

63 – THE MERITS OF *AL-ANŞĀR*

## ٦٣ - كتاب مناقب الأنصار

(1) CHAPTER. The merits of *Al-Anşār*

And the Statement of Allāh عَزَّ وَجَلَّ :  
 “Those who gave (them) asylum and help.”  
 (V.8:72, 74)

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

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

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

## (١) بَابُ مَنَاقِبِ الْأَنْصَارِ

وقول الله عز وجل: ﴿وَالَّذِينَ آوَوْا  
 وَنَصَرُوا﴾ ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ  
 مِنْ قَبْلِهِمْ يَجْعَلُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا  
 يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا  
 أُوتُوا﴾ [الحشر: ٩].

٣٧٧٦ - حَدَّثَنَا مُوسَى بْنُ  
 إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ:  
 حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ قَالَ: قُلْتُ  
 لَأَنْسِ: أَرَأَيْتَ اسْمَ الْأَنْصَارِ كُنْتُمْ  
 تُسَمُّونَ بِهِ؟ أَمْ سَمَّاكُمْ اللهُ؟ قَالَ: بَلَى  
 سَمَانَا اللهُ عَزَّ وَجَلَّ، كُنَّا نَدْخُلُ عَلَى  
 أَنْسِ فَيُحَدِّثُنَا بِمَنَاقِبِ الْأَنْصَارِ  
 وَمَشَاهِدِهِمْ، وَيُقْبِلُ عَلَيَّ أَوْ عَلَى رَجُلٍ  
 مِنَ الْأَزْدِ فَيَقُولُ: فَعَلَ قَوْمُكَ يَوْمَ كَذَا  
 وَكَذَا كَذَا وَكَذَا. [انظر: ٣٨٤٤]

٣٧٧٧ - حَدَّثَنَا عُبَيْدُ بْنُ  
 إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
 هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللهُ  
 عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعَاثَ يَوْمًا  
 قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللهِ  
 ﷺ وَقَدْ افْتَرَقَ مَلَائِهِمْ وَقَتِلَتْ  
 سَرَوَاتُهُمْ وَجُرْحُوا، فَقَدَّمَهُ اللهُ لِرَسُولِهِ  
 ﷺ فِي دُخُولِهِمْ فِي الْإِسْلَامِ. [انظر:

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

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

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

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

٣٧٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ:  
سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ:  
قَالَتِ الْأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ: وَأَعْطَى  
قُرَيْشًا وَاللَّهِ إِنَّ هَذَا لَهُوَ الْعَجَبُ، إِنَّ  
سُوفِنَا لَتَقْفَطُرُ مِنْ دِمَاءِ قُرَيْشٍ،  
وَعَنَائِمُنَا تَرُدُّ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ النَّبِيَّ  
ﷺ فَدَعَا الْأَنْصَارَ، قَالَ: فَقَالَ: «مَا  
الَّذِي بَلَغَنِي عَنْكُمْ؟» وَكَانُوا لَا  
يَكْذِبُونَ، فَقَالُوا: هُوَ الَّذِي بَلَغَكَ،  
قَالَ: «أَوْ لَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ  
بِالْعَنَائِمِ إِلَى بُيُوتِهِمْ وَتَرْجِعُونَ بِرَسُولِ  
اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ  
الْأَنْصَارُ وَاوْدِيًا أَوْ شِعْبًا لَسَلَكَتُ وَاوْدِي  
الْأَنْصَارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْلَا  
الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ»  
قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ  
ﷺ.

٣٧٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،  
عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ - أَوْ:  
قَالَ أَبُو الْقَاسِمِ ﷺ - «لَوْ أَنَّ  
الْأَنْصَارَ سَلَكَوا وَاوْدِيًا وَ شِعْبًا لَسَلَكَتُ  
فِي وَاوْدِي الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ  
لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ». فَقَالَ أَبُو  
هُرَيْرَةَ: مَا ظَلَمَ بَأَبِي وَأُمِّي، أَوْوَهُ

وَنَصْرُوهُ. أَوْ كَلِمَةً أُخْرَى. [انظر:

[٧٢٤٤

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

(٣) بَابُ إِخَاءِ النَّبِيِّ ﷺ بَيْنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ

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

٣٧٨٠ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: لَمَّا قَدِمُوا الْمَدِينَةَ آخَى رَسُولُ اللَّهِ ﷺ بَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَسَعْدِ ابْنِ الرَّبِيعِ فَقَالَ لِعَبْدِ الرَّحْمَنِ: إِنِّي أَكْثَرُ الْأَنْصَارِ مَالًا، فَأَقْسِمُ مَالِي نِصْفَيْنِ، وَلِي امْرَأَتَانِ فَاَنْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَسَمِّهَا لِي أَطْلُقْهَا فَإِذَا انْقَضَتْ عِدَّتُهَا فَتَزَوَّجْهَا، قَالَ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، أَيَّنَ سُوقُكَ؟ فَدَلَّوهُ عَلَى سُوقِ بَنِي قَيْنِقَاعَ فَمَا انْقَلَبَ إِلَّا وَمَعَهُ فَضْلٌ مِنْ أَيْطٍ وَسَمْنٍ، ثُمَّ تَابَعَ الْغُدُوَّ ثُمَّ جَاءَ يَوْمًا وَبِهِ أَثَرٌ ضُفْرَةٍ، فَقَالَ النَّبِيُّ ﷺ: «مَهْمِمْ؟» قَالَ: تَزَوَّجْتُ قَالَ: «كَمْ سَمْتٌ إِلَيْهَا؟» قَالَ: نَوَاةٌ مِنْ ذَهَبٍ أَوْ وَزْنٌ نَوَاةٌ، شَكَ إِبْرَاهِيمُ. [راجع: ٢٠٤٨]

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

٣٧٨١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَآخَى

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

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

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

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

3783. Narrated Al-Barā’ رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying (or the Prophet

النَّبِيِّ ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَكَانَ كَثِيرَ الْمَالِ فَقَالَ سَعْدٌ: قَدْ عَلِمَتِ الْأَنْصَارُ أَنِّي مِنْ أَكْثَرِهَا مَالًا، سَأَقْسِمُ مَالِي بَيْنِي وَبَيْنَكَ شَطْرَيْنِ، وَلِي امْرَأَتَانِ فَاَنْظُرْ أَعْجَبَهُمَا إِلَيْكَ فَأَطْلُقُهَا حَتَّى إِذَا حَلَّتْ تَزَوَّجْتَهَا. فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللهُ لَكَ فِي أَهْلِكَ، فَلَمْ يَرْجِعْ يَوْمَئِذٍ حَتَّى أَفْضَلَ شَيْئًا مِنْ سَمْنٍ وَأَقِطٍ فَلَمْ يَلْبَثْ إِلَّا يَسِيرًا حَتَّى جَاءَ رَسُولَ اللهِ ﷺ وَعَلَيْهِ وَضْرٌ مِنْ صُفْرَةٍ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «مَهْمِيمٌ؟» قَالَ: تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، فَقَالَ: «مَا سُمِّتَ إِلَيْهَا؟» قَالَ: وَزَنَ نَوَاةَ مِنْ ذَهَبٍ أَوْ نَوَاةَ مِنْ ذَهَبٍ، فَقَالَ: «أَوْلِمَ وَلَوْ بِشَاةٍ». [راجع: ٢٠٤٩]

٣٧٨٢ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ أَبُو هَمَامٍ قَالَ: سَمِعْتُ الْمُغْبِرَةَ بِنَ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَتِ الْأَنْصَارُ: أَفْسِمَ بَيْنَنَا وَبَيْنَهُمُ النَّخْلَ، قَالَ: «لَا»، قَالَ: «يَكْفُونَا الْمُوْنَةَ وَيُشْرِكُونَنَا فِي الثَّمْرِ»، قَالُوا: سَمِعْنَا وَأَطَعْنَا. [راجع: ٢٣٢٥]

(٤) بَابُ حُبِّ الْأَنْصَارِ مِنَ الْإِيمَانِ

٣٧٨٣ - حَدَّثَنَا حَجَّاجُ بْنُ

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

3784. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The sign of Belief is to love the *Anşār*, and the sign of hypocrisy is to hate the *Anşār*."

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

3785. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ saw the women and children (of the *Anşār*) coming forward. (The sub-narrator said, "I think that Anas said, 'They were returning from a wedding party.'") The Prophet ﷺ stood up and said thrice, "By Allāh! You are from the most beloved people to me."

3786. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Once an *Anşārī* woman, accompanied by a son of hers, came to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ spoke to her and said twice, "By Him in Whose Hand my soul is, you are the most beloved people to me."

منهال: حَدَّثَنَا شُعْبَةُ قَالَ: حَدَّثَنِي عَدِيُّ بْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبِرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ - أَوْ قَالَ: قَالَ النَّبِيُّ ﷺ - : «الْأَنْصَارُ لَا يُحِبُّهُمْ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُهُمْ إِلَّا مُنَافِقٌ، فَمَنْ أَحَبَّهُمْ أَحَبَّهُ اللهُ وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللهُ».

٣٧٨٤ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللهِ بْنِ جَبْرِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «آيَةُ الْإِيمَانِ حُبُّ الْأَنْصَارِ، وَآيَةُ النِّفَاقِ بُغْضُ الْأَنْصَارِ». [راجع: ١٧]

(٥) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْأَنْصَارِ: «أَنْتُمْ أَحَبُّ النَّاسِ إِلَيَّ»

٣٧٨٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَى النَّبِيَّ ﷺ النَّسَاءَ وَالصِّبْيَانَ مُقْبِلِينَ، قَالَ: حَسِبْتُ أَنَّهُ قَالَ: مَنْ عُرِسَ فَقَامَ النَّبِيُّ ﷺ مُمْتَلِئًا فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ النَّاسِ إِلَيَّ»، قَالَهَا ثَلَاثَ مَرَّاتٍ. [انظر: ٥١٨٠]

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

مَالِكِ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتْ  
امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ اللَّهِ ﷺ  
وَمَعَهَا صَبِيٌّ لَهَا، فَكَلَّمَهَا رَسُولُ اللَّهِ  
ﷺ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّكُمْ  
أَحَبُّ النَّاسِ إِلَيَّ»، مَرَّتَيْنِ. [انظر:

[٥٢٣٤، ٦٦٤٥]

(6) CHAPTER. The followers of the *Anṣār*.

## (٦) بَابُ أَتْبَاعِ الْأَنْصَارِ

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

٣٧٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ:  
حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ  
عَمْرٍو: سَمِعْتُ أَبَا حَمْرَةَ، عَنْ زَيْدِ  
بْنِ أَرْقَمٍ: قَالَتِ الْأَنْصَارُ: يَا رَسُولَ  
اللَّهِ لِكُلِّ نَبِيِّ أَتْبَاعٍ وَإِنَّا قَدْ اتَّبَعْنَاكَ  
فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا مِنَّا فَدَعَا بِهِ  
فَمَنِمْتُ ذَلِكَ إِلَى ابْنِ أَبِي لَيْلَى فَقَالَ:  
قَدْ رَعِمَ ذَلِكَ زَيْدٌ. [انظر: ٣٧٨٨]

3788. Narrated Abū Ḥamza, a man from the *Anṣār*: The *Anṣār* said, “Every nation has followers and (O Prophet ﷺ) we have followed you, so invoke Allāh to let our followers be considered from us (as *Anṣār* like ourselves).” So the Prophet ﷺ said, “O Allāh! Let their followers be considered as *Anṣār* like themselves.”

٣٧٨٨ - حَدَّثَنَا آدَمُ: حَدَّثَنَا  
شُعْبَةُ: حَدَّثَنَا عَمْرٍو بْنُ مَرْثَةَ: سَمِعْتُ  
أَبَا حَمْرَةَ رَجُلًا مِنَ الْأَنْصَارِ: قَالَتِ  
الْأَنْصَارُ: إِنَّ لِكُلِّ قَوْمٍ أَتْبَاعًا، وَإِنَّا  
قَدْ اتَّبَعْنَاكَ فَادْعُ اللَّهَ أَنْ يَجْعَلَ أَتْبَاعَنَا  
مِنَّا، قَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اجْعَلْ  
أَتْبَاعَهُمْ مِنْهُمْ». قَالَ عَمْرٍو: فَذَكَرْتُهُ  
لِابْنِ أَبِي لَيْلَى، قَالَ: قَدْ رَعِمَ ذَلِكَ  
زَيْدٌ، قَالَ شُعْبَةُ: أَطَّهَهُ زَيْدُ بْنُ أَرْقَمٍ.

[راجع: ٣٧٨٧]

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

## (٧) بَابُ فَضْلِ دُورِ الْأَنْصَارِ

3789. Narrated Abū Usaid رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, “The best of the *Anṣār*’s

٣٧٨٩ - حَدَّثَنِي مُحَمَّدُ بْنُ

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

بَشَارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو التَّجَارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ، فَقَالَ سَعْدٌ: مَا أَرَى النَّبِيَّ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ. وَقَالَ عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا قَتَادَةُ: سَمِعْتُ أَنَسًا: قَالَ أَبُو أُسَيْدٍ عَنِ النَّبِيِّ ﷺ بِهَذَا وَقَالَ سَعْدُ بْنُ عُبَادَةَ. [انظر: ٣٧٩٠، ٣٨٠٧، ٦٠٥٣]

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

٣٧٩٠ - حَدَّثَنَا سَعْدُ بْنُ حَفْصِ الطَّلْحِيِّ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى: قَالَ أَبُو سَلَمَةَ: أَخْبَرَنِي أَبُو أُسَيْدٍ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «خَيْرُ الْأَنْصَارِ - أَوْ قَالَ: خَيْرُ دُورِ الْأَنْصَارِ - بَنُو التَّجَارِ، وَبَنُو عَبْدِ الْأَشْهَلِ، وَبَنُو الْحَارِثِ، وَبَنُو سَاعِدَةَ». [راجع: ٣٧٨٩]

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

٣٧٩١ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سَلِيمَانُ قَالَ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ، عَنْ أَبِي حُمَيْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي التَّجَارِ، ثُمَّ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي الْحَارِثِ،

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

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

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

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

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

ثُمَّ بَنِي سَاعِدَةَ وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ فَلَجَحْنَا سَعْدَ بْنَ عُبَادَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: أَسْنِيدُ: أَلَمْ تَرَ أَنَّ نَبِيَّ اللَّهِ ﷺ خَيْرُ الْأَنْصَارِ فَجَعَلْنَا آخِرًا؟ فَأَذْرَكَ سَعْدُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، خَيْرُ دُورِ الْأَنْصَارِ فَجُعِلْنَا آخِرًا، فَقَالَ: «أَوْلَيْتَسْ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخَيْرِ؟» [راجع: ١٤٨١]

(٨) بَابُ قَوْلِ النَّبِيِّ ﷺ لِلْأَنْصَارِ: «اضْبُرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ» قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ ﷺ.

٣٧٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَسْنِيدِ بْنِ حُضَيْرٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا مِنَ الْأَنْصَارِ قَالَ: يَا رَسُولَ اللَّهِ، أَلَا تَسْتَعْمِلُنِي كَمَا اسْتَعْمَلْتَ فُلَانًا؟ قَالَ: «سَتَلْقَوْنَ بَعْدِي أُثْرَةَ، فَاضْبُرُوا حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ». [انظر: ٧٠٥٧]

٣٧٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ هِشَامٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ النَّبِيُّ ﷺ لِلْأَنْصَارِ: «إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أُثْرَةَ فَاضْبُرُوا حَتَّى تَلْقَوْنِي وَمَوْعِدُكُمْ الْحَوْضُ». [راجع: ٣١٤٦]



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

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

3795. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is no life except the life of the Hereafter; so, O Allāh! Improve and make right the state of the *Anşār* and the *Muhājirūn*." And Anas added that the Prophet ﷺ also said, "O Allāh! Forgive the *Anşār*."

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

٣٧٩٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ حِينَ خَرَجَ مَعَهُ إِلَى الْوَلِيدِ قَالَ: دَعَا النَّبِيَّ ﷺ الْأَنْصَارَ إِلَى أَنْ يُقْطَعَ لَهُمُ الْبَحْرَيْنِ، فَقَالُوا: لَا إِلَّا أَنْ تُقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهَا، قَالَ: «إِنَّمَا لَا فَاضِرُوا حَتَّى تَلْقَوْنِي، فَإِنَّهُ سَيُصِيبُكُمْ بَعْدِي أُثْرَةٌ».

[راجع: ٢٣٧٦]

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

٣٧٩٥ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ حَدَّثَنَا أَبُو إِبْرَاهِيمَ مُعَاوِيَةَ بْنُ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ، فَأُضْلِحِ الْأَنْصَارَ وَالْمُهَاجِرَةَ». [راجع: ٢٨٣٤]

وَعَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ مِثْلَهُ وَقَالَ: «فَاغْفِرْ لِلْأَنْصَارِ».

٣٧٩٦ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ الطَّوِيلِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ الْأَنْصَارُ يَوْمَ الْخَنْدَقِ تَقُولُ:

نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا حَيَيْنَا أَبَدًا فَأَجَابَهُمْ:

اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ،  
فَأَكْرِمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ. [راجع:

[٢٨٣٤

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

(10) CHAPTER. The Statement of Allāh عز وجل preference over themselves, even though they were in need of that..." (V.59:9)

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

٣٧٩٧ - حَدَّثَنِي مُحَمَّدُ بْنُ عُبَيْدٍ  
الله: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ أَبِيهِ،  
عَنْ سَهْلِ قَالَ: جَاءَنَا رَسُولُ اللَّهِ ﷺ  
وَنَحْنُ نَحْفَرُ الْخَنْدَقَ وَنَنْقُلُ التُّرَابَ  
عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشَ الْآخِرَةِ،  
فَاغْفِرْ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ».

(١٠) بَابُ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:  
﴿وَيُؤْتُونَ عَلَى أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ  
خَصَاصَةٌ﴾ [الحشر: ٩].

٣٧٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ دَاوُدَ، عَنْ فَضِيلِ بْنِ  
عَزْوَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي  
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَجُلًا أَتَى  
النَّبِيَّ ﷺ فَبَعَثَ إِلَى نِسَائِهِ فَقُلْنَ: مَا  
مَعَنَا إِلَّا الْمَاءُ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«مَنْ يَضُمُّ أَوْ يُصَيِّفُ هَذَا؟» فَقَالَ  
رَجُلٌ مِنَ الْأَنْصَارِ: أَنَا، فَاذْطَلَقَ بِهِ  
إِلَى امْرَأَتِهِ فَقَالَ: أَكْرَمِي ضَيْفَ  
رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: مَا عِنْدَنَا إِلَّا  
قُوتٌ صِيَانِي، فَقَالَ: هَيِّئِي طَعَامَكَ،  
وَأَضْبِحِي سِرَاجَكَ، وَتَوَيِّبِي صِيَانَكَ  
إِذَا أَرَادُوا عِشَاءً. فَهَيَّأَتْ طَعَامَهَا  
وَأَضْبَحَتْ سِرَاجَهَا، وَتَوَمَّتْ صِيَانَهَا  
ثُمَّ قَامَتْ كَأَنَّهَا تُضْلِحُ سِرَاجَهَا

Then Allāh revealed :

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

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

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

فَأُظْفَأَتْهُ، فَجَعَلَا يُرِيَانِيهِ كَأَنَّهُمَا يَأْكُلَانِ  
فَبَاتَا طَاوِئِينَ، فَلَمَّا أَصْبَحَ غَدَا إِلَى  
رَسُولِ اللَّهِ ﷺ فَقَالَ: «صَحَّكَ اللَّهُ  
اللَّيْلَةَ أَوْ عَجَبَ مِنْ فَعَالِكَمَا» فَأَنْزَلَ  
اللَّهُ: ﴿وَيُؤْتِرُونَ عَلَىٰ أَنفُسِهِمْ وَلَوْ كَانَ  
بِهِمْ حَصَاةٌ وَمَنْ يُوقِ شُحَّ نَفْسِهِ  
فَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ﴾. [انظر: ٤٨٨٩]  
(١١) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اقْبَلُوا  
مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ»

٣٧٩٩ - حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى  
أَبُو عَلِيٍّ: حَدَّثَنَا شَادَانُ أَخُو عَبْدِ  
قَالَ: حَدَّثَنَا أَبِي: أَخْبَرَنَا شُعْبَةُ بْنُ  
الْحَجَّاجِ، عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ:  
سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: مَرَّ أَبُو  
بَكْرٍ وَالْعَبَّاسُ رَضِيَ اللَّهُ عَنْهُمَا  
بِمَجْلِسٍ مِنْ مَجَالِسِ الْأَنْصَارِ وَهُمْ  
يَبْكُونَ فَقَالَ: مَا يُبْكِيكُمْ؟ قَالُوا:  
ذَكَرْنَا مَجْلِسَ النَّبِيِّ ﷺ مِنَّا، فَدَخَلَ  
عَلَى النَّبِيِّ ﷺ فَأَخْبَرَهُ بِذَلِكَ، قَالَ:  
فَخَرَجَ النَّبِيُّ ﷺ وَقَدْ عَصَبَ عَلَى  
رَأْسِهِ حَاشِيَةَ بُرْدٍ، قَالَ: فَصَعِدَ الْمِنبَرَ  
وَلَمْ يَضَعْهُ بَعْدَ ذَلِكَ الْيَوْمِ فَحَمِدَ اللَّهَ  
وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَوْصِيكُمْ  
بِالْأَنْصَارِ فَإِنَّهُمْ كَرِّشِي وَعَيْنِي وَقَدْ  
قَضَوُا الَّذِي عَلَيْهِمْ وَبَقِيَ الَّذِي لَهُمْ،

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

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

3801. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The *Anşār* are my near companions to whom I confided my private secrets. People will go on increasing but the *Anşār* will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them."

(12) CHAPTER. The merits of Sa'd bin Mu'adh رَضِيَ اللهُ عَنْهُ

3802. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: A silken cloth was given as a present to the Prophet ﷺ. His Companions started touching it and admiring its softness. The Prophet ﷺ said, "Are you admiring its

فأقبلوا من مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ". [انظر: ٣٨٠١]

٣٨٠٠ - حَدَّثَنَا أَحْمَدُ بْنُ يَعْقُوبَ: حَدَّثَنَا ابْنُ الْغَسِيلِ: سَمِعْتُ عِكْرِمَةَ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا يَقُولُ: خَرَجَ رَسُولُ اللهِ ﷺ وَعَلَيْهِ وَلِحْفَةٌ مَتَّعِظَةً بِهَا عَلَى مَنْكِبَيْهِ وَعَلَيْهِ عِصَابَةٌ دَسْمَاءٌ حَتَّى جَلَسَ عَلَى الْمِثْبَرِ فَحَمِدَ اللهُ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَإِنَّ النَّاسَ يَكْتُرُونَ وَتَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَتَجَاوَزْ عَنْ مُسِيئِهِمْ». [راجع: ٩٢٧]

٣٨٠١ - حَدَّثَنِي مُحَمَّدُ بْنُ نَسَارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْأَنْصَارُ كَرِيشِي وَعَيْبَتِي، وَإِنَّ النَّاسَ سَيَكْتُرُونَ. يَقْبَلُونَ، فَأَقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ». [راجع: ٣٧٩٩]

(١٢) بَابُ مَنَاقِبِ سَعْدِ بْنِ مُعَاذٍ صِي اللهُ عَنْهُ

٣٨٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ نَسَارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي حَقَّاقٍ قَالَ سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «أَمَّا بَعْدُ، أَيُّهَا النَّاسُ فَإِنَّ النَّاسَ يَكْتُرُونَ وَتَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا كَالْمِلْحِ فِي الطَّعَامِ فَمَنْ وَلِيَ مِنْكُمْ أَمْرًا يَضُرُّ فِيهِ أَحَدًا أَوْ يَنْفَعُهُ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ، وَتَجَاوَزْ عَنْ مُسِيئِهِمْ». [راجع: ٩٢٧]

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

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

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

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

عنه يَقُولُ: أَهْدَيْتَ لِلنَّبِيِّ ﷺ حُلَّةَ حَرِيرٍ فَجَعَلَ أَصْحَابُهُ يَمْسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا، فَقَالَ: «أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ؟ لِمَنَادِيْلُ سَعْدِ بْنِ مُعَاذٍ خَيْرٌ مِنْهَا أَوْ أَلَيْنُ»، رَوَاهُ قَتَادَةُ وَالزُّهْرِيُّ: سَمِعَا أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٢٤٩]

٣٨٠٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا فَضْلُ بْنُ مُسَاوِرٍ حَتَّى أَبِي عَوَانَةَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَهْتَزَّ الْعَرْشُ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ». وَعَنِ الْأَعْمَشِ: حَدَّثَنَا أَبُو صَالِحٍ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ، فَقَالَ رَجُلٌ لَجَابِرٍ: فَإِنَّ الْبِرَاءَ يَقُولُ: «أَهْتَزَّ السَّرِيرُ»، فَقَالَ: إِنَّهُ كَانَ بَيْنَ هَذَيْنِ الْحَيِّينِ صَعَائِنُ، سَمِعْتُ النَّبِيَّ ﷺ، يَقُولُ: «أَهْتَزَّ عَرْشُ الرَّحْمَنِ لِمَوْتِ سَعْدِ بْنِ مُعَاذٍ».

٣٨٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي أَمَامَةَ بْنِ سَهْلِ بْنِ حَنِيْفٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ أَنَسًا نَزَلُوا عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ إِلَيْهِ فَجَاءَ عَلَى جَدٍ فَلَمَّا بَلَغَ قَرِيبًا مِنَ الْمَسْجِدِ قَالَ

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

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

(13) CHAPTER. The merits of Usaid bin Ḥudair and ‘Abbād bin Bishr رَضِيَ اللهُ عَنْهُمَا

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

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

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

النَّبِيِّ ﷺ: «قَوْمُوا إِلَى خَيْرِكُمْ أَوْ سَيِّدِكُمْ»، فَقَالَ: «يَا سَعْدُ، إِنَّ هَؤُلَاءِ نَزَلُوا عَلَى حُكْمِكَ»، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ مُقَاتِلَتُهُمْ وَتُسَبَى ذَرَارِيُّهُمْ. قَالَ: «حَكَمْتَ بِحُكْمِ اللَّهِ أَوْ بِحُكْمِ الْمَلِكِ». [راجع: ٤٠٤٣]

(١٣) بَابُ مَنَقِبَةِ أُسَيْدِ بْنِ حُضَيْرٍ وَعَبَّادِ بْنِ بَشِيرٍ رَضِيَ اللهُ عَنْهُمَا

٣٨٠٥ - حَدَّثَنَا عَلِيُّ بْنُ مُسْلِمٍ: حَدَّثَنَا حَبَّانٌ: حَدَّثَنَا هَمَّامٌ: أَخْبَرَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ: أَنَّ رَجُلَيْنِ خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ وَإِذَا نُورٌ بَيْنَ أَيْدِيهِمَا حَتَّى تَفَرَّقَا فَتَفَرَّقَ النُّورُ مَعَهُمَا. وَقَالَ مَعْمَرٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ: إِنَّ أُسَيْدَ بْنَ حُضَيْرٍ وَرَجُلًا مِنَ الْأَنْصَارِ. وَقَالَ حَمَادٌ: أَخْبَرَنَا ثَابِتٌ، عَنْ أَنَسِ: كَانَ أُسَيْدُ بْنُ حُضَيْرٍ وَعَبَّادُ بْنُ بَشِيرٍ عِنْدَ النَّبِيِّ ﷺ. [راجع: ٤٦٥]

(١٤) بَابُ مَنَاقِبِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللهُ عَنْهُ

٣٨٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرٍو، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ ابْنِ عَمْرٍو رَضِيَ اللهُ عَنْهُمَا: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «اسْتَفَرُّوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ مَسْعُودٍ،

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

وسالم مولى أبي حذيفة، وأبي، ومعاذ  
بن جبل. [راجع: ٣٧٥٨]

(15) CHAPTER The virtues of Sa'd bin  
'Ubāda رضي الله عنه

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

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

(١٥) بَابُ مَنْقَبَةِ سَعْدِ بْنِ عُبَادَةَ  
رَضِيَ اللَّهُ عَنْهُ  
وَقَالَتْ عَائِشَةُ: وَكَانَ قَبْلَ ذَلِكَ  
رَجُلًا صَالِحًا.

٣٨٠٧ - حَدَّثَنَا إِسْحَاقُ حَدَّثَنَا  
عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا  
قَتَادَةُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ  
رَضِيَ اللَّهُ عَنْهُ، قَالَ أَبُو أُسَيْدٍ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ  
بُنُو النَّجَّارِ، ثُمَّ بُنُو عَبْدِ الْأَسْهَلِ، ثُمَّ  
بُنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بُنُو  
سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ  
خَيْرٌ»، فَقَالَ سَعْدُ بْنُ عُبَادَةَ وَكَانَ ذَا  
قَدَمٍ فِي الْإِسْلَامِ: أَرَى رَسُولَ اللَّهِ ﷺ  
قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ لَهُ: قَدْ فَضَّلَكُمُ  
عَلَى نَاسٍ كَثِيرٍ. [راجع: ٣٧٨٩]

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

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

(١٦) بَابُ مَنْاقِبِ أَبِي بِنِ كَعْبٍ  
رَضِيَ اللَّهُ عَنْهُ  
٣٨٠٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ  
إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرَ عَبْدُ  
اللَّهِ بْنُ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو  
فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَاكَ أَجِبُهُ،  
سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «خُذُوا  
الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ

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

مَسْعُودٍ - فَبَدَأَ بِهِ - وَسَلِّمَ مَوْلَى أَبِي  
حُدَيْفَةَ، وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي بِنِ  
كَعْبٍ». [راجع: ٣٧٥٨]

3809. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said to Ubaī, "Allāh has ordered me to recite to you: 'Those who disbelieve (Sūrat Al-Baiyinah, No. 98).'" Ubaī said, "Has He mentioned my name?" The Prophet ﷺ said, "Yes." (On hearing that, Ubaī started weeping).

٣٨٠٩ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ قَالَ: سَمِعْتُ  
شُعْبَةَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ  
مَالِكٍ رَضِيَ اللهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ  
لَأَبِي: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ:  
﴿لَنْ يَكُنَ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ﴾  
» قَالَ: وَسَمَّانِي؟ قَالَ: «نَعَمْ» قَالَ،  
قَالَ فَبَكَى. [انظر: ٤٩٥٩، ٤٩٦٠،  
٤٩٦١]

(17) CHAPTER. The virtues of Zaid bin Thābit (رَضِيَ اللهُ عَنْهُ).

3810. Narrated Qatāda: Anas رَضِيَ اللهُ عَنْهُ said, "The Qur'ān was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the Anṣār: Ubaī, Mu'adh bin Jabal, Abū Zaid and Zaid bin Thābit." I asked Anas, "Who is Abū Zaid?" He said, "One of my uncles."

(١٧) بَابُ مَنَاقِبِ زَيْدِ بْنِ ثَابِتٍ

٣٨١٠ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا يَحْيَى: حَدَّثَنَا شُعْبَةُ،  
عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ رَضِيَ اللهُ عَنْهُ:  
جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللهِ ﷺ  
أَرْبَعَةً كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي وَمُعَاذُ  
بْنُ جَبَلٍ، وَأَبُو زَيْدٍ، وَزَيْدُ بْنُ ثَابِتٍ.  
قُلْتُ لِأَنَسِ: مَنْ أَبُو زَيْدٍ؟ قَالَ: أَحَدُ  
عُمُومَتِي. [انظر: ٣٩٩٦، ٥٠٠٣،  
٥٠٠٤]

(18) CHAPTER. The virtues of Abū Ṭalḥa رَضِيَ اللهُ عَنْهُ.

3811. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the battle of Uḥud, the people ran away, leaving the Prophet ﷺ, but Abū Ṭalḥa was shielding the Prophet with his shield in front of him. Abū Ṭalḥa was a strong,

(١٨) بَابُ مَنَاقِبِ أَبِي طَلْحَةَ رَضِيَ اللهُ عَنْهُ

٣٨١١ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ  
أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: لَمَّا كَانَ



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

يَوْمَ أَحَدٍ أَنْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ  
وَأَبُو طَلْحَةَ بَنَى يَدَيِ النَّبِيِّ ﷺ  
مُجَوَّبٌ بِهِ عَلَيْهِ بِحَجَفَةٍ لَهُ، وَكَانَ أَبُو  
طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ الْقُدِّ يَكْسِرُ  
يَوْمَئِذٍ قَوْسِينَ أَوْ ثَلَاثًا، وَكَانَ الرَّجُلُ  
يَمُرُّ مَعَهُ الْجَعْبَةُ مِنَ الثَّلَبِ فَيَقُولُ:  
«انْثَرَهَا لِأَبِي طَلْحَةَ» فَأَشْرَفَ النَّبِيُّ  
ﷺ يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَلْحَةَ:  
يَا نَبِيَّ اللَّهِ بِأَبِي أَنْتَ وَأُمِّي لَا تُشْرِفْ  
بُصْبُوكَ سَهْمٌ مِنَ سِهَامِ الْقَوْمِ، نَحْرِي  
دُونَ نَحْرِكَ، وَلَقَدْ رَأَيْتُ عَائِشَةَ بِنْتَ  
أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا لَمُسْمِرَتَانِ،  
أَرَى خَدَمَ سُوقِهِمَا، تُتَقَرَّانِ الْقَرْبَ  
عَلَى مَثُونِهِمَا تُفْرِغَانِيهِ فِي أَفْوَاهِ الْقَوْمِ،  
ثُمَّ تَرْجِعَانِ فَتَمْلَأْنِيهَا ثُمَّ تَجِيئَانِ  
فَتُفْرِغَانِيهَا فِي أَفْوَاهِ الْقَوْمِ وَلَقَدْ وَقَعَ  
السَّيْفُ مِنْ يَدِ أَبِي طَلْحَةَ إِمَّا مَرَّتَيْنِ  
وَإِمَّا ثَلَاثًا. [راجع: ٢٨٨٠]

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

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

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

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

٣٨١٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
يُوسُفَ قَالَ: سَمِعْتُ مَالِكًا يُحَدِّثُ  
عَنْ أَبِي النَّضْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ  
اللَّهِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي  
وَقَّاصٍ، عَنْ أَبِيهِ قَالَ: مَا سَمِعْتُ  
النَّبِيَّ ﷺ يَقُولُ لِأَحَدٍ يَمْشِي عَلَى  
الْأَرْضِ: إِنَّهُ مِنْ أَهْلِ الْجَنَّةِ، إِلَّا  
لِعَبْدِ اللَّهِ بْنِ سَلَامٍ، قَالَ: وَفِيهِ نَزَلَتْ

هَذِهِ الْآيَةُ ﴿وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ﴾ [الأحqاف: ١٠] الْآيَةُ قَالَ: لَا أَدْرِي قَالَ مَالِكُ الْآيَةُ أَوْ فِي الْحَدِيثِ.

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

٣٨١٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَزْهَرُ السَّمَانُ، عَنِ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ جَالِسًا فِي مَسْجِدِ الْمَدِينَةِ فَدَخَلَ رَجُلٌ عَلَىٰ وَجْهِهِ أَثَرُ الْخُشُوعِ فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ فَصَلَّى رَكَعَتَيْنِ تَجَوَّزَ فِيهِمَا ثُمَّ خَرَجَ وَتَبِعْتُهُ فَقُلْتُ: إِنَّكَ جِئْتَ دَخَلْتَ الْمَسْجِدَ قَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، قَالَ: وَاللَّهِ مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ. فَسَأَلْتُكَ لِمَ ذَاكَ. رَأَيْتُ رُؤْيَا عَلَىٰ عَهْدِ النَّبِيِّ ﷺ فَقَصَصْتُهَا عَلَيْهِ وَرَأَيْتُ كَأَنِّي فِي رَوْضَةٍ، ذَكَرَ مِنْ سَعَتِهَا وَخُضْرَتِهَا، وَسَطَهَا عَمُودٌ مِنْ حديدٍ أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ قَلِيلٌ لِي: ارْقُ. فَقُلْتُ: لَا أَسْتَطِيعُ، فَأَتَانِي مِنْصَفٌ فَرَفَعَ يَاسِي مِنْ خَلْفِي فَرَقِيتُ حَتَّىٰ كُنْتُ فِي أَعْلَاهَا، فَأَخَذْتُ بِالْعُرْوَةِ. فَقِيلَ لِي: اسْتَمْسِكْ، فَاسْتَيْقِظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «بِئْسَ الرَّوْضَةُ الْإِسْلَامُ، وَذَلِكَ الْعَمُودُ عَمُودُ الْإِسْلَامِ، بِنَاكِ الْعُرْوَةُ

الْوُثْقَى فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ». وَذَلِكَ الرَّجُلُ عَبْدُ اللَّهِ بْنِ سَلَامٍ. وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا مُعَاذٌ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ مُحَمَّدٍ: حَدَّثَنَا قَيْسُ بْنُ عُبَادٍ، عَنِ ابْنِ سَلَامٍ قَالَ: وَصِيفٌ، مَكَانٌ: مِنْصَفٌ. [انظر: ٧٠١٠، ٧٠١٤]

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

٣٨١٤ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ الْمَدِينَةَ فَلَقَيْتُ عَبْدَ اللَّهِ بْنَ سَلَامٍ فَقَالَ: أَلَا تَجِيءُ فَأُطْعِمَكَ سَوِيقًا وَتَمْرًا وَتَدْخُلُ فِي بَيْتِي؟ ثُمَّ قَالَ: إِنَّكَ بَأْرِضِ الرَّبَا بِهَا فَائِشٌ، إِذَا كَانَ لَكَ عَلَى رَجُلٍ حَقٌّ فَأَهْدِي إِلَيْكَ حِمْلَ تِينٍ أَوْ حِمْلَ شَعِيرٍ أَوْ حِمْلَ قَتٍّ فَلَا تَأْخُذْهُ فَإِنَّهُ رَبَا. وَلَمْ يَذْكَرِ النَّضْرُ وَأَبُو دَاوُدَ وَوَهْبٌ عَنْ شُعْبَةَ الْبَيْتِ. [انظر: ٧٣٤٢]

(20) CHAPTER. The marriage of the Prophet ﷺ with Khadīja رَضِيَ اللهُ عَنْهَا and her superiority.

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

(٢٠) بَابُ تَزْوِيجِ النَّبِيِّ ﷺ خَدِيجَةَ وَفَضْلِهَا رَضِيَ اللهُ تَعَالَى عَنْهَا

٣٨١٥ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا عَبْدَةُ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: وَحَدَّثَنِي صَدَقَةُ: أَخْبَرَنَا عَبْدَةُ،

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

عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ:  
سَمِعْتُ عَبْدَ اللَّهِ ابْنَ جَعْفَرٍ، عَنْ عَلِيٍّ  
بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ  
النَّبِيِّ ﷺ قَالَ: «خَيْرُ نِسَائِهَا مَرْيَمُ  
وَأَخَيْرُ نِسَائِهَا خَدِيجَةُ». [راجع: ٣٤٣٢]

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

٣٨١٦ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ:  
حَدَّثَنَا اللَّيْثُ قَالَ: كَتَبَ إِلَيَّ هِشَامُ بْنُ  
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ  
اللَّهُ عَنْهَا قَالَتْ: مَا غَزْتُ عَلَى امْرَأَةٍ  
لِلنَّبِيِّ ﷺ مَا غَزْتُ عَلَى خَدِيجَةَ،  
هَلَكْتُ قَبْلَ أَنْ يَتَزَوَّجَنِي، لَمَّا كُنْتُ  
أَسْمَعُهُ يَذْكُرُهَا وَأَمْرَهُ اللَّهُ أَنْ يُبَشِّرَهَا  
بِبَيْتٍ مِنْ قَصَبٍ وَإِنْ كَانَ لَيَذْبَحُ الشَّاةَ  
فِيهِدِي فِي خَلَاتِلِهَا مِنْهَا مَا يَسْعُهُنَّ.  
[انظر: ٣٨١٧، ٣٨١٨، ٥٢٢٩، ٦٠٠٤]

[٧٤٨٤]

3817. Narrated 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا: I did not feel jealous of any woman as much as I did of Khadija; because Allāh's Messenger ﷺ used to mention her very often. He married me after three years of her death, and his Lord عزوجل or Jibril (Gabriel) عليه السلام ordered him to give her the good tidings of having a palace of Qaşab in Paradise. (See H. 1791)

٣٨١٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:  
حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ  
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا  
غَزْتُ عَلَى امْرَأَةٍ مَا غَزْتُ عَلَى  
خَدِيجَةَ مِنْ كَثْرَةِ ذِكْرِ رَسُولِ اللَّهِ ﷺ  
إِيَّاهَا. قَالَتْ: وَتَزَوَّجَنِي بَعْدَهَا بِثَلَاثِ  
سِنِينَ وَأَمْرَهُ رَبُّهُ عَزَّ وَجَلَّ أَوْ جِبْرِيلَ  
عَلَيْهِ السَّلَامُ أَنْ يُبَشِّرَهَا بِبَيْتٍ فِي  
الْجَنَّةِ مِنْ قَصَبٍ. [راجع: ٣٨١٦]

3818. Narrated 'Ā'ishah رَضِيَ اللَّهُ عَنْهَا: I did not feel jealous of any of the wives of the

٣٨١٨ - حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ

(1) (H. 3816) Qaşab: See the glossary.

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

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

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

**3821.** Narrated 'Aishah عنها رضي الله عنها: Once Hāla bint Khuwailid, Khadija's sister, asked

بنِ الحَسَنِ: حَدَّثَنَا أَبِي: حَدَّثَنَا حَفْصُ، عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَا غَرْتُ عَلَى أَحَدٍ مِنْ نِسَاءِ النَّبِيِّ ﷺ مَا غَرْتُ عَلَى خَدِيجَةَ وَمَا رَأَيْتُهَا، وَلَكِنْ كَانَ النَّبِيُّ ﷺ يُكَبِّرُ ذِكْرَهَا. وَرُبَّمَا ذَبَحَ الشَّاةَ ثُمَّ يَقْطَعُهَا أَعْضَاءَ ثُمَّ يَبْعُهَا فِي صَدَائِقِ خَدِيجَةَ. فَرُبَّمَا قُلْتُ لَهُ: كَأَنَّهُ لَمْ يَكُنْ فِي الدُّنْيَا إِلَّا خَدِيجَةُ، فَيَقُولُ: «إِنَّهَا كَانَتْ وَكَانَتْ وَكَانَ لِي مِنْهَا وَلَدٌ». [راجع: ٣٨١٦]

٣٨١٩ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ، قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: بَشَّرَ النَّبِيُّ ﷺ خَدِيجَةَ؟ قَالَ: نَعَمْ، بَيِّتٍ مِنْ قَصَبٍ لَا صَحْبَ فِيهِ وَلَا نَصَبَ. [راجع: ١٧٩٢]

٣٨٢٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَى جِبْرِيلُ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذِهِ خَدِيجَةُ قَدْ أَتَتْ مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ فَإِذَا هِيَ أَتَتْكَ فَاقْرَأْ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا وَمَنِّي، وَبَشِّرْهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ لَا صَحْبَ فِيهِ وَلَا نَصَبَ». [انظر: ٧٤٩٧]

٣٨٢١ - وَقَالَ إِسْمَاعِيلُ بْنُ

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

(21) CHAPTER. The narration about Jarīr bin 'Abdullāh Al-Bajalī رَضِيَ اللهُ عَنْهُ

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

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

حَلِيلٍ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ حُوَيْلِدٍ أُخْتُ خَدِيجَةَ عَلَى رَسُولِ اللَّهِ ﷺ فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَازْتَاعَ لِذَلِكَ. فَقَالَ: «اللَّهُمَّ هَالَةَ»، قَالَتْ: فَغَرْتُ فَقُلْتُ: مَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ، حَمْرَاءِ الشَّدَقِينَ هَلَكَتْ فِي الدَّهْرِ قَدْ أَبَدَلَكَ اللَّهُ خَيْرًا مِنْهَا.

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

٣٨٢٢ - حَدَّثَنَا إِسْحَاقُ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ، عَنْ بِيَانٍ، عَنْ قَيْسٍ قَالَ: سَمِعْتُهُ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: مَا حَجَّبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ أَسْلَمْتُ وَلَا رَأَيْتِي إِلَّا ضَحِكًا. [راجع: ٣٠٣٥]

٣٨٢٣ - وَعَنْ قَيْسٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ: ذُو الْخَلْصَةِ، وَكَانَ يُقَالُ لَهُ: الْكَعْبَةُ الْيَمَانِيَّةُ أَوْ الْكَعْبَةُ الشَّامِيَّةُ. فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلْصَةِ؟» قَالَ: فَفَرَرْتُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةً فَارِيسٍ مِنْ أَحْمَسَ، قَالَ: فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَاتَيْنَاهُ فَأَخْبَرْنَاهُ فَدَعَا لَنَا وَلِأَحْمَسَ. [راجع: ٣٠٢٠]

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

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

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

[See *Hadith* No.4065]

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

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

(٢٢) **بَابُ ذِكْرِ حُدَيْفَةَ بْنِ الْيَمَانِ الْعَبْسِيِّ رَضِيَ اللَّهُ عَنْهُ**

٣٨٢٤ - حَدَّثَنِي إِسْمَاعِيلُ بْنُ حَلِيلٍ: حَدَّثَنَا سَلْمَةُ بْنُ رَجَاءٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: لَمَّا كَانَ يَوْمُ أُحُدٍ هَزَمَ الْمُشْرِكُونَ هَرِيمَةَ بَيْنَةَ فَصَاحِ إِبْلِيسَ: أَيُّ عِبَادَ اللَّهِ، أُخْرَأَكُمْ. فَرَجَعَتْ أَوْلَاهُمْ عَلَى أُخْرَأَهُمْ فَاجْتَلَدَتْ مَعَ أُخْرَأَهُمْ فَنَظَرَ حُدَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ فَنَادَى: أَيُّ عِبَادَ اللَّهِ، أَبِي أَبِي. فَقَالَتْ: فَوَاللَّهِ مَا احْتَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُدَيْفَةُ: غَفَرَ اللَّهُ لَكُمْ، قَالَ أَبِي: فَوَاللَّهِ مَا زَالَتْ فِي حُدَيْفَةَ مِنْهَا بَقِيَّةٌ خَيْرٌ حَتَّى لَقِيَ اللَّهُ عَزَّ وَجَلَّ. [راجع: ٣٢٩٠]

(٢٣) **بَابُ ذِكْرِ هِنْدِ بِنْتِ عُتْبَةَ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ عَنْهَا**

٣٨٢٥ - وَقَالَ عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: جَاءَتْ هِنْدُ بِنْتُ عُتْبَةَ فَقَالَتْ: يَا رَسُولَ اللَّهِ، مَا كَانَ عَلَى ظَهْرِ الْأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَذُلُّوا مِنْ أَهْلِ خِبَائِكَ، ثُمَّ مَا أَصْبَحَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ مِنْ أَهْلِ خِبَاءٍ أَحَبَّ إِلَيَّ أَنْ يَعْزُوا مِنْ أَهْلِ خِبَائِكَ، قَالَ: «وَأَيْضًا وَالَّذِي

نَفْسِي بِيَدِهِ» قَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ  
أَبَا سُفْيَانَ رَجُلٌ مَسِيكٌ فَهَلْ عَلَيَّ  
حَرَجٌ أَنْ أُطْعِمَ مِنَ الَّذِي لَهُ عِيَالُنَا؟  
قَالَ: «لَا أَرَاهُ إِلَّا بِالْمَعْرُوفِ».

[راجع: ٢٢١١]

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

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

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

(٢٤) بَابُ حَدِيثِ زَيْدِ بْنِ عَمْرٍو بْنِ  
نُفَيْلٍ

٣٨٢٦ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي  
بَكْرٍ: حَدَّثَنَا فَضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا  
مُوسَى بْنُ عَقَبَةَ: حَدَّثَنَا سَالِمُ بْنُ عَبْدِ  
اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ  
عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَقِيَ زَيْدَ بْنَ  
عَمْرٍو ابْنَ نُفَيْلٍ بِأَسْفَلِ بَلَدِ حِمْيَرَ  
يَنْزِلُ عَلَى النَّبِيِّ ﷺ الْوَحْيُ، فَقَدَّمَتْ  
إِلَى النَّبِيِّ ﷺ سُفْرَةٌ فَأَبَى أَنْ يَأْكُلَ  
مِنْهَا، ثُمَّ قَالَ زَيْدٌ: إِنِّي لَسْتُ أَكُلُ  
مِمَّا تَذْبَحُونَ عَلَى أَنْصَابِكُمْ، وَلَا أَكُلُ  
إِلَّا مَا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ، فَإِنَّ زَيْدَ بْنَ  
عَمْرٍو كَانَ يَعْيبُ عَلَى قُرَيْشٍ ذَبَائِحَهُمْ  
وَيَقُولُ: الشَّاةُ خَلَقَهَا اللَّهُ وَأَنْزَلَ لَهَا  
مِنَ السَّمَاءِ الْمَاءَ وَأَنْبَتَ لَهَا مِنَ  
الْأَرْضِ ثُمَّ تَذْبَحُونَهَا عَلَى غَيْرِ اسْمِ  
اللَّهِ؟ إِنْكَارًا لِذَلِكَ وَإِعْظَامًا لَهُ.

٣٨٢٧ - قَالَ مُوسَى: حَدَّثَنِي  
سَالِمُ بْنُ عَبْدِ اللَّهِ وَلَا أَعْلَمُهُ إِلَّا  
تَحَدَّثَ بِهِ عَنِ ابْنِ عُمَرَ: أَنَّ زَيْدَ بْنَ

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

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



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

عَمْرُو بْنُ نُفَيْلٍ خَرَجَ إِلَى الشَّامِ،  
يَسْأَلُ عَنِ الدِّينِ وَيَتَّبِعُهُ، فَلَقِيَ عَالِمًا  
مِنَ الْيَهُودِ فَسَأَلَهُ عَنْ دِينِهِمْ، فَقَالَ:  
إِنِّي لَعَلِّي أَنْ أُدِينَ دِينَكُمْ فَأُخْبِرُنِي.  
فَقَالَ: لَا تَكُونُ عَلَيَّ دِينِنَا، حَتَّى  
تَأْخُذَ بِنَبِيِّكَ مِنْ غَضَبِ اللَّهِ. قَالَ  
رَيْدٌ: مَا أَفْرُ إِلَّا مِنْ غَضَبِ اللَّهِ، وَلَا  
أَحْمِلُ مِنْ غَضَبِ اللَّهِ شَيْئًا أَبَدًا، وَأَنَا  
أَسْتَطِيعُهُ، فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ؟  
قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ يَكُونَ حَنِيفًا.  
قَالَ رَيْدٌ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ  
إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَخَرَجَ رَيْدٌ فَلَقِيَ  
عَالِمًا مِنَ النَّصَارَى فَذَكَرَ مِثْلَهُ فَقَالَ:  
لَنْ تَكُونَ عَلَيَّ دِينِنَا حَتَّى تَأْخُذَ  
بِنَبِيِّكَ مِنْ لَعْنَةِ اللَّهِ. قَالَ: مَا أَفْرُ  
إِلَّا مِنْ لَعْنَةِ اللَّهِ، وَلَا أَحْمِلُ مِنْ لَعْنَةِ  
اللَّهِ وَلَا مِنْ غَضَبِهِ شَيْئًا أَبَدًا وَأَنَا  
أَسْتَطِيعُ، فَهَلْ تَدُلُّنِي عَلَى غَيْرِهِ؟  
قَالَ: مَا أَعْلَمُهُ إِلَّا أَنْ يَكُونَ حَنِيفًا.  
قَالَ: وَمَا الْحَنِيفُ؟ قَالَ: دِينُ  
إِبْرَاهِيمَ، لَمْ يَكُنْ يَهُودِيًّا وَلَا نَصْرَانِيًّا  
وَلَا يَعْبُدُ إِلَّا اللَّهَ. فَلَمَّا رَأَى رَيْدٌ  
قَوْلَهُمْ فِي إِبْرَاهِيمَ عَلَيْهِ السَّلَامُ خَرَجَ  
فَلَمَّا بَرَزَ رَفَعَ يَدَيْهِ. فَقَالَ: اللَّهُمَّ إِنِّي  
أَشْهَدُكَ أَنِّي عَلَى دِينِ إِبْرَاهِيمَ.

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

٣٨٢٨ - وَقَالَ اللَّيْثُ: كَتَبَ إِلَيَّ  
هِشَامٌ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ بِنْتِ أَبِي

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

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

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

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

بَكَرٍ رَضِيَ اللَّهُ عَنْهُمَا، قَالَتْ: رَأَيْتُ زَيْدَ بْنَ عَمْرٍو بْنِ نُفَيْلٍ قَائِمًا مُسْنِدًا ظَهْرَهُ إِلَى الْكَعْبَةِ يَقُولُ: يَا مَعْشَرَ قُرَيْشٍ، وَاللَّهِ مَا مِنْكُمْ عَلَى دِينِ إِبْرَاهِيمَ غَيْرِي. وَكَانَ يُحْيِي الْمَوُودَةَ، يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ أَنْ يَقْتُلَ ابْنَتَهُ: لَا تَقْتُلْهَا، أَنَا أَكْفَيْتُكَ مَوْتَهَا، فَيَأْخُذُهَا فَإِذَا تَرَعَّرَعَتْ قَالَ لِأَبِيهَا: إِنَّ شَيْئًا دَفَعْتُهَا إِلَيْكَ وَإِنْ شِئْتَ كَفَيْتُكَ مَوْتَهَا.

#### (٢٥) بَابُ بِنْيَانِ الْكَعْبَةِ

٣٨٢٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنِي ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا بُنِيَتِ الْكَعْبَةُ ذَهَبَ النَّبِيُّ ﷺ وَعَبَّاسٌ يُقْلَانِ الْحِجَارَةَ. فَقَالَ عَبَّاسٌ لِلنَّبِيِّ ﷺ: اجْعَلْ إِزَارَكَ عَلَى رَقَبَتِكَ يَقِكَ مِنَ الْحِجَارَةِ، فَخَرَّ إِلَى الْأَرْضِ وَطَمَحَتْ عَيْنَاهُ إِلَى السَّمَاءِ، ثُمَّ أَفَاقَ فَقَالَ: «إِزَارِي إِزَارِي»، فَشَدَّ عَلَيْهِ إِزَارَهُ. [راجع: ٣٦٤]

٣٨٣٠ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ عَمْرٍو بْنِ دِينَارٍ وَعُبَيْدِ اللَّهِ ابْنِ أَبِي يَزِيدٍ قَالَا: لَمْ يَكُنْ عَلَى عَهْدِ النَّبِيِّ ﷺ حَوْلَ الْبَيْتِ حَائِطٌ، كَانُوا يُصَلُّونَ حَوْلَ الْبَيْتِ حَتَّى كَانَ عَمْرٌو فَبَنَى حَوْلَهُ

حَائِطًا. قَالَ عُبَيْدُ اللَّهِ: جَدْرُهُ قَصِيرٌ،  
فَبَنَاهُ ابْنُ الزُّبَيْرِ.

### (٢٦) بَابُ أَيَّامِ الْجَاهِلِيَّةِ

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

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

3832. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The people used to consider the performance of 'Umra in the months of Ḥajj an evil deed on the earth, and they used to call the month of Muḥarram as Ṣafar and used to say, "When (the wounds over) the backs (of the camels) have healed and the footmarks (of the camels) have vanished (after coming from Ḥajj), then 'Umra becomes legal for the one who wants to perform 'Umra." Allāh's Messenger ﷺ and his Companions reached Makkah assuming *Ihrām* for Ḥajj on the fourth of Dhul-Ḥijja. The Prophet ﷺ ordered his Companions to perform 'Umra (with that *Ihrām* instead of Ḥajj).<sup>(1)</sup> They asked, "O Allāh's Messenger! What kind of finishing of *Ihrām*?" The Prophet ﷺ said, "Finish the *Ihrām* completely."

3833. Narrated Sa'īd bin Al-Musaiyab's grandfather: In the Pre-Islāmic Period of Ignorance a flood of rain came and filled the

٣٨٣١ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى: قَالَ هِشَامٌ: حَدَّثَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ عَاشُورَاءَ يَوْمًا تَصُومُهُ قُرَيْشٌ فِي الْجَاهِلِيَّةِ، وَكَانَ النَّبِيُّ ﷺ يَصُومُهُ، فَلَمَّا قَدِمَ الْمَدِينَةَ صَامَهُ وَأَمَرَ بِصِيَامِهِ. فَلَمَّا نَزَلَ رَمَضَانَ كَانَ مِنْ شَاءِ صَامَهُ وَمَنْ شَاءَ لَا يَصُومُهُ. [راجع: ١٥٩٢]

٣٨٣٢ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا ابْنُ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانُوا يَرَوْنَ أَنَّ الْعُمْرَةَ فِي أَشْهُرِ الْحَجِّ مِنَ الْفُجُورِ فِي الْأَرْضِ. وَكَانُوا يُسَمُّونَ الْمُحَرَّمَ صَفَرَ وَيَقُولُونَ: إِذَا بَرَأَ الدَّبْرُ، وَعَفَا الْأَثَرُ، حَلَّتِ الْعُمْرَةُ لِمَنْ اعْتَمَرَ. قَالَ: فَقَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ رَابِعَةَ رَابِعَةٍ مُهْلِينَ بِالْحَجِّ، وَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَجْعَلُوهَا عُمْرَةً، قَالُوا: يَا رَسُولَ اللَّهِ، أَيُّ الْجَلِّ؟ قَالَ: «الْجَلُّ كُلُّهُ». [راجع:

[١٠٨٥]

٣٨٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ عَمْرُو

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

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

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

3835. Narrated Ḍa'īshah رَضِيَ اللهُ عَنْهَا: A black lady slave of some of the Arabs embraced Islām and she had a hut in the

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

٣٨٣٤ - حَدَّثَنَا أَبُو التُّعْمَانِ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ بِيَانِ أَبِي بَشِيرٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: دَخَلَ أَبُو بَكْرٍ عَلَى امْرَأَةٍ مِنْ أَحْمَسٍ يُقَالُ لَهَا: زَيْنَبُ بِنْتُ الْمُهَاجِرِ، فَرَأَاهَا لَا تَكَلِّمُ، فَقَالَ: مَا لَهَا لَا تَكَلِّمُ؟ قَالُوا: حَجَّتْ مُضِمَّةً، قَالَ لَهَا: تَكَلِّمِي فَإِنَّ هَذَا لَا يَحِلُّ، هَذَا مِنْ عَمَلِ الْجَاهِلِيَّةِ، فَتَكَلَّمْتُ فَقَالَتْ: مَنْ أَنْتَ؟ قَالَ: امْرُؤٌ مِنَ الْمُهَاجِرِينَ. قَالَتْ: أَيُّ الْمُهَاجِرِينَ؟ قَالَ: مِنْ قُرَيْشٍ. قَالَتْ: مَنْ أَيُّ قُرَيْشٍ أَنْتَ؟ قَالَ: إِنَّكَ لَسَوْوَلٌ، أَنَا أَبُو بَكْرٍ، قَالَتْ: مَا بَقَاؤُنَا عَلَى هَذَا الْأَمْرِ الصَّالِحِ الَّذِي جَاءَ اللَّهُ بِهِ بَعْدَ الْجَاهِلِيَّةِ؟ قَالَ: بَقَاؤُكُمْ عَلَيْهِ مَا اسْتَقَامَتْ بِكُمْ أَيْمَتُكُمْ، قَالَتْ: وَمَا الْأَيْمَةُ؟ قَالَ: أَمَا كَانَ لِقَوْمِكَ رُؤُسٌ وَأَشْرَافٌ يَأْمُرُونَهُمْ فَيُطِيعُونَهُمْ؟ قَالَتْ: بَلَى، قَالَ: فَهَمْ أَوْلِيكَ عَلَى النَّاسِ.

٣٨٣٥ - حَدَّثَنِي فَرْوَةُ بْنُ أَبِي الْمَعْرَاءِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ

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

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

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

هِشَام، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَسْلَمَتِ امْرَأَةٌ سَوْدَاءَ لِبَعْضِ الْعَرَبِ وَكَانَ لَهَا حِفْشٌ فِي الْمَسْجِدِ، قَالَتْ: فَكَانَتْ تَأْتِينَا فَتَحَدِّثُ عِنْدَنَا إِذَا فَرَعَتْ مِنْ حَدِيثِهَا قَالَتْ:

وَيَوْمَ الْوِشَاحِ مِنْ تَعَايِبِ رَبَّنَا  
أَلَا إِنَّهُ مِنْ بَلَدَةِ الْكُفْرِ أَنْجَانِي  
فَلَمَّا أَكْثَرَتْ قَالَتْ لَهَا عَائِشَةُ:

وَمَا يَوْمَ الْوِشَاحِ؟ قَالَتْ: خَرَجْتُ جُورِيَّةً لِبَعْضِ أَهْلِي وَعَلَيْهَا وَشَاحٌ مِنْ أَدَمَ فَسَقَطَ مِنْهَا فَانْحَطَّتْ عَلَيْهِ الْحَدِيَّةُ وَهِيَ تَحْسِبُهُ لِحْمًا فَأَخَذَتْ فَاتَّهُمُونِي بِهِ فَعَذَّبُونِي حَتَّى بَلَغَ مِنْ أَمْرِهِمْ أَنَّهُمْ طَلَبُوا فِي قُبْلِي، فَبَيْنَا هُمْ حَوْلِي وَأَنَا فِي كَرْبِي إِذْ أَقْبَلَتِ الْحَدِيَّةُ حَتَّى وَازَتْ بِرُؤُسِنَا ثُمَّ أَلْقَتْهُ فَأَخَذُوهُ، فَقُلْتُ لَهُمْ: هَذَا الَّذِي اتَّهَمْتُمُونِي بِهِ وَأَنَا مِنْهُ بَرِيئَةٌ. [راجع: ٤٣٩]

٣٨٣٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «أَلَا مَنْ كَانَ حَالِفًا فَلَا يَحْلِفُ إِلَّا بِاللَّهِ، فَكَانَتْ قُرَيْشٌ تَحْلِفُ بِآبَائِهَا فَقَالَ: لَا تَحْلِفُوا بِآبَائِكُمْ». [راجع: ٢٦٧٩]

٣٨٣٧ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

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

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

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

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

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

[See *Faṭḥ Al-Bārī*]

عَمَرُوا: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ الْقَاسِمِ حَدَّثَهُ: أَنَّ الْقَاسِمَ كَانَ يَمْشِي بَيْنَ يَدَيِ الْجَنَازَةِ وَلَا يَقُومُ لَهَا وَيُخْبِرُ عَنْ عَائِشَةَ قَالَتْ: كَانَ أَهْلُ الْجَاهِلِيَّةِ يَقُومُونَ لَهَا، يَقُولُونَ إِذَا رَأَوْهَا: كُنْتَ فِي أَهْلِكَ مَا أَنْتَ! مَرَّتَيْنِ.

٣٨٣٨ - حَدَّثَنِي عَمْرُو بْنُ الْعَبَّاسِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: قَالَ عُمَرُ رَضِيَ اللهُ عَنْهُ: إِنَّ الْمُشْرِكِينَ كَانُوا لَا يُفِيضُونَ مِنْ جَمْعٍ حَتَّى تَشْرُقَ الشَّمْسُ عَلَى نَبِيرٍ. فَخَالَفَهُمُ النَّبِيُّ ﷺ فَأَفَاضَ قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ. [راجع: ١٦٨٤]

٣٨٣٩ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَ: قُلْتُ لِأَبِي أُسَامَةَ: حَدَّثَكُمْ يَحْيَى ابْنُ الْمُهَلَّبِ: حَدَّثَنَا حُصَيْنٌ عَنْ عِكْرِمَةَ ﴿وَكَأْسًا دِهَاقًا﴾ قَالَ: مَلَأَى مُتَابَعَةً.

٣٨٤٠ - قَالَ: وَقَالَ ابْنُ عَبَّاسٍ: سَمِعْتُ أَبِي يَقُولُ فِي الْجَاهِلِيَّةِ: اسْقِنَا كَأْسًا دِهَاقًا.

٣٨٤١ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا الشَّاعِرُ كَلِمَةُ لَبِيدٍ: \* أَلَا كُلُّ

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

شيء ما خلا الله باطل \* وكاذ  
أمية بن أبي الصلت أن يسلم.

[انظر: ٦١٤٧، ٦٤٨٩]

٣٨٤٢ - حَدَّثَنَا إِسْمَاعِيلُ:  
حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ،  
عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ الْقَاسِمِ  
بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: كَانَ لِأَبِي بَكْرٍ غُلَامٌ يُخْرَجُ لَهُ  
الْخَرَاجُ وَكَانَ أَبُو بَكْرٍ يَأْكُلُ مِنْ  
خَرَاجِهِ، فَجَاءَ يَوْمًا بِشَيْءٍ فَأَكَلَ مِنْهُ  
أَبُو بَكْرٍ فَقَالَ لَهُ الْغُلَامُ: أَتَدْرِي مَا  
هَذَا؟ فَقَالَ أَبُو بَكْرٍ: وَمَا هُوَ؟ قَالَ:  
كُنْتُ تَكَهَّنْتُ لِإِنْسَانٍ فِي الْجَاهِلِيَّةِ وَمَا  
أَحْسِنُ الْكِهَانَةَ، إِلَّا أَنِّي خَدَعْتُهُ  
فَأَعْطَانِي بِذَلِكَ. فَهَذَا الَّذِي أَكَلْتُ  
مِنْهُ، فَأَدْخَلَ أَبُو بَكْرٍ يَدَهُ فَفَاءَ كُلِّ  
شَيْءٍ فِي بَطْنِهِ.

٣٨٤٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
يَحْيَى عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ  
عَنْ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:  
كَانَ أَهْلُ الْجَاهِلِيَّةِ يَتَبَايَعُونَ لِحُومِ  
الْجَزُورِ إِلَى حَبَلِ الْحَبَلَةِ. قَالَ:  
وَحَبَلُ الْحَبَلَةِ أَنْ تُنْتَجِجَ النَّاقَةُ مَا فِي  
بَطْنِهَا. ثُمَّ تَحْمِلُ الَّتِي تُنْتَجِجَتْ،  
فَنَهَاهُمْ النَّبِيُّ ﷺ عَنْ ذَلِكَ.

[راجع: ٢١٤٣]

٣٨٤٤ - حَدَّثَنَا أَبُو التُّعْمَانِ:

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

3843. Narrated Ibn 'Umar رضي الله عنهما: In the Pre-Islāmic Period of Ignorance the people used to bargain with the meat of camels on the principle of *Habal-al-Habala* which meant the sale of a she-camel that would be born by a she-camel that had not yet been born. The Prophet ﷺ forbade them such a transaction.

3844. Narrated Ghailān bin Jarīr: We used to visit Anas bin Mālik رضي الله عنه and he

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

حَدَّثَنَا مَهْدِيُّ: قَالَ حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ: كُنَّا نَأْتِي أَنَسَ بْنَ مَالِكٍ فَيُحَدِّثُنَا عَنِ الْأَنْصَارِ، وَكَانَ يَقُولُ لِي: فَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا، وَفَعَلَ قَوْمُكَ كَذَا وَكَذَا يَوْمَ كَذَا وَكَذَا. [راجع: ٣٧٧٦]

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

(٢٧) بَابُ الْقَسَامَةِ فِي الْجَاهِلِيَّةِ

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

٣٨٤٥ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا فَطْنُ أَبُو الْهَيْثِمِ: حَدَّثَنَا أَبُو يَزِيدَ الْمَدَنِيُّ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: إِنَّ أَوَّلَ قَسَامَةٍ كَانَتْ فِي الْجَاهِلِيَّةِ لَفِينَا بَنِي هَاشِمٍ. كَانَ رَجُلٌ مِنْ بَنِي هَاشِمٍ اسْتَأْجَرَ رَجُلٌ مِنْ قُرَيْشٍ مِنْ فَحْدٍ أُخْرَى، فَانْطَلَقَ مَعَهُ فِي إِبِلِهِ فَمَرَّ بِهِ رَجُلٌ مِنْ بَنِي هَاشِمٍ قَدْ انْقَطَعَتْ عُزْوُهُ جُوعَالِيهِ، فَقَالَ: أَغِيثِي بَعْقَالٍ أَشَدُّ بِهِ عُزْوُهُ جُوعَالِيهِ لَا تَنْفِرُ الْإِبِلُ. فَأَعْطَاهُ عِقَالًا فَشَدَّ بِهِ عُزْوَهُ جُوعَالِيهِ، فَلَمَّا نَزَلُوا عَقَلَتِ الْإِبِلُ إِلَّا بَعِيرًا وَاحِدًا. فَقَالَ الَّذِي اسْتَأْجَرَهُ: مَا شَأْنُ هَذَا الْبَعِيرِ لَمْ يُعْقَلْ مِنْ بَيْنِ الْإِبِلِ؟ قَالَ: لَيْسَ لَهُ عِقَالٌ، قَالَ فَأَيْنَ عِقَالُهُ؟ قَالَ: فَحَدَفَهُ بِعَصَا كَانَ فِيهَا أَجْلُهُ، فَمَرَّ بِهِ رَجُلٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ: أَتَشْهَدُ الْمَوْسِمَ؟ قَالَ:

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



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

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

ما أشهدُ وربِّما شهَّدتُهُ، قال: هل أنت مُبلِّغٌ عَنِّي رسالةً مِنَ الدَّهْرِ؟ قال: نعم، ذلِكَ قال: فَكَتَبَ، إِذَا أَنْتَ شَهِدْتَ الْمُؤَسِّمَ فَنَادِ: يَا آلَ قُرَيْشِ، فَإِذَا أَجَابُوكَ فَنَادِ: يَا آلَ بَنِي هَاشِمٍ، فَإِنْ أَجَابُوكَ فَاسْأَلْ عَن أَبِي طَالِبٍ فَأَخْبِرْهُ أَنَّ فُلَانًا قَتَلَنِي فِي عِقَالٍ. وَمَاتَ الْمُسْتَأْجِرُ. فَلَمَّا قَدِمَ الَّذِي اسْتَأْجَرَهُ أَنَاهُ أَبُو طَالِبٍ فَقَالَ: مَا فَعَلَ صَاحِبُنَا؟ قَالَ: مَرِضَ فَأَحْسَنْتُ الْقِيَامَ عَلَيْهِ فَوَلَّيْتُ دَفْنَهُ. قَالَ: قَدْ كَانَ أَهْلُ ذَاكَ مِنكَ. فَمَكَتَ حِينًا ثُمَّ إِنَّ الرَّجُلَ الَّذِي أَوْصَى إِلَيْهِ أَنْ يُبَلِّغَ عَنْهُ وَافِيَ الْمُؤَسِّمَ فَقَالَ: يَا آلَ قُرَيْشِ، قَالُوا: هَذِهِ قُرَيْشٌ، قَالَ: يَا بَنِي هَاشِمٍ، قَالُوا: هَذِهِ بَنُو هَاشِمٍ، قَالَ: مَنْ أَبُو طَالِبٍ؟ قَالُوا: هَذَا أَبُو طَالِبٍ، قَالَ: أَمْرَنِي فُلَانٌ أَنْ أُبَلِّغَكَ رِسَالَةً أَنَّ فُلَانًا قَتَلَهُ فِي عِقَالٍ. فَاتَاهُ أَبُو طَالِبٍ فَقَالَ لَهُ: اخْتَرِ مِنَّا إِحْدَى ثَلَاثٍ: إِنْ شِئْتَ أَنْ تُؤَدِّيَ مِائَةَ مِنَ الْإِبِلِ فَإِنَّكَ قَتَلْتَ صَاحِبَنَا، وَإِنْ شِئْتَ حَلَفَ خَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلْهُ، فَإِنْ أَبَيْتَ فَتَلْنَاكَ بِهِ. فَاتَى قَوْمَهُ فَقَالُوا: نَحْلِفُ. فَاتَتْهُ امْرَأَةٌ مِنْ بَنِي هَاشِمٍ كَانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وُلِدَتْ لَهُ، فَقَالَتْ: يَا أَبَا طَالِبٍ،

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

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

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

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

أَجِبْتُ أَنْ تُجِيزَ ابْنِي هَذَا بِرَجُلٍ مِنَ  
الْخَمْسِينَ وَلَا تُصْبِرَ يَمِينَهُ حَيْثُ تُصْبِرُ  
الْأَيْمَانَ، فَفَعَلَ. فَأَتَاهُ رَجُلٌ مِنْهُمْ  
فَقَالَ: يَا أَبَا طَالِبٍ، أَرَدْتُ خَمْسِينَ  
رَجُلًا أَنْ يَحْلِفُوا مَكَانَ مِائَةِ مِنْ  
الْإِبِلِ، يُصِيبُ كُلَّ رَجُلٍ بَعِيرَانِ.  
هَذَانِ بَعِيرَانِ فَأَقْبَلُهُمَا عَنِّي وَلَا تُصْبِرُ  
يَمِينِي حَيْثُ تُصْبِرُ الْأَيْمَانَ، فَاقْبَلَهُمَا.  
وَجَاءَ ثَمَانِيَّةٌ وَأَرْبَعُونَ فَحَلَفُوا. قَالَ  
ابْنُ عَبَّاسٍ: قَوْلَ الَّذِي نَفْسِي بِيَدِهِ مَا  
حَالَ الْحَوْلُ، وَمَنْ الثَّمَانِيَّةُ وَأَرْبَعِينَ  
عَيْنٌ تَطْرَفُ.

٣٨٤٦ - حَدَّثَنِي عُبَيْدُ بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ  
عَنْهَا قَالَتْ: كَانَ يَوْمَ بُعَاثَ يَوْمًا قَدَّمَهُ  
اللهُ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ اللهِ ﷺ  
وَقَدْ افْتَرَقَ مَلَأُوهُمْ وَقُتِلَتْ سَرَائِئُهُمْ  
وَجَرَحُوا. قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ فِي  
دُخُولِهِمْ فِي الْإِسْلَامِ. [راجع: ٣٧٧٧]

٣٨٤٧ - وَقَالَ ابْنُ وَهَبٍ:  
أَخْبَرَنَا عَمْرُو، عَنْ بُكَيْرِ بْنِ الْأَشَّجِ:  
أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ: أَنَّ  
ابْنَ عَبَّاسٍ قَالَ: لَيْسَ السَّعْيُ بِبَطْنِ  
الْوَادِي بَيْنَ الصَّفَا وَالْمَرْوَةِ سُنَّةً إِنَّمَا  
كَانَ أَهْلُ الْجَاهِلِيَّةِ يَسْعَوْنَهَا وَيَقُولُونَ:  
لَا نُجِيزُ الْبَطْحَاءَ إِلَّا شَدًّا.

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

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

٣٨٤٨ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا سُفْيَانُ: أَخْبَرَنَا مُطَرِّفٌ قَالَ: سَمِعْتُ أَبَا السَّفَرِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: يَا أَيُّهَا النَّاسُ اسْمَعُوا مِنِّي مَا أَقُولُ لَكُمْ، وَأَسْمِعُونِي مَا تَقُولُونَ وَلَا تَذْهَبُوا فَتَقُولُوا: قَالَ ابْنُ عَبَّاسٍ، قَالَ ابْنُ عَبَّاسٍ. مِنْ طَافَ بِالْبَيْتِ فَلَيْطَفَ مِنْ وِرَاءِ الْحِجْرِ، وَلَا تَقُولُوا: الْحَطِيمُ، فَإِنَّ الرَّجُلَ فِي الْجَاهِلِيَّةِ كَانَ يَخْلِفُ فَيُلْقِي سَوْطَهُ أَوْ نَعْلَهُ أَوْ قَوْسَهُ.

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

٣٨٤٩ - حَدَّثَنَا نَعِيمُ بْنُ حَمَادٍ: حَدَّثَنَا هُثَيْمٌ، عَنْ خُصَيْنٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ فِي الْجَاهِلِيَّةِ فِرْدَةً اجْتَمَعَ عَلَيْهَا قِرْدَةٌ قَدْ رَزَتْ فَرَجْمُوهَا فَرَجَمْتَهَا مَعَهُمْ.

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

٣٨٥٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ: سَمِعَ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خِلَالٌ مِنْ خِلَالِ الْجَاهِلِيَّةِ: الطَّعْنُ فِي الْأَنْسَابِ، وَالنِّيَاحَةُ، وَنِسْيَ الثَّالِثَةِ. قَالَ سُفْيَانُ: وَيَقُولُونَ: إِنَّهَا الْاِسْتِسْفَاءُ بِالْأَنْوَاءِ.

(28) CHAPTER : The advent of the Prophet ﷺ (as Messenger of Allāh).

(He is) Muḥammad bin ‘Abdullāh bin

(٢٨) بَابُ مَبْعَثِ النَّبِيِّ ﷺ

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ

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

'Abdul-Muṭṭalib bin Hāshim bin 'Abd Manāf bin Qusāi bin Kilāb bin Murra bin Ka'b bin Luāi bin Ghālib bin Fahr bin Mālik bin An-Naḍr bin Kināna bin Khuzaima bin Mudrika bin Iliyās bin Muḍar bin Nizār bin Ma'add bin 'Adnān.

المُطَّلِبِ ابْنِ هَاشِمِ بْنِ عَبْدِ مَنَافٍ بْنِ قُصَيِّ بْنِ كِلَابٍ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لَوَيٍّْ بْنِ غَالِبٍ بْنِ فِهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

3851. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ received Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, and then was ordered to emigrate, and he emigrated to Al-Madīna and stayed there for ten years and then died.

٣٨٥١ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ: حَدَّثَنَا النَّضْرُ، عَنْ هِشَامٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُنْزِلَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ فَمَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً. ثُمَّ أَمَرَ بِالهِجْرَةِ فَهَاجَرَ إِلَى الْمَدِينَةِ فَمَكَثَ بِهَا عَشْرَ سِنِينَ، ثُمَّ تُوُفِّيَ ﷺ. [انظر: ٣٩٠٢، ٣٩٠٣، ٤٤٦٥، ٤٩٧٩]

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

(٢٩) بَابُ مَا لَقِيَ النَّبِيُّ ﷺ وَأَصْحَابُهُ مِنَ الْمُشْرِكِينَ بِمَكَّةَ

3852. Narrated Khabbāb: I came to the Prophet ﷺ while he was leaning against his *Burda* (sheet cloak) in the shade of the Ka'bah. We were suffering much from the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muḥammad (ﷺ)] in those days. I said (to him), "Will you invoke Allāh (to help us)?" He sat down with a red face and said, "(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A

٣٨٥٢ - حَدَّثَنَا الْحَمِيدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا يَبَانٌ وَإِسْمَاعِيلُ قَالَا: سَمِعْنَا قَيْسًا يَقُولُ: سَمِعْتُ خَبَّابًا يَقُولُ: أَتَيْتُ النَّبِيَّ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً وَهُوَ فِي ظِلِّ الْكَعْبَةِ وَقَدْ لَقِينَا مِنَ الْمُشْرِكِينَ شِدَّةً فَقُلْتُ: أَلَا تَدْعُو اللَّهَ لَنَا؟ فَقَعَدَ وَهُوَ مُحَمَّرٌ وَجْهَهُ فَقَالَ: لَقَدْ كَانَ مِنْ قَبْلِكُمْ لَيْمَسُطٌ بِمِشَاطِ الْحَدِيدِ مَا دُونَ عِظَامِهِ مِنْ

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

لَحْمٍ أَوْ عَصَبٍ، مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ. وَيُوضَعُ الْمِيشَارُ عَلَى مَفْرَقِ رَأْسِهِ فَيَشَقُّ بِأَنْتَيْنِ مَا يَصْرِفُهُ ذَلِكَ عَنْ دِينِهِ، وَلَيُتِمَّنَّ اللَّهُ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّكِيبُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتٍ مَا يَخَافُ إِلَّا اللَّهَ. رَادٌ بَيَانٌ: «وَالذَّنْبُ عَلَى غَنِيهِ».

[راجع: ٣٦١٢]

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

٣٨٥٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ. قَالَ: قَرَأَ النَّبِيُّ ﷺ التَّجْمَ فَسَجَدَ فَمَا بَقِيَ أَحَدٌ إِلَّا سَجَدَ إِلَّا رَجُلٌ رَأَيْتُهُ أَخَذَ كَفًّا مِنْ حَصَى فَرَفَعَهُ فَسَجَدَ عَلَيْهِ، وَقَالَ: هَذَا يَكْفِينِي. فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا بِاللَّهِ. [راجع: ١٠٦٧]

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

٣٨٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرٍو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَا النَّبِيُّ ﷺ سَاجِدٌ وَحَوْلَهُ نَاسٌ مِنْ قُرَيْشٍ جَاءَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ بِسَلَا جَزْوِرٍ فَقَدَفَهُ عَلَى ظَهْرِ النَّبِيِّ ﷺ فَلَمْ يَرْفَعْ رَأْسَهُ. فَجَاءَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ فَأَخَذَتْهُ مِنْ ظَهْرِهِ وَدَعَتْ عَلَى مَنْ صَنَعَ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ عَلَيكَ الْمَلَأَ مِنْ قُرَيْشٍ: أَبَا جَهْلٍ ابْنَ

were mutilated but he was not thrown in the well.

هشام، وَعُتْبَةَ بِنِ رَيْبَعَةَ، وَشَيْبَةَ بِنِ رَيْبَعَةَ، وَأُمِّيَةَ بِنِ خَلْفٍ - أَوْ: أَبِي بِنِ خَلْفٍ، شُعْبَةَ الشَّاكِّ - فَرَأَيْتُهُمْ قَتَلُوا يَوْمَ بَدْرٍ فَأَلْقَوْا فِي بَيْتِ غَيْرِ أُمِّيَةَ أَوْ أَبِي تَقَطَّعَتْ أَوْصَالُهُ فَلَمْ يُلَقَ فِي الْبَيْتِ. [راجع: ٢٤٠]

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

٣٨٥٥ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَتَّوْرٍ: حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ أَوْ قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِي سَلِ بْنِ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ مَا أَمْرُهُمَا؟ ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ ﴿وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا﴾ فَسَأَلْتُ ابْنَ عَبَّاسٍ فَقَالَ: لَمَّا أَنْزَلَتِ النَّبِيُّ فِي الْفُرْقَانِ قَالَ مُشْرِكُوا أَهْلَ مَكَّةَ: فَقَدْ قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا مَعَ اللَّهِ إِلَهًا آخَرَ، وَقَدْ أَتَيْنَا الْفَوَاحِشَ. فَأَنْزَلَ اللَّهُ ﴿إِلَّا مَنْ تَابَ وَآمَنَ﴾ الْآيَةَ فَهَذِهِ لِأَوْلِيكَ. وَأَمَّا الَّتِي فِي النِّسَاءِ الرَّجُلُ إِذَا عَرَفَ الْإِسْلَامَ وَشَرَّائِعَهُ، ثُمَّ قَتَلَ فَجَرَّأُوهُ جَهَنَّمَ خَالِدًا فِيهَا. فَذَكَرْتُهُ لِمُجَاهِدٍ فَقَالَ: إِلَّا مَنْ نَدِمَ. [انظر: ٤٥٩٠، ٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥، ٤٧٦٦]

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

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

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

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

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

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

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

Narrated 'Urwa as above.

٣٨٥٦ - حَدَّثَنَا عَيَّاشُ بْنُ الْوَلِيدِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي الْأَوْزَاعِيُّ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ التَّمِيمِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ قَالَ: سَأَلْتُ ابْنَ عَمْرٍو بْنِ الْعَاصِ قُلْتُ: أَخْبِرْنِي بِأَشَدِّ شَيْءٍ صَنَعَهُ الْمُشْرِكُونَ بِالنَّبِيِّ ﷺ، قَالَ: بَيْنَا النَّبِيُّ ﷺ يُصَلِّي فِي حِجْرِ الْكَعْبَةِ إِذْ أَقْبَلَ عُقْبَةُ بْنُ أَبِي مُعَيْطٍ فَوَضَعَ ثَوْبَهُ فِي عُنُقِهِ فَخَنَقَهُ خَنْقًا شَدِيدًا. فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى أَحَدَّ بِمَنْكِبِهِ وَدَفَعَهُ عَنِ النَّبِيِّ ﷺ، قَالَ: ﴿أَنْقَتُلُونَ رَجُلًا أَنْ يَقُولَ رِزْقَ اللَّهِ﴾ [غافر: ٢٨] الْآيَةَ.

تَابَعَهُ ابْنُ إِسْحَاقَ حَدَّثَنِي يَحْيَى بْنُ عُرْوَةَ، عَنْ عُرْوَةَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ عَمْرٍو. وَقَالَ عَبْدُهُ، عَنْ هِشَامِ، عَنْ أَبِيهِ: قِيلَ لِعَمْرٍو بْنِ الْعَاصِ. وَقَالَ مُحَمَّدُ بْنُ عَمْرٍو، عَنْ أَبِي سَلَمَةَ: حَدَّثَنِي عَمْرُؤُ بْنُ الْعَاصِ.

[راجع: ٣٦٧٨]

(30) CHAPTER. The conversion of Abū Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُ to Islām.

3857. Narrated 'Ammār bin Yāsir رَضِيَ اللهُ عَنْهُ: I saw Allāh's Messenger ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.

(٣٠) بَابُ إِسْلَامِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

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

ﷺ وما معه إلا خمسة أعبدٍ وامرأتان  
وأبو بكرٍ. [راجع: ٣٦٦٠]

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

3858. Narrated Abū Ishāq Sa'd bin Abi Waqqāṣ رضي الله عنهما: None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām).<sup>(1)</sup>

(٣١) باب إسلام سعد رضي الله عنه

٣٨٥٨ - حدثني إسحاق: أخبرنا أبو أسامة: حدثنا هاشم قال: سمعتُ سعيد بن المسيب قال: سمعتُ أبا إسحاق سعد بن أبي وقاص يقول: ما أسلم أحدٌ إلا في اليوم الذي أسلمتُ فيه. ولقد مكثتُ سبعة أيامٍ وإنِّي لثلثُ الإسلام. [راجع: ٣٧٢٦]

(32) CHAPTER. Narrations about jinns

And the Statement of Allāh تعالى: "Say (O Muḥammad ﷺ): "It has been revealed to me that a group (from three to ten in number) of jinn listened (to this Qur'ān)..." (V.72:1)

(٣٢) باب ذم الجن،

وقول الله تعالى: ﴿قُلْ أوحى إلَيَّ أَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ﴾ [الجن: ١].

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

٣٨٥٩ - حدثني عبيد الله بن سعيد: حدثنا أبو أسامة بن أسامة: حدثنا مسعر، عن معن بن عبد الرحمن قال: سمعتُ أبي قال: سألتُ مسروقاً: من آذن النبي ﷺ بالجن لئلاَّ استمعوا القرآن؟ فقال: حدثني أبوك، يعني عبد الله، أنه آذنت بهم شجرة.

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

٣٨٦٠ - حدثنا موسى بن إسماعيل: حدثنا عمرو بن يحيى بن سعيد قال: أخبرني جدي عن أبي

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



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

(33) CHAPTER. The conversion of Abū Dhar Al-Ghifārī رضي الله عنه إلى إسلام.

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

هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ كَانَ يَحْمِلُ مَعَ النَّبِيِّ ﷺ إِدَاوَةَ لَوْضُوئِهِ وَحَاجَّتِهِ، فَبَيْنَمَا هُوَ يَتَبَعُهُ بِهَا فَقَالَ: «مَنْ هَذَا؟» فَقَالَ: أَنَا أَبُو هُرَيْرَةَ، فَقَالَ: «ابْغِي أَحْجَاراً أَسْتَنْفِضُ بِهَا وَلَا تَأْتِنِي بِعَظْمٍ وَلَا بَرَوْتَةٍ. فَأَتَيْتُهُ بِأَحْجَارٍ أَحْمِلُهَا فِي طَرْفِ ثَوْبِي حَتَّى وَضَعْتُ إِلَى جَنْبِهِ ثُمَّ انْصَرَفْتُ حَتَّى إِذَا فَرَعْتُ مَشَيْتُ مَعَهُ فَقُلْتُ: مَا بَالُ الْعَظْمِ وَالرَّوْتَةِ؟ قَالَ: «هُمَا مِنْ طَعَامِ الْجِنِّ، وَإِنَّهُ أَتَانِي وَفَدَّ جِنٌّ نَصِيبِينَ وَنِعْمَ الْجِنُّ فَسَأَلُونِي الزَّادَ فَدَعَوْتُ اللَّهَ لَهُمْ أَنْ لَا يَمُرُوا بِعَظْمٍ وَلَا رَوْتَةٍ إِلَّا وَجَدُوا عَلَيْهَا طُعْمًا». [راجع: ١٥٥]

(٣٣) بَابُ إِسْلَامِ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٨٦١ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا الْمُثَنَّى، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعُثُ النَّبِيِّ ﷺ قَالَ لِأَخِيهِ: ارْكَبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ نَبِيٌّ يَأْتِيهِ الْخَيْرُ مِنَ السَّمَاءِ، وَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ أَتَيْتِي. فَاظْلُقَ الْأَخَ حَتَّى قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ لَهُ: رَأَيْتَهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا

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

ما هُوَ بالشَّعْرِ، فَقَالَ: مَا شَفَّيْتَنِي مِمَّا أَرَدْتُ. فَتَزَوَّدَ وَحَمَلَ شَنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمَ مَكَّةَ فَاتَى الْمَسْجِدَ فَالْتَمَسَ النَّبِيَّ ﷺ وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَدْرَكَهُ بَعْضُ اللَّيْلِ فَرَأَهُ عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ. فَلَمَّا رَأَهُ تَبِعَهُ فَلَمْ يَسْأَلْ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى أَصْبَحَ ثُمَّ اخْتَمَلَ قَرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ وَظَلَّ ذَلِكَ الْيَوْمَ وَلَا يَرَاهُ النَّبِيُّ ﷺ حَتَّى أَمْسَى فَعَادَ إِلَى مَضْجَعِهِ فَمَرَّ بِهِ عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ فَذَهَبَ بِهِ مَعَهُ لَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ حَتَّى إِذَا كَانَ يَوْمُ الثَّلَاثِ فَعَادَ عَلِيٌّ عَلَى مِثْلِ ذَلِكَ فَأَقَامَ مَعَهُ ثُمَّ قَالَ: أَلَا تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ؟ قَالَ: إِنَّ أَعْظَمْتَنِي عَهْدًا وَمِيثَاقًا لَتُرْشِدَنِي فَعَلْتُ. فَفَعَلَ فَأَخْبَرْتُهُ قَالَ: فَإِنَّهُ حَقٌّ وَهُوَ رَسُولُ اللَّهِ ﷺ، فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي فَإِنِّي إِنْ رَأَيْتَ شَيْئًا أَخَافُ عَلَيْكَ قُمتُ كَأَنِّي أُرِيقُ الْمَاءَ فَإِن مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَدْخَلِي. فَفَعَلَ فَانْطَلَقَ يَبْقُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي»، قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ،

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

لَأَضْرَحَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، ثُمَّ قَامَ الْقَوْمُ فَضْرَبُوهُ حَتَّى أَوْجَعُوهُ وَأَتَى الْعَبَّاسُ فَأَكَبَ عَلَيْهِ، قَالَ: وَيْلَكُمْ أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّامِ؟ فَأَنْقَذَهُ مِنْهُمْ ثُمَّ عَادَ مِنَ الْغَدِ لِمِثْلِهَا فَضْرَبُوهُ وَثَارُوا إِلَيْهِ فَأَكَبَ الْعَبَّاسُ عَلَيْهِ.

[راجع: ٣٥٢٢]

(34) CHAPTER. The conversion of Sa‘id bin Zaid رضي الله عنه to Islām.

(٣٤) بَابُ إِسْلَامِ سَعِيدِ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُ

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

٣٨٦٢ - حَدَّثَنَا قَتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ قَالَ: سَمِعْتُ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ فِي مَسْجِدِ الْكُوفَةِ يَقُولُ: وَاللَّهِ لَقَدْ رَأَيْتُنِي وَإِنَّ عَمَرَ لَمُوتِقِي عَلَى الْإِسْلَامِ قَبْلَ أَنْ يُسَلِّمَ عَمْرُ، وَلَوْ أَنَّ أَحَدًا أَرْقَضَ لِلَّذِي صَنَعْتُمْ بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ يَرْقَضَ. [انظر: ٣٨٦٧، ٦٩٤٢]

(35) CHAPTER. The conversion of ‘Umar bin Al-Khattāb رضي الله عنه to Islām.

(٣٥) بَابُ إِسْلَامِ عَمْرِ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ

3863. Narrated ‘Abdullāh bin Mus‘ūd رضي الله عنه: We have been powerful since ‘Umar embraced Islām.

٣٨٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ كَثِيرٍ: أَنبَأَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ

قَالَ: مَا زَلْنَا أَعِزَّةً مُنْذُ أَسْلَمَ عُمَرُ.

[راجع: ٣٦٨٤]

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

٣٨٦٤ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهَبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ قَالَ: فَأَخْبَرَنِي جَدِّي زَيْدُ ابْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ قَالَ: بَيْنَمَا هُوَ فِي الدَّارِ خَائِفًا إِذْ جَاءَهُ الْعَاصِ بْنُ وَايِلِ السَّهْمِيِّ أَبُو عَمْرٍو عَلَيْهِ حُلَّةٌ حَبْرٌ، وَقَمِيصٌ مَكْفُوفٌ بِحَرِيرٍ، وَهُوَ مِنْ بَنِي سَهْمٍ وَهُمْ حُلَفَاؤُنَا فِي الْجَاهِلِيَّةِ فَقَالَ لَهُ: مَا بِالْكَ؟ قَالَ: زَعَمَ قَوْمُكَ أَنَّهُمْ سَيَقْتُلُونَنِي إِنْ أَسْلَمْتُ، قَالَ: لَا سَبِيلَ إِلَيْكَ، بَعْدَ أَنْ قَالَهَا أَمِنْتُ. فَخَرَجَ الْعَاصِ فَلَقِيَ النَّاسَ قَدْ سَالَ بِهِمُ الْوَادِي، فَقَالَ: أَيْنَ تُرِيدُونَ؟ فَقَالُوا: نُرِيدُ هَذَا ابْنَ الْخَطَّابِ الَّذِي صَبَأَ، قَالَ: لَا سَبِيلَ إِلَيْهِ، فَكَرَّرَ النَّاسُ. [انظر: ٣٨٦٥]

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

٣٨٦٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانٌ قَالَ: عَمَرُوا بَنِي دِينَارٍ سَمِعْتُهُ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللهُ عَنْهُمَا: لَمَّا أَسْلَمَ عُمَرُ اجْتَمَعَ النَّاسُ عِنْدَ دَارِهِ وَقَالُوا: صَبَأَ عُمَرُ، وَأَنَا غَلَامٌ فَوْقَ ظَهْرِ بَيْتِي فَجَاءَ رَجُلٌ عَلَيْهِ قَبَاءٌ مِنْ دِيبَاجٍ فَقَالَ: قَدْ صَبَأَ عُمَرُ، فَمَا ذَاكَ فَأَنَا لَهُ جَارٌ. قَالَ: فَرَأَيْتُ النَّاسَ تَصَدَّعُوا عَنْهُ فَقُلْتُ:

مَنْ هَذَا الرَّجُلُ؟ قَالُوا: الْعَاصِ ابْنُ  
وَإِلَّي. [راجع: ٣٨٦٤]

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

٣٨٦٦ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ: أَنَّ سَالِمًا حَدَّثَهُ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: مَا سَمِعْتُ عُمَرَ لَشَيْءٍ قَطُّ يَقُولُ: إِنِّي لِأُظَنُّهُ كَذَا، إِلَّا كَانَ كَمَا يُظَنُّ. بَيْنَمَا عُمَرُ جَالِسٌ إِذْ مَرَّ بِهِ رَجُلٌ جَمِيلٌ فَقَالَ عُمَرُ: لَقَدْ أَخْطَأَ ظَنِّي أَوْ إِنَّ هَذَا عَلَى دِينِهِ فِي الْجَاهِلِيَّةِ أَوْ لَقَدْ كَانَ كَاهِنُهُمْ، عَلِيَّ الرَّجُلِ. فَدُعِيَ لَهُ فَقَالَ لَهُ ذَلِكَ فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ اسْتَقْبَلَ بِهِ رَجُلٌ مُسْلِمٌ، قَالَ: فَإِنِّي أَعْزِمُ عَلَيْكَ إِلَّا مَا أَخْبَرْتَنِي، قَالَ: كُنْتُ كَاهِنُهُمْ فِي الْجَاهِلِيَّةِ، قَالَ: فَمَا أَعْجَبُ مَا جَاءَتْكَ بِهِ جِيَّتِكَ؟ قَالَ: بَيْنَمَا أَنَا يَوْمًا فِي السُّوقِ جَاءَتْنِي أَعْرَفُ فِيهَا الْفَرْعَ، فَقَالَتْ: أَلَمْ تَرَ الْجِنَّ وَإِبِلَاسَهَا وَيَأْسَهَا مِنْ بَعْدِ إِنْكَاسِهَا، وَلُحُوقَهَا بِالْقِلَاصِ وَأَخْلَاسِهَا؟ قَالَ عُمَرُ: صَدَقَ، بَيْنَمَا أَنَا عِنْدَ آلِهِمْ إِذْ جَاءَ رَجُلٌ يَعْجَلُ فَدَبَّحَهُ فَصَرَخَ بِهِ صَارِخٌ، لَمْ أَسْمَعْ صَارِخًا قَطُّ أَشَدَّ صَوْتًا مِنْهُ يَقُولُ: يَا جَلِيخَ، أَمْرٌ نَجِيحٌ، رَجُلٌ فَصِيحٌ يَقُولُ: لَا إِلَهَ إِلَّا أَنْتَ. فَوَتَّبَ الْقَوْمُ، فَلْتُ: لَا أَبْرُحُ حَتَّى أَعْلَمَ مَا وَرَاءَ هَذَا. ثُمَّ نَادَى:

then went away and a few days later it was said, 'A Prophet (Muḥammad ﷺ) has appeared.'

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

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

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

3869. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: The moon was split (into two pieces) while we were with the Prophet ﷺ in Minā. He said, "Be witnesses." Then a piece of the moon went towards the mountain.

يا جَلِيح، أَمْرٌ نَجِيح، رَجُلٌ فَصِيح  
يَقُولُ: لا إِلَهَ إِلاَّ أَنْتَ. فَقُمْتُ فَمَا  
نَشِبْنَا أَنْ قِيلَ هَذَا نَبِيٌّ.

٣٨٦٧ - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا  
إِسْمَاعِيلُ: حَدَّثَنَا قَيْسُ: سَمِعْتُ  
سَعِيدَ بْنَ زَيْدٍ يَقُولُ لِلْقَوْمِ: لَوْ رَأَيْتَنِي  
مُؤَيَّقِي عَمْرٍ عَلَى الْإِسْلَامِ أَنَا وَأَخْتُهُ  
وَمَا أَسْلَمَ، وَلَوْ أَنَّ أَحَدًا انْقَضَ لِمَا  
صَنَعْتُمْ بِعُثْمَانَ لَكَانَ مَحْقُوقًا أَنْ  
يُنْقَضَ. [راجع: ٣٨٦٢]

(٣٦) بَابُ انشِقَاقِ الْقَمَرِ

٣٨٦٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ  
الْوَهَّابِ: حَدَّثَنَا يَشْرُ بْنُ الْمُفَضَّلِ:  
حَدَّثَنَا سَعِيدُ ابْنِ أَبِي عَرُوبَةَ، عَنْ  
قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ  
عَنْهُ: أَنَّ أَهْلَ مَكَّةَ سَأَلُوا رَسُولَ اللهِ  
ﷺ أَنْ يُرِيَهُمْ آيَةَ فَأَرَاهُمُ الْقَمَرَ شِقَّتَيْنِ  
حَتَّى رَأَوْا جِرَاءَ بَيْنَهُمَا. [راجع: ٣٦٣٧]

٣٨٦٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي  
حَزْمَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،  
عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللهِ رَضِيَ  
اللهُ عَنْهُ قَالَ: انشَقَّ الْقَمَرُ وَنَحْنُ مَعَ  
النَّبِيِّ ﷺ بِمِنَى فَقَالَ: «أَشْهَدُوا»،  
وَدَهَبَتْ فِرْقَةٌ نَحْوَ الْجَبَلِ. وَقَالَ أَبُو  
الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللهِ:

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

أَنْشَقَّ بِمَكَّةَ . وَتَابَعَهُ مُحَمَّدٌ بْنُ مُسْلِمٍ ،  
عَنِ ابْنِ أَبِي نَجِيحٍ ، عَنْ مُجَاهِدٍ ، عَنْ  
أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ . [راجع :  
٣٦٣٦]

3870. Narrated 'Abdullāh bin 'Abbās رضي الله عنه : During the lifetime of Allāh's Messenger ﷺ the moon was split (into two pieces).

٣٨٧٠ - حَدَّثَنَا عُثْمَانُ بْنُ  
صَالِحٍ : حَدَّثَنَا بَكْرُ بْنُ مِصْرَةَ : حَدَّثَنِي  
جَعْفَرُ بْنُ رَبِيعَةَ ، عَنْ عِرَاكِ بْنِ  
مَالِكٍ ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ  
عُتْبَةَ بْنِ مَسْعُودٍ ، عَنْ عَبْدِ اللَّهِ بْنِ  
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ الْقَمَرَ  
أَنْشَقَّ عَلَى زَمَانِ رَسُولِ اللَّهِ ﷺ .  
[راجع : ٣٦٣٦ ، ٣٦٣٨]

3871. Narrated 'Abdullāh رضي الله عنه : The moon was split (into two pieces).

٣٨٧١ - حَدَّثَنَا عَمْرُ بْنُ حَنْصَلٍ :  
حَدَّثَنَا أَبِي : حَدَّثَنَا الْأَعْمَشُ : حَدَّثَنَا  
إِبْرَاهِيمُ ، عَنْ أَبِي مَعْمَرٍ ، عَنْ عَبْدِ اللَّهِ  
رَضِيَ اللَّهُ عَنْهُ قَالَ : أَنْشَقَّ الْقَمَرُ .

### (37) CHAPTER. The emigration to Ethiopia.

Narrated 'Āishah رضي الله عنها : The Prophet ﷺ said, "I have been shown the place of your emigration, a land of date-palm trees situated between two mountains." So some emigrated towards Al-Madīna and all those people who had emigrated to Ethiopia returned to Al-Madīna.

(٣٧) بَابُ هِجْرَةِ الْحَبَشَةِ  
وَقَالَتْ عَائِشَةُ : قَالَ النَّبِيُّ ﷺ :  
«أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ  
لَابَتَيْنِ» ، فَهَاجَرَ مَنْ هَاجَرَ قَبْلَ  
الْمَدِينَةِ وَرَجَعَ عَامَّةٌ مِنْ كَانَ هَاجَرَ  
بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ . فِيهِ عَنْ  
أَبِي مُوسَى وَأَسْمَاءَ عَنِ النَّبِيِّ ﷺ .

3872. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miswar bin Makhrama and 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth had said to him, "What prevents you from speaking to your uncle 'Uthmān regarding his brother Al-Walid bin 'Uqba?" The people were speaking against the latter for what he had done. 'Ubaidullāh said, "So,

٣٨٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ الْجُعْفِيُّ : حَدَّثَنَا هِشَامٌ : أَخْبَرَنَا  
مَعْمَرٌ ، عَنْ الزُّهْرِيِّ : حَدَّثَنَا عُرْوَةُ بْنُ  
الزُّبَيْرِ : أَنَّ عُيَيْدَ اللَّهِ بْنَ عَدِيٍّ بْنِ  
الْخِيَارِ أَخْبَرَهُ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ

I kept waiting for 'Uthmān, and when he went out for the *Ṣalāt* (prayer), I said to him, 'I have got something to say to you as a piece of advice.' 'Uthmān said, 'O man! I seek refuge with Allāh from you.' So, I went away. When I finished my *Ṣalāt* (prayer), I sat with Al-Miswar and Ibn 'Abd Yaghūth and talked to both of them of what I had said to 'Uthmān and what he had said to me. They said, "Allāh has put you to trial." I set out and when I reached 'Uthmān, he said, 'What is your advice which you mentioned a while ago?' I recited *Tashahhud*<sup>(1)</sup> and added, 'Allāh has sent Muḥammad ﷺ and has revealed the Holy Book (i.e., the Qur'ān) to him. You (O 'Uthmān!) were amongst those who responded to the call of Allāh and His Messenger ﷺ and had faith in him. And you took part in the first two emigrations (to Ethiopia and to Al-Madīna), and you enjoyed the company of Allāh's Messenger ﷺ and learned his *As-Sunna* and advice. Now the people are talking much about Al-Walīd bin 'Uqba, and so it is your duty to impose on him the legal punishment.' 'Uthmān then said to me, 'O my nephew! Did you ever meet Allāh's Messenger ﷺ?' I said, 'No, but his (teachings) has reached me as it has reached the virgin in her seclusion.' 'Uthmān then recited *Tashahhud* and said, 'No doubt, Allāh has sent Muḥammad ﷺ with the Truth and has revealed to him His Holy Book (i.e., the Qur'ān), and I was amongst those who responded to the call of Allāh and His Messenger ﷺ and I had faith in Muḥammad's Mission, and I had performed the first two emigrations as you have said, and I enjoyed the company of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused

وَعَبْدَ الرَّحْمَنِ بْنِ الْأَسْوَدِ بْنِ عَبْدِ يَعُوثَ قَالَا لَهُ: مَا يَمْنَعُكَ أَنْ تُكَلِّمَ خَالَكَ عُثْمَانَ فِي أَخِيهِ الْوَلِيدِ بْنِ عُقْبَةَ؟ وَكَانَ أَكْثَرَ النَّاسِ فِيمَا فَعَلَ بِهِ، قَالَ عُبَيْدُ اللَّهِ: فَانْتَصَبْتُ لِعُثْمَانَ حِينَ خَرَجَ إِلَى الصَّلَاةِ فَقُلْتُ لَهُ: إِنَّ لِي إِلَيْكَ حَاجَةً وَهِيَ نَصِيحَةٌ. فَقَالَ: أَيُّهَا الْمَرْءُ أَعُوذُ بِاللَّهِ مِنْكَ، فَاَنْصَرَفْتُ. فَلَمَّا قَضَيْتُ الصَّلَاةَ جَلَسْتُ إِلَى الْمِسْوَرِ وَإِلَى ابْنِ عَبْدِ يَعُوثَ فَحَدَّثْتُهُمَا بِالَّذِي قُلْتُ لِعُثْمَانَ، وَقَالَ لِي، فَقَالَا: قَدْ قَضَيْتَ الَّذِي كَانَ عَلَيْكَ. فَبَيْنَمَا أَنَا جَالِسٌ مَعَهُمَا، إِذْ جَاءَنِي رَسُولُ عُثْمَانَ، فَقَالَا لِي: فَقَدْ ابْتَلَاكَ اللَّهُ، فَاَنْطَلَقْتُ حَتَّى دَخَلْتُ عَلَيْهِ، فَقَالَ: مَا نَصِيحَتُكَ الَّتِي ذَكَرْتَ أَنْفَاءً؟ قَالَ: فَتَشَهَّدْتُ ثُمَّ قُلْتُ: إِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَرَسُولِهِ ﷺ وَأَمَنْتَ بِهِ، وَهَاجَرْتَ الْهَجْرَتَيْنِ الْأُولَيَيْنِ، وَصَحِبْتَ رَسُولَ اللَّهِ ﷺ وَرَأَيْتَ هَدْيَهُ. وَقَدْ أَكْثَرَ النَّاسُ فِي شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ فَحَقُّ عَلَيْكَ أَنْ تُقِيمَ عَلَيْهِ الْحَدَّ. فَقَالَ لِي: يَا ابْنَ أَخِي، أَذْرَكْتُ رَسُولَ اللَّهِ ﷺ؟ قَالَ: قُلْتُ: لَا، وَلَكِنْ قَدْ خَلَصَ إِلَيَّ مِنْ عِلْمِهِ مَا نَخَلَصَ إِلَى الْعَذْرَاءِ فِي

(1) (H. 3872) *Tashahhud*: See the footnote of *Hadīth* No. 3729.



him to die. Then Allāh made Abū Bakr caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then 'Umar became caliph, and by Allāh, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?' I replied in the affirmative. 'Uthmān further said, 'Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walīd bin 'Uqba, if Allāh will, I shall give him the legal punishment justly', then 'Uthmān ordered that Al-Walīd be flogged forty lashes. He ordered 'Alī to flog him and he himself flogged him as well."

سِتْرَهَا. قَالَ: فَتَشْهَدَ عُمَانُ، فَقَالَ: إِنَّ اللَّهَ قَدْ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَأَنْزَلَ عَلَيْهِ الْكِتَابَ وَكُنْتُ مِمَّنِ اسْتَجَابَ لِلَّهِ وَرَسُولِهِ ﷺ وَأَمَنْتُ بِمَا بُعِثَ بِهِ مُحَمَّدٌ ﷺ، وَهَاجَرْتُ الْهَجْرَتَيْنِ الْأُولَيَيْنِ كَمَا قُلْتُ، وَصَحِبْتُ رَسُولَ اللَّهِ ﷺ وَبِأَعْتُهُ، وَاللَّهُ مَا عَصَيْتُهُ وَلَا عَشَيْتُهُ حَتَّى تَوْفَاهُ اللَّهُ. ثُمَّ اسْتَخْلَفَ اللَّهُ أَبَا بَكْرٍ فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا عَشَيْتُهُ ثُمَّ اسْتَخْلَفَ عُمَرَ فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا عَشَيْتُهُ. ثُمَّ اسْتَخْلَفْتُ، أَفَلَيْسَ لِي عَلَيْكُمْ مِثْلُ الَّذِي كَانَ لَهُمْ عَلَيَّ؟ قَالَ: بَلَى، قَالَ: فَمَا هَذِهِ الْأَحَادِيثُ الَّتِي تَبْلُغُنِي عَنْكُمْ؟ فَأَمَّا مَا ذَكَرْتَ مِنْ شَأْنِ الْوَلِيدِ بْنِ عُقْبَةَ فَسَنَأْخُذُ فِيهِ إِنْ شَاءَ اللَّهُ بِالْحَقِّ. قَالَ: فَجَلَدَ الْوَلِيدَ أَرْبَعِينَ جَلْدَةً وَأَمَرَ عَلِيًّا أَنْ يَجْلِدَهُ، وَكَانَ هُوَ يَجْلِدُهُ. وَقَالَ يُونُسُ وَابْنُ أَخِي الزُّهْرِيُّ، عَنِ الزُّهْرِيِّ: أَفَلَيْسَ لِي عَلَيْكُمْ مِنَ الْحَقِّ مِثْلُ الَّذِي كَانَ لَهُمْ؟ [راجع: ٣٦٩٦]

قَالَ أَبُو عَبْدِ اللَّهِ: ﴿بَلَاءٌ مِّن رَّبِّكُمْ﴾ [البقرة: ٤٩] مَا ابْتُلَيْتُمْ بِهِ مِنْ شِدَّةٍ، وَفِي مَوْضِعٍ: الْبَلَاءُ الْإِبْتِلَاءُ وَالتَّمْجِيزُ مِنْ بَلَوْتُهُ وَمَحَضَّتُهُ أَي اسْتَخْرَجْتُ مَا عِنْدَهُ. يَبْلُو: يَخْتَبِرُ. ﴿مَبْتَلِيكُمْ﴾ [البقرة: ٢٤٩]:

مُخْتَبِرِكُمْ. وَأَمَّا قَوْلُهُ: (بَلَاءٌ عَظِيمٌ)  
النَّعَمَ وَهِيَ مِنْ أَبْلَيْتُهُ وَتِلْكَ مِنْ  
ابْتَلَيْتُهُ.

3873. Narrated 'A'ishah رَضِيَ اللهُ عَنْهَا: Umm Habība and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet ﷺ of this, he said, "Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allāh on the Day of Resurrection."

[See Vol. 1, *Hadīth* No. 434]

٣٨٧٣ - حَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُنْثَى: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ  
قَالَ: حَدَّثَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ  
اللهُ عَنْهَا: أَنَّ أُمَّ حَبِيبَةَ وَأُمَّ سَلَمَةَ  
ذَكَرَتَا كَنِيسَةً رَأَيْتَهَا بِالْحَبَشَةِ فِيهَا  
تَصَاوِيرُ، فَذَكَرْنَا لِلنَّبِيِّ ﷺ فَقَالَ: «إِنَّ  
أُولَئِكَ إِذَا كَانَ فِيهِمُ الرَّجُلُ الصَّالِحُ  
فَمَاتَ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا وَصَوَّرُوا  
فِيهِ تِيكَ الصُّورَ، أُولَئِكَ شِرَارُ الْخَلْقِ  
عِنْدَ اللهِ يَوْمَ الْقِيَامَةِ».

3874. Narrated Umm Khālid bint Khālid: When I came from Ethiopia (to Al-Madīna), I was a young girl. Allāh's Messenger ﷺ made me wear a sheet having marks on it. Allāh's Messenger ﷺ was rubbing those marks with his hands saying, "Sanāh! Sanāh!" (i.e., good, good).

٣٨٧٤ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ  
السَّعِيدِيِّ، عَنْ أَبِيهِ، عَنْ أُمَّ خَالِدِ  
بِنْتِ خَالِدٍ قَالَتْ: قَدِمْتُ مِنْ أَرْضِ  
الْحَبَشَةِ وَأَنَا جُوَيْرِيَّةٌ فَكَسَانِي رَسُولُ  
اللهِ ﷺ حَمِيصَةً لَهَا أَغْلَامٌ، فَجَعَلَ  
رَسُولُ اللهِ ﷺ يَمْسَحُ الْأَغْلَامَ بِيَدِهِ  
وَيَقُولُ: «سَنَاةٌ سَنَاةٌ». قَالَ  
الْحُمَيْدِيُّ: يَعْنِي حَسَنٌ حَسَنٌ.

[راجع: ٣٠٧١]

3875. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to greet the Prophet ﷺ while he used to be in *Ṣalāt* (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering *Ṣalāt* (prayer)] and he did not reply to us. We said, "O Allāh's Messenger! We used to greet you in the past

٣٨٧٥ - حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ:  
حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ سُلَيْمَانَ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللهِ  
رَضِيَ اللهُ عَنْهُ قَالَ: كُنَّا نُسَلِّمُ عَلَى  
النَّبِيِّ ﷺ وَهُوَ يُصَلِّي فَيَرُدُّ عَلَيْنَا،

and you used to reply to us.” He said, “Verily, one is occupied and busy with more important matter during the *Ṣalāt* (prayer).”

3876. Narrated Abū Mūsā رضي الله عنه: We received the news of the departure of the Prophet ﷺ (to Al-Madīna) while we were in Yemen. So, we went on board a ship but our ship took us away to An-Najāshī (the Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him till we came (to Al-Madīna) by the time when the Prophet ﷺ had conquered Khaibar. The Prophet ﷺ said, “O you people of the ship! You will have (the reward of) two emigrations.”

(38) CHAPTER. The death of An-Najāshī (the Negus).

3877. Narrated Jābir رضي الله عنه: When Negus died, the Prophet ﷺ said, “Today a pious man has died. So, get up and offer the funeral prayer for your brother Aṣḥama.”

3878. Narrated Jābir bin ‘Abdullāh Al-Anṣārī رضي الله عنهما: Allāh’s Messenger ﷺ led the funeral *Ṣalāt* (prayer) for the Negus and

فَلَمَّا رَجَعْنَا مِنْ عِنْدِ النَّجَاشِيِّ سَلَّمْنَا عَلَيْهِ فَلَمْ يَرُدَّ عَلَيْنَا، فَقُلْنَا: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا نُسَلِّمُ عَلَيْكَ فَتَرُدُّ عَلَيْنَا، قَالَ: «إِنَّ فِي الصَّلَاةِ شُغْلًا». فَقُلْتُ لِإِبْرَاهِيمَ: كَيْفَ تَصْنَعُ أَنتَ؟ قَالَ: أَرُدُّ فِي نَفْسِي. [راجع: ١١٩٩]

٣٨٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَّغْنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ فَرَكِبْنَا سَفِينَةً فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَامْنَا مَعَهُ حَتَّى قَدِمْنَا فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ فَقَالَ النَّبِيُّ ﷺ: «لَكُمْ أَنْتُمْ يَا أَهْلَ السَّفِينَةِ هِجْرَتَانِ».

[راجع: ٣١٣٦]

(٣٨) بَابُ مَوْتِ النَّجَاشِيِّ

٣٨٧٧ - حَدَّثَنَا أَبُو الرَّبِيعِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ جُرَيْجٍ، عَنْ عَطَاءٍ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: قَالَ النَّبِيُّ ﷺ حِينَ مَاتَ النَّجَاشِيُّ: «مَاتَ الْيَوْمَ رَجُلٌ صَالِحٌ فَقومُوا فَصَلُّوا عَلَى أَخِيكُمْ أَصْحَمَةَ».

[راجع: ١٣١٧]

٣٨٧٨ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا

made us stand in rows behind him and I was in the second or third row.

سَعِيدٌ: حَدَّثَنَا قَتَادَةُ أَنَّ عَطَاءً حَدَّثَهُمْ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ نَبِيَّ اللَّهِ ﷺ صَلَّى عَلَى النَّجَاشِيِّ فَصَفْنَا وَرَاءَهُ فَكُنْتُ فِي الصَّفِّ الثَّانِي أَوْ الثَّلَاثِ.

[راجع: ١٣١٧]

3879. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ offered the funeral *Ṣalāt* (prayer) for Aṣḥama, the Negus, with four *Takbīr*.

٣٨٧٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، عَنْ سَلِيمِ ابْنِ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى عَلَى أَصْحَمَةَ النَّجَاشِيِّ فَكَبَّرَ عَلَيْهِ أَرْبَعًا، تَابَعَهُ عَبْدُ الصَّمَدِ. [راجع: ١٣١٧]

3880. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ that Allāh's Messenger ﷺ informed them (i.e., his Companions) of the death of Negus, the king of Ethiopia, on the very day on which the latter died, and said, "Ask Allāh's Forgiveness for your brother".

٣٨٨٠ - حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَابْنُ الْمُسَيَّبِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ نَعَى لَهُمُ النَّجَاشِيَّ صَاحِبَ الْحَبَشَةِ فِي الْيَوْمِ الَّذِي مَاتَ فِيهِ، وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ». [راجع: ١٢٤٥]

3881. Abū Hurairah رَضِيَ اللَّهُ عَنْهُ further said, "Allāh's Messenger ﷺ made them (i.e., the Muslims) stand in rows at the *Muṣallā* (i.e., praying place) and led the funeral *Ṣalāt* (prayer) for the Negus and said four *Takbīr*."

٣٨٨١ - وَعَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي سَعِيدٌ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ صَفَّ بِهِمْ فِي الْمُصَلَّى فَصَلَّى عَلَيْهِ وَكَبَّرَ أَرْبَعًا. [راجع: ١٢٤٥]

(39) CHAPTER. The oath taken by the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] against the Prophet ﷺ.

3882. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, while going out for the battle of Ḥunain, said, "Tomorrow if Allāh will, we will encamp at Khaif Banī Kināna where the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] (of Quraish) took the oath of *Kufr* (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Hāshim, the Prophet's folk).

[See *Ḥadīth* No. 1589 Vol. 2]

(40) CHAPTER. The story of Abū Ṭālib.

3883. Narrated Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ that he said to the Prophet ﷺ, "You have not been of any avail to your uncle (Abū Ṭālib), (though) by Allāh, he used to protect you and used to become angry on your behalf." The Prophet ﷺ said, "He is in a shallow fire, and had it not been for me, he would have been in the bottom of the (Hell) Fire."

(٣٩) بَابُ تَقَاسُمِ الْمُشْرِكِينَ عَلَى النَّبِيِّ ﷺ

٣٨٨٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُتَيْنًا: «مَنْزِلْنَا عَدَا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». [راجع: ١٥٨٩]

(٤٠) بَابُ قِصَّةِ أَبِي طَالِبٍ

٣٨٨٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا الْعَبَّاسُ ابْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: مَا أَعْنَيْتَ عَنْ عَمِّكَ فَوَاللَّهِ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ. قَالَ: هُوَ فِي ضَخْضَاحٍ مِنْ نَارٍ وَلَوْلَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ. [انظر:

٦٢٠٨، ٦٥٧٢]

3884. Narrated Al-Musaiyab: When Abū Ṭālib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, "O my uncle! Say: 'Lā ilāha illallāh (none has the right to be worshipped but Allāh)', an expression with which I will defend your case with, before Allāh." Abū Jahl and 'Abdullāh bin Umaiyya

٣٨٨٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ

said, "O Abū Tālib! Will you leave the religion of 'Abdul-Muṭṭalib?" They kept on saying this to him so that the last statement he said to them (before he died) was: "I am on the religion of 'Abdul-Muṭṭalib." Then the Prophet ﷺ said, "I will keep on asking for Allāh's Forgiveness for you unless I am forbidden to do so." Then the following Verse was revealed:

"It is not (proper) for the Prophet and those who believe to ask Allāh's Forgiveness for the *Mushrikūn* [polytheists, pagans, idolaters, disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] even though they be of kin, after it has become clear to them that they are the dwellers of the Fire (because they died in a state of disbelief)." (V.9:113)

The other Verse was also revealed: "Verily! You (O Muḥammad ﷺ) guides not whom you like..." (V.28:56)

3885. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Tālib), saying, "Perhaps my intercession will be helpful to him on the Day of Resurrection so that he may be put in a shallow fire reaching only up to his ankles, with which his brain will boil."

فَقَالَ: «أَيُّ عَمٍّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، تَرْغَبُ عَنِ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَالَا يُكَلِّمَانِيهٖ حَتَّى قَالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: «لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكِرْهُ عَنْهُ». فَزَلَّتْ «مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ ﴿١٣٦﴾» وَزَلَّتْ «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ». [راجع: ١٣٦٠]

٣٨٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَذَكَرَ عِنْدَهُ عَمَّهُ فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيَجْعَلُ فِي صَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ يَغْلِي مِنْهُ دِمَاعُهُ». [انظر: ٦٥٦٤]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بِهِذَا، وَقَالَ: «تَغْلِي مِنْهُ أُمَّ دِمَاعِهِ».

(٤١) بَابُ حَدِيثِ الْإِسْرَاءِ،

وَقَوْلِ اللَّهِ تَعَالَى: «سُبْحَانَ الَّذِي

أَسْرَىٰ بِعَبْدِهِ لَيْلًا ﴿١﴾ [الإسراء: ١].

#### (41) CHAPTER. The narration about *Al-Isra'* (Journey by Night)

And the Statement of Allāh تعالى:

"Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with

Him], Who took His slave (Muḥammad ﷺ) for a journey by night.” (V.17:1)

3886. Narrated Jābir bin ‘Abdullāh رضي الله عنه that he heard Allāh’s Messenger ﷺ saying, “When the people of Quraish did not believe me [i.e., in the story of my *Al-Isra’* (Night Journey)], I stood up in *Al-Hijr* and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.”

(42) CHAPTER. *Al-Mi’rāj* (i.e., Ascension of the Prophet ﷺ to the heavens with his body and soul).

3887. Narrated Anas bin Mālik : Mālik bin Sa’sa’a رضي الله عنه said that Allāh’s Messenger ﷺ described to them his Night Journey and said: “While I was lying in *Al-Haṭīm* or *Al-Hijr*, suddenly someone came to me and cut open my body from here to here.” I asked Al-Jārūd who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet ﷺ further said, “He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” On this Al-Jārūd asked, “Was it the *Burāq*, O Abū Ḥamza?” I (i.e., Anas) replied in the affirmative. The Prophet ﷺ said, “The animal’s step (was so wide that it) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Jibrīl (Gabriel) set out with me till we

٣٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ : حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِيفْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ» . [انظر : ٤٧١٠]

(٤٢) بَابُ الْمِعْرَاجِ

٣٨٨٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُ عَنْ لَيْلَةِ أُسْرِي قَالَ : «بَيْنَمَا أَنَا فِي الْحَطِيمِ - وَرُبَّمَا قَالَ : فِي الْحِجْرِ - مُضْطَجِعًا إِذْ أَنَانِي آتٍ فَقَدْ - قَالَ : وَسَمِعْتُهُ يَقُولُ - : فَسُقِّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»، فَقُلْتُ لِلجَارُودِ وَهُوَ إِلَى جَنِّي : مَا يَعْني بِهِ؟ قَالَ : مِنْ ثَغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ . وَسَمِعْتُهُ يَقُولُ : مِنْ قَصَبِهِ إِلَى شِعْرَتِهِ ، فَاسْتَخْرَجَ قَلْبِي ثُمَّ أَتَيْتُ بِطَسْتٍ مِنْ دَهَبٍ مَمْلُوءَةٍ إِيمَانًا . فَغَسَلَ قَلْبِي ثُمَّ حَبَسِي . ثُمَّ أُعِيدَ ثُمَّ أَتَيْتُ بِدَابَّةٍ دُونَ

reached the nearest heaven. When he asked for the gate to be opened, it was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muḥammad (ﷺ).' It was asked, 'Has Muḥammad (ﷺ) been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibril said (to me), 'This is your father, Ādam; pay him your greetings.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious son and pious Prophet.' Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked, 'Who is it?' Jibril answered, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibril answered in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened. When I went over the second heaven, there I saw Yaḥya (John) and 'Īsā (Jesus) who were cousins. Jibril said (to me), 'These are Yaḥya and 'Īsā; pay them your greetings.' So I greeted them and both of them returned my greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the third heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' The gate was opened, and when I went over the third heaven there I saw Yūsuf (Joseph). Jibril said (to me), 'This is Yūsuf; pay him your greetings.' So I

البغل وفوق الحمار أبيض» فقال له الجارود: هو البراق يا أبا حمزة؟ قال أنس: نعم «يضع خطوه عند أقصى طرفه فحملت عليه فانطلق بي جبريل حتى أتى السماء الدنيا فاستفتح، فقيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به فيعم المجيء جاء، ففتح. فلما خلصت فإذا فيها آدم. فقال: هذا أبوك آدم فسلم عليه، فسلمت عليه فرد السلام ثم قال: مرحباً بالابن الصالح، والنبي الصالح. ثم صعد بي حتى أتى السماء الثانية فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به فيعم المجيء جاء، ففتح. فلما خلصت إذا يحيى وعيسى وهما ابنا خالة، قال: هذا يحيى وعيسى فسلم عليهما، فسلمت فرداً ثم قال: مرحباً بالأخ الصالح والنبي الصالح. ثم صعد بي إلى السماء الثالثة فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به، فيعم المجيء



greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrīs. Jibrīl said (to me), 'This is Idrīs; pay him your greeting.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harūn (Aaron). Jibrīl said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibrīl ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl (Gabriel) replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsa (Moses). Jibrīl said (to me), 'This is Mūsa; pay him

جاءَ فَفَتَحَ. فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ. فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ، فَفَتَحَ. فَلَمَّا خَلَصْتُ فَإِذَا إِدْرِيسُ، قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعِمَّ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا

your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsa) he wept. Someone asked him, 'What makes you weep?' Mūsa said, 'I weep because after me there has been sent (Muḥammad ﷺ as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibrīl ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muḥammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibrīl said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend upto *Sidrat-ul-Muntahā* (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madīna) and its leaves were as big as the ears of elephants. Jibrīl said, 'This is the lotetree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibrīl?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then *Al-Bait-ul-Ma'mūr* (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrīl remarked, 'This is the Islāmic religion which you and your followers are following.' Then the *Ṣalāt*

مُوسَى، قَالَ: هَذَا مُوسَى فَسَلَّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَاوَزْتُ بَكِي، قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أُنْبِي لَأَنَّ غُلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هَذَا أَبُوكَ فَسَلَّمْ عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرْفُهَا مِثْلُ آذَانِ الْفَيْلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَانِ يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ. ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ، ثُمَّ أُتِيَتْ بِيَانَاءُ مِنْ حَمْرٍ وَإِنَاءٌ مِنْ لَبْنٍ وَإِنَاءٌ مِنْ عَسَلٍ. فَأَحَدْتُ اللَّبْنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأُمَّتِكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً

(prayers) were enjoined on me. They were fifty *Ṣalāt* (prayers) a day. When I returned, I passed by Mūsa who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalāt* (prayers) a day.' Mūsa said, 'Your followers cannot bear fifty *Ṣalāt* (prayers) a day, and by Allāh, I have tested people before you, and I have tried my level best with Banī Isrā'el (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allāh reduced ten *Ṣalāt* (prayers) for me. Then again I came to Mūsa, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more *Ṣalāt* (prayers). When I came back to Mūsa he said the same. I went back to Allāh and He ordered me to observe ten *Ṣalāt* (prayers) a day. When I came back to Mūsa, he repeated the same advice, so, I went back to Allāh and was ordered to observe five *Ṣalāt* (prayers) a day. When I came back to Mūsa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalāt* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalāt* (prayers) a day,<sup>(1)</sup> and no doubt, I have got an experience of the people before you, and I have tried my level best with Banī Isrā'el, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh's Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.'"

كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى  
مُوسَى فَقَالَ: بِمَا أُمِرْتُ؟ قَالَ:  
أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ:  
إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً  
كُلَّ يَوْمٍ وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ  
قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ  
الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ  
التَّخْفِيفَ لِأُمَّتِكَ. فَرَجَعْتُ فَوَضَعَ  
عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ  
مِثْلَهُ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا،  
فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ،  
فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا. فَرَجَعْتُ  
إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَأَمَرْتُ  
بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ  
مِثْلَهُ، فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ  
صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى  
فَقَالَ: بِمِ أُمِرْتُ؟ قُلْتُ: أُمِرْتُ  
بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ  
أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ  
يَوْمٍ وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ  
وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ  
الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ  
التَّخْفِيفَ لِأُمَّتِكَ. قَالَ: سَأَلْتُ رَبِّي  
حَتَّى اسْتَحْيَيْتُ وَلَكِنْ أَرْضَى وَأَسْلَمُ.  
قَالَ: فَلَمَّا جَاوَزْتُ نَادَانِي مُنَادٍ:  
أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنْ

عَبَادِي». [راجع: ٣٢٠٧]

(1) (H. 3887) See "Iqāmat-aṣ-Ṣalāt" in the glossary.

3888. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :  
Regarding the Statement of Allāh تعالى :  
“...And We made not the vision which  
We showed you (O Muhammad ﷺ as an  
actual eye-witness and not as a dream on the  
night of *Al-Isra'*) but a trial for the  
mankind...” (V.17:60)

Ibn Abbās added: The sights which  
Allāh’s Messenger ﷺ was shown on *Al-Isra'*  
(Night Journey) when he was taken to Bait-  
ul-Maqdis (Jerusalem) were actual eye-  
witnesses (not dreams). And the accursed  
tree (mentioned) in the Qur’ān is the tree of  
*Az-Zaqqūm* (itself).

(43) CHAPTER. The deputation of the *Anṣār*  
to the Prophet ﷺ at Makkah, and the *Al-  
‘Aqaba* Pledge.

3889. Narrated ‘Abdullāh bin Ka’b, who  
was Ka’b’s guide when Ka’b turned blind: I  
heard Ka’b bin Mālik narrating when he  
remained behind (i.e., did not join) the  
Prophet ﷺ in the *Ghazwā* of Tabūk. Ibn  
Bukair, in his narration stated that Ka’b said,  
“I witnessed with the Prophet ﷺ the night of  
*Al-‘Aqaba* Pledge, when we jointly agreed to  
be confident and firm in Islām with all our  
efforts. I would not like to have attended the  
battle of Badr instead of that *‘Aqaba* Pledge  
although, the people consider the battle of  
Badr superior to it (*‘Aqaba* Pledge).

٣٨٨٨ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا  
سُفْيَانُ : حَدَّثَنَا عَمْرُو ، عَنْ عِكْرِمَةَ ،  
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا فِي  
قَوْلِهِ تَعَالَى : ﴿ وَمَا جَعَلْنَا الرِّئَآءَ الَّتِي  
أَرَيْتَكَ إِلَّا فِتْنَةً لِلنَّاسِ ﴾ قَالَ : هِيَ رُؤْيَا  
عَيْنِ أُرِيهَا رَسُولُ اللهِ ﷺ لَيْلَةَ أُسْرِي  
بِهِ إِلَى بَيْتِ الْمَقْدِسِ ، قَالَ : ﴿ وَالشَّجَرَةَ  
الْمَلْعُونَةَ فِي الْقُرْآنِ ﴾ قَالَ : هِيَ شَجَرَةُ  
الرَّقُومِ . [انظر : ٤٧١٦ ، ٦٦١٣]

(٤٣) بَابُ وَفُودِ الْأَنْصَارِ إِلَى النَّبِيِّ  
ﷺ بِمَكَّةَ وَبَيْعَةِ الْعَقَبَةِ

٣٨٨٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :  
حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ  
شِهَابٍ ح . وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ :  
حَدَّثَنَا عَبْسَةُ : حَدَّثَنَا يُونُسُ ، عَنْ ابْنِ  
شِهَابٍ قَالَ : أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ  
عَبْدِ اللهِ بْنِ كَعْبِ بْنِ مَالِكٍ : أَنَّ عَبْدَ  
اللهِ ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبِ حِينَ  
عَمِيَ قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكٍ  
يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي  
عَزْوَةِ تَبُوكَ بِطُولِهِ . قَالَ ابْنُ بُكَيْرٍ فِي  
حَدِيثِهِ : وَلَقَدْ شَهِدْتُ مَعَ النَّبِيِّ ﷺ  
لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ  
وَمَا أَحْبَبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ وَإِنْ  
كَانَتْ بَدْرٌ أذْكَرَ فِي النَّاسِ مِنْهَا .

[راجع : ٢٧٥٧]

3890. Narrated Jābir bin ‘Abdullāh رَضِيَ اللهُ عَنْهُمَا :  
I was present with my two maternal

٣٨٩٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

uncles at *Al-'Aqaba* (where the pledge was given). (Ibn 'Uyaina said, "One of the two was Al-Barā' bin Ma'rūr.")

الله: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ عَمْرُو يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: شَهِدَ بِي خَالَي الْعَقَبَةَ.

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَيْنَةَ: أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُورٍ. [انظر:

[٣٨٩١

3891. Narrated Jābir رضي الله عنه: My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge.

٣٨٩١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَنَا وَأَبِي وَخَالَي مِنْ أَصْحَابِ الْعَقَبَةِ.

[راجع: ٣٨٩٠]

3892. Narrated 'Ubāda bin Aṣ-Ṣāmit, who had taken part in the battle of Badr with Allāh's Messenger ﷺ and had been amongst his Companions on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ, surrounded by a group of his Companions, said, "Come along and give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do *Ma'rūf* (Islāmic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allāh screens his sin, then his matter will rest with Allāh. If He will, He will punish him and if He will, He will excuse him." The narrator added: "So I gave the *Bai'a* (pledge) to him on these conditions.

٣٨٩٢ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ مِنَ الَّذِينَ شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ وَمِنْ أَصْحَابِهِ لَيْلَةَ الْعَقَبَةِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «تَعَالَوْا بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ. وَمَنْ أَصَابَ مِنْ ذَلِكَ

شَيْئًا فَسْتَرَهُ اللَّهُ فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبُهُ، وَإِنْ شَاءَ عَفَا عَنْهُ». قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ. [راجع: ١٨]

3893. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللَّهُ عَنْهُ: I was one of the *Naqib*<sup>(1)</sup> who gave the ('*Aqaba*) Pledge to Allāh's Messenger ﷺ. We gave the *Bai'a* (pledge) to him that we will not associate anything in worship with Allāh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allāh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allāh."

٣٨٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِجِيِّ، عَنْ عَبْدِادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ: بَايَعْنَا عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِي، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا نَنْتَهَبَ، وَلَا نَقْضِي، بِالْحَجَّةِ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ. [راجع: ١٨]

(44) CHAPTER. The marriage of the Prophet ﷺ with 'Āishah رَضِيَ اللَّهُ عَنْهَا, and 'Āishah's arrival at Al-Madīna, and the Prophet's consummation of that marriage.

(٤٤) بَابُ تَزْوِيجِ النَّبِيِّ ﷺ عَائِشَةَ وَقُدُومِهَا الْمَدِينَةَ وَبِنَائِهِ بِهَا

3894. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: My marriage (wedding) contract with the Prophet ﷺ was written when I was a girl of six (years). We came to Al-Madīna and we dismounted at the place of Bani Al-Hārith bin Khazraj. Then I got ill and my hair fell down. Later on, my hair grew (again) and my mother, Umm Rūmān, came to me while I was playing in a swing with some of my girl friends. She called me, and I went to her, not knowing what she wanted to do to me. She caught me by the hand and made me stand at the door of the house. I was breathless then, and when my breathing became normal, she

٣٨٩٤ - حَدَّثَنِي فَرُوهُ بْنُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ فَوَعَكْتُ فَنَمَرَقُ شَعْرِي، فَوَفَى جُمَيْمَةَ فَأَتَنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أَرْجُوْحَةٍ وَمَعِيَ صَوَاجِبٌ لِي فَصَرَخْتُ

(1) (H. 3893) '*Naqib*' means the chief of a group of people.

took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some *Anṣārī* women who said, "Best wishes and Allāh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allāh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

بِي فَأَتَيْتُهَا لَا أَذْرِي مَا تُرِيدُ بِي .  
فَأَخَذَتْ بِيَدِي حَتَّى أَوْفَقْتَنِي عَلَى بَابِ  
الدَّارِ، وَإِنِّي لَأَنْهَجُ حَتَّى سَكَنَ بَعْضُ  
نَفْسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ  
فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي. ثُمَّ  
أَدْخَلَتْنِي الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ  
الْأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ: عَلَى الْخَيْرِ  
وَالْبِرَكَةِ وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمْتَنِي  
إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي فَلَمْ يَرُغْنِي  
إِلَّا رَسُولُ اللَّهِ ﷺ ضَحَى فَأَسْلَمْتَنِي  
إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.  
[انظر: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦،

[٥١٥٨، ٥١٦٠]

**3895.** Narrated *Āishah* رَضِيَ اللهُ عَنْهَا that the Prophet ﷺ said to her, "You have been shown to me twice in my dream. I saw you pictured on a piece of silk and someone said (to me), 'This is your wife.' When I uncovered the picture, I saw that it was yours. I said, 'If this is from Allāh it will be accomplished.'"

٣٨٩٥ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا  
وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ  
أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ  
النَّبِيَّ ﷺ قَالَ لَهَا: «أَرَيْتَكَ فِي  
الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرَقَةِ مِنْ  
حَرِيرٍ وَيَقُولُ: هَذِهِ أَمْرَانُكَ فَأَكْشِفُ،  
فَإِذَا هِيَ أَنْتَ فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ  
عِنْدِ اللَّهِ يُمَضِّهِ». [انظر: ٥٠٧٨،

[٥١٢٥، ٧٠١١، ٧٠١٢]

**3896.** Narrated *Hishām's* father: *Khadija* died three years before the Prophet ﷺ departed to Al-Madīna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with *Āishah* when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

٣٨٩٦ - حَدَّثَنَا عَبْدُ بَنِي  
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
هِشَامِ، عَنْ أَبِيهِ قَالَ: تُوُفِّتْ خَدِيجَةُ  
قَبْلَ مَخْرَجِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ  
بِثَلَاثِ سِنِينَ، فَلَبِثَ سَتَيْنِ أَوْ قَرِيبًا  
مِنْ ذَلِكَ وَنَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ

سِنِينَ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ  
سِنِينَ. [راجع: ٣٨٩٤]

(45) CHAPTER. The emigration of the Prophet ﷺ and his Companions to Al-Madīna.

Narrated 'Abdullāh bin Zaid and Abū Hurairah رضي الله عنهما: The Prophet ﷺ said, "Had there been no emigration, I would have been one of the *Anṣār*." And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamāma or Hajar, but it was Al-Madīna, *Yathrib*."

(٤٥) بَابُ هِجْرَةِ النَّبِيِّ ﷺ وَأَصْحَابِهِ  
إِلَى الْمَدِينَةِ

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ  
رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ:  
«لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ  
الْأَنْصَارِ». وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ  
ﷺ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ  
مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ  
وَهَلِي إِلَى أَنهَا الْيَمَامَةُ أَوْ هَجَرْتُ، فَإِذَا  
هِيَ الْمَدِينَةُ يَثْرِبُ».

3897. Narrated Abū Wā'il: We visited *Khabbāb* who said, "We emigrated with the Prophet ﷺ for Allāh's sake, so our reward became due and sure with Allāh. Some of us passed away without taking anything of their rewards (in this world) and one of them was Muṣ'ab bin 'Umair, who was martyred on the day (of the battle) of Uḥud leaving a striped woollen cloak. When we covered his head with it, his feet became bare, and when covered his feet, his head became bare. So, Allāh's Messenger ﷺ ordered us to cover his head and put some *Idhkhir* (i.e., a special kind of grass) on his feet. (On the other hand) some of us have had their fruits ripened (in this world) and they are collecting them."

٣٨٩٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا  
سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ  
أَبَا وَائِلٍ يَقُولُ: عَدْنَا خَبَّابًا فَقَالَ:  
هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللَّهِ  
فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى  
لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ:  
مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ  
نَمْرَةً فَكُنَّا إِذَا غَطَّيْنَا بِهَا رَأْسَهُ بَدَتْ  
رِجْلَاهُ، وَإِذَا غَطَّيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ،  
فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ  
وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنْ إِذْخِرٍ.  
وَمِنَّا مَنْ أَتَيْتَهُ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا.

[راجع: ١٢٧٦]

3898. Narrated 'Umar رضي الله عنه: I heard the Prophet ﷺ saying, "The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he

٣٨٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ  
مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ



emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ. (1)

وَقَاصِرٍ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أَرَاهُ يَقُولُ: «الْأَعْمَالُ بِالنِّيَّةِ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ﷺ».

[راجع: ١]

3899. Narrated Mujāhid bin Jābir Al-Makkī: ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to say, “There is no more *Hijrah* (emigration) after the conquest of Makkah.”

٣٨٩٩ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدَّمَشَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبْرِ الْمَكِّيِّ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ الْفَتْحِ. [انظر: ٤٣٠٩، ٤٣١٠،

[٤٣١١]

3900. Narrated ‘Aṭā bin Abī Rabāḥ’: ‘Ubaid bin ‘Umair Al-Laiṭhī and I visited ‘Aīshah and asked her about the *Hijrah* (emigration), and she said, “Today there is no *Hijrah* (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are *Jihād* and (good) intentions.”

٣٩٠٠ - قَالَ يَحْيَى بْنُ حَمْرَةَ: وَحَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ فَقَالَتْ: لَا هِجْرَةَ الْيَوْمَ. كَانَ الْمُؤْمِنُونَ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ ﷺ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ. فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ، وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ. [راجع: ٣٠٨٠]

[See Vol. 4, *Hadūth* No.2783]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.

3901. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sa'd said, "O Allāh! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

٣٩٠١ - حَدَّثَنِي زَكْرِيَّا بْنُ يَحْيَى: حَدَّثَنَا ابْنُ نُمَيْرٍ: قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ. وَقَالَ أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: أَخْبَرْتَنِي عَائِشَةُ: مِنْ قَوْمٍ كَذَبُوا نَبِيَّكَ وَأَخْرَجُوهُ مِنْ قُرَيْشٍ.

[راجع: ٤٦٣]

3902. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ started receiving the Divine Revelation at the age of forty. Then he stayed in Makkah for thirteen years, receiving the Divine Revelation. Then he was ordered to emigrate and he lived as an emigrant for ten years (in Al-Madina), and then died at the age of sixty-three (years).

٣٩٠٢ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرَمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بُعِثَ رَسُولُ اللهِ ﷺ لِأَرْبَعِينَ سَنَةً فَمَكَتْ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

3903. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ stayed in Makkah for thirteen years (after receiving the first Divine Revelation and ten years in Al-Madina) and died at the age of sixty-three (years).

٣٩٠٣ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَتْ رَسُولُ اللهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ وَتُوْفِّي وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

3904. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sat on the pulpit and said, "Allāh has given one of His slaves

٣٩٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ أَبِي

the choice of receiving the splendour and luxury of the worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allāh). So, he has chosen that good which is with Allāh.” On that Abū Bakr wept and said, “Our fathers and mothers be sacrificed for you.” We were astonished at this. The people said, “Look at this old man! Allāh’s Messenger ﷺ talks about a slave of Allāh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, ‘Our fathers and mothers be sacrificed for you.’” But it was Allāh’s Messenger ﷺ who had been given option, and Abū Bakr knew it better than we. Allāh’s Messenger ﷺ added, “No doubt, Abū Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a *Khalīl*<sup>(1)</sup> from my followers, I would certainly have taken Abū Bakr, but the fraternity of Islām is sufficient. Let no *Khaukha*<sup>(2)</sup> of the mosque remain open, except that of Abū Bakr.”

النَّصْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ يَعْنِي ابْنَ حُنَيْنٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنَّ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَبَيْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ». فَبَكَى أَبُو بَكْرٍ وَقَالَ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، فَعَجَبْنَا لَهُ وَقَالَ النَّاسُ: انظُرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولَ اللَّهِ ﷺ عَنْ عَبْدِ خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَبَيْنَ مَا عِنْدَهُ، وَهُوَ يَقُولُ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أُمَّنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مَتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ، إِلَّا خَلَّةَ الْإِسْلَامِ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبِي بَكْرٍ». [راجع: ٤٦٦]

3905. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don’t remember) a single day passing without our being visited by Allāh’s Messenger ﷺ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by *Al-Mushrikūn*)<sup>(3)</sup>,

٣٩٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ: قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بِنْتُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ قَالَتْ: لَمْ أَغْقَلْ أَبَوَيَّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ،

(1) (H. 3904) *Khalīl*: See the glossary.

(2) (H. 3904) *Khaukha* means a small door (opening) in a big gate.

(3) (H. 3905) *Al-Mushrikūn*: See the footnote of *Hadīth* No. 3678.

Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād<sup>(1)</sup>, Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So, Abū Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So, the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can offer *Ṣalāt* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalāt* (prayer) publicly, nor did he recite the Qur'ān outside his house. Then a thought

ولم يَمُرَّ عَلَيْنَا يَوْمٌ إِلَّا يَأْتِنَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتَلَى الْمُسْلِمُونَ حَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ حَتَّى بَلَغَ بَرَكَ الْعِمَادِ لِقِيَةِ ابْنِ الدَّغِنَةِ وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيْنَ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي فَأُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي. فَقَالَ ابْنُ الدَّغِنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يَخْرُجُ وَلَا يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّجِيمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَأَنَا لَكَ جَارٌ، ارْجِعْ وَأَعْبُدْ رَبَّكَ بِبِلَدِكَ. فَارْجَعَ وَارْتَحَلَ مَعَهُ ابْنُ الدَّغِنَةِ فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا يَخْرُجُ مِثْلَهُ وَلَا يُخْرَجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّجِيمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ؟ فَلَمْ تُكَلِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ وَقَالُوا لَابْنِ الدَّغِنَةِ: مَرُّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ فِيهَا وَلْيَقْرَأْ مَا شَاءَ وَلَا يُؤْذِنَا بِذَلِكَ وَلَا يَسْتَعْلِنَ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.

occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer *Ṣalāt* (prayer) and recite the Qurʾān. The women and children of *Al-Mushrikūn* began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qurʾān. That situation scared the Quraish nobles of *Al-Mushrikūn*, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Ṣalāt* (prayer) and recites the Qurʾān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, ("O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am contented with the protection of Allāh عزَّ وجلَّ." At that time, the Prophet ﷺ was in Makkah, and he said to the Muslims, "In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)". So, some people emigrated to Al-Madīna, and most of those

لأبي بكر، فلبث أبو بكر بذلك يعبد ربه في داره ولا يستعلن بصلاته ولا يقرأ في غير داره. ثم بدا لأبي بكر فابتنى مسجداً ببناء داره وكان يصلي فيه ويقرأ القرآن فيتدفق عليه نساء المشركين وأبنائهم، وهم يعجبون منه ويظنّون إليه. وكان أبو بكر رجلاً بكاء لا يملك عينيه إذا قرأ القرآن. فأفرغ ذلك أشراف قريش من المشركين فأرسلوا إلى ابن الدغينة فقدم عليهم فقالوا: إننا كنا أجزنا أبا بكر بجوارك على أن يعبد ربه في داره، فقد جاوز ذلك، فابتنى مسجداً ببناء داره، فأعلن بالصلوة والقرآنة فيه. وإننا قد خشينا أن يفتر نساءنا وأبنائنا فأنهه فإن أحب أن يقتصر على أن يعبد ربه في داره فعل، وإن أبي إلا أن يعلن بذلك فاسأله أن يرده إليك ذمتك. فإننا قد كرهنا أن نخفرك ولسنا مقرين لأبي بكر الاستعلان. قالت عائشة: فأتى ابن الدغينة إلى أبي بكر فقال: قد علمت الذي عاقدت لك عليه، فإما أن تقتصر على ذلك وإما أن ترجع إلي ذمتي، فإني لا أحب أن تسمع العرب أنني أخفرت في رجل عاقدت له. فقال أبو بكر: فإني أردت إليك جوارك، وأرضى بجوار الله عزَّ

people who had previously emigrated to the land of Ethiopia, returned to Al-Madīna. Abū Bakr also prepared to leave for Al-Madīna, but Allāh's Messenger ﷺ said to him, "Wait for a while, because I hope that I will be allowed to emigrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "Yes." So, Abū Bakr did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to leave." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been given permission to emigrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Messenger ﷺ replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā', Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she

وَجَلَّ. وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: «إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ وَهُمَا الْحَرَّتَانِ»، فَهَاجَرَ مِنْ هَاجَرَ قَبْلَ الْمَدِينَةِ. وَرَجَعَ عَامَةً مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّرَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي»، فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ راحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمْرِ - وَهُوَ الْحَبْطُ - أَرْبَعَةَ أَشْهُرٍ.

قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُتَقَنَّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَى لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ، قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ». فَقَالَ أَبُو بَكْرٍ: الصَّحَابَةُ

was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts). Then Allāh's Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh's Messenger ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dil from the family of Banī 'Abd bin 'Adī as an expert guide, and he was in alliance with the family of Al-'Āṣ bin Wā'il As-Sahmī and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the seashore.

بأبي أنت يا رسول الله، قال رسول الله ﷺ: «نعم»، قال أبو بكر: فخذ بأبي أنت يا رسول الله إحدى راحتي هاتين، قال رسول الله ﷺ: بالثمن، قالت عائشة: فجهزناهما أحث الجاهز وصنعنا لهما سفرة في جراب فقطعت أسماء بنت أبي بكر قطعة من نطاقها فربطت به على فم الجراب فبذلك سميت ذات النطاق. قالت: ثم لحق رسول الله ﷺ وأبو بكر بغار في جبل نور فكمننا فيه ثلاث ليال، بيست في الغار عبد الله بن أبي بكر وهو غلام شاب ثقف لقن فدلج من عندهما بسحر فيضج مع قرين بمكة كبايت فلا يسمع أمراً يكتادان به إلا وعاه حتى يأتيهما بخبر ذلك حين يختلط الظلام، ويرعى عليهما عاير ابن فهيرة مولى أبي بكر ومنحة من غنم فريخها عليهما حين تذهب ساعة من العشاء فيبتان في رسل وهو لبن منحتهما ورضيفهما حتى يتوق بها عاير بن فهيرة بغلس. يفعل ذلك في كل ليلة من تلك الليالي الثلاث، واستأجر رسول الله ﷺ وأبو بكر رجلاً من بني الدليل وهو من بني عبد بن عدي هادياً خريئاً - والخريئ: الماهر بالهداية - قد غمس حلقاً في آل

العاصِ بْنِ وائِلِ السَّهْمِيِّ وَهُوَ عَلَى  
دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ  
رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ  
ثَلَاثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلَاثٍ .  
وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ  
وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاغِلِ .

[راجع: ٤٧٦]

3906. The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney.<sup>(1)</sup> While I was sitting in one of the gatherings of my tribe Banī Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his Companions." Surāqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low<sup>(2)</sup>. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

٣٩٠٦ - قَالَ ابْنُ شِهَابٍ:  
وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكِ  
الْمُدَلِجِيِّ وَهُوَ ابْنُ أَخِي سُرَاقَةَ بْنِ  
مَالِكِ بْنِ جُعْشَمٍ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ  
سَمِعَ سُرَاقَةَ بْنَ جُعْشَمٍ يَقُولُ: جَاءَنَا  
رَسُولُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ  
اللَّهِ ﷺ وَأَبِي بَكْرٍ دِيَّةَ كُلِّ وَاحِدٍ  
مِنْهُمَا مَنْ قَتَلَهُ أَوْ أَسْرَهُ. فَبَيْنَمَا أَنَا  
جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي  
بَنِي مُدَلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ  
عَلَيْنَا وَنَحْنُ جُلُوسٌ فَقَالَ: يَا سُرَاقَةَ،  
إِنِّي قَدْ رَأَيْتُ آتِفًا أَسْوَدَةً بِالسَّاجِلِ  
أَرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ:  
فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ  
لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلَانًا  
وَفُلَانًا، انْطَلَقُوا بِأَعْيُنِنَا يَبْتَغُونَ صَالَةً  
لَهُمْ. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً،  
ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَّتِي أَنْ

(1) (H. 3906) i.e., 100 camels.

(2) (H. 3906) Surāqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.



Muḥammad ﷺ and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ān by Allāh's Messenger ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger ﷺ (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Allāh's Messenger ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from

تَخْرُجَ بَفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكْمَةِ  
فَتَحْبَسَهَا عَلَيَّ وَأَخَذْتُ رُمْحِي  
فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْتُ  
بِرُجْجِ الْأَرْضِ، وَخَفَضْتُ عَلَيْهِ حَتَّى  
أَتَيْتُ فَرَسِي فَرَكِبْتُهَا فَرَفَعْتُهَا تُقَرَّبُ بِي  
حَتَّى دَنَوْتُ مِنْهُمْ فَعَثَرْتُ بِي فَرَسِي  
فَخَرَزَتْ عَنْهَا قَمَمْتُ، فَأَهْوَيْتُ يَدِي  
إِلَى كِنَاتِي فَاسْتَخَرَجْتُ مِنْهَا الْأَزْلَامَ  
فَاسْتَقْسَمْتُ بِهَا: أَضْرُهُمْ أَمْ لَا؟  
فَخَرَجَ الَّذِي أَكْرَهُ. فَرَكِبْتُ فَرَسِي  
وَعَصَيْتُ الْأَزْلَامَ تُقَرَّبُ بِي حَتَّى إِذَا  
سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لَا  
يَلْتَفِتُ وَأَبُو بَكْرٍ يُكْثِرُ الْإِلْتِفَاتِ  
سَاخَتْ يَدَا فَرَسِي فِي الْأَرْضِ حَتَّى  
بَلَعَتَا الرُّكْبَتَيْنِ فَخَرَزَتْ عَنْهَا، ثُمَّ  
رَجَرَتْهَا فَهَضَّتْ فَلَمْ تَكُدْ تُخْرُجْ  
يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً إِذَا لِأَثَرِ  
يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ  
الدُّخَانِ. فَاسْتَقْسَمْتُ بِالْأَزْلَامِ فَخَرَجَ  
الَّذِي أَكْرَهُ فَنَادَيْتُهُمْ بِالْأَمَانِ فَوَقَفُوا  
فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي  
نَفْسِي حِينَ لَقَيْتُ مَا لَقَيْتُ مِنَ الْحَسَنِ  
عَنْهُمْ أَنْ سَيَطْفُرُ أَمْرُ رَسُولِ اللَّهِ ﷺ.  
فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ  
الِدِّيَّةَ وَأَخْبَرْتُهُمْ أَخْبَارًا مَا يُرِيدُ النَّاسُ  
بِهِمْ وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ  
فَلَمْ يَرِزَانِي وَلَمْ يَسْأَلَانِي إِلَّا أَنْ قَالَ:  
«أَخْفِ عَنَّا»، فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي

Sham. Az-Zubair provided Allāh's Messenger ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Al-Madīna heard the news of the departure of Allāh's Messenger from Makkah (towards Al-Madīna), they started going to the Ḥarra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allāh's Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allāh's Messenger ﷺ on the summit of Ḥarra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Banī 'Amr bin 'Aūf, and this was on Monday in the month of Rabī'ul-Awwal. Abū Bakr stood up, receiving the people while Allāh's Messenger ﷺ sat down and kept silent. Some of the *Anşār* who came and had not seen Allāh's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, only then the people came to know Allāh's Messenger ﷺ. Allāh's Messenger ﷺ stayed with Banī 'Amr bin 'Aūf for ten nights and established the mosque (mosque of *Qubā*) which was founded on piety. Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allāh's Messenger ﷺ at Al-Madīna. Some Muslims used to offer *Ṣalāt*

كِتَابِ أَمِينٍ، فَأَمَرَ عَامِرَ بْنَ فَهَيْرَةَ فَكَتَبَ فِي رُفْعَةٍ مِنْ أَدَمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ الزُّبَيْرَ فِي رُكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تَجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بِياضٍ. وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ فَكَانُوا يَبْغُدُونَ كُلَّ عَدَاةٍ إِلَى الْحَرَّةِ. فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ. فَانْقَلَبُوا يَوْمًا بَعْدَمَا أَطَالُوا انْتِظَارَهُمْ فَلَمَّا أَوْوَأَ إِلَى بِيوتِهِمْ أَوْفَى رَجُلٌ مِنْ يَهُودٍ عَلَى أُطْمٍ مِنْ آطَامِهِمْ لِأَمْرٍ يَنْظُرُ إِلَيْهِ فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مُبَيَّنِينَ يَزُولُ بِهِمُ السَّرَابُ. فَلَمَّ يَمْلِكُ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمْ الَّذِي تَنْتَظِرُونَ، فَتَارَ الْمُسْلِمُونَ إِلَى السَّلَاحِ فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الْحَرَّةِ. فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الْاِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ. فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ وَجَلَسَ رَسُولُ اللَّهِ ﷺ صَامِتًا، فَطَفِقَ مِنْ جَاءِ مِنَ الْأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ ﷺ يُحْيِي أَبَا بَكْرٍ، حَتَّى أَصَابَتْ الشَّمْسُ رَسُولَ

(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa'd bin Zurāra. When his she-camel knelt down, Allāh's Messenger ﷺ said, "This place, if Allāh will, will be our abiding place." Allāh's Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Messenger!"<sup>(1)</sup> Allāh's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious before Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Anṣār and the Muhājirun (emigrants)."

اللَّهُ ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَلَ عَلَيْهِ  
بِرْدَائِهِ فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ  
عِنْدَ ذَلِكَ. فَلَبِثَ رَسُولُ اللَّهِ ﷺ فِي  
بَنِي عَمْرٍو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً  
وَأُسِّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى  
التَّقْوَى وَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ. ثُمَّ  
رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ  
حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ  
بِالْمَدِينَةِ وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ  
مِنَ الْمُسْلِمِينَ وَكَانَ مِرْبَدًا لِلتَّمْرِ  
لِسَهْلٍ وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي  
حَجْرٍ سَعْدِ بْنِ زُرَّارَةَ. فَقَالَ رَسُولُ  
اللَّهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: «هَذَا  
إِنْ شَاءَ اللَّهُ الْمَنْزِلُ»، ثُمَّ دَعَا رَسُولُ  
اللَّهِ ﷺ الْغُلَامَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ  
لِيَتَّخِذَهُ مَسْجِدًا، فَقَالَا: لَا بَلَّ نَهْبُهُ  
لَكَ يَا رَسُولَ اللَّهِ، فَأَبَى رَسُولُ اللَّهِ  
ﷺ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ  
مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا. وَطَفِقَ رَسُولُ  
اللَّهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبْنَ فِي بُنْيَانِهِ  
وَيَقُولُ:

«هَذَا الْجَمَالَ لَا جِمَالَ خَيْرِ  
هَذَا أَبْرُ رَيْبًا وَأَظْهَرَ»  
وَيَقُولُ:

«اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ  
فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»  
فَتَمَثَّلَ بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ

(1) (H. 3905) Allāh's Messenger ﷺ bought it from them ultimately.

لَمْ يُسَمِّ لِي. قَالَ ابْنُ شِهَابٍ: وَلَمْ يَبْلُغْنَا فِي الْأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ ﷺ تَمَثَّلَ بِنَيْتِ شِعْرِ تَامٍ غَيْرِ هَذَا الْآيَاتِ.

3907. Narrated Asmā' رضي الله عنها: I prepared the journey-food for the Prophet ﷺ and Abū Bakr when they wanted (to emigrate to) Al-Madīna. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named '*Dhāt-un-Niṭāqain*' (i.e., the owner of two belts). (Ibn 'Abbās said, "Asmā', *Dhāt-un-Niṭāq*.")

٣٩٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ وَفَاطِمَةَ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا: صَنَعْتُ سَفْرَةَ لِلنَّبِيِّ ﷺ وَأَبِي بَكْرٍ حِينَ أَرَادَ الْمَدِينَةَ فَقَلَّتْ لِأَبِي: مَا أَحَدٌ شَيْئاً أَرْبِطُهُ إِلَّا نِطَاقِي، قَالَ: فَشَقَّيْهِ، فَفَعَلْتُ، فَسَمَّيْتُ ذَاتَ النِّطَاقَيْنِ. وَقَالَ ابْنُ عَبَّاسٍ: أَسْمَاءُ ذَاتُ النِّطَاقِ.

[راجع: ٢٩٧٩]

3908. Narrated Al-Barā' رضي الله عنه: When the Prophet ﷺ emigrated to Al-Madīna, Surāqa bin Mālik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

٣٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ إِلَيَّ الْمَدِينَةَ تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاحَتْ بِهِ فَرَسُهُ. قَالَ: ادْعُ اللَّهَ لِي وَلَا أَضُرُّكَ، فَدَعَا لَهُ، قَالَ: فَعَطِشَ رَسُولُ اللَّهِ ﷺ فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدْحًا فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيَ.

[راجع: ٢٤٣٩]

3909. Narrated Asmā' رضي الله عنها that she conceived 'Abdullāh bin Az-Zubair. She added, "I emigrated to Al-Madīna while I

٣٩٠٩ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ

was at full term of pregnancy and alighted at *Qubā*, where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madīna)."

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ  
اللهُ عَنْهَا أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ  
الزُّبَيْرِ قَالَتْ: فَحَرَجْتُ وَأَنَا مُتِمٌّ  
فَأْتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ فَوَلَدْتُهُ  
بِقُبَاءٍ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ  
فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا ثُمَّ  
تَفَلَّ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ تَدْخُلُ  
جَوْفَهُ رَيْقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ  
بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ. وَكَانَ  
أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

تابعه خالد بن مخلد، عن علي بن  
مُسَهِرٍ، عن هشام، عن أبيه، عن  
أَسْمَاءَ رَضِيَ اللهُ عَنْهَا أَنَّهَا هَاجَرَتْ  
إِلَى النَّبِيِّ ﷺ وَهِيَ حُبْلَى. [انظر:

[٥٤٦٩]

3910. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The first child who was born in the Islāmic Land (Al-Madīna) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

٣٩١٠ - حَدَّثَنَا قُتَيْبَةُ، عَنْ أَبِي  
أَسْمَاءَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ  
أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا  
قَالَتْ: أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ  
عِنْدَ اللهِ بْنِ الزُّبَيْرِ، أَتَوْنَا بِهِ النَّبِيَّ ﷺ  
فَأَخَذَ النَّبِيُّ ﷺ تَمْرَةً فَلَاكَهَا ثُمَّ  
أَدْخَلَهَا فِي فِيهِ فَأَوَّلَ مَا دَخَلَ بَطْنَهُ  
رَيْقُ النَّبِيِّ ﷺ.

3911. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man

٣٩١١ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا  
عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ  
الْعَزِيزِ ابْنُ صُهَيْبٍ: حَدَّثَنَا أَنَسُ بْنُ  
مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلَ نَبِيُّ  
اللهِ ﷺ إِلَى الْمَدِينَةِ وَهُوَ مُرْدِفٌ أَبَا

in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allāh's Messenger! There is a horse-rider pursuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Messenger ﷺ alighted by the side of the Al-Harra and sent a message to the Anṣār, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camel) safe and obeyed." Allāh's Messenger ﷺ and Abū Bakr rode and the Anṣār, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come!" So the Prophet ﷺ went on till he alighted near the house of Abū Ayyūb. While the Prophet ﷺ was speaking with the family members of Abū Ayyūb, 'Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Ayyūb replied, "Mine, O Allāh's Prophet! This is my house

بكر، وأبو بكر شَيْخٌ يُعْرَفُ وَنَبِيُّ اللَّهِ ﷺ شَابٌّ لَا يُعْرَفُ، قَالَ: فَيَلْقَى الرَّجُلُ أَبَا بَكْرٍ، فَيَقُولُ: يَا أَبَا بَكْرٍ، مَنْ هَذَا الرَّجُلُ الَّذِي بَيْنَ يَدَيْكَ؟ فَيَقُولُ: هَذَا الرَّجُلُ يَهْدِينِي السَّبِيلَ. قَالَ: فَيَحْسِبُ الْحَاسِبُ أَنَّهُ إِنَّمَا يَعْنِي الطَّرِيقَ وَإِنَّمَا يَعْنِي سَبِيلَ الْخَيْرِ. فَالْتَفَتَ أَبُو بَكْرٍ فَإِذَا هُوَ بِفَارِسٍ قَدْ لَحِقَهُمْ فَقَالَ: يَا رَسُولَ اللَّهِ، هَذَا فَارِسٌ قَدْ لَحِقَ بِنَا فَالْتَفَتَ نَبِيُّ اللَّهِ ﷺ فَقَالَ: «اللَّهُمَّ اصْرَعْهُ»، فَصْرَعَهُ الْفَرَسُ ثُمَّ قَامَتْ تُحْمَجُمُ، فَقَالَ: يَا نَبِيَّ اللَّهِ، مُزِنِي بِمِ شَيْتٍ، فَقَالَ: «فَقِفْ مَكَانَكَ، لَا تَتْرَكَنَّ أَحَدًا يَلْحَقُ بِنَا». قَالَ: فَكَانَ أَوَّلَ النَّهَارِ جَاهِدًا عَلَى نَبِيِّ اللَّهِ ﷺ وَكَانَ آخِرَ النَّهَارِ مَسْلَحَةً لَهُ. فَنَزَلَ رَسُولُ اللَّهِ ﷺ جَانِبَ الْحَرَّةِ ثُمَّ بَعَثَ إِلَى الْأَنْصَارِ فَجَاؤُوا إِلَى نَبِيِّ اللَّهِ ﷺ، وَأَبِي بَكْرٍ فَسَلَّمُوا عَلَيْهِمَا وَقَالُوا: ارْكَبَا آمِنِينَ مُطَاعِينَ، فَارْكَبَ نَبِيُّ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَحَفُوا بِدُونَهُمَا بِالسَّلَاحِ، فَقِيلَ فِي الْمَدِينَةِ: جَاءَ نَبِيُّ اللَّهِ جَاءَ نَبِيُّ اللَّهِ ﷺ فَأَشْرَفُوا يَنْظُرُونَ وَيَتَوَلَّوْنَ: جَاءَ نَبِيُّ اللَّهِ، فَأَقْبَلَ يَسِيرٌ حَتَّى نَزَلَ جَانِبَ دَارِ أَبِي أُيُوبَ فَإِنَّهُ لِيَحْدُثُ أَهْلَهُ إِذْ سَمِعَ بِهِ عَبْدُ اللَّهِ بْنِ سَلَامٍ وَهُوَ فِي نَخْلِ لِأَهْلِهِ يَخْتَرِفُ لَهُمْ،

and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abū Ayyūb said, "Get up (both of you) with Allāh's Blessings." So, when Allāh's Prophet ﷺ went into the house, 'Abdullāh bin Salām came and said, "I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct." So Allāh's Messenger ﷺ sent for them, and they came and entered. Allāh's Messenger ﷺ said to them, "O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām" The Jews replied, "We do not know this." So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullāh bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!" They said, "You

فَعَجَلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفَ لَهُمْ فِيهَا فَجَاءَ وَهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيُّ بُيُوتِ أَهْلِنَا أَقْرَبُ؟» فَقَالَ أَبُو أَيُّوبَ: «أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ دَارِي وَهَذَا بَابِي. قَالَ: «فَانْطَلِقْ فَهَيِّئْ لَنَا مَقِيلًا». قَالَ: قُومًا عَلَى بَرَكَةِ اللَّهِ تَعَالَى، فَلَمَّا جَاءَ نَبِيُّ اللَّهِ ﷺ جَاءَ عَبْدُ اللَّهِ بْنِ سَلَامٍ فَقَالَ: «أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ جِئْتَ بِحَقٍّ وَقَدْ عَلِمْتُ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلُهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ، فَارْسَلْ نَبِيَّ اللَّهِ ﷺ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْيَهُودِ، وَإِلَيْكُمْ اتَّقُوا اللَّهَ، فَإِنَّ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنَّكُمْ لَتَعْلَمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَاسْأَلُوا»، قَالُوا: مَا نَعْلَمُهُ، قَالُوا لِلنَّبِيِّ ﷺ، قَالَهَا ثَلَاثَ مِرَارٍ، قَالَ: «فَأَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ ابْنِ سَلَامٍ»، قَالُوا: ذَلِكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا: حَاشَا لِلَّهِ مَا كَانَ لِيُسْلِمَ، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا: حَاشَا لِلَّهِ

tell a lie.” On that Allāh’s Messenger ﷺ turned them out.

3912. Narrated Ibn ‘Umar رضي الله عنهما: ‘Umar bin Al-Khaṭṭāb رضي الله عنه fixed a grant of 4000 (Dirham) for every early emigrant (i.e., *Muhājir*) and fixed a grant of 3500 (Dirham) only for Ibn ‘Umar. Somebody said to ‘Umar, “Ibn ‘Umar is also one of the early emigrants; why do you give him less than four thousand?” ‘Umar replied, “His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself.”

3913. Narrated Khabbāb رضي الله عنه: We emigrated with Allāh’s Messenger ﷺ (See *Hadīth* No. 3914 below).

3914. Narrated Khabbāb: We emigrated with Allāh’s Messenger ﷺ seeking Allāh’s Countenance, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ‘ab bin

ما كان ليُسلم، قال أفرأيتُم إن أسلمَ قالوا حاشا لله ما كان ليُسلم قال: «يا ابنِ سلام اخرجْ عليهم»، فخرج فقال: يا معشرَ اليهود، اتقوا الله فوالله الذي لا إله إلا هو إنكم لتعلمون أنه رُسِرُ الله وأنه جاء بِحق. فقالوا له: كذبت، فأخرجهم رَسولُ الله ﷺ. [راجع: ٣٣٢٩]

٣٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ - يَعْنِي - عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فَرَضٌ لِلْمُهَاجِرِينَ الْأَوَّلِينَ أَرْبَعَةَ آلافٍ فِي أَرْبَعَةٍ، وَفَرَضَ لابنِ عُمَرَ ثَلَاثَةَ آلافٍ وَخَمْسَمِائَةٍ. فَقِيلَ لَهُ: هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصَهُ مِنْ أَرْبَعَةِ آلافٍ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبَوَاهُ، يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ح. [راجع: ٣٩١٣]

٣٩١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ شَقِيقَ ابْنِ سَلَمَةَ قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ



'Umair who was martyred on the day (of the battle) of Uḥud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allāh's Messenger ﷺ ordered us to cover his head with it and put some *Idhkhīr* (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

3915. Narrated Abū Burda bin Abī Mūsa Al-Ash'arī: 'Abdullāh bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsa, will it please you that we will be rewarded for our conversion to Islām with Allāh's Messenger ﷺ and our emigration with him, and our *Jihād* with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?'"<sup>(1)</sup> Your father (i.e., Abū Mūsa) said, 'No, by Allāh, we took part in *Jihād* after Allāh's Messenger ﷺ, offered *Ṣalāt* (prayer) and did plenty of good deeds, and many people have embraced Islām at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e., 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable, while whatsoever we did after the death of the Prophet ﷺ be enough to save us from punishment in that the good deeds

تَبَتَّعِي وَجْهَ اللَّهِ وَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا: مِنْهُمْ مُضَعَبُ بْنُ عَمِيرٍ قَتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نُكَفِّهُ فِيهِ إِلَّا نَمْرَةً كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، إِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُعْطِيَ رَأْسَهُ بِهَا وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنْ إِذْخِرٍ. وَمِنَّا مَنْ أُيْنِعَتْ لَهُ نَمْرَتُهُ فَهُوَ يَهْدِيهَا. [راجع: ٣٩١٤]

٣٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَوْفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى الْأَشْعَرِيُّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ ابْنُ عُمَرَ: هَلْ تَدْرِي مَا قَالَ أَبِي لِأَبِيكَ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِنَّ أَبِي قَالَ لِأَبِيكَ: يَا أَبَا مُوسَى، هَلْ يَسُرُّكَ إِسْلَامُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهَجْرَتُنَا مَعَهُ وَجِهَادُنَا مَعَهُ وَعَمَلُنَا كُلُّهُ مَعَهُ بَرَدَ لَنَا وَأَنَّ كُلَّ عَمَلٍ عَمَلِنَاهُ بَعْدَهُ نَجُونَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ؟ فَقَالَ أَبِي: لَا وَاللَّهِ، قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ ﷺ وَصَلَّيْنَا وَصُمْنَا وَعَمَلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمَ عَلَى أَيْدِينَا بَشَرٌ كَثِيرٌ، وَإِنَّا لَنَرُجُو ذَلِكَ، فَقَالَ أَبِي: لَكِنِّي أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أَنَّ ذَلِكَ بَرَدَ

(1) (H. 3915) 'Umar رَضِيَ اللَّهُ عَنْهُ wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

compensate for the bad ones.’” On that I said (to Ibn ‘Umar), “By Allāh, your father was better than my father!”

3916. Narrated Abū ‘Uthmān: I heard that Ibn ‘Umar رضي الله عنهما used to become angry if someone mentioned that he had emigrated before his father (‘Umar), and he used to say, “‘Umar and I came to Allāh’s Messenger ﷺ and found him having his midday rest, so we returned home. Then ‘Umar sent me again (to the Prophet ﷺ) and said, ‘Go and see whether he is awake.’ I went to him and entered his place and gave him the *Bai’a* (pledge). Then I went back to ‘Umar and informed him that the Prophet ﷺ was awake. So, we both went, running slowly, and when ‘Umar entered his place, he gave him the *Bai’a* and thereafter I too gave him the *Bai’a*.”

3917. Narrated Al-Barā’ رضي الله عنه: Abū Bakr bought a (camel’s) saddle from ‘Āzib, and I carried it for him. ‘Āzib (i.e., my father) asked Abū Bakr regarding the journey of the emigration of Allāh’s Messenger ﷺ, Abū Bakr said, “Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allāh’s Messenger ﷺ and then the Prophet ﷺ lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, ‘O boy, to whom do you belong?’

لَنَا؟ وَأَنَّ كُلَّ شَيْءٍ عَمِلْنَاهُ بَعْدَ نَجْوَانَا مِنْهُ كَمَا فَا رَأْسًا بَرَأْسِ، فَقُلْتُ: إِنَّ أَبَاكَ وَاللَّهِ خَيْرٌ مِنْ أَبِي.

٣٩١٦ - حَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ أَوْ بَلَعْنِي عَنْهُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا إِذَا قِيلَ لَهُ: هَاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ، قَالَ: وَقَدِمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ اللَّهِ ﷺ فَوَجَدْنَاهُ قَائِلًا فَرَجَعْنَا إِلَى الْمَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ: أَذْهَبُ فَاَنْظُرْ هَلْ اسْتَيْقَظَ؟ فَأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ فَبَايَعْتُهُ. ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ فَأَخْبَرْتُهُ أَنَّهُ قَدْ اسْتَيْقَظَ، فَاَنْطَلَقْنَا إِلَيْهِ نَهْرُولَ هَرُولَةٍ حَتَّى دَخَلَ عَلَيْهِ فَبَايَعَهُ ثُمَّ بَايَعْتُهُ. [انظر: ٤١٨٦، ٤١٨٧]

٣٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ قَالَ: ابْتِاعَ أَبُو بَكْرٍ مِنْ عَارِبٍ رَحْلًا فَحَمَلْتُهُ مَعَهُ قَالَ: فَسَأَلَهُ عَارِبٌ عَنْ مَسِيرِ رَسُولِ اللَّهِ ﷺ قَالَ: أُخِذَ عَلَيْنَا بِالرَّصِدِ فَخَرَجْنَا لَيْلًا فَأَحْبَبْنَا لَيْلَتَنَا وَيَوْمَنَا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ فَأَتَيْنَاهَا وَلَهَا شَيْءٌ مِنْ ظِلٍّ، قَالَ: فَفَرَشْتُ لِرَسُولِ اللَّهِ ﷺ فَرَوْهَ مَعِيَ ثُمَّ اضْطَجَعَ عَلَيْهَا

He replied, 'I belong to so-and-so.' I asked him, 'Is there any milk with your sheep?' He replied in the affirmative. I asked him, 'Will you milk (them for us)?' He replied in the affirmative. Then he got hold of one of his ewe. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allāh's Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Messenger.' Allāh's Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us."

**3918.** Al-Barā' added: I then went with Abū Bakr into his home (carrying that saddle) and there I saw his daughter 'Aishah lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

**3919.** Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madīna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he (i.e., Abū Bakr) dyed his hair with *Himnā'* and *Katam* (i.e., plants used for dying hair).

**3920.** Through another group of narrators, Anas bin Mālik عنہ رضي الله عنه said,

النَّبِيُّ ﷺ فَانْطَلَقْتُ أَنْفُضَ مَا حَوْلَهُ  
فَإِذَا أَنَا بِرَاعٍ قَدْ أُقْبِلَ فِي غُيْمَةٍ يُرِيدُ  
مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأَلْتُهُ:  
لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: أَنَا لِفُلَانٍ،  
فَقُلْتُ لَهُ: هَلْ فِي عَنَيْكَ مِنْ لَبَنٍ؟  
قَالَ: نَعَمْ، قُلْتُ لَهُ: هَلْ أَنْتَ  
حَالِبٌ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً مِنْ  
عَنَمِهِ، فَقُلْتُ لَهُ: انْفُضِ الصَّرْعَ،  
قَالَ: فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ وَمَعِيَ إِدَاوَةٌ  
مِنْ مَاءٍ عَلَيْهَا خِرْقَةٌ قَدْ رَوَّأَتْهَا لِرَسُولِ  
اللَّهِ ﷺ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ  
أَسْفَلُهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقُلْتُ:  
أَشْرَبْتَ يَا رَسُولَ اللَّهِ، فَشَرِبَ رَسُولُ  
اللَّهِ ﷺ حَتَّى رَضِيْتُ، ثُمَّ ارْتَحَلْنَا  
وَالطَّلَبُ فِي إِثْرِنَا. [راجع: ٢٤٣٩]

٣٩١٨ - قَالَ الْبَرَاءُ: فَدَخَلْتُ مَعَ  
أَبِي بَكْرٍ عَلَى أَهْلِهِ فَإِذَا عَائِشَةُ ابْنَتُهُ  
مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَّى فَرَأَيْتُ  
أَبَاهَا يُقْبِلُ خَدَّهَا وَقَالَ: كَيْفَ أَنْتَ يَا  
بِنْتِي؟.

٣٩١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ  
الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ:  
حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَيْلَةَ: أَنَّ عَقْبَةَ  
بْنَ وَسَّاجٍ حَدَّثَهُ عَنْ أَنَسِ خَادِمِ النَّبِيِّ  
ﷺ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَلَيْسَ فِي  
أَصْحَابِهِ أَشْمَطُ غَيْرَ أَبِي بَكْرٍ فَعَلَفَهَا  
بِالْحِنَاءِ وَالْكَنْثَمِ. [انظر: ٣٩٢٠]

٣٩٢٠ - وَقَالَ دُحَيْمٌ: حَدَّثَنَا

“When the Prophet ﷺ arrived at Al-Madīna, the eldest amongst his Companions was Abū Bakr. He dyed his hair with *Hinnā* and *Katam* till it became of dark red colour.

الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو عُبَيْدٍ عَنْ عُقْبَةَ بْنِ وَسَّاجٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَكَانَ أَسْرَنَ أَصْحَابِهِ أَبُو بَكْرٍ فَعَلَفَهَا بِالْحِنَّاءِ وَالكَتَمِ حَتَّى قَنَأَ لَوْنُهَا. [راجع: ٣٩١٩]

3921. Narrated ‘Aishah رَضِيَ اللَّهُ عَنْهَا: Abū Bakr married a woman from the tribe of Banī Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madīna, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Quraysh:

٣٩٢١ - حَدَّثَنَا أَصْبَغُ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا: أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَّقَهَا فَتَزَوَّجَهَا ابْنُ عَمِّهَا هَذَا الشَّاعِرُ الَّذِي قَالَ فِي هَذِهِ الْقَصِيدَةِ رَمَى كُفَّارَ قُرَيْشٍ:

‘What is there kept in the well, the well of Badr,  
(The owners of) the trays of roasted camel humps?

وماذا بالقليبِ قليبِ بَدْرٍ  
مَنْ الشَّيْزَى تَزَيَّنَ بِالسَّنَامِ  
وماذا بالقليبِ قليبِ بَدْرٍ  
مَنْ القَيْنَاتِ وَالشَّرْبِ الكِرَامِ  
تَحْيِينَا السَّلَامَةَ أُمُّ بَكْرٍ  
فَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ  
يُحَدِّثُنَا الرَّسُولُ بَأَنَّ سَنَحِيَا  
وَكَيْفَ حَيَاةُ أَضْدَاءِ وَهَامِ؟

What is there kept in the well, the well of Badr,

(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?

Umm Bakr greets us with the greeting of peace,

But can I find peace after my people have gone?

The Messenger tells us that we shall live again,

But what sort of life will owls and skulls live?’<sup>(1)</sup>

3922. Narrated Abū Bakr رَضِيَ اللَّهُ عَنْهُ: I was with the Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, “O Allāh’s Messenger! If some of them

٣٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ

(1) (H. 3921) The Arabs of the Pre-Islamic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.

should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ) and Allāh is the Third One of them."

3923. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their *Zakāt*?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. *Hadīth* No.1452].

(46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīna.

3924. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Mak'ūm. Then came to us 'Ammār bin Bilāl رَضِيَ اللهُ عَنْهُ.

قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ فَقُلْتُ: يَا نَبِيَّ اللهُ، لَوْ أَنَّ بَعْضَهُمْ طَاطَأَ بَصْرَهُ رَأَانَا، قَالَ: «اسْكُتْ يَا أَبَا بَكْرٍ، ائْتَانِ اللهُ تَالِثُهُمَا». [راجع: ٣٦٥٣]

٣٩٢٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْهَجْرَةِ فَقَالَ: «وَيْحَكَ، إِنَّ الْهَجْرَةَ شَأْنُهَا شَدِيدٌ. فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَتُعْطِي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تَمْنَحُ مِنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَتَحْلِبُهَا يَوْمَ وُرُودِهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وِرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا».

(٤٦) بَابُ مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ الْمَدِينَةَ

٣٩٢٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ: سَمِعَ الْبَرَاءَ رَضِيَ اللهُ عَنْهُ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللهُ عَنْهُ.

3925. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Maktūm who were teaching the Qur'ān to the people. Then there came Bilāl, Sa'd and 'Ammār bin Yāsir. After that 'Umar bin Al-Khaṭṭab came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh's Messenger ﷺ, for even the slave-girls were saying, "Allāh's Messenger ﷺ has arrived!" And before his arrival I had read the *Sūrah* starting with :-

"Glorify the Name of your Lord, the Most High." (V.87:1) together with other *Sūrah* from *Al-Mufaṣṣal* family [i.e., the *Sūrah* starting from *Sūrah Qaf* (No. 50) till the end of the Qur'ān, *Sūrah* No. 114].

3926. Narrated 'Aishah رضي الله عنها: When Allāh's Messenger ﷺ came to Al-Madīna, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Everybody is staying alive among his people yet death is nearer to him than his shoe-laces." And whenever fever deserted Bilāl, he would say aloud, "Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhir* and *Jalil* (i.e., two kinds of good smelling grass), would that I could drink one day the water of *Mijannah*, and would that *Shāmah* and *Tafil* (two mountains at Makkah) would appear to me?" Then I went to Allāh's Messenger ﷺ and told him of that. He said, "O Allāh, make us love Al-Madīna as much as or more than we used to love Makkah, O Allāh, make

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبِرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانُوا يُقْرَوْنَ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدُ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرِحَهُمْ بِرَسُولِ اللَّهِ ﷺ حَتَّى جَعَلَ الْإِمَاءُ يَقْلُنَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فِي سُورَةٍ مِنَ الْمَفْصَلِ.

٣٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعُكَّ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ: فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ أَمْرٍ مُصْبِحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلَالٌ إِذَا أَفْلَعَّ عَنْهُ الْحُمَى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ:

it healthy and bless its *Sā'* and *Mudd* (i.e., measures), and take away its fever to Al-Juhfa.”<sup>(1)</sup>

أَلَا لَيْتَ شِعْرِي هَلْ أَيْتَرَ لَيْلَةَ  
بِوَادٍ وَحَوْلِي إِذْخِرَ وَجَلِيلُ؟  
وَهَلْ أَرَدَنْ يَوْمًا مِيَاةَ مَحَنَةٍ؟  
وَهَلْ يَبْدُونَ لِي شَامَةً وَطَفِيلُ؟  
قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ اللَّهِ  
ﷺ فَأَخْبَرْتُهُ فَقَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا  
الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،  
وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا  
وَمُدَّهَا، وَانْقُلْ حُمَاهَا فَاجْعَلْهَا  
بِالْجُحْفَةِ». [راجع: ١٨٨٩]

3927. Narrated 'Ubaidullāh bin 'Adī bin Khiyār: I went to 'Uthmān. After reciting *Tashahhud*, he said, “Then after, no doubt, Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet ﷺ, and believed in the message of Muḥammad ﷺ. Then I took part in the two emigrations. I became the son-in-law of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him.”

٣٩٢٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ،  
عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ  
أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ أَخْبَرَهُ: دَخَلْتُ  
عَلَى عُثْمَانَ ح. وَقَالَ بَشْرُ ابْنِ  
شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ:  
حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللَّهِ  
بْنَ عَدِيٍّ ابْنَ خِيَارٍ أَخْبَرَهُ قَالَ: دَخَلْتُ  
عَلَى عُثْمَانَ فَتَشَهَّدْتُمْ قَالَ: أَمَا بَعْدُ،  
فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَكُنْتُ  
مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَأَمَنَ بِمَا  
بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هَاجَرْتُ  
هَجْرَتَيْنِ، وَنَلْتُ صَهْرَ رَسُولِ اللَّهِ ﷺ،  
وَبَايَعْتُهُ. فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا عَشَيْتُهُ  
حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى.

تَابَعَهُ إِسْحَاقُ الْكَلْبِيُّ: حَدَّثَنِي  
الزُّهْرِيُّ مِثْلَهُ. [راجع: ٣٦٩٦]

(1) (H. 3926) Al-Juhfa was a village near to Rabagh between Jeddah and Al-Madina.

3928. Narrated Ibn ‘Abbās رضي الله عنهما: During the last *Hajj* led by ‘Umar, ‘Abdur-Raḥmān bin ‘Aūf returned to his family at Mina and met me there. ‘Abdur-Raḥmān said (to ‘Umar), “O chief of the believers! The season of *Hajj* is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of *Al-Hijrah* (emigration) and of *As-Sunna* (i.e., the Prophet’s legal way), and there you will be able to refer the matter<sup>(1)</sup> to the religious scholars and the nobles and the people of wise opinions.” ‘Umar said, “I will speak of it in Al-Madīna on my very first *Khuṭba* (religious talk) I will deliver there.”

3929. Narrated *Khārijah* bin Zaid bin *Thābit*: Umm Al-‘Alā’, an *Anṣārī* woman who gave the *Bai’a* (pledge) to the Prophet ﷺ informed me (saying): The *Anṣār* drew lots concerning the dwelling of the emigrants. We got in our share ‘*Uthmān* bin *Maz‘ūn*. ‘*Uthmān* fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, “O *Abū As-Sā’ib*, may Allāh’s Mercy be on you! I bear witness that Allāh has honoured you.” On that the Prophet said, “How do you know

٣٩٢٨ - حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنَا مَالِكُ ح، وَأَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى أَهْلِهِ وَهُوَ بِبَيْتِي فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ فَوَجَدَنِي فَقَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَإِنِّي أَرَى أَنْ تُنْهَلَ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصُ لِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأْيِهِمْ. قَالَ عُمَرُ: لِأَقَوْمٍ فِي أَوَّلِ مَقَامِ أَقَوْمِهِ بِالْمَدِينَةِ. [راجع: ٢٤٦٢]

٣٩٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ الْأَنْصَارِيُّ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ خَارِجَةَ ابْنِ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرَتْهُ: أَنَّ عُثْمَانَ بْنَ مَطْعُونٍ طَارَ لَهُمْ فِي السُّكْنَى حِينَ قَرَعَتْ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلَاءِ: فَاسْتَكَى عُثْمَانُ

(1) (H. 3928) ‘Abdur-Raḥmān bin ‘Aūf said to ‘Umar, “So-and-so says, ‘If ‘Umar died (now) I would give the *Bai’a* (pledge) to so-and-so, as the pledge which was given to *Abū Bakr* was nothing but an unexpected event which happened to be fulfilled.’” ‘Umar then became angry and said, “This evening I will deliver a *Khuṭba* (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ‘Abdur-Raḥmān then had to quieten ‘Umar as is mentioned in the present *Hadīth*.



that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger! But who else is worthy of it (if not 'Uṭhmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me."<sup>(1)</sup> By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uṭhmān bin Maz'ūn. I went to Allāh's Messenger ﷺ and told him of the dream. He remarked, "That symbolises his (good) deeds."

عِنْدَنَا فَمَرَّضْتُهُ حَتَّى تُوْفِّي وَجَعَلْنَاهُ فِي  
أَنْوَابِهِ، فَدَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْتُ:  
رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ،  
شَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ  
النَّبِيُّ ﷺ: «وما يَذْرُبُكَ أَنْ اللَّهُ  
أَكْرَمَهُ؟» قَالَتْ: قُلْتُ: لا أَذْرِي،  
يَأْبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ فَمَنْ؟  
قَالَ: «أَمَا هُوَ فَقَدْ جَاءَهُ وَاللَّهِ الْيَقِينُ،  
وَاللَّهُ إِنِّي لأَرْجُو لَهُ الْخَيْرَ وما أَذْرِي  
وَاللَّهُ وَأَنَا رَسُولُ اللَّهِ ما يُفْعَلُ بِي.»  
قَالَتْ: فَوَاللَّهِ لا أُرْكَبِي بَعْدَهُ أَحَدًا،  
قَالَتْ: فَأَخْرَجْتَنِي ذَلِكَ فَنِمْتُ فَأَرَيْتُ  
لِعُثْمَانَ بنِ مَطْعُونٍ عَيْنًا تَجْرِي فَجِئْتُ  
رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «ذَلِكَ  
عَمَلُهُ.» [راجع: ١٢٤٣]

3930. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The day of *Bu'āth* was a day (i.e., the battle between the two tribes of *Anṣār*) brought about by Allāh عَزَّ وَجَلَّ just before the mission of His Messenger ﷺ so that when Allāh's Messenger ﷺ came to Al-Madīna, they (the *Anṣār* tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

٣٩٣٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بنُ  
سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ،  
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا  
قَالَتْ: كَانَ يَوْمَ بُعَاثٍ يَوْمًا قَدَّمَ اللَّهُ  
عَزَّ وَجَلَّ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ  
اللَّهِ ﷺ الْمَدِينَةَ وَقَدْ افْتَرَقَ مَلَوْهُمُ  
وَقُتِلَتْ سَرَائِهِمْ فِي دُخُولِهِمْ فِي  
الإِسْلَامِ. [راجع: ٣٧٧٧]

3931. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, that once Abū Bakr came to her on the day of 'Eid-al-Fiṭr or 'Eid-al-Aḥḥā while the Prophet ﷺ was with her, and there were two girl-

٣٩٣١ - حَدَّثَنِي مُحَمَّدُ بنُ  
الْمُنْتَنَى: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،  
عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ

(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.

singers with her, singing songs of the *Anşār* about the day of *Bu'āth*. Abū Bakr said twice, "Musical instruments of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an 'Eid (i.e., festival) and this day is our 'Eid"

أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَالنَّبِيُّ ﷺ عِنْدَهَا  
يَوْمَ فِطْرِ أَوْ أَضْحَى وَعِنْدَهَا قَيْتَانِ  
تُعْنِيَانِ بِمَا تَعَارَفَتِ الْأَنْصَارُ يَوْمَ  
بُعَاثٍ، فَقَالَ أَبُو بَكْرٍ: مِزْمَارُ  
الشَّيْطَانِ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ:  
«دَعُوهُمَا يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا  
وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ». [راجع: ٤٥٤،

[٩٤٩

3932. Narrated Anas bin Mālik رضي الله عنه: When Allāh's Messenger ﷺ arrived at Al-Madīna, he alighted at the upper part of Al-Madīna among the tribe called Banū 'Amr bin 'Aūf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Messenger ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Ayyūb's home. The Prophet ﷺ used to offer the *Ṣalāt* (prayer) wherever the *Ṣalāt* was due, and he would offer *Ṣalāt* even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Suggest to me the price of this garden of yours." They replied "No! By Allāh, we do not demand its price except from Allāh." In that garden there were the (following) things that I will tell you: Graves of *Mushrikūn*<sup>(1)</sup>, unlevelled land with holes and pits etc., and date-palm trees. Allāh's Messenger ﷺ ordered that the graves of the *Mushrikūn* be dug up and, the unlevelled land be levelled

٣٩٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا  
عَبْدُ الْوَارِثِ ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ  
مُضَوَّرٍ، أَنبَأَنَا عَبْدُ الصَّمَدِ قَالَ:  
سَمِعْتُ أَبِي يُحَدِّثُ فَقَالَ: حَدَّثَنَا أَبُو  
الْتَّيَّاحِ يَزِيدُ بْنُ حُمَيْدِ الضُّبَيْعِيُّ قَالَ:  
حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ  
قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ  
نَزَلَ فِي عُلُوِّ الْمَدِينَةِ فِي حَيٍّ يُقَالُ  
لَهُمْ: بَنُو عَمْرُو بْنِ عَوْفٍ، قَالَ:  
فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ  
إِلَى مَلَأِ بَنِي النَّجَّارِ قَالَ: فَجَاؤُوا  
مُتَقَلِّدِي سُيُوفِهِمْ قَالَ: وَكَأَنِّي أَنْظُرُ  
إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو  
بَكْرٍ رِدْفَهُ وَمَلَأِ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى  
أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ: فَكَانَ  
يُصَلِّي حَيْثُ أَدْرَكَتَهُ الصَّلَاةُ، وَيُصَلِّي  
فِي مَرَابِضِ الْعَنَمِ، قَالَ: ثُمَّ إِنَّهُ أَمَرَ  
بِإِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأِ بَنِي  
النَّجَّارِ فَجَاؤُوا فَقَالَ: «يَا بَنِي النَّجَّارِ،

(1) (H. 3932) See the footnote of *Hadīth* No.3678.

and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. Stone pillars were built at the sides of its gate. The Companions of the Prophet ﷺ were carrying the stones and reciting some lyrics, and Allāh's Messenger ﷺ was with them and they were saying,

“O Allāh! There is no good except the good of the Hereafter.

So bestow victory on the *Anṣār* and the emigrants.”

ثَامِنُونِي بِحَائِطِكُمْ هَذَا» فَقَالُوا: لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ تَعَالَى، قَالَ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرْبٌ، وَكَانَ فِيهِ نَخْلٌ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنَبَّسَتْ، وَبِالْخَرْبِ فَسَوَّيْتُ، وَبِالنَّخْلِ فَفَقَطَعْتُ، قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، قَالَ: وَجَعَلُوا عِضَادَتَيْهِ حِجَارَةً، قَالَ: جَعَلُوا يَتَقَلُّونَ ذَاكَ الصَّخَرَ وَهُمْ يَزْتَجِرُونَ وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، يَقُولُونَ:

«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ

فَانصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

[راجع: ٢٣٤]

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of *Hajj*.

3933. Narrated ‘Abdur-Raḥmān bin Ḥumaid Az-Zuhrī: I heard ‘Umar bin ‘Abdul-Azīz asking As-Sā’ib, the nephew of An-Namir, “What have you heard about residing in Makkah?” The other said, “I heard Al-‘Alā’ bin Al-Ḥaḍramī saying, ‘Allāh’s Messenger ﷺ said: An emigrant is allowed to stay in Makkah for three days after departing from Minā (i.e., after performing all the ceremonies of *Hajj*)’”.

(48) CHAPTER. *At-Tārikh* (Date – definition of time). When did the Muslim calendar start?

3934. Narrated Sahl bin Sa’d رضي الله عنه: The Prophet’s Companions neither took as a

(٤٧) بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قَضَاءِ نُسُكِهِ

٣٩٣٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ الزُّهْرِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ ابْنَ أُخْتِ التَّمْرِ: مَا سَمِعْتَ فِي سَكْنِي مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدْرِ».

(٤٨) بَابُ التَّارِيخِ، مِنْ أَيْنَ أَرَحُوا التَّارِيخَ؟

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

starting date for the Muslim calendar, the day the Prophet ﷺ had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madīna.

3935. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Originally, two *Rak'a* were prescribed in every *Ṣalāt* (prayer). When the Prophet ﷺ emigrated (to Al-Madīna) four *Rak'a* were enjoined, while the *Ṣalāt* (prayer) during a journey remained unchanged (i.e., two *Rak'a*).

(49) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Complete the emigration of my Companions," and his lamentation for those (emigrants) who died in Makkah."

3936. Narrated Sa'd bin Mālik رَضِيَ اللهُ عَنْهُ: In the year of *Hajjat-ul-Wadā'*, the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Shall I then give half of it in charity?" He said, "O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure, even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Messenger! Am I

مَسْلَمَةٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ ﷺ وَلَا مِنْ وَفَاتِهِ، مَا عَدُّوا إِلَّا مِنْ مَقْدَمِهِ الْمَدِينَةَ.

٣٩٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ ﷺ فَفُرِضَتْ أَرْبَعًا، وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْأُولَى. تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. [راجع: ٣٥٠]

(٤٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ» وَمَرْتَبَتِهِ لِمَنْ مَاتَ بِمَكَّةَ

٣٩٣٦ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلِّغْ بِي مِنَ الْوَجْعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرْتِي إِلَّا ابْنَتِي لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ: «لَا»، قَالَ: فَأَتَصَدَّقُ بِسَطْرِهِ؟ قَالَ: «لَا» قَالَ «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً

to be left behind (in Makkah) after my Companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allāh! Please fulfil the emigration of my Companions and do not make them turn back on their heels.<sup>(1)</sup> But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allāh's Messenger ﷺ lamented his death in Makkah.

يَتَكَفَّفُونَ النَّاسَ». قَالَ أَحْمَدُ بْنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ وَرَثَتِكَ وَلَسْتَ بِنَافِقٍ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَكَ اللَّهُ بِهَا حَتَّى اللَّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلِّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزِدَّتْ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضِرَّ بِكَ آخَرُونَ، اللَّهُمَّ امْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ «يُرِي لِي رَسُولُ اللَّهِ ﷺ أَنْ تُوفِّيَ بِمَكَّةَ».

وقال أحمد بن يونس وموسى، عن إبراهيم: «أن تذر ورثتك».

**(50) CHAPTER. How the Prophet ﷺ established the bond of brotherhood between his Companions.**

'Abdur-Rahmān bin 'Aūf said, "The Prophet ﷺ established the bond of brotherhood between me and Sa'd bin Ar-Rabī' on our arrival at Al-Madīna." Abū Juhaifa said, "The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Ad-Dardā'."

**(٥٠) بَابُ كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ؟**

وقال عبد الرحمن بن عوف: آخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ لَمَّا قَدِمْنَا الْمَدِينَةَ، وَقَالَ أَبُو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ.

3937. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When 'Abdur-Rahmān bin 'Aūf came to Al-Madīna and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anşārī, Sa'd suggested that 'Abdur-

٣٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخَى النَّبِيُّ

(1) (H. 3936) So, Sa'd bin Mālik (i.e., Abī Waqqās) did not die at Makkah (who is mentioned in this Hadīth) but another man Sa'd bin Khaulah died in Makkah.

Rahmān should accept half of his property and family. ‘Abdur-Rahmān said, “May Allāh bless you in your family and property; guide me to the market.” So ‘Abdur-Rahmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, “What is this, O ‘Abdur-Rahmān?” He said, “O Allāh’s Messenger! I have married an *Anşārī* woman.” The Prophet ﷺ asked, “What have you given her as *Mahr*?” He (i.e., ‘Abdur-Rahmān) said, “A piece of gold, about the weight of a date-stone.” Then the Prophet ﷺ said, “Give a *Walima* party (banquet) even with one sheep.”

ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ فَعَرَّضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ. فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلَّنِي عَلَى السُّوقِ، فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضُرُّ مِنْ صُفْرَةٍ فَقَالَ النَّبِيُّ ﷺ: «مَهْمِيمٌ يَا عَبْدَ الرَّحْمَنِ؟»، قَالَ: يَا رَسُولَ اللَّهِ تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، قَالَ: «فَمَا سُقَّتَ فِيهَا؟» فَقَالَ: وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلَمْ وَلَوْ بِشَاةٍ». [راجع: ٢٠٤٩]

#### (51) CHAPTER.

#### (٥١) بَابُ

3938. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the news of the arrival of the Prophet ﷺ at Al-Madīna reached ‘Abdullāh bin Salām, he went to the Prophet ﷺ to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet ﷺ replied, “Jibrīl (Gabriel) has just now informed me of that.” Ibn Salām said, “He (Jibrīl) is the enemy of the Jews from amongst the angels.” The Prophet ﷺ said, “As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s

٣٩٣٨ - حَدَّثَنِي حَامِدُ بْنُ عُمَرَ، عَنْ بَشْرِ بْنِ الْمَفْضَلِ: حَدَّثَنَا حُمَيْدٌ: عَنْ أَنَسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ بَلَغَهُ مَقْدَمُ النَّبِيِّ ﷺ الْمَدِينَةَ فَأَتَاهُ بِسْأَلُهُ عَنْ أَشْيَاءَ، فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمَا بِالِ الْوَالِدِ يَنْزِعُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبِرْنِي بِهِ جِبْرِيلُ أَنْفَاءً»، قَالَ ابْنُ سَلَامٍ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، قَالَ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيزَادَةُ كَبِدِ الْحَوْتِ، وَأَمَّا الْوَالِدُ فَإِذَا سَبَقَ مَاءُ

discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that 'Lā ilāha illallāh (none has the right to be worshipped but Allāh)', and that you are the Messenger of Allāh," and added, "O Allāh's Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islām." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh (bin Salam) came out to them and said, "I testify that *Lā ilāha illallāh*, and that Muḥammad (ﷺ) is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e., 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger ﷺ."

3939, 3940. Narrated Abū Al-Minhāl 'Abdur-Raḥmān bin Muṭ'im: A partner of mine sold some Dirham on credit in the market. I said, "Glorified be Allāh! Is this legal?" He replied, "Glorified be Allāh! By Allāh, when I sold them in the market, nobody objected to it." Then I asked Al-Barā' bin 'Āzib (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Al-Madīna. So he (ﷺ) said, 'There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.' Go to Zaid bin Al-Arqam and ask him about it for he was the greatest

الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءَ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتِ الْوَلَدَ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا، فَاسْأَلُهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلَامِي، فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللَّهِ بْنِ سَلَامٍ فِيكُمْ؟» قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَأَفْضَلُنَا وَابْنُ أَفْضَلِنَا. فَقَالَ النَّبِيُّ ﷺ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟» قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَأَعَادَ عَلَيْهِمْ فَقَالُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. قَالُوا: شَرُّنَا وَابْنُ شَرُّنَا، وَتَنْقُصُوهُ، قَالَ: هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ. [راجع:

[٣٣٢٩

٣٩٣٩، ٣٩٤٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو: سَمِعَ أَبَا الْمِنْهَالِ عَبْدَ الرَّحْمَنِ بْنِ مُطْعِمٍ قَالَ: بَاعَ شَرِيكَ لِي دَرَاهِمَ فِي السُّوقِ نَيْبَةً، فَقُلْتُ: سُبْحَانَ اللَّهِ، أَيُضْلِحُ هَذَا؟ فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ لَقَدْ بَعَثَهَا فِي السُّوقِ فَمَا عَابَهُ أَحَدٌ فَسَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ وَنَحْنُ نَتْبَايِعُ هَذَا

trader of all of us.” So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā’).”  
[See Vol. 3, *Hadith* No.2174]

(52) CHAPTER. The coming of the Jews to the Prophet ﷺ on his arrival at Al-Madīna.

3941. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām).”

3942. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ. When the Prophet ﷺ arrived at Al-Madīna, he noticed that some people among the Jews used to respect ‘*Ashūrā*’ (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, “We have more right to observe fast on this day,” and ordered that fasting should be observed on it. [Later on the fasting on the day of ‘*Ashūrā*’ was optional.]

[See Vol.3, *Hadith* No. 2002]

3943. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا. When the Prophet ﷺ arrived at Al-Madīna

الْبَيْعِ، فَقَالَ: مَا كَانَ يَدًا يَبِيدُ فَلَيْسَ بِهِ بَأْسٌ وَمَا كَانَ نَسِيئَةً فَلَا يَصْلُحُ»، وَالَّذِي زَيْدُ بْنُ أَرْقَمٍ فَاسَّأَلَهُ فَإِنَّهُ كَانَ أَعْظَمَنَا تِجَارَةً، فَسَأَلْتُ زَيْدُ بْنُ أَرْقَمٍ فَقَالَ مِثْلَهُ. وَقَالَ سُفْيَانُ مَرَّةً: فَقَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَتَّبَعُ وَقَالَ: نَسِيئَةً إِلَى الْمَوْسِمِ أَوْ الْحَجِّ.  
[راجع: ٢٠٦٠، ٢٠٦١]

(٥٢) بَابُ إِتْيَانِ الْيَهُودِ النَّبِيَّ ﷺ حِينَ قَدِمَ الْمَدِينَةَ

﴿هَادُوا﴾ [البقرة: ٦٢]: صاروا يَهُودًا، وَأَمَّا قَوْلُهُ: ﴿هُدُنَا﴾ [الأعراف: ١٥٦]: تَبْنَا، هَائِدٌ: تَائِبٌ.

٣٩٤١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِیْ هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «لَوْ آمَنَ بِي عَشْرَةٌ مِنَ الْيَهُودِ لَأَمَنَ بِي الْيَهُودُ».

٣٩٤٢ - حَدَّثَنِي أَحْمَدُ أَوْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْغَدَّانِيُّ: حَدَّثَنَا حَمَّادُ بْنُ أَسَامَةَ: أَخْبَرَنَا أَبُو عُمَيْرٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَدِينَةَ وَإِذَا أَنَاسٌ مِنَ الْيَهُودِ يُعْظَمُونَ عَاشُورَاءَ وَيَصُومُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَحَقُّ بِصَوْمِهِ فَأَمَرَ بِصَوْمِهِ». [راجع: ٢٠٠٥]

٣٩٤٣ - حَدَّثَنَا زَيْدُ بْنُ أَبِيبٍ:



he found that the Jews observed fast on the day of 'Āshūrā'. They were asked the reason for the fast. They replied, "This is the day when Allāh gave Mūsa (Moses) and the children of Isrāel a victory over Fir'aun (Pharaoh), so we observe fast on this day as a sign of gratitude to Allāh." Allāh's Messenger ﷺ said, "We are closer to Mūsa than you." Then he ordered that fasting on this day should be observed.

3944. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ used to keep his hair, falling loose while *Al-Mushrikūn*<sup>(1)</sup> used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

3945. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: They, the people of the Scriptures, divided the Qur'ān into parts, believing in some portions of it and disbelieving the others. (See V. 15:91- the Qur'ān)

[See *Fath Al-Bārī*, Al-Kushmahani]

[See Vol. 6, *Ḥadīth* No. 4705, 4706]

حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا: هَذَا هُوَ الْيَوْمُ الَّذِي أَظْهَرَ اللهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ»، فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٠٤]

٣٩٤٤ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعْرَهُ. وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ النَّبِيُّ ﷺ رَأْسَهُ. [راجع: ٣٥٥٨]

٣٩٤٥ - حَدَّثَنِي زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: هُمْ أَهْلُ الْكِتَابِ جَزَّؤُهُ أَجْزَاءً فَأَمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ. [انظر: ٤٧٠٥، ٤٧٠٦]

(1) (H.3944) See the footnote of *Ḥadīth* No.3678

(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām رَضِيَ اللهُ عَنْهُ.

3946. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

3947. Narrated Salmān رَضِيَ اللهُ عَنْهُ: I am from Rām-Hurmuz (i.e., a Persian town).

3948. Narrated Salmān رَضِيَ اللهُ عَنْهُ: The interval between 'Isā (Jesus) عليه السلام and Muḥammad ﷺ was six hundred years.

(٥٣) بَابُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ

٣٩٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ بْنِ شَقِيقٍ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي ح. وَحَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ الْفَارِسِيِّ: أَنَّهُ تَدَاوَلَهُ بِضِعْمَةِ عَشْرٍ مِنْ رَبِّ إِلَى رَبِّ.

٣٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ سَلْمَانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنَا مِنْ رَامِ هُرْمُزَ.

٣٩٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَّانَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: فَتْرَةٌ بَيْنَ عِيسَى وَمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِمَا وَسَلَّمَ سِتْمِائَةَ سَنَةٍ.