet ﷺ said in reply to their saying, "O Allāh! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the *Anṣār* and the emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

مِنَ الشَّعْبِرِ فَيُضَعُ لِهُمْ بِإِهَالَةِ سَبَحَةٍ  
تُوْضَعُ بَيْنَ يَدَيِ الْقَوْمِ وَالْقَوْمُ جِيَاعٌ  
وَهِيَ بَشَّعَةٌ فِي الْخَلْقِ وَلَهَا رِيحٌ  
مُّتَّسِّنٌ . [راجع: ٢٨٣٤]

٤١٠١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى :  
حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ  
قَالَ: أَتَيْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ  
فَقَالَ: إِنَّا يَوْمَ الْحَنْدَقِ نَحْفِرُ فَعَرَضْتُ  
كَيْدَةً شَدِيدَةً فَجَاءُوا النَّبِيُّ ﷺ فَقَالُوا:  
هَذِهِ كُدْيَةٌ عَرَضْتُ فِي الْخَنْدَقِ،  
فَقَالَ: «أَنَا نَازِلٌ». ثُمَّ قَامَ وَبَطَّهُ  
مَعْصُوبٌ بِحَبْرٍ وَلَبِثَنَا ثَلَاثَةَ أَيَّامَ لَا  
نَدُوقُ ذَوَاقًا فَأَخَذَ النَّبِيُّ ﷺ الْمَعْوَلَ  
فَضَرَبَ فِي الْكُدْيَةِ فَعَادَ كَثِيرًا أَهْلِ أَزْ  
اهِيمَ . فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَئْذَنْ  
لِي إِلَى الْبَيْتِ، فَقُلْتُ لِأَمْرَأِي:  
رَأَيْتُ بِالْبَيْتِ شَيْئًا مَا كَانَ فِي  
ذَلِكَ صَبْرٌ، فَعِنْدَكَ شَيْءٌ؟ قَالَثُ:  
عَنِّي شَعِيرٌ وَعَنَاقٌ، فَذَبَحْتُ الْعَنَاقَ،  
وَطَحَنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا الْلَّحْمَ  
فِي الْبُرْمَةِ . ثُمَّ جِئْتُ النَّبِيُّ ﷺ  
وَالْعَجِينُ قَدِ انْكَسَرَ وَالْبُرْمَةُ بَيْنَ  
الْأَثَافِي قَدْ كَادَتْ أَنْ تَضَعَّ، فَقُلْتُ:  
طَعَيْمٌ لِي فَقُمْ أَنَّ يَا رَسُولَ اللَّهِ  
وَرَجُلٌ أَوْ رَجُلَانِ، قَالَ: «كَمْ هُوَ؟»  
فَذَكَرْتُ لَهُ، قَالَ: «كَثِيرٌ طَيْبٌ»،  
قَالَ: «فُلْ لَهَا لَا تَنْزَعُ الْبُرْمَةَ وَلَا  
الْحَبْزَ مِنَ التُّورِ حَتَّى أَتَيْ». فَقَالَ:

4101. Narrated Jâbir (رضي الله عنه): We were digging (the trench) on the day of [Al-Khandaq (i.e., the trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, "O Allâh's Messenger! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot tolerate (or treat with patience). Have you got something (for him to eat?)" She replied, "I have barley and a she-goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allâh's Messenger, you and one or two men along with you (for the food)." The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his Companions), "Get up." So the Muhâjirûn (i.e., emigrants) and the Ansâr got up. When I came to my wife, I said, "Allâh's Mercy be upon you! The Prophet ﷺ is coming along

with the *Muhājirūn* and the *Ansār* and those who were present with them." She said, "Did the Prophet ﷺ ask you (how much food you had)?" I replied, "Yes." Then the Prophet ﷺ said, "Enter and do not throng." The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), "Eat and present to others as the people are struck with hunger."

«فُوْمُوا»، فَقَامَ الْمُهَاجِرُونَ وَالْأَنْصَارُ. فَلَمَّا دَخَلَ عَلَى امْرَأَتِي قَالَ: وَيَحْكِ، جَاءَ النَّبِيُّ ﷺ بِالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ مَعَهُمْ، قَالَتْ: هَلْ سَأَلْتَ؟ قُلْتُ: نَعَمْ، فَقَالَ: «اذْخُلُوا وَلَا تَضَاغُطُوا». فَجَعَلَ يَكْسِرُ الْحُبْزَ وَيَجْعَلُ عَلَيْهِ الْلَّحْمَ وَيُحَمِّرُ الْبُرْمَةَ وَالتُّورَ إِذَا أَخَذَ مِنْهُ وَيُقْرَبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْتَزَعُ. فَلَمْ يَرَلْ يَكْسِرُ الْحُبْزَ وَيَعْرِفُ حَتَّى شَبَّعُوا وَبَقَيَ بَقِيَّةً. قَالَ: «كُلِّي هَذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مجَاهِدًا». [راجع: ٣٠٧٠]

٤١٠٢ - حدثني عمرو بن علي : حدثنا أبو عاصم : أخبرنا حنظلة بن أبي سفيان : أخبرنا سعيد بن مينا قال : سمعت جابر بن عبد الله رضي الله عنهما قال : لما خفر الخندق رأيت بالنبي ﷺ خمساً شديداً فانكفيت إلى امرأتي . قلت : هل عندك شيء ؟ فإني رأيت برسول الله ﷺ خمساً شديداً . فاخبرت إلي جراباً فيه صاع من شعير ولنا بهيمة داجن فذبحها . وطحنت الشعير ، ففرغت إلى فراغي وقطعتها في برمتها ثم وليت إلى رسول الله ﷺ فقلت : لا نخصيني برسول الله وبمن معه ، فجئت فسارة . قلت :

4102. Narrated Jâbir bin 'Abdullâh رضي الله عنهما : When the trench was dug, I saw the Prophet ﷺ in a state of severe hunger. So I returned to my wife and said, "Have you got anything (to eat), for I have seen Allâh's Messenger ﷺ in a state of severe hunger." She brought out for me, a bag containing one *Sâ'* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in a earthenware (cooking) pot, and returned to Allâh's Messenger ﷺ. My wife said, "Do not disgrace me in front of Allâh's Messenger ﷺ and those who are with him." So, I went to him and said to him secretly, "O Allâh's Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Sâ'* of barley which was with us. So please come, you and another person along with you." The Prophet ﷺ raised his voice and said, "O

people of Trench! Jâbir has prepared a meal, so let us go.” Allâh’s Messenger ﷺ said to me, “Don’t put down your earthenware meat-pot (from the fireplace) or bake your dough till I come.” So, I came (to my house) and Allâh’s Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, “May Allâh do so-and-so to you.”<sup>(1)</sup> I said, “I have told the Prophet ﷺ of what you said.” Then she brought out to him (i.e., the Prophet ﷺ) the dough, and he spat in it and invoked for Allâh’s Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allâh’s Blessings in it. Then he said (to my wife), “Call a lady-baker to bake along with you, and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace.” They were one thousand (who took their meals), and by Allâh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

**4103.** Narrated ‘Aishah as regards the following Qur’anic Verse:

“When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached up to the throats...” (V.33:10) That happened on the day (of the battle) of Al-Khandaq (i.e., the Trench).

**4104.** Narrated Al-Barâ’:

The Prophet ﷺ was carrying earth on the day of

يا رَسُولَ اللهِ، ذَبَحْنَا بُهِيمَةً لَنَا وَطَحَّنَاهَا صَاعاً مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَى أَنْتَ وَنَفَرْتَ مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرَاً قَدْ صَنَعَ سُورَاً فَجَاهَهَا لِأَنَّكُمْ». فَقَالَ رَسُولُ اللهِ ﷺ: «لَا تُنَزِّلَنَّ بِرْمَتُكُمْ وَلَا تَخْبِرُنَّ عَجِينُكُمْ حَتَّى أَجِيءَ». فَجَئَتْ وِجَاءَ رَسُولُ اللهِ ﷺ يَقْدُمُ النَّاسَ حَتَّى جَئَتْ امْرَأَتِي فَقَالَتْ: «لِكَ، وَلِكَ، فَقُلْتُ: قَدْ فَعَلْتَ الَّذِي قُلْتَ فَأَخْرَجْتَ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ: «ادْعُ خَابِرَةَ فَلَتُخِبِّرَ مَعَكَ وَافْتَحِي مِنْ بِرْمَتُكُمْ وَلَا تُشْرُلُوهَا»، وَهُمْ أَلْفُ. فَأَقْسِمُ بِاللهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتِنَا لَتَغْطِي كَمَا هِيَ وَإِنَّ عَجِينَا لَيُخِبِّرُ كَمَا هُوَ». [راجع: ٣٠٧٠]

**4103** - حدثني عثمان بن أبي شيبة: حدثنا عبدة، عن هشام، عن أبيه، عن عائشة رضي الله عنها **﴿إِذْ جَاءَكُمْ مَنْ فَوْقُكُمْ وَمَنْ أَفْلَى مِنْكُمْ وَإِذْ رَأَيْتِ الْأَبْصَرَ وَلَيَغْتَلِقُ الْقُلُوبُ الْحَنَاجِر﴾** قالت: كان ذلك يوم الخندق.

**4104** - حدثنا مسلم بن إبراهيم: حدثنا شعبة، عن أبي

(1) (H. 4102) She means, “You have invited too many people, though we do not have enough food”.

*Al-Khandaq* till his abdomen was fully covered with dust, and he was saying, "By Allāh, without Allāh we would not have been guided; neither would we have given in charity, nor would we have offered *Salāt* (prayer). So (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ used to raise his voice saying, "*Abaina! Abaina!* (i.e., we would not, we would not)."

إِسْحَاقُ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: كَانَ النَّبِيُّ ﷺ يَتَّهَلُّ التُّرَابَ يَوْمَ  
الْخَنْدَقِ حَتَّى أَعْمَرَ بَطْنَهُ أَوْ أَغْبَرَ  
بَطْنَهُ، يَقُولُ:

وَاللَّهُ لَوْلَا اللَّهُ مَا اهْتَدَنَا  
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا  
فَأَنْزَلْنَاهُ سَكِينَةً عَلَيْنَا  
وَثَبَّتَ الْأَفْدَامَ إِنْ لَاقِيْنَا  
إِنَّ الْأُولَى قَدْ بَغَوْا عَلَيْنَا  
إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا  
وَيَرْفَعُ بِهَا صَوْتَهُ: «أَبَيْنَا أَبَيْنَا».

[راجع: ٢٨٣٦]

**4105.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ said, "I have been made victorious by *As-Sabā* (i.e., an easterly wind) and the ‘Ād nation was destroyed by *Ad-Dabūr* (i.e., westerly wind)."

٤١٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى ابْنُ سَعِيدٍ، عَنْ شُعْبَةَ قَالَ:  
حَدَّثَنِي الْحَكْمُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ  
قَالَ: «نُصْرُتُ بِالصَّبَا، وَهُلْكَتْ عَادُ  
بِاللَّبُورِ». [راجع: ١٠٣٥]

**4106.** Narrated Al-Barā' : رَضِيَ اللَّهُ عَنْهُ When it was the day (of the battle) of *Al-Ahzāb* (i.e., the Confederates) and Allāh's Messenger ﷺ dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered *Salāt* (prayer). So, (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they

٤١٠٦ - حَدَّثَنِي أَخْمَدُ بْنُ  
عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ:  
حَدَّثَنِي إِبْرَاهِيمُ ابْنُ يُوسُفَ قَالَ:  
حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ قَالَ:  
سَمِعْتُ الْبَرَاءَ يُحَدِّثُ، قَالَ: لَمَّا كَانَ  
يَوْمُ الْأَخْرَابِ وَخَنْدَقَ رَسُولُ اللَّهِ ﷺ  
رَأَيْتُهُ يَتَّهَلُّ مِنْ تُرَابِ الْخَنْدَقِ حَتَّى  
وَارَى عَنِي التُّرَابُ جَلْدَهُ بَطْنَهُ وَكَانَ  
كَثِيرًا الشَّعْرِ. فَسَمِعْتُهُ يَرْتَجِزُ  
بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهُوَ يَتَّهَلُّ مِنْ

have rebelled against us. And if they intend affliction (i.e., want to frighten us, and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ would then prolong his voice at the last words.

الثُّرَابُ يَقُولُ:  
 «اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا  
 وَلَا تَصْدِقُنَا وَلَا صَلَّيْنَا  
 فَأَنْزَلْنَا سَكِينَةً عَلَيْنَا  
 وَثَبَّتْنَا الأَقْدَامَ إِنْ لَاقَنَا  
 إِنَّ الْأُولَى قَدْ بَعَثْنَا عَلَيْنَا  
 وَإِنْ أَرَادُوا فِتْنَةً أَبْيَنَا»  
 قال: ثُمَّ يَمْدُثْ صَوْتَهُ بَاهِرِهَا.

[راجع: ٢٨٣٦]

**4107.** Narrated Ibn 'Umar عنْهُما رَضِيَ اللَّهُ عَنْهُمَا: The first day (i.e., *Ghazwā*) I participated in, was the day (of the battle) of *Al-Khandaq* (i.e., The Trench).

٤١٠٧ - حَدَّثَنِي عَبْدَةُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمَ الْخَنْدِقِ.

**4108.** Narrated 'Ikrima bin Khālid: Ibn 'Umar said, "I went to Hafṣa while water was dribbling from her twined braids. I said, 'The condition of the people is as you see,<sup>(1)</sup> and no authority has been given to me.' Hafṣa said, (to me), 'Go to them, and as they (i.e., the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.'" So Hafṣa did not leave Ibn 'Umar till we went to them. When the people differed, Mu'āwiya addressed the people saying, "If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightful to be a caliph than he and his father." On that, Ḥabib bin Maslama said (to Ibn 'Umar), "Why don't you reply to him (i.e., Mu'āwiya)?" 'Abdullāh bin 'Umar

٤١٠٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمِرٍ، عَنْ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ، قَالَ: وَأَخْبَرَنِي ابْنُ طَاوِيسٍ، عَنْ عِكْرَمَةَ بْنِ خَالِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ وَتَسْرَعَتْهَا تَنْطِفُ، قُلْتُ: قَدْ كَانَ مِنْ أَمْرِ النَّاسِ مَا تَرَى، فَلَمْ يُجْعَلْ لِي مِنَ الْأَمْرِ شَيْءٌ، فَقَالَتْ: الْحَقُّ فِي أَنَّهُمْ يَتَظَرَّونَكَ وَأَخَسَّ أَنْ يَكُونَ فِي اخْتِيَاصَكَ عَنْهُمْ فُرْقَةً. فَلَمْ تَدْعُهُ حَتَّى ذَهَبَ. فَلَمَّا تَرَقَ النَّاسُ حَطَبَ مُعاوِيَةً، قَالَ: مَنْ

(1) (H. 4108) The fighting (between 'Ali and Mu'āwiya) in Siffin.

said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father<sup>(1)</sup> for the sake of Islām, is more righteous to be a caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i.e., you were wise in doing so)."

**4109.** Narrated Sulaimān bin Ṣurad: On the day (of the battle) of *Al-Ahzāb* (i.e., the Confederates) the Prophet ﷺ said, "(After this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us."

**4110.** Narrated Sulaimān bin Ṣurad: When the Confederates were driven away, I heard the Prophet ﷺ saying: "From now onwards we will go to attack them (i.e., the infidels) and they will not come to attack us, but we will go to them."

**4111.** Narrated Ali: On the day (of the battle) of *Al-Khandaq* (i.e., the

كان يُريد أن يتكلّم في هذا الأمر فلما ظهر لنا قرنه، فلنحرّ أحق به منه ومن أبيه. قال حبيب بن مسلم: فهلا أجبته؟ قال عبد الله: فحللت حبّوتي وهممت أن أقول: أحق بهدا الأمر منك من قاتلك وأباك على الإسلام، فخشيت أن أقول كلمة تفرق بين الجمّع وتسفك الدماء ويخمل عني غير ذلك، فذكرت ما أعد الله في الجنان. قال حبيب: حفظت وعصمت. قال محمود، عن عبد الرزاق: وتوسّأها.

**٤١٠٩** - حَدَّثَنَا أَبُو نُعْيَمْ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ ابْنِ صُرَدَ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَخْرَابِ: «نَغْرِيُهُمْ وَلَا يَغْزِونَا». [انظر: ٤١١٠]

**٤١١٠** - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ: سَعَثُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدَ يَقُولُ: سَمِعْتُ النَّبِيًّا ﷺ يَقُولُ حِينَ أَجْلَى الْأَخْرَابَ عَنْهُ: «الآنَ نَغْزِيُهُمْ وَلَا يَغْزِونَا، تَحْنُّ نَسِيرًا إِلَيْهِمْ». [راجع:

**٤١١١** - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ

(1) (H. 4108) Ibn 'Umar here means 'Ali bin Abi Tālib who had fought against Mu'āwiya, and Abū Sufyān (i.e., Mu'āwiya's father) in the battles of Uhud and *Al-Khandaq*.

Trench), the Prophet ﷺ said, “(Let) Allāh fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the middle Ṣalāt (prayer) (i.e., ‘Aṣr prayer) till the sun had set.”

عَيْدَةً، عَنْ عَلَيِّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ: «مَلَأَ اللَّهُ عَلَيْهِمْ يُوْتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَغَلُونَا عَنِ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [راجع: ٢٩٣١]

**4112.** *Narrated Jābir bin ‘Abdullāh*: رَضِيَ اللَّهُ عَنْهُ عَنْ أَنَّهُمْ رَضِيَ اللَّهُ عَنْهُمْ came on the day (of the battle) of *Al-Khandaq* after the sun had set and he was abusing the infidels of Quraish saying, “O Allāh's Messenger! I was unable to offer the (‘Aṣr) prayer till the sun was about to set.” The Prophet ﷺ said, “By Allāh, I have not offered this (i.e., ‘Aṣr) prayer.” So we came down along with the Prophet ﷺ to Butḥān where he performed ablution for the Ṣalāt (prayer) and then we performed the ablution for it. Then he offered the ‘Aṣr prayer after the sun had set, and after it he offered the *Maghrib* prayer.

**4112 - حدثنا المكثي بن إبراهيم:** حدثنا هشام، عن يحيى، عن أبي سلمة، عن جابر بن عبد الله: أنَّ عمرَ ابنَ الخطابِ رضيَ اللهُ عنه جاءَ يَوْمَ الْخَنْدَقِ بَعْدَمَا غَرَبَتِ الشَّمْسُ، جَعَلَ يَسْبُبُ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ مَا كَدْتُ أَنْ أَصْلِيَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرِبَ، قَالَ النَّبِيُّ ﷺ: «وَاللَّهُ مَا صَلَّيْتُهَا»، فَنَرَنَا مَعَ النَّبِيِّ ﷺ بُطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى العَصْرَ بَعْدَمَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [راجع: ٥٩٦]

**4113.** *Narrated Jābir*: رَضِيَ اللَّهُ عَنْهُ On the day of *Al-Ahzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, “Who will bring us the news of the people (i.e., the Confederates of Quraish infidels)?” Az-Zubair said, “I.” The Prophet ﷺ again said, “Who will bring us the news of the people?” Az-Zubair said, “I.” The Prophet ﷺ again said, “Who will bring us the news of the people?” Az-Zubair said, “I.” The Prophet ﷺ then said, “Every Prophet has his *Hawāri* (i.e., disciple, special helper); my *Hawāri* is Az-Zubair.”

**4113 - حدثنا محمد بن كثير:** أخبرنا سفيان، عن ابن المندiber قال: سمعت جابرا يقول: قال رسول الله ﷺ يوم الأحزاب: «من يأتينا بخبر القوم؟» فقال الزبير: أنا، ثم قال: «من يأتينا بخبر القوم؟» فقال الزبير: أنا، ثم قال: «من يأتينا بخبر القوم؟» فقال الزبير: أنا، ثم قال: «إنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وإنَّ حَوَارِيَ الزَّبِيرِ». [راجع: ٢٨٤٧]

**4114.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ used to say, “*Lā ilāha illallāh Wahdahu* (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Ahzāb* (Confederates); so there is nothing after Him.”

**4115.** Narrated ‘Abdullāh bin Abī ‘Aūfā رضي الله عنهما: Allāh's Messenger ﷺ invoked evil upon the *Ahzāb* (Confederates) saying, “O Allāh, the Revealer of the Holy Book (i.e., the Qur'ān), the Quick Taker of the accounts! (Please) defeat the *Ahzāb* (Confederates). O Allāh! Defeat them and shake them.”

**4116.** Narrated ‘Abdullāh رضي الله عنه: Whenever Allāh's Messenger ﷺ returned from a *Ghazwā*, *Hajj* or *'Umra*, he used to start (saying), *Allāhu Akbar*, thrice and then he would say, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the *Ahzāb* (Confederates).”

**٤١١٤ -** حدثنا قتيبة بن سعيد: حدثنا الميث، عن سعيد بن أبي سعيد عن أبيه، عن أبي هريرة رضي الله عنه: أنَّ رَسُولَ اللَّهِ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعْزَجْنَدَهُ، وَنَصَرَ عَبْدَهُ، وَعَلَّبَ الْأَخْرَابَ وَحْدَهُ، فَلَا شَيْءٌ بَعْدَهُ».

**٤١١٥ -** حدثني محمد: أخبرنا الفزاري وعبدة، عن إسماعيل بن أبي خالد قال: سمعت عبد الله بن أبي أوفى رضي الله عنهما يقول: دعا رسول الله ﷺ على الأحزاب فقال: «اللَّهُمَّ مُنْزِلُ الْكِتَابِ، سَرِيعُ الْحِسَابِ، اهْرِزْ الْأَخْرَابَ». اللَّهُمَّ اهْرِزْهُمْ وَرَزِّلْهُمْ». [راجع: ٢٩٣٣]

**٤١١٦ -** حدثنا محمد بن مقاتل: حدثنا عبد الله: أخبرنا موسى بن عقبة، عن سالم ونافع، عن عبد الله رضي الله عنه: أنَّ رَسُولَ اللَّهِ كَانَ إِذَا قَلَّ مِنَ الْعَزْوَأِ أو الحجَّ أو العُمْرَةَ يَدِأْ فِي كَبِيرٍ ثَلَاثَ مَرَارٍ ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ أَيُّوبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ وَنَصَرَ عَبْدَهُ وَهَزَمَ الْأَخْرَابَ وَحْدَهُ». [راجع: ١٧٩٧]

(31) CHAPTER. The return of the Prophet ﷺ from (the battle of) the *Ahzāb* (Confederates) and his going out to Banū Quraiza and his besieging them.

4117. Narrated 'Āishah رضي الله عنها: When the Prophet ﷺ returned from (the battle of) *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibril (Gabriel) عليه السلام came and said (to the Prophet ﷺ), "You have laid down your arms? By Allāh, we angels have not laid them down yet. So set out for them." The Prophet ﷺ said, "Where to go?" Jibril said, "Towards this side," pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

4118. Narrated Anas رضي الله عنه: As if I am just now looking at the dust rising in the street of Banū Ghanm (in Al-Madīnah) because of the marching of Jibril's (Gabriel's) regiment when Allāh's Messenger ﷺ set out to Banū Quraiza (to attack them).

4119. Narrated Ibn 'Umar رضي الله عنهما: On the day (of the battle) of *Al-Ahzāb* (the Confederates) the Prophet ﷺ said, "None of you (Muslims) should offer the 'Aṣr prayer but at Banū Quraiza's (place)." The 'Aṣr prayer became due for some of them on the way. Some of them said, "We will not offer it till we reach it, (the place of Banū Quraiza); while some others said, "No, we will offer at this spot, for the Prophet ﷺ did not mean that for us." Later on it was mentioned to the Prophet ﷺ and he did not blame any of the two groups.

(٣١) بَابُ مَرْجِعِ النَّبِيِّ مِنَ الْأَخْرَابِ وَمُخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمُحَاصَرَتِهِ إِيَّاهُمْ

٤١١٧ - حَدَّثَنِي عَبْدُ اللهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُعْمَرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا رَجَعَ النَّبِيُّ مِنَ الْخَنْدَقِ وَوَضَعَ السَّلَاحَ وَأَغْتَسَلَ أَنَّاهَ جِبْرِيلُ عَلَيْهِ السَّلَامُ قَالَ: فَذَوَضَعَتِ السَّلَاحُ! وَاللَّهُ مَا وَضَعَنَا، فَأَخْرَجَ إِلَيْهِمْ، قَالَ: «فَإِلَى أَيْنَ؟» قَالَ: هَاهُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ عَلَيْهِ إِلَيْهِمْ. [راجع: ٤٦٣]

٤١١٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جَرِيرُ ابْنِ حَازِمٍ، عَنْ حَمَيْدِ بْنِ هَلَالٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَنِي أَنْظُرْتُ إِلَى الْعَبَارِ سَاطِعًا فِي رُقَاقِ بَنِي عَثْمَانَ مَوْكِبَ جِبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ عَلَيْهِ إِلَيْهِمْ قُرَيْظَةً.

٤١١٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوبَرِيَّةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ يَوْمَ الْأَخْرَابِ: «لَا يُصْلِيَنَّ أَحَدٌ الْعَضَرَ إِلَّا فِي بَنِي قُرَيْظَةِ»، فَأَذْرَكَ بَعْضُهُمُ الْعَضَرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لَا نُصْلِي حَتَّى بَأْتَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصْلِي، لَمْ يُرْدُ مِنَّا

ذلك. فذكر ذلك النبي ﷺ فلم يعنف واحداً منهم. [راجع: ٩٤٦]

٤١٢٠ - حَدَّثَنِي أَبُو أَبِي الأَسْوَدَ: حَدَّثَنَا مُعْتَمِرٌ. وَحَدَّثَنِي خَلِيفَةً: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي عَنْ أَئِيسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الرَّجُلُ يَحْمِلُ لِلَّهِ عَزَّلَهُ التَّخَلَّاتَ حَتَّى افْتَحَ فُرِيقَةَ وَالنَّصِيرَ، وَإِنَّ أَهْلِي أَمْرَوْنِي أَنْ آتِيَ النَّبِيَّ ﷺ فَأَسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضَهُ. وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أُمُّ أَيْمَنَ فَجَاءَتْ أُمُّ أَيْمَنَ فَجَعَلَتِ التَّوْبَ فِي عَنْتَقِي تَقُولُ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يُعْطِيكُمْ وَقَدْ أَعْطَانِيهِمْ، أَوْ كَمَا قَالْتُ، وَالنَّبِيُّ ﷺ يَقُولُ: «لِكَ كَذَا» - وَتَقُولُ: كَلَّا وَاللَّهُ، حَتَّى أَعْطَاهَا - حَسِبْتُ أَنَّهُ قَالَ: - عَشَرَةً أَمْثَالِهِ، أَوْ كَمَا قَالَ. [راجع: ٢٦٣٠]

٤١٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَنْدَرُ، حَدَّثَنَا شَعْبَةُ، عَنْ سَعْدٍ قَالَ: سَمِعْتُ أَبَا أُمَّامَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدَ الْخُدَرَى رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَ أَهْلُ فُرِيقَةَ عَلَى حُكْمِ سَعِيدِ بْنِ مُعاذٍ فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعِيدٍ فَأَتَى عَلَى جِمَارٍ فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلْأَنْصَارِ: «فَوْمُوا إِلَى سَيِّدِكُمْ أَوْ خَيْرِكُمْ».

**4120.** Narrated Anas (رضي الله عنه): Some (of the *Anṣār*) used to present date-palm trees to the Prophet ﷺ till Banū Quraīṣa and Banū An-Naḍīr were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e., the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her date-palms.

**4121.** Narrated Abū Sa‘id Al-Khudrī (رضي الله عنه): The people of (Banū) Quraīṣa agreed to accept the verdict of Sa‘d bin Mu‘ādh. So the Prophet ﷺ sent for Sa‘d, and the latter came (riding) a donkey and when he approached the mosque, the Prophet ﷺ said to the *Anṣār*, "Get up for your chief or for the best among you."<sup>(1)</sup> Then the Prophet ﷺ said (to Sa‘d). "These (i.e., Banū Quraīṣa) have agreed to accept your verdict." Sa‘d said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet ﷺ said,

(1) (H. 4121) The Prophet ﷺ asked them to help Sa‘d because he was sick.

"You have judged according to Allāh's Judgement," or said, "according to the King's (Allah's) Judgement."

فَقَالَ: «هُوَلَاءِ فُرِيقَةُ عَلَى حُكْمِكَ»،  
فَقَالَ: تَقْتُلُ مِنْهُمْ مُقاتَلَتَهُمْ، وَتَسْبِي  
ذَرَارِيَّهُمْ. قَالَ: قَضَيْتَ بِحُكْمِ اللَّهِ،  
وَرَبِّيْماً قَالَ: بِحُكْمِ الْمَالِكِ».

[راجع: ٤٠٤٣]

**4122.** Narrated 'Āishah: Sa'd was wounded on the day (of the battle) of *Al-Khandaq* (i.e., the Trench) when a man from *Quraish*, called Ḥibbān bin Al-'Ariqa hit him (with an arrow). The man was Ḥibbān bin Qais from (the tribe of) *Bani Ma'īsh* bin Āmir bin Lu'āi who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned from (the battle) of *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, Jibrīl (Gabriel) came to him while he (i.e., Jibrīl) was shaking the dust off his head, and said, "You have laid down the arms? By Allāh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" (Angel) Jibrīl pointed towards *Bani Quraiṣa*. So Allāh's Messenger ﷺ went to them (i.e., *Banū Quraiṣa*) (and besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hishām: My father informed me that 'Āishah said, "Sa'd said, 'O Allāh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger ﷺ and turned him out (of Makkah), O Allāh! I think you have put to

٤١٢٢ - حَدَّثَنَا زَكَرِيَّاً بْنُ يَحْيَى :  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَرَ : حَدَّثَنَا  
هِشَامٌ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ رَضِيَّ  
اللَّهُ عَنْهَا قَالَ : أُصِيبَ سَعْدُ يَوْمَ  
الْخُنْدَقِ ، رَمَاهُ جُنُلٌ مِنْ قُرُبَيْنِ يُقَالُ  
لَهُ : حِبَانُ بْنُ الْعَرِقَةِ وَهُوَ حِبَانُ بْنُ  
قَيسٍ مِنْ بَنِي مَعِيصٍ بْنِ عَامِرٍ بْنِ  
لُؤْيٍ ، رَمَاهُ فِي الْأَكْحَلِ فَصَرَبَ النَّبِيُّ  
ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَ مِنْ  
قَرِيبٍ ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ  
الْخُنْدَقِ وَضَعَ السَّلَاحَ وَاغْتَسَلَ فَأَتَاهُ  
جِبْرِيلُ عَلَيْهِ السَّلَامُ وَهُوَ يَنْقُضُ رَأْسَهُ  
مِنَ الْغُبَارِ فَقَالَ : قَدْ وَضَعْتَ  
السَّلَاحَ ، وَاللَّهُ مَا وَضَعْتُهُ ، اخْرُجْ  
إِلَيْهِمْ ، قَالَ النَّبِيُّ ﷺ : «فَأَيْنَ؟»  
فَأَشَارَ إِلَى بَنِي قُرْيَطَةَ . فَأَتَاهُمْ رَسُولُ  
اللَّهِ ﷺ فَنَزَلُوا عَلَى حُكْمِهِ ، فَرَدَ  
الْحُكْمَ إِلَى سَعْدٍ ، قَالَ : فَإِنِّي أَحْكُمُ  
فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتَلَةُ وَأَنْ تُسْبَي  
النِّسَاءُ وَالذُّرَيْهُ ، وَأَنْ تُقْسَمَ أَمْوَالُهُمْ .  
قَالَ هِشَامٌ : فَأَخْبَرَنِي أَبِي ، عَنْ عَائِشَةَ  
رَضِيَّ اللَّهُ عَنْهُمْ أَنَّ سَعْدًا قَالَ : اللَّهُمَّ  
إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ

an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that."

أَجَاهِدُهُمْ فِيكَ مِنْ قَوْمٍ كَذَّبُوا رَسُولَكَ  
وَأَخْرَجُوهُ، اللَّهُمَّ إِنِّي أَطْلُنْ أَنَّكَ  
قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَإِنْ  
كَانَ بَقِيَ مِنْ حَرْبٍ قُرَيْشٌ شَيْءٌ  
فَأَبْقَنِي لَهُ حَتَّى أَجَاهِدُهُمْ فِيكَ، وَإِنْ  
كُنْتَ وَضَعْتَ الْحَرْبَ فَاجْرُهَا  
وَاجْعَلْ مَوْتِي فِيهَا، فَانْفَجَرَتْ مِنْ لَبَّيْهِ  
فَلَمْ يَرْغُبُهُمْ، وَفِي الْمَسْجِدِ خَيْمَةً مِنْ  
بَنِي غَفَارٍ، إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ  
فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي  
يَأْتِنَا مِنْ قَبْلِكُمْ؟ فَإِذَا سَعَدْ يَعْذُو  
جُرْحَمَ دَمًا، فَمَاتَ مِنْهَا رَضِيَ اللَّهُ  
عَنْهُ. [راجع: ٤٦٣]

**4123.** Narrated Al-Barā': The Prophet ﷺ said to Ḥassān, "Abuse them (with your poems), and (angel) Jibrīl (Gabriel) is with you".

٤١٢٣ - حَدَّثَنَا الحَجَاجُ بْنُ  
مِنْهَالٍ: أَخْبَرَنَا شُعبَةُ قَالَ: أَخْبَرَنِي  
عَدِيُّ أَنَّهُ سَمَعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَانَ يَوْمَ  
قُرَيْظَةَ: «اْهْجُهُمْ، أَوْ هَاجِهِمْ وَجِبْرِيلُ  
مَعَكُ». [راجع: ٣٢١٣]

**4124.** (Through another group of sub-narrators) Al-Barā' bin 'Āzib said, "On the day of Quraiza's (siege), Allāh's Messenger ﷺ said to Ḥassān bin Thābit, 'Abuse them (with your poems), and Jibrīl is with you'."

٤١٤ - وَزَادَ إِبْرَاهِيمُ بْنُ  
ظَهْمَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيِّ بْنِ  
ثَابَتِ، عَنِ الْبَرَاءِ ابْنِ عَازِبٍ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَانَ  
بْنِ ثَابَتِ: «اْهْجُجُ الْمُشْرِكِينَ، فَإِنَّ  
جِبْرِيلَ مَعَكُ». [راجع: ٣٢١٣]

(32) CHAPTER. The *Ghazwā* (i.e., battle) of *Dhāt-ur-Riqā'*

This was the *Ghazwā* carried on (by the Muslims) against the tribes of Muḥārib, Khaṣafa from Banū Tha'laba from

(٣٢) بَابُ غَزْوَةِ ذَاتِ الرِّقَاعِ،  
وَهِيَ غَزْوَةُ مُحَارِبٍ حَصَفَةَ مِنْ  
بَنِي نَعْلَبَةَ مِنْ غَطْفَانٍ. فَنَزَلَ تَخْلَلَ

Ghaṭafān. The Prophet ﷺ halted at Nakhl. This Ghazwā took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīna from Ethiopia) after (the Ghazwā) of Khaibar<sup>(1)</sup>.

4125. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا : The Prophet ﷺ led his Companions in Fear Prayer<sup>(2)</sup> in the seventh Ghazwā, i.e., the Ghazwā of Dhāt-ur-Riqā.

Ibn ‘Abbās said, “The Prophet ﷺ offered the Fear Prayer at a place called Dhi-Qarad.”

وهي بعده خير لأن آبا موسى جاء  
بعد خير.

٤١٢٥ - وقال لي عبد الله بن رجاء : أخبرنا عمران القطان، عن يحيى ابن أبي كثير، عن أبي سلمة، عن جابر ابن عبد الله رضي الله عنهما : أن النبي ﷺ صلى بأصحابه في الخوف في عزوة السابعة، عزوة ذات الرقاع. وقال ابن عباس : صلى النبي ﷺ يعني صلاة الخوف بذري قرید. [انظر: ٤١٢٦، ٤١٢٧، ٤١٣٠]

[٤١٣٧]

4126. Jābir said that the Prophet ﷺ led the people in the Fear Prayer on the day of Muḥārib and Tha'laba (i.e., the day of the battle of Dhat-ur-Riqā).

٤١٢٦ - وقال بكر بن سزاده : حدثني زباد بن نافع، عن أبي موسى أن جابرًا حدثهم قال : صلى النبي ﷺ بهم يوم معاريب وثلبة. [راجع:

[٤١٢٥]

4127. Jābir added, “The Prophet ﷺ set out for (the battle of) Dhāt-ur-Riqā’ at a place called Nakhl and he met a group of people from Ghaṭafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two *Rak'at* of the Fear Prayer.”

Narrated Salama : “I fought in the company of the Prophet ﷺ on the day of Al-Qarad.”

٤١٢٧ - وقال ابن إسحاق : سمعت وهب بن كيسان : سمعت جابرًا : خرج النبي ﷺ إلى ذات الرقاع من نخل فلقي جمعاً من غطفان فلئن يكن قتالاً، وأخاف الناس بعضهم بعضاً، فصلى النبي

(1) (Ch. 32) Since it has become certain that Abū Mūsa participated in the Ghazwā of Dhāt-ur-Riqā since his arrival to Al-Madīna coincided with the Ghazwā of Khaibar, we infer that the Ghazwā of Dhāt-ur-Riqā took place after that of Khaibar.

(2) (H. 4125) *Salāt* (prayer) performed at the time of battle when the Muslims confront the enemy.

رَكْعَيِ الْخُوفِ . وَقَالَ يَزِيدُ، عَنْ سَلَمَةَ: غَرْوُثَ مَعَ النَّبِيِّ يَوْمَ الْمَرْدَ . [٤١٢٥: راجع: ٤١٢٨]

٤١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ بُرِيْدَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ فِي غَرَأَةٍ وَنَحْنُ سَيِّدُنَا نَفِيرٌ بَيْنَنَا بَعِيرٌ نَعْتَقِيهُ، فَنَقَبَتْ أَقْدَامُنَا وَنَقَبَتْ قَدَمَيِّ وَسَقَطَتْ أَطْفَارِي وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا الْخِرَقَ فَسُمِّيَتْ غَرْوَةُ ذَاتِ الرِّقَاعِ لِمَا كَنَّا نَعْصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا . وَحَدَّثَ أَبُو مُوسَى بِهِذَا الْحَدِيثِ ثُمَّ كَرِهَ ذَلِكَ، قَالَ: مَا كُنْتُ أَضْطَعُ بِأَنِّي أَذْكُرُ؟ كَانَهُ أَنْ يَكُونَ شَيْءًا مِنْ عَمَلِهِ أَفْشَاهُ .

٤١٢٩ - حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدَ، عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُومَانَ، عَنْ صَالِحِ ابْنِ حَوَّاتٍ عَمْنَ شَهَدَ مَعَ رَسُولِ اللَّهِ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخُوفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةً وُجَاهَ الْعَدُوِّ فَصَلَّى بِالَّتِي مَعَهُ رَكْعَةً ثُمَّ ثَبَّتْ قَائِمًا وَأَتَمُوا لَأَنْفُسِهِمْ ثُمَّ أَنْصَرَفُوا فَصَفَّوْا وُجَاهَ الْعَدُوِّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمْ الرَّكْعَةَ الَّتِي بَقِيَتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَّتَ

**4128.** Narrated Abū Burda: Abū Mūsa said, "We went out in the company of the Prophet ﷺ for a *Ghazwā* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwā* was named *Dhāt-ur-Riqā'*<sup>(1)</sup> as we wrapped our feet with rags." When Abū Mūsa narrated this (*Hadīth*), he felt regretful to do so and said, "....." as if he disliked to have disclosed a good deed of his.

**4129.** Narrated Sāliḥ bin Khawwāt (or Sahl bin Abī Ḥathma) concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhāt-ur-Riqā'*: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) Prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e., the Prophet ﷺ) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed

(1) (H. 4128) *Dhāt-ur-Riqā'* literally means 'of the rags'.

their *Salāt* (prayer) by themselves, and he then finished his *Salāt* (prayer) with *Taslīm* along with them.

**4130.** Narrated Ibn Az-Zubair: Jābir said, "We were with the Prophet ﷺ at Nakhlah," and then he mentioned the Fear Prayer.

Narrated Al-Qāsim bin Muḥammad: The Prophet ﷺ offered the Fear Prayer in the *Ghazwā* of Banū Anmār.

جَالِسًا وَأَتَمُوا لَأَنفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ.

٤١٣٠ - وَقَالَ مُعاذٌ: حَدَثَنَا هِشَامٌ، عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ يَنْخُلُ فَذَكَرَ صَلَاةَ الْخُوفِ. قَالَ مَالِكٌ: وَذَلِكَ أَحْسَنُ مَا سَمِعْتُ فِي صَلَاةِ الْخُوفِ، تَابَعَهُ الْيَتِيمُ، عَنْ هِشَامٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ الْقَاسِمَ بْنَ مُحَمَّدٍ حَدَّثَنَا: صَلَّى النَّبِيُّ ﷺ فِي عَزْوَةِ بَنِي أَنْمَارِ.

[راجع: ٤١٢٥]

**4131.** Narrated Sahl bin Abī Ḥathma (describing the Fear Prayer): The *Imām* stands up facing the *Qiblah* and one batch of them (i.e., the army) (out of the two) offers *Salāt* (prayers) along with him and the other batch faces the enemy. The *Imām* offers one *Rak'a* with the first batch, and then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes [and takes the place of the first batch in the *Salāt* (prayer) behind the *Imām*] and he offers the second *Rak'a* with them. So, he completes his two *Rak'a* (with *Taslīm*) and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations [i.e., complete their second *Rak'a* and thus all complete their *Salāt* (prayer)].

٤١٣١ - حَدَثَنَا مُسَدَّدٌ: حَدَثَنَا يَحْيَى، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ صَالِحٍ بْنِ خَوَاتِ، عَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ قَالَ: يَقُولُ الْإِلَامُ مُسْتَشِيلُ الْقِبْلَةِ وَطَائِفَةٌ مِنْهُمْ مَعَهُ وَطَائِفَةٌ مِنْ قِبْلِ الْعَدُوِّ وَجُوهُهُمْ إِلَى الْعَدُوِّ يُضَلَّلُونَ بِالذِّينَ مَعَهُ رَكْعَةٌ ثُمَّ يَقُولُونَ فَيَرْكَعُونَ لِأَنفُسِهِمْ رَكْعَةً وَيَسْجُدُونَ سَجْدَتَيْنِ فِي مَكَانِهِمْ، ثُمَّ يَذْهَبُ هُؤُلَاءِ إِلَى مَقَامِ أُولَئِكَ فَيَجِيءُ أُولَئِكَ فَيَرْكَعُونَ رَكْعَةً فَلَهُ شَتَّانٌ، ثُمَّ يَرْكَعُونَ وَيَسْجُدُونَ سَجْدَتَيْنِ.

حَدَثَنَا مُسَدَّدٌ: حَدَثَنَا يَحْيَى، عَنْ شُعبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ صَالِحٍ بْنِ خَوَاتِ، عَنْ سَهْلِ بْنِ أَبِي حَمْمَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ. حَدَّثَنِي مُحَمَّدُ بْنُ عَيْدَ اللَّهِ:

حدَّثَنِي أَبْنُ أَبِي حَارِمٍ، عَنْ يَحْمَىٰ :  
سَمِعَ الْقَاسِمَ: أَخْبَرَنِي صَالِحُ بْنُ  
خَوَّاَتِ، عَنْ سَهْلِ حَدَّثَهُ قَوْلَةَ.

٤١٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ:  
أَخْبَرَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ:  
أَخْبَرَنِي سَالِمٌ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: غَزَّوْتُ مَعَ رَسُولِ اللَّهِ  
ﷺ قَبْلَ تَجِيدِ قَوَازِنَا الْعَدُوِّ فَصَافَقْنَا  
لَهُمْ. [راجع: ٩٤٢]

٤١٣٣ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا  
بَيْزِيدُ ابْنُ زُرْبَعٍ: حَدَّثَنَا مَعْمَرٌ، عَنِ  
الرُّهْبَرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ  
عُمَرَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِإِحْدَى الطَّائِفَتَيْنِ وَالظَّائِفَةِ  
الْأُخْرَى مُوَاجِهًةً الْعَدُوِّ، ثُمَّ انْصَرُوْا  
فَقَاتَلُوا فِي مَقَامِ أَصْحَابِهِمْ، فَجَاءَ  
أُولَئِكَ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
عَلَيْهِمْ، ثُمَّ قَامَ هُؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ  
وَقَامَ هُؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ. [راجع:  
٩٤٢]

٤١٣٤ - حَدَّثَنَا أَبُو الْيَمَانِ:  
حَدَّثَنَا شَعِيبٌ، عَنِ الرُّهْبَرِيِّ قَالَ:  
حَدَّثَنِي سِنَانٌ وَأَبُو سَلَمَةَ: أَنَّ جَابِرًا  
أَخْبَرَ أَنَّهُ غَرَّاً مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ  
تَجِيدِهِمْ. [راجع: ٢٩١٠]

٤١٣٥ - حَدَّثَنَا إِسْمَاعِيلُ:  
حَدَّثَنِي أخِي، عَنْ سُلَيْمَانَ، عَنْ  
مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنْ ابْنِ

٤١٣٢. Narrated Ibn ‘Umar رضي الله عنهما : I took part in a *Ghazwā* towards Najd along with Allāh’s Messenger ﷺ and we clashed with the enemy, and we lined up for them.

٤١٣٣. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما : Allāh’s Messenger ﷺ led the Fear Prayer with one of the two batches of the army while the other (batch) faced the enemy. Then the first batch went away (after offering one *Rak‘a*) and took places of their companions (i.e., second batch) and the second batch came and he (ﷺ) led his second *Rak‘a* with them. Then he (i.e., the Prophet ﷺ) finished his *Salāt* (prayer) with *Taslīm* and then each of the two batches got up and completed their remaining one *Rak‘a*.

٤١٣٤. Narrated Sinān and Abū Salama : Jābir mentioned that he had participated in a *Ghazwā* towards Najd in the company of Allāh’s Messenger ﷺ.

٤١٣٥. Narrated Jābir bin ‘Abdullāh رضي الله عنهما that he fought in a *Ghazwā* towards Najd along with Allāh’s Messenger ﷺ and when Allāh’s Messenger ﷺ returned, he too, returned along with him. The time of the

afternoon nap overtook them when they were in a valley full of thorny trees. Allāh's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh's Messenger ﷺ took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allāh's Messenger ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh's Messenger ﷺ said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allāh.' Now here he is sitting." Allāh's Messenger ﷺ did not punish him (for that).

شَهَابٌ، عَنْ سِنَانَ بْنِ أَبِي سِنَانِ الدُّولَيِّيِّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّهُ عَزَّا مَعَ رَسُولِ اللَّهِ قَبْلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللَّهِ قَفَلَ مَعَهُ، فَأَذْرَكَهُمُ الْقَاتِلُهُ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَنَزَلَ رَسُولُ اللَّهِ وَتَفَرَّقَ النَّاسُ فِي الْعِصَاءِ يَسْتَطِلُونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ تَحْتَ سَمْرَةَ فَعَلَقَ بِهَا سَيِّفَهُ، قَالَ جَابِرٌ: فَنَفَنَا نَوْمًا، فَإِذَا رَسُولُ اللَّهِ يَدْعُونَا فَجِئْنَاهُ، فَإِذَا عِنْدَهُ أَعْرَابِيٌّ جَالِسٌ قَفَلَ رَسُولُ اللَّهِ قَبْلَهُ: إِنَّ هَذَا اخْتَرَطَ سَيِّفِي وَأَنَا نَايْمٌ. فَاسْتَيْقَظَتْ وَهُوَ فِي يَدِهِ صَلْتَانًا قَفَلَ لِي: مَنْ يَمْنَعُكَ مَنِّي؟ قُلْتُ لَهُ: اللَّهُ، فَهَا هُوَ ذَا جَالِسٌ». ثُمَّ لَمْ يُعَاقبَ رَسُولُ اللَّهِ [٢٩١٠]. [راجع: ٤١٣٦]

**4136.** Through another group of narrators, Jābir said, "We were in the company of the Prophet ﷺ (during the battle of) *Dhāt-ur-Riqā'*, and we came across a shady tree and we left it for the Prophet ﷺ (to take rest under its shade). A man from *Al-Mushrikūn* came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), 'Are you afraid of me?' The Prophet ﷺ said, 'No.' He said, 'Who can save you from me?' The Prophet ﷺ said, 'Allāh.' The Companions of the Prophet ﷺ threatened him, then the *Iqāma* for the *Salāt* (prayer) was announced and the Prophet ﷺ offered a two *Rak'a* Fear Prayer with one of the two batches, and that batch went aside,

then he offered again a two *Rak'a* prayer with the second batch. So the Prophet ﷺ offered four *Rak'a* but the people offered two *Rak'a* only."

(The subnarrator) Abū Bishr added, "The man was Ghaurath bin Al-Hārith and the battle was waged against Muḥārib Khaṣafa."

**4137.** Jabīr added, "We were with the Prophet ﷺ at Nakhl and he offered the Fear Prayer."

Abū Hurairah said, "I offered the Fear Prayer with the Prophet ﷺ during the *Ghazwā* (i.e., the battle) of Najd." Abū Hurairah came to the Prophet ﷺ during the days of Khaibar.

**(33) CHAPTER.** The *Ghazwā* of Banū Al-Muṣṭaliq which belongs to the tribe of Khuzā'a. It is also called the *Ghazwā* of Al-Muraisi'.

Ibn Ishāq said, "It took place in the 6th year (of the *Hijrah*)" Mūsa bin 'Uqba said, "It was in the 4th year (of the forged statement against 'Āishah which was during the *Ghazwā* of Al-Muraisi'."

**4138.** Narrated Ibn Muḥairiz: I entered the mosque and saw Abū Sa'id Al-Khudrī and sat beside him and asked him about *Al-'Azl* (i.e., coitus interruptus). Abū Sa'id said, "We went out with Allāh's Messenger ﷺ for the *Ghazwā* of Banū Al-Muṣṭaliq, and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So, when we intended to do coitus interruptus, we said, 'How can we do coitus interruptus without asking Allāh's

بالطائفة الأخرى رَكْعَيْنِ، وَكَانَ لِلنَّبِيِّ أَرْبَعُ ولِلنَّفُومِ رَكْعَتَانِ . وَقَالَ مُسَدَّدٌ، عَنْ أَبِي عَوَادَةَ، عَنْ أَبِي يَسْرِيٍّ: اسْمُ الرَّجُلِ غَوْرُثُ بْنُ الْحَارِثِ . وَقَاتَلَ فِيهَا مُحَارِبَ خَصْفَةً . [راجع: ٢٩١٠]

**٤١٣٧** - وَقَالَ أَبُو الزُّبِيرِ، عَنْ جَابِرٍ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَتَعَلَّمُ فَصَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى الْخُوفَ، وَقَالَ أَبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي عَزْوَةِ نَجْدٍ صَلَّاهُ الْخُوفِ . وَإِنَّمَا جَاءَ أَبُو هُرَيْرَةَ إِلَى النَّبِيِّ ﷺ أَيَّامَ خَيْرَتِهِ . [راجع: ٤١٢٥]

**(٣٣) بَابُ عَزْوَةِ بَنِي الْمُضْطَلِقِ مِنْ خُزَاءَةٍ وَهِيَ عَزْوَةُ الْمُرَيْسِعِ ،**  
قالَ ابْنُ إِسْحَاقَ: وَذَلِكَ سَنةٌ سِتٌّ، وَقَالَ مُوسَى بْنُ عَقْبَةَ: سَنةٌ أَرْبَعٌ . وَقَالَ التَّعْمَانُ بْنُ رَاشِدٍ، عَنِ الزُّهْرِيِّ: كَانَ حَدِيثُ الْإِلْفَكِ فِي عَرْقَةِ الْمُرَيْسِعِ .

**٤١٣٨** - حَدَّثَنَا قَتِيمَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ حَيَّانَ، عَنْ ابْنِ مُحَمَّدِ بْنِ أَبَا سَعِيدِ الْخُدْرِيِّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنِ الْعَزْلِ، قَالَ أَبُو سَعِيدٍ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةِ بَنِي

Messenger ﷺ while he is present among us?" We asked (him) about it and he said, 'It is better for you not to do so. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection.'"

الْمُضطَلِقُ فَأَصْبَنَا سَبْيَاً مِنْ سَبِّيِ  
الْعَرَبِ فَاسْتَهِنَا النِّسَاءُ وَاشْتَدَتْ عَلَيْنَا  
الْعَزْبَةُ وَأَحْبَبْنَا الْعَزْلَ فَأَرَدْنَا أَنْ تَعْزِلَ.  
وَقُلْنَا: نَعْزِلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ  
أَظْهَرِنَا قَبْلَ أَنْ نَسْأَلَهُ؟ فَسَأَلَنَاهُ عَنْ  
ذَلِكَ. فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا  
تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَانَتْ إِلَى يَوْمِ  
الْقِيَامَةِ إِلَّا وَهِيَ كَانَتْ». [راجع: ٢٢٢٩]

٤١٣٩ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا

عَنْ الرَّازِيقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ  
الرُّهْمَرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ  
بْنِ عَبْدِ اللَّهِ قَالَ: غَرَّوْنَا مَعَ رَسُولِ  
اللَّهِ ﷺ غَرَّوْنَا نَجِدَ فَلَمَّا أَذْرَكْتُهُ  
الْقَائِلَةَ وَهُوَ فِي وَادٍ كَثِيرٍ الْعِضَادِ فَنَزَّلَ  
تَحْتَ شَجَرَةَ وَاسْتَنْطَلَ بَهَا وَعَلَقَ سَيْفَهُ  
فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُونَ.  
وَبَيْنَا نَحْنُ كُلُّنَا إِذْ دَعَانَا رَسُولُ اللَّهِ  
ﷺ فَجَنَّا فَإِذَا أَغْرَابَنَا قَاعِدٌ بَيْنَ  
يَدَيْهِ. فَقَالَ: «إِنَّ هَذَا أَنَانِي وَأَنَا نَائِمٌ  
فَاخْتَرْطْ سَيْفِي فَاسْتَيْقِظْ وَهُوَ قَائِمٌ  
عَلَى رَأْسِي مُخْتَرْطْ سَيْفِي صَلَّتْنَا،  
قَالَ: مَنْ يَمْتَلَكُ مِنِّي؟ قَلْتُ: اللَّهُ،  
فَشَامَهُ ثُمَّ فَعَدَ، فَهُوَ هَذَا». قَالَ: وَلِمْ  
يُعَايِنَ رَسُولُ اللَّهِ ﷺ.

(٣٤) بَابُ غَرَّوْنَا أَنْمَارٍ

٤١٤٠ - حَدَّثَنَا آدُمُ: حَدَّثَنَا ابْنُ

أَبِي ذِئْبٍ: حَدَّثَنَا عُثْمَانَ بْنَ عَبْدِ اللَّهِ  
بْنِ سُرَاقَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

4139. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : We took part in the *Ghazwā* of Najd along with Allah's Messenger ﷺ, and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allah's Messenger ﷺ called us, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allah.' So he sheathed it (i.e., the sword) and sat down, and here he is." But Allah's Messenger ﷺ did not punish him.

#### (34) CHAPTER. The *Ghazwā* of Anmār.

4140. Narrated Jābir bin ‘Abdullāh Al-Anṣārī رَضِيَ اللَّهُ عَنْهُمَا : I saw the Prophet ﷺ offering his *Nawāfil* prayer on his mount facing the east during the *Ghazwā* of Anmār.

الأنصاري قال: «رأيت النبي ﷺ في غزوة أنمار يصلّي على راحلته متوجهاً قبل المشرق مُتطرعاً».

[راجع: ٤٠٠]

(35) CHAPTER. The narration of *Al-Iṣk* (i.e., slander, the story of the forged statement against ‘Āishah which the hypocrites invented).

(٣٥) باب حديث الإفك، والأفك يُمتنَّأ النجس والنجس. يقال: إفْكُهُمْ وَأَفْكُهُمْ، فَمَنْ قَالَ أَفْكُهُمْ، يَقُولُ: صَرْفُهُمْ عَنِ الْإِيمَانِ وَكَذَّبُهُمْ، كَمَا قَالَ: «يُوْقَنُ عَنْهُ مَنْ أَفَكَ»: يُضَرِّفُ عَنْهُ مَنْ ضُرِفَ.

٤١٤١ - حدثنا عبد العزيز بن عبد الله: حدثنا إبراهيم بن سعيد، عن صالح، عن ابن شهاب قال: حدثني عروة بن الربيير، وسعيد بن المسيب، وعلقمة بن وقاص، وعبيد الله بن عبد الله بن عقبة بن مسعود، عن عائشة رضي الله عنها رفوج النبي ﷺ حين قال لها أهل الإفك ما قالوا. وكلهم حدثني طائفه من حديثها وبغضهم كان أوعى لحديثها من بعض وأثبت له افتراضها. وقد وعيت عن كل رجل منهم الحديث الذي حدثني عن عائشة، وبغضه حديثهم يصدق ببعضه وإن كان بغضهم أوعى له من بعض، قالوا: قالت عائشة: كان رسول الله ﷺ إذا أراد سفرًا أفرغ بين أزواجِه فأيُّهنَ خرج سهُمها خرج بها رسول الله ﷺ

4141. Narrated ‘Āishah: Whenever Allāh’s Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh’s Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazawāt* which he fought. The lot fell on me and I proceeded with Allāh’s Messenger ﷺ after Allāh had decreed the use of *Hijāb* (veil). I was carried (on the back of a camel) in a *Hawdaj* and dismounted while still in it (when we came to a halt). So we went on till Allāh’s Messenger ﷺ had finished from his (that) *Ghazwā* and returned. (We camped) as we approached near the city of Al-Madina. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my

*Hawdaj* and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. *Şafwān bin Al-Mu'āṭṭal As-Sulamī*, *Adh-Dhakwānī* was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'un*)<sup>(1)</sup> as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves<sup>(2)</sup> and

مَعَهُ، قَالَتْ عَائِشَةَ: فَأَفْرَغَ بَيْتَنَا فِي عَزْوَةَ عَزَّارَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَمَا أُنْزِلَ الْحِجَابُ. فَكُنْتُ أُخْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسِرْنَا حَتَّى إِذَا فَرَغَ رَسُولُ اللَّهِ ﷺ مِنْ عَزْوَتِهِ تَلَكَ وَقَلَ دَنَنَا مِنَ الْمَدِينَةِ قَافِلَيْنِ آذَنَ لِيَلَيَّةَ بِالرَّجِيلِ. فَقَمْتُ حِينَ آذَنُوا بِالرَّجِيلِ فَمَشَيْتُ حَتَّى جَاءَرْتُ إِلَى الْجَيْشِ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَخْلِي فَلَمَّا شَدَرْتِي، فَإِذَا عِقْدُ لِي مِنْ جَزِيعِ ظَفَارِ قَدِ انْقَطَعَ. فَرَجَعْتُ فَالْتَّمَسْتُ عِقْدِي فَحَبَسَنِي ابْتَعَاوَهُ، قَالَتْ: وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرْحَلُونِي فَاخْتَمَلُوا هَوْدَجِي فَرَحْلُوَةً عَلَى بَعْرِيِّ الَّذِي كُنْتُ أَرْكِبُ عَلَيْهِ وَهُنْ يَحْسِبُونَ أَنِّي فِيهِ. وَكَانَ النِّسَاءُ إِذْ ذَاكَ خَفَافًا لَمْ يُهَبَّلْنَ وَلَمْ يَعْشَهُنَ اللَّحْمُ إِنَّمَا يَأْكُلُنَ الْعَلْقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَكِرْ الْقَوْمُ خَتَّهُ الْهَوْدَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَ السَّنَنِ، فَبَعَثُوا الْيَمِيلَ فَسَارُوا وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَ الْجَيْشُ، فَجَئْتُ مَنَازِلَهُمْ وَلَيَسَ بِهَا مِنْهُمْ دَاعٌ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَظَنَّتُ أَنَّهُمْ سَيَقْدُونِي

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2 : 156)". It is recommended to be said when one is in distress or difficulty.

(2) (H. 4141) By slandering 'Aishah.

the one who spread the *Ijāk* (i.e., slander) more, was 'Abdullāh bin Ubaī ibn Salūl.

[Urwa said, "The people propagated the slander and talked about it in his (i.e., 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Ḥassān bin Thābit and Miṣṭāḥ bin Uthāthā and Ḥamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh said: 'And as for him who has the greater share therein' (V.24:11) (the slander) was 'Abdullāh bin Ubaī bin Salūl.' Urwa added, "'Aishah disliked to have Ḥassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honour are all for the protection of Muhammad's honour from you.'"]

'Aishah added, "After we returned to Al-Madina, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh's Messenger ﷺ which I used to receive when I got sick. (But now) Allāh's Messenger ﷺ would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Miṣṭāḥ to Al-Manāṣi' where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of ours, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فِيْرَجُونَ إِلَيْهِ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَتَزْلِي غَلَبْتِي عَيْنِي فَنَمَتْ، وَكَانَ صَفْوَانُ بْنُ الْمَعَطَّلِ السُّلَمِيُّ ثُمَّ الدَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَضْبَحَ عَنْدَ مَتَزْلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمًا فَعَرَفَنِي حِينَ رَأَيَنِي، وَكَانَ رَأَيَنِي قَبْلَ الْحِجَابِ، فَاسْتَيْقَظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجَلْبَابِي، وَوَاللَّهِ مَا تَكَلَّمَنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، وَهَوَى حَتَّى أَنَاخَ رَاحِلَتِهِ فَوَطِئَ عَلَى يَدِهَا فَقَمَتْ إِلَيْهَا فَرَكَبْتُهَا. فَانْطَلَقَ يَقْوُدُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوْغَرِينَ فِي نَحْرِ الظَّهِيرَةِ وَهُمْ نُزُولُ، فَالْتَّ: فَهَلَكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّ إِلَيْهِ الْأَفَاكِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلْوَانَ. قَالَ عُرْوَةُ: أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ فَيُقْرَرُهُ وَيُسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ عُرْوَةُ أَيْضًا: لَمْ يُسَمَّ مِنْ أَهْلِ الْأَفَاكِ أَيْضًا إِلَّا حَسَانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أَثَاثَةَ، وَحَمْدَةُ بْنُ ثَجْحِشِ فِي نَاهِنِ آخَرِينَ لَا عِلْمَ لِي بِهِمْ غَيْرَ أَنَّهُمْ عُصَبَةٌ كَمَا قَالَ اللَّهُ تَعَالَى، وَإِنَّ كَبِيرَ ذَلِكَ يُقَالُ: عَبْدُ اللَّهِ بْنُ أَبِي بْنِ سَلْوَانَ. قَالَ عُرْوَةُ: كَانَتْ عَائِشَةُ تَكْرِهُ أَنْ يُسَبَّ عَنْدَهَا حَسَانُ، وَتَقُولُ: إِنَّهُ الَّذِي قَالَ:

for us to take latrines near our houses. So, I and Umm Mīṣāt̄h who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin ‘Abd Manāf, whose mother was the daughter of Ṣakhr bin ‘Āmir and the aunt of Abū Bakr Aṣ-Ṣiddiq and whose son was Mīṣāt̄h bin Uthāthā bin ‘Abbād bin Al-Muṭṭalib, went out. I and Umm Mīṣāt̄h returned to my house after we finished answering the call of nature. Umm Mīṣāt̄h stumbled by getting her foot entangled in her covering sheet and on that she said, ‘Let Mīṣāt̄h be ruined!’ I said, ‘What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?’ On that she said, ‘O Hantāh (you there)! Didn’t you hear what he (i.e., Mīṣāt̄h) said?’ I said, ‘What did he say?’ Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allāh’s Messenger ﷺ came to me, and after greeting me, said, ‘How is that (lady)?’ I said, ‘Will you allow me to go to my parents?’ as I wanted to be sure about the news through them. Allāh’s Messenger ﷺ allowed me (and I went to my parents) and asked my mother, ‘O mother! What are the people talking about?’ She said, ‘O my daughter! Don’t worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.’ I said, ‘Subhān Allāh! Are the people really talking in this way?’ I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh’s Messenger ﷺ called ‘Ali bin Abī Tālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, ‘(O

فِيَنَّ أَبِي وَوَالِدَهُ وَعِزْرَضِي  
لِعَرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ  
قَالَتْ عَائِشَةُ: فَقَدِيمَنَا الْمَدِينَةُ  
فَأَشْتَكَيْتُ حِينَ قَدِيمَتْ شَهْرًا، وَالنَّاسُ  
يُفِيظُونَ فِي قَوْلِ أَصْحَابِ الْإِلَكِ لَا  
أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يُرِيبُنِي فِي  
وَجْهِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْأَطْفَالَ الَّذِي كُنْتُ أَرَهُ مِنْهُ حِينَ  
أَشْتَكِي، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيُسَلِّمُ لَمَّا يَقُولُ: «كَيْفَ تَيْكُمْ؟»  
لَمَّا يَنْصَرِفُ، فَذَلِكَ يُرِيبُنِي وَلَا أَشْعُرُ  
بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَفَهْتُ،  
فَخَرَجْتُ مَعَ أُمِّ مِسْطَحٍ فَبَلَّ  
الْمَنَاصِعَ، وَكَانَ مُبَرَّزَنَا وَكُنَّا لَا  
نَخْرُجُ إِلَّا لَيَلَّا إِلَى لَيْلَ، وَذَلِكَ قَبْلَ  
أَنْ تَتَخَذَ الْكُنْفَ قَرِيبًا مِنْ بَيْوَتِنَا.  
قَالَتْ: وَأَمْرُنَا أَمْرُ الْعَرَبِ الْأَوَّلِ فِي  
الْبَرِّيَّةِ قَبْلَ الْغَائِطِ، وَكُنَّا نَسَادِي  
بِالْكُنْفِ أَنْ تَتَخَذَهَا عِنْدَ بَيْوَتِنَا،  
قَالَتْ: فَانْطَلَقْتُ أَنَا وَأُمِّ مِسْطَحٍ وَهِيَ  
ابْنَةُ أَبِي رُهْمَ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ  
مَنَافِ وَأُمَّهَا بِئْتُ صَخْرَ بْنِ عَامِرَ خَالَةُ  
أَبِي بَكْرِ الصَّدِيقِ، وَابْنَهَا مِسْطَحُ بْنُ  
أُثَانَةَ بْنِ عَبَادَ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ  
أَنَا وَأُمِّ مِسْطَحٍ قَبْلَ بَيْتِي حِينَ فَرَغْنَا  
مِنْ شَأْنِنَا فَعَرَثْتُ أُمِّ مِسْطَحٍ فِي مِرْطَهَا  
فَقَالَتْ: تَعَسَّ مِسْطَحُ، فَقَلَّتْ لَهَا:  
يُئْسَ مَا قُلَّتْ، أَتَسْبِّيْنَ رَجُلاً شَهَدَ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭalib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Aishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubai (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'ādh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aüs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Hassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'ādh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

بَدْرًا؟ فَقَالَتْ: أَيْ هَنَاءٌ وَلِمْ تَسْعَى  
ما قَالَ؟ قَالَتْ: وَقُلْتَ: مَا قَالَ؟  
فَأَخْبَرَتْنِي بِقَوْلِ أَهْلِ الْإِفْكِ، قَالَتْ:  
فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي فَلَمَّا  
رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللهِ  
ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَيْكُمْ؟»  
فَقَلَّتْ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبُوِي؟  
قَالَتْ: وَأَرِيدُ أَنْ أُسْتَيقِنَ الْخَبَرَ مِنْ  
قَبْلَهُمَا، قَالَتْ: فَأَذِنْ لِي رَسُولُ اللهِ  
ﷺ فَقَلَّتْ لَأُمِّي: يَا أُمَّتَاهُ، مَاذَا  
يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنْيَةً،  
هُونَى عَلَيْكَ فَوَاللهِ لَقَلَّمَا كَانَتْ امْرَأَةٌ  
قَطْ وَضَيَّتْهُ عِنْدَ رَجُلٍ يُحِبُّهَا، لَهَا  
صَرَائِرُ إِلَّا أَكْثَرُنَّ عَلَيْهَا، قَالَتْ:  
فَقَلَّتْ: سُبْحَانَ اللهِ، أَوْ لَقَدْ تَحَدَّثَ  
النَّاسُ بِهَذَا؟ قَالَتْ: فَبَكَيْتُ إِلَيْكَ  
اللَّهُنَّةَ حَتَّى أَصْبَحْتُ لَا يَرْفَأُ لِي دَمْعٌ  
وَلَا أَكْتَحِلُ بِنَوْمٍ، ثُمَّ أَصْبَحْتُ أَبْكِي،  
قَالَتْ: وَدَعَا رَسُولُ اللهِ ﷺ عَلَيَّ بْنَ  
أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَأُسَامَةَ بْنَ  
رَيْدٍ، حِينَ اسْتَلْبَتِ الْوَحْيُ يَسْأَلُهُمَا  
وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ، قَالَتْ:  
فَإِمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللهِ ﷺ  
بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي  
يَعْلَمُ لَهُمْ فِي نَفْسِهِ، فَقَالَ أُسَامَةُ:  
أَهْلُكَ وَلَا تَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلَيَّ  
فَقَالَ: يَا رَسُولَ اللهِ، لَمْ يُضِيقَ اللَّهُ  
عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلِّ

people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubâda, 'By Allâh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aüs and Al-Khazraj got so much excited that they were about to fight while Allâh's Messenger ﷺ was standing on the pulpit. Allâh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Ansârî* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allâh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allâh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lâ ilâha illâllâh wa anna Muhammâdur-Râsûl Allâh* – none has the right to be worshipped but Allâh and Muhammad is Allâh's Messenger) and then said, '*Ammâ Ba'du*, O 'Aishah! I have been informed such and such about you; if you are innocent, then soon Allâh will reveal your innocence, and if you have committed a sin, then repent to Allâh and ask Him for forgiveness, for when a person confesses his sins and asks Allâh for forgiveness, Allâh accepts his repentance.' When Allâh's Messenger ﷺ finished his speech, my tears ceased flowing completely

الجارِيَّةَ تَضَدُّقَكَ . قَالَتْ : فَدَعَا رَسُولُ اللَّهِ ﷺ بِرِيرَةَ بَرِيرَةَ قَالَ : «أَيُّ بَرِيرَةُ هَلْ رَأَيْتَ مِنْ شَيْءٍ يُرِيبُكَ؟» قَالَتْ لَهُ بَرِيرَةُ : وَالَّذِي بَعْثَكَ بِالْحَقِّ مَا رَأَيْتَ عَلَيْهَا أَمْرًا قَطُّ أَعْصَمُهُ غَيْرَ أَنَّهَا جَارِيَّةٌ حَدِيثَةُ السَّنَنِ تَنَامُ عَنِ عَجَّينِ أَهْلِهَا فَتَأْتِي الدَّاجِنَ فَتَأْكُلُهُ . قَالَتْ : فَقَامَ رَسُولُ اللَّهِ ﷺ مِنْ يَوْمِهِ فَاسْتَغْذَرَ مِنْ عَبْدِ اللَّهِ بْنِ أَبِيِّ وَهُوَ عَلَى الْمِنْبَرِ فَقَالَ : يَا مَعْشَرَ الْمُسْلِمِينَ ، مَنْ يَعْذِرُنِي مِنْ رَجُلٍ قَدْ بَلَغَنِي عَنْهُ أَذَاءً فِي أَهْلِي؟ وَاللَّهُ مَا عَلِمْتُ عَلَى أَهْلِي إِلَّا خَيْرًا ، وَلَقَدْ ذَكَرُوا رَجُلًا مَا عَلِمْتُ عَلَيْهِ إِلَّا خَيْرًا ، وَمَا يَدْخُلُ عَلَى أَهْلِي إِلَّا مَعِي». فَقَامَ سَعْدُ بْنُ مُعَاذٍ أَخُو بَنِي عَبْدِ الْأَشْهَلِ ، قَالَ : أَنَا يَا رَسُولَ اللَّهِ أَعْذُرُكَ ، فَإِنْ كَانَ مِنَ الْأَوْسِنِ ضَرِبَتْ عُنْقَهُ ، وَإِنْ كَانَ مِنْ إِخْرَانِنَا مِنَ الْخَرْجِ أَمْرَتَنَا فَعَلَنَا أَمْرَكَ . قَالَتْ : فَقَامَ رَجُلٌ مِنَ الْخَرْجِ ، وَكَانَتْ أُمُّ حَسَانَ بْنَتْ عَمِّهِ مِنْ فَخْدِهِ ، وَهُوَ سَعْدُ بْنُ عُبَادَةَ ، وَهُوَ سَيِّدُ الْخَرْجِ ، قَالَتْ : وَكَانَ قَبْلَ ذَلِكَ رَجُلًا صَالِحًا وَلِكِنَّ اخْتَمَلَتْهُ الْحَمِيمَةُ فَقَالَ لِسَعْدِ : كَذَبْتَ لِعَمْرُ اللَّهِ ، لَا تَقْتُلُهُ وَلَا تَقْتِدُرُ عَلَى قَلْبِهِ ، وَلَوْ كَانَ مِنْ رَهْبَطِكَ مَا أَحْبَبْتَ أَنْ يُقْتَلَ . فَقَامَ أَسِيدُ بْنُ حُضَيْرٍ وَهُوَ ابْنُ عَمِّ سَعْدٍ

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ān, I said, 'By Allāh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ān. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

فَقَالَ لِسَعْدَ بْنِ عُبَيْدَةَ: كَذَبْتَ لَعْمُ  
اللَّهِ، لَتُقْتَلَنَّ إِنْكَ مُنَافِقٌ تُجَادِلُ عَنِ  
الْمُنَافِقِينَ. قَالَتْ: فَثَارَ الْحَيَّانُ  
الْأَوْسُ وَالْخَرْجُ حَتَّى هَمُوا أَنْ  
يَقْتَلُوا رَسُولَ اللَّهِ ﷺ قَاتِلُ  
الْمُنَبِّرِ، قَالَتْ: فَلَمْ يَرِلْ رَسُولُ اللَّهِ  
ﷺ يُخَضِّعُهُمْ حَتَّى سَكَنُوا وَسَكَتُ،  
قَالَتْ: فَبَكَيْتُ يَوْمَيْ ذَلِكَ كُلَّهُ لَا يَرْقَأُ  
لِي دَمْعٌ وَلَا أَكْتَحِلُ بَنَوْمًا، قَالَتْ:  
وَأَصْبَحَ أَبْوَايَ عِنْدِي وَقَدْ بَكَيْتُ  
لَيْلَتَيْنِ وَيَوْمًا لَا يَرْقَأُ لِي دَمْعٌ وَلَا  
أَكْتَحِلُ بَنَوْمًا حَتَّى إِنِّي لَأُطْنَ أَنَّ الْبُكَاءَ  
فَالْقِرْ كَبِيرٌ، فَبَيْنَا أَبْوَايَ جَالِسَانِ  
عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَيَّ  
امْرَأَةً مِنَ الْأَنْصَارِ فَأَذْنَتْ لَهَا فَجَاهَسْتُ  
تَبَكِيَ مَعِي، قَالَتْ: فَبَيْنَا نَحْنُ عَلَى  
ذَلِكَ دَخَلَ رَسُولُ اللَّهِ ﷺ عَيْنَاهَا فَسَلَمَ  
ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي  
مُنْدُ قَبِيلَ مَا قَبِيلَ قَبْلَهَا. وَقَدْ لَبِثَ  
شَهْرًا لَا يُوحِي إِلَيْهِ فِي شَأْنِي بِشَيْءٍ،  
قَالَتْ: فَشَهَدَ رَسُولُ اللَّهِ ﷺ حِينَ  
جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةَ  
إِنَّهُ بَلَغَنِي عَنْكِ كَذَا وَكَذَا، فَإِنْ كُنْتِ  
بِرِيشَةَ، فَسَيَبِرِيشَكِ اللَّهُ، وَإِنْ كُنْتِ  
أَلْمَهْتِ بَذَبِ فَاسْتَغْفِرِي اللَّهُ وَثُوبِي  
إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ، ثُمَّ تَابَ  
تَابَ اللَّهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَصَى  
رَسُولُ اللَّهِ ﷺ مَقَاتِلَهُ قَاصَ دَمْعَيِ

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Aishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Aishah) (رَضِيَ اللَّهُ عَنْهَا) are a group among you...' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Mīṣāt bin Uthāthā because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Mīṣāt bin Uthāthā anything after what he has said about 'Aishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Mīṣāt the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' " 'Aishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jahsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Aishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister

حتى ما أحسن منه فقرة، فقلت  
لأبي: أجب رسول الله ﷺ عني فيما  
قال. فقال أبي: والله ما أدرى ما  
أقول لرسول الله ﷺ؟ فقلت لأمي:  
أجيبي رسول الله ﷺ فيما قال،  
قالت أمي: والله ما أدرى ما أقول  
لرسول الله ﷺ، فقلت وأنا جاريه  
حديث السن لا أقرأ من القرآن كثيراً:  
إني والله لقد علمت لقد سمعت هذا  
الحديث حتى استقر في نفسكم  
وصدقتم به، فلين قلت لكم: إني  
بريئة، لا تصدقونني، ولين اعترفت  
لكم بأمر والله يعلم أني منه بريئة  
لتصدقوني، فوالله لا أجد لي ولكن  
مثلاً إلا أبا يوسف حين قال:  
﴿فَصَبَرَ جَيْلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا  
تَصْفُونَ﴾ ثم تحوت فاضطجعت على  
فراشي والله يعلم أني حينئذ بريئة،  
وأن الله مبرئي براءتي ولكن والله ما  
كنت أظن أن الله مُنزَّل في شأني  
وخيأ يُتنَى. لشاني في نفسي كان  
أخضر من أن يتكلم الله في بأمر ولكن  
كنت أرجو أن يرى رسول الله ﷺ  
في اليوم رؤيا يبرئني الله بها. فوالله  
ما رأم رسول الله ﷺ مجلسه ولا  
خرج أحد من أهل البيت حتى أُنزل  
عليه فأخذته ما كان يأخذه من البرحاء  
حتى إنه ليتحدر منه العرق مثل

Hamna, started struggling on her behalf<sup>(1)</sup> and she was destroyed along with those who were destroyed. The man who was blamed said, ‘*Subhān Allāh!* By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.’<sup>(2)</sup> Later on the man was martyred in Allāh’s Cause.’

الجُهْمَانُ وَهُوَ فِي يَوْمِ شَابِتٍ مِنْ يَقْلِيلٍ  
 الْقَوْلُ الَّذِي أُنْزِلَ عَلَيْهِ، قَالَتْ:  
 فَسُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ  
 بَضَحْكٍ فَكَانَتْ أَوَّلَ كَلِمَةً تَكَلَّمُ بِهَا  
 أَنْ قَالَ: «يَا عَائِشَةً، أَمَّا اللَّهُ فَقَدْ  
 بَرَأَكُوكَ». قَالَتْ: فَقَالَتْ لِي أُمِّي:  
 قُومِي إِلَيْهِ، فَقَلَّتْ: لَا وَاللَّهُ لَا أَقُومُ  
 إِلَيْهِ فَإِنِّي لَا أَخْمَدُ إِلَّا اللَّهُ عَزَّ وَجَلَّ،  
 قَالَتْ: وَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الَّذِينَ  
 جَاءُوكُوكَ عَبْدَةً مِنْكُوكَ﴾ الْعَشْرَ  
 الْآيَاتِ، ثُمَّ أَنْزَلَ اللَّهُ تَعَالَى هَذَا فِي  
 بَرَاءَتِي، قَالَ أَبُو بَكْرُ الصَّدِيقُ وَكَانَ  
 يُنْفَقُ عَلَى مِسْطَحِ بْنِ أَثَاثَةَ لِقَرَابَتِهِ مِنْهُ  
 وَقَرِيرِهِ: وَاللَّهُ لَا أُنْفِقُ عَلَى مِسْطَحِ  
 شَيْئًا أَبْدَأْ بَعْدَ الدَّيْنِ قَالَ يَعْايشَةَ مَا  
 قَالَ. فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا يَأْتِي أُولُوا  
 الْفَضْلِ مِنْكُوكَ﴾ إِلَى قَوْلِهِ: «عَفْوٌ  
 رَحْمَةً» قَالَ أَبُو بَكْرُ الصَّدِيقُ: بَلِي  
 وَاللَّهُ إِنِّي لَأُحِبُّ أَنْ يَعْفُرَ اللَّهُ لِي.  
 فَرَجَعَ إِلَى مِسْطَحِ التَّفَقَّهِ الَّتِي كَانَ  
 يُنْفَقُ عَلَيْهِ وَقَالَ: وَاللَّهُ لَا أَنْزَعُهَا مِنْهُ  
 أَبْدَأْ. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ  
 ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي  
 فَقَالَ لِزَيْنَبَ: «مَاذَا عَلِمْتَ أَوْ  
 رَأَيْتِ؟» قَالَتْ: يَا رَسُولَ اللَّهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh’s Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, ‘I have never had sexual relation with any female.’

أَخْمَيْ سَمْعِيْ وَبَصَرِيْ، وَاللَّهُ مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَايِّبِنِي مِنْ أَرْوَاجِ النَّبِيِّ ﷺ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، قَالَتْ: وَطَفِيقَتْ أَخْتُهَا حَمْنَةُ تَحَارِبُ لَهَا فَهَلَكَتْ فِيمَنْ هَلَكَ. قَالَ ابْنُ شَهَابٍ: فَهَذَا الَّذِي يَلْعَنِي مِنْ حَدِيثِ هُولَاءِ الرَّاهِفَةِ. ثُمَّ قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ، فَوَاللَّهِ الَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ مِنْ كَنْفِ أُنْثَى قَطُّ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ. [راجع: ٢٥٩٣]

٤١٤٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: أَمْلَى عَلَيَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَالِكِ: أَبْلَغْكَ أَنَّ عَلَيْتَا كَانَ فِيمَنْ قَدَّفَ عَائِشَةَ؟ قُلْتُ: لَا، وَلِكُنْ قَدْ أَخْبَرَنِي رَجُلٌ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بُكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَاتَلَ لَهُمَا: كَانَ عَلَيَّ مُسْلِمًا فِي شَأْيَهَا، فَرَاجَعَوهُ فِلْمَ يَرْجِعُ. وَقَالَ: مُسْلِمًا، بِلَا شَكِ فِيهِ، وَعَلَيْهِ وَكَانَ فِي أَصْلِ الْعَتِيقِ كَذَلِكَ.

٤١٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ

4142. Narrated Az-Zuhri: Al-Walid bin 'Abdul-Mâlik said to me, "Have you heard that 'Alî was one of those who slandered 'Aishah?" I replied, "No, but two men from your people (named) Abû Salama bin 'Abdur-Rahmân and Abû Bakr bin 'Abdur-Rahmân bin Al-Hârith have informed me that 'Aishah told them that 'Alî remained silent about her case."

4143. Narrated Masrûq bin Al-Ajda': Râzî 'Aishah, the mother of 'Aishah said that while 'Aishah and she were

sitting, an *Anṣārī* woman came and said, "May Allāh harm such and-such a person!" Umm Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rūmān said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Āishah said, "Did Allāh's Messenger ﷺ hear about that?" She replied, "Yes." 'Āishah further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Āishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, "What is wrong with this (lady)?" Umm Rūmān replied, "O Allāh's Messenger! She (i.e., 'Āishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Āishah sat up and said, "By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): "... And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18)." Umm Rūmān said, "The Prophet ﷺ then went out saying nothing. Then Allāh declared her innocence. On that, 'Āishah said (to the Prophet ﷺ), "I thank Allāh only; I thank neither anybody else nor you."

حُصَيْن، عَنْ أَبِي وَائِلٍ: حَدَّثَنِي  
مَسْرُوقُ بْنُ الْأَجْدَعِ قَالَ: حَدَّثَنِي أُمُّ  
رُومَانَ، وَهِيَ أُمُّ عَاشَةَ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَتْ: بَيْنَا أَنَا قَاعِدَةُ أَنَا  
وَعَاشَةٌ إِذْ وَلَجَتِ امْرَأَةٌ مِّنَ الْأَنْصَارِ،  
قَالَتْ: فَعَلَّمَ اللَّهُ بِفُلَانٍ وَفَعَلَ بِفُلَانٍ،  
قَالَتْ أُمُّ رُومَانَ: وَمَا ذَكَرَ؟ قَالَتْ:  
أَبْنِي فِيمَنْ حَدَّثَ الْحَدِيثَ قَالَتْ:  
وَمَا ذَكَرَ؟ قَالَتْ: كَذَا وَكَذَا، قَالَتْ  
عَاشَةُ: سَمِعَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ:  
نَعَمْ، قَالَتْ: وَأَبُو بَكْرٍ؟ قَالَتْ: نَعَمْ،  
فَخَرَّتْ مَعْشِيَّاً عَلَيْهَا فَمَا أَفَاقَتْ إِلَّا  
وَعَلَيْهَا حُمَّى بِنَافِضٍ فَطَرَحْتُ عَلَيْهَا  
ثِيَابَهَا فَغَطَّيْتُهَا، فَجَاءَ النَّبِيُّ ﷺ  
فَقَالَ: «مَا شَاءَنُ هُنُو؟» فَقَلَّتْ: يَا  
رَسُولَ اللَّهِ أَخَذْتُهَا الْحُمَّى بِنَافِضٍ.  
قَالَ: «فَلَعْلَّ فِي حَدِيثِ تُحَدِّثُ؟»  
قَالَتْ: نَعَمْ، فَقَعَدَتْ عَاشَةُ قَالَتْ:  
وَاللَّهِ لَئِنْ حَلَّتْ لَا تُصَدِّقُونِي، وَلَئِنْ  
فَلَّتْ لَا تَعْذِرُونِي، مَثَلِي وَمَثَلُكُمْ  
كَيْعَوْبَ وَبَيْهِ ﴿وَلَهُ الْسَّعْادُ عَلَى مَا  
تَصْفُونَ﴾ قَالَتْ: وَأَنْصَرَفَ وَلَمْ يَقُلْ  
شَيْئاً فَأَنْزَلَ اللَّهُ عُذْرَاهَا قَالَتْ: بِحَمْدِ  
اللَّهِ لَا بِحَمْدِ أَحَدٍ وَلَا بِحَمْدِكَ.

[٣٣٨٨]

4144. Narrated Ibn Abī Mulaika : 'Āishah used to recite this Verse :- *'Idh talaqaunahū bi-alsinatikum* (when you were propagating it with your tongues...)" (V.24:15) and she used to say, *Al-Walaq*

٤١٤٤ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا  
وَكَيْعَ، عَنْ نَافِعٍ، عَنْ أَبِنِ عُمَرَ، عَنْ  
ابْنِ أَبِي مُنْيَكَةَ عَنْ عَاشَةَ رَضِيَ اللَّهُ

means telling of a lie.” She knew this Verse more than anybody else as it was revealed about her.

**4145.** Narrated Hishām’s father: I started abusing Hassān in front of ‘Aishah. She said, “Do not abuse him as he used to defend Allāh’s Messenger ﷺ (against the infidels).” ‘Aishah added, “Once Hassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, ‘How will you exclude my forefathers (from that)?’ Hassān replied, ‘I will take you out of them as one takes a hair out of the dough.’” Hishām’s father added, “I abused Hassān as he was one of those who spoke against ‘Aishah.”

عَنْهَا كَانَتْ تَقُرًا: إِذْ تَقُولُهُ بِالسِّيَّكُمْ.  
وَتَقُولُ: الْوَلَّ: الْكَذِبُ. قَالَ ابْنُ  
أَبِي مُلِينَةَ: وَكَانَتْ أَعْلَمَ مِنْ غَيْرِهَا  
بِذَلِكَ لَا تَرَأَ فِيهَا. [٤٧٥٢]

**٤١٤٥** - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي  
شِيمَةَ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامَ، عَنْ  
أَبِيهِ قَالَ: دَهَبْتُ أَسْبُ حَسَّانَ عِنْدَ  
عَائِشَةَ فَقَالَتْ: لَا تَسْبِهُ فِإِنَّهُ كَانَ  
يُنَافِعُ عَنْ رَسُولِ اللَّهِ ﷺ، وَقَالَتْ  
عَائِشَةُ: اسْتَأْذِنْ رَسُولَ اللَّهِ ﷺ فِي  
هَجَاءِ الْمُشْرِكِينَ، قَالَ: «كَيْفَ  
يَسْبِي؟» قَالَ: لَأَسْلَنَكَ مِنْهُمْ كَمَا  
تَسْلُ الشَّعْرَةَ مِنَ الْعَجِينِ.  
وَقَالَ مُحَمَّدٌ: حَدَّثَنَا عُثْمَانُ بْنُ  
فَرْقَدٍ: سَمِعْتُ هِشَاماً، عَنْ أَبِيهِ قَالَ:  
سَبَبَتْ حَسَّانَ وَكَانَ مَمْنُ كَثُرَ عَلَيْهَا.  
[٣٥٣١]

**٤١٤٦** - حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ:  
أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُبَّابَةَ،  
عَنْ سُلَيْمَانَ، عَنْ أَبِي الصُّحَّى، عَنْ  
مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا وَعِنْهَا حَسَّانُ ابْنُ  
ثَابِتٍ يُشَنِّدُهَا شِعْرًا يُشَبِّبُ بِأَبِيَاتٍ لَهُ،  
وَقَالَ:

حَصَانٌ رَّزَانٌ مَا تُرَأَنْ بِرِبِّيَةَ  
وَتُضَيِّعُ عَرَقَيِ منْ لَحْومِ الْعَوَافِلِ  
فَقَالَتْ لَهُ عَائِشَةُ: لِكِنَّكَ نَسْتَ

**4146.** Narrated Masrūq: We went to ‘Aishah while Hassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying: “A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies).”<sup>(1)</sup> ‘Aishah said to him, “But you are not like that.” I said to her, “Why do you grant him admittance, though Allāh said: ‘...And as for him among them, who had the greater share therein, his will be a great torment.’” (V.24:11) On that, ‘Aishah said, “And what punishment is more than blinding?”<sup>(2)</sup> She,

(1) (H. 4146) Eating the flesh of other people means backbiting them.

(2) (H. 4146) Hassān had become blind then.

added, "Hassān used to defend or say poetry on behalf of Allāh's Messenger ﷺ (against the infidels)."

كَذَلِكَ، قَالَ مَسْرُوقٌ: قَلْتُ لَهَا: لَمْ تَأْذِنِ لَهُ أَنْ يَدْخُلَ عَلَيْكِ؟ وَقَدْ قَالَ اللَّهُ: «وَاللَّهِ تَوَلَّ كَبِيرًا مِنْهُمْ لَمْ عَذَابٌ عَظِيمٌ» فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُ مِنَ الْعَمَى؟ قَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِعُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ. [انظر: ٤٧٥٥، ٤٧٥٦]

### (36) CHAPTER. The *Ghazwā* of Al-Hudaibiya.

And the Statement of Allāh تَعَالَى: "Indeed, Allāh was pleased with the believers when they gave the *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

وَقَوْلُ اللَّهِ تَعَالَى: «لَهُدَى رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذَا يَأْتُونَكَ شَجَرَةً» الآية [الفتح: ١٨].

**4147.** Narrated Zaid bin Khālid رَضِيَ اللَّهُ عَنْهُ: We went out with Allāh's Messenger ﷺ in the year of *Al-Hudaibiya*. One night it rained and Allāh's Messenger ﷺ led us in the *Fajr* (morning) prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allāh and His Messenger know it better." He said, "Allāh said: '(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh's Mercy and Allāh's Blessing and Allāh's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.'"

٤١٤٧ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةَ فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الصَّبْرَ، ثُمَّ أَفْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «أَنْذِرُونَ مَاذَا قَالَ رَبِّكُمْ؟» قَلْنَا: اللَّهُ وَرَسُولُهُ أَعْمَمُ، فَقَالَ: «قَالَ اللَّهُ: أَصْبَحَ مِنْ عَبْدِي مُؤْمِنٌ بِي، وَكَافِرٌ بِي. فَأَمَّا مَنْ قَالَ: مُطَرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ فَهُوَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ». وَأَمَّا مَنْ قَالَ: مُطَرْنَا بِنَجْمٍ كَذَا فَهُوَ مُؤْمِنٌ بِالْكَوْكَبِ، كَافِرٌ بِي». [راجع: ٨٤٦]

**4148.** Narrated Anas: Allāh's Messenger ﷺ performed four 'Umra, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e., in Dhul-Hijja). He performed one 'Umra from Al-Hudaibiya in Dhul-Qa'da, another 'Umra in the following year in Dhul-Qa'da a third from Al-Jī'rāna where he distributed the war booty of Ḥunain, in Dhul-Qa'da, and the fourth 'Umra he performed was with his Hajj.

٤١٤٨ - حَدَّثَنَا هُدْبَهُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمُرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَتَّىْ قَسْمَ غَنَائِمَ حُنَيْنَ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ. [رَاجِعٌ: ١٧٧٩]

**4149.** Narrated Abū Qatāda: We set out with the Prophet ﷺ in the year of Al-Hudaibiya, and all his Companions assumed the state of *Ihrām*, but I did not.

٤١٤٩ - حَدَّثَنَا سَعِيدُ بْنُ الرَّبِيعِ: حَدَّثَنَا عَلَيُّ بْنُ الْمُبَارَكَ، عَنْ يَحْيَىٰ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَخْرَمَ أَصْحَابَهُ وَلَمْ أُخْرَمْ. [رَاجِعٌ: ١٨٢١]

**4150.** Narrated Al-Barā': Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur'ān V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the *Ar-Ridwān* Pledge which we gave on the day of Al-Hudaibiya (to the Prophet ﷺ). On the day of Al-Hudaibiya we were fourteen hundred men along with the Prophet ﷺ. Al-Hudaibiya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought

٤١٥٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَىٰ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَعْدُونَ أَنْتُمُ الْفَتْحَ فَتَحَّ مَكَّةَ، وَقَدْ كَانَ فَتْحَ مَكَّةَ فَشَحَّا. وَنَحْنُ نَعْدُ الْفَتْحَ بَيْعَةَ الرُّضْوَانَ. يَوْمَ الْحُدَيْبِيَّةِ كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً. وَالْحُدَيْبِيَّةُ بُرُّ فَنَرَخَنَا هَا فَلَمْ تَرُكْ فِيهَا قَطْرَةً. فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَاتَّهَا فَجَلَسَ عَلَى شَفِيرِهَا ثُمَّ دَعَا بِإِيَّاهُ مِنْ مَاءِ فَتَوَضَّأَ ثُمَّ مَضَمَضَ وَدَعَا ثُمَّ صَبَّهُ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ، ثُمَّ إِنَّهَا

forth what we required of water for ourselves and our riding animals.

أَضْدَرْتُنَا مَا شِئْنَا نَحْنُ وَرِكَابُنَا .  
[راجع: ٣٥٧٧]

**4151.** Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا that they were in the company of Allāh's Messenger ﷺ on the day of *Al-Hudaibiya* and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Messenger ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

٤١٥١ - حَدَّثَنِي فَضْلُ بْنُ يَعْقُوبَ : حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَغْيَنَ أَبْوَ عَلَيْهِ الْحَرَانِيُّ : حَدَّثَنَا زُهْرَيْ : حَدَّثَنَا أَبْوَ إِسْحَاقَ قَالَ : أَنْبَأَنَا الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَمَائِةً أَوْ أَكْثَرَ فَنَزَّلُوا عَلَى بَئْرِ فَنَزَّحُوهَا ، فَأَتَوْا النَّبِيِّ ﷺ فَأَتَى الْبَئْرَ وَقَعَدَ عَلَى شَفِيرِهَا ثُمَّ قَالَ : «أَتُونِي بِدُلُوْنِ مِنْ مَائِهَا» ، فَأَتَيَنِي بِهِ فَبَصَقَ فَدَعَا ثُمَّ قَالَ : «دَعُوهَا سَاعَةً» فَأَرَوْهَا أَنْفُسَهُمْ وَرِكَابُهُمْ حَتَّى ارْتَحُلُوا . [راجع: ٣٥٧٧]

**4152.** Narrated Sālim: Jābir رَضِيَ اللَّهُ عَنْهُ said, "On the day of *Al-Hudaibiya*, the people felt thirsty and Allāh's Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Messenger ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution." I asked Jābir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred."

٤١٥٢ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى : حَدَّثَنَا ابْنُ فُضَيْلٍ : حَدَّثَنَا حُصَيْنٌ ، عَنْ سَالِمٍ ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ : عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَرَسُولُ اللَّهِ ﷺ بَيْنَ يَدَيْهِ رَكْوَةً فَتَوَضَّأَ مِنْهَا ثُمَّ أَقْبَلَ النَّاسُ تَحْوِهً فَقَالَ رَسُولُ اللَّهِ ﷺ : «مَا لَكُمْ؟» قَالُوا : يَا رَسُولَ اللَّهِ ، لَيْسَ عِنْدَنَا مَا تَتَوَضَّأُ بِهِ وَلَا نَسْرَبُ إِلَّا مَا فِي رَكْوَتِكَ . فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ فِي الرَّكْوَةِ فَجَعَلَ الْمَاءَ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعَيْنَيْنِ قَالَ : فَشَرَبْنَا وَتَوَضَّأْنَا . قُلْتُ لِجَابِرٍ : كُمْ كُنْثُمْ

بِوْمَيْدِ؟ قَالَ: لَوْ كُنَّا مِائَةً أَلْفِي  
لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةً مِائَةً.

[راجع: ٣٥٧٦]

**4153.** Narrated Qatāda: I said to Sa‘id bin Al-Musaiyab, “I have been informed that Jābir bin ‘Abdullāh said that the number (of *Al-Hudaibiyā* Muslim warriors) was fourteen hundred.” Sa‘id said to me, “Jābir narrated to me that they were fifteen hundred who gave the *Bai‘a* (pledge) to the Prophet ﷺ on the day of *Al-Hudaibiyā*.”

٤١٥٣ - حَدَّثَنَا الصَّلَتُ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ رُزِيعٍ، عَنْ  
سَعِيدٍ، عَنْ قَتَادَةَ، قُلْتُ لِسَعِيدِ بْنِ  
الْمُسَيَّبِ: بَلَّغَنِي أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ  
كَانَ يَقُولُ: كَانُوا أَرْبَعَ عَشْرَةً مِائَةً،  
فَقَالَ لِي سَعِيدٌ: حَدَّثَنِي جَابِرٌ: كَانُوا  
خَمْسَ عَشْرَةً مِائَةً الَّذِينَ بَايُعوا التَّبَيِّنَ  
وَيَوْمَ الْحُدَيْبِيَّةِ. [راجع: ٣٥٧٦]

تَابَاعَهُ أَبُو دَاؤُدٌ: حَدَّثَنَا فُرَّةً، عَنْ  
قَتَادَةَ تَابَاعَهُ مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا  
أَبُو دَاؤُدٌ: حَدَّثَنَا شَعْبَةُ.

**4154.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: On the day of *Al-Hudaibiyā*, Allāh’s Messenger ﷺ said to us, “You are the best people on the earth!” We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai‘a* (pledge) was given by us]. Sālim said, “Our number was fourteen hundred.”

٤١٥٤ - حَدَّثَنَا عَلَيٌّ: حَدَّثَنَا  
سُفِيَّانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ بْنَ  
عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ  
لَنَا رَسُولُ اللَّهِ وَبِهِ يَوْمُ الْحُدَيْبِيَّةِ:  
«أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ»، وَكُنَّا أَلْفًا  
وَأَرْبَعَمِائَةً. وَلَوْ كُنْتُ أُبَصِّرُ الْيَوْمَ  
لِأَرْيَشْكُمْ مَكَانَ الشَّجَرَةِ تَابَاعَهُ  
الْأَعْمَشُ: سَمِعَ سَالِمًا: سَمِعَ  
جَابِرًا: أَلْفًا وَأَرْبَعَمِائَةً. [راجع:  
٣٥٧٦]

**4155.** ‘Abdullāh bin Abī Aūfa رَضِيَ اللَّهُ عَنْهُمَا said, “The people (who gave the *Bai‘a* (pledge) under the tree numbered thirteen hundred and the number of Banī Aslam was one-eight of the emigrants.”

٤١٥٥ - وَقَالَ عَبْيَدُ اللَّهِ بْنُ  
مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ، عَنْ  
عَمْرُو بْنِ مُرَّةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: كَانَ أَ

أَسْحَابُ الْشَّجَرَةِ الْفَأَا وَنَلَاثَمَائَةَ،  
وَكَانَتْ أَسْلَمُ ثُمَّ مُهَاجِرِينَ.  
تَابِعُهُ مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا أَبُو  
دَاؤُدْ: حَدَّثَنَا شُعْبَةُ.

٤١٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ  
إِسْمَاعِيلَ، عَنْ قَيْنِيسِ: أَنَّهُ سَمِعَ  
مِزْدَاسَاً الْأَسْلَمِيَّ يَقُولُ، وَكَانَ مِنْ  
أَصْحَابِ الشَّجَرَةِ: «يُقْبَضُ الصَّالِحُونَ  
الْأَوَّلُ، فَالْأَوَّلُ، وَتَبَقَّى حُفَالَةُ  
كُحْفَالَةِ التَّمْرِ وَالشَّعْبَرِ لَا يَعْبَأُ اللَّهُ بِهِمْ  
شَيْئًا». [انظر: ٦٤٣٤]

٤١٥٧، ٤١٥٨ - حَدَّثَنَا عَلَيُّ بْنُ  
عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ  
الرُّثْفَرِيِّ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ  
وَالْمَسْوُرِ بْنِ مَخْرَمَةَ قَالَا: خَرَجَ النَّبِيُّ  
ﷺ عَامَ الْحُدَيْبِيَّةِ فِي يَضْعَفِ عَشَرَةِ مَائَةٍ  
مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ يَذِي الْحُلَيْفَةِ  
قَلَّدَ الْهَدَى وَأَشْعَرَهُ وَأَخْرَمَ مِنْهَا، لَا  
أَخْصِي كُمْ سَمْعَتُهُ مِنْ سُفْيَانَ حَتَّى  
سَمِعْتُهُ يَقُولُ: لَا أَخْفَظُ مِنْ الرُّثْفَرِيِّ  
إِلَشْعَارَ وَالتَّقْلِيدَ فَلَا أَفْرِي يَعْنِي  
مَوْضِعَ إِلَشْعَارِ وَالتَّقْلِيدِ أَوِ الْحَدِيثِ  
كُلَّهُ. [راجع: ١٦٩٤، ١٦٩٥]

٤١٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ  
خَلَفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ،  
عَنْ أَبِي بَشَرٍ وَرَفَاءَ، عَنْ أَبِي نَجِيْحٍ،  
عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي عَبْدُ

٤١٥٦. Narrated Mirdās Al-Aslāmī who was among those [who had given the *Bai'a* (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allāh will pay no attention to them.

٤١٥٧, ٤١٥٨. Narrated Marwān and Al-Miswar bin Makhrama: The Prophet ﷺ went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of *Al-Hudaibiyah*, and when they reached Dhul-Hulaifa, he garlanded and marked his *Hady* and assumed the state of *Ihrām*.

٤١٥٩. Narrated Ka'b bin 'Ujra that Allāh's Messenger ﷺ saw him with the lice falling (from his head) on his face. Allāh's Messenger ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Messenger ﷺ thus ordered him to shave his head while

he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of *Ihrām* and they hoped that they would enter Makkah. Then the order of *Al-Fidya* was revealed, so Allāh's Messenger ﷺ ordered Ka'b to feed six poor persons with one *Faraq* of food or slaughter a sheep or observe *Ṣaum* (fast) for three days.<sup>(1)</sup>

الرَّحْمَنُ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عَجْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَسْقُطُ عَلَى وَجْهِهِ فَقَالَ: «أَيُؤذِنُكَ هَوَامِكَ؟» قَالَ: نَعَمْ، فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَخْلُقَ وَهُوَ بِالْحُدَيْبِيَّةِ، وَلَمْ يَبْيَنْ لَهُمْ أَنَّهُمْ يَجْلُونَ بِهَا وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي الْفِتْنَةِ فَأَمَرَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يُطْعِمَ فَرِقًا بَيْنَ سِتَّةِ مَسَاكِينَ، أَوْ يُهْدِي شَاءَ، أَوْ يَصُومُ ثَلَاثَةَ أَيَّامٍ. [راجع: ١٨١٤]

إِسْمَاعِيلُ ابْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِلَى السُّوقِ فَلَحِقْتُ عُمَرَ امْرَأَةً شَابَةً، فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلْكَ رُزْجِي وَتَرَكَ صَنِيَّةَ صِغَارًا، وَاللَّهُ مَا يُنْصِبُ جُونَ كُرَاعًا وَلَا لَهُمْ زَرْعٌ وَلَا ضَرْعٌ وَخَشِيتُ أَنْ تَأْكُلُهُمُ الصَّيْعُ، وَأَنَا بُنْتُ حَفَافِ ابْنِ إِيمَاءِ الْغَفَارِيِّ، وَقَدْ شَهَدَ أَبِي الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَوَقَفَ مَعَهَا عُمَرُ وَلَمْ يَمْضِ ثُمَّ قَالَ: مَرْجَبًا بَنْسَبِ قَرِيبٍ، ثُمَّ أَنْصَرَتَ إِلَى بَعْيرٍ ظَهَيرٍ كَانَ مَرْبُوطًا فِي الدَّارِ فَحَمَلَ

4160, 4161. Narrated Aslam: Once, I went with 'Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin Imā' Al-Ghifārī, and my father witnessed the *Bai'a* (pledge) of *Al-Hudaibiyā* with the Prophet ﷺ." 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allāh gives you a good supply." A man said, "O chief of the believers! You have given her too much." 'Umar said disapprovingly, "May your

(1) (H. 4159) The Prophet ﷺ and his Companions were then in the state of *Ihrām*. They could not enter Makkah in that year and had to finish their *Ihrām* at Al-Hudaibiya. Ka'b had to pay *Fidya* for shaving his head because he shaved his head and finished his *Ihrām* before the others were ordered to finish their *Ihrām*, when they learned that they could not enter Makkah.

mother be bereaved of you! By Allāh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

عَلَيْهِ غَرَارَيْنِ مَلَأُهُمَا طَعَاماً وَحَمَلَ  
بَيْنَهُمَا نَفَقَةً وَثِياباً ثُمَّ نَوَّلَهَا بِعِظَامِهِ  
ثُمَّ قَالَ: أَفَتَادِيهِ فَلَنْ يَقْنَى حَتَّى  
يَأْتِيَكُمُ اللَّهُ بِخَيْرٍ. فَقَالَ رَجُلٌ: يَا أَمِيرَ  
الْمُؤْمِنِينَ أَكْثَرْتُ لَهَا. قَالَ عُمَرُ:  
ثَكَلْتَ أُمَّكَ، وَاللَّهُ إِنِّي لَأَرَى أبا هُنَيْرَ  
وَأَخَاها قَدْ حَاصَرَاهَا حِصْنًا زَمَانًا  
فَاقْتَسَحَاهُ ثُمَّ أَضْبَحْنَا سَتَّيْنِهِ سُهْمَانَتَا  
فِيهِ.

**4162.** Narrated Sa'īd bin Al-Musaiyab that his father said, "I saw the tree (of the *Ar-Ridwān* Pledge) and when I returned to it later, I was not able to recognize it."

[The subnarrator, Mahmūd said, "Al-Musaiyab said, 'Then I forgot it (i.e., the tree).'"]

**4163.** Narrated Tāriq bin 'Abdur-Rahmān: When I set out for *Hajj*, I passed by some people offering a *Salāt* (prayer), I asked, "What is this mosque?" They said, "This is the tree where Allāh's Messenger ﷺ took the *Bai'a Ar-Ridwān* (pledge)." Then I went to Sa'īd bin Al-Musaiyab and informed him about it. Sa'īd said, "My father said that he was amongst those who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ beneath the tree. He (i.e., my father) said, 'When we set out the following year, we forgot the tree and were unable to recognize it.' Then Sa'īd said, "The Companions of the Prophet ﷺ could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

**٤١٦٢** - حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:  
حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ أَبُو عَمْرٍو  
الْفَرَارِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ،  
عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِيهِ،  
قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُهَا بَعْدُ  
فَلَمْ أَعْرِفْهَا، قَالَ مَحْمُودٌ: ثُمَّ أَتَيْتُهَا  
بَعْدُ. [انظر: ٤١٦٣، ٤١٦٤، ٤١٦٥]

**٤١٦٣** - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا  
عَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ  
بْنِ عَبْدِ الرَّحْمَنِ قَالَ: أَنْطَلَقْتُ حَاجًا  
فَعَرَرْتُ بَقْوَمَ يُصْلُونَ، قُلْتُ: مَا هَذَا  
الْمَسْجِدُ؟ قَالُوا: هَذِهِ الشَّجَرَةُ حَيْثُ  
بَايَعَ رَسُولَ اللَّهِ ﷺ بَيْعَةَ الرِّضَا وَانْ  
فَأَتَيْتُ سَعِيدَ بْنَ الْمُسَيْبِ فَأَخْبَرَهُ  
فَقَالَ سَعِيدٌ: حَدَّثَنِي أَبِي أَنَّهُ كَانَ  
فِيمَنْ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ  
الشَّجَرَةِ، قَالَ: فَلَمَّا خَرَجْنَا مِنْ الْعَامِ  
الْمُقْبَلِ تَسْبَيْنَاهَا فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ  
سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمَّدٍ ﷺ لَمْ

يَعْلَمُوهَا وَعِلْمُتُوهَا أَنْتُمْ فَأَنْتُمْ أَعْلَمُ.

[راجع: ٤١٦٢]

**4164.** Narrated Sa‘id bin Al-Musaiyab that his father was amongst those who had given the *Bai‘a* (pledge) (to the Prophet ﷺ) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

**4165.** Narrated Tāriq: (The tree where *Ar-Ridwān* Pledge was taken by the Prophet ﷺ) was mentioned before Sa‘id bin Al-Musaiyab. On that he smiled and said, “My father informed me (about it) and he had witnessed it (i.e., the pledge).”

**4166.** Narrated ‘Abdullāh bin Abī Aufa who was one of those who had given the *Bai‘a* (pledge) to the Prophet ﷺ beneath the tree: When the people brought *Sadaqa* (i.e., charity etc.) to the Prophet ﷺ he used to say, “O Allāh! Bless them with your Mercy.” Once, my father came with his *Sadaqa* to him whereupon he (i.e., the Prophet ﷺ) said, “O Allāh! Bless the family of Abū Aufa.”

**4167.** Narrated ‘Abbād bin Tamīm: When it was the day (of the battle) of *Al-Harrah*<sup>(1)</sup> the people were giving *Bai‘a* (pledge) to ‘Abdullāh bin Ḥanzala<sup>(2)</sup>, Ibn Zaid said, “For what are the people giving *Bai‘a* to ‘Abdullāh bin Ḥanzala?” It was said to him, “For death.” Ibn Zaid said, “I will never give the *Bai‘a* for that to anybody else after

**٤١٦٤** - حَدَّثَنَا مُوسَىٰ : حَدَّثَنَا أَبُو عَوَانَةَ : حَدَّثَنَا طَارِقٌ ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ ، عَنْ أَبِيهِ : أَنَّهُ كَانَ فِيمَنْ بَايَعَ تَحْتَ الشَّجَرَةِ فَرَجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَوَيْتُ عَلَيْنَا . [راجع: ٤١٦٢]

**٤١٦٥** - حَدَّثَنَا قَيْصَرٌ : حَدَّثَنَا سُفِيَّانُ ، عَنْ طَارِقٍ قَالَ : دُكِرَتْ عِنْدَ سَعِيدِ بْنِ الْمُسَيْبِ الشَّجَرَةُ فَصَاحَكَ فَقَالَ : أَخْبَرَنِي أَبِي وَكَانَ شَوِيدَهَا .

[راجع: ٤١٦٢]

**٤١٦٦** - حَدَّثَنَا آدُمُ بْنُ أَبِي إِيَّاسٍ : حَدَّثَنَا شُعْبَةُ ، عَنْ عَمْرِو بْنِ مُؤْرَةَ قَالَ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَىٰ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ : كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَتَاهُ قَوْمٌ بَصَدَقَةً قَالَ : «اللَّهُمَّ صَلِّ عَلَيْهِمْ» . فَأَتَاهُ أَبِي بَصَدَقَةً فَقَالَ : «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَىٰ» . [راجع: ١٤٩٧]

**٤١٦٧** - حَدَّثَنَا إِسْمَاعِيلُ ، عَنْ أَخِيهِ ، عَنْ سُلَيْمَانَ ، عَنْ عَمْرِو بْنِ يَحْيَىٰ ، عَنْ عَبَادِ بْنِ تَمِيمٍ قَالَ : لَمَّا كَانَ يَوْمُ الْحَرَّةِ وَالنَّاسُ يُبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ فَقَالَ ابْنُ رَيْدٍ : عَلَى مَا

(1) (H. 4167) A battle that took place between the army of Yazid bin Mu‘awiya and the people of Al-Madina.

(2) (H. 4167) ‘Abdullāh bin Ḥanzala was the governor of Al-Madina, appointed by ‘Abdullāh bin Az-Zubair.

Allah's Messenger ﷺ." Ibn Zaid was one of those who had witnessed the day of *Al-Hudaibiya* with the Prophet ﷺ.

يُبَايِعُ ابْنَ حَنْظَلَةَ النَّاسَ؟ قَالَ لَهُ: عَلَى الْمَوْتِ، قَالَ: لَا أُبَايِعُ عَلَى ذَلِكَ أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ، وَكَانَ شَهِدَ مَعَهُ الْحُدَيْنِيَّةَ. [راجع: ٢٩٥٩]

٤١٦٨ - حَدَّثَنَا يَحْيَى بْنُ يَعْلَى  
الْمُحَارِبِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِيَّاُسُ  
بْنُ سَلَمَةَ بْنِ الْأَكْرَعَ قَالَ: حَدَّثَنِي  
أَبِي قَالَ: وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ  
قَالَ: كُنَّا نُصْلِي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ  
ثُمَّ نَصْرَفُ وَلَيْسَ لِلْحَبْطَانِ ظُلُّ  
نَسْتَطِلُ فِيهِ.

٤١٦٩ - حَدَّثَنَا قَتْبَيَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُيَيْدٍ  
قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْرَعِ: عَلَى  
أَيِّ شَيْءٍ بَايَعْتُمُ رَسُولَ اللَّهِ ﷺ يَوْمَ  
الْحُدَيْنِيَّةَ؟ قَالَ: عَلَى الْمَوْتِ.

[راجع: ٢٩٦٠]

٤١٧٠ - حَدَّثَنِي أَخْمَدُ بْنُ  
إِشْكَابِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ،  
عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ  
قَالَ: لَقِيَتِ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ  
اللهُ عَنْهُمَا فَقُلْتَ: طُوبِي لَكَ،  
صَحِبْتَ النَّبِيَّ ﷺ وَبَيَاعْتَهُ تَحْتَ  
الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي إِنَّكَ لَا  
تَذَرِي مَا أَخْدَثْنَا بَعْدَهُ.

٤١٧١ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا  
يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعاوِيَةُ، هُوَ  
ابْنُ سَلَامٍ، عَنْ يَحْيَى، عَنْ أَبِيهِ

**4168.** Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree, said to me, "We used to offer the *Jumu'ah* prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

**4169.** Narrated Yazid bin Abi 'Ubaid: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allah's Messenger ﷺ on the day of *Al-Hudaibiya*?" He replied, "For death (in the Cause of Islam)."

**4170.** Narrated Al-Musaiyab; I met Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the *Bai'a* (pledge) (at *Al-Hudaibiya*) under the tree." On that, Al-Barā' said, "O my nephew! You do not know what we have done after him (i.e., his death)."

**4171.** Narrated Abū Qilāba that Thābit bin Ad-Dahhāk had informed him that he was one of those who had given the *Bai'a* (pledge) (at *Al-Hudaibiya*) beneath the tree.

قلابة: أَنَّ ثَابِتَ بْنَ الصَّحَّافِ أَخْبَرَهُ أَنَّهُ بَايَعَ النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ.

[راجع: ١٣٦٣]

**4172.** Narrated Anas bin Mālik رضي الله عنه regarding Allāh's Statement: "Verily! We have given you (O Muhammad ﷺ) a manifest victory." (V.48:1) It refers to the *Al-Hudaibiya* Pledge. And the Companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but what reward shall we get?" So Allāh revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

٤١٧٢ - حَدَّثَنِي أَخْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَّسٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ **(إِنَّا فَهَنَا لَكَ فَتَمَّا شِينَا)** قَالَ: الْحُدَيْبِيَّةُ. قَالَ أَصْحَابُهُ: هَنِئْنَا مَرِيشًا فَمَا لَنَا؟ فَأَنْزَلَ اللَّهُ **(لَيَذَلِّلُ الظَّفَرَيْنِ وَالْمُقْتَسَطَيْنِ مَنْ هَنَّى مِنْنَا مِنْهُنَا أَنَّهُنَّا)** قَالَ شُعْبَةُ: فَقَدِيمُ الْكُوفَةَ فَحَدَّثَتِ بِهَا كُلُّهُ عَنْ قَتَادَةَ. ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ: أَمَا **(كَلَّ)** فَعَنْ أَنَّسٍ؟ وَأَمَا: هَنِئْنَا مَرِيشًا، فَعَنْ عِنْكِرَةَ. [انظر: ٤٨٣٤]

**4173.** Narrated Zāhir Al-Aslāmī who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allāh's Messenger ﷺ announced, "Allāh's Messenger ﷺ forbids you to eat donkey's meat."

٤١٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَجْرَأَةِ ابْنِ زَاهِرِ الْأَسْلَمِيِّ، عَنْ أَبِيهِ وَكَانَ مِمْنَ شَهِيدِ الشَّجَرَةِ قَالَ: إِنِّي لَأُوقِدُ تَحْتَ الْقُدُورِ بِلَحْومِ الْحُمْرِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ **(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)**: إِنَّ رَسُولَ اللَّهِ **(صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ)** يَنْهَاكُمْ عَنْ لَحْومِ الْحُمْرِ.

**4174.** The same narration was told by Majza'a from a man called Uhbañ bin Aūs who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

٤١٧٤ - وَعَنْ مَجْرَأَةِ رَجُلٍ مِنْهُمْ مِنْ أَصْحَابِ الشَّجَرَةِ اسْمُهُ أَهْبَانُ ابْنِ أُوْسٍ وَكَانَ اشْتَكَى رُكْبَتِهِ وَكَانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وَسَادَةً.

**4175.** Narrated Suwaid bin An-Nu'mān who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allāh's Messenger ﷺ and his Companions were given *Sawīq* and they chewed it.

٤١٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَوْيَى، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بَشِّيرٍ بْنِ يَسَارٍ، عَنْ سُوَيْدِ بْنِ التَّعْمَانَ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ أُتُوا بِسَوْيِقٍ فَلَمْ يُكُوِّهُو. تَابَعَهُ مُعاَذٌ عَنْ شُعْبَةَ.

[راجع: ٢٠٩]

**4176.** Narrated Abū Jamra : I asked 'Āidh bin 'Amr رَضِيَ اللَّهُ عَنْهُ who was one of the Companions of the Prophet ﷺ and one of those [who gave the *Bai'a* (pledge) to the Prophet ﷺ] beneath the tree: "Can the *Witr* prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." [See *Fath Al-Bārī*].

٤١٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمَ بْنِ بَرَزَعَ: حَدَّثَنَا شَادَانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قَالَ: سَأَلْتُ عَائِدَ بْنَ عَمِّرٍو وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْ أَصْحَابِ الشَّجَرَةِ: هَلْ يُنْفَضُ الْوِتْرُ؟ قَالَ: إِذَا أَوْتَرْتَ مِنْ أَوْلَهُ فَلَا تُؤْتِرْ مِنْ آخِرِهِ.

**4177.** Narrated Zaid bin Aslam: My father said, "Allāh's Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khaṭṭāb was going along with him. 'Umar bin Al-Khaṭṭāb asked him (about something) but Allāh's Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khaṭṭāb addressed himself saying, 'May your mother be bereaved of you, O 'Umar, for you have asked Allāh's Messenger ﷺ thrice, yet he has not answered you.' 'Umar said, 'Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, 'I was afraid that something

٤١٧٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَسْفَارِهِ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجْبِهِ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجْبِهِ ثُمَّ سَأَلَهُ فَلَمْ يُجْبِهِ . وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: ثَكِلْتَكَ أُمُّكَ يَا عُمَرُ، نَزَرْتَ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَاتٍ ثُلُ ذَلِكَ لَا يُجْبِيَكَ، قَالَ عُمَرُ: فَحَرَّكَتْ بَعْرِيَ ثُمَّ تَقَدَّمْتَ أَمَامَ الْمُسْلِمِينَ وَحَشِيتْ أَنْ يَنْزِلَ فِي قُرْآنٍ، فَمَا

might have been revealed about me.' Then I came to Allāh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a Sūrah which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muhammad ﷺ) a manifest victory.' " (V.48:1)

نَبَشَّتْ أَنْ سَمِعْتْ صَارِخًا يَضُرُّ بِي،  
قَالَ: فَقُلْتُ: لَقَدْ خَشِيتْ أَنْ يَكُونَ  
نَزَلَ فِي قُرْآنٍ وَجَئْتُ رَسُولَ اللَّهِ ﷺ  
فَسَلَمْتُ، فَقَالَ: لَقَدْ أَنْزَلْتُ عَلَيَّ  
اللَّيْلَةِ سُورَةً لَهِيَ أَحَبُّ إِلَيَّ مَا  
طَلَعَتْ عَلَيْهِ الشَّمْسُ، ثُمَّ قَرَأَ  
فَتَحَنَّا لَكَ فَتَحَّا مُبِينًا ﴿١﴾. [انظر: ٤٨٣٣،

٥٠١٢]

**4178, 4179.** Narrated Al-Miswar bin Makhrama and Marwān bin Al-Hakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of *Al-Hudaibiya*, and when he reached *Dhul-Hulaifa*, he garlanded his *Hady* (i.e., sacrificing animal), assumed the state of *Ihrām* for *'Umra* from that place and sent a spy of his from *Khuzā'a* (tribe). The Prophet ﷺ proceeded on till he reached (a village called) *Ghadir-al-Ashṭāt*. There his spy came and said, "The Quraish (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka'bah." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka'bah? If they should come to us (for peace) then Allāh would destroy a spy from *Al-Mushrikūn*, or otherwise we will leave them in a miserable state." On that Abū Bakr said, "O Allāh's Messenger! You have come with the intention of visiting this House (i.e., Ka'bah) and you do not want to kill or fight anybody. So proceed to it and whoever

٤١٧٨، ٤١٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ  
بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ:  
سَمِعْتُ الرُّهْرَيْ ̄ جِينَ حَدَّثَ هَذَا  
الْحَدِيثَ حَفِظْتُ بَعْضَهُ، وَبَثَّتْنِي  
مَعْمَرٌ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ  
الْمُسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ ابْنِ  
الْحَكَمِ يَرِيدُ أَخْدُهُمَا عَلَى صَاحِبِهِ،  
قَالَ: حَرَجَ النَّبِيُّ ﷺ عَامَ الْحَدِيثِيَّةِ  
فِي بَضْعِ عَشْرَةَ مَائَةً مِنْ أَصْحَابِهِ،  
فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَدَ الْهَدَى  
وَأَشْعَرَهُ وَأَخْرَمَ مِنْهَا بِعُمْرَةَ وَبَعْثَ عَيْنَا  
لَهُ مِنْ خُزَاعَةَ وَسَارَ النَّبِيُّ ﷺ حَتَّى  
كَانَ بَعْدِيْرَ الْأَشْطَاطِ أَتَاهُ عَيْنُهُ قَالَ:  
إِنَّ قُرْيَشًا جَمَعُوا لَكَ جُمُوعًا وَقَدْ  
جَمَعُوا لَكَ الْأَحَادِيْشَ وَهُمْ مُقَايِلُوكَ  
وَصَادُوكَ عَنِ الْبَيْتِ وَمَا يَعْوَكَ، فَقَالَ:  
أَشِيرُوا إِيْهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ  
أَمِيلَ إِلَى عِبَالِهِمْ وَدَرَارِيَّ هُؤُلَاءِ  
الَّذِينَ يُرِيدُونَ أَنْ يَصْدُونَا عَنِ الْبَيْتِ؟  
فَإِنْ يَأْتُونَا كَانَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَطَعَ

should stop us from it, we will fight him." On that the Prophet ﷺ said, "Proceed on, in the Name of Allāh!"

عَنِّا مِنَ الْمُشْرِكِينَ وَإِلَّا تَرْكَنَا هُمْ مَخْرُوبِينَ». قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ، خَرَجْتَ عَامِدًا لِهَذَا الْبَيْتِ لَا تُرِيدُ قَتْلَ أَحَدٍ وَلَا حَرْبَ أَحَدٍ، فَتَوَجَّهَ لَهُ فَمَنْ صَدَنَا عَنْهُ فَاتَّلَاهُ، قَالَ: «أَمْضُوا عَلَى اسْمِ اللَّهِ». [راجع: ١٦٩٤، ١٦٩٥]

**4180, 4181.** Narrated ‘Urwa bin Az-Zubair that he heard Marwān bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh’s Messenger ﷺ when he concluded the truce with Suhail bin ‘Amr on the day of *Al-Hudaibiyā*. One of the conditions which Suhail bin ‘Amr stipulated, was his saying (to the Prophet ﷺ), "If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him." Suhail refused to conclude the truce with Allāh’s Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh’s Messenger ﷺ except on that condition, Allāh’s Messenger ﷺ concluded it. Accordingly, Allāh’s Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin ‘Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madina) and Umm Kulthūm, the daughter of ‘Uqba bin Abī Mu‘āit was one of those who came to Allāh’s Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allāh’s Messenger ﷺ to return her to them, and in this connection, Allāh

إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ: حَدَّثَنِي أَبُنْ أَخْيَرِيْ أَبْنِ شَهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِّيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ بْنَ الْحَكْمَ وَالْمُسْوَرَ بْنَ مَخْرَمَةَ يُخْبِرَانِ خَبْرًا مِنْ خَبِيرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سُهَيْلَ بْنَ عَمِّرِو يَوْمَ الْحُدَيْبِيَّةِ عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ فِيمَا اشْتَرَطَ سُهَيْلُ بْنُ عَمِّرِو أَنَّهُ قَالَ: لَا يَأْتِيكَ مِنَ أَحَدٍ إِنْ كَانَ عَلَى دِينِكَ إِلَّا رَدَدْتُهُ إِلَيْنَا وَخَلَيْتُ بَيْنَنَا وَبَيْنَهُ، وَأَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَكَرَّهَ الْمُؤْمِنُونَ ذَلِكَ وَامْعَضُوا فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَبَا جَنَدَلِ بْنَ سُهَيْلٍ يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيْلَ بْنَ عَمِّرِو، وَلَمْ يَأْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدٌ مِنَ الرِّجَالِ

revealed the Verses dealing with the believing (women).

إلا رَدَّهُ فِي تِلْكَ الْمُدْنَةِ وَإِنْ كَانَ مُسْلِمًا . وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَكَانَتْ أُمُّ كُلُّ ثُومٍ بُشْرُ عُقْبَةَ بْنَ أَبِي مُعْيَطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ وَهِيَ عَاتِقَةٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ اللَّهِ أَنْ يَرْجِعَهَا إِلَيْهِمْ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ . [راجع: ١٦٩٥]

**4182.** ‘Aishah said, “Allāh’s Messenger ﷺ used to test all the believing women who emigrated to him, with the following Verse: ‘O Prophet! When believing women come to you to give you the Bai’ā (pledge)...’” (V.60:12)

‘Urwa’s uncle said, “We were informed when Allāh ordered His Messenger ﷺ to return to Al-Mushrikuṇ what they had given to their wives who lately emigrated (to Al-Madīna) and we were informed that Abū Baṣir...”, relating the whole narration.

[See Vol. 3, Ḥadīth No.2731, 2732, for details].

٤١٨٢ - قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الرَّبِيعِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ قَالَتْ: إِنَّ رَسُولَ اللَّهِ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهِذِهِ الْآيَةِ ﴿يَأَيُّهَا النِّسْكَنِيَّ إِذَا جَاءَكُمُ الْمُؤْمِنَاتُ يُرْأَيْنَكُمْ﴾ وَعَنْ عَمِّهِ قَالَ: بَلَّغْنَا حِينَ أَمَرَ اللَّهُ رَسُولُهُ أَنْ يَرْدُدَ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَّغْنَا أَنَّ أَبَا بَصِيرَ، فَذَكَرَهُ بَطْوِيلٍ . [راجع: ٢٧١٣]

**4183.** Narrated Nāfi‘: ‘Abdullāh bin ‘Umar رضي الله عنهما set out for ‘Umra during the period of Al-Fitnah (trial, afflictions), and he said, “If I should be stopped from visiting the Ka‘bah, I will do what we did when we were with Allāh’s Messenger ﷺ.” He (Ibn Umar) was one of those who had assumed Ihram for ‘Umra in the year of Al-Hudaibiyā.

٤١٨٣ - حَدَّثَنَا قَتْبَيَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ مُقْتَمِرًا فِي الْفِتْنَةِ، فَقَالَ: إِنَّ صَدِيقَتِي عَلِيَّتَ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ، فَأَهَلَّ بِعُمْرَةَ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ كَانَ أَهَلَّ بِعُمْرَةَ عَامَ الْحُدَيْبِيَّةِ . [راجع: ١٦٣٩]

**4184.** Narrated Nāfi‘: Ibn ‘Umar رضي الله عنهما assumed Ihram and said, “If something

٤١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

should intervene between me and the Ka'bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allāh (Muhammad ﷺ) you have a good example to follow..." (V.33:21)

يَحْيَى، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعَ، عَنْ أَبْنَىْنِ عُمَرَ أَهْلَ وَقَالَ: إِنَّ حِيلَ بَيْنِي وَبَيْنَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ حِيلَ حِينَ حَالَتْ كُفَّارُ قُرَيْشٍ بَيْنِهِ، وَتَلَقَّلَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُشْوَةٌ حَسَنَةٌ». [راجع: ١٦٣٩]

٤١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ أَبْنِ أَسْمَاءَ: حَدَّثَنَا جُوبِرِيَّةُ، عَنْ نَافِعٍ: أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ حِيلَ، وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوبِرِيَّةُ، نَافِعٌ: أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَفَمْتَ الْعَامَ فَإِنِّي أَخَافُ أَنْ لَا تَصْلِي إِلَى الْبَيْتِ، قَالَ: خَرَجْنَا مَعَ السَّيِّدِ بَنِي هَبَلَ فَحَالَ كُفَّارُ قُرَيْشٍ دُونَ الْبَيْتِ فَنَحَرَ النَّبِيُّ بَنِي هَبَلَ هَذِيَّا وَحَلَّقَ وَقَصَرَ أَصْحَابَهُ، وَقَالَ: أُشَهِّدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فَإِنْ خُلِّيَّ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ بَنِي هَبَلَ، فَسَارَ سَاعَةً ثُمَّ قَالَ: مَا أَرَى شَانِهِمَا إِلَّا وَاحِدًا، أُشَهِّدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَطَافَ طَوَافًا وَاحِدًا وَسَعِيَّا وَاحِدًا حَتَّى حلَّ مِنْهُمَا جَمِيعًا. [راجع: ١٦٣٩]

٤١٨٦ - حَدَّثَنِي شُجَاعُ بْنُ الْوَلِيدِ: سَمِعَ النَّضْرَ بْنَ مُحَمَّدٍ:

٤١٨٦. Narrated Nāfi': The people used to say that Ibn 'Umar had embraced Islām (or given the *Hudaibiyah* Pledge) before 'Umar.

This is not true. What happened is that 'Umar sent 'Abdullāh to bring his horse from an *Anṣārī* man so as to fight on it. At that time the people were giving the *Bai'a* (pledge) to Allāh's Messenger ﷺ near the tree, and 'Umar was not aware of that. So, 'Abdullāh (bin 'Umar) gave the *Bai'a* (to the Prophet ﷺ) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullāh informed him that the people were giving the *Bai'a* to Allāh's Messenger ﷺ beneath the tree. So 'Umar set out and 'Abdullāh accompanied him till he gave the *Bai'a* to Allāh's Messenger ﷺ, and it was this event that made people say that Ibn 'Umar had embraced Islām (or given the Hudaibiya Pledge) before 'Umar.

حَدَّثَنَا صَحْرُ، عَنْ نَافِعٍ قَالَ: إِنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ وَلَيْسَ كَذَلِكَ، وَلَكِنْ عُمَرُ يَوْمَ الْحُدَيْبِيَّةِ أَرْسَلَ عَبْدَ اللَّهِ إِلَى فَرِينَ لَهُ عِنْدَ رَجْلٍ مِّنَ الْأَنْصَارِ يَأْتِي بِهِ لِيُقَاتِلَ عَلَيْهِ، وَرَسُولُ اللَّهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ وَعُمَرُ لَا يَدْرِي بِذَلِكَ فَبَيْاعَةً عَبْدَ اللَّهِ ثُمَّ ذَهَبَ إِلَى الْفَرِسِ لِلتَّقَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ. قَالَ: فَانْظُلُّ فَدَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ ﷺ فَهَيَّإِ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ٣٩١٦]

٤١٨٧ - وَقَالَ هِشَامُ بْنُ عَمَارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ الْعُمَرِيُّ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّاسَ كَانُوا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ تَفَرَّقُوا فِي ظَلَالِ الشَّجَرِ، فَإِذَا النَّاسُ مُحَدِّثُونَ بِالنَّبِيِّ ﷺ قَالَ: يَا عَبْدَ اللَّهِ، انْظُرْ مَا شَاءَ النَّاسُ قَدْ أَحْدَقُوا بِرَسُولِ اللَّهِ ﷺ، فَوَجَدُوهُمْ يُبَايِعُونَ فَبَيْاعَ ثُمَّ رَجَعَ إِلَى عُمَرَ فَخَرَجَ فَبَيْاعَ. [راجع: ٣٩١٦]

٤١٨٨ - حَدَّثَنَا ابْنُ ثَمِيرٍ: حَدَّثَنَا يَعْلَمٌ: حَدَّثَنَا إِسْمَاعِيلَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أُوفِي رَضِيَ اللَّهُ

4187. 'Abdullāh bin 'Umar added, "The people were along with the Prophet ﷺ on the day of *Al-Hudaibiyah* spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him." 'Umar said, "O 'Abdullāh! Go and see why the people are encircling Allāh's Messenger ﷺ and looking at him." 'Abdullāh bin 'Umar then saw the people giving the *Bai'a* to the Prophet ﷺ. So he also gave the *Bai'a* and returned to 'Umar, who went out in his turn and gave the *Bai'a* (to the Prophet ﷺ).

4188. Narrated 'Abdullāh bin Abī Aūfā رَضِيَ اللَّهُ عَنْهُمَا: We were in the company of the Prophet ﷺ when he performed the '*Umra*. He performed the *Tawāf* and we did the same; he offered the *Salāt* (prayer) and we

also offered the *Salāt* (prayer) with him. Then he performed the *Sa'y* (i.e., going) between As-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ اعْتَمَرَ فَطَافَ فَطَافْنَا مَعَهُ، وَصَلَّى وَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَنِ وَالْمَرْوَةِ فَكُنَّا نَسْتَرُهُ مِنْ أَهْلِ مَكَّةَ لَا يُصِيبُهُ أَحَدٌ بِشَيْءٍ. [راجع: ١٦٠٠]

٤١٨٩ - حَدَّثَنَا الْحَسْنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مَالِكُ بْنُ مَعْنَى قَالَ: سَمِعْتُ أَبَا حَصِينَ قَالَ: قَالَ أَبُو وَائِلٍ: لَمَّا قَدِمَ سَهْلُ بْنُ حُبَيْفَ مِنْ صَفِينَ أَتَيْنَاهُ نَسْتَخِرْهُ فَقَالَ: أَتَهُمُوا الرَّأْيَ فَلَقِدْ رَأَيْتُنِي يَوْمَ أَبِي جَنَدِيلِ وَلَنُ أَسْتَطِعُ أَنْ أَرْدَدَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمْرَةً لَرَدَدْتُ وَاللَّهُ وَرَسُولُهُ أَغْلَمُ. وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقَنَا لِأَمْرٍ يُفْظَعُنَا إِلَّا أَسْهَلْنَا بِنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الْأَمْرِ، مَا نُسُدُّ مِنْهَا خُضْمًا إِلَّا افْجَرَ عَلَيْنَا خُضْمًا مَا تَدْرِي كَيْفَ نَأْتِي لَهُ.

[راجع: ٣١٨١]

٤١٩٠. Narrated Ka'b bin 'Ujra: رَضِيَ اللَّهُ عَنْهُ 'Ujra came to me at the time of *Al-Hudaibiyah* Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and observe *Saum* (fast)

٤١٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَئْبُوبَ، عَنْ مُجَاهِدٍ، عَنْ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ رَضِيَ اللَّهُ

(1) (H. 4189) A battle between 'Ali and Mu'awiya.

(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.

(3) (H. 4189) During the peace treaty of *Al-Hudaibiyah*, Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him. But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

for three days, or feed six poor persons, or slaughter a sheep as sacrifice.” (The subnarrator, Ayyūb said, “I do not know with which of these three options he started.”)

عَنْهُ قَالَ: أَتَى عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَمْنَ الْحُدَيْبِيَّةِ وَالْقَمْلُ يَتَنَاثِرُ عَلَيَّ وَجْهِي فَقَالَ: «أَيُّ ذِي كَبِيرٍ هَوَاهُ رَأَيْكَ؟» قَلَّتْ: نَعَمْ، قَالَ: «فَاحْلُقْ وَضُمِّ ثَلَاثَةِ أَيَّامٍ، أَوْ أَطْعِمْ سِتَّةَ مَسَاكِينَ، أَوْ ائْسُكْ نَسِيْكَةً». قَالَ أَيُّوبُ: لَا أَذْرِي بَأَيِّ هَذَا بَدَأْ. [راجع: ١٨١٤]

**4191.** Narrated Ka'b bin 'Ujra عَنْهُ رَضِيَ اللَّهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ at Al-Hudaibiyah in the state of *Ihrām* and *Al-Mushrikūn* did not allow us to proceed (to the Ka'bah). I had thick hair and lice started falling on my face. The Prophet ﷺ passed by me and said, “Are the lice of your head troubling you?” I replied, “Yes.” (The sub-narrator added, “Then the following Divine Verse was revealed: ‘...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a *Fidya* (ransom) of either observing *Saum* (fasts) (three days) or giving *Sadaqa* (charity – feeding six poor) or offering sacrifice (one sheep)...’” (V.2:196)

**٤١٩١** - حَدَّثَنِي مُحَمَّدُ بْنُ هَشَّامَ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بِشَرٍّ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْحُدَيْبِيَّةِ وَنَحْنُ مُخْرِمُونَ وَقَدْ حَصَرَنَا الْمُشْرِكُونَ، قَالَ: وَكَانَتْ لِي وَفْرَةٌ فَجَعَلْتُ الْهَوَاهُ تَسَاقُطُ عَلَيَّ وَجْهِي فَمَرَّ بِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «أَيُّ ذِي كَبِيرٍ هَوَاهُ رَأَيْكَ؟» قَلَّتْ: نَعَمْ، قَالَ: وَأَنْزَلْتَ هَذِهِ الْآيَةَ فَفَنَّ كَانَ مِنْكُمْ مَرِيضاً أَوْ يَدِي أَدَى قَبْرَ رَأْسِهِ فَقَدْنَاهُ مِنْ صَيَابِرٍ أَوْ صَدَقَةٍ أَوْ شُلُكٍ» [البقرة: ١٩٦]. [١٨١٤]

(37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

(٣٧) بَابُ قِصَّةِ عَكْلٍ وَعَرِينَةِ

**4192.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madīnah to meet the Prophet ﷺ and embraced Islām and said, “O Allāh's Prophet! We are the owners of milch livestock (i.e., we are bedouins) and not farmers (i.e., countrymen).” They found the climate of Al-Madīnah unsuitable for them.

**٤١٩٢** - حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادَ: حَدَّثَنَا يَزِيدُ بْنُ رُرَيْعَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنْسَا رَضِيَ اللَّهُ عَنْهُ حَدَّثُهُمْ: أَنَّ نَاسًا مِنْ عَكْلٍ وَعَرِينَةَ قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

So Allāh's Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Harrā, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Harrā till they died in that state of theirs.

[See Vol. 1, *Hadīth* No.233]

وَتَكَلَّمُوا بِالإِسْلَامِ فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رِيفٍ وَاسْتَوْحَمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعِ، وَأَمَرُوهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرِبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَانظَفُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَاتَلُوا رَاعِيَ النَّبِيِّ ﷺ وَاسْتَأْتَلُوا الدَّوْدَ، فَبَلَغَ النَّبِيُّ ﷺ فَبَعَثَ الطَّلَبَ فِي آنَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيهِمْ وَأَرْجَلَهُمْ، وَتُرِكُوا فِي نَاحِيَةَ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

[راجع: ٢٣٣]

قَالَ قَتَادَةُ: وَبَلَغَنَا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ كَانَ يُحَثُّ عَلَى الصَّدَقَةِ وَيَنْهَا عَنِ الْمُثْلَةِ. وَقَالَ شُعْبَةُ وَأَبَانُ وَحْمَادُ، عَنْ قَتَادَةَ: مِنْ عُرَيْنَةَ، قَالَ يَحِيَّى بْنُ أَبِي كَثِيرٍ وَأَيُوبُ، عَنْ أَبِي قِلَابَةَ عَنْ أَنَّسِ: قَدِيمٌ نَفَرَ مِنْ عُكْلِي.

٤١٩٣ - حدثني محمد بن عبد الرحيم: حدثنا حفص بن عمر أبو عمر الحوشبي: حدثنا حماد بن زيد: حدثنا أيوب والحجاج الصواف قالا: حدثني أبو رجاء مولى أبي قلابة وكان معه بالشام: أن عمر بن عبد العزيز استشار الناس يوماً،

**4193.** Narrated Abū Rajā', the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham : 'Umar bin 'Abdul-'Azīz consulted the people saying, "What do you think of *Qasāma*?"<sup>(1)</sup> They said, "It is a right (judgement) which Allāh's Messenger ﷺ and the caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of ('Ukl and

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murderer and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath "Qasama," then the government pays the blood-money to the relatives of the deceased person.

‘Uraina?’<sup>(1)</sup> Abū Qilāba said, “Anas bin Mālik narrated it to me,” and then narrated the whole story.

[See Vol. 9, *Hadith* No.6899].

قالَ: مَا تَقُولُونَ فِي هَذِهِ الْقَسَامَةِ؟  
فَقَالُوا: حَقٌّ قَضَى بِهَا رَسُولُ اللَّهِ ﷺ  
وَقَضَتْ بِهَا الْخُلَفَاءُ قَبْلَكَ. قَالَ:  
وَأَبُو قَلَابَةَ خَلْفَ سَرِيرِهِ. فَقَالَ عَنْبَسَةُ  
بْنُ سَعِيدٍ: فَأَيْنَ حَدِيثُ أَنَّهُ فِي  
الْعَرَبَيْنِ؟ قَالَ أَبُو قَلَابَةَ: إِيَّاهُ حَدَّثَهُ  
أَنَّسُ بْنُ مَالِكٍ، قَالَ عَبْدُ الْعَزِيزِ بْنُ  
صَهْبَيْنِ، عَنْ أَنَّسٍ: مِنْ غُرْيَتَةَ، وَقَالَ  
أَبُو قَلَابَةَ، عَنْ أَنَّسٍ: مِنْ عُكْلِي،  
وَذَكَرَ الْفَصَّةَ. [راجع: ٢٢٣]

(٣٨) بَابُ عَزْوَةِ دَاتِ قَرْدٍ وَهِيَ  
الْفَرْزَةُ الَّتِي أَغَارُوا فِيهَا عَلَى لِقَاحِ  
النَّبِيِّ ﷺ قَبْلَ خَيْرِ بِلَاثٍ

٤١٩٤ - حَدَّثَنَا فَتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حَاتَمٌ، عَنْ يَزِيدَ بْنَ أَبِي عَيْدٍ  
قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْنَوْعَ يَقُولُ:  
خَرَجْتُ قَبْلَ أَنْ يُؤْذَنَ بِالْأُولَى وَكَانَ  
لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعَى بِذِي قَرْدٍ،  
قَالَ: فَلَقَنَنِي غُلَامٌ لِعَبْدِ الرَّحْمَنِ بْنِ  
عَوْفٍ فَقَالَ: أَخِذْتُ لِقَاحُ رَسُولِ اللَّهِ  
ﷺ، قُلْتُ: مَنْ أَخْذَهَا؟ قَالَ:  
غَطَّافَانُ، قَالَ: فَصَرَخْتُ ثَلَاثَ  
صَرَخَاتٍ: يَا صَبَاحَاهُ، قَالَ فَأَسْمَعْتُ  
مَا بَيْنَ لَابَتِي الْمَدِينَةِ، ثُمَّ اندَفَعْتُ  
عَلَى وَجْهِي حَتَّى أَذْرَكْتُهُمْ وَقَدْ أَخْلَدُوا  
يَسْتَقْوِنَ مِنَ الْمَاءِ فَجَعَلْتُ أَزْمِيْهِمْ

(38) CHAPTER. *Ghazwā Dhāt-Qarad* in which the infidels attacked and took away the she-camels of the Prophet ﷺ three days before the battle of Khaibar.

4194. Narrated Salama bin Al-Akwa': Once, I went (from Al-Madina) towards (Al-Ghāba) before the first *Ādhan* of the *Fajr* prayer. The she-camels of Allāh's Messenger ﷺ used to graze at a place called *Dhī-Qarad*. A slave of ‘Abdur-Rahmān bin ‘Aūf met me (on the way) and said, “The she-camels of Allāh's Messenger ﷺ had been taken away by force.” I asked, “Who had taken them?” He replied, “(The people of) *Ghaṭafān*.” I made three loud cries (to the people of Al-Madina) saying, “Yā Sabāḥāh!”<sup>(2)</sup> I made the people between the two mountains of Al-Madina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, “I am the son of Al-Akwa', and today will perish the mean

(1) (H. 4193) The Prophet ﷺ did not ask the people of ‘Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) Yā Sabāḥāh!: A call for help.

people." I kept on saying like that till I saved the she-camels (of the Prophet ﷺ), I also snatched thirty *Burda* (i.e., garments) from them. Then the Prophet ﷺ and the other people came there, and I said, "O Allāh's Prophet! I have stopped the people (of *Ghaṭafān*) from taking water and they are thirsty now. So send (some people) after them now." On that the Prophet ﷺ said, "O the son of Al-Akwa'! You have overpowered them, so forgive them." Then we all came back and Allāh's Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madina.

يَبْلِي، وَكُنْتُ رَأِيمَاً وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمُ يَوْمُ الرُّضْعَ، وَأَرْتَجُ حَتَّى اسْتَقْدَمْتُ الْلَّقَاحَ مِنْهُمْ وَاسْتَلَمْتُ مِنْهُمْ ثَلَاثَيْنَ بُرْدَةً، قَالَ: وَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالنَّاسُ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشُ، فَابْتَعَثْتُ إِلَيْهِمُ السَّاعَةَ فَقَالَ: «يَا ابْنَ الْأَكْوَعِ مَلَكْتَ فَأَسْجِنْ»، قَالَ: ثُمَّ رَجَعْنَا وَيُرْدَفْنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى نَاقَيْهِ حَتَّى دَخَلْنَا الْمَدِينَةَ. [راجع:

٣٠٤١

### (39) CHAPTER. *Ghazwā of Khaibar*.

**4195.** Narrated Suwaid bin An-Nu'mān: I went out in the company of the Prophet ﷺ in the year (the battle) of *Khaibar*, and when we reached As-Šahbā' which is the lower part of *Khaibar*, the Prophet ﷺ offered the 'Aṣr prayer and then asked the people to collect the journey-food. Nothing was brought but *Sawiq* which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* prayer. He washed his mouth, and we too washed our mouths, and then he offered the *Salāt* (prayer) without repeating his ablution.

**4196.** Narrated Salama bin Al-Akwa' رضي الله عنه: We went out to *Khaibar* in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to 'Āmir, "O 'Āmir! Won't you let us hear your poetry?" 'Āmir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel's footsteps, saying:

٤١٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشِّيرٍ بْنِ يَسَارٍ: أَنَّ سُوِيدَ بْنَ النُّعْمَانَ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ خَيْرٍ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ وَهِيَ مِنْ أَذْنِي خَيْرٌ صَلَّى العَصْرَ ثُمَّ دَعَا بِالْأَزْرَادَ فَلَمْ يُؤْتَ إِلَّا بِالسَّوْبِقِ، فَأَمَرَ بِهِ فَتَرَى فَأَكَلَ وَأَكَلْنَا ثُمَّ قَامَ إِلَيْهِ الْمَغْرِبِ فَمَضَيْضَ وَمَضَضَنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

٤١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى خَيْرٍ، فَسِرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ: يَا

"O Allāh! Without You we would not have been guided on the right path

Neither would we have given *Sadaqa* (in charity), nor would we have offered *Salāt* (prayer).

So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.

And send *Sakīnah* (i.e., tranquillity and calmness) upon us

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Āmir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him.<sup>(1)</sup> Would that you let us enjoy his company longer." Then we reached and besieged Khaibar till we were afflicted with severe hunger. Then Allāh helped the Muslims conquer it (i.e., Khaibar). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e., people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Someone asked, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows

عَامِرُ، أَلَا تَشْعُّنَا مِنْ هُنَيْهَاكَ؟ -  
وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا - فَتَزَلَّ  
يَحْدُو بِالْقَوْمِ يَقُولُ:  
اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا  
وَلَا تَصْدَقَنَا وَلَا صَلَّيْنَا  
فَاغْفِرْ فِدَاءَ لِكَ مَا أَتَيْنَا  
وَأَلْقِنْ سَكِينَةً عَلَيْنَا  
وَتَبِّئِ الْأَقْدَامَ إِنْ لَاقَنَا  
إِنَّا إِذَا صَنَعْ بِنَا أَتَيْنَا  
وَبِالصَّيْاحِ عَوْلَوْا عَلَيْنَا  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا  
السَّائِرُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعَ،  
قَالَ: «بَرَّحَمَهُ اللَّهُ»، قَالَ رَجُلٌ مِنَ  
الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللَّهِ لَوْلَا أَمْتَعْنَاهُ  
بِهِ. فَاتَّبَعْنَا خَيْرَ فَحَاصِرَنَا هُمْ حَتَّى  
أَصَابَنَا مَخْصَصَةً شَدِيدَةً، ثُمَّ إِنَّ اللَّهَ  
تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَمْسَى  
النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتَحَتْ عَلَيْهِمْ  
أُوقَدُوا نِيرَانًا كَثِيرًا، فَقَالَ النَّبِيُّ ﷺ:  
«مَا هَذِهِ النِّيرَانُ؟ عَلَى أَيِّ شَيْءٍ  
تُوقِدُونَ؟» قَالُوا: عَلَى لَحْمٍ، قَالَ:  
«عَلَى أَيِّ لَحْمٍ؟» قَالُوا: لَحْمُ حُمْرٍ  
الْإِنْسِيَّةِ، قَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوهَا  
وَأَكْسِرُوهَا»، فَقَالَ رَجُلٌ: يَا رَسُولَ  
اللَّهِ، أَوْ نُهْرِيقُوهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ  
ذَاكَ»، فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ  
عَامِرٍ قَصِيرًا، فَتَنَوَّلَ بِهِ سَاقٌ يَهُودِيٌّ

(1) (H. 4196) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

(for the clash), ‘Āmir’s sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh’s Messenger ﷺ saw me (in a sad mood). He took my hand and said, “What is bothering you?” I replied, “Let my father and mother be sacrificed for you! The people say that the deeds of ‘Āmir are lost.” The Prophet ﷺ said, “Whoever says so, is mistaken, for ‘Āmir has got a double reward.” The Prophet ﷺ raised two fingers and added, “He (i.e., ‘Āmir) was a persevering struggler in the Cause of Allāh and there are few Arabs who achieved the like of (good deeds) ‘Āmir had done.”

**4197.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet ﷺ), they said, “Muhammad! By Allāh! Muhammad and his army!” The Prophet ﷺ said, “Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.”

**4198.** Narrated Anas bin Mālik : رَضِيَ اللَّهُ عَنْهُ We reached Khaibar early in the morning<sup>(1)</sup> and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, “Muhammad! By

لِيُصْرِبُهُ وَيَرْجِعُ ذُبَابَ سَقْفِهِ فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ آخِذٌ يَدِي، قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبَطَ عَمَلُهُ. قَالَ التَّنِيُّ بْنُ عَلِيٍّ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ أَجْرَيْنِ - وَجَمِيعَ بَيْنَ إِضْبَاعَيْهِ - إِنَّهُ لِجَاهِدٍ مُجَاهِدٍ، قَلَّ عَرِيبٌ مَشَّى بِهَا مِثْلَهُ». حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا حَاتِمٌ قَالَ: «نَشَأَ بِهَا». [راجع: ٢٤٧٧]

**٤١٩٧** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوَّيلِ، عَنْ أَسِئْلَةِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى خَيْرَ لَيْلًا وَكَانَ إِذَا أَتَى قَوْمًا بِلَلَّهِ لِمْ يُغْزِيْهِمْ حَتَّى يُضْبَحَ. فَلَمَّا أَضْبَحَ خَرَجَتِ الْيَهُودُ بِمَسَاجِيْهِمْ وَمَكَاتِلِهِمْ. فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَاللَّهُ، مُحَمَّدٌ وَالْخَوْيِسُ. فَقَالَ التَّنِيُّ بْنُ عَلِيٍّ: «خَرَبَتْ خَيْرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَّاخُ الْمُنْذَرِيْنَ». [راجع: ٣٧١]

**٤١٩٨** - أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُوبُ، عَنْ مُحَمَّدِ ابْنِ سِيرِينَ، عَنْ أَسِئْلَةِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.

Allāh! Muḥammad and his army!” The Prophet ﷺ said, “*Allāhu Akbar!* Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned.” We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, “Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is *Rijs* (an impure thing).”

صَبَّحْنَا خَيْرٌ بُكْرَةً فَخَرَجَ أَهْلُهَا  
بِالْمَسَاجِي فَلَمَّا بَصَرُوا بِالنَّبِيِّ ﷺ  
قَالُوا: مُحَمَّدٌ وَاللهُ، مُحَمَّدٌ  
وَالْخَمِيسُ، فَقَالَ النَّبِيُّ ﷺ: «اللهُ  
أَكْبَرُ، خَرَبَتْ خَيْرٌ، إِنَّا إِذَا نَزَّلْنَا  
إِسَاحَةً قَوْمًا فَسَاءَ صَبَّاحُ الْمُنْذَرِينَ».  
فَأَصَبَّنَا مِنْ لُحُومِ الْحُمُرِ. فَنَادَى  
مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللهَ وَرَسُولَهُ  
يَنْهَا يَنْكُمْ عَنْ لُحُومِ الْحُمُرِ فَإِنَّهَا  
رَجْسٌ.

**4199.** Narrated Anas bin Mālik: رَضِيَ اللَّهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, “The donkeys have been eaten (by the Muslims).” The Prophet ﷺ kept quiet. Then the man came again and said, “The donkeys have been eaten.” The Prophet ﷺ kept quiet. The man came to him the third time and said, “The donkeys have been consumed.” On that the Prophet ﷺ ordered an announcer to announce to the people, “Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys.” Then the cooking pots were upset while the meat was still boiling in them.

٤١٩٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ  
الوَهَابِ: حَدَّثَنَا عَبْدُ الوَهَابِ: حَدَّثَنَا  
أَيُوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ  
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللهِ  
ﷺ جَاءَهُ جَاءَهُ فَقَالَ: أَكَلْتَ الْحُمُرَ،  
فَسَكَتَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: أَكَلْتَ  
الْحُمُرَ، فَسَكَتَ. ثُمَّ أَتَاهُ الثَّالِثَةَ  
فَقَالَ: أُفِيتَ الْحُمُرَ، فَأَمَرَ مُنَادِيَ  
فَنَادَى فِي النَّاسِ: إِنَّ اللهَ وَرَسُولَهُ  
يَنْهَا يَنْكُمْ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ،  
فَأُكْفِيَتِ الْقُدُورُ وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.

[راجع: ٣٧١]

**4200.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered the *Fajr* (morning) prayer near Khaibar when it was still dark and then said, “*Allāhu Akbar!* Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned.” Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors

٤٢٠٠ - حَدَّثَنَا سُلَيْمانُ بْنُ  
خَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ  
ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ:  
صَلَّى النَّبِيُّ ﷺ الصَّبَحَ فَرِيَّا مِنْ خَيْرِ  
بَغْلَيْنِ ثُمَّ قَالَ: «اللهُ أَكْبَرُ خَرَبَتْ  
خَيْرٌ، إِنَّا إِذَا نَزَّلْنَا إِسَاحَةً قَوْمًا فَسَاءَ

killed, their offspring and woman taken as captives. Şafiyah was amongst the captives, she first came in the share of Dihya Al-Kalbi but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her *Mahr*.<sup>(1)</sup>

صَبَّاحُ الْمُذَرِّيْنَ». فَخَرَجُوا يَسْعَوْنَ فِي السَّكَكِ. فَقَاتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ وَسَبَى الدُّرَرَةَ، وَكَانَ فِي السَّيِّدِ صَفَّةً فَصَارَتْ إِلَى دِحْيَةِ الْكَلَبِيِّ ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ فَجَعَلَ عِنْقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ الْعَزِيزَ بْنُ صُهَيْبٍ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، أَنْتَ قُلْتَ لَأَنِّي: مَا أَضْدَقَهَا؟ فَحَرَكَ ثَابِتُ رَأْسَهُ تَصْدِيقًا لَهُ.

[راجع: ٣٧١]

**4201.** Narrated 'Abdul-'Azīz bin Ṣuhayb: Anas bin Mālik said, "The Prophet ﷺ took Şafiyah as a captive. He manumitted her and married her." Thābit asked Anas, "What did he give her as *Mahr*?"<sup>(2)</sup> Anas replied, "Her *Mahr* was herself, for he manumitted her."

٤٢٠١ - حَدَّثَنَا آدُمُ: حَدَّثَنَا شَعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَّسَ ابْنَ مَالِكَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَبَى النَّبِيُّ ﷺ صَفَّةً فَأَعْنَقَهَا وَتَزَوَّجَهَا، فَقَالَ ثَابِتُ لَأَنِّي: مَا أَضْدَقَهَا؟ قَالَ: أَضْدَقَهَا نَفْسَهَا فَأَعْنَقَهَا.

[راجع: ٣٧١]

**4202.** Narrated Abū Muṣa Al-Aṣḥ’arī رَضِيَ اللَّهُ عَنْهُ: When Allāh’s Messenger ﷺ fought the battle of Khaibar, or when Allāh’s Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, "*Allāhu Akbar! Allāhu Akbar!* (Allāh is the Most Great), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On that Allāh’s Messenger ﷺ said (to them), "Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you." I was behind the riding animal of Allāh’s Messenger ﷺ and he heard me saying, "*Lā hawla wa lā quwwata illa billāh* (there is

٤٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: لَمَّا عَزَّرَا رَسُولُ اللَّهِ ﷺ خَيْرًا أَوْ قَالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ﷺ أَشْرَفَ النَّاسَ عَلَى وَادِ رَفَعُوا أَصْوَانَهُمْ بِالْتَّكْبِيرِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذْبَعُوا عَلَى أَنفُسِكُمْ إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا. إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعْلُومٌ»، وَأَنَا

(1) (H. 4200) The Prophet ﷺ married her after manumitting her.

(2) (H. 4200) *Mahr*: See the glossary.

neither might, nor power but with Allāh).” On that he said to me, “O ‘Abdullāh bin Qais!” I said, “*Libbaik*. O Allāh’s Messenger!” He said, “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allāh’s Messenger! Let my father and mother be sacrificed for your sake.” He said, “It is: *Lā hawla wa lā quwwata illa billāh* (there is neither might nor power but with Allāh).”

خلفَ دَائِيَةَ رَسُولِ اللَّهِ ﷺ فَسَمَعَنِي  
وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا  
بِاللَّهِ، فَقَالَ لِي: (يَا عَبْدَ اللَّهِ بْنَ  
قَيْبِينَ)، قُلْتُ: لَيْسَكَ رَسُولُ اللَّهِ، قَالَ:  
«أَلَا أَذْلُكَ عَلَى كَلِمَةٍ مِنْ كَنْزِ مِنْ  
كُنْوَزِ الْجَنَّةِ؟» قُلْتُ: بَلِي يَا رَسُولَ اللَّهِ  
فِدَاكَ أَبِي وَأُمِّي. قَالَ: «لَا حَوْلَ وَلَا  
قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

٤٢٠٣ - حَدَّثَنَا فَتَيْهُ: حَدَّثَنَا  
يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ  
بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ  
رَسُولَ اللَّهِ ﷺ التَّقِيُّ هُوَ وَالْمُشْرِكُونَ  
فَاقْتَلُوا، فَلَمَّا مَاتَ رَسُولُ اللَّهِ ﷺ إِلَى  
عَسْكَرِهِ وَمَا الْآخِرُونَ إِلَى عَسْكَرِهِمْ  
وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا  
يَدْعُ لَهُمْ شَادَّةً وَلَا فَادَّةً إِلَّا اتَّبَعَهَا  
يَضْرِبُهَا بِسَيْفِهِ، فَقَالَ: مَا أَجْرًا مِنَ  
الْيَوْمِ أَحَدٌ كَمَا أَجْرًا فُلَانٌ، فَقَالَ  
رَسُولُ اللَّهِ ﷺ: (أَمَا إِنَّهُ مِنْ أَهْلِ  
النَّارِ)، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا  
صَاحِبُهُ، قَالَ: فَخَرَحَ مَعَهُ كُلُّمَا وَقَاتَ  
وَقَاتَ مَعَهُ، وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ،  
قَالَ: فَجَرَحَ الرَّجُلُ جُرْحًا شَدِيدًا  
فَاسْتَغْجَلَ الْمَوْتَ فَوَضَعَ سَيْفَهُ  
بِالْأَرْضِ وَذَبَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَمَّلَ  
عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَحَ الرَّجُلُ  
إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهُدُ أَنَّكَ  
رَسُولُ اللَّهِ، قَالَ: (وَمَا ذَاكُ؟) قَالَ:

said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

**4204.** Narrated Abū Hurairah رضي الله عنه: We witnessed (the battle of) Khaibar. Allāh's Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a *Fājir* [a

الرَّجُلُ الَّذِي ذَكَرْتَ إِنَّمَا مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلَبِهِ ثُمَّ جُرَحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الْأَرْضِ وَذَبَابَةٌ بَيْنَ ثَدَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقُتِلَ نَفْسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلَ الْجَنَّةِ فِيمَا يَدْعُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلَ النَّارِ فِيمَا يَدْعُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٤ - حَدَّثَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعْبَيْتُ، عَنِ الرُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهَدْنَا خَيْرًا فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مَمْنَعَهُ يَدْعَيِ الإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا حَصَرَ الْقِتَالَ قَاتَلَ الرَّجُلُ أَشَدَّ الْقِتَالِ حَتَّى كَثُرَتْ بِهِ الْجِرَاحَةُ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ، فَوَجَدَ الرَّجُلُ أَلْمَ الْجِرَاحَةِ فَأَهْوَى بَيْدَهُ إِلَى كَنَائِتِهِ فَاسْتَخْرَجَ مِنْهَا أَسْهُمًا فَنَحَرَ بِهَا نَفْسَهُ. فَاشْتَدَ رِجَالٌ مِنَ الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ صَدَقَ اللَّهُ حِدِيثَكَ، اتَّسْحَرْ فُلَانٌ فَقَتَلَ نَفْسَهُ.

wicked (sinful)] man.”

**4205.** Narration about the chain of the narrators.

فَقَالَ: «فُمْ يَا فُلَانُ فَادْنَ أَنَّهُ لَا يَدْخُلُ  
الجَنَّةَ إِلَّا مُؤْمِنٌ. إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ  
بِالرَّجُلِ الْفَاجِرِ»، تَابَعَهُ مَعْمَرٌ، عَنْ  
الزُّهْرِيِّ. [راجع: ٣٠٦٢]

**٤٢٠٥** - وَقَالَ شَيْبِيبٌ، عَنْ  
يُوْسُسَ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي ابْنُ  
الْمُسْبِيبِ وَعَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ  
كَعْبٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: شَهَدْنَا مَعَ  
النَّبِيِّ ﷺ حُنَيْنًا. وَقَالَ ابْنُ الْمُبَارَكِ،  
عَنْ يُوْسُسَ، عَنْ الرُّهْرِيِّ، عَنْ سَعِيدِ  
عَنِ النَّبِيِّ ﷺ، تَابَعَهُ صَالِحٌ، عَنِ  
الرُّهْرِيِّ. وَقَالَ الرُّبَيْدِيُّ، أَخْبَرَنِي  
الرُّهْرِيُّ: أَنَّ عَبْدَ الرَّحْمَنَ بْنَ كَعْبٍ  
أَخْبَرَهُ أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ:  
أَخْبَرَنِي مَنْ شَهَدَ مَعَ النَّبِيِّ ﷺ خَيْرًا،  
قَالَ: الرُّهْرِيُّ، وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ  
عَبْدِ اللَّهِ وَسَعِيدٌ عَنِ النَّبِيِّ ﷺ.

**4206.** Narrated Yazid bin Abi 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abū Muslim! What is this wound?" He said, "This was inflicted on me on the day (of the battle) of Khaibar and the people said, 'Salama has been wounded.' Then I went to the Prophet ﷺ and he blew with saliva *Nafâ'ha* on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour."

**٤٢٠٦** - حَدَّثَنَا الْمَكْكَيُّ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عَبْدِ  
قَالَ: رَأَيْتُ أَنَّ ضَرْبَةً فِي ساقِ سَالِمَةَ  
فَقُلْتُ: يَا أَبَا مُسْلِمٍ، مَا هَذِهِ  
الضَّرْبَةُ؟ قَالَ: هَذِهِ ضَرْبَةٌ أَصَابَتْهَا  
يَوْمَ خَيْرًا. فَقَالَ النَّاسُ: أُصِيبَ  
سَالِمَةُ، فَأَتَيْتُ النَّبِيِّ ﷺ فَقَاتَ فِيهِ  
ثَلَاثَ نَفَّاتٍ فَمَا اسْتَكَيْتُهَا حَتَّى  
السَّاعَةِ.

**4207.** Narrated Sahl: During one of his *Ghazawât*, the Prophet ﷺ met in a battle with *Al-Mushrikûn* (polytheists, pagans,

**٤٢٠٧** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مَسْلَمَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

**4208.** Narrated Abū ‘Imrān : Anas looked at the people wearing *Tayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."<sup>(1)</sup>

أَيْهُ، عَنْ سَهْلِ قَالَ: النَّبِيُّ الْمُصَلِّي عَلَيْهِ السَّلَامُ وَالْمُشْرِكُونَ فِي بَعْضِ مَعَارِيهِ فَاقْتَلُوا فَمَا كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَادَةً وَلَا فَادَةً إِلَّا اتَّبَعَهَا فَضَرَّهَا بِسَيِّفِهِ. فَقَالَ: يَا رَسُولَ اللَّهِ، مَا أَجْزَأَ أَحَدٌ مَا أَجْزَأَ فُلَانٌ، قَالَ: إِنَّهُ مِنْ أَهْلِ النَّارِ، قَالُوا: أَيُّهُ مِنْ أَهْلِ النَّارِ؟ قَالَ رَجُلٌ مِنَ الْقَوْمِ: لَا يَبْعَثُهُ فَإِذَا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ حَتَّى جُرِحَ فَاسْتَعْجَلَ الْمَوْتَ فَوَرَضَ نِصَابَ سَيِّفِهِ بِالْأَرْضِ وَذَبَابَةٌ بَيْنَ ثَيِّبَتِهِ ثُمَّ تَحَمَّلَ عَلَيْهِ فَقُتِلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ عَلَيْهِ السَّلَامُ فَقَالَ: أَشْهُدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: «وَمَا ذَاكُ؟» فَأَخْبَرَهُ فَقَالَ: إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّجَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّجَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخَزَاعِيُّ : حَدَّثَنَا زَيْدُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرَانَ، قَالَ: نَظَرَ أَنَّهُ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ فَرَأَى طَيَالِسَةَ قَالَ: كَانُوهُمُ السَّاعَةَ يَهُودُ خَيْرًا.

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

**4209.** Narrated Salama: 'Ali remained behind the Prophet during the Ghazwā of Khaibar as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet," so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (Khaibar) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Ali", and the Prophet gave him the flag and Khaibar was conquered through him (with Allāh's Help).

**٤٢٠٩** - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلَيَّ رَضِيَ اللَّهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْرٍ وَكَانَ رَمِداً فَقَالَ: أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بَتَّنَا اللَّيْلَةَ الَّتِي فُتُحَتْ قَالَ: «لِأَغْطِيَنَّ الرَّأْيَةَ أَوْ لِيَأْخُذَنَّ الرَّأْيَةَ غَدًا رَجُلٌ يُجْهِهُ اللَّهُ وَرَسُولُهُ بِفُتُحِهِ عَلَيْهِ»، فَنَحْنُ نَرْجُوهَا فَقِيلَ: هَذَا عَلَيَّ، فَأَعْطَاهُ فَفُتُحَ عَلَيْهِ.

[راجع: ٢٩٧٦]

**4210.** Narrated Sahl bin Sa'd: On the day (of the battle) of Khaibar, Allāh's Messenger said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger and everyone of them was hopeful to receive it (i.e., the flag). The Prophet asked, "Where is 'Ali bin Abi Tālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Ali was brought and Allāh's Messenger spat in his eye and invoked good upon him. So, 'Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. 'Ali said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

**٤٢١٠** - حَدَّثَنَا قَتْبَيَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْرٍ: «لِأَغْطِيَنَّ هَذِهِ الرَّأْيَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدِيهِ، يُجْهِهُ اللَّهُ وَرَسُولُهُ، وَيُجْهِهُ اللَّهُ وَرَسُولُهُ». قَالَ: بَاتَ النَّاسُ يَدْوُكُونَ لِئِنْتَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَضْبَحَ النَّاسُ غَدَوْنَا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ: «أَيْنَ عَلَيَّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَا رَسُولَ اللَّهِ يَشْكِي عَيْنَيْهِ، قَالَ: فَأَرْسِلُوا إِلَيْهِ، فَأَتَيَ بِهِ فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَا حَتَّى كَانَ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّأْيَةَ فَقَالَ عَلَيَّ: يَا

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels.”

رَسُولُ اللهِ، أَفَاتُلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «أَنْفَذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحِرِهِمْ ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ وَأَخْرِجْهُمْ بِمَا يَجْبُ عَلَيْهِمْ مِنْ حَقٍّ اللَّهُ فِيهِ. قَوَّا اللَّهُ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرًا لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمُرُ النَّعْمَ».

[راجع: ٢٩٤٢]

٤٢١١ - حَدَّثَنَا عَبْدُ الْعَفَارِ بْنُ دَاؤِدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ حَ . وَحَدَّثَنِي أَخْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الرَّهْرِيُّ، عَنْ عَمْرِو مَوْلَى الْمُطَلَّبِ، عَنْ أَنَّسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِيمَنَا خَيْرٌ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذُكِرَ لَهُ جِمَالٌ صَفِيَّةُ بِنْتُ حُمَيْرَيْ بْنِ أَخْطَبَ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرْوَسًا فَاصْطَفَاهَا النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغَ بِهَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا رَسُولُ اللهِ ﷺ ثُمَّ صَنَعَ حَيْسًا فِي بَطْعٍ صَغِيرٍ ثُمَّ قَالَ لِي: «آذِنْ مَنْ حَوْلَكَ»، فَكَانَتْ تِلْكَ وَلِيَمَتُهُ عَلَى صَفِيَّةِ ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّيْ لَهَا وَرَاءَهُ بِعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَصْبَعُ رُكْبَتَهُ وَتَصْبَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ.

[راجع: ٣٧١]

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**4212.** Narrated Anas bin Mâlik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed with Šafiyah bint Huyâî for three days on the way of Khaibar where he consummated his marriage with her. Šafiyah was amongst those who were ordered to use a veil.

٤٢١٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَخِي، عَنْ سُلَيْمَانَ، عَنْ يَعْقِيْنَ، عَنْ حُمَيْدَ الطَّوَّلِيْنَ: سَمِعَ أَنَّسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَفَامَ عَلَى صَفَيَّةَ بْنِتِ حُبَيْبٍ بِطَرِيقٍ خَيْرٍ ثَلَاثَةَ أَيَّامٍ حَتَّى أَغْرَسَ بَهَا. وَكَانَتْ فَمَّا: ضَبَ عَلَيْهَا الْحَجَابُ.

[٣٧١ : راجع]

**4213.** Narrated Anas رضي الله عنه : The Prophet ﷺ stayed for three nights between Khaibar and Al-Madina and was married to Safiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilâl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Safiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْوِيْمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنَ أَبِي كَثِيرٍ: أَخْبَرَنِي حُمَيْدٌ أَنَّهُ سَمِعَ أَنَّسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَفَامِ الْبَيْتِ بَيْنَ خَيْرٍ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يَئْتِنِي عَلَيْهِ بِصَفَيْهِ، فَدَعَوْتُ الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِلَا بالِطَّاعِ فَبَسَطَهُ فَأَلْقَى عَلَيْهَا التَّمَرَ وَالْأَقْطَافَ وَالسَّمْنَ. فَقَالَ الْمُسْلِمُونَ: إِنْدَى أَمَهَاتِ الْمُؤْمِنِينَ أَوْ مَا مَلَكَتْ يَوْمِيْنِ؟ قَالُوا: إِنْ حَجَبَهَا فَهُوَ إِنْدَى أَمَهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهُوَ مِمَّا مَلَكَتْ يَوْمِيْنِ. فَلَمَّا ارْتَحَلَ وَطَأَ لَهَا خَلْفَهُ وَمَدَ الْحِجَابَ. [رَاجِعٌ:

[۳۷۱]

**4214.** Narrated ‘Abdullâh bin Mughaffal رضي الله عنه : While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

مُعَفِّلٌ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا  
مُحَاصِرِي خَيْرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ  
فِيهِ شَخْمٌ فَتَرَوْتُ لِأَخْذَهُ فَالْتَّفَّتَ فَإِذَا  
الَّذِي يَكْتُلُهُ فَاسْتَحْيَتُ.

٤٢١٥ - حَدَّثَنِي عَبْيُودُ بْنُ  
إِسْمَاعِيلَ، عَنْ أَبِي أَسَامَةَ، عَنْ عُبَيْدِ  
اللهِ، عَنْ نَافِعِ وَسَالِمٍ، عَنْ أَبِي عُمَرِ:  
أَنَّ رَسُولَ اللَّهِ يَكْتُلُهُ نَهَى يَوْمَ خَيْرٍ عَنْ  
أَكْلِ الثُّومِ وَعَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.  
[راجع: ٨٥٣]

نَهَى عَنْ أَكْلِ الثُّومِ: هُوَ عَنْ نَافِعِ  
وَحْدَهُ. وَلُحُومِ الْحُمُرِ الْأَهْلِيَّةِ: عَنْ  
سَالِمِ.

٤٢١٦ - حَدَّثَنِي يَحْيَى بْنُ فَزَعَةَ:  
حَدَّثَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ  
عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ  
عَلَيِّ، عَنْ أَبِيهِمَا، عَنْ عَلَيِّ بْنِ أَبِي  
طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ  
يَكْتُلُهُ نَهَى عَنْ مُمْتَنَعِ النِّسَاءِ يَوْمَ خَيْرٍ،  
وَعَنْ أَكْلِ لُحُومِ الْحُمُرِ الْأَنْسِيَّةِ.  
[انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

٤٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ  
مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عَبْيُودُ  
اللهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبِي  
عُمَرِ: أَنَّ رَسُولَ اللَّهِ يَكْتُلُهُ نَهَى يَوْمَ  
خَيْرٍ عَنْ لُحُومِ الْحُمُرِ الْأَهْلِيَّةِ.  
[راجع: ٨٥٣]

٤٢١٨ - حَدَّثَنِي إِسْحَاقُ بْنُ

4215. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما On the day (of the battle) of Khaibar, Allāh’s Messenger ﷺ forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, *Hadith* No.854].

4216. Narrated ‘Alī bin Abī Tālib رَضِيَ اللَّهُ عَنْهُ On the day (of the battle) of Khaibar, Allāh’s Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

4217. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما On the day (of the battle) of Khaibar, Allāh’s Messenger ﷺ forbade the eating of the meat of donkeys.

4218. Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُما Allāh’s Messenger ﷺ forbade the eating

of the meat of donkeys.

نَصْرٌ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ: حَدَّثَنَا عَيْدُ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنْ ابْنِ عَمَّرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الْأَكْلِ لِحُومِ الْحُمْرِ الْأَهْلِيَّةِ. [راجع: ٨٥٣]

٤٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدٍ ابْنِ عَلَيٍّ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْرٍ عَنِ الْأَكْلِ لِحُومِ الْحُمْرِ وَرَحْصٍ فِي الْخَيْلِ. [انظر: ٥٥٢٤، ٥٥٢٠]

٤٢٢٠ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَادٌ، عَنْ الشَّيْبَانِيِّ قَالَ: سَوْفَتُ ابْنَ أَبِي أُوفَى رَضِيَ اللَّهُ عَنْهُمَا: أَصَابَتْنَا مَجَاعَةً يَوْمَ خَيْرٍ فَإِنَّ الْقُدُورَ لَتَعْلَى، قَالَ: وَيَعْصُمُهَا نَصْبَتْ فَجَاءَ مُنَادِيَ النَّبِيِّ ﷺ: لَا تَأْكُلُوا مِنْ لِحُومِ الْحُمْرِ شَيْئًا وَأَهْرِيقُوهَا، قَالَ ابْنُ أَبِي أُوفَى: فَتَحَدَّثْنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لِأَنَّهَا لَمْ تُخْمَسْ. وَقَالَ بَعْضُهُمْ: نَهَى عَنْهَا الْبَيْتَةَ لِأَنَّهَا كَانَتْ تَأْكُلُ الْعَذْرَةَ. [راجع: ٣١٥٥]

٤٢٢١ - حَدَّثَنَا حَجَاجُ بْنُ مَنْهَلٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَدَيْ بْنُ ثَابِتٍ، عَنْ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ أَبِي أُوفَى أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمْرًا وَاطْبُخُوهَا، فَنَادَى

٤٢٢٠. Narrated Ibn Abī Aūfā: عَنْهُمَا On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

٤٢٢١, ٤٢٢٢. Narrated Al-Barā' and 'Abdullāh bin Abī Aūfa: عَنْهُمْ that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

منادي النبي ﷺ: أكثروا القذور.

[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦]

٤٢٢٤ - حَدَّثَنِي

**4223, 4224.** Narrated Al-Barā' and Ibn Abī Aūfa: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

إسحاق: حَدَّثَنَا عَبْدُ الصَّمْدِ: حَدَّثَنَا

شعبة: حَدَّثَنَا عَدَى بْنُ ثَابَتٍ قَالَ:

سَعَيْتُ الْبَرَاءَ وَابْنَ أَبِي أُوْفَى رَضِيَ اللَّهُ عَنْهُمْ يُحَدِّثَانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ

قَالَ يَوْمًا خَيْرٌ وَقَدْ نَصَبُوا القذورَ:

«أَكْثِرُوا القذورَ». [راجع: ٤٢٢١، ٣١٥٣]

٤٢٢٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا

شعبة، عن عدّي بن ثابت، عن

البراء قال: غزونا مع النبي ﷺ

نحوه. [راجع: ٤٢٢١]

٤٢٢٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ

مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ:

أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنْ الْبَرَاءِ

بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:

أَمَرْنَا النَّبِيَّ ﷺ فِي غَرْوَةِ خَيْرٍ أَنْ

نُقْيِ الْحُمُرَ الْأَهْلِيَّةَ نِيَّةً وَنَضِيْجَةً، ثُمَّ

لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدَ. [راجع: ٤٢٢١]

٤٢٢٧ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي

الْحَسَنِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ:

حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ،

عَنْ ابْنِ عَبَّاسٍ قَالَ: لَا أَدْرِي أَنَّهُ

عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ

حَمُولَةً النَّاسِ فَكَرِهَ أَنْ تَذَهَّبَ

حَمُولَتَهُمْ أَوْ حَرَمَهُمْ فِي يَوْمٍ خَيْرٍ لَحْمَ

**4226.** Narrated Al-Barā' bin 'Āzib: During the Ghazwā of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

**4227.** Narrated Ibn 'Abbās: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

الْحُمُرِ.

**4228.** Narrated Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : On the day (of the battle) of Khaibar, Allāh’s Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi‘ explained this, saying, “If a man had a horse, he was given three shares and if he had no horse, then he was given one share.”

٤٢٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافعٍ، عَنْ أَبْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْرِ الْفَرَسِ سَهْمَيْنَ وَلِلرَّاجِلِ سَهْمًا، قَالَ: فَسَرَّهُ نَافعٌ فَقَالَ: إِذَا كَانَ مَعَ الرَّجُلِ فَرْسٌ فَلَهُ ثَلَاثَةُ أَسْهُمٍ فَإِنْ لَمْ يَكُنْ لَّهُ فَرْسٌ فَلَهُ سَهْمٌ. [راجع: ٢٨٦٣]

**4229.** Narrated Jubair bin Mu‘im رَضِيَ اللَّهُ عَنْهُ : Uthmān bin ‘Affān and I went to the Prophet ﷺ and said, “You had given Banū Al-Muṭtalib from the Khums of Khaibar’s booty and left us in spite of the fact that we and Banū Al-Muṭtalib are on equal family status with you.” The Prophet ﷺ said, “Banū Hāshim and Banū Al-Muṭtalib only are one and the same.” So, the Prophet ﷺ did not give anything to Banū ‘Abd Shams and Banū Nawfal.<sup>(1)</sup>

٤٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ يُونُسَ، عَنْ أَبْنَ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، أَنَّ جُبَيرَ بْنَ مُظْعِمٍ أَخْرَهُ قَالَ: مَشِيتُ أَنَا وَعُثْمَانُ بْنُ عَفَانَ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: أَعْطَيْتَ بَنِي الْمُظَلِّبِ مِنْ خُمُسِ خَيْرِ وَتَرَكْنَا وَنَحْنُ بَمَزْلَةٍ وَاحِدَةٍ مِنْكَ؟ فَقَالَ: «إِنَّمَا بَنُو هَاشِمَ وَبَنُو الْمُظَلِّبِ شَيْءٌ وَاحِدٌ». قَالَ جُبَيرٌ: وَلَمْ يَقْسِمْ النَّبِيُّ ﷺ لَبِنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا. [راجع: ٣١٤٠]

**4230.** Narrated Abū Müsa رَضِيَ اللَّهُ عَنْهُ : The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as *Muhajirūn* (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَمَةً: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَغَنَا مَخْرُجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ

(1) (H. 4229) ‘Uthmān belonged to Banū ‘Abd Shams and Jubair belonged to Banū Nawfal.

فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخْوَانِي لِي  
أَنَا أَضْعَرُهُمْ، أَحَدُهُمَا أَبُو بُرْدَةَ  
وَالآخَرُ أَبُو رُهْبَنْ، إِمَّا قَالَ: بِضَعَا،  
وَإِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ  
اثْتَنِينَ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي،  
فَرَكِبْنَا سَفِينَةً، فَأَقْتَلَنَا سَفِينَتَنا إِلَى  
النَّجَاشِيِّ بِالْحَبَشَةِ. فَوَافَقْنَا جَعْفَرَ بْنَ  
أَبِي طَالِبٍ فَأَقْتَلْنَا مَعَهُ حَتَّىٰ قَلِيمَنَا  
جِيمِعًا فَوَافَقْنَا النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ افْتَتَحَ  
خَمْرَهُ. وَكَانَ أُنَاسٌ مِنَ الْأَئِمَّةِ يَقُولُونَ  
لَنَا يَعْنِي لِأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ  
بِالْهِجْرَةِ. وَدَخَلْتُ أَسْمَاءَ بْنَتَ  
عُمَيْنِيْنَ، وَهِيَ مِنْ قَلِيمَ مَعَنَا، عَلَىٰ  
حَفْصَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرَةً وَقَدْ  
كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ  
هَاجَرَ فَدَخَلَ عُمَرُ عَلَىٰ حَفْصَةَ،  
وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى  
أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءَ بْنَتْ  
عُمَيْنِيْنَ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟  
الْبَخْرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءَ: نَعَمْ،  
قَالَ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَتَخْنُ أَحَقُّ  
بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْكُمْ، فَعَضَيْتُ  
وَقَالَتْ: كَلَّا وَاللَّهُ، كُثُّثْتُ مَعَ رَسُولِ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُطْعِمُ جَائِعَكُمْ وَيَعْظُمُ جَاهِلَكُمْ  
وَكُنَّا فِي دَارِ - أَوْ فِي أَرْضِ -  
الْبَعْدَاءِ الْبَعْضَاءِ بِالْحَبَشَةِ وَذَلِكَ فِي  
اللَّهِ وَفِي رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَيْمَانُ اللَّهِ لَا  
أَطْعُمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّىٰ

أذكُر ما قُلْت لِرَسُولِ اللَّهِ وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَادُوكُرْ ذَلِكَ لِلنَّبِيِّ وَاسْأَلُهُ وَاللَّهُ لَا أَكْنِدُ وَلَا أَزِيغُ وَلَا أَزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

٤٢٣١ - فَلَمَّا جاء النَّبِيِّ قَالَ: يَا نَبِيَّ اللَّهِ، إِنَّ عُمَرَ قَالَ كَذَّا وَكَذَّا، قَالَ: «فَمَا قُلْتَ لَهُ؟» قَالَ: قُلْتُ لَهُ كَذَّا وَكَذَّا، قَالَ: «إِنَّسَ بِأَحَقٍ بِي مِنْكُمْ، وَلَهُ وَلِأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ هِجْرَتَانِ». قَالَ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالًا يَسَّالُونِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَخُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمُ النَّبِيُّ . قَالَ أَبُو بُرَدَةَ: قَالَ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لِيُسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي .

٤٢٣٢ - قَالَ أَبُو بُرَدَةَ، عَنْ أَبِي مُوسَى: قَالَ النَّبِيُّ : «إِنِّي لَا أَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ وَإِنْ كُنْتُ لَمْ أَرَ مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ: الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْتَظِرُوهُمْ». .

٤٢٣٣ - حَدَّثَنِي إِسْحَاقُ بْنُ

**4231.** So when the Prophet ﷺ came, she said, "O Allah's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā') , "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Müsa and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Müsa requesting me to repeat this narration again and again."

**4232.** Narrated Abū Burda: Abū Müsa said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn*, when they recite the Qur'aan, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'aan at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Hakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): My companions order you to wait for them.'"

**4233.** Narrated Abū Müsa: We came upon the Prophet ﷺ after he had conquered

**Khaibar.** He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

ابراهيم: سمع حفص بن غياث:  
حدثنا بريد بن عبد الله، عن أبي بُرَّةَ، عن أبي موسى، قال: قدمنا على النبي ﷺ بعد أن افتتح خير فقسم لنا ولم يقسم لأحد لم يشهد الفتح غيرنا. [راجع: ٣١٣٦]

**4234.** Narrated Abū Hurairah : رضي الله عنه When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh's Messenger ﷺ to the valley of Al-Qurā, and at that time Allāh's Messenger ﷺ had a slave called Mid'am who had been presented to him by one of Banū Ad-Dibāb. While the slave was dismounting the saddle of Allāh's Messenger ﷺ, an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him for the martyrdom." Allāh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Messenger ﷺ said, "This is a strap" or "these are two straps of fire."

٤٢٣٤ - حدثني عبد الله بن محمدي: حدثنا معاوية بن عمرو: قال أبو إسحاق، عن مالك بن أنس قال: حدثني ثور: قال سالم مولى ابن مطیع: أنه سمع أبا هريرة رضي الله عنه يقول: افستخنا خير ولم نعم ذهباً ولا فضةً، إنما عيمنا البتر والإبل والمماع والحوائط، ثم انصرنا مع رسول الله ﷺ إلى وادي القرى وعنة عبد له يقال له مدغم، أهداه له أحد بنى الضباب، فيئما هو يحيط رحل رسول الله ﷺ إذ جاءه سهم عاثر حتى أصاب ذلك العبد. فقال الناس: هنئا له الشهادة، فقال رسول الله ﷺ: «بلى والذى نفسي بيده وإن الشملة التي أصابها يوم خير من المغانم لم تصيبها المقادس لتشتعل عليه ناراً». فجاء رجل حين سمع ذلك من النبي ﷺ بشراك أو بشراكين فقال: هذا شيء كثُر أصبه، فقال رسول الله ﷺ: «شراك أو شراكان من نار». [انظر: ٦٧٠٧]

**4235.** Narrated 'Umar bin Al-Khattāb : By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

**٤٢٣٥** - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْحَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ أَتْرُكَ أَخْرَى النَّاسِ بِيَانًا لِئَسْ لَهُمْ شَيْءٌ مَا فُتَحَتْ عَلَيَّ فَرِيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْرَهُ وَلَكُنِي أَثْرُكُهَا خِزَانَهُ لَهُمْ يَقْسِمُونَهَا. [راجع: ٢٢٣٤]

**4236.** Narrated 'Umar : But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

**٤٢٣٦** - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْتَهَى: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكٍ بْنِ أَنَّسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَوْلَا آخْرُ الْمُسْلِمِينَ مَا فُتَحَتْ عَلَيْهِمْ فَرِيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْرَهُ . [راجع: ٢٢٣٤]

**4237.** Narrated 'Anbasa bin Sa'īd: Abū Hurairah رَضِيَ اللَّهُ عَنْهُ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'īd bin Al-'Āṣ said to him, "O Allāh's Messenger! Do not give him." Abū Hurairah then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'īd's son said, "How strange! A guinea pig coming from Qadūm Ad-Dā'n<sup>(1)</sup>!"

**٤٢٣٧** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ قَالَ: سَمِعْتُ الرَّزْهَرِيَّ وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: أَخْبَرَنِي عَنْبَسَةُ بْنُ سَعِيدٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ قَالَ لَهُ بَعْضُ بَنِي سَعِيدٍ بْنِ الْعَاصِ: لَا تُعْطِهِ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ فَوَقَلِ، فَقَالَ: وَاعْجَبَاهُ لَوْبِرْ تَدَلَّى مِنْ قَدْوِمِ الصَّانِ . [راجع: ٢٨٢٧]

**4238.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ :

**٤٢٣٨** - وَيُذَكَّرُ عَنِ الزُّبَيْدِيِّ،

(1) (H. 4237) Qadūm Ad-Dā'n is the name of a mountain in the land of Abū Hurairah's tribe.

Allāh's Messenger ﷺ sent Abān from Al-Madīna to Najd as the commander of a Sarī'a. Abān and his companions came to the Prophet ﷺ at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allāh's Messenger! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Dāl!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not give them any share.

عَنِ الْهُرَيْرِيِّ قَالَ: أَخْبَرَنِي عَبْنَ سَعِيدٍ: أَنَّهُ سَمِعَ أبا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بْنَ الْعَاصِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَانَ عَلَى سَرِيَّةٍ مِّنَ الْمَدِينَةِ قَبْلَ نَجْدٍ، قَالَ أَبُو هُرَيْرَةَ: فَقَدِيمٌ أَبَانُ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ بِخَيْرٍ بَعْدَمَا افْتَشَهَا وَإِنَّ حُزْمَ حَيْلَهُمْ لَلَّيْفُ، قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ لَا تَقْسِمْ لَهُمْ، قَالَ أَبَانُ: وَأَنْتَ بِهِذَا يَا وَبِرُّ تَحَدَّرُ مِنْ رَأْسِ ضَالٍ؟ فَقَالَ النَّبِيُّ ﷺ: يَا أَبَانُ اجْلِسْ، فَلَمْ يَقْسِمْ لَهُمْ. قَالَ أَبُو عَبْدِ اللَّهِ: الضَّالُّ [٢٨٢٧] (راجع: ٢٨٢٧)

**4239.** Narrated Sa'íd: Abān bin Sa'íd came to the Prophet ﷺ and greeted him. Abū Hurairah said, "O Allāh's Messenger! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadūm Dā'n, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."<sup>(1)</sup>

٤٢٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي جَدِّي: أَنَّ أَبَانَ بْنَ سَعِيدٍ أُكْلِلَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقَالَ أَبُو هُرَيْرَةَ: يَا رَسُولَ اللَّهِ، هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. وَقَالَ أَبَانُ لِأَبِيهِ هُرَيْرَةَ: وَأَعْجَبَا لَكَ، وَبِرٌّ تَدَادًا مِّنْ قَدْوَمٍ ضَانٍ يَنْتَعِي عَلَى امْرَأٍ أَكْرَمَهُ اللَّهُ يَبْدِي، وَمَعْنَاهُ أَنْ يُهْنِي يَبْدِي. [راجع: ٢٨٢٧]

**4240, 4241.** Narrated 'Āishah: رَضِيَ اللَّهُ عَنْهَا عَلَيْهَا السَّلَامُ، the daughter of the Prophet ﷺ sent someone to Abū Bakr (when he was a caliph), asking for her

٤٢٤٠، ٤٢٤١ - حَدَّثَنَا يَحْيَى بْنُ بُكْرٍ: حَدَّثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُزْرَوَةَ، عَنْ

(1) (H. 4239) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

inheritance of what Allāh's Messenger ﷺ had left of the property bestowed on him by Allāh from the *Fai* (i.e., booty gained without fighting) in Al-Madina, and Fadak, and what remained of the *Khumus* of the Khaibar booty. On that, Abū Bakr said, "Allāh's Messenger ﷺ said, 'Our property is not inherited. Whatever we leave, is *Sadaqa* (charity), but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the *Sadaqa* of Allāh's Messenger and will leave it as it was during the lifetime of Allāh's Messenger ﷺ, and will dispose of it as Allāh's Messenger ﷺ used to do." So, Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī buried her at night without informing Abū Bakr and he offered the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So, 'Alī sought reconciliation with Abū Bakr and gave him the *Bai'a* (pledge). 'Alī had not given the *Bai'a* (pledge) during those months (i.e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them". So, Abū Bakr entered upon them, and then 'Alī uttered *Tashahhud*<sup>(1)</sup> and said (to Abū Bakr), "We know well your

عائشة: أَنَّ فاطِمَةَ عَلَيْهَا السَّلَامُ بُنْتَ النَّبِيِّ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ سَأْلَةً مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَقَدَّكَ وَمَا يَقْتَيِ مِنْ خُمُسٍ خَيْرٍ، فَقَالَ أَبُو بَكْرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ»، وَإِنَّمَا اللَّهُ لَا يُعِيرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا يَعْمَلُنَّ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فاطِمَةَ مِنْهَا شَيْئًا فَوَجَدَتْ فاطِمَةَ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهِجَرَتْهُ فَلَمْ تَكُلْنَهُ حَتَّى تُؤْفَقِتْ: وَعَاشَتْ بَعْدَ ذَلِكَ سَيِّةً أَشَهُرًا، فَلَمَّا تُؤْفِقِتْ دَفَقَهَا زُوْجُهَا عَلَيْهِ لَيْلًا وَلَمْ يُؤْذِنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا. وَكَانَ لَعْنَى مِنَ النَّاسِ وَجْهٌ حَيَاةً فاطِمَةَ، فَلَمَّا تُؤْفِقِتْ اسْتَنْكَرَ عَلَيْهِ وُجُوهُ النَّاسِ فَالْتَّمَسَ مُصَالَحةً أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ يُبَايِعُ تَلْكَ الأَشْهُرَ، فَأَرْسَلَ إِلَى أَبِي بَكْرٍ: أَنَّ اثْنَتَنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكُ، كَرَاهِيَّةٌ لِخَضُورِ عُمَرٍ، فَقَالَ عُمَرُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَخَدَكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي؟ وَاللَّهُ لَا يَنْهَا، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ

(1) (H. 4241) "Lā ilāha illallāh" (none has the right to be worshipped but Allāh), and Muḥammad (ﷺ) is the Messenger of Allāh.

superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allāh's Messenger ﷺ." Thereupon Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Messenger ﷺ following, in disposing of it, but I will follow." On that 'Ali said to Abū Bakr, "I promise to give you the *Bai'a* (pledge) this afternoon." So, when Abū Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then mentioned the story of 'Ali and his failure to give the *Bai'a* (pledge) and excused him, accepting what excuses he had offered. Then 'Ali (got up) and praying (to Allāh) for forgiveness, he uttered *Tashah-hud*, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Ali added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Ali as he did to what the people had done (i.e., giving the *Bai'a* (pledge) to Abū Bakr).

4242. Narrated 'Aishah رضي الله عنها: When Khaibar was conquered, we said,

فَتَشَهَّدَ عَلَيْيِ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ وَلَمْ تَنْفَسْ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ. وَلَكُنَّكَ اسْتَبَدَّدَتْ عَلَيْنَا بِالْأَمْرِ وَكُنَّا نَرِي لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيبًا حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي يَبْدُو لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَّ مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأُمُوَالِ فَلَمْ آلَ فِيهَا عَنِ الْخَيْرِ وَلَمْ أَتُرُكْ أَمْرًا رَأَيْتَ رَسُولَ اللَّهِ ﷺ يَضْطَعُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلَيَّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ الظَّهَرَ رَقَيَ الْمُبَيَّنُ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلَيَّ وَتَخَلَّفَ عَنِ الْبَيْعَةِ وَعَذَرَهُ بِالَّذِي اعْتَدَرَ إِلَيْهِ. ثُمَّ اسْتَفَرَ وَتَشَهَّدَ عَلَيَّ فَعَظَمَ حَقَّ أَبِي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ تَفَاسِيَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْكَارًا لِلَّذِي فَضَّلَ اللَّهُ بِهِ وَلَكُنَّا نَرِي لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا. فَاسْتَبَدَّ عَلَيْنَا فَوَجَدْنَا فِي أَنْفُسِنَا، فَسُرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبَّتْ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلَيَّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ. [راجع: ٣٠٩٢، ٣٠٩٣]

"Now we will eat our fill of dates!"

**4243.** Narrated Ibn 'Umar رضي الله عنهم : We did not eat our fill except after we had conquered Khaibar.

(40) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

**4244, 4245.** Narrated Abū Sa'īd Al-Khudrī and Abū Hurairah رضي الله عنهم : Allāh's Messenger ﷺ appointed a man as the ruler of Khaibar who later brought some *Janīb* (i.e., dates of good quality) to the Prophet ﷺ. On that, Allāh's Messenger ﷺ said (to him), "Are all the dates of Khaibar like this?" He said, "No, by Allāh, O Allāh's Messenger! But we take one *Sā'* of these (dates of good quality) for two or three *Sā'* of other dates (of inferior quality)." On that, Allāh's Messenger ﷺ said, "Do not do so as it is a kind of usury (*Ribā Faḍl*) but first sell the inferior quality dates for money and then with money, buy *Janīb*."

**4246, 4247.** Abū Sa'īd and Abū Hurairah said, "The Prophet ﷺ made the brother of Banī 'Adī from the *Ansār* as the ruler of Khaibar."

بَشَّارٌ: حَدَّثَنَا حَرْمَيْ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عُمَارَةُ، عَنْ عَكْرَمَةَ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا فُتَحَتْ خَيْرُ فُلْنَا: الآنَ نَشْبَعُ مِنَ التَّمْرِ.

**٤٢٤٣** - حَدَّثَنَا الْحَسْنُ: حَدَّثَنَا قُرَةُ ابْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا شَيْعَنَا حَتَّى فَتَحَنَّا خَيْرًا.

(٤٠) بَابُ اسْتِعْمَالِ الْبَيِّنَاتِ عَلَى أَهْلِ خَيْرٍ

**٤٢٤٤** - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي مَالْكُ، عَنْ عَبْدِ الْمَجِيدِ بْنِ سُهْلِيْنَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي سَعِيدِ الْخُذْرِيِّ، وَأَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْمَلَ رَجُلًا عَلَى خَيْرٍ فَجَاءَهُ بَتْمَرٍ حَبِيبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ تَمْرٍ خَيْرٌ هَكَذَا!» فَقَالَ: لَا وَاللَّهِ يَا رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا بِالصَّاعَيْنِ، بِالثَّلَاثَةِ، فَقَالَ: لَا تَفْعَلْ، بِعِ الْجَمْعِ بِالدَّرَاهِمِ ثُمَّ ابْتَغِ بِالدَّرَاهِمِ حَبِيبًا». [راجع: ٢٢٠١]

[٢٢٠٢]

**٤٢٤٦** - وَقَالَ عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَجِيدِ، عَنْ سَعِيدِ: أَنَّ أَبَا سَعِيدِ وَأَبَا هُرَيْرَةَ

حَدَّثَنَا أَنَّ النَّبِيَّ ﷺ بَعَثَ أخَا بَنِي عَدَى مِنَ الْأَنْصَارِ إِلَى خَيْرٍ فَأَمَرَهُ عَلَيْهَا. [راجع: ٢٢٠١، ٢٢٠٢]

وَعَنْ عَبْدِ الْمَجِيدِ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ مُثْلَهُ.

(٤١) بَابُ مُعَامَلَةِ النَّبِيِّ ﷺ أَهْلَ خَيْرٍ

**(41) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.**

4248. Narrated 'Abdullāh: The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

٤٢٤٨ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرَةُ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَغْطِي النَّبِيَّ ﷺ خَيْرَ الْيَهُودَ أَنْ يَعْمَلُوهَا وَيَزْرُعُوهَا وَلَهُمْ شَطْرُ مَا يَخْرُجُ مِنْهَا. [راجع: ٢٢٨٥]

(٤٢) بَابُ الشَّاةِ الَّتِي سُمِّتَ لِلنَّبِيِّ ﷺ بِخَيْرٍ،

رَوَاهُ عُرْوَةُ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ

**(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet ﷺ at Khaibar.**

4249. Narrated Abū Hurairah: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Messenger ﷺ.

٤٢٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْأَنْبِيثُ: حَدَّثَنَا سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فُتُحَتْ خَيْرُ أَهْدِيَتْ لِرَسُولِ اللَّهِ ﷺ شَاةً فِيهَا سُمٌّ. [راجع: ٣١٦٩]

(٤٣) بَابُ غَزَوةِ زَيْدِ بْنِ حَارِثَةَ

**(43) CHAPTER. The Ghazwā of Zaid bin Haritha.**

4250. Narrated Ibn 'Umar: Allāh's Messenger ﷺ appointed Usāma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his

٤٢٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنِ

leadership, you have already spoken ill of his father's leadership before. By Allāh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usāma) is one of the most beloved persons to me after him."

ابن عمر رضي الله عنهما قال: أَمَرَ رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أُسَامَةَ عَلَى قَوْمٍ فَطَعَنُوا فِي إِمَارَتِهِ فَقَالَ: «إِنْ تَطْعَنُوا فِي إِمَارَتِهِ فَقَدْ طَعَثْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا لَيْسَ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

**(44) CHAPTER. The 'Umra Al-Qadā' (i.e., an 'Umra performed in lieu of an abandoned or missed or being prevented 'Umra.)**

4251. Narrated Al-Barā: When the Prophet ﷺ proceeded to perform 'Umra in the month of Dhul-Qa'da, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muḥammad the Messenger of Allāh has concluded."

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are the Messenger of Allāh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he ﷺ said to 'Alī, "Erase (the name of) 'Messenger of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i.e., your name)." Then Allāh's Messenger ﷺ took the writing sheet—and he did not know a better writing... and he wrote<sup>(1)</sup> or got it the following written!

"This is the peace treaty which

(٤٤) باب عمرة القضاء،  
ذكره أنس عن النبي ﷺ.

٤٢٥١ - حدثني عبيد الله بن موسى، عن إسرائيل، عن أبي إسحاق، عن البراء رضي الله عنه قال: لما اعمتم النبي ﷺ في ذي القعدة فأبى أهل مكة أن يدعوه يدخل مكة حتى فاصاهم على أن يقيم بها ثلاثة أيام. فلما كتب الكتاب كتبوا: هذا ما قاضى عليه محمد رسول الله. قالوا: لا تقر لك بهدا. لو تعلم ألك رسول الله ما متاعك شيئاً، ولكن أنت محمد بن عبد الله، فقال: أنا رسول الله، وأنا محمد بن عبد الله. ثم قال لعلي: «افح رسول الله»، قال علي: لا والله لا أمحوك أبداً، فأخذ رسول الله ﷺ الكتاب وليس يحسن يكتب، فكتب: هذا ما قاضى محمد بن عبد الله لا

(1) (H. 4251) See *Fath Al-Bārī*.

Muhammad, the son of 'Abdullāh, has concluded: Muhammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him."

(In the next year) when the Prophet ﷺ entered Makkah and when the stipulated period of stay elapsed, the infidels came to 'Alī and said, "Tell your companion (Muhammad ﷺ) to go out, as the stipulated period of his stay has finished." So the Prophet ﷺ departed (from Makkah) and the daughter of Ḥamza followed him shouting "O Uncle, O Uncle!" 'Alī took her by the hand and said to Fāṭima عليهما السلام "Take the daughter of your uncle." So, she made her ride (on her horse). (When they reached Al-Madīna) 'Alī, Zaid and Ja'far quarreled about her. 'Alī said, "I took her for she is the daughter of my uncle." Ja'far said, "She is the daughter of my uncle and her aunt is my wife." Zaid said, "She is the daughter of my brother." On that, the Prophet ﷺ gave her to her aunt and said, "The aunt is of the same status as the mother." He then said to 'Alī, "You are from me, and I am from you," and said to Ja'far, "You resemble me in appearance and character," and said to Zaid, "You are our brother and our freed slave." 'Alī said to the Prophet ﷺ "Won't you marry the daughter of Ḥamza?" The Prophet ﷺ said, "She is the daughter of my foster milk-suckling brother."

**4252.** Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ set out with the intention of performing 'Umra, but the infidels of Quraish intervened between him and the Ka'bah, so the Prophet ﷺ slaughtered his *Hady* (i.e., sacrificing

يُنْذِحُلُّ مَكَّةَ السَّلَاحِ إِلَّا السَّيْفَ فِي  
الْقَرَابِ، وَأَنَّ لَا يَخْرُجَ مِنْ أَهْلِهَا  
بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَبَعَّهُ، وَأَنَّ لَا يَمْنَعَ  
مِنْ أَصْحَابِهِ أَحَدًا إِنْ أَرَادَ أَنْ يَقُومَ  
بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الْأَجْلُ أَتَوْا  
عَلَيْهَا فَقَالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ  
عَنَّا فَقَدْ مَضَى الْأَجْلُ. فَخَرَجَ النَّبِيُّ  
ﷺ فَتَبَعَّتْهُ ابْنَةُ حَمْزَةَ تُنَادِي: يَا عَمَّ يَا  
عَمَّ، فَتَنَوَّلَهَا عَلَيَّ فَأَخَذَ بِيَدِهَا وَقَالَ  
لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: دُونَكَ ابْنَةُ  
عَمِّكَ، حَمَلْتَهَا. فَاخْتَصَسَ فِيهَا عَلَيَّ  
وَرَزِيدُ وَجَعْفَرُ، فَقَالَ عَلَيَّ: أَنَا أَخَذْتُهَا  
وَهِيَ بُنْتُ عَمِّيْ. وَقَالَ جَعْفَرُ: ابْنَةُ  
عَمِّيْ وَخَاتَهَا تَحْتِي. وَقَالَ رَزِيدُ:  
بُنْتُ أَخِيْ، فَقَضَى بِهَا النَّبِيُّ ﷺ.  
لِخَالَاهَا وَقَالَ: (الخالَةُ بِمَنْزِلَةِ الْأُمِّ).  
وَقَالَ لِعَلَيَّ: أَنَّتِ مَنِيْ وَأَنَا مُنْكَ.  
وَقَالَ لِجَعْفَرِ: (أَشْبَهَتْ خَلْقِي  
وَخُلُقِيْ). وَقَالَ لِرَزِيدِ: (أَنَّتِ أَخْوَنَا  
وَمَوْلَانَا). وَقَالَ عَلَيَّ: أَلَا تَنْزَوُجُ  
بُنْتَ حَمْزَةَ؟ قَالَ: (إِنَّهَا بُنْتُ أَخِيْ مِنَ  
الرَّضَاعَةِ). [راجع: ١٧٨١]

٤٢٥٢ - حَدَّثَنِي مُحَمَّدٌ - هُوَا  
بْنُ رَافِعٍ - : حَدَّثَنَا سُرِيجٌ: حَدَّثَنَا  
فَلَيْلُحُّ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ  
بْنِ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي: حَدَّثَنَا فَلَيْلُحُّ

animal) and shaved his head at Al-Hudaibiya and concluded a treaty with them (i.e., the infidels) on condition that he would perform ‘Umra the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet ﷺ performed the ‘Umra in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

بْنُ سُلَيْمَانَ، عَنْ نَافِعٍ، عَنْ أَبْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مُعْتَمِرًا فَحَالَ كُفَّارُ قُرْيَشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَتَحَرَّ هَذِهِ رَأْسَةُ الْحَدِيبِيَّةِ وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرُوا بِالْحَدِيبِيَّةِ الْمُقْبَلَ، وَلَا يَحْمِلُ سَلاحًا عَلَيْهِمْ إِلَّا سُيُوفًا، وَلَا يُقْبِسُ بِهَا إِلَّا مَا أَحَبُّوا. فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبَلِ فَدَخَلَهَا كَمَا كَانَ صَالِحَهُمْ. فَلَمَّا أَنْ أَقَامَ بِهَا ثَلَاثَةً أَمْرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

**4253.** Narrated Mujāhid: ‘Urwa and I entered the mosque and found ‘Abdullāh bin ‘Umar sitting beside the dwelling place of ‘Aishah. ‘Urwa asked (Ibn ‘Umar), “How many ‘Umra did the Prophet ﷺ perform?” Ibn ‘Umar replied, “Four, one of which was in the month of Rajab.”

٤٢٥٣ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُزْرَوْهُ بْنَ الرُّبِّيرِ الْمَسْجِدَ فَإِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ ثُمَّ قَالَ: كَمْ اعْتَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ.

[راجع: ١٧٧٥]

**4254.** Then we heard ‘Āishah brushing her teeth whereupon ‘Urwa said, ‘O Mother of the believers! Don’t you hear what Abū ‘Abdur-Rahmān is saying? He is saying that the Prophet ﷺ performed four ‘Umra, one of which was in the month of Rajab.’ ‘Āishah said, “The Prophet ﷺ did not perform any ‘Umra but he (i.e., Ibn ‘Umar) witnessed it. And he (the Prophet ﷺ) never did any ‘Umra in (the month of) Rajab.”

٤٢٥٤ - ثُمَّ سَمِعْنَا أَسْتِنَانَ عَائِشَةَ. قَالَ عُزْرَوْهُ: يَا أُمَّ الْمُؤْمِنِينَ، أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اعْتَمَرَ أَرْبَعَ عَمَرَ إِحْدَاهُنَّ فِي رَجَبٍ، فَقَالَتْ: مَا اعْتَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا وَهُوَ شَاهِدٌ، وَمَا اعْتَمَرَ فِي رَجَبٍ فَقُطُّ.

[راجع: ١٧٧٦]

**4255.** Narrated Ibn Abī Aufa: When Allāh’s Messenger ﷺ performed the

٤٢٥٥ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ

'Umra (which he performed in the year following the treaty of *Al-Hudaibiya*) we were screening Allāh's Messenger ﷺ from the infidels and their boys lest they should harm him.

الله: حَدَّثَنَا سُفِيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى يَقُولُ: لَمَّا اعْتَمَرَ رَسُولُ اللهِ ﷺ سَرْزَنَةً مِنْ غَلْمَانِ الْمُشْرِكِينَ وَمِنْهُمْ أَنْ يُؤْذِنَا رَسُولُ اللهِ ﷺ. [راجع:

[١٦٠٠]

**4256.** Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Messenger ﷺ and his Companions arrived (at Makkah), *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) said, "There have come to you a group of people who have been weakened by the fever of *Yathrib* (i.e., Al-Madīna)." So the Prophet ﷺ ordered his Companions to do *Ramal*<sup>(1)</sup> in the first three rounds of *Tawāf* around the Ka'bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet ﷺ from ordering them to do *Ramal* in all the rounds of *Tawāf*, was that he pitied them.

Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Makkah) in the year of peace (following that of *Al-Hudaibiya* Treaty with the *Mushrikūn* of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to *Al-Mushrikūn*" and *Al-Mushrikūn* were watching (the Muslims) from (the hill of) Qu'aqī'ān.

**4257.** Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ hastened in going around the Ka'bah and between the As-Ṣafā and Al-Marwā in order to show *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in

٤٢٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَزْبٍ: حَدَّثَنَا حَمَادٌ هُوَ ابْنُ زَيْدٍ، عَنْ أَبْيَوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِيمٌ رَسُولُ اللهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدْ وَهَتَّهُمْ حُمَّى يُنْبَرِبُ. فَأَمْرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الْثَلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعْهُ أَنْ يَأْمُرُهُمُ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلُّهَا إِلَّا الْإِبْقاءَ عَلَيْهِمْ. وَرَأَدَ ابْنُ سَلَمَةَ، عَنْ أَبْيَوبَ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِيمَ النَّبِيُّ ﷺ لَعَامَهُ الَّذِي اسْتَأْمَنَ قَالَ: «اَرْمُلُوا، لَيَرَى الْمُشْرِكُونَ قُوَّتُكُمْ». وَالْمُشْرِكُونَ مِنْ قِبَلِ فُعِيقَانَ. [راجع: ١٦٠٢]

٤٢٥٧ - حَدَّثَنِي مُحَمَّدٌ، عَنْ سُفِيَانَ ابْنِ عُيَيْنَةَ، عَنْ عَمْرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا سَعَى النَّبِيُّ ﷺ

(1) (H. 4256) *Ramal*: See the glossary.

His Messenger Muhammad ﷺ his strength.

**4258.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ married Maimūna (during the *Umrat Al-Qadā*) while he was in the state of *Ihrām* but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

بِالْبَيْتِ وَبَيْنَ الصَّفَا وَالْمَرْوَةِ لِيُرِيَ  
الْمُشْرِكِينَ قَوْتَهُ . [راجع: ١٦٤٩]

**٤٢٥٨** - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ : حَدَّثَنَا وُهَيْبٌ قَالَ: حَدَّثَنَا أَيُوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَتِّي بِهَا وَهُوَ حَلَالٌ، وَمَاتَتْ بِسَرِفٍ . [راجع: ١٨٣٧]

**4259.** Ibn ‘Abbās added : The Prophet ﷺ married Maimūna during the ‘Umra *Al-Qadā*’ (i.e., the ‘Umra performed in lieu of the ‘Umra which the Prophet ﷺ could not perform because *Al-Mushrikūn*, prevented him to perform that ‘Umra).

**٤٢٥٩** - قَالَ أَبُو عَبْدِ اللَّهِ وَرَأَدَ ابْنُ إِسْحَاقَ: حَدَّثَنِي ابْنُ أَبِي نَجِيْعٍ وَأَبْنُ بْنِ صَالِحٍ، عَنْ عَطَاءٍ وَمُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَيْمُونَةَ فِي عُمْرَةِ الْقَضَاءِ . [راجع: ١٨٣٧]

(45) CHAPTER. The *Ghazwā* of Mu’tah in the land of Sham.

**٤٤٥** بَابُ غَزْوَةِ مُوتَةٍ مِنْ أَرْضِ الشَّامِ

**4260.** Narrated Nāfi‘ : Ibn ‘Umar informed me that on the day (of the battle of Mu’tah) he stood beside Ja‘far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

**٤٢٦٠** - حَدَّثَنَا أَخْمَدُ : حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي هَلَالٍ قَالَ: وَأَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ: أَنَّهُ وَقَاتَ عَلَى جَعْفَرٍ يَوْمَئِذٍ وَهُوَ قَتِيلٌ فَقَدَّاثُ بُو خَمْسِينَ بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي دُبْرِهِ، يَعْنِي فِي ظَهِيرَهِ . [انظر: ٤٢٦١]

**4261.** ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا said, “Allāh’s Messenger ﷺ appointed Zaid bin Hāritha as the commander of the army during the *Ghazwā* of Mu’tah and said, ‘If Zaid is martyred, Ja‘far should take over his position, and if Ja‘far is martyred, ‘Abdullāh

**٤٢٦١** - أَخْبَرَنَا أَخْمَدُ بْنُ أَبِي بَكْرٍ : حَدَّثَنَا مُغِيرَةً بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ ابْنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

bin Rawāḥa should take over his position.'” ‘Abdullāh bin ‘Umar further said, “I was present amongst them in that battle and we searched for Ja‘far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

قالَ: أَمْرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مُؤْتَةَ زَيْدَ بْنَ حَارِثَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَعَبْدُ اللَّهِ بْنُ رَوَاحَةً. قَالَ عَبْدُ اللَّهِ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْمَمْسَنَا جَعْفَرًا ابْنَ أَبِي طَالِبٍ فَوَجَدْنَاهُ فِي الْقَتْلَى وَوَجَدْنَا مَا فِي جَسَدِهِ بِضَعًا وَتَسْعِينَ مِنْ طَعْنَةٍ وَرَمِيمَةٍ. [راجع: ٤٢٦٠]

**4262.** Narrated Anas: رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja‘far and Ibn Rawāḥa before the news of their death reached. The Prophet ﷺ said, “Zaid took the flag (as the commander of the army) and was martyred, then Ja‘far took it and was martyred and then Ibn Rawāḥa took it and was martyred.” At that time the Prophet’s eyes were overflowing with tears. He added, “Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khālid) and Allāh made them (i.e., the Muslims) victorious.”

٤٢٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ حُمَيْدَ بْنِ هَلَالٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيهِمْ خَبْرُهُمْ فَقَالَ: «أَخَذَ الرَّايةَ زَيْدٌ فَأَصَبَّ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصَبَّ. ثُمَّ أَخَذَ ابْنَ رَوَاحَةَ فَأَصَبَّ - وَعَيْنَا تَدْرِفَانَ - حَتَّى أَخَذَ الرَّايةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ». [راجع: ١٢٤٦]

**4263.** Narrated ‘Amra: I heard ‘Aishah saying, “When the news of the martyrdom of Ibn Ḥāritha, Ja‘far bin Abī Ṭālib and ‘Abdullāh bin Rawāḥa reached, Allāh’s Messenger ﷺ sat with sorrow explicit on his face.” ‘Aishah added, “I was then peeping through a chink in the door. A man came to him and said, ‘O Allāh’s Messenger! The women of Ja‘far are crying.’ Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, ‘I forbade them

٤٢٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الرَّوَّابِ قَالَ: سَيَعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرْتُنِي عَمْرَةُ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: لِمَا جَاءَ قُتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُمْ جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرَفُ فِيهِ الْحُزْنُ، قَالَتْ عَائِشَةُ: وَأَنَا أَطْلَعُ مِنْ

but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e., did not listen to me).' 'Āishah added: "Allāh's Messenger ﷺ said (to him), "Go and throw dust into their mouths." 'Āishah further added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Messenger ﷺ from (his) distress.'"'

صَائِرِ الْبَابِ، تَعْنِي مِنْ شَقِّ الْبَابِ،  
فَأَتَاهُ رَجُلٌ فَقَالَ: أَيْ رَسُولُ اللَّهِ، إِنَّ  
نِسَاءَ جَعْفَرَ قَالَ، فَذَكَرَ بُكَاءَهُنَّ فَأَمْرَهُ  
أَنْ يَنْهَاهُنَّ، قَالَ: فَذَهَبَ الرَّجُلُ ثُمَّ  
أَتَى فَقَالَ: فَذَهَبَ نَهِيَّهُنَّ وَذَكَرَ أَنَّهُ لَمْ  
يُطْعِنُهُنَّ، قَالَ: فَأَمْرَأْ أَيْضًا فَذَهَبَ ثُمَّ  
أَتَى فَقَالَ: وَاللَّهِ لَقَدْ غَلَبَنَا. فَزَعَمْتُ  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاخْثُ فِي  
أَفْوَاهِهِنَّ مِنَ التَّرَابِ»، قَالَتْ عَائِشَةُ:  
فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا  
أَنْتَ تَفْعَلُ وَمَا تَرْكَتْ رَسُولَ اللَّهِ ﷺ  
مِنَ الْعَنَاءِ. [راجع: ١٢٩٩]

**4264.** Narrated ‘Āmir: رَضِيَ اللَّهُ عَنْهُ Whenever Ibn ‘Umar greeted the son of Ja‘far, he used to say (to him), "As-Salāmu ‘Alaika (i.e., peace be on you) O the son of two-winged person."

٤٢٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي  
بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلَيْهِ، عَنْ  
إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ  
قَالَ: كَانَ ابْنُ عُمَرَ إِذَا حَيَا ابْنَ جَعْفَرٍ  
قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي  
الجَنَاحَيْنِ. [راجع: ٣٧٠٩]

**4265.** Narrated Khālid bin Al-Walid: رَضِيَ اللَّهُ عَنْهُ On the day (of the battle of) Mu’tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

٤٢٦٥ - حَدَّثَنَا إِبْرَاهِيمُ: حَدَّثَنَا  
سُفِيَّانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ  
أَبِي حَازِمٍ قَالَ: سَمِعْتُ خَالِدَ بْنَ  
الْوَلِيدِ يَقُولُ: لَقَدْ انْقَطَعَتْ فِي يَدِي  
يَوْمَ مُوتَةٍ تِسْعَةُ أَسْنَافٍ فَمَا يَقِيَ فِي  
يَدِي إِلَّا صَفِيحةً يَمَائِيَةً. [انظر: ٤٢٦٦]

**4266.** Narrated Khālid bin Al-Walid: رَضِيَ اللَّهُ عَنْهُ On the day (of the battle) of Mu’tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

٤٢٦٦ - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُتَّنِّي: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ  
قَالَ: حَدَّثَنِي قَيْسُ بْنُ خَالِدٍ قَالَ: سَمِعْتُ  
خَالِدَ بْنَ الْوَلِيدِ يَقُولُ: لَقَدْ دَقَّ فِي

يَدِي يَوْمَ مُوتَةٍ تِسْعَةُ أَسْيَافٍ وَصَبَرَتْ  
فِي يَدِي صَفِيَّةٍ لِي يَمَانِيَّةً.

[راجع: ٤٢٦٥]

**4267.** Narrated An-Nu'mān bin Bāshīr رضي الله عنهما: 'Abdullāh bin Rawāḥa fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! O so-and-so! so-and-so!"<sup>(1)</sup> and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e., as she says)?'"

**٤٢٦٧** - حَدَّثَنِي عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنْ الثَّعْمَانَ بْنَ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَغْمَيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتَهُ عُمْرَةً تَبَكُّي: وَاجْبَلَاهُ، وَأَكَدَاهُ، وَأَكَدَاهُ، تُعَدِّدُ عَلَيْهِ. فَقَالَ حِينَ أَفَاقَ: مَا قُلْتِ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذَلِكَ؟ [انظر: ٤٢٦٨]

**٤٢٦٨** - حَدَّثَنَا قَتِيْبَةُ: حَدَّثَنَا عَبْرَةُ: عَنْ حُصَيْنٍ، عَنْ الشَّعْبِيِّ، عَنْ الثَّعْمَانَ ابْنِ بَشِيرٍ قَالَ: أَغْمَيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، بِهَذَا، فَلَمَّا ماتَ لَمْ تَبَكْ عَلَيْهِ. [راجع: ٤٢٦٧]

**(٤٦) بَابُ بَعْثَتِ النَّبِيِّ** أَسَمَّةَ بْنَ زَيْدَ إِلَى الْحُرْقَاتِ مِنْ جُهَيْنَةَ

**٤٢٦٩** - حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ: أَخْبَرَنَا أَبُو طَبَيْبَانَ قَالَ: سَوَعَتْ أَسَمَّةَ بْنَ زَيْدَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى الْحُرْقَةِ فَصَبَّخَنَا الْقَوْمُ فَهَرَمَنَا هُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِيَّنَا قَالَ: لَا إِلَهَ إِلَّا

**(46) CHAPTER. The despatch of Usāma bin Zaid by the Prophet ﷺ towards Al-Huraqāt, (a place of the tribe of Juhaina).**

**4269.** Narrated Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ sent us towards Al-Huraqa, and in the morning we attacked them and defeated them. I, and an *Anṣārī* man followed a man from among them and when we took him over, he said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On hearing that, the *Anṣārī* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he

(1) (H. 4267) 'Jabal' literally means 'mountain'. 'Amra means 'Oh my supporter!'

had said ‘*Lā ilāha illallāh*?’” I said, “But he said so only to save himself.” The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islām before that day.

الله، فَكَفَّ الْأَنْصَارِيُّ قَطَعَتْهُ بِرُمْحٍ حَتَّى قَتَلَهُ. فَلَمَّا قَدِمَا بَلَغَ النَّبِيَّ ﷺ فَقَالَ: «يَا أُسَامَةً، أَقْتَلَهُ بَعْدَمَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟» قُلْتُ: كَانَ مُتَعَوِّذًا، فَمَا زَالَ يُكَرِّرُهَا حَتَّى تَمَئِّثَ أَنِّي لَمْ أَكُنْ أَشْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

[انظر: ٦٨٧٢]

**4270.** Narrated Salama bin Al-Akwā’ رضي الله عنه: I fought in seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ, and fought in nine (other) battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and at another time, Usāma was our commander.

٤٢٧٠ - حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدِ بْنِ أَبِي عُيَيْدٍ قَالَ: سَعِيتُ سَلَمَةَ بْنَ الْأَكْوَعَ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيمَا يَعْثُ منَ الْبُعُوثِ تَسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةً. [انظر: ٤٢٧١، ٤٢٧٢]

[٤٢٧٣]

**4271.** Narrated Salama in another narration: I fought seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ and also fought in nine (other) battles, in armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

٤٢٧١ - وَقَالَ عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ يَزِيدِ بْنِ أَبِي عُيَيْدٍ قَالَ: سَعِيتُ سَلَمَةَ بْنَ الْأَكْوَعَ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيمَا يَعْثُ منَ الْبُعُوثِ تَسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ وَمَرَّةً أُسَامَةً. [راجع: ٤٢٧١]

[٤٢٧٤]

**4272.** Narrated Salama bin Al-Akwa’ رضي الله عنه: I fought in nine *Ghazawāt* along with the Prophet ﷺ, I also fought along with Ibn Ḥāfirah when the Prophet ﷺ made him our commander.

٤٢٧٢ - حَدَّثَنَا أَبُو عَاصِمِ الضَّحَّاكُ بْنُ مَخْلَدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عَيْدٍ عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ تَسْعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابْنِ حَارِثَةَ إِسْتَعْمَلَهُ عَلَيْنَا. [راجع: ٤٢٧٠]

**4273.** Narrated Yazīd bin Abī ‘Ubaid: Salama bin Al-Akwā’ said, “I fought in seven Ghazawāt along with the Prophet ﷺ.” He then mentioned Khaibar, Al-Hudaibiya, the day (i.e., battle) of Hunain and the day of Al-Qarad. I forgot the names of the other Ghazawāt.

الله: حَدَّثَنَا حَمَادُ بْنُ مَسْعَدَةَ، عَنْ يَرِيدَ بْنِ أَبِي عَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعَ قَالَ: غَرَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فَذَكَرَ خَيْرَ وَالْحَدَيْنِيَّةَ وَيَوْمَ حُيَّنَ وَيَوْمَ الْقَرَادَ، قَالَ يَرِيدُ: وَتَبَيَّنَتْ بِقَيْتَهُمْ. [راجع: ٤٢٧٠]

#### (47) CHAPTER. The Ghazwā of *Al-Fath*.

And what Hātib bin Abī Balta‘a sent to the people of Makkah informing them about the Ghazwā of the Prophet ﷺ.

**4274.** Narrated ‘Alī رَضِيَ اللَّهُ عَنْهُ Allāh’s Messenger ﷺ sent me, Az-Zubair and Al-Miqdād saying, “Proceed till you reach Rawḍa Khākh where there is a lady carrying a letter, and take that (letter) from her.” So we proceeded on our way with our horses galloping till we reached Rawḍa, and there we found the lady and said to her, “Take out the letter.” She said, “I have no letter.” We said, “Take out the letter, or else we will take off your clothes (to search for the letter).” So she took it out of her braid, and we brought the letter to Allāh’s Messenger ﷺ. The letter was addressed from Hātib bin Abī Balta‘a to some *Mushrikūn* of Makkah, telling them about what Allah’s Messenger ﷺ intended to do. Allāh’s Messenger ﷺ said, “O Hātib! What is this?” Hātib replied, “O Allāh’s Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might

وَمَا بَعَثْتُ بِهِ حَاطِبَ بْنَ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوَةِ النَّبِيِّ ﷺ .

٤٢٧٤ - حَدَّثَنَا قَتْبَيَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرُو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ يَقُولُ: سَمِعْتُ عَلَيْا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزَّبِيرُ وَالْمِقْدَادَ فَقَالَ: (انْتَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ فَفَحُذُوا مِنْهَا). قَالَ: فَانْظَلَّنَا تَعَادِي بِنَا حَيْلَنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالظَّعِينَةِ، قُلْنَا لَهَا: أَخْرِجِي الْكِتَابَ، قَالَتْ: مَا مَعِيْ كِتَابٌ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ، أَوْ لَتَلْقَيَنَّ الشَّيْبَ، قَالَ: فَأَخْرَجَنَّهُ مِنْ عِقَاصِهَا. فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا فِيهِ: مَنْ حَاطِبُ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسِ مِكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِعَضِ امْرِ رَسُولِ

protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islam), nor did I do it to choose heathenism after Islam." Allah's Messenger ﷺ said to his Companions, "As regards him, he (Hātib) has told you the truth." 'Umar said, "O Allah's Messenger! Allow me to chop off the head of this hypocrite!" The Prophet ﷺ said, "He (Hātib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allah looked at those who witnessed Badr and said, "O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you." Then Allah revealed the Sūrah :

"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islamic Monotheism, this Qur'an and Prophet Muhammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path." (V.60:1)

#### (48) CHAPTER. The *Ghazwā* of *Al-Fath* (was fought) during Ramaḍān.

**4275.** Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba : Ibn 'Abbās said, "Allah's Messenger ﷺ fought the *Ghazwā* (i.e., battle) of *Al-Fath* during Ramaḍān."

Narrated Az-Zuhri : Ibn Al-Musaiyab (also) said the same. Ibn 'Abbās رضي الله عنهما said:

الله ﷺ، فقالَ رَسُولُ الله ﷺ : «يَا حَاطِبُ، مَا هَذَا؟» قَالَ: يَا رَسُولَ اللهِ لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ امْرًا مُلْصِقًا فِي قُرْيَشٍ، يَقُولُ: كُنْتُ حَلِيفًا، وَلَمْ أَكُنْ مِنْ أَنفُسِهَا. وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلَيْهِمْ وَأَمْوَالَهُمْ. فَأَخْبَيْتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّاسِ فِيهِمْ أَنْ أَتَخْدِ عَنْهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعُلْهُ إِرْتِدَادًا عَنْ دِينِي وَلَا رِضَا بِالْكُفْرِ بَعْدَ الإِسْلَامِ. قَالَ رَسُولُ الله ﷺ : «أَمَا إِنَّهُ قَدْ صَدَقْتُكُمْ»، قَالَ عُمَرُ : يَا رَسُولَ اللهِ، دَعَنِي أَضْرِبُ عُنْقَ هَذَا الْمُنَافِقِ، قَالَ: «إِنَّهُ قَدْ شَهَدَ بَدْرًا وَمَا يُنْدِيكَ لَعَلَّ اللهُ اطَّلَعَ عَلَى مَنْ شَهَدَ بَدْرًا قَالَ: أَعْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، فَأَنْزَلَ اللهُ السُّورَةَ ﴿يَأَيُّهَا الَّذِينَ آمَنُوا لَا تَنْجِدُوا عَنْقَوْيَ وَدَعْفَتُمْ أَوْلَيَهُمْ ثَلَوْتُكُمْ إِلَيْهِم بِالْمَوْدَةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ بَنَّ الْحَقِّ﴾ إِلَيْ قَوْلِهِ: «فَفَدَ ضَلَّ سَوَاءَ السَّبِيلُ». [٣٠٧] (راجع: [٣٠٧])

#### (٤٨) بَابُ عَزْوَةِ الْفَتْحِ فِي رَمَضَانَ

**٤٢٧٥** - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ : حَدَّثَنَا الْيَثْرَى قَالَ: حَدَّثَنِي عَقْيَلٌ، عَنْ ابْنِ شَهَابٍ قَالَ: أَخْبَرَنِي عَبْدُ اللهِ بْنُ عُتْبَةَ: أَنَّ ابْنَ

added, "The Prophet ﷺ observed *Saum* (fast) and when he reached Al-Kadid, a place where there is water between Qudaid and 'Usfān, he broke his *Saum* and did not observe *Saum* afterwards till the whole month had passed away."

عَبَّاسٌ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا  
غَرْوَةَ الْفَتْحِ فِي رَمَضَانَ . قَالَ:  
وَسَمِعْتُ ابْنَ الْمُسَيْبِ يَقُولُ مِثْلَ  
ذَلِكَ .

وَعَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ:  
أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
صَامَ النَّبِيُّ ﷺ حَتَّى إِذَا بَلَغَ الْكَدِيدَ -  
الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعَسْفَانَ - أَفْطَرَ  
فَلَمْ يَرُنْ مُفْطِرًا حَتَّى أَسْلَحَ الشَّهْرَ .

[راجع: ١٩٤٤]

**4276.** Narrated Ibn 'Abbās: رَضِيَ اللَّهُ عَنْهُمَا The Prophet ﷺ left Al-Madīna (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍān, and that was eight and a half years after his emigration to Al-Madīna. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *Saum* (fast) and they were observing *Saum* (fast), but when they reached a place called Al-Kadid, which was a place of water between 'Usfān and Qudaid, he broke his *Saum* (fast) and so did they. [Az-Zuhri said, "One should take the last action of Allāh's Messenger ﷺ and leave his early action (while taking a verdict)."]

٤٢٧٦ - حَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي الرُّهْرِيُّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشْرَةُ آلَافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِينِينَ وَرَضِيفٍ، مِنْ مَقْدَمَهُ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ، حَتَّى بَلَغَ الْكَدِيدَ - وَهُوَ مَاءٌ بَيْنَ عَسْفَانَ وَقُدَيْدَ - أَفْطَرَ وَأَفْطَرُوا. قَالَ الرُّهْرِيُّ: وَإِنَّا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ الْآخِرُ فِي الْآخِرِ . [راجع: ١٩٤٤]

٤٢٧٧ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ إِلَى حُيَّنَ وَالنَّاسُ مُخْتَلِفُونَ

: رَضِيَ اللَّهُ عَنْهُمَا Allāh's Messenger ﷺ set out towards Hunain in the month of Ramaḍān; and some of the people were observing *Saum* (fast) while some others were not observing *Saum* (fast), and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on

his she-camel and then the people looked at him; and those who were not observing *Saum* (fast) told those who were observing *Saum* (fast), to break their *Saum* (fast) (i.e., as the Prophet ﷺ had done so).

فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا أَسْتَوَى عَلَى رَاحِلَيْهِ دَعَا بِإِنَاءِ مِنْ لَبِنٍ أَوْ مَاءِ فَوَضَعَهُ عَلَى رَاحِتَهِ - أَوْ رَاحِلَيْهِ - ثُمَّ نَظَرَ النَّاسَ، فَقَالَ الْمُفْطِرُونَ لِلصَّوْمِ: أَفْطِرُوا. [راجع: ١٩٤٤]

4278. Ibn ‘Abbās added, “The Prophet ﷺ went (to Hunain) in the year of the conquest (of Makkah).”

٤٢٧٨ - وَقَالَ عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الْفَتحِ. وَقَالَ حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُوبَ، عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ عَنْ النَّبِيِّ ﷺ. [راجع: ١٩٤٤]

4279. Narrated Tāwūs: Ibn ‘Abbās said, “Allāh’s Messenger ﷺ travelled in the month of Ramaḍān and he observed *Saum* (fast) till he reached (a place called) ‘Usfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Saum* (fast) till he reached Makkah.” Ibn ‘Abbās used to say, “Allāh’s Messenger ﷺ observed *Saum* (fast) and sometimes did not observe *Saum* (fast) while travelling, so one may observe *Saum* (fast) or may not (on journeys).”

٤٢٧٩ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءِ مِنْ مَاءِ فَشَرِبَ نَهارًا لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(49) CHAPTER. Where did the Prophet ﷺ fix the flag on the day of the conquest of Makkah?

(٤٩) بَابٌ: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايةَ يَوْمَ الْفَتحِ؟

4280. Narrated Hishām’s father: When Allāh’s Messenger ﷺ set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Hizām and Budail bin Warqā’ came out to

٤٢٨٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتحِ فَبَلَغَ ذَلِكَ قُرْيَاشًا

gather information about Allāh's Messenger ﷺ. They proceeded on their way till they reached a place called Marr-aż-Zahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of 'Arafāt. Abū Sufyān said, "What is this? It looked like the fires of 'Arafāt." Budail bin Warqā' said, "Banū 'Amr are less in number than that." Some of the guards of Allāh's Messenger ﷺ saw them and took them over, caught them and brought them to Allāh's Messenger ﷺ. Abū Sufyān embraced Islām. When the Prophet proceeded, he said to Al-'Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banū) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and Abū Sūfiyān said what he said before. Then (a batch of the tribe of) Sa'd bin Ḥuzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" 'Abbās said, "They are the *Anṣār*, headed by Sa'd bin 'Ubāda, the one holding the flag." Sa'd bin 'Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'bah will be permissible." Abū Sufyān said, "O 'Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Messenger ﷺ and his Companions and the flag of the Prophet ﷺ was carried by Az-

خَرَجَ أَبُو سُفِيَّانَ بْنُ حَرْبٍ وَحَكِيمًا بْنَ حِزَامَ وَبَدَيلًا ابْنَ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ ﷺ فَأَقْبَلُوا يَسِيرُونَ حَتَّىٰ آتَوْا مَرَّ الظَّهْرَاءِ، فَإِذَا هُمْ بِنِيرَانٍ كَأَنَّهَا نِيرَانٌ عَرَفَةَ. فَقَالَ أَبُو سُفِيَّانَ: مَا هَذِهِ؟ لَكَأَنَّهَا نِيرَانٌ عَرَفَةَ. فَقَالَ بَدَيلٌ بْنُ وَرْقَاءَ: نِيرَانٌ بَنِي عَمْرِو. فَقَالَ أَبُو سُفِيَّانَ: عَمْرُو أَقْلُ مِنْ ذَلِكَ. فَرَأَهُمْ نَاسٌ مِنْ حَرَبِ رَسُولِ اللَّهِ ﷺ فَأَدْرَكُوهُمْ فَأَخَذُوهُمْ فَأَتَوْا بِهِمْ رَسُولُ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفِيَّانَ فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ: أَخِيْسُ أَبَا سَفِيَّانَ عِنْدَ خَطْمِ الْجَبَلِ حَتَّىٰ يَنْتَرُ إِلَى الْمُسْلِمِينَ. فَجَبَسَهُ الْعَبَّاسُ فَجَعَلَتِ الْقَبَائِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ كَتِيَّةً كَتِيَّةً عَلَى أَبِي سُفِيَّانَ، فَمَرَّتْ كَتِيَّةً فَقَالَ: يَا عَبَّاسُ مَنْ هَذِهِ؟ فَقَالَ: هَذِهِ غِفارُ، قَالَ: مَا لِي وَلِغَافَارِ؟ ثُمَّ مَرَّتْ جَهِينَةَ قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُذَئِينَ فَقَالَ مِثْلَ ذَلِكَ وَمَرَّتْ سُلَيْمَ فَقَالَ مِثْلَ ذَلِكَ حَتَّىٰ أَقْبَلَتْ كَتِيَّةً لَمْ يَرَ مِثْلَهَا. قَالَ: مَنْ هَذِيَّهُ؟ قَالَ: هُؤُلَاءِ الْأَنْصَارُ، عَلَيْهِمْ سَعْدُ بْنُ عَبَادَةَ مَعَهُ الرَّأْيَةُ. فَقَالَ سَعْدُ بْنُ عَبَادَةَ: يَا أَبَا سُفِيَّانَ! الْيَوْمَ يَوْمُ الْمُلْحَمَةِ. الْيَوْمَ تُسْتَحْلِ الْكَفَّةُ، فَقَالَ أَبُو سُفِيَّانَ: يَا عَبَّاسُ حَبَّدَا يَوْمُ الدَّمَارِ. ثُمَّ جَاءَتْ كَتِيَّةً

Zubair bin Al-'Awwām رَضِيَ اللَّهُ عَنْهُ said, "When Allāh's Messenger ﷺ passed by Abū Sufyān, the latter said, (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubāda said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering." Allāh's Messenger ﷺ ordered that his flag be fixed at Al-Hajūn.

Narrated 'Urwa: Nāfi' bin Jubair bin Muṭ'īm said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O Abū 'Abdullāh! Did Allāh's Messenger ﷺ order you to fix the flag here?' " Allāh's Messenger ﷺ ordered Khālid bin Al-Walid to enter Makkah from its upper part from Kada' while the Prophet ﷺ himself entered from Kuda'. Two men from the cavalry of Khālid bin Al-Walid named Hubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihri were martyred on that day.

**4281.** Narrated 'Abdullāh bin Mughaffal I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sūrat Al-Fatḥ* in a vibrant quivering tone. (The subnarrator, Mu'āwiya added, "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., 'Abdullāh bin Mughaffal) did, imitating Allāh's Messenger ﷺ.)"

وَهِيَ أَقْلَى الْكَتَابِ فِيهِمْ رَسُولُ اللَّهِ وَأَصْحَابُهُ وَرَأْيَةُ النَّبِيِّ مَعَ الرَّزِّيْرِ بْنِ الْعَوَامِ. فَلَمَّا مَرَ رَسُولُ اللَّهِ بِأَبِي سُفِيَّانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عَبَادَةَ؟ قَالَ: «مَا قَالَ؟» قَالَ: قَالَ كَذَّا وَكَذَّا. فَقَالَ: «كَذَّبَ سَعْدٌ وَلَكِنْ هَذَا يَوْمٌ يُعَظِّمُ اللَّهُ فِيهِ الْكَعْبَةَ». قَالَ: وَأَمَرَ رَسُولُ اللَّهِ أَنْ تَرْكَ زَرَيْتُهُ بِالْحَجُّوْنِ. وَقَالَ عُرْوَةُ: وَأَخْبَرَنِي نَافِعُ بْنُ جَبَّارٍ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ العَبَّاسَ يَقُولُ لِلرَّازِيْرِ بْنِ الْعَوَامِ: يَا أَبا عَبْدِ اللَّهِ، هَاهُنَا أَمْرَكَ رَسُولُ اللَّهِ أَنْ تَرْكَ الرَّأْيَةَ؟ قَالَ: وَأَمَرَ رَسُولُ اللَّهِ بِيَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَمَ مَكَّةَ مِنْ كَدَاءً وَدَخَلَ النَّبِيِّ مَعَهُ مِنْ كُدَّا فَقُتِّلَ مِنْ خَيْلِ خَالِدَ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ يَوْمَئِذٍ رَجُلَانِ: حُبَيْشُ بْنُ الأَشْعَرِ، وَثُرْزُ بْنُ جَابِرِ الْفَهْرِيِّ.

٤٢٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعاوِيَةَ بْنِ فُرَّةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مُعَقْلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَاتِحَةِ يُرْجَعُ وَقَالَ: لَوْلَا أَنْ يَجْتَمِعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَعَ. [انظر:]

٤٢٨٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى:

حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي حَفْصَةَ، عَنْ الزُّهْرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو ابْنِ عُثْمَانَ، عَنْ أَسَاطِةِ ابْنِ زَيْدٍ أَنَّهُ قَالَ زَمْنَ الْفَتْحِ: يَا رَسُولَ اللَّهِ أَيْنَ نَزِلْتُ غَدًا؟ قَالَ النَّبِيُّ ﷺ: «وَهُلْ تَرَكْ لَنَا عَقِيلًا مِنْ مَنْزِلِي؟». [راجع: ١٥٨٨]

٤٢٨٣ - ثُمَّ قَالَ: «لَا يَرِثُ

الْمُؤْمِنُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُؤْمِنُ». قِيلَ لِلْزُهْرِيِّ: مَنْ وَرَثَ أَبَا طَالِبٍ؟ قَالَ: وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قَالَ مَعْمَرٌ، عَنْ الزُّهْرِيِّ: أَيْنَ نَزِلْتُ غَدًا، فِي حَجَّتِهِ. وَلَمْ يَقُلْ يُونُسُ:

حَجَّتِهِ، وَلَا زَمْنَ الْفَتْحِ.

٤٢٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ:

حَدَّثَنَا شَعْبَتٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْزِلُنَا إِنْ شَاءَ اللَّهُ إِذَا فَتَحَ اللَّهُ الْحَقِيقُ حَيْثُ تَقَاسَمُوا عَلَى الْكُفَّارِ». [راجع: ١٥٨٩]

٤٢٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:

أَخْبَرَنَا ابْنُ شَهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُسَيْنَ: «مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفٍ بَنِي

4283. He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhri was asked, "Who inherited Abū Tālib?" Az-Zuhri replied, "'Aqil and Tālib inherited him."

4284. Narrated Abū Hurairah رضي الله عنه that Allāh's Messenger ﷺ said, "If Allāh makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Hāshim, the Prophet's folk)."

4285. Narrated Abū Hurairah رضي الله عنه that when Allāh's Messenger ﷺ intended to carry on the Ghazwā of Hunain, he said, "Tomorrow, if Allāh wished, our encamping place will be Khaif Bani Kināna where (the infidels) took an oath to be loyal to heathenism."

كِتَابَةً حَيْثُ تَقَاسَمُوا عَلَى الْكُفَّرِ».

[راجع: ١٥٨٩]

**4286.** Narrated Anas bin Mālik رضي الله عنه: On the day of the Conquest, the Prophet ﷺ entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khaṭal is clinging to the curtain of the Ka'bah." The Prophet ﷺ said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet ﷺ was not in a state of *Iḥrām* as it appeared to us, and Allāh knows better.")

٤٢٨٦ - حَدَّثَنَا يَحْيَى بْنُ فَرَعَةَ: حَدَّثَنَا مَالِكُ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ ابْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ الَّتِي دَخَلَتْ مَكَّةَ يَوْمَ الْفَتحِ وَعَلَى رَأْسِهِ الْمَغْفِرَةِ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: ابْنُ حَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «أَفْتَلْهُ»، قَالَ مَالِكٌ: وَلَمْ يَكُنْ النَّبِيُّ سَلِيلٌ فِيمَا نَرَى - وَاللَّهُ أَعْلَمُ - يَوْمَئِذٍ مُخْرِمًا. [راجع: ١٨٤٦]

٤٢٨٧ - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنْ ابْنِ أَبِي تَجْيِحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمِرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ سَلِيلٌ مَكَّةَ يَوْمَ الْفَتحِ وَحَوْلَ الْبَيْتِ سَتُونَ وَثَلَاثَمَائَةً نُصُبَ فَجَعَلَ يَطْعَنُهَا بُعُودٍ فِي يَدِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَزَهَقَ الْبَطْلُ»، «جَاءَ الْمَقْعُ وَمَا يُبَدِّي الْبَطْلُ وَمَا يُبَدِّي». [راجع: ٢٤٧٨]

**4287.** Narrated ‘Abdullāh عبد الله بن عباس رضي الله عنه: When the Prophet ﷺ entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "Al-Haq (the Truth i.e., Islāmic Monotheism, or this Qur'aan or *Jihād* against polytheists) has come and *Al-Bātil* (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'aan and Allāh's Revelation) has come, and *Al-Bātil* [falsehood – *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

٤٢٨٨ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمِدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَبْيُوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ سَلِيلٌ لِمَا قَدِيمٌ مَكَّةَ أَبِي أَنَّ يَدْخُلُ الْبَيْتَ وَفِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأَخْرَجَ صُورَةً إِبْرَاهِيمَ

**4288.** Narrated Ibn ‘Abbās ابن عباس رضي الله عنه: When Allāh's Messenger ﷺ arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā‘il (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Ismā‘il) never drew lots by

these (divination arrows)". Then the Prophet ﷺ entered the Ka'bah and said, "Allāhu Akbar" in all its directions and came out and did not offer any *Salāt* (prayer) therein.

وَاسْمَاعِيلَ فِي أَيْدِيهِمَا مِنَ الْأَزْلَامِ،  
فَقَالَ النَّبِيُّ ﷺ: «قَاتَلُوكُمُ اللَّهُ، لَقَدْ  
عَلِمْوْا مَا اسْتَقْسَمُ بِهَا قَطُّ». ثُمَّ دَخَلَ  
الْبَيْتَ فَكَبَرَ فِي نَوَاحِي الْبَيْتِ وَخَرَجَ  
وَلَمْ يُصْلِلْ فِيهِ. تَابَعَهُ مَعْمُرٌ، عَنْ  
أَيُوبَ. وَقَالَ وُهَيْبٌ: حَدَّثَنَا أَيُوبُ،  
عَنْ عِكْرِمَةَ عَنْ النَّبِيِّ ﷺ. [راجع:  
٣٩٨]

#### (50) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Makkah.

**4289.** Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa, who was one of the *Al-Hajabah* (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., *Al-Masjid-al-Harām*), he ordered him (i.e., 'Uthmān) to bring the key of the Ka'bah. Then Allāh's Messenger ﷺ entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Messenger ﷺ offer the *Salāt* (prayer)?" Bilāl showed him the place where he (ﷺ) had offered *Salāt* (prayer). 'Abdullāh later on said, "I forgot to ask Bilāl how many prostrations (i.e., *Rak'a*) the Prophet ﷺ offered."

**4290.** Narrated 'Aishah رضي الله عنها: During the year of the Conquest (of

٤٢٨٩ - وَقَالَ النَّبِيُّ حَدَّثَنِي  
يُونُسُ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ  
بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ  
اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ  
عَلَى رَاحْلَتِهِ مُرْدِفًا أَسَامَةَ بْنَ زَيْدَ  
وَمَعَهُ بَلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ  
الْحَجَّاجَةَ حَتَّى أَنَاخَ فِي الْمَسْجِدِ فَأَمْرَأَهُ  
أَنْ يَأْتِي بِمَفْتَاحِ الْبَيْتِ فَدَخَلَ رَسُولُ  
اللَّهِ ﷺ وَمَعَهُ أَسَامَةُ بْنُ زَيْدٍ وَبَلَالٌ  
وَعُثْمَانُ بْنُ طَلْحَةَ فَمَكَّتْ فِيهِ تَهَارًا  
طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ فَكَانَ  
عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ  
بَلَالًا وَرَاءَ الْبَابِ قَائِمًا فَسَأَلَهُ: أَيْنَ  
صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَشَارَ لَهُ إِلَى  
الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ  
اللَّهِ: فَنَسِيْتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى مِنْ  
سَجْدَةٍ؟ [راجع: ٣٩٧]

٤٢٩٠ - حَدَّثَنَا الْهَبِيشُ بْنُ

Makkah), the Prophet ﷺ entered Makkah through Kadā' which was at the upper part of Makkah.

**4291.** Narrated Hishām's father: During the year of the Conquest (of Makkah), the Prophet ﷺ entered Makkah through its upper part through Kadā'.

**(51) CHAPTER.** The encamping place of the Prophet ﷺ on the day of the Conquest (of Makkah).

**4292.** Narrated Ibn Lailā: None informed us that he saw the Prophet ﷺ offering the *Duhā* (i.e., forenoon) *Salāt* (prayer), except Umm Hānī, who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight *Rak'a Salāt* (prayer). She added, "I never saw the Prophet ﷺ offering a lighter *Salāt* (prayer) than that *Salāt* (prayer), but he was performing perfect bowings and prostrations."

**(52) CHAPTER.**

**4293.** Narrated ‘Āishah: The Prophet ﷺ used to say in his bowings and prostrations, "Subhānaka Allāhumma Rabbanā wa bihamdika, Allāhumma ighfirla (Glorified be You, O Allāh, our Lord! All the praises are for You. O Allāh, forgive me)!"

خارجَة: حَدَّثَنَا حَقْصُ بْنُ مَيْسِرَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتحِ مِنْ كَدَاءَ الَّتِي بَأْعَلَى مَكَّةَ تَابِعَهُ أَبُو أَسَمَّةَ وَوَهِيَتِ فِي كَدَاءِ. [راجع: ١٥٧٧]

**٤٢٩١ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ:** حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ هِشَامَ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءِ. [راجع: ١٥٧٧]

**(٥١) بَابُ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الْفَتحِ**

**٤٢٩٢ - حَدَّثَنَا أَبُو الْوَلِيدِ:** حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرُو، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرَنَا أَحَدٌ أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الصَّلَاةَ غَيْرَ أَمَّ هانِي، فَإِنَّهَا دَكَرْتُ أَنَّهُ يَوْمَ فَتْحِ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، ثُمَّ صَلَّى ثَمَانِ رَكَعَاتٍ. قَالَتْ: لَمْ أَرُهُ صَلَّى صَلَاةً أَحَقَّ مِنْهَا غَيْرَ أَنَّهُ يُتِيمُ الرُّكُوعَ وَالسُّجُودَ. [راجع: ١١٠٣]

**(٥٢) بَابُ :**

**٤٢٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:** حَدَّثَنَا غُنَّدُرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي

رُكوعِهِ وسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ  
رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[راجع: ٧٩٤]

**4294.** Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: ‘Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to ‘Umar), “Why do you allow this young man to sit with us, while we have sons of his age?” ‘Umar said, “You know what a person he is.” One day ‘Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). ‘Umar asked them, “What do you say about (the Sūrah):

“When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh’s religion (Islām) in crowds.” (V.110:1-3)

Some of them replied, “We are ordered to praise Allāh and repent to Him if we are helped and granted victory.” Some said, “We do not know.” Others kept quiet. ‘Umar then said to me, “Do you say the same?” I said, “No.” ‘Umar said, “What do you say then?” I said, “This Verse indicates the approaching of the death of Allāh’s Messenger ﷺ, of which Allāh informed him. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet’s) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives.” On that, ‘Umar said, “I do not know about it anything other than what you know.”

**4295.** Narrated Abū Shuraiḥ Al-‘Adawī that he said to ‘Amr bin Sa’id while the latter

٤٢٩٤ - حَدَّثَنَا أَبُو النُّعْمَانَ:  
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بْشِيرٍ، عَنْ  
سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبْنَى عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاعَ تَدْرِي فَقَالَ بَعْضُهُمْ: لَمْ تُدْخِلْ هَذَا الْفَتَنَى مَعَنَا وَلَنَا أَبْنَاءُ مِثْلُهُ؟ فَقَالَ: إِنَّهُ مَمْنَ قَدْ عَلِمْتُمْ فَدَعَا هُمْ ذَاتَ يَوْمٍ وَدَعَانِي مَعَهُمْ. قَالَ: وَمَا أُرِيتُهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيهِمْ مِنِّي، فَقَالَ: مَا تَقُولُونَ فِي ۝إِذَا جَاءَ نَصْرٌ اللَّهُ وَالْفَتْحُ ۝ وَرَأَيْتَ ۝ أَنَّاسًا يَدْخُلُونَ فِي دِينِ اللَّهِ أَوْجَابًا ۝؟ حَتَّىٰ خَتَمَ السُّورَةَ، فَقَالَ بَعْضُهُمْ: إِذَا نُصِرْنَا أَنْ نَحْمِدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نُصِرْنَا وَفُتَحَ عَلَيْنَا. وَقَالَ بَعْضُهُمْ: لَا نَدْرِي، وَلَمْ يَقُلْ بَعْضُهُمْ شَيْئًا. فَقَالَ لِي: يَا أَبْنَى عَبَّاسٍ، أَكَذَّاكَ تَقُولُ؟ قُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجْلُ رَسُولِ اللَّهِ ۝ أَعْلَمُهُ اللَّهُ لَهُ ۝إِذَا جَاءَ نَصْرٌ اللَّهُ وَالْفَتْحُ ۝ فَنَحْمِدُ مَكَّةَ فَذَاكَ عَلَامَةُ أَجْلِكَ ۝ فَسَيَّعَ حِمْدَ رِبِّكَ وَاسْتَغْفِرَهُ إِلَيْهِ كَانَ تَوَبَّا ۝ قَالَ عُمَرُ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ.

[راجع: ٣٦٢٧]

٤٢٩٥ - حَدَّثَنَا سَعِيدُ بْنُ

was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allāh and then said, 'Makkah has been made a sanctuary by Allāh and not by the people, so it is not lawful for a person, who believes in Allāh and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allāh's Messenger ﷺ was allowed to fight in it, say to him: Allāh permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah's) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.'"

Then Abū Shuraiḥ was asked, "What did 'Amr say to you?" Abū Shuraiḥ said, "He said, 'I knew that better than you, O Abū Shuraiḥ! The *Haram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.'"

[See Vol.1, *Hadīth* No.104]

**شَرْحِيْل:** حَدَّثَنَا الْبَيْهِيْ، عَنْ الْمَقْبُرِيِّ، عَنْ أَبِي شُرَيْعَةِ الْعَدَوِيِّ: أَنَّهُ قَالَ لِعَمِرِ بْنِ سَعِيدٍ وَهُوَ يَبْعَثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذُنْ لِي أَيُّهَا الْأَمْيَرُ أَحَدْكُ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْجَلِيلُ الْعَظِيمُ مِنْ يَوْمِ الْفَتْحِ، سَمِعَتْهُ أَذْنَانِي وَوَعَاءَ قَلْبِي وَأَبْصَرَتْهُ عَنْتَانِي حِينَ تَكَلَّمُ بِهِ. أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمَهَا اللَّهُ، وَلَمْ يُحَرِّمَهَا النَّاسُ». لَا يَجُلُّ لِأَمْرِيَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرًا، فَإِنْ أَحَدْ تَرَكَ خَصًّا لِقَاتِلِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: «إِنَّ اللَّهَ أَذْنَ لِرَسُولِهِ وَلَمْ يَأْذُنْ لَكُمْ، وَإِنَّمَا أَذْنَ لَهُ فِيهِ سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَمَهَا بِالْأَمْسِ، وَيُلْيَغُ الشَّاهِدُونَ الْغَائِبَ». فَقَيْلَ لِأَبِي شُرَيْعَةَ: مَاذَا قَالَ لَكَ عَمِرُو؟ قَالَ: قَالَ: آنَا أَعْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْعَةَ، إِنَّ الْحَرَمَ لَا يُعَيِّدُ عَاصِيًّا وَلَا فَارِأً بَدْمَ وَلَا فَارِأً بَحْرَيَّةً.

قال أبو عبد الله: الخبرة:

البلية. [راجع: ١٠٤]

٤٢٩٦ - حَدَّثَنَا فُتَيْبَةُ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ

4296. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا that he heard Allāh's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."

رَسُولُ اللهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ  
بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَمَ بَيْعَ  
الْخَمْرِ». [راجع: ٢٢٣٦]

(٥٣) بَابُ مَقَامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَانَ  
الْفَتْحِ

٤٢٩٧ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا  
سُفِيَّانُ حَ وَحَدَّثَنَا قَبِيْضَةُ قَالَ: حَدَّثَنَا  
سُفِيَّانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ،  
عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْمَنَا  
مَعَ النَّبِيِّ ﷺ عَشْرًا نَقْصُرُ الصَّلَاةَ.

[راجع: ١٠٨١]

**(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).**

4297. Narrated Anas: We stayed (in Makkah) for ten days along with the Prophet ﷺ; and used to offer shortened Salāt (prayer) [i.e., journey Salāt (prayer)].

4298. Narrated Ibn ‘Abbās: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two Rak‘a in each Salāt (prayer).

4299. Narrated ‘Ikrima: Ibn ‘Abbās said, “We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened Salāt (prayers).” Ibn ‘Abbās added, “We offer the Qaṣr Salāt (prayer) [i.e., shortened Salāt (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete Salāt (prayer).”

**(54) CHAPTER.**

4300. Narrated ‘Abdullāh bin Tha’laba bin Ṣū’air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).

٤٢٩٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَاصِمٌ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: أَقْمَنَا مَعَ النَّبِيِّ ﷺ بِمَكَّةَ  
تِسْعَةَ عَشْرَ يَوْمًا يُصْلِي رَكْعَتَيْنِ.

[راجع: ١٠٨٠]

٤٢٩٩ - حَدَّثَنَا أَحْمَدَ بْنَ يُوْسُسَ:  
حَدَّثَنَا أَبُو شَهَابٍ، عَنْ عَاصِمٍ، عَنْ  
عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ  
عَنْهُمَا قَالَ: أَقْمَنَا مَعَ النَّبِيِّ ﷺ فِي  
سَفَرٍ تِسْعَةَ عَشْرَةَ نَقْصُرُ الصَّلَاةَ. وَقَالَ  
ابْنُ عَبَّاسٍ: وَنَحْنُ نَقْصُرُ مَا بَيْنَا  
وَبَيْنَ تِسْعَةَ عَشْرَةَ فَإِذَا زِدْنَا أَتَمْمَنَا.

[راجع: ١٠٨٠]

(٥٤) بَابُ :  
٤٣٠ - وَقَالَ الْيَتْمَى: حَدَّثَنِي  
يُوْسُسَ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ

الله ابْنُ شَعْبَةَ ابْنُ صُعْبَرِ، وَكَانَ الشَّيْءُ  
قَدْ مَسَحَ وَجْهَهُ عَامَ الْفَتْحِ.

[انظر: ٦٣٥٦]

٤٣٠١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ  
مُوسَى : أَخْبَرَنَا هِشَامٌ ، عَنْ مَعْمَرِ ،  
عَنِ الرُّهْبَرِيِّ ، عَنْ سُعَيْنِ أَبِي جَمِيلَةَ  
قَالَ : أَخْبَرَنَا وَنَحْنُ مَعَ ابْنِ الْمُسَيَّبِ  
قَالَ : وَرَأَعْمَ أَبُو جَمِيلَةَ أَنَّهُ أَذْرَكَ الشَّيْءَ  
وَخَرَجَ مَعَهُ عَامَ الْفَتْحِ .

٤٣٠٢ - حَدَّثَنَا سَلَيْمانُ بْنُ  
حَرْبٍ : حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ ، عَنْ  
أَيُوبَ ، عَنْ أَبِي قَلَابَةَ ، عَنْ عَمْرُو بْنِ  
سَلَمَةَ قَالَ : قَالَ لِي أَبُو قَلَابَةَ : أَلَا  
تَلْفَاهُ فَتَسَأَلَهُ ؟ قَالَ : فَلَقِيْتُهُ فَسَأَلْتُهُ  
فَقَالَ : كُنَّا بِمَا مَرَرَ النَّاسُ وَكَانَ يَمْرُرُ  
بِنَا الرُّكْبَانَ فَتَسَأَلُوهُمْ : مَا لِلنَّاسِ ؟ مَا  
لِلنَّاسِ ؟ مَا هَذَا الرَّجُلُ ؟ فَيَقُولُونَ :  
يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ ، أَوْحَى إِلَيْهِ ،  
أَوْحَى اللَّهُ بِكَذَا . فَكُنْتُ أَحْفَظُ ذَلِكَ  
الْكَلَامَ فَكَانَمَا يُفْرَغُ فِي صَدْرِي وَكَانَتِ  
الْعَرَبُ تَلَوْمُ بِإِسْلَامِهِمُ الْفَتْحَ  
فَيَقُولُونَ : اتَرْكُوهُ وَقَوْمُهُ فَإِنَّهُ إِنْ ظَهَرَ  
عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ . فَلَمَّا كَانَتْ  
وَقْعَةُ أَهْلِ الْفَتْحِ بَادَرَ كُلُّ قَوْمٍ  
بِإِسْلَامِهِمْ وَبَادَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ  
فَلَمَّا قَدِمَ قَالَ : حِسْنُكُمْ وَاللَّهِ مِنْ عِنْدِ  
الشَّيْءِ يَعْلَمُ حَقًا . قَالَ : « صَلُّوا صَلَاةً  
كَذَا فِي حِينِ كَذَا وَصَلُّوا صَلَاةً كَذَا

4301. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musayib, Sunain Abi Jamila informed us (a *Hadīth*). Abū Jamila said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

4302. Narrated ‘Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, “What is wrong with the people? What is wrong with the people? Who is that man?” They would say, “That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allāh has revealed to him such and such.” I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than *Quraish*) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, “Leave him (i.e., Muhammad ﷺ) and his people *Quraish*; if he overpowers them, then he is a true Prophet.” So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, “By Allāh, I have come to you from the Prophet ﷺ for sure!” The Prophet ﷺ afterwards said to them, “Offer such and such *Salāt* (prayer) at such and such time, and when the time for the *Salāt* (prayer) becomes due, then one of you should pronounce the *Adhān* (for the *Salāt*), and

let the one amongst you who knows the Qur'ān most should lead the *Salāt* (prayer).” So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qurānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Salāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, “Won't you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

**4303.** Narrated ‘Āishah رضي الله عنها: ‘Utba bin Abī Waqqās authorized his brother Sa‘d to take the son of the slave-girl of Zam‘a into his custody. ‘Utba said (to him), “He is my son.” When Allāh’s Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa‘d bin Abī Waqqās took the son of the slave-girl of Zam‘a to the Prophet ﷺ. ‘Abd bin Zam‘a, too, came along with him. Sa‘d said, “This is the son of my brother and the latter has informed me that he is his son.” ‘Abd bin Zam‘a said, “O Allāh’s Messenger! This is my brother who is the son of the slave-girl of Zam‘a and was born on his (i.e., Zam‘a’s) bed.” Allāh’s Messenger ﷺ cast a glance at the son of the slave-girl of Zam‘a and noticed that he, of all the people had the greatest resemblance to ‘Utba bin Abī Waqqās. Allāh’s Messenger ﷺ then said (to ‘Abd), “He is yours; he is your brother, O ‘Abd bin Zam‘a, as he was born on the bed (of your father).” (At the same time) Allāh’s Messenger ﷺ said (to his wife Sauda), “O Sauda! Screen yourself from him (i.e., the son of the slave-girl),”<sup>(1)</sup> because of the

في حين كذا. فإذا حضرت الصلاة فلْيُؤَذِّنْ أَحَدُكُمْ وَلَيَؤْمَكُمْ أَكْثَرُكُمْ فُرَآنًا». فَنَظَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرُ قُرْآنًا مِنِّي لِمَا كُنْتُ أَنَّقَى مِنَ الرُّكْبَانِ فَقَدَمُونِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعٍ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتِ امْرَأَةٌ مِنَ الْخَيْرِ: أَلَا تُغْطِّسُونَ عَنَّا اسْتَفْارِئُكُمْ؟ فَاسْتَرَوْا فَقَطَّعُوا لِي قَمِيصًا فَمَا فَرَحْتُ بِشَيْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

**٤٣٠٣** - حدثنا عبد الله بن مسلمة، عن مالك، عن ابن شهاب، عن عروة ابْنِ الرُّبِّيرِ، عن عائشة رضي الله عنها عن النبي ﷺ. وقال الليث: حدثني يُونُسُ، عن ابن شهاب: حدثني عروة بن الرُّبِّير: أن عائشة قالت: كان عتبة بن أبي وقاص عهد إلى أخيه سعد أن يقبض ابن وليدة زمعة، وقال عتبة: إنه أبني. فلما قيل رسول الله ﷺ مكة في الفتاح أخذ سعد ابن وليدة زمعة فأقبل به إلى النبي ﷺ وأقبل معه عبد ابن زمعة، فقال سعد بن عبد الله، هذا أخي، هذا ابن وليدة زمعة الله، هذا أخي، هذا ابن وليدة زمعة

(1) (H. 4303) Sauda was the daughter of Zam‘a and the wife of the Prophet ﷺ. The son =

resemblance he noticed between him and 'Utba bin Abi Waqqās. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."<sup>(1)</sup>

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Hadīth* No.4303.)"]

وُلَدَ عَلَى فَرَاسِهِ، فَنَظَرَ رَسُولُ اللهِ ﷺ إِلَى ابْنِ وَلِيَدَةِ زَمْعَةَ فَإِذَا أَشْبَهَ النَّاسَ بِعُتْبَةَ بْنَ أَبِي وَقَاصٍ. فَقَالَ رَسُولُ اللهِ ﷺ: «هُوَ لَكَ، هُوَ أَخْوَكَ يَا عَبْدُ بْنَ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلَدَ عَلَى فَرَاسِهِ. وَقَالَ رَسُولُ اللهِ ﷺ: «اخْتَجِبِي مِنْهُ يَا سَوْدَةَ»، لِمَا رَأَى مِنْ شَبَهِ عَتْبَةَ بْنَ أَبِي وَقَاصٍ. قَالَ ابْنُ شَهَابٍ: قَالَ عَائِشَةَ: قَالَ رَسُولُ اللهِ ﷺ: «الْوَلَدُ لِلْفَرَاشِ وَلِلْعَاهِرِ الْحَجَرِ». وَقَالَ ابْنُ شَهَابٍ وَكَانَ أَبُو هُرَيْرَةَ يَصْبِحُ بِذَلِكَ.

[راجع: ٢٠٥٣]

**4304.** Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā of Al-Fath* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

٤٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقاوَلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا يُوسُفُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُزْرَةُ بْنُ الرَّبِيرِ أَنَّ امْرَأَةَ سَرَقَتْ فِي عَهْدِ رَسُولِ اللهِ ﷺ فِي غَزْوَةِ الْتَّشْ، فَفَرَغَ قَوْمُهَا إِلَى أَسَامَةَ بْنِ زَيْدٍ يَسْتَشْفِعُونَهُ. قَالَ عُزْرَةُ: فَلَمَّا كَلَمَهُ أَسَامَةُ فِيهَا تَلَوَّنَ وَجْهُ رَسُولِ اللهِ ﷺ فَقَالَ: «أَتُكَلَّمُنِي فِي حَدٍّ مِنْ حُدُودِ اللهِ؟» قَالَ أَسَامَةُ: اسْتَفِرْ لِي يَا رَسُولَ اللهِ، فَلَمَّا كَانَ الْعَشِيِّ قَامَ رَسُولُ اللهِ ﷺ خَطِيبًا فَأَنْتَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّمَا أَهْلُكَ النَّاسَ

=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. ‘Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ  
الشَّرِيفُ تَرْكُوهُ، وَإِذَا سَرَقَ فِيهِمُ  
الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَالَّذِي  
نَفْسُ مُحَمَّدٍ يَبْدُو لَوْ أَنَّ فَاطِمَةَ بْنَتَ  
مُحَمَّدٍ سَرَقَتْ لَفَطَمَتْ يَدَهَا، ثُمَّ أَمَرَ  
رَسُولُ اللَّهِ ﷺ بِتِلْكَ الْمَرْأَةِ، فَقَطَعَتْ  
يَدُهَا، فَحَسِنَتْ تَوْبَتْهَا بَعْدَ ذَلِكَ  
وَزَوَّجَتْ. قَالَتْ عَائِشَةُ: فَكَانَتْ  
تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى  
رَسُولِ اللَّهِ ﷺ. [راجع: ٢٦٤٨]

**4305, 4306.** Narrated Mujāshi‘: I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai‘a* (pledge) from him for emigration."

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madīnah before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai‘a*?" The Prophet ﷺ said, "I will take his *Bai‘a* for Islām, *‘Imān* (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

٤٣٠٥، ٤٣٠٦ - حَدَّثَنَا عَمْرُو  
بْنُ خَالِدٍ: حَدَّثَنَا رُهَيْرٌ: حَدَّثَنَا  
عَاصِمٌ، عَنْ أَبِي عُثْمَانَ: حَدَّثَنِي  
مُجَاشِعٌ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخِي  
بَعْدَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ،  
حِثْنِكَ بِأَخِي لِتَبِاعَهُ عَلَى الْهِجْرَةِ،  
قَالَ: «ذَهَبَ أَهْلُ الْهِجْرَةِ بِمَا فِيهَا».  
فَقُلْتُ: عَلَى أَيِّ شَيْءٍ تَبِاعُهُ؟ قَالَ:  
«أَبِيَّاً عَلَى الإِسْلَامِ وَالإِيمَانِ  
وَالْجَهَادِ». فَلَقِيتُ مَعْدًا بَعْدَ وَكَانَ  
أَكْبَرَهُمَا، فَسَأَلْتُهُ فَقَالَ: صَدَقَ  
مُجَاشِعٌ. [راجع: ٢٩٦٣، ٢٩٦٢]

**4307, 4308.** Narrated Mujāshi‘ bin Mas‘ūd: I took Abū Ma‘bad to the Prophet ﷺ in order that he might give him the *Bai‘a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,<sup>(1)</sup> but I take the *Bai‘a* (pledge) from him (i.e., Abū Ma‘bad) for Islām and *Jihād*."

٤٣٠٧، ٤٣٠٨ - حَدَّثَنَا مُحَمَّدٌ  
بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ  
سُلَيْمَانَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي  
عُثْمَانَ التَّهْدِيِّ، عَنْ مُجَاشِعٍ بْنِ  
مَسْعُودٍ: انْطَلَقْتُ بِأَبِي مَعْدِدٍ إِلَى النَّبِيِّ

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

لِيَابِعُهُ عَلَى الْهِجْرَةِ قَالَ: «مَصَبَّتِ  
الْهِجْرَةُ لِأَهْلِهَا، أَبَايَعُهُ عَلَى الإِسْلَامِ  
وَالْجِهَادِ». فَلَقِيَتْ أَبَا مَعْبُدَ فَسَأَلَهُ  
فَقَالَ: صَدَقَ مُجَاشِعُ. وَقَالَ خَالِدُ،  
عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ: إِنَّهُ  
جَاءَ بِأَخِيهِ مُجَاهِدًا. [راجع: ٢٩٦٢،  
٢٩٦٣]

**4309.** Narrated Mujāhid: I said to Ibn ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: “I want to emigrate to Sham.” He said, “There is no emigration, but *Jihād* (for Allāh’s Cause). Go and offer yourself for *Jihād*, and if you find an opportunity for *Jihād* (stay there) otherwise, come back.”

**٤٣٠٩** - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا عَنْدَرٌ: حَدَّثَنَا شُعبَةُ،  
عَنْ أَبِي بْشِيرٍ، عَنْ مُجَاهِدٍ: قُلْتُ  
لَا بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنِّي أُرِيدُ  
أَنْ أَهَاجِرَ إِلَى الشَّامِ. قَالَ: لَا هِجْرَةَ  
وَلَكِنْ جِهَادٌ فَإِنْظُلْنِي فَأَغْرِضُ نَفْسَكَ  
فَإِنْ وَجَدْتَ شَيْئًا وَإِلَّا رَجَعْتَ.

[راجع: ٣٨٩٩]

**4310.** In another narration Ibn ‘Umar said, “There is no emigration today” or said, “after Allāh’s Messenger,” (and completed his statement as above.)

**٤٣١٠** - وَقَالَ النَّصْرُ: أَخْبَرَنَا  
شُعبَةُ: أَخْبَرَنَا أَبُو بْشِيرٍ: سَمِعْتُ  
مُجَاهِدًا: قُلْتُ لَا بْنَ عُمَرَ فَقَالَ: لَا  
هِجْرَةَ الْيَوْمَ - أَوْ بَعْدَ رَسُولِ اللَّهِ  
بِلِّهِ - مِثْلَهُ. [راجع: ٣٨٩٩]

**4311.** Narrated Mujāhid bin Jabr: ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to say, “There is no emigration after the Conquest (of Makkah).”

**٤٣١١** - حَدَّثَنَا إِسْحَاقُ بْنُ  
بَرِيدَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ:  
حَدَّثَنِي أَبُو عَمْرُو الْأَوْزَاعِيُّ، عَنْ  
عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ  
جَبَرٍ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ  
الْفَتْحِ. [راجع: ٣٨٩٩]

**4312.** Narrated ‘Atā’ bin Abī-Rabāh: ‘Ubaid bin ‘Umair and I visited ‘Aishah,

**٤٣١٢** - حَدَّثَنَا إِسْحَاقُ بْنُ

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Hadīth* No.2783, for its explanation]

تَرِيدَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ: حَدَّثَنِي  
الْأَوْزَاعِيُّ، عَنْ عَطَاءَ بْنِ أَبِي رَبَاحِ  
قَالَ: رَأَتْ عَائِشَةَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ  
فَسَأَلَهَا عَنِ الْهِجْرَةِ فَقَالَتْ: لَا هِجْرَةَ  
الْيَوْمِ، كَانَ الْمُؤْمِنُ يَفْرُّ أَحَدَهُمْ  
بِدِينِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ مَخَافَةً  
أَنْ يُفْتَنَ عَلَيْهِ فَأَمَّا الْيَوْمِ فَقَدْ أَظْهَرَ  
اللَّهُ الْإِسْلَامَ فَالْمُؤْمِنُ يَغْبُدُ رَبَّهُ  
حَيْثُ شَاءَ، وَلَكِنْ جَهَادٌ وَرَبِّيَّةٌ.

[راجع: ٣٠٨٠]

**4313. Narrated Mujāhid:** Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.<sup>(1)</sup> Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqāta* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensable for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

٤٣١٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا  
أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي  
حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجَاهِدٍ: أَنَّ  
رَسُولَ اللَّهِ ﷺ قَامَ يَوْمَ الْفَتحِ فَقَالَ:  
«إِنَّ اللَّهَ حَرَمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى  
يَوْمِ الْقِيَامَةِ، لَمْ تَحُلْ لِأَحَدٍ ثَبِيلٍ وَلَا  
تَحُلْ لِأَحَدٍ بَعْدِي، وَلَمْ تَخْلِلْ لِي قَطُّ  
إِلَّا سَاعَةً مِنَ الدَّهْرِ، لَا يَنْتَرُ صَبَدُهَا،  
وَلَا يُغَضِّدُ شَجَرُهَا، وَلَا يُخْتَلِي  
خَلَاها، وَلَا تَحُلْ لُقْطَتُهَا إِلَّا  
لِمُنْشِدٍ». فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ  
الْمُطَّلِبِ: إِلَّا إِلَدْخِرٌ يَا رَسُولَ اللَّهِ،  
فَإِنَّهُ لَا بُدُّ مِنْهُ لِلْقَنِينِ وَالْبَيْوتِ، فَسَكَّ  
ثُمَّ قَالَ: «إِلَّا إِلَدْخِرٌ فَإِنَّهُ حَلَالٌ».  
وَعَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ  
الْكَرِيمِ، عَنْ عَكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ

(1) (H. 4313) For the period between morning and mid-afternoon.

يُمثِّلُ هَذَا أَوْ نَخْوِي هَذَا. رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ١٣٤٩]

(٥٥) بَابُ قَوْلِ اللَّهِ تَعَالَى: «وَيَوْمَ حُسَيْنٍ إِذْ أَعْجَبْتُمْ كَرْتُكُمْ» إِلَى قَوْلِهِ: «غَفُورٌ رَّحِيمٌ» [التوبية: ٢٥]. [٢٧]

٤٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللهِ ابْنِ نُعْمَيرٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ قَالَ: رَأَيْتُ يَبْدِ أَبْنَيْ أُوْفَى ضَرْبَةً قَالَ: ضُرِبَتْهَا مَعَ النَّبِيِّ ﷺ يَوْمَ حُسَيْنٍ، قُلْتُ: شَهِدْتَ حُسَيْنًا؟ قَالَ: قَبْلَ ذَلِكَ.

٤٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفِيَّانُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ جَاءَهُ رَجُلٌ فَقَالَ: يَا أَبَا عُمَارَةَ، أَتَوَلَّتَ يَوْمَ حُسَيْنٍ؟ قَالَ: أَمَّا أَنَا فَأَشَهُدُ عَلَى النَّبِيِّ ﷺ أَنَّهُ لَمْ يُولَّ. وَلِكِنْ عَجِلَ سَرْعَانُ الْقَوْمِ فَرَشَقْتُهُمْ هَوَازِنَ وَأَبُو سُفِيَّانَ بْنَ الْحَارِثَ أَخْذَ بِرَأْسِ بَعْلَيَهِ الْبَيْضَاءَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبُ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [راجع: ٢٨٦٤]

٤٣١٦ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: قِيلَ لِلْبَرَاءِ وَأَنَا أَسْمَعُ: أَوْلَيْتُمْ مَعَ النَّبِيِّ ﷺ يَوْمَ حُسَيْنٍ؟ فَقَالَ: أَمَّا النَّبِيُّ ﷺ فَلَا، كَانُوا رُمَاءَ فَقَالَ: «أَنَا النَّبِيُّ لَا كَذِبُ، أَنَا ابْنُ عَبْدِ الْمُطَّلِبِ». [راجع: ٢٨٦٤]

**(55) CHAPTER. The Statement of Allāh** ( تعالى ) : ( Truly, Allāh has given you victory on many battlefields ), and on the day of Hunain (battle) when you rejoiced at your great number... ( up to )... Oft-Forgiving, Most Merciful. ” ( V.9:25-27 ).

4314. Narrated Ismā’il: I saw (a healed scar of) hit (blow) over the hand of Ibn Abī Aūfa who said, “I received that hit (blow) in the battle of Hunain in the company of the Prophet ﷺ.” I asked, “Did you take part in the battle of Hunain?” He replied, “Yes (and in other battles) before it.”

4315. Narrated Abū Ishāq: I heard Al-Barā’ narrating when a man came and said to him, “O Abū ‘Umāra! Did you flee on the day (of the battle) of Hunain?” Al-Barā’ replied, “I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawāzin threw arrows at them.” At that time, Abū Sufyān bin Al-Hārith was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, “I am the Prophet without a lie, I am the son of ‘Abdul-Muṭtalib.’”

4316. Narrated Abū Ishāq: Al-Barā’ was asked while I was listening, “Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Hunain?” He replied, “As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, ‘I am the Prophet without a lie, I am the son of ‘Abdul-Muṭtalib.’”

4317. Narrated Abū Ishāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Hunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'il and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

٤٣١٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَنْدَرٌ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ وَسَالَهُ رَجُلٌ مِّنْ قَبِيلَةِ أَفَرِدْمَةِ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُيَّنَ؟ فَقَالَ: لِكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرْ، كَانَ هَوَازِنُ رُمَاهَةً وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمُ انْكَشَفُوا فَأَكْبَيْنَا عَلَى الْعَنَائِمِ فَاسْتَقْبَلْنَا بِالسَّهَامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلَى بَعْلَتِيَ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ أَخْذَ بِزِمَامِهَا وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبٌ». قَالَ إِسْرَائِيلُ وَرُهْبَرٌ: نَزَّلَ النَّبِيُّ ﷺ عَنْ بَعْلَتِيَ [٢٨٦٤]. [راجع: ٢٨٦٤]

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Tā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٩ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرَ قَالَ: حَدَّثَنِي الْبَيْثَ بْنُ سَعِيدٍ: حَدَّثَنِي عُقَيْلٌ، عَنْ أَبِي شَهَابٍ ح. وَحَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو أَخْيَرٍ أَبْنَى شَهَابٍ: وَرَأَمَ عَزْرَوَةُ بْنُ الزَّبِيرِ أَنَّ مَرْوَانَ وَالْمُسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ حِينَ جَاءَهُ وَقَدْ هَوَازِنَ مُسْلِمِينَ فَسَأَلَهُ أَنَّ يَرْدَ إِلَيْهِمْ أَمْوَالَهُمْ وَسَيِّئَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «عَيْ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ فَاخْتَارُوا إِحْدَى الطَّافِقَتَيْنِ، إِمَّا السَّبَقِيِّ وَإِمَّا الْمَالِ». وَقَدْ كُنْتُ اسْتَأْتِيَ بِكُمْ». وَكَانَ أَنْظَرَهُمْ رَسُولُ

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so.” The people said, “We do that (i.e., return the captives) willingly as a favour, O Allāh’s Messenger!” Allāh’s Messenger ﷺ said, “We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision.” They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh’s Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, “That is what has reached me about the captives of Hawāzin (tribe).”]

الله ﷺ بِضَعْ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مِنَ الطَّاغِيفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ الله ﷺ غَيْرُ رَادٍ إِلَيْهِمْ إِلَّا إِحْدَى الطَّاغِيفَتَيْنِ قَالُوا: إِنَّا نَخْتَارُ سَيِّنَا، فَقَامَ رَسُولُ الله ﷺ فِي الْمُسْلِمِينَ فَأَثْنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْرَانَكُمْ قَدْ جَاءُنَا تَائِنِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنَّ أَرْدَ إِلَيْهِمْ سَيِّهِمْ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَطْبِّبَ ذَلِكَ فَلْيَفْعُلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُكَوِّنَ عَلَى حَظِّهِ حَتَّى نُعْطِيهِ إِيَاهُ مِنْ أُولَئِكَ مَا يُفِيءُ اللهُ عَنِّي فَلْيَفْعُلْ». فَقَالَ النَّاسُ: قَدْ طَبَّيْنَا ذَلِكَ يَا رَسُولَ اللهِ. فَقَالَ رَسُولُ اللهِ ﷺ: «إِنَّا لَا نَدْرِي مَنْ أَذَنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوهَا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ» فَرَجَعَ النَّاسُ فَكَلَّمُوهُمْ عُرْفَاؤُهُمْ. ثُمَّ رَجَعُوا إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَبَّيْوْهَا دُنْوًا. هَذَا الَّذِي بَلَغْنِي عَنْ سَبِّيْ هَوَازِنَ.

[راجع: ٢٣٠٨، ٢٣٠٧]

4320 - حَدَّثَنَا أَبُو الْعُمَانَ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبْيَوبَ، عَنْ نَافِعٍ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللهِ حَاجَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَبْيَوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قَفَلْنَا مِنْ حُنَيْنٍ

**4320. Narrated Ibn ‘Umar:** When we returned from (the battle of) Hunain, ‘Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islamic Period of Ignorance that he would perform *I’tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

سأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ نَذْرٍ كَانَ نَذَرَهُ فِي الْجَاهِلِيَّةِ اعْتِكَافٍ، فَأَمْرَهُ النَّبِيُّ ﷺ بِوَفَائِهِ.

وَقَالَ بَعْضُهُمْ: حَمَادٌ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ.  
وَرَوَاهُ جَرِيرٌ بْنُ حَازِمٍ وَحَمَادٌ بْنُ سَلَمَةَ، عَنْ أَيُوبَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ ﷺ.

٤٣٢١ - حَدَثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عُمَرَ ابْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ عَامَ حُنَينَ، فَلَمَّا التَّقَيْنَا كَاتَنَ لِلنَّاسِ حَوْلَةً فَرَأَيْتُ رَجُلًا مِنَ الْمُشْرِكِينَ قَدْ عَلَا رَجْلًا مِنَ الْمُسْلِمِينَ فَصَرَّبَهُ مِنْ وَرَائِهِ عَلَى حَبْلٍ عَاتِقَهُ بِالسَّيْفِ فَقَطَعَتِ الدَّرْعَ. وَأَفْلَحَ عَلَيَّ فَصَمَّنَيْ ضَمَّةً وَجَدْتُ مِنْهَا رِيحَ الْمَوْتِ، ثُمَّ أَذْرَكَهُ الْمَوْتُ فَأَرْسَلْنَيْ فَلَحِقْتُ عُمَرَ، فَقُلْتُ: مَا بَالُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: (مَنْ قُتِلَ قَبْلًا لَهُ عَلَيْهِ بَيْنَةٌ فَلَهُ سَلَبَةً)، فَقُلْتُ: مَنْ يَشَهِّدُ لِي؟ ثُمَّ جَلَسْتُ فَقَالَ النَّبِيُّ ﷺ مِثْلَهُ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ، فَقُلْتُ: مَنْ يَشَهِّدُ لِي؟

**4321.** Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Ḥunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed ‘Umar and said to him, “What is wrong with the people?”<sup>(1)</sup> He said, “The matter (or the decision) is with Allāh.” Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, “Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.).” I (stood up) and said, “Who will be my witness?” and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, “Who will be my witness?” and then sat down. The Prophet ﷺ repeated

(1) (H. 4321) i.e., why have they fled?

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

ثُمَّ جَاءَتِيْ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ فَقَمْتُ فَقَالَ: «مَا لَكَ يَا أبا قَتَادَةَ؟» فَأَخْبَرْتُهُ، فَقَالَ رَجُلٌ: صَدَقَ وَسَلَبَهُ عِنْدِي فَأَرْضِهِ مِنْهُ. فَقَالَ أَبُو بَكْرٍ: لَا هَا اللَّهُ، إِذَا لَا يَعْمَدُ إِلَى أَسِدٍ مِنْ أَسِدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ: «صَدَقَ فَأَعْطِهِ»، فَأَعْطَانِيهِ فَابْتَغَتُ بِهِ مَخْرَفًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوْلُ مَالِي تَأْلِثَةً فِي الْإِسْلَامِ. [راجع:

[٢١٠٠]

**4322.** Narrated Abū Qatāda: When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

٤٣٢٢ - وَقَالَ النَّبِيُّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَفْلَحَ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنَ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلًا مِنَ الْمُشْرِكِينَ وَآخَرُ مِنَ الْمُشْرِكِينَ يَخْتَلُهُ مِنْ وَرَائِهِ لِيَقْتَلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتَلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وَأَضْرِبَ يَدَهُ فَقَطَّعْتُهَا، ثُمَّ أَخْذَنِي فَضَّمَّنِي ضَمَّاً شَدِيدًا حَتَّى تَخَوَّفَتِي ثُمَّ بَرَكَ فَتَحَلَّ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وَانْهَرَمُ الْمُسْلِمُونَ وَانْهَرَمْتُ مَعَهُمْ، فَإِذَا بَعْمَرَ بْنِ الْحَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ: مَا شَانُ النَّاسُ؟ قَالَ: أَمْرُ اللَّهِ، ثُمَّ تَرَاجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

man." So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, "The arms of the deceased one whom he (i.e., Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abū Bakr said, "No, Allāh's Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Messenger ﷺ." Allāh's Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islām.

#### (56) CHAPTER. The *Ghazwā* of Autās.

**4323.** Narrated Abū Mūsa: رَضِيَ اللَّهُ عَنْهُ When the Prophet ﷺ had finished from the battle of Hunain, he sent Abū ‘Āmir as the head of an army to Autās. He (i.e., Abū ‘Āmir) met (in a combat against) Duraid bin As-Simma and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū ‘Āmir. Abū ‘Āmir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (that man) saying, "That is the man who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū ‘Āmir, "Allāh has killed your assailant." He said, "Take out

«مَنْ أَقَامَ يَبْيَثَةَ عَلَى قَتْلِيْ فَلَهُ سَلْبَهُ»، فَقُمْتُ لِأَلْتَمِسَ يَبْيَثَةَ عَلَى قَتْلِيْ فَلَمْ أَرَ أَحَدًا يَشْهُدُ لِي فَجَلَسْتُ. ثُمَّ بَدَا لِي فَذَكَرَتْ أَمْرَةً لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنْ جُلْسَائِهِ: سِلَاحُ هَذَا الْقَتْلِ الَّذِي يَذْكُرُ عَنِي فَأَرْضِيهِ مِنْهُ، فَقَالَ أَبُو بَكْرٍ: كَلَّا لَا يُعْطِيْ أُصْبِيْغَ مِنْ فُرَيْشَ وَيَدْعَ أَسَدًا مِنْ أَسْدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَدَاهُ إِلَيَّ فَاشْتَرَتْ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأْتِلَتُهُ فِي الإِسْلَامِ.

[راجع: ٢١٠٠]

#### (٥٦) بَابُ غَزْوَةِ أُو طَاسٍ

٤٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرْيَدٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنَ بَعَثَ أَبَا عَامِرِي عَلَى جَيْشٍ إِلَى أُو طَاسٍ فَلَقِيْ دُرْيَدَ بْنَ الصَّمَدَ فُقْتَلَ دُرْيَدٌ وَهَزَمَ اللَّهُ أَصْحَابَهُ. قَالَ أَبُو مُوسَى: وَيَعْتَشِي مَعَ أَبِي عَامِرِي فَرِمَيْ أَبُو عَامِرٍ فِي رُكْبَيْهِ، رَمَاهُ جُشَمِيْ بِسَهْمٍ فَأَتَيْتَهُ فِي رُكْبَيْهِ فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عُمَّ! مَنْ رَمَاكَ؟ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ: ذَاكَ قَاتِلِيُّ الَّذِي رَمَانِي، فَقَصَدْتُ لَهُ فَلِحْقَتُهُ، فَلَمَّا رَأَيْتَهُ وَلَّى فَاتَّبَعْتُهُ

this arrow." So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh's Forgiveness for me." Abū 'Āmir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū 'Āmir's news and that he (Abū 'Āmir) had said: "Tell him (the Prophet ﷺ) to ask for Allāh's Forgiveness for me (Abū 'Āmir)." The Prophet ﷺ asked for water, performed ablution and then raised his hands, saying, "O Allāh! Forgive 'Ubaid Abū 'Āmir." At that time I saw the whiteness of the Prophet's armpits. The Prophet ﷺ then said, "O Allāh, make him (i.e., Abū 'Āmir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allāh's Forgiveness for me?" (On that) the Prophet ﷺ said, "O Allāh, forgive the sins of 'Abdullāh bin Qais (the name of Abū Mūsa Al-Ash'arī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection." [Abū Burda said, "One of the invocations was for Abū 'Āmir and the other was for Abū Mūsa (i.e., 'Abdullāh bin Qais)."]

**(57) CHAPTER. The *Ghazwa* of At-Tā'if was in the month of *Shawwāl*, during the 8th year (of *Al-Hijrah*)**

Mūsā bin 'Uqba said so.

**4324.** Narrated Umm Salama : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I

وَجَعَلْتُ أَقْوَلُ لَهُ: أَلَا سَتَحْسِي؟ أَلَا تَثْبُتْ؟ فَكَفَّ فَاخْتَلَفْنَا ضَرْبَتِينَ بِالسَّيْفِ فَقَتَلْنَاهُ, ثُمَّ قُلْتُ لِأَبِي عَامِرٍ: قَتَلَ اللَّهُ صَاحِبَكَ, قَالَ: فَأُنزَعْ هَذَا السَّهْمَ, فَنَزَعْتُهُ فَنَزَّ مِنْهُ الدَّمَاءُ, قَالَ: يَا ابْنَ أَخِي, أَفْرِي النَّبَيَ السَّلَامَ وَقُلْ لَهُ: اسْتَغْفِرُ لِي. وَاسْتَخْلَفْنِي أَبُو عَامِرٍ عَلَى النَّاسِ فَمَكَثَ يَسِيرًا ثُمَّ مَاتَ.

فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبَيِّ ﷺ فِي بَيْتِهِ عَلَى سَرِيرٍ مُؤْمَلٍ وَعَانِيهِ فِرَاشٌ فَدَأَثَرَ رِمَالُ السَّرِيرِ بِظَهِيرِهِ وَجَنْبِيهِ، فَأَخْبَرْتُهُ بِخَبْرِنَا وَخَبْرِ أَبِي عَامِرٍ وَقَالَ: قُلْ لَهُ: اسْتَغْفِرُ لِي, فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدِيهِ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِكَ أَبِي عَامِرٍ», وَرَأَيْتُ بِيَاضِ إِبْطِيَّهِ، ثُمَّ قَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ: وَلِيَ فَاسْتَغْفِرُ، فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِكَ أَبِي مَوسَيْنَ ذَبْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا». قَالَ أَبُو بُرْدَةَ: إِخْدَاهُمَا لِأَبِي عَامِرٍ وَالْأُخْرَى لِأَبِي مُوسَى.

[راجع: ٢٨٨٤]

**٥٧) بَابُ غَزْوَةِ الطَّائِفِ فِي شَوَّالٍ سَنَةَ ثَمَانِينَ،**

قالهُ مُوسَى بْنُ عُقْبَةَ .  
٤٣٢٤ - حَدَّثَنَا الْحُمَيْدِيُّ: سَمِعَ سُفِيَّانَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ

heard him (i.e., the effeminate man) saying to ‘Abdullāh bin Abī Umaiyya, “O ‘Abdullāh! See if Allāh should make you conquer At-Tā’if tomorrow, then take the daughter of Ghailān (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back.”<sup>(1)</sup> The Prophet ﷺ then said, “These (effeminate men) should never enter upon you (O women!).”

Ibn Juraij said, “That effeminate man was called *Hūt*.” Narrated Hishām, the above narration and added, that at that time, the Prophet ﷺ was besieging At-Tā’if.

**4325.** Narrated ‘Abdullāh bin ‘Umar<sup>(2)</sup>: When Allāh’s Messenger ﷺ besieged At-Tā’if and could not conquer its people, he said, “We will return (to Al-Madīna) if Allāh will.” That distressed the Companions (of the Prophet ﷺ) and they said, “Shall we go away without conquering it (i.e., the fort of At-Tā’if)?” Once the Prophet ﷺ said, “Let us return.” Then the Prophet ﷺ said (to them), “Fight tomorrow.” They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, “We will return (to Al-Madīna) tomorrow if Allāh will.” That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyān said once, “(The Prophet ﷺ) smiled.”

رَبِّنَا بَنْتَ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمَّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُخْتَنْ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَّةَ: يَا عَبْدَ اللَّهِ، أَرَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدَّاً فَعَلَيْكَ بِابْنَةِ عِيلَانَ فِإِنَّهَا تَقْبِلُ بِأَرْبَعَ وَتَذَبَّرُ بِشَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: لَا يَدْخُلُنَّ هُؤُلَاءِ عَلَيْكُمْ». قَالَ ابْنُ عَيْنَةَ: وَقَالَ ابْنُ جُرَيْجٍ: الْمُخْتَنْ: هِيَتْ.

حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ بِهِنْدَا وَرَزَادَ: وَهُوَ مُحَاصِرٌ الطَّائِفَ يَوْمَيْنِ. [انظر: ٥٢٣٥، ٥٨٨٧]

**٤٣٢٥** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفِيَّانُ، عَنْ عُمَرِ وَهُوَ أَبُو الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائِفَ فَلَمْ يَكُنْ مِنْهُمْ شَيْئًا، قَالَ: إِنَّ قَافِلَوْنَ إِنْ شَاءَ اللَّهُ، فَقَعَلَ عَلَيْهِمْ وَقَالُوا: نَذَهَبُ وَلَا نَفْتَحُهُ؟ وَقَالَ مَرَّةً: «نَقْفُلُ»، قَالَ: «اَغْدُوْنَا عَلَى الْقِتَالِ»، فَعَدُوْنَا فَأَصَابَهُمْ حِرَاجٌ قَالَ: إِنَّ قَافِلَوْنَ غَدَّاً إِنْ شَاءَ اللَّهُ فَأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ. وَقَالَ سُفِيَّانُ مَرَّةً: فَبَسَّمَهُ قَالَ: قَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفِيَّانُ الْخَبِيرُ كُلُّهُ.

[انظر: ٦٠٨٦، ٧٤٨٠]

(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

(2) (H. 4325) *Fath Al-Bārī* quoted that the narrator was ‘Abdullāh bin ‘Umar.

**4326, 4327.** Narrated Abū ‘Uthmān رضي الله عنه : I heard from Sa‘d, (the first man who has thrown an arrow in Allāh’s Cause), and from Abū Bakra (who jumped over the wall of At-Tā’if Fort along with a few persons and came to the Prophet ﷺ). They both said, “We heard the Prophet ﷺ saying, ‘If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).’”

Narrated Ma‘mar from ‘Āsim from Abū Al-Āliya or Abū ‘Uthmān An-Nahdī who said, “I heard Sa‘d and Abū Bakra narrating on the authority of the Prophet ﷺ. ‘Āsim said, “I said (to him), ‘The most trustworthy persons have narrated that to you.’ He said, ‘Yes, one of them was the first to throw an arrow in Allāh’s Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from At-Tā’if.’”

**4328.** Narrated Abū Burda: Abū Mūsa رضي الله عنه said: I was with the Prophet ﷺ when he was encamping at Al-Jīrāna (a place) between Makkah and Al-Madīnah and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, “Won’t you fulfil what you have promised me?” The Prophet ﷺ said, “Rejoice (at what I will do for you).” The bedouin said, “(You have said to me) ‘Rejoice,’ too often.” Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, “The bedouin has refused the good tidings, so you both accept them.” Bilāl and I said, “We accept them.”

**4326, 4327.** حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُنْدَرٌ : حَدَّثَنَا شُعبَةُ، عَنْ عَاصِمٍ قَالَ : سَمِعْتُ أَبَا عُثْمَانَ قَالَ : سَمِعْتُ سَعْدًا وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَأَبَا بَكْرَةَ، وَكَانَ سَوْرَ حَضْنَ الطَّائِفِ فِي أَنَّايسِ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ : سَمِعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَنْ ادْعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَالْجَنَّةَ عَلَيْهِ حَرَامٌ» وَقَالَ هِشَامٌ : وَأَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَّةِ أَوْ أَبِي عُثْمَانَ التَّهَدِيِّ قَالَ : سَمِعْتُ سَعْدًا وَأَبَا بَكْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ عَاصِمٌ : قُلْتُ : لَقَدْ شَهِدَ عِنْدَكَ رَجُلًا حَسْبُكَ بِهِمَا، قَالَ : أَجْلُنَّ، أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْآخَرُ فَنَزَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَةً ثَلَاثَةً وَعِشْرِينَ مِنَ الطَّائِفِ . [انظر: ٦٧٦٦، ٦٧٦٧]

**4328.** حَدَّثَنَا مُحَمَّدُ بْنُ العَلَاءَ : حَدَّثَنَا أَبُو أَسَمَّةَ، عَنْ بُرَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ : كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَازِلًا بِالْجُعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِيْنَةِ وَمَعَهُ بَلَّا، فَأَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَغْرَابِيَّ فَقَالَ : أَلَا تُشْجِرُ لِي مَا وَعَدْتَنِي ؟ فَقَالَ لَهُ : «أَبْشِرْ»، فَقَالَ : قَدْ أَكْثَرَتَ عَلَيَّ مِنْ «أَبْشِرْ». فَأَقْبَلَ

Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

عَلَى أَبِي مُوسَى وَبْلَالٍ كَهْيَةَ  
الْعَصْبَانِ، قَالَ: «رَدَّ الْبُشْرَى فَأَقْبَلَا  
أَنْتُمَا»، قَالَا: قَيْلُنا. ثُمَّ دَعَا بِقَدْحٍ فِيهِ  
ماءً فَعَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ  
ثُمَّ قَالَ: «اشْرِبَا مِنْهُ، وَأَفْرَغَا عَلَى  
وُجُوهِكُمَا وَنُحُورِكُمَا وَأَبْشِرَا»،  
فَأَخَذَا الْقَدْحَ فَفَعَلَا فَنَادَتْ أُمُّ سَلَمَةَ  
مِنْ وَرَاءِ السُّرِّ أَنْ أَفْضِلَا لِأَمْكَمَا،  
فَأَفْضَلَا لَهَا مِنْهُ طَافِلَةً. [راجع: ١٨٨]

٤٣٢٩ - حَدَّثَنَا يَعْقُوبُ بْنُ  
إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ  
جُرَيْجٍ أَخْبَرَنِي عَطَاءً: أَنَّ صَفْوَانَ بْنَ  
يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَ أَنَّ يَعْلَى كَانَ  
يَقُولُ: لَيَتَنِي أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ هِينَ  
يُنْزَلُ عَلَيْهِ. قَالَ: فَبَيْنَا الْبَيْتُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
بِالْجِعْرَانَةِ وَعَلَيْهِ تَوْبَقَ قَدْ أَظْلَلَ بِهِ مَعَهُ  
فِيهِ نَاسٌ مِنْ أَصْحَابِهِ إِذْ جَاءَهُ أَغْرَبَيِ  
عَلَيْهِ جُبَّةٌ مُنْصَمْحٌ بِطَيْبٍ قَالَ: يَا  
رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ  
بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّنَ بِالْطَّيْبِ؟  
فَأَشَارَ عُمَرُ إِلَى يَعْلَى بِيَدِهِ أَنَّ تَعَالَى  
فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ فِي إِذَا النَّبِيُّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّرَ الْوَجْهِ يَغْطُ كَذَلِكَ سَاعَةً  
ثُمَّ سُرَيَ عَنْهُ قَالَ: «أَيَّنَ الَّذِي  
يَسْأَلُنِي عَنِ الْعُمْرَةِ آنَّا»، فَالْتُّمَسَ  
الرَّجُلُ فَأَتَيَ بِهِ قَالَ: «أَمَا الطَّيْبُ  
الَّذِي بِكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَا  
الْجُبَّةُ فَانْزِعْهَا. ثُمَّ اضْطَعْ فِي عُمْرَتِكَ

4329. Narrated Ṣafwān bin Ya'lā bin Umaiyya : Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time when he is being inspired Divinely." Ya'lā added "While the Prophet ﷺ was at Al-Jīrānā, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, "O Allāh's Messenger! What is your opinion regarding a man who assumes the state of *Ihrām* for 'Umra wearing a cloak after applying perfume to his body?" 'Umar signalled with his hand to Ya'lā to come (near). Ya'lā came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face , and when that state (of the Prophet ﷺ) was over, he said, "Where is he who has asked me about the 'Umra?" The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), "As for the perfume you have applied to your body , wash it (off your body) thrice, and take off your cloak, and then do in your 'Umra the same ceremonies as you do in your Hajj ."

كما تضئن في حجّك». [راجع:

[١٥٣٦]

**4330.** Narrated 'Abdullāh bin Zaid bin Āsim: When Allāh gave to His Messenger ﷺ the war booty on the day (of the battle) of Hunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the *Ansār*. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khutba* (religious talk) before them, saying, "O, the assembly of *Ansār*! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e., the *Ansār*) said, "Allāh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allāh?" But whatever he said to them, they replied, "Allāh and His Messenger have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madīna).' Wouldn't you be happy to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the emigration, I would have been one of the *Ansār*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Ansār*. The *Ansār* are *Shi'ār* (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are *Dīthār* (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No

٤٣٣٠ - حدثنا موسى بن إسماعيل: حدثنا وهب، حدثنا عمر وابن يحيى، عن عباد بن تميم، عن عبد الله بن زيد بن عاصم قال: لما أفاء الله على رسوله ﷺ يوم خيبر قسم في الناس في المؤلفة قلوبهم ولم يعط الأنصار شيئاً فكان لهم وجدوا إذ لم يصيّهم ما أصاب الناس فخطبهم فقال: يا معاشر الأنصار ألم أخذكم ضلالاً فهذاكم الله بي؟ وكنت من تفرقين فألفكم الله بي، وكنت عالة فأعذناكم الله بي؟ كُلما قال شيئاً قالوا: الله ورسوله أمن. قال: «ما يمنعكم أن تجيئوا رسول الله ﷺ؟» قال: كُلما قال شيئاً قالوا: الله ورسوله أمن. قال: «لو شئتم فعلتم حينما كذا وكذا. ألا تررضون أن يذهب الناس بالشأة والبعير وتذهبون بالثبي ﷺ إلى رحالكم؟ لو لا الهجرة لكنت امرأ من الأنصار، ولو سلك الناس وادي وشعباً لسلكتم وادي الأنصار وشعبها. الأنصار شعراً والناس دثار. إنكم ستلقون بعدي أثرة فاضبروا حتى تلقوني على الحوض». [انظر: ٧٢٤٥]

doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Haud* (Tank *Al-Kauthar*)."

**4331.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When Allāh gave His Messenger ﷺ what He gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The *Ansār* (then) said, "May Allāh forgive Allāh's Messenger ﷺ as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allāh's Messenger was informed of their statement, so he sent for the *Ansār* and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the *Ansār* said, "O Allāh's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood'." The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking." They (i.e., the *Ansār*) said, "O Allāh's Messenger! We are satisfied." The Prophet ﷺ then said to them. "You will find others favoured over you greatly, so be patient till you meet Allāh and His Messenger ﷺ, and I will be at the *Al-Haud* (Tank *Al-Kauthar*) then." Anas added: But they did not remain patient.

4331 - حَدَّثَنِي عَنْدُ اللَّهِ بْنِ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنْسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَاسٌ مِنَ الْأَنْصَارِ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَفِقَ النَّبِيُّ ﷺ يُعْطِي رِجَالًا الْمِائَةَ مِنَ الْإِيلِ. فَقَالُوا: يَعْفُرُ اللَّهُ لِرَسُولِهِ ﷺ، يُعْطِي فُرِيشًا وَيَتَرُكُنَا وَسَيُوْفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ؟ قَالَ أَنْسٌ: فَحُدُّثَ رَسُولُ اللَّهِ ﷺ بِمَا قَالُوهُمْ فَأَرْسَلَ إِلَيَّ الْأَنْصَارَ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمَ وَلَمْ يَذْنُ مَعَهُمْ غَيْرَهُمْ فَلَمَّا اجْمَعُوا قَامَ النَّبِيُّ ﷺ فَقَالَ: «مَا حَدَّثَ بِلَغْنِي عَنْكُمْ؟» فَقَالَ فُقَهَاءُ الْأَنْصَارِ: أَمَا رُؤْسَاوْنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَا نَاسٌ مِنَ حَدِيثَةِ أَسْنَانِهِمْ فَقَالُوا: يَعْفُرُ اللَّهُ لِرَسُولِهِ ﷺ، يُعْطِي فُرِيشًا وَيَتَرُكُنَا وَسَيُوْفُنَا تَقْطُرُ مِنْ دِمَائِهِمْ؟ فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُعْطِي رِجَالًا حَدِيثِي عَهْدٍ بِكُفْرِ أَتَالْفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذَهَّبُونَ بِالنَّبِيِّ ﷺ إِلَى رِحَالِكُمْ؟ فَوَاللَّهِ لَمَّا تَقْلِبُونَ بِهِ خَيْرٌ مِمَّا يَتَقْلِبُونَ بِهِ». قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ رَضِيْنَا. قَالَ لَهُمْ

النَّبِيُّ ﷺ: «سَجَدُونَ أَتَرَةَ شَدِيدَةَ  
فَاضْبُرُوا حَتَّى تَلْقَوْا اللَّهَ وَرَسُولَهُ ﷺ  
فَإِنَّمَا عَلَى الْحَوْضِ». قَالَ أَنَسٌ: فَلَمْ  
يَضْبُرُوا. [راجع: ٣١٤٦]

٤٣٣٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شَعْبَةُ، عَنْ أَبِي  
الْتَّيْمَ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ  
فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللهِ ﷺ عَنَائِمَ  
فِي قُرْيَشٍ فَعَضِّيَّتِ الْأَنْصَارُ، قَالَ  
النَّبِيُّ ﷺ: «أَمَا تَرَضُونَ أَنْ يَذْهَبَ  
النَّاسُ بِالدُّنْيَا وَتَنْهَبُونَ بِرَسُولِ اللهِ  
ﷺ؟» قَالُوا: بَلِّي، قَالَ: «لَوْ سَلَكَ  
النَّاسُ وَادِيًّا أَوْ شِعْبَهُ لَسْلَكُتُ وَادِيَ  
الْأَنْصَارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

٤٣٣٣ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللهِ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنِي:  
أَنَبَأَنَا هِشَامُ ابْنُ زَيْدٍ بْنِ أَنَسٍ، عَنْ  
أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ  
يَوْمُ حُنَيْنِ النَّقَى وَهَوَازِنُ وَمَعَ النَّبِيِّ  
ﷺ عَشْرَةَ آلَافٍ وَالظَّلَقاءُ فَأَذْبَرُوا،  
قَالَ: «يَا مَعْشَرَ الْأَنْصَارِ»، قَالُوا:  
لَيْكَ يَا رَسُولَ اللهِ وَسَعَدِكَ، نَحْنُ  
بَيْنَ يَدَيْكَ. فَنَزَّلَ النَّبِيُّ ﷺ فَقَالَ:  
«أَنَا عَبْدُ اللهِ وَرَسُولُهُ»، فَانْهَرَمَ  
الْمُشْرِكُونَ. فَأَعْطَى الظَّلَقاءَ  
وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا.  
فَقَالُوا فَدَعَاهُمْ فَأَذْخَلُوهُمْ فِي قُبَّةِ،  
قَالَ: «أَمَا تَرَضُونَ أَنْ يَذْهَبَ النَّاسُ

4332. Narrated Anas: When it was the day of the Conquest (of Makkah), Allāh's Messenger ﷺ distributed the war booty amongst the people of Quraish which caused the *Ansār* to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain path, I would take my way through the *Ansār*'s valley or mountain path."

4333. Narrated Anas: When it was the day of (the battle of) Hunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten thousand (men) besides the *Tulaqā'* (i.e., those who had embraced Islām on the day of the Conquest of Makkah) with the Prophet ﷺ. When they (i.e., Muslims) fled, the Prophet ﷺ said, "O the group of *Ansār*!" They replied, "Labbaik, O Allāh's Messenger, and *Sa'daik!* We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's slave and His Messenger." Then *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ) were defeated. The Prophet ﷺ distributed the war booty amongst the *Tulaqā'* and *Muhājirūn* (i.e., emigrants) and did not give anything to the *Ansār*. So the *Ansār* spoke (i.e., were dissatisfied), and he called them and made

them enter a leather tent and said, “Won’t you be pleased that the people take the sheep and camels, and you take Allāh’s Messenger ﷺ along with you?” The Prophet ﷺ added, “If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the mountain path of the *Anṣār*”.

**4334.** Narrated Anās: The Prophet ﷺ gathered some people of *Anṣār* and said, “The people of Quraish are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won’t you be pleased that the people take the worldly things and you take Allāh’s Messenger ﷺ with you to your homes?” They said, “Yes (i.e., we are pleased with this distribution).” The Prophet ﷺ said, “If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the *Anṣār*’s valley or the *Anṣār*’s mountain path.”

**4335.** Narrated ‘Abdullāh: When the Prophet ﷺ distributed the war booty of Ḥunain, a man from the *Anṣār*<sup>(1)</sup> said, “He (i.e., the Prophet ﷺ) did not intend to please Allāh in this distribution.” So, I came to the Prophet ﷺ and informed him of that (statement), whereupon the colour of his face changed and he said, “May Allāh bestow His Mercy on Mūsa (Moses), for he was troubled with more than this, but he remained patient.”

بِالشَّاءِ وَالْعَيْرِ وَذَهَبُونَ بِرَسُولِ اللَّهِ ﷺ؟» فَقَالَ النَّبِيُّ ﷺ: «أَنْ سَلَكَ النَّاسُ وَادِيًّا وَسَلَكَتِ الْأَنْصَارُ شَعْبًا لَا حَرَثُ شَعْبَ الْأَنْصَارِ». [راجع: ٣١٤٦]

**٤٣٣٤ - حدثني محمد بن بشار:** حدثنا عبد: حدثنا شعبة قال: سمعت قتادة، عن أبي بن مالك رضي الله عنه قال: جمَعَ النَّبِيُّ ﷺ ناساً من الأنصار ف قال: «إِنْ قُرِيشًا حديث عهد بِجاهليَّةٍ وَمُصْبَرَةٍ إِنَّمَا أَرَدْتُ أَنْ أَجْبُرَهُمْ وَأَتَأْلَفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالدُّنْيَا وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بَيْوتِكُمْ؟» قالوا: بلى، قال: «أَلَوْ سَلَكَ النَّاسُ وَادِيًّا وَسَلَكَتِ الْأَنْصَارُ شَعْبًا لَسَلَكْتُ وَادِيَ الْأَنْصَارَ أَوْ شَعْبَ الْأَنْصَارِ؟» [راجع: ٣١٤٦]

**٤٣٣٥ - حدثنا قيسة:** حدثنا سفيان، عن الأعمش، عن أبي وائل، عن عبد الله قال: لما قسم النَّبِيُّ ﷺ قسمة حنين قال رجل من الأنصار: ما أراد بها وجه الله، فأتت النَّبِيُّ ﷺ فأخبرته فتغير وجهه ثم قال: «رَحْمَةُ الله على موسى، لقد أودي بأكثراً من هذا فصار» [راجع: ٣١٥٠]

(1) (H. 4335) Al-Wāqidī says, “The man was a hypocrite, Mu’tab bin Qāshir.”

**4336.** Narrated 'Abdullāh رضي الله عنه: When it was the day (of the battle) of Hunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqra' one hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, "Allāh's Pleasure was not the aim in this distribution." I said, "I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ said, "May Allāh bestow mercy on Mūsa (Moses), for he was troubled more than this but he remained patient."

**٤٣٣٦** - حدثنا قتيبة بن سعيد: حدثنا جرير، عن منصور، عن أبي وائل، عن عبد الله رضي الله عنه قال: لما كان يوم حنين أثر النبي عليه ناساً، أعطى الأقرع مائة من الإبل، وأعطى عيينة مثل ذلك، وأعطىناساً. فقال رجل: ما أريد بهذه القسمة وجه الله، فقلت: لا أخرين النبي عليه، قال: (رحم الله موسى قد أوذى بأكثر من هذا فصبر). [راجع:

[٣١٥]

**4337.** Narrated Anas bin Mālik رضي الله عنه: When it was the day (of the battle) of Hunain, the tribes of Hawāzin and Ghatafān and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten thousand men from the *Tulaqā* (new converts to Islām from Makkah). So they fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of *Ansār*!" They said, "Labbaik, O Allāh's Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of *Ansār*!" They said, "Labbaik! O Allāh's Messenger! Rejoice, for we are with you!" The Prophet ﷺ at that time was riding on a white mule; then he dismounted and said, "I am Allāh's slave and His Messenger." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the *Muhājirūn* and the *Tulaqā* and did not give anything to the *Ansār*. The *Ansār* said, "When there is a

**٤٣٣٧** - حدثنا محمد بن بشار: حدثنا معاذ بن معاذ: حدثنا ابن عون، عن هشام بن زيد بن أنس بن مالك [عن أنس بن مالك] رضي الله عنه قال: لما كان يوم حنين أقبلت هوازن وغطفان وغيرهم ينبعهم وذارتهم ومع النبي عليه عشرة آلاف ومن الطلاق فأذروا عنه حتى بقي وحده فنادى يومئذ ندائين لم يخلط بيتهما، التفت عن يمينه فقال: يا معاشر الأنصار، قالوا: لبيك يا رسول الله، أبشر نحن معك. ثم التفت عن يساره فقال: يا معاشر الأنصار، قالوا: لبيك يا رسول الله، أبشر نحن معك، وهو على بعلة بيضاء فنزل فقال: أنا عبد الله ورسوله، فانهزم المشركون وأصاب

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

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

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

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

يُوْمَئِذٍ غَنَائمَ كَثِيرَةً فَقَسَمَ فِي  
الْمُهَاجِرِينَ وَالظَّلَاقِاءِ وَلَمْ يُعْطِ  
الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا  
كَانَتْ شَدِيدَةً فَنَخْنُ نُدْعَى وَيُعْطَى  
الْغَنِيمَةَ غَيْرُنَا؟ فَبَلَغَهُ ذَلِكَ فَجَمَعَهُمْ  
فِي قَبْيَةٍ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، مَا  
حَدِيثُ بَلَغْنِي عَنْكُمْ؟» فَسَكَتُوا،  
فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَرَضُونَ  
أَنْ يَذْهَبَ النَّاسُ بِالدُّنْيَا، وَتَذْهَبُونَ  
بِرَسُولِ اللَّهِ ﷺ تَحْرُزُونَهُ إِلَى  
بُيُوتِكُمْ؟» قَالُوا: بَلَى، فَقَالَ النَّبِيُّ  
ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيَا وَسَلَكَ  
الْأَنْصَارُ شَعْبًا لَأَخْدُثُ شَعْبَ  
الْأَنْصَارِ». وَقَالَ هِشَامٌ، قَلَتْ: يَا أَبَا  
حَمْرَةَ وَأَنْتَ شَاهِدُ ذَلِكَ، قَالَ: وَأَيْنَ  
أَغِيبُ عَنْهُ؟ [راجع: ٣١٤٦]

**(٥٨) بَابُ السَّرِيَّةِ الَّتِي قِيلَ تَحْدِيدٌ**

٤٣٣٨ - حَدَّثَنَا أَبُو الْعُمَانِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَبُو يُوبُ، عَنْ  
نَافِعٍ، عَنْ أَبِي عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا  
قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قِيلَ تَحْدِيدٌ  
فَكُنْتُ فِيهَا، فَبَلَغَتْ سُهْمَانَا اثْنَيْ  
عَشَرَ بَعِيرًا، وَنُفِّلْنَا بَعِيرًا بَعِيرًا،  
فَرَجَعْنَا بِثَلَاثَةٍ عَشَرَ بَعِيرًا. [راجع:  
٣١٣٤]

**(٥٩) بَابُ بَعْثِ النَّبِيِّ ﷺ خَالِدَ بْنَ  
الْوَلِيدِ إِلَى بَنَي جَذِيمَةَ**

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

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

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

**٤٣٣٩ - حَدَّثَنَا مَحْمُودٌ:** حَدَّثَنَا

عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ حَدَّثَنِي نَعْيِمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: بَعْثَ النَّبِيِّ ﷺ خَالِدٌ بْنُ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَانَا صَبَانَا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنَّا أَسِيرَةً حَتَّى إِذَا كَانَ يَوْمُ أَمْرَ خَالِدٍ أَنْ يَقْتُلَ كُلُّ رَجُلٍ مِنَّا أَسِيرَةً. فَقَلَّتْ: وَاللَّهِ لَا أَقْتُلُ أَسِيرِيْ. وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِيْ أَسِيرَةً، حَتَّى قَدِينَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَا لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَهُ فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرُأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»، مَرَّتِينَ. [انظر: ٧١٨٩]

**(٦٠) بَابُ سَرِيَّةِ عَبْدِ اللَّهِ بْنِ حَدَّادَةِ السَّهْمِيِّ، وَعَلْقَمَةِ بْنِ مُجَرْزِيِّ الْمُدْلِجِيِّ. وَيُقَالُ: إِنَّهَا سَرِيَّةُ الْأَنْصَارِ**

**٤٣٤٠ - حَدَّثَنَا مُسَدَّدٌ:** حَدَّثَنَا

عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي سَعْدُ ابْنِ عَيْنَدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعْثَ النَّبِيِّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الْأَنْصَارِ وَأَمْرَهُمْ أَنْ يُطِيعُوهُ فَعَصَبَ قَالَ: أَلِئَسْ أَمْرَكُمْ

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

الَّتِي أَنْ تُطِيعُونِي؟ قَالُوا: بَلِّي،  
قَالَ: فَاجْمِعُوْا لِي حَطَبًا، فَجَمَّعُوْا  
فَقَالَ: أَوْقَدُوْا نَارًا، فَأَوْقَدُوْهَا فَقَالَ:  
إِذْحَلُوْهَا، فَهَمُّوْا وَجَعَلُوْا بَعْضُهُمْ  
يُمْسِكُ بَعْضًا وَيَقُولُوْنَ: فَرَزَنَا إِلَى  
الَّتِي مِنَ النَّارِ فَمَا رَأَيْوَا حَتَّى  
خَمَدَتِ النَّارُ فَسَكَنَ عَصَبَةُ فَبَلَغَ النَّبِيُّ  
فَقَالَ: «لَوْ تَخَلُّوْهَا مَا خَرَجُوا  
مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاغِيَةُ فِي  
الْمَعْرُوفِ». [انظر: ١٨٤٥، ٧٢٥٧]

(٦١) بَابُ بَعْثَتِ أَبِي مُوسَى وَمَعَادِ  
إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

٤٣٤١، ٤٣٤٢ - حَدَّثَنَا مُوسَى:  
حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَالِكِ،  
عَنْ أَبِي بُرْدَةَ قَالَ: بَعَثَ رَسُولُ اللهِ  
أَبَا مُوسَى وَمَعَادَ بْنَ جَبَلِ إِلَى  
الْيَمَنِ، قَالَ: وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا  
عَلَى مُخْلَفٍ، قَالَ: وَالْيَمَنُ  
مُخْلَفَانِ، ثُمَّ قَالَ: «يُسْرَا وَلَا  
تُعْسِرَا، وَبَشِّرَا وَلَا تُنْفِرَا». فَانْطَلَقَ  
كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ، قَالَ  
وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي  
أَرْضِهِ كَانَ فَرِيبَاً مِنْ صَاحِبِهِ أَحْدَثَ بِهِ  
عَهْدًا فَسَلَّمَ عَلَيْهِ فَسَارَ مَعَادُ فِي أَرْضِهِ  
فَرِيبَاً مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ  
بِسِيرٍ عَلَى بَعْلَيْهِ حَتَّى اتَّهَى إِلَيْهِ فَإِذَا  
هُوَ جَالِسٌ وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ  
وَإِذَا رَجَلٌ عِنْدَهُ قَدْ جَمِعَتْ يَدَاهُ إِلَى

### (61) CHAPTER. The sending of Abū Müsa and Mu'ādh to Yemen before the *Hajat-al-Wadā'*.

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

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

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

عُنْتِهِ فَقَالَ لَهُ مُعاذٌ: يَا عَبْدَ اللَّهِ ابْنَ قَيْسِ، أَيَّمَ هَذَا؟ قَالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، قَالَ: لَا أَنْزِلُ حَتَّىٰ يُقْتَلَ، قَالَ: إِنَّمَا جِيءَ بِهِ لِذَلِكَ فَانْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّىٰ يُقْتَلَ، فَأَمَرَ بِهِ فُقْتَلَ ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَقْوَفُ تَقْوَفًا، قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعاذًا؟ قَالَ: أَنَّمُ أَوَّلَ اللَّيْلَ فَأُفُومُ وَقَدْ قَصَيْتُ جُزْئيًّا مِنَ النَّوْمِ فَأَفَرُّ ما كَتَبَ اللَّهُ لِي فَأَحْسَبَتُ نَوْمَيِّي كَمَا أَحْسَبَتُ قَوْمَتِي. [راجع: ٢٢٦١، ٤٣٤٥]

وَأَنْظُرْ [٤٣٤٥] - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أَشْرَبَةٍ تُضْنَعُ بِهَا فَقَالَ: «وَمَا هِيَ؟» قَالَ: الْبَيْعُ وَالْمِزْرُ، فَقُلْتُ لِأَبِي بُرْدَةَ: مَا الْبَيْعُ وَالْمِزْرُ؟ قَالَ: نَبِيُّ الدَّعَائِلِ، وَالْمِزْرُ: نَبِيُّ الشَّعِيرِ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ حَرِيرٌ وَعَبْدُ الْوَاحِدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ.

[٢٢٦١]

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

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

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

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

بُرْزَةً، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمَعاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُفَرِّقاً وَتَطَاوِعاً»، فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللَّهِ إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِّنَ الشَّعِيرِ: الْمِزْرُ، وَشَرَابٌ مِّنَ الْعَسْلِ: الْبَيْتُ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فَانْظَلَقَا. فَقَالَ مُعاذٌ لِأَبِي مُوسَى: كَيْفَ تَهْرُّفُ الْقُرْآنَ؟ قَالَ: قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِي، وَأَنْفَوْفُهُ تَهْوِقًا. قَالَ: أَمَّا أَنَا فَأَنَا مَفْأُومٌ وَأَنَا مُؤْمِنٌ.

فَأَحْتَسِبْ نَوْمَتِي كَمَا أَحْتَسِبْ قَوْمَتِي، وَضَرَبَ فُسْطَاطًا فَجَعَلَاهُ يَتَّزَوَّرَانِ، فَزَارَ مُعاذَ أَبَا مُوسَى، فَإِذَا رَجُلٌ مُؤْتَقٌ، فَقَالَ: مَا هَذَا؟ فَقَالَ أَبُو مُوسَى: يَهُودِيُّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقَالَ مُعاذٌ: لَا ضَرِبَنَّ عُنْقَهُ.

[راجع: ٢٢٦١، ٤٣٤٢]

تَابَعَهُ الْعَقْدِيُّ وَوَهْبُ، عَنْ شَعْبَةَ . وَقَالَ وَكِيعُ وَالثَّضُرُ وَأَبُو دَاؤِدَ، عَنْ شَعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاهُ جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ .

٤٣٤٦ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ هُو التَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاجِدِ، عَنْ أَئُوبَ ابْنِ عَائِدٍ: حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَعَيْتُ طَارِقَ بْنَ شَهَابَ

**4346.** Narrated *Abū Mūsa Al-Ash’arī* رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh’s Messenger ﷺ was encamping at a place called *Al-Abtah*. The Prophet ﷺ said, “Have you made the

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

يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ إِلَى أَرْضِ قَوْمِي فَجِئْتُ وَرَسُولَ اللَّهِ عَلَيْهِ السَّلَامَ مُنْيِخًا بِالْأَبْطَحِ، فَقَالَ: «أَحَجَجْتَ يَا عَبْدَ اللَّهِ بْنَ قَيْمِينَ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: لَبِّيَكَ إِهْلَلَا كِإْهْلَلَكَ، قَالَ: «فَهَلْ سُفَّتَ مَعَكَ هَذِيَا؟» قُلْتُ: لَمْ أَسْفَّ، قَالَ: «فَطُفْتُ بِالْبَيْتِ وَاسْعَ بَيْنَ الصَّفَّا وَالْمَرْوَةِ ثُمَّ حَلَّ»، فَفَعَلْتُ حَتَّى مَشَطَّتْ لِي امْرَأَةٌ مِنْ نِسَاءِ بَنِي قَيْمِينَ وَمَكَثْنَا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمْرًا.

[راجع: ١٥٥٩]

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

٤٣٤٧ - حَدَّثَنِي جِبَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكَرِيَاً، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ ابْنِ صَفِيفَى، عَنْ أَبِي مَعْبُدٍ مَوْلَى ابْنِ عَبَّاسٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لِمَعَاذَ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ سَنَأْتِي قَوْمًا أَهْلَكَ كِتَابٍ فَإِذَا جَنَّتْهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

between his invocation and Allāh.”

[See Vol. 9, *Hadith* No. 7371, 7372]

مِنْ أَغْنِيَاهُمْ، فَتَرَدَ عَلَى فُقَرَائِهِمْ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذلِكَ، فَإِيَّاكَ وَكَرَائِمَ أَمْوَالِهِمْ، وَاتَّقِ دَعْرَةَ الْمَظْلُومِ فَإِنَّهُ لَيْسَ بِيَتَهُ وَبَيْنَ اللَّهِ حِجَابٌ.

[راجع: ١٣٥٩]

قالَ أَبُو عَبْدِ اللَّهِ: طَوَّعْتَ طَاعَتْ وَأَطَاعَتْ لُغَةَ، طِغَتْ وَطَعَتْ وَأَطَعَتْ.

#### ٤٣٤٨ - حَدَّثَنَا شُلَيْمَانُ بْنُ حَرْبٍ:

حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيرٍ، عَنْ عَمْرِو بْنِ مَيمُونٍ أَنَّ مُعاذًا رَضِيَ اللَّهُ عَنْهُ لَمَّا قَدِمَ إِلَيْهِ الْيَمَنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ الصُّبْحَ فَقَرَا: «وَأَخْذَ اللَّهَ إِبْرَاهِيمَ حَلِيلًا»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَقَدْ قَرَأْتَ عَيْنَ أَمِ إِبْرَاهِيمَ.

رَأَدَ مُعاذًا، عَنْ شُعْبَةَ، عَنْ حَبِيبِ، عَنْ سَعِيدِ، عَنْ عَمْرِو: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعاذًا إِلَيْهِ الْيَمَنَ فَقَرَا مُعاذًا فِي صَلَاةِ الصُّبْحِ سُورَةَ السَّاءِ، فَلَمَّا قَالَ: «وَأَخْذَ اللَّهَ إِبْرَاهِيمَ حَلِيلًا» فَقَالَ رَجُلٌ خَلْفَهُ: قَرَأْتَ عَيْنَ أَمِ إِبْرَاهِيمَ.

(٦٢) بَابُ بَعْثَةِ عَلَيٍّ بْنِ أَبِي طَالِبٍ وَخَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا إِلَى الْيَمَنِ قَبْلَ حَجَّةَ الْوَدَاعِ

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

(62) CHAPTER. The sending of ‘Ali bin Abī Tālib and Khālid bin Al-Walid to Yemen before Hajjat-al-Wadā‘.

4349. Narrated Al-Barā': Rَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walid. Later on,

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

حدَثَنَا إِبْرَاهِيمُ ابْنُ يُوسُفَ بْنِ إِسْحَاقَ  
بْنِ أَبِي إِسْحَاقَ: حَدَثَنِي أَبِي، عَنْ  
أَبِي إِسْحَاقَ: سَمِعْتُ الرَّبَّاَ رَضِيَ اللَّهُ  
عَنْهُ: بَعَثْنَا رَسُولُ اللَّهِ ﷺ مَعَ خَالِدَ  
بْنَ الْوَلِيدِ إِلَى الْيَمَنِ قَالَ: ثُمَّ بَعَثَ  
عَلَيْنَا بَعْدَ ذَلِكَ مَكَانَةً فَقَالَ: «مَرْ  
أَصْحَابَ خَالِدٍ مَنْ شَاءَ مِنْهُمْ أَنْ  
يُعَقِّبَ مَعَكَ فَأُعَقِّبْنَا، وَمَنْ شَاءَ  
فَلِيُعَقِّبْنَا». فَكُنْتُ فِيمَنْ عَقَبَ مَعَهُ،  
قَالَ: فَعَمِلتُ أَوَاقِي دَوَاتِ عَدَدِ.

٤٣٥٠ - حَدَثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَثَنَا  
عَلَيُّ بْنُ سُونِيدَ بْنِ مَنْجُوفِ، عَنْ عَبْدِ  
اللَّهِ بْنِ بُرِيَّةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ  
عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلَيْنَا إِلَى  
خَالِدٍ لِيُقْبِضَ الْخُمُسَ وَكُنْتُ أَبْنَصُ  
عَلَيْاً وَقَدْ أَغْسَلَ، فَقُلْتُ لِخَالِدٍ: أَلَا  
تَرَى إِلَى هَذَا؟ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ  
ﷺ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «يَا بُرِيَّةَ،  
أَتُبَغِّضُ عَلَيْنَا؟» فَقُلْتُ: نَعَمْ، قَالَ: لَا  
تُبَغِّضْهُ فَإِنَّ لَهُ فِي الْخُمُسِ أَثْرًا مِنْ  
ذَلِكَ.

٤٣٥١ - حَدَثَنَا قُتْبَيْهُ: حَدَثَنَا عَبْدُ  
الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاعِ:  
حَدَثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعَمَّ قَالَ:  
سَمِعْتُ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ:  
بَعَثَ عَلَيْنَا بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ

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

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

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

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

عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمِينِ بِذُهْبِيَّةٍ فِي أَوِيمَةٍ مَفْرُوظٍ لِمَ تُحَصَّلُ مِنْ ثُرَابِهَا، قَالَ: فَقَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ: بَيْنَ عُيَيْنَةَ بْنَ بَدْرٍ، وَأَقْرَعَ بْنَ حَابِسٍ، وَزَيْدَ الْخَيلِ، وَالرَّابِعُ إِمَّا عَلْقَمَةً وَإِمَّا عَامِرَ بْنَ الطَّفَيْلِ. فَقَالَ رَجُلٌ مِنْ أَصْحَابِهِ: كُنَّا نَخْنَ أَحَقُّ بِهَذَا مِنْ هُؤُلَاءِ قَالَ، فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَقَالَ: «أَلَا تَأْمُنُونِي وَأَنَا أَمِينٌ مَنْ فِي السَّمَاءِ يَأْتِينِي خَبَرُ السَّمَاءِ صَبَاحًا وَمَسَاءً؟» قَالَ: فَقَامَ رَجُلٌ غَائِرُ الْعَيْنَيْنِ، مُشْرِفُ الْوَجْنَتَيْنِ، نَاشِرُ الْجَبَهَةِ، كَثُرُ الْلَّحْيَةِ، مَخْلُوقُ الرَّأْسِ، مُشَمَّرُ الْإِلَازَارِ، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَنِّي اللَّهُ، قَالَ: «وَيَلَّكَ، أَوْلَيْسِتُ أَحَقُّ أَهْلَ الْأَرْضِ أَنْ يَتَقَرَّبَ إِلَيْهِ؟» قَالَ: ثُمَّ وَلَى الرَّجُلُ، فَقَالَ خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا تُخْبِرُ عَنْهُ؟ قَالَ: «لَا، لَعْلَهُ أَنْ يَكُونَ يُصْلَى». فَقَالَ خَالِدُ: وَكَمْ مِنْ مُصَلٌ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ. قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أُوْمَرْ أَنْ أَنْقُبَ قُلُوبَ النَّاسِ وَلَا أَشْتَهِ بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ مُفَقِّي وَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضَئِضِي هَذَا قَوْمٌ يَتَلَوَّنُ كِتَابَ اللَّهِ رَطْبًا، لَا يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيمَةِ». وَأَظْنَهُ

قالَ: «لَئِنْ أَذْرَكْتُهُمْ لَا قَتَلْتَهُمْ قَتْلًا  
ثَمُودًا». [راجع: ٣٣٤]

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

**٤٣٥٢** - حَدَّثَنَا الْمَكْحُوْنَ بْنَ إِبْرَاهِيمَ، عَنْ ابْنِ جُرَيْجٍ: قَالَ عَطَاءً: قَالَ جَابِرٌ: أَمْرَ النَّبِيِّ عَلَيْهِ السَّلَامُ أَنْ يُقْيِمَ عَلَى إِحْرَامِهِ. رَأَدَ مُحَمَّدَ بْنَ بَكْرٍ، عَنْ ابْنِ جُرَيْجٍ: قَالَ عَطَاءً: قَالَ جَابِرٌ: فَقَدِيمٌ عَلَيْهِ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ بِسْعَائِيَهُ فَقَالَ لَهُ النَّبِيُّ عَلَيْهِ السَّلَامُ: «إِيمَانُ أَهْلَكَتْ يَا عَلِيُّ؟» قَالَ: بِمَا أَهْلَلَ بِهِ النَّبِيُّ عَلَيْهِ السَّلَامُ قَالَ: «فَأَهْدِ وَامْكُثْ حَرَامًا كَمَا أَنْتَ»، قَالَ: وَأَهْدَى لَهُ عَلِيُّ هَذِيَاً. [راجع: ١٥٥٧]

**٤٣٥٣** - حَدَّثَنَا مُسَدَّدٌ، ٤٣٥٤ - حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا بْشُرُّ بْنُ الْمُقْضَلِ، عَنْ الطَّوَّبِيِّ: حَدَّثَنَا بَدْرُ البَصْرِيُّ أَنَّهُ سَمِّرَ أَنَّ أَنْسًا حَدَّثَهُمْ أَنَّ سُونَ اللَّهِ عَلَيْهِ أَهْلَ بِعُمْرَةِ وَحَجَّةَ. فَقَالَ: أَهْلَ أَنْسَى عَلَيْهِ السَّلَامُ بِالْحَجَّ وَأَهْلَلَنَا بِهِ فَلَمَّا قَدِيمًا مَكَّةَ قَالَ: «مَنْ لَمْ يَكُنْ مَعَهُ هَذِيَ فَلِيَجْعَلْهَا عُمْرَةً». وَكَانَ مَعَ النَّبِيِّ عَلَيْهِ السَّلَامُ هَذِيَ فَقَدِيمٌ عَلَيْنَا عَلَيْهِ بْنُ أَبِي طَالِبٍ مِنَ الْيَمِينِ حَاجًاً فَقَالَ النَّبِيُّ عَلَيْهِ السَّلَامُ: «إِيمَانُ أَهْلَكَتْ فَيَانَ مَعَنَا أَهْلَكَ؟» قَالَ: أَهْلَلَتْ بِمَا أَهْلَلَ بِهِ النَّبِيُّ عَلَيْهِ السَّلَامُ قَالَ: «فَأَمْسِكْ فَيَانَ مَعَنَا هَذِيَاً».

**(٦٣)** بَابُ عَزْوَةِ ذِي الْخَلَصَةِ

**٤٣٥٥** - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

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

### (63) CHAPTER. *Ghazwā Dhūl-Khalasa*.

**4355.** Narrated Jarir رضي الله عنه: In the Pre-Islamic Period of Ignorance there was a

house called Dhūl-Khalasa or Al-Ka'bah Al-Yamāniyah or Al-Ka'bah Ash-Shāmīyah. The Prophet ﷺ said to me, "Won't you relieve me from Dhūl-Khalasa?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Hadīth* No.3020].

حالد: حدثنا يَعْيَانُ، عَنْ قَيْسِينَ، عَنْ جَرِيرٍ قَالَ: كَانَ يَتَّبِعُ فِي الْجَاهلِيَّةِ يُقَالُ لَهُ: ذُو الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَّةِ وَالْكَعْبَةِ الشَّامِيَّةِ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَا تُرِيكُنِي مَنْ ذِي الْخَلَصَةِ؟» فَنَزَّلْتُ فِي مَائِةٍ وَخَمْسِينَ رَاكِبًا فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَدَعَا لَنَا الْأَحْمَسَ. [راجع: ٣٠٢٠]

**4356.** Narrated Qais: Jarir said رضي الله عنه to me, "The Prophet ﷺ said to me, 'Won't you relieve me from Dhūl-Khalasa?' And that was a house in (Yemen belonging to the tribe of) Khath'am called Al-Ka'bah Al-Yamāniyah. I proceeded with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarir) firm make him a guiding and rightly-guided man.' " So Jarir proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarir said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Ahmas and their men, five times.

[See Vol.4., *Hadīth* No.3020]

**٤٣٥٦** - حدثنا محمد بن المثنى: حدثنا يحيى: حدثنا إسماعيل: حدثنا قيس قال: قال لي جرير رضي الله عنه: قال لي النبي ﷺ: «أَلَا تُرِيكُنِي مَنْ ذِي الْخَلَصَةِ؟» - وكان يَتَّبِعُ فِي خَشْعَمْ يُسَمَّى الْكَعْبَةِ الْيَمَانِيَّةَ - فَانظَلَقْتُ فِي خَمْسِينَ وَمَائَةً فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَبْتُ عَلَى الْخَيْلِ فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَرَأْصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَتَّبِعْ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا». فَانظَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا ثُمَّ بَعَثَ إِلَيْ رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتَكَ حَتَّى تَرْكُهَا كَانَهَا جَمَلٌ أَجْرَبٌ. قَالَ: فَيَارَكَ فِي خَيْلٍ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَاثِي. [راجع: ٣٠٢٠]

**٤٣٥٧** - حدثنا يوسف بن

**4357.** Narrated Qais: Jarir said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

me from *Dhūl-Khalasa*? I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhūl-Khalasa* was a house in Yemen belonging to the tribes of *Khath'am* and *Bajila*, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Ahmas to the Prophet ﷺ to convey the good news (of destroying *Dhūl-Khalasa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Ahmas and their men, five times.

مُوسَى: أَخْبَرَنَا أَبُو أَسَمَّةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ، عَنْ حَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيْحُنِي مِنْ ذِي الْخَلَصَةِ؟» فَقَلَّتْ: بَلَى، فَانْطَلَقْتُ فِي خَمْسِينَ وَمَائَةَ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ حَيْلٍ وَكُنْتُ لَا أَثْبُتُ عَلَى الْحَيْلِ فَذَكَرْتُ ذَلِكَ لِلشَّيْءِ ﷺ فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثْرَ يَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ ثِبْتُهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا»، قَالَ: فَمَا وَقَعْتُ عَنْ فَرِسٍ بَعْدُ، قَالَ: وَكَانَ ذُو الْخَلَصَةِ يَبْتَأِيْنَ لِخَنْعَمَ وَبِحِيلَةَ فِيهِ نُصْبٌ يُبَعْدُ يُقَالُ لَهُ: الْكَعْبَةُ، قَالَ: فَاتَّاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ: وَلَمَّا قَدِمَ حَرِيرُ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالْأَزْلَامِ، فَقَيْلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ هَا هُنَا فَإِنْ فَدَرَ عَلَيْكَ ضَرَبَ عُنْقَكَ. قَالَ: فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ حَرِيرٌ، فَقَالَ: لَتُكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ لَا ضَرَبَنَّ عُنْقَكَ، قَالَ: فَكَسَرَهَا وَشَهِدَ. ثُمَّ بَعَثَ حَرِيرٌ رَجُلًا مِنْ أَحْمَسَ يُكْنَى أَبَا أَرْطَاءَ إِلَى النَّبِيِّ ﷺ يُسَرِّهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثْتَ بِالْحَقِّ مَا جِئْتُ حَتَّى تَرَكْتُهَا كَانَهَا جَمْلٌ أَجْرَبَ، قَالَ: فَبَرَكَ النَّبِيِّ ﷺ

عَلَى خَيْلِ أَخْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

(٦٤) بَابُ غَزْوَةِ دَأْتِ السَّلَاسِلِ.  
وَهِيَ غَزْوَةُ لَخْمٍ وَجَذَامَ،

فَالَّهُ إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ.  
وَقَالَ أَبْنُ إِسْحَاقَ، عَنْ يَزِيدَ، عَنْ  
عُرْوَةَ: هِيَ بَلَادُ بَلَيٍّ وَعُذْرَةَ وَبَنِي  
القَيْنِ.

٤٣٥٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا  
خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَنَاءِ،  
عَنْ أَبِي عُثْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ  
بَعَثَ عُمَرَ بْنَ الْعَاصِ عَلَى جَيْشٍ  
ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ:  
أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ:  
«عَائِشَةُ»، قُلْتُ: مَنَ الرَّجَالُ؟ قَالَ:  
«أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ:  
«عُمَرُ»، فَعَدَ رِجَالًا فَسَكَثَ مَحَافَةً أَنْ  
يَجْعَلَنِي فِي آخِرِهِمْ. [راجع: ٣٦٦٢]

(٦٥) بَابُ ذَهَابِ جَرِيرٍ إِلَى الْيَمَنِ

٤٣٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي  
شَيْبَةِ الْعَبَسِيِّ: حَدَّثَنَا أَبْنُ إِدْرِيسَ،  
عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ  
قَيْسِ، عَنْ جَرِيرٍ قَالَ: كُنْتُ بِالْيَمَنِ  
فَلَقِيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعَ  
وَذَا عَمْرَوَ، فَجَعَلْتُ أَحْدَثُهُمْ عَنْ  
رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ دُوْعَةُ عَمْرَوْ:  
لَئِنْ كَانَ الَّذِي تَذَكَّرُ مِنْ أَمْرِ

(٦٤) CHAPTER. The Ghazwa of Dhāt-us-Salāsil, which is the Ghazwā of Lakhm and Judhām.

'Urwa said, "It is the land of the tribe of Balā, 'Udhra and Banū Al-Qain."

**4358.** Narrated Abū 'Uthmān: Allāh's Messenger ﷺ sent 'Amr bin Al-'Āṣ as the commander of the troops of Dhāt-us-Salāsil. 'Amr bin Al-'Āṣ said, "(On my return) I came to the Prophet ﷺ and said, 'Which people do you love most?' He replied, 'Aishah'. I said, 'From amongst the men?' He replied, 'Her father (Abū Bakr)'. I said, 'Whom (do you love) next?' He replied, 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

(٦٥) CHAPTER. The departure of Jarīr to Yemen.

**4359.** Narrated Jarīr: While I was at Yemen, I met two men from Yemen called Dhū-Kalā' and Dhū-'Amr, and I started telling them about Allāh's Messenger ﷺ. Dhū-'Amr said to me, "If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago." Then both of them accompanied me to Al-Madina, and when we had covered some distance on the way to Al-Madina, we saw some riders coming from Al-Madina. We asked them and they said,

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarīf! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

صاحبك، لَقْدْ مَرَ عَلَى أَجْلِهِ مِنْ ثَلَاثٍ وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الظَّرِيقَ رُفِعَ لَنَا رَكْبٌ مِنْ قِبْلَةِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا: قُبِضَ رَسُولُ اللهِ ﷺ وَاسْتُخْلَفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالَ: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جَنَّا وَلَعَلَّنَا سَتَعُودُ إِنْ شاءَ اللهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ: أَفَلَا جَثَّ يَهُمْ؟ فَلَمَّا كَانَ بَعْدُ قَالَ لِي دُوْعَمُرو: يَا حَرِيرُ، إِنَّ لَكَ عَلَيَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَبْرًا. إِنَّكُمْ مَعْشَرَ الْعَرَبِ لَنْ تَرَأْلُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأْمَرْتُمْ فِي آخَرَ، فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا، يَغْضَبُونَ عَصَبَ الْمُلُوكِ، وَيَرْضَوْنَ رِضا الْمُلُوكِ.

(٦٦) بَابُ غَزَوةِ سَيْفِ الْبَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيرًا لِقَرِيبَيْهِنَّ، وَأَمِيرُهُمْ أَبُو عَبِيَّةَ ابْنُ الْجَرَاحِ رَضِيَ اللَّهُ عَنْهُ

#### (66) CHAPTER. The *Ghazwā* of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikān*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ

**4360.** Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُما said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

٤٣٦٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْنَا قِبْلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمْ أَبَا عَبِيَّةَ بْنَ الْجَرَاحِ وَهُمْ ثَلَاثَمَةٌ فَخَرَجُنَا فَكُنَّا بِعَضِ الظَّرِيقَ فَنَبَيَ الزَّادَ فَأَمَرَ أَبُو عَبِيَّةَ بِأَزْوَادِ الْجَيْشِ فَجَمَعَ فَكَانَ

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaidah ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

**4361.** Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaidah bin Al-Jarrāḥ in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabat* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabat*. Then the sea threw out an animal (i.e., a fish) called *Al-Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaidah took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

مِزْوَدٌ تَمَرٌ فَكَانَ يَقْرُئُنَا كُلَّ يَوْمٍ قَلِيلًا  
قَلِيلًا حَتَّى فَنَيَ فَلَمْ يَكُنْ يُصِيبَنَا إِلَّا  
تَمَرَّةً تَمَرَّةً فَقُلْتُ : مَا تُعْنِي عَنْكُمْ  
تَمَرَّةً؟ فَقَالَ : لَقَدْ وَجَدْنَا فِقْدَهَا حِينَ  
فَبَيْتَهُ . ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا  
حُوتٌ مِثْلُ الظَّرِيبِ فَأَكَلَ مِنْهُ الْقَوْمُ  
ثَمَانِ عَشْرَةً لَيْلَةً . ثُمَّ أَمْرَ أَبُو عُبَيْدَةَ  
بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنُصِبَا ثُمَّ أَمْرَ  
بِرَاحْلَةٍ فَرَجَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ  
تُصِبْهُمَا . [راجع: ٢٤٨٣]

**٤٣٦١** - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ  
اللهِ : حَدَّثَنَا سُفْيَانُ قَالَ : الَّذِي  
حَفِظْنَا مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ :  
سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ : بَعْثَانَا  
رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَمَائَةً رَاكِبَ أَمْيَرُنَا  
أَبُو عُبَيْدَةَ بْنَ الْجَرَاحَ تَرْضُدَ عِيرَ  
فُرَيْشَ فَأَقْمَنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ .  
فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلَنَا  
الْحَبَطَ . فَسُمِّيَ ذَلِكَ الْجَيْشُ جَيْشُ  
الْحَبَطِ . فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ  
لَهَا : الْعَنْبَرُ، فَأَكَلَنَا مِنْهُ نِصْفَ شَهْرٍ  
وَادَّهَا مِنْ وَدِكِهِ حَتَّى ثَابَتْ إِلَيْنَا  
أَجْسَامُنَا فَأَخَذَ أَبُو عُبَيْدَةَ ضَلَعاً مِنْ  
أَضْلَاعِهِ فَنَصَبَهُ فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ  
مَعَهُ ، قَالَ سُفْيَانُ مَرَّةً : ضَلَعاً مِنْ  
أَعْصَائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلاً وَبَعِيراً  
فَمَرَّ تَحْتَهُ ، قَالَ جَابِرٌ : وَكَانَ رَجُلٌ  
مِنَ الْقَوْمِ نَحَرَ ثَلَاثَ جَرَائِزَ، ثُمَّ نَحَرَ

Abū ‘Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ : Qais bin Sa‘d said to his father . “I was present in the army and the people were struck with severe hunger.” He said , “You should have slaughtered (camels) (for them).” Qais said , “I did slaughter camels but they were hungry again.” He said , “You should have slaughtered (camels) again.” Qais said , “I did slaughter (camels) again but the people felt hungry again.” He said , “You should have slaughtered (camels) again.” Qais said , “I did slaughter (camels) again , but the people again felt hungry.” He said , “You should have slaughtered (camels) again.” Qais said , “But I was forbidden (by Abū ‘Ubaida this time).”<sup>(1)</sup>

**4362.** Narrated Jābir رضي الله عنه : We set out in the army of *Al-Khabaṭ* and Abū ‘Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen , and it was called *Al-Anbar*. We ate of it for half a month. Abū ‘Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added :) Abū ‘Ubaida said (to us) , “Eat (of that fish).” When we arrived at Al-Madīna , we informed the Prophet ﷺ about that , and he said , “Eat , for it is a provision (food) Allāh has brought out for you , and feed us if you have some of it.” So some of them gave him (of that fish) and he ate it.

ثَلَاثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ،  
ثُمَّ إِنَّ أَبَا عَبْيَدَةَ نَهَاءً. وَكَانَ عَمْرُو  
يَقُولُ: أَخْبَرَنَا أَبُو صَالِحٍ: أَنَّ فَيْسَ  
بْنَ سَعْدٍ قَالَ لِأَبِيهِ: كُنْتُ فِي الْجَيْشِ  
فَجَاءُوكُمْ قَالَ: أَنْحَرْ، قَالَ: نَحَرْتُ،  
قَالَ: ثُمَّ جَاءُوكُمْ، قَالَ: أَنْحَرْ، قَالَ:  
نَحَرْتُ. قَالَ: ثُمَّ جَاءُوكُمْ، قَالَ:  
أَنْحَرْ، قَالَ: نَحَرْتُ، ثُمَّ جَاءُوكُمْ،  
قَالَ: أَنْحَرْ، قَالَ: نُهِيَّتُ. [راجع:  
٢٤٨٣]

٤٣٦٢ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا  
يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي  
عَمْرُو أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ  
يَقُولُ: غَرَوْنَا جَيْشَ الْخَبَطِ وَأَمْرَ أَبْوَا  
عَبْيَدَةَ فَجَعْنَا جُوعًا شَدِيدًا فَأَلْقَى  
الْبَحْرُ حُوتًا مَيَاتًا لَمْ تَرَ مِثْلَهُ يُقَالُ لَهُ:  
الْعَتَبُرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، فَأَخَذَ  
أَبُو عَبْيَدَةَ عَظِيمًا مِنْ عِظَامِهِ فَمَرَّ  
الرَّاكِبُ شَحَّتْهُ. وَأَخْبَرَنِي أَبُو الرُّبَيْرِ:  
أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ أَبُو  
عَبْيَدَةَ: كُلُوا. فَلَمَّا قَدِمْنَا الْمَدِينَةَ  
ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «كُلُوا  
رِزْقًا أَخْرَاجَهُ اللَّهُ، أَطْعَمُونَا إِنْ كَانَ  
مَعْكُمْ مِنْهُ»، فَاتَاهُ بَعْضُهُمْ فَأَكَلُهُ.  
[راجع: ٢٤٨٣]

(1) (H. 4361) He was forbidden lest they should run short of riding animals.

(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)

4363. Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr As-Siddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

(٦٧) بابُ حجَّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تَسْعَ

٤٣٦٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلْقِيْحُ، عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا بَكْرِ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ التِّي أَمْرَهُ عَلَيْهَا النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ التَّخْرِ فِي رَهْطٍ يُؤَذَّنُ فِي النَّاسِ: أَنْ لَا يَجْعَلَ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالبَيْتِ عَرْبِيًّا.

[راجع: ٤٣٦٩]

4364. Narrated Al-Barā': The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

٤٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ سُورَةِ نَزَّلَتْ كَامِلَةً: بَرَاءَةُ، وَآخِرُ سُورَةِ نَزَّلَتْ خَاتَمَةً سُورَةِ النِّسَاءِ «يَسْتَغْفِرُوكُمْ فِي اللَّهِ يَقْتَبِسُونَكُمْ». [انظر: ٤٦٠٥، ٤٦٥٤]

[٦٧٤٤]

## (68) CHAPTER. The delegation of Banū Tamīm.

(٦٨) بابُ وَفْدِ بَنِي تَمِيمٍ

4365. Narrated Imrān bin Ḥuṣain رَضِيَ اللَّهُ عَنْهُما: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

٤٣٦٥ - حَدَّثَنَا أَبُو تَمِيمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي صَحْرَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزِ الْمَازِنِيِّ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى نَفْرٌ مِنْ بَنِي تَمِيمٍ النَّبِيُّ ﷺ فَقَالَ: «أَقْبِلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا:

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

### (69) CHAPTER.

Narrated Ibn Ishāq: The *Ghazwā* of 'Uyaina bin Hiṣn bin Hudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fath Al-Bārī*]

**4366.** Narrated Abū Hurairah رضي الله عنه: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'il (Ishmā'el); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

**4367.** Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Hābis." Thereupon Abū Bakr

يا رَسُولَ اللَّهِ قَدْ بَشَّرَنَا فَأَعْطَنَا،  
فَرُؤَى ذَلِكَ فِي وَجْهِهِ. فَجَاءَ نَفْرٌ مِنَ  
الْيَمَنِ فَقَالَ: «إِذْلِكُمُ الْبُشْرَى إِذْ لَمْ  
يَقْبَلُهَا بُنُوْتَمِيمٍ»، قَالُوا: قَدْ قَبَلْنَا يَا  
رَسُولَ اللَّهِ. [راجع: ٣١٩٠]

**(٦٩) بَابٌ :**

قالَ ابْنُ إِسْحَاقَ: عَزَّوْةُ عُيُّونَةَ بْنِ  
حِصْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ، بَنِي الْعَنْبَرِ  
مِنْ بَنِي تَمِيمٍ، بَعْثَةُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَيْهِمْ  
فَأَغَارَ وَأَصَابَ مِنْهُمْ نَاسًا وَسَبَّى مِنْهُمْ  
سَبَاءً.

**٤٣٦٦ - حدثني زهير بن حرب:**  
حدثنا جرير، عن عمارة بن العقماع،  
عن أبي زرعة، عن أبي هريرة رضي الله عنه قال: لا أزال أحب بني تميم  
بعد ثالث سمعته من رسول الله صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
يقولها فيهم: «هم أشد أمني على  
الدجال». وكانت فيهم سيدة عند  
عائشة فقال: «أعني فيها فإنها من ولد  
إسماعيل». وجاءت صدقاتهم فقال:  
«هذه صدقات قوم، أو قومي».

[راجع: ٢٥٤٣]

**٤٣٦٧ - حدثني إبراهيم بن موسى:** حدثنا هشام بن يوسف: أنَّ  
ابن جربهج أخبرهم عن ابن أبي  
مليكة: أنَّ عبد الله ابن الزبير أخبرهم  
أنَّه قدَّمَ رئباً مِنْ بني تميم على النبي

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance<sup>(1)</sup> before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

عَلَيْهِ السَّلَامُ، فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْعَقْدَةِ بَنْ مَعْبُدِ بْنِ زُرَارَةَ، فَقَالَ عُمَرُ: بَلْ أَمْرٌ الْأَفْرَعَ بْنَ حَابِبٍ. قَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافَكَ. فَسَمَّارِيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ 《يَكِيدَانُ الدِّينَ أَمَّا نَا لَا تُقْبِلُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ》 حَتَّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧]

[٧٣٠٢]

#### (70) CHAPTER. The delegation of 'Abdul-Qais.

**4368.** Narrated Abū Jamra: I said to Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا: I have an earthenware pot containing *Nabidh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

٤٣٦٨ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا أَبُو عَامِرِ الْعَقْدِيُّ: حَدَّثَنَا قُرَةُ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لِابْنِ عَبَّاسٍ رضيَ اللَّهُ عَنْهُمَا: إِنَّ لِي جَرَةً تَسْتَدِّ لِي فِيهَا نَبِيَّاً فَأَشْرَبَهُ حُلُواً فِي جَرَّ، إِنَّ أَكْثَرَتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ فَأَطْلَلْتُ الْجُلُوسَ حَشِيشَتُ أَنْ أَفْتَضِحَ. فَقَالَ: قَدِيمٌ وَقَدْ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: 《مَرْحَبًا بِالْقَوْمِ غَيْرَ حَرَابِيَا وَلَا النَّدَامِيِّ》， فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ بَيْتَنَا وَبَيْتَكَ الْمُشْرِكَيْنَ مِنْ مُضَرَّ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْبَحْرُمَ، حَدَّثَنَا بِجُمَلٍ مِنَ الْأَمْرِ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَذَعْنَا بِهِ مَنْ وَرَاءَنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)... I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],<sup>(1)</sup> to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khums* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā'*, *An-Naqīr*, *Al-Hantam* and *Al-Muzaffat*.”

(See Vol. 1, *Hadīth* No.53)

**4369.** Narrated Ibn ‘Abbas رضي الله عنهما : The delegation of ‘Abdul-Qais came to the Prophet ﷺ and said, “O Allāh’s Messenger! We belong to the tribe of Rabi'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on.” The Prophet ﷺ said, “I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).” The Prophet ﷺ pointed with finger indicating one and added, “*Iqamat-as-Ṣalāt* [perform *As-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh’s sake). I forbid you to use *Ad-Dubbā'*, *An-Naqīr*, *Al-Hantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks).”

**4370.** Narrated Bukair : Kuraib, the freed slave of Ibn ‘Abbās told me that Ibn ‘Abbās, ‘Abdur-Rahmān bin Azhar and Al-Miswar bin Makhrama sent him to ‘Aishah saying, “Pay her our greetings and ask her about

عَنْ أَرْبَعٍ: الإِيمَانُ بِاللَّهِ، هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟ شَهادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرَّكَابَةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَعَانِمِ الْخَمْسَ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: مَا اتَّثَبْدَ فِي الدُّبَاءِ وَالثَّقِيرِ وَالحَنْثِ وَالْمُرْفَقِ». [راجع: ٥٣]

**4370 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ:** حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: قَلِيمٌ وَفُدْ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةٍ وَقَدْ حَالَتْ يَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَّ، فَلَسْنَا نَحْنُ خُصُّ إِلَيْكَ إِلَّا فِي شَهْرٍ حَرَامٍ، فَمُؤْنَا بِأَشْيَاءِ نَأْخُذُ بِهَا وَنَدْعُو إِلَيْهَا مِنْ وَرَاءِنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانُ بِاللَّهِ، شَهادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَعَقْدُ وَاحِدَةٍ - وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرَّكَابَةِ، وَأَنْ تُؤْدُوا اللَّهُ خَمْسَ مَا عَنِمْتُمْ. وَأَنْهَاكُمْ عَنْ الدُّبَاءِ وَالثَّقِيرِ وَالحَنْثِ وَالْمُرْفَقِ». [راجع: ٥٣]

**4370 - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ:** حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: وَقَالَ بَكْرُ بْنُ مُضَرَّ، عَنْ

(1) (H. 4368) See *Iqāmat-as-Ṣalāt* in the glossary.

offering of the two *Rak'a* after 'Asr prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Aishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Aishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the 'Asr prayer, and then came to me. And at that time some *Anṣāri* women from the tribe of Banū Ḥarām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the 'Asr prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Salāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the 'Asr prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Zuhr* prayer, and these are those two *Rak'a* (you have seen me offering)'."

عَمْرُو بْنُ الْحَارِثِ، عَنْ بَكِيرٍ: أَنَّ كُرَيْبًا مَوْلَى أَبْنَ عَبَّاسٍ حَدَّهُ أَنَّ أَبْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمَسْوُرَ بْنَ مَخْرَمَةَ أَرْسَلُوا إِلَى عَاشَةَ فَقَالُوا: أَفْرَا عَلَيْهَا السَّلَامُ مِنَ جَمِيعِهِ وَسَلَّمَتْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ فَإِنَّا أَخْبَرْنَا أَنَّكَ تُصَلِّيهِمَا وَقَدْ بَلَّغْنَا أَنَّ الْأَبْيَانَ يَعْلَمُ نَهَى عَنْهُمَا، قَالَ أَبْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهِمَا وَبَلَّغْتُهُمَا مَا أَرْسَلْنَا، فَقَالَتْ: سَلَّمَ أُمُّ سَلَمَةَ فَأَخْبَرْتُهُمْ فَرَدَوْنِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ سَأْرَلُونِي إِلَى عَاشَةَ فَقَاتَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ يَنْهَا دَخْلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامَ مِنَ الْأَنْصَارِ فَهَلَّا هُمَا فَأَرْسَلْتُ إِلَيْهِ الْخَادِمَ فَقُلْتَ: قُومِي إِلَى جَنِيْهِ فَقَوْلِي: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْخِرْتُهُ: فَفَعَلَتِ الْحَارِثِ فَأَشَارَ بِيَدِهِ فَاسْتَأْخِرْتُهُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: يَا بْنَتَ أَبِي أُمَّةَ، سَأَلْتَ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَّاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ الَّتِيْنِ بَعْدَ الظَّهِيرَ فَهُمَا هَاتَانِ». [راجع: ١٢٣]

**4371.** Narrated Ibn Abbās 'Abdullah b. Mūhammad al-Juffayi: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفَى: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوْلَى جُمُوعَةَ جَمَعَتْ بَعْدَ جُمُوعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُواشَىٰ. يَعْنِي قَرْيَةً مِنَ الْبَحْرَيْنِ. [راجع: ٨٩٢]

#### (71) CHAPTER. The delegation of Banū Hanīfa and the narration of Thumāma bin Uthāl.

**4372.** Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Hanīfa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma?"<sup>(1)</sup> He replied, "I have got a good thought, O Muhammad!"<sup>(2)</sup> If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e., if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the

٤٣٧١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفَى: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوْلَى جُمُوعَةَ جَمَعَتْ بَعْدَ جُمُوعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُواشَىٰ. يَعْنِي قَرْيَةً مِنَ الْبَحْرَيْنِ. [راجع: ٨٩٢]

#### (71) بَابُ وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَّامَةَ بْنِ أُثَّالِ

٤٣٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ حَيْلًا قَلِيلًا نَجَدَ فَجَاءَتْ بَرْجُلٌ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَّامَةُ بْنُ أُثَّالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِيِّ الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَّامَةُ؟» قَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدُ، إِنْ تَقْتُلْنِي تَقْتُلُ ذَا دَمَ، وَإِنْ تُتْعِنْ تُتْعِنْ عَلَى شَاكِرٍ، فَتَرَكَ حَتَّىٰ الْمَالَ فَسَلَّمَ مِنْهُ مَا شِئْتَ، فَتَرَكَ حَتَّىٰ كَانَ الْعَدُ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَّامَةُ؟» قَالَ: مَا قُلْتُ لَكَ، إِنْ تُتْعِنْ تُتْعِنْ عَلَى شَاكِرٍ، فَتَرَكَ حَتَّىٰ كَانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?

(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the '*'Umra*. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the '*'Umra*. So when he came to Makkah, someone said to him, "You have become a *Šabi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

الغَدِ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَّامَةُ؟»  
 فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ:  
 «أَطْلُقُوكُمْ ثُمَّامَةً»، فَأَنْطَلَقَ إِلَى نَجْلَ  
 قَرِيبٍ مِنَ الْمَسْجِدِ، فَأَغْتَسَلَ ثُمَّ دَخَلَ  
 الْمَسْجِدَ فَقَالَ: أَشْهُدُ أَنْ لَا إِلَهَ إِلَّا  
 اللَّهُ، وَأَشْهُدُ أَنَّ مُحَمَّداً رَسُولَ اللَّهِ.  
 يَا مُحَمَّدُ! وَاللَّهُ مَا كَانَ عَلَى الْأَرْضِ  
 وَجْهٌ أَبْعَضُ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ  
 أَصْبَحَ وَجْهُكَ أَحَبَّ الْوُجُوهِ إِلَيَّ.  
 وَاللَّهُ مَا كَانَ مِنْ دِينٍ أَبْعَضُ إِلَيَّ مِنْ  
 دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ.  
 وَاللَّهُ مَا كَانَ مِنْ بَلَدٍ أَبْعَضُ إِلَيَّ مِنْ  
 بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ.  
 وَإِنَّ حَيْنَكَ أَحَدَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ،  
 فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وَأَمْرَهُ أَنْ  
 يَعْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلُ:  
 صَبَّوْتَ؟ قَالَ: لَا وَاللَّهِ وَلَكِنْ  
 أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولَ اللَّهِ ﷺ،  
 وَلَا وَاللَّهِ لَا يَأْتِيُكُمْ مِنْ الْيَمَامَةِ حَبَّةً  
 حَفْنَةً حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

**4373.** Narrated Ibn 'Abbas: رَضِيَ اللَّهُ عَنْهُمَا 'Abbas: Musailima Al-Kadhdhab came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

٤٣٧٣ - حَدَّثَنَا أَبُو الْيَمَانُ:  
 أَخْبَرَنَا شُعْبَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي  
 حُسْنَيْنَ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ  
 أَبْنِ عَبَّارِسِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ  
 مُسَيْلِمَةُ الْكَذَابِ عَلَى عَهْدِ النَّبِيِّ ﷺ  
 فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ  
 الْأَمْرَ مِنْ بَعْدِهِ تَعْتَمِهُ، وَقَدِيمَهَا فِي بَشَرٍ

Prophet ﷺ stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

كَثِيرٌ مِّنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللهِ ﷺ وَمَعْهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَاسٍ وَفِي يَدِ رَسُولِ اللهِ ﷺ قِطْعَةً جَرِيدَةً حَتَّى وَقَفَ عَلَى مُسْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: «أَنُّ سَالِتْنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكُمَا وَلَئِنْ تَعْدُوا أَمْرَ اللهِ فِيكُمْ، وَلَئِنْ أَذْبَرْتُ لَيَعْقِرَنِكَ اللهُ، وَإِنِّي لِأَرَاكَ الَّذِي أُرِيْتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ يُجِيبُ عَنِّي»،

ثُمَّ افْتَرَفَ عَنْهُ. [راجع: ٣٦٢٠]

**4374.** I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansī and the other, Musailima."

٤٣٧٤ - قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللهِ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيْتُ فِيهِ مَا أُرِيْتُ»، فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدِي سِوَارَيْنِ مِنْ ذَهَبٍ فَأَهْمَنْتُ شَانُهُمَا، فَأَوْحَيَ إِلَيَّ فِي النَّاسِ أَنَّ افْتَحْهُمَا، فَنَفَّثْتُهُمَا فَطَارَا. فَأَوْلَاهُمَا كَذَّابَيْنِ يَخْرُجُانِ بَعْدِي، أَحَدُهُمَا الْعَنْسَيُّ، وَالْآخَرُ مُسْلِمَةُ». [راجع: ٣٦٢١]

**4375.** Narrated Abū Hurairah رضي الله عنه: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

٤٣٧٥ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الْأَرْضِ فَوُضِعَ فِي كَفَّيْ سِوَارَيْنِ مِنْ ذَهَبٍ، فَكَبَرَا عَلَيَّ، فَأَوْحَيَ إِلَيَّ أَنِّي

انفعُهُمَا فَنَفَخْتُهُمَا فَدَهْبَا، فَأَوْلَاهُمَا  
الكَذَّابِينَ اللَّذِينَ أَنَا بَيْتُهُمَا: صَاحِبَ  
صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ». [راجع:  
٣٦٢١]

**4376.** Narrated Abū Rajā' Al-'Uṭāridī: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e., soil) and then bring a sheep and milk that sheep over it, and perform the *Tawāf* around it. When the month of Rajab came, we used (to stop the military actions), calling this month the iron remover, for we used to remove and throw away the iron parts of every spear and arrow in the month of Rajab.

**٤٣٧٦** - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ مَهْدِيَّ بْنَ مَيْمُونَ قَالَ: سَمِعْتُ أَبَا رَجَاءَ الْعُطَارِدِيَّ يَقُولُ: كُنَّا نَعْمَدُ الْحَجَرَ إِلَيْهَا وَجَدْنَا حَجَرًا هُوَ أَخْيَرُ مِنْهُ الْقَيْنَاهُ وَأَخْدَنَا الْآخَرَ إِلَذَا لَمْ تَجِدْ حَجَرًا جَمِعْنَا جُنْحَنَةً مِنْ ثُرَابٍ ثُمَّ جِئْنَا بِالشَّاءِ فَحَلَّبْنَاهُ عَلَيْهِ ثُمَّ طَفَنَا بِهِ فَإِذَا دَخَلَ شَهْرَ رَجَبٍ قُلْنَا: مُنَصِّلُ الْأَسْيَّةِ، فَلَا نَدْعُ رُمْحَّا فِيهِ حَدِيدَةَ وَلَا سَهْمًا فِيهِ حَدِيدَةَ إِلَّا نَزَغَنَاهُ وَالْقَيْنَاهُ شَهْرَ رَجَبٍ.

**4377.** Abū Rajā' added: When Allāh sent the Prophet ﷺ with His Message I was a boy working as a shepherd for my family camels. When we heard the news about the appearance of the Prophet ﷺ, we ran to the fire, (i.e.,) to Musailima al-Kadhdhāb.

**٤٣٧٧** - وَسَمِعْتُ أَبَا رَجَاءَ يَقُولُ: كُنْتُ يَوْمَ بُعْثَاثَ الرَّئِيْسِ عَلَيْهِ السَّلَامُ غُلَامًا أَرْعَى الْإِيلَى عَلَى أَهْلِيِّ، فَلَمَّا سَمِعْنَا بِخُرُوجِهِ فَرَزَنَا إِلَى النَّارِ، إِلَى مُسَيْلِمَةِ الْكَذَابِ.

(72) CHAPTER. The story of Al-Aswad Al-'Ansī.

(٧٢) بَابُ قِصَّةِ الْأَسْوَدِ الْعَنْسَرِيِّ

**4378.** Narrated 'Ubaidullāh bin 'Abdullāh bin 'Utba: We were informed that Musailima Al-Kadhdhāb had arrived in Al-Madīnah and stayed in the house of the daughter of Al-Hārith. The daughter of Al-Hārith bin Kuraiz was his wife and she was the mother of 'Abdullāh bin 'Amir. Allāh's Messenger ﷺ came to him accompanied by Thābit bin Qais

**٤٣٧٨** - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ أَبْنَاءِ عُبَيْدَةَ ابْنِ نَشِيطٍ، وَكَانَ فِي مَوْضِعٍ آخَرَ اسْمُهُ عَبْدُ اللَّهِ: أَنَّ عُبَيْدَ اللَّهَ بْنَ

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule , on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْبَةَ قَالَ: بَلَّغَنَا أَنَّ مُسَيْلِمَةَ الْكَذَابَ قَدَمَ الْمَدِينَةَ فَنَزَلَ فِي دَارِ بَنْتِ الْحَارِثِ . وَكَانَتْ تَعْتَهُ ابْنَةُ الْحَارِثِ بْنَ كُرَيْبٍ وَهِيَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنُ شَمَائِيلٍ وَهُوَ الَّذِي يُقَالُ لَهُ: حَطِيبٌ رَسُولُ اللَّهِ ﷺ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فَكَلَمَهُ، فَقَالَ لَهُ مُسَيْلِمَةُ: إِنْ شِئْتَ خَلَّيْنَا بَيْنَكَ وَبَيْنَ الْأَمْرِ ثُمَّ جَعَلْنَا لَنَا بَعْدَكَ . فَقَالَ النَّبِيُّ ﷺ: «أَنْ سَأَلْتُنِي هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَهُ وَإِنِّي لَأَرَاكَ الَّذِي أُرِيْتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ وَسَيْحِيْبُكَ عَنِّي». فَانْصَرَفَ النَّبِيُّ ﷺ . [راجع: ٣٦٢٠]

٤٣٧٩ - قال عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسَ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ، فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَاثِمٌ أُرِيْتُ أَنَّهُ وُضِعَ فِي يَدِي سِوَارَانِ مِنْ ذَهَبٍ فَقُطِعُتُهُمَا وَكَرِهْتُهُمَا، فَأَذْدَنَ لِي فَنَفَخْتُهُمَا فَطَارَا فَأَوْلَتُهُمَا كَذَابَيْنِ يَخْرُجَانِ». فَقَالَ عَبْدُ اللَّهِ: أَحَدُهُمَا الْعَشَيْشُ الَّذِي قَتَلَ فَيَرُوْزُ بِالْيَمِينِ، وَالْآخَرُ مُسَيْلِمَةُ الْكَذَابُ . [راجع: ٣٦٢١]

(٧٣) **باب قصة أهل نجران**

(73) CHAPTER. The story of the people of Najrān (Christians).

**4380.** Narrated Hudhaifa: Al-‘Aqib and Sayyid, the rulers of Najrān, came to Allāh’s Messenger ﷺ with the intention of doing *Li‘ān*<sup>(1)</sup>, one of them said to the other, “Do not do (this *Li‘ān*) for, by Allāh, if he is a Prophet and we do this *Li‘ān*, neither we, nor our offspring after us will be successful.” Then both of them said (to the Prophet ﷺ), “We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet ﷺ said, “I will send an honest man who is really trustworthy.” Then everyone of the Companions of Allāh’s Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, “Get up, O Abū ‘Ubaida bin Al-Jarrāh.” When he got up, Allāh’s Messenger ﷺ said, “This is the trustworthy man of this (Muslim) nation.”

**٤٣٨٠ - حَدَّثَنِي عَبَّاسُ بْنُ الْحُسْنَى:** حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقِ، عَنْ صَلَةَ بْنِ رُفَّرَ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيْدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يُلَاعِنَا، قَالَ: فَقَالَ أَخْدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلُ فَوَاللَّهِ لَئِنْ كَانَ نَيْنَا فَلَا عَنَا لَا تُفْلِحُ تَحْنُنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَا: إِنَّا نُعْطِيكُمْ مَا سَأَلْتُنَا وَابْعَثُ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْعَثُ مَعَنَّا إِلَّا أَمِينًا، فَقَالَ: «لَا بَعْشَنْ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ»، فَاسْتَشَرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «قُمْ يَا أَبَا عَبِيْدَةَ بْنَ الْجَرَّاحِ». فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَمِينُ هَذِهِ الْأُمَّةِ». [٣٧٤٥] (راجع: ٣٧٤٥)

**4381.** Narrated Hudhaifa: The people of Najrān came to the Prophet ﷺ and said, “Send an honest man to us.” The Prophet ﷺ said, “I will send to you an honest man who is really trustworthy.” Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū ‘Ubaida bin Al-Jarrāh.

**٤٣٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَارٍ:** حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: سَوْفَتُ أَبَا إِسْحَاقَ، عَنْ صَلَةَ بْنِ رُفَّرَ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: اعْثُ لَنَا رَجُلًا أَمِينًا، فَقَالَ: «لَا بَعْشَنْ إِنَّكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ». فَاسْتَشَرَفَ لَهُ النَّاسُ فَبَعَثَ أَبَا عَبِيْدَةَ بْنَ الْجَرَّاحِ. [٣٧٤٥] (راجع: ٣٧٤٥)

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-‘Imrān* were revealed to the Prophet ﷺ in this connection. [See *Fath Al-Bārī*, for details].

**4382.** Narrated Anas : رَضِيَ اللَّهُ عَنْهُ The Prophet ﷺ said, “Every nation has an *Amin* (i.e., the most trustworthy, honest man), and the *Amin* of this nation is Abū ‘Ubaidah bin Al-Jarrāḥ.”

٤٣٨٢ - حَدَّثَنَا أَبُو الولِيدُ : حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَسَى، عَنِ النَّبِيِّ ﷺ قَالَ : «إِلَّا كُلُّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عَيْدَةَ بْنُ الْجَرَاحِ». [راجع : ٣٧٤٤]

#### (74) CHAPTER. The story of ‘Omān and Al-Bahrain.

**4383.** Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ : Allāh’s Messenger ﷺ said to me, “If the revenue of Al-Bahrain should come, I will give you so much and so much,” repeating “so much” thrice. But the revenue of Al-Bahrain did not come till Allāh’s Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, “Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)”. I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), “If the revenue of Al-Bahrain should come, I will give you so much and so much,” repeating “so much” thrice. So Abū Bakr gave me . (In another narration, Jābir said) : I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, “I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me ; so you should either give me or else you are like a miser to me.” On that Abū Bakr said, “Do you say, ‘You are like a miserly to me?’ There is no worse disease than

٤٣٨٣ - حَدَّثَنَا قَتْبِيَّةُ بْنُ سَعِيدٍ : حَدَّثَنَا سُفْيَانُ : سَمِعَ ابْنُ الْمُنْكَدِرِ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ : قَالَ لِي رَسُولُ اللَّهِ ﷺ : «لَوْ فَدَ جَاءَ مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثَةً، فَلَمْ يَقْدِمْ مَالُ الْبَحْرَيْنِ حَتَّى قِضَى رَسُولُ اللَّهِ ﷺ، فَلَمَّا قَدِمَ عَلَى أَبِي بَكْرٍ أَمْرَ مَنْادِيَ فَنَادَى : مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ دِينَ أَوْ عِدَّةَ فَلْيَأْتِنِي . قَالَ جَابِرٌ : فَجَئْتُ أَبَا بَكْرٍ فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ : «لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثَةً . قَالَ : فَأَعْطَانِي . قَالَ جَابِرٌ : فَلَقِيتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ فَسَأَلْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّالِثَةَ فَلَمْ يُعْطِنِي، فَقُلْتُ لَهُ : قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، فَلَمْ تُعْطِنِي أَنْ تُعْطِيَنِي وَلَمَّا أَنْ تَبَخَّلَ عَنِّي، قَالَ : أَفْلَتْ : تَبَخَّلُ

miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

(In another narration) Jābir bin ‘Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

#### (75) CHAPTER. The arrival of *Al-Ash’ariyūn* and the people of Yemen.

Abū Mūsa said, "The Prophet ﷺ said, 'They are from me and I am from them'."

**4384.** Narrated Abū Mūsa : My brother and I came from Yemen (to Al-Madīnah) and remained there for some time, thinking that Ibn Mas‘ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

**4385.** Narrated Zahdam : When Abū Mūsa arrived (at Kūfah as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsa said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

عَنِّي؟ وَأَيُّ ذَاءٍ أَدْوَأُ مِنَ الْبُخْلِ؟ قَالَهَا ثَلَاثَةً، مَا مَنْعَتْكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أَرِيدُ أَنْ أُعْطِيَكَ.

وَعَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلَيٍّ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جِئْنَاهُ فَقَالَ لِي أَبُو بَكْرٍ: عُدَّهَا فَعَدَّهُاهَا فَوَجَدْنَاهَا خَمْسَمَائَةً، فَقَالَ: خُذْ مِثْلَهَا، مَرَّيْنِ. [راجع: ٢٢٩٦]

**(٧٥) بَابُ قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ،**

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: هُمْ مِنِّي وَأَنَا مِنْهُمْ.

**٤٣٨٤** - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَإِسْحَاقُ بْنُ نَصِيرٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى قَالَ: قَدِيمَتْ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَثْنَا حِينًا مَا تُرِى ابْنَ مَسْعُودٍ وَأُمَّهَ إِلَّا مِنْ أَهْلِ الْيَتِيمَةِ مِنْ كَثْرَةِ دُخُولِهِمْ وَلِزُوْهِمْ لَهُ. [راجع: ٣٧٦٣]

**٤٣٨٥** - حَدَّثَنَا أَبُو نَعِيمٌ: حَدَّثَنَا عَبْدُ السَّلَامَ، عَنْ أَبِي يُوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زَهْدَمَ قَالَ: لَمَّا قَدِيمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيَّ مِنْ جَنْمٍ وَلِنَّا لِجُلُوسٍ عِنْدَهُ وَهُوَ يَتَعَدَّ دَجَاجًا وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْعَدَاءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا

oath that I will not eat (chicken).” Abū Mūsa said “Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels, we said, ‘We have made the Prophet forget his oath, so we will never be successful after this.’ So I went to the Prophet and said, ‘O Allāh’s Messenger! You took an oath that you would not give us anything to ride, but you have given us.’ He said, ‘Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).’

فَقَيْرَنْهُ، فَقَالَ: هَلْمَّ إِنِّي رَأَيْتُ النَّبِيَّ  
يَأْكُلُهُ، فَقَالَ: إِنِّي حَلَفْتُ لَا  
أَكُلُهُ، فَقَالَ: هَلْمَّ أَخْبَرْتُكَ عَنْ يَمِينِكَ،  
إِنَّا أَتَيْنَا النَّبِيَّ  
نَفَرْ مِنَ الْأَشْعَرِيَّينَ  
فَاسْتَحْمَلْنَا فَأَبَى أَنْ يَحْمِلَنَا،  
فَاسْتَحْمَلْنَا فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ  
لَمْ يَلْبِسْ النَّبِيَّ  
أَنْ أُتَيْ بِنَهْبٍ إِبْلٍ  
فَأَمَرَ لَنَا بِخَمْسٍ ذَوِيدٍ، فَلَمَّا قَبضَنَا هَا  
قُلْنَا: تَفَقَّلْنَا النَّبِيَّ  
يَمِينَهُ لَا نُقْلِحُ  
بَعْدَهَا أَبَدًا. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ  
اللهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَقَدْ  
حَمَلْنَا، قَالَ: «أَجْلٌ وَلَكُنْ لَا أَحْلِفُ  
عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا  
إِلَّا أَتَيْتُ الذِّي هُوَ خَيْرٌ مِنْهَا».

[راجع: ٣١٣٣]

**4386.** Narrated ‘Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh’s Messenger and he said, “Be glad (i.e., have good tidings). O Banū Tamīm!” They said, “As you have given us good tidings then give us (some material things).” On that the features of Allāh’s Messenger changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet said (to them) “Accept good tidings, as Banū Tamim have not accepted them.” They said, “We accept them, O Allāh’s Messenger!”

٤٣٨٦ - حَدَّثَنِي عَمْرُو بْنُ عَلَيْهِ:  
حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ:  
حَدَّثَنَا أَبُو صَخْرَةَ جامِعُ بْنُ شَدَادٍ:  
حَدَّثَنَا صَفْوَانُ بْنُ مُحْرِزِ الْمَازِنِيُّ  
قَالَ: حَدَّثَنَا عُمَرَانُ بْنُ حُصَيْنٍ قَالَ:  
جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللهِ  
فَقَالَ: «أَبْشِرُوكُوا يَا بَنَيَ تَمِيمٍ»،  
فَقَالُوكُوا: أَمَا إِذْ بَشَّرْتُنَا فَأَغْطَنَا، فَتَعَيَّنَ  
وَجْهُ رَسُولِ اللهِ  
أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ  
«أَقْبِلُوكُوا الْبُشْرَى إِذْ لَمْ يَقْبِلُوكُوا بَنُو تَمِيمٍ»،  
قَالُوكُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللهِ.

[راجع: ٣١٩٠]

**4387.** Narrated Abū Mas'ūd : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels<sup>(1)</sup>, and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabi'a and Mudar."

**٤٣٨٧** - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْجُعْفِيِّ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ : حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ : أَنَّ النَّبِيَّ ﷺ قَالَ : «إِلِيمَانُ هَاهُنَا - وَأَشَارَ يَدَهُ إِلَى الْيَمَنِ - وَالْجَفَاءُ وَغَانَظُ الْقُلُوبِ فِي الْقَدَادِينَ عِنْدَ أَصْوَلِ أَذْنَابِ الْإِبْلِ مِنْ حَيْثُ يَطْلُعُ فَرْنَا الشَّيْطَانَ : رَبِيعَةُ وَمُضْرُ». [راجع : ٤٣٠٢]

**4388.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

**٤٣٨٨** - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا أَبْنُ أَبِي عَدَيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ : رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ : «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفْدَةً وَأَلْيَنْ قُلُوبًا، إِلِيمَانُ يَمَانُ وَالْحِكْمَةُ يَمَانِيَّةُ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبْلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْعَنْمِ». [راجع : ٣٣٠١] وَقَالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ : سَعِيتُ ذُكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ .

**4389.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

**٤٣٨٩** - حَدَّثَنَا إِسْمَاعِيلُ : حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ تَوْرِيدِ بْنِ زَيْدٍ، عَنْ أَبِي الغَيْثِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ : «إِلِيمَانُ

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمَانٌ، وَالْفَتَنَةُ هَاهُنَا. هَاهُنَا يَظْلِمُ  
قَرْنُ الشَّيْطَانِ». [رَاجِعٌ: ٣٣٠١]

**4390.** Narrated Abū Hurairah : رَضِيَ اللَّهُ عَنْهُ : The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

**٤٣٩٠** - حَدَّثَنَا أَبُو الْيَمَانُ : أَخْبَرَنَا شَعِيبٌ : حَدَّثَنَا أَبُو الرِّنَادُ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنَ أَصْعَفَ قُلُوبًا وَأَرْقَ أَفْيَدَةً، الْفِقْهُ يَمَانٌ، وَالْحِكْمَةُ يَمَانِيَّةً». [رَاجِعٌ: ٣٣٠١]

**4391.** Narrated 'Alqama : We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Rahmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Hudair, the brother of Ziyād bin Hudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

**٤٣٩١** - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ قَالَ: كَمَا جُلُوسًا مَعَ ابْنِ مَسْعُودٍ فَجَاءَ حَبَّابٌ فَقَالَ: يَا أَبَا عَبْدِ الرَّحْمَنِ، أَيْسَطَطِعُ هُولَاءِ الشَّيَّابَ أَنْ يَقْرُؤُوا كَمَا تَقْرَأُ؟ قَالَ: أَمَا إِنَّكَ لَوْ شِئْتَ أَمْرَتُ بَعْضَهُمْ يَقْرَأُ عَلَيْكَ، قَالَ: أَجْلُ، قَالَ: أَفْرَا يَا عَلْقَمَةَ، فَقَالَ زَيْدُ بْنُ حُدَيْرٍ أَخُو زِيَادَ بْنَ حُدَيْرٍ: أَتَأْمُرُ عَلْقَمَةَ أَنْ يَقْرَأَ قَالَ: أَمَا إِنَّكَ إِنْ شِئْتَ أَخْبَرْتُكَ بِمَا قَالَ النَّبِيُّ ﷺ فِي قَوْمِكَ وَقَوْمِهِ، فَقَرَأَتْ خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقَالَ عَبْدُ اللهٖ: كَيْفَ تَرَى؟ قَالَ: قَدْ أَحْسَنَ، قَالَ عَبْدُ اللهٖ: مَا أَفْرَا شَيْئًا إِلَّا وَهُوَ يَقْرُؤُهُ، ثُمَّ التَّفَتَ إِلَى حَبَّابٍ وَعَلَيْهِ خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ: أَلَمْ يَأْنِ لِهَذَا الْخَاتَمِ أَنْ يُلْقَى؟ قَالَ: أَمَا إِنَّكَ لَنْ تَرَاهُ عَلَيَّ بَعْدَ الْيَوْمِ، فَأَلْقَاهُ، رَوَاهُ غُنَّدُرُ، عَنْ شَعْبَةَ.

## (76) CHAPTER. The story of Daus and Tufail bin 'Amr Ad-Dausī.

4392. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Tufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

4393. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

## (77) CHAPTER. The story of the delegation of 'Taiy', and the narration of 'Adī bin Ḥātim.

4394. Narrated 'Adī bin Ḥātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

## (٧٦) بَابُ قِصَّةِ دَوْسٍ وَالظَّفِيلِ بْنِ عَمْرِ الدَّوْسِيِّ

٤٣٩٢ - حَدَّثَنَا أَبُو ثَعِيبٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ ابْنِ ذِكْرَوْنَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الظَّفِيلُ بْنُ عَمْرِو إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ، عَصَتْ وَأَبْتُ، فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَأَئِتْ بَهُمْ». [راجع: ٢٩٣٧]

٤٣٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ العَلَاءِ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْمَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةَ مِنْ طُولِهَا وَعَنَائِهَا  
عَلَى أَنَّهَا مِنْ دَارِ شَمْرٍ نَجَّيْتَ  
وَأَبْقَيْتَ غَلَامًا لِي فِي الطَّرِيقِ، فَلَمَّا  
قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَبَيَّنْتُهُ، فَبَيَّنَاهُ  
أَنَّهَا عِنْدَهُ إِذْ ظَلَّعَ الْغَلَامُ، فَقَالَ لِي  
النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ هَذَا  
غَلَامُكَ»، فَقُلْتُ: هُوَ لَوْجُو اللَّهِ،  
فَأَعْنَتْهُ. [راجع: ٢٥٣٠]

## (٧٧) بَابُ قِصَّةِ وَفْدِ طَيِّبٍ، وَحَدِيثُ عَدَيِّ بْنِ حَاتِمٍ

٤٣٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَمْرِو بْنِ حَرَيْثَ،

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."<sup>(1)</sup>

#### (78) CHAPTER. *Hajjat-ul-Wadā'*.

**4395.** Narrated 'Āishah: We set out with Allāh's Messenger ﷺ during *Hajjat-ul-Wadā'* and we assumed the *Ihrām* for 'Umra. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Ihrām* for *Hajj* and 'Umra and should not finish his *Ihrām* till he has performed both ('Umra and *Hajj*)."<sup>1</sup> I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Tawāf* around the Ka'bah or *Sa'y* between As-Safā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Ihrām* for *Hajj* and leave the 'Umra." I did so, and when we performed and finished the *Hajj*, Allāh's Messenger ﷺ sent me to At-Tan'im along with (my brother) Abdur-Rahmān bin Abū Bakr As-Siddiq, to perform the 'Umra. The Prophet ﷺ said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the *Ihrām* for 'Umra, performed the *Tawāf* around the Ka'bah and *Sa'y* between As-Safā and Al-Marwah, and then finished their *Ihrām*, and on their return from Minā, they performed another *Tawāf* (around the Ka'bah and *Sa'y* between

عَنْ عَدِيِّ ابْنِ حَاتِمَ قَالَ: أَتَيْنَا عُمَرَ فِي وَقْدَ فَجَعَلَ يَدْعُو رَجُلًا رَجُلًا وَيُسَمِّيهِمْ، فَقَلَّتْ: أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: بَلِّي، أَسْلَمْتَ إِذْ كَفَرْتُ، وَأَقْبَلْتَ إِذْ أَدْبَرْتُ، وَوَقَيْتَ إِذْ غَدَرْتُ، وَعَرَفْتَ إِذْ أَنْكَرْتُ. فَقَالَ عَدِيُّ: فَلَا أَبْالِي إِذَا.

**(78) باب حجّة الوداع**  
**٤٣٩٥** - حدثنا إسماعيل بن عبد الله: حدثنا مالك، عن ابن شهاب، عن عروة ابن الربيير، عن عائشة رضي الله عنها قالت: خرجنا مع رسول الله ﷺ في حجّة الوداع فأهلنا بعمرة، ثم قال لنا رسول الله ﷺ: «مَنْ كَانَ عِنْدَهُ هَدْيٌ فَلْيُهِلِّ بالحجّ مع العمرة، ثُمَّ لا يَجْلِّ حَتَّى يَحْلِّ مَنْهُمَا جَوِيعاً». فَقَدِيمْتُ معه مكة وأنا حائض ولم أظف بالبيت ولا بين الصفا والمروءة، فشكوت إلى رسول الله ﷺ فقال: «انقضني رأسك رامشطي وأهلي بالحجّ ودعني العمره». فقلت. فلما قضينا الحجّ أرسلني رسول الله ﷺ مع عبد الرحمن بن أبي بكر الصديقي رضي الله عنهما إلى التشليم فاعتمرت. فقال: «هذه مكان عمرتك». قالت: قطاف الدين أهلوا بالعمرة بالبيت

(1) (H. 4394) Since 'Umar رضي الله عنه has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

As-Şafā and Al-Marwah), but those who combined their *Hajj* and '*Umra* (*Al-Qirān*), performed only one *Tawāf* (between As-Şafa and Al-Marwah) (for both).

وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّوْا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْهُنَّ. وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا».

[راجع: ٢٩٤]

**4396.** Narrated Ibn Juraij: 'Aṭā' said, "Ibn 'Abbās said, 'If he (i.e., the one intending to perform '*Umra*)<sup>(1)</sup> has performed the *Tawāf* around the Ka'bāh, (and *Sa'y* of As-Şafa and Al-Marwa) his *Ihrām* is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' " 'Aṭā' said, "(The proof is taken) from the Statement of Allāh:

"And afterwards they are brought for sacrifice unto the ancient House (*Al-Haram*, — the sacred territory of Makkah city)' (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Ihrām* during *Hajjat-ul-Wadā'*." I said (to 'Aṭā'), "That (i.e., finishing the *Ihrām*) was after coming from 'Arafāt.' " 'Aṭā' said, "Ibn 'Abbās used to allow it before going to 'Arafāt (after finishing the '*Umra*) and after coming from it (i.e., after performing the *Hajj*).'" (i.e., *Hajj-At-Tamattu*).

**4397.** Narrated Abū Mūsa Al-Ash'arī رضي الله عنه : I came to the Prophet ﷺ at a place called Al-Baṭḥā'. The Prophet ﷺ said, "Did you assume the *Ihrām* for *Hajj*?" I said, "Yes," He said, "How did you express your intention (for performing *Hajj*)?" I said, "*Labbaik* (i.e., I assume) the *Ihrām* with the same intention as that of Allāh's Messenger ﷺ." The Prophet ﷺ said, "Perform the *Tawāf* around the Ka'bāh and

٤٣٩٦ - حَدَّثَنِي عَمْرُو بْنُ عَلَيْهِ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَطَاءُ، عَنْ ابْنِ عَبَّاسٍ: إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ: مَنْ أَيْنَ؟ قَالَ: هُنَا ابْنُ عَبَّاسٍ؟ قَالَ: مَنْ قَوْلُ اللَّهِ تَعَالَى: «ثُمَّ مَحْلُهَا إِلَى الْبَيْتِ الْعَتِيقِ» [الحج: ٣٣] وَمِنْ أَمْرِ النَّبِيِّ ﷺ أَصْحَابُهُ أَنْ يَجْلُوْا فِي حَجَّةِ الْوَدَاعِ، فَقُلْتُ: إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعْرَفَ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلُ وَبَعْدُ.

٤٣٩٧ - حَدَّثَنِي يَيَّانُ: حَدَّثَنَا التَّضْرُّرُ. أَخْبَرَنَا شُعْبَةُ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ طَارِقاً عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبَطْحَاءِ، فَقَالَ: «أَحَاجَجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «كَيْفَ أَهْلَلْتَ؟» قُلْتُ: لَبِيكَ بِإِهْلَالٍ

(1) (H. 4396) The person meant here is the one who intends to perform '*Umra* along with *Hajj* (*At-Tamattu*).

(the *Sa'y*) between As-Şafā and Al-Marwa, and then finish your *Iḥrām*.” So I performed the *Tawāf* around the Ka’bah and the *Sa'y* between As-Şafā and Al-Marwa (*Hajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

**4398.** Narrated Hafṣa , the wife of the Prophet : The Prophet ordered all his wives to finish their *Iḥrām* during the year of *Hajjat-ul-Wadā'*. On that, I asked the Prophet , “What stops you from finishing your *Iḥrām*?” He said, “I have matted my hair and garlanded my *Hady*. So, I will not finish my *Iḥrām* unless I have slaughtered my *Hady*.”

**4399.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا A woman from the tribe of *Khath'am* asked for the verdict of Allāh’s Messenger (regarding something) during *Hajjat-ul-Wadā'*, while Al-Fadl bin ‘Abbās was the companion-rider behind Allāh’s Messenger . She asked, “Allāh’s obligation (i.e., compulsory *Hajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Hajj* on his behalf?” He said, “Yes.”

**4400.** Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا : The Prophet arrived (at Makkah)

كَإِمْلَالٍ رَسُولُ اللَّهِ ﷺ ، قَالَ : «لُفْتُ بِالبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ». فَظَفَرْتُ بِالبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَتَيْتُ امْرَأَةً مِنْ قَبِيسٍ فَقَلَتْ رَأْسِي .

[راجع: ١٥٥٧]

**٤٣٩٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْدِرِ :** حَدَّثَنَا أَنْسُ بْنُ عِيَاضٍ : حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ : أَنَّ ابْنَ عُمَرَ أَخْرَجَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ الَّذِي ﷺ أَمَرَ أَزْوَاجَهُ أَنْ يَحْلِلُنَّ عَامَ حَجَّةَ الْوَدَاعِ، فَقَالَتْ حَفْصَةُ : فَمَا يَمْعَكُ؟ فَقَالَ : «لَدَّتُ رَأْسِي وَقَلَّدْتُ هَذِبِي، فَلَسْتُ أُحِلُّ حَتَّى آتَنَحْرَ هَذِبِي». [راجع: ١٥٦٦]

**٤٣٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ :** أَخْبَرَنَا شُعْبَ ، عَنِ الزُّهْرِيِّ . وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ : حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ : أَخْبَرَنِي ابْنُ شَهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ امْرَأَةً مِنْ حَنْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةَ الْوَدَاعِ وَالْفَضْلُ بْنُ عَبَّاسٍ رَدَفَ رَسُولَ اللَّهِ ﷺ فَقَالَتْ : يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضةَ اللَّهِ عَلَى عِبادِهِ أَنْرَكَثَ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِعُ أَنْ يَسْتَوِي عَلَى الرَّاجِلَةِ، فَهَلْ يَقْضِي أَنْ أَحْجُّ عَنْهُ؟ قَالَ : «نَعَمْ». [راجع: ١٥١٣]

**٤٤٠٠ - حَدَّثَنِي مُحَمَّدُ :** حَدَّثَنَا

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and ‘Uthmān bin Talhā were accompanying him. When he made his she-camel kneel down near the Ka‘bah, he said to ‘Uthmān, “Get us the key (of the Ka‘bah).” He brought the key to him and opened the gate (of the Ka‘bah), for him. The Prophet ﷺ, Usāma, Bilāl and ‘Uthmān (bin Talhā) entered the Ka‘bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, “Where did the Prophet ﷺ offer Salāt (prayer)?” He said, “He offered Salāt (prayer) between those two front pillars.” The Ka‘bah was built on six pillars, arranged in two rows, and he offered Salāt (prayer) between the two pillars of the front row leaving the gate of the Ka‘bah at his back and facing (in Salāt) the wall which faces one when one enters the Ka‘bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of Rak‘a, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the Salāt (prayer).

**4401.** Narrated ‘Aishah رضي الله عنها: She was the wife of the Prophet ﷺ: Sāfiyya bint Huyai, the wife of the Prophet ﷺ menstruated during Hajjat-ul-Wadā’. The Prophet ﷺ said, “Is she going to detain us?” I said to him, “She has already come to Makkah and performed the Tawāf (ul-Ifāda) around the Ka‘bah, O Allāh’s Messenger”. The Prophet ﷺ said, “Let her then proceed on (to Al-Madina).”

سریع بن الثممان: حدثنا فُلیج، عن  
نافع، عن ابن عمر رضي الله عنهما  
قال: أتیل الشیء بِاللهِ عَامَ الْفَتحِ وَهُوَ  
مُرْدِفٌ أَسَامَةَ عَلَى الْفَصَوَاءِ وَمَعَهُ  
بِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ حَتَّى آتَاهُ  
عِنْدَ الْبَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: «أَتَنَا  
بِالْمِفْتَاحِ» فَجَاءَهُ بِالْمِفْتَاحِ، فَفَتَحَ لَهُ  
الْبَابَ. فَدَخَلَ النَّبِيُّ وَأَسَامَةَ  
وَبِلَالَ وَعُثْمَانَ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ  
الْبَابَ فَمَكَثُوا نَهاراً طَوِيلًا ثُمَّ خَرَجُوا  
فَوَجَدُوا قَائِمًا مِنْ وَرَاءِ الْبَابِ  
فَقَلَّتْ لَهُ: أَيْنَ صَلَّى رَسُولُ اللهِ؟  
فَقَالَ: صَلَّى بَيْنَ دَيْنَكَ الْعَمُودَيْنَ  
الْمُقْدَمَيْنَ. وَكَانَ الْبَيْتُ عَلَى سِتَّةِ  
أَعْمَدَةِ سَطْرَيْنِ، صَلَّى بَيْنَ الْعَمُودَيْنِ  
مِنَ السَّطْرِ الْمُقْدَمِ، وَجَعَلَ بَابَ التَّبَيتِ  
خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوْجُوهِهِ الَّذِي  
يَسْتَقْبِلُكَ حِينَ تَلْجُّ الْبَيْتَ بَيْنَهُ وَبَيْنَ  
الْجَدَارِ، قَالَ: وَتَسْبِيْتُ أَنْ أَسْأَلَهُ كَمْ  
صَلَّى؟ وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ  
مَرْمَةً حَمْرَاءً. [راجع: ٣٩٧]

٤٤٠١ - حدثنا أبو اليمن:  
أخبرنا شعيب، عن الزهرى: حدثني  
عروة بن الزبير وأبو سلمة بن عبد  
الرَّحْمَنْ: أنَّ عائشة زوج النبي ﷺ  
أخبرتهما أنَّ صافية بنت حبيبي زوج  
النبي ﷺ حاضرت في حجَّةِ الْوَدَاعِ،

فَقَالَ النَّبِيُّ ﷺ: «أَحَبَبْسَنَا هِيَ؟»  
 فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللهِ  
 وَطَافَتْ بِالْبَيْتِ، فَقَالَ النَّبِيُّ ﷺ:  
 «فَلَتَشْفِرْ». [راجع: ٢٩٤]

**4402.** Narrated Ibn ‘Umar: رَضِيَ اللَّهُ عَنْهُمَا ‘Umar We were talking about *Hajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Hajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīh Ad-Dajjāl* and described him extensively, saying, “Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīh Ad-Dajjāl*. Nūh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muḥammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you.” The Prophet ﷺ said it thrice. “Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster).”

٤٤٠٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ  
 قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي  
 عُمَرُ بْنُ مُحَمَّدٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنْ ابْنِ  
 عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا  
 نَسْأَلُ حَاجَةً الْوَدَاعَ وَالنَّبِيُّ ﷺ بَيْنَ  
 أَظْهَرِنَا وَلَا نَذْرِي مَا حَجَّةُ الْوَدَاعِ،  
 فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ  
 الْمَسِيحَ الدَّجَّالَ فَأَطَبَ فِي ذِكْرِهِ  
 وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أَنذَرَ  
 أُمَّةَهُ، أَنذَرَهُ نُوحٌ وَالنَّبِيُّونَ مِنْ  
 وَإِنَّهُ يَخْرُجُ فِيْكُمْ فَمَا خَفَى عَلَيْكُمْ مِنْ  
 شَأْنٍ فَلَيَسْ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ  
 لَيَسْ عَلَى مَا يَخْفَى عَلَيْكُمْ، ثَلَاثَةٌ.  
 إِنَّ رَبَّكُمْ لَيَسْ بِأَغْوَرَ، وَإِنَّهُ أَمْوَرُ  
 عَيْنِ الْيَمِنِيِّ كَانَ عَيْنَهُ عِنْبَةً طَافِيَّةً».

[راجع: ٣٥٧]

**4403.** “No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours.” The Prophet ﷺ added: “No doubt! Haven't I conveyed Allāh's Message to you?” They replied, “Yes,” The Prophet ﷺ added, “Woe to you!” (or said), “May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another.”

٤٤٠٣ - أَلَا إِنَّ اللَّهَ حَرَمَ عَلَيْكُمْ  
 دِمَاءَكُمْ وَأَمْوَالَكُمْ كَحْرَمَةٌ يَوْمَكُمْ هَذَا  
 فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلَا  
 هَلْ بَلَغْتُ؟ قَالُوا: نَعَمْ، قَالَ:  
 «اللَّهُمَّ اشْهِدْ»، ثَلَاثَةٌ. «وَيَنْكِمْ، أَوْ  
 وَيَحْكِمْ انْظُرُوا لَا تَرْجِعُوا بَعْدِي  
 كُفَّارًا يَصْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

**4404.** Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Hajj* after he emigrated (to Al-Madīna), and did not perform another *Hajj* after it, and that was *Hajjat-ul-Wadā'*, Abū Ishaq said, "He performed *Hajj* (many times) when he was in Makkah."<sup>(1)</sup>

٤٤٠٤ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: حَدَّثَنِي زَيْدُ ابْنُ أَرْقَمَ أَنَّ النَّبِيَّ ﷺ غَرَّاً تَسْعَ عَشْرَةَ عَزْوَةً، وَأَنَّهُ حَجَّ بَعْدَمَا هَاجَرَ حَجَّةَ وَاحِدَةً لَمْ يَحْجُّ بَعْدَهَا حَجَّةَ الْوَدَاعِ. قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَى.

[راجع: ٣٩٤٩]

**4405.** Narrated Jarīr: The Prophet ﷺ ordered me during *Hajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَلَيِّ بْنِ مُدْرِكٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرُو بْنِ جَرِيرٍ، عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي حَجَّةَ الْوَدَاعِ لِجَرِيرٍ: «اسْتَعْصِمِ النَّاسُ»، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُونَ بِعَصْمَكُمْ رِقَابَ بَعْضٍ». [راجع: ١٢١]

**4406.** Narrated Abū Bakra: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., *Dhul-Qa'da*, *Dhul-Hijja* and *Al-Muharram*, and the fourth is *Rajab* which is named after the Muḍar tribe, between (the month of) *Jumāda* (*Ath-Thānia*) and *Sha'bān*." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّنِّي: حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا أَيُوبُ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «الْزَّمَانُ قَدِ اسْتَدَارَ كَهْيَاتِهِ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ. السَّنَةُ أَثْنَا عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةُ حُرُمٌ، ثَلَاثَةُ مُتَوَالِيَاتٍ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ وَالْمُحَرَّمُ، وَرَجَبُ مُصَرَّ الَّذِي بَيْنَ جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Hajj* several times when he was in Makkah before he emigrated to Al-Madīna.

Dhul-Hijja?” We replied, “Yes (it is).” Then he said, “Which town is this?” “We replied, “Allāh and His Messenger ﷺ know better.” On that he kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the town of Makkah?” We replied, “Yes (it is).” Then he said, “Which day is today?” We replied, “Allāh and His Messenger ﷺ know better.” He kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the day of *An-Nahr* (i.e., sacrifice)?” We replied, “Yes (it is).” He said, “So your blood, your properties, (the subnarrator Muḥammad said, ‘I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience.” (The sub-narrator, Muḥammad, on remembering that narration, used to say, “Muḥammad ﷺ spoke the truth!”) He (i.e., the Prophet ﷺ) then said twice, “No doubt! Haven’t I conveyed (Allāh’s Message) to you?”

**4407.** Narrated Tāriq bin Shihāb : Some Jews said, “Had this Verse been revealed to us, we would have taken that day as *‘Eid* (festival).” Umar said, “What Verse?” They said :

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion...” (V.5:3)

ظننا أَنَّهُ سَيِّسَمِيهُ بَغْيَرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحِجَّةَ؟» قُلْنَا: بَلَى، قَالَ: «فَأَئُمُّ يَلْدُ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظننا أَنَّهُ سَيِّسَمِيهُ بَغْيَرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلْدَةَ؟» قُلْنَا: بَلَى، قَالَ: «فَأَئُمُّ يَوْمَ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظننا أَنَّهُ سَيِّسَمِيهُ بَغْيَرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ التَّحْرِيرِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدًا: وَاحْسِبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ كَحْرُومَةٍ يَوْمَكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَسَيَسَأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلَا لَيُلْعَنَ الشَّاهِدُ الغَايَبُ، فَلَعَلَّ بَعْضَ مَنْ يُلْعَنُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَيِّعَهُ». فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا هَلْ بَلَغْتُ؟» مَرَّتَيْنِ.

٤٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفيَّانُ الثُّورِيُّ، عَنْ قَيْسِيْنَ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شَهَابٍ: أَنَّ أَنَاسًا مِنَ الْيَهُودَ قَالُوا: لَوْ نَزَّلْتُ هَذِهِ الْآيَةَ فِينَا لَا تَحْدَدْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: أَيْهَا آيَةً؟

'Umar said, "I know the place where it was revealed. It was revealed while Allāh's Messenger ﷺ was staying at 'Arafāt."

فَقَالُوا: «أَيْمَنَ أَكْلَتُ لَكُمْ دِينَكُمْ  
وَأَنْتَ عَلَيْكُمْ نَعْمَى وَرَضِيَتْ لَكُمُ الْإِنْسَانُ  
بِيَنَا» [المائدة: ٣] فَقَالَ عُمَرُ: إِنِّي  
لَا عَلِمْ أَيْ مَكَانٍ أُنْزِلْتُ، أُنْزِلْتُ  
وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَقَةٍ. [راجع:  
٤٥، ٤٧]

**4408.** Narrated 'Āishah: We set out with Allāh's Messenger ﷺ, and some of us assumed the *Ihrām* for '*Umra*, some assumed it for *Hajj*, and some assumed it for both *Hajj* and '*Umra*. Allāh's Messenger ﷺ assumed the *Ihrām* for *Hajj*. So those who had assumed the *Ihrām* for *Hajj* or for both *Hajj* and '*Umra*, did not finish their *Ihrām* till the day of *An-Nahr* (i.e., slaughter of sacrifices). Narrated Mālik the same as above, saying, "(We set out) with Allāh's Messenger ﷺ in *Hajjat-ul-Wadā'*...).

Narrated Mālik the same as above.

**٤٤٠٨** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ  
مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفِلٍ، عَنْ  
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَمَنَّا  
مَنْ أَهْلَ بَعْمَرَةَ، وَمَنَّا مَنْ أَهْلَ  
بِحَجَّةَ، وَمَنَّا مَنْ أَهْلَ بِحَجَّ وَعُمْرَةَ،  
وَأَهْلَ رَسُولِ اللَّهِ ﷺ بِالْحَجَّ. فَمَامَا  
مَنْ أَهْلَ بِالْحَجَّ، أَوْ جَمَعَ الْحَجَّ  
وَالْعُمْرَةَ فَلَمْ يَحْلُوا حَتَّى يَوْمَ التَّخْرِيرِ.  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا  
مَالِكُ وَقَالَ: مَعَ رَسُولِ اللَّهِ ﷺ فِي  
حَجَّةِ الْوَدَاعِ. حَدَّثَنَا إِسْمَاعِيلُ:  
حَدَّثَنَا مَالِكُ مُثْلَهُ. [راجع: ٢٩٤]

**٤٤٠٩** - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:  
حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ سَعْدٍ: حَدَّثَنَا  
ابْنُ شَهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ  
أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ فِي حَجَّةِ  
الْوَدَاعِ مِنْ وَجْعٍ أَشْفَقْتُ مِنْهُ عَلَى  
الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ  
بِي مِنَ الْوَجْعِ مَا تَرَى وَأَنَا ذُو مَالٍ  
وَلَا يَرِثُنِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ،

**4409.** Narrated Sa'd: The Prophet ﷺ visited me during *Hajjat-ul-Wadā'* while I was suffering from a disease which brought me to the verge of death. I said, "O Allāh's Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?" The Prophet ﷺ said, "No." I said, "(Shall I give) one-third of it?" He replied, "One-third, and even one-third is

too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allāh's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth." I said, "O Allāh's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madīnah)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allāh's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you." The Prophet ﷺ then added, "O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ pitied Sa'd for he died in Makkah.

فَأَتَصَدِّقُ بِثُلْثَيْنِ مَالِيْ؟ قَالَ: «لَا»، قُلْتُ: أَفَأَتَصَدِّقُ بِشَطَرِهِ؟ قَالَ: «لَا»، قُلْتُ: فَالثُلْثُ؟ قَالَ: «الثُلْثُ وَالثُلْثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَّ وَرِثَتَكَ أَعْبَيَاءَ حَيْرٍ مِنْ أَنْ تَذَرُهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسُ، وَلَسْتَ تُقْنِعُ نَفْقَةَ بَيْعَنِي بِهَا وَجْهَ اللَّهِ إِلَّا أَحِرَّتَ بِهَا حَتَّى الْلُّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ». قُلْتُ: يَا رَسُولَ اللَّهِ، الْأَخْلَفُ بَعْدَ أَصْحَابِي؟ قَالَ: «إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلاً يَتَسْعَنِي بِهِ وَجْهَ اللَّهِ إِلَّا ازْدَدْتَ بِهِ دَرَجَةً وَرَفْعَةً وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَسْتَفْعَ بِكَ أَقْوَامٌ وَيُضَرَّ بِكَ أَخَرُوْنَ، اللَّهُمَّ أَمْضِ لِأَصْحَابِي هَجْرَتَهُمْ وَلَا تَرْدِهِمْ عَلَى أَعْقَابِهِمْ، لِكِنَّ الْبَائِسَ سَعْدَ بْنَ حَوْلَةَ رَشَى لَهُ رَسُولُ اللَّهِ ﷺ أَنْ تُؤْفَى بِمَكَّةَ».

**4410.** Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ got his head shaved during *Hajjat-ul-Wadā’*.

٤٤١٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْدِرِ: حَدَّثَنَا أَبُو ضَمْرَةً: حَدَّثَنَا مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُمْ أَنَّ السَّيِّدَ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ. [راجع: ١٧٢٦]

**4411.** Narrated Ibn ‘Umar رضي الله عنهما: During *Hajjat-ul-Wadā’*, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.

٤٤١١ - حَدَّثَنَا عَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عَقْبَةَ، عَنْ نَافِعٍ: أَخْبَرَهُ ابْنُ عُمَرَ أَنَّ السَّيِّدَ ﷺ حَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ

وأناسٌ من أصحابه وقصَرَ بعضُهم.

[راجع: ١٧٢٦]

**4412.** Narrated ‘Abdullāh bin ‘Abbās رَضِيَ اللَّهُ عَنْهُما that he came riding a donkey while Allāh’s Messenger ﷺ was standing at Mina during *Hajjat-ul-Wadā‘*, leading the people in *Salāt* (prayer). The donkey passed in front of a part of the row [of the people offering the *Salāt* (prayer)]. Then he dismounted from it and took his position in the row with the people.

٤٤١٢ - حَدَّثَنَا يَحْيَى بْنُ قَرَعَةَ: حَدَّثَنَا مالكُ، عَنْ ابْنِ شَهَابٍ . وَقَالَ الْيَتِيمُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ : حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ أَقْبَلَ يَسِيرًا عَلَى حَمَارٍ وَرَسُولُ اللَّهِ ﷺ قَاتَمْ يَمْنَى فِي حَجَّةَ الْوَدَاعِ يُصْلِي بِالنَّايسِ، فَسَارَ الْحَمَارُ بَيْنَ يَدَيْهِ بَعْضُ الصَّفَّ ثُمَّ نَزَّلَ عَنْهُ فَصَفَّ مَعَ النَّايسِ . [راجع: ١٧٢٦]

**4413.** Narrated Hishām’s father: In my presence, Usāma was asked about the speed of the Prophet ﷺ during his *Hajj*. He replied, “It was *Al-Anaq* (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed.”

٤٤١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي قَال: سُئِلَ أَسَامَةً وَأَنَا شَاهِدٌ عَنْ سَيِّدِ النَّبِيِّ ﷺ فِي حَجَّتِهِ فَقَالَ: الْعَنْقُ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ . [راجع: ١٦٦٦]

**4414.** Narrated ‘Abdullāh bin Yazid Al-Khaṭmī that Abū Ayyūb informed him that he offered the *Maghrib* and ‘*Ishā*’ prayers together with the Prophet ﷺ during *Hajjat-ul-Wadā‘*.

٤٤١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مالكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَرِيدَ الْخَطْمِيِّ: أَنَّ أَبَا أَيُوبَ أَخْبَرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فِي حَجَّةَ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا . [راجع: ١٦٧٤]

(79) CHAPTER. The *Ghazwa* of Tabūk which is also called *Ghazwā Al-Uṣrah* (i.e., the battle of hardship).

(٧٩) بَابُ غَزْوَةِ تَبُوكَ، وَهِيَ غَزْوَةُ الْمُسْرَةِ

**4415.** Narrated Abū Müsa رَضِيَ اللَّهُ عَنْهُ: My companions sent me to Allāh’s Messenger ﷺ

٤٤١٥ - حَدَّثَنِي مُحَمَّدُ بْنُ

to ask him for some animals to ride on, as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwā* (battle) of Tabūk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ, and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilāl calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilāl said, "Respond to Allāh's Messenger ﷺ who is calling you." When I went to him (i.e., the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Messenger ﷺ) allows you to ride on these, so ride on them." So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abū Müsa proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them

العلااء: حدثنا أبوأسامة، عن بُرِيْدَ<sup>بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلْنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَسْأَلُهُ الْحَمْلَانَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ وَهِيَ غَرْوَةُ تَبُوكَ. فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلُهُمْ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ». وَرَأَفَتْهُ وَهُوَ غَضِيبٌ وَلَا أَشْعُرُ وَرَجَعْتُ حَزِينًا مِنْ مَعْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَمِنْ مَخَافَةِ أَنْ يَكُونَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَدَ فِي نَفْسِهِ عَلَيَّ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَمْ أَلْبُثْ إِلَّا سُوَيْعَةً إِذْ سَمِعْتُ بِلَالًا يُنَادِي: أَبِي عَبْدِ اللَّهِ بْنَ قَيْمِينَ، فَأَجَبْتُهُ، فَقَالَ: أَجِبْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: «خُذْ هَذِينَ الْقَرِينَيْنِ وَهَذِينَ الْقَرِينَيْنِ لِسَتَّةَ أَبْعَرَةٍ ابْتَاعَهُنَّ حِيتَنَدِي مِنْ سَعْدٍ» - فَانْطَلَقْتُ بِهِنَّ إِلَى أَصْحَابِكَ فَقُلْتُ: إِنَّ اللَّهَ - أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَحْمِلُكُمْ عَلَى هُؤُلَاءِ فَارْكُبُوهُنَّ». فَانْطَلَقْتُ إِلَيْهِمْ بِهِنَّ فَقُلْتُ: إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحْمِلُكُمْ حَتَّى يَنْطَلِقَ مَعِي بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالَةَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، لَا تَنْثُوا أَبِي حَدَّثُكُمْ شَيْئًا لِمَ يَقُلُّهُ</sup>

the same information as Abū Mūsa had told them.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ لَيْ : إِنَّكُمْ عِنْدَنَا لِمُصَدَّقٍ وَلَنَفْعَلَنَّ مَا أَخْبَيْتُ ، فَانْطَلَقَ أَبُو مُوسَى بَنْ قَرْبَنْ مِنْهُمْ حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامُ مَنْعَهُ إِيمَانُهُ ثُمَّ إِعْطَاهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى .

[راجع: ٣١٣٣]

**4416.** Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabuk appointing 'Ali as his deputy (in Al-Madina). 'Ali said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harun (Aaron) to Mūsa (Moses)? But there will be no Prophet after me."

٤٤١٦ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُضْعَبَ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ عَلَيْهِ السَّلَامَ خَرَجَ إِلَيْنَا تَبُوكَ وَاسْتَخْلَفَ عَلَيْنَا فَقَالَ: أَتَخْلَفُنِي فِي الصَّبِيَّانَ وَالنِّسَاءِ؟ قَالَ: «أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي يِمْرَلَةً هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيًّا بَعْدِي». وَقَالَ أَبُو دَاؤُدَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ: سَمِعْتُ مُضْعَبًا . [راجع: ٣٧٠٦]

**4417.** Narrated Safwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Usrah* expedition (i.e., the *Ghazwa* of Tabuk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Aṭṭā', the subnarrator, said, "Şafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

٤٤١٧ - حَدَّثَنَا عَبْيَضُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ قَالَ: سَمِعْتُ عَطَاءَ يُخْبِرُ قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنُ أُمَّةَ، عَنْ أَبِيهِ قَالَ: غَرَوْثُ مَعَ الشَّيْءِ الْعُسْرَةِ، قَالَ: كَانَ يَعْلَى يَقُولُ: إِنَّكَ الْغَرَوْةَ أَوْئَنَ أَعْمَالِي عِنْدِي. قَالَ عَطَاءُ: فَقَالَ صَفْوَانُ: قَالَ يَعْلَى: فَكَانَ لِي أَجِيرٌ فَنَاتَّلَ إِنْسَانًا فَعَصَّ أَحَدُهُمَا يَدَ الْآخِرِ، قَالَ عَطَاءُ: فَلَقَدْ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

من سَفَرَ بَدْأً بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ. فَلَمَّا قَعَلَ ذَلِكَ جَاءَهُ الْمُخْلَقُونَ فَطَلَبُوهُ بِعَتَّارِوْنَ إِلَيْهِ وَيَخْلُقُونَ لَهُ وَكَانُوا بِضَعَةَ شَمَائِيلَ رَجُلًا، فَقَبِيلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلَيْهِ تَبَسَّمٌ وَبَاعِثُهُمْ وَاسْتَغْفَرُ لَهُمْ وَوَكَلَ سَرَارِهِمْ إِلَى اللهِ. فَجَئْنَاهُ فَلَمَّا سَلَّمَ عَلَيْهِ تَبَسَّمَ تَبَسَّمُ الْمُغَفِّبِ ثُمَّ قَالَ: (تَعَالَى)، فَجَئْنَاهُ أَمْشِيَ حَتَّى جَلَسَ بَيْنَ يَدَيْهِ فَقَالَ لِي: «مَا خَلَقْتَ؟ أَلَمْ تَكُنْ قَدْ ابْتَعَتْ ظَهْرَكَ؟» فَقُلْتُ: بَلِي، إِنِّي وَاللهِ يَا رَسُولَ اللهِ لَوْ جَلَسْتُ عَنْدَ عَشِيرَكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، وَاللهُ لَقَدْ أَعْطَيْتُ جَدَلًا وَلِكْيَ وَاللهُ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرَضَى بِهِ عَنِّي لَيُوشَكَنَّ اللَّهُ أَنْ يُسْخَطَكَ عَلَيَّ، وَلَئِنْ حَدَّثْتُكَ حَدِيثَ صِدْقَ تَجْدُ عَلَيَّ فِيهِ، إِنِّي لَأُرْجُو فِيهِ عَفْوَ اللهِ، لَا وَاللهِ مَا كَانَ لِي مِنْ عَذْرٍ، وَاللهِ مَا كُنْتُ قَطْ أَقْوَى وَلَا أَيْسَرَ مِنِي حِينَ تَحَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا هَذَا فَقَدْ صَدَقَ فَقْمُ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقَمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلِيمَةَ فَاتَّبَعُونِي فَقَالُوا لِي: وَاللهِ مَا عَلِمْنَاكَ كُنْتَ أَذْبَتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ عَنَذْرَتَ إِلَى رَسُولِ اللهِ ﷺ بِمَا

replied, ‘Murāra bin Ar-Rabi’ Al-‘Amrī and Hilāl bin Umaiyya Al-Wāqifi.’ By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh’s Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Salāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh’s Messenger ﷺ and greet him while he was sitting in his gathering after the *Salāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Salāt* (prayer) near to him and look at him stealthily. When I was busy with my *Salāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, ‘O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?’ He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, ‘Allāh and His Messenger ﷺ

اعتذر إلينه المُتَخَلِّفُونَ، قَدْ كَانَ كَافِيَكَ دُبُكَ اسْتِعْفَارُ رَسُولِ اللهِ ﷺ لَكَ. فَرَأَنَهُ مَا زَالُوا يُؤْتَبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأَكَذَّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيْ هَذَا مَعِيْ أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلًا قَالَ مِثْلُ مَا قُلْتُ فَقَيْلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةً بْنَ الرَّبِيعِ الْعَمْرِيَّ وَهَلَالُ بْنَ أُمَيَّةَ الْوَاقِفِيَّ، فَذَكَرُوْنَا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهَدَا بَدْرًا لِي فِيهِمَا أُشْوَةً، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللهِ ﷺ الْمُسْلِمِيْنَ عَنْ كَلَامِنَا أَيُّهَا الْثَلَاثَةِ مِنْ بَيْنِ مَنْ تَحَلَّفَ عَنْهُ فَاجْتَبَنَا النَّاسُ وَغَيَّرُوْنَا لَنَا حَتَّى تَنَكَّرْتُ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ الَّتِي أَغْرَفَ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَيَّ فَاسْتَكَانَا وَقَعَدَا فِي بَيْوَهُمَا يَكِيَانِ وَأَمَّا أَنَا فَكُنْتُ أَشْبَهُ الْقَوْمَ وَأَجْلَدُهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهُدُ الصَّلَاةَ مَعَ الْمُسْلِمِيْنَ، وَأَطْوُفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ. وَاتَّيَ رَسُولُ اللهِ ﷺ فَأَسْلَمْ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدِ الصَّلَاةِ فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَقَتِي بِرَدَ السَّلَامَ عَلَيَّ أَمْ لَا؟ ثُمَّ أَصْلَى قَرِيبًا مِنْهُ فَأُسَارِقُهُ الْنَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَّقَتُ نَحْوَهُ

claim as invalid (i.e the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, 'Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?' "

أَخْبَرَنِي صَفَوَانُ أَيْهُمَا عَضَّ الْآخَرَ فَتَسْيِيهُ، قَالَ: فَإِنْتَ رَجُلٌ مَعْصُوضٌ يَدُهُ مِنْ فِي الْعَاضِ، فَإِنْتَ رَجُلٌ شَيْئِيْهُ فَأَتَاهَا النَّبِيُّ ﷺ فَأَهْدَرَ شَيْئِهُ، قَالَ عَطَاءُ: وَحَسِبْتُ أَنَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: أَفَيَدْعُ يَدَهُ فِي فِيلٍ تَقْضِيمَهَا كَائِنَهَا فِي فَحْلٍ يَقْضِيمُهَا؟».

[راجع: ١٨٤٧]

#### (80) CHAPTER. The narration of Ka'b bin Mālik.

And the Statement of Allāh تعالى:

"And (He did forgive also) the three [who did not join the Tabuk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]...". (V.9:118)

**4418.** Narrated 'Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind: I heard Ka'b bin Mālik narrating the story of (the Ghazwā of) Tabuk in which he failed to take part. Ka'b said, "I did not remain behind Allāh's Messenger ﷺ in any Ghazwā that he fought except the Ghazwā of Tabuk, and I failed to take part in the Ghazwā of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e. the Muslims) and their enemy meet without any appointment. I witnessed the night of Al-'Aqaba (pledge) with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., Al-'Aqaba Pledge). As for my news (in this battle of Tabuk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ

٤٤١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبٍ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ بْنَ مَالِكٍ وَكَانَ قَائِدَ كَعْبَ مِنْ بَنِي هَيْثَةِ عَوْيَةَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قَالَ كَعْبٌ: لَمْ تَخَلَّفْ عَنْ رَسُولِ اللَّهِ ﷺ فِي عَزْوَةٍ غَرَّاهَا إِلَّا فِي عَزْوَةِ تَبُوكَ غَيْرَ أَنِّي كُنْتُ تَخَلَّفُ فِي عَزْوَةِ بَدْرٍ وَلَمْ يُعَايِبْ أَحَدًا تَخَلَّفَ عَنْهَا. إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشَ حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى عِيرٍ مِيعَادٍ. وَلَقَدْ شَهَدْتُ مَعَ رَسُولِ اللَّهِ

in that *Ghazwā*. By Allāh, never had I two she-camels before, but I had then at the time of this *Ghazwā*. Whenever Allāh's Messenger ﷺ wanted to make a *Ghazwā*, he used to hide his intention by apparently referring to different *Ghazwā* till it was the time of that *Ghazwā* (of Tabūk) which Allāh's Messenger ﷺ fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwā*. So he informed them clearly of the destination he was going to. Allāh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Messenger ﷺ fought that *Ghazwā* at the time when the fruits had ripened and the shades looked pleasant. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I

لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاثَّنَا عَلَى  
الْإِسْلَامِ وَمَا أُحِبُّ أَنَّ لِي بِهَا مَشْهَدٌ  
بَذِيرٌ وَإِنْ كَانَتْ بَذِيرٌ أَذْكَرَ فِي النَّاسِ  
مِنْهَا. كَانَ مِنْ خَبْرِي أَنِّي لَمْ أَكُنْ قَطُّ  
أَفْوَى وَلَا أَيْسَرَ حِينَ تَخَلَّفْتُ عَنْهُ فِي  
تِلْكَ الْغَزَّا. وَاللَّهُ مَا اجْتَمَعْتُ عِنْدِي  
قَبْلَهُ رَاجِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي  
تِلْكَ الْغَزَّوَةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ  
يُرِيدُ غَزْوَةً إِلَّا وَرَأَيْتُهَا حَتَّى  
كَانَتْ تِلْكَ الْغَزَّوَةُ غَرَّاً هَا رَسُولُ اللَّهِ  
فِي حَرْ شَدِيدٍ وَاسْتَقْبَلَ سَفَرًا  
بَعِيدًا وَمَفَازًا وَعَدُوا كَثِيرًا. فَجَلَّى  
لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَاهُبُوا أَهْبَةً  
غَزْوَهُمْ، فَأَخْبَرَهُمْ بِوْجْهِهِ الَّذِي يُرِيدُ  
وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ  
وَلَا يَجْمِعُهُمْ كِتَابٌ حَافِظٌ - يُرِيدُ  
الْدِيْوَانَ - قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ  
أَنْ يَتَغَيَّبَ إِلَّا ظَنَّ أَنْ سَيَخْفِي لَهُ مَا  
لَمْ يَتَرَأَلْ فِيهِ وَحْنِي اللَّهُ. وَغَرَّاً رَسُولُ  
اللَّهِ  
تِلْكَ الْغَزَّوَةَ حِينَ طَابَتِ  
الشَّمَارُ وَالظَّلَالُ. وَتَجَهَّزَ رَسُولُ اللَّهِ  
وَالْمُسْلِمُونَ مَعَهُ فَطَفِقُتْ أَعْدُو  
لِكِنَّ أَتَجَهَّزَ مَعَهُمْ فَأَزْجَعَ وَلَمْ أَفْضِ  
شَيْئًا فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ.  
فَلَمْ يَرَأْ يَتَمَادِي بِي حَتَّى اشْتَدَ النَّاسُ  
الْجِدُّ فَأَضْبَحَ رَسُولُ اللَّهِ  
وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَفْضِ مِنْ  
جَهَازِي شَيْئًا فَقُتُلْتُ: أَتَجَهَّزُ بَعْدَهُ

had done so! But it was not written for me. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Messenger! He has been stopped by his two *Burda* (i.e., garments) and his looking at his own flanks with pride.' Then Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but good.' Allāh's Messenger ﷺ kept silent." Ka'b bin Malik added, "When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madīna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had nearly approached (Al-Madīna) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allāh's Messenger ﷺ accepted the excuses they had expressed, took their *Bai'a* (pledge), asked

بِيَوْمٍ أَوْ بِيَوْمَيْنِ ثُمَّ أَلْحَقُهُمْ فَعَدَوْتُ  
 بَعْدَ أَنْ فَصَلُوا لَا تَجْهَرْ فَرَجَحْتُ وَلَمْ  
 أَفْضِ شَيْئًا ثُمَّ غَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ  
 أَفْضِ شَيْئًا. فَلَمْ يَزَلْ بِي حَتَّى  
 أَسْرَعُوا وَقَارَطَ الْغَزُوْ، وَهَمِمْتُ أَنْ  
 أَرْتَحِلَ فَأَدْرَكُهُمْ وَلَيَتَنِي قُلْتُ، فَلَمْ  
 يُقَدِّرْ لِي ذَلِكَ فَكُنْتُ إِذَا حَرَجْتُ فِي  
 النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ  
 فَطَفَتُ فِيهِمْ أَخْرَنِي أَنِّي لَا أَرَى إِلَّا  
 رَجُلًا مَعْمُوسًا عَلَيْهِ النَّفَاقُ أَوْ رَجُلًا  
 مَمْنَ عَذَرَ اللَّهُ مِنَ الْضَّعَاءِ، وَلَمْ  
 يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكَ  
 فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ:  
 «مَا فَعَلَ كَعْبٌ؟» فَقَالَ رَجُلٌ مِنْ بَنِي  
 سَلِيمَةَ: يَا رَسُولَ اللَّهِ حَبَسَهُ بُرْدَاهُ  
 وَنَظَرَهُ فِي عِظَمِهِ. فَقَالَ مَعَاذُ بْنُ  
 حَبْلَيْ: بِشَسَ ما قُلْتَ، وَاللَّهُ يَا رَسُولَ  
 اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ  
 رَسُولُ اللَّهِ ﷺ، قَالَ كَعْبُ بْنُ مَالِكَ:  
 فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافْلًا حَضَرَنِي  
 هُمْ فَطَلَقْتُ أَنَّدَرُ الْكَذِبَ وَأَقُولُ:  
 بِمَاذَا أَخْرُجُ مِنْ سَخْطِهِ غَدَآ؟  
 وَاسْتَعْتَ عَلَى ذَلِكَ بِكُلِّ ذِي رَأِي  
 مِنْ أَهْلِي، فَلَمَّا قَبَلَ: إِنَّ رَسُولَ اللَّهِ  
 ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِ الْبَاطِلِ  
 وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبْدًا بِشَيْءٍ  
 فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَةً. وَأَضْبَحَ  
 رَسُولُ اللَّهِ ﷺ قَادِمًا وَكَانَ إِذَا قَدِمَ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مِنْ سَفَرَ بَدَا بِالْمَسْجِدِ فَيَرْكَعُ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ. فَعَلَّمَهُمْ ذَلِكَ جَاهَةً الْمُخَلَّفُونَ فَظَفَقُوا يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضَعَةٍ وَثَمَائِينَ رِجُلًا، فَقَبِيلَ مِنْهُمْ رَسُولُ اللهِ ﷺ عَلَيْهِ أَكْثَرُهُمْ وَبِأَعْيُهُمْ وَاسْتَعْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى اللهِ. فَجَئْتُهُ فَلَمَّا سَلَّمَتْ عَلَيْهِ تَبَسَّمَ تَبَسَّمَ الْمُغَضَّبِ ثُمَّ قَالَ: «تَعَالَى»، فَجِئْتُهُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي: «مَا خَلَقْتَ؟ أَلَمْ تَكُنْ قَدْ ابْتَعَتْ ظَهَرَكَ؟» فَقَلَّتْ: بَلِي، إِنِّي وَاللهِ يَا رَسُولَ اللهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَارَخُ مِنْ سَخْطِهِ بَعْدِرٍ، وَاللهِ لَقَدْ أُعْطِيْتُ جَدَلًا وَلَكِنِي وَاللهِ لَقَدْ عَلِمْتُ لِئَنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبِ تَرْضَى بِهِ عَنِي لَيُوشَكَنَّ اللَّهُ أَنْ يُسْخَطِكَ عَلَيَّ، وَلَئِنْ حَتَّاكَ حَدِيثَ صِدْقَى تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللهِ، لَا وَاللهِ مَا كَانَ لِي مِنْ عَذْرٍ، وَاللهِ مَا كُنْتُ فَطَّ أَقْوَى وَلَا أَيْسَرَ مِنِي حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللهِ ﷺ: «أَمَا هَذَا فَقَدْ صَدَقَ فَقْمُ حَتَّى يَنْضَيِ اللَّهُ فِيكَ». فَقُنْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلِيمَةَ فَاتَّبَعُونِي فَقَالُوا لِي: وَاللهِ مَا عَلِمْنَاكَ كُنْتَ أَذْبَتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ اعْتَدَرْتَ إِلَى رَسُولِ اللهِ ﷺ بِمَا

replied, 'Murāra bin Ar-Rabi' Al-'Amri and Hilāl bin Umaiyya Al-Waqifi.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Salāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Salāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Salāt* (prayer) near to him and look at him stealthily. When I was busy with my *Salāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ'

اعْتَدَرَ إِلَيْهِ الْمُتَحَلِّمُونَ، قَدْ كَانَ  
كَافِيَكَ ذَبِّكَ اسْتِغْفَارُ رَسُولِ اللَّهِ  
لَكَ . فَوَاللَّهِ مَا زَالُوا يُؤْنِبُونِي حَتَّى  
أَرَدْتُ أَنْ أَرْجِعَ فَأَكَدِّبَ نَفْسِي ثُمَّ  
قُلْتُ لَهُمْ: هَلْ لَقِيْ هَذَا مَعِيْ أَحَدٌ؟  
قَالُوا: نَعَمْ، رَجُلًا قَالَا مِثْلَ مَا  
قُلْتَ فَقَيْلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ ،  
فَقَلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةً بْنَ  
الرَّبِيعِ الْعَمْرِيَّ وَهَلَالُ بْنَ أُمِيَّةَ  
الْوَاقِفِيَّ، فَذَكَرُوْا لِي رَجُلَيْنَ صَالِحِيْنَ  
قَدْ شَهَدَا بَدْرًا لِي فِيهِمَا أُسْوَةَ،  
فَمَضَيْتُ حِينَ ذَكْرُهُمَا لِي . وَنَهَى  
رَسُولُ اللَّهِ<sup>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> الْمُسْلِمِيْنَ عَنْ كَلَامِنَا  
أَيُّهَا الْثَّلَاثَةَ مَنْ بَيْنَ مَنْ تَحَلَّفَ عَنْهُ  
فَاجْتَبَنَا النَّاسُ وَتَعَيَّرُوا لَنَا حَتَّى  
تَنَكَّرْتُ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ  
الَّتِي أَعْرِفُ، فَلَيْسَا عَلَى ذَلِكَ حَمْسِينَ  
لِيَلَّةً . فَأَمَّا صَاحِبَيْ فَاسْتَكَانَا وَقَعَدَا  
فِي بَيْوَهُمَا يَيْكِيَانِ وَأَمَّا أَنَا فَكُنْتُ  
أَشَبَّ الْقَوْمَ وَأَجَدَهُمْ فَكُنْتُ أَخْرُجُ  
فَأَشْهُدُ الصَّلَاةَ مَعَ الْمُسْلِمِيْنَ،  
وَأَطْوُفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي  
أَحَدٌ . وَاتَّيَ رَسُولُ اللَّهِ<sup>صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</sup> فَأَسْلَمْ  
عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ  
فَأَقُولُ فِي نَفْسِي: هَلْ حَرَكَ شَفَقَتِي بِرَدَّ  
السَّلَامِ عَلَيَّ أَمْ لَا؟ ثُمَّ أَصْلَى قَرِيبًا  
مِنْهُ فَأُسَارِقُهُ التَّظَرُّفُ فَإِذَا أَقْبَلْتُ عَلَى  
صَلَاتِي أَقْبَلَ إِلَيَّ . وَإِذَا التَّقَتُ نَحْوَهُ

know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madina, suddenly I saw a *Nabatī* (i.e., a Christian farmer) from the *Anbāt* (plural of *Nabatī*) of Sham who came to sell his grains in Al-Madina, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of Ghassān in which the following was written:

'*Amma Ba'du* (then after), I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allāh's Messenger ﷺ and said, 'Allāh's Messenger ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter.' Ka'b added, "The wife of Hilāl bin Umaiyya came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some

أَعْرَضَ عَنِي حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ  
مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى سَوَرَتُ  
جِدَارَ حَاطِطَ أَبِي قَنَادَةَ - وَهُوَ ابْنُ  
عَمِّي وَأَخْبُثُ النَّاسَ إِلَيَّ - فَسَلَّمَتُ  
عَلَيْهِ، فَوَاللهِ مَا رَدَّ عَلَيَّ السَّلامَ.  
فَقُلْتُ : يَا أَبَا قَنَادَةَ، أَنْشُدُكَ بِاللهِ هَلْ  
تَعْلَمُنِي أَحِبُّ اللَّهَ وَرَسُولَهُ؟ فَسَكَتَ،  
فَعَدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعَدْتُ لَهُ  
فَنَشَدْتُهُ، فَقَالَ : اللَّهُ وَرَسُولُهُ أَغْلَمُ.  
فَفَاضَتْ عَيْنَاهُ وَتَوَاثَتْ حَتَّى سَوَرَتُ  
الْجِدَارَ. قَالَ : فَيَبْلُغَا أَنَا أَمْشِي بِسُوقِ  
الْمَدِينَةِ إِذَا نَبَطَيْ مِنْ أَنْبَاطِ أَهْلِ الشَّامِ  
مِمَّنْ قَدَمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ  
يَقُولُ : مَنْ يَدْلُلُ عَلَى كَعْبِ ابْنِ  
مَالِكٍ؟ فَفَطَقَ النَّاسُ يُشَيْرُونَ لَهُ حَتَّى  
إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ  
عَسَانَ فَإِذَا فِيهِ : أَمَا بَعْدُ، فَإِنَّهُ قَدْ  
بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ  
يَجْعَلْكَ اللَّهُ بِدَارَ هَوَانَ وَلَا مَضِيعَةَ  
فَالْحَقُّ بِنَا تُواسِيكَ. فَقُلْتُ لِمَا  
قَرَأْتُهَا : وَهُذَا أَيْضًا مِنَ الْبَلَاءِ،  
فَتَيَمَّمْتُ بِهَا التَّتُورَ فَسَجَرَتُهُ بِهَا حَتَّى  
إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ  
إِذَا رَسُولُ رَسُولِ اللهِ ﷺ يَأْتِينِي  
فَقَالَ : إِنَّ رَسُولَ اللهِ ﷺ بِأَمْرِكَ أَنْ  
تَعْتَرِلَ امْرَأَتَكَ، فَقُلْتُ : أَطْلَقْهَا أَمْ  
مَاذَا أَقْفُلُ؟ قَالَ : لَا بَلِ اغْتَرَلَهَا وَلَا  
تَقْرَبَنِها، وَأَرْسَلَ إِلَى صَاحِبِي مِثْلَ

of my family members said to me, 'Will you also ask Allāh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiyya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come. Allāh's Messenger ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banū Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's

ذلك. فقلت لامرأتي: الحق بيأهلك فتكوني عندهم حتى يقضى الله في هذا الأمر. قال كعب: فجاءت امرأة هلال بن أمية رسولا الله ﷺ فقالت: يا رسول الله، إن هلال بن أمية شيخ ضائع ليس له خادم فهل تكره أن أخدمه؟ قال: «لا ولكن لا يقربك». قالت: إنه والله ما زال ينكيمنذ كان شيئا، والله ما كان إلى يومه هذا، فقال لي بعض أهلي: لو استأذنت رسولا الله ﷺ في أمرائك كما أذن لامرأة هلال بن أمية أن تخدمه، فقلت: والله لا استأذن فيها رسولا الله ﷺ وما يذرني ما يقول رسولا الله ﷺ إذا استأذنته فيها وأنا رجل شاب، فلما بعده ذلك عشر ليالٍ حتى كملت لنا خمسون ليلة من حين نهى رسولا الله ﷺ عن كلامنا، فلما صلحت صلاة الفجر صبعة خمسين ليلة وأنا على ظهر بيته من بيوتنا فيه أنا جالس على الحال الذي ذكر الله قد ضاقت علي نفسي وضاقت علي الأرض بما رحبت، سمعت صوت صارخ فأولى على جبل سلعي بأعلى صوته: يا كعب بن مالك، أبشر. قال: فخررت ساجداً وقذ عرفة أن قد جاء فرج وآذن رسولا

Acceptance of my repentance, saying, ‘We congratulate you on Allāh’s Acceptance of your repentance.’” Ka'b further said, “When I entered the mosque. I saw Allāh’s Messenger ﷺ sitting with the people around him. Talhā bin ‘Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirūn* (i.e., emigrants) got up for me except him (i.e., Talhā), and I will never forget this for Talhā.” Ka'b added, “When I greeted Allāh’s Messenger ﷺ he, his face being bright with joy, said, ‘Be happy with the best day that you have got ever since your mother delivered you.’” Ka'b added, “I said to the Prophet ﷺ, ‘Is this forgiveness from you or from Allāh?’ He said, ‘No, it is from Allāh.’ Whenever Allāh’s Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, ‘O Allāh’s Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.’ Allāh’s Messenger ﷺ said, ‘Keep some of your wealth, as it will be better for you.’ I said, ‘So I will keep my share from *Khaibar* with me,’ and added, ‘O Allāh’s Messenger! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me, since I mentioned that truth to Allāh’s Messenger ﷺ. I have never intended to tell a lie eversince (I said that to Allāh’s Messenger ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed to His Messenger ﷺ the Verse:

‘Allāh has forgiven the Prophet ﷺ, the *Muhājirūn* (emigrants) and the *Ansār*... (up

الله بِتَوْبَةِ الله عَلَيْنَا حِينَ صَلَّى  
صَلَاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُشْرُونَا  
وَذَهَبَ قَبْلَ صَاحِبِي مُبَشِّرُونَ وَرَكَضَ  
إِلَيْ رَجُلٍ فَرَسًا وَسَعَى سَاعَ مِنْ أَسْلَمَ  
فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ  
أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا جَاءَنِي الَّذِي  
سَعَى صَوْتُهُ يُشْرِنِي نَرَأَتُ لَهُ تَوْبَةً  
فَكَسُوتُهُ إِيَّاهُمَا يُشْرِأَهُ، وَالله مَا أَمْلَكَ  
غَيْرَهُمَا يَوْمَئِذٍ. وَاسْتَعْرَتْ تَوْبَةِ  
فَلِسْتُهُمَا وَانْطَلَقْتُ إِلَى رَسُولِ الله ﷺ  
فَيَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا، يَهُنُونِي  
بِالْتَّوْبَةِ يَقُولُونَ: لِتَهْنِكَ تَوْبَةَ الله  
عَلَيْكَ. قَالَ كَعْبٌ: حَتَّى دَخَلْتُ  
الْمَسْجِدَ فَإِذَا رَسُولُ الله ﷺ جَالِسٌ  
حَوْلَهُ النَّاسُ، فَقَامَ إِلَيْ طَلْحَةَ بْنُ  
عَبْيَدِ الله يُهَرُوْلُ حَتَّى صَافَحَنِي  
وَهَنَّانِي، وَالله مَا قَامَ إِلَيْ رَجُلٍ مِنَ  
الْمُهَاجِرِينَ غَيْرَهُ وَلَا أَنْسَاهَا لَطْلَحَةَ.  
قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ  
الله ﷺ قَالَ رَسُولُ الله ﷺ وَهُوَ يَرْقُ  
وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيْرٍ يَوْمَ  
مَرَّ عَلَيْكَ مُنْدُ وَلَدْنَكَ أُمَّكَ». قَالَ:  
قُلْتُ: أَمِنْ عَنْدِكَ يَا رَسُولَ الله أَمْ مِنْ  
عِنْدَ الله؟ قَالَ: «لَا، بَلْ مِنْ عِنْدَ  
الله». وَكَانَ رَسُولُ الله ﷺ إِذَا سُرَّ  
اسْتَنَارَ وَجْهُهُ حَتَّى كَانَهُ قِطْعَةَ قَمَرٍ،  
وَكُنَّا نَعْرُفُ ذَلِكَ مِنْهُ. فَلَمَّا جَلَسْتُ  
بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ الله، إِنَّ مِنْ

to His Saying)... And be with those who are true (in words and deeds).' (V.9:117-119)

"By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh said :

'They (i.e., the hypocrites) will swear by Allāh to you (Muslims) when you return to them... (up to His Saying)... Certainly Allāh is not pleased with the people who are *Al-Fasiqūn* (rebellious, disbelient to Allāh.)'" (V.9:95,96)'

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allāh to forgive them, but Allāh's Messenger left our case pending till Allāh gave His Judgement about it. As for that Allāh said :

'And (He did forgive also) the three...' (V.9:118)

"What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwā*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."

تَوَبَّيْتَ أَنْ أُتَخْلِعَ مِنْ مَالِي صَدَقَةً إِلَى  
اللهِ وَإِلَى رَسُولِهِ ﷺ، قَالَ رَسُولُ اللهِ  
ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَا لَكَ فَهُوَ  
خَيْرُ لَكَ»، قُلْتُ: فَإِنِّي أُمْسِكْ سَهْمِي  
الَّذِي بِخَيْرٍ. فَقُلْتُ: يَا رَسُولَ اللهِ،  
إِنَّ اللهَ إِنَّمَا نَجَانِي بِالصِّدْقِ، وَإِنَّ مِنْ  
تَوْبَيْتِي أَنْ لَا أُحَدِّثَ إِلَّا صِدْقًا مَا  
بَقِيَّتُ، فَوَاللهِ مَا أَعْلَمُ أَحَدًا مِنَ  
الْمُسْلِمِينَ أَبْلَاهُ اللهُ فِي صِدْقِ  
الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ  
ﷺ أَحْسَنَ مِمَّا أَبْلَانِي، مَا تَعَمَّدْتُ  
مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللهِ ﷺ إِلَى  
يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَا زُجُوْنَ أَنْ  
يَخْفَظَنِي اللهُ فِيمَا بَقِيَّتُ. وَأَنَّ اللَّهَ  
عَلَى رَسُولِهِ ﷺ **لَمَّا تَابَ اللَّهُ عَلَى**  
**الْتَّقِيِّ وَالْمُهَاجِرِ وَالْأَصْكَارِ**» إِلَى قَوْلِهِ:  
**«وَكُونُوا مَعَ الصَّادِقِينَ»** فَوَاللهِ مَا أَنْعَمَ  
اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي  
لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي  
لِرَسُولِ اللهِ ﷺ أَنْ لَا أَكُونَ كَذِبَةً  
فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ  
اللهَ تَعَالَى قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ  
الْوَحْيَ شَرَّ مَا قَالَ لِأَحَدٍ، فَقَالَ تَبَارَكَ  
وَتَعَالَى: **«سَيَعْلَمُونَ يَأَللَّهُ لَكُمْ إِذَا**  
**أَنْقَبْتُمْ»** إِلَى قَوْلِهِ: **«فَإِنَّ اللَّهَ لَا**  
**يَرْضَى عَنِ الْقَوْمِ الْفَسِيقِينَ»** قَالَ  
كَفْبُ: وَكُنَّا تَخَلَّفْنَا أَيْمَانُهَا ثَلَاثَةً عَنْ  
أَمْرِ أُولَئِكَ الَّذِينَ قِيلَ مِنْهُمْ رَسُولُ اللهِ

عَلَيْهِ السَّلَامُ حِينَ حَلَفُوا لَهُ، فَبَأْيَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ. فِي ذَلِكَ قَالَ: «عَلَى الْأَقْلَمَةِ الَّذِي حَلَفُوا» وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا حَلَفْنَا عَنِ الْغَرْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّا حَلَفَ لَهُ وَاغْتَدَرَ إِلَيْهِ فَقَبِيلَ مِنْهُ.

[راجع: ٢٧٥٧]

#### (81) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Hijr.

**4419.** Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا When the Prophet ﷺ passed by Al-Hijr, he said, “Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you.” Then he covered his head and made his speed fast till he crossed the valley.

٤٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفَرِيُّ : حَدَّثَنَا عَبْدُ الرَّزَاقِ أَخْبَرَنَا مَعْمَرٌ، عَنِ الرُّهْرَيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا مَرَّ النَّبِيُّ عَلَيْهِ السَّلَامُ بِالْحِجْرِ قَالَ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ أَنْ يُصِيبُكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا باكِينَ». ثُمَّ قَطَعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الْوَادِيَ.

[راجع: ٤٣٣]

**4420.** Narrated Ibn ‘Umar : رَضِيَ اللَّهُ عَنْهُمَا Allāh’s Messenger ﷺ said to his Companions who were at Al-Hijr (or said about the companions of Al-Hijr) “Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you.”

٤٤٢٠ - حَدَّثَنَا يَحْيَى بْنُ بَكَيرٍ : حَدَّثَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ لِأَصْحَابِ الْحِجْرِ: «لَا تَدْخُلُوا عَلَى هُؤُلَاءِ الْمُعَذَّبِينَ إِلَّا أَنْ تَكُونُوا باكِينَ أَنْ يُصِيبُكُمْ مِثْلُ مَا أَصَابَهُمْ». [راجع: ٤٣٣]

[٤٣٣]

(٨٢) بَابٌ:

## (82) CHAPTER.

**4421.** Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shū'ba said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*."

٤٤٢١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ الْلَّئِثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جَيْرَةَ، عَنْ عُرْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةِ بْنِ شَعْبَةَ قَالَ: ذَهَبَ النَّبِيُّ ﷺ لِبَعْضِ حَاجَتِهِ فَقُمِتْ أَسْكُنْتُ عَلَيْهِ الْمَاءَ - لَا أَعْلَمُ إِلَّا قَالَ: فِي عَزْوَةِ تَبُوكَ - فَفَسَلَ وَجْهَهُ وَذَهَبَ يَعْسِلُ ذِرَاعَيْهِ فَضَاقَ عَلَيْهِ كُمَّا الْجُبَيْةَ فَأَخْرَجَهُمَا مِنْ تَحْتِ جَيْهِهِ فَغَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خَفْيَهِ.

[راجع: ١٨٢]

**4422.** Narrated Abū Humaid: We returned in the company of the Prophet ﷺ from the *Ghazwā* of Tabūk, and when we came within sight of Al-Madīna, the Prophet ﷺ said, "This is Ṭāba (i.e., Al-Madīna), and this is Uhud mountain that loves us and is loved by us."

٤٤٢٢ - حَدَّثَنَا خَالِدُ بْنُ مَحْلِدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ عَزْوَةِ تَبُوكَ حَتَّى إِذَا أَشْرَقْنَا عَلَى الْمَدِينَةِ قَالَ: «هَذِهِ طَابَةٌ وَهَذَا أُحْدُجَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[راجع: ١٤٨١]

**4423.** Narrated Anas bin Mālik: Allah's Messenger ﷺ returned from the *Ghazwā* of Tabūk, and when he approached Al-Madīna, he said, "There are some people in Al-Madīna who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allah's Messenger! Even though they were at Al-Madīna?" He said, "Yes, because they were stopped

٤٤٢٣ - حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدُ الطَّوَيْلِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ عَزْوَةِ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ: «إِنَّ الْمَدِينَةَ أَقْوَامًا مَا سَرَّشُمْ مَسِيرًا وَلَا قَطْعَتُمْ وَادِيًّا إِلَّا كَانُوا

by a genuine excuse.”

مَعَكُمْ». قَالُوا: يَا رَسُولَ اللَّهِ، وَهُمْ  
بِالْمَدِينَةِ؟ قَالَ: «وَهُمْ بِالْمَدِينَةِ  
حَسْبُهُمُ الْعَذْرُ». [راجع: ٢٨٣٨]

(٨٣) CHAPTER. The letter of the Prophet ﷺ  
to Kisra (Khosrau) and Qaiser (Caesar).

4424. Narrated Ibn 'Abbās: Rَضِيَ اللَّهُ عَنْهُمَا 'Abbās: Allāh's Messenger ﷺ sent a letter to Kisra (Khosrau) with 'Abdullāh bin Hudhāfa As-Sahmī and told him to hand it over to the governor of Al-Bahraīn. The governor of Al-Bahraīn handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, “I think that Ibn Al-Musaiyab said, ‘Allāh's Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.’”]

٤٤٢٤ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا  
يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ  
صَالِحٍ، عَنْ أَبِي شَهَابٍ قَالَ: أَخْبَرَنِي  
عَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ أَبْنَ عَبَاسِ  
أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ  
إِلَى كُسْرَى مَعَ عَبْدِ اللَّهِ بْنِ حُذَافَةَ  
السَّهْمِيِّ. فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ  
البَخْرَنِ فَدَفَعَهُ عَظِيمُ الْبَخْرَنِ إِلَى  
كُسْرَى، فَلَمَّا قَرَأَهُ مَرَّقَهُ، فَحَسِبَتْ  
أَنَّ ابْنَ الْمُسَيْبَ قَالَ: فَدَعَا عَلَيْهِ  
رَسُولُ اللَّهِ ﷺ أَنْ يُمَزَّقُوا كُلُّ مُمَرَّقٍ.

[راجع: ٦٤]

4425. Narrated Abū Bakra: During the days (of the battle) of *Al-Jamal*, Allāh benefited me with a word I had heard from Allāh's Messenger ﷺ after I had been about to join the companions of *Al-Jamal* (i.e., the camel) and fight along with them. When Allāh's Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, “Such people as ruled by a lady will never be successful.”<sup>(1)</sup>

٤٤٢٥ - حَدَّثَنَا عُشَمَانَ بْنَ  
الْهَيْمَمَ: حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ،  
عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ نَفَعَنِي اللَّهُ  
بِكَلِمَةٍ سَمِعْهَا مِنْ رَسُولِ اللَّهِ ﷺ أَيَّامَ  
الْجَمَلِ يَعْدَمَا يَكْدُثُ الْحَقُّ بِأَصْحَابِ  
الْجَمَلِ فَأَفَاتَلَ مَعْهُمْ. قَالَ: لَمَّا بَلَغَ  
رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ فَارِسَ قَدْ  
مَلَكُوا عَلَيْهِمْ بِنْتَ كُسْرَى قَالَ: «لَنْ  
يُفْلِحَ قَوْمٌ وَلَنْ يُؤْمِنُهُمْ امْرَأَةً». [انظر:  
٧٠٩٩]

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., 'Aishah رَضِيَ اللَّهُ عَنْهَا.

**4426.** Narrated As-Sā'ib bin Yazid: I remember that I went out with the boys to (the place called) *Thanīyat-ul-Wadā'* to receive Allāh's Messenger ﷺ.

٤٤٢٦ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الرُّهْرَى، عَنِ السَّائِبِ بْنِ يَزِيدَ يَقُولُ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الْغَلْمَانِ إِلَى ثَبَّةَ الْوَدَاعِ تَنَلَّقِي رَسُولُ اللَّهِ ﷺ، وَقَالَ سُفْيَانُ مَرَّةً: مَعَ الصَّبِيَّانِ. [راجع: ٣٠٨٣]

**4427.** Narrated As-Sā'ib: I remember I went out with the boys to *Thanīyat-ul-Wadā'* to receive the Prophet ﷺ when he returned from the *Ghazwā* of Tabuk.

٤٤٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الرُّهْرَى، عَنِ السَّائِبِ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الصَّبِيَّانِ تَنَلَّقِي النَّبِيَّ ﷺ إِلَى ثَبَّةَ الْوَدَاعِ مَقْدَمًا مِنْ غَزْوَةِ تَبُوكَ. [راجع: ٣٠٨٣]

#### (84) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allāh : تعالى

“Verily! You (O Muhammad ﷺ) will die and verily, they (too) will die.” (V.39:30)

(٨٤) بَابُ مَرَضِ النَّبِيِّ ﷺ وَوَفَاتِهِ، وَقَوْلِ اللَّهِ تَعَالَى: «إِنَّكَ مَيِّتٌ وَلَأَنَّهُمْ مَيِّتُونَ» ﴿٣٠﴾ .

**4428.** Narrated ‘Āishah: The Prophet ﷺ in his ailment in which he died, used to say, “O ‘Āishah! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison.”

٤٤٢٨ - وَقَالَ يُونُسُ، عَنِ الرُّهْرَى: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «يَا عَائِشَةُ، مَا أَزَالَ أَجِدُ أَلَمَ الطَّعَامَ الَّذِي أَكَلْتُ بِخَيْرٍ، فَهَذَا أَوَانٌ وَجَدْتُ اِنْقِطَاعًا أَبْهَرِي مِنْ ذَلِكَ الْسُّمِّ». .

**4429.** Narrated Umm Al-Fadl bint Al-Hārith: I heard the Prophet ﷺ reciting *Sūrat Al-Mursalāt ‘Urfā* (No. 77) in the *Maghrib* prayer, and after that *Salāt* (prayer) he did not lead us in any *Salāt* (prayer) till he died.

٤٤٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا الْأَئْمَةُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ أُمِّ الْفَضْلِ بْنِ الْحَارِثِ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ يَقُولُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا، ثُمَّ مَا صَلَى لَنَا بَعْدَهَا حَتَّى قَبْصَةُ اللَّهِ.

[راجع: ٧٦٣]

**4430.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا ‘Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ used to let Ibn ‘Abbās sit beside him, so ‘Abdur-Rahmān bin ‘Amr said to ‘Umar, “We have sons similar to him (in age).” ‘Umar replied, “(I respect him) because of his status that you know.” ‘Umar then asked Ibn ‘Abbās about the meaning of this Holy Verse :

“When there comes the Help of Allāh (to you, O Muhammad ﷺ against your enemies) and the Conquest (of Makkah).” (V.110:1)

Ibn ‘Abbās replied, “That indicated the approaching death of Allāh’s Messenger ﷺ which Allāh informed him.” ‘Umar said, “I do not know of it except what you know.”

**4430 -** حَدَّثَنَا مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعبَةُ، عَنْ أَبِي يَشْرِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يُنْذِنُ ابْنَ عَبَّاسِ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ مِثْلَهُ، فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ ﴿إِذَا جَاءَهُ نَصْرٌ أَلْفَتَهُ﴾ فَقَالَ: أَجَلُ رَسُولُ اللَّهِ ﷺ أَعْلَمُ إِيَّاهُ، فَقَالَ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ. [راجع: ٣٦٢٧]

**4431 -** حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفِيَّانُ، عَنْ سُلَيْمَانَ الْأَخْوَلِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْخَمِيسِ، وَمَا يَوْمُ الْخَمِيسِ، اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجْهُهُ فَقَالَ: «إِنَّنِي أَكُتبُ لَكُمْ كِتَابًا لَنْ تَضَلُّوا بَعْدَهُ أَبْدًا»، فَتَنَازَعُوا وَلَا يَبْغِي عِنْدَهُ نَبِيٌّ تَنَازُعٌ، فَقَالُوا: مَا شَانَهُ أَهْجَرَ؟ أَسْتَفْهِمُوهُ فَذَهَبُوا يَرْدُونَ

**4431.** Narrated Ibn ‘Abbās : رَضِيَ اللَّهُ عَنْهُمَا Thursday! And how great that Thursday was! The ailment of Allāh’s Messenger ﷺ became worse (on Thursday) and he said, “Fetch me something so that I may write to you something after which you will never go astray.” The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, “What is wrong with him? (Do you think) he is delirious (seriously ill)?<sup>(1)</sup> Ask him (to understand his state).” So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, “Leave me, for my present state is better

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet’s order.

than what you call me for.” Then he ordered them to do three things. He said, “Turn *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them.” (Sa‘id bin Jubair, the subnarrator said that Ibn ‘Abbās kept quiet as regards the third order, or he said, “I forgot it.”)<sup>(1)</sup>

[See Vol. 1, *Hadīth* No.114]

**4432.** Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “When Allāh’s Messenger ﷺ was on his deathbed and there were some men in the house, he said, ‘Come near, I will write for you something after which you will not go astray.’ Some of them (i.e., his Companions) said, ‘Allāh’s Messenger ﷺ is seriously ill and you have the Qur’ān. Allāh’s Book is sufficient for us.’ So, the people in the house differed and started disputing. Some of them said, ‘Give him writing material so that he may write for you something after which you will not go astray.’ While the others said the other way round. So when their talk and differences increased, Allāh’s Messenger ﷺ said, ‘Go away.’ Ibn ‘Abbās used to say, “No doubt, it was very unfortunate (a great disaster) that Allāh’s Messenger ﷺ was prevented from writing for them that writing because of their differences and noise.”<sup>(2)</sup>

عَلَيْهِ فَقَالَ: «دَعُونِي فَالَّذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونِي إِلَيْهِ»، وَأُوْصَاهُمْ بِتَلَاثَةِ، قَالَ: «أَخْرُجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوهَا الْوَفْدَ يَنْخُوِّ مَا كُنْتُ أُجِيزُهُمْ»، وَسَكَّتَ عَنِ الْثَالِثَةِ أَوْ قَالَ: فَنَسِيَتُهَا. [راجع: ١١٤]

٤٤٣٢ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ اللهِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْفُورٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْيَدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حُضِرَ رَسُولُ اللَّهِ ﷺ وَفِي الْبَيْتِ رِجَالٌ فَقَالَ الْبَيْتُ ﷺ: «هَلُمُوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ»، فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الْوَاجْعُ وَعِنْدَكُمُ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاحْتَصَمُوا، فَوَمِنْهُمْ مَنْ يَقُولُ: قَرِبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ، فَلَمَّا أَكْثُرُوا الْغَوَّ وَالْاِخْتِلَافَ قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا». قَالَ عَبْيَدُ اللَّهِ: فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرَّازِيَةَ كُلُّ الرَّازِيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنَّ

(1) (H. 4431) See the footnote of *Hadīth* No.3168, Vol.4.

(2) (H. 4432) See *Hadīth* No.114 Volume I and *Hadīth* No.3168, Volume 4. for details.

يُكْتَبُ لَهُمْ ذَلِكَ الْكِتَابَ لَا خِلَالٌ فِيهِمْ  
وَلَعْظَتُهُمْ . [راجع: ١١٤]

**4433, 4434.** Narrated 'Aishah :

The Prophet ﷺ called Fātima bint al-Salām during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

صَفَوَانَ بْنَ جَوَيْلِ التَّخْمِيِّ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ : دَعَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاطِمَةَ فِي شَكْرَاهِ الَّذِي قُبِضَ فِيهِ فَسَارَهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَهَا بِشَيْءٍ فَصَحَّكَتْ، فَسَأَلْنَا عَنْ ذَلِكَ، فَقَالَتْ : سَارَنِي النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ يَقْبَضُ فِي وَجْهِهِ الَّذِي تُوفَى فِيهِ فَبَكَيْتْ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتَبَعَّهُ فَصَحَّكْتُ . [راجع: ٣٦٢٣، ٣٦٢٤]

**4435.** Narrated 'Aishah :

I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

٤٤٣٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا عُنَيْدُ : حَدَّثَنَا شُعبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ : كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ حَتَّى يُحَيِّرَ بَيْنَ الدُّنْيَا وَالآخِرَةِ، فَسَوْفَتُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ فِي مَرَضِهِ الَّذِي ماتَ فِيهِ وَأَحَدُهُمْ بُحَّةٌ يَقُولُ : «عَمَ الَّذِينَ أَنْقَمَ اللَّهُ عَلَيْهِمْ» الْآيَةُ، فَظَنَّتُ أَنَّهُ خُيَّرٌ . [انظر: ٤٤٣٦]

[٦٥٠٩، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٤٤٣٧]

٤٤٣٦ - حَدَّثَنَا مُسْلِمٌ : حَدَّثَنَا شُعبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ : «لَمَّا مَرِضَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

**4436.** Narrated 'Aishah :

When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions."<sup>(1)</sup>

(1) (H. 4436) See the Noble Qur'ān (V.4:69).

الْمَرَضُ الَّذِي مَاتَ فِيهِ جَعَلَ يَقُولُ :  
 «فِي الرَّفِيقِ الْأَعْلَى». [راجع: ٤٤٣٥] ٤٤٣٧ - حَدَّثَنَا أَبُو الْيَمَادُ :  
 أَخْبَرَنَا شَعِيبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي  
 عُرْوَةُ بْنُ الزُّبَيرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ  
 عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَهُوَ  
 صَحِيحٌ يَقُولُ: إِنَّهُ لَمْ يَقْبَضْ نَبِيًّا فَطَّ  
 حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُحْيِي أَوْ  
 يُحَيِّرُ، فَلَمَّا اسْتَكَنَ وَحَضَرَهُ الْقَبْضُ  
 وَرَأَسُهُ عَلَى فَخِذِ عَائِشَةَ عُشِّيَ عَلَيْهِ  
 فَلَمَّا أَفَاقَ شَخْصٌ بَصَرُهُ تَحْوَ سَقْفَ  
 الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ فِي الرَّفِيقِ  
 الْأَعْلَى»، فَقُلْتُ: إِذَا لَا يُحَاوِرُنَا،  
 فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا  
 وَهُوَ صَحِيحٌ. [راجع: ٤٤٣٥]

٤٤٣٨ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا  
 عَفَانُ، عَنْ صَحْرِيِّ بْنِ جُوبَرِيَّةَ، عَنْ  
 عَبْدِ الرَّحْمَنِ ابْنِ القَاسِمِ، عَنْ أَبِيهِ،  
 عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: دَخَلَ عَبْدُ  
 الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ صَلَّى  
 اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا مُسْتَدِّثُ إِلَيْهِ صَدْرِيَ وَمَعَ عَبْدِ  
 الرَّحْمَنِ سَوَاكٌ رَطِبٌ سَتَّنٌ بِهِ فَابْدَأَهُ  
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَصَرَهُ فَأَخْذَتُ السَّوَاكَ  
 فَقَضَيْتُهُ وَنَفَضْتُهُ وَطَبَّيْتُهُ ثُمَّ دَفَعْتُهُ إِلَى  
 النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَنَّ بِهِ فَمَا رَأَيْتُ رَسُولَ  
 اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَنَّ اسْتِنَانًا فَطَّ أَحْسَنَ مِنْهُ،  
 فَمَا عَدَّا أَنْ فَرَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفَعَ  
 يَدَهُ أَوْ إِضْبَاعَهُ ثُمَّ قَالَ: «فِي الرَّفِيقِ

4437. Narrated 'Āishah: When Allāh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438. Narrated 'Āishah: Abdur-Rahmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Rahmān had a fresh Siwāk then and he was cleaning his teeth with it. Allāh's Messenger ﷺ looked at it, so I took the Siwāk, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allāh! Let me be with the highest companions," and then died. 'Āishah used to say, "He died while his head was resting between my chest and chin."

الأعلى»، ثلاثاً، ثمَّ قَضَى. وَكَانَتْ  
تَقُولُ: ماتَ وَرَأْسُهُ بَيْنَ حَاقِنَتِي  
وَذَاقَتِي. [راجع: ٨٩٠]

٤٤٣٩ - حَدَّثَنِي جِبَانُ: أَخْبَرَنَا  
عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ  
شَهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ  
رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ  
بِالْمَعْوَذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ. فَلَمَّا  
اشْتَكَى وَجْهُهُ الَّذِي تُوفِيَ فِيهِ طَفِيقُ  
أَنْفَثَ عَلَى نَفْسِهِ بِالْمَعْوَذَاتِ الَّتِي كَانَ  
يَنْفَثُ وَأَمْسَحُ بِيَدِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْهُ.

[انظر: ٥٠١٦، ٥٧٣٥، ٥٧٥١]

٤٤٤٠ - حَدَّثَنَا مُعْلَى بْنُ أَسِيدٍ:  
حَدَّثَنَا عَبْدُ العَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا  
هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ  
بْنِ الزَّبِيرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا  
سَمِعَتِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ  
أَنَّ يَمُوتَ وَهُوَ مُسِينٌ إِلَيْهِ ظَهَرَ  
يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي  
وَالْحَقِيقِي بالرَّفِيقِ». [انظر: ٥٦٧٤]

٤٤٤١ - حَدَّثَنَا الصَّلْتُ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هَلَالِ  
الوَرَازِانِ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ  
النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِمَ يَقْعُمُ  
إِنْتَهِيَّهُ فِي مَرَضِهِ الَّذِي لَمْ يَقْعُمْ  
إِنْتَهِيَّهُ فِي مَرَضِهِ الَّذِي لَمْ يَقْعُمْ  
إِنْتَهِيَّهُ فِي مَرَضِهِ الَّذِي لَمْ يَقْعُمْ  
أَنِيَّاهُمْ مَسَاجِدَهُ، قَالَتْ عَائِشَةُ: لَوْلَا

4439. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Whenever Allāh's Messenger ﷺ became ill, he used to recite *Al-Mu'awwidhāt* (Surah Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting *Al-Mu'awwidhāt* and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

4440. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

"O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter)."

[See the Qur'aan, V. 4:69 and *Hadith* No. 4435]

4441. Narrated 'Urwa bin Az-Zubair رَضِيَ اللَّهُ عَنْهُ: 'Āishah said, "The Prophet ﷺ said during his fatal illness, 'Allāh cursed the Jews for they took the graves of their Prophets as places for worship.'" 'Āishah added, "Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship."

ذلك لأُبِرَّ قَبْرَهُ، خَشِيَ أَنْ يَتَخَذَ  
مَسْجِدًا. [راجع: ٤٣٥]

٤٤٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفَيْرٍ  
قَالَ: حَدَّثَنِي الْيَتُّ : حَدَّثَنِي عَقِيلُ،  
عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ  
عَبْدِ اللَّهِ بْنِ عُثْمَانَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ  
زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا نَقْلَ رَسُولَ  
اللَّهِ ﷺ وَأَشْتَدَّ بِهِ وَجْهُهُ اسْتَأْذَنَ  
أَرْوَاجَهُ أَنْ يُمْرَضَ فِي بَيْتِي فَأَذِنَ لَهُ،  
فَخَرَّجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَحْفَظُ رِجْلَاهُ  
فِي الْأَرْضِ بَيْنَ عَبَّاسَيْنَ بْنَ عَبْدِ  
الْمُطَلِّبِ وَبَيْنَ رَجُلِ آخَرَ . قَالَ عَبْدُ  
اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ  
عَائِشَةَ فَقَالَ لِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ:  
هَلْ تَدْرِي مَنْ الرَّجُلُ الْآخَرُ الَّذِي لَمْ  
تُسْمِ عَائِشَةَ؟ قَالَ: قُلْتُ: لَا، قَالَ  
ابْنَ عَبَّاسٍ: هُوَ عَلَيْيِ بْنُ أَبِي طَالِبٍ،  
وَكَانَتْ عَائِشَةُ زَوْجُ النَّبِيِّ ﷺ  
تُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ  
بَيْتِي وَأَشْتَدَّ بِهِ وَجْهُهُ قَالَ: «هَرِيقُوا  
عَلَيْيِ مِنْ سَبْعِ قَرْبٍ لَمْ تُخْلِنْ أَوْكِتُهُنَّ  
لَعْلِي أَعْهُدُ إِلَى النَّاسِ». فَأَجْلَسَنَا  
فِي مَحْضِبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ  
ثُمَّ طَلَقُنَا نَصْبٌ عَلَيْهِ مِنْ تَلْكَ الْقَرْبِ  
حَتَّى طَلَقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ  
فَعَلْنَّ. قَالَتْ: ثُمَّ خَرَجَ إِلَى النَّاسِ  
فَصَلَّى بِهِمْ وَخَطَبَهُمْ. [راجع: ١٩٨]

٤٤٤٣ - وأَخْبَرَنِي عَبْدُ

4442. Narrated 'Āishah, the wife of the Prophet ﷺ, "When the ailment of Allāh's Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man". 'Ubaidullāh said, "I told 'Abdullāh of what 'Āishah had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who was the other man whom 'Āishah did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Alī bin Abī Tālib.' " 'Āishah, the wife of the Prophet ﷺ used to narrate saying, "When Allāh's Messenger ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Hafṣa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, 'You have done your job.' " 'Āishah added, "Then he went out to the people and led them in *Salāt* (prayer) and preached to them."

4443, 4444. Narrated 'Āishah and 'Abdullāh bin 'Abbās : رَضِيَ اللَّهُ عَنْهُمْ : "When

Allāh's Messenger ﷺ became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

الله ابن عبد الله بن عتبة أن عائشة وعبد الله ابن عباس رضي الله عنهم قالا : لما نزل برسول الله ﷺ طلق يطير خميسة له على وجهه فإذا اعترم كشفها عن وجهه فقال : وهو كذلك (لعمته الله على اليهود والنصارى اتخذوا قبور آنبيائهم مساجد)، يحضر ما صنعوا . [راجع : ٤٣٥ ، ٤٣٦]

٤٤٤٥ - أخبرني عبد الله أن عائشة قالت : لقد رأجعت رسول الله ﷺ في ذلك وما حملتني على كثرة مراجعته إلا أنه لم يقع في قلبي أن يحب الناس بعده رجلاً قام مقامه أبداً ولا كنت أرى أنه لن يقوم أحد مقامه إلا تشاءم الناس به، فاردثت أن يغدر ذلك رسول الله ﷺ عن أبي بكر . رواه ابن عمر وأبو موسى وابن عباس رضي الله عنهم عن النبي ﷺ . [راجع : ١٩٨]

٤٤٤٦ - حدثني عبد الله بن يوسف : حدثنا الليث قال : حدثني ابن الهاد ، عن عبد الرحمن بن القاسم ، عن أبيه ، عن عائشة قالت : مات النبي ﷺ وإنه لبين حادثتي وذاقتي ، فلا أكروه شدة المؤت لأحد أبداً بعده النبي ﷺ . [راجع : ٨٩٠]

٤٤٤٧ - حدثني إسحاق : أخبرنا يشر بن شعيب بن أبي حمزة : حدثني أبي ، عن الرهري قال : أخبرني عبد

**4445.** Narrated Ubaidullāh : ‘Āishah said, “I argued with Allāh’s Messenger ﷺ repeatedly about that matter [i.e., his order that Abū Bakr should lead the people in Ṣalāt (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh’s Messenger ﷺ to give up the idea of chosing Abū Bakr [to lead the people in Ṣalāt (prayer)].”

**4446.** Narrated ‘Āishah : The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

**4447.** Narrated ‘Abdullāh bin ‘Abbās رضي الله عنهما : ‘Ali bin Abī Ṭālib came out of the house of Allāh’s Messenger ﷺ during his fatal illness. The people asked, “O Abū Hasan (i.e., ‘Ali)! How is the health of

Allāh's Messenger ﷺ this morning?" 'Ali replied, "He has recovered with the Grace of Allāh." 'Abbas bin 'Abdul-Muṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else)<sup>(1)</sup>. And by Allāh, I feel that Allāh's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul-Muṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Ali said, "By Allāh, if we asked Allāh's Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Messenger ﷺ for it."

الله ابن كعب بن مالك الأنصاري  
وكان كعب بن مالك أحد ثلاثة  
الذين نسب عليهم: أن عبد الله بن  
عباس أخبره: أن علي بن أبي طالب  
رضي الله عنه خرج من عند رسول  
الله ﷺ في وجده الذي توفي فيه  
فقال الناس: يا أبا الحسن، كيف  
أصبح رسول الله ﷺ؟ فقال: أصبح  
بحمد الله بارثاً، فأخذ بيده عباس  
ابن عبد المطلب، فقال له: أنت  
والله بعد ثلاث عبد العصما، وإنى  
والله لأرى رسول الله ﷺ سوف  
يتوفى من وجده هذا، إنني لا أعرف  
وجوه بني عبد المطلب عند الموت.  
ادهبنا إلى رسول الله ﷺ فلتسأله  
فيمن هذا الأمر؟ إن كان فيما علمتنا  
ذلك، وإن كان في غيرنا علمنا  
فاؤصلناها بنا. فقال علي: إنا والله لئن  
سألناها رسول الله ﷺ فمتنعناها لا  
يُعطيناها الناس بعده، وإنى والله لا  
أسألها رسول الله ﷺ. [انظر: ٦٢٦٦]

٤٤٤٨ - حدثنا سعيد بن عفري  
قال: حدثني الليث قال: حدثني  
عفري، عن ابن شهاب قال: حدثني  
أنس بن مالك رضي الله عنه أن  
المسلمين بينما هم في صلاة الفجر  
من يوم الاثنين وأبو بكر يُصلّي لهم

**4448.** Narrated Anas bin Mālik : رضي الله عنه While the Muslims were offering the *Fajr* prayer on Monday, and Abū Bakr was leading them in *Salāt* (prayer), suddenly, Allāh's Messenger ﷺ lifted the curtain of 'Āishah's dwelling and looked at them while they were in the rows of the *Salāt* (prayer) and smiled. Abū Bakr retreated to join the

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.

rows, thinking that Allāh's Messenger ﷺ wanted to come out for the *Salāt* (prayer). The Muslims were about to be put to trial in their *Salāt* (prayer) [i.e., were about to give up offering *Salāt* (prayer)] because of being overjoyed at seeing Allāh's Messenger ﷺ. But Allāh's Messenger ﷺ beckoned them with his hand to complete their *Salāt* (prayer) and then entered the dwelling and let fall the curtain.

لَمْ يَفْجُهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ سُرَّ حُجْرَةَ عَاشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلَاةِ ثُمَّ تَسَمَّ يَضْحَكُ، فَنَكَصَ أَبُو بَكْرٍ عَلَى عَقْبِيهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، فَقَالَ أَنَّسٌ : وَهُمَ الْمُسْلِمُونَ أَنْ يَقْتَسِطُوا فِي صَلَاتِهِمْ فَرَحَا بِرَسُولِ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِمْ يَدِهِ رَسُولُ اللَّهِ ﷺ أَنَّ أَيَّمُوا صَلَاتِكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْجَنَ السُّرَّ. [راجع: ٢٨٠]

**4449.** Narrated 'Āishah: It was one of the Favours of Allāh bestowed upon me that Allah's Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest, and Allāh made my saliva mix with his saliva at his death. 'Abdur-Rahmān entered upon me with a *Siwāk* in his hand and I was supporting (the back of) Allah's Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e., *Siwāk*) and I knew that he loved the *Siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

٤٤٤٩ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْيَدٍ: حَدَّثَنَا عَبْيَسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعْدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُنْيَكَةَ أَنَّ أَبَا عَمْرِو ذَكْوَانَ مَوْلَى عَاشَةَ أَخْبَرَهُ أَنَّ عَاشَةَ كَانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنَّ رَسُولَ اللَّهِ ﷺ تُؤْفَى فِي يَوْمِي وَفِي يَوْمِي وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ، وَبِيَدِهِ السَّوَاكُ وَأَنَا مُسِنَّدَةُ رَسُولِ اللَّهِ ﷺ فَرَأَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ. فَقُلْتُ: أَخْذُهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنَّ نَعَمْ. فَتَنَاوَلْتُهُ فَاشْتَدَ عَلَيْهِ وَقُلْتُ: أَلِيَّنَهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنَّ نَعَمْ. فَلَيَّتُهُ فَأَمَرَهُ وَبَيْنَ يَدَيْهِ رَكْوَةً أَوْ عَلْبَةً - يَشْكُ عُمْرًا - فِيهَا ماءً، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَخُ

بِهِمَا وَجْهَهُ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ إِنَّ  
لِلنَّمُوتِ سَكَرَاتٍ»، ثُمَّ نَصَبَ يَدَهُ  
فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الْأَعْلَى»،  
حَتَّى قُبِضَ وَمَالَتْ يَدُهُ. [راجع: ٨٩٠]

٤٤٥٠ - حَدَّثَنَا إِسْمَاعِيلُ:

حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا  
هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَسْأَلُ فِي مَرْضِهِ الَّذِي مَاتَ  
فِيهِ يَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا  
غَدًا؟» يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذْنَ لَهُ  
أَزْوَاجُهُ يُكُونُ حَيْثُ شَاءَ، فَكَانَ فِي  
بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ  
عَائِشَةُ: فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ  
يَدُورُ عَلَيَّ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ  
وَإِنَّ رَأْسَهُ لَبَيْنَ تَحْرِي وَسُخْرِي  
وَخَالَطَ رِيقَهُ رِيقِي. ثُمَّ قَالَتْ: دَخَلَ  
عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ  
يَسْتَئْنُ بِهِ فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى  
فَقُلْتُ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ  
الرَّحْمَنِ، فَأَعْطَانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَعْتُهُ  
فَأَعْطَيْتُهُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاسْتَئْنَ بِهِ وَهُوَ  
مُسْتَنِدٌ إِلَى صَدْرِي. [راجع: ٨٩٠]

٤٤٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ  
أَيُوبَ، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُؤْفَقُ

**4450.** Narrated 'Urwa : رَضِيَ اللَّهُ عَنْهَا Āishah said, "Allāh's Messenger ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?'<sup>(1)</sup>, seeking Āishah's turn . His wives allowed him to stay wherever he wished. So he stayed at Āishah's house till he expired while he was with her ." Āishah added, "The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva ." Āishah added, " 'Abdur-Rahmān bin Abū Bakr came in, carrying a Siwāk he was cleaning his teeth with. Allāh's Messenger ﷺ looked at it and I said to him, 'O 'Abdur-Rahmān! Give me this Siwāk .' So he gave it to me and I cut it, chewed (it's end) and gave it to Allāh's Messenger ﷺ who cleaned his teeth with it while he was resting against my chest."

**4451.** Narrated Āishah : رَضِيَ اللَّهُ عَنْهَا The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet's wives) used to recite an invocation asking Allāh to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

started asking Allāh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." ‘Abdur-Rahmān bin Abū Bakr passed (in front of him) carrying a fresh *Siwāk* and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from ‘Abdur-Rahmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

الَّبِيْتُ الْكَلِيلُ فِي يَوْمِيْ وَفِي يَوْمِيْ، وَبَيْنَ سَخْرِيْ وَتَخْرِيْ، وَكَانَتْ إِنْدَانَا تَعْوِدَهُ بَدْعَاءِ إِذَا مَرِضَ فَدَقَبْتُ أَعْوَدَهُ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ: «فِي الرَّفِيقِ الْأَعْلَى فِي الرَّفِيقِ الْأَعْلَى». وَمَرَّ عَبْدُ الرَّحْمَنَ بِأَبِي بَكْرٍ وَفِي يَدِهِ جَرِيدَةً رَطِبَةً فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَظَنَّتُ أَنَّ لَهُ بِهَا حَاجَةً أَنْجَدْنَاهَا فَمَضَغَتْ رَأْسَهَا وَنَفَضَتْهَا فَدَفَعَتْهَا إِلَيْهِ فَاسْتَنَّ بِهَا كَأَحْسَنِ مَا كَانَ مُسْتَنَّ ثُمَّ نَاوَلَنِيهَا فَسَقَطَتْ يَدُهُ أَوْ سَقَطَتْ بَيْنَ يَدِهِ فَجَمَعَ اللَّهُ بَيْنَ رِيقِيْ وَرِيقِيْ نِيْ أَخْرِيْ يَوْمٍ مِنْ الدُّنْيَا وَأَوَّلَ يَوْمٍ بِالْآخِرَةِ. [راج: ٨٩٠]

٤٤٥٣ ، ٤٤٥٢ - حَدَثَنَا يَحْيَى بْنُ بَكْرٍ: حَدَثَنَا الْلَّيْثُ، عَنْ عَقِيلٍ، عَنْ أَبْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بُكْرٍ رَضِيَ اللَّهُ عَنْهُ أَقْبَلَ عَلَى فَرِيسٍ مِنْ مَسْكِينَهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ فَتَิَّمَ رَسُولُ اللَّهِ ﷺ وَهُوَ مُغَشَّشٌ بِثُوبٍ حِبَرَةٍ. فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَ عَلَيْهِ فَقَبَّلَهُ وَبَكَى. ثُمَّ قَالَ: بَأَبِي أَنْتَ وَأُمِّي، وَاللَّهُ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ. أَمَّا الْمَوْتَهُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مُتَهَا. [راج: ١٢٤٢ ، ١٢٤١]

٤٤٥٤ - قَالَ: وَحَدَثَنِي أَبُو

4452, 4453. Narrated ‘Aishah: رَضِيَ اللَّهُ عَنْهَا ‘Aishah: Abū Bakr came from his house at As-Sunh on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon ‘Aishah and went straight to Allāh’s Messenger ﷺ who was covered with *Hibara* cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet’s face and bowed over him and kissed him and wept, saying, “Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you.”

4454. Narrated Ibn ‘Abbās: رَضِيَ اللَّهُ عَنْهُمَا ‘Aibū Bakr went out while ‘Umar bin Al-

Khaṭṭāb was talking to the people. Abū Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "Amma Ba'du (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh said:

'Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful'." (V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

سَلَمَةُ، عَنْ أَبِي عَبَّاسٍ: أَنَّ أَبَا بَكْرَ خَرَجَ وَعُمَرَ ابْنُ الْخَطَّابِ يُكَلِّمُ النَّاسَ فَقَالَ: إِنَّمَا يَا عُمَرَ، فَأَبِي عُمَرَ أَنْ يَجْلِسَ، فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ. فَقَالَ أَبُو بَكْرٍ: أَمَا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّداً فَإِنَّ مُحَمَّداً قَدْ مَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، قَالَ اللَّهُ تَعَالَى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ فَمَا حَدَّثَنِيٌّ مِنْ قَبْلِهِ أَرْسَلْنَا﴾ إِلَى قَوْلِهِ: ﴿الْكَسِيرِينَ﴾ وَقَالَ: وَاللَّهِ لِكَانَ النَّاسُ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ فَتَلَقَّاهَا النَّاسُ مِنْهُ كُلُّهُمْ، فَمَا أَسْمَعَ يَشْرَأِبًا مِنَ النَّاسِ إِلَّا يَتَلَوَّهَا. فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ عُمَرَ قَالَ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ سَمِعْتُ أَبَا بَكْرَ تَلَاهَا فَعَقِرْتُ حَتَّى مَا تُقْلِنِي رِجْلَايَ وَحَتَّى أَهْوَيْتُ إِلَى الْأَرْضِ حِينَ سَمِعْتُهُ تَلَاهَا أَنَّ النَّبِيَّ ﷺ قَدْ مَاتَ.

[راجع: ١٢٤٢]

عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَاشَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عَتْبَةَ، عَنْ عَاشَةَ وَأَبِي عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ أَبَا بَكْرَ رَضِيَ اللَّهُ عَنْهُ قَبَّلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ.

[راجع: ١٢٤١، ١٢٤٢، ٥٧٠٩]

**4458.** Narrated ‘Āishah : رَضِيَ اللَّهُ عَنْهَا We poured medicine in one side of the Prophet’s mouth during his illness and he started pointing to us, meaning to say, “Don’t pour medicine in my mouth.” We said, “(He says so) because a patient dislikes medicines.” When he improved and felt a little better, he said, “Didn’t I forbid you to pour medicine in my mouth?” We said, “(We thought it was because of) the dislike, patients have for medicines.” He said, “Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except ‘Abbās as he has not witnessed your deed.”

**٤٤٥٨** - حَدَّثَنَا عَلَيْهِ حَدَّثَنَا يَحْيَى وَزَادٌ : قَالَتْ عَائِشَةُ : لَدَنَاهُ فِي مَرَضِهِ فَجَعَلَ يُسْبِّرُ إِلَيْنَا أَنْ لَا تَلْدُونِي ، فَقُلْنَا : كَرَاهِيَّةُ التَّرِيبِ لِلنَّدَوَاءِ ، فَلَمَّا أَفَاقَ قَالَ : «أَلَمْ أَنْهَكُمْ أَنْ تَلْدُونِي؟» قُلْنَا : كَرَاهِيَّةُ التَّرِيبِ لِلنَّدَوَاءِ ، فَقَالَ : «لَا يَئْمِنُ أَحَدٌ فِي الْبَيْتِ إِلَّا لَدُّهُ وَأَنَا أَنْظُرُ إِلَّا العَبَاسَ فَإِنَّهُ لَمْ يَشَهِدْكُمْ». رَوَاهُ ابْنُ أَبِي الرَّنَادِ، عَنْ هَشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ . [انظر:]

[٦٨٩٧، ٦٨٨٦، ٥٧١٢]

**4459.** Narrated Al-Aswad : It was mentioned in the presence of ‘Āishah that the Prophet ﷺ had appointed ‘Alī as successor by will. Thereupon she said, “Who said so? I saw the Prophet ﷺ, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed ‘Alī as his successor?”

**٤٤٥٩** - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ : أَخْبَرَنِي أَزْهَرٌ قَالَ : أَخْبَرَنَا ابْنُ عَوْنَى، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ : ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلَيْهِ عَلَيْهِ فَقَالَتْ : مَنْ قَالَهُ ؟ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَأَنِي لَمْ سُنْدَدْتُ إِلَيْهِ صَدْرِي فَدَعَا بِالظَّلْمَتِ فَانْجَتَ فَمَاتَ فَمَا شَعَرْتُ ، فَكَيْفَ أَوْصَى إِلَيْهِ ؟ [راجع: ٢٧٤١]

**٤٤٦٠** - حَدَّثَنَا أَبُو ثُعَيْمٍ : حَدَّثَنَا مَالِكُ بْنُ مَعْوِيلٍ، عَنْ طَلْحَةَ قَالَ : سَأَلْتُ عَبْدَ اللَّهِ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا : أَوْصَى النَّبِيُّ ﷺ ؟ فَقَالَ : لَا ، فَقُلْتُ : كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِهَا ؟ قَالَ : أَوْصَى بِكِتَابِ اللَّهِ . [راجع: ٢٧٤٠]

**4460.** Narrated Talha : I asked `Abdullāh bin Abū Aufā, “Did the Prophet ﷺ make a will?” He replied, “No.” I further asked, “How comes it that the making of a will was enjoined on the people or that they were ordered to make it?” He said, “The Prophet ﷺ made a will concerning Allāh’s Book.”<sup>(1)</sup>

(1) (H. 4460) He advised the people to understand and act upon the Qur’ān.

**4461.** Narrated ‘Amīr bin Al-Ḥārith: Allāh’s Messenger ﷺ did not leave a Dīnār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

٤٤٦١ - حَدَّثَنَا قُتْبَيْهُ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرُو ابْنِ الْحَارِثِ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا عَنْدَهُ وَلَا أَمَةً إِلَّا بَعْلَةً الْيَضَاءَ الَّتِي كَانَ يَرْكُبُهَا وَسَلَاحَهُ، وَأَرْضاً جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً. [راجع: ٢٧٣٩]

**4462.** Narrated Anas رضي الله عنه: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima عليها السلام said, “Oh, how distressed my father is!” He said, “Your father will have no more distress after today.” When he expired, she said, “O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., *Al-Firdaus*)! O Father! We convey this news (of your death) to Gabriel.” When he was buried, Fāṭima عليها السلام said, “O Anas! Do you feel pleased to throw earth over Allāh’s Messenger ﷺ?”

٤٤٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادًا، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَقْلَ الْأَبِي ﷺ جَعَلَ يَعْشَاءً، فَقَالَتْ فاطِمَةُ عَلَيْهَا السَّلَامُ: وَأَكْرَبَ أَبَاهُ، فَقَالَ: «لَيْسَ عَلَى أَبِيكَ كَرْبٌ بَعْدَ هَذَا الْيَوْمِ». فَلَمَّا مَاتَ قَالَتْ: يَا أَبْتَاهَ أَجَابَ رَبِّا دَعَاهُ، يَا أَبْتَاهَ مَنْ جَهَّنَّمَ فِرْدُوسٍ مَأْوَاهُ، يَا أَبْتَاهَ إِلَى جَرِيلَ نَسْعَاهُ. فَلَمَّا دُفِنَ قَالَتْ فاطِمَةُ عَلَيْهَا السَّلَامُ: يَا أَنْسُ، أَطَابَتْ نُفُوسُكُمْ أَنْ تَحْمُوا عَلَى رَسُولِ اللَّهِ ﷺ التَّرَابَ؟ .

(٨٥) **بَابُ آخرٍ** ما تَكَلَّمُ بِهِ النَّبِيُّ ﷺ

#### (85) CHAPTER. The last statement, the Prophet ﷺ spoke.

**4463.** Narrated ‘Āishah رضي الله عنها: When the Prophet ﷺ was healthy, he used to say, “No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option.”<sup>(1)</sup> When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

٤٤٦٣ - حَدَّثَنَا يَشْرُبُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: قَالَ يُوسُفُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبَ فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَحِيقٌ: «إِنَّهُ لَمْ يُقْبِضْ نَبِيًّا حَتَّى يَرَى

(1) (H. 4463) The option to survive or go to Heaven.

"O Allāh! (with) the highest companions."<sup>(1)</sup> I said (to myself), "So, he is not going to choose us." Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, "O Allāh! (with) the highest companions."

مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيِّرُ»، فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخْذِي عَشَيْرَ عَلَيْهِ ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقُ الْأَعْلَى». قَلَّتْ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ. قَالَتْ: فَكَانَ آخِرَ كَلِمَةً تَكَلَّمُ بِهَا: «اللَّهُمَّ الرَّفِيقُ الْأَعْلَى». [راجع: ٤٤٣٥]

(٨٦) بَابُ وَفَاتَ النَّبِيِّ ﷺ

#### (86) CHAPTER. The death of the Prophet ﷺ.

**4464, 4465.** Narrated 'Āishah and Ibn 'Abbās: The Prophet ﷺ stayed for ten years in Makkah with the Qur'ān being revealed to him and he stayed in Al-Madina for ten years.

٤٤٦٤ - حَدَّثَنَا أَبُو تُعْيِمٍ: حَدَّثَنَا شَيْعَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَاشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ النَّبِيَّ ﷺ لَمَّا بَمَكَّةَ عَشَرَ سِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ وَبِالْمَدِيَّةِ عَشْرًا. [انظر: ٤٩٧٨]

٤٤٦٦ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا الْلَّيْثُ: عَنْ عَقِيلٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ عَاشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللهِ ﷺ تُوفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ. قَالَ ابْنُ شَهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ. [راجع: ٣٥٣٦]

(٨٧) بَابٌ :

٤٤٦٧ - حَدَّثَنَا قَبِيْصَةُ: حَدَّثَنَا سُفِيَّانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،

#### (87) CHAPTER.

**4467.** Narrated 'Āishah: The Prophet ﷺ died while his armour was

(1) (H. 4463) See the Noble Qur'ān (V.4:69).

mortgaged to a Jew for thirty i.e., 30 *Sā'.* of barley.

**(88) CHAPTER.** The despatch of Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُمَا by the Prophet ﷺ during his fatal illness.

**4468.** Narrated Sālim's father: The Prophet ﷺ appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet ﷺ said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me."

**4469.** Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ sent troops and appointed Usāma bin Zaid رَضِيَ اللَّهُ عَنْهُمَا as their commander. The people criticised his leadership. Allāh's Messenger ﷺ got up and said, "If you (people) are criticising his (i.e., Usāma's) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him."

**(89) CHAPTER.**

**4470.** Narrated Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Sunābīhī asked (me), 'When did you emigrate?' I (i.e., Abū Al-Khair)

عن الأسود، عن عائشة رَضِيَ اللَّهُ عَنْهَا قالت: تُوفِيَ النَّبِيُّ ﷺ وَدُرْعُهُ مَرْهُونَةً عَنْ يَهُودِيٍّ بِثَلَاثِينَ، يَعْنِي: صاعًا مِنْ شَعِيرٍ.

[٢٠٦٨] (راجع: [٢٠٦٨]) (٨٨) بَابُ بَغْثَتِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا فِي مَرَضِهِ الَّذِي تُوفِيَ فِيهِ

٤٤٦٨ - حَدَّثَنَا أَبُو عَاصِمٍ الصَّحَافُ ابْنُ مَخْلَبٍ، عَنِ الْفَضِيلِ بْنِ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمَ، عَنْ أَبِيهِ: أَسْتَعْمَلُ النَّبِيُّ ﷺ أُسَامَةَ فَقَالُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: (قَدْ بَلَغْنِي أَنَّكُمْ قُلْتُمْ فِي أُسَامَةَ، وَإِنَّ أَحَبُّ النَّاسِ إِلَيَّ). [٣٧٣٠] (راجع: [٣٧٣٠])

٤٤٦٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا بَعْثًا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَلَعَنَ التَّأْسُ فِي إِمَارَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنَّ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُثُرْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلٍ، وَإِنَّمَا اللَّهُ إِنْ كَانَ لِخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمَنْ أَحَبَّ النَّاسَ إِلَيَّ، وَإِنَّ هَذَا لَمَنْ أَحَبَّ النَّاسَ إِلَيَّ بَعْدَهُ». [٣٧٣٠] (راجع: [٣٧٣٠]) (٨٩) بَابُ :

٤٤٧٠ - حَدَّثَنَا أَصْبَحُ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

said, ‘We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: “We buried the Prophet ﷺ five days ago.” I asked (Aṣ-Ṣanābī), ‘Did you hear anything about the night of Qadr?’ He replied, ‘Bilāl, the Mu’adhdhin of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramadān).”

(90) CHAPTER. How many *Ghazawāt* the Prophet ﷺ fought.

4471. Narrated Abū Ishaq: I asked Zaid bin Al-Arqam: رَضِيَ اللَّهُ عَنْهُ: “In how many *Ghazawāt* did you take part in the company of Allāh’s Messenger ﷺ?” He replied, “Seventeen.” I further asked, “How many *Ghazawāt* did the Prophet ﷺ fight?” He replied, “Nineteen.”

4472. Narrated Al-Barā’ I: رَضِيَ اللَّهُ عَنْهُ I fought fifteen *Ghazawāt* in the company of the Prophet ﷺ.

4473. Narrated Buraida that he fought sixteen *Ghazawāt* in the company of Allāh’s Messenger ﷺ.

عَمِرُو، عَنْ أَبِي حَيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِحِيِّ أَنَّهُ قَالَ لَهُ: مَتَى هَاجَرْتَ؟ قَالَ: حَرَجْنَا مِنَ الْيَمَنِ مُهَاجِرِينَ فَقَدِيمًا الْجُحْفَةَ فَأَقْبَلَ رَاكِبٌ فَقَلَّتْ لَهُ: الْخَيْر؟ فَقَالَ: دَفَنَ النَّبِيُّ ﷺ مُنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ فِي لَيْلَةِ الْقَدْرِ شَيْئًا؟ قَالَ: نَعَمْ، أَخْبَرَنِي بِلَالٌ مُؤَذِّنُ النَّبِيِّ ﷺ أَنَّهُ فِي السَّبْعِ فِي الْعَشْرِ الْآخِرِ.

(٩٠) بَابُ كَمْ غَزَا النَّبِيُّ ﷺ؟

٤٤٧١ - حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءً: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْفَمَ رَضِيَ اللَّهُ عَنْهُ: كَمْ غَزَوْتَ مَعَ رَسُولِ اللهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةً، قُلْتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قَالَ: تِسْعَ عَشْرَةً.

[راجع: ٣٩٤٩]

٤٤٧٢ - حَدَّثَنَا عَبْدُ اللهِ بْنُ رَجَاءً: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنَا الْبَرَاءُ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتَ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةً.

٤٤٧٣ - حَدَّثَنِي أَخْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَخْمَدُ بْنُ مُحَمَّدٍ بْنَ حَبْلَ بْنِ هَلَالٍ: حَدَّثَنَا مُعَتمِرُ بْنُ سُلَيْمَانَ، عَنْ كَهْمَسٍ، عَنْ أَبْنَ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: غَزَا مَعَ رَسُولِ اللهِ ﷺ سِتَّ عَشْرَةً غَرْوَةً.