

64 - THE BOOK OF
AL-MAGHĀZĪ⁽¹⁾ (i.e., holy battle,
or the deeds and virtues of Ghazi)

٦٤ - كتاب المغازي

(1) CHAPTER. The Ghazwā of Al-'Ushaira or Al-'Usaira.

Ibn Ishāq said, "The first battle the Prophet ﷺ fought was the battle of Al-'Abwā' and then Buwāṭ and then Al-'Ushaira."

3949. Narrated Abū Ishāq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, "How many Ghazwāt did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwāt did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-'Ushair or Al-'Usaira."

(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

3950. Narrated 'Abdullāh bin Mas'ūd رضي الله عنه (regarding) Sa'd bin Mu'ādh رضي الله عنه: Sa'd bin Mu'ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madīna, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umaiyya. When Allāh's Messenger ﷺ arrived at Al-Madīna, Sa'd went to perform 'Umra and stayed at Umaiyya's home in Makkah. He

(١) بَابُ غَزْوَةِ الْعُسَيْرَةِ أَوْ الْعُسَيْرَةِ، قَالَ ابْنُ إِسْحَاقَ: أَوَّلُ مَا غَزَا النَّبِيُّ ﷺ الْأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ الْعُسَيْرَةِ.

٣٩٤٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةٍ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَعَةً عَشْرَةً، قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرِ أَوْ الْعُسَيْرَةِ، فَذَكَرْتُ لِقَتَادَةَ، فَقَالَ: الْعُسَيْرَةِ. [انظر:

[٤٤٧١، ٤٤٠٤]

(٢) بَابُ ذِكْرِ النَّبِيِّ ﷺ مَنْ يُقْتَلُ بَيْنَرِ

٣٩٥٠ - حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ: كَانَ صَدِيقًا لِأُمَيَّةَ

(1) (Book No. 64) Al-Maghāzī is the plural of Maghza (holy battle), or the place where the battle took place or the virtues and deeds of Ghāzī (fighters and warriors) in Allāh's Cause.

said to Umaiyya, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Tawāf* around the Ka'bah." So Umaiyya went with him about midday. Abū Jahl met them and said, "O Abū Ṣafwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e., performing *Tawāf*), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna." On this, Umaiyya said to him, "O Sa'd, do not raise your voice before Abū Ḥakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umaiyya, stop that! By Allāh, I have heard Allāh's Messenger ﷺ predicting that they (i.e., Muslims) will kill you." Umaiyya asked, "In Makkah?" Sa'd said, "I do not know." Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, "O Umm Ṣafwān! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad (ﷺ) has informed them (i.e., his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umaiyya added, "By Allāh, I will never go out of Makkah." But when the day of (the *Ghazwā* of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyya disliked to go out (of Makkah).

بْنِ خَلْفٍ وَكَانَ أُمَيَّةٌ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمَيَّةٍ. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمَيَّةَ بِمَكَّةَ، فَقَالَ لِأُمَيَّةَ: انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ؟ فَقَالَ: هَذَا سَعْدٌ، فَقَالَ لَهُ أَبُو جَهْلٍ: أَلَا أَرَاكَ تَطُوفُ بِمَكَّةَ آمِنًا وَقَدْ أَوْثِمُ الصُّبَاةَ وَزَعَمْتُمْ أَنَّكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ؟ أَمَا وَاللَّهِ لَوْلَا أَنْكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا، فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لَأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمَيَّةٌ: لَا تَرْفَعْ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي، فَقَالَ سَعْدٌ: دَعْنَا عَنْكَ يَا أُمَيَّةَ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُمْ قَاتِلُوكَ»، قَالَ: بِمَكَّةَ؟ قَالَ: لَا أَذْرِي. فَفَزِعَ لِذَلِكَ أُمَيَّةٌ فَرَعَا شَدِيدًا، فَلَمَّا رَجَعَ أُمَيَّةٌ إِلَى أَهْلِهِ قَالَ: يَا أُمُّ صَفْوَانَ، أَلَمْ تَرَيَا مَا قَالَ لِي سَعْدٌ؟ قَالَتْ: وَمَا قَالَ لَكَ؟ قَالَ: زَعَمَ أَنَّ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِي، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لَا

Abū Jahl came to him and said, "O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e., Umaiyya) said, "As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.⁽¹⁾ Then Umaiyya said (to his wife), "O Umm Ṣafwān, prepare what I need (for the journey)." She said to him, "O Abu Ṣafwān! Have you forgotten what your *Yathribī* brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh عَزَّ وَجَلَّ killed him (caused him to be killed) at Badr.

أَدْرِي، فَقَالَ أُمَيَّةٌ: وَاللَّهِ لَا أَخْرُجُ مِنْ مَكَّةَ. فَلَمَّا كَانَ يَوْمَ بَدْرٍ اسْتَفْتَرَ أَبُو جَهْلٍ النَّاسَ، قَالَ: أَدْرِكُوا عَيْرَكُمْ. فَكَّرَ أُمَيَّةٌ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ: أَمَّا إِذَا غَلَبَنِي فَوَاللَّهِ لَا اشْتَرِيَنَّ أَجُودَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قَالَ أُمَيَّةٌ: يَا أُمَّ صَفْوَانَ جَهِّزْنِي، فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ وَقَدْ نَسِيتَ مَا قَالَ لَكَ أَخُوكَ الْيَثْرِبِيُّ؟ قَالَ: لَا، مَا أُرِيدُ أَنْ أَجُورَ مَعَهُمْ إِلَّا قَرِيبًا. فَلَمَّا خَرَجَ أُمَيَّةٌ أَخَذَ لَا يَتْرُكُ مَنْزِلًا إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ. [راجع: ٣٦٣٢]

(3) CHAPTER. The story of the *Ghazwā* of Badr.

And the Statement of Allāh تعالى: "And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden. and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated" (V.3:123-127)

Waḥshī said, "Ḥamza killed Ṭu'āima bin 'Adī bin Khayār on the day of Badr."

And Allāh's Statement: "And (remember) when Allāh promised you (Muslims) one of the two parties (of the

(٣) بَابُ قِصَّةِ غَزْوَةِ بَدْرٍ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (١٢٣) إِذْ نَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ نَصَرُوا وَنَتَّقُوا وَيَأْتُوكُم مِّنْ فَوْرِهِمْ هَذَا يُمْدَدُكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَ اللَّهُ إِلَّا بَشَرًا لَّكُمْ وَلَيَطْمَئِنَّ قُلُوبُكُمْ بِذِهِ وَمَا أَلْتَمَسْنَا إِلَّا مِّنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.

enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours..." (V.8:7)

3951. Narrated Ka'b bin Mālīk رَضِيَ اللَّهُ عَنْهُ: I never failed to join Allāh's Messenger ﷺ in any of his *Ghazawāt* except in the *Ghazwā* of Tabūk. However, I did not take part in the *Ghazwā* of Badr, but none who failed to take part in it was blamed, for Allāh's Messenger ﷺ had gone out to meet the caravans of Quraish, but Allāh caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

(4) CHAPTER. The Statement of Allāh تَعَالَى: " (Remember) when you sought help of your Lord and He answered you (saying: 'I will help you with a thousand of the angels each behind the other (following one another) in succession.'

Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise.

(Remember) when He covered you with a slumber as a security from Him, and He

طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَتَقِيلُوا
خَائِبِينَ ﴿١٧٧﴾ [آل عمران: ١٢٣-١٢٧]
فَوَرَّهْمُ: غَضَبَهُمْ. وَقَالَ وَخَشِيَ: قَتَلَ
حَمْزَةُ طُعْمَةَ بَنِ عَدِيٍّ بِنِ الْخِيَارِ يَوْمَ
بَدْرٍ. وَقَوْلُهُ تَعَالَى: ﴿وَلَا يَعِدُّكُمْ اللَّهُ
إِلْحَادَى الْأَطَافِينَ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ
غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ﴾
[الأنفال: ٧] الشُّوْكَةُ: الْحَدُّ.

٣٩٥١ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ
شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ
بِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ:
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: لَمْ أَنْخَلَفْ عَنْ رَسُولِ اللَّهِ ﷺ
فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ،
غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ وَلَمْ
يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ
رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى
جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ

مِيعَادٍ. [راجع: ٢٧٥٧]

(٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِذْ
تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي
مُعِدُّكُمْ بِالْفَيْ مِنْ الْمَلَائِكَةِ مُرْدِفِينَ﴾
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَى وَلَظْمَةً بِهِ.
فَلَوْبُكُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٧٧﴾ إِذْ يُشِيرُكُمْ
الْأَنْفَاسُ أَمْنَةً مِّنْهُ وَيُنْزِلُ عَلَيْكُمْ مِّنَ
السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنْكُمْ

caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the *Rijz* (whispering, evil-suggestions) of *Shaitān* (Satan), and to strengthen your hearts, and make your feet firm thereby.

(Remember) when your Lord revealed to the angels, 'Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes.'

This is because they defied and disobeyed Allah and His Messenger. And whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment." (V.8:9-13)

3952. Narrated Ibn Mas'ūd رَضِيَ اللَّهُ عَنْهُ: I witnessed Al-Miqdād bin Al-Aswad in a scene which would have been dearer to me than anything, had I been the hero of that scene. He (i.e., Al-Miqdād) came to the Prophet ﷺ while the Prophet ﷺ was urging the Muslims to fight against *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)]. Al-Miqdād said, "We will not say as the people of Mūsa (Moses) said: "...So, go you and your Lord and fight you two..." (V.5:24). But we shall fight on your right and on your left and in front of you and behind you." I saw the face of the Prophet ﷺ getting bright with happiness, for that saying delighted him.

3953. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: On the day of the battle of Badr, the Prophet ﷺ said, "O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship

بِجَزِّ الشَّيْطَانِ وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾ إِذْ يُوحَىٰ رَبُّكَ إِلَى الْمَلَكِكَةِ أُنْزِلْ مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا سَأَلَفِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ فَأَصْرَبُوا فَوْقَ الْأَعْنَاقِ وَأَصْرَبُوا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾ ذَلِكَ بِأَنَّهُمْ شَاكَرُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِقِ اللَّهَ وَرَسُولَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٣﴾

[الأنفال: ٩ - ١٣].

٣٩٥٢ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مُخَارِقٍ، عَنْ طَارِقِ بْنِ شِهَابٍ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: شَهِدْتُ مِنَ الْمُقْدَادِ بْنِ الْأَسْوَدِ مَشْهُدًا لِأَنَّهُ أَكُونَ صَاحِبَهُ أَحَبَّ إِلَيَّ مِمَّا عُذِلَ بِهِ. أَتَى النَّبِيَّ ﷺ وَهُوَ يَدْعُو عَلَى الْمُشْرِكِينَ، فَقَالَ: لَا نَقُولُ كَمَا قَالَ قَوْمُ مُوسَى: ﴿فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا﴾ [المائدة: ٢٤] وَلَكِنَّا نَقَاتِلُ عَنْ يَمِينِكَ وَعَنْ شِمَالِكَ وَبَيْنَ يَدَيْكَ وَخَلْفَكَ. فَرَأَيْتُ النَّبِيَّ ﷺ أَشْرَقَ وَجْهُهُ وَسَرَّهُ، يَغْنِي قَوْلُهُ. [انظر: ٤٦٠٩]

٣٩٥٣ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ حَوْشَبٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ،

You.” Then Abū Bakr took hold of him by the hand and said, “This is sufficient for you.” The Prophet ﷺ came out saying, “Their multitude will be put to flight and they will show their backs.” (V.54:45)

عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «اللَّهُمَّ إِنِّي أُنْشُدُكَ عَهْدَكَ وَوَعْدَكَ، اللَّهُمَّ إِنْ شِئْتَ لَمْ تُعْبِدْ». فَأَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: حَسْبُكَ، فَخَرَجَ وَهُوَ يَقُولُ: «سَمِعْتُمُ الْجَمْعَ وَيُؤَلِّونَ الذَّبِيرَ» ﴿٥٠﴾. [راجع: ٢٩١٥]

(5) CHAPTER.

3954. Narrated Ibn ‘Abbās رضي الله عنهما: The believers who failed to join (the *Ghazwā* of) Badr and those who took part in it are not equal (in reward).

(٥) بَابُ: ٣٩٥٤ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ قَالَ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ أَنَّهُ سَمِعَ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ سَمِعَهُ يَقُولُ: «لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ» عَنْ بَدْرٍ وَالْخَارِجُونَ إِلَى بَدْرٍ. [انظر: ٤٥٩٥]

(6) CHAPTER. The number of the warriors of Badr.

(٦) بَابُ عِدَّةِ أَصْحَابِ بَدْرٍ

3955. Narrated Al Barā’ رضي الله عنه: I and Ibn ‘Umar were considered too young (to take part in the battle of Badr).

٣٩٥٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ. [انظر: ٣٩٥٦]

3956. Narrated Al-Barā’ رضي الله عنه: I and Ibn ‘Umar were considered too young (to take part) in the battle of Badr, and the number of the emigrant warriors were over sixty (men) and the *Anṣār* were over 249.

٣٩٥٦ - حَدَّثَنِي مَحْمُودٌ: حَدَّثَنَا وَهْبٌ، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: اسْتُصْغِرْتُ أَنَا وَابْنُ عُمَرَ يَوْمَ بَدْرٍ. وَكَانَ الْمُهَاجِرُونَ يَوْمَ بَدْرٍ ثَقِيفًا عَلَى سِتِّينَ وَالْأَنْصَارُ ثَقِيفًا وَأَرْبَعِينَ وَمِائَتَيْنِ. [راجع: ٣٩٥٥]

3957. Narrated Al-Barā’ رضي الله عنه: The Companions of (the Prophet) Muḥammad ﷺ

٣٩٥٧ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:

who took part in (the battle of) Badr, told me that their number was that of Ṭālūt's (i.e., Saul's) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allāh, none crossed the river with him but a believer.

[See the Qur'an V.2:249]

3958. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: We, the Companions of (the Prophet) Muḥammad ﷺ used to say that the number of the warriors of Badr was the same as the number of Ṭālūt's (Saul's) companions who crossed the river (of Jordan) with him, and none crossed the river with him but a believer, and they were over three hundred and ten men.

3959. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: We used to say that the warriors of Badr were over three hundred and ten, as many as the companions of Ṭālūt (Saul) who crossed the river (of Jordan) with him; and none crossed the river with him but a believer.

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, 'Utba, Al-Walid and Abū Jahl, etc.) and (the

حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: حَدَّثَنِي أَصْحَابُ مُحَمَّدٍ ﷺ مِمَّنْ شَهِدَ بَدْرًا أَنَّهُمْ كَانُوا عِدَّةَ أَصْحَابِ طَالُوتَ الَّذِينَ أَجَاوَزُوا مَعَهُ النَّهْرَ بِضْعَةَ عَشَرَ وَثَلَاثِمِائَةٍ، قَالَ الْبَرَاءُ: لَا وَاللَّهِ، مَا جَاوَزَ مَعَهُ النَّهْرَ إِلَّا مُؤْمِنٌ.

[انظر: ٣٩٥٨، ٣٩٥٩]

٣٩٥٨ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا أَصْحَابَ مُحَمَّدٍ ﷺ نَتَحَدَّثُ أَنَّ عِدَّةَ أَصْحَابِ بَدْرِ عَلَى عِدَّةِ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ وَلَمْ يُجَاوِزْ مَعَهُ إِلَّا مُؤْمِنٌ بِضْعَةَ عَشَرَ وَثَلَاثِمِائَةٍ. [راجع: ٣٩٥٧]

٣٩٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ ح. [راجع: ٣٩٥٧]

وَحَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا نَتَحَدَّثُ أَنَّ أَصْحَابَ بَدْرِ ثَلَاثِمِائَةٍ وَبِضْعَةَ عَشَرَ بَعْدَ أَصْحَابِ طَالُوتَ الَّذِينَ جَاوَزُوا مَعَهُ النَّهْرَ، وَمَا جَاوَزَ مَعَهُ إِلَّا مُؤْمِنٌ.

(٧) بَابُ دُعَاءِ النَّبِيِّ ﷺ عَلَى كُفَّارِ قُرَيْشٍ: شَيْبَةَ، وَعُتْبَةَ، وَالْوَلِيدِ، وَأَبِي

mention of) their death.

3960. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ faced the Ka'bah and invoked evil on some people of Quraish, on Shaiba bin Rabī'a, 'Utba bin Rabī'a, Al-Walid bin 'Utba and Abū Jahl bin Hishām. I bear witness, by Allāh, that I saw them all dead, putrefied by the sun as that day was a very hot day (i.e., the day of the battle of Badr).

(8) CHAPTER. The killing of Abū Jahl.

3961. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ that he came across Abū Jahl while he was on the point of death on the day of (the battle of) Badr. Abū Jahl said, "You should not be proud that you have killed me, nor I am ashamed of being killed by my own folk."

3962. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally (and he was in his last breaths). 'Abdullāh bin Mas'ūd said, "Are you Abū Jahl?" And took him by the beard. Abū Jahl said, "Can there be a man superior to one whom they have killed, or one whom his own folk have killed?"

جَهْلُ بْنُ هِشَامٍ وَمَلَائِكُهُمْ
٣٩٦٠ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ
عَمْرُو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: اسْتَقْبَلَ
النَّبِيُّ ﷺ الْكَعْبَةَ فَدَعَا عَلَى نَفَرٍ مِنْ
قُرَيْشٍ، عَلَى شَيْبَةَ بْنِ رَبِيعَةَ، وَعُتْبَةَ
بْنِ رَبِيعَةَ، وَالْوَلِيدِ ابْنَ عُتْبَةَ، وَأَبِي
جَهْلٍ بْنِ هِشَامٍ، فَأَشْهَدُ بِاللَّهِ لَقَدْ
رَأَيْتُهُمْ صُرْعَى قَدْ غَيَّرْتُهُمُ الشَّمْسُ،
وَكَانَ يَوْمًا حَارًّا. [راجع: ٢٤٠]

(٨) بَابُ قَتْلِ أَبِي جَهْلٍ

٣٩٦١ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا
أَبُو أُسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ: أَخْبَرَنَا
قَيْسٌ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ:
أَنَّهُ أَتَى أَبَا جَهْلٍ وَبِهِ رَمَقٌ يَوْمَ بَدْرٍ،
فَقَالَ أَبُو جَهْلٍ: هَلْ أَغْمَدُ مِنْ رَجُلٍ
قَتَلْتُمُوهُ؟

٣٩٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ
أَنْ أَنَسًا حَدَّثَهُمْ قَالَ: قَالَ النَّبِيُّ ﷺ
ح. وَحَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا
زُهَيْرٌ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسِ
رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ:
«مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فَاَنْطَلَقَ
ابْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ فَوَجَدَهُ قَدْ
ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ، قَالَ:
أَأَنْتَ أَبُو جَهْلٍ؟ قَالَ: فَأَخَذَ بِلِحْيَتِهِ،

قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ أَوْ رَجُلٍ قَتَلَهُ قَوْمُهُ؟

قَالَ أَحْمَدُ بْنُ يُونُسَ: أَنْتَ أَبَا

جَهْلٍ؟ [انظر: ٣٩٦٣، ٤٠٢٠]

3963. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of (the battle of) Badr, the Prophet ﷺ said, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and found that the two sons of 'Afrā' had struck him fatally. 'Abdullāh bin Mas'ūd got hold of his beard and said, "Are you Abū Jahl?" He replied, "Can there be a man more superior to one whom his own folk have killed (or they have killed)?"

٣٩٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا فَعَلَ أَبُو جَهْلٍ؟» فَأُظْلِقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ فَأَخَذَ بِلَحْيَتِهِ فَقَالَ: أَنْتَ، أَبَا جَهْلٍ؟ قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلَهُ قَوْمُهُ، أَوْ قَالَ: قَتَلْتُمُوهُ؟

[راجع: ٣٩٦٢]

حَدَّثَنِي ابْنُ الْمُثَنَّى: أَخْبَرَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا سُلَيْمَانُ: أَخْبَرَنَا أَنَسُ بْنُ مَالِكٍ نَحْوَهُ.

3964. Narrated 'Abdur-Rahmān bin 'Aūf (the grandfather of Šāliḥ bin Ibrāhīm) the story of Badr, namely, the narration regarding the sons of 'Afrā'.

٣٩٦٤ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ قَالَ: كَتَبْتُ عَنْ يُونُسَ بْنِ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ جَدِّهِ فِي بَدْرٍ، يَغْنِي حَدِيثَ ابْنِي عَفْرَاءَ. [راجع: ٣١٤١]

3965. Narrated Qais bin 'Ubād: 'Alī bin Abī Ṭālib رَضِيَ اللهُ عَنْهُ said, "I shall be the first man to kneel down before (Allāh), the Gracious to receive His Judgement on the Day of Resurrection (in my favour)." Qais bin 'Ubād also said, "The following Verse was revealed in their connection:

٣٩٦٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: أَنَا أَوَّلُ مَنْ يَجْتُو بَيْنَ يَدَيِ الرَّحْمَنِ

'These two opponents (believers and disbelievers) dispute with each other about

their Lord..." (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, 'Alī, 'Ubaida or Abū 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba and Al-Walīd bin 'Utba.

3966. Narrated Abū Dhar رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning six men from Quraish, namely, 'Alī, Ḥamza, 'Ubaida bin Al-Ḥārith, and Shaiba bin Rabī'a, 'Utba bin Rabī'a and Al-Walīd bin 'Utba.

3967. Narrated 'Alī رَضِيَ اللهُ عَنْهُ: The following Holy Verse:

"These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning us.

3968. Narrated Qais bin 'Ubād: I heard Abū Dhar رَضِيَ اللهُ عَنْهُ swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.

لِلْخُصُومَةِ يَوْمَ الْقِيَامَةِ. وَقَالَ قَيْسٌ: وَفِيهِمْ أَنْزَلْتُ ﴿هَٰذَانِ خَصَمَانِ ائْتَصَمُوا فِي رَبِّهِمْ﴾ قَالَ: هُمُ الَّذِينَ تَبَارَزُوا يَوْمَ بَدْرٍ: عَلِيٌّ، وَحَمْزَةٌ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ. [انظر:

[٣٩٦٧، ٤٧٤٤]

٣٩٦٦ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ، عَنْ أَبِي ذَرٍّ رَضِيَ اللهُ عَنْهُ قَالَ: نَزَلَتْ ﴿هَٰذَانِ خَصَمَانِ ائْتَصَمُوا فِي رَبِّهِمْ﴾ فِي سِتَّةٍ مِنْ قُرَيْشٍ: عَلِيٌّ، وَحَمْزَةٌ، وَعُبَيْدَةُ بْنُ الْحَارِثِ، وَشَيْبَةُ بْنُ رَبِيعَةَ، وَعُتْبَةُ بْنُ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُتْبَةَ. [انظر:

[٣٩٦٨، ٣٩٦٩، ٤٧٤٣]

٣٩٦٧ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الصَّوَّافِ: حَدَّثَنَا يُونُسُ بْنُ يَعْقُوبَ كَانَ يَنْزِلُ فِي بَنِي ضُبَيْعَةَ، وَهُوَ مَوْلَى لِبْنِي سَدُوسٍ، حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: قَالَ عَلِيٌّ رَضِيَ اللهُ عَنْهُ: فِينَا نَزَلَتْ هَذِهِ الْآيَةُ ﴿هَٰذَانِ خَصَمَانِ ائْتَصَمَا فِي رَبِّهِمَا﴾. [راجع:

[٣٩٦٥]

٣٩٦٨ - حَدَّثَنَا يَحْيَى بْنُ جَعْفَرٍ: أَخْبَرَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسِ بْنِ

عُبَادٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ رَضِيَ اللَّهُ عَنْهُ يُقْسِمُ لَنَزَلَتْ هَؤُلَاءِ الْآيَاتُ فِي هَؤُلَاءِ الرَّهْطِ السِّتَةِ يَوْمَ بَدْرٍ، نَحْوَهُ.

[راجع: ٣٩٦٦]

3969. Narrated Qais: I heard Abū Dhar swearing that the following Holy Verse: "These two opponents (believers and disbelievers) dispute with each other about their Lord..." (V.22:19) was revealed concerning those men who fought on the day of (the battle of) Badr, namely, Ḥamza, 'Alī, 'Ubaida bin Al-Ḥārith, and 'Utba and Shaiba the two sons of Rabī'a, and Al-Walīd bin 'Utba.

٣٩٦٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو هَاشِمٍ، عَنْ أَبِي مَجْلَزٍ، عَنْ قَيْسٍ قَالَ: سَمِعْتُ أَبَا ذَرٍّ يُقْسِمُ قَسَمًا: إِنَّ هَذِهِ الْآيَةَ ﴿هَٰذَا خِصْمَانِ اتَّخَصَّمُوا فِي رَيْبٍ﴾ نَزَلَتْ فِي الَّذِينَ بَرَزُوا يَوْمَ بَدْرٍ: حَمْزَةٌ، وَعَلِيٌّ، وَغُبَيْدَةُ بْنُ الْحَارِثِ، وَغُثَيْبَةُ وَشَيْبَةُ ابْنَيْ رَبِيعَةَ، وَالْوَلِيدُ بْنُ عُثْبَةَ. [راجع: ٣٩٦٦]

3970. Narrated Abū Ishāq: A man asked Al-Barā' and I was listening, "Did 'Alī take part in (the battle of) Badr?" Al-Barā' said, "(Yes), he even met (his enemies) in a duel and was clad in two armours (one over the other)."

٣٩٧٠ - حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ السَّلُولِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ: سَأَلَ رَجُلٌ الْبَرَاءَ وَأَنَا أَسْمَعُ قَالَ: أَشْهَدُ عَلَيَّ بَدْرًا؟ قَالَ: وَبَارَزَ وَظَاهَرَ.

3971. Narrated 'Abdur-Rahmān bin 'Aūf, I had an agreement with Umaiyya bin Khalaf (that he would look after my relatives and property in Makkah, and I would look after his relatives and property in Al-Madīna). 'Abdur-Rahmān then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilāl said, "Woe to me if Umaiyya remains safe (i.e., alive)."

٣٩٧١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ قَالَ: حَدَّثَنِي يُوسُفُ بْنُ الْمَاجِشُونِ، عَنْ صَالِحِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ قَالَ: كَاتَبْتُ أُمِّيَّةَ ابْنِ خَلَفٍ فَلَمَّا كَانَ يَوْمَ بَدْرٍ فَذَكَرَ قَتْلَهُ وَقَتْلَ ابْنِهِ، فَقَالَ بِلَالٌ: لَا نَجُوتُ إِنْ نَجَا أُمِّيَّةُ. [راجع: ٢٣٠١]

3972. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ recited *Sūrat An-Najm*, and then prostrated himself, and all who were with him prostrated too. But an old man took a handful of dust and touched his forehead with it saying, "This is sufficient for me." Later on, I saw him killed as an infidel.

3973. Narrated 'Urwa (the son of Az-Zubair): Az-Zubair had three scars caused by the sword, one of which was over his shoulder and I used to insert my fingers in it.⁽¹⁾ He received two of those wounds on the day of (the battle of) Badr and one on the day of (the battle of) Al-Yarmūk. When 'Abdullāh bin Az-Zubair was killed, 'Abdul-Mālik bin Marwān said to me, "O 'Urwa, do you recognize the sword of Az-Zubair?" I said, "Yes." He said, "What marks does it have?" I replied, "It has a dent in its sharp edge which was caused in it on the day of (the battle of) Badr." 'Abdul-Mālik said, "You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Mālik returned that sword to me (i.e., 'Urwa). Hishām, 'Urwa's son, said, "We estimated the price of the sword as three thousand (Dīnār) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it."

٣٩٧٢ - حَدَّثَنَا عَبْدَانُ قَالَ: أَخْبَرَنِي أَبِي، عَنْ شُعْبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَرَأَ ﴿وَالنَّجْمِ﴾ فَسَجَدَ بِهَا وَسَجَدَ مِنْ مَعَهُ غَيْرَ أَنْ شَيْخًا أَخَذَ كَفًّا مِنْ تُرَابٍ فَرَفَعَهُ إِلَى جَبْهَتِهِ فَقَالَ: يَكْفِينِي هَذَا. قَالَ عَبْدُ اللَّهِ: فَلَقَدْ رَأَيْتُهُ بَعْدُ قُتِلَ كَافِرًا. [راجع: ١٠٦٧]

٣٩٧٣ - أَخْبَرَنِي إِبْرَاهِيمُ بْنُ مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ عَنْ مَعْمَرٍ، عَنْ هِشَامٍ، عَنْ عُرْوَةَ قَالَ: كَانَ فِي الرُّبَيْرِ ثَلَاثُ ضَرْبَاتٍ بِالسَّيْفِ، إِحْدَاهُنَّ فِي عَاتِقِهِ، قَالَ: إِنْ كُنْتُ لَأَدْخِلُ أَصَابِعِي فِيهَا، قَالَ: ضُرِبَ ثِنْتَيْنِ يَوْمَ بَدْرٍ، وَوَاحِدَةً يَوْمَ الِيزْمُوكِ. قَالَ عُرْوَةُ: وَقَالَ لِي عَبْدُ الْمَلِكِ بْنُ مَرْوَانَ حِينَ قُتِلَ عَبْدُ اللَّهِ بْنُ الرُّبَيْرِ: يَا عُرْوَةُ، هَلْ تَعْرِفُ سَيْفَ الرُّبَيْرِ؟ قُلْتُ: نَعَمْ، قَالَ: فَمَا فِيهِ؟ قُلْتُ: فِيهِ فَلَةٌ فَلَهَا يَوْمَ بَدْرٍ. قَالَ: صَدَقْتَ،

بِهِنَّ فُلُولٌ مِنْ قِرَاعِ الْكَتَائِبِ ثُمَّ رَدَّ عَلَى عُرْوَةَ، قَالَ هِشَامُ: فَأَقَمْنَاهُ بَيْنَنَا ثَلَاثَةَ آلَافٍ وَأَخَذَهُ بَعْضُنَا وَلَوْدَدْتُ أَنِّي كُنْتُ أَخَذْتُهُ.

[راجع: ٣٧٢١]

(1) (H. 3973) 'Urwa used to do so when he was a child.

3974. Narrated Hishām that his father said, “The sword of Az-Zubair was decorated with silver.” Hishām added, “The sword of ‘Urwa was (also) decorated with silver.”

3975. Narrated ‘Urwa : On the day of (the battle of) Al-Yarmūk, the Companions of Allāh’s Messenger ﷺ said to Az-Zubair, “Will you attack the enemy so that we shall attack them with you?” Az-Zubair replied, “If I attack them, you people would not support me.” They said, “No, we will support you.” So Az-Zubair attacked them (i.e., Byzantines) and pierced through their lines, and went beyond them and none of his companions was with him. Then he returned, and the enemy got hold of the bridle of his (horse) and struck him two blows (with the sword) on his shoulder. Between these two wounds, there was a scar caused by a blow he had received on the day of (the battle of) Badr. When I was a child, I used to play with those scars by putting my fingers in them. On that day (my brother) ‘Abdullāh bin Az-Zubair was also with him and he was ten years old. Az-Zubair had carried him on a horse and let him to the care of some men.

3976. Narrated Abū Ṭalḥa رَضِيَ اللَّهُ عَنْهُ : On the day (of the battle) of Badr, the Prophet ﷺ ordered that the corpses of twenty-four leaders of Quraish should be thrown into one of the dirty dry well from the wells of Badr. (It was a habit of the Prophet ﷺ) that whenever he conquered some people, he used to stay at the battlefield for three nights. So, on the third day of the battle of Badr, he ordered that his she-camel be saddled, then he set out, and his Companions followed him

٣٩٧٤ - حَدَّثَنِي فَرْوَةُ: عَنْ عَلِيٍّ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: كَانَ سَيْفُ الزُّبَيْرِ مُحَلًى بِفِضَّةٍ. قَالَ هِشَامٌ: وَكَانَ سَيْفُ عُرْوَةَ مُحَلًى بِفِضَّةٍ.

٣٩٧٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ رَسُولِ اللَّهِ ﷺ قَالُوا لِلزُّبَيْرِ يَوْمَ الْيَرْمُوكِ: أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ؟ فَقَالَ: إِنِّي إِنْ شَدَدْتُ كَذَبْتُمْ، فَقَالُوا: لَا نَفْعَلُ، فَحَمَلَ عَلَيْهِمْ حَتَّى شَقَّ ضُفُوفَهُمْ فَجَاوَزَهُمْ وَمَا مَعَهُ أَحَدٌ، ثُمَّ رَجَعَ مُقْبِلًا فَأَخَذُوا بِلِجَامِهِ فَضَرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضَرَبَهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: كُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرَبَاتِ أَلْعَبُ وَأَنَا صَغِيرٌ. قَالَ عُرْوَةُ: وَكَانَ مَعَهُ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ يَوْمَئِذٍ وَهُوَ ابْنُ عَشْرِ سِنِينَ، فَحَمَلَهُ عَلَى فَرَسٍ وَوَكَّلَ بِهِ رَجُلًا. [راجع: ٣٧٢١]

٣٩٧٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: سَمِعَ رُوحَ بْنَ عُبَادَةَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عُرْوَةَ، عَنْ قَتَادَةَ قَالَ: ذَكَرَ لَنَا أَنَسُ بْنُ مَالِكٍ، عَنْ أَبِي طَلْحَةَ أَنَّ نَبِيَّ اللَّهِ ﷺ أَمَرَ يَوْمَ بَدْرٍ بِأَرْبَعَةِ وَعِشْرِينَ رَجُلًا مِنْ صَنَادِيدِ قُرَيْشٍ فَقَدُّوا فِي طَوِيٍّ مِنْ أَطْوَاءِ بَدْرٍ

saying among themselves, "Definitely he (i.e., the Prophet ﷺ) is proceeding for some great purpose. When he (ﷺ) halted at the edge of the well, he addressed the corpses of the Quraish infidels by their names and their fathers' names, "O so-and-so, son of so-and-so and O so-and-so, son of so-and-so! Would it have pleased you if you had obeyed Allāh and His Messenger? We have found true what our Lord promised us. Have you, too, found true what your lord promised you?" 'Umar said, "O Allāh's Messenger! You are speaking to bodies that have no souls!" Allāh's Messenger ﷺ said, "By Him in Whose Hand Muḥammad's soul is, you do not hear, what I say better than they do."

Qatāda said, "Allāh brought them to life (again) to let them hear him (i.e., the Prophet ﷺ), to reprimand them and slight them and take revenge over them and caused them to feel remorseful and regretful."

3977. Narrated Ibn 'Abbās رضي الله عنهما regarding the Statement of Allāh: "Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muḥammad ﷺ and his Message of Islam),..." (V.14:28) The people meant here by Allāh, are the infidels of Quraish. 'Amr, a subnarrator said, "Those are (the infidels of) Quraish, and Muḥammad ﷺ is Allāh's Blessing." Regarding Allāh's Statement:

"...And caused their people to dwell in the house of destruction?" (V.14:28) Ibn 'Abbās said, "It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr."

حَيْثُ مُخِبِّ، وَكَانَ إِذَا ظَهَرَ عَلَى قَوْمٍ أَقَامَ بِالْعُرْصَةِ ثَلَاثَ لَيَالٍ، فَلَمَّا كَانَ يَبْدُرُ الْيَوْمَ الثَّلَاثِ أَمَرَ بِرَأْسِهِ فَشَدَّ عَلَيْهَا رَحْلَهَا ثُمَّ مَشَى وَتَبِعَهُ أَصْحَابُهُ وَقَالُوا: مَا نَرَى يَنْطَلِقُ إِلَّا لِبَعْضِ حَاجَتِهِ حَتَّى قَامَ عَلَى شَفَةِ الرَّيِّ فَجَعَلَ يُنَادِيهِمْ بِأَسْمَائِهِمْ وَأَسْمَاءِ آبَائِهِمْ: «يَا فُلَانُ بْنُ فُلَانٍ، وَيَا فُلَانُ بْنُ فُلَانٍ، أَيْسَرُكُمْ أَنْتُمْ أَطْعَمْتُ اللَّهَ وَرَسُولَهُ؟ فَإِنَّا قَدْ وَجَدْنَا مَا وَعَدْنَا رَبَّنَا حَقًّا، فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ قَالَ: فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، مَا تُكَلِّمُ مِنْ أَجْسَادٍ لَا أَرْوَاحَ لَهَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَنْتُمْ بِأَسْمَعَ لِمَا أَقُولُ مِنْهُمْ». قَالَ قَتَادَةُ: أَحْيَاهُمُ اللَّهُ، حَتَّى أَسْمَعَهُمْ قَوْلَهُ تَوْبِيخًا وَتَضْغِيرًا وَنِقْمَةً وَحَسْرَةً وَنَدَمًا. [راجع: ٣٠٦٥]

٣٩٧٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا عُمَرُو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا «الَّذِينَ بَدَّلُوا نِعْمَتَ اللَّهِ كُفْرًا» قَالَ: هُمْ وَاللَّهُ كُفَارُ قُرَيْشٍ، قَالَ عُمَرُو: هُمْ قُرَيْشٌ، وَمُحَمَّدٌ ﷺ نِعْمَةُ اللَّهِ «وَأَلْحَلُوا قَوْمَهُمْ دَارَ الْبَوَارِ» قَالَ: النَّارَ يَوْمَ بَدْرٍ. [انظر: ٤٧٠٠]

3978. Narrated Hishām's father: It was mentioned before 'Āishah رَضِيَ اللهُ عَنْهَا that Ibn 'Umar attributed the following statement to the Prophet ﷺ:-

"The dead person is punished in the grave because of the crying and lamentation of his family." On that 'Āishah said, "But Allāh's Messenger ﷺ said, 'The dead person is punished for his crimes and sins while his family cry over him then.'"

3979. 'Āishah added, "And this is similar to the statement of Allāh's Messenger ﷺ when he stood by the (edge of the) well which contained the corpses of *Al-Mushrikūn* killed at Badr and said, 'They hear what I say.'" She added, "But he said: 'Now they know very well what I used to tell them was the truth.'" 'Āishah then recited: "So verily, you (O Muḥammad ﷺ) cannot make the dead to hear..." (V.30:52). "...But you cannot make hear those who are in graves." (V.35:22) that is, when they had taken their places in the (Hell) Fire.

3980, 3981. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ stood at the well of Badr (which contained the corpses of *Al-Mushrikūn*) and said, "Have you found true what your lord promised you?" Then he further said, "They now hear what I say." This was mentioned before 'Āishah and she said, "But the Prophet ﷺ said, 'Now they know very well that what I used to tell them was the truth.'" Then she recited (the Holy Verse): So verily, you (O Muḥammad ﷺ) cannot make the dead to hear... (till the end of Verse)." (V.30:52)

٣٩٧٨ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: ذَكَرَ عِنْدَ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ ابْنَ عُمَرَ رَفَعَ إِلَى النَّبِيِّ ﷺ: «إِنَّ الْمَيِّتَ لَيُعَذَّبُ فِي قَبْرِهِ بِبُكَاءِ أَهْلِهِ»، فَقَالَتْ: وَهَلْ، إِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ لَيُعَذَّبُ بِخَطِيئَتِهِ وَذَنْبِهِ وَإِنَّ أَهْلَهُ لَيَكُونُ عَلَيْهِ الْآنَ». [راجع: ١٢٨٨]

٣٩٧٩ - قَالَتْ: وَذَلِكَ مِثْلُ قَوْلِهِ: إِنَّ رَسُولَ اللَّهِ ﷺ قَامَ عَلَى الْقَلْبِ فِيهِ قَتْلَى بَدْرٍ مِنَ الْمُشْرِكِينَ، فَقَالَ لَهُمْ مَا قَالَ: «إِنَّهُمْ لَيَسْمَعُونَ مَا أَقُولُ»، إِنَّمَا قَالَ: «إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ مَا كُنْتُ أَقُولُ لَهُمْ حَقٌّ» ثُمَّ قَرَأَتْ ﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتِ﴾ ﴿وَمَا أَنْتَ بِمُسْمِعٍ مَن فِي الْقُبُورِ﴾ يَقُولُ: حِينَ تَبَوَّؤُوا مَقَاعِدَهُمْ مِنَ النَّارِ. [راجع: ١٣٧١]

٣٩٨٠، ٣٩٨١ - حَدَّثَنِي عُثْمَانُ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ ابْنِ عُمَرَ قَالَ: وَقَفَ النَّبِيُّ ﷺ عَلَى قَلْبِ بَدْرٍ، فَقَالَ: «هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟» ثُمَّ قَالَ: «إِنَّهُمْ الْآنَ يَسْمَعُونَ مَا أَقُولُ»، فَذَكَرَ لِعَائِشَةَ، فَقَالَتْ: إِنَّمَا قَالَ النَّبِيُّ ﷺ: «إِنَّهُمْ الْآنَ لَيَعْلَمُونَ أَنَّ الَّذِي كُنْتُ أَقُولُ لَهُمْ هُوَ الْحَقُّ»، ثُمَّ قَرَأَتْ

﴿إِنَّكَ لَا تَسْمَعُ الْمَوْتِ﴾ حَتَّى قَرَأَتْ

الآيَةَ. [راجع: ١٣٧٠، ١٣٧١]

(9) CHAPTER. The superiority of those who fought the battle of Badr.

(٩) بَابُ فَضْلِ مَنْ شَهِدَ بَدْرًا

3982. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Hāritha was martyred on the day (of the battle) of Badr, and he was a young boy then. His mother came to the Prophet ﷺ and said, "O Allāh's Messenger! You know how dear Hāritha is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allāh, but if it is not so, then you shall see what I do?" He said, "May Allāh be Merciful to you! Have you lost your senses? Do you think there is only one Paradise? There are many Paradises and your son is in the (most superior) Paradise of *Al-Firdaus*."

٣٩٨٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ، عَنْ حُمَيْدٍ قَالَ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَصِيبَ حَارِثَةُ يَوْمَ بَدْرٍ وَهُوَ غُلَامٌ، فَجَاءَتْ أُمُّهُ إِلَى النَّبِيِّ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، قَدْ عَرَفْتُ مَنْزِلَةَ حَارِثَةِ مِنِّي، فَإِنْ تَكُنْ فِي الْجَنَّةِ أَصِيبُ وَأُخْتَسِبُ، وَإِنْ تَكُنْ الْأُخْرَى تَرَى مَا أَصْنَعُ؟ فَقَالَ: «وَيْحَاكَ أَوْ هَبْلِكَ أَوْجَنَّةٌ وَاحِدَةٌ هِيَ؟ إِنَّهَا جَنَانٌ كَثِيرَةٌ وَإِنَّهُ فِي جَنَّةِ الْفِرْدَوْسِ». [راجع:

٢٨٠٩]

3983. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ sent me, Abū Marthad and Az-Zubair, and all of us were horsemen, and said, "Go till you reach *Raudat-Khākh* where there is a woman from *Al-Mushrikūn* carrying a letter from Hātib bin Abī Balta'a to *Mushrikūn* of Makkah." So we found her riding her camel at the place which Allāh's Messenger ﷺ had mentioned. We said (to her), "(Give us) the letter." She said, "I have no letter." Then we made her camel kneel down and we searched her, but we did not found any letter. Then we said, "Certainly, Allāh's Messenger ﷺ had not told us a lie. Take out the letter, otherwise we will strip you naked (to search for the letter)." When she saw that we were determined, she put her

٣٩٨٣ - حَدَّثَنِي إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: سَمِعْتُ حُصَيْنَ بْنَ عَبْدِ الرَّحْمَنِ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ وَأَبَا مَرْثَدَ وَالزُّبَيْرَ وَكُلُّنَا فَارِسٌ، قَالَ: انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخَ فَإِنَّ بِهَا امْرَأَةً مِنَ الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى الْمُشْرِكِينَ. فَأَذْرَكُنَا تَسِيرُ عَلَى بَعِيرٍ

hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought it to Allāh's Messenger ﷺ. Then 'Umar said, "O Allāh's Messenger! (This Ḥaṭīb) has betrayed Allāh, His Messenger ﷺ and the believers! Let me cut off his neck!" The Prophet ﷺ asked Ḥaṭīb, "What made you do this?" Ḥaṭīb said, "By Allāh, I did not intend to give up my belief in Allāh and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allāh might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allāh protects his family and property." The Prophet ﷺ said, "He has spoken the truth; do not say to him but good." 'Umar said, "He has betrayed Allāh, His Messenger ﷺ, and the faithful believers. Let me cut off his neck!" The Prophet ﷺ said, "Is he not one of the Badr warriors? May be Allāh looked at the Badr warriors and said, 'Do whatever you like, as I have granted Paradise to you', or said, 'I have forgiven you.'" On hearingg this, tears came out of 'Umar's eyes, and he said, "Allāh and His Messenger ﷺ know better."

لَهَا حَيْثُ قَالَ رَسُولُ اللَّهِ ﷺ، فَقُلْنَا: الْكِتَابَ، فَقَالَتْ: مَا مَعَنَا كِتَابٌ، فَأَتَخْنَاهَا فَالْتَمَسْنَا فَلَمْ نَرَ كِتَابًا، فَقُلْنَا: مَا كَذَبَ رَسُولُ اللَّهِ ﷺ، لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَنَجَرِدَنَّكَ. فَلَمَّا رَأَتْ الْجِدَّ أَهَوَتْ إِلَى حُجْرَتِهَا وَهِيَ مُخْتَجِزَةٌ بِكِسَاءٍ فَأَخْرَجَتْهُ، فَاَنْطَلَقْنَا بِهَا إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، قَدْ خَانَ اللَّهُ وَرَسُولُهُ وَالْمُؤْمِنِينَ فَدَعْنِي فَلَأَضْرِبَ عُقْبَهُ، فَقَالَ النَّبِيُّ ﷺ: «مَا حَمَلَكَ عَلَى مَا صَنَعْتَ؟» قَالَ حَاطِبٌ: وَاللَّهِ مَا بِي أَنْ لَا أَكُونَ مُؤْمِنًا بِاللَّهِ وَرَسُولِهِ ﷺ، أَرَدْتُ أَنْ تَكُونَ لِي عِنْدَ الْقَوْمِ يَدٌ يَدْفَعُ اللَّهُ بِهَا عَنْ أَهْلِي وَمَالِي، وَلَيْسَ أَحَدٌ مِنْ أَصْحَابِكَ إِلَّا لَهُ هُنَاكَ مِنْ عَشِيرَتِهِ مَنْ يَدْفَعُ اللَّهُ بِهِ عَنْ أَهْلِهِ وَمَالِهِ. فَقَالَ: «صَدَقَ وَلَا تَقُولُوا لَهُ إِلَّا خَيْرًا». فَقَالَ عُمَرُ: إِنَّهُ قَدْ خَانَ اللَّهَ وَرَسُولَهُ وَالْمُؤْمِنِينَ فَدَعْنِي فَلَأَضْرِبَ عُقْبَهُ، فَقَالَ: «أَلَيْسَ مِنْ أَهْلِ بَدْرٍ» فَقَالَ: «لَعَلَّ اللَّهَ أَطْلَعَ عَلَى أَهْلِ بَدْرٍ؟» فَقَالَ: ااعْمَلُوا مَا شِئْتُمْ فَقَدْ وَجِبَتْ لَكُمْ الْجَنَّةُ، أَوْ فَقَدْ غَفَرْتُ لَكُمْ، فَدَمَعَتْ عَيْنَا عُمَرَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. [راجع: ٣٠٠٧]

(10) CHAPTER:

(١٠) بَابُ:

3984. Narrated Abū Usaid رَضِيَ اللَّهُ عَنْهُ: On the day (of the battle) of Badr, Allāh's

٣٩٨٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ

Messenger ﷺ said to us, "When the enemy comes near to you, shoot at them but use your arrows sparingly (so that your arrows should not be wasted)."

3985. Narrated Abū Usaid رضي الله عنه: On the day (of the battle) of Badr, Allāh's Messenger ﷺ said to us, "When your enemy comes near to you, shoot at them but use your arrows sparingly."

3986. Narrated Al-Barā' bin 'Āzib رضي الله عنه: On the day (of the battle) of Uḥud, the Prophet ﷺ appointed 'Abdullāh bin Jubair as chief of the archers, and seventy among us were martyred. On the day (of the battle) of Badr, the Prophet ﷺ and his Companions had inflicted 140 casualties on the *Mushrikūn*, 70 were taken prisoners, and 70 were killed. Abū Sufyān said, "This is a day of (revenge) for the day (of the battle) of Badr and (the issue of) war is undecided (with) alternate success."

مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَالزُّبَيْرِ بْنِ الْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «إِذَا أَكْثَرْتُمْ فَارْمُوهُمْ وَاسْتَبْقُوا نَبْلَكُمْ».

[راجع: ٢٩٠٠]

٣٩٨٥ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْغَسِيلِ، عَنْ حَمْزَةَ بْنِ أَبِي أُسَيْدٍ وَالْمُنْذِرِ بْنِ أَبِي أُسَيْدٍ، عَنْ أَبِي أُسَيْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: إِذَا أَكْثَرْتُمْ - يَعْنِي: أَكْثَرْتُمْ - فَارْمُوهُمْ وَاسْتَبْقُوا نَبْلَكُمْ. [راجع: ٢٩٠٠]

٣٩٨٦ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرِّمَاءِ يَوْمَ أُحُدٍ عَبْدُ اللَّهِ ابْنُ جُبَيْرٍ فَأَصَابُوا مِائَةً سَبْعِينَ وَكَانَ النَّبِيُّ ﷺ وَأَصْحَابُهُ أَصَابَ مِنَ الْمُشْرِكِينَ يَوْمَ بَدْرٍ أَرْبَعِينَ وَمِائَةً سَبْعِينَ أَسِيرًا وَسَبْعِينَ قَتِيلًا. قَالَ أَبُو سُفْيَانَ: يَوْمَ بَدْرٍ يَوْمَ بَدْرٍ، وَالْحَرْبُ سَجَالٌ.

[راجع: ٣٠٣٩]

3987. Narrated Abū Mūsā that the Prophet ﷺ said, "The good is what Allāh gave us later on (after the Day of the battle of Uhud), and the reward of truthfulness is what Allāh gave us after the day (of the battle) of Badr."⁽¹⁾

3988. Narrated 'Abdur-Raḥmān bin 'Aūf: While I was fighting in the front file on the day (of the battle) of Badr, suddenly, I looked behind and saw on my right and left two young boys, and did not feel safe by standing between them. Then one of them asked me secretly so that his companion may not hear, "O Uncle! Show me Abū Jahl." I asked, "O nephew! What will you do to him?" He said, "I have promised Allāh that if I see him (i.e., Abū Jahl), I will either kill him or be killed before I kill him." Then the other (boy) said the same to me secretly so that his companion should not hear. I would not have been pleased to be in between two other men instead of them. Then I pointed him (i.e., Abū Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of 'Afrā' (i.e., an Anṣārī woman).

3989. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sent out ten spies under the command of 'Āṣim bin Thābit Al-Anṣārī, the grandfather of 'Āṣim bin 'Umar Al-

٣٩٨٧ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ يَزِيدَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «وِإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَثَوَابُ الصَّدَقِ الَّذِي آتَانَا بَعْدَ يَوْمِ بَدْرٍ».

[راجع: ٣٦٢٢]

٣٩٨٨ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنِّي لَفِي الصَّفِّ يَوْمَ بَدْرٍ إِذِ التَفْتُ فَإِذَا عَنْ يَمِينِي وَعَنْ يَسَارِي فَتَيَانِ حَدِيثِ السَّنِّ فَكَأَنِّي لَمْ أَمِنْ بِمَكَانِهِمَا، إِذْ قَالَ لِي أَحَدُهُمَا سِرًّا مِنْ صَاحِبِهِ: يَا عَمَّ، أَرِنِي أَبَا جَهْلٍ، فَقُلْتُ: يَا ابْنَ أَخِي وَمَا تَصْنَعُ بِهِ؟ قَالَ: عَاهَدْتُ اللَّهَ إِنْ رَأَيْتُهُ أَنْ أَقْتُلَهُ أَوْ أَمُوتَ دُونَهُ. فَقَالَ لِي الْآخَرُ سِرًّا مِنْ صَاحِبِهِ مِثْلَهُ. قَالَ: فَمَا سَرَّنِي أَنِّي بَيْنَ رَجُلَيْنِ مَكَانَهُمَا، فَأَشْرْتُ لَهُمَا إِلَيْهِ، فَشَدَّا عَلَيْهِ وَمِثْلَ الصَّفَرَيْنِ حَتَّى ضَرَبَاهُ، وَهُمَا ابْنَا عَفْرَاءَ. [راجع: ٣١٤١]

٣٩٨٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ: أَخْبَرَنَا ابْنُ شِهَابٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ جَارِيَةَ

(1) (H. 3987) This is a part of a longer *Hadīth* in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation. [See *Hadīth* No.4081, and also see Vol.9, *Hadīth* No.7035].

Khattāb. When they reached (a place called) Al-Hadah between 'Uṣfān and Makkah, their presence was made known to a subtribe of Hudhail called Banū Lihyān. So, they sent about one hundred archers after them. The archers traced the footsteps (of the Muslims) till they found the traces of dates which they had eaten at one of their camping places. The archers said, "These dates are of Yathrib (i.e., Al-Madīna)," and went on tracing the Muslims' footsteps. When 'Aṣim and his companions became aware of them, they took refuge in a (high) place. But the enemy encircled them and said, "Come down and surrender. We give you a solemn promise and covenant that we will not kill anyone of you." 'Aṣim bin Thābit said, "O people! As for myself, I will never get down to be under the protection of an infidel. O Allāh! Inform Your Prophet ﷺ about us." So the archers threw their arrows at them and martyred 'Aṣim. Three of them came down and surrendered to them, accepting their promise and covenant and they were Khubaib, Zaid bin Ad-Dathina and another man. When the archers got hold of them, they untied the strings of the arrow bows and tied their captives with them. The third man said, "This is the first proof of treachery! By Allāh, I will not go with you for I follow the example of these." He meant the martyred companions. The archers dragged him and struggled with him (till they martyred him). Then Khubaib and Zaid bin Ad-Dathina were taken away by them and later on they sold them as slaves in Makkah after the event of the (battle of) Badr. The sons of Al-Ḥārith bin 'Amr bin Naufal bought Khubaib for he was a person who had killed (their father) Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib remained imprisoned by them till they decided unanimously to kill

التَّحْفِي حَلِيفُ بَنِي زُهْرَةَ وَكَانَ مِنْ أَصْحَابِ أَبِي هُرَيْرَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ عَشْرَةَ عَيْنًا، وَأَمَرَ عَلَيْهَا عَاصِمَ بْنَ ثَابِتِ الْأَنْصَارِيِّ جَدَّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ حَتَّى إِذَا كَانُوا بِالْهَدَاةِ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هَذِلٍ يُقَالُ لَهُمْ: بَنُو لِحْيَانَ، فَفَقَرُوا لَهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَجُلٍ رَامَ. فَاقْتَضَوْا آثَارَهُمْ حَتَّى وَجَدُوا مَا كُلُّهُمْ التَّمَرُ فِي مَنَزِلٍ نَزَلُوهُ فَقَالُوا: تَمَرٌ يَثْرِبُ، فَاتَّبَعُوا آثَارَهُمْ فَلَمَّا حَسَّ بِهِمْ عَاصِمٌ وَأَصْحَابُهُ لَجَوْا إِلَى مَوْضِعٍ فَاحَاطَ بِهِمُ الْقَوْمُ فَقَالُوا لَهُمْ: انْزِلُوا فَأَعْطُوا بِأَيْدِيكُمْ، وَلَكُمْ الْعَهْدُ وَالْمِيثَاقُ أَنْ لَا تَقْتُلَ مِنْكُمْ أَحَدًا. فَقَالَ عَاصِمُ بْنُ ثَابِتٍ: أَيُّهَا الْقَوْمُ، أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةِ كَافِرٍ. اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ ﷺ، فَرَمَوْهُمْ بِالنَّبْلِ فَفَقَلُّوا عَاصِمًا وَنَزَلَ إِلَيْهِمْ ثَلَاثَةٌ نَفَرٍ عَلَى الْعَهْدِ وَالْمِيثَاقِ مِنْهُمْ: خُبَيْبٌ، وَزَيْدُ بْنُ الدِّثْنَةِ، وَرَجُلٌ آخَرُ. فَلَمَّا اسْتَمَكُّوْا مِنْهُمْ أَطْلَقُوا أَوْتَارَ قِسِيِّهِمْ فَرَبَطُوهُمْ بِهَا، قَالَ الرَّجُلُ الثَّلَاثُ: هَذَا أَوَّلُ الْعَدْرِ، وَاللَّهُ لَا أَصْحَبَكُمْ، إِنَّ لِي بِهَؤُلَاءِ أَسْوَةً، يُرِيدُ الْقَتْلَى فَجَرَّرُوهُ وَعَالَجُوهُ فَأَبَى أَنْ يَصْحَبَهُمْ فَاَنْطَلَقَ بِخُبَيْبٍ وَزَيْدِ بْنِ الدِّثْنَةِ حَتَّى

him. One day, Khubaib borrowed from a daughter of Al-Hārith, a razor for shaving his pubic hair, and she lent it to him. By chance, while she was inattentive, a little son of hers went to him (Khubaib) and she saw that Khubaib had seated him on his thigh while the razor was in his hand. She was so much terrified that Khubaib noticed her fear and said, "Are you afraid that I will kill him? Never would I do such a thing." Later on (while narrating the story) she said, "By Allāh, I had never seen a better captive than Khubaib. By Allāh, one day I saw him eating from a bunch of grapes in his hand while he was fettered with iron chains and (at that time) there was no fruit in Makkah." She used to say, "It was food Allāh had provided Khubaib with." When they took him to Al-Hill out of Makkah sanctuary to martyr him, Khubaib requested them, "Allow me to offer a two *Rak'a* prayer." They allowed him and he offered two *Rak'a* prayer and then said, "By Allāh! Had I not been afraid that you would think I was worried, I would have offered more." Then he (invoked evil upon them) saying, "O Allāh count them and kill them one by one, and do not leave anyone of them." Then he recited: "As I am martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, for this is for the Cause of Allāh. If He wishes, He will bless the cut limbs of my body." Then Abū Sarwa'a, Ubqa bin Al-Hārith went up to him and killed him. It was Khubaib who set the tradition of offering *Ṣalāt* (prayer) for any Muslim to be martyred in captivity (before he is executed). The Prophet ﷺ told his Companions of what had happened (to those ten spies) on the same day they were martyred. Some Quraish people, being informed of 'Aṣim bin Thābit's death, sent some messengers to bring a part of his body

بأغوهما بعد وفعة بدر فابتاع بنو الحارث بن عامر بن نوفل خبيبا، وكان خبيب هو قتل الحارث بن عامر يوم بدر، فلبث خبيب عندهم أسيرا حتى أجمعوا قتله. فاستعار من بعض بنات الحارث موسى يستجد بها فأعارته فدرج بني لها وهي غافلة حتى أتاه فوجدته مجلسه على فخذه والموسى بيده، قالت: ففرغت فرعة عرفها خبيبا، فقال: أتخشين أن أقتله؟ ما كنت لأفعل ذلك، قالت: والله ما رأيت أسيرا قط خيرا من خبيب، والله لقد وجدته يوما يأكل قطفا من عنب في يده، وإنه لموثق بالحديد، وما بمكة من ثمرة، وكانت تقول: إنه لرزق رزقه الله خبيبا، فلما خرجوا به من الحرم ليقتلوه في الجبل، قال لهم خبيب: دعوني أصلي ركعتين، فتركوه فركع ركعتين فقال: والله لولا أن تحسبوا أن ما بي جزع لزدت. ثم قال: اللهم أحصهم عددا، واقتلهم بددا ولا تبق منهم أحدا، ثم أنشأ يقول: فلست أبالي حين أقتل مسلما على أي جنب كان لله مصرعي وذلك في ذات الإله وإن يشأ يبارك على أوصال شلو ممزع ثم قام إليه أبو سروعة عقبه بن

so that his death might be known for certain, for he had previously killed one of their leaders (in the battle of Badr). But Allāh sent a swarm of wasps to protect the dead body of 'Āṣim, and they shielded him from the messengers who could not cut anything from his body.

الْحَارِثُ فَقَتَلَهُ وَكَانَ خُبَيْبٌ هُوَ سَنَ لَكُلِّ مُسْلِمٍ قُتِلَ صَبْرًا الصَّلَاةَ. وَأَخْبَرَ - يَعْنِي: النَّبِيَّ ﷺ - أَصْحَابَهُ يَوْمَ أُصِيبُوا خَبَرَهُمْ، وَبَعَثَ نَاسٌ مِنْ قُرَيْشٍ إِلَى عَاصِمِ بْنِ ثَابِتٍ حِينَ حَدَّثُوا أَنَّهُ قُتِلَ أَنَّ يُؤْتَوَى بِشَيْءٍ مِنْهُ يُعْرَفُ وَكَانَ قَتَلَ رَجُلًا عَظِيمًا مِنْ عَظَمَائِهِمْ فَبَعَثَ اللَّهُ لِعَاصِمٍ مِثْلَ الظِّلَّةِ مِنَ الدَّبَرِ فَحَمَمَتْهُ مِنْ رُسُلِهِمْ، فَلَمْ يَقْدِرُوا أَنْ يَقْطَعُوا مِنْهُ شَيْئًا. وَقَالَ كَعْبُ بْنُ مَالِكٍ: ذَكَرُوا مَرَارَةً بَنَ الرَّبِيعِ الْعَمَرِيُّ، وَهِلَالَ بَنِ أُمَيَّةَ الْوَاقِفِيِّ، رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا. [راجع: ٣٠٤٥]

3990. Narrated Nāfi': Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا was once told that Sa'īd bin Zaid bin 'Amr bin Nufail, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn 'Umar rode to him late in the forenoon. The time of the Friday *Ṣalāt* (prayer) approached and Ibn 'Umar did not take part in the Friday *Ṣalāt*.

٣٩٩٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنْ نَافِعٍ: أَنَّ ابْنَ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا ذَكَرَ لَهُ أَنَّ سَعِيدَ بْنَ زَيْدِ بْنِ عَمْرٍو بْنَ نُفَيْلٍ وَكَانَ بَدْرِيًّا مَرَضَ فِي يَوْمِ جُمُعَةٍ، فَرَكِبَ إِلَيْهِ بَعْدَ أَنْ تَعَالَى النَّهَارُ، وَاقْتَرَبَتِ الْجُمُعَةُ وَتَرَكَ الْجُمُعَةَ.

3991. Narrated Subai'a bint Al-Ḥārith that she was married to Sa'd bin Khawla who was from the tribe of Banī 'Amr bin Lu'āi and was one of those who fought in the battle of Badr. He died while she was pregnant during *Hajjat-ul-Wadā'*. Soon after his death, she gave birth to a child. When she completed the term of delivery (i.e., became clean), she prepared herself for suitors. Abū As-Sanābil bin Ba'kak, a man from the tribe of Banī 'Abd Ad-Dār, called on her and said

٣٩٩١ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ أَبَاهُ كَتَبَ إِلَى عَمْرِو بْنِ عَبْدِ اللَّهِ بْنِ الْأَرْقَمِ الزُّهْرِيِّ يَأْمُرُهُ أَنْ يَدْخُلَ عَلَى سُبَيْعَةَ بِنْتِ الْحَارِثِ الْأَسْلَمِيَّةِ فَيَسْأَلَهَا عَنْ حَدِيثِهَا، وَعَنْ مَا قَالَ لَهَا رَسُولُ اللَّهِ

to her, "What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allāh, you are not allowed to marry unless four months and ten days have elapsed (after your husband's death)." Subai'a in her narration said, "When he (i.e., Abū As-Sanābil) said this to me, I put on my dress in the evening and went to Allāh's Messenger ﷺ and asked him about this problem. He gave the verdict that I was free to marry as I had already given birth to my child and ordered me to marry if I wished."

عَلَيْهِ السَّلَامُ حِينَ اسْتَفْتَاهُ. فَكَتَبَ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ الْأَرْثَمِ إِلَى عَبْدِ اللَّهِ بْنِ عُتْبَةَ يُخْبِرُهُ أَنَّ سُبَيْعَةَ بِنْتَ الْحَارِثِ أَخْبَرَتْهُ أَنَّهَا كَانَتْ تَحْتَ سَعْدِ بْنِ خَوْلَةَ، وَهُوَ مِنْ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ مِمَّنْ شَهِدَ بَدْرًا. فَتَوَفَّيَ عَنْهَا فِي حَجَّةِ الْوَدَاعِ وَهِيَ حَامِلٌ، فَلَمْ تَنْشُبْ أَنْ وَضَعَتْ حَمْلَهَا بَعْدَ وَفَاتِهِ. فَلَمَّا تَعَلَّتْ مِنْ نِفَاسِهَا تَجَمَّلَتْ لِلْخُطَّابِ، فَدَخَلَ عَلَيْهَا أَبُو السَّنَابِلِ بْنُ بَعْكُكٍ، رَجُلٌ مِنْ بَنِي عَبْدِ الدَّارِ، فَقَالَ لَهَا: مَا لِي أَرَاكَ تَجَمَّلْتِ لِلْخُطَّابِ؟ تُرْجِيَنِ النِّكَاحَ؟ فَإِنَّكَ وَاللَّهِ مَا أَنْتِ بِنَاكِحٍ حَتَّى تَمُرَّ عَلَيْكَ أَرْبَعَةُ أَشْهُرٍ وَعَشْرٌ. قَالَتْ سُبَيْعَةُ: فَلَمَّا قَالَ لِي ذَلِكَ جَمَعْتُ عَلَيَّ ثِيَابِي حِينَ أَمْسَيْتُ وَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَسَأَلْتُهُ عَنْ ذَلِكَ فَأَقْتَنَانِي بِأَنِّي قَدْ حَلَلْتُ حِينَ وَضَعْتُ حَمْلِي وَأَمَرَنِي بِالتَّزْوُجِ إِنْ بَدَأَ لِي. تَابَعَهُ أَصْبَغُ، عَنِ ابْنِ وَهْبٍ، عَنْ يُونُسَ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: وَسَأَلْنَاهُ فَقَالَ: حَدَّثَهُ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ ثَوْبَانَ مَوْلَى بَنِي عَامِرِ بْنِ لُؤَيٍّ: أَنَّ مُحَمَّدَ بْنَ إِيَّاسَ بْنِ الْبَكِّيرِ، وَكَانَ أَبُوهُ شَهِدَ بَدْرًا أَخْبَرَهُ. [انظر: ٥٣١٩]

(11) CHAPTER. The participation of angels in (the battle of) Badr.

3992. Narrated Rifā'a who was one of the

(١١) بَابُ شُهُودِ الْمَلَائِكَةِ بَدْرًا
٣٩٩٢ - حَدَّثَنِي إِسْحَاقُ بْنُ

warriors of the battle of Badr: Jibrīl (Gabriel) came to the Prophet ﷺ and said, "How do you look upon the warriors of (the battle of) Badr among yourselves?" The Prophet ﷺ said, "As the best of the Muslims," or said a similar statement. On that Jibrīl said, "And so are the angels who participated in (the battle of) Badr."

3993. Narrated Mu'adh bin Rifā'a bin Rāfi': Rifā'a was one of the warriors of (the battle of) Badr while (his father) Rāfi' was one of the people of *Al-'Aqaba* (i.e., those who gave the *Al-'Aqaba* Pledge). Rāfi' used to say to his son, "I would not have been happier if I had taken part in the battle of Badr instead of taking part in the '*Aqaba* pledge."⁽¹⁾ Mu'adh added, "Jibrīl (Gabriel) asked the Prophet ﷺ about that (i.e., the question referred to in *Hadīth* No.3992)."

3994. Narrated Mu'adh: The one who asked (the Prophet ﷺ) was Jibrīl ('abriel) عَلَيْهِ السَّلَام.

3995. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ said on the day (of the battle) of Badr, "This is Jibrīl (Gabriel) holding the head of his horse and equipped

إِبْرَاهِيمَ: أَخْبَرَنَا جَبْرِيلُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ مُعَاذِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ، عَنْ أَبِيهِ، وَكَانَ أَبُوهُ مِنْ أَهْلِ بَدْرٍ، قَالَ: جَاءَ جَبْرِيلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: «مَا تَعُدُّونَ أَهْلَ بَدْرٍ فَيْكُمْ؟» قَالَ: مَنْ أَفْضَلُ الْمُسْلِمِينَ، أَوْ كَلِمَةً نَحْوَهَا، قَالَ: وَكَذَلِكَ مِنْ شَهِدَ بَدْرًا مِنَ الْمَلَائِكَةِ. [انظر: ٣٩٩٤]

٣٩٩٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ يَحْيَى، عَنْ مُعَاذِ بْنِ رِفَاعَةَ ابْنِ رَافِعٍ، وَكَانَ رِفَاعَةُ مِنْ أَهْلِ بَدْرٍ، وَكَانَ رَافِعٌ مِنْ أَهْلِ الْعَقَبَةِ، فَكَانَ يَقُولُ لِابْنِهِ: مَا يَسْرُنِي أَنِّي شَهِدْتُ بَدْرًا بِالْعَقَبَةِ. قَالَ: سَأَلَ جَبْرِيلُ النَّبِيَّ ﷺ بِهَذَا.

٣٩٩٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَزِيدُ: أَخْبَرَنَا يَحْيَى: سَمِعَ مُعَاذَ ابْنَ رِفَاعَةَ: أَنَّ مَلَكًا سَأَلَ النَّبِيَّ ﷺ. وَعَنْ يَحْيَى أَنَّ يَزِيدَ بْنَ الْهَادِ أَخْبَرَهُ أَنَّهُ كَانَ مَعَهُ يَوْمَ حَدَّثَهُ مُعَاذٌ هَذَا الْحَدِيثَ، فَقَالَ يَزِيدُ: فَقَالَ مُعَاذٌ: إِنَّ السَّائِلَ هُوَ جَبْرِيلُ عَلَيْهِ السَّلَامُ. [راجع: ٣٩٩٢]

٣٩٩٥ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ

(1) (H. 3993) Rāfi' regarded the event of *Al-'Aqaba* Pledge as superior to the battle of Badr.

with arms for the battle.”

رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ قَالَ
يَوْمَ بَدْرٍ: «هَذَا جَبْرِيلُ أَخِذْ بِرَأْسِ
فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ». [انظر:

[٤٠٤١]

(12) CHAPTER.

3996. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Abū Zaid died and did not leave any offspring, and he was one of the (warriors of the battle of) Badr.

3997. Narrated Ibn Khabbāb: Abū Sa'īd bin Mālik Al-Khudrī رَضِيَ اللَّهُ عَنْهُ returned from a journey and his family offered him some meat of sacrifices offered at 'Eid-al-Adhā. On that he said, "I will not eat it before asking (whether it is allowed)." He went to his maternal brother, Qatāda bin An-Nu'mān, who was one of the warriors of the battle of Badr, and asked him about it. Qatāda said, "After your departure, an order was issued by the Prophet ﷺ cancelling the prohibition of eating the meat of sacrifices after three days."

3998. Narrated 'Urwa: Az-Zubair said, "I met 'Ubaida bin Sa'īd bin Al-'Ās on the day (of the battle) of Badr and he was covered with armour; so much that only his eyes were visible. He was surnamed Abū Dhāt-al-Karish. He said (proudly), 'I am Abū Dhāt-al-Karish.' I attacked him with the spear and pierced his eye and he died. I put my foot

(١٢) بَابٌ:

٣٩٩٦ - حَدَّثَنِي خَلِيفَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَاتَ أَبُو زَيْدٍ وَلَمْ يَتْرُكْ عَقِبًا وَكَانَ بَذْرِيًّا. [راجع: ٣٨١٠]

٣٩٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنِ ابْنِ خَبَّابٍ: أَنَّ أَبَا سَعِيدٍ بْنُ مَالِكٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَدِمَ مِنْ سَفَرٍ فَقَدَّمَ إِلَيْهِ أَهْلُهُ لَحْمًا مِنْ لَحُومِ الْأَضْحَى، فَقَالَ: مَا أَنَا بِأَكْلِهِ حَتَّى أَسْأَلَ. فَاذْطَلَقَ إِلَى أَخِيهِ لِأُمِّهِ، وَكَانَ بَذْرِيًّا، قَتَادَةُ بْنُ النُّعْمَانِ، فَسَأَلَهُ فَقَالَ: إِنَّهُ حَدَّثَ بَعْدَكَ أَمْرٌ، نَقُصُّ لِمَا كَانُوا يُنْهَوْنَ عَنْهُ مِنْ أَكْلِ لَحُومِ الْأَضْحَى بَعْدَ ثَلَاثَةِ أَيَّامٍ.

[انظر: ٥٥٦٨]

٣٩٩٨ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: قَالَ الزُّبَيْرُ: لَقِيتُ يَوْمَ بَدْرٍ عُيَيْدَةَ بْنَ سَعِيدِ بْنِ الْعَاصِ وَهُوَ مُدْجَجٌ لَا يُرَى مِنْهُ

over his body to pull (that spear) out, but even then I had to use great force to take it out as its both ends were bent." 'Urwa said, "Later on, Allāh's Messenger ﷺ asked Az-Zubair for that spear and he gave it to him. When Allāh's Messenger ﷺ died, Az-Zubair took it back. After that Abū Bakr demanded it and he gave it to him; and when Abū Bakr died, Az-Zubair took it back. 'Umar then demanded it from him and he gave it to him. When 'Umar died, Az-Zubair took it back, and then 'Uthmān demanded it from him and he gave it to him. When 'Uthmān was martyred, that spear remained with 'Alī's offspring. Then 'Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

3999. Narrated 'Ubāda bin Aṣ-Ṣāmit who was one of the warriors of the battle of Badr: Allāh's Messenger ﷺ said, "Give me the *Bai'a* (pledge)."

4000. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ: Abū Hudhaifa, one of those who fought the battle of Badr with Allāh's Messenger ﷺ, adopted Sālim as his son and married his niece, Hind bint Al-Walīd bin 'Utba to him. Sālim was a freed slave of an *Anṣārī* woman. Allāh's Messenger ﷺ also adopted Zaid as his son. In the Pre-Islāmic Period of Ignorance the custom was

إِلَّا عَيْنَاهُ وَهُوَ يُكْنَى أَبُو ذَاتِ الْكَرْشِ، فَقَالَ: أَنَا أَبُو ذَاتِ الْكَرْشِ، فَحَمَلْتُ عَلَيْهِ بِالْعِزَّةِ فَطَعَنَتْهُ فِي عَيْنِهِ فَمَاتَ. قَالَ هِشَامٌ: فَأُخْبِرْتُ أَنَّ الزُّبَيْرَ قَالَ: لَقَدْ وَضَعْتُ رِجْلِي عَلَيْهِ ثُمَّ تَمَطَّأْتُ فَكَانَ الْجَهْدُ أَنْ نَزَعْتُهَا وَقَدْ انْتَنَى طَرَفَاهَا، قَالَ عُرْوَةُ: فَسَأَلَهُ إِيَّاهَا رَسُولُ اللَّهِ ﷺ فَأَعْطَاهُ إِيَّاهَا. فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ أَخَذَهَا، ثُمَّ طَلَبَهَا أَبُو بَكْرٍ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ أَبُو بَكْرٍ سَأَلَهَا إِيَّاهُ عُمَرُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُبِضَ عُمَرُ أَخَذَهَا ثُمَّ طَلَبَهَا عُثْمَانُ مِنْهُ فَأَعْطَاهُ إِيَّاهَا، فَلَمَّا قُتِلَ عُثْمَانُ وَقَعَتْ عِنْدَ آلِ عَلِيٍّ. فَطَلَبَهَا عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ فَكَانَتْ عِنْدَهُ حَتَّى قُتِلَ.

٣٩٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عُبَادَةَ ابْنَ الصَّامِتِ، وَكَانَ شَهِدَ بَدْرًا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَايَعُونِي». [راجع: ١٨]

٤٠٠٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ: أَنَّ أَبَا حَذِيفَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ تَبَنَّى سَالِمًا

that, if one adopted a son, the people would call him by the name of the adopted father whom he would inherit as well, till Allāh تعالى revealed: "Call them (adopted sons) by (the names of) their fathers..." (V.33:5)

وَأَنكَحَهُ بِنْتَ أَخِيهِ هِنْدَ بِنْتَ الْوَلِيدِ
ابْنِ عُتْبَةَ، وَهُوَ مَوْلَى لَامْرَأَةٍ مِّنَ
الْأَنْصَارِ. كَمَا تَبَنَّى رَسُولُ اللَّهِ ﷺ
زَيْدًا. وَكَانَ مِّنْ تَبَنَّى رَجُلًا فِي
الْجَاهِلِيَّةِ، دَعَاهُ النَّاسُ إِلَيْهِ وَوَرِثَ
مِيرَاثَهُ حَتَّى أُنْزِلَ اللَّهُ تَعَالَى ﴿أَدْعُوهُمْ
لِأَبَائِهِمْ﴾ فَجَاءَتْ سَهْلَةُ النَّبِيِّ ﷺ،
فَذَكَرَ الْحَدِيثَ. [انظر: ٥٠٨٨]

4001. Narrated Ar-Rubai' bint Mu'awwidh: The Prophet ﷺ came to me after on the morning of consummating my marriage and sat down on my bed, as you (the subnarrator) are sitting now, and small girls were beating the tambourine and singing in lamentation of my fathers who had been killed on the day of the battle of Badr. Then one of the girls said, "There is a Prophet amongst us who knows what will happen tomorrow." The Prophet ﷺ said (to her), "Do not say this, but go on saying what you have spoken before."

٤٠٠١ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا بِشْرُ
بْنُ الْمُفَضَّلِ: حَدَّثَنَا خَالِدُ بْنُ ذَكْوَانَ،
عَنِ الرَّبِيعِ بِنْتِ مُعَوِّذٍ قَالَتْ: دَخَلَ
النَّبِيُّ ﷺ غَدَاةَ بَيْتِي عَلَيَّ فَجَلَسَ عَلَيَّ
فِرَاشِي كَمَجْلِسِكَ مِنِّي وَجُوزِيَّاتٍ
يَضْرِبْنَ بِالذِّفِّ يَنْدُبْنَ مَن قُتِلَ مِنْ
أَبَائِي يَوْمَ بَدْرٍ حَتَّى قَالَتْ جَارِيَةٌ:
وَفِينَا نَبِيٌّ يَعْلَمُ مَا فِي غَدٍ، فَقَالَ النَّبِيُّ
ﷺ: «لَا تَقُولِي هَكَذَا، وَقُولِي مَا
كُنْتِ تَقُولِينَ». [انظر: ٥١٤٧]

4002. Narrated Ibn 'Abbās رضي الله عنهما: Abū Ṭalḥa, a Companion of Allāh's Messenger ﷺ, and one of those who fought at (the battle of) Badr together with Allāh's Messenger ﷺ told me that Allāh's Messenger ﷺ said, "Angels do not enter a house in which there is a dog or a picture." He meant the images of creatures that have souls.

[See Vol. 7, *Hadīth* Nos. 5949, 5950, 5951].

٤٠٠٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ،
عَنِ الزُّهْرِيِّ ح.
' وَحَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي
أَخِي، عَنْ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ
أَبِي عَتِيقٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ:
أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَخْبَرَنِي أَبُو طَلْحَةَ رَضِيَ اللَّهُ عَنْهُ
صَاحِبُ رَسُولِ اللَّهِ ﷺ وَكَانَ قَدْ شَهِدَ

بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «لَا تَدْخُلُ الْمَلَائِكَةُ بَيْتًا فِيهِ كَلْبٌ وَلَا صُورَةٌ»، يَرِيدُ التَّمَائِيلَ الَّتِي فِيهَا الْأَزْوَاحُ. [راجع: ٣٢٢٥]

٤٠٠٣ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا

عَبْدُ اللَّهِ: أَخْبَرَنَا يُوسُفُ ح.

وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ: حَدَّثَنَا

عَبْسَةَ: حَدَّثَنَا يُوسُفُ، عَنْ الزُّهْرِيِّ:

أَخْبَرَنَا عَلِيُّ بْنُ حُسَيْنٍ: أَنَّ حُسَيْنَ بْنَ

عَلِيٍّ أَخْبَرَهُ أَنَّ عَلِيًّا قَالَ: كَانَتْ لِي

شَارِفٌ مِنْ نَصِيبِي مِنَ الْمَغْنَمِ يَوْمَ

بَدْرٍ، وَكَانَ النَّبِيُّ ﷺ أَغْطَانِي مِمَّا

أَفَاءَ اللَّهُ مِنَ الْخُمْسِ يَوْمَئِذٍ. فَلَمَّا

أَرَدْتُ أَنْ أَتَيْتَنِي بِفَاطِمَةَ عَلَيْهَا السَّلَامُ

بِنْتُ النَّبِيِّ ﷺ وَاعْدْتُ رَجُلًا صَوَاغًا

فِي بَنِي قَيْنِقَاعَ أَنْ يَرْتَجِلَ مَعِيَ فَنَاتِي

بِإِخْرٍ فَأَرَدْتُ أَنْ أَبِيعَهُ مِنَ الصَّوَاغِينَ

فَنَسْتَعِينَ بِهِ فِي وَلِيمَةِ عُرْسِي. فَبَيْنَا أَنَا

أَجْمَعُ لِشَارِفِي مِنَ الْأَقْتَابِ وَالْعَرَائِرِ

وَالْحِبَالِ، وَشَارِفَايَ مُنَاخَانٍ إِلَى

جَنْبِ حُجْرَةِ رَجُلٍ مِنَ الْأَنْصَارِ، حَتَّى

جَمَعْتُ مَا جَمَعْتُهُ فَإِذَا أَنَا بِشَارِفِي قَدْ

أُجِبْتُ أَسْنِمَتُهُمَا وَبُيِّرَتْ خَوَاصِرُهُمَا

وَأُخِذَ مِنْ أَكْبَادِهِمَا، فَلَمْ أَمْلِكْ عَيْنِي

حِينَ رَأَيْتُ الْمَنْظَرَ، قُلْتُ: مَنْ فَعَلَ

هَذَا؟ قَالُوا: فَعَلَهُ حَمْرَةُ بْنُ عَبْدِ

الْمُطَّلِبِ، وَهُوَ فِي هَذَا الْبَيْتِ فِي

شَرْبٍ مِنَ الْأَنْصَارِ، عِنْدَهُ قَيْنَتُهُ

4003. Narrated 'Alī رضي الله عنه: I had a she-camel which I got in my share from the booty of the battle of Badr, and the Prophet ﷺ had given me another she-camel from the *Khumus* which Allāh had bestowed on him that day. And when I intended to marry Fātima عليها السلام, the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Banī Qainuqā' that he should go with me to bring *Idhkhair* (i.e., a kind of grass used by goldsmiths) which I intended to sell to goldsmiths in order to spend its price on the marriage banquet. While I was collecting ropes and sacks of packsaddles for my two she-camels, which were kneeling down beside an *Anṣārī's* dwelling and after collecting what I needed, I suddenly found that the humps of the two she-camels had been cut off and their flanks had been cut open and portions of their livers had been taken out. On seeing that, I could not help weeping. I asked, "Who has done that?" They (i.e., the people) said, "Ḥamza bin 'Abdul-Muṭṭalib has done it. He is present in this house with some *Anṣārī* drinkers, a girl singer, and his friends. The singer said in her song, "O Ḥamza, get at the fat she-camels!" On hearing this, Ḥamza rushed to his sword and cut off the camels' humps and cut their flanks open and took out portions from their livers. Then I came to the Prophet ﷺ while Zaid bin Ḥāritha was with him. The Prophet ﷺ noticed my state and asked, "What is the matter?" I said, "O Allāh's Messenger, I have never experienced such a day as today! Ḥamza attacked my two she-camels, cut off

their humps and cut their flanks open, and he is still present in a house along with some drinkers." The Prophet ﷺ asked for his cloak, put it on, and proceeded, followed by Zaid bin Hāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet ﷺ started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet ﷺ then raised his eyes to look at his knees and raised his eyes more to look at his face and then said, "You are not but my father's slaves." When the Prophet ﷺ understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

وأصحابه، فَقَالَتْ فِي غَنَائِهَا: أَلَا يَا حَمَزَ لِلشُّرْبِ التَّوَاء. فَوُتِبَ حَمَزَةُ إِلَى السَّيْفِ فَأَجَبَ أَسْنِمَتُهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَأَخَذَ مِنْ أَكْبَادِهِمَا. قَالَ عَلِيٌّ: فَاِنْطَلَقْتُ حَتَّى أَذْخُلَ عَلَى النَّبِيِّ ﷺ وَعِنْدَهُ زَيْدُ بْنُ حَارِثَةَ وَعَرَفَ النَّبِيُّ ﷺ الَّذِي لَقِيتُ فَقَالَ: «مَا لَكَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ، مَا رَأَيْتُ كَالْيَوْمِ، عَدَا حَمَزَةُ عَلَى نَاقَتِي فَأَجَبَ أَسْنِمَتُهُمَا وَبَقَرَ خَوَاصِرَهُمَا، وَهَا هُوَ ذَا فِي بَيْتٍ مَعَهُ شَرِبْتُ. فَدَعَا النَّبِيُّ ﷺ بِرِدَائِهِ فَارْتَدَى ثُمَّ انْطَلَقَ يَمْشِي وَاتَّبَعْتُهُ أَنَا وَزَيْدُ بْنُ حَارِثَةَ حَتَّى جَاءَ الْبَيْتَ الَّذِي فِيهِ حَمَزَةُ فَاسْتَأْذَنَ عَلَيْهِ فَأَذِنَ لَهُ. فَطَفِقَ النَّبِيُّ ﷺ يُلَوِّمُ حَمَزَةَ فِيمَا فَعَلَ، فَإِذَا حَمَزَةُ تَمِلُّ، مُخَمَّرَةٌ عَيْنَاهُ، فَنَظَرَ حَمَزَةَ إِلَى النَّبِيِّ ﷺ ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى رُكْبَتَيْهِ، ثُمَّ صَعَدَ النَّظَرَ فَنَظَرَ إِلَى وَجْهِهِ. ثُمَّ قَالَ حَمَزَةُ: وَهَلْ أَنْتُمْ إِلَّا عِيْدٌ لِأَبِي؟ فَعَرَفَ النَّبِيُّ ﷺ أَنَّهُ تَمِلُ فَتَنَكَّصَ رَسُولُ اللَّهِ ﷺ عَلَى عَقْبَيْهِ الْفَهْقَرَى، فَخَرَجَ وَخَرَجْنَا مَعَهُ. [راجع: ٢٠٨٩]

4004. Narrated Ibn Ma'qal: رَضِيَ اللَّهُ عَنْهُ 'Alī: led the funeral prayer of Sahl bin Ḥunaif and said, "He was one of the warriors of the battle of Badr."

٤٠٠٤ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبَّادٍ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ قَالَ: أَنْفَذَهُ لَنَا ابْنُ الْأَضْبَهَانِيِّ، سَمِعَهُ مِنْ ابْنِ مَعْقِلٍ: أَنَّ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ كَبَّرَ عَلَى سَهْلِ بْنِ حُنَيْفٍ، فَقَالَ: إِنَّهُ شَهِدَ بَدْرًا.

4005. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُ Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ: "When (my daughter) Ḥafṣa bint 'Umar lost her husband Khunais bin Ḥudhaifa As-Sahmī, who was one of the Companions of Allāh's Messenger ﷺ and had fought in the battle of Badr and had died in Al-Madīna, I met 'Uthmān bin 'Affān and suggested that he should marry Ḥafṣa saying, 'If you wish, I will marry Ḥafṣa bint 'Umar to you.' On that, he said, 'I will think it over.' I waited for a few days and then he said to me, 'I am of the opinion that I shall not marry at present.' Then I met Abū Bakr and said, 'If you wish, I will marry you Ḥafṣa bint 'Umar.' He kept quiet and did not give me any reply and I became more angry with him than I was with 'Uthmān. Some days later, Allāh's Messenger ﷺ demanded her hand in marriage and I married her to him. Later on, Abū Bakr met me and said, 'Perhaps you were angry with me when you offered me Ḥafṣa for marriage and I gave no reply to you?' I said, 'Yes.' Abū Bakr said, 'Nothing prevented me from accepting your offer except that I learnt that Allāh's Messenger ﷺ had referred to the issue of Ḥafṣa; and I did not want to disclose the secret of Allāh's Messenger ﷺ, but had he (i.e., the Prophet ﷺ) given her up I would surely have accepted her.'"

٤٠٠٥ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثُ أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ حِينَ تَأَيَّمَتْ حَفْصَةُ بِنْتُ عُمَرَ مِنْ خُنَيْسِ بْنِ حِذَافَةَ السَّهْمِيِّ، وَكَانَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ قَدْ شَهِدَ بَدْرًا، تُوفِّيَ بِالْمَدِينَةِ. قَالَ عُمَرُ: فَلَقِيْتُ عُثْمَانَ بْنَ عَفَّانَ فَعَرَضْتُ عَلَيْهِ حَفْصَةَ، فَقُلْتُ: إِنْ شِئْتَ أَكْنَحُكَ حَفْصَةَ بِنْتَ عُمَرَ، قَالَ: سَأَنْظُرُ فِي أَمْرِي. فَلَبِثْتُ لَيْلًا، فَقَالَ: قَدْ بَدَأَ لِي أَنْ لَا أَتَزَوَّجَ يَوْمِي هَذَا، قَالَ عُمَرُ: فَلَقِيْتُ أَبَا بَكْرٍ فَقُلْتُ: إِنْ شِئْتَ أَكْنَحُكَ حَفْصَةَ بِنْتَ عُمَرَ، فَصَمَتَ أَبُو بَكْرٍ فَلَمْ يَرْجِعْ إِلَيَّ شَيْئًا، فَكُنْتُ عَلَيْهِ أَوْجَدَ مِنِّي عَلَى عُثْمَانَ. فَلَبِثْتُ لَيْلًا ثُمَّ خَطَبَهَا رَسُولُ اللَّهِ ﷺ فَأَكْنَحْتُهَا إِلَيْهِ فَلَقِيَنِي أَبُو بَكْرٍ، فَقَالَ: لَعَلَّكَ وَجَدْتَ عَلَيَّ، حِينَ عَرَضْتَ عَلَيَّ حَفْصَةَ فَلَمْ أَرْجِعْ إِلَيْكَ؟ قُلْتُ: نَعَمْ، قَالَ: فَإِنَّهُ لَمْ يَمْنَعْنِي أَنْ أَرْجِعَ إِلَيْكَ فِيمَا عَرَضْتَ إِلَّا أَنِّي قَدْ عَلِمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَدْ ذَكَرَهَا وَلَمْ أَكُنْ لِأَفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ وَلَوْ تَرَكَهَا لَقَبِلْتُهَا. [انظر: ٥١٢٢، ٥١٢٩، ٥١٤٥]

4006. Narrated Abū Mas'ūd Al-Badrī رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "A man's

٤٠٠٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا

spending on his family is a deed of charity.”

4007. Narrated Az-Zuhri: I heard ‘Urwa bin Az-Zubair talking to ‘Umar bin ‘Abdul-‘Aziz during the latter’s governorship (at Al-Madīna), he said, “Al-Mughīra bin Shu’ba delayed the ‘Aṣr prayer when he was the ruler of Al-Kūfā. On that, Abū Mas‘ūd ‘Uqba bin ‘Amr Al-Anṣārī, the grand-father of Zaid bin Ḥasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughīra), ‘You know that Jibrīl (Gabriel) came down and offered the Ṣalāt (prayer) and Allāh’s Messenger ﷺ offered five prescribed Ṣalāt (prayers), and Jibrīl said (to the Prophet ﷺ): I have been ordered to do so (i.e., offer these five Ṣalāt (prayers) at these fixed stated times of the day).”

4008. Narrated Abū Mas‘ūd Al-Badrī رضي الله عنه, Allāh’s Messenger ﷺ said, “Whosoever recited the last two Verses of Sūrat Al-Baqarah at night, that will be sufficient for him.”

شُعْبَةُ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ: سَمِعَ أَبَا مَسْعُودٍ الْبَذْرِيَّ عَنِ النَّبِيِّ ﷺ قَالَ: «نَفَقَةُ الرَّجُلِ عَلَى أَهْلِهِ صَدَقَةٌ».

٤٠٠٧ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ فِي إِمَارَتِهِ: أَخَّرَ الْمُغِيرَةَ بْنُ شُعْبَةَ الْعَصْرَ وَهُوَ أَمِيرُ الْكُوفَةِ. فَدَخَلَ أَبُو مَسْعُودٍ عُقْبَةَ بْنَ عَمْرِو الْأَنْصَارِيِّ، جَدُّ زَيْدِ بْنِ حَسَنٍ، شَهِدَ بَدْرًا فَقَالَ: لَقَدْ عَلِمْتُ نَزَلَ جِبْرِيلُ عَلَيْهِ السَّلَامُ فَصَلَّى، فَصَلَّى رَسُولُ اللَّهِ ﷺ خَمْسَ صَلَوَاتٍ ثُمَّ قَالَ: هَكَذَا أُمِرْتُ.

كَذَلِكَ كَانَ بَشِيرُ بْنُ أَبِي مَسْعُودٍ يُحَدِّثُ عَنْ أَبِيهِ. [راجع: ٥٢١]

٤٠٠٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ عَنْ عَلْقَمَةَ، عَنْ أَبِي مَسْعُودٍ الْبَذْرِيَّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْآيَتَانِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ، مَنْ قَرَأَهُمَا فِي لَيْلَةٍ كَفَّتَاهُ». قَالَ عَبْدُ الرَّحْمَنِ: فَلَقِيتُ أَبَا مَسْعُودٍ وَهُوَ يَطُوفُ بِالْبَيْتِ، فَسَأَلْتُهُ فَحَدَّثَنِيهِ.

[انظر: ٥٠٠٨، ٥٠٠٩، ٥٠٤٠، ٥٠٥١]

4009. Narrated Maḥmūd bin Ar-Rabī that ‘Itbān bin Mālik who was one of the

٤٠٠٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:

Companions of the Prophet ﷺ, and one of the warriors of (the battle of) Badr, came to Allāh's Messenger ﷺ.

4010. Narrated Ibn Shihāb: I asked Al-Huṣain bin Muḥammad, who was one of the sons of Sālim and one of the nobles amongst them, about the narration of Maḥmūd bin Ar-Rabī' from 'Itbān bin Mālik, and he confirmed it.

4011. Narrated 'Abdullāh bin 'Āmir bin Rabī'a who was one of the leaders of Banī 'Adī and his father participated in the battle of Badr in the company of the Prophet ﷺ: 'Umar appointed Qudāma bin Maẓ'ūn as ruler of Bahrain, Qudāma was one of the warriors of the battle of Badr and was the maternal uncle of 'Abdullāh bin 'Umar and Ḥafṣa رضي الله عنهم.

4012, 4013. Narrated Az-Zuhri: Sālim bin 'Abdullāh told me that Rāfi' bin Khadij told 'Abdullāh bin 'Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allāh's Messenger ﷺ forbade the renting of fields (for their yields but allowed for money). I said to Sālim, "Do you rent your land?" He said, "Yes, for Rāfi' is mistaken."

حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي مَحْمُودُ بْنُ الرَّبِيعِ: أَنَّ عِثْبَانَ بْنَ مَالِكٍ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِمَّنْ شَهِدَ بَدْرًا مِنَ الْأَنْصَارِ أَنَّهُ أَتَى رَسُولَ اللَّهِ ﷺ.

[راجع: ٤٢٤]

٤٠١٠ - حَدَّثَنَا أَحْمَدُ هُوَ ابْنُ صَالِحٍ: حَدَّثَنَا عَبْسَةُ: حَدَّثَنَا يُونُسُ: قَالَ ابْنُ شِهَابٍ: ثُمَّ سَأَلْتُ الْحَصِينَ بْنَ مُحَمَّدٍ وَهُوَ أَحَدُ بَنِي سَالِمٍ وَهُوَ مِنْ سَرَاتِهِمْ عَنْ حَدِيثِ مَحْمُودِ بْنِ الرَّبِيعِ، عَنْ عِثْبَانَ بْنِ مَالِكٍ فَصَدَّقَهُ.

[راجع: ٤٢٤]

٤٠١١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنْ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ رَبِيعَةَ، وَكَانَ مِنْ أَكْبَرِ بَنِي عَدِيٍّ، وَكَانَ أَبُوهُ شَهِيدَ بَدْرًا مَعَ النَّبِيِّ ﷺ: أَنَّ عُمَرَ اسْتَعْمَلَ قُدَامَةَ بْنَ مَظْعُونٍ عَلَى الْبَحْرَيْنِ وَكَانَ شَهِيدَ بَدْرًا وَهُوَ خَالَ عَبْدِ اللَّهِ بْنِ عُمَرَ وَحَفْصَةَ رَضِيَ اللَّهُ عَنْهُمْ.

٤٠١٢، ٤٠١٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ مَالِكٍ، عَنْ الزُّهْرِيِّ أَنَّ سَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَهُ قَالَ: أَخْبَرَ رَافِعُ بْنُ خَدِيجٍ عَبْدَ اللَّهِ بْنَ عُمَرَ: أَنَّ عَمِّيهِ وَكَانَا شَهِيدًا بَدْرًا أَخْبَرَاهُ أَنَّ رَسُولَ

4014. Narrated ‘Abdullāh bin Shaddād bin Al-Hād Al-Laiṭhī: I saw Rifā‘a bin Rāfi‘ Al-Anṣārī who was a warrior of the battle of Badr.

4015. Narrated Al-Miswar bin Makhrama that ‘Amr bin ‘Aūf, who was an ally of Banī ‘Amir bin Lu‘ai and one of those who fought at (the battle of) Badr in the company of the Prophet ﷺ, said, “Allāh’s Messenger ﷺ sent Abū ‘Ubaida bin Al-Jarrāḥ to Baḥrain to bring the *Jizya* taxation from its people, for Allāh’s Messenger ﷺ had made a peace treaty with the people of Baḥrain and appointed Al-‘Alā’ bin Al-Ḥaḍramī as their ruler. So, Abū ‘Ubaida arrived with the money from Baḥrain. When the Anṣār heard of the arrival of Abū ‘Ubaida (on the next day), they offered the morning *Ṣalāt* (prayer) with the Prophet ﷺ and when the morning *Ṣalāt* (prayer) had finished, they presented themselves before him. On seeing the Anṣār, Allāh’s Messenger ﷺ smiled and said, “I think you have heard that Abū ‘Ubaida has brought something?” They replied, “Indeed, it is so, O Allāh’s Messenger!” He said, “Be happy, and hope for what will please you. By Allāh, I am not afraid that you will be poor, but I fear that worldly wealth will be bestowed upon you as it was bestowed upon those who lived before you. So, you will compete amongst yourselves for it, as they competed for it and it will destroy you as it destroyed them.”

اللَّهُ ﷺ نَهَى عَنْ كِرَاءِ الْمَزَارِعِ، قُلْتُ لِسَالِمٍ: فَتُكْرِيهَا أَنْتَ؟ قَالَ: نَعَمْ، إِنَّ رَافِعًا أَكْثَرَ عَلَى نَفْسِهِ. [راجع: ٢٣٣٩]

٤٠١٤ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ شَدَّادٍ بْنِ الْهَادِ اللَّيْثِيَّ قَالَ: رَأَيْتُ رِفَاعَةَ بْنَ رَافِعِ الْأَنْصَارِيِّ وَكَانَ شَهِدَ بَدْرًا.

٤٠١٥ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ وَيُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّهُ أَخْبَرَهُ أَنَّ الْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ وَهُوَ حَلِيفٌ لِبَنِي عَامِرٍ بْنِ لُؤَيٍّ وَكَانَ شَهِدَ بَدْرًا مَعَ النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ إِلَى الْبَحْرَيْنِ يَأْتِي بِجَزْيَتِهَا، وَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ صَالِحُ أَهْلِ الْبَحْرَيْنِ وَأَمَرَ عَلَيْهِمُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ، فَقَدِمَ أَبُو عُبَيْدَةَ بِمَالٍ مِنَ الْبَحْرَيْنِ فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ النَّبِيِّ ﷺ، فَلَمَّا انْصَرَفَ تَعَرَّضُوا لَهُ فَتَسَمَّ رَسُولُ اللَّهِ ﷺ حِينَ رَأَوْهُمْ، ثُمَّ قَالَ: أَطْنَكُمُ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟ قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ، قَالَ: «فَأَبْشِرُوا وَأَمْلُوا مَا يَسُرُّكُمْ. فَإِنَّ اللَّهَ مَا الْفَقْرُ أَخْشَى عَلَيْكُمْ وَلِكِنِّي أَخْشَى أَنْ تُبْسِطَ عَلَيْكُمُ الدُّنْيَا

كما بَسَطْتُ عَلَى مَنْ قَبْلَكُمْ.
فَتَنَافَسُوهَا كَمَا تَنَافَسُوهَا وَتُهْلِكُكُمْ
كَمَا أَهْلَكْتَهُمْ».

4016. Narrated Nāfi' : Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا used to kill all kinds of snakes.

٤٠١٦ - حَدَّثَنَا أَبُو الثُّعْمَانِ :
حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ، عَنْ نَافِعٍ : أَنَّ
ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقْتُلُ
الْحَيَّاتِ كُلَّهَا . [راجع : ٣٢٩٧]

4017. Until Abū Lubāba Al-Badrī told him that the Prophet ﷺ had forbidden the killing of harmless snakes living in houses called *jinnān* . So Ibn 'Umar gave up killing them .

٤٠١٧ - حَتَّى حَدَّثَهُ أَبُو لُبَابَةَ
الْبَدْرِيُّ أَنَّ النَّبِيَّ ﷺ نَهَى عَنْ قَتْلِ
جِنَّاتِ الْبُيُوتِ فَأَمْسَكَ عَنْهَا .

4018. Narrated Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ : Some men of the *Anṣār* requested Allāh's Messenger ﷺ to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbās." The Prophet ﷺ said, "By Allāh, you will not leave a single Dirham of it from him."

٤٠١٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ : حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ
مُوسَى بْنِ عُقْبَةَ : قَالَ ابْنُ شِهَابٍ :
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَجُلًا مِنْ
الْأَنْصَارِ اسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ
فَقَالُوا : ائْذَنْ لَنَا فَلْتَرْكُ لَابِنِ أَخْتِنَا
عَبَّاسٍ فِدَاءَهُ، قَالَ : «وَاللَّهِ لَا تَذَرُونَ
مِنْهُ دِرْهَمًا» . [راجع : ٢٥٣٧]

4019. Narrated 'Ubaidullāh bin 'Adī bin Al-Khiyār that Al-Miqdād bin 'Amr Al-Kindī, who was an ally of Banī Zuhra, and one of those who fought the battle of Badr together with Allāh's Messenger ﷺ told him that he said to Allāh's Messenger ﷺ, "Suppose I met one of the infidels and we fought, and he struck one of my hands with his sword and cut it off and then took refuge in a tree and said, 'I surrender to Allāh (i.e., I have become a Muslim),' could I kill him, O Allāh's Messenger, after he had said this?" Allāh's Messenger ﷺ said, "You should not kill him." Al-Miqdād said, "O Allāh's

٤٠١٩ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
ابْنِ جُرَيْجٍ، عَنْ الزُّهْرِيِّ، عَنْ عَطَاءِ
بْنِ يَزِيدَ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَدِيٍّ، عَنْ
الْمِقْدَادِ بْنِ الْأَسْوَدِ ح . وَحَدَّثَنِي
إِسْحَاقُ : حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ
ابْنِ سَعْدٍ، حَدَّثَنَا ابْنُ أَخِي ابْنِ
شِهَابٍ، عَنْ عَمِّهِ قَالَ : أَخْبَرَنِي عَطَاءُ
بْنُ يَزِيدَ اللَّيْثِيُّ، ثُمَّ الْجَنْدَعِيُّ أَنَّ عُيَيْدَ
اللَّهِ بْنَ عَدِيٍّ بِنِ الْخِيَارِ أَخْبَرَهُ : أَنَّ

Messenger! But he had cut off one of my two hands, and then he had uttered those words?" Allāh's Messenger ﷺ replied, "You should not kill him, for if you kill him, he would be in your position where you had been before killing him, and you would be in his position where he had been before uttering those words."

الْمُقْدَادَ بْنَ عَمْرِو الْكِنْدِيِّ، وَكَانَ حَلِيفًا لِّبْنِي زُهْرَةَ وَكَانَ مِمَّنْ شَهِدَ بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ أَخْبَرَهُ أَنَّهُ قَالَ يَا رَسُولَ اللَّهِ: أَرَأَيْتَ إِنْ لَقِيتُ رَجُلًا مِنَ الْكُفَّارِ فَاقْتَلْتُنَا فَضَرَبَ إِحْدَى يَدَيَّ بِالسَّيْفِ فَقَطَعَهَا ثُمَّ لَادَ مِنِّي بِشَجَرَةٍ فَقَالَ: أَسَلَمْتُ لَكَ، أَقْتُلْهُ يَا رَسُولَ اللَّهِ بَعْدَ أَنْ قَالَهَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ»، فَقَالَ: يَا رَسُولَ اللَّهِ إِنَّهُ قَطَعَ إِحْدَى يَدَيَّ، ثُمَّ قَالَ ذَلِكَ بَعْدَمَا قَطَعَهَا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْتُلْهُ فَإِنْ قَتَلْتَهُ فَإِنَّهُ بِمَنْزِلَتِكَ قَبْلَ أَنْ تَقْتُلْهُ، وَإِنَّكَ بِمَنْزِلَتِهِ قَبْلَ أَنْ يَقُولَ كَلِمَتَهُ الَّتِي قَالَ». [انظر: ٦٨٦٥]

4020. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said on the day (of the battle) of Badr, "Who will go and see what has happened to Abū Jahl?" Ibn Mas'ūd went and saw him struck by the two sons of 'Afrā' and was on the point of death. Ibn Mas'ūd said, "Are you Abū Jahl?" Abū Jahl replied, "Can there be a man more superior to the one whom they have killed (or as Sulamān said, 'or is killed by his own folk')?" Abū Jahl added, "Would that I had been killed by other than a mere farmer."

٤٠٢٠ - حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ عُثَيْمٍ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ بَدْرٍ: «مَنْ يَنْظُرُ مَا صَنَعَ أَبُو جَهْلٍ؟» فَانْطَلَقَ ابْنُ مَسْعُودٍ فَوَجَدَهُ قَدْ ضَرَبَهُ ابْنَا عَفْرَاءَ حَتَّى بَرَدَ فَقَالَ: أَنْتَ أَبُو جَهْلٍ؟ قَالَ ابْنُ عُثَيْمٍ: قَالَ سُلَيْمَانُ هَكَذَا قَالَهَا أَنَسُ، قَالَ: أَنْتَ أَبُو جَهْلٍ، قَالَ: وَهَلْ فَوْقَ رَجُلٍ قَتَلْتُمُوهُ؟ قَالَ سُلَيْمَانُ: أَوْ قَالَ: قَتَلَهُ قَوْمُهُ. قَالَ: وَقَالَ أَبُو مِجَلَزٍ: قَالَ أَبُو جَهْلٍ: فَلَوْ غَيْرُ أَكْثَارٍ قَتَلَنِي. [راجع: ٣٩٦٢]

4021. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: 'Umar رَضِيَ اللَّهُ عَنْهُ said, "When the Prophet ﷺ

٤٠٢١ - حَدَّثَنَا مُوسَى: حَدَّثَنَا

died I said to Abū Bakr, 'Let us go to our *Anṣārī* brethren.' We met two pious men from them, who had fought in the battle of Badr." When I mentioned this to 'Urwa bin Az-Zubair, he said, "Those two pious men were 'Uwaim bin Sā'ida and Ma'n bin 'Adī."

عَبْدُ الْوَاحِدِ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ: حَدَّثَنِي ابْنُ عَبَّاسٍ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُمْ: لَمَّا تُوفِّيَ النَّبِيُّ ﷺ قُلْتُ لِأَبِي بَكْرٍ: انْطَلِقْ بِنَا إِلَى إِخْوَانِنَا مِنَ الْأَنْصَارِ، فَلَقِينَا مِنْهُمْ رَجُلَانِ صَالِحَانِ شَهِدَا بَدْرًا، فَحَدَّثْتُ عُرْوَةَ بَنَ الزُّبَيْرِ فَقَالَ: هُمَا عُوَيْمُ بْنُ سَاعِدَةَ، وَمَعْنُ بْنُ عَدِيٍّ.

[راجع: ٢٤٦٢]

4022. Narrated Qais: The warriors of the battle of Badr were given five thousand (Dirham) each, yearly. 'Umar said, "I will surely give them more than what I will give to others."

٤٠٢٢ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: سَمِعَ مُحَمَّدَ بْنَ فُضَيْلٍ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ: كَانَ عَطَاءُ الْبَدْرِيِّينَ خَمْسَةَ آلَافٍ، خَمْسَةَ آلَافٍ وَقَالَ عُمَرُ: لَأَفْضَلُنَّهُمْ عَلَى مَنْ بَعْدَهُمْ.

4023. Narrated Jubair bin Mu't'im رَضِيَ اللَّهُ عَنْهُ: I heard the Prophet ﷺ reciting *Sūrat At-Tūr* in the *Maghrib* prayer, and that was at a time when Belief was first planted in my heart.

٤٠٢٣ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. وَذَلِكَ أَوَّلُ مَا وَقَرَّ الْإِيمَانُ فِي قَلْبِي. [راجع: ٧٦٥]

4024. Jubair added: The Prophet ﷺ while speaking about the prisoners of war of Badr, said, "Were Al-Mu't'im bin 'Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake."

٤٠٢٤ - وَعَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي أَسَارَى بَدْرٍ: «لَوْ كَانَ الْمُطْعِمُ بْنُ عَدِيٍّ حَيًّا لَمَّا كَلَّمَنِي فِي هَؤُلَاءِ النَّاسِ لَتَرَكْتُهُمْ لَهُ».

Narrated Sa'id bin Al-Musaiyab: When the first civil strife (in Islām) took place

because of the murder of 'Uthmān, it left none of the Badr warriors alive. When the second civil strife, that is the battle of Al-Ḥarra,⁽¹⁾ took place, it left none of the *Hudaibiya* Treaty companions alive. Then the third civil strife took place and it did not subside till it had exhausted all the strength of the people.

4025. Narrated Yūnus bin Yazīd: I heard Az-Zuhri saying, "I heard 'Urwa bin Az-Zubair, Sa'id bin Al-Musaiyab, 'Alqama bin Waqqās and 'Ubaidullāh bin 'Abdullāh each narrating part of the narrative concerning 'Āishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ. 'Āishah said: When I and Umm Miṣṭah were returning, Umm Miṣṭah stumbled by treading on the end of her robe, and on that she said, 'May Miṣṭah be ruined.' I said, 'You have said a bad thing, you curse a man who took part in the battle of Badr!' " Az-Zuhri then narrated the narration of the *Al-Ifk* [slander (forged false statement) against 'Āishah]]. (See H. 2661)

4026. Narrated Ibn Shihāb: These were the battles of Allāh's Messenger ﷺ (which he fought), and while mentioning (the battle of Badr) he said, "While the corpses of *Al-Mushrikūn* were being thrown into the well, Allāh's Messenger ﷺ said (to them), 'Have you found what your Lord promised true?'" 'Abdullāh said, "Some of the Prophet's Companions said, 'O Allāh's Messenger!

وَقَالَ اللَّيْثُ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: وَقَعَتِ الْفِتْنَةُ الْأُولَى يَعْني مَقْتَلَ عُثْمَانَ فَلَمْ تُثَبِّتْ مِنْ أَصْحَابِ بَدْرٍ أَحَدًا. ثُمَّ وَقَعَتِ الْفِتْنَةُ الثَّانِيَّةُ، يَعْني الْحَرَّةَ، فَلَمْ تُثَبِّتْ مِنْ أَصْحَابِ الْحُدَيْبِيَّةِ أَحَدًا. ثُمَّ وَقَعَتِ الثَّالِثَةُ فَلَمْ تَزْتَفِعْ وَلِلثَّانِي طَبَاحٌ. [راجع: ٣١٣٩]

٤٠٢٥ - حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الثَّمِيرِيُّ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الزُّهْرِيَّ قَالَ: سَمِعْتُ عُرْوَةَ بْنَ الزُّبَيْرِ وَسَعِيدَ بْنَ الْمُسَيَّبِ وَعَلْقَمَةَ بْنَ وَقَّاصٍ وَعُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ، عَنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ، كُلُّ حَدَّثَنِي طَائِفَةٌ مِنَ الْحَدِيثِ، قَالَتْ: فَأَقْبَلْتُ أَنَا وَأُمُّ مِسْطَحٍ، فَعَثَرْتُ أُمَّ مِسْطَحٍ فِي مِرْطَهِهَا فَقَالَتْ: تَعَسَ مِسْطَحٌ، فَقُلْتُ: بئس ما قُلْتُ، تَسْبِيَنَ رَجُلًا شَهِدَ بَدْرًا؟ فَذَكَرَ حَدِيثَ الْإِفْكِ. [راجع: ٢٥٩٣]

٤٠٢٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ بْنُ سُلَيْمَانَ، عَنْ مُوسَى ابْنِ عُقْبَةَ، عَنْ ابْنِ شِهَابٍ قَالَ: هَذِهِ مَغَازِي رَسُولِ اللَّهِ ﷺ فَذَكَرَ الْحَدِيثَ، فَقَالَ رَسُولُ اللَّهِ ﷺ هُوَ يُلْقِيهِمْ: «هَلْ وَجَدْتُمْ مَا

(1) (H. 4024) The people of Al-Madina were massacred by Yazid's army.

You are addressing dead people.” Allāh’s Messenger ﷺ replied, “You do not hear what I am saying better than they.” The total number of Muslim fighters from Quraish who fought in the battle of Badr and were given their share of the booty were 81 men. Az-Zubair said, “When their shares were distributed, their number was 100 men. Allāh knows it better.”

وَعَدَكُمْ رَبُّكُمْ حَقًّا؟ قَالَ مُوسَى بْنُ عُقْبَةَ: قَالَ نَافِعٌ: قَالَ عَبْدُ اللَّهِ: قَالَ نَاسٌ مِنْ أَصْحَابِهِ: يَا رَسُولَ اللَّهِ، تُنَادِي نَاسًا أَمْوَاتًا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنْتُمْ بِأَسْمَعَ لِمَا قُلْتُمْ مِنْهُمْ». فَجَمِيعٌ مِنْ شَهَدَ بَدْرًا مِنْ قُرَيْشٍ مِمَّنْ ضُرِبَ لَهُ بِسَهْمِهِ أَحَدٌ وَثَمَانُونَ رَجُلًا. وَكَانَ عُرْوَةُ بْنُ الزُّبَيْرِ يَقُولُ: قَالَ الزُّبَيْرُ: قُيِّمَتْ سُهُمَانُهُمْ فَكَانُوا مِائَةً، وَاللَّهُ أَعْلَمُ.

[راجع: ١٣٧٠]

4027. Narrated Az-Zubair رَضِيَ اللَّهُ عَنْهُ: “On the day (of the battle) of Badr, emigrants received 100 shares of the war booty.”

٤٠٢٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ الزُّبَيْرِ قَالَ: ضُرِبَتْ يَوْمَ بَدْرٍ لِلْمُهَاجِرِينَ بِمِائَةِ سَهْمٍ.

(13) CHAPTER. A list of the names of those who took part in the battle of Badr, Compiled by Abū ‘Abdullāh (Al-Bukhārī):

(١٣) بَابُ تَسْمِيَةِ مَنْ سَمِيَ مِنْ أَهْلِ بَدْرٍ، فِي الْجَامِعِ الَّذِي وَضَعَهُ أَبُو عَبْدِ اللَّهِ عَلَى حُرُوفِ الْمُعْجَمِ

Prophet Muḥammad bin ‘Abdullāh Al-Hāshimī ﷺ, Abū Bakr Aṣ-Ṣiddiq, ‘Umar, ‘Uthmān, ‘Alī bin Abī Ṭālib, Iyās bin Al-Bukair, Bilāl bin Rabāḥ Maulā (i.e., freed slave of) Abū Bakr Aṣ-Ṣiddiq, Ḥamza bin ‘Abdul-Muṭṭalib Al-Hāshimī, Ḥāṭib bin Abī Balta’a — ally of Quraish, Abū Ḥudhaifa bin ‘Utba bin Rabi’a Qurashī, Ḥāritha bin Ar-Rabi’ Al-Anṣārī (i.e., Ḥāritha bin Surāqa) who was martyred on the day of the battle of Badr and was one of the scouts (observers). Khubaib bin ‘Adī Al-Anṣārī, Khunais bin Ḥudhaifa As-Sahmī, Rifā’a bin Rāfi’ Al-Anṣārī, Rifā’a bin ‘Abdul-Mundhir, Abū

النَّبِيِّ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْهَاشِمِيُّ ﷺ، أَبُو بَكْرٍ الصِّدِّيقُ، عُمَرُ، عُثْمَانُ، عَلِيُّ بْنُ أَبِي طَالِبٍ، إِيَّاسُ بْنُ الْبَكْرِ، بِلَالُ بْنُ رَبَاحٍ مَوْلَى أَبِي بَكْرٍ الصِّدِّيقِ، حَمْزَةُ بْنُ عَبْدِ الْمُطَّلِبِ الْهَاشِمِيُّ، حَاطِبُ بْنُ أَبِي بَلْتَعَةَ حَلِيفُ لِقُرَيْشٍ، أَبُو حَذِيفَةَ بْنُ عُبَّةَ بْنِ رَيْبَعَةَ الْقُرَشِيُّ، حَارِثَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيُّ، قُبَيْلُ بْنُ يَمٍّ بَدْرٍ وَهُوَ حَارِثَةُ

Lubāba Al-Anṣārī, Az-Zubair bin Al-‘Awwām Al-Qurashī, Zaid bin Sahl Al-Anṣārī, Sā’d bin Mālik Az-Zuhri, Sā’d bin Khāula Al-Qurashī, Sa’īd bin Zaid bin ‘Amr bin Nufail Al-Qurashī, Sahl bin Ḥunāif Al-Anṣārī, Ḥuhair bin Rāfi‘ Al-Anṣārī and his brother (Muzhir), ‘Abdullāh bin Mas‘ūd Al-Hudhalī, ‘Utba bin Mas‘ūd Al-Hudhalī, ‘Abdur-Raḥmān bin ‘Aūf Az-Zuhri, ‘Ubāda bin Al-Ḥārith Al-Qurashī, ‘Ubāda bin Aṣ-Ṣāmit Al-Anṣārī, ‘Amr bin ‘Aūf, an ally of the Banī ‘Āmir bin Lu’āi, ‘Uqba bin ‘Amr Al-Anṣārī, ‘Āmir bin Rabī’a Al-Anṣārī, ‘Āsim bin Thābit Al-Anṣārī, ‘Uwaim bin Sā’ida Al-Anṣārī, ‘Itbān bin Mālik Al-Anṣārī, Qudāma bin Maḥ’ūn, Qatāda bin An-Nu’mān Al-Anṣārī, Mu’ādh bin ‘Amr bin Al-Jamūh, Mu’awwidh bin ‘Afrā and his brother, Mālik bin Rabī‘ Abū Usaid Al-Anṣārī, Murara bin Ar-Rabī‘ Al-Anṣārī, Ma’n bin ‘Adī Al-Anṣārī, Miṣṭah bin Uthātha bin ‘Abbād bin Al-Muṭṭalib bin ‘Abd-Manāf, Al-Miqdād bin ‘Amr Al-Kindī — an ally of Banī Zuhra, and Hilāl bin Umaiyya Al-Anṣārī (رَضِيَ اللهُ عَنْهُمْ).

بْنُ سُرَاقَةَ كَانَ فِي النَّظَّارَةِ، خُصِيبُ ابْنِ عَدِيٍّ الْأَنْصَارِيُّ، خُنَيْسُ بْنُ حَذَافَةَ السَّهْمِيُّ، رِفَاعَةُ بْنُ رَافِعِ الْأَنْصَارِيِّ، رِفَاعَةُ بْنُ عَبْدِ الْمُنْدِرِ، أَبُو لِبَابَةَ الْأَنْصَارِيُّ، الزُّبَيْرُ بْنُ الْعَوَّامِ الْقُرَشِيُّ، زَيْدُ بْنُ سَهْلٍ أَبُو طَلْحَةَ الْأَنْصَارِيُّ، أَبُو زَيْدِ الْأَنْصَارِيِّ، سَعْدُ بْنُ مَالِكِ الزُّهْرِيُّ، سَعْدُ ابْنِ خَوْلَةَ الْقُرَشِيِّ، سَعِيدُ بْنُ زَيْدِ ابْنِ عَمْرِو بْنِ نُفَيْلِ الْقُرَشِيِّ، سَهْلُ بْنُ خُنَيْبِ الْأَنْصَارِيِّ، ظَهَيْرُ بْنُ رَافِعِ الْأَنْصَارِيِّ وَأَخُوهُ. عَبْدُ اللَّهِ بْنُ عُثْمَانَ أَبُو بَكْرٍ الصَّدِيقُ الْقُرَشِيُّ، عَبْدُ اللَّهِ بْنُ مَسْعُودٍ الْهَذَلِيُّ، عُثْبَةُ بْنُ مَسْعُودٍ الْهَذَلِيُّ، عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ الزُّهْرِيُّ، عُبَيْدَةُ ابْنُ الْحَارِثِ الْقُرَشِيُّ، عَبَادَةُ بْنُ الصَّامِتِ الْأَنْصَارِيُّ، عُمَرُ بْنُ الْخَطَّابِ الْعَدَوِيُّ، عُثْمَانُ بْنُ عَفَّانٍ الْقُرَشِيُّ خَلَفَهُ النَّبِيُّ ﷺ عَلَى ابْنَتِهِ وَضَرَبَ لَهُ بِسَهْمِهِ، عَلِيُّ ابْنُ أَبِي طَالِبٍ الْهَاشِمِيُّ، عَمْرُو بْنُ عَوْفٍ خَلِيفَةُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، عُقْبَةُ بْنُ عَمْرِو الْأَنْصَارِيِّ، عَامِرُ بْنُ رَبِيعَةَ الْعَنْزِيُّ، عَاصِمُ بْنُ ثَابِتِ الْأَنْصَارِيِّ، عَوَيْمُ بْنُ سَاعِدَةَ الْأَنْصَارِيِّ، عَثْبَانُ بْنُ مَالِكِ الْأَنْصَارِيِّ، قُدَامَةُ بْنُ مَطْعُونٍ، قَتَادَةُ بْنُ الثُّعْمَانِ الْأَنْصَارِيِّ، مُعَاذُ بْنُ عَمْرِو بْنِ

الجموح، مُعَوِّذُ بْنُ عَفْرَاءَ وَأَخُوهُ،
مَالِكُ بْنُ رَبِيعَةَ أَبُو أَسِيدِ الْأَنْصَارِيِّ،
مُرَّارَةُ بْنُ الرَّبِيعِ الْأَنْصَارِيِّ، مَعْنُ بْنُ
عَدِيِّ الْأَنْصَارِيِّ، مُسْطَحُّ بْنُ أَثَاثَةَ بْنِ
عَبَّادِ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ مَنَافٍ،
الْمِقْدَادُ بْنُ عَمْرِو الْكِندِيِّ حَلِيفُ بَنِي
زُهْرَةَ، هِلَالُ بْنُ أُمَيَّةَ الْأَنْصَارِيِّ
رَضِيَ اللَّهُ عَنْهُمْ.

(١٤) بَابُ حَدِيثِ بَنِي النَّضِيرِ،
وَمَخْرَجُ رَسُولِ اللَّهِ ﷺ إِلَيْهِمْ فِي دِيَةِ
الرَّجُلَيْنِ، وَمَا أَرَادُوا مِنَ الْعَذْرِ
بِرَسُولِ اللَّهِ ﷺ.

وَقَالَ الزُّهْرِيُّ، عَنْ عُرْوَةَ بْنِ
الزُّبَيْرِ: كَانَتْ عَلَى رَأْسِ سِتَّةِ أَشْهُرٍ
مِنْ وَقْعَةِ بَدْرٍ قَبْلَ وَقْعَةِ أُحُدٍ. وَقَوْلُ
اللَّهِ عَزَّ وَجَلَّ: ﴿هُوَ الَّذِي أَخْرَجَ الَّذِينَ
كَفَرُوا مِنْ أَهْلِ الْكِتَابِ إِلَى قَوْلِهِ ﴿أَنْ
يَخْرُجُوا﴾ [الحشر: ٢] وَجَعَلَهُ ابْنُ
إِسْحَاقَ بَعْدَ بَيْتِ مَعُونَةَ وَأُحُدٍ.

٤٠٢٨ - حَدَّثَنَا إِسْحَاقُ بْنُ
نَاصِرٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ
جُرَيْجٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ
نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: حَارَبَتْ قُرَيْظَةُ وَ النَّضِيرُ فَأَجْلَى
بَنِي النَّضِيرِ وَأَقْرَ قُرَيْظَةَ وَمَنْ عَلَيْهِمْ.

(14) CHAPTER. The story of Banī An-Naḍīr. And the going of Allāh's Messenger ﷺ to them asking their help in collecting the blood-money of the two men.⁽¹⁾ And how Banī An-Naḍīr betrayed Allāh's Messenger ﷺ by breaking the covenant with him.

'Urwa bin Az-Zubair said, "This incident (i.e., the *Ghazwā* of Banī An-Naḍīr) took place six months after the battle of Badr and before the battle of Uḥud."

عَزَّ وَجَلَّ: عَزَّ وَجَلَّ:

"He it is Who drove out the disbelievers among the people of the Scripture (i.e. the Jews of the tribe of Banī-An-Naḍīr) from their homes at the first gathering..." (V.59:2)

Ibn Ishāq thinks that it (i.e., that *Ghazwā*) took place after the (event of) *Bi'r Ma'ūna* and (the *Ghazwā*) of Uḥud.

4028. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Banī An-Naḍīr and Banī Quraiza fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banī An-Naḍīr and allowed Banī Quraiza to remain at their places (in Al-Madīna) taking nothing from them till they fought against the Prophet ﷺ again. He then killed

(1) (Ch. 14) One of the Muslims killed two infidels who had had a covenant with Allāh's Messenger ﷺ, for he was not aware of such a covenant. So, Allāh's Messenger ﷺ decided to pay their blood-money and asked Banī An-Naḍīr to help him in this matter as they had a covenant with him.

their men and distributed their women, children and property among the Muslims, but some of them came to the Prophet ﷺ and he granted them safety, and they embraced Islām. He exiled all the Jews from Al-Madīna, they were the Jews of Banī Qainuqā', the tribe of 'Abdullāh bin Salām and the Jews of Banī Hāritha and all the other Jews of Al-Madīna.

4029. Narrated Sa'īd bin Jubair: I mentioned to Ibn 'Abbās *Sūrat Al-Hashr*. He said, "Call it *Sūrat An-Naḍir*."

4030. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: Some people used to allot some date-palm trees to the Prophet ﷺ as a gift till he conquered Banī Quraiza and Banī An-Naḍir, where upon he started returning their date-palms to them.

4031. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ burnt and cut down the date-palm trees of Banī An-Naḍir at a place called Al-Buwaira. Allāh تَعَالَى then revealed: "What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh..." (V.59:5)

حَتَّى حَارَبَتْ قُرَيْظَةَ، فَقَتَلَ رِجَالَهُمْ، وَقَسَمَ نِسَاءَهُمْ وَأَوْلَادَهُمْ وَأَمْوَالَهُمْ بَيْنَ الْمُسْلِمِينَ، إِلَّا بَعْضَهُمْ لَحِقُوا بِالنَّبِيِّ ﷺ فَأَمَنَهُمْ وَأَسْلَمُوا، وَأَجْلَى يَهُودَ الْمَدِينَةِ كُلَّهُمْ: بَنِي قَيْنِقَاعَ وَهُمْ رَهْطُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَيَهُودَ بَنِي حَارِثَةَ، وَكُلَّ يَهُودِ الْمَدِينَةِ.

٤٠٢٩ - حَدَّثَنَا الْحَسَنُ بْنُ مُذَرِّكِ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لَابْنِ عَبَّاسٍ: سُورَةُ الْحَشْرِ، قَالَ: قُلْ: سُورَةُ النَّضِيرِ، تَابَعَهُ هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ. [انظر: ٤٨٨٣، ٤٨٨٢، ٤٦٤٥]

٤٠٣٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ الرَّجُلُ يَجْعَلُ لِلنَّبِيِّ ﷺ النَّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالنَّضِيرَ فَكَانَ بَعْدَ ذَلِكَ يَرُدُّ عَلَيْهِمْ. [راجع: ٢٦٣٠]

٤٠٣١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا اللَّيْثُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَرَّقَ رَسُولُ اللَّهِ ﷺ نَخْلَ بَنِي النَّضِيرِ وَقَطَعَ وَهِيَ الْبُوَيْرَةُ فَنَزَلَ ﴿مَا قَطَعْتُمْ مِنْ لَيْسَةٍ أَوْ نَكَبْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ﴾

[الحشر: ٥]. [إجم: ٢٣٢٦]

4032. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا :

The Prophet ﷺ burnt the date-palm trees of Banī An-Naḍīr. Ḥassān bin Thābit said the following poetic verses about this event :

The terrible burning of Al-Buwaira

Has been received indifferently by the nobles of Banī Lu'āi

(The masters and nobles of Quraish).”(1)

Abū Sufyān bin Al-Ḥārith (i.e., the Prophet's cousin who was still a disbeliever then) replied to Ḥassān, saying in poetic verses :

May Allāh bless that burning

And set all its (i.e., Al-Madīna's) parts on burning fire .

You will see who is far from it (i.e., Al-Buwaira)

And which of our lands will be harmed by it (i.e., the burning of Al-Buwaira).”

٤٠٣٢ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا

حَبَّانُ: أَخْبَرَنَا جُوَيْرِيَةُ بْنُ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ حَرَّقَ نَخْلَ بَنِي النَّضِيرِ، قَالَ: وَلَهَا يَقُولُ حَسَّانُ بْنُ ثَابِتٍ:

وَهَانَ عَلَى سَرَاةِ بَنِي لُؤَيٍّ

حَرِيقٌ بِالْبُؤَيْرَةِ مُسْتَطِيرٌ

قَالَ: فَأَجَابَهُ أَبُو سُفْيَانَ بْنُ

الْحَارِثِ:

أَدَامَ اللَّهُ ذَلِكَ مَنْ صَنِيعٌ

وَحَرَّقَ فِي نَوَاحِيهَا السَّعِيرُ

سَتَعْلَمُ أَئِنَّا مِنْهَا بَنَزُّوْهُ

وَتَعْلَمُ أَيَّ أَرْضَيْنَا تَضِيرُ

[راجع: ٢٣٢٦]

4033. Narrated Mālik bin Aus Al-

Ḥadathān An-Naṣrī that once 'Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ called him and while he was sitting with him, his gatekeeper, Yarfā came and said, "Will you admit 'Uthmān, 'Abdur-Raḥmān bin 'Aūf, Az-Zubair and Sa'd (bin Abī Waqqās) who are waiting for your permission?" 'Umar said, "Yes, let them come in." After a while, Yarfā came again and said, "Will you admit 'Alī and 'Abbās who are asking your permission?" 'Umar said, "Yes." So, when the two entered, 'Abbās said, "O chief of the believers! Judge between me and this (i.e., 'Alī)." Both of them had a dispute regarding the property of Banī An-Naḍīr which Allāh

٤٠٣٣ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:

أَخْبَرَنِي مَالِكُ بْنُ أَوْسٍ بْنِ الْحَدَثَانِ

النَّضِرِيُّ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ

رَضِيَ اللَّهُ عَنْهُ دَعَاهُ إِذْ جَاءَهُ حَاجِبُهُ

يَرْفَا فَقَالَ لَهُ: هَلْ لَكَ رَغْبَةٌ فِي

دُخُولِ عُثْمَانَ وَعَبْدِ الرَّحْمَنِ وَالزُّبَيْرِ

وَسَعْدٍ يَسْتَأْذِنُونَ؟ فَقَالَ: نَعَمْ،

فَأَذِلَّهُمْ فَلَبِثَ قَلِيلًا، ثُمَّ جَاءَ فَقَالَ:

هَلْ لَكَ رَغْبَةٌ فِي عَبَّاسٍ وَعَلِيٍّ

يَسْتَأْذِنَانِ؟ قَالَ: نَعَمْ، فَلَمَّا دَخَلَا

(1) (H. 4032) Ḥassān is abusing Quraish who had tempted Banī An-Naḍīr to break the covenant with Allāh's Messenger ﷺ and promised to help them in case he attacked them, but they did not keep their promise when the Prophet ﷺ attacked and overcame them.

had given to His Messenger ﷺ as *Fai* (i.e., booty gained without fighting), ‘Alī and ‘Abbās started reproaching each other. The people (i.e., ‘Uthmān and his companions) said, “O chief of the believers! Give your verdict in their case and relieve each from the other.” ‘Umar said, “Wait, I beseech you, by Allāh, by Whose Permission both the heaven and the earth exist! Do you know that Allāh’s Messenger ﷺ said, ‘We, (Prophets) our properties are not to be inherited, and whatever we leave, is to be spent in charity,’ and he said it about himself?” They (i.e., ‘Uthmān and his companions) said, “(No doubt) he said so.” ‘Umar then turned towards ‘Alī and ‘Abbās and said, “I beseech you both, by Allāh! Do you know that Allāh’s Messenger ﷺ said so?” They replied in the affirmative. He said, “Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger ﷺ with something of this *Fai* which He did not give to anybody else. Allāh جَلَّ ذِكْرُهُ said:

‘And what Allāh gave as booty (*Fai*) to His Messenger (Muḥammad ﷺ) from them, for which you made no expedition with either cavalry or camelry... (up to)... Able to do all things.’ (V.59:6)

So this property was especially granted to Allāh’s Messenger ﷺ. But by Allāh, the Prophet ﷺ neither took it all for himself only, nor deprived you of it, but he gave it to all of you and distributed it amongst you till only this remained out of it. And from this, Allāh’s Messenger ﷺ used to spend the yearly maintenance for his family, and whatever used to remain, he used to spend it where Allāh’s Property is spent (i.e., in charity). Allāh’s Messenger ﷺ kept on acting like that during all his life. Then he died, and Abū Bakr said, ‘I am the successor of Allāh’s Messenger ﷺ.’ So he (Abū Bakr) took

وَسَلَّمَا قَالَ عَبَّاسُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضُ بَيْنِي وَبَيْنَ هَذَا وَهُمَا يَخْتَصِمَانِ فِي الَّذِي أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مِنْ مَالِ بَنِي النَّضِيرِ. فَاسْتَبَّ عَلَيَّ وَعَبَّاسُ فَقَالَ الرَّهْطُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَفْضُ بَيْنَهُمَا، وَأَرِخْ أَحَدَهُمَا مِنَ الْآخِرِ، فَقَالَ عُمَرُ: اتَّبِدُوا، أَنْشُدْكُمْ بِاللَّهِ الَّذِي يَأْذِيهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ، هَلْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تُورَثُ، مَا تَرَكْنَا صَدَقَةً»، يُرِيدُ بِذَلِكَ نَفْسَهُ؟ قَالُوا: قَدْ قَالَ ذَلِكَ. فَأَقْبَلَ عُمَرُ عَلَى عَلِيٍّ وَعَبَّاسٍ، فَقَالَ: أَنْشُدْكُمْ بِاللَّهِ هَلْ تَعْلَمَانِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: قَدْ قَالَ ذَلِكَ؟ قَالَا: نَعَمْ، قَالَ: فَإِنِّي أُحَدِّثُكُمْ عَنْ هَذَا الْأَمْرِ، إِنَّ اللَّهَ سُبْحَانَهُ كَانَ خَصَّ رَسُولَهُ ﷺ فِي هَذَا الْفَيْءِ بِشَيْءٍ لَمْ يُعْطِهِ أَحَدًا غَيْرَهُ، فَقَالَ جَلَّ ذِكْرُهُ: ﴿وَمَا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ مِنْهُمْ فَمَا أَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَلَا رِكَابٍ﴾ إِلَى قَوْلِهِ: ﴿فَوَيْدٍ﴾ فَكَانَتْ هَذِهِ خَالِصَةً لِرَسُولِ اللَّهِ ﷺ: ثُمَّ وَاللَّهِ مَا اخْتَارَهَا دُونَكُمْ وَلَا اسْتَأْثَرَهَا عَلَيْكُمْ، لَقَدْ أَعْطَاكُمْوهَا وَقَسَمَهَا فِيكُمْ حَتَّى بَقِيَ هَذَا الْمَالُ مِنْهَا، فَكَانَ رَسُولُ اللَّهِ ﷺ يُنْفِقُ عَلَى أَهْلِهِ نَفَقَةً سَتَيْتَهُمْ مِنْ هَذَا الْمَالِ. ثُمَّ يَأْخُذُ مَا بَقِيَ فَيَجْعَلُهُ مَجْعَلِ مَالِ اللَّهِ،

charge of this property and disposed it in the same manner as Allāh's Messenger ﷺ used to do, and all of you (at that time) knew all about it." Then 'Umar turned towards 'Alī and 'Abbās and said, "You both remember that Abū Bakr disposed it in the way you ('Alī and 'Abbās) have both seen and Allāh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allāh عزَّ وجلَّ caused Abū Bakr to die and I said, 'I am the successor of Allāh's Messenger ﷺ and Abū Bakr.' So, I kept this property in my possession for the first two years of my rule (i.e., caliphate) and I used to dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr used to do; and Allāh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., 'Alī and 'Abbās) came to me, and the claim of you both was one and the same. O 'Abbās! You also came to me. So I told you both that Allāh's Messenger ﷺ said, 'Our property is not inherited, but whatever we leave is to be spent in charity.' Then when I thought that I should better hand over this property to you both. I said to you, 'If you wish I will hand over this property to you both on the condition that you will promise and pledge before Allāh that you will dispose it in the same way as Allāh's Messenger ﷺ and Abū Bakr did and as I have done since the beginning of my caliphate, or else you should not speak to me (about it).' So, both of you said to me, 'Hand it over to us on this condition.' And on this condition I handed it over to you. Do you want me now to give a decision other than that (decision)? By Allāh, with Whose Permission both the heaven and the earth exist, I will never give any decision other than that (decision) till the Hour is established. But if you are unable to

فَعَمِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ حَيَاتَهُ، ثُمَّ تَوَفَّى النَّبِيُّ ﷺ فَقَالَ أَبُو بَكْرٍ: فَأَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ، فَقَبَضَهُ أَبُو بَكْرٍ فَعَمِلَ فِيهِ بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ حِينَئِذٍ. فَأَقْبَلَ عَلَى عَلِيٍّ وَعَبَّاسٍ وَقَالَ: تَذَكَّرَانِ أَنَّ أَبَا بَكْرٍ عَمِلَ فِيهِ كَمَا تَقُولَانِ وَاللَّهِ يَعْلَمُ إِنَّهُ فِيهِ لَصَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ تَوَفَّى اللَّهُ عَزَّ وَجَلَّ أَبَا بَكْرٍ فَقُلْتُ: أَنَا وَلِيُّ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ فَقَبَضْتُهُ سَتَيْنِ مِنْ إِمَارَتِي أَعْمَلُ فِيهِ بِمَا عَمِلَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَاللَّهُ يَعْلَمُ أَنِّي فِيهِ صَادِقٌ بَارٌّ رَاشِدٌ تَابِعٌ لِلْحَقِّ، ثُمَّ جِئْتُمَانِي كِلَاكُمَا، وَكَلِمَتُكُمَا وَاحِدَةٌ، وَأَمْرُكُمَا جَمِيعٌ، فَجِئْتَنِي، يَعْني عَبَّاسًا، فَقُلْتُ لَكُمَا: إِنْ رَسُولُ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا تَرَكْنَا صَدَقَةً»، فَلَمَّا بَدَأَ لِي أَنْ أَدْفَعَهُ إِلَيْكُمَا قُلْتُ: إِنْ شِئْتُمَا دَفَعْتُهُ إِلَيْكُمَا عَلَى أَنْ عَلَيَكُمَا عَهْدُ اللَّهِ وَوَيْثَاقُهُ لَتَعْمَلَانِ فِيهِ بِمَا عَمِلَ فِيهِ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَمَا عَمِلْتُ فِيهِ مُذْ وَلِيتُ، وَإِلَّا فَلَا تُكَلِّمَانِي، فَقُلْتُمَا: أَدْفَعُهُ إِلَيْنَا، بِذَلِكَ دَفَعْتُهُ إِلَيْكُمَا. أَفْتَلْتُمَا نِ مِئِي قَضَاءَ غَيْرِ ذَلِكَ؟ فَوَاللَّهِ الَّذِي بِيَاذِنِهِ تَقُومُ السَّمَاءُ وَالْأَرْضُ لَا أَقْضِي فِيهِ بِقَضَاءَ غَيْرِ ذَلِكَ حَتَّى تَقُومَ السَّاعَةُ، فَإِنْ عَجَزْتُمَا عَنْهُ فَادْفَعَا إِلَيَّ

manage it (i.e., that property), then return it to me, and I will manage on your behalf."

4034. The subnarrator said, "I told 'Urwa bin Az-Zubair of this *Hadīth* and he said, 'Mālik bin Aus has told the truth. I heard 'Aishah رَضِيَ اللهُ عَنْهَا, the wife of the Prophet ﷺ saying, 'The wives of the Prophet ﷺ sent 'Uthmān to Abū Bakr demanding from him their one-eight of the *Fai* which Allāh had granted to His Messenger ﷺ. But I used to oppose them and say to them: Will you not fear Allāh? Don't you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself.' He ﷺ added: The family of Muḥammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.' So, this property (of *Ṣadaqa*) was in the hands of 'Alī who withheld it from 'Abbās and overpowered him. Then it came in the hands of Ḥasan bin 'Alī, then in the hands of Ḥusain bin 'Alī, and then in the hands of 'Alī bin Ḥusain and Ḥasan bin Ḥasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Ḥasan, and it was truly the *Ṣadaqa* of Allāh's Messenger ﷺ."

4035. Narrated رَضِيَ اللهُ عَنْهَا 'Aishah: Fātima عليها السلام and Al-'Abbās came to Abū Bakr claiming their inheritance of the Prophet's land of Fadak and his share from *Khaibar*.

فَأَنَا أَكْفِيكُمْاه. [راجع: ٢٩٠٤]

٤٠٣٤ - قَالَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ عُروَةَ بِنَ الزُّبَيْرِ، فَقَالَ: صَدَقَ مَالِكُ بْنُ أَوْسٍ، أَنَا سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ ثُمْنَهُنَّ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلَا تَتَّقِينَ اللَّهَ؟ أَلَمْ تَعْلَمَنَّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ - يُرِيدُ بِذَلِكَ نَفْسَهُ - إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ». فَانْتَهَى أَزْوَاجُ النَّبِيِّ ﷺ إِلَى مَا أَخْبَرْتُهُنَّ، قَالَ: فَكَانَتْ هَذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَعَهَا عَلِيٌّ عَبَّاسًا فَعَلَبَهُ عَلَيْهَا. ثُمَّ كَانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيٍّ بْنِ حُسَيْنٍ، وَحَسَنِ بْنِ حَسَنِ، كِلَاهُمَا كَانَا يَتَدَاوِلَانِهَا. ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنِ وَهِيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَقًّا.

[انظر: ٦٧٢٧، ٦٧٣٠]

٤٠٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُروَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَالْعَبَّاسُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ

مِيرَاتُهُمَا: أَرْضَهُ مِنْ فَدَكٍ، وَسَهْمَهُ
مِنْ خَيْبَرَ. [راجع: ٣٠٩٢]

4036. Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given as *Ṣadaqa* (in charity). But the family of Muḥammad ﷺ can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Messenger (ﷺ) rather than to my own kith and kin."

(15) CHAPTER. The killing of Ka'b bin Al-Ashraf.

٤٠٣٦ - فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ». وَاللَّهِ لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي.
[راجع: ٣٠٩٣]

(١٥) بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ

4037. Narrated Jābir bin 'Abdullāh رضي الله عنه said "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e., to deceive Ka'b)." The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e., Muḥammad ﷺ) demands *Ṣadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allāh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two). Ka'b said "Yes (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to

٤٠٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: فَأَذِنْ لِي أَنْ أَقُولَ شَيْئًا، قَالَ: «قُلْ». فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَانَا وَإِنِّي قَدْ أَتَيْتَكَ أَسْتَسْلِفُكَ، قَالَ: وَأَيْضًا وَاللَّهِ لَتَمْلُئَنَّهُ. قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسَلِفَنَا وَسَقًا أَوْ وَسْقَيْنِ - وَحَدَّثَنَا عَمْرُو غَيْرَ مَرَّةٍ فَلَمْ يَذْكُرْ: وَسَقًا أَوْ وَسْقَيْنِ، فَقُلْتُ لَهُ: فِيهِ وَسَقًا أَوْ

me.” They said, “How can we mortgage our women to you and you are the most handsome of the Arabs?” Ka’b said, “Then mortgage your sons to me.” They said, “How can we mortgage our sons to you? Later they would be abused by the people’s saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muḥammad bin Maslama and his companion promised Ka’b that they, or he (Muḥammad bin Maslama) would return to him. He came to Ka’b at night along with Ka’b’s foster brother (milk suckling brother), Abū Nā’ila. Ka’b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka’b replied, “None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā’ila have come.” His wife said, “I hear a voice as if blood is dropping from him.” Ka’b said, “They are none but my brother Muḥammad bin Maslama and my foster (milk suckling) brother Abu Nā’ila. A generous man should respond to a call at night, even if invited to be killed.” Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū ‘Abs bin Jabr, Al-Ḥārith bin Aūs and ‘Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka’b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him.” The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, “I will let you smell his head.” Ka’b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka’b replied, “I have got the best Arab

وَسَقِينِ؟ فَقَالَ: أَرَى فِيهِ: وَسَقًا أَوْ
وَسَقَيْنِ - فَقَالَ: نَعَمْ، ارْهُونِي،
قَالُوا: أَيُّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهُونِي
نِسَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا
وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهُونِي
أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا
فَيُسَبُّ أَحَدُهُمْ. فَيَقَالُ: رُهِنَ بَوَسْتِي
أَوْ وَسَقِينِ؟ هَذَا عَارٌ عَلَيْنَا، وَلَكِنَّا
نَرْهَنُكَ اللَّأَمَةَ. قَالَ سُفْيَانُ: يَعْنِي
السَّلَاحَ، فَوَاعَدَهُ أَنْ يَأْتِيَهُ فَجَاءَهُ لَيْلًا
وَمَعَهُ أَبُو نَائِلَةَ وَهُوَ أَخُو كَتَبٍ مِنَ
الرِّضَاةِ فَدَعَاهُمُ إِلَى الْحِصْنِ فَتَزَلَّ
إِلَيْهِمْ فَقَالَتْ لَهُ امْرَأَتُهُ: أَتَيْنَ تَخْرُجُ
هَذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ
بْنِ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، وَقَالَ غَيْرُ
عَمْرٍو: قَالَتْ: أَسْمَعُ صَوْتًا كَأَنَّهُ
يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي
مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو
نَائِلَةَ. إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ
بَلِيلٍ لَأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ
ابْنَ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، قِيلَ لِسُفْيَانَ:
سَمَاهُمْ عَمْرٍو؟ قَالَ: سَمَى بَعْضُهُمْ،
قَالَ عَمْرٍو: جَاءَ مَعَهُ بَرَجْلَيْنِ وَقَالَ
غَيْرُ عَمْرٍو: أَبُو عَنَسٍ بْنُ جَبْرِ،
وَالْحَارِثُ بْنُ أَوْسٍ، وَعَبَادُ بْنُ بَشِيرٍ.
قَالَ عَمْرٍو: جَاءَ مَعَهُ بَرَجْلَيْنِ فَقَالَ:
إِذَا مَا جَاءَ فَلْنِي قَائِلٌ بِشَعْرِهِ فَأَشْمُهُ
فَإِذَا رَأَيْتُمُونِي اسْتَمَكَنْتُ مِنْ رَأْسِهِ

women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet ﷺ and informed him.

(16) CHAPTER. The killing of Abū Rāfi', 'Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Ḥijāz.

Az-Zuhri said, "He (Abū Rāfi') was killed after Ka'b bin Al-Ashraf."

4038. Narrated Al-Barā' bin 'Azib رضي الله عنه: Allāh's Messenger ﷺ sent a group of men to Abū Rāfi'. So, 'Abdullāh bin 'Atik entered his house at night, while he (Abū Rāfi') was sleeping, and killed him.

[See *Ḥadīth* No. 4039).

4039. Narrated Al-Barā' bin 'Azib رضي الله عنه: Allāh's Messenger ﷺ sent some men from the Anṣār to (kill) the Jew Abū Rāfi', and appointed 'Abdullāh bin 'Atik as their leader. Abū Rāfi' used to hurt Allāh's

فَدُونَكُمْ فَاضْرِبُوهُ، وَقَالَ مَرَّةً: ثُمَّ أُشْمِكُمْ. فَزَلَّ إِلَيْهِمْ مُتَوَشِّحاً وَهُوَ يَنْفَحُ مِنْهُ رِيحَ الطَّيِّبِ فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحاً أَيْ أَطْيَبَ. وَقَالَ غَيْرُ عَمْرٍو: قَالَ عِنْدِي أَعْطَرَ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ، قَالَ عَمْرٍو: فَقَالَ: أَتَأْذَنُ لِي أَنْ أَشْمَ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ، ثُمَّ أَشْمَ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمَكَنَ مِنْهُ قَالَ: دُونَكُمْ، فَفَقَلُّوهُ، ثُمَّ أَتَوْا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

(١٦) بَابُ قَتْلِ أَبِي رَافِعٍ عَبْدِ اللَّهِ بْنِ أَبِي الْحَقِيقِ، وَيُقَالُ: سَلَامُ بْنُ أَبِي الْحَقِيقِ. كَانَ بِخَيْبَرَ وَيُقَالُ: فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ

وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الْأَشْرَفِ.

٤٠٣٨ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطاً إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلاً وَهُوَ نَائِمٌ فَفَقَلَّهُ. [راجع: ٣٠٢٢]

٤٠٣٩ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ

Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullāh (bin 'Atīk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So, 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's servants) addressing him saying, "O Allāh's slave! Enter if you wish, for I want to close the gate." 'Abdullāh added in his story, "So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi' for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, 'O Abū Rāfi'!' Abū Rāfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abū Rāfi'?' He said, 'Woe to your mother! A man in my house has hit me with a

البراء بن عازب قال: بعث رسول الله ﷺ إلى أبي رافع اليهودي رجلاً من الأنصار فأمر عليهم عبد الله بن عتيك. وكان أبو رافع يؤذي رسول الله ﷺ ويعين عليه، وكان في حصن له بأرض الحجاز، فلما دنوا منه وقد غربت الشمس وراح الناس يسرحهم، فقال عبد الله لأصحابه: اجلسوا مكانكم، فإنني منطلق ومُتَلَطِّفُ للبواب لعلِّي أن أدخل. فأقبل حتى دنا من الباب، ثم تقاع بثوبه كأنه يقضي حاجة، وقد دخل الناس فهتف به البواب: يا عبد الله، إن كنت تريد أن تدخل فادخل، فإنني أريد أن أغلق الباب. فدخلت فكمنت فلما دخل الناس أغلق الباب ثم علّق الأغلاق على ود، قال: فقمْتُ إلى الأقاليد فأخذتها ففتحت الباب وكان أبو رافع يُسمّر عنده وكان في علالي له. فلما ذهب عنه أهل سمره صعدت إليه فجعلت كلماً فتحت باباً أغلقت علي من داخل، قلت: إن القوم نذروا بي لم يخلصوا إليّ حتى أقتله، فأنتهيت إليه، فإذا هو في بيت مظلم وسط عياله لا أدري أين هو من البيت. فقلت: يا أبا رافع، فقال: من هذا؟ فأهويت نحو الصوت فأضربه ضربة بالسيف

sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfi', the merchant of Hījāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfi.' So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg'. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

وَأَنَا دَهَشْتُ فَمَا أَغْنَيْتُ شَيْئاً، وَصَاحَ فَخَرَجْتُ مِنَ الْبَيْتِ فَأَمَكْتُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: مَا هَذَا الصَّوْتُ يَا أَبَا رَافِعٍ! فَقَالَ: لَأَمَكُ الْوَيْلُ إِنَّ رَجُلًا فِي الْبَيْتِ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبْهُ ضَرْبَةً أَنْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ صَبِيبَ السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الْأَبْوَابَ بَابًا بَابًا، حَتَّى انْتَهَيْتُ إِلَى دَرَجَةِ لَهُ فَوَضَعْتُ رِجْلِي وَأَنَا أَرَى أَنِّي قَدْ انْتَهَيْتُ إِلَى الْأَرْضِ فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ فَانْكَسَرَتْ سَاقِي فَعَصَبْتُهَا بِعِمَامَةٍ ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ، فَقُلْتُ: لَا أَخْرُجُ اللَّيْلَةَ حَتَّى أَعْلَمَ أَقْتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيكُ قَامَ النَّاعِي عَلَى السُّورِ فَقَالَ: أَنْعِي أَبَا رَافِعٍ تَاجِرَ أَهْلِ الْحِجَازِ. فَانْطَلَقْتُ إِلَى أَصْحَابِي فَقُلْتُ النَّجَاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ. فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقَالَ لِي: «ابْسُطْ رِجْلَكَ»، فَبَسَطْتُ رِجْلِي فَمَسَحَهَا فَكَأَنَّهَا لَمْ أَشْتَكِهَا قَطُّ. [راجع: ٣٠٢٢]

4040. Narrated Al-Barā' رضي الله عنه: Allāh's Messenger ﷺ sent 'Abdullāh bin 'Atik and 'Abdullāh bin 'Utba with a group of men to Abū Rāfi' (to kill him). They proceeded till they approached his castle, whereupon 'Abdullāh bin 'Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullāh said later on, "I played a

٤٠٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ: حَدَّثَنَا شُرَيْحٌ هُوَ ابْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ

trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfi' by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abū Rāfi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O Abū Rāfi'?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my

سَلَّمَ إِلَى أَبِي رَافِعَ عَبْدِ اللَّهِ بْنِ عَتِيكَ، وَعَبْدُ اللَّهِ بْنُ عَتَبَةَ فِي نَاسٍ مَعَهُمْ فَانْظَلَفُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ. فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ عَتِيكَ: امْكُثُوا أَنْتُمْ حَتَّى أَنْطَلِقَ أَنَا فَاَنْظُرْ، قَالَ: فَتَأَلَّفْتُ أَنْ أَدْخَلَ الْحِصْنَ فَفَقَدُوا جِمَاراً لَهُمْ قَالَ فَخَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ، قَالَ: فَخَشِيتُ أَنْ أُعْرِفَ، فَعَظِيتُ رَأْسِي وَرِجْلِي كَأَنِّي أَقْضِي حَاجَةً ثُمَّ نَادَى صَاحِبُ الْبَابِ: مَنْ أَرَادَ أَنْ يَدْخَلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ فِي مَرْبِطِ جِمَارٍ عِنْدَ بَابِ الْحِصْنِ، فَتَعَسَّوْا عِنْدَ أَبِي رَافِعٍ وَتَحَدَّثُوا حَتَّى ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ. فَلَمَّا هَدَأَتِ الْأَصْوَاتُ وَلَا أَسْمَعُ حَرَكَةً خَرَجْتُ، قَالَ: وَرَأَيْتُ صَاحِبَ الْبَابِ حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ فِي كُوَّةٍ فَأَخَذْتُهُ فَفَتَحْتُ بِهِ بَابَ الْحِصْنِ. قَالَ: قُلْتُ: إِنْ نَذَرَ بِي الْقَوْمُ انْطَلَقْتُ عَلَى مَهَلٍ. ثُمَّ عَمَدْتُ إِلَى أَبْوَابِ بُيُوتِهِمْ فَعَلَقْتُهَا عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعِدْتُ إِلَى أَبِي رَافِعٍ فِي سَلَمٍ فَإِذَا الْبَيْتُ مُظْلِمٌ قَدْ طَوَى سِرَاجُهُ فَلَمْ أَدْرِ أَيْنَ الرَّجُلُ؟ قُلْتُ: يَا أَبَا رَافِعٍ، قَالَ: مَنْ هَذَا؟ قَالَ: فَعَمَدْتُ نَحْوَ الصَّوْتِ فَأَضْرَبْتُهُ وَصَاحَ، فَلَمْ تُغْنِ شَيْئاً. قَالَ: ثُمَّ جِئْتُ كَأَنِّي أَعِيثُهُ،

leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfi') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfi'. I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

فَقُلْتُ: مَا لَكَ يَا أَبَا رَافِعٍ؟ وَغَيَّرْتُ صَوْتِي. فَقَالَ: أَلَا أُعْجِبُكَ؟ لَا مَكَّ الْوَيْلُ، دَخَلَ عَلَيَّ رَجُلٌ فَضَرَبَنِي بِالسَّيْفِ، قَالَ: فَعَمَدْتُ لَهُ أَيْضًا فَأَضْرِبُهُ أُخْرَى فَلَمْ تُغْنِ شَيْئًا، فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ: ثُمَّ جِئْتُ وَغَيَّرْتُ صَوْتِي كَهَيْئَةِ الْمُغِيثِ، فَإِذَا هُوَ مُسْتَلْتِي عَلَى ظَهْرِهِ فَأَضْعُ السَّيْفَ فِي بَطْنِهِ ثُمَّ أَنْكَفَى عَلَيْهِ حَتَّى سَمِعْتُ صَوْتَ الْعَظْمِ ثُمَّ خَرَجْتُ دَهْشًا حَتَّى أَتَيْتُ السَّلَامَ أُرِيدُ أَنْ أَنْزَلَ فَأَسْقَطَ مِنْهُ فَاِنْخَلَعْتُ رَجُلِي فَعَصَبْتُهَا ثُمَّ أَتَيْتُ أَصْحَابِي أَحْجَلُ. فَقُلْتُ لَهُمْ: انْطَلِقُوا فَبَشِّرُوا رَسُولَ اللَّهِ ﷺ فَإِنِّي لَا أَبْرُحُ حَتَّى أَسْمَعَ النَّاعِيَةَ. فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ صَعِدَ النَّاعِيَةُ، فَقَالَ: أَنْعَى أَبَا رَافِعٍ، قَالَ: فَقُمْتُ أَمْشِي، مَا بِي قَلْبَةً، فَأَذْرَكْتُ أَصْحَابِي قَبْلَ أَنْ يَأْتُوا النَّبِيَّ ﷺ فَبَشَّرْتُهُ. [راجع: ٣٠٢٢]

(17) CHAPTER. The *Ghazwā* of Uḥud⁽¹⁾.

And the Statement of Allāh تعالى:

"And (remember) when you (O Muḥammad ﷺ) left your household in the morning to post the believers at their stations for battle, (of Uḥud). And Allāh is All-Hearer, All-Knower." (V.3:121)

Also the Statement of Allāh تعالى:-

(١٧) بَابُ غَزْوَةِ أُحُدٍ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ ثُبُوءَ الْمُؤْمِنِينَ مُقْعِدًا لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ﴾ [آل عمران: ١٢١] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ

(1) (Ch. 17) Uḥud is a well-known mountain in Al-Madīna where the battle took place in the month of *Shawwāl* in the 3rd year of *Hijrah* between Muslims and Quraish *Mushrikūn*.

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (wrong-doers, polytheists). And that Allāh may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *Aṣ-Ṣābirūn* (the patient)? You did indeed wish for death (*Ash-Shahadah* – martyrdom) before you met it. Now you have seen it openly with your own eyes.” (V.3:139-143)

And His Statement :

“And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allāh is Most Gracious to the believers.” (V.3:152)

And His Statement :

“Think not of those as dead who are killed in the Way of Allāh ...” (V.3:169)

4041. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا : On the day of the battle of Uhūd, the Prophet ﷺ said, “This is Jibrīl (Gabriel) holding the head of his horse and equipped with war weapons.”

4042. Narrated ‘Uqba bin ‘Āmir : Allāh’s Messenger ﷺ offered the funeral prayers of

مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِثْلُهُ وَتِلْكَ الْأَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَجِّصَ اللَّهُ الَّذِينَ ءَامَنُوا وَيَمْحَقَ الْكَافِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصَّادِقِينَ ﴿١٤٢﴾ وَلَقَدْ كُنْتُمْ تَمَتُّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَقَوْلُهُ: ﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ تَحُسُّونَهُمْ﴾ تَسْأَلُونَهُمْ قِتْلًا الْآيَةِ إِلَى قَوْلِهِ: ﴿وَاللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ﴾ [آل عمران: ١٣٩-١٤٣] وَقَوْلُهُ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الْآيَةِ [آل عمران: ١٥٢].

٤٠٤١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا عَبْدُ الْوَهَّابِ، حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ: «هَذَا جِبْرِيلُ آخِذٌ بِرَأْسِ فَرَسِهِ عَلَيْهِ أَدَاةُ الْحَرْبِ». [راجع: ٣٩٩٥]

٤٠٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

the martyrs of the battle of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be *Al-Haud* (i.e., tank - *Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." The narrator added, "That was the last look which I cast on Allāh's Messenger ﷺ."

الرَّحِيم: أَخْبَرَنَا زَكْرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَّوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلَى أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ كَالْمَوْدَعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ قَرِطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنْ مَوَّعِدْكُمْ الْحَوْضُ، وَإِنِّي لَا نَظْرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافُسُوهَا». قَالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٤٤]

4043. Narrated Al-Barā' رضي الله عنه: We faced *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] on that day (of the battle of Uhud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullāh (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullāh bin Jubair said, "The Prophet ﷺ had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they

٤٠٤٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ وَأَجْلَسَ النَّبِيُّ ﷺ جَيْشًا مِنَ الرُّمَاءِ، وَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ وَقَالَ: «لَا تَبْرَحُوا، إِنْ رَأَيْتُمُونَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا، وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعِينُونَا». فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سَوْقِهِنَّ، قَدْ بَدَتْ خَلَائِلُهُنَّ فَأَخَذُوا يَقُولُونَ: الْغَنِيمَةُ الْغَنِيمَةُ، فَقَالَ عَبْدُ اللَّهِ ابْنُ جُبَيْرٍ: عَهْدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لَا تَبْرَحُوا فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ

refused (to stay there), (Allāh) confused them so that they could not know where to go, and they suffered seventy casualties. Abū Sufyān ascended a high place and said, "Is Muḥammad (ﷺ) present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Abū Quhāfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abū Sufyān said, "Is the son of Al-Khaṭṭāb amongst the people?" He then added, "All these people have been killed, for, were they alive, they would have replied." On that, 'Umar could not help saying, "You are a liar, O enemy of Allāh! Allāh has kept what will make you unhappy." Abū Sufyān said, "High may be Hubal!"⁽¹⁾ On that the Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" He said, "Say: Allāh is More High and More Majestic!" Abū Sufyān said, "We have (the idol) Al-'Uzza, whereas you have no 'Uzza!" The Prophet ﷺ said (to his Companions), "Reply to him." They asked, "What may we say?" The Prophet ﷺ said, "Say: Allāh is our *Maulā* (Helper) and you have no *Maulā* (helper)." Abū Sufyān said, "(This) day compensates for our loss at Badr and (in) the battle (the victory) is always undecided and shared in turns by the belligerents. You will see some of your dead men mutilated, but neither did I urge this action, nor am I sorry for it."

4044. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: Some people took wine in the morning of the day of Uhūd and were then killed as martyrs.

4045. Narrated Sa'd bin Ibrāhīm: A meal

وَجُوهُهُمْ فَأَصِيبَ سَبْعُونَ قَتِيلًا
وَأَشْرَفَ أَبُو سُفْيَانَ فَقَالَ: أَفِي الْقَوْمِ
مُحَمَّدٌ؟ فَقَالَ: «لَا تُجِيبُوهُ»، فَقَالَ:
أَفِي الْقَوْمِ ابْنُ أَبِي قُحَافَةَ؟ قَالَ: «لَا
تُجِيبُوهُ»، فَقَالَ: أَفِي الْقَوْمِ ابْنُ
الْخَطَّابِ؟ فَقَالَ: إِنَّ هَؤُلَاءِ قَتِلُوا،
فَلَوْ كَانُوا أَحْيَاءَ لَأَجَابُوا، فَلَمْ يَمْلِكْ
عَمْرُ نَفْسُهُ، فَقَالَ لَهُ: كَذَبْتَ يَا عَدُوَّ
اللَّهِ، أَتَبْقَى اللَّهُ عَلَيْكَ مَا يُحْزِنُكَ، قَالَ
أَبُو سُفْيَانَ: اأَعْلَى هُبَلُ، فَقَالَ النَّبِيُّ
ﷺ: «أَجِيبُوهُ»، قَالُوا: مَا نَقُولُ؟
قَالَ: «قُولُوا: اللَّهُ أَعْلَى وَأَجَلُّ»، قَالَ
أَبُو سُفْيَانَ: لَنَا الْعُرَى وَلَا عُرَى
لَكُمْ، فَقَالَ النَّبِيُّ ﷺ: «أَجِيبُوهُ»،
قَالُوا: مَا نَقُولُ؟ قَالَ: «قُولُوا: اللَّهُ
مَوْلَانَا وَلَا مَوْلَى لَكُمْ». قَالَ أَبُو
سُفْيَانَ: يَوْمَ بَيْتِ بَدْرٍ وَالْحَرْبِ
سِجَالٌ. وَتَجِدُونَ مِثْلَهُ لَمْ أَمُرْ بِهَا وَلَمْ
تَسْؤُنِي. [راجع: ٣٠٣٩]

٤٠٤٤ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو، عَنْ
جَابِرٍ قَالَ: اصْطَبَحَ الْحَمَرُ يَوْمَ أُحُدٍ
نَاسٌ ثُمَّ قَتِلُوا شُهَدَاءَ. [راجع: ٢٨١٥]
٤٠٤٥ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا

(1) (H. 4043) *Hubal* was one of their idols.

was brought to 'Abdur-Raḥmān bin 'Aūf while he was observing fast. He said, "Muṣ'ab bin 'Umair was martyred, and he was better than I; yet he was shrouded in a *Burda* (i.e., a sheet) so that, if his head was covered, his feet became bare, and if his feet were covered, his head became bare." 'Abdur-Raḥmān added, "Ḥamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life." 'Abdur-Raḥmān then started weeping so much that he left the food.

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: أَخْبَرَنَا شُعْبَةُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ إِبْرَاهِيمَ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ أَتَى بِطَعَامٍ وَكَانَ صَائِمًا فَقَالَ: قُتِلَ مُضْعَبُ بْنُ عُمَيْرٍ وَهُوَ خَيْرٌ مِنِّي، كُنْفَنَ فِي بُرْدَةٍ إِنْ غُطِّيَ رَأْسُهُ بَدَتْ رِجْلَاهُ، وَإِنْ غُطِّيَ رِجْلَاهُ بَدَا رَأْسُهُ. وَأَرَاهُ قَالَ: وَقُتِلَ حَمْزَةُ وَهُوَ خَيْرٌ مِنِّي ثُمَّ بُسِطَ لَنَا مِنَ الدُّنْيَا مَا بَسِطَ، أَوْ قَالَ: أُعْطِينَا مِنَ الدُّنْيَا مَا أُعْطِينَا وَقَدْ خَشِينَا أَنْ نَكُونَ حَسَنَاتُنَا عُجِّلَتْ لَنَا، ثُمَّ جَعَلَ يَبْكِي حَتَّى تَرَكَ الطَّعَامَ.

[راجع: ١٢٧٤]

4046. Narrated Jābir bin 'Abdullāh رضي الله عنه: On the day (of the battle) of Uḥud, a man came to the Prophet ﷺ and said, "Can you tell me where I will be if I should get martyred?" The Prophet ﷺ replied, "In Paradise." The man threw away some dates he was carrying in his hand, and fought till he was martyred.

٤٠٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَوْمَ أُحُدٍ: أَرَأَيْتَ إِنْ قُتِلْتُ فَأَيْنَ أَنَا؟ قَالَ: «فِي الْجَنَّةِ». فَأَلْقَى تَمَرَاتٍ فِي يَدِهِ، ثُمَّ قَاتَلَ حَتَّى قُتِلَ.

4047. Narrated Khabbāb bin Al-Aratt رضي الله عنه: We emigrated in the company of Allāh's Messenger ﷺ, seeking Allāh's Pleasure. So our reward became due and sure with Allāh. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Muṣ'ab bin 'Umair who was martyred on the day (of the battle) of Uḥud, and did not leave anything except a *Namira* (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet

٤٠٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ شَقِيقٍ، عَنْ خَبَّابِ بْنِ الْأَرَتِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ نَبْتَغِي وَجْهَ اللَّهِ، فَوَجِبَ أَجْرُنَا عَلَى اللَّهِ. وَمِنَّا مَنْ مَضَى أَوْ ذَهَبَ لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا، كَانَ مِنْهُمْ: مُضْعَبُ بْنُ عُمَيْرٍ قُتِلَ يَوْمَ أُحُدٍ لَمْ

with it, his head became bare. So the Prophet ﷺ said to us, "Cover his head with it and put some *Idhkhir* (i.e., a kind of grass) over his feet" or said, "throw *Idhkhir* over his feet." But some amongst us have got the fruits of their labour ripened, and they are collecting them.

4048. Narrated Anas رضي الله عنه: His uncle (Anas bin An-Naḍr) was absent from the battle of Badr and he said, "I was absent from the first battle of the Prophet ﷺ (i.e., the battle of Badr), and if Allāh should let me participate in (a battle) with the Prophet ﷺ, Allāh will see how valiantly I will fight." So he encountered the day of (the battle of) Uhud. The Muslims fled and he said, "O Allāh! I appeal to You to excuse for what these people (i.e., the Muslims) have done, and I am clear from what *Al-Mushrikūn* have done." Then he went forward with his sword and met Sa'd bin Mu'ādh (fleeing), and asked him, "Where are you going, O Sa'd? I am smelling the aroma of Paradise before Uhud." Then he proceeded on and was martyred. Nobody was able to recognize him till his sister recognized him by a mole on his body, or by the tips of his fingers. He had over 80 wounds caused by stabbing, striking or shooting with arrows.

4049. Narrated Zaid bin Thābit رضي الله عنه: When we wrote the Qur'ān, I missed one of the Verses of *Sūrat Al-Aḥzāb* which I used to hear Allāh's Messenger ﷺ reciting. Then we searched for it and found it with *Khuzaima bin Thābit Al-Anṣārī*. The Verse was:

"Among the believers are men who have

بَتَرُكَ إِلَّا نَمِرَةً، كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غُطِّيَ بِهَا رِجْلَاهُ خَرَجَ رَأْسُهُ. فَقَالَ لَنَا النَّبِيُّ ﷺ: «عَطُّوا بِهَا رَأْسَهُ وَاجْعَلُوا عَلَى رِجْلِهِ الْإِذْخِيرَ، أَوْ قَالَ: أَلْقُوا عَلَى رِجْلِهِ مِنَ الْإِذْخِيرِ». وَمِنَّا مَنْ أَتْنَعَتْ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا. [راجع: ١٢٧٦]

٤٠٤٨ - أَخْبَرَنَا حَسَّانُ بْنُ حَسَّانٍ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ غَابَ عَنْ بَدْرٍ فَقَالَ: غِبْتُ عَنْ أَوَّلِ قِتَالِ النَّبِيِّ ﷺ، لِيَنْ أَشْهَدَنِي اللَّهُ مَعَ النَّبِيِّ ﷺ لِيرِيَنَّ اللَّهُ مَا أُجِدُّ، فَلَقِيَنِي يَوْمَ أُحُدٍ فَهَزَمَ النَّاسُ فَقَالَ: اللَّهُمَّ إِنِّي أَعْتَذِرُ إِلَيْكَ مِمَّا صَنَعَ هَؤُلَاءِ، يَغْنِي الْمُسْلِمِينَ، وَأَبْرَأُ إِلَيْكَ مِمَّا جَاءَ بِهِ الْمُشْرِكُونَ. فَتَقَدَّمَ بِسَيْفِهِ فَلَقِيَنِي سَعْدُ بْنُ مُعَاذٍ فَقَالَ: أَتَيْنَ يَا سَعْدُ؟ إِنِّي أُجِدُّ رِيحَ الْجَنَّةِ دُونَ أُحُدٍ، فَمَضَى فَقُتِلَ فَمَا عُرِفَ حَتَّى عَرَفَتْهُ أُخْتُهُ بِشَامَةِ أَوْ بِنَانِهِ وَبِهِ بَضْعٌ وَثَمَانُونَ مِنْ طَعْنَةٍ وَضَرْبَةٍ وَرُمِيَةٍ بِسَهْمٍ. [راجع: ٢٨٠٥]

٤٠٤٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا ابْنُ شِهَابٍ: أَخْبَرَنِي خَارِجَةُ بْنُ زَيْدِ ابْنِ ثَابِتٍ: أَنَّهُ سَمِعَ زَيْدَ ابْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: فَقَدْتُ آيَةً مِنَ الْأَخْزَابِ حِينَ

been true to their covenant with Allāh [i.e., they had gone out for *Jihād* (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allāh (i.e., they have been martyred), and some of them are still waiting..." (V.33:23)

So we wrote this in its place in the Qur'an.

4050. Narrated Zaid bin Thābit رضي الله عنه: When the Prophet ﷺ set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet ﷺ were divided into two groups. One group said, "We will fight them (i.e., the enemy)," and the other group said, "We will not fight them." So there came the Divine Revelation:

"Then what is the matter with you that you are divided into two parties about the hypocrites? Allāh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

On that, the Prophet ﷺ said, "That is Ṭaiba (i.e., the city of Al-Madina), it clears out the sins or clears one from his sins as the fire expels out the impurities of silver."

(18) CHAPTER: "When two parties from among you were about to lose heart, but Allāh was their *Walī* (Protector and Supporter)." (V.3:122)

4051. Narrated Jābir رضي الله عنه: This Verse:

"When two parties from among you were about to lose heart..." was revealed in our connection, i.e., Banī Salama and Banī Hāritha and I would not have liked that, if it was not revealed, for Allāh said:

"...But Allāh was their *Walī* (Protector

نَسَخْنَا الْمُضْحَفَ، كُنْتُ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقْرَأُهَا. فَالْتَمَسْنَاهَا فَوَجَدْنَاهَا مَعَ خُزَيْمَةَ بْنِ ثَابِتِ الْأَنْصَارِيِّ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَنْ قَضَىٰ نَجْبَهُ وَمِنْهُمْ مَنْ يَنْظُرُ﴾ فَأَلْحَقْنَاهَا فِي سُورَتِهَا فِي الْمُضْحَفِ. [راجع: ٢٨٠٧]

٤٠٥٠ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ يَزِيدَ، يُحَدِّثُ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا خَرَجَ النَّبِيُّ ﷺ إِلَى غَزْوَةِ أُحُدٍ رَجَعَ نَاسٌ مِمَّنْ خَرَجَ مَعَهُ وَكَانَ أَصْحَابُ النَّبِيِّ ﷺ فِرَقَتَيْنِ: فِرْقَةٌ تَقُولُ: نُقَاتِلُهُمْ، وَفِرْقَةٌ تَقُولُ: لَا نُقَاتِلُهُمْ، فَنَزَلَتْ ﴿فَمَا لَكُمْ فِي الْأَيْتِيفِينَ فَرَقَيْتُمْ إِنَّهُمْ أَبْرَأَتُمْ إِلَهُكُمْ﴾ وَقَالَ: «إِنَّهَا طَيِّبَةٌ تَنْفِي الذُّنُوبَ كَمَا تَنْفِي النَّارُ حَبْتَ الْفِضَّةِ». [راجع: ١٨٨٤]

(١٨) بَابُ ﴿إِذْ مَتَّ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا وَاللَّهُ وَلِيُّهُمَا﴾ الْآيَةُ
[آل عمران: ١٢٢]

٤٠٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ، حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِيْنَا ﴿إِذْ مَتَّ طَائِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا﴾ بَنِي سَلَمَةَ

and Supporter)...” (V.3:122)

وَبَنِي حَارِثَةَ وَمَا أَحَبُّ أَنَّهَا لَمْ تَتَزَلْ
وَاللَّهُ يَقُولُ: ﴿وَاللَّهُ وَلِيُّهَا﴾. [انظر:

[٤٥٥٨

4052. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said to me, “Have you got married O Jābir?” I replied, “Yes.” He asked “What, a virgin or a matron?” I replied, “(Not a virgin) but a matron.” He said, “Why did you not marry a young girl who would have fondled with you?” I replied, “O Allāh's Messenger! My father was martyred on the day (of the battle) of Uḥud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them.” The Prophet ﷺ said, “You have done the right thing.”

٤٠٥٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا
سُفْيَانُ: أَخْبَرَنَا عَمْرُو، عَنْ جَابِرٍ
قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَلْ
نَكَحْتَ يَا جَابِرُ؟» قُلْتُ: نَعَمْ، قَالَ:
«مَاذَا؟ أَكَبْرًا أَمْ ثَيِّبًا؟» قُلْتُ: لَا بَلْ
ثَيِّبًا، قَالَ: «فَهَلَّا جَارِيَةً تُلَاعِبُكَ؟»
قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ أَبِي قُتِلَ يَوْمَ
أُحُدٍ وَتَرَكَ تِسْعَ بَنَاتٍ كُنَّ لِي تَسْعَ
أَخَوَاتٍ فَكَّرِهْتُ أَنْ أَجْمَعَ إِلَيْهِنَّ
جَارِيَةً خَرَقَاءَ مِثْلَهُنَّ وَلَكِنْ امْرَأَةً
تَمْسُطُهُنَّ وَتَقُومُ عَلَيْهِنَّ، قَالَ:
«أَصَبْتَ». [راجع: ٤٤٣]

4053. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُ that his father was martyred on the day (of the battle) of Uḥud and was in debt and left six (orphan) daughters. Jābir added, “When the season of plucking the dates came, I went to Allāh's Messenger ﷺ and said, “You know that my father was martyred on the day (of the battle) of Uḥud, and he was heavily in debt, and I would like that the creditors should see you.” The Prophet ﷺ said, “Go and pile every kind of dates separately.” I did so and called him (the Prophet ﷺ). When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, “(O Jābir), call your companions (i.e., the creditors).” Then he kept on measuring (and giving) to the

٤٠٥٣ - حَدَّثَنِي أَحْمَدُ بْنُ أَبِي
سُرَيْجٍ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى:
حَدَّثَنَا شَيْبَانُ، عَنْ فِرَاسٍ، عَنِ
السَّعْبِيِّ قَالَ: حَدَّثَنِي جَابِرُ بْنُ عَبْدِ
اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ أَبَاهُ اسْتُشْهِدَ
يَوْمَ أُحُدٍ وَتَرَكَ عَلَيْهِ دَيْنًا وَتَرَكَ سِتَّ
بَنَاتٍ. فَلَمَّا حَضَرَ جِذَاذُ النَّحْلِ قَالَ:
أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقُلْتُ: قَدْ
عَلِمْتُ أَنَّ وَالِدِي قَدْ اسْتُشْهِدَ يَوْمَ
أُحُدٍ وَتَرَكَ دَيْنًا كَثِيرًا، وَإِنِّي أَحِبُّ أَنْ
يَرَكَ الْغُرَمَاءُ، فَقَالَ: «اذْهَبْ فَيَبْدُرْ
كُلَّ تَمَرٍ عَلَى نَاجِيَةٍ»، فَقَعَلْتُ ثُمَّ
دَعَوْتُهُ فَلَمَّا نَظَرُوا إِلَيْهِ كَانَتْهُمْ أَغْرُوا

creditors (their due) till Allāh paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allāh had paid the debts of my father. But Allāh saved all the heaps (of dates), so that when I looked at the heap where the Prophet ﷺ had been sitting, it seemed as if not a single date had been taken away thereof."

4054. Narrated Sa'd bin Abī Waqqāṣ رضي الله عنه: I saw Allāh's Messenger ﷺ on the day (of the battle) of Uhud accompanied by two men fighting on his behalf. They were dressed in white and were fighting with extreme bravery, I had never seen them before, nor did I see them later on.

[It is said that they were angel Jibril (Gabriel) and angel Mikāel (Michael)].

4055. Narrated Sa'd bin Abī Waqqāṣ رضي الله عنه: The Prophet ﷺ took out a quiver (of arrows) for me on the day (of the battle) of Uhud and said, "Throw (arrows)! Let my father and mother be sacrificed for you."⁽¹⁾

4056. Narrated Sa'd رضي الله عنه: Allāh's Messenger ﷺ mentioned both his father and

بي تلك الساعة، فلما رأى ما يَصْنَعُونَ أطافَ حَوْلَ أعْظَمِهَا يَبْدِرًا ثَلَاثَ مَرَّاتٍ ثُمَّ جَلَسَ عَلَيْهِ ثُمَّ قَالَ: «ادْعُ لَكَ أَصْحَابَكَ» فما زَالَ يَكْبِلُ لَهُمْ حَتَّى أَدَّى اللَّهُ عَنْ وَالِدِي أَمَانَةً وَأَنَا أَرْضَى أَنْ يُؤَدِّيَ اللَّهُ أَمَانَةَ وَالِدِي وَلَا أَرْجِعَ إِلَى أَخَوَاتِي بِتَمْرَةٍ. فَسَلَّمَ اللَّهُ الْبَيَادِرَ كُلَّهَا وَحَتَّى إِنِّي أَنْظُرُ إِلَى الْبَيْدَرِ الَّذِي كَانَ عَلَيْهِ النَّبِيُّ ﷺ كَأَنَّهَا لَمْ تَنْقُصْ تَمْرَةً وَاحِدَةً. [راجع: ٢١٢٧]

٤٠٥٤ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ أُحُدٍ وَمَعَهُ رَجُلَانِ يُقَاتِلَانِ عَنْهُ عَلَيْهِمَا ثِيَابٌ بَيْضٌ كَأَشَدَّ الْقِتَالِ مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

[انظر: ٥٨٢٦]

٤٠٥٥ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمٍ السَّعْدِيُّ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: نَثَلَ لِي النَّبِيُّ ﷺ كِنَانَتَهُ يَوْمَ أُحُدٍ فَقَالَ: «ارْمِ فِدَاكَ أَبِي وَأُمِّي».

[راجع: ٣٧٢٥]

٤٠٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

(1) (H. 4055) By saying so, the Prophet ﷺ expressed his satisfaction.

mother for me on the day of the battle of Uhud.

4057. Narrated Ibn Al-Musaiyab : Sa'd bin Abi Waqqāṣ رَضِيَ اللَّهُ عَنْهُمَا said, "Allāh's Messenger ﷺ mentioned both his father and mother for me on the day (of the battle) of Uhud." He meant when the Prophet ﷺ said (to Sa'd) while the latter was fighting. "Let my father and mother be sacrificed for you!"

4058. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ : I have never heard the Prophet ﷺ mentioning both his father and mother for anybody other than Sa'd.

4059. Narrated 'Alī رَضِيَ اللَّهُ عَنْهُ : I have never heard the Prophet ﷺ mentioning his father and mother for anybody other than Sa'd bin Mālik, (i.e., Sa'd bin Abi Waqqāṣ). I heard him saying on the day of Uhud, "O Sa'd, throw (arrows)! Let my father and mother be sacrificed for you!"

4060, 4061. Narrated Mu'tamir's father: 'Uthmān said that on the day (of the battle) of Uhud, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

يَحْيَى، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ يَوْمَ أُحُدٍ. [راجع: ٣٧٢٥]

٤٠٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَحْيَى، عَنِ ابْنِ الْمُسَيَّبِ أَنَّهُ قَالَ: قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ: جَمَعَ لِي رَسُولُ اللَّهِ ﷺ يَوْمَ أُحُدٍ أَبَوَيْهِ كِلَاهُمَا، يُرِيدُ حِينَ قَالَ: «فِدَاكَ أَبِي وَأُمِّي» وَهُوَ يُقَاتِلُ. [راجع: ٣٧٢٥]

٤٠٥٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا مُسَعَّرٌ، عَنْ سَعْدٍ، عَنِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبَوَيْهِ لِأَحَدٍ غَيْرِ سَعْدٍ. [راجع: ٢٩٠٥]

٤٠٥٩ - حَدَّثَنَا بَسْرَةُ بْنُ صَفْوَانَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَا سَمِعْتُ النَّبِيَّ ﷺ يَجْمَعُ أَبَوَيْهِ لِأَحَدٍ إِلَّا لِسَعْدِ بْنِ مَالِكٍ، فَإِنِّي سَمِعْتُهُ يَقُولُ يَوْمَ أُحُدٍ: «يَا سَعْدُ ازِمْ فِدَاكَ أَبِي وَأُمِّي».

[راجع: ٢٩٠٥]

٤٠٦٠، ٤٠٦١ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، عَنْ مُعْتَمِرٍ، عَنْ أَبِيهِ قَالَ: زَعَمَ أَبُو عُثْمَانَ أَنَّهُ لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي تِلْكَ الْأَيَّامِ الَّذِي يُقَاتِلُ

4062. Narrated As-Sā'ib bin Yazīd : I have been in the company of 'Abdur-Raḥmān bin 'Aūf, Ṭalḥa bin 'Ubaidullāh, Al-Miqdād and Sa'd رضي الله عنهم , and I heard none of them narrating anything from the Prophet ﷺ but Ṭalḥa, whom I heard narrating about the day (of the battle) of Uḥud.

4063. Narrated Qais : I saw Ṭalḥa's paralyzed hand with which he had protected the Prophet ﷺ on the day (of the battle) of Uḥud.

4064. Narrated Anas رضي الله عنه : When it was the day (of the battle) of Uḥud, the people left the Prophet ﷺ while Abū Ṭalḥa was in front of the Prophet ﷺ shielding him with his leather shield. Abū Ṭalḥa was a skillful archer who used to shoot strongly. He broke two or three arrow bows on that day. If a man carrying a quiver full of arrows passed by, the Prophet ﷺ would say (to him), "Put (scatter) its contents for Abū Ṭalḥa." The Prophet ﷺ would raise his head to look at the enemy, whereupon Abū Ṭalḥa would say, "Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck." I saw 'Āishah, the daughter of Abū Bakr, and Umm Sulaim rolling up their dresses so that I

فِيهِنَّ غَيْرُ طَلْحَةَ وَسَعْدٍ، عَنْ حَدِيثِهِمَا. [راجع: ٣٧٢٢، ٣٧٢٣]

٤٠٦٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ مُحَمَّدِ بْنِ يُوسُفَ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: صَحِبْتُ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ وَطَلْحَةَ بْنَ عُبَيْدِ اللَّهِ وَالْمِقْدَادَ وَسَعْدًا رَضِيَ اللَّهُ عَنْهُمْ، فَمَا سَمِعْتُ أَحَدًا مِنْهُمْ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ إِلَّا أَنِّي سَمِعْتُ طَلْحَةَ يُحَدِّثُ عَنْ يَوْمِ أُحُدٍ. [راجع: ٢٨٢٤]

٤٠٦٣ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ شَلَاءَ وَقَى بِهَا النَّبِيَّ ﷺ يَوْمَ أُحُدٍ.

[راجع: ٣٧٢٤]

٤٠٦٤ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ أُحُدٍ انْهَزَمَ النَّاسُ عَنِ النَّبِيِّ ﷺ وَأَبُو طَلْحَةَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ مُجَوَّبٌ عَلَيْهِ بِحِجَافَةٍ لَهُ، وَكَانَ أَبُو طَلْحَةَ رَجُلًا رَامِيًا شَدِيدَ النَّزْعِ كَسَرَ يَوْمَئِذٍ قَوْسَيْنِ أَوْ ثَلَاثًا، وَكَانَ الرَّجُلُ يَمُرُّ مَعَهُ بِجَعْبَةٍ مِنَ الثَّبَلِ فَيَقُولُ: «اتْرُهَا لِأَبِي طَلْحَةَ»، قَالَ: وَيُسْرِفُ النَّبِيُّ ﷺ يَنْظُرُ إِلَى الْقَوْمِ فَيَقُولُ أَبُو طَلْحَةَ: أَبَايَ أَنْتَ وَأُمِّي لَا تُسْرِفُ

saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Ṭalḥa's hand twice or thrice (on that day).

يُصَبِّكُ سَهْمٌ مِنْ سِيْهَامِ الْقَوْمِ، نَحْرِي دُونَ نَحْرِكَ. وَلَقَدْ رَأَيْتُ عَائِشَةَ بَنَتْ أَبِي بَكْرٍ وَأُمَّ سُلَيْمٍ وَإِنَّهُمَا الْمُشْمِرَتَانِ أَرَى خَدَمَ سُوقِهِمَا تُنْقِرَانِ الْقِرْبَ عَلَى مَثُونِهِمَا تُفَرِّغَانِي فِي أَفْوَاهِ الْقَوْمِ ثُمَّ تَرْجِعَانِ فَتَمْلَأَانِي ثُمَّ تَجِيئَانِ فَتُفَرِّغَانِي فِي أَفْوَاهِ الْقَوْمِ. وَلَقَدْ وَقَعَ السَّيْفُ مِنْ يَدِ أَبِي طَلْحَةَ إِثْمًا مَرَّتَيْنِ وَإِثْمًا ثَلَاثًا. [راجع: ٢٨٨٠]

4065. Narrated 'Āishah رضي الله عنها: When it was the day (of the battle) of Uhud, *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. Then Satan; Allāh's Curse be upon him, cried loudly, "O Allāh's worshippers, beware of what is behind!" On that, the front files of the (Muslim) forces turned their backs and started fighting with the back files. Hudhaifa looked, and on seeing his father Al-Yamān, he shouted, "O Allāh's worshippers, my father, my father!" But by Allāh, they did not stop till they killed him. Hudhaifa said, "May Allāh forgive you." [The subnarrator, 'Urwa, said, "By Allāh, Hudhaifa continued asking Allāh's Forgiveness for the killers of his father till he met Allāh عزَّ وجلَّ (i.e., died)."]

٤٠٦٥ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا كَانَ يَوْمُ أُحُدٍ هَزَمَ الْمُشْرِكُونَ فَصَرَخَ إِبْلِيسُ لَعْنَةُ اللَّهِ عَلَيْهِ: أَيُّ عِبَادَ اللَّهِ أَخْرَأَكُمْ، فَرَجَعَتْ أَوْلَاهُمْ فَاجْتَلَدَتْ هِيَ وَأَخْرَأَهُمْ فَبَصُرَ حُذَيْفَةُ فَإِذَا هُوَ بِأَبِيهِ الْيَمَانِ فَقَالَ: أَيُّ عِبَادَ اللَّهِ، أَبِي أَبِي، قَالَ: قَالَتْ: فَوَاللَّهِ مَا اخْتَجَزُوا حَتَّى قَتَلُوهُ، فَقَالَ حُذَيْفَةُ: يَغْفِرُ اللَّهُ لَكُمْ، قَالَ عُرْوَةُ: فَوَاللَّهِ مَا زَالَتْ فِي حُذَيْفَةَ بَيِّنَةٌ خَيْرٍ حَتَّى لَحِقَ بِاللَّهِ عَزَّ وَجَلَّ. بَصُرْتُ: عَلِمْتُ، مِنَ الْبَصِيرَةِ فِي الْأَمْرِ. وَأَبْصَرْتُ مِنْ بَصَرِ الْعَيْنِ. وَيُقَالُ: بَصُرْتُ وَأَبْصَرْتُ وَاحِدًا. [راجع:

[٣٢٩٠]

(19) CHAPTER. The Statement of Allāh تعالى:
"Those of you who turned back on the day

(١٩) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعَانِ إِنَّمَا

the two hosts met (i.e., the battle of Uḥud) it was *Shaitān* (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allāh, indeed has forgiven them. Surely, Allāh is Oft-Forgiving, Most Forbearing." (V.3:155)

4066. Narrated 'Uthmān bin Mauhab: A man came to perform the *Hajj* to (Allāh's) House. Seeing some people sitting, he said, "Who are these sitting people?" Somebody said, "They are the Quraish people." He said, "Who is the old man?" They said, "Ibn 'Umar." He went to him and said, "I want to ask you about something; will you tell me about it? I ask you with the respect due to the sanctity of this (Sacred) House, do you know that 'Uthmān bin 'Affān fled on the day of Uḥud?" Ibn 'Umar said, "Yes." He said, "Do you know that he (i.e., 'Uthmān) was absent from the (battle of) Badr and did not join it?" Ibn 'Umar said, "Yes." He said, "Do you know that he was absent from *Ar-Ridwān* Pledge (i.e., *Bai'a* - pledge at Ḥudaibīya) and did not witness it?" Ibn 'Umar replied, "Yes." He then said, "*Allāhu Akbar!*" Ibn 'Umar said, "Come along; I will inform you and explain to you what you have asked. As for the flight (of 'Uthmān) on the day (of the battle) of Uḥud, I testify that Allāh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allāh's Messenger ﷺ and she was ill, so the Prophet ﷺ said to him, '(Stay with your sick wife) and you will get a reward, and a share of the booty similar to a man who has fought the (the battle of) Badr.' As for his absence from the *Ar-Ridwān* Pledge, if there had been anybody more respected by the Makkans than 'Uthmān bin 'Affān, the Prophet ﷺ would surely have sent that man instead of 'Uthmān. So, the

أَسْرَزَلَهُمُ الشَّيْطَانُ بِبَعْضِ مَا كَسَبُوا
وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ إِنَّ اللَّهَ عَفُورٌ
كَرِيمٌ ﴿١٥٥﴾ [آل عمران: ١٥٥].

٤٠٦٦ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
أَبُو حَمْرَةَ، عَنْ عُثْمَانَ بْنِ مَوْهَبٍ
قَالَ: جَاءَ رَجُلٌ حَجَّ الْبَيْتِ فَرَأَى
قَوْمًا جُلُوسًا، فَقَالَ: مَنْ هَؤُلَاءِ
الْقَعُودُ؟ قَالَ: هَؤُلَاءِ قُرَيْشٌ، قَالَ:
مَنِ الشَّيْخُ؟ قَالُوا: ابْنُ عُمَرَ، فَأَتَاهُ
فَقَالَ: إِنِّي سَأِلْتُكَ عَنْ شَيْءٍ
أَتَحَدِّثُنِي؟ قَالَ: أَتَشُدُّكَ بِحُرْمَةِ هَذَا
الْبَيْتِ، أَتَعْلَمُ أَنَّ عُثْمَانَ بْنَ عَفَّانَ فَرَّ
يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، قَالَ: فَتَعْلَمُهُ
تَغْيِبَ عَنْ بَدْرٍ فَلَمْ يَشْهَدْهَا؟ قَالَ:
نَعَمْ، قَالَ: فَتَعْلَمُ أَنَّهُ تَخَلَّفَ عَنْ بَيْعَةِ
الرَّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ،
قَالَ: فَكَبَّرَ. قَالَ ابْنُ عُمَرَ: تَعَالَى
لَأُخْبِرَكَ وَلَأُبَيِّنَ لَكَ عَمَّا سَأَلْتَنِي عَنْهُ.
أَمَّا فِرَارُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ
عَفَا عَنْهُ. وَأَمَّا تَغْيِيْبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ
تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ
مَرِيضَةً، فَقَالَ لَهُ النَّبِيُّ ﷺ: «إِنَّ لَكَ
أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ».
وَأَمَّا تَغْيِيْبُهُ عَنْ بَيْعَةِ الرَّضْوَانِ فَإِنَّهُ لَوْ
كَانَ أَحَدٌ أَعَزَّ بِطَنْ مَكَّةَ مِنْ عُثْمَانَ
بْنِ عَفَّانَ لَبَعَثَهُ مَكَانَهُ فَبَعَثَ عُثْمَانَ

Prophet sent him (i.e., 'Uthmān to Makkah) and *Ar-Ridwān* Pledge took place after 'Uthmān had gone to Makkah. The Prophet ﷺ raised his right hand saying, 'This is the hand of 'Uthmān,' and clapped it over his other hand and said, This is for 'Uthmān.' Ibn 'Umar then said (to the man), "Go now, after taking this information."

(20) CHAPTER. (Allāh's Statement):-

"(And remember) when you ran away (dreadfully) without even casting a side glance at anyone (up to) all that you do." (V.3:153)

4067. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The Prophet ﷺ appointed 'Abdullāh bin Jubair as the commander of the cavalry archers on the day (of the battle) of Uhud. Then they returned defeated, and that is what is referred to by Allāh's Statement:

"...And the Messenger (Muḥammad ﷺ) was in your rear calling you back..." (V.3:153)

(21) CHAPTER. (Allāh's Statement):

"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

4068. Abū Ṭalḥa رضي الله عنه said, "I was amongst those who were overtaken by slumber till my sword fell from my hand on several occasions. The sword fell and I picked it up, and again it fell, and I picked it up."

وكانَ بَيْعَةُ الرُّضْوَانِ بَعْدَمَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ النَّبِيُّ ﷺ يَدُهُ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ» فَضَرَبَ بِهَا عَلَى يَدِهِ. فَقَالَ: «هَذِهِ لِعُثْمَانَ»، اذْهَبْ بِهَذَا الْآنَ مَعَكَ. [راجع: ٣١٣٠]

(٢٠) بَابُ إِذْ تُصِيدُونَ وَلَا تَكُونُوا عَلَى أَحَدٍ إِلَى قَوْلِهِ ﴿يَمَّا تَصِيدُونَ﴾ [آل عمران: ١٥٣] تُصِيدُونَ: تَذْهَبُونَ، أَضْعَدَ وَصَعِدَ فَوْقَ الْبَيْتِ.

٤٠٦٧ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَعَلَ النَّبِيُّ ﷺ عَلَى الرَّجَالِ يَوْمَ أُحُدٍ عَبْدُ اللَّهِ ابْنُ جُبَيْرٍ وَأَقْبَلُوا مِنْهُمْ مِيزِينَ فَذَلِكَ: (إِذْ يَدْعُوهُمْ الرُّسُولُ فِي أَخْرَافِهِمْ). [راجع: ٣٠٣٩]

(٢١) بَابُ ﴿ثُمَّ أَنْزَلَ عَلَيْكُم مِّن بَدْدٍ مِّنْ أَمَنَةٍ نَّشَأَ﴾ [آل عمران: ١٥٤]

٤٠٦٨ - وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَبِي طَلْحَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ فِيمَنْ تَغَشَّاهُ النَّعَاسُ يَوْمَ أُحُدٍ، حَتَّى سَقَطَ سَيْفِي مِنْ يَدِي مِرَارًا، يَسْقُطُ وَآخِذُهُ، وَيَسْقُطُ فَآخِذُهُ. [انظر: ٤٥٦٢]

(22) CHAPTER. (Allāh's Statement) :

"Not for you (O Muḥammad ﷺ, but for Allāh) is the decision; whether He turns in mercy to (pardon) them or punishes them; verily, they are the *Zalimūn* (polytheists, and wrong-doers, disobedients)." (V.3:128)

Anas (bin Mālik) said, "On the day (of the battle) of Uhud, the face of the Prophet ﷺ was wounded, and he said, 'How can a nation who injured their Prophet's face be successful?' Then the following Verse was revealed:

'Not for you (O Muḥammad ﷺ) is the decision...' (V.3:128)

4069. Narrated Sālim's father that he heard Allāh's Messenger ﷺ, when raising his head from bowing of the first *Rak'a* of the *Fajr* prayer, saying, "O Allāh! Curse so-and-so and so-and-so and so-and-so", after he had said, "Allāh hears him who sends his praises to Him. Our Lord, all the praises are for you!" So Allāh عزَّ وجلَّ revealed:

"Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed the *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

4070. Sālim bin 'Abdullāh said, "Allāh's Messenger ﷺ used to invoke evil upon Safwān bin Umaiyya, Suhail bin 'Amr and Al-Ḥārith bin Hishām. So the Verse was revealed:-

'Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed *Zalimūn* (polytheists, disobedients and wrong-doers)." (V.3:128)

(٢٢) بَابُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ أَوْ يَتُوبَ عَلَيْهِمْ أَوْ يُعَذِّبُهُمْ فَلَا إِلَهَ إِلَّا اللَّهُ﴾

قَالَ حُمَيْدٌ وَثَابِتٌ، عَنْ أَنَسٍ: شَجَّ النَّبِيُّ ﷺ يَوْمَ أُحُدٍ فَقَالَ: كَيْفَ يُفْلِحُ قَوْمٌ شَجَّوْا نَبِيَّهُمْ؟ فَتَرَلْتُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ [آل عمران: ١٢٨].

٤٠٦٩ - حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ السُّلَمِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَالِمٌ، عَنْ أَبِيهِ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ مِنَ الرَّكْعَةِ الْآخِرَةِ مِنَ الْفَجْرِ يَقُولُ: «اللَّهُمَّ الْعَنِ فُلَانًا وَفُلَانًا وَفُلَانًا»، بَعْدَمَا يَقُولُ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، رَبَّنَا وَلَكَ الْحَمْدُ»، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ إِلَى قَوْلِهِ: ﴿فَلَا إِلَهَ إِلَّا اللَّهُ﴾. [انظر: ٤٠٧٠،

[٤٥٥٩، ٧٣٤٦]

٤٠٧٠ - وَعَنْ حَنْظَلَةَ بْنِ أَبِي سُفْيَانَ قَالَ: سَمِعْتُ سَالِمَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو عَلَى صَفْوَانَ بْنِ أُمَيَّةَ وَسُهَيْلِ بْنِ عَمْرٍو وَالْحَارِثِ بْنِ هِشَامٍ فَتَرَلْتُ ﴿لَيْسَ لَكَ مِنَ الْأَمْرِ شَيْءٌ﴾ إِلَى قَوْلِهِ:

﴿فَإِنَّهُمْ ظَلِمُوا﴾ [آل عمران: ١٢٨].

[راجع: ٤٠٦٩]

(٢٣) بَابُ ذِكْرِ أُمِّ سَلَيْطٍ

(23) CHAPTER. Narration regarding Umm Salīṭ.

4071. Narrated Tha'laba bin Abī Mālik: 'Umar bin Al-Khaṭṭab رَضِيَ اللَّهُ عَنْهُ distributed woollen clothes amongst some women of Al-Madīna, and a nice woollen garment remained. Some of those who were sitting with him said, "O chief of the believers! Give it to the daughter of Allāh's Messenger ﷺ who is with you," and by that, they meant Umm Kulthūm, the daughter of 'Alī. 'Umar said, "Umm Salīṭ has got more right than she." Umm Salīṭ was amongst those *Anṣārī* women who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ. 'Umar added, "She (Umm Salīṭ) used to carry the filled water-skins for us on the day (of the battle) of Uhud."

٤٠٧١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُوسُفَ، عَنْ ابْنِ شِهَابٍ، وَقَالَ ثَعْلَبَةُ بْنُ أَبِي مَالِكٍ: إِنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَسَمَ مَرُوطًا بَيْنَ نِسَاءٍ مِنْ نِسَاءِ أَهْلِ الْمَدِينَةِ فَبَقِيَ مِنْهَا مِرْطٌ جَيِّدٌ، فَقَالَ لَهُ بَعْضُ مَنْ عِنْدَهُ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْطِ هَذَا بِنْتَ رَسُولِ اللَّهِ ﷺ الَّتِي عِنْدَكَ، يُرِيدُونَ أُمَّ كُلْثُومَ بِنْتَ عَلِيٍّ، فَقَالَ عُمَرُ: أُمُّ سَلَيْطٍ أَحَقُّ بِهِ مِنْهَا - وَأُمُّ سَلَيْطٍ مِنْ نِسَاءِ الْأَنْصَارِ مِمَّنْ بَايَعَ رَسُولَ اللَّهِ ﷺ - قَالَ عُمَرُ: فَإِنَّهَا كَانَتْ تُزْفِرُ لَنَا الْقِرْبَ يَوْمَ أُحُدٍ.

[راجع: ٢٨٨١]

(24) CHAPTER. The martyrdom of Ḥamza bin 'Abdul-Muṭṭalib رَضِيَ اللَّهُ عَنْهُ.

(٢٤) بَابُ قَتْلِ حَمْزَةَ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

4072. Narrated Ja'far bin 'Amr bin Umaiyya: I went out with 'Ubaidullāh bin 'Adī Al-Khiyār. When we reached Ḥimṣ (i.e., a town in Syria), 'Ubaidullāh bin 'Adī said (to me), "Would you like to see Waḥshī so that we may ask him about the killing of Ḥamza?" I replied, "Yes." Waḥshī used to live in Ḥimṣ. We enquired about him and somebody said to us, "He is there in the shade of his palace, as if he looked like a full water-skin." So, we went up to him, and when we were at a short distance from him,

٤٠٧٢ - حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ جَعْفَرِ بْنِ عَمْرٍو ابْنِ أُمَيَّةَ قَالَ: خَرَجْتُ مَعَ عُبَيْدِ اللَّهِ بْنِ عَدِيٍّ بْنِ الْخِيَارِ، فَلَمَّا قَدِمْنَا حِمَصَ، قَالَ لِي

we greeted him and he greeted us in return. 'Ubaidullāh was wearing his turban and Waḥshī could not see except his eyes and feet. 'Ubaidullāh said, "O Waḥshī! Do you know me?" Waḥshī looked at him and then said, "No, by Allāh! But I know that 'Adī bin Al-Khiyār married a woman called Umm Qitāl, the daughter of Abū Al-'Īṣ, and she delivered a boy for him at Makkah, and I looked for a wet nurse for that child. (Once) I carried that child along with his mother and then I handed him over to her, and your feet resemble that child's feet." Then 'Ubaidullāh uncovered his face and said (to Waḥshī), "Will you tell us (the story of) the killing of Ḥamza?" Waḥshī replied, "Yes, Ḥamza killed Ṭu'aima bin 'Adī bin Al-Khiyār at Badr (battle) so my master, Jubair bin Muṭ'im said to me, 'If you kill Ḥamza in revenge for my uncle, then you will be set free.'⁽¹⁾ When the people set out (for the battle of Uḥud) in the year of 'Ainain - 'Ainain is a mountain near the mountain of Uḥud, and between it and Uḥud there is a valley - I went out with the people for the battle. When the army aligned for the fight, Sibā' came out and said, 'Is there any (Muslim) to accept my challenge to a duel?' Ḥamza bin 'Abdul-Muṭṭalib came out and said, 'O Sibā', O Ibn Umm Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Messenger ﷺ?" Then Ḥamza attacked and killed him, causing him to be nonextant like the bygone yesterday. I hid myself under a rock, and when he (i.e., Ḥamza) came near me, I threw my spear at him, driving it into his umbilicus so that it came out through his buttocks, causing him to die. When all the people returned to Makkah, I too returned with them. I stayed in (Makkah) till Islām -

عُبَيْدُ اللَّهِ بْنِ عَدِيٍّ: هَلْ لَكَ فِي وَحْشِي نَسْأَلُهُ عَنْ قَتْلِ حَمْزَةَ؟ قُلْتُ: نَعَمْ - وَكَانَ وَحْشِي يَسْكُنُ جِمَصَ - فَسَأَلْنَا عَنْهُ، فَقِيلَ لَنَا: هُوَ ذَاكَ فِي ظِلِّ قَصْرِهِ، كَأَنَّهُ حَيِّثُ، قَالَ: فَجِئْنَا حَتَّى وَقَفْنَا عَلَيْهِ يَسِيرُ فَسَلَّمْنَا، فَرَدَّ السَّلَامَ. قَالَ: وَعُبَيْدُ اللَّهِ مُعْتَجِرٌ بِعِمَامَتِهِ مَا يَرَى وَحْشِي إِلَّا عَيْنَيْهِ وَرِجْلَيْهِ. فَقَالَ عُبَيْدُ اللَّهِ: يَا وَحْشِي، أَتَعْرِفُنِي؟ قَالَ: فَتَنْظُرُ إِلَيْهِ ثُمَّ قَالَ: لَا وَاللَّهِ، إِلَّا أَنِّي أَعْلَمُ أَنَّ عَدِيَّ ابْنَ الْخِيَارِ تَرَوَّجَ امْرَأَةً يُقَالُ لَهَا: أُمُّ قَيْتَالٍ بِنْتُ أَبِي الْعَيْصِ، فَوَلَدَتْ لَهُ غُلَامًا بِمَكَّةَ فَكُنْتُ أَسْتَرْضِعُ لَهُ. فَحَمَلْتُ ذَلِكَ الْغُلَامَ مَعَ أُمِّهِ فَنَاوَلْتُهَا إِيَّاهُ فَلَمَّا أَنِّي نَظَرْتُ إِلَى قَدَمَيْكَ. قَالَ: فَكَشَفَ عُبَيْدُ اللَّهِ عَنْ وَجْهِهِ ثُمَّ قَالَ: أَلَا تُخْبِرُنَا بِقَتْلِ حَمْزَةَ؟ قَالَ: نَعَمْ، إِنَّ حَمْزَةَ قَتَلَ طُعَيْمَةَ بِنَ عَدِيٍّ ابْنَ الْخِيَارِ بَدْرَ، فَقَالَ لِي مَوْلَايَ جُبَيْرُ بْنُ مُطْعِمٍ: إِنَّ قَتَلْتَ حَمْزَةَ بِعَمِّي فَأَنْتَ حُرٌّ، قَالَ: فَلَمَّا أَنْ خَرَجَ النَّاسُ عَامَ عَيْنَيْنِ - وَعَيْنَيْنِ جَبَلٍ بِحِيَالِ أُحُدٍ بَيْنَهُ وَبَيْنَهُ وَادٍ - خَرَجْتُ مَعَ النَّاسِ إِلَى الْقِتَالِ فَلَمَّا اضْطَفُوا لِلْقِتَالِ خَرَجَ سِبَاعٌ فَقَالَ: هَلْ مِنْ مُبَارِرٍ؟ قَالَ: فَخَرَجَ إِلَيْهِ حَمْزَةُ بْنُ

(1) (H. 4072) Waḥshī was then a slave belonging to Jubair.

spread in it (i.e., Makkah). Then I left for Tā'if, and when the people (of Tā'if) sent their messengers to Allāh's Messenger ﷺ, I was told that the Prophet ﷺ did not harm the messengers. So, I too went out with them till I reached Allāh's Messenger ﷺ. When he saw me, he said, 'Are you Wahshī?' I said, 'Yes.' He said, 'Was it you who killed Ḥamza?' I replied, 'What happened is what you have been told of.' He said, 'Can you hide your face from me?' So I went out when Allāh's Messenger ﷺ died,⁽¹⁾ and Musailima Al-Kadhḥāb appeared (claiming to be a prophet). I said, 'I will go out to Musailima so that I may kill him, and make amends for killing Ḥamza. So I went out with the people (to fight Musailima and his followers) and then famous events took place concerning that battle. Suddenly I saw a man (i.e., Musailima) standing near a gap in a wall. He looked like an ash-coloured camel and his hair was dishevelled. So I threw my spear at him, driving it into his chest in between his breasts till it passed out through his shoulders, and then an *Anṣārī* man attacked him and struck him on the head with a sword."

'Abdullāh bin 'Umar said, "A slave girl on the roof of a house عَنْهَا رَضِيَ اللَّهُ عَنْهَا said: 'Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.'"

عَبْدُ الْمُطَّلِبِ فَقَالَ: يَا سِبَاعُ، يَا ابْنَ أُمِّ أَنْمَارٍ مُقْطَعَةُ الْبُظُورِ، أَتَحَادُّ اللَّهَ وَرَسُولَهُ ﷺ؟ قَالَ: ثُمَّ شَدَّ عَلَيْهِ فَكَانَ كَأَمْسِ الذَّاهِبِ قَالَ: وَكَمَنْتُ لِحَمْزَةٍ تَحْتَ صَخْرَةٍ فَلَمَّا دَنَا مِنِّي رَمَيْتُهُ بِحَرْبَتِي فَأَضَعُهَا فِي ثُنْبِهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ وَرِكَيْهِ، قَالَ: فَكَانَ ذَلِكَ الْعَهْدُ بِهِ. فَلَمَّا رَجَعَ النَّاسُ رَجَعْتُ مَعَهُمْ فَأَقَمْتُ بِمَكَّةَ حَتَّى فُتِيَ فِيهَا الْإِسْلَامُ ثُمَّ خَرَجْتُ إِلَى الطَّائِفِ، فَأَرْسَلُوا إِلَى رَسُولِ اللَّهِ ﷺ رُسُلًا فَقِيلَ لِي: إِنَّهُ لَا يَهِيْجُ الرُّسُلَ، قَالَ: فَخَرَجْتُ مَعَهُمْ حَتَّى قَدِمْتُ عَلَى رَسُولِ اللَّهِ ﷺ فَلَمَّا رَأَى قَالَ: «أَنْتَ وَحْشِي؟» قُلْتُ: نَعَمْ، قَالَ: «أَنْتَ قَتَلْتَ حَمْزَةَ»، قُلْتُ: قَدْ كَانَ مِنْ الْأَمْرِ مَا قَدْ بَلَغَكَ، قَالَ: «فَهَلْ تَسْتَطِيعُ أَنْ تُغَيِّبَ وَجْهَكَ عَنِّي»، قَالَ: فَخَرَجْتُ. فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ فَخَرَجَ مُسَيْلِمَةُ الْكَذَّابُ قُلْتُ: لَأَخْرُجَنَّ إِلَى مُسَيْلِمَةَ لَعَلِّي أَقْتُلُهُ فَأُكَافِي بِهِ حَمْزَةَ، قَالَ: فَخَرَجْتُ مَعَ النَّاسِ فَكَانَ مِنْ أَمْرِهِ مَا كَانَ، فَإِذَا رَجُلٌ قَائِمٌ فِي ثَلَمَةٍ جِدَارٍ كَأَنَّهُ جَمَلٌ أَوْرَقٌ نَائِرُ الرَّأْسِ، قَالَ: فَرَمَيْتُهُ بِحَرْبَتِي فَوَضَعْتُهَا بَيْنَ ثَدْيَيْهِ حَتَّى خَرَجَتْ مِنْ بَيْنِ كَتِفَيْهِ، قَالَ: وَوَبَّ

(1) (H. 4072) The Prophet ﷺ did not want to see the man who killed his uncle Ḥamza.

إِلَيْهِ رَجُلٌ مِنَ الْأَنْصَارِ فَضَرَبَهُ بِالسَّيْفِ عَلَى هَامَتِهِ.

قَالَ عَبْدُ اللَّهِ بْنُ الْفَضْلِ: فَأَخْبَرَنِي سُلَيْمَانُ بْنُ يَسَارٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عُمَرَ يَقُولُ: فَقَالَتْ جَارِيَةٌ عَلَى ظَهْرِ بَيْتٍ: وَآ أَمِيرَ الْمُؤْمِنِينَ، قَتَلَهُ الْعَبْدُ الْأَسْوَدُ.

(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uhud.

4073. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ (pointing to his broken canine tooth) said, "Allāh's Wrath has become severe on the people who harmed His Prophet. Allāh's Wrath has become severe on a man who is killed by a Messenger of Allāh in Allāh's Cause."

(٢٥) بَابُ مَا أَصَابَ النَّبِيَّ ﷺ مِنَ الْجِرَاحِ يَوْمَ أُحُدٍ

٤٠٧٣ - حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ فَعَلُوا بِنَبِيِّهِ - يُشِيرُ إِلَى رَبَاعِيَّتِهِ - اَشْتَدَّ غَضَبُ اللَّهِ عَلَى رَجُلٍ يَقْتُلُهُ رَسُولُ اللَّهِ فِي سَبِيلِ اللَّهِ».

4074. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Wrath became severe on him whom the Prophet ﷺ had killed in Allāh's Cause. Allāh's Wrath became severe on the people who caused the face of Allāh's Prophet ﷺ to bleed.

٤٠٧٤ - حَدَّثَنِي مَخْلَدُ بْنُ مَالِكٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأُمَوِيُّ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: اَشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَهُ النَّبِيُّ ﷺ فِي سَبِيلِ اللَّهِ، اَشْتَدَّ غَضَبُ اللَّهِ عَلَى قَوْمٍ دَمَوْا وَجْهَ نَبِيِّ اللَّهِ ﷺ. [انظر: ٤٠٧٦]

4075. Narrated Abū Hāzim that he heard Sahl bin Sa'd being asked about the wounds of Allāh's Messenger ﷺ saying, "By Allāh, I know who washed the wounds of Allāh's Messenger ﷺ and who poured water (for

٤٠٧٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَغْقُوبُ، عَنْ أَبِي حَازِمٍ: أَنَّهُ سَمِعَ سَهْلَ بْنَ سَعْدٍ وَهُوَ يُسْأَلُ عَنْ

washing them), and with what he was treated.” Sahl added, “Fāṭima عليها السلام, the daughter of Allāh’s Messenger ﷺ used to wash the wounds, and ‘Alī bin Abī Ṭālib used to pour water from a shield. When Fāṭima saw that the water aggravated the bleeding, she took a piece of a mat, burnt it, and inserted its ashes into the wound so that the blood was congealed (and bleeding stopped). His (i.e., the Prophet’s) canine tooth got broken on that day, and his face was wounded, and his helmet was broken on his head.”

جُرِحَ رَسُولُ اللَّهِ ﷺ فَقَالَ: أَمَا وَاللَّهِ إِنِّي لَا عَرِفُ مَنْ كَانَ يَغْسِلُ جُرْحَ رَسُولِ اللَّهِ ﷺ وَمَنْ كَانَ يَسْكُبُ الْمَاءَ وَبِمَا دُووِي، قَالَ: كَانَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ ﷺ تَغْسِلُهُ، وَعَلَيَّ بْنُ أَبِي طَالِبٍ يَسْكُبُ الْمَاءَ بِالْمِجَنِّ، فَلَمَّا رَأَتْ فَاطِمَةُ أَنَّ الْمَاءَ لَا يَزِيدُ الدَّمَ إِلَّا كَثْرَةً أَخَذَتْ قِطْعَةً مِنْ حَصِيرٍ وَأَحْرَقَتْهَا وَأَلْصَقَتْهَا فَاسْتَمْسَكَ الدَّمُ وَكُسِرَتْ رِبَاعِيَّتُهُ يَوْمَئِذٍ وَجُرِحَ وَجْهُهُ وَكُسِرَتْ الْبَيْضَةُ عَلَى رَأْسِهِ. [راجع: ٢٤٣]

4076. Narrated Ibn ‘Abbās رضي الله عنهم: Allāh’s Wrath gets severe on a person killed by a Prophet, and Allāh’s Wrath became severe on him who had caused the face of Allāh’s Messenger ﷺ to bleed.

٤٠٧٦ - حَدَّثَنِي عُمَرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ، عَنْ عُمَرُو بْنِ دِينَارٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: اشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ قَتَلَ نَبِيًّا، وَاشْتَدَّ غَضَبُ اللَّهِ عَلَى مَنْ دَمَى وَجْهَ رَسُولِ اللَّهِ ﷺ. [راجع: ٤٠٧٤]

(26) CHAPTER. (Allāh’s Statement) :-
“Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ)...” (V.3:172)

(٢٦) بَابُ ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ﴾ [آل عمران: ١٧٢].

4077. Narrated ‘Aishah رضي الله عنها regarding the Holy Verse:

“Those who answered (the Call of) Allāh and the Messenger (Muḥammad ﷺ), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

She said to ‘Urwa, “O my nephew! Your father, Az-Zubair and Abū Bakr were

٤٠٧٧ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ لِلَّذِينَ أَحْسَنُوا مِنْهُمْ وَاتَّقُوا أَجْرٌ عَظِيمٌ﴾ ﷻ قَالَتْ لِعُرْوَةَ: يَا ابْنَ

amongst them [i.e., those who answered (the Call of) Allāh and the Messenger on the day (of the battle of Uḥud)]. When Allāh's Messenger ﷺ suffered what he suffered on the day (of the battle) of Uḥud and *Al-Mushrikūn* (polytheists, pagans, idolaters and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) left, the Prophet ﷺ was afraid that they might return. So he said, 'Who will go on their (i.e., *Mushrikūn*'s) track?' He then selected seventy men from amongst them (for this purpose)." (The subnarrator) added: "Abū Bakr and Az-Zubair were amongst them."

(27) CHAPTER. The Muslims who were killed on the day (of the battle) of Uḥud.

Amongst them were Ḥamza bin 'Abdul-Muṭṭalib, Al-Yamān, An-Naḍr bin Anas and Muṣ'ab bin 'Umais.

4078. Narrated Qatāda: We do not know of any tribe amongst the Arab tribes who had more martyrs than *Al-Anṣār*, and they will have superiority on the Day of Resurrection. Anas bin Mālik told us that seventy from the *Anṣār* were martyred on the day (of the battle) of Uḥud, and seventy (men) on the day (of the battle of) *Bi'r Ma'ūna*, and seventy (men) on the day of Al-Yamāma. Anas added, "The battle of *Bi'r Ma'ūna* took place during the lifetime of Allāh's Messenger ﷺ and the battle of Al-Yamāma, during the caliphate of Abū Bakr, and it was the day when Musailima Al-Kaḍḍhāb was killed."

4079. Narrated Jābir bin 'Abdullāh رضي الله عنه used to shroud

أُختي، كَانَ أَبُوكَ مِنْهُمْ: الزُّبَيْرُ وَأَبُو بَكْرٍ لَمَّا أَصَابَ رَسُولَ اللَّهِ ﷺ مَا أَصَابَ يَوْمَ أُحُدٍ. وَأَنْصَرَفَ الْمُشْرِكُونَ خَافَ أَنْ يَرْجِعُوا، قَالَ: «مَنْ يَذْهَبُ فِي إِيْرِهِمْ؟» فَاتَّذَبَ مِنْهُمْ سَبْعُونَ رَجُلًا، قَالَ: كَانَ فِيهِمْ أَبُو بَكْرٍ وَالزُّبَيْرُ.

(٢٧) بَابُ مَنْ قُتِلَ مِنَ الْمُسْلِمِينَ يَوْمَ أُحُدٍ

مِنْهُمْ: حَمَزَةُ بْنُ عَبْدِ الْمُطَّلِبِ، وَالْيَمَانُ، وَالنَّضْرُ بْنُ أَنَسٍ، وَمُصْعَبُ بْنُ عُمَيْرٍ.

٤٠٧٨ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ قَالَ: مَا نَعْلَمُ حَيًّا مِنْ أَحْيَاءِ الْعَرَبِ أَكْثَرَ شَهِيدًا أَغْرَى يَوْمَ الْقِيَامَةِ مِنَ الْأَنْصَارِ.

قَالَ قَتَادَةُ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّهُ قُتِلَ مِنْهُمْ يَوْمَ أُحُدٍ سَبْعُونَ، وَيَوْمَ بَيْرِ مَعُونَةَ سَبْعُونَ، وَيَوْمَ الْيَمَامَةِ سَبْعُونَ. قَالَ: وَكَانَ بَيْرُ مَعُونَةَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، وَيَوْمَ الْيَمَامَةِ عَلَى عَهْدِ أَبِي بَكْرٍ، وَيَوْمَ مُسَيْلِمَةَ الْكَذَّابِ.

٤٠٧٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

two martyrs of Uhud in one sheet and then say, "Which of them knew the Qur'an more?" When one of the two was pointed out, he would put him first in the grave. Then he said, "I will be a witness on them on the Day of Resurrection." He ordered them to be buried with their blood (on their bodies). Neither was the funeral prayer offered for them, nor were they washed [with a *Ghusl* (a bath by washing of the whole body)]. (See H. 1343, 1344, 1346)

4080. Jābir added, "When my father was martyred, I started weeping and uncovering his face by removing the clothes from it. The Companions of the Prophet ﷺ stopped me from doing so, but the Prophet ﷺ did not stop me. Then the Prophet ﷺ said, '(O Jābir) don't weep over him, for the angels kept on covering him with their wings till his body was carried away (for burial).'"

4081. Narrated Abū Mūsā رضي الله عنه: The Prophet ﷺ said, "I saw in a dream that I moved a sword and its blade got broken, and that symbolized the casualties which the believers suffered on the day (of the battle) of Uhud. Then I moved it again, and it became as perfect as it had been, and that symbolized the Conquest (of Makkah) which Allāh helped us to achieve, and the union of all the believers. I (also) saw cows in the dream, and what Allāh does is always beneficial. Those cows appeared to symbolize the faithful believers (who were martyred) on the day (of the battle) of Uhud."

حَدَّثَنَا اللَّيْثُ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ كَعْبٍ بْنِ مَالِكٍ: أَنَّ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَجْمَعُ بَيْنَ الرَّجُلَيْنِ مِنْ قَتْلَى أَحَدٍ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ يَقُولُ: «أَيُّهُمَا أَكْثَرُ أَخْذًا لِلْقُرْآنِ؟» فَإِذَا أُشِيرَ لَهُ إِلَى أَحَدٍ قَدَّمَهُ فِي اللَّحْدِ وَقَالَ: «أَنَا شَهِيدٌ عَلَى هَؤُلَاءِ يَوْمَ الْقِيَامَةِ»، وَأَمَرَ بِدَفْنِهِمْ بِدِمَائِهِمْ وَلَمْ يُصَلِّ عَلَيْهِمْ وَلَمْ يُغَسِّلُوهُ. [راجع: ١٣٤٣]

٤٠٨٠ - وَقَالَ أَبُو الْوَلِيدِ، عَنْ شُعْبَةَ، عَنِ ابْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا قَالَ: لَمَّا قُتِلَ أَبِي جَعَلْتُ أَبْكِي وَأَكْثِفُ الثَّوْبَ عَنْ وَجْهِهِ، فَجَعَلَ أَصْحَابُ النَّبِيِّ ﷺ يَنْهَوْنِي وَالنَّبِيُّ ﷺ لَمْ يَنْهَ. وَقَالَ النَّبِيُّ ﷺ: «لَا تَبْكِيهِ أَوْ مَا تَبْكِيهِ مَا زَالَتِ الْمَلَائِكَةُ تَنْظُرُهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ». [راجع: ١٢٤٤]

٤٠٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ، أَرَى عَنِ النَّبِيِّ ﷺ قَالَ: رَأَيْتُ فِي رُؤْيَايَ أَنِّي هَزَزْتُ سَيْفًا فَانْقَطَعَ صَدْرُهُ فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أَحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ فَإِذَا هُوَ مَا جَاءَ

بِهِ اللَّهُ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ.
وَرَأَيْتُ فِيهَا بَقْرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ
الْمُؤْمِنُونَ يَوْمَ أُحُدٍ». [راجع: ٣١٢٢]

4082. Narrated Khabbāb رَضِيَ اللَّهُ عَنْهُ: We emigrated with the Prophet ﷺ for Allāh's Cause, so our reward became due with Allāh. Some of us passed away (died) without enjoying anything from their reward, and one of them was Muṣ'ab bin 'Umair who was killed (i.e., martyred) on the day (of the battle) of Uḥud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet ﷺ said to us, "Cover his head with it, and put *Idhkhir* (i.e., a kind of grass) over his feet," or said, "Put some *Idhkhir* over his feet." But some of us have got their fruits ripened, and they are collecting them.

٤٠٨٢ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا الْأَعْمَشُ، عَنْ
شَقِيقٍ، عَنْ خَبَّابٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: هَاجَرْنَا مَعَ النَّبِيِّ ﷺ وَنَحْنُ
نَبْتَغِي وَجْهَ اللَّهِ فَوَجَبَ أَجْرُنَا عَلَى
اللَّهِ، فَمِنَّا مَنْ مَضَى - أَوْ ذَهَبَ - لَمْ
يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا كَانَ مِنْهُمْ
مُضْعَبُ بْنُ عُمَيْرٍ، قُتِلَ يَوْمَ أُحُدٍ وَلَمْ
يَتْرُكْ إِلَّا نَمْرَةً، كُنَّا إِذَا غَطَيْنَا بِهَا
رَأْسَهُ خَرَجَتْ رِجْلَاهُ، وَإِذَا غُطِّيَ بِهَا
رِجْلَاهُ خَرَجَ رَأْسُهُ، فَقَالَ لَنَا النَّبِيُّ
ﷺ: غَطُّوا بِهَا رَأْسَهُ، وَاجْعَلُوا عَلَى
رِجْلَيْهِ الْإِذْخِرَ، أَوْ قَالَ: أَلْفُوا عَلَى
رِجْلَيْهِ مِنَ الْإِذْخِرِ وَمِنَّا مَنْ أُيْتِعَتْ لَهُ
نَمْرَتُهُ فَهُوَ يَهْدُبُهَا. [راجع: ١٢٧٦]

(28) CHAPTER. "Uḥud is a mountain that loves us and is loved by us".

(٢٨) بَابُ أُحُدٍ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ،
قَالَهُ عَبَّاسُ بْنُ سَهْلٍ، عَنْ أَبِي
حُمَيْدٍ عَنِ النَّبِيِّ ﷺ.

4083. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "This is a mountain (Uḥud) that loves us and is loved by us."

٤٠٨٣ - حَدَّثَنِي نَصْرُ بْنُ عَلِيٍّ
قَالَ: أَخْبَرَنِي أَبِي، عَنْ قُرَّةَ بْنِ
خَالِدٍ، عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا رَضِيَ
اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «هَذَا جَبَلٌ
يُحِبُّنَا وَنُحِبُّهُ». [راجع: ٣٧١]

4084. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When the mountain of Uḥud appeared before Allāh's Messenger ﷺ he said, "This

٤٠٨٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ عَمْرِو

is a mountain that loves us and is loved by us. O, Allāh! Ibrāhīm (Abraham) made Makkah a sanctuary, and I have made Al-Madīna (i.e., the area between its two mountains) a sanctuary."

4085. Narrated 'Uqba: One day the Prophet ﷺ went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uḥud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and I am looking at my *Haud* (Tank *Al-Kauthar*) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allāh, I am not afraid that you will worship others besides Allāh after me, but I am afraid that you will compete with each other for (the pleasures of) this world."

(29) CHAPTER. The *Ghazwā* (i.e., battle) of *Ar-Rajī*, *Ri'l*, *Dhakwān* and *Bi'r Ma'ūna* and the narration about (the tribes of) 'Aḍal and Al-Qāra and (the story of) 'Āṣim bin Thābit, *Khubaib* and his companions.

Narrated Ibn Ishāq: 'Āṣim bin 'Umar said, "It (i.e., the *Ghazwā* of *Ar-Rajī*) happened after (the battle of) Uḥud."

4086. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent a *Sariya* of spies and appointed 'Āṣim bin Thābit, the grandfather of 'Āṣim bin 'Umar bin Al-Khaṭṭāb as their leader. So, they set out, and when they

مَوْلَى الْمُطَلِّبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ طَلَعَ لَهُ أُحُدٌ فَقَالَ: «هَذَا جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ، اللَّهُمَّ إِنَّ إِبْرَاهِيمَ حَرَّمَ مَكَّةَ وَإِنِّي حَرَّمْتُ الْمَدِينَةَ مَا بَيْنَ لَابَتَيْهَا».

[راجع: ٣٧١]

٤٠٨٥ - حَدَّثَنِي عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ: أَنَّ النَّبِيَّ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ. ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ فَقَالَ: «إِنِّي فَرَطُ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي لَا أَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي وَاللَّهِ مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخَافُ عَلَيْكُمْ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

(٢٩) بَابُ غَزْوَةِ الرَّجِيعِ، وَرِغْلِ، وَذُكُونِ، وَبِئْرِ مَعُونَةَ، وَحَدِيثُ: عَضَلٍ، وَالْقَارَةِ، وَعَاصِمِ بْنِ ثَابِتٍ، وَخُبَيْبٍ وَأَصْحَابِهِ،

قَالَ ابْنُ إِسْحَاقَ: حَدَّثَنَا عَاصِمُ بْنُ عُمَرَ أَنَّهَا بَعْدَ أُحُدٍ.

٤٠٨٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عَمْرِو

reached (a place) between 'Uṣfān and Makkah, they were mentioned to one of the branch tribes of Banī Ḥudhail called Liḥyān. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āṣim and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madīna. The archers said, "These are the dates of Al-Madīna," and followed their traces till they took them over. When 'Āṣim and his companions were not able to go ahead, they went up a high place, and their pursuers encircled them and said, "You have a covenant and a promise that if you come down to us, we will not kill anyone of you." 'Āṣim said, "As for me, I will never come down on the security of an infidel. O Allāh! Inform Your Prophet (ﷺ) about us." So they fought with them till they killed 'Āṣim along with seven of his companions with arrows, and there remained Khubaib, Zaid and another man to whom they gave a promise and a covenant. So, when the infidels gave them the covenant and promise, they came down. When they captured them, they opened the strings of their arrow bows and tied them with it. The third man who was with them said, "This is the first breach in the covenant," and refused to accompany them. They dragged him and tried to make him accompany them, but he refused, and they killed him. Then they proceeded on taking Khubaib and Zaid till they sold them in Makkah. The sons of Al-Ḥārith bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Ḥārith bin 'Amr on the day (of the battle) of Badr. Khubaib stayed with them for a while as a captive till they decided unanimously to kill him. (At that time) Khubaib borrowed a

بْنِ أَبِي سُفْيَانَ الثَّقَفِيِّ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً عَيْنًا وَأَمَرَ عَلَيْهِمْ عَاصِمَ بْنَ ثَابِتٍ، وَهُوَ جَدُّ عَاصِمِ بْنِ عُمَرَ بْنِ الْخَطَّابِ. فَانْطَلَقُوا حَتَّى إِذَا كَانَ بَيْنَ عُسْفَانَ وَمَكَّةَ ذُكِرُوا لِحَيٍّ مِنْ هَذَا يُقَالُ لَهُمْ: بَنُو لِحْيَانَ فَتَبِعُوهُمْ بِقَرِيبٍ مِنْ مِائَةِ رَامٍ فَاقْتَضَوْا آثَارَهُمْ حَتَّى أَتَوْا مَنَزِلًا نَزَلُوهُ فَوَجَدُوا فِيهِ تَوَى تَمَرٍ تَزَوَّدُوهُ مِنَ الْمَدِينَةِ فَقَالُوا: هَذَا تَمَرٌ يَتَرَبَّ، فَتَبِعُوا آثَارَهُمْ حَتَّى لَحِقُوهُمْ فَلَمَّا انْتَهَى عَاصِمٌ وَأَصْحَابُهُ لَجَّؤُا إِلَى قَدَفٍ وَجَاءَ الْقَوْمُ فَأَحَاطُوا بِهِمْ فَقَالُوا: لَكُمْ الْعَهْدُ وَالْمِيثَاقُ إِنْ نَزَلْتُمْ إِلَيْنَا أَنْ لَا نَقْتُلَ مِنْكُمْ رَجُلًا، فَقَالَ عَاصِمٌ: أَمَّا أَنَا فَلَا أَنْزِلُ فِي ذِمَّةٍ كَافِرٍ، اللَّهُمَّ أَخْبِرْ عَنَّا نَبِيَّكَ، فَقَاتَلُوهُمْ حَتَّى قَتَلُوا عَاصِمًا فِي سَبْعَةِ نَفَرٍ بِالْبَلْبَلِ. وَبَقِيَ خُبَيْبٌ وَزَيْدٌ وَرَجُلٌ آخَرُ فَأَعْظَمُوهُمْ الْعَهْدَ وَالْمِيثَاقَ، فَلَمَّا أَعْظَمُوهُمْ الْعَهْدَ وَالْمِيثَاقَ نَزَلُوا إِلَيْهِمْ فَلَمَّا اسْتَمَكَنُوا مِنْهُمْ حَلَّوْا أَوْتَارَ قَسِيهِمْ فَرَبَطُوهُمْ بِهَا، فَقَالَ الرَّجُلُ الثَّلَاثُ الَّذِي مَعَهُمَا: هَذَا أَوَّلُ الْعَدْرِ فَأَبَى أَنْ يَصْحَبَهُمْ فَجَرَّوهُ وَعَالَجُوهُ عَلَى أَنْ يَصْحَبَهُمْ فَلَمْ يَفْعَلْ فَقَتَلُوهُ، وَانْطَلَقُوا بِخُبَيْبٍ وَزَيْدٍ حَتَّى بَاغَوْهُمَا بِمَكَّةَ فَاشْتَرَى خُبَيْبًا بَنُو الْحَارِثِ بْنِ

razor from one of the daughters of Al-Hārith to shave his pubic hair. She gave it to him. She said later on, "I was heedless of a little baby of mine, who moved towards Khubaib, and when it reached him, he put it on his thigh. When I saw it, I got scared so much that Khubaib noticed my distress while he was carrying the razor in his hand. He said, 'Are you afraid that I will kill it? If Allāh will, I will never do that.'" Later on she used to say, "I have never seen a captive better than Khubaib. Once I saw him eating from a bunch of grapes, although at that time no fruits were available at Makkah, and he was fettered with iron chains, and in fact, it was nothing but food bestowed upon him by Allāh." So, they took him out of the sanctuary (of Makkah) to kill him. He said, "Allow me to offer two *Rak'a* prayer." Then he went to them and said, "Had I not been afraid that you would think I was afraid of death, I would have offered prayer for a longer time." So it was Khubaib who first set the tradition of offering two *Rak'a* prayer before being executed. He then said, "O Allāh! Count them one by one," and added, "When I am being martyred as a Muslim, I do not care in what way I receive my death for Allāh's sake, because this death is in Allāh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Hārith got up and martyred him. The narrator added: The Quraish (infidels) sent some people to 'Ashim in order to bring a part of his body so that his death might be known for certain, for 'Ashim had killed one of their chiefs on the day (of the battle) of Badr. But Allāh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.

عَامِرِ بْنِ نَوْفَلٍ، وَكَانَ خُبَيْبٌ هُوَ قَتَلَ
الْحَارِثَ بْنَ عَامِرٍ يَوْمَ بَدْرٍ فَمَكَتْ
عِنْدَهُمْ أَسِيرًا حَتَّى إِذَا أَجْمَعُوا قَتْلَهُ
اسْتَعَارَ مُوسَى مِنْ بَعْضِ بَنَاتِ
الْحَارِثِ لِيَسْتَحِدَّ بِهَا فَأَعَارَتْهُ، قَالَتْ:
فَعَلَلْتُ عَنْ صَبِيٍّ لِي فَدَرَجَ إِلَيْهِ حَتَّى
أَتَاهُ فَوَضَعَهُ عَلَى فَخْذِهِ فَلَمَّا رَأَيْتُهُ
فَرِعْتُ فَرَعَةً عَرَفَ ذَلِكَ مِنِّي وَفِي يَدِهِ
الْمُوسَى. فَقَالَ: أَتَخْشَيْنَ أَنْ أَقْتُلَهُ؟
مَا كُنْتُ لِأَفْعَلَ ذَلِكَ إِنْ شَاءَ اللَّهُ
تَعَالَى. وَكَانَتْ تَقُولُ: مَا رَأَيْتُ أَسِيرًا
قَطُّ خَيْرًا مِنْ خُبَيْبٍ، لَقَدْ رَأَيْتُهُ يَأْكُلُ
مِنْ قُطْفِ عِنَبٍ، وَمَا بِمَكَّةَ يَوْمَئِذٍ
نَمْرَةٌ، وَإِنَّهُ لَمُوتِقٌ فِي الْحَدِيدِ، وَمَا
كَانَ إِلَّا رِزْقُ رَزَقَهُ اللَّهُ. فَخَرَجُوا بِهِ
مِنَ الْحَرَمِ لِيَقْتُلُوهُ، فَقَالَ: دَعُونِي
أَصِلُّ رَكَعَتَيْنِ، ثُمَّ انْصَرَفَ إِلَيْهِمْ
فَقَالَ: لَوْلَا أَنْ تَرَوْا أَنَّ مَا بِي جَزَعٌ
مِنَ الْمَوْتِ لَرَدْتُمْ. فَكَانَ أَوَّلَ مَنْ
سَنَّ الرُّكَعَتَيْنِ عِنْدَ الْقَتْلِ هُوَ، ثُمَّ
قَالَ: اللَّهُمَّ أَحْصِهِمْ عَدَدًا ثُمَّ قَالَ:
مَا إِنْ أَبَالِي حِينَ أَقْتُلُ مُسْلِمًا
عَلَى أَيِّ شَيْءٍ كَانَ اللَّهُ مُضَرِّعِي
وَذَلِكَ فِي ذَاتِ الْإِلَهِ وَإِنْ يَشَأْ
يُبَارِكُ عَلَى أَوْصَالِ شِلْوٍ مُمَرِّعٍ
ثُمَّ قَامَ إِلَيْهِ عُقْبَةُ بْنُ الْحَارِثِ
فَقَتَلَهُ. وَبَعَثَتْ قُرَيْشٌ إِلَى عَاصِمٍ
لِيُؤْتُوا بِشَيْءٍ مِنْ جَسَدِهِ يَغْرِفُونَهُ،

وكانَ عاصِمٌ قَتَلَ عَظِيماً مِنْ عَظَمَائِهِمْ
يَوْمَ بَدْرٍ فَبَعَثَ اللَّهُ عَلَيْهِ مِثْلَ الظِّلَّةِ مِنْ
الدَّبَرِ فَحَمَّتُهُ مِنْ رُسُلِهِمْ فَلَمْ يَقْدِرُوا
مِنْهُ عَلَى شَيْءٍ. [راجع: ٣٠٤٥]

4087. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: The person who killed Khubaib was Abū Sarwa'a (i.e., 'Uqba bin Al-Hārith).

٤٠٨٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو: سَمِعَ جَابِرًا يَقُولُ: الَّذِي قَتَلَ حُبَيْبًا هُوَ أَبُو سَرْوَعَةَ.

4088. Narrated 'Abdul-'Azīz: Anas رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ sent seventy men, called *Al-Qurrā* for some purpose. The two groups of Banī Sulaim, called Ri'l and Dhakwān, appeared to them near a well called *Bi'r Ma'ūna*. The people (i.e., *Al-Qurrā*) said, 'By Allāh, we have not come to harm you, but we are passing by you on our way to do something for the Prophet ﷺ.' But (the infidels) killed them. The Prophet ﷺ therefore invoked evil upon them for a month during the morning *Ṣalāt* (prayer). That was the beginning of *Al-Qunūt*⁽¹⁾ and we used not to say *Qunūt* before that." A man asked Anas about *Al-Qunūt* saying, "Is it to be said after the bowing (in the *Ṣalāt*) or after finishing the recitation (i.e., before bowing)?" Anas replied, "No, but (it is to be said) after finishing the recitation."

٤٠٨٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَبْعِينَ رَجُلًا لِحَاجَةٍ. يُقَالُ لَهُمْ: الْقُرَاءُ، فَعَرَضَ لَهُمْ حَيَّانٌ مِنْ بَنِي سُلَيْمٍ: رِغْلٌ وَذَكْوَانٌ، عِنْدَ بَيْتٍ يُقَالُ لَهَا: بَيْتُ مَعُونَةَ. فَقَالَ الْقَوْمُ: وَاللَّهِ مَا إِيَّاكُمْ أَرَدْنَا، إِنَّمَا نَحْنُ مُجْتَازُونَ فِي حَاجَةٍ لِلنَّبِيِّ ﷺ فَقَتَلُوهُمْ. فَدَعَا النَّبِيُّ ﷺ عَلَيْهِمْ شَهْرًا فِي صَلَاةِ الْعَدَاةِ وَذَلِكَ بَدْءُ الْفِتْنَةِ وَمَا كُنَّا نَقْنُتُ. قَالَ عَبْدُ الْعَزِيزِ: وَسَأَلَ رَجُلٌ أَنَسًا عَنِ الْفِتْنَةِ، أَبْعَدَ الرُّكُوعِ أَوْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ؟ قَالَ: لَا، بَلْ عِنْدَ فَرَاغٍ مِنَ الْقِرَاءَةِ.

[راجع: ١٠٠١]

4089. Narrated Anas: Allāh's Messenger ﷺ said, *Al-Qunūt* for one month after the posture of bowing, invoking evil upon some Arab tribes.

٤٠٨٩ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسٍ قَالَ: قَتَلَ رَسُولُ اللَّهِ ﷺ شَهْرًا بَعْدَ الرُّكُوعِ

(1) (H. 4088) '*Qunūt*' means invocation in the *Ṣalāt* (prayer).

يَدْعُو عَلَى أَحْيَاءِ مَنْ الْعَرَبِ.

[راجع: ١٠٠١]

4090. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: (The tribes of) Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān asked Allāh's Messenger ﷺ to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the *Anṣār* whom we used to call *Al-Qurrā* in their lifetime. They used to collect wood by daytime and offer *Ṣalāt* (prayer) at night. When they were at the well of Ma'ūna, the infidels killed them by betraying them. When this news reached the Prophet ﷺ, he said *Al-Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the 'Arab tribes, upon Ri'l, Dhakwān, 'Uṣaiyya and Banī Liḥyān. We used to read a verse of the Qur'an revealed in their connection, but later the verse was cancelled. It was: "Convey to our people on our behalf the information that we have met our Lord, and He is pleased with us, and has made us pleased."

(Anas bin Mālik added :) Allāh's Prophet ﷺ said *Qunūt* for one month in the morning *Ṣalāt* (prayer), invoking evil upon some of the Arab tribes (namely), Ri'l, Dhakwān, 'Uṣaiyya, and Banī Liḥyān. (Anas added :) Those seventy *Anṣārī* men were killed at the well of Ma'ūna.

٤٠٩٠ - حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رِغْلًا وَذَكْوَانَ وَعُصَيْيَةً وَبَنِي لِحْيَانَ اسْتَمَدُوا رَسُولَ اللَّهِ ﷺ عَلَى عَدُوٍّ فَأَمَدَهُمْ بِسَبْعِينَ مِنَ الْأَنْصَارِ كُنَّا نُسَمِّيهِمُ الْقُرَّاءَ فِي زَمَانِهِمْ، كَانُوا يَخْتَطِبُونَ بِالنَّهَارِ، وَيُصَلُّونَ بِاللَّيْلِ، حَتَّى كَانُوا بِبَيْتِ مَعُونَةَ قَتَلُوهُمْ وَغَدَرُوا بِهِمْ. فَبَلَغَ النَّبِيُّ ﷺ ذَلِكَ فَكَتَبَتْ شَهْرًا يَدْعُو فِي الصُّبْحِ عَلَى أَحْيَاءِ مَنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذَكْوَانَ وَعُصَيْيَةً وَبَنِي لِحْيَانَ. قَالَ أَنَسٌ: فَقَرَأْنَا فِيهِمْ قُرْآنًا ثُمَّ إِنَّ ذَلِكَ رُفِعَ: بَلَّغُوا عَنَّا قَوْمَنَا أَنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا.

وَعَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ حَدَّثَهُ أَنَّ نَبِيَّ اللَّهِ ﷺ كَتَبَتْ شَهْرًا فِي صَلَاةِ الصُّبْحِ يَدْعُو عَلَى أَحْيَاءِ مَنْ أَحْيَاءِ الْعَرَبِ، عَلَى رِغْلٍ وَذَكْوَانَ وَعُصَيْيَةً وَبَنِي لِحْيَانَ.

زَادَ خَلِيفَةُ: حَدَّثَنَا ابْنُ زُرَيْعٍ، حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسٌ: أَنَّ أَوْلِيكَ السَّبْعِينَ مِنَ الْأَنْصَارِ قَتَلُوا بِبَيْتِ مَعُونَةَ. قُرْآنًا: كِتَابًا، نَحْوَهُ. [راجع: ١٠٠١]

4091. Narrated Anas that the Prophet ﷺ sent his uncle, the brother of Umm Sulaim as the head of seventy riders. The chief of *Al-Mushrikūn*, 'Āmir bin At-Tufail proposed three suggestions (to the Prophet ﷺ) saying, "Choose one of three alternatives :

(1) that the bedouins will be under your command and the towns' people will be under my command ;

(2) or that I will be your successor,

(3) or otherwise I will attack you with two thousand men from Banī *Ghaṭafān*." But 'Āmir was infected with plague in the house of Umm so-and-so. He said, "Shall I stay in the house of a lady from the family of so-and-so after having a (swelled) gland like that she-camel? Get me my horse." So he died on the back of his horse. Then Ḥarām, the brother of Umm Sulaim and a lame man along with another man from so-and-so (tribe) went towards *Al-Mushrikūn* (i.e., the tribe of 'Āmir). Ḥarām said (to his companions), "Stay near to me, for I will go to them. If they (i.e., infidels) should give me protection, you will be near to me, and if they should kill me, then you should go back to your companions. Then Ḥarām went to them and said, "Will you give me protection so as to convey the message of Allāh's Messenger ﷺ?" So, he started talking to them but they signalled to a man (to kill him) and he went behind him and stabbed him (with a spear). He (i.e., Ḥarām) said, "*Allāhu Akbar* ! I have succeeded, by the Lord of the Ka'bah!" The companion of Ḥarām was pursued by the infidels, and then they (i.e., Ḥarām's companions) were all killed except the lame man who was at the top of a mountain. Then Allāh revealed to us a verse that was among the cancelled ones later on. It was : 'We have met our Lord and He is pleased with us and has made us

٤٠٩١ - حَدَّثَنَا مُوسَى بْنُ

إِسْمَاعِيلَ : حَدَّثَنَا هَمَّامٌ ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ قَالَ : حَدَّثَنِي أَنَسٌ أَنَّ النَّبِيَّ ﷺ بَعَثَ خَالَهَ أَخَا أُمِّ سُلَيْمٍ فِي سَبْعِينَ رَاكِبًا وَكَانَ رَئِيسَ الْمُشْرِكِينَ عَامِرُ بْنُ الطُّفَيْلِ خَيْرَ بَيْنِ ثَلَاثِ خِصَالٍ فَقَالَ : يَكُونُ لَكَ أَهْلُ السَّهْلِ وَلِي أَهْلُ الْمَدَرِ ، أَوْ أَكُونُ خَلِيفَتَكَ ، أَوْ أَغْزُوكَ بِأَهْلِ عَطْفَانَ بِالْأَلْفِ وَالْأَلْفِ . فَطَعَنَ عَامِرٌ فِي بَيْتِ أُمِّ فُلَانٍ فَقَالَ : عُذَّةُ كَعْدَةِ الْبَكْرِ فِي بَيْتِ امْرَأَةٍ مِنْ آلِ بَنِي فُلَانٍ ، اثْنُونِي بِفَرَسِي فَمَاتَ عَلَى ظَهْرِ فَرَسِهِ . فَاَنْطَلَقَ حَرَامٌ أَخُو أُمِّ سُلَيْمٍ وَهُوَ رَجُلٌ أَغْرَجٌ ، وَرَجُلٌ مِنْ بَنِي فُلَانٍ قَالَ : كُنَّا قَرِيبًا حَتَّى آتَيْتَهُمْ فَإِنْ آمَنُونِي كُنْتُمْ وَإِنْ قَتَلُونِي آتَيْتُمْ أَصْحَابَكُمْ . فَقَالَ : ائْتُمُونِي أَبْلَغَ رِسَالَةِ رَسُولِ اللَّهِ ﷺ ؟ فَجَعَلَ يُحَدِّثُهُمْ وَأَوْمَأُ إِلَى رَجُلٍ فَأَتَاهُ مِنْ خَلْفِهِ فَطَعَنَهُ ، قَالَ هَمَّامٌ : أَحْبَبُهُ حَتَّى أَنْفَذَهُ بِالرُّمْحِ ، قَالَ : اللَّهُ أَكْبَرُ ، فُزْتُ وَرَبُّ الْكَعْبَةِ . فَلَحِقَ الرَّجُلُ فَقَتَلُوا كُلَّهُمْ غَيْرَ الْأَغْرَجِ كَانَ فِي رَأْسِ جَبَلٍ فَأَنْزَلَ اللَّهُ تَعَالَى عَلَيْنَا ثُمَّ كَانَ مِنَ الْمَشْهُوخِ : إِنَّا قَدْ لَقِينَا رَبَّنَا فَرَضِيَ عَنَّا وَأَرْضَانَا ، فَدَعَا النَّبِيُّ ﷺ عَلَيْهِمْ ثَلَاثِينَ صَبَاحًا ، عَلَى رِغْلٍ وَدُكْوَانٍ

pleased.' (After this event) the Prophet ﷺ invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ri'l, Dhakwān, Banī Liḥyān and Uṣaiyya who disobeyed Allāh and His Messenger ﷺ.

4092. Narrated Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ that when Ḥarām bin Miḥān, his uncle was stabbed on the day (the battle) of *Bi'r Ma'ūna*, he sprinkled his blood over his face and his head this way and then said, "I have succeeded, by the Lord of the Ka'bah."

وَنَبِي لِحْيَانَ وَعُصَيَّةَ الَّذِينَ عَصَوْا اللَّهَ وَرَسُولَهُ ﷺ. [راجع: ١٠٠١]

٤٠٩٢ - حَدَّثَنِي جَبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، قَالَ: حَدَّثَنِي ثُمَامَةُ ابْنُ عَبْدِ اللَّهِ بْنِ أَنَسٍ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: لَمَّا طَعِنَ حَرَامُ بْنُ مِلْحَانَ - وَكَانَ خَالَهُ - يَوْمَ بَيْرِ مَعُونَةَ قَالَ بِالْدَّمِ هَكَذَا فَنَضَحَهُ عَلَى وَجْهِهِ وَرَأْسِهِ، ثُمَّ قَالَ: فُزْتُ وَرَبَّ الْكَعْبَةِ. [راجع: ١٠٠١]

4093. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Abū Bakr asked the Prophet ﷺ to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet ﷺ said to him, "Wait." Abū Bakr said, "O Allāh's Messenger! Do you hope that you will be allowed (to emigrate)?" Allāh's Messenger ﷺ replied, "I hope so." So, Abū Bakr waited for him till one day Allāh's Messenger ﷺ came at noon time and addressed him saying, "Let whoever is present with you, should leave." Abū Bakr said, "None is present but my two daughters." The Prophet ﷺ said, "Do you know that I have been allowed to go out (to emigrate)?" Abū Bakr said, "O Allāh's Messenger, I would like to accompany you." The Prophet ﷺ said, "You will accompany me." Abū Bakr said, "O Allāh's Messenger! I have got two she-camels which I had prepared and kept ready for (our) going out." So, he gave one of the two (she-camels) to the Prophet ﷺ and it was (called) *Al-*

٤٠٩٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ النَّبِيُّ ﷺ أَبُو بَكْرٍ فِي الْخُرُوجِ حِينَ اسْتَدَّ عَلَيْهِ الْأَذَى فَقَالَ لَهُ: «أَقِمَّ»، فَقَالَ: يَا رَسُولَ اللَّهِ، أَتَتَّظِعُ أَنْ يُؤْذَنَ لَكَ؟ فَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «إِنِّي لَأَرْجُو ذَلِكَ»، قَالَتْ: فَانْتَظَرَهُ أَبُو بَكْرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ ذَاتَ يَوْمٍ طُحْرًا فَنَادَاهُ فَقَالَ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمَا ابْنَتَايَ، فَقَالَ: «أَشَعَرْتُ أَنَّهُ قَدْ أُذِنَ لِي فِي الْخُرُوجِ؟» فَقَالَ: يَا رَسُولَ اللَّهِ الصُّحْبَةُ، فَقَالَ النَّبِيُّ ﷺ:

Jad'ā. They both rode and proceeded till they reached the cave at the mountain of *Thaur* where they hid themselves. 'Āmir bin Fuhaira was the slave of 'Abdullāh bin Aṭ-Ṭufail bin Sakhbara, 'Āishah's brother from her mother's side. Abū Bakr had a milch she-camel. 'Āmir used to go with it (i.e., the milch she-camel) in the afternoon and come back to them before noon by setting out towards them in the early morning when it was still dark and then he would take it to the pasture so that none of the shepherds would be aware of his job. When the Prophet ﷺ (and Abū Bakr) went away (from the cave), he (i.e., 'Āmir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madīna. 'Āmir bin Fuhaira was martyred on the day (of the battle) of *Bi'r Ma'ūna*.

Narrated 'Urwa: When those (Muslims) at *Bi'r Ma'ūna* were martyred and 'Amr bin Umaiyya Aq-Ḍamrī was taken prisoner, 'Āmir bin Aṭ-Ṭufail, pointing at a killed person, asked 'Amr, "Who is this?" 'Amr bin Umaiyya said to him, "He is 'Āmir bin Fuhaira." 'Āmir bin Aṭ-Ṭufail said, "I saw him lifted to the sky after he was killed till I saw the sky between him and the earth,"⁽¹⁾ and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet ﷺ and he announced the news of their death saying, "Your companions (of *Bi'r Ma'ūna*) have been killed, and they have asked their Lord saying, 'O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.'" So, Allāh informed them (i.e., the Prophet ﷺ and his Companions) about them (i.e., martyrs of *Bi'r Ma'ūna*). On that day, 'Urwa bin Asma' bin Aṣ-Ṣalt who was one of them, was killed,

«الصُّحْبَةَ». قَالَ: يَا رَسُولَ اللَّهِ، عِنْدِي نَاقَتَانِ، قَدْ كُنْتُ أَعِدُّنُهُمَا لِلخُرُوجِ، فَأَعْطَى النَّبِيَّ ﷺ إِحْدَاهُمَا وَهِيَ الْجَذْعَاءُ فَرَكِبَا فَانْطَلَقَا حَتَّى أَتَيَا الْغَارَ وَهُوَ بِثَوْرِ فَتَوَارَيَا فِيهِ، فَكَانَ عَامِرُ بْنُ فُهَيْرَةَ غُلَامًا لِعَبْدِ اللَّهِ بْنِ الطُّفَيْلِ بْنِ سَخْبَرَةَ أَخُو عَائِشَةَ لَأُمِّهَا، وَكَانَتْ لِأَبِي بَكْرٍ مِئْخَةً، فَكَانَ يَرُوحُ بِهَا وَيَغْدُو عَلَيْهِمْ وَيُضْبِحُ فَيَدْلِجُ إِلَيْهِمَا ثُمَّ يَسْرَحُ فَلَا يَقْطُرُ بِهِ أَحَدٌ مِنَ الرِّعَاءِ. فَلَمَّا خَرَجَ خَرَجَ مَعَهَا يُعْقِبَانِهِ حَتَّى قَدِمَا الْمَدِينَةَ فَقُتِلَ عَامِرُ ابْنُ فُهَيْرَةَ يَوْمَ بَيْرِ مَعُونَةَ. وَعَنْ أَبِي أَسَمَةَ قَالَ: قَالَ لِي هِشَامُ بْنُ عُزْرَةَ: فَأَخْبَرَنِي أَبِي قَالَ: لَمَّا قُتِلَ الَّذِينَ بِبَيْرِ مَعُونَةَ وَأُسِرَ عَمْرُو بْنُ أُمَيَّةَ الضَّمْرِيُّ قَالَ لَهُ عَامِرُ بْنُ الطُّفَيْلِ: مَنْ هَذَا؟ فَأَشَارَ إِلَى قَتِيلٍ، فَقَالَ لَهُ عَمْرُو بْنُ أُمَيَّةَ: هَذَا عَامِرُ بْنُ فُهَيْرَةَ، فَقَالَ: لَقَدْ رَأَيْتُهُ بَعْدَمَا قُتِلَ رُفِعَ إِلَى السَّمَاءِ حَتَّى إِنِّي لَأَنْظُرُ إِلَى السَّمَاءِ بَيْنَهُ وَبَيْنَ الْأَرْضِ. ثُمَّ وُضِعَ فَاتَى النَّبِيَّ ﷺ خَبَرَهُمْ فَنَعَاهُمْ فَقَالَ: «إِنَّ أَصْحَابَكُمْ قَدْ أُصِيبُوا وَإِنَّهُمْ قَدْ سَأَلُوا رَبَّهُمْ فَقَالُوا: رَبَّنَا أَخْبِرْ عَنَّا إِخْوَانَنَا بِمَا رَضِينَا عَنْكَ وَرَضِيتَ عَنَّا»، فَأَخْبَرَهُمْ عَنْهُمْ وَأُصِيبَ فِيهِمْ يَوْمَئِذٍ عُزْرَةُ بْنُ

(1) (H. 4093) The angels hid him from *Al-Mushrikūn*.

and 'Urwa (bin Az-Zubair) was named after 'Urwa bin Asmā' and Mundhir (bin Az-Zubair) was named after Mundhir bin 'Amr (who had also been martyred on that day)."

4094. Narrated Anas رضي الله عنه: The Prophet ﷺ recited *Al-Qunūt* after bowing (i.e., *Ar-Rukū'*) for one month, invoking evil upon (the tribes of) Ri'l and Dhakwān. He used to say, "Uṣaiyya disobeyed Allāh and His Messenger."

4095. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at *Bi'r Ma'ūna*. He invoked evil upon (tribes of) Ri'l, Liḥyān and 'Uṣaiyya who disobeyed Allāh and His Messenger ﷺ. Allāh revealed a Qur'ānic Verse to His Prophet ﷺ regarding those who had been killed, i.e., the Muslims at *Bi'r Ma'ūna*, and we recited the verse till later it was cancelled. (The verse was:) 'Inform our people that we have met our Lord, and He is pleased with us, and we are pleased with Him.'

4096. Narrated 'Āṣim Al-Aḥwal: I asked Anas bin Mālik رضي الله عنه regarding *Al-Qunūt* during the *Ṣalāt* (prayer). Anas replied, "Yes [*Al-Qunūt* was recited by the Prophet ﷺ in the *Ṣalāt* (prayer)]." I asked, "Is it before bowing or after bowing?" Anas replied, "(It was recited) before (bowing)." I said, "So-and-so informed me that you told him that it was recited after bowing." Anas replied, "He

أسماء بن الصلت، فسُمِّيَ عُرْوَةُ بِهِ، وَمُنْذِرُ بْنُ عَمْرِو سُمِّيَ بِهِ مُنْذِرًا. [راجع: ٤٧٦]

٤٠٩٤ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي مَجْلَزٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَتَلَ النَّبِيُّ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا، يَدْعُو عَلَى رِغْلٍ وَذَكَوَانٍ وَيَقُولُ: «عُصِيَّتُهُ عَصَبَتِ اللَّهَ وَرَسُولَهُ». [راجع: ١٠٠١]

٤٠٩٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَعَا النَّبِيُّ ﷺ عَلَى الَّذِينَ قَتَلُوا بَعْنِي أَصْحَابَهُ بِبِئْرِ مَعُونَةَ ثَلَاثِينَ صَبَاحًا حِينَ يَدْعُو عَلَى رِغْلٍ وَلِحْيَانٍ وَعُصِيَّةَ عَصَبَتِ اللَّهَ وَرَسُولَهُ ﷺ، قَالَ أَنَسٌ: فَأَنْزَلَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ فِي الَّذِينَ قَتَلُوا أَصْحَابَ بِئْرِ مَعُونَةَ قُرْآنًا قَرَأْنَاهُ حَتَّى نُسَخَ بَعْدُ: بَلَّغُوا قَوْمَنَا فَقَدْ لَقِينَا رَبَّنَا فَرَضِي عَنَّا وَرَضِينَا عَنْهُ. [راجع: ١٠٠١]

٤٠٩٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ الْقُنُوتِ فِي الصَّلَاةِ فَقَالَ: نَعَمْ، فَقُلْتُ: كَانَ قَبْلَ الرُّكُوعِ أَوْ بَعْدَهُ؟ قَالَ: قَبْلَهُ، قُلْتُ:

was mistaken, for Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing for one month. The Prophet ﷺ had sent some people called *Al-Qurrā'* who were seventy in number, to some *Mushrikūn* who had concluded a peace treaty with Allāh's Messenger ﷺ. But those who had concluded the treaty with Allāh's Messenger ﷺ violated the treaty (and martyred all the seventy men). So, Allāh's Messenger ﷺ recited *Al-Qunūt* after bowing (in the *Ṣalāt*) for one month, invoking evil upon them.

(30) CHAPTER. The *Ghazwā* of *Al-Khandaq* which is called *Al-Aḥzāb* Battle.

Mūsa bin 'Uqba said, "(This battle took place) in the month of *Shawwāl* in the fourth year of the Islāmic calendar.

4097. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ inspected him on the day (of the battle) of Uḥud while he was fourteen years old, and the Prophet ﷺ did not allow him to take part in the battle. He was inspected again by the Prophet ﷺ on the day (of the battle) of *Al-Khandaq* (i.e., battle of the Trench) while he was fifteen years old, and the Prophet ﷺ allowed him to take part in the battle.

4098. Narrated Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ: We were with Allāh's Messenger ﷺ in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allāh's Messenger ﷺ said, "O Allāh! There is no life except the life of the Hereafter, so please forgive the emigrants and the *Anṣār*."

فَإِنَّ فُلَانًا أَخْبَرَنِي عَنْكَ أَنَّكَ قُلْتَ: بَعْدَهُ، قَالَ: كَذَبٌ، إِنَّمَا قَتَلَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا أَنَّهُ كَانَ بَعَثَ نَاسًا يُقَالُ لَهُمْ: الْقُرَاءُ، وَهُمْ سَبْعُونَ رَجُلًا، إِلَى نَاسٍ مِنَ الْمُشْرِكِينَ وَيَنْهَاهُمْ وَيَبَيِّنُ رَسُولُ اللَّهِ ﷺ عَهْدَ قِبْلَتِهِمْ فَظَهَرَ هَؤُلَاءِ الَّذِينَ كَانَ بَيْنَهُمْ وَبَيْنَ رَسُولِ اللَّهِ ﷺ عَهْدٌ فَقَتَلَ رَسُولُ اللَّهِ ﷺ بَعْدَ الرُّكُوعِ شَهْرًا يَدْعُو عَلَيْهِمْ. [راجع: ١٠١]

(٣٠) بَابُ غَزْوَةِ الْخَنْدَقِ وَهِيَ الْأَحْزَابُ،

قَالَ مُوسَى بْنُ عُقْبَةَ: كَانَتْ فِي شَوَّالٍ سَنَةِ أَرْبَعٍ.

٤٠٩٧ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ عَرَضَهُ يَوْمَ أُحُدٍ وَهُوَ ابْنُ أَرْبَعِ عَشْرَةَ سَنَةً فَلَمْ يُجِزْهُ. وَعَرَضَهُ يَوْمَ الْخَنْدَقِ وَهُوَ ابْنُ خَمْسِ عَشْرَةَ سَنَةً فَأَجَازَهُ.

[راجع: ٢٦٦٤]

٤٠٩٨ - حَدَّثَنِي قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي الْخَنْدَقِ وَهُمْ يَحْفَرُونَ، وَنَحْنُ نَنْقُلُ التُّرَابَ عَلَى أَكْتَادِنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ:

«اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ.
فاغفر للمهاجرين والأنصار».

4099. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ went out towards the *Khandaq* (i.e., trench) and saw the emigrants and the *Anṣār* digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet ﷺ saw their hardship and hunger, he said, "O Allāh! The real life is the life of the Hereafter, so please forgive *Anṣār* and the emigrants." They said in reply to him, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for to observe *Jihād* (holy fighting) as long as we live."

٤٠٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ حُمَيْدٍ: سَمِعْتُ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: خَرَجَ رَسُولُ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَإِذَا الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ فِي غَدَاةٍ بَارِدَةٍ فَلَمْ يَكُنْ لَهُمْ عَيْدٌ يَعْمَلُونَ ذَلِكَ لَهُمْ، فَلَمَّا رَأَى مَا بِهِمْ مِنَ النَّصَبِ وَالْجُوعِ قَالَ: «اللَّهُمَّ إِنَّ الْعَيْشَ عَيْشُ الْآخِرَةِ، فَاعْفُ الْآنْصَارَ وَالْمُهَاجِرَةَ». فَقَالُوا مُجِيبِينَ لَهُ: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْجِهَادِ مَا بَقِينَا أَبَدًا

[راجع: ٢٨٣٤]

4100. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: *Al-Muhājirūn* (i.e., the emigrants) and the *Anṣār* were digging the trench around *Al-Madīna* and were carrying the earth on their backs while saying, "We are those who have given the *Bai'a* (pledge) to Muḥammad ﷺ for Islām as long as we live." The Prophet ﷺ said in reply to their saying, "O Allāh! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the *Anṣār* and the emigrants." The people used to bring a handful of barley, and a meal used to be prepared thereof by cooking it with a cooking material (i.e., oil, fat and butter having a change in colour and smell) and it used to be presented to the people (i.e., workers) who were hungry, and it used to stick to their throats and had a nasty smell.

٤١٠٠ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَعَلَ الْمُهَاجِرُونَ وَالْأَنْصَارُ يَحْفِرُونَ الْخَنْدَقَ حَوْلَ الْمَدِينَةِ وَيَقْتُلُونَ التَّرَابَ عَلَى مُتُونِهِمْ وَهُمْ يَقُولُونَ: نَحْنُ الَّذِينَ بَايَعُوا مُحَمَّدًا عَلَى الْإِسْلَامِ مَا بَقِينَا أَبَدًا قَالَ: يَقُولُ النَّبِيُّ ﷺ وَهُوَ يُجِيبُهُمْ: «اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ، فَبَارِكْ فِي الْأَنْصَارِ وَالْمُهَاجِرَةِ». قَالَ: يُؤْتَوْنَ بِمِلْءِ كَفِّي

مَنْ الشَّعِيرِ فَيُضْنَعُ لَهُمْ بِإِهَالَةٍ سَنِحَةٍ
تُوضَعُ بَيْنَ يَدَيِ الْقَوْمِ وَالْقَوْمُ جِيَاعٌ
وَهِيَ بَشِيعَةٌ فِي الْحَلْقِ وَلَهَا رِيحٌ
مُتَيْنٌ. [راجع: ٢٨٣٤]

4101. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ: We were digging (the trench) on the day of [Al-Khandaq (i.e., the trench)] and we came across a big solid rock. We went to the Prophet ﷺ and said, "Here is a rock appearing across the trench." He said, "I am coming down." Then he got up, and a stone was tied to his belly for we had not eaten anything for three days. So the Prophet ﷺ took the spade and struck the big solid rock and it became like sand. I said, "O Allāh's Messenger! Allow me to go home." (When the Prophet ﷺ allowed me) I said to my wife, "I saw the Prophet ﷺ in a state that I cannot tolerate (or treat with patience). Have you got something (for him to eat?)" She replied, "I have barley and a she-goat." So I slaughtered the she-kid and she ground the barley; then we put the meat in the earthenware cooking pot. Then I came to the Prophet ﷺ when the dough had become soft and fermented and (the meat in) the pot over the stone trivet had nearly been well-cooked, and said, "I have got a little food prepared, so get up O Allāh's Messenger, you and one or two men along with you (for the food)." The Prophet ﷺ asked, "How much is that food?" I told him about it. He said, "It is abundant and good. Tell your wife not to remove the earthenware pot from the fire and not to take out any bread from the oven till I reach there." Then he said (to all his Companions), "Get up." So the Muhājirūn (i.e., emigrants) and the Anṣār got up. When I came to my wife, I said, "Allāh's Mercy be upon you! The Prophet ﷺ is coming along

٤١٠١ - حَدَّثَنَا خَلَادُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ، عَنْ أَبِيهِ قَالَ: أَتَيْتُ جَابِرًا رَضِيَ اللَّهُ عَنْهُ فَقَالَ: إِنَّا يَوْمَ الْخَنْدَقِ نَحْفِرُ فَعَرَضَتْ كَيْدَةً شَدِيدَةً فَجَاؤَا النَّبِيَّ ﷺ فَقَالُوا: هَذِهِ كُذْبَةٌ عَرَضَتْ فِي الْخَنْدَقِ، فَقَالَ: «أَنَا نَازِلٌ». ثُمَّ قَامَ وَبَطْنُهُ مَعْصُوبٌ بِحَجَرٍ وَلَبِثْنَا ثَلَاثَةَ أَيَّامٍ لَا نَذُوقُ ذَوَاقًا فَأَخَذَ النَّبِيُّ ﷺ الْمِعْوَلَ فَضَرَبَ فِي الْكُذْبَةِ فَعَادَ كَثِيرًا أَهْيَلًا أَوْ أَهْيَمَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَئِذْنٌ لِي إِلَى الْبَيْتِ، فَقُلْتُ لَامْرَأَتِي: رَأَيْتُ بِالنَّبِيِّ ﷺ شَيْئًا مَا كَانَ فِي ذَلِكَ صَبْرٌ، فَعِنْدَكَ شَيْءٌ؟ قَالَتْ: عِنْدِي شَعِيرٌ وَعِنَاقٌ، فَذَبَحْتُ الْعِنَاقَ، وَطَخَنْتُ الشَّعِيرَ حَتَّى جَعَلْنَا اللَّحْمَ فِي الْبُرْمَةِ. ثُمَّ جِئْتُ النَّبِيَّ ﷺ وَالْعَجِيزُ قَدْ انْكَسَرَ وَالْبُرْمَةُ بَيْنَ الْأَثَافِي قَدْ كَادَتْ أَنْ تَنْضَجَ، فَقُلْتُ: طَعِيمٌ لِي فَقُمْ أَنْتَ يَا رَسُولَ اللَّهِ وَرَجُلٌ أَوْ رَجُلَانِ، قَالَ: «كَمْ هُوَ؟» فَذَكَرْتُ لَهُ، قَالَ: «كَثِيرٌ طَيِّبٌ»، قَالَ: «قُلْ لَهَا لَا تَنْزِعِ الْبُرْمَةَ وَلَا الْخُبْزَ مِنَ التَّنُورِ حَتَّى آتِي». فَقَالَ:

with the *Muhājirūn* and the *Anṣār* and those who were present with them.” She said, “Did the Prophet ﷺ ask you (how much food you had)?” I replied, “Yes.” Then the Prophet ﷺ said, “Enter and do not throng.” The Prophet ﷺ started cutting the bread (into pieces) and put the cooked meat over it. He covered the earthenware pot and the oven whenever he took something out of them. He would give the food to his Companions and take the meat out of the pot. He went on cutting the bread and scooping the meat (for his Companions) till they all ate their fill, and even then, some food remained. Then the Prophet ﷺ said (to my wife), “Eat and present to others as the people are struck with hunger.”

«قَوْمُوا»، فَقَامَ الْمُهَاجِرُونَ وَالْأَنْصَارُ. فَلَمَّا دَخَلَ عَلَى امْرَأَتِهِ قَالَ: وَنَحَاكَ، جَاءَ النَّبِيُّ ﷺ بِالْمُهَاجِرِينَ وَالْأَنْصَارِ وَمَنْ مَعَهُمْ، قَالَتْ: هَلْ سَأَلْتُ؟ قُلْتُ: نَعَمْ، فَقَالَ: «ادْخُلُوا وَلَا تَضَاعَطُوا». فَجَعَلَ يَكْسِرُ الْخُبْزَ وَيَجْعَلُ عَلَيْهِ اللَّحْمَ وَيُخَمِّرُ الْبُرْمَةَ وَالتَّنُورَ إِذَا أَخَذَ مِنْهُ وَيُقَرِّبُ إِلَى أَصْحَابِهِ ثُمَّ يَنْزِعُ. فَلَمْ يَزَلْ يَكْسِرُ الْخُبْزَ وَيَعْرِفُ حَتَّى شَبِعُوا وَبَقِيَ بَقِيَّةٌ. قَالَ: «كُلِي هَذَا وَأَهْدِي، فَإِنَّ النَّاسَ أَصَابَتْهُمْ مَجَاعَةٌ». [راجع: ٣٠٧٠]

٤١٠٢ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: أَخْبَرَنَا حَنْظَلَةُ بْنُ أَبِي سُفْيَانَ: أَخْبَرَنَا سَعِيدُ بْنُ مِينَاءَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حُفِرَ الْخَنْدَقُ رَأَيْتُ بِالنَّبِيِّ ﷺ خَمَصًا شَدِيدًا فَاثْكَفَيْتُ إِلَى امْرَأَتِي. فَقُلْتُ: هَلْ عِنْدَكَ شَيْءٌ؟ فَإِنِّي رَأَيْتُ بِرَسُولِ اللَّهِ ﷺ خَمَصًا شَدِيدًا. فَأَخْرَجَتْ إِلَيَّ جَرَابًا فِيهِ صَاعٌ مِنْ شَعِيرٍ وَلَنَا بُهَيْمَةٌ دَاجِنٌ فَذَبَحْتُهَا. وَطَحَنَتِ الشَّعِيرَ، فَفَرَعْتُ إِلَى فَرَاعِي وَقَطَعْتُهَا فِي بُرْمَتِهَا ثُمَّ وَلَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: لَا تَفْضَحْنِي بِرَسُولِ اللَّهِ وَبِمَنْ مَعَهُ، فَحِثُّهُ فَسَارَرْتُهُ، فَقُلْتُ:

4102. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: When the trench was dug, I saw the Prophet ﷺ in a state of severe hunger. So I returned to my wife and said, “Have you got anything (to eat), for I have seen Allāh’s Messenger ﷺ in a state of severe hunger.” She brought out for me, a bag containing one *Sā’* of barley, and we had a domestic she-animal (i.e., a kid) which I slaughtered then, and my wife ground the barley and she finished at the time I finished my job (i.e., slaughtering the kid). Then I cut the meat into pieces and put it in a earthenware (cooking) pot, and returned to Allāh’s Messenger ﷺ. My wife said, “Do not disgrace me in front of Allāh’s Messenger ﷺ and those who are with him.” So, I went to him and said to him secretly, “O Allāh’s Messenger! I have slaughtered a she-animal (i.e., kid) of ours, and we have ground a *Sā’* of barley which was with us. So please come, you and another person along with you.” The Prophet ﷺ raised his voice and said, “O

people of Trench! Jābir has prepared a meal, so let us go." Allāh's Messenger ﷺ said to me, "Don't put down your earthenware meat-pot (from the fireplace) or bake your dough till I come." So, I came (to my house) and Allāh's Messenger ﷺ too, came, proceeding before the people. When I came to my wife, she said, "May Allāh do so-and-so to you."⁽¹⁾ I said, "I have told the Prophet ﷺ of what you said." Then she brought out to him (i.e., the Prophet ﷺ) the dough, and he spat in it and invoked for Allāh's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allāh's Blessings in it. Then he said (to my wife), "Call a lady-baker to bake along with you, and keep on taking out scoops from your earthenware meat-pot, and do not put it down from its fireplace." They were one thousand (who took their meals), and by Allāh they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

4103. Narrated 'Āishah رضي الله عنها as regards the following Qur'ānic Verse:

"When they came upon you from above you and from below you, and when the eyes grew wild and the hearts reached up to the throats..." (V.33:10) That happened on the day (of the battle) of *Al-Khandaq* (i.e., the Trench).

4104. Narrated Al-Barā رضي الله عنه: The Prophet ﷺ was carrying earth on the day of

يَا رَسُولَ اللَّهِ، ذَبَحْنَا بُهَيْمَةً لَنَا وَطَحَنَّا صَاعًا مِنْ شَعِيرٍ كَانَ عِنْدَنَا، فَتَعَالَ أَنْتَ وَنَقَرْنَا مَعَكَ، فَصَاحَ النَّبِيُّ ﷺ فَقَالَ: «يَا أَهْلَ الْخَنْدَقِ، إِنَّ جَابِرًا قَدْ صَنَعَ سُورًا فَحَيِّهَلَا بِكُمْ». فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَنْزِلَنَّ بُرْمَتَكُمْ وَلَا تَخْبِزَنَّ عَجِينَكُمْ حَتَّى أَجِيَّ». فَجِئْتُ وَجَاءَ رَسُولُ اللَّهِ ﷺ يَقْدُمُ النَّاسَ حَتَّى جِئْتُ امْرَأَتِي فَقَالَتْ: بِكَ، وَبِكَ، فَقُلْتُ: قَدْ فَعَلْتُ الَّذِي قُلْتَ فَأَخْرَجَتْ لَهُ عَجِينًا فَبَصَقَ فِيهِ وَبَارَكَ ثُمَّ عَمَدَ إِلَى بُرْمَتِنَا فَبَصَقَ وَبَارَكَ ثُمَّ قَالَ: «اذْغُ خَابِرَةً فَلْتَخْبِزْ مَعَكَ وَافْدِجِي مِنْ بُرْمَتِكُمْ وَلَا تَنْزِلُوها»، وَهُمْ أَلْفٌ. فَأُقْسِمُ بِاللَّهِ لَقَدْ أَكَلُوا حَتَّى تَرَكُوهُ وَانْحَرَفُوا، وَإِنَّ بُرْمَتَنَا لَتَعِطُّ كَمَا هِيَ وَإِنَّ عَجِينَنَا لَيُخْبِزُ كَمَا هُوَ. [راجع: ٣٠٧٠]

٤١٠٣ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا ﴿إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ قَالَتْ: كَانَ ذَاكَ يَوْمَ الْخَنْدَقِ.

٤١٠٤ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي

(1) (H. 4102) She means, "You have invited too many people, though we do not have enough food".

Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allāh, without Allāh we would not have been guided; neither would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us, and make our feet firm if we meet the enemy as the enemy have rebelled against us, and if they intended affliction (i.e., want to frighten us and fight against us) then we would not (flee but withstand them)." The Prophet ﷺ used to raise his voice saying, "*Abaina! Abaina!* (i.e., we would not, we would not)."

4105. Narrated Ibn 'Abbās رضي الله عنه: The Prophet ﷺ said, "I have been made victorious by *Aṣ-Ṣabā* (i.e., an easterly wind) and the 'Ād nation was destroyed by *Ad-Dabūr* (i.e., westerly wind)."

4106. Narrated Al-Barā' رضي الله عنه: When it was the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) and Allāh's Messenger ﷺ dug the trench, I saw him carrying earth out of the trench till dust made the skin of his abdomen out of my sight and he was a hairy man. I heard him reciting the poetic verses composed by Ibn Rawāḥa while he was carrying the earth, "O Allāh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered *Ṣalāt* (prayer). So, (O Allāh), please send *Sakīna* (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they

إسحاق، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَنْقُلُ التُّرَابَ يَوْمَ الْخَنْدَقِ حَتَّى أَغْمَرَ بَطْنُهُ أَوْ أَغْبَرَ بَطْنُهُ، يَقُولُ:

«وَاللَّهِ لَوْ لَا اللَّهُ مَا اهْتَدَيْنَا وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا فَأَنْزَلَنَ سَكِينَةً عَلَيْنَا وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا إِنْ الْأُولَى قَدْ بَغَوْا عَلَيْنَا إِذَا أَرَادُوا فِتْنَةً أَبَيْنَا» وَيَرْفَعُ بِهَا صَوْتَهُ: «أَبَيْنَا أَبَيْنَا».

[راجع: ٢٨٣٦]

٤١٠٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شُعْبَةَ قَالَ: حَدَّثَنِي الْحَكَمُ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «نَصِرْتُ بِالصَّبَا، وَأُهْلِكْتُ عَادَ بِالذُّبُورِ». [راجع: ١٠٣٥]

٤١٠٦ - حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ يُوسُفَ قَالَ: حَدَّثَنِي أَبِي، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ، قَالَ: لَمَّا كَانَ يَوْمُ الْأَخْزَابِ وَخَنَدَقَ رَسُولُ اللَّهِ ﷺ رَأَيْتُهُ يَنْقُلُ مِنْ تُرَابِ الْخَنْدَقِ حَتَّى وَارَى عَنِّي التُّرَابَ جِلْدَةً بَطْنِهِ وَكَانَ كَثِيرَ الشَّعْرِ. فَسَمِعْتُهُ يَرْتَجِزُ بِكَلِمَاتِ ابْنِ رَوَاحَةَ، وَهُوَ يَنْقُلُ مِنْ

have rebelled against us. And if they intend affliction (i.e., want to frighten us, and fight against us) then we would not (flee but withstand them).” The Prophet ﷺ would then prolong his voice at the last words.

الْتَرَابِ يَقُولُ:
«اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَأَنْزَلَنْ سَكِينَةً عَلَيْنَا
وَتَبَّتِ الْأَقْدَامُ إِنْ لَاقَيْنَا
إِنَّ الْأُولَى قَدْ بَغَوْا عَلَيْنَا
وَلِنْ أَرَادُوا فِتْنَةً أَبَيْنَا»
قَالَ: ثُمَّ يَمُدُّ صَوْتَهُ بِآخِرِهَا.

[راجع: ٢٨٣٦]

4107. Narrated Ibn ‘Umar رضي الله عنهما: The first day (i.e., *Ghazwā*) I participated in, was the day (of the battle) of *Al-Khandaq* (i.e., The Trench).

٤١٠٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ عَبْدِ الرَّحْمَنِ هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ يَوْمٍ شَهِدْتُهُ يَوْمَ الْخَنْدَقِ.

4108. Narrated ‘Ikrima bin Khālīd: Ibn ‘Umar said, “I went to Ḥafṣa while water was dribbling from her twined braids. I said, “The condition of the people is as you see,⁽¹⁾ and no authority has been given to me.” Ḥafṣa said, (to me), ‘Go to them, and as they (i.e., the people) are waiting for you, and I am afraid your absence from them will produce division amongst them.’” So Ḥafṣa did not leave Ibn ‘Umar till we went to them. When the people differed, Mu‘āwīya addressed the people saying, “If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightful to be a caliph than he and his father.” On that, Ḥabīb bin Maslama said (to Ibn ‘Umar), “Why don’t you reply to him (i.e., Mu‘āwīya)?” ‘Abdullāh bin ‘Umar

٤١٠٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ، قَالَ: وَأَخْبَرَنِي ابْنُ طَاوُسٍ، عَنْ عِكْرَمَةَ بْنِ خَالِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: دَخَلْتُ عَلَى حَفْصَةَ وَنِسْوَاتِهَا تَنْظِفُ، قُلْتُ: قَدْ كَانَ مِنْ أَمْرِ النَّاسِ مَا تَرَيْنَ، فَلَمْ يُجْعَلْ لِي مِنَ الْأَمْرِ شَيْءٌ، فَقَالَتْ: الْحَقُّ فَإِنَّهُمْ يَنْتَظِرُونَكَ وَأَخْشَى أَنْ يَكُونَ فِي اخْتِيَابِكَ عَنْهُمْ فُرْقَةٌ. فَلَمْ تَدْعُهُ حَتَّى ذَهَبَ. فَلَمَّا تَفَرَّقَ النَّاسُ خَطَبَ مُعَاوِيَةُ، قَالَ: مَنْ

(1) (H. 4108) The fighting (between ‘Alī and Mu‘āwīya) in Siffin.

said, "I untied my garment that was going round my back and legs while I was sitting and was about to say, 'He who fought against you and against your father⁽¹⁾ for the sake of Islām, is more rightful to be a caliph,' but I was afraid that my statement might produce differences amongst the people and cause bloodshed, and my statement might be interpreted not as I intended. (So I kept quiet) remembering what Allāh has prepared in the Gardens of Paradise (for those who are patient and prefer the Hereafter to this worldly life)." Ḥabīb said, "You did what kept you safe and secure (i.e., you were wise in doing so)."

4109. Narrated Sulaimān bin Ṣurad: On the day (of the battle) of *Al-Aḥzāb* (i.e., the Confederates) the Prophet ﷺ said, "(After this battle) we will go to attack them (i.e., the infidels) and they will not come to attack us."

4110. Narrated Sulaimān bin Ṣurad: When the Confederates were driven away, I heard the Prophet ﷺ saying: "From now onwards we will go to attack them (i.e., the infidels) and they will not come to attack us, but we will go to them."

4111. Narrated 'Alī رضي الله عنه: On the day (of the battle) of *Al-Khandaq* (i.e., the

كَانَ يُرِيدُ أَنْ يَتَكَلَّمَ فِي هَذَا الْأَمْرِ فَلْيُطْلِعْ لَنَا قَرْنَهُ، فَلَنَحْنُ أَحَقُّ بِهِ مِنْهُ وَمِنْ أَبِيهِ. قَالَ حَبِيبُ بْنُ مَسْلَمَةَ: فَهَلَّا أَجَبْتَهُ؟ قَالَ عَبْدُ اللَّهِ: فَحَلَلْتُ حَبَوْتِي وَهَمَمْتُ أَنْ أَقُولَ: أَحَقُّ بِهِذَا الْأَمْرِ مِنْكَ مَنْ قَاتَلَكَ وَأَبَاكَ عَلَى الْإِسْلَامِ، فَخَشِيتُ أَنْ أَقُولَ كَلِمَةً تُفَرِّقُ بَيْنَ الْجَمْعِ وَتَسْفِكُ الدَّمَ، وَيُحْمَلُ عَلَيَّ غَيْرُ ذَلِكَ، فَذَكَرْتُ مَا أَعَدَّ اللَّهُ فِي الْجَنَانِ. قَالَ حَبِيبٌ: حَفِظْتَ وَعَصِمْتَ. قَالَ مُحَمَّدٌ، عَنْ عَبْدِ الرَّزَاقِ: وَنَوَسَاتُهَا.

٤١٠٩ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي إِسْحَاقَ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَحْزَابِ: «نَغْزُوهُمْ وَلَا يَغْزُونَنَا». [انظر: ٤١١٠]

٤١١٠ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا إِسْرَائِيلُ: سَمِعْتُ أَبَا إِسْحَاقَ يَقُولُ: سَمِعْتُ سُلَيْمَانَ بْنَ صُرَدٍ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ حِينَ أَجْلَى الْأَحْزَابِ عَنْهُ: «الآنَ نَغْزُوهُمْ وَلَا يَغْزُونَنَا، نَحْنُ نَسِيرُ إِلَيْهِمْ». [راجع:

[٤١٠٩]

٤١١١ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا هِشَامٌ، عَنْ مُحَمَّدٍ، عَنْ

(1) (H. 4108) Ibn 'Umar here means 'Alī bin Abī Ṭālib who had fought against Mu'āwiya, and Abū Sufyān (i.e., Mu'āwiya's father) in the battles of Uḥud and *Al-Khandaq*.

Trench), the Prophet ﷺ said, "(Let) Allāh fill their (i.e., the infidels') houses and graves with fire just as they have prevented us from offering the middle *Ṣalāt* (prayer) (i.e., 'Aṣr prayer) till the sun had set."

4112. Narrated Jābir bin 'Abdullāh رضي الله عنه رضي الله عنه Umar bin Al-Khaṭṭāb came on the day (of the battle) of *Al-Khandaq* after the sun had set and he was abusing the infidels of Quraish saying, "O Allāh's Messenger! I was unable to offer the ('Aṣr) prayer till the sun was about to set." The Prophet ﷺ said, "By Allāh, I have not offered this (i.e., 'Aṣr) prayer." So we came down along with the Prophet ﷺ to Buṭhān where he performed ablution for the *Ṣalāt* (prayer) and then we performed the ablution for it. Then he offered the 'Aṣr prayer after the sun had set, and after it he offered the *Maghrib* prayer.

4113. Narrated Jābir رضي الله عنه رضي الله عنه: On the day of *Al-Aḥzāb* (i.e., the Confederates), Allāh's Messenger ﷺ said, "Who will bring us the news of the people (i.e., the Confederates of Quraish infidels)?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ again said, "Who will bring us the news of the people?" Az-Zubair said, "I." The Prophet ﷺ then said, "Every Prophet has his *Hawārī* (i.e., disciple, special helper); my *Hawārī* is Az-Zubair."

عَبِيدَةَ، عَنْ عَلِيٍّ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ الْخَنْدَقِ: «مَلَأَ اللَّهُ عَلَيْهِمُ بَيْوتَهُمْ وَقُبُورَهُمْ نَارًا، كَمَا شَعَلْنَا عَنْ الصَّلَاةِ الْوُسْطَى حَتَّى غَابَتِ الشَّمْسُ». [راجع: ٢٩٣١]

٤١١٢ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامٌ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ ابْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ جَاءَ يَوْمَ الْخَنْدَقِ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، جَعَلَ يَسُبُّ كُفَّارَ قُرَيْشٍ، وَقَالَ: يَا رَسُولَ اللَّهِ مَا كَذْتُ أَنْ أَصَلِّيَ حَتَّى كَادَتِ الشَّمْسُ أَنْ تَغْرُبَ، قَالَ النَّبِيُّ ﷺ: «وَاللَّهِ مَا صَلَّيْتُهَا»، فَتَزَلْنَا مَعَ النَّبِيِّ ﷺ بَطْحَانَ فَتَوَضَّأَ لِلصَّلَاةِ وَتَوَضَّأْنَا لَهَا، فَصَلَّى الْعَصْرَ بَعْدَ مَا غَرَبَتِ الشَّمْسُ، ثُمَّ صَلَّى بَعْدَهَا الْمَغْرِبَ. [راجع: ٥٩٦]

٤١١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنْ ابْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الْأَحْزَابِ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا، ثُمَّ قَالَ: «مَنْ يَأْتِينَا بِخَبَرِ الْقَوْمِ؟» فَقَالَ الزُّبَيْرُ: أَنَا. ثُمَّ قَالَ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيًّا وَإِنَّ حَوَارِيَّ الزُّبَيْرِ». [راجع: ٢٨٤٧]

4114. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ used to say, "*Lā ilāha illallāh Waḥdahu* (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the *Aḥzāb* (Confederates); so there is nothing after Him."

٤١١٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ، أَعَزَّ جُنْدُهُ، وَنَصَرَ عَبْدُهُ، وَغَلَبَ الْأَحْزَابَ وَحْدَهُ، فَلَا شَيْءَ بَعْدَهُ».

4115. Narrated 'Abdullāh bin Abī 'Aūfa رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ invoked evil upon the *Aḥzāb* (Confederates) saying, "O Allāh, the Revealer of the Holy Book (i.e., the Qur'an), the Quick Taker of the accounts! (Please) defeat the *Aḥzāb* (Confederates). O Allāh! Defeat them and shake them."

٤١١٥ - حَدَّثَنِي مُحَمَّدٌ: أَخْبَرَنَا الْفَزَارِيُّ وَعَبْدُهُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ عَلَى الْأَحْزَابِ فَقَالَ: «اللَّهُمَّ مُنزِلَ الْكِتَابِ، سَرِيعَ الْحِسَابِ، اهْزِمِ الْأَحْزَابَ. اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ». [راجع: ٢٩٣٣]

4116. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: Whenever Allāh's Messenger ﷺ returned from a *Ghazwā*, *Hajj* or *Umra*, he used to start (saying), *Allāhu Akbar*, thrice and then he would say, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the *Aḥzāb* (Confederates)."

٤١١٦ - حَدَّثَنَا مُحَمَّدٌ بْنُ مُقَاتِلٍ: حَدَّثَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ وَنَافِعٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَفَلَ مِنَ الْغَزْوِ أَوْ الْحَجِّ أَوْ الْعُمْرَةِ يَبْدَأُ فَيَكْبِّرُ ثَلَاثَ مِرَارٍ ثُمَّ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ آيُوبُونَ تَائِبُونَ، عَابِدُونَ سَاجِدُونَ، لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدُهُ وَنَصَرَ عَبْدُهُ وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». [راجع:

(31) CHAPTER. The return of the Prophet ﷺ from (the battle of) the *Aḥzāb* (Confederates) and his going out to Banū Quraiza and his besieging them.

4117. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: When the Prophet ﷺ returned from (the battle of) *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibrīl (Gabriel) عليه السلام came and said (to the Prophet ﷺ), "You have laid down your arms? By Allāh, we angels have not laid them down yet. So set out for them." The Prophet ﷺ said, "Where to go?" Jibrīl said, "Towards this side," pointing towards Banū Quraiza. So the Prophet ﷺ went out towards them.

4118. Narrated Anas رَضِيَ اللهُ عَنْهُ: As if I am just now looking at the dust rising in the street of Banū *Ghanm* (in Al-Madīna) because of the marching of Jibrīl's (Gabriel's) regiment when Allāh's Messenger ﷺ set out to Banū Quraiza (to attack them).

4119. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: On the day (of the battle) of *Al-Aḥzāb* (the Confederates) the Prophet ﷺ said, "None of you (Muslims) should offer the *Aṣr* prayer but at Banū Quraiza's (place)." The *Aṣr* prayer became due for some of them on the way. Some of them said, "We will not offer it till we reach it, (the place of Banū Quraiza); while some others said, "No, we will offer at this spot, for the Prophet ﷺ did not mean that for us." Later on it was mentioned to the Prophet ﷺ and he did not blame any of the two groups.

(٣١) بَابُ مَرْجِعِ النَّبِيِّ ﷺ مِنَ الْأَحْزَابِ وَمَخْرَجِهِ إِلَى بَنِي قُرَيْظَةَ وَمُحَاصَرَتِهِ إِيَّاهُمْ

٤١١٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنَ الْخَنْدَقِ وَوَضَعَ السِّلَاحَ وَاعْتَسَلَ أَنَا جَبْرِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: قَدْ وَضَعْتَ السِّلَاحَ! وَاللَّهِ مَا وَضَعْنَاهُ، فَاخْرُجْ إِلَيْهِمْ، قَالَ: «فَالِى أَيْنَ؟» قَالَ: هَاهُنَا، وَأَشَارَ إِلَى بَنِي قُرَيْظَةَ، فَخَرَجَ النَّبِيُّ ﷺ إِلَيْهِمْ. [راجع: ٤٦٣]

٤١١٨ - حَدَّثَنَا مُوسَى: حَدَّثَنَا جَبْرِيلُ بْنُ حَارِثٍ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَأَنِّي أَنْظُرُ إِلَى الْغُبَارِ سَاطِعًا فِي زُقَاقِ بَنِي غَنَمٍ مَوَكِبِ جَبْرِيلَ حِينَ سَارَ رَسُولُ اللَّهِ ﷺ إِلَى بَنِي قُرَيْظَةَ.

٤١١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ ابْنِ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ يَوْمَ الْأَحْزَابِ: «لَا يُصَلِّينَ أَحَدٌ الْعَصْرَ إِلَّا فِي بَنِي قُرَيْظَةَ»، فَأَذْرَكَ بَعْضُهُمُ الْعَصْرَ فِي الطَّرِيقِ، فَقَالَ بَعْضُهُمْ: لَا نُصَلِّي حَتَّى نَأْتِيَهَا، وَقَالَ بَعْضُهُمْ: بَلْ نُصَلِّي، لَمْ يَرُذْ مِنَّا

ذَلِكَ. فَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ فَلَمْ يُعْتَفَ وَاحِدًا مِنْهُمْ. [راجع: ٩٤٦]

4120. Narrated Anas رضي الله عنه: Some (of the *Anṣār*) used to present date-palm trees to the Prophet ﷺ till Banū Quraiza and Banū An-Naḍir were conquered (then he returned to the people their date-palms). My people ordered me to ask the Prophet ﷺ to return some or all the date-palms they had given to him, but the Prophet ﷺ had given those trees to Umm Aiman. On that, Umm Aiman came and put the garment around my neck and said, "No, by Him except Whom none has the right to be worshipped, he will not return those trees to you as he (i.e., the Prophet ﷺ) has given them to me." The Prophet ﷺ said (to her), "Return those trees and I will give you so much (instead of them)." But she kept on refusing, saying, "No, by Allāh," till he gave her ten times the number of her date-palms.

٤١٢٠ - حَدَّثَنِي ابْنُ أَبِي الْأَسْوَدِ: حَدَّثَنَا مُعْتَمِرٌ. وَحَدَّثَنِي خَلِيفَةُ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الرَّجُلُ يُجْعَلُ لِلنَّبِيِّ ﷺ التَّخْلَاتِ حَتَّى افْتَتَحَ قُرَيْظَةَ وَالتَّضْيِيرَ، وَإِنَّ أَهْلِي أَمَرُونِي أَنْ آتِيَ النَّبِيَّ ﷺ فَاسْأَلَهُ الَّذِينَ كَانُوا أَعْطَوْهُ أَوْ بَعْضُهُ. وَكَانَ النَّبِيُّ ﷺ قَدْ أَعْطَاهُ أَمْ أَيْمَنَ فَجَاءَتْ أَمْ أَيْمَنَ فَجَعَلَتْ الثَّوْبَ فِي عُنُقِي تَقُولُ: كَلَّا وَالَّذِي لَا إِلَهَ إِلَّا هُوَ، لَا يُعْطِيكَهُمْ وَقَدْ أَعْطَانِيهَا، أَوْ كَمَا قَالَتْ، وَالنَّبِيُّ ﷺ يَقُولُ: «لَكَ كَذَا» وَتَقُولُ: كَلَّا وَاللَّهِ، حَتَّى أَعْطَاهَا - حَسِبْتُ أَنَّهُ قَالَ: - عَشْرَةَ أَمْثَالِهِ، أَوْ كَمَا قَالَ. [راجع: ٢٦٣٠]

4121. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه: The people of (Banū) Quraiza agreed to accept the verdict of Sa'd bin Mu'adh. So the Prophet ﷺ sent for Sa'd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet ﷺ said to the *Anṣār*, "Get up for your chief or for the best among you."⁽¹⁾ Then the Prophet ﷺ said (to Sa'd), "These (i.e., Banū Quraiza) have agreed to accept your verdict." Sa'd said, "Kill their (men) warriors and take their offspring as captives." On that the Prophet ﷺ said,

٤١٢١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ، حَدَّثَنَا شُعْبَةُ، عَنْ سَعْدٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ قَالَ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: نَزَلَ أَهْلُ قُرَيْظَةَ عَلَى حُكْمِ سَعْدِ بْنِ مُعَاذٍ فَأَرْسَلَ النَّبِيُّ ﷺ إِلَى سَعْدٍ فَأَتَى عَلَى جِمَارٍ فَلَمَّا دَنَا مِنَ الْمَسْجِدِ قَالَ لِلْأَنْصَارِ: «قُومُوا إِلَى سَيِّدِكُمْ أَوْ خَيْرِكُمْ».

(1) (H. 4121) The Prophet ﷺ asked them to help Sa'd because he was sick.

"You have judged according to Allāh's Judgement," or said, "according to the King's (Allah's) Judgement."

4122. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Sa'd was wounded on the day (of the battle) of *Al-Khandaq* (i.e., the Trench) when a man from *Quraish*, called Hibbān bin Al-'Ariqa hit him (with an arrow). The man was Hibbān bin Qais from (the tribe of) Banī Ma'īṣ bin 'Āmir bin Lu'āi who shot an arrow at Sa'd's medial arm vein (or main artery of the arm). The Prophet ﷺ pitched a tent (for Sa'd) in the mosque so that he might be near to the Prophet ﷺ to visit. When the Prophet ﷺ returned from (the battle) of *Al-Khandaq* (i.e., the Trench) and laid down his arms and took a bath, Jibril (Gabriel) عليه السلام came to him while he (i.e., Jibril) was shaking the dust off his head, and said, "You have laid down the arms? By Allāh, I have not laid them down. Go out to them (to attack them)." The Prophet ﷺ said, "Where?" (Angel) Jibril pointed towards Banī Quraiza. So Allāh's Messenger ﷺ went to them (i.e., Banū Quraiza) (and besieged them). They then surrendered to the Prophet's judgement but he directed them to Sa'd to give his verdict concerning them. Sa'd said, "I give my judgement that their warriors should be killed, their women and children should be taken as captives, and their properties distributed." Narrated Hishām: My father informed me that 'Āishah said, "Sa'd said, 'O Allāh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger ﷺ and turned him out (of Makkah), O Allāh! I think you have put to

فَقَالَ: «هَؤُلَاءِ قُرَيْظَةُ عَلَى حُكْمِكَ»، فَقَالَ: تَقْتُلُ مِنْهُمْ مُقَاتِلَتَهُمْ، وَتُسَبِّي ذَرَارِيَهُمْ. قَالَ: «قَضَيْتُ بِحُكْمِ اللَّهِ، وَرَبِّمَا قَالَ: بِحُكْمِ الْمَلِكِ».

[راجع: ٤٠٤٣]

٤١٢٢ - حَدَّثَنَا زَكَرِيَّا بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: أُصِيبَ سَعْدُ يَوْمَ الْخَنْدَقِ، رَمَاهُ رَجُلٌ مِنْ قُرَيْشٍ يُقَالُ لَهُ: حِبَّانُ بْنُ الْعَرِيقَةِ وَهُوَ حِبَّانُ بْنُ قَيْسٍ مِنْ بَنِي مَعِيصٍ بْنِ عَامِرٍ بْنِ لُؤَيٍّ، رَمَاهُ فِي الْأَكْحَلِ فَضَرَبَ النَّبِيُّ ﷺ خَيْمَةً فِي الْمَسْجِدِ لِيَعُودَهُ مِنْ قَرِيبٍ، فَلَمَّا رَجَعَ رَسُولُ اللَّهِ ﷺ مِنَ الْخَنْدَقِ وَضَعَ السَّلَاحَ وَاغْتَسَلَ فَأَتَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ وَهُوَ يَنْفُضُ رَأْسَهُ مِنَ الْغُبَارِ فَقَالَ: قَدْ وَضَعْتَ السَّلَاحَ، وَاللَّهِ مَا وَضَعْتُهُ، اخْرُجْ إِلَيْهِمْ، قَالَ النَّبِيُّ ﷺ: «فَإَيْنَ؟» فَأَشَارَ إِلَى بَنِي قُرَيْظَةَ. فَأَتَاهُمْ رَسُولُ اللَّهِ ﷺ فَزَلُّوا عَلَى حُكْمِهِ، فَرَدَّ الْحُكْمَ إِلَى سَعْدٍ، قَالَ: فَإِنِّي أَحْكُمُ فِيهِمْ أَنْ تُقْتَلَ الْمُقَاتِلَةُ وَأَنْ تُسَبَّى النِّسَاءُ وَالذَّرِيَّةُ، وَأَنْ تُقَسَمَ أَمْوَالُهُمْ. قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمْ أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ

an end the fight between us and them (i.e., Quraish infidels). And if there still remains any fight with the Quraish (infidels), then keep me alive till I fight against them for Your sake. But if you have brought the war to an end, then let this wound burst and cause my death thereby.' So blood gushed from the wound. There was a tent in the mosque belonging to Banū Ghifār who were surprised by the blood flowing towards them. They said, 'O people of the tent! What is this thing which is coming to us from your side?' Behold! Blood was flowing profusely out of Sa'd's wound. Sa'd then died because of that."

4123. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said to Ḥassān, "Abuse them (with your poems), and (angel) Jibrīl (Gabriel) is with you".

4124. (Through another group of sub-narrators) Al-Barā' bin 'Āzib said, "On the day of Quraiza's (siege), Allāh's Messenger ﷺ said to Ḥassān bin Thābit, 'Abuse them (with your poems), and Jibrīl is with you'."

(32) CHAPTER. The *Ghazwā* (i.e., battle) of *Dhāt-ur-Riqā'*

This was the *Ghazwā* carried on (by the Muslims) against the tribes of Muḥārib, Khaṣafa from Banū Tha'laba from

أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ فَإِنْ كَانَ بَقِيَ مِنْ حَرْبِ قُرَيْشٍ شَيْءٌ فَأُبْقِي لَهُ حَتَّى أُجَاهِدَهُمْ فِيكَ، وَإِنْ كُنْتُ وَضَعْتَ الْحَرْبَ فَاغْجُرْهَا وَاجْعَلْ مَوْتِي فِيهَا، فَاغْجُرَتْ مِنْ لَبِّهِ فَلَمْ يَرْغَبْهُمْ، وَفِي الْمَسْجِدِ خَيْمَةٌ مِنْ بَنِي غِفَارٍ، إِلَّا الدَّمُ يَسِيلُ إِلَيْهِمْ فَقَالُوا: يَا أَهْلَ الْخَيْمَةِ، مَا هَذَا الَّذِي يَأْتِينَا مِنْ قَبْلِكُمْ؟ فَإِذَا سَعْدٌ يَغْدُو جُرْحُهُ دَمًا، فَمَاتَ مِنْهَا رَضِيَ اللَّهُ عَنْهُ. [راجع: ٤٦٣]

٤١٢٣ - حَدَّثَنَا الْحَجَّاجُ بْنُ مِنْهَالٍ: أَخْبَرَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي عَدِيٌّ أَنَّهُ سَمِعَ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ لِحَسَّانَ يَوْمَ قُرَيْظَةَ: «اهْجُبْهُمْ، أَوْ هَاجِبْهُمْ وَجِبْرِيلُ مَعَكَ». [راجع: ٣٢١٣]

٤١٢٤ - وَزَادَ إِبرَاهِيمُ بْنُ طَهْمَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ عَدِيٍّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ قُرَيْظَةَ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُ الْمُشْرِكِينَ، فَإِنْ جِبْرِيلُ مَعَكَ». [راجع: ٣٢١٣]

(٣٢) بَابُ غَزْوَةِ ذَاتِ الرِّقَاعِ،

وهي غَزْوَةُ مُحَارِبٍ خَصَفَةَ مِنْ بَنِي تَعْلَبَةَ مِنْ غَطَفَانَ. فَتَزَلَّ نَحْلًا

Ghaṭafān. The Prophet ﷺ halted at Nakhl. This Ghazwā took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīna from Ethiopia) after (the Ghazwā) of Khaibar⁽¹⁾.

4125. Narrated Jābir bin ‘Abdullāh رضي الله عنه: The Prophet ﷺ led his Companions in Fear Prayer⁽²⁾ in the seventh Ghazwā, i.e., the Ghazwā of Dhāt-ur-Riqā.

Ibn ‘Abbās said, “The Prophet ﷺ offered the Fear Prayer at a place called Dhī-Qarad.”

4126. Jābir said that the Prophet ﷺ led the people in the Fear Prayer on the day of Muḥārib and Tha’laba (i.e., the day of the battle of Dhāt-ur-Riqā).

4127. Jābir added, “The Prophet ﷺ set out for (the battle of) Dhāt-ur-Riqā’ at a place called Nakhl and he met a group of people from Ghaṭafān, but there was no clash (between them), and the people were afraid of each other, and the Prophet ﷺ offered the two Rak’āt of the Fear Prayer.”

Narrated Salama: “I fought in the company of the Prophet ﷺ on the day of Al-Qarad.”

وهي بَعْدَ خَيْبَرَ لِأَنَّ أَبَا مُوسَى جَاءَ بَعْدَ خَيْبَرَ.

٤١٢٥ - وَقَالَ لِي عَبْدُ اللَّهِ بْنُ رَجَاءٍ: أَخْبَرَنَا عِمْرَانُ الْقُطَانُ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ صَلَّى بِأَصْحَابِهِ فِي الْخَوْفِ فِي غَزْوَةِ السَّاعِيَةِ، غَزْوَةِ ذَاتِ الرِّقَاعِ. وَقَالَ ابْنُ عَبَّاسٍ: صَلَّى النَّبِيُّ ﷺ يَغْنِي صَلَاةَ الْخَوْفِ بِذِي قَرْدٍ. [انظر: ٤١٢٦، ٤١٢٧، ٤١٣٠،

[٤١٣٧

٤١٢٦ - وَقَالَ بَكْرُ بْنُ سَوَادَةَ: حَدَّثَنِي زِيَادُ بْنُ نَافِعٍ، عَنْ أَبِي مُوسَى أَنَّ جَابِرًا حَدَّثَهُمْ قَالَ: صَلَّى النَّبِيُّ ﷺ بِهِمْ يَوْمَ مُحَارِبٍ وَتُعْلَبَةٍ. [راجع:

[٤١٢٥

٤١٢٧ - وَقَالَ ابْنُ إِسْحَاقَ: سَمِعْتُ وَهْبَ بْنَ كَيْسَانَ: سَمِعْتُ جَابِرًا: خَرَجَ النَّبِيُّ ﷺ إِلَى ذَاتِ الرِّقَاعِ مِنْ نَخْلٍ فَلَقِيَّ جَمْعًا مِنْ غَطَفَانَ فَلَمْ يَكُنْ قِتَالًا، وَأَخَافَ النَّاسُ بَعْضُهُمْ بَعْضًا، فَصَلَّى النَّبِيُّ

(1) (Ch. 32) Since it has become certain that Abū Mūsā participated in the Ghazwā of Dhāt-ur-Riqā’ since his arrival to Al-Madīna coincided with the Ghazwā of Khaibar, we infer that the Ghazwā of Dhāt-ur-Riqā’ took place after that of Khaibar.

(2) (H. 4125) Ṣalāt (prayer) performed at the time of battle when the Muslims confront the enemy.

ﷺ رَكَعَتِي الْخَوْفِ. وَقَالَ يَزِيدُ، عَنْ
سَلَمَةَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ يَوْمَ
الْقَرَدِ. [راجع: ٤١٢٥]

4128. Narrated Abū Burda: Abū Mūsā said, "We went out in the company of the Prophet ﷺ for a *Ghazwā* and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the *Ghazwā* was named *Dhāt-ur-Riqā*⁽¹⁾ as we wrapped our feet with rags." When Abū Mūsā narrated this (*Hadīth*), he felt regretful to do so and said, "....." as if he disliked to have disclosed a good deed of his.

٤١٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ
بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي
بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ
قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ
وَنَحْنُ سِتَّةٌ نَقَرُ بَيْنَنَا بَعِيرٌ نَعْتَقِبُهُ،
فَنَقَبْتُ أَقْدَامُنَا وَنَقَبْتُ قَدَمَايَ وَسَقَطَتْ
أَظْفَارِي وَكُنَّا نَلْفُ عَلَى أَرْجُلِنَا
الْخِرَقَ فَسُمِّيَتْ غَزْوَةٌ ذَاتُ الرِّقَاعِ لِمَا
كُنَّا نَعَصِبُ مِنَ الْخِرَقِ عَلَى أَرْجُلِنَا.
وَحَدَّثَ أَبُو مُوسَى بِهَذَا الْحَدِيثِ ثُمَّ
كَرِهَ ذَلِكَ، قَالَ: مَا كُنْتُ أَضَعُّ بِأَنْ
أَذْكُرَهُ؟ كَأَنَّهُ كَرِهَ أَنْ يَكُونَ شَيْءٌ مِنْ
عَمَلِهِ أَفْسَاهُ.

4129. Narrated Sālih bin Khawwāt (or Sahl bin Abī Ḥathma) concerning those who witnessed the Fear Prayer that was performed in the battle of *Dhāt-ur-Riqā* in the company of Allāh's Messenger ﷺ: One batch lined up behind him while another batch (lined up) facing the enemy. The Prophet ﷺ led the batch that was with him in one *Rak'a*, and he stayed in the standing posture while that batch completed their (two *Rak'a*) Prayer by themselves and went away, lining in the face of the enemy, while the other batch came and he (i.e., the Prophet ﷺ) offered his remaining *Rak'a* with them, and then, kept on sitting till they completed

٤١٢٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ،
عَنْ مَالِكٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ
صَالِحِ ابْنِ خَوَاتٍ عَمَّنْ شَهِدَ مَعَ
رَسُولِ اللَّهِ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ
الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ وَطَائِفَةٌ
وُجَاهُ الْعَدُوِّ فَصَلَّى بِالنَّبِيِّ ﷺ مَعَهُ رَكْعَةً ثُمَّ
ثَبَّتَ قَائِمًا وَأَتَمُّوا لَأَنْفُسِهِمْ ثُمَّ
انْصَرَفُوا فَصَفُّوا وَجَاهَ الْعَدُوِّ،
وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى فَصَلَّى بِهِمْ
الرَّكْعَةَ الَّتِي بَقِيََتْ مِنْ صَلَاتِهِ ثُمَّ ثَبَّتَ

(1) (H. 4128) *Dhāt-ur-Riqā* literally means 'of the rags'.

their *Ṣalāt* (prayer) by themselves, and he then finished his *Ṣalāt* (prayer) with *Taslīm* along with them.

4130. Narrated Ibn Az-Zubair : Jābir said, "We were with the Prophet ﷺ at Nakhl," and then he mentioned the Fear Prayer.

Narrated Al-Qāsim bin Muḥammad : The Prophet ﷺ offered the Fear Prayer in the *Ghawwā* of Banū Anmār.

4131. Narrated Sahl bin Abī Ḥaṭhma (describing the Fear Prayer): The *Imām* stands up facing the *Qiblah* and one batch of them (i.e., the army) (out of the two) offers *Ṣalāt* (prayers) along with him and the other batch faces the enemy. The *Imām* offers one *Rak'a* with the first batch, and then they themselves stand up alone and offer one bowing and two prostrations while they are still in their place, and then go away to relieve the second batch, and the second batch comes [and takes the place of the first batch in the *Ṣalāt* (prayer) behind the *Imām*] and he offers the second *Rak'a* with them. So, he completes his two *Rak'a* (with *Taslīm*) and then the second batch (gets up for the second *Rak'a*), bows and prostrates two prostrations [i.e., complete their second *Rak'a* and thus all complete their *Ṣalāt* (prayer)].

جالساً وأتموا لأنفسهم، ثم سلم بهم.

٤١٣٠ - وقال معاذ: حدثنا هشام، عن أبي الزبير، عن جابر قال: كنا مع النبي ﷺ بنخل فذكر صلاة الخوف. قال مالك: وذلك أحسن ما سمعت في صلاة الخوف، تابعه الليث، عن هشام، عن زيد بن أسلم: أن القاسم بن محمد حدثه: صلى النبي ﷺ في غزوة بني أنمار. [راجع: ٤١٢٥]

٤١٣١ - حدثنا مسدد: حدثنا يحيى، عن القاسم بن محمد، عن صالح بن خوات، عن سهل بن أبي حنمة قال: يقوم الإمام مستقبل القبلة وطائفة منهم معه وطائفة من قبل العدو وجوههم إلى العدو فيصلون بالذين معه ركعة ثم يقومون فيركعون لأنفسهم ركعة ويسجدون سجدين في مكانهم، ثم يذهب هؤلاء إلى مقام أولئك فيجيء أولئك فيركعون ركعة فله ثنتان، ثم يركعون ويسجدون سجدين.

حدثنا مسدد: حدثنا يحيى، عن شعبة، عن عبد الرحمن بن القاسم، عن أبيه، عن صالح بن خوات، عن سهل ابن أبي حنمة عن النبي ﷺ مثله. حدثني محمد بن عبيد الله:

حَدَّثَنِي ابْنُ أَبِي حَازِمٍ، عَنْ يَحْيَى :
سَمِعَ الْقَاسِمَ : أَخْبَرَنِي صَالِحُ بْنُ
خَوَاتٍ، عَنْ سَهْلٍ حَدَّثَهُ قَوْلَهُ .

٤١٣٢ - حَدَّثَنَا أَبُو الْيَمَانِ قَالَ :
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
أَخْبَرَنِي سَالِمٌ : أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا قَالَ : غَزَوْتُ مَعَ رَسُولِ اللَّهِ
ﷺ قَبْلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ فَصَافَقْنَا
لَهُمْ . [راجع : ٩٤٢]

4132. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا : I
took part in a *Ghazwā* towards Najd along
with Allāh's Messenger ﷺ and we clashed
with the enemy, and we lined up for them .

4133. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ led the Fear
Prayer with one of the two batches of the
army while the other (batch) faced the
enemy. Then the first batch went away
(after offering one *Rak'a*) and took places
of their companions (i.e., second batch) and
the second batch came and he (ﷺ) led his
second *Rak'a* with them. Then he (i.e., the
Prophet ﷺ) finished his *Ṣalāt* (prayer) with
Taslīm and then each of the two batches got
up and completed their remaining one *Rak'a* .

٤١٣٣ - حَدَّثَنَا مُسَدَّدٌ : حَدَّثَنَا
يَزِيدُ ابْنُ زُرَيْعٍ : حَدَّثَنَا مَعْمَرٌ، عَنِ
الزُّهْرِيِّ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ بْنِ
عُمَرَ، عَنْ أَبِيهِ : أَنَّ رَسُولَ اللَّهِ ﷺ
صَلَّى بِالْأَخْرَى الطَّائِفَتَيْنِ وَالطَّائِفَةَ
الْأُخْرَى مُوَاجِهَةً الْعَدُوَّ، ثُمَّ انْصَرَفُوا
فَقَامُوا فِي مَقَامِ أَصْحَابِهِمْ، فَجَاءَ
أَوَّلُكَ فَصَلَّى بِهِمْ رَكْعَةً ثُمَّ سَلَّمَ
عَلَيْهِمْ، ثُمَّ قَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ
وَقَامَ هَؤُلَاءِ فَقَضَوْا رَكْعَتَهُمْ . [راجع :
٩٤٢]

4134. Narrated Sinān and Abū Salama :
Jābir mentioned that he had participated in a
Ghazwā towards Najd in the company of
Allāh's Messenger ﷺ .

٤١٣٤ - حَدَّثَنَا أَبُو الْيَمَانِ :
حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ :
حَدَّثَنِي سِنَانٌ وَأَبُو سَلَمَةَ : أَنَّ جَابِرًا
أَخْبَرَ أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ
نَجْدٍ . [راجع : ٢٩١٠]

4135. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : that he fought in a *Ghazwā* towards Najd
along with Allāh's Messenger ﷺ and when
Allāh's Messenger ﷺ returned, he too,
returned along with him. The time of the

٤١٣٥ - حَدَّثَنَا إِسْمَاعِيلُ :
حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ
مُحَمَّدِ بْنِ أَبِي عَتِيقٍ، عَنِ ابْنِ

afternoon nap overtook them when they were in a valley full of thorny trees. Allāh's Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh's Messenger ﷺ took shelter under a *Samura* tree and hung his sword on it. We slept for a while when Allāh's Messenger ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh's Messenger ﷺ said, "This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, 'Who can save you from me?' I replied, 'Allāh.' Now here he is sitting." Allāh's Messenger ﷺ did not punish him (for that).

شِهَابٍ، عَنْ سِنَانِ بْنِ أَبِي سِنَانٍ الدُّؤَلِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ: أَنَّهُ غَزَا مَعَ رَسُولِ اللَّهِ ﷺ قَبْلَ نَجْدٍ فَلَمَّا قَفَلَ رَسُولُ اللَّهِ ﷺ قَفَلَ مَعَهُ، فَأَذْرَكَهُمْ الْقَائِلَةَ فِي وَادٍ كَثِيرِ الْعِصَاءِ، فَتَزَلَّ رَسُولُ اللَّهِ ﷺ وَتَفَرَّقَ النَّاسُ فِي الْعِصَاءِ يَسْتَظِلُّونَ بِالشَّجَرِ، وَنَزَلَ رَسُولُ اللَّهِ ﷺ تَحْتَ سَمْرَةٍ فَعَلَّقَ بِهَا سَيْفَهُ، قَالَ جَابِرٌ: فَبَيْنَمَا نَوْمَةٌ، إِذَا رَسُولُ اللَّهِ ﷺ يَدْعُونَا فَبِجَنَانٍ. إِذَا عِنْدَهُ أَغْرَابِيٌّ جَالِسٌ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا اخْتَرَطَ سَيْفِي وَأَنَا نَائِمٌ. فَاسْتَيْقِظْتُ وَهُوَ فِي يَدِهِ صَلْنَا فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ لَهُ: اللَّهُ، فَهَا هُوَ ذَا جَالِسٌ». ثُمَّ لَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ ﷺ. [راجع: ٢٩١٠]

4136. Through another group of narrators, Jābir said, "We were in the company of the Prophet ﷺ (during the battle of) *Dhāt-ur-Riqā'*, and we came across a shady tree and we left it for the Prophet ﷺ (to take rest under its shade). A man from *Al-Mushrikūn* came while the Prophet's sword was hanging on the tree. He took it out of its sheath secretly and said (to the Prophet ﷺ), 'Are you afraid of me?' The Prophet ﷺ said, 'No.' He said, 'Who can save you from me?' The Prophet ﷺ said, 'Allāh.' The Companions of the Prophet ﷺ threatened him, then the *Iqāma* for the *Ṣalāt* (prayer) was announced and the Prophet ﷺ offered a two *Rak'a* Fear Prayer with one of the two batches, and that batch went aside,

٤١٣٦ - وَقَالَ أَبَانُ: حَدَّثَنَا يَحْيَى ابْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ بِذَاتِ الرِّقَاعِ إِذَا أَتَيْنَا عَلَى شَجَرَةٍ ظَلِيلَةٍ تَرَكْنَاهَا لِلنَّبِيِّ ﷺ فَجَاءَ رَجُلٌ مِنَ الْمُشْرِكِينَ وَسَيْفُ النَّبِيِّ ﷺ مُعَلَّقٌ بِالشَّجَرَةِ فَاخْتَرَطَهُ فَقَالَ لَهُ: تَخَافُنِي؟ فَقَالَ لَهُ: «لَا»، قَالَ: فَمَنْ يَمْنَعُكَ مِنِّي؟ قَالَ: «اللَّهُ»، فَهَدَدَهُ أَصْحَابُ النَّبِيِّ ﷺ وَأَقِيمَتِ الصَّلَاةُ فَصَلَّى بِطَائِفَةٍ رَكْعَتَيْنِ ثُمَّ تَأَخَّرُوا وَصَلَّى

then he offered again a two *Rak'a* prayer with the second batch. So the Prophet ﷺ offered four *Rak'a* but the people offered two *Rak'a* only.”

(The subnarrator) Abū Bishr added, “The man was Ghaurath bin Al-Hārith and the battle was waged against Muḥārib Khaṣafa.”

4137. Jabir added, “We were with the Prophet ﷺ at Nakhī and he offered the Fear Prayer.”

Abū Hurairah said, “I offered the Fear Prayer with the Prophet ﷺ during the *Ghazwā* (i.e., the battle) of Najd.” Abū Hurairah came to the Prophet ﷺ during the days of Khaibar.

(33) CHAPTER. The *Ghazwā* of Banū Al-Muṣṭaliq which belongs to the tribe of Khuzā'a. It is also called the *Ghazwā* of Al-Muraisī'.

Ibn Ishāq said, “It took place in the 6th year (of the *Hijrah*)” Mūsa bin 'Uqba said, “It was in the 4th year (of the forged statement against 'Āishah which was during the *Ghazwā* of Al-Muraisī'.”

4138. Narrated Ibn Muḥairiz: I entered the mosque and saw Abū Sa'īd Al-Khudrī and sat beside him and asked him about *Al-'Aẓl* (i.e., coitus interruptus). Abū Sa'īd said, “We went out with Allāh's Messenger ﷺ for the *Ghazwā* of Banū Al-Muṣṭaliq, and we received captives from among the Arab captives and we desired women and celibacy became hard on us and we loved to do coitus interruptus. So, when we intended to do coitus interruptus, we said, ‘How can we do coitus interruptus without asking Allāh's

بالطائفة الأخرى رَعَتَيْنِ، وَكَانَ لِلنَّبِيِّ ﷺ أَرْبَعٌ وَلِلْقَوْمِ رَكْعَتَانِ. وَقَالَ مُسَدَّدٌ، عَنْ أَبِي عَوَانَةَ، عَنْ أَبِي بَشِيرٍ: اسْمُ الرَّجُلِ غَوْرَثُ بْنُ الْحَارِثِ. وَقَاتَلَ فِيهَا مُحَارِبَ خَصَفَةَ. [راجع: ٢٩١٠]

٤١٣٧ - وَقَالَ أَبُو الزُّبَيْرِ، عَنْ جَابِرٍ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ يَنْخُلُ فَصَلَّى الْخَوْفَ، وَقَالَ أَبُو هُرَيْرَةَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ فِي غَزْوَةِ نَجْدٍ صَلَاةَ الْخَوْفِ. وَإِنَّمَا جَاءَ أَبُو هُرَيْرَةَ إِلَى النَّبِيِّ ﷺ أَيَّامَ خَيْبَرَ. [راجع: ٤١٢٥]

(٣٣) بَابُ غَزْوَةِ بَنِي الْمُصْطَلِقِ مِنْ حُرَاةٍ وَهِيَ غَزْوَةُ الْمُرَيْسِيِّ، قَالَ ابْنُ إِسْحَاقَ: وَذَلِكَ سَنَةَ سِتٍّ، وَقَالَ مُوسَى بْنُ عُقْبَةَ: سَنَةَ أَرْبَعٍ. وَقَالَ الثُّعْمَانُ بْنُ رَاشِدٍ، عَنْ الزُّهْرِيِّ: كَانَ حَدِيثُ الْإِفْكِ فِي غَزْوَةِ الْمُرَيْسِيِّ.

٤١٣٨ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ رِبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ مُحَمَّدِ بْنِ يَحْيَى ابْنِ حَبَّانَ، عَنْ ابْنِ مُحَيْرِيزٍ أَنَّهُ قَالَ: دَخَلْتُ الْمَسْجِدَ فَرَأَيْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ فَجَلَسْتُ إِلَيْهِ فَسَأَلْتُهُ عَنْ الْعَزْلِ، قَالَ أَبُو سَعِيدٍ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ بَنِي

Messenger ﷺ while he is present among us?' We asked (him) about it and he said, 'It is better for you not to do so. There is no person that is destined to exist, but will come to existence, till the Day of Resurrection.'

4139. Narrated Jābir bin 'Abdullāh رضي الله عنه: We took part in the *Ghazwā* of Najd along with Allāh's Messenger ﷺ, and when the time for the afternoon rest approached while he was in a valley with plenty of thorny trees, he dismounted under a tree and rested in its shade and hung his sword (on it). The people dispersed amongst the trees in order to have shade. While we were in this state, Allāh's Messenger ﷺ called us, and we came and found a bedouin sitting in front of him. The Prophet ﷺ said, "This (bedouin) came to me while I was asleep, and he took my sword stealthily. I woke up while he was standing by my head, holding my sword without its sheath. He said, 'Who will save you from me?' I replied, 'Allāh.' So he sheathed it (i.e., the sword) and sat down, and here he is." But Allāh's Messenger ﷺ did not punish him.

(34) CHAPTER. The *Ghazwā* of Anmār.

4140. Narrated Jābir bin 'Abdullāh Al-Anṣārī رضي الله عنه: I saw the Prophet ﷺ offering his *Nawāfil* prayer on his mount facing the east during the *Ghazwā* of Anmār.

المُصْطَلِقِ فَأَصْبْنَا سَبِيًّا مِنْ سَبِي الْعَرَبِ فَاشْتَهَيْنَا النِّسَاءَ وَاشْتَدَّتْ عَلَيْنَا الْعُزْبَةُ وَأَحْبَبْنَا الْعَزْلَ فَأَرَدْنَا أَنْ نَعَزَلَ. وَقُلْنَا: نَعَزَلُ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا قَبْلَ أَنْ نَسْأَلَهُ؟ فَسَأَلَنَاهُ عَنْ ذَلِكَ. فَقَالَ: «مَا عَلَيْكُمْ أَنْ لَا تَفْعَلُوا، مَا مِنْ نَسَمَةٍ كَائِنَةٍ إِلَى يَوْمِ الْقِيَامَةِ إِلَّا وَهِيَ كَائِنَةٌ». [راجع: ٢٢٢٩]

٤١٣٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: غَزَوْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ نَجْدٍ فَلَمَّا أَذْرَكْتُهُ الْقَائِلَةَ وَهُوَ فِي وَادٍ كَثِيرِ الْعِصَاءِ فَتَزَلَّ تَحْتَ شَجَرَةٍ وَاسْتَظَلَّ بِهَا وَعَلَّقَ سَيْفَهُ فَتَفَرَّقَ النَّاسُ فِي الشَّجَرِ يَسْتَظِلُّونَ. وَبَيْنَا نَحْنُ كَذَلِكَ إِذْ دَعَانَا رَسُولُ اللَّهِ ﷺ فَجِئْنَا فِإِذَا أَعْرَابِيٌّ قَاعِدٌ بَيْنَ يَدَيْهِ. فَقَالَ: «إِنَّ هَذَا أَتَانِي وَأَنَا نَائِمٌ فَاخْتَرَطَ سَيْفِي فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ عَلَى رَأْسِي مُخْتَرِطٌ سَيْفِي صَلَئًا، قَالَ: مَنْ يَمْنَعُكَ مِنِّي؟ قُلْتُ: اللَّهُ، فَشَامَهُ ثُمَّ قَعَدَ، فَهُوَ هَذَا». قَالَ: وَلَمْ يُعَاقِبْهُ رَسُولُ اللَّهِ ﷺ.

(٣٤) بَابُ غَزْوَةِ أَنْمَارٍ

٤١٤٠ - حَدَّثَنَا آدَمٌ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عَبْدِ اللَّهِ بْنِ سُرَّاقَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

الْأَنْصَارِيِّ قَالَ: «رَأَيْتُ النَّبِيَّ ﷺ فِي غَزْوَةِ أَنْصَارٍ يُصَلِّي عَلَى رَاحِلَتِهِ مُتَوَجِّهًا قِبَلَ الْمَشْرِقِ مُتَطَوِّعًا».

[راجع: ٤٠٠]

(35) CHAPTER. The narration of *Al-Ifk* (i.e., slander, the story of the forged statement against 'Āishah which the hypocrites invented).

(٣٥) بَابُ حَدِيثِ الْإِفْكِ،

وَالْأَفْكَ بِمَنْزِلَةِ النَّجَسِ وَالنَّجَسِ .
يُقَالُ: إِفْكُهُمْ وَأَفْكُهُمْ، فَمَنْ قَالَ:
أَفْكُهُمْ، يَقُولُ: صَرَفَهُمْ عَنِ الْإِيمَانِ
وَكَذَّبَهُمْ، كَمَا قَالَ: ﴿يُؤْفِكُ عَنْهُ مَنْ
أُفِكَ﴾ ①: يُصْرِفُ عَنْهُ مَنْ صُرِفَ .

٤١٤١ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ

عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ،
عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ:
حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، وَسَعِيدُ بْنُ
الْمُسَبِّبِ، وَعَلْقَمَةُ بْنُ وَقَّاصٍ، وَعُبَيْدُ
اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ،
عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ
ﷺ حِينَ قَالَ لَهَا أَهْلُ الْإِفْكِ مَا
قَالُوا. وَكُلُّهُمْ حَدَّثَنِي طَائِفَةً مِنْ
حَدِيثِهَا وَبَعْضُهُمْ كَانَ أَوْعَى لِحَدِيثِهَا
مِنْ بَعْضٍ وَأَثْبَتَ لَهُ اقْتِصَاصًا. وَقَدْ
وَعَيْتُ عَنْ كُلِّ رَجُلٍ مِنْهُمْ الْحَدِيثَ
الَّذِي حَدَّثَنِي عَنْ عَائِشَةَ، وَبَعْضُ
حَدِيثِهِمْ يُصَدِّقُ بَعْضًا وَإِنْ كَانَ
بَعْضُهُمْ أَوْعَى لَهُ مِنْ بَعْضٍ، قَالُوا:
قَالَتْ عَائِشَةُ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا
أَرَادَ سَفَرًا أَقْرَعَ بَيْنَ أَزْوَاجِهِ فَأَيُّهُنَّ
خَرَجَ سَهْمُهَا خَرَجَ بِهَا رَسُولُ اللَّهِ ﷺ

٤١٤١. Narrated رَضِيَ اللَّهُ عَنْهَا 'Āishah: Whenever Allāh's Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allāh's Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the *Ghazawāt* which he fought. The lot fell on me and I proceeded with Allāh's Messenger ﷺ after Allāh had decreed the use of *Hijāb* (veil). I was carried (on the back of a camel) in a *Hawdaj* and dismounted while still in it (when we came to a halt). So we went on till Allāh's Messenger ﷺ had finished from his (that) *Ghazwā* and returned. (We camped) as we approached near the city of Al-Madīna. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of *Zifar* beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my

Hawdaj and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the *Hawdaj* while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwān bin Al-Mu'aṭṭal As-Sulamī, *Adh-Dhakwānī* was behind the army. When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited *Istirjā'* (i.e., *Innā lillāhi wa innā ilaihi rāji'ūn*)⁽¹⁾ as soon as he recognized me. I veiled my face with my head cover at once, and by Allāh, we did not speak a single word, and I did not hear him saying any word besides his *Istirjā'*. He dismounted from his camel and made it kneel down, putting his leg on its front legs and then I got up and rode on it. Then he set out leading the camel that was carrying me till we overtook the army in the extreme heat of midday while they were at a halt (taking a rest).

(Because of the event) some people brought destruction upon themselves⁽²⁾ and

مَعَهُ، قَالَتْ عَائِشَةُ: فَأَقْرَعَ بَيْنَنَا فِي غَزْوَةِ غَزَاهَا فَخَرَجَ فِيهَا سَهْمِي فَخَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ بَعْدَمَا أَنْزَلَ الْحِجَابُ. فَكُنْتُ أُحْمَلُ فِي هَوْدَجِي وَأُنْزَلُ فِيهِ، فَسَرْنَا حَتَّى إِذَا قَرَعَ رَسُولُ اللَّهِ ﷺ مِنْ غَزْوَتِهِ تِلْكَ وَقَفَلْ دَنَوْنَا مِنَ الْمَدِينَةِ قَافِلِينَ أَدَنَ لَيْلَةً بِالرَّحِيلِ. فَقُمْتُ حِينَ آذَنُوا بِالرَّحِيلِ فَمَشَيْتُ حَتَّى جَاوَزْتُ الْجَيْشَ فَلَمَّا قَضَيْتُ شَأْنِي أَقْبَلْتُ إِلَى رَحْلِي فَلَمَسْتُ صَدْرِي، فَإِذَا عَقْدٌ لِي مِنْ جَزَعِ ظَفَارٍ قَدْ انْقَطَعَ. فَرَجَعْتُ فَالْتَمَسْتُ عِقْدِي فَحَبَسَنِي ابْتِغَاؤُهُ، قَالَتْ: وَأَقْبَلَ الرَّهْطُ الَّذِينَ كَانُوا يُرَحِّلُونِي فَاحْتَمَلُوا هَوْدَجِي فَرَحَلُوهُ عَلَى بَعِيرِي الَّذِي كُنْتُ أَرْكَبُ عَلَيْهِ وَهُمْ يَحْسِبُونَ أَنِّي فِيهِ. وَكَانَ النِّسَاءُ إِذْ ذَاكَ خِيفًا لَمْ يُهَيِّئْنَ وَلَمْ يَغْشَهُنَّ اللَّحْمُ إِنَّمَا يَأْكُلْنَ الْعُلُقَةَ مِنَ الطَّعَامِ فَلَمْ يَسْتَنْكِرِ الْقَوْمُ حِفَّةَ الْهُودَجِ حِينَ رَفَعُوهُ وَحَمَلُوهُ، وَكُنْتُ جَارِيَةً حَدِيثَةَ السِّنِّ، فَبَعَثُوا الْجِمَلَ فَسَارُوا وَوَجَدْتُ عِقْدِي بَعْدَمَا اسْتَمَرَّ الْجَيْشُ، فَجِئْتُ مَنَازِلَهُمْ وَلَيْسَ بِهَا مِنْهُمْ دَاعٍ وَلَا مُجِيبٌ، فَتَيَمَّمْتُ مَنْزِلِي الَّذِي كُنْتُ بِهِ وَطَنْتُ أَنَّهُمْ سَيَفْقِدُونِي

(1) (H. 4141) This saying literally means "Truly to Allāh we belong and truly, to Him we shall return (2: 156)". It is recommended to be said when one is in distress or difficulty.

(2) (H. 4141) By slandering 'Aishah.

the one who spread the *Ifk* (i.e., slander) more, was 'Abdullāh bin Ubāi Ibn Salūl.

['Urwa said, "The people propagated the slander and talked about it in his (i.e., 'Abdullāh's) presence and he confirmed it and listened to it and asked about it to let it prevail." 'Urwa also added, "None was mentioned as members of the slanderous group besides ('Abdullāh) except Ḥassān bin Thābit and Miṣṭah bin Uthātha and Ḥamna bint Jahsh along with others about whom I have no knowledge, but they were a group as Allāh ﷻ said: 'And as for him who has the greater share therein' (V.24:11) (the slander) was 'Abdullāh bin Ubai bin Salūl.'" 'Urwa added, "'Āishah disliked to have Ḥassān abused in her presence and she used to say, 'It was he who said: My father and his (i.e., my father's) father and my honour are all for the protection of Muḥammad's honour from you.'"]

'Āishah added, "After we returned to Al-Madīna, I became ill for a month. The people were propagating the forged statements of the slanderers while I was unaware of anything of all that, but I felt that in my present ailment, I was not receiving the usual kindness from Allāh's Messenger ﷺ which I used to receive when I got sick. (But now) Allāh's Messenger ﷺ would only come, greet me and say, 'How is that (lady)?' and leave. That roused my doubts, but I did not discover the evil (i.e., slander) till I recovered from my ailment and I went out with Umm Miṣṭah to Al-Manāṣi' where we used to answer the call of nature, and we used not to go out (to answer the call of nature) except at night, and that was before we had latrines near our houses. And this habit of our, was similar to the habits of the old Arabs living in the open country (or away from houses), for it would be troublesome

فَيَرْجِعُونَ إِلَيَّ. فَبَيْنَا أَنَا جَالِسَةٌ فِي مَنَزَلِي غَلَبَنِي عَيْنِي فَمِتْتُ، وَكَانَ صَفْوَانُ بْنُ الْمَعْطَلِ السَّلَمِيُّ ثُمَّ الذَّكْوَانِيُّ مِنْ وَرَاءِ الْجَيْشِ، فَأَصْبَحَ عِنْدَ مَنَزَلِي فَرَأَى سَوَادَ إِنْسَانٍ نَائِمٍ فَعَرَفَنِي حِينَ رَأَيْتِي، وَكَانَ رَأَيْتِي قَبْلُ الْحِجَابِ، فَاسْتَيْقِظْتُ بِاسْتِرْجَاعِهِ حِينَ عَرَفَنِي فَخَمَرْتُ وَجْهِي بِجُلْبَابِي، وَوَاللَّهِ مَا تَكَلَّمْنَا بِكَلِمَةٍ وَلَا سَمِعْتُ مِنْهُ كَلِمَةً غَيْرَ اسْتِرْجَاعِهِ، وَهَوَى حَتَّى أَنَاخَ رَأْسَهُ قَوْطِي عَلَى يَدَيْهَا فَقُمْتُ إِلَيْهَا فَارْكَبْتُهَا. فَانْطَلَقَ يَقُودُ بِي الرَّاحِلَةَ حَتَّى أَتَيْنَا الْجَيْشَ مُوْغِرِينَ فِي نَحْرِ الظَّهْيَةِ وَهُمْ نَزُولٌ، قَالَتْ: فَهَلْكَ مَنْ هَلَكَ. وَكَانَ الَّذِي تَوَلَّى كَبَرَ الْإِفْكِ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ. قَالَ غُرُوءٌ: أُخْبِرْتُ أَنَّهُ كَانَ يُشَاعُ وَيُتَحَدَّثُ بِهِ عِنْدَهُ فَيَقْرُءُ وَيَسْتَمِعُهُ وَيَسْتَوْشِيهِ. وَقَالَ غُرُوءٌ أَيْضًا: لَمْ يُسَمَّ مِنْ أَهْلِ الْإِفْكِ أَيْضًا إِلَّا حَسَّانُ بْنُ ثَابِتٍ، وَمِسْطَحُ بْنُ أَثَانَةَ، وَحَمْنَةُ بِنْتُ جَحْشٍ فِي نَاسِ آخَرِينَ لَا عَلَمَ لِي بِهِمْ غَيْرَ أَنَّهُمْ غَضَبَةُ كَمَا قَالَ اللَّهُ تَعَالَى، وَإِنَّ كَبَرَ ذَلِكَ يُقَالُ: عَبْدُ اللَّهِ بْنُ أَبِي بَنٍ سَلُولٍ. قَالَ غُرُوءٌ: كَانَتْ عَائِشَةُ تَكْرَهُ أَنْ يُسَبَّ عِنْدَهَا حَسَّانُ، وَتَقُولُ: إِنَّهُ الَّذِي قَالَ:

for us to take latrines near our houses. So, I and Umm Miṣṭaḥ who was the daughter of Abū Ruḥm bin Al-Muṭṭalib bin 'Abd Manāf, whose mother was the daughter of Ṣakhr bin 'Āmir and the aunt of Abū Bakr Aṣ-Ṣiddiq and whose son was Miṣṭaḥ bin Uṭhāṭha bin 'Abbād bin Al-Muṭṭalib, went out. I and Umm Miṣṭaḥ returned to my house after we finished answering the call of nature. Umm Miṣṭaḥ stumbled by getting her foot entangled in her covering sheet and on that she said, 'Let Miṣṭaḥ be ruined!' I said, 'What a miserable word you have said. Do you abuse a man who took part in (the battle of) Badr?' On that she said, 'O Hantāh (you there)! Didn't you hear what he (i.e., Miṣṭaḥ) said?' I said, 'What did he say?' Then she told me the slander of the people of Ifk. So my ailment was aggravated, and when I reached my home, Allāh's Messenger ﷺ came to me, and after greeting me, said, 'How is that (lady)?' I said, 'Will you allow me to go to my parents?' as I wanted to be sure about the news through them. Allāh's Messenger ﷺ allowed me (and I went to my parents) and asked my mother, 'O mother! What are the people talking about?' She said, 'O my daughter! Don't worry, for scarcely is there a charming woman who is loved by her husband and whose husband has other wives besides herself, that they (i.e., women) would find faults with her.' I said, 'Subḥān Allāh! Are the people really talking in this way?' I kept on weeping that night till dawn, I could neither stop weeping nor sleep, then in the morning again, I kept on weeping. (When the Divine Revelation was delayed), Allāh's Messenger ﷺ called 'Alī bin Abī Ṭālib and Usāma bin Zaid to ask and consult them about divorcing me. Usāma bin Zaid said what he knew of my innocence, and the respect he had for me. Usāma said, '(O

فإنَّ أبِي ووالِدَهُ وعِرْضِي
لِعِرْضِ مُحَمَّدٍ مِنْكُمْ وِقَاءُ
قَالَتْ عَائِشَةُ: فَقَدِمْنَا الْمَدِينَةَ
فَاشْتَكَيْتُ حِينَ قَدِمْتُ شَهْرًا، وَالنَّاسُ
يُفَضُّونَ فِي قَوْلِ أَصْحَابِ الْإِفْكِ لَا
أَشْعُرُ بِشَيْءٍ مِنْ ذَلِكَ وَهُوَ يَرِيئِي فِي
وَجْعِي أَنِّي لَا أَعْرِفُ مِنْ رَسُولِ اللَّهِ
ﷺ اللَّطْفَ الَّذِي كُنْتُ أَرَى مِنْهُ حِينَ
أَشْكَيْتُ، إِنَّمَا يَدْخُلُ عَلَيَّ رَسُولُ اللَّهِ
ﷺ فَيَسْلَمُ ثُمَّ يَقُولُ: «كَيْفَ نَيْكُمُ؟»
ثُمَّ يَنْصَرِفُ، فَذَلِكَ يُرِيئِي وَلَا أَشْعُرُ
بِالشَّرِّ حَتَّى خَرَجْتُ حِينَ نَقَهْتُ،
فَخَرَجْتُ مَعَ أُمِّ مُسْطَحٍ قَبْلَ
الْمَنَاصِعِ، وَكَانَ مُتَبَرِّزَنَا وَكُنَّا لَا
نَخْرُجُ إِلَّا لَيْلًا إِلَى لَيْلٍ، وَذَلِكَ قَبْلَ
أَنْ نَتَّخِذَ الْكُفْفَ قَرِيبًا مِنْ بَيْوتِنَا.
قَالَتْ: وَأَمَرْنَا أَمْرَ الْعَرَبِ الْأَوَّلِ فِي
الْبَرِّيَّةِ قَبْلَ الْغَايِطِ، وَكُنَّا نَتَّادِي
بِالْكُفْفِ أَنْ نَتَّخِذَهَا عِنْدَ بَيْوتِنَا،
قَالَتْ: فَانْظَلَقْتُ أَنَا وَأُمُّ مُسْطَحٍ وَهِيَ
ابْنَةُ أَبِي رُحْمٍ بْنِ الْمُطَّلِبِ بْنِ عَبْدِ
مَنَافٍ وَأُمُّهَا بِنْتُ صَخْرِ بْنِ عَامِرٍ خَالَتُهُ
أَبِي بَكْرٍ الصِّدِّيقِ، وَابْنُهَا مُسْطَحُ بْنُ
أُثَاثَةَ بْنِ عَبَّادٍ بْنِ الْمُطَّلِبِ. فَأَقْبَلْتُ
أَنَا وَأُمُّ مُسْطَحٍ قَبْلَ بَيْتِي حِينَ فَرَعْنَا
مِنْ شَأِنِنَا فَعَثَرْتُ أُمُّ مُسْطَحٍ فِي مِرْطَاهَا
فَقَالَتْ: تَعَسَّ مُسْطَحٌ، فَقُلْتُ لَهَا:
يُسُّ مَا قُلْتَ، أَتَسْبِيَنَّ رَجُلًا شَهِدَ

Allāh's Messenger!) She is your wife, and we do not know anything except good about her.' 'Alī bin Abī Ṭālib said, 'O Allāh's Messenger! Allāh does not put you in difficulty, and there are plenty of women other than she, yet, ask the maid servant ('Aishah's slave-girl) who will tell you the truth.' On that Allāh's Messenger called Barīra (i.e., the maid servant) and asked, 'O Barīra! Did you ever see anything which aroused your suspicion?' Barīra said to him, 'By Him Who has sent you with the Truth. I have never seen anything in her (i.e., 'Aishah) which I would conceal, except that she is a young girl who sleeps leaving the dough of her family exposed so that the domestic goats come and eat it.' So, on that day, Allāh's Messenger ﷺ got up on the pulpit and complained about 'Abdullāh bin Ubāi (bin Salūl) before his Companions, saying, 'O you Muslims! Who will relieve me from that man who has hurt me with his evil statement about my family? By Allāh, I know nothing except good about my family and they have blamed a man about whom I know nothing except good and he never used to enter my home except in my company.' Sa'd bin Mu'adh, the brother of Banū 'Abd-Al-Ashhal got up and said, 'O Allāh's Messenger! I will relieve you from him; if he is from the tribe of Al-Aūs, then I will chop his head off, and if he is from our brothers, i.e., Al-Khazraj, then order us, and we will fulfil your order.' On that, a man from Al-Khazraj got up. Umm Ḥassān, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubāda, chief of Al-Khazraj. Before this incident, he was a pious man, but his love for his tribe goaded him into saying to Sa'd (bin Mu'adh), 'By Allāh, you have told a lie; you shall not and cannot kill him. If he belonged to your

بَدْرًا؟ فَقَالَتْ: أَيُّ هَئِئَا وَلَمْ تَسْمَعِي مَا قَالَ؟ قَالَتْ: وَقُلْتُ: مَا قَالَ؟ فَأَخْبَرْتَنِي بِقَوْلِ أَهْلِ الْإِفْكِ، قَالَتْ: فَازْدَدْتُ مَرَضًا عَلَى مَرَضِي فَلَمَّا رَجَعْتُ إِلَى بَيْتِي دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ فَسَلَّمَ ثُمَّ قَالَ: «كَيْفَ تَبْكُنَّ؟» فَقُلْتُ لَهُ: أَتَأْذَنُ لِي أَنْ آتِيَ أَبُوتِي؟ قَالَتْ: وَأُرِيدُ أَنْ أَسْتَقِينَ الْخَبَرَ مِنْ قَبْلَهُمَا، قَالَتْ: فَأَذِنَ لِي رَسُولُ اللَّهِ ﷺ فَقُلْتُ لِأُمِّي: يَا أُمَّتَاهُ، مَاذَا يَتَحَدَّثُ النَّاسُ؟ قَالَتْ: يَا بُنَيْتَهُ، هَوْنِي عَلَيْكَ فَوَاللَّهِ لَقَلَّمَا كَانَتْ امْرَأَةً قَطُّ وَضِيئَةً عِنْدَ رَجُلٍ يُحِبُّهَا، لَهَا ضَرَائِرُ إِلَّا أَكْثَرَنَ عَلَيْهَا، قَالَتْ: فَقُلْتُ: سُبْحَانَ اللَّهِ، أَوْ لَقَدْ تَحَدَّثَ النَّاسُ بِهَذَا؟ قَالَتْ: فَبَكَيْتُ تِلْكَ اللَّيْلَةَ حَتَّى أَصْبَحْتُ لَا يَزِقَا لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنُومٌ، ثُمَّ أَصْبَحْتُ أَبْكِي، قَالَتْ: وَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَأُسَامَةَ بْنَ زَيْدٍ، حِينَ اسْتَلْبَثَ الْوَحْيَ يَسْأَلُهُمَا وَيَسْتَشِيرُهُمَا فِي فِرَاقِ أَهْلِهِ. قَالَتْ: فَأَمَّا أُسَامَةُ فَأَشَارَ عَلَى رَسُولِ اللَّهِ ﷺ بِالَّذِي يَعْلَمُ مِنْ بَرَاءَةِ أَهْلِهِ، وَبِالَّذِي يَعْلَمُ لَهُمْ فِي نَفْسِهِ. فَقَالَ أُسَامَةُ: أَهْلُكَ وَلَا نَعْلَمُ إِلَّا خَيْرًا. وَأَمَّا عَلِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ، لَمْ يُضَيِّقِ اللَّهُ عَلَيْكَ وَالنِّسَاءُ سِوَاهَا كَثِيرٌ، وَسَلَّ

people, you would not wish him to be killed.' On that, Usaid bin Hudair who was the cousin of Sa'd (bin Mu'adh) got up and said to Sa'd bin 'Ubada, 'By Allāh! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aūs and Al-Khazraj got so much excited that they were about to fight while Allāh's Messenger ﷺ was standing on the pulpit. Allāh's Messenger ﷺ kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an *Anṣārī* woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allāh's Messenger ﷺ came, greeted us and sat down. He had never sat with me since that day of the slander. A month had elapsed and no Divine Revelation came to him about my case. Allāh's Messenger ﷺ then recited *Tashahhud* (i.e., *Lā ilāha illallāh wa anna Muḥammad-ur-Rasūl Allāh* - none has the right to be worshipped but Allāh and Muḥammad is Allāh's Messenger) and then said, '*Ammā Ba'du*, O 'Aīshah! I have been informed such and such about you; if you are innocent, then soon Allāh will reveal your innocence, and if you have committed a sin, then repent to Allāh and ask Him for forgiveness, for when a person confesses his sins and asks Allāh for forgiveness, Allāh accepts his repentance.' When Allāh's Messenger ﷺ finished his speech, my tears ceased flowing completely

الجارية تصدقك. قالت: فدعا رسول الله ﷺ بريدة فقال: «أي بريدة هل رأيت من شيء يريئك؟» قالت له بريدة: والذي بعثك بالحق ما رأيت عليها أمراً قط أغمضه غير أنها جارية حديثة السن تنام عن عجين أهلها فتأتي الداجن فتأكله. قالت: فقام رسول الله ﷺ من يومه فاستعذر من عبد الله بن أبيي وهو على المنبر فقال: «يا معشر المسلمين، من يغدرني من رجل قد بلغني عنه أذاه في أهلي؟ والله ما علمت على أهلي إلا خيراً، ولقد ذكروا رجلاً ما علمت عليه إلا خيراً، وما يدخل على أهلي إلا معي». فقام سعد بن معاذ أخو بني عبد الأشهل، فقال: أنا يا رسول الله أعذرُك، فإن كان من الأوس ضربت عنقه، وإن كان من إخواننا من الخزرج أمرتنا ففعلنا أمرُك. قالت: فقام رجل من الخزرج، وكانت أم حسان بنت عمه من قحطيه، وهو سعد بن عباد، وهو سيد الخزرج، قالت: وكان قبل ذلك رجلاً صالحاً ولكن احتملته الحمية فقال لسعد: كذبت لعمر الله، لا تقتله ولا تقدر على قتله، ولو كان من رَهْطِكَ ما أحببت أن يقتل. فقام أسيد ابن حضير وهو ابن عم سعد

and there remained not even a single drop of it. I said to my father, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' My father said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. Then I said to my mother, 'Reply to Allāh's Messenger ﷺ on my behalf concerning what he has said.' She said, 'By Allāh, I do not know what to say to Allāh's Messenger ﷺ'. In spite of the fact that I was a young girl and had a little knowledge of the Qur'an, I said, 'By Allāh, no doubt I know that you heard this (slandorous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allāh knows that I am innocent, you will surely believe me. By Allāh, I find no similitude for me and you except that of Yūsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe." (V.12:18). Then I turned to the other side of my bed; hoping that Allāh would prove my innocence. By Allāh, I never thought that Allāh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'an. I had hoped that Allāh's Messenger ﷺ might have a dream in which Allāh would prove my innocence. By Allāh, Allāh's Messenger ﷺ had not got up and nobody had left the house before the Divine Revelation came to Allāh's Messenger ﷺ. So, there overtook him the same state which used to overtake him, (when he used to be inspired Divinely). The sweat was dropping from his body like pearls, though it was a (cold) wintry day and that was because of the weighty statement which was being revealed to him. When that state of

فَقَالَ لِسَعْدِ بْنِ عُبَادَةَ: كَذَبْتَ لَعَمْرُ
الله، لَنَقُتِلَنَّهٗ فَإِنَّكَ مُنَافِقٌ تُجَادِلُ عَنِ
الْمُنَافِقِينَ. قَالَتْ: فَتَارَ الْحَيَانِ
الْأَوْسُ وَالْخَزْرَجُ حَتَّى هَمُّوا أَنْ
يَقْتَتِلُوا وَرَسُولُ اللهِ ﷺ قَائِمٌ عَلَى
الْمِنْبَرِ، قَالَتْ: فَلَمْ يَزَلْ رَسُولُ اللهِ
ﷺ يُخَفِّضُهُمْ حَتَّى سَكَنُوا وَسَكَتَ،
قَالَتْ: فَبَكَيْتُ يَوْمَ ذَلِكَ كُلَّهُ لَا يَرْفَأُ
لِي دَمْعٌ وَلَا أَكْتَجِلُ بَنَوْمٍ، قَالَتْ:
وَأَصْبَحَ أَبَوَايَ عِنْدِي وَقَدْ بَكَيْتُ
لَيْلَتَيْنِ وَيَوْمًا لَا يَرْفَأُ لِي دَمْعٌ وَلَا
أَكْتَجِلُ بَنَوْمٍ حَتَّى إِنِّي لَأُظَنُّ أَنَّ الْبُكَاءَ
فَالِقٌ كِبْدِي، فَبَيْنَا أَبَوَايَ جَالِسَيْنِ
عِنْدِي وَأَنَا أَبْكِي فَاسْتَأْذَنْتُ عَلَيَّ
امْرَأَةً مِنَ الْأَنْصَارِ فَأَذِنْتُ لَهَا فَجَلَسَتْ
تَبْكِي مَعِي، قَالَتْ: فَبَيْنَا نَحْنُ عَلَى
ذَلِكَ دَخَلَ رَسُولُ اللهِ ﷺ عَلَيْنَا فَسَلَّمَ
ثُمَّ جَلَسَ، قَالَتْ: وَلَمْ يَجْلِسْ عِنْدِي
مُنْذُ قِيلَ مَا قِيلَ قَبْلَهَا. وَقَدْ لَبِثُ
شَهْرًا لَا يُوحَى إِلَيْهِ فِي شَأْنِي بِشَيْءٍ،
قَالَتْ: فَتَشْهَدُ رَسُولُ اللهِ ﷺ حِينَ
جَلَسَ ثُمَّ قَالَ: «أَمَّا بَعْدُ، يَا عَائِشَةُ
إِنَّهُ بَلَغَنِي عَنْكَ كَذَا وَكَذَا، فَإِنْ كُنْتُ
بَرِيئَةً، فَسَمِّيرُكَ اللهُ، وَإِنْ كُنْتُ
أَلَمَمْتُ بِذَنْبٍ فَاسْتَغْفِرِي الله وَتُوبِي
إِلَيْهِ. فَإِنَّ الْعَبْدَ إِذَا اعْتَرَفَ، ثُمَّ تَابَ
تَابَ اللهُ عَلَيْهِ». قَالَتْ: فَلَمَّا قَضَى
رَسُولُ اللهِ ﷺ مَقَالَتَهُ فَلَصَّ دَمْعِي

Allāh's Messenger ﷺ was over, he got up smiling, and the first word he said was, 'O 'Āishah! Allāh has declared your innocence!' Then my mother said to me, 'Get up and go to him (i.e., Allāh's Messenger ﷺ).' I replied, 'By Allāh, I will not go to him, and will not thank but Allāh'. So Allāh revealed the ten Verses: 'Verily! Those who brought forth the slander (against 'Āishah رَضِيَ اللَّهُ عَنْهَا) are a group among you...' (V.24:11-21)

Allāh revealed those Qur'ānic Verses to declare my innocence. Abū Bakr Aṣ-Ṣiddīq who used to provide for Miṣṭah bin Uthāthah because of his relationship to him and his poverty, said, 'By Allāh, I will never give to Miṣṭah bin Uthāthah anything after what he has said about 'Āishah.' But Allāh later revealed: 'And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masākin (the poor) and those who left their homes for Allāh's sake. Let them pardon and forgive. Do you not love that Allāh should forgive you? And Allāh is Oft-Forgiving, Most Merciful.' (V.24:22) Abū Bakr Aṣ-Ṣiddīq said, 'Yes, by Allāh, I do love that Allāh should forgive me.' And resumed giving Miṣṭah the money he used to give him before. He also added, 'By Allāh, I will never deprive him of it at all.' " 'Āishah further said: "Allāh's Messenger ﷺ also asked Zainab bint Jahsh (i.e., his wife) about me saying, 'What do you know and what did you see?' She replied, 'O Allāh's Messenger! I refrain to claim hearing or seeing what I have not heard or seen. By Allāh, I know nothing except good (about 'Āishah).' From amongst the wives of the Prophet ﷺ Zainab was my peer (in beauty and in the love she received from the Prophet ﷺ) yet Allāh protected her (from being malicious) for she had piety. Her sister

حَتَّى مَا أَحْسُ مِنْهُ قَطْرَةً، فَقُلْتُ لِأَبِي: أَجِبَ رَسُولَ اللَّهِ ﷺ عَنِّي فِيَمَا قَالَ. فَقَالَ أَبِي: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ؟ فَقُلْتُ لَأُمِّي: أَجِيبِي رَسُولَ اللَّهِ ﷺ فِيَمَا قَالَ، قَالَتْ أُمِّي: وَاللَّهِ مَا أَذْرِي مَا أَقُولُ لِرَسُولِ اللَّهِ ﷺ، فَقُلْتُ وَأَنَا جَارِيَةً حَدِيثُهُ السَّنَ لَا أَفْرَأُ مِنَ الْقُرْآنِ كَثِيرًا: إِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَقَدْ سَمِعْتُ هَذَا الْحَدِيثَ حَتَّى اسْتَقَرَّ فِي أَنْفُسِكُمْ وَصَدَقْتُمْ بِهِ، فَلَيْتَ قُلْتُ لَكُمْ: إِنِّي بَرِيئَةٌ، لَا تُصَدِّقُونِي، وَلَيْتَ اعْتَرَفْتُ لَكُمْ بِأَمْرِ وَاللَّهِ يَعْلَمُ أَنِّي مِنْهُ بَرِيئَةٌ لَتَصَدِّقْتَنِي، فَوَاللَّهِ لَا أَجِدُ لِي وَلَكُمْ مَثَلًا إِلَّا أَبَا يُوسُفَ حِينَ قَالَ: ﴿فَصَبْرٌ جَمِيلٌ وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ ثُمَّ تَحَوَّلْتُ فَاضْطَجَعْتُ عَلَى فِرَاشِي وَاللَّهُ يَعْلَمُ أَنِّي حَبِيْبَةُ بَرِيئَةٍ، وَأَنَّ اللَّهَ مُبْرِنِي بِبِرَائَتِي وَلَكِنَّ اللَّهَ مَا كُنْتُ أَظُنُّ أَنَّ اللَّهَ مُنْزِلٌ فِي شَأْنِي وَحْيًا يُنْكِي. لَشَأْنِي فِي نَفْسِي كَانَ أَحَقَرُ مِنْ أَنْ يَتَكَلَّمَ اللَّهُ فِيَّ بِأَمْرٍ وَلَكِنْ كُنْتُ أَرْجُو أَنَّ يَرَى رَسُولُ اللَّهِ ﷺ فِي النَّوْمِ رُؤْيَا يُبْرِئُنِي اللَّهُ بِهَا. فَوَاللَّهِ مَا رَأَمَ رَسُولُ اللَّهِ ﷺ مَجْلِسَهُ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أُنْزَلَ عَلَيْهِ فَاحْذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبَرَحَاءِ حَتَّى إِنَّهُ لَيَتَحَدَّرُ مِنْهُ الْعَرَقُ مِثْلُ

Ḥamna, started struggling on her behalf⁽¹⁾ and she was destroyed along with those who were destroyed. The man who was blamed said, 'Subhān Allāh! By Him in Whose Hand my soul is, I have never uncovered the cover (i.e., veil) of any female.'⁽²⁾ Later on the man was martyred in Allāh's Cause."

الْجُمَانِ وَهُوَ فِي يَوْمِ شَاتٍ مِنْ ثِقَلِ الْقَوْلِ الَّذِي أُنْزِلَ عَلَيْهِ، قَالَتْ: فَسُرِّي عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ فَكَانَتْ أَوَّلَ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «يَا عَائِشَةُ، أَمَا اللَّهُ فَقَدْ بَرَأَكِ». قَالَتْ: فَقَالَتْ لِي أُمِّي: قَوْمِي إِلَيْهِ، فَقُلْتُ: لَا وَاللَّهِ لَا أَقُومُ إِلَيْهِ فَإِنِّي لَا أَحْمَدُ إِلَّا اللَّهَ عَزَّ وَجَلَّ، قَالَتْ: وَأَنْزَلَ اللَّهُ تَعَالَى ﴿إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ﴾ الْعَشْرَ الْآيَاتِ، ثُمَّ أُنْزَلَ اللَّهُ تَعَالَى هَذَا فِي بَرَاءَتِي، قَالَ أَبُو بَكْرٍ الصِّدِّيقُ وَكَانَ يُتَّقِي عَلَى مِسْطَحِ بْنِ أَنَاثَةَ لِقَرَابَتِهِ مِنْهُ وَفَقَرِهِ: وَاللَّهِ لَا أَتَّقِي عَلَى مِسْطَحِ شَيْئًا أَبَدًا بَعْدَ الَّذِي قَالَ لِعَائِشَةَ مَا قَالَ. فَأَنْزَلَ اللَّهُ تَعَالَى ﴿وَلَا يَأْتِلِ أُولَؤُا الْفَضْلِ مِنْكُمْ﴾ إِلَى قَوْلِهِ: ﴿عَفْوُ رَجِيمٍ﴾ قَالَ أَبُو بَكْرٍ الصِّدِّيقُ: بَلَى وَاللَّهِ إِنِّي لِأُحِبُّ أَنْ يَغْفِرَ اللَّهُ لِي. فَرَجَعَ إِلَى مِسْطَحِ الْتَفَقَّةِ الَّتِي كَانَ يُتَّقِي عَلَيْهِ وَقَالَ: وَاللَّهِ لَا أَنْزِعُهَا مِنْهُ أَبَدًا. قَالَتْ عَائِشَةُ: وَكَانَ رَسُولُ اللَّهِ ﷺ سَأَلَ زَيْنَبَ بِنْتَ جَحْشٍ عَنْ أَمْرِي فَقَالَ لِرَزِينَبَ: «مَاذَا عَلِمْتَ أَوْ رَأَيْتِ؟» فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ

(1) (H. 4141) By spreading the slander so that her sister would not have a rival in the love of Allāh's Messenger ﷺ.

(2) (H. 4141) This is a figurative expression, meaning, 'I have never had sexual relation with any female.'

أَحْمِي سَمْعِي وَبَصْرِي، وَاللَّهِ مَا عَلِمْتُ إِلَّا خَيْرًا. قَالَتْ عَائِشَةُ: وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْ أَزْوَاجِ النَّبِيِّ ﷺ فَعَصَمَهَا اللَّهُ بِالْوَرَعِ، قَالَتْ: وَطَلَفْتُ أُخْتُهَا حَمْنَةُ تَحَارَبَ لَهَا فَهَلَكْتُ فِيمَنْ هَلَكَ. قَالَ ابْنُ شَهَابٍ: فَهَذَا الَّذِي بَلَغَنِي مِنْ حَدِيثِ هَؤُلَاءِ الرَّهْطِ. ثُمَّ قَالَ غُرُوزُ: قَالَتْ عَائِشَةُ: وَاللَّهِ إِنَّ الرَّجُلَ الَّذِي قِيلَ لَهُ مَا قِيلَ لَيَقُولُ: سُبْحَانَ اللَّهِ، فَوَاللَّهِ الَّذِي نَفْسِي بِيَدِهِ مَا كَشَفْتُ مِنْ كَتِفِ أَنْثَى قَطُّ. قَالَتْ: ثُمَّ قُتِلَ بَعْدَ ذَلِكَ فِي سَبِيلِ اللَّهِ. [راجع: ٢٥٩٣]

4142. Narrated Az-Zuhri: Al-Walid bin 'Abdul-Malik said to me, "Have you heard that 'Alī was one of those who slandered 'Āishah?" I replied, "No, but two men from your people (named) Abū Salama bin 'Abdur-Rahmān and Abū Bakr bin 'Abdūr-Rahmān bin Al-Ḥārith have informed me that 'Āishah رَضِيَ اللَّهُ عَنْهَا told them that 'Alī remained silent about her case."

٤١٤٢ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: أَمَلَى عَلَيَّ هِشَامُ بْنُ يُوسُفَ مِنْ حِفْظِهِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: قَالَ لِي الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ: أَبْلَغَكَ أَنَّ عَلِيًّا كَانَ فِيمَنْ قَذَفَ عَائِشَةَ؟ قُلْتُ: لَا، وَلَكِنْ قَدْ أَخْبَرَنِي رَجُلَانِ مِنْ قَوْمِكَ أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَأَبُو بَكْرٍ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ لَهُمَا: كَانَ عَلِيٌّ مُسْلِمًا فِي شَأْنِهَا، فَرَاغَهُ فَلَمْ يَرْجِعْ. وَقَالَ: مُسْلِمًا، بَلَا شَكَّ فِيهِ، وَعَلَيْهِ وَكَانَ فِي أَصْلِ الْعَتِيقِ كَذَلِكَ.

4143. Narrated Masrūq bin Al-Ajda': Umm Rūmān, the mother of 'Āishah رَضِيَ اللَّهُ عَنْهَا said that while 'Āishah and she were

٤١٤٣ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ

sitting, an *Anṣārī* woman came and said, "May Allāh harm such and-such a person!" Umm Rūmān said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rūmān said, "What is that?" She said, "So-and-so...." and narrated the whole story. On that 'Āishah said, "Did Allāh's Messenger ﷺ hear about that?" She replied, "Yes." 'Āishah further said, "And Abū Bakr too?" She replied, "Yes." On that, 'Āishah fell down fainting, and when she came to her senses, she had got fever with rigors. I put her clothes over her and covered her. The Prophet ﷺ came and asked, "What is wrong with this (lady)?" Umm Rūmān replied, "O Allāh's Messenger! She (i.e., 'Āishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Āishah sat up and said, "By Allāh, if I took an oath (that I am innocent), you would not believe me, and if I said (that I am not innocent), you would not excuse me. My and your example is like that of Yāqūb (Jacob) and his sons (as Yāqūb said): "... And it is Allāh (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18)." Umm Rūmān said, "The Prophet ﷺ then went out saying nothing. Then Allāh declared her innocence. On that, 'Āishah said (to the Prophet ﷺ), "I thank Allāh only; I thank neither anybody else nor you."

حُصَيْن، عَنْ أَبِي وَاثِلٍ: حَدَّثَنِي مَسْرُوقُ ابْنِ الْأَجْدَعِ قَالَ: حَدَّثَنِي أُمُّ رُومَانَ، وَهِيَ أُمُّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَتْ: بَيْنَا أَنَا قَاعِدَةٌ أَنَا وَعَائِشَةُ إِذْ وَلَجَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ، فَقَالَتْ: فَعَلَ اللَّهُ بِفُلَانٍ وَفَعَلَ بِفُلَانٍ، فَقَالَتْ أُمُّ رُومَانَ: وَمَا ذَاكَ؟ قَالَتْ: ابْنِي فِيمَنْ حَدَّثَ الْحَدِيثَ. قَالَتْ: وَمَا ذَاكَ؟ قَالَتْ: كَذَا وَكَذَا، قَالَتْ عَائِشَةُ: سَمِعَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: نَعَمْ، قَالَتْ: وَأَبُو بَكْرٍ؟ قَالَتْ: نَعَمْ، فَخَرْتُ مَغْشِيًّا عَلَيْهَا. فَمَا أَفَاقْتُ إِلَّا وَعَلَيْهَا حُمَى بِنَافِضٍ فَطَرَحْتُ عَلَيْهَا ثِيَابَهَا فَعَطَّيْتُهَا، فَجَاءَ النَّبِيُّ ﷺ فَقَالَ: «مَا شَأْنُ هَذِهِ؟» فَقُلْتُ: يَا رَسُولَ اللَّهِ أَخَذْتُهَا الْحُمَى بِنَافِضٍ. قَالَ: «فَلَعَلَّ فِي حَدِيثٍ تُحَدِّثُ؟» قَالَتْ: نَعَمْ، فَقَعَدْتُ عَائِشَةَ فَقَالَتْ: وَاللَّهِ لَئِنْ حَلَفْتُ لَا تُصَدِّقُونِي، وَلَئِنْ قُلْتُ لَا تَعْذِرُونِي، مَثَلِي وَمَثَلُكُمْ كَيْقُوبَ وَبَنِيهِ ﴿وَاللَّهُ الْمُسْتَعَانُ عَلَى مَا تَصِفُونَ﴾ قَالَتْ: وَأَنْصَرَفَ وَلَمْ يَقُلْ شَيْئًا فَأَنْزَلَ اللَّهُ عَذْرَاهَا. قَالَتْ: بِحَمْدِ اللَّهِ لَا بِحَمْدِ أَحَدٍ وَلَا بِحَمْدِكَ.

[راجع: ٣٣٨٨]

4144. Narrated Ibn Abī Mulaika : 'Āishah رضي الله عنها used to recite this Verse:- '*Idh talaqaunahū bi-alsinatikum* (when you were propagating it with your tongues..." (V.24:15) and she used to say, *Al-Walaq*

٤١٤٤ - حَدَّثَنِي يَحْيَى: حَدَّثَنَا وَكَيْعٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ

means telling of a lie.” She knew this Verse more than anybody else as it was revealed about her.

4145. Narrated Hishām’s father: I started abusing Ḥassān in front of ‘Āishah. She said, “Do not abuse him as he used to defend Allāh’s Messenger ﷺ (against the infidels).” ‘Āishah added, “Once Ḥassān took the permission from the Prophet ﷺ to say poetic verses against the infidels. On that the Prophet ﷺ said, ‘How will you exclude my forefathers (from that)?’ Ḥassān replied, ‘I will take you out of them as one takes a hair out of the dough.’” Hishām’s father added, “I abused Ḥassān as he was one of those who spoke against ‘Āishah.”

4146. Narrated Masrūq: We went to ‘Āishah while Ḥassān bin Thābit was with her reciting poetry to her from some of his poetic verses, saying: “A chaste wise lady about whom nobody can have suspicion. She gets up with an empty stomach because she never eats the flesh of indiscreet (ladies).”⁽¹⁾ ‘Āishah said to him, “But you are not like that.” I said to her, “Why do you grant him admittance, though Allāh عزّ وجلّ said: “...And as for him among them, who had the greater share therein, his will be a great torment.” (V.24:11) On that, ‘Āishah said, “And what punishment is more than blinding?”⁽²⁾ She,

عنها كانت تقرأ: إِذْ تَلْقَوْنَهُ بِالسَّتِيكُم. وتقول: الولق: الكذب. قال ابن أبي مليكة: وكانت أعلم من غيرها بذلك لأنه نزل فيها. [٤٧٥٢]

٤١٤٥ - حدثنا عثمان بن أبي شيبة: حدثنا عبدة، عن هشام، عن أبيه قال: ذهب أسب حسان عند عائشة فقالت: لا تسبه فإنه كان ينافح عن رسول الله ﷺ، وقالت عائشة: استأذن رسول الله ﷺ في هجاء المشركين، قال: «كيف يسبي؟» قال: لأسلنك منهم كما نسل الشعرة من العجين.

وقال محمد: حدثنا عثمان بن فرقد: سمعت هشاماً، عن أبيه قال: سببت حسان وكان ممن كثر عليها.

[راجع: ٣٥٣١]

٤١٤٦ - حدثني بشر بن خالد: أخبرنا محمد بن جعفر، عن شعبة، عن سليمان، عن أبي الصخى، عن مسروق قال: دخلنا على عائشة رضي الله عنها وعندها حسان ابن ثابت يشيدها شعراً يشبب بأبيات له، وقال:

حصان رزان ما نزل بريرة
وتضج غزني من لوم العوافل
فقلت له عائشة: لكناك لست

(1) (H. 4146) Eating the flesh of other people means backbiting them.

(2) (H. 4146) Ḥassān had become blind then.

added, "Ḥassān used to defend or say poetry on behalf of Allāh's Messenger ﷺ (against the infidels)."

كَذَلِكَ، قَالَ مَسْرُوقٌ: فَقُلْتُ لَهَا: لَمْ تَأْذَنِي لَهُ أَنْ يَدْخُلَ عَلَيْكَ؟ وَقَدْ قَالَ اللَّهُ: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَمْ عَلَاكَ عَظِيمٌ﴾ فَقَالَتْ: وَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟ قَالَتْ لَهُ: إِنَّهُ كَانَ يُنَافِخُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ. [انظر:

٤٧٥٥، ٤٧٥٦]

(36) CHAPTER. The *Ghazwā* of Al-Ḥudaibiya.

And the Statement of Allāh تعالى: "Indeed, Allāh was pleased with the believers when they gave the *Bai'a* (pledge) to you (O Muḥammad ﷺ) under the tree..." (V.48:18)

(٣٦) بَابُ غَزْوَةِ الْحُدَيْبِيَّةِ،

وَقَوْلِ اللَّهِ تَعَالَى: ﴿لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ﴾ الْآيَةُ [الفتح: ١٨].

4147. Narrated Zaid bin Khālīd رضي الله عنه: We went out with Allāh's Messenger ﷺ in the year of *Al-Ḥudaibiya*. One night it rained and Allāh's Messenger ﷺ led us in the *Fajr* (morning) prayer and (after finishing it), turned to us and said, "Do you know what your Lord has said?" We replied, "Allāh and His Messenger know it better." He said, "Allāh said: '(Some of) My slaves got up believing in Me, and (some of them) disbelieving in Me. The one who said: We have been given rain through Allāh's Mercy and Allāh's Blessing and Allāh's Bounty, then he is a believer in Me, and is a disbeliever in the star. And whoever said: We have been given rain because of such and such star, then he is a believer in the star, and is a disbeliever in Me.'"

٤١٤٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ قَالَ: حَدَّثَنِي صَالِحُ بْنُ كَيْسَانَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ زَيْدِ بْنِ خَالِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأَصَابَنَا مَطَرٌ ذَاتَ لَيْلَةٍ فَصَلَّى لَنَا رَسُولُ اللَّهِ ﷺ الصُّبْحَ، ثُمَّ أَقْبَلَ عَلَيْنَا بِوَجْهِهِ فَقَالَ: «اتَّذَرُونَ مَاذَا قَالَ رَبُّكُمْ؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَقَالَ: «قَالَ اللَّهُ: أَصْبَحَ مِنْ عِبَادِي مُؤْمِنٌ بِي، وَكَافِرٌ بِي. فَأَمَّا مَنْ قَالَ: مُطَرْنَا بِرَحْمَةِ اللَّهِ وَبِرِزْقِ اللَّهِ وَبِفَضْلِ اللَّهِ فَهُوَ مُؤْمِنٌ بِي، كَافِرٌ بِالْكَوْكَبِ. وَأَمَّا مَنْ قَالَ: مُطَرْنَا بِنَجْمٍ كَذَا فَهُوَ مُؤْمِنٌ بِالْكَوْكَبِ، كَافِرٌ بِي.» [راجع: ٨٤٦]

4148. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ performed four 'Umra, all in the month of Dhul-Qa'da, except the one which he performed with his Hajj (i.e., in Dhul-Hijja). He performed one 'Umra from Al-Hudaibīya in Dhul-Qa'da, another 'Umra in the following year in Dhul-Qa'da a third from Al-Ji'rāna where he distributed the war booty of Hunain, in Dhul-Qa'da, and the fourth 'Umra he performed was with his Hajj.

4149. Narrated Abū Qatāda: We set out with the Prophet ﷺ in the year of Al-Hudaibīya, and all his Companions assumed the state of Ihrām, but I did not.

4150. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur'ān V.48:1]? Was the conquest of Makkah a victory? We really consider that the actual Victory was the Ar-Ridwān Pledge which we gave on the day of Al-Hudaibīya (to the Prophet ﷺ). On the day of Al-Hudaibīya we were fourteen hundred men along with the Prophet ﷺ. Al-Hudaibīya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet ﷺ was informed of that, he came and sat on its edge. Then he asked for a utensil of water, performed ablution from it, rinsed (his mouth), invoked (Allāh), and poured the remaining water into the well. We stayed there for a while and then the well brought

٤١٤٨ - حَدَّثَنَا هُذَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ قَالَ: اعْتَمَرَ رَسُولُ اللَّهِ ﷺ أَرْبَعَ عُمْرٍ كُلُّهُنَّ فِي ذِي الْقَعْدَةِ إِلَّا الَّتِي كَانَتْ مَعَ حَجَّتِهِ: عُمْرَةً مِنَ الْحُدَيْبِيَّةِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْعَامِ الْمُقْبِلِ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مِنَ الْجِعْرَانَةِ حَيْثُ قَسَمَ غَنَائِمَ حُنَيْنٍ فِي ذِي الْقَعْدَةِ، وَعُمْرَةً مَعَ حَجَّتِهِ. [راجع: ١٧٧٩]

٤١٤٩ - حَدَّثَنَا سَعِيدُ بْنُ الرَّيِّعِ: حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي قَتَادَةَ أَنَّ أَبَاهُ حَدَّثَهُ قَالَ: انْطَلَقْنَا مَعَ النَّبِيِّ ﷺ عَامَ الْحُدَيْبِيَّةِ فَأُخْرِمَ أَصْحَابُهُ وَلَمْ أُخْرِمَ. [راجع: ١٨٢١]

٤١٥٠ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: تَعُدُّونَ أَنْتُمْ الْفَتْحَ فَتْحَ مَكَّةَ، وَقَدْ كَانَ فَتْحُ مَكَّةَ فَتْحًا. وَنَحْنُ نَعُدُّ الْفَتْحَ بَيْعَةَ الرِّضْوَانِ. يَوْمَ الْحُدَيْبِيَّةِ كُنَّا مَعَ النَّبِيِّ ﷺ أَرْبَعَ عَشْرَةَ مِائَةً. وَالْحُدَيْبِيَّةُ بَيْتٌ فَتَرَحَّنَاهَا فَلَمْ نَتْرُكْ فِيهَا قَطْرَةً. فَبَلَغَ ذَلِكَ النَّبِيُّ ﷺ فَأَتَاهَا فَجَلَسَ عَلَى شَفِيرِهَا ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَتَوَضَّأَ ثُمَّ مَضْمَضَ وَدَعَا ثُمَّ صَبَّهُ فِيهَا فَتَرَكْنَاهَا غَيْرَ بَعِيدٍ، ثُمَّ إِنَّهَا

forth what we required of water for ourselves and our riding animals.

4151. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ that they were in the company of Allāh's Messenger ﷺ on the day of *Al-Hudaibīya* and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allāh's Messenger ﷺ of that, he came and sat over its edge and said, "Bring me a bucket of its water." When it was brought, he spat and invoked (Allāh) and said, "Leave it for a while." Then they quenched their thirst and watered their riding animals (from that well) till they departed.

4152. Narrated Sālim: Jābir رَضِيَ اللَّهُ عَنْهُ said, "On the day of *Al-Hudaibīya*, the people felt thirsty and Allāh's Messenger ﷺ had a utensil containing water. He performed ablution from it and then the people came towards him. Allāh's Messenger ﷺ said, 'What is wrong with you?' The people said, 'O Allāh's Messenger! We haven't got any water to perform ablution with or to drink, except what you have in your utensil.' So, the Prophet ﷺ put his hand in the utensil and the water started spouting out between his fingers like springs. So, we drank and performed ablution." I asked Jābir, "What was your number on that day?" He replied, "Even if we had been one hundred thousand, that water would have been sufficient for us. Anyhow, we were fifteen hundred."

أَصْدَرْتَنَا مَا شِئْنَا نَحْنُ وَرِكَابَنَا. [راجع: ٣٥٧٧]

٤١٥١ - حَدَّثَنِي فَضْلُ بْنُ يَعْقُوبَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ بْنِ أَغَيْنَ أَبُو عَلِيٍّ الْحَرَّائِيُّ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ: أَبَانَا الْبَرَاءُ بْنُ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُمْ كَانُوا مَعَ رَسُولِ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ أَلْفًا وَأَرْبَعَمِائَةٍ أَوْ أَكْثَرَ فَتَزَلُّوا عَلَى بَيْتٍ فَتَزَحُّوْهَا، فَاتَّوَا النَّبِيَّ ﷺ فَأَتَى الْبَيْتَ وَقَعَدَ عَلَى شَفِيرِهَا ثُمَّ قَالَ: «اثْنُونِي بِدَلْوٍ مِنْ مَائِهَا»، فَأَتَى بِهِ فَبَصَقَ فَدَعَا ثُمَّ قَالَ: «دَعُوْهَا سَاعَةً» فَأَرَوْا أَنْفُسَهُمْ وَرِكَابَهُمْ حَتَّى ارْتَحَلُوا. [راجع: ٣٥٧٧]

٤١٥٢ - حَدَّثَنَا يُوسُفُ بْنُ عِيسَى: حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَرَسُولُ اللَّهِ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ مِنْهَا ثُمَّ أَقْبَلَ النَّاسَ نَحْوَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا لَكُمْ؟» قَالُوا: يَا رَسُولَ اللَّهِ، لَيْسَ عِنْدَنَا مَا نَتَوَضَّأُ بِهِ وَلَا نَشْرَبُ إِلَّا مَا فِي رَكْوَتِكَ. فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ فِي الرُّكْوَةِ فَجَعَلَ الْمَاءُ يَفُورُ مِنْ بَيْنِ أَصَابِعِهِ كَأَمْثَالِ الْعُيُونِ قَالَ: فَشَرَبْنَا وَتَوَضَّأْنَا. قُلْتُ لَجَابِرٍ: كَمْ كُنْتُمْ

يُؤْمِنُ؟ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ
لَكُنَّا، كُنَّا خَمْسَ عَشْرَةَ مِائَةَ.

[راجع: ٣٥٧٦]

4153. Narrated Qatāda : I said to Sa'īd bin Al-Musaiyab, "I have been informed that Jābir bin 'Abdullāh said that the number (of *Al-Hudaibīya* Muslim warriors) was fourteen hundred." Sa'īd said to me, "Jābir narrated to me that they were fifteen hundred who gave the *Bai'a* (pledge) to the Prophet ﷺ on the day of *Al-Hudaibīya*."

٤١٥٣ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، قُلْتُ لَسَعِيدِ بْنِ الْمُسَيَّبِ: بَلَّغْنِي أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ كَانَ يَقُولُ: كَانُوا أَرْبَعَ عَشْرَةَ مِائَةً، فَقَالَ لِي سَعِيدٌ: حَدَّثَنِي جَابِرٌ: كَانُوا خَمْسَ عَشْرَةَ مِائَةَ الَّذِينَ بَايَعُوا النَّبِيَّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ. [راجع: ٣٥٧٦]

تَابَعَهُ أَبُو دَاوُدَ: حَدَّثَنَا قُرَّةٌ، عَنْ قَتَادَةَ. تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ.

4154. Narrated Jābir bin 'Abdullāh رضي الله عنه: On the day of *Al-Hudaibīya*, Allāh's Messenger ﷺ said to us, "You are the best people on the earth!" We were fourteen hundred then. If I could see now, I would have shown you the place of the tree [beneath which the *Bai'a* (pledge) was given by us]. Sālim said, "Our number was fourteen hundred."

٤١٥٤ - حَدَّثَنَا عَلِيُّ بْنُ سَفْيَانَ: قَالَ عُمَرُو: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ لَنَا رَسُولُ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ: «أَنْتُمْ خَيْرُ أَهْلِ الْأَرْضِ»، وَكُنَّا أَلْفًا وَأَرْبَعَمِائَةٍ. وَلَوْ كُنْتُ أَبْصِرُ الْيَوْمَ لَأَرَيْتُكُمْ مَكَانَ الشَّجَرَةِ. تَابَعَهُ الْأَعْمَشُ: سَمِعَ سَالِمًا: سَمِعَ جَابِرًا: أَلْفًا وَأَرْبَعَمِائَةٍ. [راجع: ٣٥٧٦]

4155. 'Abdullāh bin Abī Aūfa رضي الله عنه said, "The people (who gave the *Bai'a* (pledge) under the tree numbered thirteen hundred and the number of Banī Aslam was one-eight of the emigrants."

٤١٥٥ - وَقَالَ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ، عَنْ عُمَرُو بْنِ مَرْثَةَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: كَانَ أ

أَسْحَابُ، اشَّجَرَةَ أَلْفَاً وَثَلَاثُمِائَةٍ،
وَكَانَتْ أَسْلَمُ تُمَنُّ الْمُهَاجِرِينَ.
تَابَعَهُ مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو
دَاوُدَ: حَدَّثَنَا شُعْبَةُ.

4156. Narrated Mirdās Al-Aslamī who was among those [who had given the *Bai'a* (pledge)] under the tree: Pious people will die in succession, and there will remain the dregs of society who will be like the useless residues of dates and barley, and Allāh will pay no attention to them.

٤١٥٦ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ
مُوسَى: أَخْبَرَنَا عِيسَى، عَنْ
إِسْمَاعِيلَ، عَنْ قَيْسٍ: أَنَّهُ سَمِعَ
مِزْدَاسَ الْأَسْلَمِيِّ يَقُولُ، وَكَانَ مِنْ
أَصْحَابِ الشَّجَرَةِ: «يَقْبُضُ الصَّالِحُونَ
الْأَوَّلُ، فَالْأَوَّلُ، وَتَبْقَى حُفَالَةُ
كُحْفَالَةِ التَّمْرِ وَالشَّعِيرِ لَا يَغْبَأُ اللَّهُ بِهِمْ
شَيْئاً». [انظر: ٦٤٣٤]

4157, 4158. Narrated Marwān and Al-Miswar bin Makhruma: The Prophet ﷺ went out in the company of thirteen hundred to fifteen hundred of his Companions in the year of *Al-Hudaibiya*, and when they reached *Dhul-Hulaifa*, he garlanded and marked his *Hady* and assumed the state of *Ihrām*.

٤١٥٧، ٤١٥٨ - حَدَّثَنَا عَلِيُّ بْنُ
عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ
الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ مَرْوَانَ
وَالْمِسْوَرِ بْنِ مَخْرَمَةَ قَالَا: خَرَجَ النَّبِيُّ
ﷺ عَامَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ
مِنْ أَصْحَابِهِ، فَلَمَّا كَانَ بِبَيْتِ الْحَلِيفَةِ
قَلَدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا، لَا
أُخْصِي كَمْ سَمِعْتُهُ مِنْ سُفْيَانَ حَتَّى
سَمِعْتُهُ يَقُولُ: لَا أَحْفَظُ مِنَ الزُّهْرِيِّ
الْإِشْعَارَ وَالتَّقْلِيدَ فَلَا أَذْرِي يَعْنِي
مَوْضِعَ الْإِشْعَارِ وَالتَّقْلِيدِ أَوْ الْحَدِيثِ
كُلَّهُ. [راجع: ١٦٩٤، ١٦٩٥]

4159. Narrated Ka'b bin 'Ujra that Allāh's Messenger ﷺ saw him with the lice falling (from his head) on his face. Allāh's Messenger ﷺ said, "Are your lice troubling you?" Ka'b said, "Yes." Allāh's Messenger ﷺ thus ordered him to shave his head while

٤١٥٩ - حَدَّثَنَا الْحَسَنُ بْنُ
خَلْفٍ: حَدَّثَنَا إِسْحَاقُ بْنُ يُونُسَ،
عَنْ أَبِي بَشِيرٍ وَرِثَاءَ، عَنْ ابْنِ أَبِي
نَجِيحٍ، عَنْ مُجَاهِدٍ قَالَ: حَدَّثَنِي عَبْدُ

he was at Al-Hudaibiya. Up to then there was no indication that all of them would finish their state of *Ihrām* and they hoped that they would enter Makkah. Then the order of *Al-Fidya* was revealed, so Allāh's Messenger ﷺ ordered Ka'b to feed six poor persons with one *Faraq* of food or slaughter a sheep or observe *Ṣaum* (fast) for three days.⁽¹⁾

4160, 4161. Narrated Aslam: Once, I went with 'Umar bin Al-Khaṭṭāb رَضِيَ اللَّهُ عَنْهُ to the market. A young woman followed 'Umar and said, "O chief of the believers! My husband has died leaving little children. By Allāh, they have not even a sheep's trotter to cook; they have no farms or animals. I am afraid that they may die because of hunger, and I am the daughter of Khufāf bin Imā' Al-Ghifārī, and my father witnessed the *Bai'a* (pledge) of Al-Hudaibiya with the Prophet ﷺ." 'Umar stopped and did not proceed, and said, "I welcome my near relative." Then he went towards a strong camel which was tied in the house, and carried on to it two sacks he had loaded with food grains and put between them money and clothes, and gave her its rope to hold and said, "Lead it, and this provision will not finish till Allāh gives you a good supply." A man said, "O chief of the believers! You have given her too much." 'Umar said disapprovingly, "May your

الرَّحْمَنِ بْنُ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ رَأَاهُ وَقَمَلُهُ يَسْفُطُ عَلَى وَجْهِهِ فَقَالَ: «أَيُّذِيكَ هَؤُمًا؟» قَالَ: نَعَمْ، فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يَخْلُقَ وَهُوَ بِالْحُدَيْبِيَّةِ، وَلَمْ يَبَيِّنْ لَهُمْ أَنَّهُمْ يَجْلُونَ بِهَا وَهُمْ عَلَى طَمَعٍ أَنْ يَدْخُلُوا مَكَّةَ، فَأَنْزَلَ اللَّهُ الْفِذْيَةَ فَأَمَرَهُ رَسُولُ اللَّهِ ﷺ أَنْ يُطْعِمَ فَرَقًا بَيْنَ سِتَّةٍ مَسَاكِينَ، أَوْ يُهْدِيَ شاةً، أَوْ يَصُومَ ثَلَاثَةَ أَيَّامٍ. [راجع: ١٨١٤]

٤١٦٠، ٤١٦١ - حَدَّثَنَا إسماعيلُ ابنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنْ زَيْدِ ابْنِ أَسْلَمَ، عَنْ أَبِيهِ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ إِلَى السُّوقِ فَلَحِقَتْ عُمَرَ امْرَأَةٌ شَابَةٌ، فَقَالَتْ: يَا أَمِيرَ الْمُؤْمِنِينَ، هَلَكَ زَوْجِي وَتَرَكَ صَبِيَّةً صِغَارًا، وَاللَّهِ مَا يُنْضِجُونَ كُرَاعًا وَلَا لَهُمْ زَرْعٌ وَلَا ضَرْعٌ وَخَشِيتُ أَنْ تَأْكُلَهُمُ الضَّبْعُ، وَأَنَا بِنْتُ خُفَافِ بْنِ إِيمَاءِ الْغِفَارِيِّ، وَقَدْ شَهِدَ أَبِي الْحُدَيْبِيَّةَ مَعَ رَسُولِ اللَّهِ ﷺ، فَوَقَفَ مَعَهَا عُمَرُ وَلَمْ يَمُضْ ثُمَّ قَالَ: مَرْحَبًا بِسَبِّ قَرِيبٍ، ثُمَّ انْصَرَفَ إِلَى بَعْضٍ ظَهَرَ كَانَ مَرْبُوطًا فِي الدَّارِ فَحَمَلَ

(1) (H. 4159) The Prophet ﷺ and his Companions were then in the state of *Ihrām*. They could not enter Makkah in that year and had to finish their *Ihrām* at Al-Hudaibiya. Ka'b had to pay *Fidya* for shaving his head because he shaved his head and finished his *Ihrām* before the others were ordered to finish their *Ihrām*, when they learned that they could not enter Makkah.

mother be bereaved of you! By Allāh, I have seen her father and brother besieging a fort for a long time and conquering it, and then we were discussing what their shares they would have from that war booty."

عَلَيْهِ غَرَارَتَيْنِ مَلَأَهُمَا طَعَاماً وَحَمَلَ
بَيْنَهُمَا نَفَقَةً وَثِيَاباً ثُمَّ نَاولَهَا بِخِطَامِهِ
ثُمَّ قَالَ: اقْتَادِيهِ فَلَنْ يَفْنَى حَتَّى
يَأْتِيَكُمُ اللَّهُ بِخَيْرٍ. فَقَالَ رَجُلٌ: يَا أَمِيرَ
الْمُؤْمِنِينَ أَكْثَرْتَ لَهَا. قَالَ عُمَرُ:
تُكَلِّتُكَ أُمُّكَ، وَاللَّهِ إِنِّي لَأَرَى أَبَا هَذِهِ
وَأَخَاهَا قَدْ حَاصِرًا حِصْنًا زَمَانًا
فَافْتَتَحَاهُ ثُمَّ أَصْبَحْنَا نَسْتَفِيءُ سُهْمَانَا
فِيهِ.

4162. Narrated Sa'īd bin Al-Musaiyab that his father said, "I saw the tree (of the *Ar-Ridwān* Pledge) and when I returned to it later, I was not able to recognize it."

[The subnarrator, Maḥmūd said, "Al-Musaiyab said, "Then I forgot it (i.e., the tree)."]

٤١٦٢ - حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا شِبَابَةُ بْنُ سَوَّارٍ أَبُو عَمْرِو
الْقَزَارِيُّ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ،
عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ،
قَالَ: لَقَدْ رَأَيْتُ الشَّجَرَةَ ثُمَّ أَتَيْتُهَا بَعْدُ
فَلَمْ أَعْرِفْهَا، قَالَ مَحْمُودٌ: ثُمَّ أَنْسِيْتُهَا
بَعْدُ. [انظر: ٤١٦٣، ٤١٦٤، ٤١٦٥]

4163. Narrated Tāriq bin 'Abdur-Raḥmān: When I set out for *Hajj*, I passed by some people offering a *Ṣalāt* (prayer), I asked, "What is this mosque?" They said, "This is the tree where Allāh's Messenger ﷺ took the *Bai'a Ar-Ridwān* (pledge)." Then I went to Sa'īd bin Al-Musaiyab and informed him about it. Sa'īd said, "My father said that he was amongst those who had given the *Bai'a* (pledge) to Allāh's Messenger ﷺ beneath the tree. He (i.e., my father) said, 'When we set out the following year, we forgot the tree and were unable to recognize it.'" Then Sa'īd said, "The Companions of the Prophet ﷺ could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge."

٤١٦٣ - حَدَّثَنَا مَحْمُودٌ: حَدَّثَنَا
عُبَيْدُ اللَّهِ، عَنْ إِسْرَائِيلَ، عَنْ طَارِقِ
بْنِ عَبْدِ الرَّحْمَنِ قَالَ: انْطَلَقْتُ حَاجًّا
فَمَرَرْتُ بِقَوْمٍ يُصَلُّونَ، قُلْتُ: مَا هَذَا
الْمَسْجِدُ؟ قَالُوا: هَذِهِ الشَّجَرَةُ حَيْثُ
بَايَعَ رَسُولُ اللَّهِ ﷺ بَيْعَةَ الرِّضْوَانِ
فَأَتَيْتُ سَعِيدَ بْنَ الْمُسَيَّبِ فَأَخْبَرْتُهُ
فَقَالَ سَعِيدٌ: حَدَّثَنِي أَبِي أَنَّهُ كَانَ
فِيْمَنْ بَايَعَ رَسُولَ اللَّهِ ﷺ تَحْتَ
الشَّجَرَةِ، قَالَ: فَلَمَّا خَرَجْنَا مِنَ الْعَامِ
الْمُقْبِلِ نَسِينَاهَا فَلَمْ نَقْدِرْ عَلَيْهَا. فَقَالَ
سَعِيدٌ: إِنَّ أَصْحَابَ مُحَمَّدٍ ﷺ لَمْ

يَعْلَمُوهَا وَعَلِمْتُمُوهَا أَنْتُمْ فَأَنْتُمْ أَعْلَمُ.

[راجع: ٤١٦٢]

4164. Narrated Sa'īd bin Al-Musaiyab that his father was amongst those who had given the *Bai'a* (pledge) (to the Prophet ﷺ) beneath the tree, and the next year when they went towards the tree, they were not able to recognize it.

4165. Narrated Tāriq: (The tree where *Ar-Ridwān* Pledge was taken by the Prophet ﷺ) was mentioned before Sa'īd bin Al-Musaiyab. On that he smiled and said, "My father informed me (about it) and he had witnessed it (i.e., the pledge)."

4166. Narrated 'Abdullāh bin Abī Aūfa who was one of those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree: When the people brought *Ṣadaqa* (i.e., charity etc.) to the Prophet ﷺ he used to say, "O Allāh! Bless them with your Mercy." Once, my father came with his *Ṣadaqa* to him whereupon he (i.e., the Prophet ﷺ) said, "O Allāh! Bless the family of Abū Aūfa."

4167. Narrated 'Abbād bin Tamīm: When it was the day (of the battle) of *Al-Harra*⁽¹⁾ the people were giving *Bai'a* (pledge) to 'Abdullāh bin Ḥanzala⁽²⁾, Ibn Zaid said, "For what are the people giving *Bai'a* to 'Abdullāh bin Ḥanzala?" It was said to him, "For death." Ibn Zaid said, "I will never give the *Bai'a* for that to anybody else after

٤١٦٤ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا طَارِقٌ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّهُ كَانَ فِيمَنْ بَايَعَ تَحْتَ الشَّجَرَةِ فَرَجَعْنَا إِلَيْهَا الْعَامَ الْمُقْبِلَ فَعَمِيتَ عَلَيْنَا. [راجع: ٤١٦٢]

٤١٦٥ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ طَارِقٍ قَالَ: ذُكِرَتْ عِنْدَ سَعِيدِ بْنِ الْمُسَيَّبِ الشَّجَرَةُ فَضَحِكَ فَقَالَ: أَخْبَرَنِي أَبِي وَكَانَ شَهِدَهَا.

[راجع: ٤١٦٢]

٤١٦٦ - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا آتَاهُ قَوْمٌ بِصَدَقَةٍ قَالَ: «اللَّهُمَّ صَلِّ عَلَيْهِمْ». فَأَتَاهُ أَبِي بِصَدَقَتِهِ فَقَالَ: «اللَّهُمَّ صَلِّ عَلَى آلِ أَبِي أَوْفَى». [راجع: ١٤٩٧]

٤١٦٧ - حَدَّثَنَا إِسْمَاعِيلُ، عَنْ أَخِيهِ، عَنْ سُلَيْمَانَ، عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَادِ بْنِ تَمِيمٍ قَالَ: لَمَّا كَانَ يَوْمُ الْحَرَّةِ وَالنَّاسُ يُبَايِعُونَ لِعَبْدِ اللَّهِ بْنِ حَنْظَلَةَ فَقَالَ ابْنُ زَيْدٍ: عَلَى مَا

(1) (H. 4167) A battle that took place between the army of Yazīd bin Mu'āwiya and the people of Al-Madīna.

(2) (H. 4167) 'Abdullāh bin Ḥanzala was the governor of Al-Madīna, appointed by 'Abdullāh bin Az-Zubair.

Allāh's Messenger ﷺ." Ibn Zaid was one of those who had witnessed the day of *Al-Hudaibiya* with the Prophet ﷺ.

4168. Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the *Bai'a* (pledge) to the Prophet ﷺ beneath the tree, said to me, "We used to offer the *Jumu'ah* prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

4169. Narrated Yazīd bin Abī 'Ubaid: I said to Salama bin Al-Akwa', "For what did you give the *Bai'a* (pledge) to Allāh's Messenger ﷺ on the day of *Al-Hudaibiya*?" He replied, "For death (in the Cause of Islām)."

4170. Narrated Al-Musaiyab; I met Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُمَا and said (to him), "May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the *Bai'a* (pledge) (at *Al-Hudaibiya*) under the tree." On that, Al-Barā' said, "O my nephew! You do not know what we have done after him (i.e., his death)."

4171. Narrated Abū Qilāba that Thābit bin Ad-Dahhāk had informed him that he was one of those who had given the *Bai'a* (pledge) (at *Al-Hudaibiya*) beneath the tree.

يُبَايِعُ ابْنُ حَنْظَلَةَ النَّاسَ؟ قِيلَ لَهُ: عَلَى الْمَوْتِ، قَالَ: لَا أَبَايِعُ عَلَى ذَلِكَ أَحَدًا بَعْدَ رَسُولِ اللَّهِ ﷺ، وَكَانَ شَهِدَ مَعَهُ الْحُدَيْبِيَّةَ. [راجع: ٢٩٥٩]

٤١٦٨ - حَدَّثَنَا يَحْيَى بْنُ يَعْلَى الْمُحَارِبِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: حَدَّثَنِي أَبِي قَالَ: وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كُنَّا نُصَلِّي مَعَ النَّبِيِّ ﷺ الْجُمُعَةَ ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْحَيَاطَانِ ظِلٌّ نَسْتِظِلُّ فِيهِ.

٤١٦٩ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: قُلْتُ لِسَلَمَةَ بْنِ الْأَكْوَعِ: عَلَى أَيِّ شَيْءٍ بَايَعْتُمْ رَسُولَ اللَّهِ ﷺ يَوْمَ الْحُدَيْبِيَّةِ؟ قَالَ: عَلَى الْمَوْتِ.

[راجع: ٢٩٦٠]

٤١٧٠ - حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضْلٍ، عَنْ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ قَالَ: لَقِيتُ الْبَرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا فَقُلْتُ: طُوبَى لَكَ، صَحِبْتَ النَّبِيَّ ﷺ وَبَايَعْتَهُ تَحْتَ الشَّجَرَةِ، فَقَالَ: يَا ابْنَ أَخِي إِنَّكَ لَا تَذَرِي مَا أَحَدْنَا بَعْدَهُ.

٤١٧١ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُعَاوِيَةُ، هُوَ ابْنُ سَلَامٍ، عَنْ يَحْيَى، عَنْ أَبِي

قِلَابَةً: أَنَّ ثَابِتَ بْنِ الضَّحَّاكِ أَخْبَرَهُ أَنَّهُ بَايَعَ النَّبِيَّ ﷺ تَحْتَ الشَّجَرَةِ.

[راجع: ١٣٦٣]

4172. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ regarding Allāh's Statement: "Verily! We have given you (O Muḥammad ﷺ) a manifest victory." (V.48:1) It refers to the *Al-Ḥudaibiya* Pledge. And the Companions of the Prophet ﷺ said (to the Prophet ﷺ), "Congratulations and happiness for you; but what reward shall we get?" So Allāh revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

٤١٧٢ - حَدَّثَنِي أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا عُثْمَانُ بْنُ غَمْرٍ: أَخْبَرَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ قَالَ: الْحَدِيثُ. قَالَ أَصْحَابُهُ: هَيْنَا مَرِيئًا فَمَا لَنَا؟ فَأَنْزَلَ اللَّهُ ﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ﴾ قَالَ شُعْبَةُ: فَقَدِمْتُ الْكُوفَةَ فَحَدَّثْتُ بِهِذَا كُلَّهُ عَنْ قَتَادَةَ. ثُمَّ رَجَعْتُ فَذَكَرْتُ لَهُ فَقَالَ: أَمَّا ﴿لَكَ﴾ فَعَنْ أَنَسٍ؟ وَأَمَّا: هَيْنَا مَرِيئًا، فَعَنْ عِكْرِمَةَ. [انظر: ٤٨٣٤]

4173. Narrated Zāhir Al-Aslamī who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree: While I was making fire beneath the cooking pots containing donkey's meat, the announcer of Allāh's Messenger ﷺ announced, "Allāh's Messenger ﷺ forbids you to eat donkey's meat."

٤١٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَامِرٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَجْزَأَةَ ابْنِ زَاهِرٍ الْأَسْلَمِيِّ، عَنْ أَبِيهِ وَكَانَ مِمَّنْ شَهِدَ الشَّجَرَةَ قَالَ: إِنِّي لَأَوْقُدُ تَحْتَ الْقُدُورِ بِلُحُومِ الْحُمُرِ إِذْ نَادَى مُنَادِي رَسُولِ اللَّهِ ﷺ: إِنَّ رَسُولَ اللَّهِ ﷺ يَنْهَاكُمْ عَنْ لُحُومِ الْحُمُرِ.

4174. The same narration was told by Majza'a from a man called Uhbān bin Aūṣ who was one of those who had witnessed [the *Bai'a* (pledge) beneath] the tree, and who had some trouble in his knee so that while doing prostrations, he used to put a pillow underneath his knee.

٤١٧٤ - وَعَنْ مَجْزَأَةَ، عَنْ رَجُلٍ مِنْهُمْ مِنْ أَصْحَابِ الشَّجَرَةِ اسْمُهُ أُهْبَانُ ابْنِ أَوْسٍ وَكَانَ اشْتَكَى رُكْبَتَهُ وَكَانَ إِذَا سَجَدَ جَعَلَ تَحْتَ رُكْبَتِهِ وَسَادَةً.

4175. Narrated Suwaid bin An-Nu'mān who was one of those who witnessed [the *Bai'a* (pledge) beneath] the tree: Allāh's Messenger ﷺ and his Companions were given *Sawiq* and they chewed it.

٤١٧٥ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ، عَنْ سُؤَيْدِ بْنِ الثُّعْمَانِ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ أَتَوْا بِسَوِيقٍ فَلَاكُوهُ. تَابَعَهُ مُعَاذٌ عَنْ شُعْبَةَ. [راجع: ٢٠٩]

4176. Narrated Abū Jamra: I asked 'Āidh bin 'Amr رَضِيَ اللَّهُ عَنْهُ who was one of the Companions of the Prophet ﷺ and one of those [who gave the *Bai'a* (pledge) to the Prophet ﷺ] beneath the tree: "Can the *Witr* prayer be repeated (in one night)?" He said, "If you have offered it in the first part of the night, you should not repeat it in the last part of the night." [See *Fatḥ Al-Bārī*].

٤١٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ بِنِ بَرَيْعٍ: حَدَّثَنَا شَادَانُ، عَنْ شُعْبَةَ، عَنْ أَبِي جَمْرَةَ قَالَ: سَأَلْتُ عَائِذَ بْنَ عَمْرِو وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، مِنْ أَصْحَابِ الشَّجَرَةِ: هَلْ يُنْقَضُ الْوَيْتْرُ؟ قَالَ: إِذَا أُوتِرْتَ مِنْ أَوَّلِهِ فَلَا تُؤْتِرُ مِنْ آخِرِهِ.

4177. Narrated Zaid bin Aslam: My father said, "Allāh's Messenger ﷺ was proceeding at night on one of his journeys and 'Umar bin Al-Khaṭṭāb was going along with him. 'Umar bin Al-Khaṭṭāb asked him (about something) but Allāh's Messenger ﷺ did not answer him. 'Umar asked him again, but he did not answer him. He asked him again (for the third time) but he did not answer him. On that 'Umar bin Al-Khaṭṭāb addressed himself saying, 'May your mother be bereaved of you, O 'Umar, for you have asked Allāh's Messenger ﷺ thrice, yet he has not answered you.' 'Umar said, 'Then I made my camel run fast and took it in front of the other Muslims, and I was afraid that something might be revealed in my connection. I had hardly waited for a moment when I heard somebody calling me, I said, 'I was afraid that something

٤١٧٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسِيرُ فِي بَعْضِ أَصْفَارِهِ وَكَانَ عُمَرُ بْنُ الْخَطَّابِ يَسِيرُ مَعَهُ لَيْلًا فَسَأَلَهُ عُمَرُ بْنُ الْخَطَّابِ عَنْ شَيْءٍ فَلَمْ يُجِبْهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ ثُمَّ سَأَلَهُ فَلَمْ يُجِبْهُ. وَقَالَ عُمَرُ بْنُ الْخَطَّابِ: تَكَلَّمْتَ أُمَّكَ يَا عُمَرُ، نَزَرْتُ رَسُولَ اللَّهِ ﷺ ثَلَاثَ مَرَّاتٍ كُلُّ ذَلِكَ لَا يُجِيبُكَ، قَالَ عُمَرُ: فَحَرَكْتُ بَعِيرِي ثُمَّ تَقَدَّمْتُ أَمَامَ الْمُسْلِمِينَ وَخَشِيتُ أَنْ يَنْزِلَ فِيَّ قُرْآنٌ، فَمَا

might have been revealed about me.' Then I came to Allāh's Messenger ﷺ and greeted him. He (i.e., the Prophet ﷺ) said, 'Tonight there has been revealed to me, a *Sūrah* which is dearer to me than (all the world) on which the sun rises,' and then he recited: 'Verily, We have given you (O Muḥammad ﷺ) a manifest victory.' (V.48:1)

نَشِبْتُ أَنْ سَمِعْتُ صَارِخًا يَضْرُخُ بِي، قَالَ: قُلْتُ: لَقَدْ خَشِيتُ أَنْ يَكُونَ نَزَلَ فِي قُرْآنٍ وَخِثْتُ رَسُولَ اللَّهِ ﷺ فَسَلَّمْتُ، فَقَالَ: «لَقَدْ أُنْزِلَتْ عَلَيَّ اللَّيْلَةَ سُورَةٌ لَهَا أَحَبُّ إِلَيَّ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ»، ثُمَّ قَرَأَ ﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ [انظر: ٤٨٣٣،

[٥٠١٢]

4178, 4179. Narrated Al-Miswar bin Makhrama and Marwān bin Al-Hakam (one of them said more than his friend): The Prophet ﷺ set out in the company of more than one thousand of his Companions in the year of *Al-Hudaibiya*, and when he reached *Dhul-Hulaifa*, he garlanded his *Hady* (i.e., sacrificing animal), assumed the state of *Ihrām* for 'Umra from that place and sent a spy of his from *Khuzā'a* (tribe). The Prophet ﷺ proceeded on till he reached (a village called) *Ghadīr-al-Ashtāṭ*. There his spy came and said, "The *Quraish* (infidels) have collected a great number of people against you, and they have collected against you the Ethiopians, and they will fight with you, and will stop you and prevent you from entering the Ka'bah." The Prophet ﷺ said, "O people! Give me your opinion. Do you recommend that I should destroy the families and offspring of those who want to stop us from (going to) the Ka'bah? If they should come to us (for peace) then Allāh would destroy a spy from *Al-Mushrikūn*, or otherwise we will leave them in a miserable state." On that Abū Bakr said, "O Allāh's Messenger! You have come with the intention of visiting this House (i.e., Ka'bah) and you do not want to kill or fight anybody. So proceed to it and whoever

٤١٧٨، ٤١٧٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ حِينَ حَدَّثَ هَذَا الْحَدِيثَ حَفِظْتُ بَعْضَهُ، وَتَبَتَّنِي مَعْمَرٌ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ الْمِسْوَرِ بْنِ مَخْرَمَةَ وَمَرْوَانَ ابْنِ الْحَكَمِ يَزِيدُ أَحَدُهُمَا عَلَى صَاحِبِهِ، قَالَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الْحُدَيْبِيَّةِ فِي بَضْعِ عَشْرَةِ مِائَةٍ مِنْ أَصْحَابِهِ، فَلَمَّا أَتَى ذَا الْحُلَيْفَةِ قَلَّدَ الْهَدْيَ وَأَشْعَرَهُ وَأَحْرَمَ مِنْهَا بِعُمْرَةٍ وَبَعَثَ عَيْنًا لَهُ مِنْ خُرَاعَةٍ وَسَارَ النَّبِيُّ ﷺ حَتَّى كَانَ بِغَدِيرِ الْأَشْطَاطِ أَنَاهُ عَيْنُهُ قَالَ: إِنَّ قُرَيْشًا جَمَعُوا لَكَ جُمُوعًا وَقَدْ جَمَعُوا لَكَ الْأَحَابِيشَ وَهُمْ مُقَاتِلُونَ وَصَادُوكَ عَنِ الْبَيْتِ وَمَانِعُونَ، فَقَالَ: «أَشِيرُوا أَيُّهَا النَّاسُ عَلَيَّ، أَتَرَوْنَ أَنْ أَمِيلَ إِلَى عِبَائِهِمْ وَذَرَارِيِّ هَؤُلَاءِ الَّذِينَ يُرِيدُونَ أَنْ يَصُدُّوْنَا عَنِ الْبَيْتِ؟ فَإِنْ يَأْتُونَا كَانَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَطَعَ

should stop us from it, we will fight him.” On that the Prophet ﷺ said, “Proceed on, in the Name of Allāh!”

عَيْنًا مِنَ الْمُشْرِكِينَ وَإِلَّا تَرَكْنَاهُمْ
مَحْرُوبِينَ». قَالَ أَبُو بَكْرٍ: يَا رَسُولَ
اللَّهِ، خَرَجْتَ عَامِدًا لِهَذَا الْبَيْتِ لَا
تُرِيدُ قَتْلَ أَحَدٍ وَلَا حَرْبَ أَحَدٍ،
فَتَوَجَّهَ لَهُ فَمَنْ صَدَّنَا عَنْهُ قَاتِلْنَاهُ،
قَالَ: «امْضُوا عَلَى اسْمِ اللَّهِ». [راجع:

[١٦٩٥، ١٦٩٤]

4180, 4181. Narrated ‘Urwa bin Az-Zubair that he heard Marwān bin Al-Hakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh’s Messenger ﷺ when he concluded the truce with Suhail bin ‘Amr on the day of *Al-Hudaibiya*. One of the conditions which Suhail bin ‘Amr stipulated, was his saying (to the Prophet ﷺ), “If anyone from us (i.e., infidels) ever comes to you, though he has embraced your religion, you should return him to us, and should not interfere between us and him.” Suhail refused to conclude the truce with Allāh’s Messenger ﷺ except on this condition. The believers disliked this condition and got disgusted with it and argued about it. But when Suhail refused to conclude the truce with Allāh’s Messenger ﷺ except on that condition, Allāh’s Messenger ﷺ concluded it. Accordingly, Allāh’s Messenger ﷺ then returned Abū Jandal bin Suhail to his father, Suhail bin ‘Amr, and returned every man coming to him from them during that period, even if he was a Muslim. The believing women emigrants came (to Al-Madīna) and Umm Kulthūm, the daughter of ‘Uqba bin Abī Mu‘aiṭ was one of those who came to Allāh’s Messenger ﷺ and she was a fully mature girl at that time. Her relatives came, asking Allāh’s Messenger ﷺ to return her to them, and in this connection, Allāh

٤١٨٠، ٤١٨١ - حَدَّثَنِي
إِسْحَاقُ: أَخْبَرَنَا يَعْقُوبُ: حَدَّثَنِي ابْنُ
أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ: أَخْبَرَنِي
عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّهُ سَمِعَ مَرْوَانَ بْنَ
الْحَكَمِ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ يُخْبِرَانِ
خَبْرًا مِنْ خَبَرِ رَسُولِ اللَّهِ ﷺ فِي
عُمْرَةِ الْحُدَيْبِيَّةِ، فَكَانَ فِيهَا أَخْبَرَنِي
عُرْوَةُ عَنْهُمْ: أَنَّهُ لَمَّا كَاتَبَ رَسُولُ
اللَّهِ ﷺ سُهَيْلَ بْنَ عَمْرِو يَوْمَ الْحُدَيْبِيَّةِ
عَلَى قَضِيَّةِ الْمُدَّةِ، وَكَانَ فِيهَا اشْتَرَطَ
سُهَيْلُ بْنُ عَمْرِو أَنَّهُ قَالَ: لَا يَأْتِيكَ
مِنَّا أَحَدٌ وَإِنْ كَانَ عَلَى دِينِكَ إِلَّا
رَدَدْتَهُ إِلَيْنَا وَخَلَيْتَ بَيْنَنَا وَبَيْنَهُ، وَأَبَى
سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ ﷺ إِلَّا
عَلَى ذَلِكَ، فَكَرِهَ الْمُؤْمِنُونَ ذَلِكَ
وَامْتَعَصُوا فَتَكَلَّمُوا فِيهِ، فَلَمَّا أَبَى
سُهَيْلٌ أَنْ يُقَاضِيَ رَسُولَ اللَّهِ ﷺ إِلَّا
عَلَى ذَلِكَ كَاتَبَهُ رَسُولُ اللَّهِ ﷺ، فَرَدَّ
رَسُولُ اللَّهِ ﷺ أَبَا جَنْدَلٍ بْنَ سُهَيْلٍ
يَوْمَئِذٍ إِلَى أَبِيهِ سُهَيْلِ بْنِ عَمْرِو، وَلَمْ
يَأْتِ رَسُولَ اللَّهِ ﷺ أَحَدٌ مِنَ الرِّجَالِ

revealed the Verses dealing with the believing (women).

4182. 'Āishah رضي الله عنها said, "Allāh's Messenger ﷺ used to test all the believing women who emigrated to him, with the following Verse: 'O Prophet! When believing women come to you to give you the Bai'a (pledge)...'" (V.60:12)

'Urwa's uncle said, "We were informed when Allāh ordered His Messenger ﷺ to return to *Al-Mushrikūn* what they had given to their wives who lately emigrated (to *Al-Madīna*) and we were informed that Abū Baṣīr...", relating the whole narration.

[See Vol. 3, *Ḥadīth* No.2731, 2732, for details].

4183. Narrated Nāfi': 'Abdullāh bin 'Umar رضي الله عنهما set out for 'Umra during the period of *Al-Fitnah* (trial, afflictions), and he said, "If I should be stopped from visiting the Ka'bah, I will do what we did when we were with Allāh's Messenger ﷺ." He (Ibn Umar) was one of those who had assumed *Ihrām* for 'Umra in the year of *Al-Hudaibīya*.

4184. Narrated Nāfi': Ibn 'Umar رضي الله عنهما assumed *Ihrām* and said, "If something

إِلَّا رَدَّهُ فِي تِلْكَ الْمُدَّةِ وَإِنْ كَانَ مُسْلِمًا. وَجَاءَتِ الْمُؤْمِنَاتُ مُهَاجِرَاتٍ فَكَانَتْ أُمُّ كُثُومُ بِنْتُ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ مِمَّنْ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ وَهِيَ عَاتِقٌ، فَجَاءَ أَهْلُهَا يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ أَنْ يَرْجِعَهَا إِلَيْهِمْ حَتَّى أَنْزَلَ اللَّهُ تَعَالَى فِي الْمُؤْمِنَاتِ مَا أَنْزَلَ. [راجع: ١٦٩٤، ١٦٩٥]

٤١٨٢ - قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ قَالَتْ: إِنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَمْتَحِنُ مَنْ هَاجَرَ مِنَ الْمُؤْمِنَاتِ بِهَذِهِ الْآيَةِ ﴿يَا أَيُّهَا النَّبِيُّ إِذَا جَاءَكَ الْمُؤْمِنَاتُ بِبَيْعَتِكَ﴾ وَعَنْ عَمِّهِ قَالَ: بَلَّغْنَا حِينَ أَمَرَ اللَّهُ رَسُولَهُ ﷺ أَنْ يَرُدَّ إِلَى الْمُشْرِكِينَ مَا أَنْفَقُوا عَلَى مَنْ هَاجَرَ مِنْ أَزْوَاجِهِمْ وَبَلَّغْنَا أَنَّ أَبَا بَصِيرٍ، فَذَكَرَهُ بِطَوِيلِهِ. [راجع:

٢٧١٣]

٤١٨٣ - حَدَّثَنَا قُتَيْبَةُ، عَنْ مَالِكٍ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا خَرَجَ مُعْتَمِرًا فِي الْفِتْنَةِ، فَقَالَ: إِنْ صُدِدْتُ عَنِ الْبَيْتِ صَنَعْنَا كَمَا صَنَعْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَأَهْلًا بِعُمْرَةٍ مِنْ أَجْلِ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ أَهْلًا بِعُمْرَةٍ عَامَ الْحُدَيْبِيَّةِ. [راجع: ١٦٣٩]

٤١٨٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

should intervene between me and the Ka'bah, then I will do what the Prophet ﷺ did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allāh (Muḥammad ﷺ) you have a good example to follow..." (V.33:21)

4185. Narrated Nāfi': One of 'Abdullāh's sons said to 'Abdullāh (bin 'Umar), "I wish you would stay this year (and not perform *Hajj*) as I am afraid that you will not be able to reach the Ka'bah." On that he (i.e., 'Abdullāh bin 'Umar) said, "We went out with the Prophet ﷺ (for 'Umra), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet ﷺ slaughtered his *Hady* and shaved (his head), and his Companions cut short their hair." Then 'Abdullāh bin 'Umar said, "I make you witness that I have intended to perform 'Umra and if I am allowed to reach the Ka'bah, I will perform the *Tawāf*, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allāh's Messenger ﷺ did." Then after going for a while, he said, "I consider the ceremonies (of both 'Umra and *Hajj*) as one and the same, so I would like you to witness that I have intended to perform *Hajj* along with my 'Umra." So, he performed only one *Tawāf* and one *Sa'y* (going between Aş-Şafa and Al-Marwa) and finished the *Ihrām* of both ('Umra and *Hajj*).

4186. Narrated Nāfi': The people used to say that Ibn 'Umar had embraced Islām (or given the *Hudaibiya* Pledge) before 'Umar.

بَحِيٍّ، عَنْ عَبْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ أَهَلَ وَقَالَ: إِنَّ حِيلَ بَيْتِي وَبَيْتَهُ فَعَلْتُ كَمَا فَعَلَ النَّبِيُّ ﷺ حِينَ حَالَتْ كُفَارُ قُرَيْشٍ بَيْتَهُ، وَتَلَا ﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ﴾. [راجع: ١٦٣٩]

٤١٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ ابْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ وَسَالِمَ بْنَ عَبْدِ اللَّهِ أَخْبَرَاهُ أَنَّهُمَا كَلَّمَا عَبْدَ اللَّهِ بْنَ عُمَرَ ح. وَحَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَةُ، عَنْ نَافِعٍ: «أَنَّ بَعْضَ بَنِي عَبْدِ اللَّهِ قَالَ لَهُ: لَوْ أَقَمْتَ الْعَامَ فَإِنِّي أَخَافُ أَنْ لَا تَصِلَ إِلَى الْبَيْتِ، قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فَحَالَ كُفَارُ قُرَيْشٍ دُونَ الْبَيْتِ فَتَحَرَّ النَّبِيُّ ﷺ هَذِيَاهُ وَحَلَّقَ وَقَصَّرَ أَصْحَابُهُ، وَقَالَ: أَشْهَدُكُمْ أَنِّي أَوْجَبْتُ عُمْرَةً، فَإِنْ خُلِّيَ بَيْنِي وَبَيْنَ الْبَيْتِ طُفْتُ، وَإِنْ حِيلَ بَيْنِي وَبَيْنَ الْبَيْتِ صَنَعْتُ كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ. فَسَارَ سَاعَةً ثُمَّ قَالَ: مَا أَرَى شَأْنَهُمَا إِلَّا وَاحِدًا، أَشْهَدُكُمْ أَنِّي قَدْ أَوْجَبْتُ حَجَّةً مَعَ عُمْرَتِي، فَطَافَ طَوَافًا وَاحِدًا وَسَعْيًا وَاحِدًا حَتَّى حَلَّ مِنْهُمَا جَمِيعًا. [راجع: ١٦٣٩]

٤١٨٦ - حَدَّثَنِي شُجَاعُ بْنُ الْوَلِيدِ: سَمِعَ النَّضَرَ بْنَ مُحَمَّدٍ:

This is not true. What happened is that 'Umar sent 'Abdullāh to bring his horse from an *Anṣārī* man so as to fight on it. At that time the people were giving the *Bai'a* (pledge) to Allāh's Messenger ﷺ near the tree, and 'Umar was not aware of that. So, 'Abdullāh (bin 'Umar) gave the *Bai'a* (to the Prophet ﷺ) and went to take the horse and brought it to 'Umar. While 'Umar was putting on the armour to get ready for fighting, 'Abdullāh informed him that the people were giving the *Bai'a* to Allāh's Messenger ﷺ beneath the tree. So 'Umar set out and 'Abdullāh accompanied him till he gave the *Bai'a* to Allāh's Messenger ﷺ, and it was this event that made people say that Ibn 'Umar had embraced Islām (or given the Ḥudaibiya Pledge) before 'Umar.

حَدَّثَنَا صَخْرٌ، عَنْ نَافِعٍ قَالَ: إِنَّ النَّاسَ يَتَحَدَّثُونَ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ وَلَيْسَ كَذَلِكَ، وَلَكِنْ عُمَرُ يَوْمَ الْحُدَيْبِيَّةِ أَرْسَلَ عَبْدَ اللَّهِ إِلَى فَرَسٍ لَهُ عِنْدَ رَجُلٍ مِنَ الْأَنْصَارِ يَأْتِي بِهِ لِيُقَاتِلَ عَلَيْهِ، وَرَسُولُ اللَّهِ ﷺ يُبَايِعُ عِنْدَ الشَّجَرَةِ وَعُمَرُ لَا يَذَرِي بِذَلِكَ قَبَايِعَهُ عَبْدَ اللَّهِ ثُمَّ ذَهَبَ إِلَى الْفَرَسِ فَجَاءَ بِهِ إِلَى عُمَرَ وَعُمَرُ يَسْتَلِيمُ لِلْقِتَالِ، فَأَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ يُبَايِعُ تَحْتَ الشَّجَرَةِ. قَالَ: فَانْطَلَقَ فَذَهَبَ مَعَهُ حَتَّى بَايَعَ رَسُولَ اللَّهِ ﷺ فَهِيَ الَّتِي يَتَحَدَّثُ النَّاسُ أَنَّ ابْنَ عُمَرَ أَسْلَمَ قَبْلَ عُمَرَ. [راجع: ٣٩١٦]

4187. 'Abdullāh bin 'Umar added, "The people were along with the Prophet ﷺ on the day of *Al-Hudaibiya* spreading in the shade of the trees. Suddenly the people surrounded the Prophet ﷺ and started looking at him." 'Umar said, "O 'Abdullāh! Go and see why the people are encircling Allāh's Messenger ﷺ and looking at him." 'Abdullāh bin 'Umar then saw the people giving the *Bai'a* to the Prophet ﷺ. So he also gave the *Bai'a* and returned to 'Umar, who went out in his turn and gave the *Bai'a* (to the Prophet ﷺ).

٤١٨٧ - وَقَالَ هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ الْعُمَرِيُّ: أَخْبَرَنِي نَافِعٌ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّاسَ كَانُوا مَعَ النَّبِيِّ ﷺ يَوْمَ الْحُدَيْبِيَّةِ تَفَرَّقُوا فِي ظِلَالِ الشَّجَرِ، فَإِذَا النَّاسُ مُحْدِقُونَ بِالنَّبِيِّ ﷺ فَقَالَ: يَا عَبْدَ اللَّهِ، انْظُرْ مَا شَأْنُ النَّاسِ قَدْ أَحْدَقُوا بِرَسُولِ اللَّهِ ﷺ، فَوَجَدَهُمْ يُبَايِعُونَ قَبَايِعَ ثُمَّ رَجَعَ إِلَى عُمَرَ فَخَرَجَ قَبَايِعَ. [راجع: ٣٩١٦]

4188. Narrated 'Abdullāh bin Abī Aūfā: We were in the company of the Prophet ﷺ when he performed the *'Umra*. He performed the *Tawāf* and we did the same; he offered the *Ṣalāt* (prayer) and we

٤١٨٨ - حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا يَعْلَى: حَدَّثَنَا إِسْمَاعِيلُ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ

also offered the *Ṣalāt* (prayer) with him. Then he performed the *Sa'y* (i.e., going) between Aṣ-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

4189. Narrated Abū Wā'il: When Sahl bin Ḥunaif returned from (the battle of) Ṣiffin,⁽¹⁾ we went to ask him (as to why he had come back). He replied, "(You should not consider me a coward) but blame your own opinions."⁽²⁾ I saw myself on the day of Abū Jandal⁽³⁾ (inclined to fight), and if I had the power of refusing the order of Allāh's Messenger ﷺ, then I would have refused it (and fought the infidels bravely). Allāh and His Messenger ﷺ know (what is convenient and) better. Whenever we put our swords on our shoulders for any matter that terrified us, our swords led us to an easy agreeable solution before the present situation (of disagreement and dispute between the Muslims). When we mend the breach in one side, it opened in another, and we do not know what to do about it."

4190. Narrated Ka'b bin 'Ujra رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ came to me at the time of *Al-Hudaibiya* Pledge while lice were falling on my face. He said, "Are the lice of your head troubling you?" I said, "Yes." He said, "Shave your head and observe *Ṣaum* (fast)

عَنْهُمَا قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ حِينَ اعْتَمَرَ فَطَافَ فَطَفْنَا مَعَهُ، وَصَلَّى وَصَلَّيْنَا مَعَهُ، وَسَعَى بَيْنَ الصَّفَا وَالْمَرْوَةِ فَكُنَّا نَسْتَرُهُ مِنْ أَهْلِ مَكَّةَ لَا يُصِيبُهُ أَحَدٌ شَيْءٍ. [راجع: ١٦٠٠]

٤١٨٩ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ قَالَ: سَمِعْتُ أَبَا حَصِينٍ قَالَ: قَالَ أَبُو وَائِلٍ: لَمَّا قَدِمَ سَهْلُ بْنُ حَنْظَلٍ مِنْ صِفِّينَ أَتَيْنَاهُ نَسْتَحْبِرُهُ فَقَالَ: أَتَيْتُمَا الرَّأْيَ فَلَقَدْ رَأَيْتُنِي يَوْمَ أَبِي جَنْدَلٍ وَلَوْ أَسْتَطِيعُ أَنْ أَرُدَّ عَلَى رَسُولِ اللَّهِ ﷺ أَمْرَهُ لَرَدَدْتُ وَاللَّهِ وَرَسُولُهُ أَعْلَمُ. وَمَا وَضَعْنَا أَسْيَافَنَا عَلَى عَوَاتِقِنَا لِأَمْرٍ يُفْطَعُنَا إِلَّا أَشْهَلَنَ بِنَا إِلَى أَمْرٍ نَعْرِفُهُ قَبْلَ هَذَا الْأَمْرِ، مَا نَسَدُ مِنْهَا خُصْماً إِلَّا انْفَجَرَ عَلَيْنَا خُصْماً مَا نَدْرِي كَيْفَ نَأْتِي لَهُ.

[راجع: ٣١٨١]

٤١٩٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، عَنْ كَعْبِ ابْنِ عُجْرَةَ رَضِيَ اللَّهُ

(1) (H. 4189) A battle between 'Alī and Mu'āwiya.

(2) (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.

(3) (H. 4189) During the peace treaty of *Al-Hudaibiya*, Abū Jandal, a new convert, sought refuge with the Prophet ﷺ from the infidels who had persecuted him. But the Prophet ﷺ, abiding by the conditions of the Treaty, returned him to the infidels. The Companions of the Prophet ﷺ wished that he had not returned him and prepared to fight the infidels.

for three days, or feed six poor persons, or slaughter a sheep as sacrifice.” (The subnarrator, Ayyūb said, “I do not know with which of these three options he started.”)

4191. Narrated Ka'b bin 'Ujra رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's Messenger ﷺ at Al-Hudaibiya in the state of *Ihrām* and *Al-Mushrikūn* did not allow us to proceed (to the Ka'bah). I had thick hair and lice started falling on my face. The Prophet ﷺ passed by me and said, “Are the lice of your head troubling you?” I replied, “Yes.” (The sub-narrator added, “Then the following Divine Verse was revealed: ‘...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a *Fidya* (ransom) of either observing *Ṣaum* (fasts) (three days) or giving *Sadaqa* (charity – feeding six poor) or offering sacrifice (one sheep)...’” (V.2:196)

(37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

4192. Narrated Anas رَضِيَ اللهُ عَنْهُ: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madīna to meet the Prophet ﷺ and embraced Islām and said, “O Allāh's Prophet! We are the owners of milch livestock (i.e., we are bedouins) and not farmers (i.e., countrymen).” They found the climate of Al-Madīna unsuitable for them.

عَنْهُ قَالَ: أَتَى عَلَيَّ النَّبِيُّ ﷺ زَمَنَ الْحَدِيثِ وَالْقَمْلُ يَتَنَازَرُ عَلَى وَجْهِ فَقَالَ: «أَيُّؤْذِيكَ هَوَامٌ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قَالَ: «فَاخْلُقْ وَصُم ثَلَاثَةَ أَيَّامٍ، أَوْ أَطْعِم سِتَّةَ مَسَاكِينَ، أَوْ انْشُرْ نَسِيكَ». قَالَ أَيُّوبُ: لَا أَذْرِي بَأَيِّ هَذَا بَدَأَ. [راجع: ١٨١٤]

٤١٩١ - حَدَّثَنِي مُحَمَّدُ بْنُ هِشَامٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا هُشَيْمٌ، عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَّةِ وَنَحْنُ مُخْرِمُونَ وَقَدْ حَصَرْنَا الْمُشْرِكُونَ، قَالَ: وَكَانَتْ لِي وَفْرَةٌ فَجَعَلْتُ الْهَوَامَّ تَسَاقُطُ عَلَى وَجْهِهِ فَمَرَّ بِي النَّبِيُّ ﷺ فَقَالَ: «أَيُّؤْذِيكَ هَوَامٌ رَأْسِكَ؟» قُلْتُ: نَعَمْ، قَالَ: وَأَنْزَلَتْ هَذِهِ الْآيَةُ ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أذى مِنَ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَاءٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ﴾ [البقرة: ١٩٦].

[راجع: ١٨١٤]

(٣٧) بَابُ فَصَّةِ عُكْلٍ وَعُرَيْنَةَ

٤١٩٢ - حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ نَاسًا مِنْ عُكْلٍ وَعُرَيْنَةَ قَدِمُوا الْمَدِينَةَ عَلَى النَّبِيِّ ﷺ

So Allāh's Messenger ﷺ ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madīna and to drink the camels' milk and urine (as medicine). So they set out and when they reached Al-Ḥarra, they reverted to heathenism after embracing Islām, and killed the shepherd of the Prophet ﷺ and drove away the camels. When this news reached the Prophet ﷺ, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet ﷺ). The Prophet ﷺ gave his orders in their concern. So their eyes were branded with heated pieces of iron and their hands and legs were cut off and they were left away in Ḥarra till they died in that state of theirs.

[See Vol. 1, *Ḥadīth* No.233]

وَتَكَلَّمُوا بِالْإِسْلَامِ فَقَالُوا: يَا نَبِيَّ اللَّهِ، إِنَّا كُنَّا أَهْلَ ضَرْعٍ وَلَمْ نَكُنْ أَهْلَ رَيْفٍ وَاسْتَوَخَّمُوا الْمَدِينَةَ فَأَمَرَ لَهُمْ رَسُولُ اللَّهِ ﷺ بِذَوْدٍ وَرَاعٍ، وَأَمَرَهُمْ أَنْ يَخْرُجُوا فِيهِ فَيَشْرَبُوا مِنْ أَلْبَانِهَا وَأَبْوَالِهَا، فَانْطَلَقُوا حَتَّى إِذَا كَانُوا نَاحِيَةَ الْحَرَّةِ كَفَرُوا بَعْدَ إِسْلَامِهِمْ وَقَتَلُوا رَاعِي النَّبِيِّ ﷺ وَاسْتَأَفُوا الذَّوْدَ، فَلَبَّغَ النَّبِيُّ ﷺ فَبَعَثَ الطَّلَبَ فِي آثَارِهِمْ فَأَمَرَ بِهِمْ فَسَمَرُوا أَعْيُنَهُمْ، وَقَطَعُوا أَيْدِيَهُمْ وَأَرْجُلَهُمْ، وَتَرَكُوا فِي نَاحِيَةِ الْحَرَّةِ حَتَّى مَاتُوا عَلَى حَالِهِمْ.

[راجع: ٢٣٣]

قَالَ قَتَادَةُ: وَبَلَّغْنَا أَنَّ النَّبِيَّ ﷺ بَعْدَ ذَلِكَ كَانَ يَحُثُّ عَلَى الصَّدَقَةِ وَيَنْهَى عَنِ الْمُثَلَّةِ. وَقَالَ شُعْبَةُ وَأَبَانُ وَحَمَّادٌ، عَنْ قَتَادَةَ: مِنْ عُرَيْتَةٍ، قَالَ يَحْيَى بْنُ أَبِي كَثِيرٍ وَأَيُّوبُ، عَنْ أَبِي قَلَابَةَ عَنْ أَنَسٍ: قَدِمَ نَقْرٌ مِنْ عُكْلٍ.

٤١٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا حَفْصُ بْنُ عُمَرَ أَبُو عُمَرَ الْحَوْضِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَالْحَجَّاجُ الصَّوَّافُ قَالَا: حَدَّثَنِي أَبُو رَجَاءٍ مَوْلَى أَبِي قَلَابَةَ وَكَانَ مَعَهُ بِالشَّامِ: أَنَّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ اسْتَشَارَ النَّاسَ يَوْمًا،

4193. Narrated Abū Rajā', the freed slave of Abū Qilāba, who was with Abū Qilāba in Sham: 'Umar bin 'Abdul-'Azīz consulted the people saying, "What do you think of *Qasama*?"⁽¹⁾ They said, "It is a right (judgement) which Allāh's Messenger ﷺ and the caliphs before you acted on." Abū Qilāba was behind 'Umar's bed. 'Anbasa bin Sa'īd said, "But what about the narration concerning the people of ('Ukl and)

(1) (H. 4193) If somebody is murdered somewhere and the people of that area deny the murder and of knowing about the murderer, then fifty of them should take an oath to confirm their claim, and if they take such an oath "*Qasama*," then the government pays the blood-money to the relatives of the deceased person.

‘Uraina?’”(1) Abū Qilāba said, “Anas bin Mālik narrated it to me,” and then narrated the whole story.

[See Vol. 9, *Hadith* No.6899].

(38) CHAPTER. *Ghazwā Dhāt-Qarad* in which the infidels attacked and took away the she-camels of the Prophet ﷺ three days before the battle of *Khaibar*.

4194. Narrated Salama bin Al-Akwa': Once, I went (from Al-Madīna) towards (Al-Ghāba) before the first *Ādhān* of the *Fajr* prayer. The she-camels of Allāh's Messenger ﷺ used to graze at a place called *Dhī-Qarad*. A slave of 'Abdur-Rahmān bin 'Aūf met me (on the way) and said, "The she-camels of Allāh's Messenger ﷺ had been taken away by force." I asked, "Who had taken them?" He replied, "(The people of) *Ghāṭafān*." I made three loud cries (to the people of Al-Madīna) saying, "*Yā Ṣabāḥāh!*"(2) I made the people between the two mountains of Al-Madīna hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the mean

قال: ما تقولون في هذه القسامة؟ فقالوا: حق قصى بها رسول الله ﷺ وقصت بها الخلفاء قبلك. قال: وأبو قلابة خلف سريره. فقال عنبسة بن سعيد: فأين حديث أنس في العريتين؟ قال أبو قلابة: إياي حدثه أنس بن مالك، قال عبد العزيز بن صهيب، عن أنس: من عريته، وقال أبو قلابة، عن أنس: من عكلي، وذكر القصة. [راجع: ٢٣٣]

(٣٨) بَابُ غَزْوَةِ ذَاتِ قَرَدٍ وَهِيَ الْغَزْوَةُ الَّتِي أَغَارُوا فِيهَا عَلَى لِقَاحِ النَّبِيِّ ﷺ قَبْلَ خَيْبَرَ بِثَلَاثِ ٤١٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ: خَرَجْتُ قَبْلَ أَنْ يُؤَذَّنَ بِالْأُولَى وَكَانَتْ لِقَاحُ رَسُولِ اللَّهِ ﷺ تَرْعى بِذِي قَرَدٍ، قَالَ: فَلَقِيتُ غُلَامًا لِعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ: أُحَدِّثُ لِقَاحُ رَسُولِ اللَّهِ ﷺ، قُلْتُ: مَنْ أَخَذَهَا؟ قَالَ: غَطَفَانُ، قَالَ: فَصَرَخْتُ ثَلَاثَ صَرَخَاتٍ: يَا صَبَاحَاهُ، قَالَ فَاسْمَعْتُ مَا بَيْنَ لَابَتَيْ الْمَدِينَةِ، ثُمَّ انْدَفَعْتُ عَلَى وَجْهِي حَتَّى أَدْرَكْتُهُمْ وَقَدْ أَخَذُوا يَسْتَقُونَ مِنَ الْمَاءِ فَجَعَلْتُ أَرْمِيهِمْ

(1) (H. 4193) The Prophet ﷺ did not ask the people of 'Uraina to take an oath concerning the murder of the shepherd, but he killed them. [See H. No. 4192]

(2) (H. 4194) *Yā Ṣabāḥāh!*: A call for help.

people.” I kept on saying like that till I saved the she-camels (of the Prophet ﷺ), I also snatched thirty *Burda* (i.e., garments) from them. Then the Prophet ﷺ and the other people came there, and I said, “O Allāh’s Prophet! I have stopped the people (of *Ghaṭafān*) from taking water and they are thirsty now. So send (some people) after them now.” On that the Prophet ﷺ said, “O the son of Al-Akwa’! You have overpowered them, so forgive them.” Then we all came back and Allāh’s Messenger ﷺ seated me behind him on his she-camel till we entered Al-Madīna.

بَنَيْتُ، وَكُنْتُ رَامِيًا وَأَقُولُ: أَنَا ابْنُ الْأَكْوَعِ، وَالْيَوْمَ يَوْمَ الرُّصْعِ، وَأَرْتَجِزُ حَتَّى اسْتَنْقَذْتُ اللَّقَاحَ مِنْهُمْ وَاسْتَلَبْتُ مِنْهُمْ ثَلَاثِينَ بُرْدَةً، قَالَ: وَجَاءَ النَّبِيُّ ﷺ وَالتَّاسُ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، قَدْ حَمَيْتُ الْقَوْمَ الْمَاءَ وَهُمْ عِطَاشٌ، فَابْعَثْ إِلَيْهِمُ السَّاعَةَ فَقَالَ: «يَا ابْنَ الْأَكْوَعِ مَلَكَتْ فَأَسْجِجْ»، قَالَ: ثُمَّ رَجَعْنَا وَيُزِدُنِي رَسُولُ اللَّهِ ﷺ عَلَى نَافِئِهِ حَتَّى دَخَلْنَا الْمَدِينَةَ. [راجع: ٣٠٤١]

(39) CHAPTER. *Ghazwā* of *Khaibar*.

4195. Narrated Suwaid bin An-Nu’mān: I went out in the company of the Prophet ﷺ in the year (the battle) of *Khaibar*, and when we reached *Aṣ-Ṣahbā’* which is the lower part of *Khaibar*, the Prophet ﷺ offered the *‘Asr* prayer and then asked the people to collect the journey-food. Nothing was brought but *Sawiq* which the Prophet ﷺ ordered to be moistened with water, and then he ate it and we also ate it. Then he got up to offer the *Maghrib* prayer. He washed his mouth, and we too washed our mouths, and then he offered the *Ṣalāt* (prayer) without repeating his ablution.

(٣٩) بَابُ غَزْوَةِ خَيْبَرَ
٤١٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ بُشَيْرِ بْنِ يَسَارٍ: أَنَّ سُوَيْدَ بْنَ الثُّعْمَانَ أَخْبَرَهُ أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كُنَّا بِالصَّهْبَاءِ وَهِيَ مِنْ أَدْنَى خَيْبَرَ صَلَّى الْعَصْرَ ثُمَّ دَعَا بِالْأَزْوَادِ فَلَمْ يَأْتِ إِلَّا بِالسَّوِيقِ، فَأَمَرَ بِهِ فَنُفِثَ فَأَكَلُوا وَأَكَلْنَا ثُمَّ قَامَ إِلَى الْمَغْرِبِ فَمَضْمَضَ وَمَضْمَضْنَا ثُمَّ صَلَّى وَلَمْ يَتَوَضَّأْ. [راجع: ٢٠٩]

4196. Narrated Salama bin Al-Akwa’ رضي الله عنه: We went out to *Khaibar* in the company of the Prophet ﷺ. While we were proceeding at night, a man from the group said to ‘Amir, “O ‘Amir! Won’t you let us hear your poetry?” ‘Amir was a poet, so he got down and started reciting for the people poetry that kept pace with the camel’s footsteps, saying:

٤١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَلَمَةَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ إِلَى خَيْبَرَ، فَمِرْنَا لَيْلًا، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ لِعَامِرٍ: يَا

"O Allāh! Without You we would not have been guided on the right path

Neither would we have given *Sadaqa* (in charity), nor would we have offered *Salāt* (prayer).

So please forgive us, what we have committed (i.e., our defects); let all of us be sacrificed for Your Cause.

And send *Sakinah* (i.e., tranquillity and calmness) upon us

To make our feet firm when we meet our enemy,

And if they will call us towards an unjust thing, we will refuse.

The infidels have made a hue and cry to ask other's help against us."

The Prophet ﷺ on that, asked, "Who is that (camel) driver (reciting poetry)?" The people said, "He is 'Āmir bin Al-Akwa'." Then the Prophet ﷺ said, "May Allāh bestow His Mercy on him." A man amongst the people said, "O Allāh's Prophet! Has (martyrdom) been granted to him."⁽¹⁾ Would that you let us enjoy his company longer." Then we reached and besieged *Khaibar* till we were afflicted with severe hunger. Then Allāh تعالى helped the Muslims conquer it (i.e., *Khaibar*). In the evening of the day of the conquest of the city, the Muslims made huge fires. The Prophet ﷺ said, "What are these fires? For cooking what are you making the fire?" The people replied, "(For cooking) meat." He asked, "What kind of meat?" They (i.e., people) said, "The meat of donkeys." The Prophet ﷺ said, "Throw away the meat and break the pots!" Someone asked, "O Allāh's Messenger! Shall we throw away the meat and wash the pots instead?" He said, "(Yes, you can do) that too." So when the army files were arranged in rows

عامر، أَلَا تَسْمِعُنَا مِنْ هُنَيْهَاتِكَ؟ -
وَكَانَ عَامِرٌ رَجُلًا شَاعِرًا - فَتَزَلَّ
يَحْدُو بِالْقَوْمِ يَقُولُ:

اللَّهُمَّ لَوْلَا أَنْتَ مَا اهْتَدَيْنَا
وَلَا تَصَدَّقْنَا وَلَا صَلَّيْنَا
فَاغْفِرْ فِدَاءَ لَكَ مَا اتَّقَيْنَا
وَالْقَيْنَ سَكِينَةً عَلَيْنَا
وَنَبَّتِ الْأَقْدَامَ إِنْ لَا قَيْنَا

إِنَّا إِذَا صَبَحَ بِنَا أَتَيْنَا
وَبالصُّبْحِ عَزَلُوا عَلَيْنَا
فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا
السَّائِقُ؟» قَالُوا: عَامِرُ بْنُ الْأَكْوَعِ،
قَالَ: «يَرْحَمُهُ اللَّهُ»، قَالَ رَجُلٌ مِنَ
الْقَوْمِ: وَجَبَتْ يَا نَبِيَّ اللَّهِ لَوْ أَمْتَعْتَنَا
بِهِ. فَأَتَيْنَا خَيْبَرَ فَحَاصَرْنَاهُمْ حَتَّى
أَصَابَتْنَا مَخْصَصَةٌ شَدِيدَةٌ، ثُمَّ إِنَّ اللَّهَ
تَعَالَى فَتَحَهَا عَلَيْهِمْ. فَلَمَّا أَمْسَى
النَّاسُ مَسَاءَ الْيَوْمِ الَّذِي فُتِحَتْ عَلَيْهِمْ
أَوْقَدُوا نِيرَانًا كَثِيرَةً، فَقَالَ النَّبِيُّ ﷺ:
«مَا هَذِهِ النَّيِّرَانُ؟ عَلَى أَيِّ شَيْءٍ
تُوقَدُونَ؟» قَالُوا: عَلَى لَحْمٍ، قَالَ:
«عَلَى أَيِّ لَحْمٍ؟» قَالُوا: لَحْمُ خُمُرِ
الْإِنْسِيَّةِ، قَالَ النَّبِيُّ ﷺ: «أَهْرِيقُوهَا
وَاخْسِرُوهَا»، فَقَالَ رَجُلٌ: يَا رَسُولَ
اللَّهِ، أَوْ نَهْرِيقُهَا وَنَغْسِلُهَا؟ قَالَ: «أَوْ
ذَلِكَ»، فَلَمَّا تَصَافَّ الْقَوْمُ كَانَ سَيْفُ
عَامِرٍ قَصِيرًا، فَتَنَاوَلَ بِهِ سَاقَ يَهُودِيٍّ

(1) (H. 4196) The man, 'Umar, inferred from the invocation of the Prophet ﷺ that 'Āmir would be granted martyrdom.

(for the clash), 'Āmir's sword was short and he aimed at the leg of a Jew to strike it, but the sharp blade of the sword returned to him and injured his own knee, and that caused him to die. When they returned from the battle, Allāh's Messenger ﷺ saw me (in a sad mood). He took my hand and said, "What is bothering you?" I replied, "Let my father and mother be sacrificed for you! The people say that the deeds of 'Āmir are lost." The Prophet ﷺ said, "Whoever says so, is mistaken, for 'Āmir has got a double reward." The Prophet ﷺ raised two fingers and added, "He (i.e., 'Āmir) was a persevering struggler in the Cause of Allāh and there are few Arabs who achieved the like of (good deeds) 'Āmir had done."

4197. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar at night and it was his habit that whenever he reached the enemy at night, he will not attack them till it was morning. When it was morning, the Jews came out with their spades and baskets, and when they saw him (i.e., the Prophet ﷺ), they said, "Muḥammad! By Allāh! Muḥammad and his army!" The Prophet ﷺ said, "Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned."

4198. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We reached Khaibar early in the morning⁽¹⁾ and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet ﷺ they said, "Muḥammad! By

لِيَضْرِبَهُ وَيَرْجِعُ ذُبَابَ سَيْفِهِ فَأَصَابَ عَيْنَ رُكْبَةِ عَامِرٍ فَمَاتَ مِنْهُ، قَالَ: فَلَمَّا قَفَلُوا قَالَ سَلَمَةُ: رَأَيْتِي رَسُولُ اللَّهِ ﷺ وَهُوَ أَخَذَ يَدِي، قَالَ: «مَا لَكَ؟» قُلْتُ لَهُ: فِدَاكَ أَبِي وَأُمِّي، زَعَمُوا أَنَّ عَامِرًا حَبِطَ عَمَلُهُ. قَالَ النَّبِيُّ ﷺ: «كَذَبَ مَنْ قَالَهُ، إِنَّ لَهُ أَجْرَيْنِ - وَجَمَعَ بَيْنَ إِضْبَعَيْهِ - إِنَّهُ لَجَاهِدٌ مُجَاهِدٌ، قُلَّ غَرِيبِي مَشَى بِهَا مِثْلَهُ». حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ قَالَ: «نَسَأُ بِهَا». [راجع: ٢٤٧٧]

٤١٩٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى خَيْبَرَ لَيْلًا وَكَانَ إِذَا أَتَى قَوْمًا لَيْلًا لَمْ يُعَزَّ بِهِمْ حَتَّى يُصْبِحَ. فَلَمَّا أَصْبَحَ خَرَجَتِ الْيَهُودُ بِمَسَاجِيهِمْ وَمَكَائِلِهِمْ. فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ وَالْخَمِيسُ. فَقَالَ النَّبِيُّ ﷺ: «خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَنَذِرِينَ». [راجع: ٣٧١]

٤١٩٨ - أَخْبَرَنَا صَدَقَةُ بْنُ الْفَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ: حَدَّثَنَا أَيُّوبُ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:

(1) (H. 4198) They came at night and stayed near to Khaibar till morning when they attacked it.

Allāh! Muḥammad and his army!" The Prophet ﷺ said, "Allāhu Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight) then evil will be the morning for those who have been warned." We then got the meat of donkeys (and intended to eat it), but an announcement was made by the announcer of the Prophet ﷺ, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys as it is *Rijs* (an impure thing)."

4199. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Someone came to Allāh's Messenger ﷺ and said, "The donkeys have been eaten (by the Muslims)." The Prophet ﷺ kept quiet. Then the man came again and said, "The donkeys have been eaten." The Prophet ﷺ kept quiet. The man came to him the third time and said, "The donkeys have been consumed." On that the Prophet ﷺ ordered an announcer to announce to the people, "Allāh and His Messenger ﷺ forbid you to eat the meat of donkeys." Then the cooking pots were upset while the meat was still boiling in them.

4200. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ offered the *Fajr* (morning) prayer near Khaibar when it was still dark and then said, "Allāhu Akbar! Khaibar is destroyed, for whenever we approach a (hostile) nation (to fight), then evil will be the morning for those who have been warned." Then the inhabitants of Khaibar came out running on the roads. The Prophet ﷺ had their warriors

صَبَحْنَا خَيْبَرَ بُكْرَةً فَخَرَجَ أَهْلُهَا
بِالْمَسَاحِي فَلَمَّا بَصُرُوا بِالنَّبِيِّ ﷺ
قَالُوا: مُحَمَّدٌ وَاللَّهِ، مُحَمَّدٌ
وَالْحَمِيسُ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُ
أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُنْدَرِينَ».
فَأَصَبْنَا مِنْ لُحُومِ الْحُمْرِ. فَنَادَى
مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللَّهَ وَرَسُولَهُ
يَنْهَيَانَكُمْ عَنْ لُحُومِ الْحُمْرِ فَإِنَّهَا
رِجْسٌ.

٤١٩٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الْوَهَّابِ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ
ﷺ جَاءَهُ جَاءَ فَقَالَ: أَكَلْتِ الْحُمْرُ،
فَسَكَتَ. ثُمَّ أَتَاهُ الثَّانِيَةَ فَقَالَ: أَكَلْتِ
الْحُمْرُ، فَسَكَتَ. ثُمَّ أَتَاهُ الثَّالِثَةَ
فَقَالَ: أَفْنَيْتِ الْحُمْرُ، فَأَمَرَ مُنَادِيًا
فَنَادَى فِي النَّاسِ: إِنَّ اللَّهَ وَرَسُولَهُ
يَنْهَيَانَكُمْ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ،
فَأُكْفِمَتِ الْقُدُورُ وَإِنَّهَا لَتَفُورُ بِاللَّحْمِ.
[راجع: ٣٧١]

٤٢٠٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ
ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
صَلَّى النَّبِيُّ ﷺ الصُّبْحَ قَرِيبًا مِنْ خَيْبَرَ
بِغَلَسٍ ثُمَّ قَالَ: «اللَّهُ أَكْبَرُ خَرِبَتْ
خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ

killed, their offspring and woman taken as captives. Šafiyya was amongst the captives, she first came in the share of Dihya Al-Kalbī but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her *Mahr*.⁽¹⁾

صَبَاحَ الْمُنْذَرِينَ». فَخَرَجُوا يَسْعَوْنَ فِي السَّككِ. فَقَتَلَ النَّبِيُّ ﷺ الْمُقَاتِلَةَ وَسَبَى الذَّرِيَّةَ، وَكَانَ فِي السَّبْيِ صَفِيَّةٌ فَصَارَتْ إِلَى دِحْيَةَ الْكَلْبِيِّ ثُمَّ صَارَتْ إِلَى النَّبِيِّ ﷺ فَجَعَلَ عَتَقَهَا صَدَاقَهَا. فَقَالَ عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ لِثَابِتٍ: يَا أَبَا مُحَمَّدٍ، أَنْتَ قُلْتَ لِأَنْبَسٍ: مَا أَصْدَقَهَا؟ فَحَرَكَ ثَابِتٌ رَأْسَهُ تَصْدِيقًا لَهُ. [راجع: ٣٧١]

4201. Narrated ‘Abdul-‘Azīz bin Šuhaib: Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ said, “The Prophet ﷺ took Šafiyya as a captive. He manumitted her and married her.” Thābit asked Anas, “What did he give her as *Mahr*?”⁽²⁾ Anas replied, “Her *Mahr* was herself, for he manumitted her.”

٤٢٠١ - حَدَّثَنَا آدَمُ: حَدَّثَنَا شُعْبَةُ، عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ: سَمِعْتُ أَنَسَ ابْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَبَى النَّبِيُّ ﷺ صَفِيَّةً فَأَعْتَقَهَا وَتَزَوَّجَهَا، فَقَالَ ثَابِتٌ لِأَنْبَسٍ: مَا أَصْدَقَهَا؟ قَالَ: أَصْدَقَهَا نَفْسَهَا فَأَعْتَقَهَا. [راجع: ٣٧١]

4202. Narrated Abū Mūsā Al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ: When Allāh’s Messenger ﷺ fought the battle of Khaibar, or when Allāh’s Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, “*Allāhu Akbar! Allāhu Akbar!* (Allāh is the Most Great), *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).” On that Allāh’s Messenger ﷺ said (to them), “Lower your voices, for you are not calling a deaf or an absent one, but you are calling a Hearer Who is near, and He is with you.” I was behind the riding animal of Allāh’s Messenger ﷺ and he heard me saying, “*Lā hawla wa lā quwwata illa billāh* (there is

٤٢٠٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ عَاصِمٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: لَمَّا غَزَا رَسُولُ اللَّهِ ﷺ خَيْبَرَ أَوْ قَالَ: لَمَّا تَوَجَّهَ رَسُولُ اللَّهِ ﷺ أَشْرَفَ النَّاسُ عَلَى وَادٍ فَرَفَعُوا أَصْوَانَهُمْ بِالْتَّكْبِيرِ: اللَّهُ أَكْبَرُ، اللَّهُ أَكْبَرُ، لَا إِلَهَ إِلَّا اللَّهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ارْجِعُوا عَلَى أَنْفُسِكُمْ إِنَّكُمْ لَا تَدْعُونَ أَصَمًّا وَلَا غَائِبًا. إِنَّكُمْ تَدْعُونَ سَمِيعًا قَرِيبًا وَهُوَ مَعَكُمْ»، وَأَنَا

(1) (H. 4200) The Prophet ﷺ married her after manumitting her.

(2) (H. 4200) *Mahr*: See the glossary.

neither might, nor power but with Allāh.” On that he said to me, “O ‘Abdullāh bin Qais!” I said, “*Libbaik*. O Allāh’s Messenger!” He said, “Shall I tell you a sentence which is one of the treasures of Paradise?” I said, “Yes, O Allāh’s Messenger! Let my father and mother be sacrificed for your sake.” He said, “It is: *Lā hawla wa lā quwwata illa billāh* (there is neither might nor power but with Allāh).”

4203. Narrated Sahl bin Sa’d As-Sā’idi (and his army) met in a battle with *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought and then Allāh’s Messenger ﷺ returned to his army camp and the others (i.e. the enemy) returned to their army camps. Amongst the Companions of the Prophet ﷺ there was a man who would follow and kill with his sword any *Mushrik* going alone. Somebody said, “None has benefited the Muslims today more than so-and-so.” On that Allāh’s Messenger ﷺ said, “Verily, he is from the people of the Hell-fire.” A man amongst the people (i.e., Muslims) said, “I will accompany him (to know the fact).” So, he went along with him, and whenever he stopped, he stopped with him, and whenever he hastened, he hastened with him. The (brave) man then got wounded severely, and seeking to die at once, he planted his sword into the ground and put its point against his chest in between his breasts, and then threw himself on it and committed suicide. On that the person (who was accompanying the deceased all the time) came to Allāh’s Messenger ﷺ and said, “I testify that you are the Messenger of Allāh.” The Prophet ﷺ

خَلَفَ دَابَّةَ رَسُولِ اللَّهِ ﷺ فَسَمِعَنِي وَأَنَا أَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، فَقَالَ لِي: «يَا عَبْدَ اللَّهِ بْنُ قَيْسٍ»، قُلْتُ: لَبَّيْكَ رَسُولَ اللَّهِ، قَالَ: «أَلَا أَدُلُّكَ عَلَى كَلِمَةٍ مِنْ كَنْزٍ مِنْ كُنُوزِ الْجَنَّةِ؟» قُلْتُ: بَلَى يَا رَسُولَ اللَّهِ فِدَاكَ أَبِي وَأُمِّي. قَالَ: «لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ». [راجع: ٢٩٩٢]

٤٢٠٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا يَعْقُوبُ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ التَقَى هُوَ وَالْمُشْرِكُونَ فَافْتَتَلُوا، فَلَمَّا مَالَ رَسُولُ اللَّهِ ﷺ إِلَى عَسْكَرِهِ وَمَالَ الْآخَرُونَ إِلَى عَسْكَرِهِمْ وَفِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ رَجُلٌ لَا يَدْعُ لَهُمْ شَادَّةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا يَضْرِبُهَا بِسَيْفِهِ، فَقَالَ: مَا أَجْزَأَ مِنَّا الْيَوْمَ أَحَدٌ كَمَا أَجْزَأَ فُلَانٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَنَا صَاحِبُهُ، قَالَ: فَخَرَجَ مَعَهُ كُلَّمَا وَقَفَ وَقَفَ مَعَهُ وَإِذَا أَسْرَعَ أَسْرَعَ مَعَهُ، قَالَ: فَجَرَحَ الرَّجُلُ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ سَيْفَهُ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ تَدْيِيهِ ثُمَّ تَحَامَلَ عَلَى سَيْفِهِ فَقَتَلَ نَفْسَهُ، فَخَرَجَ الرَّجُلُ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، قَالَ: «وَمَا ذَاكَ؟» قَالَ:

said, "Why is that (what makes you say so)?" He said, "It is concerning the man whom you have already mentioned as one of the dwellers of the Hell-fire. The people were surprised by your statement, and I said to them, 'I will try to find out the truth about him for you.' So, I went out after him and he was then inflicted with a severe wound, and because of that, he hurried to bring death upon himself by planting the handle of his sword into the ground and directing its tip towards his chest between his breasts, and then he threw himself over it and committed suicide." Allāh's Messenger ﷺ then said, "A man may do what seem to the people as the deeds of the dweller of Paradise but he is from the dwellers of the Hell-fire, and another may do what seem to the people as the deeds of the dwellers of the (Hell) Fire, but he is from the dwellers of Paradise." (See H. 2898)

4204. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: We witnessed (the battle of) Khaibar. Allāh's Messenger ﷺ said about one of those who were with him and who claimed to be a Muslim. "This (man) is from the dwellers of the Hell-fire." When the battle started, that fellow fought so violently and bravely that he received plenty of wounds. Some of the people were about to doubt (the Prophet's statement), but the man, feeling the pain of his wounds, put his hand into his quiver and took out of it some arrows with which he slaughtered himself (committed suicide). Then some men amongst the Muslims came hurriedly and said, "O Allāh's Messenger! Allāh has made your statement true; so-and-so has committed suicide." The Prophet ﷺ said, "O so-and-so! Stand up and make an announcement that none will enter Paradise but a believer and that Allāh may support the religion (Islām) with a *Fājir* [a

الرَّجُلُ الَّذِي ذَكَرْتَ إِنْفَا أَنَّهُ مِنْ أَهْلِ النَّارِ، فَأَعْظَمَ النَّاسُ ذَلِكَ، فَقُلْتُ: أَنَا لَكُمْ بِهِ، فَخَرَجْتُ فِي طَلْبِهِ ثُمَّ جُرِحَ جُرْحًا شَدِيدًا فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نَصْلَ سَيْفِهِ فِي الْأَرْضِ وَذَابَهُ بَيْنَ ثَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ ذَلِكَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ النَّارِ، وَإِنَّ الرَّجُلَ لَيَعْمَلُ عَمَلًا أَهْلُ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٤ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَعِيدُ ابْنِ الْمُسَيَّبِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: شَهِدْنَا خَيْبَرَ فَقَالَ رَسُولُ اللَّهِ ﷺ لِرَجُلٍ مِمَّنْ مَعَهُ يَدْعِي الْإِسْلَامَ: «هَذَا مِنْ أَهْلِ النَّارِ». فَلَمَّا خَضَرَ الْقِتَالُ قَاتَلَ الرَّجُلُ أَشَدَّ الْقِتَالِ حَتَّى كَثُرَتْ بِهِ الْجِرَاحَةُ فَكَادَ بَعْضُ النَّاسِ يَرْتَابُ، فَوَجَدَ الرَّجُلُ أَلَمَ الْجِرَاحَةِ فَأَهْوَى بِيَدِهِ إِلَى كِنَانَتِهِ فَاسْتَخْرَجَ مِنْهَا أَشْهُمَا فَنَحَرَ بِهَا نَفْسَهُ. فَاسْتَدَّ رِجَالٌ مِنَ الْمُسْلِمِينَ فَقَالُوا: يَا رَسُولَ اللَّهِ صَدَقَ اللَّهُ حَدِيثَكَ، انْتَحَرَ فَلَانٌ فَقَتَلَ نَفْسَهُ.

wicked (sinful)] man."

4205. Narration about the chain of the narrators.

فَقَالَ: «قُمْ يَا فَلَانُ فَأَذِّنْ أَنَّهُ لَا يَدْخُلُ الْجَنَّةَ إِلَّا مُؤْمِنٌ. إِنَّ اللَّهَ يُؤَيِّدُ الدِّينَ بِالرَّجُلِ الْفَاجِرِ»، تَابَعَهُ مَعْمَرٌ، عَنِ الزُّهْرِيِّ. [راجع: ٣٠٦٢]

٤٢٠٥ - وَقَالَ شَيْبٌ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي ابْنُ الْمُسَيَّبِ وَعَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ كَعْبٍ أَنَّ أَبَا هُرَيْرَةَ قَالَ: شَهِدْنَا مَعَ النَّبِيِّ ﷺ حُنَيْنًا. وَقَالَ ابْنُ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنِ النَّبِيِّ ﷺ، تَابَعَهُ صَالِحٌ، عَنِ الزُّهْرِيِّ. وَقَالَ الزُّبَيْدِيُّ، أَخْبَرَنِي الزُّهْرِيُّ: أَنَّ عَبْدَ الرَّحْمَنِ بْنَ كَعْبٍ أَخْبَرَهُ أَنَّ عُبَيْدَ اللَّهِ بْنَ كَعْبٍ قَالَ: أَخْبَرَنِي مَنْ شَهِدَ مَعَ النَّبِيِّ ﷺ خَيْبَرَ، قَالَ: الزُّهْرِيُّ، وَأَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ وَسَعِيدٌ عَنِ النَّبِيِّ ﷺ.

4206. Narrated Yazīd bin Abī 'Ubaid: I saw the trace of a wound in Salama's leg. I said to him, "O Abū Muslim! What is this wound?" He said, "This was inflicted on me on the day (of the battle) of *Khaibar* and the people said, 'Salama has been wounded.' Then I went to the Prophet ﷺ and he blew with saliva *Nafatha* on it (i.e., the wound) thrice, and since then I have not had any pain in it till this hour."

٤٢٠٦ - حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ قَالَ: رَأَيْتُ أَثَرَ ضَرْبَةٍ فِي سَاقِ سَلَمَةَ فَقُلْتُ: يَا أَبَا مُسْلِمٍ، مَا هَذِهِ الضَّرْبَةُ؟ قَالَ: هَذِهِ ضَرْبَةٌ أَصَابَتْهَا يَوْمَ خَيْبَرَ. فَقَالَ النَّاسُ: أُصِيبَ سَلَمَةُ، فَأَتَيْتُ النَّبِيَّ ﷺ فَنفَثْتُ فِيهِ ثَلَاثَ نَفَثَاتٍ فَمَا اسْتَكَثَّتْهَا حَتَّى السَّاعَةِ.

4207. Narrated Sahl: During one of his *Ghazawāt*, the Prophet ﷺ met in a battle with *Al-Mushrikūn* (polytheists, pagans,

٤٢٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ، عَنْ

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

4208. Narrated Abū 'Imrān : Anas looked at the people wearing *Tayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."⁽¹⁾

أَيُّهِ، عَنْ سَهْلٍ قَالَ: التَقَى النَّبِيُّ ﷺ وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ فَاقْتُلُوا فَمَالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا فَضَرَبَهَا بِسَيْفِهِ. فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا أَجْزَأُ أَحَدًا مَا أَجْزَأَ فُلَانٍ، فَقَالَ: «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقَالُوا: أَيُّنَا مِنْ أَهْلِ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ النَّارِ؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَا تَتَّبِعْنَهُ فَإِذَا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ حَتَّى جُرِّحَ فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نِصَابَ سَيْفِهِ بِالْأَرْضِ وَذُبَابُهُ بَيْنَ نَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟» فَأَخْبَرَهُ فَقَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرَانَ، قَالَ: نَظَرَ أَنَسٌ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ فَرَأَى طَيَالِيسَةً فَقَالَ: كَأَنَّهُمْ السَّاعَةِ يَهُودُ خَيْبَرَ.

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

4209. Narrated Salama رَضِيَ اللهُ عَنْهُ: 'Ali remained behind the Prophet ﷺ during the *Ghawā* of *Khaibar* as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ﷺ," so he followed him. So when it was the (preceding) night of the conquest of *Khaibar*, the Prophet ﷺ said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (*Khaibar*) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Ali", and the Prophet ﷺ gave him the flag and *Khaibar* was conquered through him (with Allāh's Help).

4210. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Khaibar*, Allāh's Messenger ﷺ said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ asked, "Where is 'Ali bin Abi Tālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Ali was brought and Allāh's Messenger ﷺ spat in his eye and invoked good upon him. So, 'Ali was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Ali said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger ﷺ said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

٤٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْرٍ وَكَانَ رَمِدًا فَقَالَ: أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بَيْنَا اللَّيْلَةَ الَّتِي فُتِحَتْ قَالَ: «لَأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَدًا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ يُفْتَحُ عَلَيْهِ»، فَتَحْنُ نَرْجُوهَا فَقِيلَ: هَذَا عَلِيٌّ، فَأَعْطَاهُ فَفُتِحَ عَلَيْهِ.

[راجع: ٢٩٧٦]

٤٢١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حازِمٍ قَالَ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْرٍ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». قَالَ: قَبَاتِ النَّاسُ يَدُوكُونَ لَيَلَنَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ: «أَيُّنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَا رَسُولَ اللَّهِ يَسْتَحْكِي عَيْنَيْهِ، قَالَ: فَأَرْسَلُوا إِلَيْهِ، فَأَتَيْ بِهِ فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَهُ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ: يَا

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels.”

رَسُولَ اللَّهِ، أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

4211. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We arrived at Khaibar, and when Allāh helped His Messenger ﷺ to open the fort, the beauty of Ṣafiyya bint Ḥuway bin Akhtab, whose husband had been killed while she was a bride, was mentioned to Allāh's Messenger ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sadd-aṣ-Ṣahbā', Ṣafiyya became clean from her menses, then Allāh's Messenger ﷺ married her. *Hais* (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Ṣafiyya. Then we proceeded towards Al-Madīna, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Ṣafiyya to put her foot on, in order to ride (on the camel).

٤٢١١ - حَدَّثَنَا عَبْدُ الْعَزَّازِ بْنُ دَاوُدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ح. وَحَدَّثَنِي أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْنَا خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذَكَرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُجَيْبٍ بْنِ أَخْطَبَ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا فَاصْطَفَاهَا النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغَ بِهَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ صَنَعَ حِيسًا فِي نِطْعٍ صَغِيرٍ ثُمَّ قَالَ لِي: «إِذْنٌ مِّنْ حَوْلِكَ»، فَكَانَتْ تِلْكَ وَلِيْمَتُهُ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بَعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ وَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ.

[راجع: ٣٧١]

4212. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed with Ṣāfiyya bint Ḥuyai for three days on the way of Khaibar where he consummated his marriage with her. Ṣāfiyya was amongst those who were ordered to use a veil.

٤٢١٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَحْيَى، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنْ حُمَيْدِ الطَّوِيلِ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُيَيِّ بِطَرِيقِ خَيْبَرَ ثَلَاثَةَ أَيَّامٍ حَتَّى أُعْرِسَ بِهَا. وَكَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ. [راجع: ٣٧١]

4213. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed for three nights between Khaibar and Al-Madīna and was married to Ṣāfiyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilāl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Ṣāfiyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي حُمَيْدُ أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يُنْبِئُنِي عَلَيْهِ بِصَفِيَّةَ، فَدَعَا الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ وَمَا كَانَ فِيهَا مِنْ خَبْزٍ وَلَا لَحْمٍ وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِلَالًا بِالْأَنْطَاعِ فَبَسَطَتْ فَأَلْقَى عَلَيْهَا التَّمَرَ وَالْأَفِطَ وَالسَّمْنَ. فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مَا مَلَكَتْ يَمِينُهُ؟ قَالُوا: إِنْ حَجَبَهَا فَهِيَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ. [راجع: ٣٧١]

4214. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللَّهُ عَنْهُ: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

٤٢١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ

مُعَقِّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مُحَاصِرِي خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَزَرَوْثُ لَأَخْذَهُ فَالْتَقَتْ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ.

4215. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of garlic and the meat of donkeys.
[See Vol. 1, *Hadith* No.854].

٤٢١٥ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّومِ وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.
[راجع: ٨٥٣]

نَهَى عَنْ أَكْلِ الثُّومِ: هُوَ عَنْ نَافِعٍ وَخَذَهُ. وَلُحُومِ الْحُمْرِ الْأَهْلِيَّةِ: عَنْ سَالِمٍ.

4216. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

٤٢١٦ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيٍّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.
[انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

4217. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys.

٤٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.
[راجع: ٨٥٣]

4218. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the eating

٤٢١٨ - حَدَّثَنِي إِسْحَاقُ بْنُ

of the meat of donkeys.

4219. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

4220. Narrated Ibn Abī Aūfā رَضِيَ اللَّهُ عَنْهُمَا: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the meat of the donkey and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys forever, because donkeys used to eat dirty things."

4221, 4222. Narrated Al-Barā' and 'Abdullāh bin Abī Aūfā رَضِيَ اللَّهُ عَنْهُمَا that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

نَصْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ وَسَلَمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ. [راجع: ٨٥٣]

٤٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ وَرَخَّصَ فِي الْخَيْلِ. [انظر: ٥٥٢٠، ٥٥٢٤]

٤٢٢٠ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادٌ، عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَصَابَتْنا مَجَاعَةٌ يَوْمَ خَيْبَرَ فَإِنَّ الْقُدُورَ لَتَغْلِي، قَالَ: وَبَعْضُهَا نَضِجَتْ فَجَاءَ مُنَادِي النَّبِيِّ ﷺ: لَا تَأْكُلُوا مِنْ لُحُومِ الْحُمْرِ شَيْئاً وَأَهْرِيقُوهَا، قَالَ ابْنُ أَبِي أَوْفَى: فَتَحَدَّثْنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لِأَنَّهَا لَمْ تُخَمَّسْ. وَقَالَ بَعْضُهُمْ: نَهَى عَنْهَا الْبَتَّةَ لِأَنَّهَا كَانَتْ تَأْكُلُ الْعَذْرَةَ. [راجع: ٣١٥٥]

٤٢٢١، ٤٢٢٢ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنِ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمْراً وَاطْبَخُوهَا، فَتَنَادَى

مُنَادِي النَّبِيِّ ﷺ: أَكْفُتُوا الْقُدُورَ.

[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦، ٥٥٢٥]

4223, 4224. Narrated Al-Barā' and Ibn Abī Aūfa رَضِيَ اللَّهُ عَنْهُم: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

4225. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: We took part in a Ghazwa with the Prophet ﷺ... (same as Hadīth No.4223, 4224).

4226. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ: During the Ghazwā of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

4227. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

٤٢٢٣، ٤٢٢٤ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ وَابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثَانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ خَيْبَرَ وَقَدْ نَصَبُوا الْقُدُورَ: «أَكْفُتُوا الْقُدُورَ». [راجع: ٣١٥٣، ٤٢٢١]

٤٢٢٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: عَزَوْنَا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ٤٢٢١]

٤٢٢٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا النَّبِيُّ ﷺ فِي غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الْحُمُرَ الْأَهْلِيَّةَ نَيْئَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ. [راجع: ٤٢٢١]

٤٢٢٧ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا أَذْرِي أَنَّهُى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ فِكْرَهُ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَمَهُ فِي يَوْمٍ خَيْرَ لَحْمِ الْحُمُرِ.

4228. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

٤٢٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا، قَالَ: فَسَرَهُ نَافِعٌ فَقَالَ: إِذَا كَانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلَاثَةُ أَشْهُمٍ فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع:

[٢٨٦٣]

4229. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, "You had given Banū Al-Muṭṭalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muṭṭalib are on equal family status with you." The Prophet ﷺ said, "Banū Hāshim and Banū Al-Muṭṭalib only are one and the same." So, the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.⁽¹⁾

٤٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَرَكْتَنَا وَنَحْنُ بِمَنْزِلَةِ وَاحِدَةٍ مِنْكَ؟ فَقَالَ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا. [راجع:

[٣١٤٠]

4230. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as Muhajirūn (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَّغْنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ

(1) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.

Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najāshi (Negus) in Ethiopia. There we met Ja'far bin Abī Ṭālib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have emigrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najāshi. 'Umar came to Ḥafṣa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmā' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it."

فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمُ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُحْمٍ، إِمَّا قَالَ: بِضْعًا، وَإِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي، فَرَكَبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتِنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ. فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. وَكَانَ أَنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا يَغْنِي لِأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ بِالْهَجْرَةِ. وَدَخَلْتُ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فَمِمَّنْ هَاجَرَ فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟ الْبَحْرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءُ: نَعَمْ، قَالَ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وَقَالَتْ: كَلَّا وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يَطْعُمُ جَائِعَكُمْ وَيَعْطِي جَاهِلَكُمْ وَكُنَّا فِي دَارٍ - أَوْ فِي أَرْضٍ - الْبُعْدَاءِ الْبُغْضَاءِ بِالْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَإِيْمُ اللَّهِ لَا أَطْعُمُ طَعَمًا وَلَا أَشْرَبُ شَرَابًا حَتَّى

أَذْكُرُ مَا قُلْتُ لِرَسُولِ اللَّهِ ﷺ وَنَحْنُ
كُنَّا نُؤْذِي وَنُخَافُ، وَسَأَذْكُرُ ذَلِكَ
لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ وَاللَّهُ لَا أَكْذِبُ وَلَا
أَزِيدُ وَلَا أَزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

4231. So when the Prophet ﷺ came, she said, "O Allāh's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā'), "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Mūsā and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Mūsā requesting me to repeat this narration again and again."

4232. Narrated Abū Burda: Abū Mūsā said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn*, when they recite the Qur'ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Ḥakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): 'My companions order you to wait for them.'"

4233. Narrated Abū Mūsā: We came upon the Prophet ﷺ after he had conquered

٤٢٣١ - فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا، قَالَ: «فَمَا قُلْتَ لَهُ؟» قَالَتْ: قُلْتُ لَهُ كَذَا وَكَذَا، قَالَ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ هِجْرَتَانِ». قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ. قَالَ أَبُو بُرْدَةَ: قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

٤٢٣٢ - قَالَ أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رُقُقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ تَزَلُّوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ: الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

٤٢٣٣ - حَدَّثَنِي إِسْحَاقُ بْنُ

Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

إِبْرَاهِيمَ: سَمِعَ حَفْصَ بْنَ غِيَاثٍ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: قَدِمْنَا عَلَى النَّبِيِّ ﷺ بَعْدَ أَنْ افْتَتَحَ خَيْبَرَ فَقَسَمَ لَنَا وَلَمْ يَقْسِمَ لِأَحَدٍ لَمْ يَشْهَدْ الْفَتْحَ غَيْرَنَا. [راجع: ٣١٣٦]

4234. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens. Then we departed with Allāh's Messenger ﷺ to the valley of Al-Qurā, and at that time Allāh's Messenger ﷺ had a slave called Mid'am who had been presented to him by one of Banū Aḍ-Ḍibāb. While the slave was dismounting the saddle of Allāh's Messenger ﷺ, an arrow, the thrower of which was unknown, hit that slave. The people said, "Congratulations to him for the martyrdom." Allāh's Messenger ﷺ said, "No, by Him in Whose Hand my soul is, the sheet (of cloth) which he had taken (illegally) on the day (of the battle) of Khaibar from the booty before the distribution of the booty, has become a flame of fire burning him." On hearing that, a man brought one or two leather straps of shoes to the Prophet ﷺ and said, "These are things I took (illegally)." On that Allāh's Messenger ﷺ said, "This is a strap" or "these are two straps of fire."

٤٢٣٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو: قَالَ أَبُو إِسْحَاقَ، عَنْ مَالِكِ بْنِ أَنَسٍ قَالَ: حَدَّثَنِي ثَوْرٌ: قَالَ سَالِمٌ مَوْلَى ابْنِ مُطْعِمٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: افْتَتَحْنَا خَيْبَرَ وَلَمْ نَعْنَمْ ذَهَبًا وَلَا فِضَّةً، إِنَّمَا غَنِمْنَا الْبَقَرَ وَالْإِبِلَ وَالْمَتَاعَ وَالْحَوَائِظَ، ثُمَّ انْصَرَفْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى وَادِي الْقُرَى وَمَعَهُ عَبْدٌ لَهُ يَقَالُ لَهُ: مِدْعَمٌ، أَهْدَاهُ لَهُ أَحَدُ بَنِي الضُّبَابِ، فَبَيْنَمَا هُوَ يَحْطُ رَحَلَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ سَهْمٌ عَانَرٌ حَتَّى أَصَابَ ذَلِكَ الْعَبْدَ. فَقَالَ النَّاسُ: هَيْبَتًا لَهُ الشَّهَادَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ السَّمْلَةَ الَّتِي أَصَابَهَا يَوْمَ خَيْبَرَ مِنَ الْمَغَانِمِ لَمْ تُصِبْهَا الْمَقَاسِمُ لَتَشْتَعِلُ عَلَيْهِ نَارًا». فَجَاءَ رَجُلٌ حِينَ سَمِعَ ذَلِكَ مِنَ النَّبِيِّ ﷺ بِشِرَاكِ أَوْ بِشِرَاكَيْنِ فَقَالَ: هَذَا شَيْءٌ كُنْتُ أَصَبْتُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «شِرَاكٌ أَوْ شِرَاكَانِ مِنْ نَارٍ». [انظر: ٦٧٠٧]

4235. Narrated 'Umar bin Al-Khattāb رَضِيَ اللهُ عَنْهُ: By Him in Whose Hand my soul is, were I not afraid that the other Muslims might be left in poverty, I would divide (the land of) whatever village I may conquer (among the fighters), as the Prophet ﷺ divided the land of Khaibar. But I prefer to leave it as a (source of) a common treasury for them to distribute its revenue amongst themselves.

4236. Narrated 'Umar رَضِيَ اللهُ عَنْهُ: But for the other Muslims (i.e., coming generations) I would divide (the land of) whatever villages the Muslims might conquer (among the fighters), as the Prophet ﷺ divided (the land of) Khaibar.

4237. Narrated 'Anbasa bin Sa'id: Abū Hurairah رَضِيَ اللهُ عَنْهُ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa'id bin Al-'Āṣ said to him, "O Allāh's Messenger! Do not give him." Abū Hurairah then said (to the Prophet ﷺ), "This is the murderer of Ibn Qauqal." Sa'id's son said, "How strange! A guinea pig coming from Qadūm Aq-Ḍā'n⁽¹⁾!"

4238. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ:

٤٢٣٥ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي زَيْدٌ، عَنْ أَبِيهِ: أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنْ أَتْرَكَ آخِرَ النَّاسِ بَبَانًا لَيْسَ لَهُمْ شَيْءٌ مَا فُتِحَتْ عَلَيَّ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ وَلَكِنِّي أَتْرَكُهَا خِزَانَةً لَهُمْ يَفْتَسِمُونَهَا. [راجع: ٢٣٣٤]

٤٢٣٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَوْلَا آخِرُ الْمُسْلِمِينَ مَا فُتِحَتْ عَلَيْهِمْ قَرْيَةٌ إِلَّا قَسَمْتُهَا كَمَا قَسَمَ النَّبِيُّ ﷺ خَيْبَرَ. [راجع: ٢٣٣٤]

٤٢٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ وَسَأَلَهُ إِسْمَاعِيلُ بْنُ أُمَيَّةَ قَالَ: أَخْبَرَنِي عَبْسَةُ بْنُ سَعِيدٍ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَتَى النَّبِيَّ ﷺ فَسَأَلَهُ قَالَ لَهُ بَعْضُ بَنِي سَعِيدٍ بِنِ الْعَاصِ: لَا تُعْطِهِ يَا رَسُولَ اللَّهِ، فَقَالَ أَبُو هُرَيْرَةَ: هَذَا قَاتِلُ ابْنِ قَوْقَلٍ، فَقَالَ: وَاعْجَبَاهُ لَوْ بَرَّ تَدَلَّى مِنْ قُدُومِ الضَّأْنِ. [راجع: ٢٨٢٧]

٤٢٣٨ - وَيَذْكُرُ عَنِ الزُّبَيْدِيِّ،

(1) (H. 4237) Qadūm Aq-Ḍā'n is the name of a mountain in the land of Abū Hurairah's tribe.

Allāh's Messenger ﷺ sent Abān from Al-Madina to Najd as the commander of a *Sariya*. Abān and his companions came to the Prophet ﷺ at Khaibar after the Prophet had conquered it, and the reins of their horses were made of the fibre of date palm trees. I said, "O Allāh's Messenger! Do not give them a share of the booty." On that, Abān said (to me), "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Aḍ-Ḍāl!" On that the Prophet ﷺ said, "O Abān, sit down!" and did not give them any share.

عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ بْنُ سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُخْبِرُ سَعِيدَ بْنَ الْعَاصِ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَانَ عَلَى سَرِيَّةٍ مِنَ الْمَدِينَةِ قَبْلَ نَجْدٍ، قَالَ أَبُو هُرَيْرَةَ: فَقَدِمَ أَبَانُ وَأَصْحَابُهُ عَلَى النَّبِيِّ ﷺ بِخَيْبَرَ بَعْدَ مَا افْتَتَحَهَا وَإِنَّ حُزْمَ خَيْلِهِمْ لَلِيفِ، قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ لَا تَقْسِمَ لَهُمْ، قَالَ أَبَانُ: وَأَنْتَ بِهَذَا يَا وَرَّ تَحْدَرُ مِنْ رَأْسِ صَالٍ؟ فَقَالَ النَّبِيُّ ﷺ: «يَا أَبَانُ اجْلِسْ»، فَلَمْ يَقْسِمَ لَهُمْ. قَالَ أَبُو عَبْدِ اللَّهِ: الضَّالُّ: السُّدُرُ [راجع: ٢٨٢٧]

4239. Narrated Sa'īd: Abān bin Sa'īd came to the Prophet ﷺ and greeted him. Abū Hurairah said, "O Allāh's Messenger! This (Abān) is the murderer of Ibn Qauqal." (On hearing that), Abān said to Abū Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadūm Ḍā'n, blaming me for (killing) a person whom Allāh favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."⁽¹⁾

٤٢٣٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنُ سَعِيدٍ: أَخْبَرَنِي جَدِّي: أَنَّ أَبَانَ بْنَ سَعِيدٍ أَقْبَلَ إِلَى النَّبِيِّ ﷺ فَسَلَّمَ عَلَيْهِ فَقَالَ أَبُو هُرَيْرَةَ: يَا رَسُولَ اللَّهِ، هَذَا قَاتِلُ ابْنِ قَوْقَلٍ. وَقَالَ أَبَانُ لِأَبِي هُرَيْرَةَ: وَاعَجَبَا لَكَ، وَبَرَّ تَدَادَا مِنْ قَدُومِ صَانٍ يَنْعَى عَلَيَّ امْرَأَ أَكْرَمَهُ اللَّهُ يَدَيَّ، وَمَنْعَهُ أَنْ يُهْنِي بِيَدِهِ. [راجع: ٢٨٢٧]

4240, 4241. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: Fāṭima عليها السلام, the daughter of the Prophet ﷺ sent someone to Abū Bakr (when he was a caliph), asking for her

٤٢٤٠، ٤٢٤١ - حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ غُرُوزَةَ، عَنْ

(1) (H. 4239) Abān wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Abān, before embracing Islām killed Ibn Qauqal who was a Muslim.

inheritance of what Allāh's Messenger ﷺ had left of the property bestowed on him by Allāh from the *Fai* (i.e., booty gained without fighting) in Al-Madīna, and Fadak, and what remained of the *Khumus* of the *Khaibar* booty. On that, Abū Bakr said, "Allāh's Messenger ﷺ said, 'Our property is not inherited. Whatever we leave, is *Ṣadaqa* (charity), but the family of (the Prophet) Muḥammad ﷺ can eat of this property.' By Allāh, I will not make any change in the state of the *Ṣadaqa* of Allāh's Messenger and will leave it as it was during the lifetime of Allāh's Messenger ﷺ, and will dispose of it as Allāh's Messenger ﷺ used to do." So, Abū Bakr refused to give anything of that to Fāṭima. So she became angry with Abū Bakr and kept away from him, and did not talk to him till she died. She remained alive for six months after the death of the Prophet ﷺ. When she died, her husband 'Alī buried her at night without informing Abū Bakr and he offered the funeral prayer by himself. When Fāṭima was alive, the people used to respect 'Alī much, but after her death, 'Alī noticed a change in the people's attitude towards him. So, 'Alī sought reconciliation with Abū Bakr and gave him the *Bai'a* (pledge). 'Alī had not given the *Bai'a* (pledge) during those months (i.e., the period between the Prophet's death and Fāṭima's death). 'Alī sent someone to Abū Bakr saying, "Come to us, but let nobody come with you," as he disliked that 'Umar should come. 'Umar said (to Abū Bakr), "No, by Allāh, you shall not enter upon them alone." Abū Bakr said, "What do you think they will do to me? By Allāh, I will go to them". So, Abū Bakr entered upon them, and then 'Alī uttered *Tashahhud*⁽¹⁾ and said (to Abū Bakr), "We know well your

عائشة: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ بَنَتْ النَّبِيَّ ﷺ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ مِيرَاثَهَا مِنْ رَسُولِ اللَّهِ ﷺ وَمِمَّا أَفَاءَ اللَّهُ عَلَيْهِ بِالْمَدِينَةِ وَفَدَكَ وَمَا بَقِيَ مِنْ خُمْسِ خَيْبَرَ، فَقَالَ أَبُو بَكْرٍ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ»، وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَةِ رَسُولِ اللَّهِ ﷺ عَنْ حَالِهَا الَّتِي كَانَ عَلَيْهَا فِي عَهْدِ رَسُولِ اللَّهِ ﷺ، وَلَا غَمَلَنْ فِيهَا بِمَا عَمِلَ بِهِ رَسُولُ اللَّهِ ﷺ. فَأَبَى أَبُو بَكْرٍ أَنْ يَدْفَعَ إِلَى فَاطِمَةَ مِنْهَا شَيْئًا فَوَجَدَتْ فَاطِمَةُ عَلَى أَبِي بَكْرٍ فِي ذَلِكَ فَهَجَرَتْهُ فَلَمْ تَكَلِّمْهُ حَتَّى تُوَفِّيَتْ: وَعَاشَتْ بَعْدَ النَّبِيِّ ﷺ سِتَّةَ أَشْهُرٍ، فَلَمَّا تُوَفِّيَتْ دَفَنَهَا زَوْجُهَا عَلِيٌّ لَيْلًا وَلَمْ يُؤْذَنْ بِهَا أَبَا بَكْرٍ وَصَلَّى عَلَيْهَا. وَكَانَ لَعَلِّي مِنَ النَّاسِ وَجْهَ حَيَاةِ فَاطِمَةَ، فَلَمَّا تُوَفِّيَتْ اسْتَنْكَرَ عَلِيٌّ وَجْهَ النَّاسِ فَالْتَمَسَ مُصَالَحَةَ أَبِي بَكْرٍ وَمُبَايَعَتَهُ وَلَمْ يَكُنْ يُبَايِعُ تِلْكَ الْأَشْهُرَ، فَارْسَلَ إِلَى أَبِي بَكْرٍ: أَنْ آتَيْنَا وَلَا يَأْتِنَا أَحَدٌ مَعَكَ، كَرَاهِيَةً لِيَحْضُرَ عَمْرُؤُ، فَقَالَ عَمْرُؤُ: لَا وَاللَّهِ لَا تَدْخُلُ عَلَيْهِمْ وَخَذَكَ، فَقَالَ أَبُو بَكْرٍ: وَمَا عَسَيْتُهُمْ أَنْ يَفْعَلُوا بِي؟ وَاللَّهِ لَا يَتَيْتُهُمْ، فَدَخَلَ عَلَيْهِمْ أَبُو بَكْرٍ

(1) (H. 4241) "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh), and Muḥammad (ﷺ) is the Messenger of Allāh.

superiority and what Allāh has given you, and we are not jealous of the good what Allāh has bestowed upon you, but you did not consult us in the question of the rule, and we thought that we have got a right in it because of our near relationship to Allāh's Messenger ﷺ." Thereupon Abū Bakr's eyes flowed with tears. And when Abū Bakr spoke, he said, "By Him in Whose Hand my soul is, to keep good relations with the relatives of Allāh's Messenger ﷺ, is dearer to me than to keep good relations with my own relatives. But as for the trouble which arose between me and you about his property, I will do my best to spend it according to what is good, and will not leave any rule or regulation which I saw Allāh's Messenger ﷺ following, in disposing of it, but I will follow." On that 'Alī said to Abū Bakr, "I promise to give you the *Bai'a* (pledge) this afternoon." So, when Abū Bakr had offered the *Zuhr* prayer, he ascended the pulpit and uttered the *Tashah-hud* and then mentioned the story of 'Alī and his failure to give the *Bai'a* (pledge) and excused him, accepting what excuses he had offered. Then 'Alī (got up) and praying (to Allāh) for forgiveness, he uttered *Tashah-hud*, praised Abū Bakr's right, and said, that he had not done what he had done because of jealousy of Abū Bakr or as a protest of what Allāh had favoured him with. 'Alī added, "But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abū Bakr) did not consult us in this matter, and therefore caused us to feel sorry." On that all the Muslims became happy and said, "You have done the right thing." The Muslims then became friendly with 'Alī as he did to what the people had done (i.e., giving the *Bai'a* (pledge) to Abū Bakr).

4242. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: When Khaibar was conquered, we said,

فَتَشَهَّدَ عَلِيٌّ، فَقَالَ: إِنَّا قَدْ عَرَفْنَا فَضْلَكَ وَمَا أَعْطَاكَ اللَّهُ. وَلَمْ نَتَقَسَّ عَلَيْكَ خَيْرًا سَاقَهُ اللَّهُ إِلَيْكَ. وَلَكِنْكَ اسْتَبَدَدْتَ عَلَيْنَا بِالْأَمْرِ وَكُنَّا نَرَى لِقَرَابَتِنَا مِنْ رَسُولِ اللَّهِ ﷺ نَصِيبًا حَتَّى فَاضَتْ عَيْنَا أَبِي بَكْرٍ. فَلَمَّا تَكَلَّمَ أَبُو بَكْرٍ قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لِقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. وَأَمَّا الَّذِي شَجَرَ بَيْنِي وَبَيْنَكُمْ مِنْ هَذِهِ الْأَمْوَالِ فَلَمْ أَلْ فِيهَا عَنِ الْخَيْرِ وَلَمْ أَتْرُكْ أَمْرًا رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَصْنَعُهُ فِيهَا إِلَّا صَنَعْتُهُ. فَقَالَ عَلِيٌّ لِأَبِي بَكْرٍ: مَوْعِدُكَ الْعَشِيَّةَ لِلْبَيْعَةِ، فَلَمَّا صَلَّى أَبُو بَكْرٍ الظُّهْرَ رَفِيَ الْمِنْبَرَ فَتَشَهَّدَ وَذَكَرَ شَأْنَ عَلِيٍّ وَتَخَلَّفَهُ عَنِ الْبَيْعَةِ وَعَذَرَهُ بِالَّذِي اعْتَذَرَ إِلَيْهِ. ثُمَّ اسْتَغْفَرَ وَتَشَهَّدَ عَلِيٌّ فَعَظَّمَ حَقَّ أَبِي بَكْرٍ وَحَدَّثَ أَنَّهُ لَمْ يَحْمِلْهُ عَلَى الَّذِي صَنَعَ نَفَاسَةً عَلَى أَبِي بَكْرٍ وَلَا إِنْكَارًا لِلَّذِي فَضَّلَهُ اللَّهُ بِهِ وَلَكِنْكَ نَرَى لَنَا فِي هَذَا الْأَمْرِ نَصِيبًا. فَاسْتَبَدَّ عَلَيْنَا فَوَجَدْنَا فِي أَنْفُسِنَا، فَسَرَّ بِذَلِكَ الْمُسْلِمُونَ وَقَالُوا: أَصَبْتَ. وَكَانَ الْمُسْلِمُونَ إِلَى عَلِيٍّ قَرِيبًا حِينَ رَاجَعَ الْأَمْرَ الْمَعْرُوفَ. [راجع: ٣٠٩٢، ٣٠٩٣]

٤٢٤٢ - حَدَّثَنِي مُحَمَّدُ بْنُ

"Now we will eat our fill of dates!"

بَشَارٍ: حَدَّثَنَا حَرَمِيُّ: حَدَّثَنَا شُعْبَةُ:
أَخْبَرَنِي عُمَارَةُ، عَنْ عِكْرَمَةَ، عَنْ
عائِثَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: لَمَّا
فُتِحَتْ خَيْبَرُ قُلْنَا: الْآنَ نَشْبِعُ مِنَ
التَّمْرِ.

4243. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا:
We did not eat our fill except after we had
conquered Khaibar.

٤٢٤٣ - حَدَّثَنَا الْحَسَنُ: حَدَّثَنَا
فُرَّةُ ابْنُ حَبِيبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِيهِ، عَنْ
ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: مَا
شَبِعْنَا حَتَّى فَتَحْنَا خَيْبَرَ.

(40) CHAPTER. The appointment of a ruler
for Khaibar by the Prophet ﷺ.

(٤٠) بَابُ اسْتِعْمَالِ النَّبِيِّ ﷺ عَلَى
أَهْلِ خَيْبَرَ

4244, 4245. Narrated Abū Sa'īd Al-
Khudrī and Abū Hurairah رَضِيَ اللَّهُ عَنْهُمَا:
Allāh's Messenger ﷺ appointed a man as
the ruler of Khaibar who later brought some
Janīb (i.e., dates of good quality) to the
Prophet ﷺ. On that, Allāh's Messenger ﷺ
said (to him), "Are all the dates of Khaibar
like this?" He said, "No, by Allāh, O Allāh's
Messenger! But we take one *ṣā'* of these
(dates of good quality) for two or three *ṣā'* of
other dates (of inferior quality)." On that,
Allāh's Messenger ﷺ said, "Do not do so as
it is a kind of usury (*Ribā Fadl*) but first sell
the inferior quality dates for money and then
with money, buy *Janīb*."

٤٢٤٤، ٤٢٤٥ - حَدَّثَنَا
إِسْمَاعِيلُ: حَدَّثَنِي مَالِكٌ، عَنْ عَبْدِ
الْمَجِيدِ بْنِ سُهَيْلٍ، عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ،
وَأَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ
اسْتَعْمَلَ رَجُلًا عَلَى خَيْبَرَ فَجَاءَهُ بِتَمَرٍ
جَنِيبٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ
تَمَرٍ خَيْبَرٍ هَكَذَا؟» فَقَالَ: لَا وَاللَّهِ يَا
رَسُولَ اللَّهِ إِنَّا لَنَأْخُذُ الصَّاعَ مِنْ هَذَا
بِالصَّاعَيْنِ، بِالثَّلَاثَةِ، فَقَالَ: «لَا
تَفْعَلْ، بَعِ الْجَمْعَ بِاللِّدْرَاهِمِ ثُمَّ ابْتَغِ
بِاللِّدْرَاهِمِ جَنِيبًا». [راجع: ٢٢٠١،
[٢٢٠٢]

4246, 4247. Abū Sa'īd and Abū Hurairah
said, "The Prophet ﷺ made the brother of
Banī 'Adī from the *Anṣār* as the ruler of
Khaibar."

٤٢٤٦، ٤٢٤٧ - وَقَالَ عَبْدُ
الْعَزِيزِ ابْنُ مُحَمَّدٍ، عَنْ عَبْدِ الْمَجِيدِ،
عَنْ سَعِيدٍ: أَنَّ أَبَا سَعِيدٍ وَأَبَا هُرَيْرَةَ

حَدَّثَنَا: أَنَّ النَّبِيَّ ﷺ بَعَثَ أَخَا بَنِي
عَدِيٍّ مِنَ الْأَنْصَارِ إِلَى خَيْبَرَ فَأَمَرَهُ
عَلَيْهَا. [راجع: ٢٢٠١، ٢٢٠٢]

وَعَنْ عَبْدِ الْمَجِيدِ، عَنْ أَبِي
صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ،
وَأَبِي سَعِيدٍ مَثَلَهُ.

(٤١) بَابُ مُعَامَلَةِ النَّبِيِّ ﷺ أَهْلَ
خَيْبَرَ

(41) CHAPTER. The dealing of the Prophet ﷺ with the people of Khaibar.

4248. Narrated 'Abdullāh عنه رضي الله: The Prophet ﷺ gave (the land of) Khaibar to the Jews (of Khaibar) on condition that they would work on it and cultivate it and they would have half of its yield.

٤٢٤٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا جُوَيْرِيَّةُ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ:
أَعْطَى النَّبِيُّ ﷺ خَيْبَرَ الْيَهُودَ أَنْ
يَعْمَلُوهَا وَيَزْرَعُوهَا وَلَهُمْ شَطْرُ مَا
يَخْرُجُ مِنْهَا. [راجع: ٢٢٨٥]

(42) CHAPTER. The sheep which was
poisoned (and presented) to the Prophet ﷺ
at Khaibar.

(٤٢) بَابُ الشَّاةِ الَّتِي سُمِّتَ لِلنَّبِيِّ
ﷺ بِخَيْبَرَ،
رَوَاهُ عُروَةُ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ
ﷺ.

4249. Narrated Abū Hurairah عنه رضي الله: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allāh's Messenger ﷺ.

٤٢٤٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي
سَعِيدٌ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: لَمَّا فُتِحَتْ خَيْبَرُ أَهْدِيَتْ لِرَسُولِ
اللَّهِ ﷺ شَاةٌ فِيهَا سُمٌّ. [راجع: ٣١٦٩]

(43) CHAPTER. The Ghazwā of Zaid bin
Hāritha.

(٤٣) بَابُ غَزْوَةِ زَيْدِ بْنِ حَارِثَةَ

4250. Narrated Ibn 'Umar عنه رضي الله: Allāh's Messenger ﷺ appointed Usāma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet ﷺ said, "If you speak ill of his

٤٢٥٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى ابْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ بْنُ
سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دِينَارٍ، عَنْ

leadership, you have already spoken ill of his father's leadership before. By Allāh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usāma) is one of the most beloved persons to me after him."

ابن عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ أُسَامَةَ عَلَى قَوْمٍ فَطَعَنُوا فِي إِمَارَتِهِ فَقَالَ: «إِنْ تَطَعَنُوا فِي إِمَارَتِهِ فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِنَّمَا اللَّهُ لَقَدْ كَانَ خَلِيقًا لِلْإِمَارَةِ، وَإِنْ كَانَ مِنْ أَحَبِّ النَّاسِ إِلَيَّ، وَإِنَّ هَذَا لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(44) CHAPTER. The 'Umra Al-Qadā' (i.e., an 'Umra performed in lieu of an abandoned or missed or being prevented 'Umra.)

(٤٤) بَابُ عُمْرَةِ الْقَضَاءِ،

ذَكَرَهُ أَنَسُ عَنِ النَّبِيِّ ﷺ.

4251. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ proceeded to perform 'Umra in the month of Dhul-Qa'da, the people of Makkah stopped him from entering Makkah till he agreed to conclude a peace treaty with them by virtue of which he would stay in Makkah for three days only (in the following year). When the agreement was being written, the Muslims wrote: "This is the peace treaty, which Muḥammad the Messenger of Allāh has concluded."

٤٢٥١ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا اعْتَمَرَ النَّبِيُّ ﷺ فِي ذِي الْقَعْدَةِ فَأَبَى أَهْلُ مَكَّةَ أَنْ يَدْخُلُوهُ يَدْخُلُ مَكَّةَ حَتَّى قَاضَاهُمْ عَلَى أَنْ يُقِيمَ بِهَا ثَلَاثَةَ أَيَّامٍ. فَلَمَّا كُتِبَ الْكِتَابُ كَتَبُوا: هَذَا مَا قَاضَى عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ. قَالُوا: لَا نُقَرُّ لَكَ بِهَذَا. لَوْ نَعْلَمُ أَنَّكَ رَسُولُ اللَّهِ مَا مَنَعْنَاكَ شَيْئًا، وَلَكِنْ أَنْتَ مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ، فَقَالَ: أَنَا رَسُولُ اللَّهِ، وَأَنَا مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ. ثُمَّ قَالَ لِعَلِيِّ: «امْحُ رَسُولُ اللَّهِ»، قَالَ عَلِيٌّ: لَا وَاللَّهِ لَا أَمْحُوكَ أَبَدًا، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ وَلَيْسَ يُحْسِنُ يَكْتُبُ، فَكَتَبَ: هَذَا مَا قَاضَى مُحَمَّدٌ بْنُ عَبْدِ اللَّهِ لَا

The infidels said (to the Prophet ﷺ), "We do not agree with you on this, for if we knew that you are the Messenger of Allāh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muḥammad, the son of 'Abdullāh." Then he (ﷺ) said to 'Alī, "Erase (the name of) 'Messenger of Allāh'." 'Alī said, "No, by Allāh, I will never erase you (i.e., your name)." Then Allāh's Messenger ﷺ took the writing sheet—and he did not know a better writing... and he wrote⁽¹⁾ or got it the following written!

"This is the peace treaty which

(1) (H. 4251) See *Faḥ Al-Bārī*.

Muḥammad, the son of ‘Abdullāh, has concluded: Muḥammad should not bring arms into Makkah except sheathed swords, and should not take with him any person of the people of Makkah even if such a person wanted to follow him, and if any of his companions wants to stay in Makkah, he should not forbid him.”

(In the next year) when the Prophet ﷺ entered Makkah and when the stipulated period of stay elapsed, the infidels came to ‘Alī and said, “Tell your companion (Muḥammad ﷺ) to go out, as the stipulated period of his stay has finished.” So the Prophet ﷺ departed (from Makkah) and the daughter of Ḥamza followed him shouting “O Uncle, O Uncle!” ‘Alī took her by the hand and said to Fāṭima عليها السلام “Take the daughter of your uncle.” So, she made her ride (on her horse). (When they reached Al-Madina) ‘Alī, Zaid and Ja’far quarreled about her. ‘Alī said, “I took her for she is the daughter of my uncle.” Ja’far said, “She is the daughter of my uncle and her aunt is my wife.” Zaid said, “She is the daughter of my brother.” On that, the Prophet ﷺ gave her to her aunt and said, “The aunt is of the same status as the mother.” He then said to ‘Alī, “You are from me, and I am from you,” and said to Ja’far, “You resemble me in appearance and character,” and said to Zaid, “You are our brother and our freed slave.” ‘Alī said to the Prophet ﷺ “Won’t you marry the daughter of Ḥamza?” The Prophet ﷺ said, “She is the daughter of my foster milk-suckling brother.”

4252. Narrated Ibn ‘Umar رضي الله عنهما: Allāh’s Messenger ﷺ set out with the intention of performing ‘Umra, but the infidels of Quraish intervened between him and the Ka’bah, so the Prophet ﷺ slaughtered his *Hady* (i.e., sacrificing

يُدْخِلُ مَكَّةَ السِّلَاحَ إِلَّا السَّيْفَ فِي الْقِرَابِ، وَأَنْ لَا يَخْرُجَ مِنْ أَهْلِهَا بِأَحَدٍ إِنْ أَرَادَ أَنْ يَتَّبِعَهُ، وَأَنْ لَا يَمْنَعَ مِنْ أَصْحَابِهِ أَحَدًا إِنْ أَرَادَ أَنْ يُقِيمَ بِهَا. فَلَمَّا دَخَلَهَا وَمَضَى الْأَجَلُ أَتَوْا عَلِيًّا فَقَالُوا: قُلْ لِصَاحِبِكَ: اخْرُجْ عَنَّا فَقَدْ مَضَى الْأَجَلُ. فَخَرَجَ النَّبِيُّ ﷺ فَتَبِعَتْهُ ابْنَةُ حَمْزَةَ تُنَادِي: يَا عَمُّ يَا عَمُّ، فَتَنَاوَلَهَا عَلِيٌّ فَأَخَذَ بِيَدِهَا وَقَالَ لِفَاطِمَةَ عَلَيْهَا السَّلَامُ: ذُونِكَ ابْنَةُ عَمِّكَ، حَمَلَتْهَا. فَاخْتَصَمَ فِيهَا عَلِيٌّ وَزَيْدٌ وَجَعْفَرٌ، فَقَالَ عَلِيٌّ: أَنَا أَخَذْتُهَا وَهِيَ بِنْتُ عَمِّي. وَقَالَ جَعْفَرٌ: ابْنَةُ عَمِّي وَخَالَتُهَا تَحْتِي. وَقَالَ زَيْدٌ: بِنْتُ أَخِي، فَقَضَى بِهَا النَّبِيُّ ﷺ لِحَاثِلَتِهَا وَقَالَ: «الْحَالَةُ بِمَنْزِلَةِ الْأُمِّ». وَقَالَ لِعَلِيٍّ: «أَنْتَ مِنِّي وَأَنَا مِنْكَ». وَقَالَ لِيَجْعَفَرُ: «أَشَبَّهْتَ خَلْقِي وَخُلُقِي». وَقَالَ لِرَزِيدٍ: «أَنْتَ أَخُونَا وَمَوْلَانَا». وَقَالَ عَلِيٌّ: أَلَا تَتَزَوَّجُ بِنْتُ حَمْزَةَ؟ قَالَ: «إِنَّهَا بِنْتُ أَخِي مِنَ الرِّضَاعَةِ». [راجع: ١٧٨١]

٤٢٥٢ - حَدَّثَنِي مُحَمَّدٌ - هُوَ بْنُ رَافِعٍ -: حَدَّثَنَا سُرَيْجٌ: حَدَّثَنَا فُلَيْحٌ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ: حَدَّثَنِي أَبِي: حَدَّثَنَا فُلَيْحٌ

animal) and shaved his head at Al-Hudaibiya and concluded a treaty with them (i.e., the infidels) on condition that he would perform 'Umra the next year and that he would not carry arms against them except swords, and would not stay (in Makkah) more than what they would allow. So, the Prophet ﷺ performed the 'Umra in the following year and according to the peace treaty, he entered Makkah, and when he had stayed there for three days, the infidels ordered him to leave, and he left.

4253. Narrated Mujāhid: 'Urwa and I entered the mosque and found 'Abdullāh bin 'Umar رضي الله عنه sitting beside the dwelling place of 'Aishah. 'Urwa asked (Ibn 'Umar), "How many 'Umra did the Prophet ﷺ perform?" Ibn 'Umar replied, "Four, one of which was in the month of Rajab."

4254. Then we heard 'Aishah brushing her teeth whereupon 'Urwa said, 'O Mother of the believers! Don't you hear what Abū 'Abdur-Rahmān is saying? He is saying that the Prophet ﷺ performed four 'Umra, one of which was in the month of Rajab." 'Aishah said, "The Prophet ﷺ did not perform any 'Umra but he (i.e., Ibn 'Umar) witnessed it. And he (the Prophet ﷺ) never did any 'Umra in (the month of) Rajab."

4255. Narrated Ibn Abi Aūfa رضي الله عنهما: When Allāh's Messenger ﷺ performed the

بْنُ سُلَيْمَانَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ مُعْتَمِرًا فَحَالَ كُفَارُ قُرَيْشٍ بَيْنَهُ وَبَيْنَ الْبَيْتِ، فَتَحَرَ هَذِيهَ وَحَلَقَ رَأْسَهُ بِالْحَذِييَةِ وَقَاضَاهُمْ عَلَى أَنْ يَعْتَمِرَ الْعَامَ الْمُقْبِلَ، وَلَا يَحْمِلَ سِلَاحًا عَلَيْهِمْ إِلَّا سِيُوفًا، وَلَا يُقِيمَ بِهَا إِلَّا مَا أَحَبُّوا. فَاعْتَمَرَ مِنَ الْعَامِ الْمُقْبِلِ فَدَخَلَهَا كَمَا كَانَ صَالِحُهُمْ. فَلَمَّا أَنْ أَقَامَ بِهَا ثَلَاثًا أَمَرُوهُ أَنْ يَخْرُجَ فَخَرَجَ.

٤٢٥٣ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ قَالَ: دَخَلْتُ أَنَا وَعُرْوَةُ بْنُ الزُّبَيْرِ الْمَسْجِدَ إِذَا عَبْدُ اللَّهِ بْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا جَالِسٌ إِلَى حُجْرَةِ عَائِشَةَ ثُمَّ قَالَ: كَمْ اعْتَمَرَ النَّبِيُّ ﷺ؟ قَالَ: أَرْبَعًا إِحْدَاهُنَّ فِي رَجَبٍ.

[راجع: ١٧٧٥]

٤٢٥٤ - ثُمَّ سَمِعْنَا اسْتِنَانًا عَائِشَةَ. قَالَ عُرْوَةُ: يَا أُمُّ الْمُؤْمِنِينَ، أَلَا تَسْمَعِينَ مَا يَقُولُ أَبُو عَبْدِ الرَّحْمَنِ؟ إِنَّ النَّبِيَّ ﷺ اعْتَمَرَ أَرْبَعَ عُمَرٍ إِحْدَاهُنَّ فِي رَجَبٍ، فَقَالَتْ: مَا اعْتَمَرَ النَّبِيُّ ﷺ عُمْرَةً إِلَّا وَهُوَ شَاهِدٌ، وَمَا اعْتَمَرَ فِي رَجَبٍ قَطُّ.

[راجع: ١٧٧٦]

٤٢٥٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

'Umra (which he performed in the year following the treaty of *Al-Hudaibiya*) we were screening Allāh's Messenger ﷺ from the infidels and their boys lest they should harm him.

اللَّهُ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، سَمِعَ ابْنَ أَبِي أَوْفَى يَقُولُ: لَمَّا اعْتَمَرَ رَسُولُ اللَّهِ ﷺ سَتْرَناهُ مِنْ غِلْمَانِ الْمُشْرِكِينَ وَمِنْهُمْ أَنْ يُؤْذُوا رَسُولَ اللَّهِ ﷺ. [راجع: ١٦٠٠]

4256. Narrated Ibn 'Abbās رضي الله عنهما: When Allāh's Messenger ﷺ and his Companions arrived (at Makkah), *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ said, "There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madīna)." So the Prophet ﷺ ordered his Companions to do *Ramal*⁽¹⁾ in the first three rounds of *Tawāf* around the Ka'bah and to walk in between the two corners (i.e., the Black Stone and the Yemenite Corner). The only thing which prevented the Prophet ﷺ from ordering them to do *Ramal* in all the rounds of *Tawāf*, was that he pitied them.

Ibn 'Abbās added, "When the Prophet ﷺ arrived (at Makkah) in the year of peace (following that of *Al-Hudaibiya* Treaty with the *Mushrikūn* of Makkah), he (ordered his Companions) to do *Ramal* in order to show their strength to *Al-Mushrikūn*" and *Al-Mushrikūn* were watching (the Muslims) from (the hill of) Qu'aiq'ān.

٤٢٥٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ هُوَ ابْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ فَقَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدُمُ عَلَيْكُمْ وَفَدُّ وَهْتَهُمْ حُمَى يَثْرِبَ. فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَرْمُلُوا الْأَشْوَاطَ الثَّلَاثَةَ، وَأَنْ يَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ. وَلَمْ يَمْنَعُهُ أَنْ يَأْمُرَهُمْ أَنْ يَرْمُلُوا الْأَشْوَاطَ كُلَّهَا إِلَّا إِبْقَاءَ عَلَيْهِمْ. وَزَادَ ابْنُ سَلَمَةَ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ لِعَامِهِ الَّذِي اسْتَأْمَنَ قَالَ: «ارْمُلُوا، لِيَرَى الْمُشْرِكُونَ قُوَّتَكُمْ». وَالْمُشْرِكُونَ مِنْ قَبْلِ قُعَيْقِعَانَ. [راجع: ١٦٠٢]

4257. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ hastened in going around the Ka'bah and between the Aş-Şafā and Al-Marwa in order to show *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in

٤٢٥٧ - حَدَّثَنِي مُحَمَّدٌ، عَنْ سُفْيَانَ بْنِ عُيَيْنَةَ، عَنْ عَمْرِو، عَنْ عَطَاءٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: إِنَّمَا سَعَى النَّبِيُّ ﷺ

(1) (H. 4256) *Ramal*: See the glossary.

His Messenger Muḥammad ﷺ his strength.

4258. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ married Maimūna (during the *Umrat Al-Qadā'* while he was in the state of *Ihrām* but he consummated that marriage after finishing that state. Maimūna died at Sarif (a place near Makkah).

بِالْبَيْتِ وَبَيْنَ الصَّافَا وَالْمَرْوَةِ لِيُرِيَ
الْمُشْرِكِينَ قُوَّتَهُ. [راجع: ١٦٤٩]

٤٢٥٨ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ قَالَ: حَدَّثَنَا
أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: تَزَوَّجَ النَّبِيُّ
ﷺ مَيْمُونَةَ وَهُوَ مُحْرِمٌ، وَبَنَى بِهَا
وَهُوَ حَلَالٌ، وَمَاتَتْ بِسَرِفٍ. [راجع:

[١٨٣٧]

4259. Ibn 'Abbās added: The Prophet ﷺ married Maimūna during the '*Umra Al-Qadā'*' (i.e., the '*Umra* performed in lieu of the '*Umra* which the Prophet ﷺ could not perform because *Al-Mushrikūn*, prevented him to perform that '*Umra*).

٤٢٥٩ - قَالَ أَبُو عَبْدِ اللَّهِ وَزَادَ
ابْنُ إِسْحَاقَ: حَدَّثَنِي ابْنُ أَبِي نَجِيعٍ
وَأَبَانُ بْنُ صَالِحٍ، عَنْ عَطَاءٍ
وَمُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: تَزَوَّجَ
النَّبِيُّ ﷺ مَيْمُونَةَ فِي عُمْرَةِ الْقَضَاءِ.

[راجع: ١٨٣٧]

(45) CHAPTER. The *Ghazwā* of Mu'tah in the land of Sham.

(٤٥) بَابُ غَزْوَةِ مُوتَةَ مِنْ أَرْضِ
الشَّامِ

4260. Narrated Nāfi': Ibn 'Umar informed me that on the day (of the battle of Mu'tah) he stood beside Ja'far who was dead (i.e., killed in the battle), and he counted fifty wounds in his body, caused by stabs or strokes, and none of those wounds was in his back.

٤٢٦٠ - حَدَّثَنَا أَحْمَدُ: حَدَّثَنَا
ابْنُ وَهْبٍ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي
هِلَالٍ قَالَ: وَأَخْبَرَنِي نَافِعٌ أَنَّ ابْنَ
عُمَرَ أَخْبَرَهُ: أَنَّهُ وَقَفَ عَلَى جَعْفَرٍ
يَوْمَئِذٍ وَهُوَ قَتِيلٌ فَعَدَدْتُ بِهِ خَمْسِينَ
بَيْنَ طَعْنَةٍ وَضَرْبَةٍ، لَيْسَ مِنْهَا شَيْءٌ فِي
دُبُرِهِ، بَعْنِي فِي ظَهْرِهِ. [انظر: ٤٢٦١]

4261. 'Abdullāh bin 'Umar رضي الله عنهما said, "Allāh's Messenger ﷺ appointed Zaid bin Hāritha as the commander of the army during the *Ghazwā* of Mu'tah and said, 'If Zaid is martyred, Ja'far should take over his position, and if Ja'far is martyred, 'Abdullāh

٤٢٦١ - أَخْبَرَنَا أَحْمَدُ بْنُ أَبِي
بَكْرٍ: حَدَّثَنَا مُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ،
عَنْ عَبْدِ اللَّهِ ابْنِ سَعِيدٍ، عَنْ نَافِعٍ،
عَنْ عَبْدِ اللَّهِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا

bin Rawāḥa should take over his position.’” ‘Abdullāh bin ‘Umar further said, “I was present amongst them in that battle and we searched for Ja’far bin Abī Ṭālib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).

4262. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ had informed the people of the martyrdom of Zaid, Ja’far and Ibn Rawāḥa before the news of their death reached. The Prophet ﷺ said, “Zaid took the flag (as the commander of the army) and was martyred, then Ja’far took it and was martyred and then Ibn Rawāḥa took it and was martyred.” At that time the Prophet’s eyes were overflowing with tears. He added, “Then the flag was taken by a sword amongst the swords of Allāh (i.e., Khālid) and Allāh made them (i.e., the Muslims) victorious.”

4263. Narrated ‘Amra: I heard ‘Āishah رَضِيَ اللهُ عَنْهَا saying, “When the news of the martyrdom of Ibn Ḥāritha, Ja’far bin Abī Ṭālib and ‘Abdullāh bin Rawāḥa رَضِيَ اللهُ عَنْهُمْ reached, Allāh’s Messenger ﷺ sat with sorrow explicit on his face.” ‘Āishah added, “I was then peeping through a chink in the door. A man came to him and said, ‘O Allāh’s Messenger! The women of Ja’far are crying.’ Thereupon the Prophet ﷺ told him to forbid them to do so. So the man went away and returned saying, ‘I forbade them

قَالَ: أَمَرَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ مُوْتَةَ زَيْدَ بْنَ حَارِثَةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ قُتِلَ زَيْدٌ فَجَعْفَرٌ، وَإِنْ قُتِلَ جَعْفَرٌ فَقَبْدُ اللَّهِ بْنِ رَوَاحَةَ». قَالَ عَبْدُ اللَّهِ: كُنْتُ فِيهِمْ فِي تِلْكَ الْغَزْوَةِ فَالْتَمَسْنَا جَعْفَرَ ابْنَ أَبِي طَالِبٍ فَوَجَدْنَاهُ فِي الْقَتْلِ وَوَجَدْنَا مَا فِي جَسَدِهِ بِضْعًا وَتِسْعِينَ مِنْ طَعْنَةٍ وَرَمِيَةٍ. [راجع: ٤٢٦٠]

٤٢٦٢ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَبَرُهُمْ فَقَالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبَ. ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبَ - وَعَيْنَاهُ تَذْرِفَانِ - حَتَّى أَخَذَ الرَّايَةَ سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ».

[راجع: ١٢٤٦]

٤٢٦٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرْتَنِي عُمَرَةُ قَالَتْ: سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا تَقُولُ: لَمَّا جَاءَ قَتْلُ ابْنِ حَارِثَةَ وَجَعْفَرِ بْنِ أَبِي طَالِبٍ وَعَبْدِ اللَّهِ بْنِ رَوَاحَةَ رَضِيَ اللَّهُ عَنْهُمْ جَلَسَ رَسُولُ اللَّهِ ﷺ يُعْرِفُ فِيهِ الْحُزْنَ، قَالَتْ عَائِشَةُ: وَأَنَا أَطْلُعُ مِنْ

but they did not listen to me.' The Prophet ﷺ ordered him again to go (and forbid them). He went again and came saying, 'By Allāh, they overpowered me (i.e., did not listen to me).'" 'Āishah added: "Allāh's Messenger ﷺ said (to him), "Go and throw dust into their mouths." 'Āishah further added, "I said, 'May Allāh put your nose in the dust! By Allāh, neither have you done what you have been ordered, nor have you relieved Allāh's Messenger ﷺ from (his) distress.'"

صَائِرِ الْبَابِ، تَغْنِي مِنْ شِقِّ الْبَابِ، فَأَتَاهُ رَجُلٌ فَقَالَ: أَيُّ رَسُولَ اللَّهِ، إِنَّ نِسَاءَ جَعْفَرٍ قَالَ، فَذَكَرَ بُكَاءَهُنَّ فَأَمَرَهُ أَنْ يَنْهَاهُنَّ، قَالَ: فَذَهَبَ الرَّجُلُ ثُمَّ أَتَى فَقَالَ: قَدْ نَهَيْتُهُنَّ وَذَكَرْتُ أَنَّهُ لَمْ يُطِيعْنِي، قَالَ: فَأَمَرَ أَيْضًا فَذَهَبَ ثُمَّ أَتَى فَقَالَ: وَاللَّهِ لَقَدْ غَلَبْتَنَا. فَزَعَمْتُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاخْتُ فِي أَفْوَاهِهِنَّ مِنَ التُّرَابِ»، قَالَتْ عَائِشَةُ: فَقُلْتُ: أَرْغَمَ اللَّهُ أَنْفَكَ، فَوَاللَّهِ مَا أَنْتَ تَفْعَلُ وَمَا تَرَكْتُ رَسُولَ اللَّهِ ﷺ مِنَ الْعَنَاءِ. [راجع: ١٢٩٩]

4264. Narrated 'Āmir رَضِيَ اللَّهُ عَنْهُ 'Amir: Whenever Ibn 'Umar greeted the son of Ja'far, he used to say (to him), "As-Salāmu 'Alaika (i.e., peace be on you) O the son of two-winged person."

٤٢٦٤ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ عَامِرٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا حَيَّا ابْنَ جَعْفَرٍ قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحَيْنِ. [راجع: ٣٧٠٩]

4265. Narrated Khālīd bin Al-Walīd رَضِيَ اللَّهُ عَنْهُ: On the day (of the battle of) Mū'tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

٤٢٦٥ - حَدَّثَنَا إِبْرَاهِيمُ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ يَقُولُ: لَقَدْ انْقَطَعَتْ فِي يَدِي يَوْمَ مَوْتِهِ تِسْعَةُ أَسْيَافٍ فَمَا بَقِيَ فِي يَدِي إِلَّا صَفِيحَةٌ يَمَانِيَّةٌ. [انظر: ٤٢٦٦]

4266. Narrated Khālīd bin Al-Walīd رَضِيَ اللَّهُ عَنْهُ: On the day (of the battle) of Mu'tah, nine swords were broken in my hand and only a Yemenite sword of mine remained in my hand.

٤٢٦٦ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى، عَنْ إِسْمَاعِيلَ قَالَ: حَدَّثَنِي قَيْسٌ قَالَ: سَمِعْتُ خَالِدَ بْنَ الْوَلِيدِ يَقُولُ: لَقَدْ دُقَّ فِي

يَدِي يَوْمَ مُوتَهُ تَسْعَةُ أَسْيَافٍ وَصَبِرَتْ
فِي يَدِي صَفِيحَةٌ لِي يَمَانِيَّةٌ.

[راجع: ٤٢٦٥]

4267. Narrated An-Nu'mān bin Bashīr رضي الله عنهما: 'Abdullāh bin Rawāḥa fell down unconscious and his sister 'Amra started crying and was saying loudly, "O Jabalā! O so-and-so! so-and-so!"⁽¹⁾ and went on calling him by his (good) qualities one by one. When he came to his senses, he said (to his sister), "Whenever you said something, I was asked, 'Are you really so (i.e., as she says)?'"

٤٢٦٧ - حَدَّثَنِي عِمْرَانُ بْنُ مَيْسَرَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ حُصَيْنٍ، عَنْ عَامِرٍ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ فَجَعَلَتْ أُخْتُهُ عَمْرَةً تَبْكِي: وَاجْبَلَاهُ، وَاكْذَاهُ، وَاكْذَاهُ، تُعَذِّدُ عَلَيْهِ. فَقَالَ حِينَ أَفَاقَ: مَا قُلْتَ شَيْئًا إِلَّا قِيلَ لِي: أَنْتَ كَذَلِكَ؟. [انظر: ٤٢٦٨]

4268. Narrated Ash-Sha'bī: An-Nu'mān bin Bashīr said, " 'Abdullāh bin Rawāḥa fell down unconscious..." (and mentioned the above *Hadīth* adding, "Thereupon, when he died she (i.e., his sister) did not weep over him."

٤٢٦٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبَّزٌ: عَنْ حُصَيْنٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ ابْنِ بَشِيرٍ قَالَ: أُغْمِيَ عَلَى عَبْدِ اللَّهِ بْنِ رَوَاحَةَ، بِهَذَا، فَلَمَّا مَاتَ لَمْ تَبْكْ عَلَيْهِ. [راجع: ٤٢٦٧]

(46) CHAPTER. The despatch of Usāma bin Zaid by the Prophet ﷺ towards Al-Ḥuraqāt, (a place of the tribe of Juhaina).

4269. Narrated Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ sent us towards Al-Ḥuraqa, and in the morning we attacked them and defeated them. I, and an *Anṣārī* man followed a man from among them and when we took him over, he said, "*Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." On hearing that, the *Anṣārī* man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ﷺ came to know about that and he said, "O Usāma! Did you kill him after he

(٤٦) بَابُ بَعَثِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيْدٍ إِلَى الْحُرَقَاتِ مِنْ جُهَيْنَةَ

٤٢٦٩ - حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا حُصَيْنٌ: أَخْبَرَنَا أَبُو ظَبْيَانَ قَالَ: سَمِعْتُ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى الْحُرَقَةِ فَصَبَّحْنَا الْقَوْمَ فَهَزَمْنَاهُمْ وَلَحِقْتُ أَنَا وَرَجُلٌ مِنَ الْأَنْصَارِ رَجُلًا مِنْهُمْ، فَلَمَّا غَشِيَنَاهُ قَالَ: لَا إِلَهَ إِلَّا

(1) (H. 4267) 'Jabal' literally means 'mountain'. 'Amra means 'Oh my supporter!'

had said 'Lā ilāha illallāh'?" I said, "But he said so only to save himself." The Prophet ﷺ kept on repeating that so often that I wished I had not embraced Islām before that day.

الله، فَكَفَّ الْأَنْصَارِيُّ فَطَعَنَتْهُ بِرُمْحِهِ حَتَّى قَتَلَتْهُ. فَلَمَّا قَدِمْنَا بَلَغَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُسَامَةُ، أَقَتَلْتَهُ بَعْدَمَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ؟» قُلْتُ: كَانَ مُتَعَوِّدًا، فَمَا زَالَ يُكْرِّرُهَا حَتَّى تَمَيَّيْتُ أَنِّي لَمْ أَكُنْ أَسْلَمْتُ قَبْلَ ذَلِكَ الْيَوْمِ.

[انظر: ٦٨٧٢]

4270. Narrated Salama bin Al-Akwā' رَضِيَ عَنْهُ: I fought in seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ, and fought in nine (other) battles, fought by armies despatched by the Prophet ﷺ. Once Abū Bakr was our commander and at another time, Usāma was our commander.

٤٢٧٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ بْنَ الْأَكْوَعِ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، وَخَرَجْتُ فِيهَا يَبْعَثُ مِنَ الْبُعْثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ، وَمَرَّةً عَلَيْنَا أُسَامَةُ. [انظر: ٤٢٧١، ٤٢٧٢،

[٤٢٧٣]

4271. Narrated Salama in another narration: I fought seven *Ghazawāt* (i.e., battles) in the company of the Prophet ﷺ and also fought in nine (other) battles, in armies sent by the Prophet ﷺ. Once Abū Bakr was our commander and another time, Usāma was (our commander).

٤٢٧١ - وَقَالَ عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ قَالَ: سَمِعْتُ سَلَمَةَ يَقُولُ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ وَخَرَجْتُ فِيهَا يَبْعَثُ مِنَ الْبُعْثِ تِسْعَ غَزَوَاتٍ، مَرَّةً عَلَيْنَا أَبُو بَكْرٍ وَمَرَّةً أُسَامَةُ. [راجع:

[٤٢٧٠]

4272. Narrated Salama bin Al-Akwa' رَضِيَ عَنْهُ: I fought in nine *Ghazawāt* along with the Prophet ﷺ, I also fought along with Ibn Hāritha when the Prophet ﷺ made him our commander.

٤٢٧٢ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ ابْنُ مَخْلَدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي عُبَيْدٍ عَنْ سَلَمَةَ ابْنِ الْأَكْوَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ تِسْعَ غَزَوَاتٍ، وَغَزَوْتُ مَعَ ابْنِ حَارِثَةَ اسْتَعْمَلَهُ عَلَيْنَا. [راجع: ٤٢٧٠]

4273. Narrated Yazīd bin Abī 'Ubaid: Salama bin Al-Akwā' said, "I fought in seven Ghazawāt along with the Prophet ﷺ." He then mentioned Khaibar, Al-Hudaibiya, the day (i.e., battle) of Hunain and the day of Al-Qarad. I forgot the names of the other Ghazawāt.

٤٢٧٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَّادُ بْنُ مَسْعَدَةَ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ سَبْعَ غَزَوَاتٍ، فَذَكَرَ خَيْبَرَ وَالْحُدَيْبِيَّةَ وَيَوْمَ حُنَيْنٍ وَيَوْمَ الْقَرَدِ، قَالَ يَزِيدُ: وَنَسِيتُ بَقِيَّتَهُمْ. [راجع: ٤٢٧٠]

(47) CHAPTER. The Ghazwā of Al-Fath.

And what Hāṭib bin Abī Balta'a sent to the people of Makkah informing them about the Ghazwā of the Prophet ﷺ.

(٤٧) بَابُ غَزْوَةِ الْفَتْحِ، وَمَا بَعَثَ بِهِ حَاطِبُ بْنُ أَبِي بَلْتَعَةَ إِلَى أَهْلِ مَكَّةَ يُخْبِرُهُمْ بِغَزْوِ النَّبِيِّ ﷺ.

4274. Narrated 'Alī رضي الله عنه Allāh's Messenger ﷺ sent me, Az-Zubair and Al-Miqdād saying, "Proceed till you reach Rawḍa Khākh where there is a lady carrying a letter, and take that (letter) from her." So we proceeded on our way with our horses galloping till we reached Rawḍa, and there we found the lady and said to her, "Take out the letter." She said, "I have no letter." We said, "Take out the letter, or else we will take off your clothes (to search for the letter)." So she took it out of her braid, and we brought the letter to Allāh's Messenger ﷺ. The letter was addressed from Hāṭib bin Abī Balta'a to some Mushrikūn of Makkah, telling them about what Allāh's Messenger ﷺ intended to do. Allāh's Messenger ﷺ said, "O Hāṭib! What is this?" Hāṭib replied, "O Allāh's Messenger! Do not make a hasty decision about me. I was a person not belonging to Quraish but I was an ally to them from outside and had no blood relation with them, and all the emigrants who were with you, have got their kinsmen (in Makkah) who can protect their families and properties. So I liked to do them a favour so that they might

٤٢٧٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ قَالَ: أَخْبَرَنِي الْحَسَنُ بْنُ مُحَمَّدٍ أَنَّهُ سَمِعَ عُبَيْدَ اللَّهِ بْنَ أَبِي رَافِعٍ يَقُولُ: سَمِعْتُ عَلِيًّا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا رَوْضَةَ خَاخٍ فَإِنَّ بِهَا طَعْنَةً مَعَهَا كِتَابٌ فَخُذُوا مِنْهَا». قَالَ: فَانْطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا حَتَّى أَتَيْنَا الرَّوْضَةَ فَإِذَا نَحْنُ بِالطَّعْنَةِ، قُلْنَا لَهَا: أَخْرِجِي الْكِتَابَ، قَالَتْ: مَا مَعِيَ كِتَابٌ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ، أَوْ لَنُلْقِيَنَّ الثِّيَابَ، قَالَ: فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا. فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى نَاسٍ بِمَكَّةَ مِنَ الْمُشْرِكِينَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ

protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islām), nor did I do it to choose heathenism after Islām.” Allāh’s Messenger ﷺ said to his Companions, “As regards him, he (Hātib) has told you the truth.” ‘Umar said, “O Allāh’s Messenger! Allow me to chop off the head of this hypocrite!” The Prophet ﷺ said, “He (Hātib) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allāh looked at those who witnessed Badr and said, “O the people of Badr (Badr Muslim warriors), do what you like, for I have forgiven you.” Then Allāh revealed the *Sūrah* :

“O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends showing affection towards them, while they have disbelieved in what has come to you of the truth (i.e., Islāmic Monotheism, this Qur’ān and Prophet Muḥammad ﷺ), (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path.” (V.60:1)

(48) CHAPTER. The *Ghazwā* of *Al-Fath* (was fought) during Ramaḍān.

4275. Narrated ‘Ubaidullāh bin ‘Abdullāh bin ‘Utba: Ibn ‘Abbās said, “Allāh’s Messenger ﷺ fought the *Ghazwā* (i.e., battle) of *Al-Fath* during Ramaḍān.”

Narrated Az-Zuhri: Ibn Al-Musaiyab (also) said the same. Ibn ‘Abbās رضي الله عنه

الله ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ، مَا هَذَا؟» قَالَ: يَا رَسُولَ اللَّهِ لَا تَعْجَلْ عَلَيَّ، إِنِّي كُنْتُ أَمْرًا مُلَصِّقًا فِي قُرَيْشٍ، يَقُولُ: كُنْتُ حَلِيفًا، وَلَمْ أَكُنْ مِنْ أَنْفُسِهَا. وَكَانَ مِنْ مَعَكَ مِنَ الْمُهَاجِرِينَ مَنْ لَهُمْ قَرَابَاتٌ يَحْمُونَ أَهْلِيهِمْ وَأَمْوَالَهُمْ. فَأُحْبِيتُ إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ أَنْ أَتَّخِذَ عَنْدَهُمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ ارْتِدَادًا عَنْ دِينِي وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا إِنَّهُ قَدْ صَدَقَكُمْ»، فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ، دَعْنِي أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطْلَعَ عَلَى مَنْ شَهِدَ بَدْرًا قَالَ: اغْمَلُوا مَا شِئْتُمْ فَقَدْ غَفَرْتُ لَكُمْ»، فَانْزَلَ اللَّهُ السُّورَةَ ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ﴾ إِلَى قَوْلِهِ: ﴿فَقَدْ صَلَ سَوَاءَ السَّبِيلِ﴾. [راجع: ٣٠٠٧]

(٤٨) بَابُ غَزْوَةِ الْفَتْحِ فِي رَمَضَانَ

٤٢٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ: أَنَّ ابْنَ

عَنْهَا added, "The Prophet ﷺ observed *Ṣaum* (fast) and when he reached Al-Kadīd, a place where there is water between Qudaīd and 'Uṣfān, he broke his *Ṣaum* and did not observe *Ṣaum* afterwards till the whole month had passed away."

عَبَّاسٍ أَخْبَرَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ غَزَا غَزْوَةَ الْفَتْحِ فِي رَمَضَانَ. قَالَ: وَسَمِعْتُ ابْنَ الْمُسَيَّبِ يَقُولُ مِثْلَ ذَلِكَ.

وَعَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ أَخْبَرَهُ: أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: صَامَ النَّبِيُّ ﷺ حَتَّى إِذَا بَلَغَ الْكَدِيدَ - الْمَاءَ الَّذِي بَيْنَ قُدَيْدٍ وَعُصْفَانَ - أَفْطَرَ فَلَمْ يَزَلْ مُفْطِرًا حَتَّى انْسَلَخَ الشَّهْرُ.

[راجع: ١٩٤٤]

4276. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ left Al-Madīna (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramaḍān, and that was eight and a half years after his emigration to Al-Madīna. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing *Ṣaum* (fast) and they were observing *Ṣaum* (fast), but when they reached a place called Al-Kadīd, which was a place of water between 'Uṣfān and Qudaīd, he broke his *Ṣaum* (fast) and so did they. [Az-Zuhri said, "One should take the last action of Allāh's Messenger ﷺ and leave his early action (while taking a verdict)."]

٤٢٧٦ - حَدَّثَنِي مَحْمُودٌ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ: أَخْبَرَنِي الزُّهْرِيُّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي رَمَضَانَ مِنَ الْمَدِينَةِ وَمَعَهُ عَشْرَةُ آلَافٍ، وَذَلِكَ عَلَى رَأْسِ ثَمَانِ سِنِينَ وَنِصْفٍ، مِنْ مَقْدَمِهِ الْمَدِينَةَ، فَسَارَ هُوَ وَمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ إِلَى مَكَّةَ، يَصُومُ وَيَصُومُونَ، حَتَّى بَلَغَ الْكَدِيدَ - وَهُوَ مَاءٌ بَيْنَ عُصْفَانَ وَقُدَيْدٍ - أَفْطَرَ وَأَفْطَرُوا. قَالَ الزُّهْرِيُّ: وَإِنَّمَا يُؤْخَذُ مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ الْآخِرُ

فَالْآخِرُ. [راجع: ١٩٤٤]

4277. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ set out towards Hunain in the month of Ramaḍān; and some of the people were observing *Ṣaum* (fast) while some others were not observing *Ṣaum* (fast), and when the Prophet ﷺ mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on

٤٢٧٧ - حَدَّثَنَا عَبْدُ عِيَّاشِ بْنِ الْوَلِيدِ: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ إِلَى حُتَيْنٍ وَالنَّاسُ مُحْتَطِفُونَ

his she-camel and then the people looked at him; and those who were not observing *Ṣaum* (fast) told those who were observing *Ṣaum* (fast), to break their *Ṣaum* (fast) (i.e., as the Prophet ﷺ had done so).

4278. Ibn 'Abbās added, "The Prophet ﷺ went (to Hunain) in the year of the conquest (of Makkah)."

4279. Narrated Tāwūs: Ibn 'Abbās said, "Allāh's Messenger ﷺ travelled in the month of Ramaḍān and he observed *Ṣaum* (fast) till he reached (a place called) 'Uṣfān, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his *Ṣaum* (fast) till he reached Makkah." Ibn 'Abbās used to say, "Allāh's Messenger ﷺ observed *Ṣaum* (fast) and sometimes did not observed *Ṣaum* (fast) while travelling, so one may observe *Ṣaum* (fast) or may not (on journeys)."

(49) CHAPTER. Where did the Prophet ﷺ fix the flag on the day of the conquest of Makkah?

4280. Narrated Hishām's father: When Allāh's Messenger ﷺ set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Hizām and Budail bin Warqā' came out to

فَصَائِمٌ وَمُفْطِرٌ، فَلَمَّا اسْتَوَى عَلَى رَاحِلَتِهِ دَعَا بِإِنَاءٍ مِنْ لَبَنٍ أَوْ مَاءٍ فَوَضَعَهُ عَلَى رَاحَتِهِ - أَوْ رَاحِلَتِهِ - ثُمَّ نَظَرَ النَّاسَ، فَقَالَ الْمُفْطِرُونَ لِلصَّوْمِ: أَفْطِرُوا. [راجع: ١٩٤٤]

٤٢٧٨ - وَقَالَ عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: خَرَجَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ. وَقَالَ حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ عِكْرِمَةَ عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٤٤]

٤٢٧٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: سَافَرَ رَسُولُ اللَّهِ ﷺ فِي رَمَضَانَ فَصَامَ حَتَّى بَلَغَ عُسْفَانَ ثُمَّ دَعَا بِإِنَاءٍ مِنْ مَاءٍ فَشَرِبَ نَهَاراً لِيَرَاهُ النَّاسُ فَأَفْطَرَ حَتَّى قَدِمَ مَكَّةَ، قَالَ: وَكَانَ ابْنُ عَبَّاسٍ يَقُولُ: صَامَ رَسُولُ اللَّهِ ﷺ فِي السَّفَرِ وَأَفْطَرَ، فَمَنْ شَاءَ صَامَ وَمَنْ شَاءَ أَفْطَرَ. [راجع: ١٩٤٤]

(٤٩) بَابُ: أَيْنَ رَكَزَ النَّبِيُّ ﷺ الرَّايَةَ يَوْمَ الْفَتْحِ؟

٤٢٨٠ - حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ قَالَ: لَمَّا سَارَ رَسُولُ اللَّهِ ﷺ عَامَ الْفَتْحِ قَبْلَ ذَلِكَ قُرَيْشاً

gather information about Allāh's Messenger ﷺ. They proceeded on their way till they reached a place called Marr-az-Zahrān (which is near Makkah). Behold! There they saw many fires as if they were the fires of 'Arafāt. Abū Sufyān said, "What is this? It looked like the fires of 'Arafāt." Budail bin Warqā' said, "Banū 'Amr are less in number than that." Some of the guards of Allāh's Messenger ﷺ saw them and took them over, caught them and brought them to Allāh's Messenger ﷺ. Abū Sufyān embraced Islām. When the Prophet proceeded, he said to Al-'Abbās, "Keep Abū Sufyān standing at the top of the mountain so that he would look at the Muslims. So Al-'Abbās kept him standing (at that place) and the tribes with the Prophet ﷺ started passing in front of Abū Sufyān in military batches. A batch passed and Abū Sufyān said, "O 'Abbās! Who are these?" 'Abbās said, "They are (Banū) Ghifār." Abū Sufyān said, "I have got nothing to do with Ghifār." Then (a batch of the tribe of) Juhaina passed by and Abū Sufyān said what he said before. Then (a batch of the tribe of) Sa'd bin Huzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" 'Abbās said, "They are the Anṣār, headed by Sa'd bin 'Ubāda, the one holding the flag." Sa'd bin 'Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka'bah will be permissible." Abū Sufyān said, "O 'Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allāh's Messenger ﷺ and his Companions and the flag of the Prophet ﷺ was carried by Az-

خَرَجَ أَبُو سُفْيَانَ بْنُ حَرْبٍ وَحَكِيمُ بْنُ حِزَامٍ وَبُدَيْلُ بْنُ وَرْقَاءَ يَلْتَمِسُونَ الْخَبَرَ عَنْ رَسُولِ اللَّهِ ﷺ فَأَقْبَلُوا يَسِيرُونَ حَتَّى أَتَوْا مَرَّ الظُّهْرَانِ، فَإِذَا هُمْ بَيْنَرَانِ كَأَنَّهَا نِيرَانٌ عَرَفَهُ. فَقَالَ أَبُو سُفْيَانَ: مَا هَذِهِ؟ لَكَأَنَّهَا نِيرَانٌ عَرَفَهُ. فَقَالَ بُدَيْلُ بْنُ وَرْقَاءَ: نِيرَانُ بَنِي عَمْرِو. فَقَالَ أَبُو سُفْيَانَ: عَمَرُو أَقَلُّ مِنْ ذَلِكَ. فَرَأَاهُمْ نَاسٌ مِنْ حَرَسِ رَسُولِ اللَّهِ ﷺ فَأَذْرَكُوهُمْ فَأَخَذُوهُمْ فَأَتَوْا بِهِمْ رَسُولَ اللَّهِ ﷺ فَأَسْلَمَ أَبُو سُفْيَانَ فَلَمَّا سَارَ قَالَ لِلْعَبَّاسِ: «اٰخِسْ أَبَا سُفْيَانَ عِنْدَ خَطْمِ الْجَبَلِ حَتَّى يَنْظُرَ إِلَى الْمُسْلِمِينَ». فَحَبَسَهُ الْعَبَّاسُ فَجَعَلَتِ الْقِبَابِلُ تَمُرُّ مَعَ النَّبِيِّ ﷺ كَتِيبَةٌ كَتِيبَةٌ عَلَى أَبِي سُفْيَانَ، فَمَرَّتْ كَتِيبَةٌ فَقَالَ: يَا عَبَّاسُ مَنْ هَذِهِ؟ فَقَالَ: هَذِهِ غِفَارٌ، قَالَ: مَا لِي وَلِغِفَارٍ؟ ثُمَّ مَرَّتْ جُهَيْنَةُ قَالَ مِثْلَ ذَلِكَ، ثُمَّ مَرَّتْ سَعْدُ بْنُ هُدَيْمٍ فَقَالَ مِثْلَ ذَلِكَ وَمَرَّتْ سُلَيْمٌ فَقَالَ مِثْلَ ذَلِكَ حَتَّى أَقْبَلَتْ كَتِيبَةٌ لَمْ يَرَ مِثْلَهَا. قَالَ: مَنْ هَذِهِ؟ قَالَ: هَؤُلَاءِ الْأَنْصَارُ، عَلَيْهِمْ سَعْدُ بْنُ عُبَادَةَ مَعَهُ الرَّايَةُ. فَقَالَ سَعْدُ بْنُ عُبَادَةَ: يَا أَبَا سُفْيَانَ! الْيَوْمُ يَوْمُ الْمَلْحَمَةِ. الْيَوْمَ تُسَحَّلُ الْكَعْبَةُ، فَقَالَ أَبُو سُفْيَانَ: يَا عَبَّاسُ حَبَدًا يَوْمَ الدَّمَارِ. ثُمَّ جَاءَتْ كَتِيبَةٌ

Zubair bin Al-'Awwām رَضِيَ اللَّهُ عَنْهُ. When Allāh's Messenger ﷺ passed by Abū Sufyān, the latter said, (to the Prophet ﷺ), "Do you know what Sa'd bin 'Ubāda said?" The Prophet ﷺ said, "What did he say?" Abū Sufyān said, "He said so-and-so." The Prophet ﷺ said, "Sa'd told a lie, but today Allāh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering." Allāh's Messenger ﷺ ordered that his flag be fixed at Al-Hajūn.

Narrated 'Urwa: Nāfi' bin Jubair bin Mu'tim said, "I heard Al-'Abbās saying to Az-Zubair bin Al-'Awwām, 'O Abū 'Abdullāh! Did Allāh's Messenger ﷺ order you to fix the flag here?' " Allāh's Messenger ﷺ ordered Khālid bin Al-Walid to enter Makkah from its upper part from Kada' while the Prophet ﷺ himself entered from Kuda'. Two men from the cavalry of Khālid bin Al-Walid رَضِيَ اللَّهُ عَنْهُ named Ḥubaish bin Al-Ash'ar and Kurz bin Jābir Al-Fihri were martyred on that day.

وَهِيَ أَقْلُ الْكَتَائِبِ فِيهِمْ رَسُولُ اللَّهِ ﷺ وَأَصْحَابُهُ وَرَأَيْتُ النَّبِيَّ ﷺ مَعَ الرُّبَيْرِ بْنِ الْعَوَّامِ. فَلَمَّا مَرَّ رَسُولُ اللَّهِ ﷺ بِأَبِي سُفْيَانَ قَالَ: أَلَمْ تَعْلَمْ مَا قَالَ سَعْدُ بْنُ عُبَادَةَ؟ قَالَ: «مَا قَالَ؟» قَالَ: قَالَ كَذَا وَكَذَا. فَقَالَ: «كَذَبَ سَعْدٌ وَلَكِنْ هَذَا يَوْمٌ يُعْظَمُ اللَّهُ فِيهِ الْكَعْبَةُ، وَيَوْمٌ تُكْسَى فِيهِ الْكَعْبَةُ». قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكَّزَ رَايَتُهُ بِالسَّجُونِ. وَقَالَ عُرْوَةُ: وَأَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلرُّبَيْرِ بْنِ الْعَوَّامِ: يَا أَبَا عَبْدِ اللَّهِ، هَاهُنَا أَمَرَكَ رَسُولُ اللَّهِ ﷺ أَنْ تُرَكَّزَ الرَّايَةُ؟ قَالَ: وَأَمَرَ رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ خَالِدَ بْنَ الْوَلِيدِ أَنْ يَدْخُلَ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءٍ وَدَخَلَ النَّبِيُّ ﷺ مِنْ كَدَاءٍ فَقَتَلَ مِنْ خَيْلِ خَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُ يَوْمَئِذٍ رَجُلَانِ: حَبِيشُ بْنُ الْأَشْعَرِ، وَكُرْزُ بْنُ جَابِرِ الْفَهْرِيِّ.

٤٢٨١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ مُعَلَّلٍ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَوْمَ فَتْحِ مَكَّةَ عَلَى نَاقَتِهِ وَهُوَ يَقْرَأُ سُورَةَ الْفَتْحِ يُرْجِعُ وَقَالَ: لَوْلَا أَنْ يَجْتَمَعَ النَّاسُ حَوْلِي لَرَجَعْتُ كَمَا رَجَعَ. [انظر:

4281. Narrated 'Abdullāh bin Mughaffal رَضِيَ اللَّهُ عَنْهُ: I saw Allāh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting *Sūrat Al-Fath* in a vibrant quivering tone. (The subnarrator, Mu'āwiya added, "Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., 'Abdullāh bin Mughaffal) did, imitating Allāh's Messenger. ﷺ)."

4282. Narrated 'Amr bin 'Uthmān: Usāma bin Zaid said during the conquest (of Makkah), "O Allāh's Messenger! Where will we encamp tomorrow?" The Prophet ﷺ said, "But has 'Aqīl left for us any house to lodge in?"

4283. He then added, "No believer will inherit an infidel's property, and no infidel will inherit the property of a believer." Az-Zuhri was asked, "Who inherited Abū Ṭālib?" Az-Zuhri replied, "Aqīl and Ṭālib inherited him."

4284. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "If Allāh makes us victorious, our encamping place will be Al-Khaif, the place where the infidels took an oath to be loyal to heathenism (by boycotting Banū Hāshim, the Prophet's folk)."

4285. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: When Allāh's Messenger ﷺ intended to carry on the Ghazwā of Hunain, he said, "Tomorrow, if Allāh wished, our encamping place will be Khaif Banī Kināna where (the infidels) took an oath to be loyal to heathenism."

٤٢٨٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا سَعْدَانُ بْنُ يَحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي حَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ عَمْرِو بْنِ عُثْمَانَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ أَنَّهُ قَالَ زَمَنَ الْفَتْحِ: يَا رَسُولَ اللَّهِ أَيْنَ نَنْزِلُ غَدًا؟ قَالَ النَّبِيُّ ﷺ: «وَهَلْ تَرَكَ لَنَا عَقِيلٌ مِنْ مَنْزِلٍ؟». [راجع: ١٥٨٨]

٤٢٨٣ - ثُمَّ قَالَ: «لَا يَرِثُ الْمُؤْمِنُ الْكَافِرَ، وَلَا الْكَافِرُ الْمُؤْمِنَ». قِيلَ لِلزُّهْرِيِّ: مَنْ وَرِثَ أَبَا طَالِبٍ؟ قَالَ: وَرِثَهُ عَقِيلٌ وَطَالِبٌ. قَالَ مَعْمَرٌ، عَنِ الزُّهْرِيِّ: أَيْنَ نَنْزِلُ غَدًا، فِي حَجَّتِهِ. وَلَمْ يَقُلْ يُؤْنَسُ: حَجَّتِهِ، وَلَا زَمَنَ الْفَتْحِ.

٤٢٨٤ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْزِلُنَا إِنْ شَاءَ اللَّهُ إِذَا فَتَحَ اللَّهُ، الْخَيْفَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». [راجع: ١٥٨٩]

٤٢٨٥ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُتَيْنًا: «مَنْزِلُنَا غَدًا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي

كِتَانَةً حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ».

[راجع: ١٥٨٩]

4286. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ :

On the day of the Conquest, the Prophet ﷺ entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khaṭal is clinging to the curtain of the Ka'bah." The Prophet ﷺ said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet ﷺ was not in a state of *Ihrām* as it appeared to us, and Allāh knows better.")

٤٢٨٦ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ :

حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ دَخَلَ مَكَّةَ يَوْمَ الْفَتْحِ وَعَلَى رَأْسِهِ الْمِغْفَرُ فَلَمَّا نَزَعَهُ جَاءَ رَجُلٌ فَقَالَ: ابْنُ خَطَلٍ مُتَعَلِّقٌ بِأَسْتَارِ الْكَعْبَةِ، فَقَالَ: «اقْتُلْهُ»، قَالَ مَالِكٌ: وَلَمْ يَكُنِ النَّبِيُّ ﷺ فِيهَا نَرَى - وَاللَّهُ أَعْلَمُ - يَوْمَئِذٍ مُحَرِّمًا. [راجع: ١٨٤٦]

4287. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ :

When the Prophet ﷺ entered Makkah on the day of the Conquest (of Makkah), there were 360 idols around the Ka'bah. The Prophet ﷺ started striking them with a stick he had in his hand and was saying, "*Al-Haq* (the Truth i.e., Islāmic Monotheism, or this Qur'ān or *Jihād* against polytheists) has come and *Al-Bāṭil* (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'ān and Allāh's Revelation) has come, and *Al-Bāṭil* [falsehood - *Iblīs* (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

٤٢٨٧ - حَدَّثَنَا صَدَقَةُ بْنُ

الْفُضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلَ النَّبِيُّ ﷺ مَكَّةَ يَوْمَ الْفَتْحِ وَحَوْلَ الْبَيْتِ سِتُونَ وَثَلَاثُمِائَةً نُصِبَ فَجَعَلَ يَطْعُمُهَا بَعُودٍ فِي يَدِهِ وَيَقُولُ: «جَاءَ الْحَقُّ وَوَهَقَ الْبَاطِلُ»، «جَاءَ الْحَقُّ وَمَا يُدْئِي الْبَاطِلُ وَمَا يُعِيدُ». [راجع: ٢٤٧٨]

4288. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا :

When Allāh's Messenger ﷺ arrived in Makkah, he refused to enter the Ka'bah while there were idols in it. So, he ordered that they be taken out. The pictures of the (Prophets) Ibrāhīm (Abraham) and Ismā'il (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet ﷺ said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Ismā'il) never drew lots by

٤٢٨٨ - حَدَّثَنِي إِسْحَاقُ :

حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي أَبِي: حَدَّثَنِي أَيُّوبُ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا قَدِمَ مَكَّةَ أَبَى أَنْ يَدْخُلَ الْبَيْتَ وَفِيهِ الْآلِهَةُ فَأَمَرَ بِهَا فَأُخْرِجَتْ، فَأُخْرِجَ صُورَةُ إِبْرَاهِيمَ

these (divination arrows)". Then the Prophet ﷺ entered the Ka'bah and said, "Allāhu Akbar" in all its directions and came out and did not offer any *Ṣalāt* (prayer) therein.

وإسماعيلَ في أيديهما من الأزلام، فقال النبي ﷺ: «قَاتَلَهُمُ اللَّهُ، لَقَدْ عَلِمُوا مَا اسْتَقْسَمُوا بِهَا قُطْ». ثُمَّ دَخَلَ الْبَيْتَ فَكَبَّرَ فِي نَوَاحِي الْبَيْتِ وَخَرَجَ وَلَمْ يُصَلِّ فِيهِ. تَابَعَهُ مَعْمَرٌ، عَنْ أُيُوبَ. وَقَالَ وَهَيْبٌ: حَدَّثَنَا أُيُوبُ، عَنْ عِكْرِمَةَ عَنِ النَّبِيِّ ﷺ. [راجع: ٣٩٨]

(50) CHAPTER. The entrance of the Prophet ﷺ from the upper part of Makkah.

(٥٠) بَابُ دُخُولِ النَّبِيِّ ﷺ مِنْ أَعْلَى مَكَّةَ

4289. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ entered Makkah through its upper part and he was riding his she-camel. Usāma bin Zaid was his Companion-rider behind him (on the same she-camel). In his company were Bilāl and 'Uthmān bin Ṭalḥa, who was one of the *Al-Hajabah* (who keep the key of the gate of the Ka'bah). When he made his she-camel kneel down in the Mosque (i.e., *Al-Masjid-al-Harām*), he ordered him (i.e., 'Uthmān) to bring the key of the Ka'bah. Then Allāh's Messenger ﷺ entered the Ka'bah along with 'Usāma bin Zaid, Bilāl and 'Uthmān bin Ṭalḥa, and he stayed in it for a long period and then came out. The people rushed (to get in) and 'Abdullāh bin 'Umar was the first to enter and he found Bilāl standing behind the door. Ibn 'Umar asked Bilāl, "Where did Allāh's Messenger ﷺ offer the *Ṣalāt* (prayer)?" Bilāl showed him the place where he (ﷺ) had offered *Ṣalāt* (prayer). 'Abdullāh later on said, "I forgot to ask Bilāl how many prostrations (i.e., *Rak'ua*) the Prophet ﷺ offered."

٤٢٨٩ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ: أَخْبَرَنِي نَافِعٌ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرَدِّفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحِجَابَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ فَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسَامَةُ بْنُ زَيْدٍ وَبِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ فَمَكَثَ فِيهِ نَهَارًا طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ فَوَجَدَ بِلَالًا وَرَاءَ الْبَابِ قَائِمًا فَسَأَلَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَأَشَارَ لَهُ إِلَى الْمَكَانِ الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ: فَتَسَيَّتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى مِنَ سَجْدَةٍ؟ [راجع: ٣٩٧]

4290. Narrated 'Aishah رَضِيَ اللَّهُ عَنْهَا: During the year of the Conquest (of

٤٢٩٠ - حَدَّثَنَا الْهَيْثَمُ بْنُ

Makkah), the Prophet ﷺ entered Makkah through Kadā' which was at the upper part of Makkah.

4291. Narrated Hishām's father : During the year of the Conquest (of Makkah), the Prophet ﷺ entered Makkah through its upper part through Kadā'.

(51) CHAPTER. The encamping place of the Prophet ﷺ on the day of the Conquest (of Makkah).

4292. Narrated Ibn Lailā : None informed us that he saw the Prophet ﷺ offering the *Duhā* (i.e., forenoon) *Ṣalāt* (prayer), except Umm Hānī, who mentioned that the Prophet ﷺ took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight *Rak'a Ṣalāt* (prayer). She added, "I never saw the Prophet ﷺ offering a lighter *Ṣalāt* (prayer) than that *Ṣalāt* (prayer), but he was performing perfect bowings and prostrations."

(52) CHAPTER.

4293. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : The Prophet ﷺ used to say in his bowings and prostrations, "*Subhānaka Allāhumma Rabbanā wa biḥamdika, Allāhumma ighfirli* (Glorified be You, O Allāh, our Lord! All the praises are for You. O Allāh, forgive me)!"

خَارِجَةً: حَدَّثَنَا حَفْصُ بْنُ مِيسَرَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ دَخَلَ عَامَ الْفَتْحِ مِنْ كَدَاءِ الَّتِي بِأَعْلَى مَكَّةَ. تَابَعَهُ أَبُو أُسَامَةَ وَوُهِيبٌ فِي كَدَاءِ. [راجع: ١٥٧٧]

٤٢٩١ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ، عَنْ أَبِيهِ: دَخَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ مِنْ كَدَاءِ. [راجع: ١٥٧٧]

(٥١) بَابُ مَنْزِلِ النَّبِيِّ ﷺ يَوْمَ الْفَتْحِ

٤٢٩٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو، عَنْ ابْنِ أَبِي لَيْلَى قَالَ: مَا أَخْبَرْنَا أَحَدًا أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي الضُّحَى غَيْرَ أُمِّ هَانِي، فَإِنَّهَا ذَكَرَتْ أَنَّهُ يَوْمَ فَتَحَ مَكَّةَ اغْتَسَلَ فِي بَيْتِهَا، ثُمَّ صَلَّى ثَمَانِ رَكَعَاتٍ. قَالَتْ: لَمْ أَرَهُ صَلَّى صَلَاةً أَخَفَ مِنْهَا غَيْرَ أَنَّهُ يُتِمُّ الرُّكُوعَ وَالسُّجُودَ. [راجع: ١١٠٣]

(٥٢) بَابُ:

٤٢٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مِثْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي

رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي».

[راجع: ٧٩٤]

٤٢٩٤ - حَدَّثَنَا أَبُو النُّعْمَانِ:

4294. Narrated Ibn 'Abbās رضي الله عنهما: 'Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to 'Umar), "Why do you allow this young man to sit with us, while we have sons of his age?" 'Umar said, "You know what a person he is." One day 'Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). 'Umar asked them, "What do you say about (the *Sūrah*):

حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ عُمَرُ يُدْخِلُنِي مَعَ أَشْيَاحٍ بِدْرِ فَقَالَ بَعْضُهُمْ: لِمَ تُدْخِلُ هَذَا الْفَتَى مَعَنَا وَلَنَا أَبْنَاءُ مِثْلُهُ؟ فَقَالَ: إِنَّهُ مِمَّنْ قَدْ عَلِمْتُمْ قَدْعَاهُمْ ذَاتَ يَوْمٍ وَدَعَانِي مَعَهُمْ. قَالَ: وَمَا أُرَيْتُهُ دَعَانِي يَوْمَئِذٍ إِلَّا لِيُرِيَهُمْ مَنِّي، فَقَالَ: مَا تَقُولُونَ فِي ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ②؟ حَتَّى نَحْتَمِ السُّورَةَ، فَقَالَ بَعْضُهُمْ: أَمَرْنَا أَنْ نَحْمَدَ اللَّهَ وَنَسْتَغْفِرَهُ إِذَا نَصَرْنَا وَفُتِحَ عَلَيْنَا. وَقَالَ بَعْضُهُمْ: لَا نَدْرِي، وَلَمْ يَقُلْ بَعْضُهُمْ شَيْئًا. فَقَالَ لِي: يَا ابْنَ عَبَّاسٍ، أَكْذَاكَ تَقُولُ؟ قُلْتُ: لَا، قَالَ: فَمَا تَقُولُ؟ قُلْتُ: هُوَ أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ اللَّهُ لَهُ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ ① فَتُحْ مَكَّةَ فَذَاكَ عِلَامَةُ أَجْلِكَ ﴿سَتَجِدُ يَحْمَدُ رَبِّكَ وَأَسْتَغْفِرُهُ إِنَّكُمْ كَانُوا تَوَّابًا﴾ ② قَالَ عُمَرُ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ.

[راجع: ٣٦٢٧]

٤٢٩٥ - حَدَّثَنَا سَعِيدُ بْنُ

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allāh's religion (Islām) in crowds." (V.110:1-3)

Some of them replied, "We are ordered to praise Allāh and repent to Him if we are helped and granted victory." Some said, "We do not know." Others kept quiet. 'Umar then said to me, "Do you say the same?" I said, "No." 'Umar said, "What do you say then?" I said, "This Verse indicates the approaching of the death of Allāh's Messenger ﷺ, of which Allāh informed him. When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest, i.e., the conquest of Makkah, that will be the sign (of your Prophet's) approaching death, so glorify the praises of your Lord and ask for His forgiveness. Verily, He is the One Who accepts the repentance and forgives." On that, 'Umar said, "I do not know about it anything other than what you know."

4295. Narrated Abū Shuraiḥ Al-'Adawī that he said to 'Amr bin Sa'īd while the latter

was sending troops in batches to Makkah, "O chief! Allow me to tell you a statement which Allāh's Messenger ﷺ said on the day following the conquest of Makkah. My two ears heard it and my heart comprehended it and my two eyes saw him when he said it. He (i.e., the Prophet ﷺ) praised Allāh and then said, 'Makkah has been made a sanctuary by Allāh and not by the people, so it is not lawful for a person, who believes in Allāh and the Last Day (i.e., a Muslim) to shed blood in it, or to cut its trees; and if someone asks the permission to fight in Makkah because Allāh's Messenger ﷺ was allowed to fight in it, say to him: Allāh permitted His Messenger ﷺ and did not allow you, and even he (i.e., the Messenger ﷺ) was allowed for a few hours on that day (of the Conquest), and today (now) its (Makkah's) sanctity is the same valid as it was before. So it is incumbent upon those who are present to convey it (this information) to those who are absent.'"

Then Abū Shuraiḥ was asked, "What did 'Amr say to you?" Abū Shuraiḥ said, "He said, 'I knew that better than you, O Abū Shuraiḥ! The *Haram* (i.e., Makkah) does not give refuge to a sinner or a fleeing murderer or a person running away after committing crimes.'"

[See Vol.1, *Hadīth* No.104]

شُرْحَيْبِلَ: حَدَّثَنَا اللَّيْثُ، عَنْ الْمُقْبِرِيِّ، عَنْ أَبِي شُرَيْحٍ الْعَدَوِيِّ: أَنَّهُ قَالَ لِعُمَرَوِ بْنِ سَعِيدٍ وَهُوَ يَبْعُثُ الْبُعُوثَ إِلَى مَكَّةَ: ائْذَنْ لِي أَيُّهَا الْأَمِيرُ أَحَدُكَ قَوْلًا قَامَ بِهِ رَسُولُ اللَّهِ ﷺ الْعَدَمُ مِنَ يَوْمِ الْفَتْحِ، سَمِعْتُهُ أَذْنَانِي وَوَعَاهُ قَلْبِي وَأَبْصَرْتُهُ عَيْنَايَ حِينَ تَكَلَّمَ بِهِ. أَنَّهُ حَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «إِنَّ مَكَّةَ حَرَمُهَا اللَّهُ، وَلَمْ يُحَرِّمْهَا النَّاسُ. لَا يَجِلُّ لَأَمْرِي يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ أَنْ يَسْفِكَ بِهَا دَمًا وَلَا يَعْصِدَ بِهَا شَجَرًا، فَإِنْ أَحَدٌ تَرَخَّصَ لِقِتَالِ رَسُولِ اللَّهِ ﷺ فِيهَا فَقُولُوا لَهُ: إِنَّ اللَّهَ أَذِنَ لِرَسُولِهِ وَلَمْ يَأْذَنْ لَكُمْ، وَإِنَّمَا أَذِنَ لَهُ فِيهِ سَاعَةً مِنْ نَهَارٍ وَقَدْ عَادَتْ حُرْمَتُهَا الْيَوْمَ كَحُرْمَتِهَا بِالْأُمَمِ، وَلِيُبَلِّغَ الشَّاهِدُ الْغَائِبَ». فَقِيلَ لِأَبِي شُرَيْحٍ: مَاذَا قَالَ لَكَ عُمَرَوُ؟ قَالَ: قَالَ: أَنَا أَغْلَمُ بِذَلِكَ مِنْكَ يَا أَبَا شُرَيْحٍ، إِنَّ الْحَرَمَ لَا يُبْعِدُ عَاصِيًا وَلَا فَارًّا بِدَمٍ وَلَا فَارًّا بِخَرْبَةٍ.

قال أبو عبد الله: الخبرة:

البلية. [راجع: ١٠٤]

٤٢٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا

لَيْثٌ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ

رَضِيَ اللَّهُ عَنْهُ 4296. Narrated Jābir bin 'Abdullāh that he heard Allāh's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allāh and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."

رَسُولَ اللَّهِ ﷺ يَقُولُ عَامَ الْفَتْحِ وَهُوَ بِمَكَّةَ: «إِنَّ اللَّهَ وَرَسُولَهُ حَرَّمَ بَيْعَ الْخَمْرِ». [راجع: ٢٢٣٦]

(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).

4297. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: We stayed (in Makkah) for ten days along with the Prophet ﷺ; and used to offer shortened *Ṣalāt* (prayer) [i.e., journey *Ṣalāt* (prayer)].

(٥٣) بَابُ مَقَامِ النَّبِيِّ ﷺ بِمَكَّةَ زَمَنَ الْفَتْحِ

٤٢٩٧ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ ح وَحَدَّثَنَا قَبِيصَةُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ أَبِي إِسْحَاقَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقَمْنَا مَعَ النَّبِيِّ ﷺ عَشْرًا نَقْصُرُ الصَّلَاةَ. [راجع: ١٠٨١]

4298. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two *Rak’a* in each *Ṣalāt* (prayer).

٤٢٩٨ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا عَبْدُ اللَّهِ قَالَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ تِسْعَةَ عَشَرَ يَوْمًا يُصَلِّي رَكْعَتَيْنِ. [راجع: ١٠٨٠]

4299. Narrated ‘Ikrima رَضِيَ اللَّهُ عَنْهُ: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened *Ṣalāt* (prayers).” Ibn ‘Abbās added, “We offer the *Qasr Ṣalāt* (prayer) [i.e., shortened *Ṣalāt* (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete *Ṣalāt* (prayer).”

٤٢٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا أَبُو شَهَابٍ، عَنْ عَاصِمٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقَمْنَا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ تِسْعَ عَشْرَةَ نَقْصُرُ الصَّلَاةَ. وَقَالَ ابْنُ عَبَّاسٍ: وَنَحْنُ نَقْصُرُ مَا بَيْنَنَا وَبَيْنَ تِسْعَ عَشْرَةَ فَإِذَا زِدْنَا أَتَمَمْنَا. [راجع: ١٠٨٠]

(54) CHAPTER.

4300. Narrated ‘Abdullāh bin Tha‘laba bin Ṣu‘air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).

(٥٤) بَابُ:
٤٣٠٠ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ

الله ابن ثعلبة ابن صعير، وكان النبي ﷺ قد مسح وجهه عام الفتح.

[انظر: ٦٣٥٦]

4301. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abi Jamila informed us (a *Hadith*). Abū Jamila said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

٤٣٠١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سُوَيْبِ بْنِ جَمِيلَةَ قَالَ: أَخْبَرَنَا وَنَحْنُ مَعَ ابْنِ الْمُسَيَّبِ قَالَ: وَزَعَمَ أَبُو جَمِيلَةَ أَنَّهُ أَدْرَكَ النَّبِيَّ ﷺ وَخَرَجَ مَعَهُ عَامَ الْفَتْحِ.

4302. Narrated 'Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, "What is wrong with the people? What is wrong with the people? Who is that man?" They would say, "That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allāh has revealed to him such and such." I used to memorize that (Divine) Talk, and feel as if it was inculcated in my chest (i.e., mind). And the Arabs (other than Quraish) delayed their conversion to Islām till the Conquest (of Makkah). They used to say, "Leave him (i.e., Muḥammad ﷺ) and his people Quraish; if he overpowers them, then he is a true Prophet." So, when Makkah was conquered, then every tribe rushed to embrace Islām, and my father hurried to embrace Islām before (the other members of) my tribe. When my father returned (from the Prophet ﷺ) to his tribe, he said, "By Allāh, I have come to you from the Prophet ﷺ for sure!" The Prophet ﷺ afterwards said to them, "Offer such and such *Ṣalāt* (prayer) at such and such time, and when the time for the *Ṣalāt* (prayer) becomes due, then one of you should pronounce the *Adhān* (for the *Ṣalāt*), and

٤٣٠٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: قَالَ لِي أَبُو قَلَابَةَ: أَلَا تَلْقَاهُ فَتَسْأَلُهُ؟ قَالَ: فَلَقَيْتُهُ فَسَأَلْتُهُ فَقَالَ: كُنَّا بِمَا مَمَرِ النَّاسِ وَكَانَ يَمُرُّ بِنَا الرُّكْبَانُ فَتَسْأَلُهُمْ: مَا لِلنَّاسِ؟ مَا لِلنَّاسِ؟ مَا هَذَا الرَّجُلُ؟ فَيَقُولُونَ: يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ، أَوْحَى إِلَيْهِ، أَوْحَى اللَّهُ بِكَذَا. فَكُنْتُ أَحْفَظُ ذَلِكَ الْكَلَامَ فَكَأَنَّمَا يُقَرُّ فِي صَدْرِي وَكَانَتِ الْعَرَبُ تَلُومُ بِإِسْلَامِهِمُ الْفَتْحَ فَيَقُولُونَ: اتْرُكُوهُ وَقَوْمَهُ فَإِنَّهُ إِنْ ظَهَرَ عَلَيْهِمْ فَهُوَ نَبِيٌّ صَادِقٌ. فَلَمَّا كَانَتْ وَفْعَةُ أَهْلُ الْفَتْحِ بَادَرَتْ كُلُّ قَوْمٍ بِإِسْلَامِهِمْ وَبَدَرَ أَبِي قَوْمِي بِإِسْلَامِهِمْ فَلَمَّا قَدِمَ قَالَ: جِئْتُكُمْ وَاللَّهِ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا. فَقَالَ: «صَلُّوا صَلَاةَ كَذَا فِي حِينِ كَذَا وَصَلُّوا صَلَاةَ كَذَا

let the one amongst you who knows the Qur'ān most should lead the *Ṣalāt* (prayer).” So they looked for such a person and found none who knew more of the Qur'ān than I because of the Qur'ānic Verses which I used to learn from the caravans. They therefore made me their *Imām* [to lead the *Ṣalāt* (prayer)] and at that time I was a boy of six or seven years, wearing a *Burda* (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, “Won't you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: 'Utba bin Abī Waqqāṣ authorized his brother Sa'd to take the son of the slave-girl of Zam'a into his custody. 'Utba said (to him), “He is my son.” When Allāh's Messenger ﷺ arrived in Makkah during the conquest (of Makkah), Sa'd bin Abī Waqqāṣ took the son of the slave-girl of Zam'a to the Prophet ﷺ. 'Abd bin Zam'a, too, came along with him. Sa'd said, “This is the son of my brother and the latter has informed me that he is his son.” 'Abd bin Zam'a said, “O Allāh's Messenger! This is my brother who is the son of the slave-girl of Zam'a and was born on his (i.e., Zam'a's) bed.” Allāh's Messenger ﷺ cast a glance at the son of the slave-girl of Zam'a and noticed that he, of all the people had the greatest resemblance to 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ then said (to 'Abd), “He is yours; he is your brother, O 'Abd bin Zam'a, as he was born on the bed (of your father).” (At the same time) Allāh's Messenger ﷺ said (to his wife Sauda), “O Sauda! Screen yourself from him (i.e., the son of the slave-girl),”⁽¹⁾ because of the

في حين كذا. فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَدِّهِ أَحَدُكُمْ وَلْيَوْمِّكُمْ أَكْثَرُكُمْ قُرْآنًا. فَظَفَرُوا فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي لِمَا كُنْتُ أَتَلَقَّى مِنَ الرُّجْبَانِ فَقَدَّمُونِي بَيْنَ أَيْدِيهِمْ وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعِ سِنِينَ وَكَانَتْ عَلَيَّ بُرْدَةٌ كُنْتُ إِذَا سَجَدْتُ تَقَلَّصَتْ عَنِّي، فَقَالَتْ امْرَأَةٌ مِنَ الْحَيِّ: أَلَا تُغْطُونَ عَنَّا اسْتِ قَارِئِكُمْ؟ فَاشْتَرَوْا فَقَطَّعُوا لِي قَمِيصًا فَمَا فَرَحْتُ بِشَيْءٍ فَرَحِي بِذَلِكَ الْقَمِيصِ.

٤٣٠٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عَائِشَةَ قَالَتْ: كَانَ عُتْبَةُ بْنُ أَبِي وَقَّاصٍ عَهْدَ إِلَى أَخِيهِ سَعْدٍ أَنْ يَقْبِضَ ابْنَ وَلِيدَةٍ زَمْعَةَ، وَقَالَ عُتْبَةُ: إِنَّهُ ابْنِي. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ مَكَّةَ فِي الْفَتْحِ أَخَذَ سَعْدُ بْنُ وَلِيدَةٍ زَمْعَةَ فَأَقْبَلَ بِهِ إِلَى النَّبِيِّ ﷺ وَأَقْبَلَ مَعَهُ عَبْدُ ابْنِ زَمْعَةَ، فَقَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: هَذَا ابْنُ أَخِي عَهْدَ إِلَيَّ أَنَّهُ ابْنُهُ، فَقَالَ عَبْدُ بْنُ زَمْعَةَ: يَا رَسُولَ اللَّهِ، هَذَا أَخِي، هَذَا ابْنُ وَلِيدَةٍ زَمْعَةَ

(1) (H. 4303) Sauda was the daughter of Zam'a and the wife of the Prophet ﷺ. The son =

resemblance he noticed between him and 'Utba bin Abī Waqqāṣ. Allāh's Messenger ﷺ added, "The boy is for the bed (i.e., for the owner of the bed where he is born), and stone is for the adulterer."⁽¹⁾

[Ibn Shihāb said, "Abū Hurairah used to say publicly that (i.e., the last statement of the Prophet ﷺ in the above *Hadīth* No.4303.")]

وُلِدَ عَلَى فَرَاشِهِ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ إِلَى ابْنِ وَلِيدَةَ زَمْعَةَ فَإِذَا أَشْبَهُ النَّاسَ بَعْبَةَ بْنَ أَبِي وَقَّاصٍ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «هُوَ لَكَ، هُوَ أَخُوكَ يَا عَبْدُ بَنٍ زَمْعَةَ» مِنْ أَجْلِ أَنَّهُ وُلِدَ عَلَى فَرَاشِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَحْتَاجِي مِنْهُ يَا سَوْدَةُ»، لَمَّا رَأَى مِنْ شَبِّهِ عْتَبَةَ بْنَ أَبِي وَقَّاصٍ. قَالَ ابْنُ شِهَابٍ: قَالَتْ عَائِشَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوَلَدُ لِلْفَرَّاشِ وَلِلْعَاهِرِ الْحَجَرُ». وَقَالَ ابْنُ شِهَابٍ وَكَانَ أَبُو هُرَيْرَةَ يَصِيحُ بِذَلِكَ. [راجع: ٢٠٥٣]

4304. Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allāh's Messenger ﷺ in the *Ghazwā* of *Al-Fath* (i.e., the conquest of Makkah). Her folk went to Usāma bin Zaid to intercede for her (with the Prophet ﷺ). When Usāma interceded for her with Allāh's Messenger ﷺ, the colour of the face of Allāh's Messenger ﷺ changed and he said, "Do you intercede with me in a matter involving one of the legal punishments prescribed by Allāh?" Usāma said, "O Allāh's Messenger! Ask Allāh's Forgiveness for me." So in the afternoon, Allāh's Messenger ﷺ got up and addressed the people. He praised Allāh as He deserved and then said, "*Amma ba'du* (then after)! The nations before you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply

٤٣٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ امْرَأَةً سَرَقَتْ فِي عَهْدِ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةِ الْفَتْحِ، فَفَزَعَ قَوْمُهَا إِلَى أُسَامَةَ بْنِ زَيْدٍ يَسْتَشْفَعُونَ. قَالَ عُرْوَةُ: فَلَمَّا كَلَّمَهُ أُسَامَةُ فِيهَا تَلَوْنَ وَجْهَهُ رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَتَكَلِّمُنِي فِي حَدٍّ مِنْ خُلُودِ اللَّهِ؟» قَالَ أُسَامَةُ: اسْتَغْفِرُ لِي يَا رَسُولَ اللَّهِ، فَلَمَّا كَانَ الْعِشِيِّ قَامَ رَسُولُ اللَّهِ ﷺ خَطِيبًا فَأَنْتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ فَإِنَّمَا أَهْلَكَ النَّاسَ

=of the slave-girl of Zam'a proved not to be the son of Zam'a and consequently not a relative to Sauda.

(1) (H. 4303) The adulterer is to be stoned to death (if he or she is a married one) according to Islāmic Law.

(Allāh's) Legal Punishment to him. By Him in Whose Hand Muḥammad's soul is, if Fāṭima, the daughter of Muḥammad stole, I would cut her hand." Then Allāh's Messenger ﷺ gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Āishah said, "That lady used to visit me and I used to convey her demands to Allāh's Messenger ﷺ."

4305, 4306. Narrated Mujāshī' : I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, "O Allāh's Messenger! I have come to you with my brother so that you may take a *Bai'a* (pledge) from him for emigration."

The Prophet ﷺ said, "The people of emigration (i.e., those who emigrated to Al-Madina before the Conquest) enjoyed the privileges of emigration (i.e., there is no need for emigration anymore)." I said to the Prophet ﷺ, "For what will you take his *Bai'a*?" The Prophet ﷺ said, "I will take his *Bai'a* for Islām, 'Imān (belief), and for *Jihād* (i.e., fighting in Allāh's Cause)".

4307, 4308. Narrated Mujāshī' bin Mas'ūd: I took Abū Ma'bad to the Prophet ﷺ in order that he might give him the *Bai'a* (pledge) for emigration. The Prophet ﷺ said, "Emigration has gone along with its people,⁽¹⁾ but I take the *Bai'a* (pledge) from him (i.e., Abū Ma'bad) for Islām and *Jihād*."

قَبْلَكُمْ أَنَّهُمْ كَانُوا إِذَا سَرَقَ فِيهِمُ الشَّرِيفُ تَرْكُوهُ، وَإِذَا سَرَقَ فِيهِمُ الضَّعِيفُ أَقَامُوا عَلَيْهِ الْحَدَّ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَوْ أَنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ سَرَقَتْ لَقَطَعْتُ يَدَهَا، ثُمَّ أَمَرَ رَسُولُ اللَّهِ ﷺ بِتِلْكَ الْمَرَأَةِ، فَقَطَعَتْ يَدَهَا، فَحَسَنْتُ تَوْبَتُهَا بَعْدَ ذَلِكَ وَتَزَوَّجْتُ. قَالَتْ عَائِشَةُ: فَكَانَتْ تَأْتِينِي بَعْدَ ذَلِكَ فَأَرْفَعُ حَاجَتَهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ٢٦٤٨]

٤٣٠٥، ٤٣٠٦ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عَثْمَانَ: حَدَّثَنِي مُجَاشِعٌ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ بِأَخِي بَعْدَ الْفَتْحِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، حِثِّكَ بِأَخِي لِتَبَايَعَهُ عَلَى الْهَجْرَةِ، قَالَ: «ذَهَبَ أَهْلُ الْهَجْرَةِ بِمَا فِيهَا». فَقُلْتُ: عَلَى أَيِّ شَيْءٍ تُبَايَعُهُ؟ قَالَ: «أُبَايَعُهُ عَلَى الْإِسْلَامِ وَالْإِيمَانِ وَالْجِهَادِ». فَلَقِيتُ مَعْبَدًا بَعْدَ وَكَانَ أَكْبَرَهُمَا، فَسَأَلْتُهُ فَقَالَ: صَدَقَ مُجَاشِعٌ. [راجع: ٢٩٦٢، ٢٩٦٣]

٤٣٠٧، ٤٣٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَاصِمٌ، عَنْ أَبِي عَثْمَانَ النَّهْدِيِّ، عَنْ مُجَاشِعِ بْنِ مَسْعُودٍ: انْطَلَقْتُ بِأَبِي مَعْبَدٍ إِلَى النَّبِيِّ

(1) (H. 4307) Emigration is no longer required after the conquest of Makkah. Before that, emigration was rewardable, but it is not so after the conquest of Makkah.

ﷺ لِبَيَاعِهِ عَلَى الْهَجْرَةِ قَالَ: «مَضَتْ
الْهَجْرَةُ لِأَهْلِهَا، أَبَايَعُهُ عَلَى الْإِسْلَامِ
وَالْجِهَادِ». فَلَقِيتُ أَبَا مَعْبِدٍ فَسَأَلْتُهُ
فَقَالَ: صَدَقَ مُجَاشِعٌ. وَقَالَ خَالِدٌ،
عَنْ أَبِي عُثْمَانَ، عَنْ مُجَاشِعٍ: إِنَّهُ
جَاءَ بِأَخِيهِ مُجَالِدٍ. [راجع: ٢٩٦٢،
٢٩٦٣]

4309. Narrated Mujāhid: I said to Ibn
'Umar رضي الله عنهما: "I want to emigrate to
Sham." He said, "There is no emigration,
but *Jihād* (for Allāh's Cause). Go and offer
yourself for *Jihād*, and if you find an
opportunity for *Jihād* (stay there) otherwise,
come back."

٤٣٠٩ - حَدَّثَنِي مُحَمَّدُ بْنُ
بِشَّارٍ: حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ أَبِي بَشِيرٍ، عَنْ مُجَاهِدٍ: قُلْتُ
لَا بِنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: إِنِّي أُرِيدُ
أَنْ أَهَاجِرَ إِلَى الشَّامِ. قَالَ: لَا هِجْرَةَ
وَلَكِنْ جِهَادٌ فَانْطَلَقْتُ فَاعْرَضَ نَفْسَكَ
فَإِنْ وَجَدْتَ شَيْئًا وَإِلَّا رَجَعْتَ.
[راجع: ٣٨٩٩]

4310. In another narration Ibn 'Umar
said, "There is no emigration today" or said,
"after Allāh's Messenger," (and completed
his statement as above.)

٤٣١٠ - وَقَالَ النَّضْرُ: أَخْبَرَنَا
شُعْبَةُ: أَخْبَرَنَا أَبُو بَشِيرٍ: سَمِعْتُ
مُجَاهِدًا: قُلْتُ لَابِنَ عُمَرَ فَقَالَ: لَا
هِجْرَةَ الْيَوْمَ - أَوْ بَعْدَ رَسُولِ اللَّهِ ﷺ
- مِثْلُهُ. [راجع: ٣٨٩٩]

4311. Narrated Mujāhid bin Jabr:
'Abdullāh bin 'Umar رضي الله عنهما used to
say, "There is no emigration after the
Conquest (of Makkah)."

٤٣١١ - حَدَّثَنَا إِسْحَاقُ بْنُ
يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ حَمْزَةَ قَالَ:
حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ
عَبْدَةَ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ
جَبْرِ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ
عَنْهُمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ
الْفَتْحِ. [راجع: ٣٨٩٩]

4312. Narrated 'Aṭā' bin Abī-Rabāḥ:
'Ubaid bin 'Umair and I visited 'Āishah,

٤٣١٢ - حَدَّثَنَا إِسْحَاقُ بْنُ

and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allāh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allāh has rendered Islām victorious; therefore a believer can worship his Lord (Allāh) wherever he wishes. But there is *Jihād* (for Allāh's Cause) and intentions."

[See Vol. 4, *Hadīth* No.2783, for its explanation]

4313. Narrated Mujāhid: Allāh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allāh has made Makkah a sanctuary since the day He created the heavens and the earth, and it will remain a sanctuary by virtue of the sanctity Allāh has bestowed on it till the Day of Resurrection. It (i.e., fighting in it) was not made lawful to anyone before me, nor will it be made lawful to anyone after me, and it was not made lawful for me except for a short period of time.⁽¹⁾ Its game should not be chased, nor should its trees be cut, nor its vegetation or grass uprooted, nor its *Luqata* (i.e., lost things) picked up except by one who makes a public announcement about it." Al-'Abbās bin 'Abdul-Muṭṭalib said, "O Allāh's Messenger! "Except the *Idhkhir*, as it is indispensable for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the *Idhkhir* as it is lawful to cut."

يَزِيد: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرٍ فَسَأَلَهَا عَنِ الْهَجْرَةِ فَقَالَتْ: لَا هِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُ يَفِرُّ أَحَدَهُمْ بِدِينِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ فَالْمُؤْمِنُ يَعْْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَنِيَّةٌ.

[راجع: ٣٠٨٠]

٤٣١٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي حَسَنُ بْنُ مُسْلِمٍ، عَنْ مُجَاهِدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ يَوْمَ الْفَتْحِ فَقَالَ: «إِنَّ اللَّهَ حَرَّمَ مَكَّةَ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فَهِيَ حَرَامٌ بِحَرَامِ اللَّهِ إِلَى يَوْمِ الْقِيَامَةِ، لَمْ تَحُلْ لِأَحَدٍ قَبْلِي وَلَا تَحُلْ لِأَحَدٍ بَعْدِي، وَلَمْ تَحُلْ لِي قَطُّ إِلَّا سَاعَةً مِنَ الدَّهْرِ، لَا يَنْقُرُ صَيْدُهَا، وَلَا يُعْضَدُ شَجَرُهَا، وَلَا يُخْتَلَى خِلَاهَا، وَلَا تَحُلْ لِقَطْعِهَا إِلَّا لِمُنْشِدٍ». فَقَالَ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ: إِلَّا الْإِذْخِرَ يَا رَسُولَ اللَّهِ، فَإِنَّهُ لَا بُدَّ مِنْهُ لِلْقَيْنِ وَالْبَيْوتِ، فَسَكَتَ ثُمَّ قَالَ: «إِلَّا الْإِذْخِرَ فَإِنَّهُ حَلَالٌ». وَعَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْكَرِيمِ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ

(1) (H. 4313) For the period between morning and mid-afternoon.

4317. Narrated Abū Ishāq that he heard Al-Barā' narrating when a man from Qais (tribe) asked him, "Did you flee leaving Allāh's Messenger ﷺ on the day (of the battle) of Ḥunain?" Al-Barā' replied, "But Allāh's Messenger ﷺ did not flee. The people of Hawāzin were good archers, and when we attacked them, they fled. But rushing towards the booty, we were confronted by the arrows (of the enemy). I saw the Prophet ﷺ riding his white mule while Abū Sufyān was holding its reins, and the Prophet ﷺ was saying 'I am the Prophet without a lie.'" (Isrā'īl and Zuhair said, "The Prophet ﷺ dismounted from his mule.")

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzin came to Allāh's Messenger ﷺ declaring their conversion to Islām and asked him to return their properties and captives, Allāh's Messenger ﷺ got up and said to them, "There is involved in this matter, the people whom you see with me, and the most beloved talk to me is the truth. So, choose one of two alternatives: Either the captives or the properties. I have been waiting for you (i.e., have not distributed the booty)." Allāh's Messenger ﷺ had delayed the distribution of their booty over ten nights after his return from Ṭā'if. So, when they came to know that Allāh's Messenger ﷺ was not going to return to them but one of the two, they said, "We prefer to have our captives." So, Allāh's Messenger ﷺ got up amongst the Muslims, and praising Allāh as He deserved then said, *Amma badu* (then after)! Your brothers have come to you with repentance and I see (it logical) to return

٤٣١٧ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعَ الْبَرَاءَ وَسَأَلَهُ رَجُلٌ مِنْ قَيْسٍ: أَفَرَرْتُمْ عَنْ رَسُولِ اللَّهِ ﷺ يَوْمَ حُنَيْنٍ؟ فَقَالَ: لَكِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَفِرَّ، كَانَتْ هَوَازِنُ رُمَاءَ وَإِنَّا لَمَّا حَمَلْنَا عَلَيْهِمْ انْكَشَفُوا فَأَكْبَنَّا عَلَى الْغَنَائِمِ فَاسْتَقْبَلْنَا بِالسَّهَامِ وَلَقَدْ رَأَيْتُ النَّبِيَّ ﷺ عَلَى بَغْلَتِهِ الْبَيْضَاءِ وَإِنَّ أَبَا سُفْيَانَ بْنَ الْحَارِثِ أَخَذَ بِرِمَامِهَا وَهُوَ يَقُولُ: «أَنَا النَّبِيُّ لَا كَذِبَ». قَالَ إِسْرَائِيلُ وَزُهَيْرٌ: نَزَلَ النَّبِيُّ ﷺ عَنْ بَغْلَتِهِ. [راجع: ٢٨٦٤]

٤٣١٨، ٤٣١٩ - حَدَّثَنَا سَعِيدُ بْنُ عُفَيْرٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعِيدٍ: حَدَّثَنِي عُقَيْلٌ، عَنْ ابْنِ شِهَابٍ ح. وَحَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا يَغُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ: قَالَ مُحَمَّدُ بْنُ شِهَابٍ: وَزَعَمَ عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ مَرْوَانَ وَالْمِسْوَرَ بْنَ مَخْرَمَةَ أَخْبَرَاهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ جِئْنَ جَاءَهُ وَقَدْ هَوَازِنُ مُسْلِمِينَ فَسَأَلُوهُ أَنْ يَرُدَّ إِلَيْهِمْ أَمْوَالَهُمْ وَسَيِّئَهُمْ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَعِيَ مَنْ تَرَوْنَ، وَأَحَبُّ الْحَدِيثِ إِلَيَّ أَصْدَقُهُ فَاخْتَارُوا إِحْدَى الطَّائِفَتَيْنِ، إِمَّا السَّيِّئِ وَإِمَّا الْمَالِ. وَقَدْ كُنْتُ اسْتَأْنَيْتُ بِكُمْ». وَكَانَ أَنْظَرَهُمْ رَسُولُ

their captives. So, whoever of you likes to do that as a favour, then he can do it. And whoever of you likes to stick to his share till we give him from the very first booty which Allāh will give us, then he can do so.” The people said, “We do that (i.e., return the captives) willingly as a favour, O Allāh’s Messenger!” Allāh’s Messenger ﷺ said, “We do not know which of you have agreed to it and which have not; so go back and let your chiefs forward us your decision.” They went back and their chiefs spoke to them, and they (i.e., the chiefs) returned to Allāh’s Messenger ﷺ and informed him that all of them had agreed (to give up their captives) with pleasure, and had given their permission (i.e., that the captives be returned to their people).

[The subnarrator said, “That is what has reached me about the captives of Hawāzin (tribe).”]

اللَّهُ ﷺ بَضَعَ عَشْرَةَ لَيْلَةً حِينَ قَفَلَ مَنْ الطَّائِفِ، فَلَمَّا تَبَيَّنَ لَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ غَيْرُ رَادٍّ إِلَيْهِمْ إِلَّا إِحْدَى الطَّائِفَتَيْنِ قَالُوا: فَإِنَّا نَخْتَارُ سَبِينَا، فَقَامَ رَسُولُ اللَّهِ ﷺ فِي الْمُسْلِمِينَ فَأَتْنِي عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ إِخْوَانَكُمْ قَدْ جَاؤُنَا تَائِبِينَ، وَإِنِّي قَدْ رَأَيْتُ أَنْ أُرَدَّ إِلَيْهِمْ سَبِيَّهُمْ. فَمَنْ أَحَبَّ مِنْكُمْ أَنْ يُطِيبَ ذَلِكَ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ مِنْكُمْ أَنْ يَكُونَ عَلَى حَظِّهِ حَتَّى نُعْطِيَهُ إِيَّاهُ مِنْ أَوَّلِ مَا يُفِيءُ اللَّهُ عَلَيْنَا فَلْيَفْعَلْ». فَقَالَ النَّاسُ: قَدْ طَيَّبْنَا ذَلِكَ يَا رَسُولَ اللَّهِ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّا لَا نَذَرِي مَنْ أَذِنَ مِنْكُمْ فِي ذَلِكَ مِمَّنْ لَمْ يَأْذَنْ، فَارْجِعُوا حَتَّى يَرْفَعَ إِلَيْنَا عُرْفَاؤُكُمْ أَمْرَكُمْ» فَارْجَعَ النَّاسُ فَكَلَّمَهُمْ عُرْفَاؤُهُمْ. ثُمَّ رَجَعُوا إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرُوهُ أَنَّهُمْ قَدْ طَيَّبُوا وَأَذِنُوا. هَذَا الَّذِي بَلَغَنِي عَنْ سَبِي هَوَازِنَ. [راجع: ٢٣٠٧، ٢٣٠٨]

4320. Narrated Ibn ‘Umar رضي الله عنهما: When we returned from (the battle of) Hunain, ‘Umar asked the Prophet ﷺ about a vow which he had made during the Pre-Islāmic Period of Ignorance that he would perform *I’tikāf*. The Prophet ﷺ ordered him to fulfil, his vow.

٤٣٢٠ - حَدَّثَنَا أَبُو الثُّعْمَانِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ: أَنَّ عُمَرَ قَالَ: يَا رَسُولَ اللَّهِ ح. وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَفَلْنَا مِنْ حُنَيْنٍ

سَأَلَ عُمَرُ النَّبِيَّ ﷺ عَنْ نَذْرِ كَانَ
نَذَرَهُ فِي الْجَاهِلِيَّةِ اعْتِكَافٍ، فَأَمَرَهُ
النَّبِيُّ ﷺ بِوَفَائِهِ.

وَقَالَ بَعْضُهُمْ: حَمَّادٌ، عَنْ
أَبِيٍّ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ.
وَرَوَاهُ جَرِيرُ بْنُ حَازِمٍ وَحَمَّادُ بْنُ
سَلَمَةَ، عَنْ أَبِيٍّ، عَنْ نَافِعٍ، عَنْ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

4321. Narrated Abū Qatāda: We set out along with the Prophet ﷺ during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet ﷺ and some of his Companions) retreated (before the enemy). I saw one of *Al-Mushrikūn* (pagans) overpowering one of the Muslims, so I struck the *Mushrik* (pagan) from behind his neck causing his armour to be cut off. The *Mushrik* (pagan) headed towards me and pressed me so forcibly that I felt as if I was dying. Then death took him over and he released me. Afterwards I followed 'Umar and said to him, "What is wrong with the people?"⁽¹⁾ He said, "The matter (or the decision) is with Allāh عزَّ وجلَّ." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet ﷺ sat and said, "Whoever had killed an infidel and has an evidence to this issue, will have the *Salb* (i.e., the belonging of the deceased e.g. clothes, arms, horses, etc.)." I (stood up) and said, "Who will be my witness?" and then sat down. Then the Prophet ﷺ repeated his question. Then the Prophet ﷺ said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet ﷺ repeated

٤٣٢١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ يَحْيَى بْنِ
سَعِيدٍ، عَنْ عُمَرَ ابْنِ كَثِيرٍ بْنِ أَفْلَحَ،
عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ، عَنْ
أَبِي قَتَادَةَ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ
عَامَ حُنَيْنٍ، فَلَمَّا التَقَيْنَا كَانَتْ
لِلْمُسْلِمِينَ جَوْلَةٌ فَرَأَيْتُ رَجُلًا مِنَ
الْمُشْرِكِينَ قَدْ عَلَا رَجُلًا مِنَ
الْمُسْلِمِينَ فَضْرَبَتْهُ مِنْ وَرَائِهِ عَلَى حَبْلِ
عَاتِقِهِ بِالسَّيْفِ فَقَطَعْتُ الدَّرْعَ. وَأَقْبَلَ
عَلَيَّ فَضَمَمَنِي ضَمًّا وَجَدْتُ مِنْهَا رِيحَ
الْمَوْتِ، ثُمَّ أَدْرَكَهُ الْمَوْتُ فَأَرْسَلَنِي
فَلَحِقْتُ عُمَرَ، فَقُلْتُ: مَا بَالُ النَّاسِ؟
قَالَ: أَمَرَ اللَّهُ عَزَّ وَجَلَّ. ثُمَّ رَجَعُوا
وَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «مَنْ قَتَلَ
قَتِيلًا لَهُ عَلَيْهِ يَبِئَةٌ فَلَهُ سَلْبُهُ»، فَقُلْتُ:
مَنْ يَشْهَدُ لِي؟ ثُمَّ جَلَسْتُ فَقَالَ النَّبِيُّ
ﷺ مِثْلَهُ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ
مِثْلَهُ، فَقُمْتُ فَقُلْتُ: مَنْ يَشْهَدُ لِي؟

(1) (H. 4321) i.e., why have they fled?

the question again. So I got up. The Prophet ﷺ said, "What is the matter, O Abū Qatāda?" So, I narrated the whole story. A man said, "Abū Qatāda has spoken the truth, and the *Salb* [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf." Abū Bakr said, "No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you." The Prophet ﷺ said, "Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)!" So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

4322. Narrated Abū Qatāda : When it was the day of (the battle of) Ḥunain, I saw a Muslim man fighting with one of *Al-Mushrikūn* (pagan) and another *Mushrik* (pagan) was hiding himself behind the Muslim in order to kill him. So I hurried towards the *Mushrik* (pagan) who was hiding behind the Muslim to kill him, and he raised his hand to hit me, but I hit his hand and cut it off. That man got hold of me and pressed me so hard that I was afraid (that I would die), then he knelt down and his grip became loose and I pushed him and killed him. The Muslims (except the Prophet ﷺ and some of his Companions) started fleeing and I too, fled with them. Suddenly I met 'Umar bin Al-Khaṭṭāb amongst the people and I asked him, "What is wrong with the people?" He said, "The matter (or the decision) is with Allāh." Then the people returned to Allāh's Messenger ﷺ (after defeating the enemy). Allāh's Messenger ﷺ said, "Whoever produces a proof that he has killed an infidel, will have the spoils of the killed

ثُمَّ جَلَسْتُ، قَالَ: ثُمَّ قَالَ النَّبِيُّ ﷺ مِثْلَهُ فَقُمْتُ فَقَالَ: «مَا لَكَ يَا أَبَا قَتَادَةَ؟» فَأَخْبَرْتُهُ، فَقَالَ رَجُلٌ: صَدَقَ وَسَلْبُهُ عِنْدِي فَأَرْضِهِ مِنْهُ. فَقَالَ أَبُو بَكْرٍ: لَا هَا اللَّهُ، إِذَا لَا يَعْمُدُ إِلَى أَسَدٍ مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ فَيُعْطِيكَ سَلْبَهُ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ فَأَعْطِهِ»، فَأَعْطَانِيهِ فَأَبْتَعْتُ بِهِ مَحْرَقًا فِي بَنِي سَلَمَةَ، فَإِنَّهُ لَأَوَّلُ مَالٍ تَأْتَلْتُهُ فِي الْإِسْلَامِ. [راجع:

[٢١٠٠]

٤٣٢٢ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يَحْيَى ابْنُ سَعِيدٍ، عَنْ عُمَرَ بْنِ كَثِيرٍ بْنِ أَلْفَحٍ، عَنْ أَبِي مُحَمَّدٍ مَوْلَى أَبِي قَتَادَةَ أَنَّ أَبَا قَتَادَةَ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ نَظَرْتُ إِلَى رَجُلٍ مِنَ الْمُسْلِمِينَ يُقَاتِلُ رَجُلًا مِنَ الْمُشْرِكِينَ وَآخِرُ مِنَ الْمُشْرِكِينَ يَخْتَلُهُ مِنْ وَرَائِهِ لِيَقْتُلَهُ، فَأَسْرَعْتُ إِلَى الَّذِي يَخْتَلُهُ فَرَفَعَ يَدَهُ لِيَضْرِبَنِي وَأَضْرَبَ يَدَهُ فَقَطَعْتُهَا، ثُمَّ أَخَذَنِي فَضَمَّنِي ضَمًّا شَدِيدًا حَتَّى تَخَوَّفْتُ ثُمَّ بَرَكَ فَتَحَلَّلَ وَدَفَعْتُهُ ثُمَّ قَتَلْتُهُ وَانْهَزَمَ الْمُسْلِمُونَ وَانْهَزَمْتُ مَعَهُمْ، فَإِذَا بِعُمَرَ بْنِ الْخَطَّابِ فِي النَّاسِ، فَقُلْتُ لَهُ: مَا شَأْنُ النَّاسِ؟ قَالَ: أَمْرُ اللَّهِ. ثُمَّ تَرَجَعَ النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ:

man." So, I got up to look for an evidence to prove that I had killed an infidel, but I could not find anyone to bear witness for me, so I sat down. Then it came to my mind (that I should speak of it) and I mentioned the case to Allāh's Messenger ﷺ. A man from the persons who were sitting with him (i.e., the Prophet ﷺ), said, "The arms of the deceased one whom he (i.e., Abū Qatāda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abū Bakr said, "No, Allāh's Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allāh's Lions who fights on behalf of Allāh and His Messenger ﷺ." Allāh's Messenger ﷺ then got up and gave that (spoils) to me, and I bought with it a garden, which was the first property I got after embracing Islām.

«مَنْ أَقَامَ بَيْنَهُ عَلَى قَتِيلٍ قَتَلَهُ فَلَهُ سَلْبُهُ»، فَقُمْتُ لِأَلْتَمَسَ بَيْنَهُ عَلَى قَتِيلِي فَلَمْ أَرِ أَحَدًا يَشْهَدُ لِي فَجَلَسْتُ. ثُمَّ بَدَأَ لِي فَذَكَرْتُ أَمْرَهُ لِرَسُولِ اللَّهِ ﷺ فَقَالَ رَجُلٌ مِنْ جُلَسَائِهِ: سِلَاحُ هَذَا الْقَتِيلِ الَّذِي يَذْكُرُ عِنْدِي فَأَرْضِهِ مِنْهُ، فَقَالَ أَبُو بَكْرٍ: كَلَّا لَا يُعْطَاهُ أَصْبَغٌ مِنْ قُرَيْشٍ وَيَدْعُ أَسَدًا مِنْ أَسَدِ اللَّهِ يُقَاتِلُ عَنِ اللَّهِ وَرَسُولِهِ ﷺ، قَالَ: فَقَامَ رَسُولُ اللَّهِ ﷺ فَأَذَاهُ إِلَيَّ فَاشْتَرَيْتُ مِنْهُ خِرَافًا فَكَانَ أَوَّلَ مَالٍ تَأْتَلَتْهُ فِي الْإِسْلَامِ.

[راجع: ٢١٠٠]

(56) CHAPTER. The *Ghazwā* of Auṭās.

(٥٦) بَابُ غَزْوَةِ أُوطَاسٍ

4323. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abū 'Āmir as the head of an army to Auṭās. He (i.e., Abū 'Āmir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed and Allāh defeated his companions. The Prophet ﷺ sent me with Abū 'Āmir. Abū 'Āmir was shot at his knee with an arrow which a man from Jusham had shot and the arrow got fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (that man) saying, "That is the man who shot me (with an arrow)." So, I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abū 'Āmir, "Allāh has killed your assailant." He said, "Take out

٤٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا فَرَغَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أُوطَاسٍ فَلَقِي دُرَيْدَ بْنَ الصَّمَةِ فَقَتَلَ دُرَيْدًا وَهَزَمَ اللَّهُ أَصْحَابَهُ. قَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ قُرَيْمِي أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ جُشَمِيٌّ بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمُّ! مَنْ رَمَاكَ؟ فَأَشَارَ إِلَى أَبِي مُوسَى فَقَالَ: ذَاكَ قَاتِلِي الَّذِي رَمَانِي، فَقَصَدْتُ لَهُ فَلَحَقْتُهُ، فَلَمَّا رَأَيْتِي وَلَّى فَاتَّبَعْتُهُ

this arrow.” So I removed it, and water oozed out of the wound. He then said, “O son of my brother! Convey my compliments to the Prophet ﷺ and request him to ask Allāh’s Forgiveness for me.” Abū ‘Āmir made me his successor in commanding the people (i.e., troops). He survived for a short while and then died. (Later), I returned and entered upon the Prophet ﷺ at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet ﷺ about our and Abū ‘Āmir’s news and that he (Abū ‘Āmir) had said: “Tell him (the Prophet ﷺ) to ask for Allāh’s Forgiveness for me (Abū ‘Āmir).” The Prophet ﷺ asked for water, performed ablution and then raised his hands, saying, “O Allāh! Forgive ‘Ubaid Abū ‘Āmir.” At that time I saw the whiteness of the Prophet’s armpits. The Prophet ﷺ then said, “O Allāh, make him (i.e., Abū ‘Āmir) on the Day of Resurrection, superior to many of Your human creatures.” I said, “Will you ask Allāh’s Forgiveness for me?” (On that) the Prophet ﷺ said, “O Allāh, forgive the sins of ‘Abdullāh bin Qais (the name of Abū Mūsā Al-Ash‘arī) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection.” [Abū Burda said, “One of the invocations was for Abū ‘Āmir and the other was for Abū Mūsā (i.e., ‘Abdullāh bin Qais).”]

(57) CHAPTER. The *Ghazwa* of Aṭ-Ṭā’if was in the month of *Shawwāl*, during the 8th year (of *Al-Hijrah*)

Mūsā bin ‘Uqba said so.

4324. Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ came to me while there was an effeminate man sitting with me, and I

وَجَعَلْتُ أَقُولُ لَهُ: أَلَا تَسْتَحِي؟ أَلَا تَنْتَبِهُ؟ فَكَفَّ فَاخْتَلَفْنَا صُرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ قُلْتُ لِأَبِي عَامِرٍ: قَتَلَ اللَّهُ صَاحِبَكَ، قَالَ: فَانْزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَنَزَا مِنْهُ الدَّاءُ، قَالَ: يَا ابْنَ أَخِي، أَقْرَأَ النَّبِيَّ السَّلَامَ وَقُلْ لَهُ: اسْتَغْفِرْ لِي. وَاسْتَخْلَفَنِي أَبُو عَامِرٍ عَلَى النَّاسِ فَمَكَثَ يَسِيرًا ثُمَّ مَاتَ. فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ ﷺ فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ وَجَنْبَيْهِ، فَأَخْبَرْتُهُ بِخَبَرِنَا وَخَبَرَ أَبِي عَامِرٍ وَقَالَ: قُلْ لَهُ: اسْتَغْفِرْ لِي، فَدَعَا بِمَاءٍ فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ»، وَرَأَيْتُ بَيَاضَ إِبْطِئِهِ. ثُمَّ قَالَ: «اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ». فَقُلْتُ: وَلِي فَاسْتَغْفِرْ، فَقَالَ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ ابْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا». قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي عَامِرٍ وَالْأُخْرَى لِأَبِي مُوسَى.

[راجع: ٢٨٨٤]

(٥٧) بَابُ غَزْوَةِ الطَّائِفِ فِي شَوَّالِ سَنَةِ ثَمَانٍ،

قَالَهُ مُوسَى بْنُ عُقْبَةَ.

٤٣٢٤ - حَدَّثَنَا الْحُمَيْدِيُّ: سَمِعَ سُفْيَانَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ، عَنْ

heard him (i.e., the effeminate man) saying to 'Abdullāh bin Abī Umaiyya, "O 'Abdullāh! See if Allāh should make you conquer Aṭ-Ṭā'if tomorrow, then take the daughter of Ghailān (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing you, and eight when she turns her back."⁽¹⁾ The Prophet ﷺ then said, "These (effeminate men) should never enter upon you (O women!)."

Ibn Juraij said, "That effeminate man was called *Hūt*." Narrated Hishām, the above narration and added, that at that time, the Prophet ﷺ was besieging Aṭ-Ṭā'if.

4325. Narrated 'Abdullāh bin 'Umar⁽²⁾ رضي الله عنهما: When Allāh's Messenger ﷺ besieged Aṭ-Ṭā'if and could not conquer its people, he said, "We will return (to Al-Madīna) if Allāh will." That distressed the Companions (of the Prophet ﷺ) and they said, "Shall we go away without conquering it (i.e., the fort of Aṭ-Ṭā'if)?" Once the Prophet ﷺ said, "Let us return." Then the Prophet ﷺ said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet ﷺ said, "We will return (to Al-Madīna) tomorrow if Allāh will." That delighted them, whereupon the Prophet ﷺ smiled. The subnarrator, Sufyān said once, "(The Prophet ﷺ) smiled."

رَبَّنْ ابْنَةُ أَبِي سَلَمَةَ، عَنْ أُمِّهَا أُمِّ سَلَمَةَ: دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَعِنْدِي مُحَنَّتٌ فَسَمِعْتُهُ يَقُولُ لَعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ: يَا عَبْدَ اللَّهِ، أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا فَعَلَيْكَ بِابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ. فَقَالَ النَّبِيُّ ﷺ: «لَا يَدْخُلَنَّ هَؤُلَاءِ عَلَيْكُمْ». قَالَ ابْنُ عُيَيْنَةَ: وَقَالَ ابْنُ جُرَيْجٍ: الْمُحَنَّتُ: هَيْتُ.

حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ بِهَذَا وَزَادَ: وَهُوَ مُحَاصِرُ الطَّائِفِ يَوْمَئِذٍ. [انظر: ٥٢٣٥، ٥٨٨٧]

٤٣٢٥ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: لَمَّا حَاصَرَ رَسُولُ اللَّهِ ﷺ الطَّائِفَ فَلَمْ يَنْلُ مِنْهُمْ شَيْئًا، قَالَ: «إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ»، فَتَقَلَّ عَلَيْهِمْ وَقَالُوا: نَذْهَبُ وَلَا نَفْتَحُهُ؟ وَقَالَ مَرَّةً: «نَقْفُلُ»، فَقَالَ: «اغْدُوا عَلَى الْقِتَالِ»، فَغَدَوْا فَأَصَابَهُمْ جَرَّاحٌ فَقَالَ: «إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ» فَأَعْجَبَهُمْ، فَضَحِكَ النَّبِيُّ ﷺ. وَقَالَ سُفْيَانُ مَرَّةً: فَتَبَسَّمَ. قَالَ: قَالَ الْحُمَيْدِيُّ: حَدَّثَنَا سُفْيَانُ الْحَبَرِيُّ كُلَّهُ.

[انظر: ٦٠٨٦، ٧٤٨٠]

(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.

(2) (H. 4325) *Faṭḥ Al-Bārī* quoted that the narrator was 'Abdullāh bin 'Umar.

4326, 4327. Narrated Abū 'Uthmān رضي الله عنه: I heard from Sa'd, (the first man who has thrown an arrow in Allāh's Cause), and from Abū Bakra (who jumped over the wall of Aṭ-Ṭā'if Fort along with a few persons and came to the Prophet ﷺ). They both said, "We heard the Prophet ﷺ saying, 'If somebody claims to be the son of somebody other than his father knowingly, he will be forbidden to (enter) Paradise (i.e., Paradise will be illegal for him i.e., he will not enter Paradise).'"

Narrated Ma'mar from 'Āṣim from Abū Al-'Āliya or Abū 'Uthmān An-Nahdī who said, "I heard Sa'd and Abū Bakra narrating on the authority of the Prophet ﷺ. 'Āṣim said, "I said (to him), 'The most trustworthy persons have narrated that to you.' He said, 'Yes, one of them was the first to throw an arrow in Allāh's Cause and the other came to the Prophet ﷺ in a group as the third of the twenty-three persons from Aṭ-Ṭā'if."

4328. Narrated Abū Burda: Abū Mūsa رضي الله عنه said: I was with the Prophet ﷺ when he was encamping at Al-Jī'rāna (a place) between Makkah and Al-Madīna and Bilāl was with him. A bedouin came to the Prophet ﷺ and said, "Won't you fulfil what you have promised me?" The Prophet ﷺ said, "Rejoice (at what I will do for you)." The bedouin said, "(You have said to me) 'Rejoice,' too often." Then the Prophet ﷺ turned to me (i.e., Abū Mūsa) and Bilāl in an angry mood and said, "The bedouin has refused the good tidings, so you both accept them." Bilāl and I said, "We accept them."

٤٣٢٦، ٤٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَاصِمٍ قَالَ: سَمِعْتُ أَبَا عُثْمَانَ قَالَ: سَمِعْتُ سَعْدًا وَهُوَ أَوَّلُ مَنْ رَمَى بِهِمْ فِي سَبِيلِ اللَّهِ وَأَبَا بَكْرَةَ، وَكَانَ تَسَوَّرَ حِصْنَ الطَّائِفِ فِي أَنَابِيسَ فَجَاءَ إِلَى النَّبِيِّ ﷺ، فَقَالَا: سَمِعْنَا النَّبِيَّ ﷺ يَقُولُ: مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ وَقَالَ هِشَامٌ: وَأَخْبَرَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ أَبِي الْعَالِيَةِ أَوْ أَبِي عُثْمَانَ النَّهْدِيِّ قَالَ: سَمِعْتُ سَعْدًا وَأَبَا بَكْرَةَ عَنِ النَّبِيِّ ﷺ، قَالَ عَاصِمٌ: قُلْتُ: لَقَدْ شَهِدَ عِنْدَكَ رَجُلَانِ حَسْبُكَ بِهِمَا، قَالَ: أَجَلٌ، أَمَّا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِهِمْ فِي سَبِيلِ اللَّهِ، وَأَمَّا الْآخَرُ فَتَزَلَّ إِلَى النَّبِيِّ ﷺ ثَلَاثَ ثَلَاثَةِ وَعِشْرِينَ مِنَ الطَّائِفِ. [انظر: ٦٧٦٦، ٦٧٦٧]

٤٣٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجَعْفَرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلَالٌ، فَاتَى النَّبِيَّ ﷺ أَغْرَابِيٌّ فَقَالَ: أَلَا تُتَجَرُّ لِي مَا وَعَدْتَنِي؟ فَقَالَ لَهُ: «أَبَشِرْ»، فَقَالَ: قَدْ أَكْثَرْتَ عَلَيَّ مِنْ «أَبَشِرْ». فَأَقْبَلَ

Then the Prophet ﷺ asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water) for your mother." So they left some of it for her.

4329. Narrated Ṣafwān bin Ya'lā bin Umaiyya : Ya'lā used to say, "I wish I could see Allāh's Messenger ﷺ at the time when he is being inspired Divinely." Ya'lā added "While the Prophet ﷺ was at Al-Ji'rāna, shaded with a sheet of cloth (in the form of a tent) and there were staying with him, some of his Companions under it, suddenly there came to him a bedouin wearing a cloak scented with perfume. He said, "O Allāh's Messenger! What is your opinion regarding a man who assumes the state of *Ihrām* for 'Umra wearing a cloak after applying perfume to his body?" Umar signalled with his hand to Ya'lā to come (near). Ya'lā came and put his head (underneath that cloth sheet) and saw the Prophet ﷺ in a state of having a red face, and when that state (of the Prophet ﷺ) was over, he said, "Where is he who has asked me about the 'Umra?" The man was looked for and brought to the Prophet ﷺ. The Prophet ﷺ said (to him), "As for the perfume you have applied to your body, wash it (off your body) thrice, and take off your cloak, and then do in your 'Umra the same ceremonies as you do in your *Hajj*."

عَلَى أَبِي مُوسَى وَبِلَالٍ كَهَيْئَةِ الْعُضْبَانِ، فَقَالَ: «رَدَّ الْبُشْرَى فَأَقْبَلَا أَنْتُمَا»، قَالَا: قِيلْنَا. ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءً فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ وَمَجَّ فِيهِ ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا وَأَبْشِرَا»، فَأَخَذَا الْقَدَحَ فَفَعَلَا فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السِّتْرِ أَنْ أَفْضِلَا لَأُمُّكُمَا، فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً. [راجع: ١٨٨]

٤٣٢٩ - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَطَاءٌ: أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنَ أُمَيَّةَ أَخْبَرَهُ أَنَّ يَعْلَى كَانَ يَقُولُ: لَيْتَنِي أَرَى رَسُولَ اللَّهِ ﷺ حِينَ يُنْزَلُ عَلَيْهِ. قَالَ: قَبِينَا النَّبِيُّ ﷺ بِالْجِغْرَانَةِ وَعَلَيْهِ تَوْبٌ قَدْ أَظْلَ بِهِ مَعَهُ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ إِذْ جَاءَهُ أَغْرَابِيٌّ عَلَيْهِ جُبَّةٌ مُضْمَخٌ بِطِيبٍ فَقَالَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بَعْمُرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضْمَخَ بِالطِّيبِ؟ فَأَشَارَ عُمَرُ إِلَى يَعْلَى بِيَدِهِ أَنْ تَعَالَ. فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ إِذَا النَّبِيُّ ﷺ مُحَمَّرُ الْوَجْهِ يَعْطُ كَذَلِكَ سَاعَةً ثُمَّ سُرِّيَ عَنْهُ فَقَالَ: «أَيْنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ أَنْفًا»، فَالْتَمَسَ الرَّجُلُ فَأْتَيْتِي بِهِ فَقَالَ: «أَمَّا الطِّيبُ الَّذِي بَكَ فَاغْسِلْهُ ثَلَاثَ مَرَّاتٍ، وَأَمَّا الْجُبَّةُ فَاذْنَعِهَا. ثُمَّ اصْنَعْ فِي عُمْرَتِكَ

كَمَا تَصْنَعُ فِي حَجَّكَ». [راجع:

١٥٣٦]

4330. Narrated 'Abdullāh bin Zaid bin 'Āsim: When Allāh gave to His Messenger ﷺ the war booty on the day (of the battle) of Ḥunain, he distributed that booty amongst the people to attract the hearts of those who have been inclined towards Islām, but did not give anything to the *Anṣār*. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet ﷺ then delivered a *Khuṭba* (religious talk) before them, saying, "O, the assembly of *Anṣār*! Didn't I find you astray, and then Allāh guided you on the Right Path through me? You were divided into groups, and Allāh brought you together through me; you were poor and Allāh made you rich through me." Whatever the Prophet ﷺ said, they (i.e., the *Anṣār*) said, "Allāh and His Messenger ﷺ have more favours (on us)." The Prophet ﷺ said, "What stops you from answering the Messenger of Allāh?" But whatever he said to them, they replied, "Allāh and His Messenger have more favours (on us)." The Prophet ﷺ then said, "If you wish you could say: 'You came to us in such and such state (at Al-Madīna).' Wouldn't you be happy to see the people go away with sheep and camels while you go with the Prophet ﷺ to your homes? But for the emigration, I would have been one of the *Anṣār*, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the *Anṣār*. The *Anṣār* are *Shi'ār* (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are *Dithār* (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No

٤٣٣٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا وَهَيْبٌ، حَدَّثَنَا عَمْرُو بْنُ يَحْيَى، عَنْ عَبَادِ بْنِ تَمِيمٍ، عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَاصِمٍ قَالَ: لَمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ يَوْمَ حُنَيْنٍ قَسَمَ فِي النَّاسِ فِي الْمُؤَلَّفَةِ قُلُوبُهُمْ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئاً فَكَأَنَّهُمْ وَجَدُوا إِذْ لَمْ يُصْنَعْ لَهُمْ مَا أَصَابَ النَّاسَ فَخَطَبَهُمْ فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ أَلَمْ أَجِدْكُمْ ضَلَالاً فَهَدَاكُمْ اللَّهُ بِي؟ وَكُنْتُمْ مُتَفَرِّقِينَ فَأَلْفَكُمُ اللَّهُ بِي، وَكُنْتُمْ عَالَةً فَأَغْنَاكُمْ اللَّهُ بِي؟ كُلُّمَا قَالَ شَيْئاً قَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ. قَالَ: «مَا يَمْنَعُكُمْ أَنْ تُجِيبُوا رَسُولَ اللَّهِ ﷺ؟» قَالَ: كُلُّمَا قَالَ شَيْئاً قَالُوا: اللَّهُ وَرَسُولُهُ أَمْنٌ. قَالَ: «لَوْ شِئْتُمْ قُلْتُمْ جِئْنَا كَذَا وَكَذَا. أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْشَاءِ وَالْبَعِيرِ وَتَذْهَبُونَ بِالنَّبِيِّ ﷺ إِلَى رِحَالِكُمْ؟ لَوْلَا الْهِجْرَةُ لَكُنْتُ امِراً مِنَ الْأَنْصَارِ، وَلَوْ سَلَكَ النَّاسُ وَادِياً وَشِغْباً لَسَلَكَتُ وَادِي الْأَنْصَارِ وَشِغْبَهَا. الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ. إِنَّكُمْ سَتَلْقَوْنَ بَعْدِي أَثَرَةَ فَاضِرٍو حَتَّى تَلْقَوْنِي عَلَى الْحَوْضِ». [انظر: ٧٢٤٥]

doubt, you will see other people favoured over you, so you should be patient till you meet me at *Al-Haud* (Tank *Al-Kauthar*)."

4331. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When Allāh gave His Messenger ﷺ what He gave of the properties of the Hawāzin tribe as a war booty, the Prophet ﷺ started giving some men 100 camels each. The *Anṣār* (then) said, "May Allāh forgive Allāh's Messenger ﷺ as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allāh's Messenger was informed of their statement, so he sent for the *Anṣār* and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet ﷺ got up and said, "What is this talk being informed to me about you?" The learned men amongst the *Anṣār* said, "O Allāh's Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, 'May Allāh forgive Allāh's Messenger ﷺ as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood'." The Prophet ﷺ said, "I give to these men who have newly deserted heathenism (and embraced Islām) so as to attract their hearts. Won't you be happy that the people take the wealth while you take the Prophet ﷺ with you to your homes? By Allāh, what you are taking is better than whatever they are taking." They (i.e., the *Anṣār*) said, "O Allāh's Messenger! We are satisfied." The Prophet ﷺ then said to them. "You will find others favoured over you greatly, so be patient till you meet Allāh and His Messenger ﷺ, and I will be at the *Al-Haud* (Tank *Al-Kauthar*) then." Anas added: But they did not remain patient.

٤٣٣١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ نَاسٌ مِنَ الْأَنْصَارِ حِينَ أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ مَا أَفَاءَ مِنْ أَمْوَالِ هَوَازِنَ، فَطَلَفَ النَّبِيُّ ﷺ يُعْطِي رَجُلًا مِائَةً مِنَ الْإِبِلِ. فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسَيُوفُنَا نَقْطُرُ مِنْ دِمَائِهِمْ؟ قَالَ أَنَسُ: فَحَدَّثَ رَسُولُ اللَّهِ ﷺ بِمَقَالَتِهِمْ فَأَرْسَلَ إِلَى الْأَنْصَارِ فَجَمَعَهُمْ فِي قُبَّةٍ مِنْ أَدَمَ وَلَمْ يَدْخُ مَعَهُمْ غَيْرُهُمْ فَلَمَّا اجْتَمَعُوا قَامَ النَّبِيُّ ﷺ فَقَالَ: «مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَقَالَ فَقَهَاءُ الْأَنْصَارِ: أَمَا رُؤْسَاؤُنَا يَا رَسُولَ اللَّهِ فَلَمْ يَقُولُوا شَيْئًا، وَأَمَا نَاسٌ مِنَّا حَدِيثُهُ أَصْنَانُهُمْ فَقَالُوا: يَغْفِرُ اللَّهُ لِرَسُولِ اللَّهِ ﷺ، يُعْطِي قُرَيْشًا وَيَتْرُكُنَا وَسَيُوفُنَا نَقْطُرُ مِنْ دِمَائِهِمْ؟ فَقَالَ النَّبِيُّ ﷺ: «فَإِنِّي أُعْطِي رَجُلًا حَدِيثِي عَهْدٍ بِكَفْرِ أَتَأْلَفُهُمْ، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَمْوَالِ وَتَذْهَبُونَ بِالنَّبِيِّ ﷺ إِلَى رِحَالِكُمْ؟ فَوَاللَّهِ لَمَا تَنْقَلِبُونَ بِهِ خَيْرٌ مِمَّا يَنْقَلِبُونَ بِهِ». قَالُوا: يَا رَسُولَ اللَّهِ، قَدْ رَضِينَا. فَقَالَ لَهُمْ

النَّبِيِّ ﷺ: «سَتَجِدُونَ أَثَرَهُ شَدِيدَةً فَاضْبِرُوا حَتَّى تَلْقُوا اللَّهَ وَرَسُولَهُ ﷺ فَإِنِّي عَلَى الْحَوِضِ». قَالَ أَنَسٌ: فَلَمْ يَضْبِرُوا. [راجع: ٣١٤٦]

4332. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When it was the day of the Conquest (of Makkah), Allāh's Messenger ﷺ distributed the war booty amongst the people of Quraish which caused the *Anṣār* to become angry. So the Prophet ﷺ said, "Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you?" They said, "Yes." The Prophet ﷺ said, "If the people took their way through a valley or mountain path, I would take my way through the *Anṣār's* valley or mountain path."

٤٣٣٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسٍ قَالَ: لَمَّا كَانَ يَوْمُ فَتْحِ مَكَّةَ قَسَمَ رَسُولُ اللَّهِ ﷺ غَنَائِمَ فِي فُرَيْشٍ فَغَضِبَتِ الْأَنْصَارُ، قَالَ النَّبِيُّ ﷺ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْذُّنْيَا وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ﷺ؟» قَالُوا: بَلَى، قَالَ: «أَوُ سَلَكَ النَّاسُ وَادِيًا أَوْ شِعْبًا لَسَلَكْتُ وَادِي الْأَنْصَارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

4333. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When it was the day of (the battle of) Hunain, the Prophet ﷺ confronted the tribe of Hawāzin while there were ten thousand (men) besides the *Ṭulaqā'* (i.e., those who had embraced Islām on the day of the Conquest of Makkah) with the Prophet ﷺ. When they (i.e., Muslims) fled, the Prophet ﷺ said, "O the group of *Anṣār!*" They replied, "*Labbaik*, O Allāh's Messenger, and *Sa'daik!* We are under your command." Then the Prophet ﷺ got down (from his mule) and said, "I am Allāh's slave and His Messenger." Then *Al-Mushrikūn* (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) were defeated. The Prophet ﷺ distributed the war booty amongst the *Ṭulaqā'* and *Muhājirūn* (i.e., emigrants) and did not give anything to the *Anṣār*. So the *Anṣār* spoke (i.e., were dissatisfied), and he called them and made

٤٣٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَزْهَرُ، عَنِ ابْنِ عَوْنٍ: أَنَّنَا هِشَامُ بْنُ زَيْدٍ بِنِ أَنَسٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمُ حُنَيْنِ التَّقَى وَهَوَازِنُ وَمَعَ النَّبِيِّ ﷺ عَشْرَةُ آلَافٍ وَالطُّلَقَاءُ فَأَذْبَرُوا، قَالَ: «يَا مَعْشَرَ الْأَنْصَارِ»، قَالُوا: لَيْتَكَ يَا رَسُولَ اللَّهِ وَسَعْدَيْكَ، نَحْنُ بَيْنَ يَدَيْكَ. فَنَزَلَ النَّبِيُّ ﷺ فَقَالَ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ»، فَانْهَزَمَ الْمُشْرِكُونَ. فَأَعْطَى الطُّلَقَاءَ وَالْمُهَاجِرِينَ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا. فَقَالُوا فَدَعَاهُمْ فَأَدْخَلَهُمْ فِي قُبَيْ، فَقَالَ: «أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ

them enter a leather tent and said, "Won't you be pleased that the people take the sheep and camels, and you take Allāh's Messenger ﷺ along with you?" The Prophet ﷺ added, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the mountain path of the *Anṣār*".

4334. Narrated Anās رضي الله عنه: The Prophet ﷺ gathered some people of *Anṣār* and said, "The people of *Quraish* are still close to their Period of Ignorance and have suffered a lot, and I want to help them and attract their hearts (by giving them the war booty). Won't you be pleased that the people take the worldly things and you take Allāh's Messenger ﷺ with you to your homes?" They said, "Yes (i.e., we are pleased with this distribution)." The Prophet ﷺ said, "If the people took their way through a valley and the *Anṣār* took their way through a mountain path, then I would take the *Anṣār's* valley or the *Anṣār's* mountain path."

4335. Narrated 'Abdullāh رضي الله عنه: When the Prophet ﷺ distributed the war booty of *Ḥunain*, a man from the *Anṣār*⁽¹⁾ said, "He (i.e., the Prophet ﷺ) did not intend to please Allāh in this distribution." So, I came to the Prophet ﷺ and informed him of that (statement), whereupon the colour of his face changed and he said, "May Allāh bestow His Mercy on *Mūsa* (Moses), for he was troubled with more than this, but he remained patient."

بِالشَّاةِ وَالْبَعِيرِ وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ﷺ؟» فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَاحْتَرْتُ شِعْبَ الْأَنْصَارِ». [راجع: ٣١٤٦]

٤٣٣٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُثْمَرُ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَمَعَ النَّبِيُّ ﷺ نَاسًا مِنَ الْأَنْصَارِ فَقَالَ: «إِنَّ قُرَيْشًا حَدِيثُ عَهْدٍ بِجَاهِلِيَّةٍ وَمُصِيبَةٍ وَإِنِّي أَرَدْتُ أَنْ أَجْبِرَهُمْ وَأَتَأَلَّفَهُمْ، أَمَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ بِالْأَنْصَارِ وَتَرْجِعُونَ بِرَسُولِ اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟» قَالُوا: بَلَى، قَالَ: «لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَسَلَكَتُ وَادِيَ الْأَنْصَارِ أَوْ شِعْبَ الْأَنْصَارِ». [راجع: ٣١٤٦]

٤٣٣٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا قَسَمَ النَّبِيُّ ﷺ قِسْمَةً حَنِينٍ قَالَ رَجُلٌ مِنَ الْأَنْصَارِ: مَا أَرَادَ بِهَا وَجْهَ اللَّهِ، فَاتَّيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَتَغَيَّرَ وَجْهُهُ ثُمَّ قَالَ: «رَحِمَهُ اللَّهُ عَلَى مُوسَى، لَقَدْ أُوذِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبَرَ». [راجع: ٣١٥٠]

(1) (H. 4335) Al-Wāqidi says, "The man was a hypocrite, Mu'ṭab bin Qāshir."

4336. Narrated 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: When it was the day (of the battle) of Hunain, the Prophet ﷺ favoured some people over some others (in the distribution of the booty). He gave Al-Aqra' one hundred camels and gave 'Uyaina the same, and also gave other people (of Quraish). A man said, "Allāh's Pleasure was not the aim in this distribution." I said, "I will inform the Prophet ﷺ (about your statement)." The Prophet ﷺ said, "May Allāh bestow mercy on Mūsa (Moses), for he was troubled more than this but he remained patient."

4337. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: When it was the day (of the battle) of Hunain, the tribes of Hawāzin and Ghaṭafān and others, along with their animals and offspring (and wives) came to fight against the Prophet ﷺ. The Prophet ﷺ had with him, ten thousand men from the Ṭulaqā (new converts to Islām from Makkah). So they fled, leaving the Prophet ﷺ alone. The Prophet ﷺ then made two calls which were clearly distinguished from each other. He turned right and said, "O the group of Anṣār!" They said, "Labbaik, O Allāh's Messenger! Rejoice, for we are with you!" Then he turned left and said, "O the group of Anṣār!" They said, "Labbaik! O Allāh's Messenger! Rejoice, for we are with you!" The Prophet ﷺ at that time was riding on a white mule; then he dismounted and said, "I am Allāh's slave and His Messenger." The infidels then were defeated, and on that day the Prophet ﷺ gained a large amount of booty which he distributed amongst the Muhājirūn and the Ṭulaqā and did not give anything to the Anṣār. The Anṣār said, "When there is a

٤٣٣٦ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَتَرَ النَّبِيَّ ﷺ نَاسًا، أَعْطَى الْأَقْرَعَ مِائَةً مِنَ الْإِبِلِ، وَأَعْطَى عُيَيْنَةَ مِثْلَ ذَلِكَ، وَأَعْطَى نَاسًا. فَقَالَ رَجُلٌ: مَا أُريدُ بِهَذِهِ الْقِسْمَةِ وَجَهَ اللَّهِ، فَقُلْتُ: لِأَخْبِرَنَّ النَّبِيَّ ﷺ، قَالَ: «رَحِمَ اللَّهُ مُوسَى قَدْ أُودِيَ بِأَكْثَرٍ مِنْ هَذَا فَصَبِرَ». [راجع:

[٣١٥٠]

٤٣٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنْ هِشَامِ بْنِ زَيْدٍ بْنِ أَنَسٍ بْنِ مَالِكٍ [عن أَنَسٍ بْنِ مَالِكٍ] رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا كَانَ يَوْمَ حُنَيْنٍ أَقْبَلْتُ هَوَازِنَ وَغَطَفَانَ وَغَيْرَهُمْ بِنِعْمِهِمْ وَذَرَارِيَهُمْ وَمَعَ النَّبِيِّ ﷺ عَشْرَةُ آلَافٍ وَمِنَ الطَّلَقَاءِ فَادْبَرُوا عَنْهُ حَتَّى بَقِيَ وَحْدَهُ فَنَادَى يَوْمَئِذٍ يَدَاءِنِينَ لَمْ يَخْلُطَ بَيْنَهُمَا، التَفَتَ عَنْ يَمِينِهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ»، قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبَشِّرُ نَحْنُ مَعَكَ. ثُمَّ التَفَتَ عَنْ يَسَارِهِ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ»، قَالُوا: لَبَّيْكَ يَا رَسُولَ اللَّهِ، أَبَشِّرُ نَحْنُ مَعَكَ، وَهُوَ عَلَى بَغْلَةٍ بَيْضَاءَ فَتَرَلَّ فَقَالَ: «أَنَا عَبْدُ اللَّهِ وَرَسُولُهُ»، فَانْهَزَمَ الْمُشْرِكُونَ وَأَصَابَ

difficulty, we are called, but the booty is given to others.” The news reached the Prophet ﷺ and he gathered them in a leather tent and said, “What is this news reaching me from you, O the group of *Anṣār*?” They kept silent. He added, “O the group of *Anṣār*! Won’t you be happy that the people take the worldly things and you take Allāh’s Messenger ﷺ to your homes, reserving him for yourself?” They said, “Yes.” Then the Prophet ﷺ said, “If the people took their way through a valley, and the *Anṣār* took their way through a mountain path, surely, I would take the *Anṣār*’s mountain path.” Hishām said, “O Abū Ḥamza (i.e., Anas)! Did you witness that?” He replied, “And how could I be absent from that?”

(58) CHAPTER. The *Sariya* (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

4338. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ sent a *Sariya* towards Najd and I was in it, and our share from the booty amounted to twelve camels each, and we were given an additional camel each. So we returned with thirteen camels each.

(59) CHAPTER. The Prophet ﷺ sent Khalid bin Al-Walid (to fight) with Banū Jadhima.

يَوْمَئِذٍ غَنَائِمَ كَثِيرَةً فَقَسَمَ فِي الْمُهَاجِرِينَ وَالْطَّلَفَاءِ وَلَمْ يُعْطِ الْأَنْصَارَ شَيْئًا، فَقَالَتِ الْأَنْصَارُ: إِذَا كَانَتْ شَدِيدَةً فَنَحْنُ نُدْعَى وَيُعْطَى الْعَيْنِمَةُ غَيْرُنَا؟ فَبَلَغَهُ ذَلِكَ فَجَمَعَهُمْ فِي قُبَّةٍ فَقَالَ: «يَا مَعْشَرَ الْأَنْصَارِ، مَا حَدِيثٌ بَلَغَنِي عَنْكُمْ؟» فَسَكَتُوا، فَقَالَ: يَا مَعْشَرَ الْأَنْصَارِ، أَلَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالْأَنْصَارِ، وَتَذْهَبُونَ بِرَسُولِ اللَّهِ ﷺ تَحْزُونُونَ إِلَى بُيُوتِكُمْ؟» قَالُوا: بَلَى، فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَلَكَ النَّاسُ وَادِيًا وَسَلَكَتِ الْأَنْصَارُ شِعْبًا لَأَخَذْتُ شِعْبَ الْأَنْصَارِ». وَقَالَ هِشَامٌ، قُلْتُ: يَا أَبَا حَمْزَةَ وَأَنْتَ شَاهِدُ ذَلِكَ. قَالَ: وَأَيْنَ أَغِيبُ عَنْهُ؟ [راجع: ٣١٤٦]

(٥٨) بَابُ السَّرِيَّةِ الَّتِي قَبِلَ نَجْدٍ

٤٣٣٨ - حَدَّثَنَا أَبُو التُّعْمَانِ:

حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا أَيُّوبُ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً قَبِلَ نَجْدٍ فَكُنْتُ فِيهَا، فَبَلَغَتْ سُهْمَانًا اثْنِي عَشَرَ بَعِيرًا، وَنُقِلْنَا بَعِيرًا بَعِيرًا، فَرَجَعْنَا بِثَلَاثَةِ عَشَرَ بَعِيرًا. [راجع:

٣١٣٤]

(٥٩) بَابُ بَعَثِ النَّبِيِّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ

4339. Narrated Sālim's father: The Prophet ﷺ sent Khālīd bin Al-Walīd to the tribe of Jadhīma; and Khālīd invited them to Islām but they could not express themselves by saying: "Aslamnā (i.e., we have embraced Islām)", but they started saying: "Saba'nā! Saba'nā (i.e., we have come out of one religion to another)." Khālīd kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālīd ordered that each man (i.e., Muslim soldier) should kill his captive. I said, "By Allāh, I will not kill my captive, and none of my companions will kill his captive." When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, "O Allāh! I am free from what Khālīd has done."

(60) CHAPTER. The *Sariya* of 'Abdullāh bin Hudhāfa As-Sahmī and 'Alqama bin Majazziz Al-Mudlijī, and it is said that it was called the *Sariya* of the *Anṣār*.

4340. Narrated 'Alī رضي الله عنه: The Prophet ﷺ sent a *Sariya* under the command of a man from the *Anṣār* and ordered the soldiers to obey him. He (i.e., the commander) became angry and said, "Didn't the Prophet ﷺ order you to obey me!" They replied, "Yes." He said, "Collect firewood for me." So they collected it. He said, "Make a fire." When they made it, he said, "Enter it (i.e., the fire)." So they intended to do that and started holding each

٤٣٣٩ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ ح. وَحَدَّثَنِي نَعِيمٌ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَالِدَ بْنَ الْوَلِيدِ إِلَى بَنِي جَذِيمَةَ فَدَعَاهُمْ إِلَى الْإِسْلَامِ فَلَمْ يُحْسِنُوا أَنْ يَقُولُوا: أَسْلَمْنَا، فَجَعَلُوا يَقُولُونَ: صَبَانَا صَبَانَا، فَجَعَلَ خَالِدٌ يَقْتُلُ مِنْهُمْ وَيَأْسِرُ وَدَفَعَ إِلَى كُلِّ رَجُلٍ مِنْ أَصْبَارِهِ حَتَّى إِذَا كَانَ يَوْمَ أَمَرَ خَالِدٌ أَنْ يَقْتُلَ كُلَّ رَجُلٍ مِنْ أَصْبَارِهِ. فَقُلْتُ: وَاللَّهِ لَا أَقْتُلُ أَصْبَارِي. وَلَا يَقْتُلُ رَجُلٌ مِنْ أَصْحَابِي أَصْبَارَهُ، حَتَّى قَدِمْنَا عَلَى النَّبِيِّ ﷺ فَذَكَرْنَاهُ لَهُ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ فَقَالَ: «اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِمَّا صَنَعَ خَالِدٌ»، مَرَّتَيْنِ. [انظر: ٧١٨٩]

(٦٠) بَابُ سَرِيَّةِ عَبْدِ اللَّهِ بْنِ خُدَّافَةَ السَّهْمِيِّ، وَعَلْقَمَةَ بْنِ مُجَزَّزِ الْمُذَلْجِيِّ. وَيُقَالُ: إِنَّهَا سَرِيَّةُ الْأَنْصَارِي

٤٣٤٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنِي سَعْدُ بْنُ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ سَرِيَّةً وَاسْتَعْمَلَ عَلَيْهَا رَجُلًا مِنَ الْأَنْصَارِ وَأَمَرَهُمْ أَنْ يُطِيعُوهُ فَعُصِبَ فَقَالَ: أَلَيْسَ أَمْرُكُمْ

other and saying, "We have run towards (i.e., followed or taken refuge with) the Prophet ﷺ (in order to save ourselves) from the fire." They kept on saying that till the fire was extinguished and the anger of the commander abated. When that news reached the Prophet ﷺ he said, "If they had entered it (i.e., the fire), they would not have come out of it till the Day of Resurrection. Obedience (to somebody) is required when he enjoins what is *Al-Mā'rūf* (Islāmic Monotheism and all that Islām orders one to do and all that is good)."

(61) CHAPTER. The sending of Abū Mūsā and Mu'adh to Yemen before the Hajjat-al-Wadā'.

4341, 4342. Narrated Abū Burda : Allāh's Messenger ﷺ sent Abū Mūsā and Mu'adh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet ﷺ said (to them), "Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu'adh toured that part of his province which was near (the border of the province of) his companion Abū Mūsā. Mu'adh came riding his mule till he reached Abū Mūsā and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu'adh said to Abū Mūsā, "O 'Abdullāh bin Qais! What is this?" Abū

النَّبِيِّ ﷺ أَنْ تُطِيعُونِي؟ قَالُوا: بَلَى، قَالَ: فَاجْمَعُوا لِي حَطَبًا، فَجَمَعُوا فَقَالَ: أَوْقِدُوا نَارًا، فَأَوْقَدُوهَا فَقَالَ: ادْخُلُوهَا، فَهَمُّوا وَجَعَلَ بَعْضُهُمْ يُمْسِكُ بَعْضًا وَيَقُولُونَ: قَرَرْنَا إِلَى النَّبِيِّ ﷺ مِنَ النَّارِ فَمَا زَالُوا حَتَّى خَمَدَتِ النَّارُ فَسَكَنَ غَضَبُهُ فَبَلَغَ النَّبِيُّ ﷺ فَقَالَ: «لَوْ دَخَلُوهَا مَا خَرَجُوا مِنْهَا إِلَى يَوْمِ الْقِيَامَةِ، الطَّاعَةُ فِي

الْمَعْرُوفِ». [نظر: ١٨٤٥، ٧٢٥٧]

(٦١) بَابُ بَعَثِ أَبِي مُوسَى وَمُعَاذٍ إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

٤٣٤١، ٤٣٤٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ أَبِي بُرْدَةَ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ أَبَا مُوسَى وَمُعَاذَ بْنَ جَبَلٍ إِلَى الْيَمَنِ، قَالَ: وَبَعَثَ كُلَّ وَاحِدٍ مِنْهُمَا عَلَى مِخْلَافٍ، قَالَ: وَالْيَمَنُ مِخْلَافَانِ، ثُمَّ قَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا». فَاِنْطَلَقَ كُلُّ وَاحِدٍ مِنْهُمَا إِلَى عَمَلِهِ، قَالَ وَكَانَ كُلُّ وَاحِدٍ مِنْهُمَا إِذَا سَارَ فِي أَرْضِهِ كَانَ قَرِيبًا مِنْ صَاحِبِهِ أَحَدَتْ بِهِ عَهْدًا فَسَلَّمَ عَلَيْهِ فَسَارَ مُعَاذٌ فِي أَرْضِهِ قَرِيبًا مِنْ صَاحِبِهِ أَبِي مُوسَى فَجَاءَ يَسِيرُ عَلَى بَعْلَتِهِ حَتَّى انْتَهَى إِلَيْهِ فَإِذَا هُوَ جَالِسٌ وَقَدْ اجْتَمَعَ إِلَيْهِ النَّاسُ وَإِذَا رَجُلٌ عِنْدَهُ قَدْ جُمِعَتْ يَدَاهُ إِلَى

Mūsa replied, "This man has turned renegade to disbelief after embracing Islām." Mu'adh said, "I will not dismount till he is killed." Abū Mūsa replied, "He has been brought for this purpose, so come down." Mu'adh said, "I will not dismount till he is killed. So Abū Mūsa ordered that he be killed, and he was killed. Then Mu'adh dismounted and said, "O 'Abdullāh (bin Qais)! How do you recite the Qur'an?" Abū Mūsa said, "I recite the Qur'an regularly at intervals and piecemeal. How do you recite it, O Mu'adh?" Mu'adh said, "I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh's Reward for both my sleep as well as my prayer (at night)." (1) (See H. 6124)

4343. Narrated Abū Burda: Abū Mūsa Al-Ash'arī said that the Prophet ﷺ had sent him to Yemen and he asked the Prophet ﷺ about certain (alcoholic) drinks which used to be prepared there. The Prophet ﷺ said, "What are they?" Abū Mūsa said, "*Al-Bit'* and *Al-Mizr'*" (He said, "*Al-Bit'* is an alcoholic drink made from honey; and *Al-Mizr'* is an alcoholic drink made from barley.") The Prophet ﷺ said, "All intoxicants are prohibited."

4344, 4345. Narrated Abū Burda that the Prophet ﷺ sent his (i.e., Abū Burda's)

عُثْمَةُ فَقَالَ لَهُ مُعَاذُ: يَا عَبْدَ اللَّهِ ابْنُ قَيْسٍ، أَيِّمَ هَذَا؟ قَالَ: هَذَا رَجُلٌ كَفَرَ بَعْدَ إِسْلَامِهِ، قَالَ: لَا أَنْزِلُ حَتَّى يُقْتَلَ، قَالَ: إِنَّمَا جِئْتُ بِهِ لِيَذَلَكَ فَأَنْزِلْ، قَالَ: مَا أَنْزِلُ حَتَّى يُقْتَلَ، فَأَمَرَ بِهِ فُقْتِلَ ثُمَّ نَزَلَ فَقَالَ: يَا عَبْدَ اللَّهِ، كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: أَتَفَوِّفُهُ تَتَوَقَّأُ، قَالَ: فَكَيْفَ تَقْرَأُ أَنْتَ يَا مُعَاذُ؟ قَالَ: أَنَا أَوَّلَ اللَّيْلِ فَأَقُومُ وَقَدْ قَضَيْتُ جُزْئِي مِنَ النَّوْمِ فَأَقْرَأُ مَا كَتَبَ اللَّهُ لِي فَأَحْتَسِبُ نَوْمِي كَمَا أَحْتَسِبُ قَوْمِي. [راجع: ٢٢٦١، وأنظر: ٤٣٤٥]

٤٣٤٣ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا خَالِدٌ، عَنِ الشَّيْبَانِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ بَعَثَهُ إِلَى الْيَمَنِ فَسَأَلَهُ عَنْ أَشْرَبِيَّةٍ تُصْنَعُ بِهَا فَقَالَ: «وَمَا هِيَ؟» قَالَ: الْبَيْعُ وَالْمِزْرُ، فَقُلْتُ لِأَبِي بُرْدَةَ: مَا الْبَيْعُ؟ قَالَ: نَبِيذُ الْعَسَلِ، وَالْمِزْرُ: نَبِيذُ الشَّعِيرِ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ». رَوَاهُ جَرِيرٌ وَعَبْدُ الْوَاحِدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ. [راجع: ٢٢٦١]

٤٣٤٤، ٤٣٤٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي

(1) (H. 4342) Mu'adh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.

father (Abū Mūsā) and Mu'adh to Yemen and said to both of them, "Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other." Abū Mūsā said, "O Allāh's Prophet! In our land there is an alcoholic drink (prepared) from barley called *Al-Mizr*, and another (prepared) from honey, called *Al-Bir*." The Prophet ﷺ said, "All intoxicants are prohibited." Then both of them proceeded and Mu'adh asked Abū Mūsā, "How do you recite the Qur'ān?" Abū Mūsā replied, "I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal." Mu'adh said, "But I sleep and then get up. I sleep and hope for Allāh's Reward for my sleep as I seek His Reward for my night *Ṣalāt* (prayer)." Then he (i.e., Mu'adh) pitched a tent and they started visiting each other. Once Mu'adh paid a visit to Abū Mūsā and saw a chained man. Mu'adh asked, "What is this?" Abū Mūsā said, "(He was) a Jew who embraced Islām and has now turned apostate." Mu'adh said, "Chop off his neck!" (See H. 6125)

بُرْدَةَ، عَنْ أَبِيهِ قَالَ: بَعَثَ النَّبِيُّ ﷺ جَدَّهُ أَبَا مُوسَى وَمُعَاذًا إِلَى الْيَمَنِ فَقَالَ: «يَسِّرَا وَلَا تُعَسِّرَا، وَبَشِّرَا وَلَا تُنْفِرَا وَتَطَاوَعَا»، فَقَالَ أَبُو مُوسَى: يَا نَبِيَّ اللَّهِ إِنَّ أَرْضَنَا بِهَا شَرَابٌ مِنَ الشَّعِيرِ: الْمِزْرُ، وَشَرَابٌ مِنَ الْعَسَلِ: الْبِنْعُ، فَقَالَ: «كُلُّ مُسْكِرٍ حَرَامٌ»، فَاِنْطَلَقَا. فَقَالَ مُعَاذٌ لِأَبِي مُوسَى: كَيْفَ تَقْرَأُ الْقُرْآنَ؟ قَالَ: قَائِمًا وَقَاعِدًا وَعَلَى رَاحِلَتِي، وَأَتَقَوُّهُ تَقَوُّقًا. قَالَ: أَمَّا أَنَا فَأَنَامُ فَأَقُومُ وَأَنَامُ.

فَأَحْتَسِبُ نَوْمِي كَمَا أَحْتَسِبُ قَوْمِي، وَضَرَبَ فُسْطَاطًا فَجَعَلَ يَزْزُورَانِ، فَرَارَ مُعَاذٌ أَبَا مُوسَى، فَإِذَا رَجُلٌ مُوثِقٌ، فَقَالَ: مَا هَذَا؟ فَقَالَ أَبُو مُوسَى: يَهُودِيٌّ أَسْلَمَ ثُمَّ ارْتَدَّ، فَقَالَ مُعَاذٌ: لَا ضَرْبَ عُنُقِهِ. [راجع: ٤٣٤٢، ٢٢٦١]

تَابَعَهُ الْعَقْدِيُّ وَوَهَبٌ، عَنْ شُعْبَةَ. وَقَالَ وَكِيعٌ وَالنَّضْرُ وَأَبُو دَاوُدَ، عَنْ شُعْبَةَ، عَنْ سَعِيدٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ رَوَاهُ جَرِيرٌ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الشَّيْبَانِيِّ، عَنْ أَبِي بُرْدَةَ.

4346. Narrated Abū Mūsā Al-Ash'arī رضي الله عنه: Allāh's Messenger ﷺ sent me (as a governor) to the land of my people, and I came while Allāh's Messenger ﷺ was encamping at a place called Al-Abṭāḥ. The Prophet ﷺ said, "Have you made the

٤٣٤٦ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ هُوَ التَّرْسِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ، عَنْ أَيُّوبَ ابْنِ عَائِذٍ: حَدَّثَنَا قَيْسُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ طَارِقَ بْنَ شِهَابٍ

intention to perform the *Hajj*, O ‘Abdullāh bin Qais?” I replied, “Yes, O Allāh’s Messenger!” He said, “What did you say?” I replied, “I said *Labbaik*, and expressed the same intention as yours.” He said, “Have you driven the *Hady* along with you?” I replied, “No, I did not drive the *Hady*.” He said, “So perform the *Tawāf* of the Ka’bah and then the *Sa’y* between Aş-Şafā and Al-Marwah and then finish the state of *Ihrām*.” So I did the same, and one of the women of (the tribe of) Banū Qais combed my hair. We continued following that till the caliphate of ‘Umar.

يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى أَرْضِ قَوْمِي فَجِئْتُ وَرَسُولُ اللَّهِ ﷺ مُنِيحٌ بِالْأَبْطَحِ، فَقَالَ: «أَحْجَجْتَ يَا عَبْدَ اللَّهِ بْنِ قَيْسٍ؟» قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ، قَالَ: «كَيْفَ قُلْتَ؟» قَالَ: قُلْتُ: لَبَّيْكَ إِهْلَالًا كِإِهْلَالِكَ، قَالَ: «فَهَلْ سَقَتْ مَعَكَ هَذِيأ؟» قُلْتُ: لَمْ أَسُقْ، قَالَ: «فَطُفْ بِالْبَيْتِ وَاسْعَ بَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ جِلِّ»، فَفَعَلْتُ حَتَّى مَسَّطْتُ لِي امْرَأَةً مِنْ نِسَاءِ بَنِي قَيْسٍ وَمَكَّنَّا بِذَلِكَ حَتَّى اسْتُخْلِفَ عُمَرُ.

[راجع: ١٥٥٩]

4347. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا: Allāh’s Messenger ﷺ said to Mu‘ādh bin Jabal when he sent him to Yemen, “You will come to the people of Scripture, and when you reach them, invite them to testify that “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad ﷺ is the Messenger of Allāh.” And if they obey you in that, then tell them that Allāh has enjoined on them five compulsory congregational *Ṣalāt* (prayers) to be performed every day and night (in 24 hours) (i.e., *Iqamat-aş-Ṣalat*). And if they obey you in that, then tell them that Allāh has enjoined on them *Ṣadaqa* (i.e., *Zakāt*) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don’t take their best properties (as *Zakāt*) and be afraid of the curse of an oppressed person as there is no screen

٤٣٤٧ - حَدَّثَنِي جِبَالٌ: أَخْبَرَنَا عَبْدُ اللَّهِ، عَنْ زَكَرِيَّا، عَنْ يَحْيَى بْنِ عَبْدِ اللَّهِ ابْنِ صَنْيَعٍ، عَنْ أَبِي مُعَاوِيَةَ مَوْلَى ابْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِمُعَاذِ بْنِ جَبَلٍ حِينَ بَعَثَهُ إِلَى الْيَمَنِ: «إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ فَإِذَا جِئْتَهُمْ فَادْعُهُمْ إِلَى أَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ خَمْسَ صَلَوَاتٍ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ، فَإِنْ هُمْ أَطَاعُوا لَكَ بِذَلِكَ فَأَخْبِرْهُمْ أَنَّ اللَّهَ قَدْ فَرَضَ عَلَيْهِمْ صَدَقَةً تُؤْخَذُ

between his invocation and Allāh.”

[See Vol. 9, *Ḥadīth* No.7371, 7372]

4348. Narrated ‘Amr bin Maimūn : When Mu‘ādh رضي الله عنه arrived at Yemen, he led them (i.e., the people of Yemen) in the *Fajr* prayer and recited: “And Allāh did take Ibrāhīm (Abraham) as a *Khalīl* (an intimate friend).” (V. 4.:125). A man behind him said, “(How) glad the mother of Ibrāhīm is!”

(62) CHAPTER. The sending of ‘Alī bin Abī Tālib and Khālīd bin Al-Walīd رضي الله عنهما to Yemen before *Hajjat-al-Wadā’*.

4349. Narrated Al-Barā’ رضي الله عنه: Allāh’s Messenger ﷺ sent us to Yemen along with Khālīd bin Al-Walīd. Later on,

من أغنيائهم، فترد على فقرائهم، فإن هم أطاعوا لك بذلك، فإتاك وكرائم أموالهم، واتت دعوة المظلوم فإنه ليس بينه وبين الله حجاب».

[راجع: ١٣٥٩]

قال أبو عبد الله: طوعت وطاعت وأطاعت لعه، طعت وطعت وأطعت.

٤٣٤٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ عَمْرِو بْنِ مَيْمُونٍ أَنَّ مُعَاذًا رَضِيَ اللَّهُ عَنْهُ لَمَّا قَدِمَ الْيَمَنَ صَلَّى بِهِمُ الصُّبْحَ فَقَرَأَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَقَدْ قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ.

زَادَ مُعَاذٌ، عَنْ شُعْبَةَ، عَنْ حَبِيبٍ، عَنْ سَعِيدٍ، عَنْ عَمْرِو: أَنَّ النَّبِيَّ ﷺ بَعَثَ مُعَاذًا إِلَى الْيَمَنِ فَقَرَأَ مُعَاذٌ فِي صَلَاةِ الصُّبْحِ سُورَةَ النَّسَاءِ، فَلَمَّا قَالَ: ﴿وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا﴾ قَالَ رَجُلٌ خَلْفَهُ: قَرَّتْ عَيْنُ أُمِّ إِبْرَاهِيمَ.

(٦٢) بَابُ بَعَثِ عَلِيِّ بْنِ أَبِي طَالِبٍ وَخَالِدِ بْنِ الْوَلِيدِ رَضِيَ اللَّهُ عَنْهُمَا إِلَى الْيَمَنِ قَبْلَ حَجَّةِ الْوَدَاعِ

٤٣٤٩ - حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ:

he sent 'Alī bin Abī Ṭalīb in his place. The Prophet ﷺ said to 'Alī, "Give Khālīd's companions the choice of either staying with you (in Yemen) or returning to Al-Madīna." I was one of those who stayed with him (i.e., 'Alī) and got several *Awāq* (of gold) from the war booty.

حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ إِسْحَاقَ
بْنِ أَبِي إِسْحَاقَ: حَدَّثَنِي أَبِي، عَنْ
أَبِي إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ
عَنْهُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ مَعَ خَالِدِ
بْنِ الْوَلِيدِ إِلَى الْيَمَنِ قَالَ: ثُمَّ بَعَثَ
عَلِيًّا بَعْدَ ذَلِكَ مَكَانَهُ فَقَالَ: «مُرْ
أَصْحَابَ خَالِدٍ مَنْ شَاءَ مِنْهُمْ أَنْ
يُعَقَّبَ مَعَكَ فَلْيُعَقَّبْ، وَمَنْ شَاءَ
فَلْيُثْبَلْ». فَكُنْتُ فِيْمَنْ عَقَّبَ مَعَهُ،
قَالَ: فَغَنِمْتُ أَوَاقِي دَرَاهِمَ عَدَدٍ.

4350. Narrated Buraida رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ sent 'Alī to Khālīd to bring the Khumus (of the booty) and I hated 'Alī, and 'Alī had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khālīd, "Don't you see this (i.e., 'Alī)?" When we reached the Prophet ﷺ I mentioned that to him. He said, "O Buraida! Do you hate 'Alī?" I said, "Yes." He said, "Don't hate him, for he deserves more than that from the Khumus." (1)

٤٣٥٠ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
عَلِيُّ بْنُ سُوَيْدٍ بِنِ مَنُجُوفٍ، عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ
عَنْهُ، قَالَ: بَعَثَ النَّبِيُّ ﷺ عَلِيًّا إِلَى
خَالِدٍ لِيَقْبِضَ الْخُمْسَ وَكُنْتُ أُبْغِضُ
عَلِيًّا وَقَدْ اغْتَسَلَ، فَقُلْتُ لَخَالِدٍ: أَلَا
تَرَى إِلَى هَذَا؟ فَلَمَّا قَدِمْنَا عَلَى النَّبِيِّ
ﷺ ذَكَرْتُ ذَلِكَ لَهُ فَقَالَ: «يَا بُرَيْدَةُ،
أَتُبْغِضُ عَلِيًّا؟» فَقُلْتُ: نَعَمْ، قَالَ: لَا
تُبْغِضْهُ فَإِنَّ لَهُ فِي الْخُمْسِ أَكْثَرَ مِنْ
ذَلِكَ.

4351. Narrated Abū Sa'īd Al-Khudrī: 'Alī bin Abī Ṭalīb رَضِيَ اللَّهُ عَنْهُ sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allāh's Messenger ﷺ. Allāh's Messenger ﷺ distributed that amongst four persons: 'Uyaina bin Badr, Aqra' bin Hābis, Zaid Al-Khail and the

٤٣٥١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ
الْوَاحِدِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي نُعْمٍ قَالَ:
سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ:
بَعَثَ عَلِيُّ بْنُ أَبِي طَالِبٍ رَضِيَ اللَّهُ

(1) (H: 4350) Buraida hated 'Alī because he had taken a slave-girl from the booty and considered that as something hateful.

fourth was either 'Alqama or 'Āmir bin Aṭ-Ṭufail. On that, one of his Companions said, "We are more deserving of this (gold) than these (persons)." When that news reached the Prophet ﷺ, he said, "Don't you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?" There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaven head and a waist sheet that was tucked up and he said, "O Allāh's Messenger! Be afraid of Allāh." The Prophet ﷺ said, "Woe to you! Am I not of all the people of the earth the most entitled to fear Allāh?" Then that man went away. Khālīd bin Al-Walīd said, "O Allāh's Messenger! Shall I chop his neck off?" The Prophet ﷺ said, "No, may be he offers *Ṣalāt* (prayers)." Khālīd said, "Numerous are those who offer *Ṣalāt* (prayers) and say by their tongues (i.e., mouths) what is not in their hearts." Allāh's Messenger ﷺ said, "I have not been ordered (by Allāh) to search the hearts of the people or cut open their bellies." Then the Prophet ﷺ looked at him (i.e., that man) while the latter was going away and said, "From the offspring of this (man) there will come out (people) who will recite the Qur'ān continuously and elegantly but it will not exceed their throats. (They will neither understand it nor act upon it.) They would go out of the religion (i.e., Islām) as an arrow goes out through a game's body." I think he also said, "If I should be present at their time, I would kill them as the nations of *Thamūd* were killed."

عَنْهُ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ الْيَمَنِ
بَذِيئَةٍ فِي أَدِيمٍ مَقْرُوظٍ لَمْ تُحْصَلْ مِنْ
تُرَابِهَا، قَالَ: فَفَسَمَهَا بَيْنَ أَرْبَعَةِ نَفَرٍ:
بَيْنَ عَيْشَةَ بْنِ بَدْرٍ، وَأَقْرَعَ بْنِ حَابِسٍ،
وَزَيْدِ الْخَيْلِ، وَالرَّابِعَ إِمَّا عُلْقَمَةُ وَإِمَّا
عَامِرُ بْنُ الطَّفِيلِ. فَقَالَ رَجُلٌ مِنْ
أَصْحَابِهِ: كُنَّا نَحْنُ أَحَقُّ بِهَذَا مِنْ
هَؤُلَاءِ قَالَ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ
فَقَالَ: «أَلَا تَأْمَنُونِي وَأَنَا أَمِينٌ مَنْ فِي
السَّمَاءِ يَأْتِينِي خَيْرُ السَّمَاءِ صَبَاحًا
وَمَسَاءً؟» قَالَ: فَقَامَ رَجُلٌ غَائِرُ
الْعَيْنَيْنِ، مُشْرِفُ الْوَجْهَتَيْنِ، نَاشِئُ
الْحَبْهَةِ، كَثُ اللَّحْيَةِ، مَحْلُوقُ
الرَّاسِ، مُشَمَّرُ الْإِزَارِ، فَقَالَ: يَا
رَسُولَ اللَّهِ، أَتَقِ اللَّهَ، قَالَ: «وَيْلَكَ،
أَوَلَيْسَتْ أَحَقُّ أَهْلَ الْأَرْضِ أَنْ يَتَّقِيَ
اللَّهُ؟» قَالَ: ثُمَّ وَلَّى الرَّجُلُ، فَقَالَ
خَالِدُ بْنُ الْوَلِيدِ: يَا رَسُولَ اللَّهِ، أَلَا
أُضْرِبُ عُنُقَهُ؟ قَالَ: «لَا، لَعَلَّهُ أَنْ
يَكُونَ يُصَلِّي». فَقَالَ خَالِدٌ: وَكَمْ مِنْ
مُضَلٍّ يَقُولُ بِلِسَانِهِ مَا لَيْسَ فِي قَلْبِهِ.
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَمْ أَوْمَرْ أَنْ
أَنْقُبَ قُلُوبَ النَّاسِ وَلَا أَشَقَّ
بُطُونَهُمْ». قَالَ: ثُمَّ نَظَرَ إِلَيْهِ وَهُوَ
مَقْفِي وَقَالَ: «إِنَّهُ يَخْرُجُ مِنْ ضَنْضِي
هَذَا قَوْمٌ يَتْلُونَ كِتَابَ اللَّهِ رَطْبًا، لَا
يُجَاوِزُ حَنَاجِرَهُمْ، يَمْرُقُونَ مِنَ الدِّينِ
كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ». وَأَظَنَّهُ

قَالَ: «لَئِنْ أَدْرَكْتُهُمْ لَأَقْتُلَنَّهُمْ قَتْلَ
نُموذ». [راجع: ٣٣٤٤]

4352. Narrated 'Aṭā': Jabir said, "The Prophet ﷺ ordered 'Alī to keep the state of *Ihrām*." Jabir added, "'Alī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, 'With what intention have you assumed the state of *Ihrām*?' 'Alī said, 'I have assumed *Ihrām* with the same intention as that of the Prophet ﷺ.' Then the Prophet ﷺ said (to him), 'Offer a *Hady* and keep the state of *Ihrām* in which you are now.' 'Alī slaughtered a *Hady* on his behalf."

٤٣٥٢ - حَدَّثَنَا الْمَكِّيُّ بْنُ
إِبْرَاهِيمَ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءُ:
قَالَ جَابِرٌ: أَمَرَ النَّبِيُّ ﷺ عَلِيًّا أَنْ
يُقِيمَ عَلَى إِحْرَامِهِ. زَادَ مُحَمَّدُ بْنُ
بَكْرٍ، عَنِ ابْنِ جُرَيْجٍ: قَالَ عَطَاءُ:
قَالَ جَابِرٌ: فَقَدِمَ عَلِيُّ بْنُ أَبِي طَالِبٍ
رَضِيَ اللَّهُ عَنْهُ بِسَعْيَاتِهِ فَقَالَ لَهُ النَّبِيُّ
ﷺ: «بِمَ أَهْلَلْتَ يَا عَلِيُّ؟» قَالَ: بِمَا
أَهَلَ بِهِ النَّبِيُّ ﷺ قَالَ: «فَأَهْدِ
وَأَمُكْتُ حَرَامًا كَمَا أَنْتَ»، قَالَ:
وَأَهْدَى لَهُ عَلِيٌّ هَدْيًا. [راجع: ١٥٥٧]

4353, 4354. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ assumed the state of *Ihrām* for 'Umra and *Hajj*, and we too assumed it for *Hajj* with him. When we arrived at Makkah, the Prophet ﷺ said, "Whoever does not possess a *Hady* should regard his *Ihrām* for 'Umra only." The Prophet ﷺ had a *Hady* with him. 'Alī bin Abī Ṭālib came to us from Yemen with the intention of performing *Hajj*. The Prophet ﷺ said (to him), "With what intention have you assumed the *Ihrām*, for your wife is with us?" 'Alī said, "I assumed the *Ihrām* with the same intention as that of the Prophet ﷺ." The Prophet ﷺ said, "Keep on the state of *Ihrām*, as we have got the *Hady*."

٤٣٥٣، ٤٣٥٤ - حَدَّثَنَا مُسَدَّدٌ
قَالَ: حَدَّثَنَا بَشْرُ بْنُ الْمُفَضَّلِ، عَنْ
الطَّوِيلِ: حَدَّثَنَا بَكْرُ الْبَصْرِيُّ أَنَّهُ
سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «مَنْ لَمْ يَكُنْ
مَعَهُ هَدْيٌ فَلْيَجْعَلْهَا عُمْرَةً». وَكَانَ مَعَ
النَّبِيِّ ﷺ هَدْيٌ فَقَدِمَ عَلَيْنَا عَلِيُّ بْنُ
أَبِي طَالِبٍ مِنَ الْيَمَنِ حَاجًّا فَقَالَ النَّبِيُّ
ﷺ: «بِمَ أَهْلَلْتَ فَإِنْ مَعَنَا أَهْلُكَ؟»
قَالَ: أَهْلَلْتُ بِمَا أَهَلَ بِهِ النَّبِيُّ ﷺ
قَالَ: «فَأَمْسِكْ فَإِنَّ مَعَنَا هَدْيًا».

(63) CHAPTER. Ghazwā Dhūl-Khalasā.

4355. Narrated Jarir رَضِيَ اللَّهُ عَنْهُ: In the Pre-Islāmic Period of Ignorance there was a

(٦٣) بَابُ غَزْوَةِ ذِي الْخَلَصَةِ
٤٣٥٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا

house called *Dhūl-Khalaṣa* or *Al-Ka'bah Al-Yamāniya* or *Al-Ka'bah Ash-Shāmiya*. The Prophet ﷺ said to me, "Won't you relieve me from *Dhūl-Khalaṣa*?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Ḥadīth* No.3020].

4356. Narrated Qais : Jarīr رضي الله عنه said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from *Dhul-Khalaṣa*?' And that was a house in (Yemen belonging to the tribe of) *Khath'am* called *Al-Ka'bah Al-Yamāniya*. I proceeded with one hundred and fifty cavalymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarīr) firm make him a guiding and rightly-guided man.'" So Jarīr proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarīr said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Aḥmas and their men, five times.

[See Vol.4., *Ḥadīth* No.3020]

4357. Narrated Qais : Jarīr said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

خالد: حَدَّثَنَا بَيَّانٌ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كَانَ بَيْتٌ فِي الْجَاهِلِيَّةِ يُقَالُ لَهُ: ذُو الْخَلَصَةِ وَالْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ؟» فَفَقَرْتُ فِي مَائَةٍ وَخَمْسِينَ رَاكِبًا فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَدَعَا لَنَا وَلِأَحْمَسَ. [راجع: ٣٠٢٠]

٤٣٥٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى: حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا قَيْسٌ قَالَ: قَالَ لِي جَرِيرٌ رَضِيَ اللَّهُ عَنْهُ: قَالَ لِي النَّبِيُّ ﷺ: «أَلَا تُرِيدُنِي مِنْ ذِي الْخَلَصَةِ؟» - وَكَانَ بَيْتًا فِي خُثْعَمَ يُسَمَّى الْكَعْبَةُ الْيَمَانِيَّةُ - فَانْظَلَقْتُ فِي خَمْسِينَ وَمِائَةٍ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَتْبُتُ عَلَى الْخَيْلِ فَضَرَبَ فِي صَدْرِي حَتَّى رَأَيْتُ أَثَرَ أَصَابِعِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا». فَانْظَلَقَ إِلَيْهَا فَكَسَرَهَا وَحَرَقَهَا ثُمَّ بَعَثَ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ رَسُولُ جَرِيرٍ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُكَ حَتَّى تَرْكُنْهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ. قَالَ: فَبَارَكَ فِي خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ.

[راجع: ٣٠٢٠]

٤٣٥٧ - حَدَّثَنَا يُوسُفُ بْنُ

me from *Dhul-Khalaṣa*?' I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Aḥmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhul-Khalaṣa* was a house in Yemen belonging to the tribes of Khath'am and Bajila, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Aḥmas to the Prophet ﷺ to convey the good news (of destroying *Dhul-Khalaṣa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Aḥmas and their men, five times.

مُوسَى: أَخْبَرَنَا أَبُو أُسَامَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَتِيسٍ، عَنْ جَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ؟» فَقُلْتُ: بَلَى، فَانْطَلَقْتُ فِي خَمْسِينَ وَمِائَةٍ فَارِسٍ مِنْ أَحْمَسٍ وَكَانُوا أَصْحَابَ خَيْلٍ وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ فَذَكَرْتُ ذَلِكَ لِلنَّبِيِّ ﷺ فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثَرَ يَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ بَيِّتُهُ وَاجْعَلْهُ هَادِيًا مُهْدِيًا»، قَالَ: فَمَا وَقَعْتُ عَنْ فَرَسٍ بَعْدُ، قَالَ: وَكَانَ ذُو الْخَلَصَةِ بَيْتًا بِالْيَمَنِ لِحَنَعَمَ وَبَجِيلَةَ فِيهِ نُسَبُ يُعَبَّدُ يُقَالُ لَهُ: الْكَعْبَةُ، قَالَ: فَأَتَاهَا فَحَرَقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ: وَلَمَّا قَدِمَ جَرِيرٌ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالْأَزْلَامِ، فَقِيلَ لَهُ: إِنَّ رَسُولَ رَسُولِ اللَّهِ ﷺ هَاهُنَا فَإِنْ قَدَرَ عَلَيْكَ ضَرَبَ عُقُوكَ. قَالَ: فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ جَرِيرٌ، فَقَالَ: لَتَكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ لَا ضَرِبَنَّ عُقُوكَ، قَالَ: فَكَسَرَهَا وَشَهِدَ. ثُمَّ بَعَثَ جَرِيرٌ رَجُلًا مِنْ أَحْمَسٍ يُكْنَى أَبَا أَرْطَاةَ إِلَى النَّبِيِّ ﷺ يُبَشِّرُهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيَّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا جِئْتُ حَتَّى تَرَكْتُهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، قَالَ: فَبَرَكَ النَّبِيُّ ﷺ

(64) CHAPTER. The *Ghazwa* of *Dhāt-us-Salāsīl*, which is the *Ghazwā* of *Lakhm* and *Judhām*.

‘Urwa said, “It is the land of the tribe of Balā, ‘*Udhra* and Banū Al-Qain.”

4358. Narrated Abū ‘Uthmān: Allāh’s Messenger ﷺ sent ‘Amr bin Al-‘Āṣ as the commander of the troops of *Dhāt-us-Salāsīl*. ‘Amr bin Al-‘Āṣ said, “(On my return) I came to the Prophet ﷺ and said, ‘Which people do you love most?’ He replied, ‘*‘Āishah*’. I said, ‘From amongst the men?’ He replied, ‘Her father (Abū Bakr)’. I said, ‘Whom (do you love) next?’ He replied, ‘*‘Umar*.’ Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them.”

(65) CHAPTER. The departure of Jarīr to Yemen.

4359. Narrated Jarīr رَضِيَ اللهُ عَنْهُ: While I was at Yemen, I met two men from Yemen called *Dhū-Kalā’* and *Dhū-‘Amr*, and I started telling them about Allāh’s Messenger ﷺ. *Dhū-‘Amr* said to me, “If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago.” Then both of them accompanied me to Al-Madīna, and when we had covered some distance on the way to Al-Madīna, we saw some riders coming from Al-Madīna. We asked them and they said,

عَلَى خَيْلِ أَحْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

(٦٤) بَابُ غَزْوَةِ ذَاتِ السَّلَاسِلِ. وَهِيَ غَزْوَةُ لَخْمٍ وَجَذَامٍ،

قَالَهُ إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ. وَقَالَ ابْنُ إِسْحَاقَ، عَنْ يَزِيدَ، عَنْ عُروَةَ: هِيَ بِلَادُ بَلِيٍّ وَعُذْرَةَ وَبَنِي الْقَيْنِ.

٤٣٥٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا

خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَدَّاءِ، عَنْ أَبِي عُثْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ عَمْرُو بْنَ الْعَاصِ عَلَى جَيْشٍ ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَاشَةُ»، قُلْتُ: مَنْ الرَّجَالِ؟ قَالَ: «أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ»، فَعَدَّ رِجَالاً فَسَكَتُ مَخَافَةَ أَنْ يَجْعَلَنِي فِي آخِرِهِمْ. [راجع: ٣٦٦٢]

(٦٥) بَابُ ذَهَابِ جَرِيرٍ إِلَى الْيَمَنِ

٤٣٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي

شَيْبَةَ الْعَبْسِيُّ: حَدَّثَنَا ابْنُ إِدْرِيسَ، عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كُنْتُ بِالْيَمَنِ فَلَقَيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعٍ وَذَا عَمْرٍو، فَجَعَلْتُ أُحَدِّثُهُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ ذُو عَمْرٍو: لَشَنَ كَانَ الَّذِي تَذْكُرُ مِنْ أَمْرِ

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarīr! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

صاحبك، لَقَدْ مَرَّ عَلَى أَجَلِهِ مِنْذُ ثَلَاثٍ وَأَقْبَلَا مَعِيَ حَتَّى إِذَا كُنَّا فِي بَعْضِ الطَّرِيقِ رُفِعَ لَنَا رَكْبٌ مِنْ قِبَلِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا: قُبِضَ رَسُولُ اللَّهِ ﷺ وَاسْتُخْلِفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالَا: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جِئْنَا وَلَعَلَّنَا سَعُودُ إِنْ شَاءَ اللَّهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ: أَفَلَا جِئْتَ بِهِمْ؟ فَلَمَّا كَانَ بَعْدُ قَالَ لِي ذُو عَمْرٍو: يَا جَرِيرُ، إِنَّ لَكَ عَلَيَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَيْرًا. إِنَّكُمْ مَعْشَرَ الْعَرَبِ لَنْ تَزَالُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأْمَرْتُمْ فِي آخَرٍ. فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا، يَغْضَبُونَ غَضَبَ الْمُلُوكِ، وَيَرْضَوْنَ رِضَا الْمُلُوكِ.

(66) CHAPTER. The *Ghazwā* of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikūn*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāh رَضِيَ اللَّهُ عَنْهُ

4360. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāh as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

(٦٦) بَابُ غَزْوَةِ سَيْفِ الْبَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيرًا لِقُرَيْشٍ، وَأَمِيرُهُمْ أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ رَضِيَ اللَّهُ عَنْهُ

٤٣٦٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ:

حَدَّثَنِي مَالِكٌ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا قَبْلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمْ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ وَهُمْ ثَلَاثُمِائَةٍ فَخَرَجْنَا فَكُنَّا بِبَعْضِ الطَّرِيقِ فَنَبِي الرِّزَادُ فَأَمَرَ أَبُو عُبَيْدَةَ بِأَزْوَادِ الْجَيْشِ فَجُمِعَ فَكَانَ

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaida ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

4361. Narrated Jābir bin 'Abdullāh رضي الله عنه: Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaida bin Al-Jarrāh in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabaṭ* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabaṭ*. Then the sea threw out an animal (i.e., a fish) called *Al-'Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaida took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

مَزَوَدَ تَمَرٍ فَكَانَ يَقُونَا كُلَّ يَوْمٍ قَلِيلًا قَلِيلًا حَتَّى فَنَبِي فَلَمْ يَكُنْ يُصَيِّبُنَا إِلَّا تَمَرَةٌ تَمَرَةٌ فَقُلْتُ: مَا تُغْنِي عَنْكُمْ تَمَرَةٌ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَنَيْتُ. ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا حُوتٌ مِثْلُ الظَّرْبِ فَأَكَلَ مِنْهُ الْقَوْمُ ثَمَانِ عَشْرَةَ لَيْلَةً. ثُمَّ أَمَرَ أَبُو عُبَيْدَةَ بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنَصَبَا ثُمَّ أَمَرَ بِرَاحِلَةٍ فَرَجَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ تَضِبْهُمَا. [راجع: ٢٤٨٣]

٤٣٦١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: الَّذِي حَفِظْنَاهُ مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ ثَلَاثِينَ رَاكِبًا أَمِيرُنَا أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ تَرْصُدُ عِيرَ قُرَيْشٍ فَأَقْبَمْنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ. فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّى أَكَلْنَا الْخَبْطَ، فَسَمِيَ ذَلِكَ الْجَيْشُ جَيْشَ الْخَبْطِ. فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ لَهَا: الْعَبْرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ وَادَّهَنَّا مِنْ وَدَكِهِ حَتَّى ثَابَتْ إِلَيْنَا أَجْسَامُنَا فَأَخَذَ أَبُو عُبَيْدَةَ ضِلْعًا مِنْ أَضْلَاعِهِ فَنَصَبَهُ فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ مَعَهُ، قَالَ سُفْيَانُ مَرَّةً: ضِلْعًا مِنْ أَعْضَائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلًا وَبَعِيرًا فَمَرَّ تَحْتَهُ، قَالَ جَابِرٌ: وَكَانَ رَجُلٌ مِنَ الْقَوْمِ نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ نَحَرَ

Abū 'Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ : Qais bin Sa'd said to his father . "I was present in the army and the people were struck with severe hunger." He said, "You should have slaughtered (camels) (for them)." Qais said, "I did slaughter camels but they were hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again but the people felt hungry again." He said, "You should have slaughtered (camels) again." Qais said, "I did slaughter (camels) again, but the people again felt hungry." He said, "You should have slaughtered (camels) again." Qais said, "But I was forbidden (by Abū 'Ubaida this time)."⁽¹⁾

4362. Narrated Jābir رَضِيَ اللَّهُ عَنْهُ : We set out in the army of *Al-Khabaṭ* and Abū 'Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called *Al-Anbar*. We ate of it for half a month. Abū 'Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added :) Abū 'Ubaida said (to us), "Eat (of that fish)." When we arrived at Al-Madīna, we informed the Prophet ﷺ about that, and he said, "Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it." So some of them gave him (of that fish) and he ate it.

ثَلَاثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ، ثُمَّ إِنَّ أَبَا عُبَيْدَةَ نَهَاهُ. وَكَانَ عَمْرُو يَقُولُ: أَخْبَرَنَا أَبُو صَالِحٍ: أَنَّ قَيْسَ بْنِ سَعْدٍ قَالَ لِأَبِيهِ: كُنْتُ فِي الْجَيْشِ فَجَاعُوا قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، قَالَ: ثُمَّ جَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ. قَالَ: ثُمَّ جَاعُوا، قَالَ: انْحَرْ، قَالَ: نَحَرْتُ، ثُمَّ جَاعُوا، قَالَ: انْحَرْ، قَالَ: نُهَيْتُ. [راجع: ٢٤٨٣]

٤٣٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: غَزَوْنَا جَيْشَ الْخَبْطِ وَأَمَّرَ أَبُو عُبَيْدَةَ فَجَعَلْنَا جُوعًا شَدِيدًا فَأَلْقَى الْبَحْرُ حُوتًا مَيْتًا لَمْ نَرِ مِثْلَهُ يُقَالُ لَهُ: الْعَنْبَرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، فَأَخَذَ أَبُو عُبَيْدَةَ عَظْمًا مِنْ عِظَامِهِ فَمَرَّ الرَّكَّابُ تَحْتَهُ. وَأَخْبَرَنِي أَبُو الزُّبَيْرِ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ أَبُو عُبَيْدَةَ: كُلُوا. فَلَمَّا قَدِمْنَا الْمَدِينَةَ ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «كُلُوا رِزْقًا أَخْرَجَهُ اللَّهُ، أَطْعَمُونَا إِنْ كَانَ مَعَكُمْ مِنْهُ»، فَأَتَاهُ بَعْضُهُمْ فَأَكَلَهُ.

[راجع: ٢٤٨٣]

(1) (H. 4361) He was forbidden lest they should run short of riding animals.

(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)

4363. Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr Aṣ-Ṣiddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr رَضِيَ اللَّهُ عَنْهُ sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

4364. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

(68) CHAPTER. The delegation of Banī Tamīm.

4365. Narrated Imrān bin Ḥuṣain رَضِيَ اللَّهُ عَنْهُ: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

(٦٧) بَابُ حَجِّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تِسْعٍ.

٤٣٦٣ - حَدَّثَنِي سُلَيْمَانُ بْنُ دَاوُدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلَيْحٌ، عَنْ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا بَكْرٍ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ الَّتِي أَمَرَهُ عَلَيْهَا النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ النَّحْرِ فِي رَهْطٍ يُؤَدُّ فِي النَّاسِ: أَنْ لَا يَحُجَّ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالْبَيْتِ عُرْيَانٌ.

[راجع: ٣٦٩]

٤٣٦٤ - حَدَّثَنَا عَيْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ سُورَةٍ نَزَلَتْ كَامِلَةً: بَرَاءَةٌ، وَآخِرُ سُورَةٍ نَزَلَتْ خَاتِمَةُ سُورَةِ النِّسَاءِ ﴿يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ﴾. [انظر: ٤٦٥٥، ٤٦٥٤،

[٦٧٤٤]

(٦٨) بَابُ وَفْدِ بَنِي تَمِيمٍ.

٤٣٦٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي صَخْرَةَ، عَنْ صَفْوَانَ بْنِ مُحَرَّرٍ الْمَازِنِيِّ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى نَفَرٌ مِنْ بَنِي تَمِيمٍ النَّبِيَّ ﷺ فَقَالَ: «اقْبَلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا:

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

يَا رَسُولَ اللَّهِ قَدْ بَشَّرْتَنَا فَأَعْطِنَا،
فَرَوَى ذَلِكَ فِي وَجْهِهِ. فَجَاءَ نَفَرٌ مِّنَ
الْيَمَنِ فَقَالَ: «اقْبَلُوا الْبُشْرَى إِذْ لَمْ
يَقْبَلُهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَبَلْنَا يَا
رَسُولَ اللَّهِ. [راجع: ٣١٩٠]

(69) CHAPTER.

(٦٩) بَابُ:

Narrated Ibn Ishāq: The *Ghazwā* of 'Uyaina bin Ḥiṣn bin Hudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fath Al-Bārī*]

قَالَ ابْنُ إِسْحَاقَ: غَزَوَهُ عَيْنَةُ بْنُ
حِصْنِ بْنِ حُذَيْفَةَ بْنِ بَدْرٍ، بَنِي الْعَنْبَرِ
مِنْ بَنِي تَمِيمٍ، بَعَثَهُ النَّبِيُّ ﷺ إِلَيْهِمْ
فَأَغَارَ وَأَصَابَ مِنْهُمْ نَاسًا وَسَبَى مِنْهُمْ
سَبَاءً.

4366. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'īl (Ishmāel); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

٤٣٦٦ - حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ:
حَدَّثَنَا جَرِيرٌ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ،
عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: لَا أَزَالُ أَحِبُّ بَنِي تَمِيمٍ
بَعْدَ ثَلَاثٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ
يَقُولُهَا فِيهِمْ: «هُمْ أَشَدُّ أُمَّتِي عَلَى
الدَّجَالِ». وَكَانَتْ فِيهِمْ سَبِيَّةٌ عِنْدَ
عَائِشَةَ فَقَالَ: «أَعْتَقِيهَا فَإِنَّهَا مِنْ وَلَدِ
إِسْمَاعِيلَ». وَجَاءَتْ صَدَقَاتُهُمْ فَقَالَ:
«هَذِهِ صَدَقَاتُ قَوْمٍ، أَوْ قَوْمِي».

[راجع: ٢٥٤٣]

4367. Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Hābis." Thereupon Abū Bakr

٤٣٦٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
مُوسَى: حَدَّثَنَا هِشَامُ بْنُ يُوسُفَ: أَنَّ
ابْنَ جُرَيْجٍ أَخْبَرَهُمْ عَنْ ابْنِ أَبِي
مُثَيْكَةَ: أَنَّ عَبْدَ اللَّهِ ابْنَ الزُّبَيْرِ أَخْبَرَهُمْ
أَنَّهُ قَدِمَ رَكْبٌ مِنْ بَنِي تَمِيمٍ عَلَى النَّبِيِّ

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance⁽¹⁾ before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

ﷺ، فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْقَعْقَاعِ بْنِ مَعْبُدِ بْنِ زُرَّارَةَ، فَقَالَ عُمَرُ: بَلْ أَمْرُ الْأَفْرَعِ بْنِ حَابِسٍ. قَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافِي، قَالَ عُمَرُ: مَا أَرَدْتُ خِلَافَكَ. فَتَمَارَيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَتَزَلَّ فِي ذَلِكَ ﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْدُمُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ﴾ حَتَّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧،

[٧٣٠٢]

(70) CHAPTER. The delegation of 'Abdul-Qais.

(٧٠) بَابُ وَفْدِ عَبْدِ الْقَيْسِ

4368. Narrated Abū Jamra: I said to Ibn 'Abbās رضي الله عنهما: I have an earthenware pot containing *Nabidh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

٤٣٦٨ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا أَبُو عَامِرٍ الْعَقَدِيُّ: حَدَّثَنَا قُرَّةٌ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لِابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: إِنَّ لِي جَرَّةً تَنْتَبِذُ لِي فِيهَا نَبِيذًا فَأَشْرَبُهُ خُلُوءًا فِي جَرٍّ، إِنْ أَكْثَرْتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ فَأَطْلُتُ الْجُلُوسَ خَشِيتُ أَنْ أَفْضِيحَ. فَقَالَ: قَدِيمٌ وَفَدَّ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «مَرْحَبًا بِالْقَوْمِ غَيْرِ خَزَايَا وَلَا النَّدَامَى»، فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنْ بَيْنَنَا وَبَيْنَكَ الْمُشْرِكِينَ مِنْ مُضَرٍّ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْحُرْمِ، حَدَّثَنَا بِجَمَلٍ مِنَ الْأَمْرِ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَتَدْعُو بِهِ مَنْ وَرَاءَنَا. قَالَ: «أَمُرْكُمْ بِأَرْبَعٍ وَأَنْهَأْكُمْ

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)... I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],⁽¹⁾ to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khums* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā'*, *An-Naqīr*, *Al-Ḥantam* and *Al-Muzaffat*.”

(See Vol. 1, *Ḥadīth* No.53)

4369. Narrated Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا: The delegation of 'Abdul-Qais came to the Prophet ﷺ and said, "O Allāh's Messenger! We belong to the tribe of Rabī'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on." The Prophet ﷺ said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)." The Prophet ﷺ pointed with finger indicating one and added, "*Iqamāt-as-Ṣalāt* [perform *Aṣ-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh's sake). I forbid you to use *Ad-Dubbā'*, *An-Naqīr*, *Al-Ḥantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks)."

4370. Narrated Bukair: Kuraib, the freed slave of Ibn 'Abbās told me that Ibn 'Abbās, 'Abdur-Raḥmān bin Azhar and Al-Miswar bin Makhrama sent him to 'Āishah saying, "Pay her our greetings and ask her about

عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، هَلْ تَذُرُونَ مَا الْإِيمَانُ بِاللَّهِ؟ شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَغَانِمِ الْخُمْسَ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: مَا انْتَبَذَ فِي الدُّبَاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ». [راجع: ٥٣]

٤٣٦٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَدِمَ وَقَدْ عَبْدَ الْقَيْسَ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةٍ وَقَدْ حَالَتْ بَيْنَنَا وَبَيْنَكَ كُفَّارٌ مُضَرٌّ، فَلَسْنَا نَخْلُصُ إِلَيْكَ إِلَّا فِي شَهْرِ حَرَامٍ، فَمُرْنَا بِأَشْيَاءَ نَأْخُذُ بِهَا وَنَدْعُو إِلَيْهَا مِنْ وَرَاءِنَا. قَالَ: «أَمُرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الْإِيمَانُ بِاللَّهِ، شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَعَقْدَ وَاحِدَةٍ - وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الزَّكَاةِ، وَأَنْ تُؤَدُّوا لِلَّهِ خُمْسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الدُّبَاءِ وَالنَّقِيرِ وَالْحَنْتَمِ وَالْمُزَفَّتِ». [راجع: ٥٣]

٤٣٧٠ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: وَقَالَ بَكْرُ بْنُ مُضَرٍّ، عَنْ

(1) (H. 4368) See *Iqamāt-as-Ṣalāt* in the glossary.

offering of the two *Rak'a* after 'Asr prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Āishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the 'Asr prayer, and then came to me. And at that time some *Anṣārī* women from the tribe of Banū Harām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the 'Asr prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Ṣalāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the 'Asr prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Zuhr* prayer, and these are those two *Rak'a* (you have seen me offering)."

عَمَرُو بِنِ الْحَارِثِ، عَنْ بُكَيْرٍ: أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنِ أَزْهَرَ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ أَرْسَلُوا إِلَى عَائِشَةَ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّمْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ فَإِنَّا أَخْبَرْنَا أَنَّكَ تُصَلِّيَهُمَا وَقَدْ بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُمَا، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي، فَقَالَتْ: سَلِ أُمَّ سَلَمَةَ فَأَخْبِرْتُهُمْ فَرَدُّونِي إِلَى أُمِّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي إِلَى عَائِشَةَ فَقَامَتْ أُمُّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهُمَا وَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ فَصَلَّاهُمَا فَأَرْسَلْتُ إِلَيْهِ الْخَادِمَ فَقُلْتُ: قُومِي إِلَى جَنْبِهِ فَقُولِي: تَقُولُ أُمُّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيَهُمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْجِرْنِي: فَفَعَلْتُ الْجَارِيَةَ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتُ أَبِي أُمَيَّةَ، سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَاسٌ مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ فَشَغَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ». [راجع: ١٢٣٣]

4371. Narrated Ibn 'Abbās رضي الله عنهما:

The first Friday (i.e., *Jumu'ah*) prayer offered after the Friday prayer offered at the mosque of Allāh's Messenger ﷺ was offered at the mosque of 'Abdul-Qais situated at Juwāṭha, that is a village at Al-Bahrain.

٤٣٧١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ ظُهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةِ جُمُعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجَوَاطَى. يَغْنِي قَرْيَةً مِنَ الْبَحْرَيْنِ. [راجع: ٨٩٢]

(71) CHAPTER. The delegation of Banū Ḥanifa and the narration of Thumāma bin Uthāl.

4372. Narrated Abū Hurairah رضي الله عنه:

The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanifa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, "What have you got, O Thumāma?"⁽¹⁾ He replied, "I have got a good thought, O Muḥammad!"⁽²⁾ If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want." He was left till the next day when the Prophet ﷺ said to him, "What have you got, O Thumāma?" He said, "What I told you, i.e., if you set me free, you would do a favour to one who is grateful." The Prophet ﷺ left him till the day after, when he said, "What have you got, O Thumāma?" He said, "I have got what I told you." On that the

(٧١) بَابُ وَفْدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أَثَالٍ

٤٣٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَتَلَ نَجْدٍ فَجَاءَتْ بَرَجْلٌ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أَثَالٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدٌ، إِنْ تَقَتَّلَنِي تَقْتُلُ ذَا دَمٍ، وَإِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَسَلْ مِنْهُ مَا شِئْتُ، فَتَرَكَ حَتَّى كَانَ الْعَدُوُّ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: مَا قُلْتُ لَكَ، إِنْ تُنْعِمَ تُنْعِمَ عَلَى شَاكِرٍ، فَتَرَكَهُ حَتَّى كَانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?

(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Makkah, someone said to him, "You have become a *Ṣābi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

الْغَدِّ، فَقَالَ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ: «أَطْلِقُوا ثُمَامَةَ»، فَاذْهَبْ إِلَى نَجْلِ قَرِيبٍ مِنَ الْمَسْجِدِ، فَاغْتَسَلْ ثُمَّ دَخَلَ الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. يَا مُحَمَّدُ! وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ وَجْهُ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ أَصْبَحَ وَجْهَكَ أَحَبَّ الْوُجُوهِ إِلَيَّ. وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ. وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ. وَإِنْ خَيْلِكَ أَخَذَتْني وَأَنَا أُرِيدُ الْعُمْرَةَ، فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وَأَمَرَهُ أَنْ يَغْتَمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ: صَبَوْتُ؟ قَالَ: لَا وَاللَّهِ وَلَكِنْ أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ، وَلَا وَاللَّهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

4373. Narrated Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا: Musailima Al-Kadhdhāb came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

٤٣٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا فِي بَشَرِ

Prophet ﷺ stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

4374. I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Anṣī and the other, Musailima."

4375. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

كثِيرٍ مِنْ قَوْمِهِ. فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةً جَرِيدٍ حَتَّى وَقَفَ عَلَى مُسَيْلِمَةَ فِي أَصْحَابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا وَلَنْ تَعْدُو أَمْرَ اللَّهِ فِيكَ، وَلَنْ أَذْبَرْتَ لَيْعِقِرَتَكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ يُجِيبُكَ عَنِّي»، ثُمَّ انْصَرَفَ عَنْهُ. [راجع: ٣٦٢٠]

٤٣٧٤ - قَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ رَسُولِ اللَّهِ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيهِ مَا أُرِيتُ»، فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارَيْنِ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا، فَأُوحِيَ إِلَيَّ فِي الْمَنَامِ أَنْ انْفُخْهُمَا، فَنَفَخْتُهُمَا فَطَارَا. فَأَوْلَتْهُمَا كَذَابَيْنِ يَخْرُجَانِ بَعْدِي، أَحَدُهُمَا الْعَنْسِيُّ، وَالْآخَرُ مُسَيْلِمَةُ». [راجع: ٣٦٢١]

٤٣٧٥ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ بِخَزَائِنِ الْأَرْضِ فَوَضِعَ فِي كَفِّي سَوَارَيْنِ مِنْ ذَهَبٍ، فَكَبَّرَا عَلَيَّ، فَأُوحِيَ إِلَيَّ أَنْ

انْفُخْهُمَا فَتَفَخْتُهُمَا فَذَهَبَا، فَأَوَّلَتْهُمَا
الْكُذَّابِينَ اللَّذَيْنِ أَنَا بَيْنُهُمَا: صَاحِبُ
صَنْعَاءَ، وَصَاحِبُ الْيَمَامَةِ». [راجع:

[٣٦٢١]

4376. Narrated Abū Rajā' Al-'Uṭāridī:
We used to worship stones, and when we
found a better stone than the first one, we
would throw the first one and take the latter,
but if we could not get a stone then we would
collect some earth (i.e., soil) and then bring
a sheep and milk that sheep over it, and
perform the *Tawāf* around it. When the
month of Rajab came, we used (to stop the
military actions), calling this month the iron
remover, for we used to remove and throw
away the iron parts of every spear and arrow
in the month of Rajab.

٤٣٧٦ - حَدَّثَنَا الصَّلْتُ بْنُ
مُحَمَّدٍ قَالَ: سَمِعْتُ مَهْدِيَّ بْنَ مِمْوْنٍ
قَالَ: سَمِعْتُ أَبَا رَجَاءٍ الطُّارِدِيَّ
يَقُولُ: كُنَّا نَعْبُدُ الْحَجَرَ فَإِذَا وَجَدْنَا
حَجَرًا هُوَ أَحْيَرُ مِنْهُ الْقَيْنَاءُ وَأَخَذْنَا
الْآخَرَ فَإِذَا لَمْ نَجِدْ حَجَرًا جَمَعْنَا
جُثُوَّةً مِنْ تُرَابٍ ثُمَّ جِئْنَا بِالشَّاةِ
فَحَلَبْنَاهُ عَلَيْهِ ثُمَّ طَفْنَا بِهِ. فَإِذَا دَخَلَ
شَهْرُ رَجَبٍ قُلْنَا: مُنْصَلُّ الْأَسِنَّةِ، فَلَا
نَدْعُ رُمْحًا فِيهِ حَدِيدَةٌ وَلَا سَهْمًا فِيهِ
حَدِيدَةٌ إِلَّا نَزَعْنَاهُ وَالْقَيْنَاءُ شَهْرُ
رَجَبٍ.

4377. Abū Rajā' added: When Allāh sent
the Prophet ﷺ with His Message I was a boy
working as a shepherd for my family camels.
When we heard the news about the
appearance of the Prophet ﷺ, we ran to
the fire, (i.e.,) to Musailima al-Kadhdhāb.

٤٣٧٧ - وَسَمِعْتُ أَبَا رَجَاءٍ
يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ
غُلَامًا أَرْعَى الْإِبِلَ عَلَى أَهْلِي، فَلَمَّا
سَمِعْنَا بِخُرُوجِهِ قَرَرْنَا إِلَى النَّارِ، إِلَى
مُسَيْلِمَةَ الْكَذَّابِ.

(72) CHAPTER. The story of Al-Aswad Al-
'Ansī.

(٧٢) بَابُ قِصَّةِ الْأَسْوَدِ الْعَنْسِيِّ

4378. Narrated 'Ubaidullāh bin 'Abdullāh
bin 'Utba: We were informed that Musailima
Al-Kadhdhāb had arrived in Al-Madīna and
stayed in the house of the daughter of Al-
Hārith. The daughter of Al-Hārith bin
Kuraiz was his wife and she was the mother
of 'Abdullāh bin 'Āmir. Allāh's Messenger ﷺ
came to him accompanied by Thābit bin Qais

٤٣٧٨ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ
الْجَرَمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ
عُبَيْدَةَ ابْنِ نَسِيطٍ، وَكَانَ فِي مَوْضِعٍ
آخَرَ اسْمُهُ عَبْدُ اللَّهِ: أَنَّ عُبَيْدَةَ اللَّهِ بْنَ

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

4379. I asked Ibn 'Abbās about the dream Allāh's Messenger ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.' One of them was Al-'Ansī who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhḥāb."

عَبْدُ اللَّهِ بْنِ عُثْمَةَ قَالَ: بَلَّغْنَا أَنَّ مُسَيْلِمَةَ الْكَذَّابِ قَدِمَ الْمَدِينَةَ فَتَزَلَّ فِي دَارِ بِنْتِ الْحَارِثِ. وَكَانَتْ تَحْتَهُ ابْنَةُ الْحَارِثِ بْنِ كُرَيْزٍ وَهِيَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسٍ بْنِ شَمَّاسٍ وَهُوَ الَّذِي يُقَالُ لَهُ: خَطِيبُ رَسُولِ اللَّهِ ﷺ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَضِيبٌ، فَوَقَّفَ عَلَيْهِ فكَلَّمَهُ، فَقَالَ لَهُ مُسَيْلِمَةُ: إِنَّ شَيْتَ خَلَيْنَا بَيْنَكَ وَبَيْنَ الْأَمْرِ ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ. فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَأَلْتَنِي هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَهُ وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ وَسَيُجِيبُكَ عَنِّي». فَاَنْصَرَفَ النَّبِيُّ ﷺ. [راجع: ٣٦٢٠]

٤٣٧٩ - قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ، فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سَوَارَانِ مِنْ ذَهَبٍ فَقَطَعْتُهُمَا وَكَرِهْتُهُمَا، فَأَذِنَ لِي فَتَفَعَّحْتُهُمَا فَطَارَا فَأَوَّلْتُهُمَا كَذَّابَيْنِ يَخْرُجَانِ». فَقَالَ عَبْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزُ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ الْكَذَّابِ. [راجع: ٣٦٢١]

(73) CHAPTER. The story of the people of Najrān (Christians).

(٧٣) بَابُ قِصَّةِ أَهْلِ نَجْرَانَ

4380. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: Al-‘Āqib and Sayyid, the rulers of Najrān, came to Allāh’s Messenger ﷺ with the intention of doing *Li‘ān*⁽¹⁾, one of them said to the other, “Do not do (this *Li‘ān*) for, by Allāh, if he is a Prophet and we do this *Li‘ān*, neither we, nor our offspring after us will be successful.” Then both of them said (to the Prophet ﷺ), “We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet ﷺ said, “I will send an honest man who is really trustworthy.” Then everyone of the Companions of Allāh’s Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, “Get up, O Abū ‘Ubaida bin Al-Jarrāh.” When he got up, Allāh’s Messenger ﷺ said, “This is the trustworthy man of this (Muslim) nation.”

4381. Narrated Hudhaifa رَضِيَ اللَّهُ عَنْهُ: The people of Najrān came to the Prophet ﷺ and said, “Send an honest man to us.” The Prophet ﷺ said, “I will send to you an honest man who is really trustworthy.” Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū ‘Ubaida bin Al-Jarrāh.

٤٣٨٠ - حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يَلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَا عُنَا لَا نُفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ»، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ». فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَمِينٌ لَهُذِهِ الْأُمَّةَ». [راجع: ٣٧٤٥]

٤٣٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ابْعَثْ لَنَا رَجُلًا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهُ النَّاسُ فَبَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ. [راجع: ٣٧٤٥]

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-‘Imrān* were revealed to the Prophet ﷺ in this connection. [See *Faḥḥ Al-Bārī*, for details].

4382. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every nation has an *Amīn* (i.e., the most trustworthy, honest man), and the *Amīn* of this nation is Abū 'Ubaida bin Al-Jarrāh."

٤٣٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». [راجع:

[٣٧٤٤

(74) CHAPTER. The story of 'Omān and Al-Bahrain.

(٧٤) بَابُ قِصَّةِ عُomān وَal-bahrain

4383. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to me, "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Bahrain did not come till Allāh's Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)". I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Bahrain should come, I will give you so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration, Jābir said): I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me." On that Abū Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than

٤٣٨٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: سَمِعَ ابْنَ الْمُثَنِّدِ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ لَقَدْ أَغْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثًا، فَلَمْ يَقْدَمْ مَالُ الْبَحْرَيْنِ حَتَّى فُيْضَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا قَدِمَ عَلَى أَبِي بَكْرٍ أَمَرَ مُنَادِيًا فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ دَيْنٌ أَوْ عِدَّةٌ فَلْيَأْتِنِي. قَالَ جَابِرٌ: فَجِئْتُ أَبَا بَكْرٍ فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أَغْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثًا. قَالَ: فَأَعْطَانِي. قَالَ جَابِرٌ: فَلَقِيتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ فَسَأَلْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّلَاثَةَ فَلَمْ يُعْطِنِي، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي. فَأَمَّا أَنْ تُعْطِنِي وَإِنَّمَا أَنْ تَبْخَلَ عَنِّي، فَقَالَ: أَقُلْتُ: تَبْخُلُ

miserliness." Abū Bakr said it thrice and added, "Whenever I refused to give you, I had the intention of giving you."

(In another narration) Jābir bin 'Abdullāh said, "I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), 'Take the same amount twice'."

(75) CHAPTER. The arrival of *Al-Ash'ariyūn* and the people of Yemen.

Abū Mūsā said, "The Prophet ﷺ said, 'They are from me and I am from them'."

4384. Narrated Abū Mūsā رَضِيَ اللَّهُ عَنْهُ: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas'ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

4385. Narrated Zahdam: When Abū Mūsā arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsā invited the man to the lunch, but the latter said, "I saw chickens (eating something dirty) so I consider them unclean." Abū Mūsā said, "Come on! I saw the Prophet ﷺ (eating chicken)." The man said, "I have taken an

عَنِّي؟ وَأَيُّ ذَاكَ أَدَوُّ مِنَ الْبُخْلِ؟ قَالَهَا ثَلَاثًا، مَا مَعْنُكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أُرِيدُ أَنْ أُعْطِيَكَ.

وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جِئْتُهُ فَقَالَ لِي أَبُو بَكْرٍ: عُدَّهَا فَعَدَدْتُهَا فَوَجَدْتُهَا خَمْسَمِائَةٍ، فَقَالَ: خُذْ مِثْلَهَا، مَرَّتَيْنِ. [راجع: ٢٢٩٦]

(٧٥) بَابُ قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ،

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: «هُمْ مِنِّي وَأَنَا مِنْهُمْ».

٤٣٨٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَإِسْحَاقُ بْنُ نَصْرِ قَالَا: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّنْتُنَا حِينَئِذٍ مَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ الْبَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ وَلَزُومِهِمْ لَهُ. [راجع: ٣٧٦٣]

٤٣٨٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زَهْدَمٍ قَالَ: لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيَّ مِنْ جَرَمٍ وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَعَدَّى دَجَاجًا وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْغَدَاءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا

oath that I will not eat (chicken).” Abū Mūsā said “Come on! I will tell you about your oath. We, a group of *Al-Ash‘ariyūn* people went to the Prophet ﷺ and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, ‘We have made the Prophet ﷺ forget his oath, so we will never be successful after this.’ So I went to the Prophet ﷺ and said, ‘O Allāh’s Messenger! You took an oath that you would not give us anything to ride, but you have given us.’ He said, ‘Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).’

فَقَدَرْتُهُ، فَقَالَ: هَلَمْ فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُهُ، فَقَالَ: إِنِّي حَلَفْتُ لَا أَكُلُهُ، فَقَالَ: هَلَمْ أَخْبِرْكَ عَنْ يَمِينِكَ، إِنَّا أَتَيْنَا النَّبِيَّ ﷺ نَفَرٌ مِنَ الْأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أَتَى بِنَهَبٍ إِبِلٍ فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَضَيْنَاهَا قُلْنَا: تَغْفُلْنَا النَّبِيُّ ﷺ بِمِثْنِهِ لَا نُفْلِحُ بَعْدَهَا أَبَدًا. فَأَتَيْنَاهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَكَذَّ حَمَلْتَنَا، قَالَ: «أَجَلٌ وَلَكِنْ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا».

[راجع: ٣١٣٣]

4386. Narrated ‘Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh’s Messenger ﷺ and he said, “Be glad (i.e., have good tidings). O Banū Tamīm!” They said, “As you have given us good tidings then give us (some material things).” On that the features of Allāh’s Messenger ﷺ changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them) “Accept good tidings, as Banū Tamīm have not accepted them.” They said, “We accept them, O Allāh’s Messenger!”

٤٣٨٦ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ: حَدَّثَنَا صَفْوَانُ بْنُ مُحَرَّرٍ الْمَازِنِيُّ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ قَالَ: جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبَشِّرُوا يَا بَنِي تَمِيمٍ»، فَقَالُوا: أَمَّا إِذْ بَشَّرْتَنَا فَأَعْطَانَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ. فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ ﷺ: «اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلُهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَبِلْنَا يَا رَسُولَ اللَّهِ.

[راجع: ٣١٩٠]

4387. Narrated Abū Mas'ūd رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Belief is there," and beckoned with his hand towards Yemen. (And added), "The harshness and mercilessness are the qualities of those farmers etc., who are busy with their camels⁽¹⁾, and pay no attention to the religion (is towards the east) from where comes out the side of the head of Satan, namely, the tribes of Rabī'a and Muḍar."

٤٣٨٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي مَسْعُودٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «الْإِيمَانُ هَاهُنَا - وَأَشَارَ بِيَدِهِ إِلَى الْيَمَنِ - وَالْجَفَاءُ وَغِلَظِ الْقُلُوبِ فِي الْفَدَّادِينَ عِنْدَ أَصُولِ أَذْنَابِ الْإِبِلِ مِنْ حَيْثُ يَطْلُعُ قَرْنَا الشَّيْطَانِ: رَبِيعَةٌ وَمُضَرٌّ». [راجع: ٤٣٠٢]

4388. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you and they are more gentle and soft-hearted. Belief is Yemenite and wisdom is Yemenite, while pride and haughtiness are the qualities of the owners of camels (i.e., bedouins). Calmness and solemnity are the characters of the owners of sheep."

٤٣٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ، هُمْ أَرْقُ أَفْئِدَةً وَأَلْيُنْ قُلُوبًا، الْإِيمَانُ يَمَانٍ وَالْحِكْمَةُ يَمَانِيَّةٌ، وَالْفَخْرُ وَالْخِيَلَاءُ فِي أَصْحَابِ الْإِبِلِ، وَالسَّكِينَةُ وَالْوَقَارُ فِي أَهْلِ الْغَنَمِ». [راجع: ٣٣٠١]

وَقَالَ غُنْدَرٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ ذَكْوَانَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

4389. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said "Belief is Yemenite while *Al-Fitnah* (trial and affliction) will appear from there (the east) from where comes out the side of the head of Satan."

٤٣٨٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «الْإِيمَانُ

(1) (H. 4387) Those who are engaged too much in worldly pursuits and neglect their religious duties will usually acquire the vice of being harsh and fierce.

يَمَانٍ، وَالْفِتْنَةُ هَاهُنَا. هَاهُنَا يَظْلُمُ
قَرْنُ الشَّيْطَانِ». [راجع: ٣٣٠١]

4390. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The people of Yemen have come to you, and they are more soft-hearted and gentle-hearted people. The capacity for understanding religion is Yemenite, and wisdom is Yemenite."

٤٣٩٠ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ
ﷺ قَالَ: «أَتَاكُمْ أَهْلُ الْيَمَنِ أَوْعَفُ
قُلُوبًا وَأَرْقُ أَفْئِدَةً، الْفِقْهُ يَمَانٍ،
وَالْحِكْمَةُ يَمَانِيَّةٌ». [راجع: ٣٣٠١]

4391. Narrated 'Alqama: We were sitting with Ibn Mas'ūd when Khabbāb came and said, "O Abū 'Abdur-Raḥmān! Can these young fellows recite Qur'ān as you do?" Ibn Mas'ūd said, "If you wish I can order one of them to recite (the Qur'ān) for you." Khabbāb replied, "Yes." Ibn Mas'ūd said, "Recite, O 'Alqama!" On that, Zaid bin Ḥudair, the brother of Ziyād bin Ḥudair said, (to Ibn Mas'ūd), "Why have you ordered 'Alqama to recite though he does not recite better than we?" Ibn Mas'ūd said, "If you like, I would tell you what the Prophet ﷺ said about your nation and his (i.e., 'Alqama's) nation." So I recited fifty Verses from *Sūrat Maryam*. 'Abdullāh (bin Mas'ūd) said to Khabbāb, "What do you think (about 'Alqama's recitation)?" Khabbāb said, "He has recited well." 'Abdullāh said, "Whatever I recite, 'Alqama recites." Then 'Abdullāh turned towards Khabbāb and saw that he was wearing a gold ring, whereupon he said, "Hasn't the time for its throwing away come yet?" Khabbāb said, "You will not see me wearing it after today," and he threw it away.

٤٣٩١ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي
حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،
عَنْ عَلْقَمَةَ قَالَ: كُنَّا جُلُوسًا مَعَ ابْنِ
مَسْعُودٍ فَجَاءَ خَبَّابٌ فَقَالَ: يَا أَبَا عَبْدِ
الرَّحْمَنِ، أَيْسْتَطِيعُ هَؤُلَاءِ الشَّبَابُ أَنْ
يَقْرُوا كَمَا تَقْرَأُ؟ قَالَ: أَمَا إِنَّكَ لَوْ
شِئْتَ أَمَرْتُ بَعْضَهُمْ يَقْرَأُ عَلَيْكَ،
قَالَ: أَجَلْ، قَالَ: اقْرَأْ يَا عَلْقَمَةُ،
فَقَالَ زَيْدُ بْنُ حُدَيْرٍ أَخُو زِيَادِ بْنِ
حُدَيْرٍ: أَتَأْمُرُ عَلْقَمَةَ أَنْ يَقْرَأَ قَالَ: أَمَا
إِنَّكَ إِنْ شِئْتَ أَخْبَرْتُكَ بِمَا قَالَ النَّبِيُّ
ﷺ فِي قَوْمِكَ وَقَوْمِي، فَقَرَأْتُ
خَمْسِينَ آيَةً مِنْ سُورَةِ مَرْيَمَ فَقَالَ عَبْدُ
اللَّهِ: كَيْفَ تَرَى؟ قَالَ: قَدْ أَحْسَنَ.
قَالَ عَبْدُ اللَّهِ: مَا أَقْرَأُ شَيْئًا إِلَّا وَهُوَ
يَقْرُوهُ، ثُمَّ التَفَتَ إِلَى خَبَّابٍ وَعَلَيْهِ
خَاتَمٌ مِنْ ذَهَبٍ فَقَالَ: أَلَمْ يَأْنِ لِهَذَا
الْخَاتَمِ أَنْ يُلْقَى؟ قَالَ: أَمَا إِنَّكَ لَنْ
تَرَاهُ عَلَيَّ بَعْدَ الْيَوْمِ، فَأَلْقَاهُ. رَوَاهُ
عُذْرَرٌ، عَنْ شُعْبَةَ.

(76) CHAPTER. The story of Daus and Tufail bin 'Amr Ad-Dausi.

4392. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Tufail bin 'Amr came to the Prophet ﷺ and said, "The Daus (nation) have perished as they disobeyed and refused to accept Islām. So invoke Allāh against them." But the Prophet ﷺ said, "O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islām)!"

4393. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: When I came to the Prophet ﷺ, I said on my way, "O what a long tedious tiresome night; nevertheless, it has rescued me from the land of *Kufr* (disbelief)." A slave of mine ran away on the way. When I reached the Prophet ﷺ I gave him the *Bai'a* (pledge) (for Islām), and while I was sitting with him, suddenly the slave appeared. The Prophet ﷺ said to me, "O Abū Hurairah! Here is your slave." I said, "He (the slave) is (free) for Allāh's sake," and manumitted him.

(77) CHAPTER. The story of the delegation of Tayi', and the narration of 'Adī bin Hātim.

4394. Narrated 'Adī bin Hātim: We came to 'Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, "Don't you know me,

(٧٦) بَابُ قِصَّةِ دَوْسٍ وَالْطَّفِيلِ بْنِ عَمْرِو الدَّوْسِيِّ

٤٣٩٢ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ ابْنِ ذَكْوَانَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ الطَّفِيلُ بْنُ عَمْرٍو إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ دَوْسًا قَدْ هَلَكَتْ، عَصَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهِمْ. فَقَالَ: «اللَّهُمَّ اهْدِ دَوْسًا وَائْتِ بِهِمْ». [راجع: ٢٩٣٧]

٤٣٩٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ قُلْتُ فِي الطَّرِيقِ:

يَا لَيْلَةً مِنْ طُولِهَا وَعَنَانِهَا عَلَى أَنَّهَا مِنْ دَارِ شُمْرٍ نَجَّتْ وَأَبَقَ غُلَامٌ لِي فِي الطَّرِيقِ، فَلَمَّا قَدِمْتُ عَلَى النَّبِيِّ ﷺ فَبَايَعْتُهُ، فَبَيْنَا أَنَا عِنْدَهُ إِذْ طَلَعَ الْغُلَامُ، فَقَالَ لِي النَّبِيُّ ﷺ: «يَا أَبَا هُرَيْرَةَ هَذَا غَلَامُكَ»، فَقُلْتُ: هُوَ لَوْجِهِ اللَّهُ، فَأَعْتَقْتُهُ. [راجع: ٢٥٣٠]

(٧٧) بَابُ قِصَّةِ وَفْدِ طَيِّئٍ، وَحَدِيثِ عَدِيِّ بْنِ حَاتِمٍ

٤٣٩٤ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ الْمَلِكِ، عَنْ عَمْرِو بْنِ حُرَيْثٍ،

O chief of the believers?" He said, "Yes, you embraced Islām when they (i.e., your people) disbelieved; you have come (to the Truth) when they ran away; you fulfilled your promises when they broke theirs; and you recognized it (the Truth of Islām) when they denied it." On that, 'Adī said, "I therefore don't care."⁽¹⁾

(78) CHAPTER. *Hajjat-ul-Wadā'.*

4395. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh's Messenger ﷺ during *Hajjat-ul-Wadā'* and we assumed the *Ihrām* for 'Umra. Then Allāh's Messenger ﷺ said to us, "Whoever has got the *Hady* should assume the *Ihrām* for *Hajj* and 'Umra and should not finish his *Ihrām* till he has performed both ('Umra and *Hajj*)." I arrived at Makkah along with him (i.e., the Prophet ﷺ) while I was menstruating, so I did not perform the *Tawāf* around the Ka'bah or *Sa'y* between Aş-Şafā and Al-Marwah. I informed Allāh's Messenger ﷺ about that and he said, "Undo your braids and comb your hair, and then assume the *Ihrām* for *Hajj* and leave the 'Umra." I did so, and when we performed and finished the *Hajj*, Allāh's Messenger ﷺ sent me to At-Tan'im along with (my brother) 'Abdur-Raḥmān bin Abū Bakr Aş-Şiddiq رَضِيَ اللهُ عَنْهُمَا, to perform the 'Umra. The Prophet ﷺ said, "This 'Umra is in lieu of your missed 'Umra." Those who had assumed the *Ihrām* for 'Umra, performed the *Tawāf* around the Ka'bah and *Sa'y* between Aş-Şafā and Al-Marwa, and then finished their *Ihrām*, and on their return from Minā, they performed another *Tawāf* (around the Ka'bah and *Sa'y* between

عَنْ عَدِيِّ ابْنِ حَاتِمٍ قَالَ: أَتَيْنَا عُمَرَ فِي وَفْدٍ فَجَعَلَ يَدْعُو رَجُلًا رَجُلًا وَيَسْمِيهِمْ، فَقُلْتُ: أَمَا تَعْرِفُنِي يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: بَلَى، أَسْلَمْتَ إِذْ كَفَرُوا، وَأَقْبَلْتَ إِذْ أَبْزَرُوا، وَوَفَيْتَ إِذْ عَدَرُوا، وَعَرَفْتَ إِذْ أَنْكَرُوا. فَقَالَ عَدِيٌّ: فَلَا أَبَالِي إِذَا.

(٧٨) بَابُ حَجَّةِ الْوَدَاعِ

٤٣٩٥ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا مَالِكٌ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ فَأَهْلَلْنَا بِعُمْرَةٍ، ثُمَّ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ عَنْدهُ هَدْيٌ فَلْيُهْلِلْ بِالْحَجِّ مَعَ الْعُمْرَةِ، ثُمَّ لَا يَحِلَّ حَتَّى يَحِلَّ مِنْهُمَا جَمِيعًا». فَقَدِمْتُ مَعَهُ مَكَّةَ وَأَنَا حَائِضٌ وَلَمْ أَطْفِ بِالْبَيْتِ وَلَا بَيْنَ الصَّفَا وَالْمَرْوَةِ، فَسَكَّوْتُ إِلَى سَوِيلِ اللَّهِ ﷺ فَقَالَ: «انْقِضِي رَأْسَكَ زَامِشِطِي وَأَهْلِي بِالْحَجِّ وَدَعِي الْعُمْرَةَ». فَقَعَلْتُ. فَلَمَّا قَضَيْنَا الْحَجَّ أَرْسَلَنِي رَسُولُ اللَّهِ ﷺ مَعَ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللَّهُ عَنْهُمَا إِلَى التَّنْعِيمِ فَاعْتَمَرْتُ. فَقَالَ: «هَذِهِ مَكَانَ عُمْرَتِكَ». قَالَتْ: قَطَافَ الَّذِينَ أَهْلُوا بِالْعُمْرَةِ بِالْبَيْتِ

(1) (H. 4394) Since 'Umar رَضِيَ اللهُ عَنْهُ has such a high opinion about 'Adī, 'Adī does not care if he is not called before the others.

Aṣ-Ṣafā and Al-Marwah), but those who combined their *Hajj* and ‘*Umra*’ (*Al-Qirān*), performed only one *Tawāf* (between Aṣ-Ṣafa and Al-Marwah) (for both).

وَبَيْنَ الصَّفَا وَالْمَرْوَةِ ثُمَّ حَلُّوْا، ثُمَّ طَافُوا طَوَافًا آخَرَ بَعْدَ أَنْ رَجَعُوا مِنْ مِنًى. وَأَمَّا الَّذِينَ جَمَعُوا الْحَجَّ وَالْعُمْرَةَ فَإِنَّمَا طَافُوا طَوَافًا وَاحِدًا.

[راجع: ٢٩٤]

4396. Narrated Ibn Juraij: ‘Aṭā’ said, “Ibn ‘Abbās said, ‘If he (i.e., the one intending to perform ‘*Umra*’)⁽¹⁾ has performed the *Tawāf* around the Ka‘bah, (and *Sa’y* of Aṣ-Ṣafa and Al-Marwa) his *Ihrām* is considered to have finished.’ I said, ‘What proof does Ibn ‘Abbās has as to this saying?’ ” ‘Aṭā’ said, “(The proof is taken) from the Statement of Allāh :

“And afterwards they are brought for sacrifice unto the ancient House (*Al-Haram*, — the sacred territory of Makkah city)’ (V.22:33)

and from the order of the Prophet ﷺ to his companions to finish their *Ihrām* during *Hajjat-ul-Wadā’*.” I said (to ‘Aṭā’), “That (i.e., finishing the *Ihrām*) was after coming from ‘Arafāt.” ‘Aṭā’ said, “Ibn ‘Abbās used to allow it before going to ‘Arafāt (after finishing the ‘*Umra*) and after coming from it (i.e., after performing the *Hajj*).” (i.e., *Hajj-At-Tamattu*).

4397. Narrated Abū Mūsā Al-Ash‘arī رَضِيَ اللَّهُ عَنْهُ: I came to the Prophet ﷺ at a place called Al-Baṭḥā’. The Prophet ﷺ said, “Did you assume the *Ihrām* for *Hajj*?” I said, “Yes,” He said, “How did you express your intention (for performing *Hajj*)?” I said, “*Labbaik* (i.e., I assume) the *Ihrām* with the same intention as that of Allāh’s Messenger ﷺ.” The Prophet ﷺ said, “Perform the *Tawāf* around the Ka‘bah and

٤٣٩٦ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا ابْنُ جُرَيْجٍ: حَدَّثَنِي عَطَاءٌ، عَنِ ابْنِ عَبَّاسٍ: إِذَا طَافَ بِالْبَيْتِ فَقَدْ حَلَّ، فَقُلْتُ: مِنْ أَيْنَ؟ قَالَ: هَذَا ابْنُ عَبَّاسٍ؟ قَالَ: مِنْ قَوْلِ اللَّهِ تَعَالَى: ﴿ثُمَّ مَحِلًّا إِلَى الْبَيْتِ الْعَتِيقِ﴾ [الحج: ٣٣] وَمِنْ أَمْرِ النَّبِيِّ ﷺ أَصْحَابَهُ أَنْ يَحِلُّوا فِي حَجَّةِ الْوُدَاعِ. فَقُلْتُ: إِنَّمَا كَانَ ذَلِكَ بَعْدَ الْمُعَرَّفِ، قَالَ: كَانَ ابْنُ عَبَّاسٍ يَرَاهُ قَبْلَ وَبَعْدَ.

٤٣٩٧ - حَدَّثَنِي بَيَّانٌ: حَدَّثَنَا النَّضْرُ. أَخْبَرَنَا شُعْبَةُ، عَنْ قَتِيبٍ قَالَ: سَمِعْتُ طَارِقًا عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْتُ عَلَى النَّبِيِّ ﷺ بِالْبَطْحَاءِ، فَقَالَ: «أَحْجَجْتَ؟» قُلْتُ: نَعَمْ، قَالَ: «كَيْفَ أَهْلَكَ؟» قُلْتُ: لَبَّيْكَ بِإِهْلَالِ

(1) (H. 4396) The person meant here is the one who intends to perform ‘*Umra*’ along with *Hajj* (*At-Tamattu*’).

(the Sa'y) between Aş-Şafā and Al-Marwa, and then finish your *Ihrām*." So I performed the *Tawāf* around the Ka'bah and the Sa'y between Aş-Şafā and Al-Marwa (*Hajj-at-Tamattu'*), and then I came to a woman from the tribe of Qais who removed the lice from my head.

4398. Narrated Hafṣa رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their *Ihrām* during the year of *Hajjat-ul-Wadā'*. On that, I asked the Prophet ﷺ, "What stops you from finishing your *Ihrām*?" He said, "I have matted my hair and garlanded my *Hady*. So, I will not finish my *Ihrām* unless I have slaughtered my *Hady*."

4399. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: A woman from the tribe of Khath'am asked for the verdict of Allāh's Messenger ﷺ (regarding something) during *Hajjat-ul-Wadā'*, while Al-Faḍl bin 'Abbās was the companion-rider behind Allāh's Messenger ﷺ. She asked, "Allāh's obligation (i.e., compulsory *Hajj*) enjoined on His slaves has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform the *Hajj* on his behalf?" He said, "Yes."

4400. Narrated 'Abdullāh bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ arrived (at Makkah)

كَإِهْلَالِ رَسُولِ اللَّهِ ﷺ، قَالَ: «طُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ ثُمَّ حَلَّ». فَطُفْتُ بِالْبَيْتِ وَبِالصَّفَا وَالْمَرْوَةِ وَأَتَيْتُ امْرَأَةً مِنْ قَيْسٍ فَقَلَّتْ رَأْسِي.

[راجع: ١٥٥٧]

٤٣٩٨ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ: حَدَّثَنَا أَنَسُ بْنُ عِيَاضٍ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ عُمَرَ أَخْبَرَهُ أَنَّ حَفْصَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُ أَنَّ النَّبِيَّ ﷺ أَمَرَ أَرْوَاجَهُ أَنْ يَحْلِلْنَ عَامَ حَجَّةِ الْوَدَاعِ، فَقَالَتْ حَفْصَةُ: فَمَا يَمْنَعُكَ؟ فَقَالَ: «لَبَّدْتُ رَأْسِي وَقَلَّدْتُ هَذْيِي، فَلَسْتُ أُحِلُّ حَتَّى أَنْحَرَ هَذْيِي». [راجع: ١٥٦٦]

٤٣٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ. وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: أَخْبَرَنِي ابْنُ شِهَابٍ، عَنْ سُلَيْمَانَ بْنِ يَسَارٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ امْرَأَةً مِنْ خَثْعَمَ اسْتَفْتَتْ رَسُولَ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ وَالْفَضْلِ بْنِ عَبَّاسٍ رَدِيفُ رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ فَرِيضَةَ اللَّهِ عَلَى عِبَادِهِ أَذْرَكَتْ أَبِي شَيْخًا كَبِيرًا لَا يَسْتَطِيعُ أَنْ يَسْتَوِيَ عَلَى الرَّاحِلَةِ، فَهَلْ يَقْضِي أَنْ أَحُجَّ عَنْهُ؟ قَالَ: «نَعَمْ». [راجع: ١٥١٣]

٤٤٠٠ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا

in the year of the Conquest (of Makkah) while Usāma was riding behind him on (his she-camel) Al-Qaṣwā. Bilāl and 'Uthmān bin Ṭalḥa were accompanying him. When he made his she-camel kneel down near the Ka'bah, he said to 'Uthmān, "Get us the key (of the Ka'bah)." He brought the key to him and opened the gate (of the Ka'bah), for him. The Prophet ﷺ, Usāma, Bilāl and 'Uthmān (bin Ṭalḥa) entered the Ka'bah and then closed the gate behind them (from inside). The Prophet ﷺ stayed there for a long period and then came out. The people rushed to get in, but I went in before them and found Bilāl standing behind the gate, and I said to him, "Where did the Prophet ﷺ offer *Ṣalāt* (prayer)?" He said, "He offered *Ṣalāt* (prayer) between those two front pillars." The Ka'bah was built on six pillars, arranged in two rows, and he offered *Ṣalāt* (prayer) between the two pillars of the front row leaving the gate of the Ka'bah at his back and facing (in *Ṣalāt*) the wall which faces one when one enters the Ka'bah. Between him and that wall (was the distance of about three cubits). But I forgot to ask Bilāl about the number of *Rak'a*, the Prophet ﷺ had prayed. There was a red piece of marble at the place where he (i.e., the Prophet ﷺ) had offered the *Ṣalāt* (prayer).

4401. Narrated 'Āishah رضي الله عنها, the wife of the Prophet ﷺ: Ṣafīyya bint Ḥuyāi, the wife of the Prophet ﷺ menstruated during *Hajjat-ul-Wadā'*. The Prophet ﷺ said, "Is she going to detain us?" I said to him, "She has already come to Makkah and performed the *Ṭawāf* (ul-*Ifāda*) around the Ka'bah, O Allāh's Messenger". The Prophet ﷺ said, "Let her then proceed on (to Al-Madina)."

سُرَيْجُ بْنُ التُّعْمَانِ: حَدَّثَنَا فَلَيْحٌ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَقْبَلَ النَّبِيُّ ﷺ عَامَ الْفَتْحِ وَهُوَ مُرْدِفٌ أَسَامَةَ عَلَى الْقِصْوَاءِ وَمَعَهُ بِلَالٌ وَعُثْمَانُ بْنُ طَلْحَةَ حَتَّى أَنَاخَ عِنْدَ الْبَيْتِ، ثُمَّ قَالَ لِعُثْمَانَ: «اأْتِنَا بِالْمِفْتَاحِ» فَجَاءَهُ بِالْمِفْتَاحِ، فَفَتَحَ لَهُ الْبَابَ. فَدَخَلَ النَّبِيُّ ﷺ وَأَسَامَةُ وَبِلَالٌ وَعُثْمَانُ، ثُمَّ أَغْلَقُوا عَلَيْهِمُ الْبَابَ فَمَكَثَ نَهَارًا طَوِيلًا ثُمَّ خَرَجَ فَايْتَدَرَ النَّاسُ الدُّخُولَ فَسَبَقْتُهُمْ فَوَجَدْتُ بِلَالًا قَائِمًا مِنْ وَرَاءِ الْبَابِ فَقُلْتُ لَهُ: أَيْنَ صَلَّى رَسُولُ اللَّهِ ﷺ؟ فَقَالَ: صَلَّى بَيْنَ ذَيْنِكَ الْعَمُودَيْنِ الْمُقَدَّمَيْنِ. وَكَانَ الْبَيْتُ عَلَى سِتَّةِ أَعْمِدَةٍ سَطْرَيْنِ، صَلَّى بَيْنَ الْعَمُودَيْنِ مِنَ السَّطْرِ الْمُقَدَّمِ، وَجَعَلَ بَابَ الْبَيْتِ خَلْفَ ظَهْرِهِ، وَاسْتَقْبَلَ بِوَجْهِهِ الَّذِي يَسْتَقْبَلُكَ حِينَ تَلْجُ الْبَيْتَ بَيْنَهُ وَبَيْنَ الْجِدَارِ، قَالَ: وَنَسِيتُ أَنْ أَسْأَلَهُ كَمْ صَلَّى؟ وَعِنْدَ الْمَكَانِ الَّذِي صَلَّى فِيهِ مَرَمَرَةٌ حُمْرَاءُ. [راجع: ٣٩٧]

٤٤٠١ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ أَخْبَرَتْهُمَا أَنَّ صَفِيَّةَ بِنْتُ حُيَيٍّ زَوْجَ النَّبِيِّ ﷺ حَاضَتْ فِي حَجَّةِ الْوَدَاعِ،

فَقَالَ النَّبِيُّ ﷺ: «أَحَابِسُنَا هِيَ؟»
فَقُلْتُ: إِنَّهَا قَدْ أَفَاضَتْ يَا رَسُولَ اللَّهِ
وَطَافَتْ بِالْبَيْتِ، فَقَالَ النَّبِيُّ ﷺ:
«فَلْتَنْفِرْ». [راجع: ٢٩٤]

4402. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: We were talking about *Hajjat-ul-Wadā'*, while the Prophet ﷺ was amongst us. We did not know what *Hajjat-ul-Wadā'* signified. The Prophet ﷺ praised Allāh and then mentioned *Al-Masīh Ad-Dajjāl* and described him extensively, saying, "Allāh did not send any Prophet but that Prophet warned his nation of *Al-Masīh Ad-Dajjāl*. Nūh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muḥammad's followers), and if it happens that some of his qualities may be hidden from you, but your Lord's State is clear to you and not hidden from you." The Prophet ﷺ said it thrice. "Verily, your Lord is not blind in one eye while he (*Ad-Dajjāl*) is blind in the right eye which looks like a grape bulging out (of its cluster)."

٤٤٠٢ - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ أَنَّ أَبَاهُ حَدَّثَهُ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَحَدِّثُ بِحَجَّةِ الْوَدَاعِ وَالنَّبِيِّ ﷺ بَيْنَ أَظْهُرِنَا وَلَا نَذَرِي مَا حَجَّةُ الْوَدَاعِ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ، ثُمَّ ذَكَرَ الْمَسِيحَ الدَّجَالَ فَأَطْلَبَ فِي ذِكْرِهِ وَقَالَ: «مَا بَعَثَ اللَّهُ مِنْ نَبِيٍّ إِلَّا أُنْذِرَ أُمَّتُهُ، أُنْذِرُهُ نُوحٌ وَالنَّبِيُّونَ مِنْ بَعْدِهِ، وَإِنَّهُ يَخْرُجُ فِيكُمْ فَمَا خَفِيَ عَلَيْكُمْ مِنْ شَأْنِهِ فَلَيْسَ يَخْفَى عَلَيْكُمْ أَنَّ رَبَّكُمْ لَيْسَ عَلَى مَا يَخْفَى عَلَيْكُمْ، ثَلَاثًا. «إِنَّ رَبَّكُمْ لَيْسَ بِأَعْوَرَ، وَإِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى كَأَنَّ عَيْنَهُ عِنَبَةٌ طَافِيَةٌ».

[راجع: ٣٠٥٧]

4403. "No doubt! Allāh has made your blood and your properties sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours." The Prophet ﷺ added: "No doubt! Haven't I conveyed Allāh's Message to you?" They replied, "Yes," The Prophet ﷺ added, "Woe to you!" (or said), "May Allāh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another."

٤٤٠٣ - «أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا، أَلَا هَلْ بَلَّغْتُ؟» قَالُوا: نَعَمْ، قَالَ: «اللَّهُمَّ اشْهَدْ، ثَلَاثًا. «وَيْلَكُمْ، أَوْ وَيْحَكُمْ انْظُرُوا لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٧٤٢]

4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen *Ghazwā* (holy battles) and performed only one *Hajj* after he emigrated (to Al-Madina), and did not perform another *Hajj* after it, and that was *Hajjat-ul-Wadā'*, Abū Ishāq said, "He performed *Hajj* (many times) when he was in Makkah."⁽¹⁾

٤٤٠٤ - حَدَّثَنَا عَمْرُو بْنُ خَالِدٍ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَاقَ قَالَ:
حَدَّثَنِي زَيْدُ بْنُ أَرْقَمَ أَنَّ النَّبِيَّ ﷺ
عَزَا تِسْعَ عَشْرَةَ غَزْوَةً، وَأَنَّهُ حَجَّ
بَعْدَهَا هَاجَرَ حَجَّةً وَاحِدَةً لَمْ يَحْجَّ
بَعْدَهَا حَجَّةَ الْوَدَاعِ.
قَالَ أَبُو إِسْحَاقَ: وَبِمَكَّةَ أُخْرَى.

[راجع: ٣٩٤٩]

4405. Narrated Jarīr رضي الله عنه: The Prophet ﷺ ordered me during *Hajjat-ul-Wadā'*, "Ask the people to be quiet and listen." He then said, "Do not become infidels after me by cutting the necks of one another."

٤٤٠٥ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ:
حَدَّثَنَا شُعْبَةُ، عَنْ عَلِيِّ بْنِ مُدْرِكٍ،
عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ،
عَنْ جَرِيرٍ: أَنَّ النَّبِيَّ ﷺ قَالَ فِي
حَجَّةِ الْوَدَاعِ لِجَرِيرٍ: «اسْتَنْصِصِ
النَّاسَ»، فَقَالَ: «لَا تَرْجِعُوا بَعْدِي
كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ».

[راجع: ١٢١]

4406. Narrated Abū Bakra رضي الله عنه: The Prophet ﷺ said, "Time has taken its original shape which it had when Allāh created the heavens and the earth. The year is of twelve months, four of which are sacred, and out of these (four) three are in succession, i.e., *Dhul-Qa'da*, *Dhul-Hijja* and *Al-Muḥarram*, and the fourth is *Rajab* which is named after the Muḍar tribe, between (the month of) *Jumāda* (*Ath-Thānia*) and *Sha'bān*." Then the Prophet ﷺ asked, "Which month is this?" We said, "Allāh and His Messenger ﷺ know better." On that the Prophet ﷺ kept quiet so long that we thought that he might name it with another name. Then the Prophet ﷺ said, "Isn't it the month of

٤٤٠٦ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُنَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا
أَيُّوبُ، عَنْ مُحَمَّدٍ، عَنْ ابْنِ أَبِي
بَكْرَةَ عَنْ أَبِي بَكْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «الزَّمَانُ قَدْ اسْتَدَارَ كَهَيْئَتِهِ يَوْمَ
خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ. السَّنَةُ اثْنَا
عَشَرَ شَهْرًا، مِنْهَا أَرْبَعَةٌ حُرُمٌ، ثَلَاثَةٌ
مُتَوَالِيَاتٌ: ذُو الْقَعْدَةِ، وَذُو الْحِجَّةِ
وَالْمُحَرَّمُ، وَرَجَبٌ مُضَرَّ الَّذِي بَيْنَ
جُمَادَى وَشَعْبَانَ، أَيُّ شَهْرٍ هَذَا؟»
قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى

(1) (H. 4404) The Prophet ﷺ had performed *Hajj* several times when he was in Makkah before he emigrated to Al-Madina.

Dhul-Hijja?” We replied, “Yes (it is).” Then he said, “Which town is this?” “We replied, “Allāh and His Messenger ﷺ know better.” On that he kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the town of Makkah?” We replied, “Yes (it is).” Then he said, “Which day is today?” We replied, “Allāh and His Messenger ﷺ know better.” He kept quiet so long that we thought that he might name it with another name. Then he said, “Isn’t it the day of *An-Nahr* (i.e., sacrifice)?” We replied, “Yes (it is).” He said, “So your blood, your properties, (the subnarrator Muḥammad said, ‘I think the Prophet ﷺ also said: And your honour...) are sacred to one another like the sanctity of this day of yours, in this town of yours, in this month of yours; and surely, you will meet your Lord, and He will ask you about your deeds. Beware! Do not become like those who went astray (as infidels) after me, cutting the necks of one another. It is incumbent on those who are present to convey this message (of mine) to those who are absent. May be that some of those to whom it will be conveyed might comprehend (what I have said) better than the present audience.” (The sub-narrator, Muḥammad, on remembering that narration, used to say, “Muḥammad ﷺ spoke the truth!”) He (i.e., the Prophet ﷺ) then said twice, “No doubt! Haven’t I conveyed (Allāh’s Message) to you?”

4407. Narrated Tāriq bin Shihāb: Some Jews said, “Had this Verse been revealed to us, we would have taken that day as ‘Eid (festival).’” Umar said, “What Verse?” They said:

“...This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion...” (V.5:3)

ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ ذَا الْحَجَّةِ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ بَلَدٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ الْبَلَدَةُ؟» قُلْنَا: بَلَى، قَالَ: «فَأَيُّ يَوْمٍ هَذَا؟» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، فَسَكَتَ حَتَّى ظَنَّنَا أَنَّهُ سَيَسْمِيهِ بِغَيْرِ اسْمِهِ، قَالَ: «أَلَيْسَ يَوْمَ النَّحْرِ؟» قُلْنَا: بَلَى، قَالَ: «فَإِنَّ دِمَاءَكُمْ وَأَمْوَالَكُمْ - قَالَ مُحَمَّدٌ: وَأَخْسَبُهُ قَالَ: وَأَعْرَاضَكُمْ - عَلَيْكُمْ حَرَامٌ كَحُرْمَةِ يَوْمِكُمْ هَذَا، فِي بَلَدِكُمْ هَذَا، فِي شَهْرِكُمْ هَذَا. وَسَتَلْقَوْنَ رَبَّكُمْ فَسَيَسْأَلُكُمْ عَنْ أَعْمَالِكُمْ، أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَالًا، يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ. أَلَا لِيُبْلِغَ الشَّاهِدُ الْغَائِبَ، فَلَعَلَّ بَعْضَ مَنْ يُبْلِغُهُ أَنْ يَكُونَ أَوْعَى لَهُ مِنْ بَعْضِ مَنْ سَمِعَهُ». فَكَانَ مُحَمَّدٌ إِذَا ذَكَرَهُ يَقُولُ: صَدَقَ مُحَمَّدٌ ﷺ ثُمَّ قَالَ: «أَلَا هَلْ بَلَّغْتُ؟» مَرَّتَيْنِ.

٤٤٠٧ - حَدَّثَنَا مُحَمَّدٌ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ: أَنَّ أَنَسًا مِنَ الْيَهُودِ قَالُوا: لَوْ نَزَلَتْ هَذِهِ الْآيَةُ فِينَا لَاتَّخَذْنَا ذَلِكَ الْيَوْمَ عِيدًا، فَقَالَ عُمَرُ: أَيُّهُ آيَةٌ؟

‘Umar said, “I know the place where it was revealed. It was revealed while Allāh’s Messenger ﷺ was staying at ‘Arafāt.”

4408. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: We set out with Allāh’s Messenger ﷺ, and some of us assumed the *Ihrām* for ‘Umra, some assumed it for *Hajj*, and some assumed it for both *Hajj* and ‘Umra. Allāh’s Messenger ﷺ assumed the *Ihrām* for *Hajj*. So those who had assumed the *Ihrām* for *Hajj* or for both *Hajj* and ‘Umra, did not finish their *Ihrām* till the day of *An-Nahr* (i.e., slaughter of sacrifices). Narrated Mālik the same as above, saying, “(We set out) with Allāh’s Messenger ﷺ in *Hajjat-ul-Wadā’*...).”

Narrated Mālik the same as above.

4409. Narrated Sa’d رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ visited me during *Hajjat-ul-Wadā’* while I was suffering from a disease which brought me to the verge of death. I said, “O Allāh’s Messenger! My ailment has reached such a (bad) state as you see, and I have much wealth, but I have no one to inherit from me except my only daughter. Shall I give two-third of my property as alms (in charity)?” The Prophet ﷺ said, “No.” I said, “(Shall I give) one-third of it?” He replied, “One-third, and even one-third is

فَقَالُوا: ﴿أَلْيَوْمَ أَكَلَتْكُمْ لَكُمْ وَيَكُمُ وَأَتَمَّتْ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمْ الْإِسْلَامَ دِينًا﴾ [المائدة: ٣] فَقَالَ عُمَرُ: إِنِّي لَا أَعْلَمُ أَيَّ مَكَانٍ أُنْزِلَتْ، أُنْزِلَتْ وَرَسُولُ اللَّهِ ﷺ وَاقِفٌ بِعَرَفَةَ. [راجع:

[٦٧، ٤٥]

٤٤٠٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ أَبِي الْأَسْوَدِ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ نَوْفَلٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فَمِنَّا مَنْ أَهَلَ بِعُمْرَةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجَّةٍ، وَمِنَّا مَنْ أَهَلَ بِحَجٍّ وَعُمْرَةٍ، وَأَهَلَ رَسُولُ اللَّهِ ﷺ بِالْحَجِّ. فَأَمَّا مَنْ أَهَلَ بِالْحَجِّ، أَوْ جَمَعَ الْحَجَّ وَالْعُمْرَةَ فَلَمْ يَحْلُوا حَتَّى يَوْمَ النَّحْرِ.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُسُفَ: أَخْبَرَنَا مَالِكٌ وَقَالَ: مَعَ رَسُولِ اللَّهِ ﷺ فِي حَجَّةِ الْوَدَاعِ. حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ مِثْلَهُ. [راجع: ٢٩٤]

٤٤٠٩ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ سَعْدٍ: حَدَّثَنَا ابْنُ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ فِي حَجَّةِ الْوَدَاعِ مِنْ وَجَعٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلَغَ بِي مِنَ الْوَجَعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرُونِي إِلَّا ابْنَةً لِي وَاحِدَةً،

too much. It is better for you to leave your inheritors wealthy rather than to leave them poor, begging people (for their sustenance); and whatever you spend for Allāh's sake, you will get reward for it, even for the morsel of food which you put in your wife's mouth." I said, "O Allāh's Messenger! Should I remain (in Makkah) behind my companions (who are going with you to Al-Madīna)?" The Prophet ﷺ said, "If you remain behind, any good deed which you will do for Allāh's sake, will upgrade and elevate you. May be you will live long so that some people may benefit by you and some other (i.e., infidels) may get harmed by you." The Prophet ﷺ then added, "O Allāh! Complete the emigration of my Companions and do not turn them on their heels. But the poor Sa'd bin Khaula (not the above mentioned Sa'd) (died in Makkah)." Allāh's Messenger ﷺ pitied Sa'd for he died in Makkah.

4410. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: The Prophet ﷺ got his head shaved during *Hajjat-ul-Wadā'*.

4411. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: During *Hajjat-ul-Wadā'*, the Prophet ﷺ and some of his Companions got their heads shaved, while some of his Companions got their head-hair cut short.

فَأَتَصَدَّقُ بِثُلْثِي مَالِي؟ قَالَ: «لَا»،
فُلْتُ: أَفَأَتَصَدَّقُ بِشَطْرِهِ؟ قَالَ: «لَا»،
فُلْتُ: فَالْثُلُثُ؟ قَالَ: «الْثُلُثُ وَالْثُلُثُ
كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ
مِنْ أَنْ تَذَرَهُمْ عَالَةً يَتَكَفَّفُونَ النَّاسَ،
وَلَسْتَ تُنْفِقُ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ
إِلَّا أَجَرْتَ بِهَا حَتَّى اللَّفْمَةُ تَجْعَلُهَا
فِي فِي امْرَأَتِكَ». فُلْتُ: يَا رَسُولَ
اللَّهِ، أَأَخْلَفَ بَعْدَ أَصْحَابِي؟ قَالَ:
«إِنَّكَ لَنْ تُخْلَفَ فَتَعْمَلْ عَمَلًا تَبْتَغِي بِهِ
وَجْهَ اللَّهِ إِلَّا أَزْدَدَتْ بِهِ دَرَجَةً وَرَفْعَةً
وَلَعَلَّكَ تُخْلَفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ
وَيُضَرَّ بِكَ آخَرُونَ، اللَّهُمَّ أَمْضِ
لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى
أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ خَوْلَةَ»
رَأَيْتُ لَهُ رَسُولَ اللَّهِ ﷺ أَنْ تُؤْفَى
بِمَكَّةَ.

٤٤١٠ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ
الْمُنْذِرِ: حَدَّثَنَا أَبُو ضَمْرَةَ: حَدَّثَنَا
مُوسَى بْنُ عُقْبَةَ، عَنْ نَافِعٍ: أَنَّ ابْنَ
عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُمْ أَنَّ
النَّبِيَّ ﷺ خَلَقَ رَأْسَهُ فِي حَجَّةِ
الْوَدَاعِ. [راجع: ١٧٢٦]

٤٤١١ - حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ
سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: حَدَّثَنَا
ابْنُ جُرَيْجٍ: أَخْبَرَنِي مُوسَى بْنُ عُقْبَةَ،
عَنْ نَافِعٍ: أَخْبَرَهُ ابْنُ عُمَرَ أَنَّ النَّبِيَّ
ﷺ خَلَقَ رَأْسَهُ فِي حَجَّةِ الْوَدَاعِ

وَأَنَاسٌ مِنْ أَصْحَابِهِ وَقَصَرَ بَعْضُهُمْ.

[راجع: ١٧٢٦]

4412. Narrated 'Abdullāh bin 'Abbās رضي الله عنهما that he came riding a donkey while Allāh's Messenger ﷺ was standing at Mina during *Hajjat-ul-Wadā'*, leading the people in *Ṣalāt* (prayer). The donkey passed in front of a part of the row [of the people offering the *Ṣalāt* (prayer)]. Then he dismounted from it and took his position in the row with the people.

٤٤١٢ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ. وَقَالَ اللَّيْثُ: حَدَّثَنِي يُونُسُ، عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّهُ أَقْبَلَ يَسِيرُ عَلَى حِمَارٍ وَرَسُولُ اللَّهِ ﷺ قَائِمٌ بَيْنِي فِي حَجَّةِ الْوَدَاعِ يُصَلِّي بِالنَّاسِ، فَسَارَ الْحِمَارُ بَيْنَ يَدَيَّ بَعْضُ الصَّفِّ ثُمَّ نَزَلَ عَنْهُ فَصَفَّ مَعَ النَّاسِ. [راجع: ١٧٢٦]

4413. Narrated Hishām's father: In my presence, Usāma was asked about the speed of the Prophet ﷺ during his *Hajj*. He replied, "It was *Al-'Anaq* (i.e., moderate, easy speed) and if he encountered an open space, he used to increase his speed."

٤٤١٣ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سُئِلَ أُسَامَةُ وَأَنَا شَاهِدٌ عَنْ سَيْرِ النَّبِيِّ ﷺ فِي حَجَّتِهِ فَقَالَ: الْعَنَقُ، فَإِذَا وَجَدَ فَجْوَةً نَصَّ. [راجع: ١٦٦٦]

4414. Narrated 'Abdullāh bin Yazīd Al-Khaṭmī that Abū Ayyūb informed him that he offered the *Maghrib* and '*Īshā*' prayers together with the Prophet ﷺ during *Hajjat-ul-Wadā'*.

٤٤١٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْخَطَمِيِّ: أَنَّ أَبَا أَيُّوبَ أَخْبَرَهُ أَنَّهُ صَلَّى مَعَ النَّبِيِّ ﷺ فِي حَجَّةِ الْوَدَاعِ الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا. [راجع: ١٦٧٤]

(79) CHAPTER. The *Ghazwa* of Tabūk which is also called *Ghazwā Al-'Usrah* (i.e., the battle of hardship).

(٧٩) بَابُ غَزْوَةِ تَبُوكَ، وَهِيَ غَزْوَةُ الْعُسْرَةِ

4415. Narrated Abū Mūsā رضي الله عنه: My companions sent me to Allāh's Messenger ﷺ

٤٤١٥ - حَدَّثَنِي مُحَمَّدُ بْنُ

to ask him for some animals to ride on, as they were accompanying him in the army of *Al-'Usrah*, and that was the *Ghazwā* (battle) of Tabūk. I said, "O Allāh's Prophet! My companions have sent me to you to provide them with means of transportation." He said, "By Allāh! I will not make you ride anything." It so happened that when I reached him, he was in an angry mood, and I didn't notice it. So I returned in a sad mood because of the refusal of the Prophet ﷺ, and for the fear that the Prophet ﷺ might have become angry with me. So I returned to my companions and informed them of what the Prophet ﷺ had said. Only a short while had passed when I heard Bilāl calling, "O 'Abdullāh bin Qais!" I replied to his call. Bilāl said, "Respond to Allāh's Messenger ﷺ who is calling you." When I went to him (i.e., the Prophet ﷺ), he said, "Take these two camels tied together and also these two camels tied together," referring to six camels he had bought from Sa'd at that time. The Prophet ﷺ added, "Take them to your companions and say, 'Allāh (or Allāh's Messenger ﷺ) allows you to ride on these, so ride on them.'" So I took those camels to them and said, "The Prophet ﷺ allows you to ride on these (camels), but by Allāh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allāh's Messenger ﷺ. Do not think that I narrate to you a thing which Allāh's Messenger ﷺ has not said." They said to me, "We consider you truthful, and we will do what you like." The subnarrator added: So Abū Mūsā proceeded along with some of them till they came to those who have heard the statement of Allāh's Messenger ﷺ wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them

الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: أَرْسَلَنِي أَصْحَابِي إِلَى رَسُولِ اللَّهِ ﷺ أَسْأَلُهُ الْحُمْلَانَ لَهُمْ إِذْ هُمْ مَعَهُ فِي جَيْشِ الْعُسْرَةِ وَهِيَ غَزْوَةُ تَبُوكَ. فَقُلْتُ: يَا نَبِيَّ اللَّهِ، إِنَّ أَصْحَابِي أَرْسَلُونِي إِلَيْكَ لِتَحْمِلَهُمْ، فَقَالَ: «وَاللَّهِ لَا أَحْمِلُكُمْ عَلَى شَيْءٍ». وَوَافَقْتُهُ وَهُوَ غَضَبَانُ وَلَا أَشْعُرُ وَرَجَعْتُ حَزِينًا مِنْ مَنَعَ النَّبِيَّ ﷺ وَمِنْ مَخَافَةٍ أَنْ يَكُونَ النَّبِيُّ ﷺ وَجَدَ فِي نَفْسِهِ عَلَيَّ فَرَجَعْتُ إِلَى أَصْحَابِي فَأَخْبَرْتُهُمُ الَّذِي قَالَ النَّبِيُّ ﷺ فَلَمْ أَلْبَثْ إِلَّا سُوَيْعَةً إِذْ سَمِعْتُ بِلَالًا يُنَادِي: أَيُّ عَبْدَ اللَّهِ بْنِ قَيْسٍ، فَأَجَبْتُهُ، فَقَالَ: أَحَبُّ رَسُولِ اللَّهِ ﷺ يَدْعُوكَ، فَلَمَّا أَتَيْتُهُ قَالَ: «خُذْ هَذَيْنِ الْقَرَيْنَيْنِ وَهَذَيْنِ الْقَرَيْنَيْنِ لِسَعَةِ ابْعِرَةِ ابْتِاعَهُنَّ حَبِيشٌ مِنْ سَعْدٍ - فَاَنْطَلِقْ بِهِنَّ إِلَى أَصْحَابِكَ فَقُلْ: إِنَّ اللَّهَ - أَوْ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ - يَحْمِلُكُمْ عَلَى هَؤُلَاءِ فَارْكَبُوهُنَّ». فَاَنْطَلَقْتُ إِلَيْهِمْ بِهِنَّ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ يَحْمِلُكُمْ عَلَى هَؤُلَاءِ، وَلَكِنِّي وَاللَّهِ لَا أَدْعُكُمْ حَتَّى يَنْطَلِقَ مَعِيَ بَعْضُكُمْ إِلَى مَنْ سَمِعَ مَقَالََةَ رَسُولِ اللَّهِ ﷺ، لَا تَنْظُرُوا أَنِّي حَدَّثْتُكُمْ شَيْئًا لَمْ يَقُلْهُ

the same information as Abū Mūsa had told them.

رَسُولُ اللَّهِ ﷺ. فَقَالُوا لِي: إِنَّكَ عِنْدَنَا لَمُصَدِّقٌ وَلَتَفْعَلَنَّ مَا أُحْبِبْتَ، فَاذْطَلَقَ أَبُو مُوسَى بِنَفَرٍ مِنْهُمْ حَتَّى أَتَوْا الَّذِينَ سَمِعُوا قَوْلَ رَسُولِ اللَّهِ ﷺ مَنَعَهُ إِيَّاهُمْ ثُمَّ إِعْطَاءَهُمْ بَعْدُ فَحَدَّثُوهُمْ بِمِثْلِ مَا حَدَّثَهُمْ بِهِ أَبُو مُوسَى.

[راجع: ٣١٣٣]

4416. Narrated Sa'd: Allāh's Messenger ﷺ set out for Tabūk appointing 'Alī as his deputy (in Al-Madīna). 'Alī said, "Do you want to leave me with the children and women?" The Prophet ﷺ said, "Will you not be pleased that you will be to me like Harūn (Aaron) to Mūsa (Moses)? But there will be no Prophet after me."

٤٤١٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ الْحَكَمِ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ: أَتَخْلَفُنِي فِي الصَّبِيَّانِ وَالنِّسَاءِ؟ قَالَ: «أَلَا تَرْضَى أَنْ تَكُونَ مَعِيَ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي».

وَقَالَ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ، عَنْ الْحَكَمِ: سَمِعْتُ مُضْعَبًا. [راجع:

٣٧٠٦]

4417. Narrated Ṣafwān bin Ya'lā bin Umaiyya that his father said, "I participated in *Al-'Ushrah* expedition (i.e., the *Ghazwa* of Tabūk) along with the Prophet ﷺ." Ya'lā added, "(My participation in) that *Ghazwā* was the best of my deeds to me." Ya'lā said, "I had a labourer who quarrelled with somebody, and one of the two bit the hand of the other ('Atā', the subnarrator, said, "Ṣafwān told me who bit whom, but I forgot it"), and the one who was bitten, pulled his hand out of the mouth of the biter, so one of the incisors of the biter was broken. So we came to the Prophet ﷺ and he considered the biter's

٤٤١٧ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: سَمِعْتُ عَطَاءَ يُخْبِرُ قَالَ: أَخْبَرَنِي صَفْوَانُ بْنُ يَعْلَى بْنِ أُمَيَّةَ، عَنْ أَبِيهِ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ الْعُسْرَةَ، قَالَ: كَانَ يَعْلَى يَقُولُ: تِلْكَ الْغَزْوَةُ أَوْثَقُ أَعْمَالِي عِنْدِي. قَالَ عَطَاءُ: فَقَالَ صَفْوَانُ: قَالَ يَعْلَى: فَكَانَ لِي أَجِيرٌ فَقَاتَلَ إِنْسَانًا فَغَضَّ أَحَدَهُمَا يَدَ الْآخَرِ، قَالَ عَطَاءُ: فَلَقَدْ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مَنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَبَرَكْتُ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلثَّاسِ. فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخَلَّفُونَ فَطَفِقُوا يَعْزِدُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ وَكَانُوا بِضَعَةِ وَثَمَانِينَ رَجُلًا، فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلَانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَّلَ سَرَائِرَهُمْ إِلَى اللَّهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أُمَشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي: «مَا خَلَفَكَ؟ أَلَمْ تَكُنْ قَدْ ابْتِغَيْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلَى، إِنِّي وَاللَّهِ يَا رَسُولَ اللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَأَخْرُجَ مِنْ سَخَطِهِ بَعْدُ، وَاللَّهِ لَقَدْ أُعْطِيتُ جَدَلًا وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لِيُوشِكَنَّ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ، وَلَكِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، لَا وَاللَّهِ مَا كَانَ لِي مِنْ عَذْرٍ، وَاللَّهِ مَا كُنْتُ قَطُّ أَفْقَى وَلَا أَيْسَرُ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقُمْتُ وَثَارَ رِجَالٌ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي فَقَالُوا لِي: وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجَزْتَ أَنْ لَا تَكُونَ عَتَدْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifi.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

اغْتَدَرَ إِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَافِكَ ذَنْبِكَ اسْتَغْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ. فَوَاللَّهِ مَا زَالُوا يُؤْتِبُونِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ فَأَكْذَبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِيَ أَحَدًا؟ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا مِثْلَ مَا قُلْتُ فَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا لِي فِيهِمَا أَسْوَةٌ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَهْلُهَا الثَّلَاثَةَ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ فَاجْتَنَبْنَا النَّاسَ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرْتُ فِي نَفْسِي الْأَرْضَ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَنَّا وَقَعَدَا فِي بُيُوتِهِمَا يَتَكَيَّانِ وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ، وَأَطْلُوفُ فِي الْأَسْوَاقِ وَلَا يَكَلِّمُنِي أَحَدٌ. وَآتَى رَسُولُ اللَّهِ ﷺ فَأَسْلَمَ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بَرْدَ السَّلَامِ عَلَيَّ أَمْ لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ فَأَسَارِقُهُ النَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَفْتُ نَحْوَهُ

claim as invalid (i.e the biter did not get a recompense for his broken incisor). The Prophet ﷺ said, 'Should he leave his hand in your mouth so that you might snap it as if it were in the mouth of a male camel to snap it?' "

أَخْبَرَنِي صَفْوَانُ أَنَّهُمَا عَضَّ الْأَخَرُ فَنَسِيئُهُ، قَالَ: فَأَنْتَزَعَ الْمَعْضُوضُ يَدَهُ مِنْ فِي الْعَاضِ، فَأَنْتَزَعَ إِحْدَى نَيْبَيْهِ فَأَتَى النَّبِيَّ ﷺ فَأَهْدَرَ نَيْبَهُ. قَالَ عَطَاءٌ: وَحَسِبْتُ أَنَّهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَفِيدِعْ يَدَهُ فِي فِكَ تَقْضُمَهَا كَأَنَّهَا فِي فِي فَحُلٍ يَقْضُمُهَا؟».

[راجع: ١٨٤٧]

(80) CHAPTER. The narration of Ka'b bin Mālik.

And the Statement of Allāh تعالى :

"And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet ﷺ) for Allāh's Decision]..." (V.9:118)

(٨٠) بَابُ حَدِيثِ كَعْبِ بْنِ مَالِكٍ، وَقَوْلِ اللَّهِ تَعَالَى: ﴿وَعَلَى الْفَلَاكَةِ الَّذِينَ خَلَفُوا﴾ [التوبة: ١١٨].

4418. Narrated 'Abdullāh bin Ka'b bin Mālik who, from among Ka'b's sons, was the guide of Ka'b when he became blind : I heard Ka'b bin Mālik narrating the story of (the *Ghazwā* of) Tabūk in which he failed to take part. Ka'b said, "I did not remain behind Allāh's Messenger ﷺ in any *Ghazwā* that he fought except the *Ghazwā* of Tabūk, and I failed to take part in the *Ghazwā* of Badr, but Allāh did not admonish anyone who had not participated in it, for in fact, Allāh's Messenger ﷺ had gone out in search of the caravan of Quraish till Allāh made them (i.e the Muslims) and their enemy meet without any appointment. I witnessed the night of *Al-Aqaba* (pledge) with Allāh's Messenger ﷺ when we pledged for Islām, and I would not exchange it for the battle of Badr although the battle of Badr is more popular amongst the people than it (i.e., *Al-Aqaba* Pledge). As for my news (in this battle of Tabūk), I had never been stronger or wealthier than I was when I remained behind the Prophet ﷺ

٤٤١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبِ بْنِ مَالِكٍ وَكَانَ قَائِدَ كَعْبٍ مِنْ بَنِيهِ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ تَخَلَّفَ عَنْ قِصَّةِ تَبُوكَ، قَالَ كَعْبٌ: لَمْ أَتَخَلَّفَ عَنْ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ غَيْرَ أَنِّي كُنْتُ تَخَلَّفْتُ فِي غَزْوَةِ بَدْرٍ وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهَا. إِنَّمَا خَرَجَ رَسُولُ اللَّهِ ﷺ يُرِيدُ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ مِيعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رَسُولِ اللَّهِ

in that *Ghazwā*. By Allāh, never had I two she-camels before, but I had then at the time of this *Ghazwā*. Whenever Allāh's Messenger ﷺ wanted to make a *Ghazwā*, he used to hide his intention by apparently referring to different *Ghazwā* till it was the time of that *Ghazwā* (of Tabūk) which Allāh's Messenger ﷺ fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet ﷺ announced to the Muslims clearly (their destination) so that they might get prepared for their *Ghazwā*. So he informed them clearly of the destination he was going to. Allāh's Messenger ﷺ was accompanied by a large number of Muslims who could not be listed in a book namely, a register." Ka'b added, "Any man who intended to be absent would think that the matter would remain hidden unless Allāh revealed it through Divine Revelation. So Allāh's Messenger ﷺ fought that *Ghazwā* at the time when the fruits had ripened and the shades looked pleasant. Allāh's Messenger ﷺ and his Companions prepared for the battle and I started to go out in order to get myself ready along with them, but I returned having done nothing. I would say to myself, 'I can do that.' So I kept on delaying it every now and then till the people got ready and Allāh's Messenger ﷺ and the Muslims along with him departed, and I had not prepared anything for my departure, and I said, 'I will prepare myself (for departure) one or two days after him, and then join them.' In the morning following their departure, I went out to get myself ready but returned having done nothing. Then again in the next morning, I went out to get ready but returned without doing anything. Such was the case with me till they hurried away and the battle was missed (by me). Even then I intended to depart to take them over. I wish I

ﷺ لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقْنَا عَلَى الْإِسْلَامِ وَمَا أَحْبَبَ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ وَإِنْ كَانَتْ بَدْرٌ أَذْكَرُ فِي النَّاسِ مِنْهَا. كَانَ مِنْ خَبْرِي أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلَا أَيْسَرُ حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزَاةِ. وَاللَّهُ مَا اجْتَمَعَتْ عِنْدِي قَلِيلَةٌ رَاحِلَتَانِ قَطُّ حَتَّى جَمَعْتُهُمَا فِي تِلْكَ الْغَزَاةِ، وَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يُرِيدُ غَزَاةً إِلَّا وَرَى بِغَيْرِهَا حَتَّى كَانَتْ تِلْكَ الْغَزَاةُ غَزَاهَا رَسُولُ اللَّهِ ﷺ فِي حَرٍّ شَدِيدٍ وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا وَعَدُوًّا كَثِيرًا. فَجَلَى لِلْمُسْلِمِينَ أَمْرُهُمْ لِيَتَأَهَّبُوا أَهْبَةً غَزَوِهِمْ، فَأَخْبَرَهُمْ بِوَجْهِهِ الَّذِي يُرِيدُ وَالْمُسْلِمُونَ مَعَ رَسُولِ اللَّهِ ﷺ كَثِيرٌ وَلَا يَجْمَعُهُمْ كِتَابٌ حَافِظٌ - يُرِيدُ الدِّيَّوَانَ - قَالَ كَعْبٌ: فَمَا رَجُلٌ يُرِيدُ أَنْ يَتَعَيَّبَ إِلَّا ظَنَّ أَنْ سَيَخْضِي لَهُ مَا لَمْ يَنْزِلْ فِيهِ وَخِي اللَّهُ. وَغَزَا رَسُولُ اللَّهِ ﷺ تِلْكَ الْغَزَاةَ حِينَ طَابَتِ الثَّمَارُ وَالظَّلَالُ. وَتَجَهَّزَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ فَطَوَّفْتُ أَغْدُو لَكِنِّي أَتَجَهَّزُ مَعَهُمْ فَأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا فَأَقُولُ فِي نَفْسِي: أَنَا قَادِرٌ عَلَيْهِ. فَلَمْ يَزَلْ يَتِمَادَى بِي حَتَّى اشْتَدَّ النَّاسُ الْجِدُّ فَأَضْبَحَ رَسُولُ اللَّهِ ﷺ وَالْمُسْلِمُونَ مَعَهُ وَلَمْ أَقْضِ مِنْ جِهَازِي شَيْئًا فَقُلْتُ: أَتَجَهَّزُ بَعْدَهُ

had done so! But it was not written for me. So, after the departure of Allāh's Messenger ﷺ, whenever I went out and walked amongst the people (i.e., the remaining persons), it grieved me that I could see none around me, but one accused of hypocrisy or one of those weak men whom Allāh had excused. Allāh's Messenger ﷺ did not remember me till he reached Tabūk. So while he was sitting amongst the people in Tabūk, he said, 'What did Ka'b do?' A man from Banū Salama said, 'O Allāh's Messenger! He has been stopped by his two *Burda* (i.e., garments) and his looking at his own flanks with pride.' Then Mu'adh bin Jabal said, 'What a bad thing you have said! By Allāh! O Allāh's Messenger! We know nothing about him but good.' Allāh's Messenger ﷺ kept silent." Ka'b bin Malik added, "When I heard that he (i.e., the Prophet ﷺ) was on his way back to Al-Madīna. I got dipped in my concern, and began to think of false excuses, saying to myself, 'How can I avoid his anger tomorrow?' And I took the advice of wise members of my family in this matter. When it was said that Allāh's Messenger ﷺ had nearly approached (Al-Madīna) all the evil false excuses vanished from my mind and I knew well that I could never come out of this problem by forging a false statement. Then I decided firmly to speak the truth. So Allāh's Messenger ﷺ arrived in the morning, and whenever he returned from a journey, he used to visit the mosque first of all and offer two-*Rak'a* prayer therein and then sit for the people. So when he had done all that (this time), those who had failed to join the battle (of Tabūk) came and started offering (false) excuses and taking oaths before him. They were something over eighty men; Allāh's Messenger ﷺ accepted the excuses they had expressed, took their *Bai'a* (pledge), asked

يَوْمَ أَوْ يَوْمَيْنِ ثُمَّ أَلْحَقَهُمْ فَعَدَوْتُ
بَعْدَ أَنْ فَصَلُوا لِأَتَجَهَّزَ فَرَجَعْتُ وَلَمْ
أَقْبِضْ شَيْئاً ثُمَّ عَدَوْتُ ثُمَّ رَجَعْتُ وَلَمْ
أَقْبِضْ شَيْئاً. فَلَمْ يَزَلْ بِي حَتَّى
أَسْرَعُوا وَتَفَارَطَ الْعَزْوُ، وَهَمَمْتُ أَنْ
أَزْجَلَ فَأَذْرَكَهُمْ وَلَيْتَنِي فَعَلْتُ، فَلَمْ
يُقَدِّرْ لِي ذَلِكَ فَكُنْتُ إِذَا خَرَجْتُ فِي
النَّاسِ بَعْدَ خُرُوجِ رَسُولِ اللَّهِ ﷺ
فَطَفْتُ فِيهِمْ أَخْزِنِي أَنِّي لَا أَرَى إِلَّا
رَجُلًا مَغْمُوصًا عَلَيْهِ النَّفَاقُ أَوْ رَجُلًا
مَمْنٌ عَذَرَ اللَّهُ مِنَ الضُّعَفَاءِ، وَلَمْ
يَذْكُرْنِي رَسُولُ اللَّهِ ﷺ حَتَّى بَلَغَ تَبُوكَ
فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ يَتَبَوَّكُ:
«مَا فَعَلَ كَعْبٌ؟» فَقَالَ رَجُلٌ مِنْ بَنِي
سَلَمَةَ: يَا رَسُولَ اللَّهِ حَبَسَهُ بُرْدَاهُ
وَنَظَرُهُ فِي عِظْفِهِ. فَقَالَ مُعَاذُ بْنُ
جَبَلٍ: يَشَسُّ مَا قُلْتُ، وَاللَّهِ يَا رَسُولَ
اللَّهِ مَا عَلِمْنَا عَلَيْهِ إِلَّا خَيْرًا، فَسَكَتَ
رَسُولُ اللَّهِ ﷺ، قَالَ كَعْبُ بْنُ مَالِكٍ:
فَلَمَّا بَلَغَنِي أَنَّهُ تَوَجَّهَ قَافِلًا حَضَرَنِي
هَمِي فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ:
بِمَاذَا أَخْرَجُ مِنْ سَخَطِهِ عَدَا؟
وَاسْتَعْنْتُ عَلَى ذَلِكَ بِكُلِّ ذِي رَأْيٍ
مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ اللَّهِ
ﷺ قَدْ أَظَلَّ قَادِمًا زَاحَ عَنِّي الْبَاطِلُ
وَعَرَفْتُ أَنِّي لَنْ أَخْرُجَ مِنْهُ أَبَدًا بِشَيْءٍ
فِيهِ كَذِبٌ، فَأَجْمَعْتُ صِدْقَهُ. وَأَصْبَحَ
رَسُولُ اللَّهِ ﷺ قَادِمًا وَكَانَ إِذَا قَدِمَ

for Allāh's Forgiveness for them, and left the secrets of their hearts for Allāh to judge. Then I came to him, and when I greeted him, he smiled a smile of an angry person and then said, 'Come on.' So I came walking till I sat before him. He said to me, 'What stopped you from joining us? Had you not purchased an animal for carrying you?' I answered, 'Yes, O Allāh's Messenger! But by Allāh, if I were sitting before any person from among the people of the world other than you, I would have avoided his anger with an excuse. By Allāh, I have been bestowed with the power of speaking fluently and eloquently, but by Allāh, I knew well that if today I tell you a lie to seek your favour, Allāh would surely make you angry with me in the near future, but if I tell you the truth, though you will get angry because of it, I hope for Allāh's Forgiveness. Really, by Allāh, there was no excuse for me. By Allāh, I had never been stronger or wealthier than I was when I remained behind you.' Then Allāh's Messenger ﷺ said, 'As regards this man, he has surely told the truth. So get up till Allāh decides your case.' I got up, and many men of Banū Salama followed me and said to me, 'By Allāh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allāh's Messenger ﷺ as the others who did not join him, have offered. The supplication of Allāh's Messenger ﷺ to Allāh to forgive you would have been sufficient for you.' By Allāh, they continued blaming me so much that I intended to return (to the Prophet ﷺ) and accuse myself of having told a lie, but I said to them, 'Is there anybody else who has met the same fate as I have?' They replied, 'Yes, there are two men who have said the same thing as you have, and to both of them was given the same order as given to you.' I said, 'Who are they?' They

مَنْ سَفَرُ بَدَأَ بِالْمَسْجِدِ فَيَرْكُوعٌ فِيهِ رَكَعَتَيْنِ ثُمَّ جَلَسَ لِلثَّانِي. فَلَمَّا فَعَلَ ذَلِكَ جَاءَهُ الْمُخْلَفُونَ فَطَفِقُوا يَتَعَذَّرُونَ إِلَيْهِ وَيَخْلِفُونَ لَهُ وَكَانُوا بِضَعَةِ وَثَمَانِينَ رَجُلًا، فَقَبِلَ مِنْهُمْ رَسُولُ اللَّهِ ﷺ عَلَيْهِ السَّلَامُ عَلَيْهِمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَّلَ سَرَاتِرَهُمْ إِلَى اللَّهِ. فَجِئْتُهُ فَلَمَّا سَلَّمْتُ عَلَيْهِ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أُمِيشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ فَقَالَ لِي: «مَا خَلَفَكَ؟ أَلَمْ تَكُنْ قَدْ اتَّبَعْتَ ظَهْرَكَ؟» فَقُلْتُ: بَلَى، إِنِّي وَاللَّهِ يَا رَسُولَ اللَّهِ لَوْ جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنْ سَأَخْرُجُ مِنْ سَخَطِهِ بَعْدَ، وَاللَّهِ لَقَدْ أُعْطِيتُ جَدَلًا وَلَكِنِّي وَاللَّهِ لَقَدْ عَلِمْتُ لَنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لِيُشَكَّرَ اللَّهُ أَنْ يُسَخِّطَكَ عَلَيَّ، وَلَكِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ، إِنِّي لَأَرْجُو فِيهِ عَفْوَ اللَّهِ، لَا وَاللَّهِ مَا كَانَ لِي مِنْ عُذْرٍ، وَاللَّهِ مَا كُنْتُ قَطُّ أَقْوَى وَلَا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَمَّا هَذَا فَقَدْ صَدَقَ فَقُمْ حَتَّى يَقْضِيَ اللَّهُ فِيكَ». فَقُمْتُ وَتَارَ رِجَالُ مِنْ بَنِي سَلَمَةَ فَاتَّبَعُونِي فَقَالُوا لِي: وَاللَّهِ مَا عَلِمْنَاكَ كُنْتَ أَذْنَبْتَ ذَنْبًا قَبْلَ هَذَا، وَلَقَدْ عَجِزْتَ أَنْ لَا تَكُونَ اغْتَذَرْتَ إِلَى رَسُولِ اللَّهِ ﷺ بِمَا

replied, 'Murāra bin Ar-Rabī' Al-'Amrī and Hilāl bin Umaiyya Al-Wāqifi.' By that they mentioned to me two pious men who had attended the *Ghazwā* (battle) of Badr, and in whom there was an example for me. So I did not change my mind when they mentioned them to me. Allāh's Messenger ﷺ forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that *Ghazwā*. So, we kept away from the people and they changed their attitude towards us till the very land (where I lived) appeared strange to me as if I did not know it. We remained in that condition for fifty nights. As regards my two other fellows, they remained shut in their houses and kept on weeping, but I was the youngest of them and the firmest of them, so I used to go out and offer the *Ṣalāt* (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allāh's Messenger ﷺ and greet him while he was sitting in his gathering after the *Ṣalāt* (prayer), and I would wonder whether the Prophet ﷺ did move his lips in return to my greetings or not. Then I would offer my *Ṣalāt* (prayer) near to him and look at him stealthily. When I was busy with my *Ṣalāt*, he would turn his face towards me, but when I turned my face to him, he would turn his face away from me. When this harsh attitude of the people lasted long, I walked till I scaled the wall of the garden of Abū Qatāda who was my cousin and dearest person to me, and I offered my greetings to him. By Allāh, he did not return my greetings. I said, 'O Abū Qatāda! I beseech you by Allāh! Do you know that I love Allāh and His Messenger ﷺ?' He kept quiet. I asked him again, beseeching him by Allāh, but he remained silent. Then I asked him again in the Name of Allāh. He said, 'Allāh and His Messenger ﷺ

اَعْتَدَرِ اِلَيْهِ الْمُتَخَلِّفُونَ، قَدْ كَانَ كَايِكَ ذَنْبِكَ اسْتِغْفَارُ رَسُولِ اللَّهِ ﷺ لَكَ. فَوَاللَّهِ مَا زَالُوا يُؤْتُونِي حَتَّى اَرَدْتُ اَنْ اَرْجِعَ فَاُكَذِّبَ نَفْسِي ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هَذَا مَعِيَ أَحَدٌ؟ قَالُوا: نَعَمْ، رَجُلَانِ قَالَا مِثْلَ مَا قُلْتَ فَقِيلَ لَهُمَا مِثْلَ مَا قِيلَ لَكَ، فَقُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ وَهَلَالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ، فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا لِي فِيهِمَا أَسُوءُ، فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رَسُولُ اللَّهِ ﷺ الْمُسْلِمِينَ عَنْ كَلَامِنَا أَهْيَا الثَّلَاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ فَاجْتَنَبْنَا النَّاسَ وَتَغَيَّرُوا لَنَا حَتَّى تَنَكَّرْتُ فِي نَفْسِي الْأَرْضُ فَمَا هِيَ الَّتِي أَعْرِفُ، فَلَبِثْنَا عَلَى ذَلِكَ خَمْسِينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَنَّا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلَاةَ مَعَ الْمُسْلِمِينَ وَأُطَوِّفُ فِي الْأَسْوَاقِ وَلَا يُكَلِّمُنِي أَحَدٌ. وَاتَى رَسُولُ اللَّهِ ﷺ فَأَسْلَمُ عَلَيْهِ وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلَاةِ فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بَرْدَ السَّلَامِ عَلَيَّ أَمْ لَا؟ ثُمَّ أَصْلِي قَرِيبًا مِنْهُ فَأَسَارِقُهُ النَّظَرَ فَإِذَا أَقْبَلْتُ عَلَى صَلَاتِي أَقْبَلَ إِلَيَّ. وَإِذَا التَّفَتُّ نَحْوَهُ

know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madīna, suddenly I saw a *Nabaṭī* (i.e., a Christian farmer) from the *Anbāt* (plural of *Nabaṭī*) of Sham who came to sell his grains in Al-Madīna, saying, 'Who will lead me to Ka'b bin Mālik?' The people began to point (me) out for him till he came to me and handed me a letter from the king of *Ghassān* in which the following was written:

'*Amma Ba'du* (then after), I have been informed that your friend (i.e., the Prophet ﷺ) has treated you harshly. Anyhow, Allāh does not let you live at a place where you feel inferior and your right is lost. So, join us, and we will console you.'

When I read it, I said to myself, 'This is also a sort of test.' Then I took the letter to the oven and made a fire therein by burning it. When forty out of the fifty nights elapsed, behold! There came to me the messenger of Allāh's Messenger ﷺ and said, 'Allāh's Messenger ﷺ orders you to keep away from your wife.' I said, 'Should I divorce her; or else what should I do?' He said, 'No, only keep aloof from her and do not cohabit her.' The Prophet ﷺ sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allāh gives His Verdict in this matter.' Ka'b added, "The wife of Hilāl bin Umaiyya came to Allāh's Messenger ﷺ and said, 'O Allāh's Messenger! Hilāl bin Umaiyya is a helpless old man who has no servant to attend on him. Do you dislike that I should serve him?' He said, 'No (you can serve him), but he should not come near you.' She said, 'By Allāh, he has no desire for anything. By Allāh, he has never ceased weeping till his case began till this day of his.' On that, some

أَعْرَضَ عَنِّي حَتَّى إِذَا طَالَ عَلَيَّ ذَلِكَ مِنْ جَفْوَةِ النَّاسِ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ، فَوَاللَّهِ مَا رَدَّ عَلَيَّ السَّلَامَ. فَقُلْتُ: يَا أَبَا قَتَادَةَ، أَنْشُدْكَ بِاللَّهِ هَلْ تَعْلَمُنِي أَحَبُّ اللَّهِ وَرَسُولُهُ؟ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ فَسَكَتَ، فَعُدْتُ لَهُ فَنَشَدْتُهُ، فَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ. قَالَ: قَبِينَا أَنَا أَمْشِي بِسُوقِ الْمَدِينَةِ إِذَا نَبْطِي مِنْ أَنْبَاطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بِالطَّعَامِ يَبِيعُهُ بِالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ ابْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ حَتَّى إِذَا جَاءَنِي دَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ فَإِذَا فِيهِ: أَمَّا بَعْدُ، فَإِنَّهُ قَدْ بَلَغَنِي أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللَّهُ بِدَارِ هَوَانٍ وَلَا مَضْيَعَةٍ فَالْحَقُّ بِنَا نُوَاسِكَ. فَقُلْتُ لَمَّا قَرَأْتُهَا: وَهَذَا أَيْضًا مِنَ الْبَلَاءِ، فَتَيَمَّمْتُ بِهَا التَّوَرَّ فَسَجَرْتُهُ بِهَا حَتَّى إِذَا مَضَتْ أَرْبَعُونَ لَيْلَةً مِنَ الْخَمْسِينَ إِذَا رَسُولُ رَسُولِ اللَّهِ ﷺ يَأْتِينِي فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ يَأْمُرُكَ أَنْ تَعْتَزَلَ امْرَأَتَكَ، فَقُلْتُ: أَطَلَّقُهَا أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لَا بَلِ اعْتَزَّلْنَاهَا وَلَا تَقْرُبْنَاهَا، وَأَرْسَلْ إِلَى صَاحِبِي مِثْلَ

of my family members said to me, 'Will you also ask Allāh's Messenger ﷺ to permit your wife (to serve you) as he has permitted the wife of Hilāl bin Umaiyya to serve him?' I said, 'By Allāh, I will not ask the permission of Allāh's Messenger ﷺ regarding her, for I do not know what Allāh's Messenger ﷺ would say if I asked him to permit her (to serve me) while I am a young man.' Then I remained in that state for ten more nights after that till the period of fifty nights was completed starting from the time when Allāh's Messenger ﷺ prohibited the people from talking to us. When I had offered the *Fajr* prayer on the 50th morning on the roof of one of our houses and while I was sitting in the condition which Allāh described (in the Qur'ān) i.e., my very soul seemed straitened to me and even the earth seemed narrow to me for all its spaciousness, there I heard the voice of one who had ascended the mountain of Sal' calling with his loudest voice, 'O Ka'b bin Mālik! Be happy (by receiving good tidings).' I fell down in prostration before Allāh, realizing that relief has come. Allāh's Messenger ﷺ had announced the acceptance of our repentance by Allāh when he had offered the *Fajr* prayer. The people then came out to congratulate us. Some bringers of good tidings went out to my two fellows, and a horseman came to me in haste, and a man of Banū Aslam came running and ascended the mountain and his voice was swifter than the horse. When he (i.e., the man) whose voice I had heard, came to me conveying the good tidings, I took off my two garments and dressed him with them; and by Allāh, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allāh's Messenger ﷺ. The people started receiving me in batches, congratulating me on Allāh's

ذَلِكَ. فَقُلْتُ لَامْرَأَتِي: الْحَقِّي بِأَهْلِكَ فَتَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللَّهُ فِي هَذَا الْأَمْرِ. قَالَ كَغَبٌ: فَجَاءَتْ امْرَأَةُ هِلَالِ بْنِ أُمَيَّةَ رَسُولَ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ هِلَالَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: «لَا وَلَكِنْ لَا يَقْرَبُكَ». قَالَتْ: إِنَّهُ وَاللَّهِ مَا بِهِ حَرَكَةٌ إِلَى شَيْءٍ، وَاللَّهِ مَا زَالَ يَنْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هَذَا، فَقَالَ لِي بَعْضُ أَهْلِي: لَوْ اسْتَأْذَنْتَ رَسُولَ اللَّهِ ﷺ فِي امْرَأَتِكَ كَمَا أَذِنَ لَامْرَأَةِ هِلَالِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ، فَقُلْتُ: وَاللَّهِ لَا أَسْتَأْذِنُ فِيهَا رَسُولَ اللَّهِ ﷺ وَمَا يَذَرِينِي مَا يَقُولُ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَأْذَنْتَهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ، فَلَبِثْتُ بَعْدَ ذَلِكَ عَشْرَ لَيَالٍ حَتَّى كَمَلْتُ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينَ نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كَلَامِنَا، فَلَمَّا صَلَّيْتُ صَلَاةَ الْفَجْرِ ضُبِحَ خَمْسِينَ لَيْلَةً وَأَنَا عَلَى ظَهْرِ بَيْتٍ مِنْ بَيْوتِنَا فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّذِي ذَكَرَ اللَّهُ قَدْ ضَاعَتْ عَلَيَّ نَفْسِي وَضَاعَتْ عَلَيَّ الْأَرْضُ بِمَا رَحَبَتْ، سَمِعْتُ صَوْتَ صَارِيخٍ فَأَوَفَى عَلَى جَبَلٍ سَلَعَ بِأَعْلَى صَوْتِهِ: يَا كَغَبُ بْنُ مَالِكٍ، أَبَشِّرْ. قَالَ: فَحَرَرْتُ سَاجِدًا وَقَدْ عَرَفْتُ أَنَّ قَدْ جَاءَ فَرَجٌ وَأَذَنَ رَسُولُ

Acceptance of my repentance, saying, 'We congratulate you on Allāh's Acceptance of your repentance.'" Ka'b further said, "When I entered the mosque. I saw Allāh's Messenger ﷺ sitting with the people around him. Ṭaḥa bin 'Ubaidullāh swiftly came to me, shook hands with me and congratulated me. By Allāh, none of the *Muhājirūn* (i.e., emigrants) got up for me except him (i.e., Ṭaḥa), and I will never forget this for Ṭaḥa." Ka'b added, "When I greeted Allāh's Messenger ﷺ he, his face being bright with joy, said, 'Be happy with the best day that you have got ever since your mother delivered you.'" Ka'b added, "I said to the Prophet ﷺ, 'Is this forgiveness from you or from Allāh?' He said, 'No, it is from Allāh.' Whenever Allāh's Messenger ﷺ became happy, his face would shine as if it were a piece of moon, and we all knew that characteristic of him. When I sat before him, I said, 'O Allāh's Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allāh and His Messenger ﷺ.' Allāh's Messenger ﷺ said, 'Keep some of your wealth, as it will be better for you.' I said, 'So I will keep my share from *Khaibar* with me,' and added, 'O Allāh's Messenger! Allāh has saved me for telling the truth; so it is a part of my repentance not to tell but the truth as long as I am alive. By Allāh, I do not know anyone of the Muslims whom Allāh has helped for telling the truth more than me, since I mentioned that truth to Allāh's Messenger ﷺ I have never intended to tell a lie ever since (I said that to Allāh's Messenger ﷺ) till today. I hope that Allāh will also save me (from telling lies) the rest of my life. So Allāh revealed to His Messenger ﷺ the Verse:

'Allāh has forgiven the Prophet ﷺ, the *Muhājirūn* (emigrants) and the *Ansār*... (up

الله ﷻ بَتُوبَةِ اللَّهِ عَلَيْنَا حِينَ صَلَّى صَلَاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُسْئِرُونَا وَذَهَبَ قَبْلَ صَاحِبِي مُبْشِرُونَ وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعَ مَنْ أَسْلَمَ فَأَوْفَى عَلَى الْجَبَلِ وَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ. فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبْشِرُنِي نَزَعْتُ لَهُ تُوبَتِي فَكَسَوْتُهُ إِيَّاهُمَا بِبُشْرَاهُ، وَاللَّهُ مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ. وَاسْتَعْرَضْتُ ثُوبَيْنِ فَلَبِسْتُهُمَا وَأَنْطَلَقْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَبَيَّنْتُ لِلنَّاسِ فَوْجًا فَوْجًا، يُهَوِّنُنِي بِالتُّوبَةِ يَقُولُونَ: لَتَهْنِكَ تَوْبَةُ اللَّهِ عَلَيْكَ. قَالَ كَعْبٌ: حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللَّهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ إِلَيَّ طَلْحَةُ بْنُ عُبَيْدٍ اللَّهُ يُهْزِلُ حَتَّى صَافَحَنِي وَهَنَانِي، وَاللَّهُ مَا قَامَ إِلَيَّ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ وَلَا أَنْسَاهَا لَطْلَحَةً. قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسُولِ اللَّهِ ﷺ قَالَ رَسُولُ اللَّهِ ﷺ: وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ الشَّرُورِ: «أُبَشِّرُ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُنْذُ وَلَدَتْكَ أُمُّكَ». قَالَ: قُلْتُ: أَمِنْ عِنْدِكَ يَا رَسُولَ اللَّهِ أَمْ مِنْ عِنْدِ اللَّهِ؟ قَالَ: «لَا، بَلْ مِنْ عِنْدِ اللَّهِ». وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قُطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ مِنْ

to His Saying)... And be with those who are true (in words and deeds).' (V.9:117-119)

"By Allāh, Allāh has never bestowed upon me, apart from His guiding me to Islām, a greater blessing than the fact that I did not tell a lie to Allāh's Messenger ﷺ which would have caused me to perish as those who have told a lie perished, for Allāh described those who told lies with the worst description He ever attributed to anybody else. Allāh تبارك وتعالى said:

'They (i.e., the hypocrites) will swear by Allāh to you (Muslims) when you return to them... (up to His Saying)... Certainly Allāh is not pleased with the people who are *Al-Fasiqūn* (rebellious, disbelient to Allāh.)' (V.9:95,96)

Ka'b added, "We, the three persons, differed altogether from those whose excuses Allāh's Messenger ﷺ accepted when they swore to him. He took their *Bai'a* (pledge) and asked Allāh to forgive them, but Allāh's Messenger left our case pending till Allāh gave His Judgement about it. As for that Allāh said:

'And (He did forgive also) the three...' (V.9:118)

"What Allāh said (in this Verse) does not indicate our failure to take part in the *Ghazwā*, but it refers to the deferment of making a decision by the Prophet ﷺ about our case in contrast to the case of those who had taken an oath before him and he excused them by accepting their excuses."

تَوْبَتِي أَنْ أَنْخَلَعَ مِنْ مَالِي صَدَقَةً إِلَى اللَّهِ وَإِلَى رَسُولِهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، قُلْتُ: فَإِنِّي أَمْسِكُ سَهْمِي الَّذِي بِخَيْبَرَ. فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّ اللَّهَ إِنَّمَا نَجَّانِي بِالصِّدْقِ، وَإِنِّي مِنْ تَوْبَتِي أَنْ لَا أُحَدِّثُ إِلَّا صِدْقًا مَا بَقِيتُ، فَوَاللَّهِ مَا أَعْلَمُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلَاهُ اللَّهُ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ أَحْسَنَ مِنَّمَا أَبْلَانِي، مَا تَعَمَّدْتُ مُنْذُ ذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ إِلَى يَوْمِي هَذَا كَذِبًا، وَإِنِّي لَأَرْجُو أَنْ يَحْفَظَنِي اللَّهُ فِيمَا بَقِيتُ. وَأَنْزَلَ اللَّهُ عَلَى رَسُولِهِ ﷺ ﴿لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ﴾ إِلَى قَوْلِهِ: ﴿وَكُونُوا مَعَ الصَّادِقِينَ﴾ فَوَاللَّهِ مَا أَنْعَمَ اللَّهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ أَنْ هَدَانِي لِلْإِسْلَامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي لِرَسُولِ اللَّهِ ﷺ أَنْ لَا أَكُونَ كَذَبْتُهُ فَأَهْلِكَ كَمَا هَلَكَ الَّذِينَ كَذَبُوا، فَإِنَّ اللَّهَ تَعَالَى قَالَ لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرًّا مَا قَالَ لِأَحَدٍ، فَقَالَ تَبَارَكَ وَتَعَالَى: ﴿سَيَحْلِفُونَ بِاللَّهِ لَكُمُ إِذَا انْقَلَبْتُمْ إِلَى قَوْلِهِ: ﴿قَاتِلْ اللَّهَ لَا يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ﴾ قَالَ كَغَبٍّ: وَكُنَّا تَخَلَّفْنَا أَثِيهَا الثَّلَاثَةُ عَنْ أَمْرِ أَوْلِيكَ الَّذِينَ قَبِلَ مِنْهُمْ رَسُولُ اللَّهِ

ﷺ حِينَ خَلَفُوا لَهُ، فَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَأَرْجَأَ رَسُولُ اللَّهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللَّهُ فِيهِ. فَبِذَلِكَ قَالَ: ﴿وَعَلَى الْفَلَانَةِ الْآذِينَ خَلَفُوا﴾ وَلَيْسَ الَّذِي ذَكَرَ اللَّهُ مِمَّا خُلِفْنَا عَنِ الْعَزْوِ، إِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وَإِرْجَاؤُهُ أَمْرَنَا عَمَّنْ خَلَفَ لَهُ وَاعْتَدَرَ إِلَيْهِ فَقَبِلَ مِنْهُ.

[راجع: ٢٧٥٧]

(81) CHAPTER. The dismounting of the Prophet ﷺ at (the place called) Al-Hijr.

(٨١) بَابُ نَزُولِ النَّبِيِّ ﷺ بِالْحِجْرِ

4419. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: When the Prophet ﷺ passed by Al-Hijr, he said, "Do not enter the dwelling places of those people who were unjust to themselves unless you enter in a weeping state, lest the same calamity as of theirs should befall you." Then he covered his head and made his speed fast till he crossed the valley.

٤٤١٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا مَرَّ النَّبِيُّ ﷺ بِالْحِجْرِ قَالَ: «لَا تَدْخُلُوا مَسَاكِنَ الَّذِينَ ظَلَمُوا أَنْفُسَهُمْ أَنْ يُصِيبَكُمْ مَا أَصَابَهُمْ إِلَّا أَنْ تَكُونُوا بَاكِينَ». ثُمَّ قَنَعَ رَأْسَهُ وَأَسْرَعَ السَّيْرَ حَتَّى أَجَازَ الْوَادِي.

[راجع: ٤٣٣]

4420. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ said to his Companions who were at Al-Hijr (or said about the companions of Al-Hijr) "Do not enter upon these people who are being punished, except in a weeping state, lest the same calamity as of theirs should befall you."

٤٤٢٠ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأَصْحَابِ الْحِجْرِ: «لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ أَنْ يُصِيبَكُمْ مِثْلُ مَا أَصَابَهُمْ». [راجع:

٤٣٣]

(82) CHAPTER.

(٨٢) بَابُ:

4421. Narrated 'Urwa bin Al-Mughīra: Al-Mughīra bin Shu'ba رَضِيَ اللَّهُ عَنْهُ said, "The Prophet ﷺ went out to answer the call of nature and (when he had finished) I got up to pour water for him." I think that he said that the event had taken place during the *Ghazwā* of Tabūk. Al-Mughīra added, "The Prophet ﷺ washed his face, and when he wanted to wash his forearms, the sleeves of his cloak became tight over them, so he took them out from underneath the cloak and then he washed them (i.e., his forearms) and passed wet hands over his *Khuff*."

٤٤٢١ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، عَنِ اللَّيْثِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي سَلَمَةَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ عَزْوَةَ بْنِ الْمُغِيرَةِ، عَنْ أَبِيهِ الْمُغِيرَةَ بْنِ شُعْبَةَ قَالَ: ذَهَبَ النَّبِيُّ ﷺ لِيَبْعُضَ حَاجَتِهِ فَقُمْتُ أَسْكُبُ عَلَيْهِ الْمَاءَ - لَا أَعْلَمُهُ إِلَّا قَالَ: فِي عَزْوَةَ تَبُوكَ - فَغَسَلَ وَجْهَهُ وَذَهَبَ يَغْسِلُ ذِرَاعَيْهِ فَضَاقَ عَلَيْهِ كَمَا الْجَبَّةُ فَأَخْرَجَهُمَا مِنْ تَحْتِ جُبَّتِهِ فَغَسَلَهُمَا ثُمَّ مَسَحَ عَلَى خُفَّيْهِ.

[راجع: ١٨٢]

4422. Narrated Abū Ḥumaid رَضِيَ اللَّهُ عَنْهُ: We returned in the company of the Prophet ﷺ from the *Ghazwa* of Tabūk, and when we came within sight of Al-Madīna, the Prophet ﷺ said, "This is Ṭāba (i.e., Al-Madīna), and this is Uḥūd mountain that loves us and is loved by us."

٤٤٢٢ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا سُلَيْمَانُ: حَدَّثَنِي عَمْرُو بْنُ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ بْنِ سَعْدٍ، عَنْ أَبِي حُمَيْدٍ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ مِنْ عَزْوَةَ تَبُوكَ حَتَّى إِذَا أَشْرَفْنَا عَلَى الْمَدِينَةِ قَالَ: «هَذِهِ طَابَةُ وَهَذَا أُحُدٌ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ».

[راجع: ١٤٨١]

4423. Narrated Anas bin Mālīk رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ returned from the *Ghazwa* of Tabūk, and when he approached Al-Madīna, he said, "There are some people in Al-Madīna who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you." They (i.e., the people) said, "O Allāh's Messenger! Even though they were at Al-Madīna?" He said, "Yes, because they were stopped

٤٤٢٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا حُمَيْدُ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ رَجَعَ مِنْ عَزْوَةَ تَبُوكَ فَدَنَا مِنَ الْمَدِينَةِ فَقَالَ: «إِنَّ بِالْمَدِينَةِ أَقْوَامًا مَا سِرْتُمْ مَسِيرًا وَلَا قَطَعْتُمْ وَادِيًا إِلَّا كَانُوا

by a genuine excuse."

(83) CHAPTER. The letter of the Prophet ﷺ
 ❦ Kisra (Khosrau) and Qaiser (Caesar).

4424. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger ﷺ sent a letter to Kisra (Khosrau) with 'Abdullāh bin Hudhāfa As-Sahmī and told him to hand it over to the governor of Al-Baḥrain. The governor of Al-Baḥrain handed it over to Kisra, and when he read the letter, he tore it into pieces. [The subnarrator added, "I think that Ibn Al-Musaiyab said, 'Allāh's Messenger ﷺ invoked (Allāh) to tear them all totally (Kisra and his companions) into pieces.'"]

4425. Narrated Abū Bakra: During the days (of the battle) of *Al-Jamal*, Allāh benefited me with a word I had heard from Allāh's Messenger ﷺ after I had been about to join the companions of *Al-Jamal* (i.e., the camel) and fight along with them. When Allāh's Messenger ﷺ was informed that the Persians had crowned the daughter of Kisra (Khosrau) as their ruler, he said, "Such people as ruled by a lady will never be successful."⁽¹⁾

مَعَكُمْ». قَالُوا: يَا رَسُولَ اللَّهِ، وَهُمْ بِالْمَدِينَةِ؟ قَالَ: «وَهُمْ بِالْمَدِينَةِ حَبَسَهُمُ الْعُذْرُ». [راجع: ٢٨٣٨]

(٨٣) بَابُ كِتَابِ النَّبِيِّ ﷺ إِلَى كِسْرَى وَقَيْصَرَ

٤٤٢٤ - حَدَّثَنَا إِسْحَاقُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بِكِتَابِهِ إِلَى كِسْرَى مَعَ عَبْدِ اللَّهِ بْنِ خُذَافَةَ السَّهْمِيِّ. فَأَمَرَهُ أَنْ يَدْفَعَهُ إِلَى عَظِيمِ الْبَحْرَيْنِ فَدَفَعَهُ عَظِيمُ الْبَحْرَيْنِ إِلَى كِسْرَى، فَلَمَّا قَرَأَهُ مَرَّقَهُ، فَحَسِبْتُ أَنَّ ابْنَ الْمُسَيَّبِ قَالَ: فَدَعَا عَلَيْهِ رَسُولُ اللَّهِ ﷺ أَنْ يُمَزَّقُوا كُلُّ مُمَزَّقٍ.

[راجع: ٦٤]

٤٤٢٥ - حَدَّثَنَا عُثْمَانُ بْنُ الْهَثِيمِ: حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ ﷺ أَيَّامَ الْجَمَلِ بَعْدَمَا كِدْتُ أَلْحَقُ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ. قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ فَارِسٍ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ». [انظر:

[٧٠٩٩]

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., 'Aishah رضي الله عنها.

4426. Narrated As-Sā'ib bin Yazīd: I remember that I went out with the boys to (the place called) *Thānīyat-ul-Wadā'* to receive Allāh's Messenger ﷺ.

4427. Narrated As-Sā'ib: I remember I went out with the boys to *Thānīyat-ul-Wadā'* to receive the Prophet ﷺ when he returned from the *Ghazwā* of Tabūk.

(84) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allāh تعالى:

"Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die." (V.39:30)

4428. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ in his ailment in which he died, used to say, "O 'Āishah! I still feel the pain caused by the food I ate at *Khaibar*, and at this time, I feel as if my aorta is being cut from that poison."

4429. Narrated Umm Al-Faḍl bint Al-Ḥārith: I heard the Prophet ﷺ reciting *Sūrat Al-Mursalāt 'Urfā'* (No. 77) in the *Maghrib* prayer, and after that *Ṣalāt* (prayer) he did not lead us in any *Ṣalāt* (prayer) till he died.

٤٤٢٦ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعْتُ الزُّهْرِيَّ، عَنِ السَّائِبِ بْنِ يَزِيدَ يَقُولُ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الْعِلْمَانِ إِلَى نَبِيِّ الْوَدَاعِ نَتَلَقَى رَسُولَ اللَّهِ ﷺ، وَقَالَ سُفْيَانُ مَرَّةً: مَعَ الصَّبِيَّانِ. [راجع:

[٣٠٨٣

٤٤٢٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيَّ، عَنِ السَّائِبِ: أَذْكُرُ أَنِّي خَرَجْتُ مَعَ الصَّبِيَّانِ نَتَلَقَى النَّبِيَّ ﷺ إِلَى نَبِيِّ الْوَدَاعِ مَقْدَمَهُ مِنْ غَزْوَةِ تَبُوكَ. [راجع:

[٣٠٨٣

(٨٤) بَابُ مَرَضِ النَّبِيِّ ﷺ وَوَفَاتِهِ، وَقَوْلُ اللَّهِ تَعَالَى: ﴿إِنَّكَ مَيِّتٌ وَلَهُمْ مِثْنٌ مِثْنٌ﴾.

٤٤٢٨ - وَقَالَ يُونُسُ، عَنِ الزُّهْرِيَّ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: كَانَ النَّبِيُّ ﷺ يَقُولُ فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ: «يَا عَائِشَةُ، مَا أَزَالُ أَجِدُ أَلَمَ الطَّعَامِ الَّذِي أَكَلْتُ بِخَيْبَرَ، فَهَذَا أَوَانٌ وَجَدْتُ انْقِطَاعَ أَبْهَرِي مِنْ ذَلِكَ السُّمِّ».

٤٤٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ،

عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا، عَنْ أُمِّ الْفَضْلِ بِنْتِ الْحَارِثِ قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالْمُرْسَلَاتِ عُرْفًا، ثُمَّ مَا صَلَّى لَنَا بَعْدَهَا حَتَّى قَبِضَهُ اللَّهُ.

[راجع: ٧٦٣]

4430. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: 'Umar bin Al-Khattāb رَضِيَ اللَّهُ عَنْهُ used to let Ibn 'Abbās sit beside him, so 'Abdur-Rahmān bin 'Amr said to 'Umar, "We have sons similar to him (in age)." 'Umar replied, "(I respect him) because of his status that you know." 'Umar then asked Ibn 'Abbās about the meaning of this Holy Verse :

"When there comes the Help of Allāh (to you, O Muḥammad ﷺ against your enemies) and the Conquest (of Makkah)." (V.110:1)

Ibn 'Abbās replied, "That indicated the approaching death of Allāh's Messenger ﷺ which Allāh informed him." 'Umar said, "I do not know of it except what you know."

٤٤٣٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَرُورَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ عُمَرُ ابْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يُذِنِي ابْنَ عَبَّاسٍ، فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ مِثْلَهُ، فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ. فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾ (١) فَقَالَ: أَجَلُ رَسُولِ اللَّهِ ﷺ أَعْلَمَهُ إِيَّاهُ، فَقَالَ: مَا أَعْلَمُ مِنْهَا إِلَّا مَا تَعْلَمُ. [راجع: ٣٦٢٧]

4431. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: Thursday! And how great that Thursday was! The ailment of Allāh's Messenger ﷺ became worse (on Thursday) and he said, "Fetch me something so that I may write to you something after which you will never go astray." The people (present there) differed in this matter, and it was not right to differ before a Prophet. Some said, "What is wrong with him? (Do you think) he is delirious (seriously ill)?⁽¹⁾ Ask him (to understand his state)." So they went to the Prophet ﷺ and asked him again. The Prophet ﷺ said, "Leave me, for my present state is better

٤٤٣١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ سُلَيْمَانَ الْأَحْوَلِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ قَالَ: قَالَ ابْنُ عَبَّاسٍ: يَوْمُ الْحَمِيسِ، وَمَا يَوْمُ الْحَمِيسِ، اشْتَدَّ بِرَسُولِ اللَّهِ ﷺ وَجَعُهُ فَقَالَ: «إِثْنُونِي أَكْتُبْ لَكُمْ كِتَابًا لَنْ تَضِلُّوا بَعْدَهُ أَبَدًا»، فَتَنَازَعُوا وَلَا يَبْغِي عِنْدَ نَبِيِّ تَنَازُعٍ، فَقَالُوا: مَا شَأْنُهُ أَهْجَرَ؟ اسْتَفْهَمُوهُ فَدَهَبُوا يَرُدُّونَ

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet's order.

than what you call me for.” Then he ordered them to do three things. He said, “Turn *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them.” (Sa’id bin Jubair, the subnarrator said that Ibn ‘Abbās kept quiet as regards the third order, or he said, “I forgot it.”)⁽¹⁾

[See Vol. 1, *Hadīth* No.114]

4432. Narrated ‘Ubaidullāh bin ‘Abdullāh: Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا said, “When Allāh’s Messenger ﷺ was on his deathbed and there were some men in the house, he said, ‘Come near, I will write for you something after which you will not go astray.’ Some of them (i.e., his Companions) said, ‘Allāh’s Messenger ﷺ is seriously ill and you have the Qur’ān. Allāh’s Book is sufficient for us.’ So, the people in the house differed and started disputing. Some of them said, ‘Give him writing material so that he may write for you something after which you will not go astray.’ While the others said the other way round. So when their talk and differences increased, Allāh’s Messenger ﷺ said, ‘Go away.’ Ibn ‘Abbās used to say, “No doubt, it was very unfortunate (a great disaster) that Allāh’s Messenger ﷺ was prevented from writing for them that writing because of their differences and noise.”⁽²⁾

عَلَيْهِ فَقَالَ: «دَعُونِي فَأَلْذِي أَنَا فِيهِ خَيْرٌ مِمَّا تَدْعُونَنِي إِلَيْهِ»، وَأَوْصَاهُمْ بِثَلَاثٍ، قَالَ: «أَخْرِجُوا الْمُشْرِكِينَ مِنْ جَزِيرَةِ الْعَرَبِ، وَأَجِيزُوا الْوَفْدَ بِنَحْوِ مَا كُنْتُ أُجِيزُهُمْ»، وَسَكَتَ عَنِ الثَّالِثَةِ أَوْ قَالَ: فَنَسِيتُهَا. [راجع: ١١٤]

٤٤٣٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا حَضَرَ رَسُولُ اللَّهِ ﷺ فِي الْبَيْتِ رَجُلًا فَقَالَ النَّبِيُّ ﷺ: «هَلُمُّوا أَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ»، فَقَالَ بَعْضُهُمْ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ غَلَبَهُ الْوَجَعُ وَعِنْدَكُمْ الْقُرْآنُ، حَسْبُنَا كِتَابُ اللَّهِ. فَاخْتَلَفَ أَهْلُ الْبَيْتِ وَاخْتَصَمُوا، فَمِنْهُمْ مَنْ يَقُولُ: قَرَّبُوا يَكْتُبْ لَكُمْ كِتَابًا لَا تَضِلُّوا بَعْدَهُ، وَمِنْهُمْ مَنْ يَقُولُ غَيْرَ ذَلِكَ، فَلَمَّا أَكْثَرُوا اللَّغْوَ وَالْاِخْتِلَافَ قَالَ رَسُولُ اللَّهِ ﷺ: «قُومُوا». قَالَ عُبَيْدُ اللَّهِ: فَكَانَ يَقُولُ ابْنُ عَبَّاسٍ: إِنَّ الرِّزْيَةَ كُلَّ الرِّزْيَةِ مَا حَالَ بَيْنَ رَسُولِ اللَّهِ ﷺ وَبَيْنَ أَنْ

(1) (H. 4431) See the footnote of *Hadīth* No.3168, Vol.4.

(2) (H. 4432) See *Hadīth* No.114 Volume I and *Hadīth* No.3168, Volume 4. for details.

يَكْتُبَ لَهُمْ ذَلِكَ الْكِتَابَ لِاخْتِلَافِهِمْ
وَلَعَطُفِهِمْ. [راجع: ١١٤]

4433, 4434. Narrated 'Āishah رضي الله عنها: The Prophet ﷺ called Fāṭima عليها السلام during his fatal illness and told her something secretly and she wept. Then he called her again and told her something secretly, and she started laughing. When we asked her about that, she said, "The Prophet ﷺ first told me secretly that he would expire in that disease in which he eventually died, so I wept; then he told me secretly that I would be the first of his family to follow him, so I laughed (at that time)."

٤٤٣٣، ٤٤٣٤ - حَدَّثَنَا يَسْرَةُ بْنُ
صَفْوَانَ بْنِ جَمِيلٍ اللَّخْمِيُّ: حَدَّثَنَا
إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ فِي
شَكْوَاهِ الَّذِي قُبِضَ فِيهِ فَسَارَّهَا بِشَيْءٍ
فَبَكَتْ، ثُمَّ دَعَاها فَسَارَّهَا بِشَيْءٍ
فَضَحِكَتْ، فَسَأَلْنَا عَنْ ذَلِكَ، فَقَالَتْ:
سَارَّنِي النَّبِيُّ ﷺ أَنَّهُ يُقْبَضُ فِي وَجَعِهِ
الَّذِي تُوفِّي فِيهِ فَبَكَيْتُ، ثُمَّ سَارَّنِي
فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِهِ يَتَّبِعُهُ
فَضَحِكْتُ. [راجع: ٣٦٢٣، ٣٦٢٤]

4435. Narrated 'Āishah رضي الله عنها: I used to hear (from the Prophet ﷺ) that no Prophet dies till he is given the option to select either the worldly life or the life of the Hereafter. I heard the Prophet ﷺ in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allāh has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet ﷺ had been given the option.

٤٤٣٥ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ
قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَا يَمُوتُ نَبِيٌّ
حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ،
فَسَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي مَرَضِهِ
الَّذِي مَاتَ فِيهِ وَأَخَذَتْهُ بُحَّةٌ يَقُولُ:
﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ﴾ الْآيَةَ،
فَطَلَنْتُ أَنَّهُ خَيْرٌ. [انظر: ٤٤٣٦،

٤٤٣٧، ٤٤٦٣، ٤٥٨٦، ٦٣٤٨، ٦٥٠٩]

4436. Narrated 'Āishah رضي الله عنها: When the Prophet ﷺ fell ill in his fatal illness, he started saying, "With the highest companions."⁽¹⁾

٤٤٣٦ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا
شُعْبَةُ، عَنْ سَعْدٍ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: «لَمَّا مَرَضَ النَّبِيُّ ﷺ

(1) (H. 4436) See the Noble Qur'ān (V.4:69).

المرَض الَّذِي مَاتَ فِيهِ جَعَلَ يَقُولُ:

«فِي الرَّفِيقِ الْأَعْلَى». [راجع: ٤٤٣٥]

٤٤٣٧ - حَدَّثَنَا أَبُو الْيَمَانِ:

أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ وَهُوَ صَحِيحٌ يَقُولُ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يَحْيَا أَوْ يُخَيَّرُ»، فَلَمَّا اسْتَكَى وَحَضَرَهُ الْقَبْضُ وَرَأْسُهُ عَلَى فِخْذِ عَائِشَةَ غَشِيَ عَلَيْهِ فَلَمَّا أَفَاقَ شَخَصَ بَصَرُهُ نَحْوَ سَفَفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ فِي الرَّفِيقِ الْأَعْلَى»، فَقُلْتُ: إِذَا لَا يُجَاوِرُنَا، فَعَرَفْتُ أَنَّهُ حَدِيثُهُ الَّذِي كَانَ يُحَدِّثُنَا وَهُوَ صَحِيحٌ. [راجع: ٤٤٣٥]

٤٤٣٨ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا

عَفَّانُ، عَنْ صَحْرٍ بْنِ جُوَيْرِيَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: دَخَلَ عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ عَلَى النَّبِيِّ ﷺ وَأَنَا مُسْنِدُهُ إِلَى صَدْرِي وَمَعَ عَبْدُ الرَّحْمَنِ سِوَاكٌ رَطْبٌ يَسْتَنُّ بِهِ فَأَبْدَهُ رَسُولُ اللَّهِ ﷺ بَصَرَهُ فَأَخَذْتُ السَّوَاكَ فَقَضَمْتُهُ وَنَفَضْتُهُ وَطَبَّيْتُهُ ثُمَّ دَفَعْتُهُ إِلَى النَّبِيِّ ﷺ فَاسْتَنَّ بِهِ فَمَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ اسْتَنَّا قَطُّ أَحْسَنَ مِنْهُ، فَمَا عَدَا أَنْ قَرَعَ رَسُولُ اللَّهِ ﷺ رَفَعَ يَدَهُ أَوْ إِضْبَعَهُ ثُمَّ قَالَ: «فِي الرَّفِيقِ

4437. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: When Allāh's Messenger ﷺ was in good health, he used to say, "Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option." When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, "O Allāh! (Please let me be) with the highest companions." Thereupon I said, "So, he is not going to stay with us!" Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: 'Abdur-Raḥmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet ﷺ on my chest. 'Abdur-Raḥmān had a fresh *Siwāk* then and he was cleaning his teeth with it. Allāh's Messenger ﷺ looked at it, so I took the *Siwāk*, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh's Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, "O Allāh! Let me be with the highest companions," and then died. 'Āishah used to say, "He died while his head was resting between my chest and chin."

الأعلى»، ثلاثاً، ثُمَّ قَضَى. وَكَانَتْ تَقُولُ: مَاتَ وَرَأْسُهُ بَيْنَ حَاقَتَيْي وَدَاقَتَيْي. [راجع: ٨٩٠]

4439. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ became ill, he used to recite *Al-Mu'awwidhāt* (Surah Nos. 113, 114) and blow his breath over himself (after their recitation) and rub his hands over his body. So when he was afflicted with his fatal illness, I started reciting *Al-Mu'awwidhāt* and blowing my breath over him as he used to blow and made the hand of the Prophet ﷺ pass over his body.

٤٤٣٩ - حَدَّثَنِي جَبَّانُ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُرْوَةُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَخْبَرَتْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَمَسَحَ عَنْهُ بِيَدِهِ. فَلَمَّا اشْتَكَى وَجَعَهُ الَّذِي تُوفِّي فِيهِ طَفِقْتُ أَنْفُثُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ الَّتِي كَانَ يَنْفُثُ وَأَمْسَحُ بِإِيدِ النَّبِيِّ ﷺ عَنْهُ. [انظر: ٥٠١٦، ٥٧٣٥، ٥٧٥١]

4440. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: I heard the Prophet ﷺ and listened to him before his death while he was leaning his back on me and saying,

“O Allāh! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).”

[See the Qur'ān, V. 4:69 and *Ḥadīth* No. 4435]

٤٤٤٠ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَنَّ عَائِشَةَ أَخْبَرَتْهُ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ وَأَصْغَتْ إِلَيْهِ قَبْلَ أَنْ يَمُوتَ وَهُوَ مُسْنِدٌ إِلَيَّ ظَهْرُهُ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ». [انظر: ٥٦٧٤]

4441. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ اللهُ عَنْهَا said, “The Prophet ﷺ said during his fatal illness, ‘Allāh cursed the Jews for they took the graves of their Prophets as places for worship.’” 'Āishah added, “Had it not been for that (statement of the Prophet ﷺ) his grave would have been made conspicuous. But he was afraid that it might be taken as a place for worship.”

٤٤٤١ - حَدَّثَنَا الصَّلْتُ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ هِلَالِ الْوَرَّانِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ النَّبِيُّ ﷺ فِي مَرَضِهِ الَّذِي لَمْ يَقُمْ مِنْهُ: «لَعَنَ اللَّهُ الْيَهُودَ اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، قَالَتْ عَائِشَةُ: لَوْلَا

ذَلِكَ لِأَبْرَزَ قَبْرِهِ، خَشِيَ أَنْ يَتَّخَذَ
مَسْجِدًا. [راجع: ٤٣٥]

4442. Narrated 'Aishah, the wife of the Prophet ﷺ, "When the ailment of Allāh's Messenger ﷺ became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbās bin 'Abdul-Muṭṭalib and another man". 'Ubaidullāh said, "I told 'Abdullāh of what 'Aishah had said. 'Abdullāh bin 'Abbās said to me, 'Do you know who was the other man whom 'Aishah did not name?' I said, 'No.' Ibn 'Abbās said, 'It was 'Alī bin Abi Tālib.'" 'Aishah, the wife of the Prophet ﷺ used to narrate saying, "When Allāh's Messenger ﷺ entered my house and his disease became aggravated, he said, 'Pour on me the water of seven water-skins, the mouths of which have not been untied, so that I may give advice to the people.' So we let him sit in a big basin belonging to Ḥaḥṣa, the wife of the Prophet ﷺ and then started to pour water on him from these waterskins till he started pointing to us with his hands intending to say, 'You have done your job.'" 'Aishah added, "Then he went out to the people and led them in *Ṣalāt* (prayer) and preached to them."

٤٤٤٢ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ
قَالَ: حَدَّثَنِي اللَّيْثُ: حَدَّثَنِي عُقَيْلٌ،
عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ
عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ أَنَّ عَائِشَةَ
زَوْجَ النَّبِيِّ ﷺ قَالَتْ: لَمَّا ثَقُلَ رَسُولُ
اللَّهِ ﷺ وَاشْتَدَّ بِهِ وَجَعُهُ اسْتَأْذَنَ
أَزْوَاجَهُ أَنْ يَمْرُضَ فِي بَيْتِي فَإِذَنْ لَهُ،
فَخَرَجَ وَهُوَ بَيْنَ الرَّجُلَيْنِ تَخْطُ رِجْلَاهُ
فِي الْأَرْضِ بَيْنَ عَبَّاسِ بْنِ عَبْدِ
المُطَّلِبِ وَبَيْنَ رَجُلٍ آخَرَ. قَالَ عُبَيْدُ
اللَّهِ: فَأَخْبَرْتُ عَبْدَ اللَّهِ بِالَّذِي قَالَتْ
عَائِشَةُ فَقَالَ لِي عَبْدُ اللَّهِ ابْنُ عَبَّاسٍ:
هَلْ تَدْرِي مِنَ الرَّجُلِ الْآخَرِ الَّذِي لَمْ
تُسَمِّ عَائِشَةُ؟ قَالَ: قُلْتُ: لَا، قَالَ
ابْنُ عَبَّاسٍ: هُوَ عَلِيٌّ بْنُ أَبِي طَالِبٍ،
وكَانَتْ عَائِشَةُ زَوْجَ النَّبِيِّ ﷺ
تُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا دَخَلَ
بَيْتِي وَاشْتَدَّ بِهِ وَجَعُهُ قَالَ: «هَرِيقُوا
عَلَيَّ مِنْ سَبْعِ قِرَبٍ لَمْ تُحْلَلْ أَوْكِتَهُنَّ
لَعَلِّي أَغْهَدُ إِلَى النَّاسِ». فَأَجْلَسْنَاهُ
فِي مِخْضَبٍ لِحَفْصَةَ زَوْجِ النَّبِيِّ ﷺ
ثُمَّ طَفِقْنَا نَضُبُّ عَلَيْهِ مِنْ تِلْكَ الْقِرَبِ
حَتَّى طَفِقَ يُشِيرُ إِلَيْنَا بِيَدِهِ أَنْ قَدْ
فَعَلْتُمْ. قَالَتْ: ثُمَّ خَرَجَ إِلَى النَّاسِ
فَصَلَّى بِهِمْ وَخَطَبَهُمْ. [راجع: ١٩٨]

4443, 4444. Narrated 'Aishah and
'Abdullāh bin 'Abbās رَضِيَ اللَّهُ عَنْهُمَا "When

٤٤٤٣، ٤٤٤٤ - وَأَخْبَرَنِي عُبَيْدُ

Allāh's Messenger ﷺ became seriously ill, he started covering his face with his woolen sheet, and when he felt short of breath, he removed it from his face and said, 'That is so! Allāh's Curse be on the Jews and the Christians, as they took the graves of their Prophets as (places of worship),' intending to warn (the Muslims) of what they had done."

4445. Narrated Ubaidullāh: 'Āishah said, "I argued with Allāh's Messenger ﷺ repeatedly about that matter [i.e., his order that Abū Bakr should lead the people in *Ṣalāt* (prayer) in his place when he was ill], and what made me argue so much was, that it never occurred to my mind that after the Prophet ﷺ, the people would ever love a man who had taken his place, and I felt that anybody standing in his place, would be a bad omen to the people, so I wanted Allāh's Messenger ﷺ to give up the idea of choosing Abū Bakr [to lead the people in *Ṣalāt* (prayer)]."

4446. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet ﷺ.

4447. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: 'Ali bin Abī Tālib came out of the house of Allāh's Messenger ﷺ during his fatal illness. The people asked, "O Abū Ḥasan (i.e., 'Alī)! How is the health of

اللَّهُ ابْنُ عَبْدِ اللَّهِ بْنِ عُبَيْةَ أَنَّ عَائِشَةَ وَعَبْدَ اللَّهِ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَا: لَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ طَوَّقَ يَطْرُحُ حَمِيصَةً لَهُ عَلَى وَجْهِهِ، فَإِذَا اغْتَمَّ كَشَفَهَا عَنْ وَجْهِهِ فَقَالَ: وَهُوَ كَذَلِكَ «لَعْنَةُ اللَّهِ عَلَى الْيَهُودِ وَالنَّصَارَى اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ»، يُحَذِّرُ مَا صَنَعُوا. [راجع: ٤٣٥، ٤٣٦]

٤٤٤٥ - أَخْبَرَنِي عُبَيْدُ اللَّهِ ابْنُ عَائِشَةَ قَالَتْ: لَقَدْ رَاجَعْتُ رَسُولَ اللَّهِ ﷺ فِي ذَلِكَ وَمَا حَمَلَنِي عَلَى كَثْرَةِ مُرَاجَعَتِهِ إِلَّا أَنَّهُ لَمْ يَقَعْ فِي قَلْبِي أَنَّ يُحِبَّ النَّاسُ بَعْدَهُ رَجُلًا قَامَ مَقَامَهُ أَبَدًا وَلَا كُنْتُ أَرَى أَنَّهُ لَنْ يَقُومَ أَحَدٌ مَقَامَهُ إِلَّا تَشَاءَمَ النَّاسُ بِهِ، فَأَرَدْتُ أَنْ يَعْدِلَ ذَلِكَ رَسُولُ اللَّهِ ﷺ عَنْ أَبِي بَكْرٍ. رَوَاهُ ابْنُ عُمَرَ وَأَبُو مُوسَى وَابْنُ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ عَنِ النَّبِيِّ ﷺ. [راجع: ١٩٨]

٤٤٤٦ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي ابْنُ الْهَادِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَاتَ النَّبِيُّ ﷺ وَإِنَّهُ لَبَيْنَ حَافَتَيْي وَذَافَتَيْي، فَلَا أَكْرَهُ شِدَّةَ الْمَوْتِ لِأَحَدٍ أَبَدًا بَعْدَ النَّبِيِّ ﷺ. [راجع: ٨٩٠]

٤٤٤٧ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا يَشْرُ بْنُ شُعَيْبٍ بْنُ أَبِي حَمْزَةَ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عَبْدُ

Allāh's Messenger ﷺ this morning?" 'Alī replied, "He has recovered with the Grace of Allāh." 'Abbās bin 'Abdul-Muṭṭalib held him by the hand and said to him, "In three days you, by Allāh, will be ruled (by somebody else)⁽¹⁾. And by Allāh, I feel that Allāh's Messenger ﷺ will die from this ailment of his, for I know how the faces of the offspring of 'Abdul-Muṭṭalib look at the time of their death. So let us go to Allāh's Messenger ﷺ and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us." 'Alī said, "By Allāh, if we asked Allāh's Messenger ﷺ for it (i.e., the caliphate) and if he refused to give it to us, the people will never give it to us after that. And by Allāh, I will not ask Allāh's Messenger ﷺ for it."

الله ابن كعب بن مالك الأنصاري وكان كعب بن مالك أحد الثلاثة الذين تبث عليهم: أن عبد الله بن عباس أخبره: أن علي بن أبي طالب رضي الله عنه خرج من عند رسول الله ﷺ في وجعه الذي توفي فيه فقال الناس: يا أبا الحسن، كيف أصبح رسول الله ﷺ؟ فقال: أصبح بحمد الله بارئاً، فأخذ بيده عباس ابن عبد المطلب، فقال له: أنت والله بعد ثلاث عبد العَصَا، وإنني والله لأرى رسول الله ﷺ سوف يتوفى من وجعه هذا، إنني لأعرف وجوه بني عبد المطلب عند الموت. اذهب بنا إلى رسول الله ﷺ فلنسأله فيمن هذا الأمر؟ إن كان فينا علمنا ذلك، وإن كان في غيرنا علمناه فأوصى بنا. فقال علي: إنا والله لئن سألناها رسول الله ﷺ فمَنَعَهَا لا يُعطيناها الناس بعده، وإنني والله لا أسأله رسول الله ﷺ. [انظر: ٦٢٦٦]

4448. Narrated Anas bin Mālik عنه رضي الله عنه: While the Muslims were offering the *Fajr* prayer on Monday, and Abū Bakr was leading them in *Ṣalāt* (prayer), suddenly, Allāh's Messenger ﷺ lifted the curtain of 'Aīshah's dwelling and looked at them while they were in the rows of the *Ṣalāt* (prayer) and smiled. Abū Bakr retreated to join the

٤٤٤٨ - حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ قَالَ: حَدَّثَنِي اللَّيْثُ قَالَ: حَدَّثَنِي عَقِيلٌ، عَنِ ابْنِ شِهَابٍ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ الْمُسْلِمِينَ بَيْنَا هُمْ فِي صَلَاةِ الْفَجْرِ مِنْ يَوْمِ الْاِثْنَيْنِ وَأَبُو بَكْرٍ يُصَلِّي لَهُمْ

(1) (H. 4447) He means that the Prophet ﷺ will die and you will be under the authority of a new ruler.

rows, thinking that Allāh's Messenger ﷺ wanted to come out for the *Ṣalāt* (prayer). The Muslims were about to be put to trial in their *Ṣalāt* (prayer) [i.e., were about to give up offering *Ṣalāt* (prayer)] because of being overjoyed at seeing Allāh's Messenger ﷺ. But Allāh's Messenger ﷺ beckoned them with his hand to complete their *Ṣalāt* (prayer) and then entered the dwelling and let fall the curtain.

لَمْ يَنْجَاهُمْ إِلَّا رَسُولُ اللَّهِ ﷺ قَدْ كَشَفَ سِتْرَ حُجْرَةٍ عَائِشَةَ فَنَظَرَ إِلَيْهِمْ وَهُمْ فِي صُفُوفِ الصَّلَاةِ ثُمَّ تَبَسَّمَ يَضْحَكُ، فَتَكَصَّ أَبُو بَكْرٍ عَلَى عَقْبِيهِ لِيَصِلَ الصَّفَّ وَظَنَّ أَنَّ رَسُولَ اللَّهِ ﷺ يُرِيدُ أَنْ يَخْرُجَ إِلَى الصَّلَاةِ، فَقَالَ أَنَسُ: وَهُمْ الْمُسْلِمُونَ أَنْ يَقْسَتُوا فِي صَلَاتِهِمْ فَرَحًا بِرَسُولِ اللَّهِ ﷺ، فَأَشَارَ إِلَيْهِمْ بِيَدِهِ رَسُولُ اللَّهِ ﷺ أَنْ أَتَمُّوا صَلَاتَكُمْ ثُمَّ دَخَلَ الْحُجْرَةَ وَأَرْخَى السُّتْرَ. [راجع: ٦٨٠]

4449. Narrated 'Aishah رضي الله عنها: It was one of the Favours of Allāh bestowed upon me that Allāh's Messenger ﷺ expired in my house on the day of my turn while he was leaning against my chest, and Allāh made my saliva mix with his saliva at his death. 'Abdur-Rahmān entered upon me with a *Siwāk* in his hand and I was supporting (the back of) Allāh's Messenger ﷺ (against my chest). I saw the Prophet ﷺ looking at it (i.e., *Siwāk*) and I knew that he loved the *Siwāk*, so I said (to him), "Shall I take it for you?" He nodded in agreement. So I took it and it was too stiff for him to use, so I said, "Shall I soften it for you?" He nodded his approval. So I softened it and he cleaned his teeth with it. In front of him there was a jug or a can, (The subnarrator, 'Umar is in doubt as to which was right) containing water. He started dipping his hand in the water and rubbing his face with it, he said, "*Lā ilāha illallāh*" (none has the right to be worshipped but Allāh). Death has its agonies." He then lifted his hands (towards the sky) and started saying, "With the highest companions," till he expired and his hand dropped down.

٤٤٤٩ - حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ عُمَرَ بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي ابْنُ أَبِي مُلَيْكَةَ: أَنَّ أَبَا عَمْرٍو ذَكَرَ أَنَّ مَوْلَى عَائِشَةَ أَخْبَرَهُ أَنَّ عَائِشَةَ كَانَتْ تَقُولُ: إِنَّ مِنْ نِعَمِ اللَّهِ عَلَيَّ أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ فِي بَيْتِي وَفِي يَوْمِي وَبَيْنَ سَحْرِي وَنَحْرِي، وَأَنَّ اللَّهَ جَمَعَ بَيْنَ رِيقِي وَرِيقِهِ عِنْدَ مَوْتِهِ. وَدَخَلَ عَلَيَّ عَبْدُ الرَّحْمَنِ، وَبِيَدِهِ السَّوَاكُ وَأَنَا مُسْنِدَةٌ رَسُولَ اللَّهِ ﷺ فَأَرَيْتُهُ يَنْظُرُ إِلَيْهِ وَعَرَفْتُ أَنَّهُ يُحِبُّ السَّوَاكَ. فَقُلْتُ: آخِذْهُ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ. فَتَنَاوَلْتُهُ فَاشْتَدَّ عَلَيْهِ وَقُلْتُ: أَلَيْسَ لَكَ؟ فَأَشَارَ بِرَأْسِهِ أَنْ نَعَمْ. فَلَيْتَنَّهُ فَأَمَرَهُ وَبَيْنَ يَدَيْهِ رَكُوعٌ أَوْ عُلْبَةٌ - يَشْكُ عُمَرُ - فِيهَا مَاءٌ، فَجَعَلَ يُدْخِلُ يَدَيْهِ فِي الْمَاءِ فَيَمْسَحُ

بهما وَجْهَهُ يَقُولُ: «لَا إِلَهَ إِلَّا اللَّهُ إِنَّ
لِلْمَوْتِ سَكْرَاتٍ»، ثُمَّ نَصَبَ يَدَهُ
فَجَعَلَ يَقُولُ: «فِي الرَّفِيقِ الْأَعْلَى»،
حَتَّى قُبِضَ وَمَالَتْ يَدُهُ. [راجع: ٨٩٠]

٤٤٥٠ - حَدَّثَنَا إِسْمَاعِيلُ:

حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنَا
هِشَامُ بْنُ عُرْوَةَ: أَخْبَرَنِي أَبِي، عَنْ
عائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ
ﷺ كَانَ يَسْأَلُ فِي مَرَضِهِ الَّذِي مَاتَ
فِيهِ يَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا
غَدًا؟» يُرِيدُ يَوْمَ عَائِشَةَ، فَأَذِنَ لَهُ
أَزْوَاجُهُ يَكُونُ حَيْثُ شَاءَ، فَكَانَ فِي
بَيْتِ عَائِشَةَ حَتَّى مَاتَ عِنْدَهَا. قَالَتْ
عَائِشَةُ: فَمَاتَ فِي الْيَوْمِ الَّذِي كَانَ
يَدُورُ عَلَيْهِ فِيهِ فِي بَيْتِي، فَقَبَضَهُ اللَّهُ
وَأَن رَأْسَهُ لَبِيبٌ نَحْرِي وَسُحْرِي
وَحَالَطَ رِيقُهُ رِيقِي. ثُمَّ قَالَتْ: دَخَلَ
عَبْدُ الرَّحْمَنِ بْنُ أَبِي بَكْرٍ وَمَعَهُ سِوَاكٌ
يَسْتَسْقِ بِه فَنَظَرَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ
فَقُلْتُ لَهُ: أَعْطِنِي هَذَا السِّوَاكَ يَا عَبْدَ
الرَّحْمَنِ، فَأَعْطَانِيهِ فَقَضَمْتُهُ ثُمَّ مَضَعْتُهُ
فَأَعْطَيْتُهُ رَسُولُ اللَّهِ ﷺ فَاسْتَسْقَى بِهِ وَهُوَ
مُسْتَنِدٌّ إِلَى صَدْرِي. [راجع: ٨٩٠]

٤٤٥١ - حَدَّثَنَا سُلَيْمَانُ بْنُ

حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ
أُثَيْبٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ
عائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوُفِّيَ

4450. Narrated 'Urwa: 'Āishah رَضِيَ اللَّهُ عَنْهَا said, "Allāh's Messenger ﷺ in his fatal illness, used to ask, 'Where will I be tomorrow? Where will I be tomorrow?'⁽¹⁾, seeking 'Āishah's turn. His wives allowed him to stay wherever he wished. So he stayed at 'Āishah's house till he expired while he was with her." 'Āishah added, "The Prophet ﷺ expired on the day of my turn in my house and he was taken unto Allāh while his head was against my chest and his saliva mixed with my saliva." 'Āishah added, " 'Abdur-Raḥmān bin Abū Bakr came in, carrying a *Siwāk* he was cleaning his teeth with. Allāh's Messenger ﷺ looked at it and I said to him, 'O 'Abdur-Raḥmān! Give me this *Siwāk*.' So he gave it to me and I cut it, chewed (it's end) and gave it to Allāh's Messenger ﷺ who cleaned his teeth with it while he was resting against my chest."

4451. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The Prophet ﷺ expired in my house and on the day of my turn, leaning against my chest. One of us (i.e., the Prophet's wives) used to recite an invocation asking Allāh to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet ﷺ asks in which of his wives' house his stay will be tomorrow.

started asking Allāh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." 'Abdur-Raḥmān bin Abū Bakr passed (in front of him) carrying a fresh *Siwāk* and the Prophet ﷺ looked at it and I thought that the Prophet ﷺ was in need of it (for cleaning his teeth). So I took it (from 'Abdur-Raḥmān) and chewed its head and shook it and gave it to the Prophet ﷺ who cleaned his teeth with it, in the best way he had ever cleaned his teeth, and then he gave it to me, and suddenly his hand dropped down or it fell from his hand (i.e., he expired). So Allāh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

النَّبِيُّ ﷺ فِي بَيْتِي وَفِي يَوْمِي، وَبَيْنَ سَحَرِي وَنَحْرِي، وَكَأَنْتَ إِحْدَانَا تُعَوِّدُهُ بَدْعَاءٍ إِذَا مَرَضَ فَذَهَبَتْ أَعْوَدُهُ فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَقَالَ: «فِي الرَّفِيقِ الْأَعْلَى فِي الرَّفِيقِ الْأَعْلَى». وَمَرَّ عَبْدُ الرَّحْمَنِ بِأَبِي بَكْرٍ وَفِي يَدِهِ حَبِيدَةٌ رَطْبَةٌ فَظَفَّرَ إِلَيْهِ النَّبِيُّ ﷺ فَظَنَنْتُ أَنَّ لَهُ بِهَا حَاجَةً فَأَخَذْتُهَا فَمَضَعْتُ رَأْسَهَا وَنَفَضْتُهَا فَدَفَعْتُهَا إِلَيْهِ فَاسْتَرَّ بِهَا كَأَحْسَنِ مَا كَانَ مُسْتَنًّا ثُمَّ نَازَلْنَاهَا فَسَقَطَتْ يَدُهُ أَوْ سَقَطَ مِنْ يَدِهِ فَجَمَعَ اللَّهُ بَيْنَ رِيقِي وَرِيقِهِ نِي آخِرِ يَوْمٍ مِنَ الدُّنْيَا وَأَوَّلِ يَوْمٍ مِنَ الْآخِرَةِ. [راجع: ٨٩٠]

4452, 4453. Narrated 'Āishah رضي الله عنها : Abū Bakr came from his house at As-Sunḥ on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon 'Āishah and went straight to Allāh's Messenger ﷺ who was covered with *Hibara* cloth (i.e., a kind of Yemenite cloth). He then uncovered the Prophet's face and bowed over him and kissed him and wept, saying, "Let my father and mother be sacrificed for you. By Allāh, Allāh will never cause you to die twice. As for the death which was written for you, has come upon you."

٤٤٥٢، ٤٤٥٣ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ: أَنَّ عَائِشَةَ أَخْبَرَتْهُ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ أَقْبَلَ عَلَى فَرَسٍ مِنْ مَسْكِنِهِ بِالسُّنْحِ حَتَّى نَزَلَ فَدَخَلَ الْمَسْجِدَ فَلَمْ يُكَلِّمِ النَّاسَ حَتَّى دَخَلَ عَلَى عَائِشَةَ فَتِيمَمَ رَسُولَ اللَّهِ ﷺ وَهُوَ مُعْشَى بِثَوْبٍ حَبِيرَةٍ. فَكَشَفَ عَنْ وَجْهِهِ ثُمَّ أَكَبَّ عَلَيْهِ فَقَبَّلَهُ وَبَكَى. ثُمَّ قَالَ: يَا أَبَيِ أَنْتَ وَأُمِّي، وَاللَّهِ لَا يَجْمَعُ اللَّهُ عَلَيْكَ مَوْتَيْنِ. أَمَّا الْمَوْتَةُ الَّتِي كُتِبَتْ عَلَيْكَ فَقَدْ مَتَّهَا. [راجع: ١٢٤١، ١٢٤٢]

4454. Narrated Ibn 'Abbās رضي الله عنهما : Abū Bakr went out while 'Umar bin Al-

٤٤٥٤ - قَالَ: وَحَدَّثَنِي أَبُو

Khattāb was talking to the people. Abū Bakr said, "Sit down, O 'Umar!" But 'Umar refused to sit down. So, the people came to Abū Bakr and left 'Umar. Abū Bakr said, "Amma Ba'du (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh تعالى said:

'Muḥammad (ﷺ) is no more than a Messenger, and indeed (many) Messengers have passed away before him... (till the end of the Verse)... who are grateful'." (V.3:144)

By Allāh, it was as if the people never knew that Allāh had revealed this Verse before, till Abū Bakr recited it and all the people received it from him, and I heard everybody reciting it (then).

سَلَمَةً، عَنْ ابْنِ عَبَّاسٍ: أَنَّ أَبَا بَكْرٍ خَرَجَ وَعُمَرُ ابْنُ الْخَطَّابِ يُكَلِّمُ النَّاسَ فَقَالَ: اجْلِسْ يَا عُمَرُ، فَأَبَى عُمَرُ أَنْ يَجْلِسَ، فَأَقْبَلَ النَّاسُ إِلَيْهِ وَتَرَكُوا عُمَرَ. فَقَالَ أَبُو بَكْرٍ: أَمَّا بَعْدُ، مَنْ كَانَ مِنْكُمْ يَعْبُدُ مُحَمَّدًا ﷺ فَإِنَّ مُحَمَّدًا قَدْ مَاتَ وَمَنْ كَانَ مِنْكُمْ يَعْبُدُ اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، قَالَ اللَّهُ تَعَالَى: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ﴾ إِلَى قَوْلِهِ: ﴿الشَّاكِرِينَ﴾ وَقَالَ: وَاللَّهِ لَكَأَنَّ النَّاسَ لَمْ يَعْلَمُوا أَنَّ اللَّهَ أَنْزَلَ هَذِهِ الْآيَةَ حَتَّى تَلَاهَا أَبُو بَكْرٍ فَتَلَقَّاهَا النَّاسُ مِنْهُ كُلُّهُمْ، فَمَا أَسْمَعَ بَشَرًا مِنَ النَّاسِ إِلَّا يَتْلُوهَا. فَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ أَنَّ عُمَرَ قَالَ: وَاللَّهِ مَا هُوَ إِلَّا أَنْ سَمِعْتُ أَبَا بَكْرٍ تَلَاهَا فَعَقَرْتُ حَتَّى مَا تُقْلِنِي رِجْلَايَ وَحَتَّى أَهْوَيْتُ إِلَى الْأَرْضِ حِينَ سَمِعْتُهُ تَلَاهَا أَنَّ النَّبِيَّ ﷺ قَدْ مَاتَ. [راجع: ١٢٤٢]

4455, 4456, 4457. Narrated 'Āishah and Ibn Ṛضي الله عنه Abū Bakr رضي الله عنهم kissed the Prophet ﷺ after his death.

٤٤٥٥، ٤٤٥٦، ٤٤٥٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ سُفْيَانَ، عَنْ مُوسَى بْنِ أَبِي عَائِشَةَ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمْ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ قَبَلَ النَّبِيَّ ﷺ بَعْدَ مَوْتِهِ. [راجع:

١٢٤١، ١٢٤٢، وانظر: ٥٧٠٩]

4458. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: We poured medicine in one side of the Prophet's mouth during his illness and he started pointing to us, meaning to say, "Don't pour medicine in my mouth." We said, "(He says so) because a patient dislikes medicines." When he improved and felt a little better, he said, "Didn't I forbid you to pour medicine in my mouth?" We said, "(We thought it was because of) the dislike, patients have for medicines." He said, "Everyone present in the house be forced by pouring medicine in his mouth while I am looking at him, except 'Abbās as he has not witnessed your deed."

4459. Narrated Al-Aswad: It was mentioned in the presence of 'Āishah that the Prophet ﷺ had appointed 'Alī as successor by will. Thereupon she said, "Who said so? I saw the Prophet ﷺ, while I was supporting him against my chest. He asked for a tray, and then fell on one side and expired, and I did not feel it. So how (do the people say) he appointed 'Alī as his successor?"

4460. Narrated Ṭalḥa: I asked 'Abdullāh bin Abū Aufā, "Did the Prophet ﷺ make a will?" He replied, "No." I further asked, "How comes it that the making of a will was enjoined on the people or that they were ordered to make it?" He said, "The Prophet ﷺ made a will concerning Allāh's Book."⁽¹⁾

٤٤٥٨ - حَدَّثَنَا عَلِيٌّ: حَدَّثَنَا يَحْيَى وَزَادَ: قَالَتْ عَائِشَةُ: لَدَدْنَاهُ فِي مَرَضِهِ فَجَعَلَ يُشِيرُ إِلَيْنَا أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «أَلَمْ أَنْهَكُمُ أَنْ تَلْدُونِي؟» قُلْنَا: كَرَاهِيَةَ الْمَرِيضِ لِلدَّوَاءِ، فَقَالَ: «لَا يَبْقَى أَحَدٌ فِي الْبَيْتِ إِلَّا لَدَّ وَأَنَا أَنْظُرُ إِلَّا الْعَبَّاسُ فَإِنَّهُ لَمْ يَشْهَدْكُمْ». رَوَاهُ ابْنُ أَبِي الزِّنَادِ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ. [انظر:

[٦٨٩٧، ٦٨٨٦، ٥٧١٢]

٤٤٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: أَخْبَرَنِي أَزْهَرُ قَالَ: أَخْبَرَنَا ابْنُ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: ذُكِرَ عِنْدَ عَائِشَةَ أَنَّ النَّبِيَّ ﷺ أَوْصَى إِلَى عَلِيٍّ فَقَالَتْ: مَنْ قَالَ؟ لَقَدْ رَأَيْتُ النَّبِيَّ ﷺ وَإِنِّي لَمُسْنِدَتُهُ إِلَى صَدْرِي فَدَعَا بِالطَّلَسِ فَأَنَحْنَتْ فَمَاتَ فَمَا شَعَرْتُ، فَكَيْفَ أَوْصَى إِلَى عَلِيٍّ؟ [راجع: ٢٧٤١]

٤٤٦٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا مَالِكُ بْنُ مِغْوَلٍ، عَنْ طَلْحَةَ قَالَ: سَأَلْتُ عَبْدَ اللَّهِ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَوْصَى النَّبِيُّ ﷺ؟ فَقَالَ: لَا، فَقُلْتُ: كَيْفَ كُتِبَ عَلَى النَّاسِ الْوَصِيَّةُ أَوْ أُمِرُوا بِهَا؟ قَالَ: أَوْصَى بِكِتَابِ اللَّهِ. [راجع: ٢٧٤٠]

(1) (H. 4460) He advised the people to understand and act upon the Qur'an.

4461. Narrated 'Amīr bin Al-Ḥārith : Allāh's Messenger ﷺ did not leave a Dīnār or a Dirham or a male or a female slave. He left only his white mule on which he used to ride, and his weapons, and a piece of land which he gave in charity for the needy travellers.

4462. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fāṭima عليها السلام said, "Oh, how distressed my father is!" He said, "Your father will have no more distress after today." When he expired, she said, "O Father! Who has responded to the call of the Lord Who has invited him! O Father, whose dwelling place is the Garden of Paradise (i.e., *Al-Firdaus*)! O Father! We convey this news (of your death) to Gabriel." When he was buried, Fāṭima عليها السلام said, "O Anas! Do you feel pleased to throw earth over Allāh's Messenger ﷺ?"

(85) CHAPTER. The last statement, the Prophet ﷺ spoke.

4463. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا : When the Prophet ﷺ was healthy, he used to say, "No soul of a Prophet is captured till he is shown his place in Paradise and then he is given the option."⁽¹⁾ When death approached him while his head was on my thigh, he became unconscious and then recovered his consciousness. He then looked at the ceiling of the house and said,

٤٤٦١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ الْحَارِثِ قَالَ: مَا تَرَكَ رَسُولُ اللَّهِ ﷺ دِينَارًا وَلَا دِرْهَمًا وَلَا عَبْدًا وَلَا أَمَةً إِلَّا بَغَلْتَهُ الْبَيْضَاءَ الَّتِي كَانَ يَرْكَبُهَا وَسِلَاحَهُ، وَأَرْضًا جَعَلَهَا لِابْنِ السَّبِيلِ صَدَقَةً. [راجع: ٢٧٣٩]

٤٤٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا تَقَلَّ النَّبِيُّ ﷺ جَعَلَ يَتَغَشَّاهُ، فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: وَآ كَرَبَ أَبَاهُ، فَقَالَ: «لَيْسَ عَلَيَّ أَبِيكَ كَرَبٌ بَعْدَ هَذَا الْيَوْمِ». فَلَمَّا مَاتَ قَالَتْ: يَا أَبَتَاهُ أَجَابَ رَبًّا دَعَاهُ، يَا أَبَتَاهُ مَنْ جَنَّتْ الْفَزْدَوِيسَ مَاوَاهُ، يَا أَبَتَاهُ إِلَى جِبْرِيلَ نَعَّاهُ. فَلَمَّا دُفِنَ قَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ: يَا أَنَسُ، أَطَابَتْ نَفْسُكُمْ أَنْ تَحْثُوا عَلَى رَسُولِ اللَّهِ ﷺ التُّرَابَ؟

(٨٥) بَابُ آخِرِ مَا تَكَلَّمَ بِهِ النَّبِيُّ ﷺ

٤٤٦٣ - حَدَّثَنَا بِشْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ اللَّهِ: قَالَ يُوسُفُ: قَالَ الزُّهْرِيُّ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّ عَائِشَةَ قَالَتْ: كَانَ النَّبِيُّ ﷺ يَقُولُ وَهُوَ صَاحِبٌ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ حَتَّى يَرَى

(1) (H. 4463) The option to survive or go to Heaven.

“O Allāh! (with) the highest companions.”⁽¹⁾ I said (to myself), “So, he is not going to choose us.” Then I realized that what he had said was the application of the narration which he used to mention to us when he was healthy. The last word he spoke was, “O Allāh! (with) the highest companions.”

مَفْعَدَهُ مِنَ الْجَنَّةِ ثُمَّ يُحَيِّرُ، فَلَمَّا نَزَلَ بِهِ وَرَأْسُهُ عَلَى فَخِذِي غُشِيَ عَلَيْهِ ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى سَقْفِ الْبَيْتِ ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». فَقُلْتُ: إِذَا لَا يَخْتَارُنَا، وَعَرَفْتُ أَنَّهُ الْحَدِيثُ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ. قَالَتْ: فَكَانَ آخِرَ كَلِمَةٍ تَكَلَّمَ بِهَا: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى». [راجع: ٤٤٣٥]

(86) CHAPTER. The death of the Prophet ﷺ.

4464, 4465. Narrated ‘Āishah and Ibn ‘Abbās رضي الله عنهم: The Prophet ﷺ stayed for ten years in Makkah with the Qur’ān being revealed to him and he stayed in Al-Madīna for ten years.

(٨٦) بَابُ وَفَاةِ النَّبِيِّ ﷺ

٤٤٦٤، ٤٤٦٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا شَيْبَانُ، عَنْ يَحْيَى، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ وَابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ لَبِثَ بِمَكَّةَ عَشَرَ سِنِينَ يُنْزَلُ عَلَيْهِ الْقُرْآنُ وَبِالْمَدِينَةِ عَشْرًا. [انظر: ٤٩٧٨]

4466. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ died when he was sixty-three years of age.

٤٤٦٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ ﷺ تُوُفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ. قَالَ ابْنُ شِهَابٍ: وَأَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ. [راجع: ٣٥٣٦]

(87) CHAPTER.

4467. Narrated ‘Āishah رضي الله عنها: The Prophet ﷺ died while his armour was

(٨٧) بَابُ :

٤٤٦٧ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ،

(1) (H. 4463) See the Noble Qur’ān (V.4:69).

mortgaged to a Jew for thirty i.e., 30 *Ṣā'* of barley.

(88) CHAPTER. The despatch of Usāma bin Zaid رضي الله عنهما by the Prophet ﷺ during his fatal illness.

4468. Narrated Sālim's father: The Prophet ﷺ appointed Usāma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usāma (unfavourably). The Prophet ﷺ said, "I have been informed that you spoke about Usāma. (Let it be known that) he is the most beloved of all people to me."

4469. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ sent troops and appointed Usāma bin Zaid رضي الله عنهما as their commander. The people criticised his leadership. Allāh's Messenger ﷺ got up and said, "If you (people) are criticising his (i.e., Usāma's) leadership, you used to criticise the leadership of his father before. By Allāh, he (i.e., Zaid) deserved the leadership indeed, and he used to be one of the most beloved persons to me, and now this (i.e., his son, Usāma) is one of the most beloved persons to me after him."

(89) CHAPTER.

4470. Narrated Ibn Abū Ḥabīb: Abū Al-Khair said, "Aṣ-Sunābiḥī asked (me), 'When did you emigrate?' I (i.e., Abū Al-Khair)

عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تُوفِّيَ النَّبِيُّ ﷺ وَدِرْعُهُ مَرْهُونَةٌ عِنْدَ يَهُودِيٍّ بَنِيَّائِينَ، يَعْنِي: صَاعًا مِنْ شَعِيرٍ. [راجع: ٢٠٦٨]

(٨٨) بَابُ بَعَثِ النَّبِيِّ ﷺ أُسَامَةَ بْنَ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا فِي مَرَضِهِ الَّذِي تُوفِّيَ فِيهِ

٤٤٦٨ - حَدَّثَنَا أَبُو عَاصِمٍ الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنِ الْفَضْلِ بْنِ سُلَيْمَانَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ: اسْتَعْمَلَ النَّبِيُّ ﷺ أُسَامَةَ فَقَالُوا فِيهِ، فَقَالَ النَّبِيُّ ﷺ: «قَدْ بَلَغَنِي أَنَّكُمْ قُلْتُمْ فِي أُسَامَةَ، وَإِنَّهُ أَحَبُّ النَّاسِ إِلَيَّ». [راجع: ٣٧٣٠]

٤٤٦٩ - حَدَّثَنَا إِسْمَاعِيلُ: حَدَّثَنَا مَالِكٌ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَ بَعْثًا وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ فَطَعَنَ النَّاسُ فِي إِمَارَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطْعُنُوا فِي إِمَارَتِهِ فَقَدْ كُنْتُمْ تَطْعُنُونَ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلُ، وَإِنَّمَا اللَّهُ إِنْ كَانَ لَخَلِيقًا لِلْإِمَارَةِ وَإِنْ كَانَ لَمَنْ أَحَبَّ النَّاسُ إِلَيَّ، وَإِنَّ هَذَا لَمَنْ أَحَبَّ النَّاسُ إِلَيَّ بَعْدَهُ». [راجع: ٣٧٣٠]

(٨٩) بَابُ:

٤٤٧٠ - حَدَّثَنَا أَصْبَغٌ قَالَ: أَخْبَرَنِي ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي

said, 'We went out from Yemen as emigrants and arrived at Al-Juhfa, and there came a rider whom I asked about the news. The rider said: "We buried the Prophet ﷺ five days ago." I asked (Aṣ-Ṣanābiḥī), 'Did you hear anything about the night of *Qadr*?' He replied, 'Bilāl, the *Mu'adhdhin* of the Prophet ﷺ informed me that it is on one of the seven nights of the last ten days (of Ramaḍān)'."

(90) CHAPTER. How many *Ghazawāt* the Prophet ﷺ fought.

4471. Narrated Abū Ishāq: I asked Zaid bin Al-Arqam رَضِيَ اللهُ عَنْهُ: "In how many *Ghazawāt* did you take part in the company of Allāh's Messenger ﷺ?" He replied, "Seventeen." I further asked, "How many *Ghazawāt* did the Prophet ﷺ fight?" He replied, "Nineteen."

4472. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: I fought fifteen *Ghazawāt* in the company of the Prophet ﷺ.

4473. Narrated Buraida that he fought sixteen *Ghazawāt* in the company of Allāh's Messenger ﷺ.

عَمْرُو، عَنْ ابْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصُّنَابِحِيِّ أَنَّهُ قَالَ لَهُ: مَتَى هَاجَرْتُ؟ قَالَ: خَرَجْنَا مِنَ الْيَمَنِ مُهَاجِرِينَ فَقَدِمْنَا الْجُحْفَةَ فَأَقْبَلَ رَاكِبٌ فَقُلْتُ لَهُ: الْخَبْرُ؟ فَقَالَ: دَفَنَّا النَّبِيَّ ﷺ مِنْذُ خَمْسٍ. قُلْتُ: هَلْ سَمِعْتَ فِي لَيْلَةِ الْقَدْرِ شَيْئًا؟ قَالَ: نَعَمْ، أَخْبَرَنِي بِلَالٌ مُؤَدِّنُ النَّبِيِّ ﷺ أَنَّهُ فِي السَّبْعِ فِي الْعَشْرِ الْأَوَاخِرِ.

(٩٠) بَابُ كَمْ غَزَا النَّبِيُّ ﷺ؟

٤٤٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَأَلْتُ زَيْدَ بْنَ أَرْقَمَ رَضِيَ اللَّهُ عَنْهُ: كَمْ غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: سَبْعَ عَشْرَةَ، قُلْتُ: كَمْ غَزَا النَّبِيُّ ﷺ؟ قَالَ: تِسْعَ عَشْرَةَ.

[راجع: ٣٩٤٩]

٤٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ: حَدَّثَنَا الْبَرَاءُ رَضِيَ اللَّهُ عَنْهُ قَالَ: غَزَوْتُ مَعَ النَّبِيِّ ﷺ خَمْسَ عَشْرَةَ.

٤٤٧٣ - حَدَّثَنِي أَحْمَدُ بْنُ الْحَسَنِ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ بْنُ هَلَالٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ كَثْمَاسٍ، عَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: غَزَا مَعَ رَسُولِ اللَّهِ ﷺ سِتَّ عَشْرَةَ غَزْوَةً.