

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

٦٢ - كتاب فضائل أصحاب النبي 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.

(١) بَابُ فَضَائِلِ أَصْحَابِ النَّبِيِّ ﷺ، وَمَنْ صَحِبَ النَّبِيَّ ﷺ أَوْ رَأَهُ مِنَ الْمُسْلِمِينَ فَهُوَ مِنْ أَصْحَابِهِ

3649. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: Allāh's Messenger ﷺ 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]

٣٦٤٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنَامٌ مِنَ النَّاسِ فَيَقُولُونَ: فِيكُمْ مَنْ صَاحَبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ لَهُمْ: نَعَمْ، فَيَفْتَحُ لَهُمْ. ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنَامٌ مِنَ النَّاسِ فَيَقُولُونَ: هَلْ فِيكُمْ مَنْ صَاحَبَ أَصْحَابَ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ. ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ فَيَغْزُو فِتْنَامٌ مِنَ النَّاسِ فَيَقُولُونَ: هَلْ فِيكُمْ مَنْ صَاحَبَ مَنْ صَاحَبَ رَسُولِ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ». [راجع:

[٢٨٩٧

3650. Narrated 'Imrān bin Huṣayn رضي الله عنهما: 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

٣٦٥٠ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا النَّضْرُ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي جَمْرَةَ: سَمِعْتُ زَهْدَمَ ابْنَ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ

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].

3651. Narrated 'Abdullāh عنه الله رضي: 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."⁽¹⁾ (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 Allāh', 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 Quhāfa 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 Monothesis), and his Messenger (Muhammad ﷺ) such are indeed the truthful (to what they say)." (V.59:8)

رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ أُمَّتِي قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلَا أَدْرِي أَذْكَرَ بَعْدَ قَرْنِي قَرْنَيْنِ أَوْ ثَلَاثَةٍ. «ثُمَّ إِنَّ بَعْدَكُمْ قَوْمًا يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيُحْسِنُونَ وَلَا يُؤْتَمَنُونَ، وَيَنْذَرُونَ وَلَا يَقُونَ، وَيُظَاهَرُ فِيهِمُ السَّمَنُ». [راجع: ٢٦٥١]

٣٦٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي ثُمَّ الَّذِينَ يَلُونَهُمْ ثُمَّ الَّذِينَ يَلُونَهُمْ. ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ وَيَبِينُهُ شَهَادَتُهُ». قَالَ قَالَ إِبْرَاهِيمُ: وَكَانُوا يَصْرُبُونَنا عَلَى الشَّهَادَةِ وَالْعَهْدِ وَنَحْنُ صِغَارٌ.

[راجع: ٢٦٥٢]

(٢) بَابُ مَنَاقِبِ الْمُهَاجِرِينَ وَقَضَائِهِمْ

مِنْهُمْ أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ أَبِي قُحَافَةَ التَّيْمِيُّ رَضِيَ اللهُ عَنْهُ. وَقَوْلُ اللهِ عَزَّ وَجَلَّ: ﴿لِلْفُقَرَاءِ الْمُهَاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللهِ وَرِضْوَانًا وَيَصْرُونَ لِلَّهِ وَرَسُولِهِ أُولَئِكَ هُمُ الصَّادِقُونَ﴾ [الحشر: ٨]. وَقَالَ اللهُ تَعَالَى: ﴿إِلَّا نَصُرُوهُ فَقَدْ نَصَرَهُ اللهُ﴾ 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)

رضي الله عنه said, “Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah).”

[التوبة: ٤٠]. وَقَالَتْ عَائِشَةُ وَأَبُو سَعِيدٍ وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: كَانَ أَبُو بَكْرٍ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ.

3652. Narrated Al-Barā': Abū Bakr رضي الله عنه bought a (camel) saddle from 'Azib for thirteen Dirham. Abū Bakr said to 'Azib, "Tell Al-Barā' to carry the saddle for me." 'Azib 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

٣٦٥٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اشْتَرَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ مِنْ عَازِبٍ رَحْلًا بِثَلَاثَةِ عَشَرَ دِرْهَمًا. فَقَالَ أَبُو بَكْرٍ لِعَازِبٍ: مُرِ الْبَرَاءَ فَلْيَحْمِلْ إِلَيَّ رَحْلِي، فَقَالَ عَازِبٌ: لَا، حَتَّى تُحَدِّثَنَا كَيْفَ صَنَعْتَ أَنْتَ وَرَسُولُ اللَّهِ ﷺ حِينَ خَرَجْتُمَا مِنْ مَكَّةَ وَالْمُشْرِكُونَ يَطْلُبُونَكُمْ؟ قَالَ: ارْتَحَلْنَا مِنْ مَكَّةَ، فَأَحْبَبْنَا أَوْ سَرِينَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى أَظْهَرْنَا وَقَامَ قَائِمُ الظَّهِيرَةِ فَرَمَيْتُ بِبَصْرِي هَلْ أَرَى مِنْ ظِلٍّ فَأَوَيْتُ إِلَيْهِ؟ فَإِذَا صَخْرَةٌ أَتَيْتُهَا، فَظَنَرْتُ بِقِيَّةِ ظِلِّ لَهَا فَسَوَّيْتُه ثُمَّ فَرَشْتُ لِلنَّبِيِّ ﷺ فِيهِ ثُمَّ قُلْتُ لَهُ: اضْطَجِعْ يَا نَبِيَّ اللَّهِ، فَاضْطَجَعَ النَّبِيُّ ﷺ، ثُمَّ انْطَلَقْتُ أَنْظُرُ مَا حَوْلِي هَلْ أَرَى مِنَ الطَّلَبِ أَحَدًا؟ فَإِذَا أَنَا بِرَاعِي غَنَمٍ يَسُوقُ غَنَمَهُ إِلَى الصَّخْرَةِ، يُرِيدُ مِنْهَا الَّذِي أَرَدْنَا فَسَأَلْتُهُ فَقُلْتُ لَهُ: لِمَنْ أَنْتَ يَا غَلَامٌ؟ 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, *Hadith* No.3615].

قُرَيْشٍ، سَمَّاهُ فَعَرَفْتُهُ فَقُلْتُ: هَلْ فِي غَنَمِكَ مِنْ لَبَنٍ؟ قَالَ: نَعَمْ، قُلْتُ: فَهَلْ أَنْتَ حَالِبٌ لَنَا؟ قَالَ: نَعَمْ، فَأَمَرْتُهُ فَاغْتَقَلَ شَاةً مِنْ غَنَمِي، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ ضَرْعَهَا مِنَ الْغُبَارِ، ثُمَّ أَمَرْتُهُ أَنْ يَنْفُضَ كَفَّيْهِ فَقَالَ هَكَذَا ضَرَبَ إِحْدَى كَفَّيْهِ بِالْأُخْرَى فَحَلَبَ لِي كُتْبَةً مِنْ لَبَنٍ وَقَدْ جَعَلْتُ لِرَسُولِ اللَّهِ ﷺ إِدَاوَةً عَلَى فَمِهَا خِرْقَةٌ فَصَبَّتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ أَسْفَلُهُ، فَاَنْطَلَقْتُ بِهِ إِلَى النَّبِيِّ ﷺ فَوَافَقْتُهُ قَدْ اسْتَيْقَظَ، فَقُلْتُ لَهُ: اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ حَتَّى رَضِيْتُ، ثُمَّ قُلْتُ: قَدْ آنَ الرَّحِيلُ يَا رَسُولَ اللَّهِ؟ قَالَ: «بلى»، فَارْتَحَلْنَا وَالْقَوْمُ يَطْلُبُونَنَا فَلَمْ يُدْرِكْنَا أَحَدٌ مِنْهُمْ غَيْرَ سُرَاقَةَ بْنِ مَالِكِ بْنِ جُعْشَمٍ عَلَى فَرَسٍ لَهُ، فَقُلْتُ: هَذَا الطَّلَبُ قَدْ لَحِقَنَا يَا رَسُولَ اللَّهِ، فَقَالَ: «لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا».

﴿تَرْمِضُونَ﴾ بِالْعَشِيِّ ﴿فَتَرْحُونَ﴾ [النحل]:

[٦] بِالْغِدَاةِ. [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 هَمَّامٌ، عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ أَنَسٍ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: «قُلْتُ لِلنَّبِيِّ ﷺ وَأَنَا فِي الْغَارِ: لَوْ أَنَّ أَحَدَهُمْ نَظَرَ تَحْتَ قَدَمِيهِ لَأَبْصَرَنَا فَقَالَ: مَا ظَنُّكَ يَا أَبَا بَكْرٍ بَاتْنَيْنِ اللَّهُ

تَالِئُهُمَا؟» [انظر: ٣٩٢٢، ٤٦٦٣]

(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'īd Al-Khudrī رضي الله عنه: 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 *Khalīl*⁽¹⁾ 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, *Hādith* 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: «سُدُّوا
الْأَبْوَابَ إِلَّا بَابَ أَبِي بَكْرٍ»
قَالَ ابْنُ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ.

٣٦٥٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا فُلَيْحٌ
قَالَ: حَدَّثَنِي سَالِمُ أَبُو النَّضْرِ، عَنْ
بُسْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ
الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَ
رَسُولُ اللَّهِ ﷺ النَّاسَ وَقَالَ: «إِنَّ اللَّهَ
خَيَّرَ عَبْدًا بَيْنَ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ
فَاخْتَارَ ذَلِكَ الْعَبْدُ مَا عِنْدَ اللَّهِ». قَالَ:
فَبَكَى أَبُو بَكْرٍ فَعَجِبْنَا لِبُكَائِهِ أَنْ يُحْبَرَ
رَسُولُ اللَّهِ ﷺ عَنْ عَبْدِ خَيْرٍ، فَكَانَ
رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ وَكَانَ أَبُو
بَكْرٍ أَعْلَمَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«إِنَّ أَمْرَ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ
أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا غَيْرَ
رَبِّي لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ
أُخُوَّةُ الْإِسْلَامِ وَمَوَدَّتُهُ لَا يَبْقَيْنَ فِي
الْمَسْجِدِ بَابٌ إِلَّا سُدَّ إِلَّا بَابَ 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) *Khalīl*: 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 *Khalīl* i.e., Allāh but he had many friends.

Messenger ﷺ. We used to regard Abū Bakr as the best, then ‘Umar, and then ‘Uthmān (رَضِيَ اللهُ عَنْهُمْ).

بِنِ سَعِيدٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنَّا نُحْيِرُ بَيْنَ النَّاسِ فِي زَمَانِ رَسُولِ اللهِ ﷺ، فَتُحْيِرُ أَبَا بَكْرٍ ثُمَّ عُمَرَ ثُمَّ عُثْمَانَ رَضِيَ اللهُ عَنْهُمْ. [انظر: ٣٦٩٨]

(5) CHAPTER. The saying of the Prophet ﷺ: “If I were to take a Khalil...”

(٥) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا»

This is said by Abū Sa‘īd.

3656. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: 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).”

قَالَ أَبُو سَعِيدٍ. حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ وَلَكِنْ أَخِي 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.”

3٦٥٧ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ وَمُوسَى بْنُ إِسْمَاعِيلَ التَّبْرُوكِيُّ قَالَا: حَدَّثَنَا وَهَيْبٌ، عَنْ أَيُّوبَ، وَقَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُهُ خَلِيلًا، وَلَكِنْ أَخُوهُ الْإِسْلَامِ أَفْضَلُ». [راجع: ٤٦٧]

Narrated Ayyūb as above.

حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ، عَنْ أَيُّوبَ 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

3٦٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: أَخْبَرَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عَبْدِ اللهِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: كَتَبَ أَهْلُ الْكُوفَةِ إِلَى ابْنِ الزُّبَيْرِ فِي الْجَدِّ فَقَالَ: أَمَّا الَّذِي قَالَ رَسُولُ

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

3659. Narrated Jubair bin Mu‘im رضي الله عنه: A woman came to the Prophet ﷺ who ordered her to return to him again. She said, “What if I came and did not find you?” as if she wanted to say, “If I found you dead?” The Prophet ﷺ said, “If you should not find me, go to Abū Bakr.”

3660. Narrated ‘Ammār رضي الله عنه: 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).

3661. Narrated Abū Ad-Dardā رضي الله عنه: 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,

الله ﷺ: «لَوْ كُنْتُ مَتَّخِذًا مِنْ هَذِهِ الْأُمَّةِ خَلِيلًا لَاتَّخَذْتُهُ» أَنْزَلَهُ أَبَا، يَعْنِي أَبَا بَكْرٍ.

٣٦٥٩ - حَدَّثَنَا الْحَمِيدِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتْ امْرَأَةٌ النَّبِيَّ ﷺ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ قَالَتْ: أَرَأَيْتَ إِنْ جِئْتُ وَلَمْ أَجِدْكَ؟ كَأَنَّهَا تَقُولُ: الْمَوْتُ، قَالَ ﷺ: «إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ». [انظر: ٧٢٢٠، ٧٣٦٠]

٣٦٦٠ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي الطَّيِّبِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُجَالِيدٍ: حَدَّثَنَا بِيَانُ بْنُ بَشِيرٍ، عَنْ وَبَرَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ هَشَامٍ قَالَ: سَمِعْتُ عَمَّارًا يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا مَعَهُ إِلَّا خَمْسَةٌ أَعْبُدُ وَامْرَأَتَانِ وَأَبُو بَكْرٍ. [انظر: ٣٨٥٧]

٣٦٦١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَائِذِ اللَّهِ أَبِي إِدْرِيسَ، عَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ أَقْبَلَ أَبُو بَكْرٍ آخِذًا بِطَرْفِ ثَوْبِهِ حَتَّى أَبْدَى عَنْ رُكْبَتِهِ، فَقَالَ النَّبِيُّ ﷺ: «أَمَّا صَاحِبِكُمْ 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 pitted ('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.

رَسُولَ اللَّهِ: إِنَّهُ كَانَ بَيْنِي وَبَيْنَ ابْنِ
الْحَطَّابِ شَيْءٌ، فَأَسْرَعْتُ إِلَيْهِ ثُمَّ
نَدِمْتُ فَسَأَلْتُهُ أَنْ يُعْفِرَ لِي فَأَبَى عَلَيَّ
فَأَقْبَلْتُ إِلَيْكَ، فَقَالَ: «يُعْفِرُ اللَّهُ لَكَ
يَا أَبَا بَكْرٍ»، ثَلَاثًا، ثُمَّ إِنَّ عُمَرَ نَدِمَ
فَأَتَى مَنْزِلَ أَبِي بَكْرٍ فَسَأَلَ: أَلَمْ أَكُ أَبُ
بَكْرٍ؟ فَقَالُوا: لَا، فَأَتَى إِلَى النَّبِيِّ ﷺ
فَسَلَّمَ عَلَيْهِ فَجَعَلَ وَجْهَهُ لِلنَّبِيِّ ﷺ
يَتَمَعَّرُ حَتَّى أَشْفَقَ أَبُو بَكْرٍ فَجَثَا عَلَى
رُكْبَتَيْهِ فَقَالَ: يَا رَسُولَ اللَّهِ وَاللَّهِ أَنَا
كُنْتُ أَظْلَمَ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ:
«إِنَّ اللَّهَ بَعَثَنِي إِلَيْكُمْ فَقُلْتُمْ: كَذَبْتَ،
وَقَالَ أَبُو بَكْرٍ: صَدَقَ، وَوَأَسَانِي
بِنَفْسِهِ وَمَالِهِ فَهَلْ أَنْتُمْ تَارِكُو لِي
صَاحِبِي؟» مَرَّتَيْنِ، فَمَا أُودِي بَعْدَهَا.

[انظر: ٤٦٤٠]

3662. Narrated 'Amr bin Al-Āsh رضي الله عنه: 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 الْحَدَّاءُ حَدَّثَنَا عَنْ أَبِي عُمَانَ
قَالَ: حَدَّثَنَا عَمْرُو بْنُ الْعَاصِ رَضِيَ
اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ عَلَى
جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ:
أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ:
«عَائِشَةُ»، فَقُلْتُ: مِنْ الرِّجَالِ؟
فَقَالَ: «أَبُوهَا»، فَقُلْتُ: ثُمَّ مَنْ؟
قَالَ: «ثُمَّ عُمَرُ بْنُ الْخَطَّابِ»، فَعَدَّ

رِجَالًا. [انظر: ٤٣٥٨]

3663. Narrated Abū Hurairah رضي الله عنه: I 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'.⁽¹⁾ 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 عنهما)."

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا رَاعٍ فِي عَتَمِهِ عَدَا عَلَيْهِ الذَّبُّ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهُ الرَّاعِي فَالْتَمَتَ إِلَيْهِ الذَّبُّ فَقَالَ: مَنْ لَهَا يَوْمَ السَّبْعِ يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟ وَبَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً قَدْ حَمَلَ عَلَيْهَا فَالْتَمَتَتْ إِلَيْهِ فَكَلَّمَتْهُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا لَكِنِّي خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ النَّبِيُّ ﷺ: «إِنِّي أَوْمِنُ بِذَلِكَ وَأَبُو بَكْرٍ وَعُمَرُ» رَضِيَ اللَّهُ عَنْهُمَا. [راجع: ٢٣٢٤]

3664. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I 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

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

(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 Abu Sa'īd Al-Khudri رَضِيَ اللَّهُ عَنْهُ: Narrated Abu Sa'īd Al-Khudri 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-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 (Muḥammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة), 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 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 Quḥāfa (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]

3665. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما 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]

3666. Narrated Abū Hurairah رضي الله عنه: 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 *Ṣalāt* (prayer) will be called from the gate of the *Ṣalāt* (prayers) (in Paradise) and he who is from

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ عَلَيْهَا ذَلْوٌ فَزَعَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ أَبِي قُحَافَةَ فَزَعَعَ بِهَا ذُنُوبًا أَوْ ذُنُوبَيْنِ وَفِي نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ ضَعْفَهُ. ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ فَلَمْ أَرَ عَقْرِيًّا مِنَ النَّاسِ يَنْزِعُ نَزْعَ عُمَرَ حَتَّى ضَرَبَ النَّاسُ بِعَطَنِ.»

[انظر: ٧٠٢١، ٧٠٢٢، ٧٤٧٥]

٣٦٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ لَمْ يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَامَةِ». فَقَالَ أَبُو بَكْرٍ: إِنَّ أَحَدَ شَيْئِي ثَوْبِي يَسْتُرْخِي إِلَّا أَنْ أَتَعَاهَدَ ذَلِكَ مِنْهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكَ لَسْتَ تَضَعُ ذَلِكَ خِيَلَاءَ». قَالَ مُوسَى: فَقُلْتُ لِسَالِمٍ: أَذَكَرَ عَبْدُ اللَّهِ ﷺ «مَنْ جَرَّ إِزَارَهُ» قَالَ: لَمْ أَسْمَعُهُ ذَكَرَ إِلَّا «ثَوْبَهُ». [انظر:

[٥٧٨٣، ٥٧٩١، ٦٠٦٢]

٣٦٦٦ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي حُمَيْدُ بْنُ 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 *Aṣ-Ṣadaqa* (charity, *Zakāt*, etc.) will be called from the gate of *Aṣ-Ṣadaqa*, and he who is amongst those who observe *Ṣaum* (fast) will be called from the gate of *Aṣ-Ṣiyām* 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."

رُوجِينَ مِنْ شَيْءٍ مِنَ الْأَشْيَاءِ فِي سَبِيلِ اللَّهِ دُعِيَ مِنْ أَبْوَابٍ - يَعْنِي: الْجَنَّةَ - : يَا عَبْدَ اللَّهِ هَذَا خَيْرٌ، فَمَنْ كَانَ مِنْ أَهْلِ الصَّلَاةِ دُعِيَ مِنْ بَابِ الصَّلَاةِ، وَمَنْ كَانَ مِنْ أَهْلِ الْجِهَادِ دُعِيَ مِنْ بَابِ الْجِهَادِ، وَمَنْ كَانَ مِنْ أَهْلِ الصَّدَقَةِ. وَمَنْ كَانَ مِنْ أَهْلِ الصِّيَامِ دُعِيَ مِنْ بَابِ الصِّيَامِ وَبَابِ الرَّيَّانِ. فَقَالَ أَبُو بَكْرٍ: مَا عَلَى هَذَا الَّذِي يُدْعَى مِنْ تِلْكَ الْأَبْوَابِ مِنْ ضَرُورَةٍ، وَقَالَ: هَلْ يُدْعَى مِنْهَا كُلُّهَا أَحَدٌ يَا رَسُولَ اللَّهِ؟ فَقَالَ: «نَعَمْ، وَأَرْجُو أَنْ تَكُونَ مِنْهُمْ يَا أَبَا بَكْرٍ». [راجع: ١٨٩٧]

3667. Narrated 'Āishah رضي الله عنها, 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.

٣٦٦٧ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ مَاتَ وَأَبُو بَكْرٍ بِالسُّنْحِ، قَالَ إِسْمَاعِيلُ: تَعْنِي بِالْعَالِيَةِ، فَقَامَ عُمَرُ يَقُولُ: وَاللَّهِ مَا مَاتَ رَسُولُ اللَّهِ ﷺ، قَالَتْ: وَقَالَ عُمَرُ: وَاللَّهِ مَا كَانَ يَمُوتُ فِي نَفْسِي إِلَّا ذَلِكَ وَلِيَعْتَنَّهُ اللَّهُ فَلْيَقْطَعَنَّ أَيْدِي رِجَالِهِ وَأَرْجُلَهُمْ. فَجَاءَ أَبُو بَكْرٍ فَكَشَفَ عَنْ رَسُولِ اللَّهِ ﷺ فَقَبَّلَهُ فَقَالَ: يَا بِي أَنْتَ وَأُمِّي، طُبْتُ حَيًّا وَمَيِّتًا، وَاللَّهِ الَّذِي نَفْسِي

بِيَدِهِ لَا يُدْبِقُكَ اللَّهُ الْمَوْتَيْنِ أَبَدًا، ثُمَّ خَرَجَ فَقَالَ: أَيُّهَا الْحَالِفُ عَلَى رِسْلِكَ، فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ جَلَسَ عُمَرُ. [راجع: ١٢٤١]

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 Banī 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-Khattāb and Abū 'Ubaida bin Al-Jarrāh 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

٣٦٦٨ - فَحَمِدَ اللَّهُ أَبُو بَكْرٍ وَأَثْنَى عَلَيْهِ وَقَالَ: أَلَا مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا ﷺ قَدْ مَاتَ، وَمَنْ كَانَ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ. وَقَالَ: ﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ ﴿٣٠﴾ وَقَالَ: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِن مَّاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَى أَعْقَابِكُمْ وَمَنْ يَنْقَلِبْ عَلَى عَقْبَيْهِ فَلَنْ يَبْصُرَ اللَّهَ شَيْئًا وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾ ﴿١٤٤﴾ قَالَ: فَتَشَجَّ النَّاسُ يَبْكُونَ، قَالَ: وَاجْتَمَعَتِ الْأَنْصَارُ إِلَى سَعْدِ بْنِ عُبَادَةَ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَقَالُوا: مِمَّنْ أَمِيرٌ وَمِنْكُمْ أَمِيرٌ، فَذَهَبَ إِلَيْهِمْ أَبُو بَكْرٍ وَعُمَرُ بْنُ الْخَطَّابِ وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ. فَذَهَبَ عُمَرُ يَتَكَلَّمُ فَأَسْكَنَتْهُ أَبُو بَكْرٍ وَكَانَ عُمَرُ يَقُولُ: وَاللَّهِ مَا أَرَدْتُ بِذَلِكَ إِلَّا أَنِّي قَدْ هَيَّأْتُ كَلَامًا قَدْ أَعْجَبَنِي خَشِيتُ أَنْ لَا يَبْلُغَهُ أَبُو بَكْرٍ ثُمَّ تَكَلَّمَ أَبُو بَكْرٍ فَتَكَلَّمَ أَبْلَغَ النَّاسِ فَقَالَ فِي كَلَامِهِ: نَحْنُ الْأَمْرَاءُ وَأَنْتُمْ الْوُزَرَاءُ. فَقَالَ حُبَابُ بْنُ الْمُنْذِرِ: لَا وَاللَّهِ لَا نَفْعَلُ، مِمَّنْ أَمِيرٌ، وَمِنْكُمْ أَمِيرٌ. فَقَالَ أَبُو بَكْرٍ: لَا، وَلَكِنَّا الْأَمْرَاءُ، وَأَنْتُمْ

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 ‘Ubaida bin Al-Jarrāh 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: ‘Muḥammad 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-Ḥanafiyya: I asked my father (‘Alī bin Abī Ṭālib), “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

الْوَزَرَءِ، هُمْ أَوْسَطُ الْعَرَبِ دَارًا، وَأَعْرَبُهُمْ أَحْسَابًا. فَيَايُوعَا عُمَرَ ابْنَ الْخَطَّابِ أَوْ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ. فَقَالَ عُمَرُ: بَلْ نُبَايِعُكَ أَنْتَ فَأَنْتَ سَيِّدُنَا وَخَيْرُنَا وَأَحْسَبُنَا إِلَى رَسُولِ اللَّهِ ﷺ. فَأَخَذَ عُمَرُ بِيَدِهِ فَيَايَعَهُ وَبَايَعَهُ النَّاسُ. فَقَالَ قَائِلٌ: قَتَلْتُمْ سَعْدَ بْنَ عُبَادَةَ، فَقَالَ عُمَرُ: قَتَلَهُ اللَّهُ. [راجع: ١٢٤٢]

٣٦٦٩ - وَقَالَ عَبْدُ اللَّهِ بْنُ سَالِمٍ عَنِ الزُّبَيْدِيِّ، قَالَ عَبْدُ الرَّحْمَنِ بْنُ الْقَاسِمِ: أَخْبَرَنِي أَبِي الْقَاسِمُ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: شَخَّصَ بَصَرُ النَّبِيِّ ﷺ ثُمَّ قَالَ: «فِي الرَّفِيقِ الْأَعْلَى» ثَلَاثًا وَقَصَّ الْحَدِيثَ، قَالَتْ عَائِشَةُ: فَمَا كَانَتْ مِنْ خُطْبَتَيْهِمَا مِنْ خُطْبَةٍ إِلَّا نَفَعَ اللَّهُ بِهَا، لَقَدْ خَوَّفَ عُمَرَ النَّاسَ وَإِنَّ فِيهِمْ لِنِيفَاقًا فَرَدَّهُمُ اللَّهُ بِذَلِكَ. [راجع: ١٢٤١]

٣٦٧٠ - ثُمَّ لَقَدْ بَصَرَ أَبُو بَكْرٍ النَّاسَ الْهُدَى وَعَرَفَهُمُ الْحَقَّ الَّذِي عَلَيْهِمْ وَخَرَجُوا بِهِ يَتْلُونَ ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ إِلَى ﴿الشُّكْرِينَ﴾. [راجع: ١٢٤٢]

٣٦٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ: حَدَّثَنَا جَامِعُ بْنُ أَبِي رَاشِدٍ: حَدَّثَنَا أَبُو يَعْلَى، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: قُلْتُ لِأَبِي: أَيُّ

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

3672. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: 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. Allāh'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-Hudair 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]

النَّاسِ خَيْرٌ بَعْدَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَبُو بَكْرٍ، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: ثُمَّ عُمَرُ. وَخَشِيْتُ أَنْ يَقُولَ: عُثْمَانُ، قُلْتُ: ثُمَّ أَنْتَ؟ قَالَ: مَا أَنَا إِلَّا رَجُلٌ مِنَ الْمُسْلِمِينَ.

٣٦٧٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، حَتَّى إِذَا كُنَّا بِالْبَيْدَاءِ أَوْ بِذَاتِ الْجَيْشِ انْقَطَعَ عِقْدٌ لِي فَأَقَامَ رَسُولُ اللَّهِ ﷺ عَلَى التَّمَاسِيهِ وَأَقَامَ النَّاسُ مَعَهُ وَلَيْسُوا عَلَى مَاءٍ وَلَيْسَ مَعَهُمْ مَاءٌ فَاتَى النَّاسَ أَبَا بَكْرٍ، فَقَالُوا: أَلَا تَرَى مَا صَنَعَتْ عَائِشَةُ؟ أَقَامَتْ بِرَسُولِ اللَّهِ ﷺ وَبِالنَّاسِ مَعَهُ. وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ، فَجَاءَ أَبُو بَكْرٍ وَرَسُولُ اللَّهِ ﷺ وَاضَعَ رَأْسَهُ عَلَى فَخِذِي قَدْ نَامَ فَقَالَ: حَبَسَتْ رَسُولُ اللَّهِ ﷺ وَالنَّاسَ، وَلَيْسُوا عَلَى مَاءٍ، وَلَيْسَ مَعَهُمْ مَاءٌ؟ قَالَتْ: فَعَاتَبَنِي وَقَالَ مَا شَاءَ اللَّهُ أَنْ يَقُولَ وَجَعَلَ يَطْعَمُنِي بِيَدِهِ فِي خَاصِرَتِي فَلَا يَمْنَعُنِي مِنَ التَّحْرُكِ إِلَّا مَكَانَ رَسُولِ اللَّهِ ﷺ عَلَى فَخِذِي. فَنَامَ رَسُولُ اللَّهِ ﷺ حَتَّى أَصْبَحَ عَلَى غَيْرِ مَاءٍ فَأَنْزَلَ اللَّهُ آيَةَ التَّيْمُمِ فَتَيَمَّمُوا. فَقَالَ أُسَيْدُ بْنُ

الْحَضِيرِ: مَا هِيَ بِأَوَّلِ بَرَكَتِكُمْ يَا آلَ أَبِي بَكْرٍ، فَقَالَتْ عَائِشَةُ: فَبَعَثْنَا الْبَعِيرَ الَّذِي كُنْتُ عَلَيْهِ فَوَجَدْنَا الْعِقْدَ تَحْتَهُ.

[راجع: ٣٣٤]

3673. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (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."⁽¹⁾

٣٦٧٣ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ: سَمِعْتُ ذَكَوَانَ يُحَدِّثُ عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا تَسْبُوا أَصْحَابِي فَلَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا مَا بَلَغَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَةً».

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

3674. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ 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 Bi'r Arīs. 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 Arīs 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 مَسْكِينٍ أَبُو الْحَسَنِ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ، عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ قَالَ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ. ثُمَّ خَرَجَ فَقُلْتُ: لَا لَزِمَنَّ رَسُولَ اللَّهِ ﷺ وَلَا كُونَنَّ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ وَوَجَّهَ هَاهُنَا، فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ حَتَّى دَخَلَ بِئْرَ أَرِيْسِ فَجَلَسْتُ عِنْدَ الْبَابِ وَبَابُهَا 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

حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ فَتَوَضَّأَ فَمَشَتْ إِلَيْهِ، فَإِذَا هُوَ جَالِسٌ عَلَى بئرِ أَرِيْسٍ وَتَوَسَّطَ قَفَّهَا وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبئرِ فَسَلَّمْتُ عَلَيْهِ ثُمَّ انصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ فَقُلْتُ: لَأَكُونَنَّ بَوَابًا لِلنَّبِيِّ ﷺ 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: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ»، فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، فَدَخَلَ أَبُو بَكْرٍ فَجَلَسَ عَن يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ وَدَلَّى رِجْلَيْهِ فِي الْبئرِ كَمَا صَنَعَ النَّبِيُّ ﷺ وَكَشَفَ عَنْ سَاقَيْهِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ وَقَدْ تَرَكْتُ أُخِي يَتَوَضَّأُ وَيَلْحَقْنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ خَيْرًا، يُرِيدُ أَحَاهُ، يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ. ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ، فَقُلْتُ: هَذَا عُمَرُ بْنُ الْخَطَّابِ يَسْتَأْذِنُ فَقَالَ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْجَنَّةِ» فَجِئْتُ فَقُلْتُ لَهُ: ادْخُلْ وَبَشِّرْكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْقَفِّ

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’id bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”

عَنْ يَسَارِهِ وَدَلَّى رَجُلَيْهِ فِي الْبَيْتِ. ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنَّ يُرِيدُ اللَّهُ بِفُلَانٍ خَيْرًا يَأْتِي بِهِ، فَجَاءَ إِنْسَانٌ يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عَثْمَانُ بْنُ عَفَّانَ. فَقُلْتُ: عَلَى رِسْلِكَ، فَجِئْتُ إِلَى النَّبِيِّ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «إِذْنُ لَهُ وَبَشْرُهُ بِالْحِجَّةِ عَلَى بَلْوَى تُصِيبُهُ»، فَجِئْتُهُ فَقُلْتُ لَهُ: إِذْخُلْ وَبَشْرَكَ رَسُولُ اللَّهِ ﷺ بِالْحِجَّةِ عَلَى بَلْوَى تُصِيبُكَ، فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئًا فَجَلَسَ وَجَاهَهُ مِنَ الشَّقِّ الْآخِرِ.

قَالَ شَرِيكَ: قَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوْلَتْهَا قُبُورَهُمْ. [انظر:

[٣٦٩٣، ٣٦٩٥، ٦٢٦١، ٧٠٩٧، ٧٢٦٢]

3675. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ once climbed the mountain of Uḥūd with Abū Bakr, ‘Umar and ‘Uthmān. The mountain shook with them. The Prophet ﷺ said (to the mountain), “Be firm, O Uḥūd! For on you there are no more than a Prophet, a *Ṣiddiq* and two martyrs.”

٣٦٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَنَاهُمْ أَنَّ النَّبِيَّ ﷺ صَعِدَ أُحُدًا وَأَبُو بَكْرٍ وَعُمَرُ وَعَثْمَانُ فَرَجَفَ بِهِمْ فَقَالَ: «إِثْبَتْ أُحُدُ فَإِنَّمَا عَلَيْكَ نَبِيٌّ وَصِدِّيقٌ وَشَهِيدَانِ». [انظر: ٣٦٨٦، ٣٦٩٧]

3676. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: 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 أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ: أَنَّ عَبْدِ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا عَلَى بِنْرِ أَنْزِعُ مِنْهَا جَاءَنِي أَبُو بَكْرٍ وَعُمَرُ، فَأَخَذَ أَبُو بَكْرٍ الدَّلْوَ، فَتَرَاعَ ذَنْبًا أَوْ ذَنْبَيْنِ، 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.”)

نَزَعِهِ ضَعْفَ وَاللَّهِ يَغْفِرُ لَهُ، ثُمَّ أَحَدَهَا ابْنُ الْخَطَّابِ مِنْ يَدِ أَبِي بَكْرٍ فَاسْتَحَالَتْ فِي يَدِهِ غَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَّهُ، فَفَزَعَ حَتَّى ضَرَبَ النَّاسُ بِعَطْنِ. قَالَ وَهَبٌ: الْعَطْنُ مَبْرُكُ الْإِبِلِ، يَقُولُ: حَتَّى رَوَيْتِ الْإِبِلُ فَأَنَاخَتْ. [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 يُونُسَ: حَدَّثَنَا عُمَرُ بْنُ سَعِيدِ بْنِ أَبِي الْحُسَيْنِ الْمَكِّيُّ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنِّي لَوَاقِفٌ فِي قَوْمٍ، يَدْعُونَ اللَّهَ لِعُمَرَ بْنِ الْخَطَّابِ، وَقَدْ وُضِعَ عَلَى سَرِيرِهِ، إِذَا رَجُلٌ مِنْ خَلْفِي قَدْ وَضَعَ مِرْفَقَهُ عَلَى مَنْكِبِي يَقُولُ: يَرْحَمُكَ اللَّهُ إِنْ كُنْتُ لِأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ لِأَنِّي كَثِيرًا مِمَّا كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «كُنْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَفَعَلْتُ وَأَبُو بَكْرٍ وَعُمَرُ، وَانْطَلَقْتُ وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لِأَرْجُو أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا، فَالْتَمْتُ 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*⁽¹⁾ did to Allāh’s Messenger ﷺ?” He said, “I saw ‘Uqba bin

٣٦٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَرِيدٍ الْكُوفِيُّ: حَدَّثَنَا الْوَلِيدُ، عَنِ الْأَوْزَاعِيِّ، عَنِ يَحْيَى بْنِ أَبِي كَثِيرٍ،

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

Abī Mu‘aiṭ coming to the Prophet ﷺ while he was offering *Ṣalāt* (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 الزُّبَيْرِ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو عَنْ أَشَدِّ مَا صَنَعَ الْمُشْرِكُونَ بِرَسُولِ اللَّهِ ﷺ، قَالَ: رَأَيْتُ عُقْبَةَ بْنَ أَبِي مُعَيْطٍ جَاءَ إِلَى النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَوَضَعَ رِدَاءً فِي عُنُقِهِ فَخَنَقَهُ بِهَا خَنْقًا شَدِيدًا فَجَاءَهُ أَبُو بَكْرٍ حَتَّى دَفَعَهُ عَنْهُ ﷺ فَقَالَ: ﴿أَنْقَتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكُمْ﴾. [انظر: ٥٨٥٦، ٤٨١٥]

(6) CHAPTER. The merits of ‘Umar bin Al-Khaṭṭāb Abī Ḥafṣ Al-Qurashī Al-‘Adawī رَضِيَ اللَّهُ عَنْهُ.

(٦) بَابُ مَنَاقِبِ عُمَرَ بْنِ الْخَطَّابِ أَبِي حَفْصِ الْقُرَشِيِّ الْمَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ

3679. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُما: The Prophet ﷺ said, “I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaiṣā’, Abū Tālḥa’s wife. I heard footsteps. I asked, ‘Who is it?’ Somebody said, ‘It is Bilāl.’ 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) *Ghāira*⁽¹⁾ (and gave up the thought).” ‘Umar said, “Let my parents be sacrificed for you, O Allāh’s Messenger! How dare I think of my *Ghāira* (self-respect) being offended by you?”

٣٦٧٩ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ الْمَاجِشُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْكِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِالرُّمَيْصَاءِ امْرَأَةِ أَبِي طَلْحَةَ، وَسَمِعْتُ خَشْفَةً فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: هَذَا بِلَالٌ، وَرَأَيْتُ قَصْرًا بِنَائِهِ جَارِيَةٌ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالَ: لِعُمَرَ، فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظَرَ إِلَيْهِ، فَذَكَرْتُ عَيْرَتَكَ»، فَقَالَ عُمَرُ: يَا أَبَايَ وَأُمَّيَ يَا رَسُولَ اللَّهِ أَعَلَيْكَ أَغَارٌ؟. [انظر:

[٧٠٢٤، ٥٢٢٦]

(1) (H. 3679) *Ghāira*: 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 رَضِيَ اللهُ عَنْهُ: 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 *Ghaira* (self-respect) and went away quickly." 'Umar wept and said, "O Allāh's Messenger! How dare I think of my *Ghaira* being offended by you?"

٣٦٨٠ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ إِذَا امْرَأَةٌ تَوَضَّأُ إِلَى جَانِبِ قَصْرِ فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَهُ فَوَلَّيْتُ مُدْبِرًا»، فَبَكَى عُمَرُ وَقَالَ: أَعْلَيْكَ أَغَارُ يَا رَسُولَ اللَّهِ؟. [راجع: ٣٢٤٢]

3681. Narrated Ḥamza'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) witness 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."

٣٦٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّلْتِ أَبُو جَعْفَرٍ الْكُوفِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حَمَزَةُ عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ شَرِبْتُ يَعْني اللَّبَنَ حَتَّى أَنْظَرَ إِلَى الرَّجِيِّ يَجْرِي فِي ظُفْرِي أَوْ فِي أَظْفَارِي، ثُمَّ نَاوَلْتُ عُمَرَ»، قَالُوا: فَمَا أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْعِلْمَ». [راجع: ٨٢]

3682. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُما: 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

٣٦٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرٍ: حَدَّثَنَا عُيَيْدُ اللَّهِ قَالَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ، عَنْ سَالِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ: «أُرَيْتُ فِي الْمَنَامِ أَنِّي أَنْزَعُ بِدَلْوٍ بَكْرَةً عَلَى قَلْبِي، فَجَاءَ أَبُو بَكْرٍ فَتَرَعَّ

satisfaction and watered their camels that knelt down there.”

ذُوبًا أَوْ ذُؤُوبَيْنِ نَزَعًا ضَعِيفًا وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ بْنُ الْخَطَّابِ فَاسْتَحَالَتْ غَرْبًا فَلَمْ أَرَ عَبْقَرِيًّا يَفْرِي فَرِيَّهُ حَتَّى رَوَى النَّاسُ وَضَرَبُوا بَعْطَنَ. قَالَ ابْنُ جُبَيْرٍ: الْعَبْقَرِيُّ: عِتَاقُ الزَّرَابِيِّ. وَقَالَ يَحْيَى: الزَّرَابِيُّ: الطَّنَافِسُ لَهَا خَمَلٌ رَقِيقٌ. ﴿مَبْنُوتٌ﴾: كَثِيرَةٌ. [راجع: ٣٦٣٤]

3683. Narrated Sa'd bin Abi Waqqās: 'Umar bin Al-Khattāb asked permission of Allāh's Messenger ﷺ to see him while some Quraishī 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 sterner than Allāh's Messenger ﷺ." Then Allāh's Messenger ﷺ said, "O Ibn Al-Khattāb! By Him in Whose Hands my soul is! Never does Satan find you going on a way, but he takes me on a way other than yours."

٣٦٨٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ أَنَّ مُحَمَّدَ بْنَ سَعْدٍ أَخْبَرَهُ أَنَّ أَبَاهُ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: اسْتَأَذَنَ عُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ وَعِنْدَهُ نِسْوَةٌ مِنْ قُرَيْشٍ يُكَلِّمُنَهُ وَيَسْتَكْثِرُنَهُ، عَالِيَةً أَصْوَاتُهُنَّ عَلَى صَوْتِهِ، فَلَمَّا اسْتَأَذَنَ عُمَرُ قُمْنَ فَبَادَرْنَ الْحِجَابَ فَأَذِنَ لَهُ رَسُولُ اللَّهِ ﷺ فَدَخَلَ عُمَرُ وَرَسُولُ اللَّهِ ﷺ يَضْحَكُ فَقَالَ عُمَرُ: أَضْحَكَكَ اللَّهُ سِنَّكَ يَا رَسُولَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «عَجِئْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي قَلَمًا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»

قَالَ عُمَرُ: فَأَنْتَ أَحَقُّ أَنْ يَهَيَّنَ يَا رَسُولَ اللَّهِ، ثُمَّ قَالَ عُمَرُ: يَا عَدَوَاتِ أَنْفُسِهِنَّ، أَنْتَهِنِّي وَلَا تَهَيَّنَ رَسُولَ اللَّهِ ﷺ؟ فَقُلْنَ: نَعَمْ، أَنْتَ أَفْظُ وَأَغْلَظُ مِنْ رَسُولِ اللَّهِ ﷺ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِيهَأْ يَا ابْنَ الْخَطَابِ، وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ سَالِكًا فَجَأًا قَطُّ إِلَّا سَلَكَ فَجَأًا غَيْرَ فَجْكَ».

[راجع: ٣٢٩٤]

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

٣٦٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ قَالَ: قَالَ عَبْدُ اللَّهِ: مَا زِلْنَا أَعْرَءَ مُنْذُ أَسْلَمَ عُمَرُ. [انظر: ٣٨٦٣]

3685. Narrated Ibn 'Abbās رضي الله عنهما: 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 Ṭālib. '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 اللَّهِ: أَخْبَرَنَا عُمَرُ بْنُ سَعِيدٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ: أَنَّهُ سَمِعَ ابْنَ عَبَّاسٍ يَقُولُ: وَضَعَ عُمَرُ عَلَى سَرِيرِهِ فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُصَلُّونَ قَبْلَ أَنْ يُرْفَعَ وَأَنَا فِيهِمْ، فَلَمْ يَرُعْنِي إِلَّا رَجُلٌ آخِذٌ مَنَكِبِي فَإِذَا عَلَيَّ بْنُ أَبِي طَالِبٍ فَتَرَخَمَ عَلَيَّ عُمَرُ وَقَالَ: مَا خَلَفْتَ أَحَدًا أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ مِنْكَ، وَإِنَّمَا اللَّهُ إِنْ كُنْتُ لِأُظُنُّ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ. وَحَسِبْتُ أَنِّي كُنْتُ كَثِيرًا أَسْمَعُ النَّبِيَّ ﷺ يَقُولُ: «ذَهَبْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ. وَدَخَلْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

وَوَخَّرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ.

[راجع: ٣٦٧٧]

3686. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ ascended the mountain of Uḥud and he was accompanied by Abū Bakr, 'Umar and 'Uthmān. The mountain shook beneath them. The Prophet ﷺ struck it with his foot and said, "O Uḥud! Be firm, for on you there is none but a Prophet, a *Ṣiddiq* and two martyrs."

٣٦٨٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ قَالَ وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ سَوَاءٍ وَكِهِمَسُ بْنُ الْمِنْهَالِ قَالَا: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: صَعَدَ النَّبِيُّ ﷺ إِلَى أَحَدَا وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَحَفَ بِهِمْ فَضْرَبَهُ بِرِجْلِهِ وَقَالَ: «أَتَيْتُ أَحَدًا 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 Allāh's Messenger ﷺ died, I have never seen anybody more serious, hard working and generous than 'Umar bin Al-Khattāb (till the end of his life)."

٣٦٨٧ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ تَابَ: حَدَّثَنِي عُمَرُ هُوَ ابْنُ مُحَمَّدٍ، أَنَّ زَيْدَ بْنَ أَسْلَمَ حَدَّثَهُ عَنْ أَبِيهِ قَالَ: سَأَلَنِي ابْنُ عُمَرَ عَنْ بَعْضِ شَأْنِهِ يَعْنِي عُمَرَ فَأَخْبَرْتُهُ فَقَالَ: مَا رَأَيْتُ أَحَدًا قَطُّ بَعْدَ رَسُولِ اللَّهِ ﷺ مِنْ جِنِّ قَبِضَ كَانَ أَجَدَّ وَأَجْوَدَ حَتَّى انْتَهَى مِنْ عُمَرَ بْنِ الْخَطَّابِ.

3688. Narrated Anas رَضِيَ اللهُ عَنْهُ: 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 Allāh 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 زَيْدٍ، عَمْرُ ثَابِتٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ عَنِ السَّاعَةِ، فَقَالَ: «مَتَى السَّاعَةُ؟ قَالَ: «وَمَاذَا أَعَدَدْتَ 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.

3689. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: 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 رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Among the nation (who lived) before you from Banī Isrāel, 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.”

3690. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: 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,

أَنْتَى أَحِبُّ اللهُ وَرَسُولَهُ ﷺ، فَقَالَ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قَالَ أَنَسٌ: فَمَا فَرَحْنَا بِشَيْءٍ فَرَحْنَا بِقَوْلِ النَّبِيِّ ﷺ: «أَنْتَ مَعَ مَنْ أَحْبَبْتَ». قَالَ أَنَسٌ: فَأَنَا أَحِبُّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرَ وَأَزْجُو أَنْ أَكُونَ مَعَهُمْ بِحُبِّي إِيَّاهُمْ وَإِنْ لَمْ أَعْمَلْ بِمِثْلِ أَعْمَالِهِمْ. [انظر: ٦١٦٧، ٦١٧١، ٧١٥٣]

٣٦٨٩ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَقَدْ كَانَ فِيمَا قَبْلَكُمْ مِنَ الْأُمَمِ مُحَدَّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ فَإِنَّهُ عُمَرُ». زَادَ زَكْرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ سَعْدٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَقَدْ كَانَ فِيْمَنْ كَانَ قَبْلَكُمْ مِنْ بَنِي إِسْرَائِيلَ رِجَالٌ يُكَلِّمُونَ مَنْ غَيْرِ أَنْ يَكُونُوا أَنْبِيَاءَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ فَعُمَرُ». قَالَ ابْنُ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: «مَنْ نَبِيٍّ وَلَا مُحَدَّثٍ». [راجع: ٣٤٦٩]

٣٦٩٠ - حَدَّثَنَا عَبْدُ اللهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنَا عُقَيْلٌ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: سَمِعْنَا أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «بَيْنَمَا

“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).⁽¹⁾ (See H. 2324, 3471 and 3663)

رَاعٍ فِي عَتَمِهِ عَدَا الذُّبُّ فَأَخَذَ مِنْهَا شَاةً فَطَلَبَهَا حَتَّى اسْتَقَدَّهَا فَالْتَفَتَ إِلَيْهِ الذُّبُّ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ؟ لَيْسَ لَهَا رَاعٍ غَيْرِي. فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ، فَقَالَ النَّبِيُّ ﷺ: «فِيَّيْ أُوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ». وَمَا تَمَّ أَبُو بَكْرٍ وَعُمَرُ.

[راجع: ٢٣٢٤]

3691. Narrated Abū Sa‘īd Al-Khudrī رضي الله عنه: 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 يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ ابْنِ حَنِيْفٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ النَّاسَ عَرَضُوا عَلَيَّ وَعَلَيْهِمْ قُمْصٌ فَمِنْهَا مَا يَبْلُغُ الثَّدْيَ، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ. وَعَرِضَ عَلَيَّ عُمَرُ

(1) (H. 3690) 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 Abu Sa‘īd Al-Khudrī رضي الله عنه (Vol. 3): Narrated Abu Sa‘īd Al-Khudrī 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 Muḥammad, 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 (Muḥammad ﷺ) and informed the whole story. Allāh’s Messenger ﷺ ordered for the proclamation of a congregational prayer (صلاة جامعة), 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-Khudri*).

وَعَلَيْهِ قَمِيصٌ اجْتَرَهُ»، قَالُوا: فَمَا
أَوْلَتْهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «الَّذِينَ».

[راجع: ٢٣]

3692. Narrated Al-Miswar bin Makhrama: When ‘Umar was stabbed, he showed signs of agony. Ibn ‘Abbās, 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 ‘Abbās), “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 تعالى 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 تعالى 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 عزَّ وجلَّ before I meet Him.”

٣٦٩٢ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمَسُورِ بْنِ مَخْرَمَةَ قَالَ: لَمَّا طَعَنَ عُمَرُ جَعَلَ يَأْلَمُ، فَقَالَ لَهُ ابْنُ عَبَّاسٍ، وَكَأَنَّهُ يُجِزَعُهُ: يَا أَمِيرَ الْمُؤْمِنِينَ وَلَيْتَ كَانَ ذَلِكَ لَقَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ فَأَحْسَنْتَ صُحْبَتَهُ ثُمَّ فَارَقْتَهُ وَهُوَ عَنكَ رَاضٍ. ثُمَّ صَحِبْتَ أَبَا بَكْرٍ فَأَحْسَنْتَ صُحْبَتَهُ، ثُمَّ فَارَقْتَهُ وَهُوَ عَنكَ رَاضٍ. ثُمَّ صَحِبْتَ صُحْبَتَهُمْ فَأَحْسَنْتَ صُحْبَتَهُمْ. وَلَيْتَ فَارَقْتَهُمْ لَتَفَارَقْتَهُمْ وَهُمْ عَنكَ رَاضُونَ. قَالَ: أَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَرِضَاهُ فَإِنَّ ذَلِكَ مَنِّ مِنَ اللَّهِ تَعَالَى مَنِّ بِهِ عَلَيَّ. وَأَمَّا مَا ذَكَرْتَ مِنْ صُحْبَةِ أَبِي بَكْرٍ وَرِضَاهُ فَإِنَّمَا ذَلِكَ مَنٌّ مِنَ اللَّهِ جَلَّ ذِكْرُهُ مَنِّ بِهِ عَلَيَّ، وَأَمَّا مَا تَرَى مِنْ جَزْعِي فَهُوَ مِنْ أَجْلِكَ، وَمِنْ أَجْلِ أَصْحَابِكَ، وَاللَّهُ لَوْ أَنَّ لِي طِلَاعَ الْأَرْضِ ذَهَبًا، لَأَفْتَدَيْتُ بِهِ مِنْ عَذَابِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ أَرَاهُ. قَالَ حَمَادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ ابْنِ عَبَّاسٍ: دَخَلْتُ عَلَى عُمَرَ. بِهَذَا.

3693. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: While I was with the Prophet ﷺ in one of the gardens of Al-Madīna, 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-Khattāb by the hand.

(7) CHAPTER. The virtues of 'Uthmān bin 'Affān Abī 'Amr Al-Qurashī رَضِيَ اللهُ 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 غِيَاثٍ: حَدَّثَنَا أَبُو عُثْمَانَ النَّهْدِيُّ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي حَائِطٍ مِنْ حِيْطَانِ الْمَدِينَةِ فَبَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ أَبُو بَكْرٍ فَبَشَّرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمِدَ اللهُ. ثُمَّ جَاءَ رَجُلٌ فَاسْتَفْتَحَ فَقَالَ النَّبِيُّ ﷺ: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ» فَفَتَحْتُ لَهُ، فَإِذَا هُوَ عُمَرُ فَأَخْبَرْتُهُ بِمَا قَالَ النَّبِيُّ ﷺ فَحَمِدَ اللهُ. ثُمَّ اسْتَفْتَحَ رَجُلٌ فَقَالَ لِي: «افْتَحْ لَهُ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى بَلْوَى تُصِيبُهُ»، فَإِذَا عُثْمَانُ فَأَخْبَرْتُهُ بِمَا قَالَ رَسُولُ اللهِ ﷺ فَحَمِدَ اللهُ ثُمَّ قَالَ: اللهُ الْمُسْتَعَانُ. [راجع: ٣٦٧٤]

٣٦٩٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي حَبِوَةُ قَالَ: حَدَّثَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبُدٍ أَنَّهُ سَمِعَ جَدَّهُ عَبْدَ اللهِ بْنَ هِشَامٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ وَهُوَ آخِذٌ بِيَدِ عُمَرَ بْنِ الْخَطَّابِ. [انظر: ٦٢٦٤، ٦٦٣٢]

(٧) بَابُ مَنَاقِبِ عُثْمَانَ بْنِ عَفَّانَ أَبِي عَمْرِو الْقُرَشِيِّ رَضِيَ اللهُ عَنْهُ

وقال النبي ﷺ: «مَنْ يَحْفِرْ بِئْرَ رُومَةَ فَلَهُ الْجَنَّةُ»، فَحَفَرَهَا عُثْمَانُ.

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

3695. Narrated Abū Mūsā رَضِيَ اللهُ 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).

وَقَالَ: «مَنْ جَهَّزَ جَيْشَ الْعُسْرَةِ فَلَهُ الْجَنَّةُ»، فَجَهَّزَهُ عُثْمَانُ.

٣٦٩٥ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أُتُوبٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي بِحِفْظِ بَابِ الْحَائِطِ فَجَاءَ رَجُلٌ يَسْتَأْذِنُ فَقَالَ: «إِذْنُ لِي وَبَشْرَةٌ بِالْجَنَّةِ»، فَإِذَا أَبُو بَكْرٍ. ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ فَقَالَ: «إِذْنُ لِي وَبَشْرَةٌ بِالْجَنَّةِ»، فَإِذَا عُمَرُ. ثُمَّ جَاءَ آخَرُ يَسْتَأْذِنُ فَسَكَتَ هُنَيْهَةً ثُمَّ قَالَ: «إِذْنُ لِي وَبَشْرَةٌ بِالْجَنَّةِ عَلَى بَلْوَى سَتُصِيبُهُ»، فَإِذَا عُثْمَانُ بْنُ عَفَّانَ. [راجع: ٣٦٧٤]

قَالَ حَمَادٌ: وَحَدَّثَنَا عَاصِمٌ الْأَحْوَلُ وَعَلِيُّ بْنُ الْحَكَمِ: سَمِعَا أَبَا عُثْمَانَ يُحَدِّثُ عَنْ أَبِي مُوسَى بِنَحْوِهِ. وَزَادَ فِيهِ عَاصِمٌ أَنَّ النَّبِيَّ ﷺ كَانَ قَاعِدًا فِي مَكَانٍ فِيهِ مَاءٌ قَدْ كَشَفَ عَنْ رُكْبَتَيْهِ أَوْ رُكْبَتَيْهِ فَلَمَّا دَخَلَ عُثْمَانُ غَطَّاهَا.

3696. Narrated 'Ubaidullāh bin 'Adi bin Al-Khiyār: Al-Miswar bin Makhrama 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 *Ṣalāt* (prayer) I said (to him), "I have something to say to you and it is a piece

٣٦٩٦ - حَدَّثَنِي أَحْمَدُ بْنُ شَيْبٍ بِنِ سَعِيدٍ: حَدَّثَنِي أَبِي عَنْ يُونُسَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّ عُبَيْدَ اللهِ بْنَ عَبْدِ بْنِ الْخِيَارِ أَخْبَرَهُ: أَنَّ الْمَسْوَرَةَ بْنَ مَخْرَمَةَ وَعَبْدَ الرَّحْمَنِ بْنَ الْأَسْوَدِ بْنِ عَبْدِ يَعُوْثَ قَالَا: مَا

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-Madīna) 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’du*” (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’a* (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 أَكْثَرَ النَّاسُ فِيهِ؟ فَصَدَدْتُ لِعُثْمَانَ
حَتَّى خَرَجَ إِلَى الصَّلَاةِ. قُلْتُ: إِنَّ
لِي إِلَيْكَ حَاجَةً وَهِيَ نَصِيحَةٌ لَكَ.
قَالَ: يَا أَيُّهَا الْمَرْءُ مِنْكَ - قَالَ
مَعْمَرٌ: أَرَأَيْتَ قَالَ: أَعُوذُ بِاللَّهِ مِنْكَ -
فَانْصَرَفْتُ فَرَجَعْتُ إِلَيْهِمَا إِذْ جَاءَ
رَسُولُ عُثْمَانَ فَأْتَيْتُهُ. فَقَالَ: مَا
نَصِيحَتُكَ؟ قُلْتُ: إِنَّ اللَّهَ سُبْحَانَهُ
بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ
الْكِتَابَ وَكُنْتُ مِمَّنْ اسْتَجَابَ لِلَّهِ
وَلِرَسُولِهِ ﷺ فَهَاجَرْتُ الْهَجْرَتَيْنِ،
وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ وَرَأَيْتَ
هَدْيَهُ. وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ
الْوَلِيدِ، قَالَ: أَدْرَكْتَ رَسُولَ اللَّهِ ﷺ؟
قُلْتُ: لَا، وَلَكِنْ خَلَصَ إِلَيَّ مِنْ
عِلْمِهِ مَا يَخْلُصُ إِلَى الْعَدْرَاءِ فِي
سِتْرِهَا. قَالَ: أَمَّا بَعْدُ فَإِنَّ اللَّهَ بَعَثَ
مُحَمَّدًا ﷺ بِالْحَقِّ، فَكُنْتُ مِمَّنْ
اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ ﷺ وَأَمَنْتُ بِمَا
بُعِثَ بِهِ وَهَاجَرْتُ الْهَجْرَتَيْنِ كَمَا
قَالَتْ: رَضِيتُ رَسُولَ اللَّهِ ﷺ
وَبِإِيعَانِهِ فِرَاقَهُ مَا عَصَيْتُهُ وَلَا عَشِيتُهُ
حَتَّى تَوَفَّاهُ اللَّهُ. ثُمَّ أَبُو بَكْرٍ مِثْلُهُ ثُمَّ
عُمَرُ مِثْلُهُ ثُمَّ اسْتُخْلِفْتُ، أَفَلَيْسَ لِي
مِنْ الْحَقِّ مِثْلُ الَّذِي لَهُمْ؟ قُلْتُ:
بَلَى، قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي
تَبَاهَى عَلَيْهَا؟ أَمَّا مَا ذَكَرْتَ مِنْ شَأْنِ

الْوَالِدِ فَسَنَأْخُذُ فِيهِ بِالْحَقِّ إِنْ شَاءَ اللَّهُ
تعالى. ثُمَّ دَعَا عَلِيًّا فَأَمَرَهُ أَنْ يَجْلِدَ
فَجَلَدَهُ ثَمَانِينَ. [انظر: ٣٨٧٢، ٣٩٢٧]

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

٣٦٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ
أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ:
صَعِدَ رَسُولُ اللَّهِ ﷺ أَحَدًا وَمَعَهُ أَبُو
بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَعْتُ فَقَالَ:
«اسْكُنْ أَحَدٌ - أَظَنَّهُ ضَرْبَهُ بِرِجْلِهِ -
فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ
وَشَهِيدَانِ». [راجع: ٣٦٧٥]

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.

٣٦٩٨ - حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ
بْنِ بَرِيخٍ: حَدَّثَنَا شَادَانُ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي زَمَنِ
النَّبِيِّ ﷺ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا،
ثُمَّ عَمَرَ ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ أَصْحَابَ
النَّبِيِّ ﷺ لَا نُفَاضِلُ بَيْنَهُمْ. [راجع:
٣١٣٠، ٣٦٥٥]

تَابَعَهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ
الْعَزِيزِ.

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

٣٦٩٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ
مَوْهَبٍ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ
وَحَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ:
مَنْ هَؤُلَاءِ الْقَوْمُ؟ قَالَ: هَؤُلَاءِ
قُرَيْشٌ، قَالَ: فَمَنْ الشَّيْخُ فِيهِمْ؟

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 Uḥud?" 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-Riḍwān* 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 Uḥud, 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-Riḍwān* 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-Riḍwān* 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."⁽¹⁾

Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān

قَالُوا: عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ: يَا ابْنَ عُمَرَ، إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثْتَنِي عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثْمَانَ قَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، فَقَالَ: تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ قَالَ: نَعَمْ، قَالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ، قَالَ: اللَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ: تَعَالَى أَبْيَنَ لَكَ. أَمَّا فِرَاؤُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَعَفَّرَ لَهُ. وَأَمَّا تَعْيِيْبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ». وَأَمَّا تَعْيِيْبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ»، فَضَرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: «هَذِهِ لِعُثْمَانَ». فَقَالَ لَهُ ابْنُ عُمَرَ: أَذْهَبَ بِهَا الْآنَ مَعَكَ.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ أَنَّ أَنَسَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِدَ 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 Uḥud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddiq*, and two martyrs."

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

3700. Narrated 'Amr bin Maimūn: I saw 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ a few days before he was stabbed in Al-Madīna. He was standing with Ḥudhaifa bin Al-Yamān and 'Uḥmān bin Ḥunaif 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 *Ṣalāt* (prayer) with *Takbīr*. 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 *Ṣalāt* (prayer). As soon as he said *Takbīr*, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab

أحداً وَمَعَهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ
فَرَجَفَ فَقَالَ اسْكُنْ أَحَدَ أَطْنَةِ ضَرْبِهِ
بِرَجْلِهِ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصَدِيقٌ
وَشَهِيدَانِ .

(٨) بَابُ قِصَّةِ الْبَيْعَةِ وَالْإِتِّفَاقِ عَلَى
عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ. وَفِيهِ
مَقْتُلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ
عَنْهُ.

٣٧٠٠ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ
حُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ:
رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ
قَبْلَ أَنْ يُصَابَ بِأَيَّامِ الْمَدِينَةِ وَوَقَفَ
عَلَى حَدِيثَةِ بِنِ الْيَمَانِ وَعُثْمَانَ بْنِ
حُنَيْنٍ، قَالَ: كَيْفَ فَعَلْتُمَا؟ أَتَخَافَانِ
أَنْ تَكُونَا قَدْ حَمَلْتُمَا الْأَرْضَ مَا لَا
تُطِيقُ؟ قَالَا: حَمَلْنَاهَا أَمْرًا هِيَ لَهُ
مُطِيقَةٌ، مَا فِيهَا كَبِيرٌ فَضَّل. قَالَ:
انظُرَا أَنْ تَكُونَا حَمَلْتُمَا الْأَرْضَ مَا لَا
تُطِيقُ، قَالَ: قَالَا: لَا، فَقَالَ عُمَرُ:
لَيْتَ سَلَّمَنِي اللهُ تَعَالَى لِأَدَعَرَ أَرَامِلَ
أَهْلِ الْعِرَاقِ لَا يَحْتَجِّجَنَ إِلَى رَجُلٍ
بَعْدِي أَبَدًا، قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا
رَابِعَةٌ حَتَّى أُصِيبَ، قَالَ: إِنِّي لَقَاتِمٌ،
مَا بَيْنِي وَبَيْنَهُ إِلَّا عَبْدُ اللهِ بْنُ عَبَّاسٍ
عِدَاةٌ أُصِيبَ وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَّيْنِ
قَالَ: اسْتَوْوَا، حَتَّى إِذَا لَمْ يَرَ فِيهِنَّ
خَلًّا تَقَدَّمَ فَكَبَّرَ، وَرَبَّمَا قَرَأَ بِسُورَةِ

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-Raḥmān bin 'Aūf and let him lead the *Ṣalāt* (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-Raḥmān bin 'Aūf led the people in a short *Ṣalāt* (prayer). When they finished the *Ṣalāt* (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-Madīna." 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

يُوسُفَ أَوْ النَّحْلِ أَوْ نَحْوِ ذَلِكَ فِي الرَّكْعَةِ الْأُولَى حَتَّى يَجْتَمَعَ النَّاسُ. فَمَا هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي أَوْ أَكَلَنِي الْكَلْبُ، حِينَ طَعَنَهُ، فَطَارَ الْعِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ، لَا يَمُرُّ عَلَى أَحَدٍ يَمِينًا وَلَا شِمَالًا إِلَّا طَعَنَهُ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ سَبْعَةٌ. فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْسًا فَلَمَّا ظَنَّ الْعِلْجُ أَنَّهُ مَأْخُودٌ نَحَرَ نَفْسَهُ. وَتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى. وَأَمَّا نَوَاحِي الْمَسْجِدِ فَإِنَّهُمْ لَا يَذْرُؤُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ: سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ صَلَاةً خَفِيفَةً. فَلَمَّا انْصَرَفُوا قَالَ: يَا ابْنَ عَبَّاسِ، انظُرْ مَنْ قَتَلَنِي فَجَالَ سَاعَةً ثُمَّ جَاءَ فَقَالَ: غُلَامٌ مُغْيِرَةٌ، قَالَ: الصَّنْعُ؟ قَالَ: نَعَمْ، قَالَ: قَاتَلَهُ اللَّهُ، لَقَدْ أَمَرْتُ بِهِ مَعْرُوفًا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدْعِي الْإِسْلَامَ، قَدْ كُنْتُ أَنْتَ وَأَبُوكَ تُجَبَّانِ أَنْ تَكْتُمُوا الْعُلُوجَ بِالْمَدِينَةِ، وَكَانَ الْعَبَّاسُ أَكْثَرُهُمْ رَقِيقًا، فَقَالَ: إِنْ شِئْتَ فَعَلْتُ، أَيُّ 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 Banī '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-Khattāb asks the permission to be buried with his two companions (i.e., the Prophet ﷺ and Abū

وَصَلُّوا فَيَلْتَكُمُ وَحَجُّوا حَجَّكُمْ؟ فَاحْتَمِلْ إِلَى بَيْتِهِ فَاَنْطَلَقْنَا مَعَهُ وَكَأَنَّ النَّاسَ لَمْ نُنْصِبُهُمْ مُصِيبَةً قَبْلَ يَوْمِيذٍ. فَقَائِلٌ يَقُولُ: لَا بَأْسَ، وَقَائِلٌ يَقُولُ: أَخَافُ عَلَيْهِ. فَأْتِي بِبَيْدٍ فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ. ثُمَّ أَتَيْ بِلَبِنٍ فَشَرِبَ فَخَرَجَ مِنْ جَوْفِهِ. فَعَرَفُوا أَنَّهُ مَيِّتٌ فَدَخَلْنَا عَلَيْهِ، وَجَاءَ النَّاسُ يُثْنُونَ عَلَيْهِ. وَجَاءَ رَجُلٌ شَابٌّ فَقَالَ: أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَقَدِمَ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ وُلِّيتَ فَعَدَلْتَ، ثُمَّ شَهَادَةٌ. قَالَ: وَدِدْتُ أَنَّ ذَلِكَ كَفَافٌ لَا عَلَيَّ وَلَا لِي. فَلَمَّا أَدْبَرَ إِذَا إِزَارُهُ يَمَسُّ الْأَرْضَ. قَالَ: رُدُّوا عَلَيَّ الْعُلَامَ، قَالَ: ابْنِ أَخِي، ارْفَعْ ثَوْبَكَ. فَإِنَّهُ أَنْقَى لِثَوْبِكَ، وَأَنْقَى لِرَبِّكَ. يَا عَبْدَ اللَّهِ بْنَ عُمَرَ: انْظُرْ مَا ذَا عَلَيَّ مِنَ الدَّيْنِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وَثَمَانِينَ أَلْفًا أَوْ نَحْوَهُ. قَالَ: إِنْ وَفَى لَهُ مَا لِي عُمَرَ فَأَدِّهِ مِنْ أَمْوَالِهِمْ وَإِلَّا فَسَلْ فِي بَيْتِي عَدِيَّ بْنَ كَعْبٍ فَإِنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلْ فِي قُرَيْشٍ وَلَا تَعْدُهُمْ إِلَى غَيْرِهِمْ فَأَدِّ عَنِّي هَذَا الْمَالَ. انْطَلِقْ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ: يَقْرَأُ عَلَيْكَ عُمَرُ السَّلَامَ، وَلَا تَقُلْ: أَمِيرُ الْمُؤْمِنِينَ، فَإِنِّي لَسْتُ الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا، وَقُلْ: يَسْتَأْذِنُ

Bakr).” Abdullah greeted ‘Aishah 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 ‘Aishah 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 Ḥaṣṣa (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, Ṭalḥa, Sa’d and ‘Abdur-Raḥmān (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

عَمْرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَسَلَّمَ وَاسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي فَقَالَ: يَفْرَأُ عَلَيْكَ عَمْرُ بْنُ الْخَطَّابِ السَّلَامَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلَا أُورِثُهُ بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ: هَذَا عَبْدُ اللَّهِ بْنُ عَمَرَ قَدْ جَاءَ. قَالَ: ارْفَعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ. فَقَالَ: مَا لَدَيْكَ؟ قَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ، أَذِنْتَ. قَالَ: الْحَمْدُ لِلَّهِ، مَا كَانَ شَيْءَ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاخْمِلُونِي ثُمَّ سَلِّمْ فَقُلْ: يَسْتَأْذِنُ عَمْرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنْتَ لِي فَأَدْخِلُونِي، وَإِنْ رَدَدْتَنِي رُدُونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالنِّسَاءُ تَسِيرُ مَعَهَا فَلَمَّا رَأَيْنَاهَا قُمْنَا. فَوَلَجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ سَاعَةً. وَاسْتَأْذَنَ الرَّجَالُ فَوَلَجَتْ دَاخِلًا لَهُمْ فَسَمِعْنَا بَكَاءَهَا مِنَ الدَّاخِلِ. فَقَالُوا: أَوْصِ يَا أَمِيرَ الْمُؤْمِنِينَ، اسْتَخْلِفْ. قَالَ: مَا أَجِدُ أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّتْرِ أَوْ الرَّهْطِ الَّذِينَ تُوْفِّي رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. فَسَمَى عَلِيًّا وَعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ. وَقَالَ: يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عَمَرَ، وَلَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ كَهَيْئَةِ

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-Madīna 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-Arāb* (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 protectees (i.e., *Dhimmi*) 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 (‘*Āishah*) and said, “‘Umar bin Al-*Khattāb* asks for the permission.” ‘*Āishah* 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-Raḥmān said, “Reduce the candidates for rulership to three of you.” Az-Zubair said, “I give up

التَّعْزِيَةَ لَهُ. فَإِنْ أَصَابَتِ الْإِمْرَةَ سَعَدْنَا فَهُوَ ذَلِكَ، وَإِلَّا فَلَيْسَتَعْنِ بِهِ أَيْكُم مَّا أَمْرٌ فَإِنِّي لَمْ أَعْزِلْهُ مِنْ عَجْزٍ وَلَا خِيَانَةٍ. وَقَالَ: أَوْصِيي الْحَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسِيئِهِمْ. وَأَوْصِيهِ بِأَهْلِ الْأَمْصَارِ خَيْرًا، فَإِنَّهُمْ رِذَّةُ الْإِسْلَامِ وَجَبَاةُ الْمَالِ وَعَيْظُ الْعَدُوِّ. وَأَنْ لَا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ. وَأَوْصِيهِ بِالْأَعْرَابِ خَيْرًا، فَإِنَّهُمْ أَصْلُ الْعَرَبِ، وَمَادَّةُ الْإِسْلَامِ، أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ. وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِ اللَّهِ ﷺ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ. وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلَا يُكَلَّفُوا إِلَّا طَاقَتَهُمْ. فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَاَنْطَلَقْنَا نَمْشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، قَالَتْ: أَدْخِلُوهُ. فَأَدْخَلَ فَوَضَعَ هُنَالِكَ مَعَ صَاحِبِيهِ. فَلَمَّا فُرِغَ مِنْ ذَمِّهِ اجْتَمَعَ هُوَ وَالرَّهْطُ فَقَالَ عَبْدُ الرَّحْمَنِ: اجْعَلُوا إِلَى ثَلَاثَةٍ مِنْكُمْ فَقَالَ الرَّبِيعِيُّ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ، فَقَالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عُمَانَ. وَقَالَ

my right to 'Alī.' Ṭalḥa said, "I give up my right to 'Uṭhmān," Sa'd said, "I give up my right to 'Abdur-Raḥmān bin 'Aūf." 'Abdur-Raḥmān then said (to 'Uṭhmān 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., 'Uṭhmān and 'Alī) kept silent. 'Abdur-Raḥmān 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-Raḥmān 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 'Uṭhmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uṭhmān) aside and said the same to him. When 'Abdur-Raḥmān secured (their agreement to) this covenant, he said, "O 'Uṭhmān! Raise your hand." So he (i.e., 'Abdur-Raḥmān) gave him (i.e., 'Uṭhmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madīna gave him the *Bai'a*.

(9) CHAPTER. The merits of 'Alī bin Abī Ṭālib Al-Qurashī Al-Hāshimī, Abul-Ḥasan 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: Allāh's Messenger ﷺ said, "Tomorrow I will

سَعِدُ: فَذَجَعْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ: أَيُّكُمْ تَبْرَأُ مِنْ هَذَا الْأَمْرِ فَتَجْعَلُهُ إِلَيْهِ وَاللَّهِ عَلَيْهِ وَكَذَا الْإِسْلَامُ لَيَنْظُرَنَّ أَفْضَلَهُمْ فِي نَفْسِهِ. فَأُسْكِبْتَ الشَّيْخَانَ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَفَتَجْعَلُونَهُ إِلَيَّ وَاللَّهِ عَلَيَّ أَنْ لَا أَلُوَ عَنْ أَفْضَلِكُمْ؟ قَالَا: نَعَمْ. فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ: لَكَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ ﷺ وَالْقَدَمُ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتُ، فَاللَّهُ عَلَيْكَ لَيْتِنِ أَمَرْتُكَ لَتَعْدِلَنَّ وَلَيْتِنِ أَمَرْتُ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ ثُمَّ خَلَا بِالْآخِرِ فَقَالَ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا أَخَذَ الْمِيثَاقَ قَالَ: أَرْفَعُ يَدَكَ يَا عُثْمَانُ، فَبَايَعَهُ وَبَايَعَ لَهُ عَلِيٌّ، وَوَلَجَ أَهْلُ الدَّارِ فَبَايَعُوهُ.

[راجع: ١٣٩٢]

(٩) بَابُ مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ الْقُرَشِيِّ الْهَاشِمِيِّ أَبِي الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ

وقال النبي ﷺ لعلي: «أنت مني وأنا منك».

وقال عمر: توفني رسول الله ﷺ وهو عنه راضٍ.

٣٧٠١ - حَدَّثَنَا قُتَيْبَةُ 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 Ṭālib?” 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

حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ»، قَالَ: قَبَاتِ النَّاسُ يَدُوكونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ. قَالَ: «فَارْسِلُوا إِلَيْهِ فَأُتُونِي بِهِ». فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ فَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَهُمْ يَكُنُّ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفِذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

٣٧٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَخَرَجَ عَلَيَّ فَلِحَقَّ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا 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.

«لَأُعْطِيَنَّ الرَّايَةَ أَوْ لِيَأْخُذَنَّ الرَّايَةَ عَدَا رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ - أَوْ قَالَ: يُحِبُّ اللهُ وَرَسُولُهُ - يَفْتَحُ اللهُ عَلَيَّ يَدِيهِ». فَإِذَا نَحْنُ بِعَلِيِّ وَمَا نَزَّجُوهُ فَقَالُوا: هَذَا عَلِيُّ فَأَعْطَاهُ رَسُولُ اللهِ ﷺ الرَّايَةَ فَفَتَحَ اللهُ 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 Fāṭima and then came out and slept in the mosque. The Prophet ﷺ asked Fāṭima, ‘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 of 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 اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ: هَذَا فُلَانٌ، لِأَمِيرِ الْمَدِينَةِ، يَدْعُو عَلِيًّا عِنْدَ الْمِنْبَرِ قَالَ: فَيَقُولُ مَاذَا؟ قَالَ: يَقُولُ لَهُ: أَبُو تُرَابٍ، فَضَحِكَ وَقَالَ: وَاللَّهِ مَا سَمَاءُ إِلَّا النَّبِيُّ ﷺ وَمَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْهُ. فَاسْتَطَعَمْتُ الْحَدِيثَ سَهْلًا. وَقُلْتُ: يَا أَبَا عَبَّاسٍ كَيْفَ ذَلِكَ؟ قَالَ: دَخَلَ عَلِيُّ عَلَى فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَبَعَ فِي الْمَسْجِدِ فَقَالَ النَّبِيُّ ﷺ: «أَيْنَ ابْنُ عَمِّكَ؟» قَالَتْ: فِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ، فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ» مَرَّتَيْنِ. [راجع: ٤٤١]

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

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ:

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."

3705. Narrated 'Alī رضي الله عنه: Fāṭima رضي الله عنها 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. 'Aīshah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, 'Aīshah informed him about Fāṭima'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 *Alḥamdu lillāh* thirty-three time⁽¹⁾ for that is better for you both than a servant."

جاء رجل إلى ابن عمر فسأله عن عثمان فذكر عن محاسن عمله، قال: لعل ذلك يسوك، قال: نعم، قال: فأرغم الله بأنفك. ثم سأله عن علي فذكر محاسن عمله، قال: هو ذلك، بيته أوسط بيوت النبي ﷺ ثم قال: لعل ذلك يسوءك؟ قال: أجل، قال: فأرغم الله بأنفك، انطلق فاجهد علي جهدي. [راجع: ٣١٣٠]

٣٧٠٥ - حدثنا محمد بن بشر: حدثنا غندر: حدثنا شعبة، عن الحكم قال: سمعت ابن أبي ليلى قال: حدثنا علي: أن فاطمة عليها السلام شكت ما تلقى من أثر الرحي، فأتى النبي ﷺ بسبني فانطلقت فلم تجده فوجدت عائشة فأخبرتها. فلما جاء النبي ﷺ أخبرته عائشة بمجيء فاطمة فجاء النبي ﷺ إلينا وقد أخذنا مضاجعنا فذهبت لأقوم، فقال: على مكانكما. فقعد بيننا، حتى وجدت برد قدميه على صدري، وقال: «ألا أعلمكما خيراً مما سألتما؟ إذا أخذتما مضاجعكما فكبران ثلاثاً وثلاثين، وسبحان ثلاثاً وثلاثين، وتحمدان ثلاثاً وثلاثين، فهو خير لكم من خادم». [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 'Alī, "Will you not be pleased from this that you are to me like Harūn (Aaron) was to Mūsa (Moses)?"

٣٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : عَنْ سَعْدِ
قَالَ : سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ
أَبِيهِ قَالَ : قَالَ النَّبِيُّ ﷺ لِعَلِيِّ : «أَمَا
تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَى ؟» . [انظر : ٤٤١٦]

3707. Narrated 'Ubaida : 'Alī رضي الله عنه 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 عَلِيُّ بْنُ الْجَعْدِ
قَالَ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَيُّوبَ ، عَنْ
ابْنِ سِيرِينَ ، عَنْ عُبَيْدَةَ ، عَنْ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ : أَفْضُوا كَمَا كُنْتُمْ
تَقْضُونَ فَإِنِّي أَكْرَهُ الْاِخْتِلَافَ حَتَّى
يَكُونَ النَّاسُ جَمَاعَةً ، أَوْ أُمُوتَ كَمَا
مَاتَ أَصْحَابِي . فَكَانَ ابْنُ سِيرِينَ
يَرَى أَنَّ عَامَّةَ مَا يُرَوَى عَنْ عَلِيٍّ
الْكَذِبُ .

(10) CHAPTER. The merits of Ja'far bin Abi Ṭālib Al-Hashimi رضي الله عنه

(١٠) بَابُ مَنَاقِبِ جَعْفَرِ بْنِ أَبِي
طَالِبِ الْهَاشِمِيِّ رَضِيَ اللَّهُ عَنْهُ ،
وَقَالَ لَهُ النَّبِيُّ ﷺ : «أَشْبَهْتَ
خَلْقِي وَخُلُقِي» .

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

3708. Narrated Abū Hurairah رضي الله عنه : The people used to say, "Abū Hurairah narrates too many narrations." In fact, I used to keep close to Allāh'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'ānic 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 Abi Ṭālib. He used

٣٧٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي
بَكْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ
دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ ، عَنْ ابْنِ
أَبِي ذَيْبٍ ، عَنْ سَعِيدِ الْمَقْبُرِيِّ ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّاسَ
كَانُوا يَقُولُونَ : أَكْثَرَ أَبُو هُرَيْرَةَ ، وَإِنِّي
كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشَبْحِ بَطْنِي
حَتَّى لَا أَكُلَ الْخَمِيرَ ، وَلَا أَلْبَسَ
الْحَبِيرَ وَلَا يَخْدُمُنِي فُلَانٌ وَلَا فُلَانَةٌ .

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 أَلْصِقُ بَطْنِي بِالْحَضْبَاءِ مِنَ الْجُوعِ وَإِنْ كُنْتُ لَأَسْتَقْرِئُ الرَّجُلَ الْآيَةَ هِيَ مَعِيَ كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي. وَكَانَ أَحْيَرَ النَّاسِ لِلْمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ فَيَشُقُّهَا فَنَلْعَقُ مَا فِيهَا. [انظر: ٥٤٣٢]

3709. Narrated Ash-Sha'bī: Whenever Ibn 'Umar رضي الله عنهما greeted Ibn Ja'far, he used to say: "As-Salāmu-'Alaika (i.e., greetings of salutation and peace be on you) O son of Dhul-Janāhain (son of the two-winged person)."⁽¹⁾

٣٧٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرِ قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحِينَ.

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

(11) CHAPTER. The mention of Al-'Abbās bin 'Abdul-Muṭṭalib رضي الله عنه

(١١) بَابُ ذِكْرِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

3710. Narrated Anas رضي الله عنه: 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."⁽²⁾

٣٧١٠ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا فَحَطُوا

(1) (H. 3709) The Prophet ﷺ (in another *Hadīth*) said, "I saw Ja'far bin Abī Ṭālib 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 إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِبَنِيهَا
ﷺ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا
فَأَسْقِنَا. قَالَ: فَيُسْقَوْنَ. [راجع: ١٠١٠]

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

(١٢) بَابُ مَنَاقِبِ قَرَابَةِ رَسُولِ اللَّهِ ﷺ. وَمَنْقِبَةِ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتِ النَّبِيِّ ﷺ وَقَالَ النَّبِيُّ ﷺ: «فَاطِمَةُ سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ».

3711. Narrated 'Aishah: "Fāṭima عليها السلام 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-Madīna, and Fadak, and what remained of the *Khumus* (i.e., one-fifth) of the *Khaibar* booty.

٣٧١١ - حَدَّثَنَا أَبُو الِيمانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ، تَطْلُبُ صَدَقَةَ النَّبِيِّ ﷺ الَّتِي بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ. [راجع: ٣٠٩٢]

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 illallah* (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger," and added, "O Abū

٣٧١٢ - فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكْنَا فَهُوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ مِنْ هَذَا الْمَالِ - يَعْنِي مَا لَ اللَّهُ - لَيْسَ لَهُمْ أَنْ يَرِيدُوا عَلَى الْمَأْكُلِ»، وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ رَسُولِ اللَّهِ ﷺ الَّتِي كَانَتْ عَلَيْهَا فِي عَهْدِ النَّبِيِّ ﷺ وَلَأَعْمَلَنَّ فِيهَا بِمَا عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ. فَتَشْهَدُ عَلَيَّ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا يَا أَبَا

Bakr! We acknowledge your superiority.” Then he (i.e., ‘Ali) 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

بَكْرٍ فَضِيلَتِكَ، وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ ﷺ وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ٣٠٩٣]

٣٧١٣ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ ابْنِ عُمَرَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: ارْضُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. [انظر: ٣٧٥١]

٣٧١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمَسُورِ بْنِ مَحْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَعْضَبَهَا أَعْضَبَنِي».

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

٣٧١٦ - «فَقَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجْعِهِ الَّذِي تُوْفِّي فِيهِ فَبَكَتُ 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 رضي الله عنه

Ibn ‘Abbās said, “He (i.e., Az-Zubair) was the *Hawārī* (i.e., disciple) of the Prophet ﷺ. And the *Hawārīyyūn*⁽¹⁾ 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-Hārith. 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

فأخبرني أنني أول أهل بيته أتبعه فَصَحَّكَتُ». [راجع: ٣٦٢٤]

(١٣) بَابُ مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ

وقال ابن عباس: «هو حواري النبي ﷺ، وسمي الحواريون لبياض ثيابهم».

٣٧١٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مَرْوَانَ بْنُ الْحَكَمِ قَالَ: «أَصَابَ عَثْمَانَ بْنِ عَمَانَ رَضِيَ اللَّهُ عَنْهُ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ حَتَّى حَبَسَهُ عَنِ الْحَجِّ وَأَوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ، قَالَ: اسْتَخْلِفْ، قَالَ: وَقَالُوهُ؟ قَالَ: نَعَمْ. قَالَ: وَمَنْ؟ فَسَكَتَ فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرَ أَحْسَبُهُ الْحَارِثَ فَقَالَ: اسْتَخْلِفْ، فَقَالَ عَثْمَانُ: وَقَالُوا؟ فَقَالَ: نَعَمْ، قَالَ: وَمَنْ هُوَ؟ فَسَكَتَ، قَالَ: فَلَعَلَّهُمْ قَالُوا: إِنَّهُ الزُّبَيْرُ، قَالَ: نَعَمْ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَحَيْرُهُمْ مَا عَلِمْتُ، وَإِنْ كَانَ لِأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ». [انظر: ٣٧١٨]

٣٧١٨ - حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامِ: 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."

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

3720. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُمَا: 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.'"

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

بَنِ الْحَكَمِ: «كُنْتُ عِنْدَ عُثْمَانَ أَنَا هُ
رَجُلٌ فَقَالَ: اسْتَخْلِفَ قَالَ: وَقِيلَ
ذَلِكَ؟ قَالَ: نَعَمْ، الزُّبَيْرُ قَالَ: أَمَ وَاللَّهِ
إِنِّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ، ثَلَاثًا».

[راجع: ٣٧١٧]

٣٧١٩ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ ابْنُ
أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى،
عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ
النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا
وَإِنَّ حَوَارِيَّ الزُّبَيْرِ بَنِ الْعَوَّامِ».

[راجع: ٢٨٤٦]

٣٧٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ
مُحَمَّدٍ: أَنَا بِنَا عَبْدُ اللَّهِ أَخْبَرَنَا هِشَامُ
بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ
يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ
أَبِي سَلَمَةَ فِي النِّسَاءِ، فَتَنَظَّرْتُ فَإِذَا أَنَا
بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي
قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَلَمَّا رَجَعْتُ
قُلْتُ: يَا أَبَتِ، رَأَيْتَكَ تَخْتَلِفُ؟ قَالَ:
أَوْ هَلْ رَأَيْتَنِي يَا بَنِيَّ؟ قُلْتُ: نَعَمْ،
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ
يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبْرِهِمْ؟»
فَانطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعْتُ لِي رَسُولُ
اللَّهِ ﷺ بَيْنَ أَبِيهِ فَقَالَ: «فِذَاكَ أَبِي
وَأُمِّي».

٣٧٢١ - حَدَّثَنَا عَلِيُّ 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.

حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلزُّبَيْرِ يَوْمَ وَقْعَةِ الْيَرْمُوكِ: أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ؟ فَحَمَلَ عَلَيْهِمْ فَضْرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضَرْبَهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: فَكُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرْبَاتِ الْعَبْ وَأَنَا صَغِيرٌ. [انظر:

[٣٩٧٥، ٣٩٧٣

(14) CHAPTER. (Narrations) about Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ

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

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

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 Ṭalḥa and Sa'd.

٣٧٢٢، ٣٧٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ غَيْرُ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِمَا.

[انظر: ٤٠٦٠، ٤٠٦١]

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

٣٧٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَقَى بِهَا النَّبِيَّ ﷺ قَدْ سَلَّتْ. [انظر: ٤٠٦٣]

(15) CHAPTER. The merits of Sa'd bin Abī Waqqās Az-Zuhri رَضِيَ اللهُ عَنْهُمَا

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 وَقَّاصِ الزُّهْرِيِّ، وَبَنُو زُهْرَةَ أَسْوَالُ النَّبِيِّ ﷺ، وَهُوَ سَعْدُ بْنُ مَالِكٍ.

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

٣٧٢٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبُوهُ يَوْمَ أُحُدٍ. [انظر: ٤٠٥٥٥، ٤٠٥٥٦، ٤٠٥٥٧]

3726. Narrated Sa'd رضي الله عنه: No doubt, (for sometime) I stood for one-third of the Muslims.⁽¹⁾

٣٧٢٦ - حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتَنِي وَأَنَا ثُلُثُ الْإِسْلَامِ. [انظر: ٣٨٥٨، ٣٧٢٧]

3727. Narrated Sa'd bin Abī Waqqāṣ رضي الله عنه: 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 أَبُو أَبِي زَائِدَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمِ بْنِ عَثْمَةَ بْنِ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الْإِسْلَامِ. تَابَعَهُ أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمٌ. [راجع: ٣٧٢٦]

3728. Narrated Qais: I heard Sa'd رضي الله عنه 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 عَوْنٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ قَالَ: سَمِعْتُ سَعْدًا رضي الله عنه يَقُولُ: إِنِّي لِأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَكُنَّا نَغْرُو 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 Islām. 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 *Ṣalāt* (prayers) perfectly.

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

3729. Narrated Al-Miswar bin Makhrama: 'Alī demanded the hand of the daughter of Abū Jahl. Fāṭima 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*⁽¹⁾ I heard him saying, "Then after! I married one of my daughters to Abū Al-'Ās 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, Fāṭima 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 Banī '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."

إِلَّا وَرَقُ الشَّجَرِ حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ
كَمَا يَضَعُ البَعِيرُ أَوْ الشَّاةُ مَا لَهُ
خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُونِي
عَلَى الْإِسْلَامِ. لَقَدْ خَبَيْتُ إِذَا وَضَلَّ
عَمَلِي، وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ،
قَالُوا: لَا يُحْسِنُ يُصَلِّي.

(١٦) بَابُ ذِكْرِ أَصْحَابِ النَّبِيِّ ﷺ،
مِنْهُمْ أَبُو الْعَاصِ بْنِ الرَّبِيعِ

٣٧٢٩ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ الْمِسْوَرَ
بْنَ مَخْرَمَةَ قَالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ
أَبِي جَهْلٍ فَسَمِعَتْ بِذَلِكَ فَاطِمَةُ فَأَتَتْ
رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَزْعُمُ قَوْمُكَ
أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ وَهَذَا عَلِيُّ
نَاكِحَ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ
ﷺ فَسَمِعْتُهُ حِينَ تَشْهَدُ يَقُولُ: «أَمَّا
بَعْدُ فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ ابْنَ
الرَّبِيعِ فَحَدَّثَنِي وَصَدَّقَنِي. وَإِنَّ فَاطِمَةَ
بَضَعَتْ مِنِّي وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا،
وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ
وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ»،
فَتَرَكَ عَلِيُّ الْخِطْبَةَ.

وَرَأَى مُحَمَّدُ بْنُ عَمْرٍو بِنَ حَلْحَلَةَ،
عَنِ ابْنِ شِهَابٍ، عَنِ عَلِيٍّ، عَنِ
مِسْوَرَ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ صَهْرَاءَ
لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثَمْتُ عَلَيْهِ

(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.

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

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

3730. Narrated 'Abdullāh bin 'Umar رضي الله 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: 'Āishah رضي الله عنها said, "A *Qā'if* (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 Hāritha were lying asleep. The *Qā'if* 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 'Āishah of it.

في مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَّقَنِي وَوَعَدَنِي قَوْفِي لِي».

(١٧) بَابُ مَنَاقِبِ زَيْدِ بْنِ حَارِثَةَ مَوْلَى النَّبِيِّ ﷺ

وقال البراء عن النبي ﷺ: «أنت أحونا ومولانا».

٣٧٣٠ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ بَعْثًا، وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ بَعْضُ النَّاسِ فِي إِمَارَتِهِ فَقَالَ النَّبِيُّ ﷺ: «إِنْ تَطَعَنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطَعَنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَإِمْ اللَّهُ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ. وَإِنْ هَذَا لِمَنْ أَحَبَّ النَّاسِ إِلَيَّ بَعْدَهُ». [انظر:

[٧١٨٧، ٦٦٢٧، ٤٤٦٩، ٤٤٦٨، ٤٢٥٠

٣٧٣١ - حَدَّثَنَا يَحْيَى بْنُ قُرَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الرَّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ عَلَيَّ قَائِفٌ وَالنَّبِيُّ ﷺ شَاهِدٌ وَأُسَامَةُ بْنُ زَيْدٍ وَزَيْدُ بْنُ حَارِثَةَ مُضْطَجِعَانِ فَقَالَ: إِنَّ هَذِهِ الْأَقْدَامَ بَعْضُهَا مِنْ بَعْضٍ، قَالَ فَسَرَّ بِذَلِكَ النَّبِيُّ ﷺ وَأَعْجَبَهُ فَأَخْبَرَ بِهِ عَائِشَةَ. [راجع:

(18) CHAPTER. Narrations about Usāma bin Zaid.

3732. Narrated 'Āishah رضي الله عنها: The people of the Quraysh 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."

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 Isrā'el 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.'"

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."⁽¹⁾ Somebody then said (to Ibn

(١٨) بَابُ ذِكْرِ أُسَامَةَ بْنِ زَيْدٍ

٣٧٣٢ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ قُرَيْشًا أَهَمَّهُمْ شَأْنُ الْمَخْزُومِيَّةِ، فَقَالُوا: مَنْ يَجْتَرِي عَلَيْهِ إِلَّا أُسَامَةُ ابْنُ زَيْدٍ حُبُّ رَسُولِ اللَّهِ ﷺ؟.

[راجع: ٢٦٤٨]

٣٧٣٣ - وَحَدَّثَنَا عَلِيُّ: حَدَّثَنَا سُفْيَانُ قَالَ: ذَهَبَتْ أَسْأَلُ الزُّهْرِيَّ عَنْ حَدِيثِ الْمَخْزُومِيَّةِ فَصَاحَ بِي قُلْتُ لِسُفْيَانَ: فَلَمْ تَحْتَمِلْهُ عَنْ أَحَدٍ؟ قَالَ: وَجَدْتُهُ فِي كِتَابِ كَانَ كَتَبَهُ أَيُّوبُ بْنُ مُوسَى، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ امْرَأَةً مِنْ بَنِي مَخْزُومٍ سَرَقَتْ، فَقَالُوا: مَنْ يُكَلِّمُ فِيهَا النَّبِيَّ ﷺ؟ فَلَمْ يَجْتَرِي أَحَدٌ أَنْ يُكَلِّمَهُ فَكَلَّمَهُ أُسَامَةُ بْنُ زَيْدٍ، فَقَالَ: «إِنَّ بَنِي إِسْرَائِيلَ كَانَ إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرَكَوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ قَطَعُوهُ. لَوْ كَانَتْ فَاطِمَةُ لَقَطَعْتُ يَدَهَا». [راجع: ٢٦٤٨]

٣٧٣٤ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَبَّادٍ يَحْيَى بْنُ عَبَّادٍ: حَدَّثَنَا الْمَاجِشُونُ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ قَالَ: نَظَرَ ابْنُ 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-Raḥmān? 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.”

3735. Narrated Usāma bin Zaid رضي الله عنه 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.”

وَهُوَ فِي الْمَسْجِدِ إِلَى رَجُلٍ يَسْحَبُ ثِيَابَهُ فِي نَاحِيَةِ مِنَ الْمَسْجِدِ، فَقَالَ: انْظُرْ مَنْ هَذَا؟ لَيْتَ هَذَا عِنْدِي. قَالَ لَهُ إِنْسَانٌ: أَمَا تَعْرِفُ هَذَا يَا أَبَا عَبْدِ الرَّحْمَنِ؟ هَذَا مُحَمَّدُ بْنُ أُسَامَةَ. قَالَ: فَطَاطَأَ ابْنُ عُمَرَ رَأْسَهُ، وَنَقَرَ بِيَدَيْهِ فِي الْأَرْضِ، ثُمَّ قَالَ: لَوْ رَأَى رَسُولُ اللَّهِ ﷺ لَأَحَبَّهُ.

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

3736. The freed slave of Usāma bin Zaid said, “Al-Ḥajjāj bin Aiman bin Umm Aiman, and Aiman bin Umm Aiman 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، عَنِ ابْنِ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ: أَخْبَرَنِي مَوْلَى لِأُسَامَةَ بْنِ زَيْدٍ: أَنَّ الْحَجَّاجَ بْنَ أَيْمَنَ بْنِ أُمِّ أُسَامَةَ ابْنَ زَيْدٍ لَأُمِّ أَيْمَنَ وَكَانَ أَيْمَنُ بْنُ أُمِّ أُسَامَةَ ابْنَ زَيْدٍ لِأُمِّهِ وَهُوَ رَجُلٌ مِنَ الْأَنْصَارِ، فَرَأَهُ ابْنُ عُمَرَ لَمْ يُتِمَّ رُكُوعَهُ وَلَا سُجُودَهُ، فَقَالَ: أَعِدْ.

[انظر: ٣٧٣٧]

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

٣٧٣٧ - قَالَ أَبُو عَبْدِ اللَّهِ: وَحَدَّثَنِي سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ نَمِرٍ، عَنِ الرَّهْرِيِّ:

him to repeat his *Ṣalāt* (prayer). When he went away, Ibn 'Umar asked me, "Who is he?" I said, "Al-Ḥajjāj bin Aiman bin Umm Aiman." 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 Aiman. Sulaimān said that Umm Aiman was one of the nurses of the Prophet ﷺ.

حَدَّثَنِي حَزْمَةُ مَوْلَى أُسَامَةَ بْنِ زَيْدٍ: أَنَّهُ بَيْنَمَا هُوَ مَعَ عَبْدِ اللَّهِ بْنِ عُمَرَ إِذْ دَخَلَ الْحَجَّاجُ بْنُ أَيْمَانَ فَلَمْ يَبْهَمِ رُكُوعَهُ وَلَا سُجُودَهُ، فَقَالَ: أَعِدْ. فَلَمَّا وَلَّى، قَالَ لِي ابْنُ عُمَرَ: مَنْ هَذَا؟ قُلْتُ: الْحَجَّاجُ بْنُ أَيْمَانَ بْنِ أُمِّ أَيْمَانَ. فَقَالَ ابْنُ عُمَرَ: لَوْ رَأَى هَذَا رَسُولُ اللَّهِ ﷺ لِأَحَبِّهِ فَذَكَرَ حُبَّهُ وَمَا وَلَدَتْهُ أُمُّ أَيْمَانَ. قَالَ: وَزَادَنِي بَعْضُ أَصْحَابِي عَنْ سُلَيْمَانَ: وَكَانَتْ خَاضِعَةً لِلنَّبِيِّ ﷺ. [راجع: ٣٧٣٦]

(19) The merits of 'Abdullāh bin 'Umar bin Al-Khaṭṭāb رضي الله عنهما

3738. Narrated Ibn 'Umar رضي الله عنهما: If 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 Ḥafṣa.

(١٩) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ عُمَرَ ابْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا
٣٧٣٨ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ النَّبِيِّ ﷺ إِذَا رَأَى رُؤْيَا تَنَسَّهَا عَلَى النَّبِيِّ ﷺ. فَتَمَنَّتْ أَنْ أَرَى رُؤْيَا أَقْضَاهَا عَلَى النَّبِيِّ ﷺ وَكُنْتُ غَلَامًا أَغْرَبَ وَكُنْتُ أَنَا فِي الْمَسْجِدِ عَلَى عَهْدِ النَّبِيِّ ﷺ. فَرَأَيْتُ فِي الْمَنَامِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي فَذَهَبَا بِي إِلَى النَّارِ فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ الْبِئْرِ، وَإِذَا لَهَا قَرْنَانِ كَقَرْنِي الْبِئْرِ، وَإِذَا فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ: أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ، فَلَقِيَهُمَا مَلَكٌ

آخِرُ فَقَالَ لِي: لَنْ تُرَاعَ. فَقَصَّصْتُهَا
عَلَى حَفْصَةَ. [راجع: ٤٤٠]

3739. Ibn 'Umar added: Hafsa narrated my dream to the Prophet ﷺ. He said, "What an excellent man 'Abdullāh is if he only observes the night *Ṣalāt* (prayer)."

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

٣٧٣٩ - فَقَصَّصْتُهَا حَفْصَةَ عَلَيَّ
النَّبِيِّ ﷺ فَقَالَ: «نِعْمَ الرَّجُلُ عَبْدُ اللَّهِ
لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ». قَالَ
سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ لَا يَنَامُ مِنَ
اللَّيْلِ إِلَّا قَلِيلًا. [راجع: ١١٢٢]

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

٣٧٤٠، ٣٧٤١ - حَدَّثَنَا يَحْيَى
بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ، عَنْ
يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ
ابْنِ عُمَرَ، عَنْ أَخِيهِ حَفْصَةَ: أَنَّ النَّبِيَّ
ﷺ قَالَ لَهَا: «إِنَّ عَبْدَ اللَّهِ رَجُلٌ
صَالِحٌ». [راجع: ٤٤٠، ١١٢٢]

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

(٢٠) بَابُ مَنَاقِبِ عَمَّارٍ وَحَدَيْفَةَ
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?⁽¹⁾ Is there amongst you the one whom Allāh gave refuge from Satan through the request of His Prophet ﷺ?⁽²⁾ Is there amongst you the one

٣٧٤٢ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ، عَنِ
الْمُعْبِرَةِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ
قَالَتْ: قَدِمْتُ الشَّامَ فَصَلَّيْتُ رَكْعَتَيْنِ.
ثُمَّ قُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيصًا
صَالِحًا. فَأَتَيْتُ قَوْمًا فَجَلَسْتُ إِلَيْهِمْ،
فَإِذَا شَيْخٌ قَدْ جَاءَ حَتَّى جَلَسَ إِلَيَّ
جَنَبِي، قُلْتُ: مَنْ هَذَا؟ قَالُوا: أَبُو
الدَّرْدَاءِ. فَقُلْتُ: إِنِّي دَعَوْتُ اللَّهَ أَنْ
يُسِّرَ لِي جَلِيصًا صَالِحًا فَيَسِّرَكَ لِي.
قَالَ: مِمَّنْ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ

(1) (H. 3742) The person meant here was 'Abdullah bin Mas'ūd 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?"⁽¹⁾. 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)⁽²⁾

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)."

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

الْكُوفَةِ، قَالَ: أَوْلَيْسَ عِنْدَكُمْ ابْنُ أُمِّ عَبْدِ صَاحِبِ النَّعْلَيْنِ وَالْوَسَادِ وَالْمِطْهَرَةِ؟ أَوَيْكُمْ الَّذِي أَجَارَهُ اللَّهُ مِنَ الشَّيْطَانِ يَعْزِي عَلَى لِسَانِ نَبِيِّهِ ﷺ؟ أَوْلَيْسَ فِيكُمْ صَاحِبُ سِرِّ النَّبِيِّ ﷺ الَّذِي لَا يَعْلَمُ أَحَدٌ غَيْرُهُ؟ ثُمَّ قَالَ: كَيْفَ يَقْرَأُ عَبْدُ اللَّهِ ﷺ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ فَقَرَأْتُ عَلَيْهِ (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى) وَالذَّكْرَ وَالْأُنْثَى قَالَ: وَاللَّهِ لَقَدْ أَقْرَأْنِيهَا رَسُولُ اللَّهِ ﷺ مِنْ فِيهِ إِلَى فِيَّ.

[راجع: ٣٢٨٧]

٣٧٤٣ - حَدَّثَنَا سَلِيمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعِيرَةَ، عَنْ إِبْرَاهِيمَ قَالَ: ذَهَبَ عَلْقَمَةُ إِلَى الشَّامِ فَلَمَّا دَخَلَ الْمَسْجِدَ قَالَ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا صَالِحًا. فَجَلَسَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ أَبُو الدَّرْدَاءِ: وَمَنْ أَنْتَ؟ قَالَ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السِّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ؟ يَعْزِي حَدِيثَهُ، قَالَ: قُلْتُ: بَلَى، قَالَ: أَلَيْسَ فِيكُمْ أَوْ

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

(2) (H. 3742) The third Verse of *Sūrah* 92 in the Qur'an is:

'*Wa mā khalaqadh-dhakara 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 Khalaqa*. 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."

(21) CHAPTER. The virtues of Abū 'Ubaida bin Al-Jarrāh رَضِيَ اللهُ عَنْهُ.

3744. Narrated Anas bin Mālik رَضِيَ اللهُ 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 Ḥudhaifa رَضِيَ اللهُ 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 رَضِيَ اللهُ عَنْهُ.

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

مِنْكُمْ الَّذِي أَجَارَهُ اللهُ عَلَى لِسَانِ نَبِيِّهِ ﷺ؟ يُعْنِي مِنَ الشَّيْطَانِ يُعْنِي عَمَّارًا، قُلْتُ: بَلَى، قَالَ: أَلَيْسَ فِيكُمْ أَوْ مِنْكُمْ صَاحِبُ السَّوَالِكِ، وَالْوِسَادِ أَوْ السَّرَارِ؟ قَالَ: بَلَى، قَالَ: كَيْفَ كَانَ عَبْدُ اللهِ يَقْرَأُ ﴿وَاللَّيْلِ إِذَا يَغْشَى﴾ ۝ وَالنَّهَارِ إِذَا تَجَلَّى ۝ ﴿قُلْتُ: (وَالذِّكْرِ وَالْأُنثَى) قَالَ: مَا زَالَ بِي هَوْلَاءِ حَتَّى كَادُوا يَسْتَنْزِلُونَنِي عَنْ شَيْءٍ سَمِعْتُهُ مِنَ النَّبِيِّ ﷺ. [راجع: ٣٢٨٧]

(٢١) بَابُ مَنَاقِبِ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ رَضِيَ اللهُ عَنْهُ

٣٧٤٤ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا وَإِنَّ أَمِينَنَا أَيْتَمَهَا الْأُمَّةُ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». [انظر: ٤٣٨٢، ٧٢٥٥]

٣٧٤٥ - حَدَّثَنَا مُسْلِمٌ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ، عَنْ حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِأَهْلِ نَجْرَانَ: «لَا بُعْثَنَّ، حَقَّ أَمِينٍ». فَأَشْرَفَ أَصْحَابُهُ فَبَعَثَ أَبَا عُبَيْدَةَ رَضِيَ اللهُ عَنْهُ. [انظر: ٤٣٨٠، ٤٣٨١، ٧٢٥٤]

بَابُ ذِكْرِ مُضْعَبِ بْنِ عَمِيرٍ

(22) CHAPTER. The merits of Al-Ḥasan and Al-Ḥusain رَضِيَ اللهُ عَنْهُمَا.

Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ took and put Al-Ḥasan, over his shoulder.

3746. Narrated Abū Bakra رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ talking at the pulpit while Al-Ḥasan was sitting beside him, and he (i.e., the Prophet ﷺ) was once looking at the people and at another time Al-Ḥasan, 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 اللهُ عَنْهُ that the Prophet ﷺ used to take him and Al-Ḥasan, and used to say, "O Allāh! I love them, so please love them," or said something similar.

3748. Narrated Muḥammad: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "The head of Al-Ḥusain bin 'Alī 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-Ḥusain's head and saying something about his handsome features." Anas then said (to him), "Al-Ḥusain resembled the Prophet ﷺ more than the others did." Anas added, "His (i.e., Al-Ḥusain's) hair was dyed with *Wasma* (i.e., a kind of plant used as a dye)."

(٢٢) بَابُ مَنَاقِبِ الْحَسَنِ وَالْحُسَيْنِ رَضِيَ اللهُ عَنْهُمَا

قَالَ نَافِعُ بْنُ جُبَيْرٍ عَنْ أَبِي هُرَيْرَةَ: عَانَقَ النَّبِيُّ ﷺ الْحَسَنَ.

٣٧٤٦ - حَدَّثَنَا صَدَقَةُ: حَدَّثَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَبُو مُوسَى، عَنِ الْحَسَنِ: سَمِعَ أَبَا بَكْرَةَ: سَمِعْتُ النَّبِيَّ ﷺ عَلَى الْمِنْبَرِ وَالْحَسَنَ إِلَى جَنْبِهِ يَنْظُرُ إِلَى النَّاسِ مَرَّةً وَإِلَيْهِ مَرَّةً وَيَقُولُ: «ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِئَتَيْنِ مِنَ الْمُسْلِمِينَ».

[راجع: ٢٧٠٤]

٣٧٤٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا الْمُعْتَمِرُ قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا أَبُو عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ: أَنَّهُ كَانَ يَأْخُذُهُ وَالْحَسَنَ وَيَقُولُ: «اللَّهُمَّ إِنِّي أَحِبُّهُمَا فَأَحِبَّهُمَا». أَوْ كَمَا قَالَ.

[راجع: ٣٧٣٥]

٣٧٤٨ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ ابْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ: أَنِّي عَبَدْتُ اللهَ بِنِ زِيَادِ بْنِ أَبِي الْحُسَيْنِ بْنِ عَلِيٍّ فَجَعَلَ فِي طَسْتٍ فَجَعَلَ يَنْكُتُ، وَقَالَ فِي حُسْنِهِ شَيْئًا. فَقَالَ أَنَسٌ. كَانَ أَشْبَهُهُمْ بِرَسُولِ اللهِ ﷺ وَكَانَ مَحْضُوبًا بِالْوَسْمَةِ.

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

٣٧٤٩ - حَدَّثَنَا حَجَّاجُ بْنُ الْمِنْهَالِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيُّ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَالْحَسَنُ بْنُ عَلِيٍّ عَلَى عَاتِقِهِ يَقُولُ: «اللَّهُمَّ إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

3750. Narrated 'Uqba bin Al-Hārith: I saw Abū Bakr رَضِيَ اللهُ 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 سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ قَالَ: رَأَيْتُ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ وَحَمَلَ الْحَسَنَ وَهُوَ يَقُولُ: بِأَبِي شَيْبَةَ بِالنَّبِيِّ، لَيْسَ شَيْبَةَ بِعَلِيِّ، وَعَلِيٌّ يَضْحَكُ.

[راجع: ٣٥٤٢]

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

٣٧٥١ - حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ وَصَدَقَةُ قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ وَاقِدِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ: ارْقُبُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. [راجع:

[٣٧١٣]

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

٣٧٥٢ - حَدَّثَنَا إِسْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسٌ قَالَ: لَمْ يَكُنْ أَحَدٌ أَشْبَهَ بِالنَّبِيِّ ﷺ مِنَ الْحَسَنِ بْنِ عَلِيٍّ.

3753. Narrated Ibn Abī Nu‘aim : A person asked ‘Abdullāh bin ‘Umar whether a *Muḥrim* (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-Ḥasan and Al-Ḥusain) are my two sweet basils⁽¹⁾ in this world.”

٣٧٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ : حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ : سَمِعْتُ ابْنَ أَبِي نُعَيْمٍ : سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ وَسَأَلَهُ عَنِ الْمُحْرِمِ : قَالَ شُعْبَةُ : أَحْسِبُهُ يَقْتُلُ الذَّبَابَ؟ فَقَالَ : أَهْلُ الْعِرَاقِ يَسْأَلُونَ عَنِ الذَّبَابِ وَقَدْ قَتَلُوا ابْنَ ابْنَةِ رَسُولِ اللَّهِ ﷺ، وَقَالَ النَّبِيُّ ﷺ : «هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا» .

[انظر: ٥٩٩٤]

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

(٢٣) بَابُ مَنَاقِبِ بِلَالِ بْنِ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ رَضِيَ اللهُ عَنْهُمَا، وَقَالَ النَّبِيُّ ﷺ : «سَمِعْتُ ذَفًّا نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ» .

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 اللهُ عَنْهُ : ‘Umar used to say, “Abū Bakr is our chief, and he manumitted our chief,” meaning Bilāl.

٣٧٥٤ - حَدَّثَنَا أَبُو نُعَيْمٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنَّى : أَخْبَرَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُمَا قَالَ : كَانَ عُمَرُ يَقُولُ : أَبُو بَكْرٍ سَيِّدُنَا، وَأَعْتَقَ سَيِّدَنَا، يَعْنِي بِلَالَ .

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.”

٣٧٥٥ - حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ مُحَمَّدِ بْنِ عُمَيْرٍ : حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ : أَنَّ بِلَالَ قَالَ لِأَبِي بَكْرٍ : إِنْ كُنْتُ إِنَّمَا اشْتَرَيْتَنِي لِتَنْفِسِكَ فَأَمْسِكْنِي، وَإِنْ كُنْتُ إِنَّمَا اشْتَرَيْتَنِي لِلَّهِ فَدَعْنِي وَعَمَلِ اللَّهُ .

(1) (H. 3753) The Prophet ﷺ compared Al-Ḥasan and Al-Ḥusain to two sweet basils because he used to embrace and smell them.

(24) CHAPTER. Narrations about Ibn 'Abbās رضي الله عنهما.

3756. Narrated Ibn 'Abbās رضي الله عنهما: 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)."

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)."

Narrated Khālid as above.

(25) CHAPTER. The merits of Khālid bin Al-Walid رضي الله عنه.

3757. Narrated Anas رضي الله عنه: 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."

(26) CHAPTER. The merits of Sālim, the freed slave of Abū Ḥudhaifa رضي الله عنه.

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

(٢٤) بَابُ ذِكْرِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ».

حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْكِتَابَ».

حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ مِثْلَهُ. وَالْحِكْمَةُ: الْإِصَابَةُ فِي غَيْرِ التَّبَوُّةِ. [راجع: ٧٥]

(٢٥) بَابُ مَنَاقِبِ خَالِدِ بْنِ الْوَالِدِ رَضِيَ اللَّهُ عَنْهُ

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَيْرُهُمْ، فَقَالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبَ، وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَهَا سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ».

[راجع: ١٢٤٦]

(٢٦) بَابُ مَنَاقِبِ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ

٣٧٥٨ - حَدَّثَنَا سُلَيْمَانُ 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'an from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'adh bin Jabal'." I do not remember whether he mentioned Ubaī first or Mu'adh.

حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرَ عَبْدُ اللَّهِ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرِو فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَا أَعْجَبُهُ بَعْدَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرَبُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - قَبْدًا بِهِ - وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ»، قَالَ: لَا أَدْرِي بَدَأَ بِأُبَيِّ أَوْ بِمُعَاذٍ. [انظر: ٣٧٦٠، ٣٨٠٦، ٤٩٩٩، ٣٨٠٨]

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

(٢٧) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

3759. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: 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 وَائِلٍ قَالَ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرِو: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا». [راجع: ٣٥٥٩]

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

٣٧٦٠ - وَقَالَ: «اسْتَقْرَبُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ». [راجع: ٣٧٥٨]

[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,

٣٧٦١ - حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، عَنْ مَغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: دَخَلْتُ الشَّامَ فَصَلَّيْتُ رَكَعَتَيْنِ

(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 use to carry the (Prophet's) shoes, *Siwāk* and the ablution water container?(1) Weren't there amongst you the man who was given Allāh's refuge from the Satan?(2) And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew?(3) 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."(4)

3762. Narrated 'Abdur-Rahmān bin 'Azīd: We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet ﷺ in good appearance and straight forward 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

فَقُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا فَرَأَيْتُ شَيْخًا مُقْبِلًا، فَلَمَّا دَنَا قُلْتُ: أَرَجُو أَنْ يَكُونَ اسْتَجَابَ اللَّهُ، قَالَ: مَنْ أَيْنَ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَفَلَمْ يَكُنْ فِيكُمْ صَاحِبُ التَّلْعَيْنِ وَالْوِسَادِ وَالْمِظْهَرَةِ؟ أَوْ لَمْ يَكُنْ فِيكُمْ الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ؟ أَوْ لَمْ يَكُنْ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ؟ كَيْفَ قَرَأَ ابْنُ أُمِّ عَبْدِ اللَّهِ ﴿رَائِلٌ﴾ فَقَرَأْتُ (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذَّكْرِ وَالْأُنثَى) قَالَ: أَفَرَأَيْتَهَا النَّبِيُّ ﷺ فَاهُ إِلَى فِيَّ فَمَا زَالَ هَوْلَاءِ حَتَّى كَادُوا يُرْدُونِي.

٣٧٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: سَأَلْنَا حُدَيْفَةَ عَنْ رَجُلٍ قَرِيبِ السَّمْتِ وَالْهَدْيِ مِنَ النَّبِيِّ ﷺ حَتَّى نَأْخُذَ عَنْهُ، فَقَالَ: مَا أَعْرِفُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَدَلًّا بِالنَّبِيِّ ﷺ مِنْ ابْنِ أُمِّ عَبْدِ اللَّهِ. [انظر: ٦٠٩٧]

٣٧٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ

(1) (H. 3761) The person meant here was 'Abdullāh bin Mas'ūd.

(2) (H. 3761) The person meant here was 'Ammār bin Yāsir.

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

(4) (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.

(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"⁽¹⁾

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 *Faqih* (i.e., a learned man who can give religious verdict)."

3766. Narrated Ḥumrān bin Abbān: Mu'āwiya رضي الله عنه 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

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

(٢٨) بَابُ ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

٣٧٦٤ - حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا الْمُعَاوِيَةُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: أَوْتَرَ مُعَاوِيَةَ بَعْدَ الْعِشَاءِ بِرُكْعَةٍ وَعِنْدَهُ مَوْلَى لَابْنِ عَبَّاسٍ فَآتَى ابْنَ عَبَّاسَ، فَقَالَ: دَعَهُ فَإِنَّهُ قَدْ صَحِبَ رَسُولَ اللَّهِ ﷺ. [انظر: ٣٧٦٥]

٣٧٦٥ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ: قِيلَ لَابْنِ عَبَّاسٍ: هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ؟ قَالَ: إِنَّهُ فَقِيهٌ.

[راجع: ٣٧٦٤]

٣٧٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، عَنْ مُعَاوِيَةَ

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

the compulsory 'Aṣr prayer."

رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَصَلُّونَ
صَلَاةً لَقَدْ صَحَبْنَا النَّبِيَّ ﷺ فَمَا رَأَيْنَاهُ
يُصَلِّيْهَا وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي
الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ. [راجع: ٥٨٧]

(٢٩) بَابُ مَنَاقِبِ فَاطِمَةَ رَضِيَ اللهُ
عَنْهَا،

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

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

وقال النبي ﷺ: «فاطمة سيِّدة نساء أهل الجنة».

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."

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

(30) CHAPTER. The superiority of 'Āishah رضي الله عنها.

(٣٠) بَابُ فَضْلِ عَائِشَةَ رَضِيَ اللهُ
عَنْهَا

3768. Narrated Abū Salama: 'Āishah رضي الله عنها said, "Once, Allāh's Messenger ﷺ said (to me), 'O 'Āish (Ā'ishah)! This is Jibrīl (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 اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ
شِهَابٍ: قَالَ أَبُو سَلْمَةَ: إِنَّ عَائِشَةَ
رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ
ﷺ يَوْمًا: «يَا عَائِشُ، هَذَا جِبْرِيلُ
يُقْرِئُكَ السَّلَامَ»، فَقُلْتُ: عَلَيْهِ السَّلَامُ
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، تَرَى مَا لَا أَرَى،
تُرِيدُ رَسُولَ اللهِ ﷺ. [راجع: ٣٢١٧]

3769. Narrated Abū Mūsā Al-Ash'arī رضي الله عنه: 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

٣٧٦٩ - حَدَّثَنَا آدَمُ: أَخْبَرَنَا
شُعْبَةُ قَالَ ح. وَحَدَّثَنَا عَمْرُو: أَخْبَرَنَا
شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ،
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ

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

3770. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ said, "The superiority of 'Āishah over other women is like the superiority of *Tharīd* to other meals."

3771. Narrated Al-Qāsim bin Muḥammad: 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.

3772. Narrated Abū Wā'il: When 'Alī sent 'Ammār and Al-Ḥasan 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."⁽¹⁾

عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ. وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ. وَفَضَلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [راجع: ٣٤١١]

٣٧٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضَلُّ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

٣٧٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّ عَائِشَةَ اشْتَكَتْ فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ، تَقْدَمِينَ عَلَى قَرِطِ صِدْقٍ، عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى أَبِي بَكْرٍ. [انظر: ٤٧٥٣، ٤٧٥٤]

٣٧٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: لَمَّا بَعَثَ عَلِيُّ عَمَّارًا وَالْحَسَنَ إِلَى الْكُوفَةِ لِيَسْتَفْرِهُمُ حَظَبَ عَمَّارٍ فَقَالَ: إِنِّي لِأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ

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

ولَكِنَّ اللَّهَ ابْتَلَاكُمْ لِتَتَّبِعُوهُ أَوْ يَبَايَا.

[انظر: ٧١٠٠، ٧١٠١]

3773. Narrated 'Āishah رَضِيَ اللهُ 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 *Ṣalāt* (prayer) was due and they offered the *Ṣalāt* (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of *Tayammum* was revealed. Usaid bin Ḥudain 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 عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: اسْتَعَارَتْ مِنْ أَسْمَاءَ فَلَادَةَ فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا فَأَذْرَكْتَهُمْ الصَّلَاةَ فَصَلُّوا بِغَيْرِ وُضُوءٍ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ شَكَّوْا ذَلِكَ إِلَيْهِ فَتَزَلَّتْ آيَةُ التَّيْمُمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكَ اللَّهُ خَيْرًا فَوَاللَّهِ مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ 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 عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، 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. قَالَتْ عَائِشَةُ: فَلَمَّا كَانَ يَوْمِي 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 الرَّهْمَنِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: كَانَ النَّاسُ يَتَحَرَّوْنَ 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 'Āishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her."

سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ، وَاللَّهِ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُهُ عَائِشَةُ فَمَرِي رَسُولَ اللَّهِ ﷺ أَنْ يَأْمُرَ النَّاسَ أَنْ يُهْدُوا إِلَيْهِ حَيْثُمَا كَانَ أَوْ حَيْثُمَا دَارَ، قَالَتْ: فَذَكَرْتُ ذَلِكَ أُمَّ سَلَمَةَ لِلنَّبِيِّ ﷺ، قَالَتْ: فَأَعْرَضَ عَنِّي فَلَمَّا عَادَ إِلَيَّ ذَكَرْتُ لَهُ ذَلِكَ فَأَعْرَضَ عَنِّي، فَلَمَّا كَانَ فِي الثَّلَاثَةِ ذَكَرْتُ لَهُ فَقَالَ: «يَا أُمَّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيِ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُمْ غَيْرَهَا».

[راجع: ٢٥٧٤]