صحيح البخاري

The Translation of the Meanings of

Sahîh Al-Bukhâri

Arabic-English

Volume 5

Translated by:

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وصل الله وسلم على نبينا محمد وآله وصحبه.

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معاني القرآن الكريم باللغة الإنجليزية وترجمة صحيح البخاري بها
أيضاً.

ولقد سدت بحمد الله فراغاً كبيراً يحتاج العالم الإسلامي لله. كما أن
المذكورين بمتزات بحسن العقيدة السليمة من الشرائب، وبالصفات
الحميدة.

وبناء على الرغبة أعطاها هذه الشهادة، والله ولي التوفيق.

وصلى الله وسلم وبارك على نبينا محمد وعلى آله وصحبه.

الإمكان العام للجامعة

[صورة]

عمر محمد فلاته
### CONTENTS OF VOLUME FIVE

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

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The Companions of the Prophet</td>
<td>11</td>
</tr>
<tr>
<td>2</td>
<td>The virtues of the emigrants (i.e., Muhājinūn)</td>
<td>12</td>
</tr>
<tr>
<td>3</td>
<td>“Close the gates (in the Mosque), except the gate of Abū Bakr.”</td>
<td>15</td>
</tr>
<tr>
<td>4</td>
<td>The merits of Abū Bakr</td>
<td>15</td>
</tr>
<tr>
<td>5</td>
<td>“If I were to take a Khalil…”</td>
<td>16</td>
</tr>
<tr>
<td>6</td>
<td>The merits of `Umar bin Al-Khattāb</td>
<td>29</td>
</tr>
<tr>
<td>7</td>
<td>The virtues of <code>Uthmān bin </code>Affān</td>
<td>37</td>
</tr>
<tr>
<td>8</td>
<td><code>Uthmān bin </code>Affān as a caliph</td>
<td>42</td>
</tr>
<tr>
<td>9</td>
<td>The merits of ‘Ali bin Abī Ṭālib</td>
<td>47</td>
</tr>
<tr>
<td>10</td>
<td>The merits of Jaʿfar bin Abī Ṭālib</td>
<td>51</td>
</tr>
<tr>
<td>11</td>
<td>The mention of Al-ʿAbbās</td>
<td>52</td>
</tr>
<tr>
<td>12</td>
<td>The virtues of the relatives of Allāh's Messenger</td>
<td>53</td>
</tr>
<tr>
<td>13</td>
<td>The merits of Az-Zubair bin Al-ʿAwwām</td>
<td>55</td>
</tr>
<tr>
<td>14</td>
<td>Narrations about Ṭaḥība bint Ubaidullāh</td>
<td>57</td>
</tr>
<tr>
<td>15</td>
<td>The merits of Saʿd bin Abī Waqqās</td>
<td>57</td>
</tr>
<tr>
<td>16</td>
<td>Narrations about the sons-in-law of the Prophet</td>
<td>59</td>
</tr>
<tr>
<td>17</td>
<td>The virtues of Zaid bin Hāritha</td>
<td>60</td>
</tr>
<tr>
<td>18</td>
<td>Narrations about Usāma bin Zaid</td>
<td>61</td>
</tr>
<tr>
<td>19</td>
<td>The merits of <code>Abdullāh bin </code>Umar</td>
<td>63</td>
</tr>
<tr>
<td>20</td>
<td>The virtues of `Ammār and Hudhaifa</td>
<td>64</td>
</tr>
<tr>
<td>21</td>
<td>The virtues of Abū `Ubaydān bin Al-Jarrāḥ</td>
<td>66</td>
</tr>
<tr>
<td>22</td>
<td>The mention of Muṣ<code>ab bin </code>Umair</td>
<td>67</td>
</tr>
<tr>
<td>23</td>
<td>The merits of Al-Ḥasan and Al-Ḥusain</td>
<td>67</td>
</tr>
<tr>
<td>24</td>
<td>Narrations about Ibn `Abbās</td>
<td>70</td>
</tr>
<tr>
<td>25</td>
<td>The merits of Khalīd bin Al-Walīd</td>
<td>70</td>
</tr>
<tr>
<td>26</td>
<td>The merits of Saлим, the freed slave of Abū Hudhaifa</td>
<td>70</td>
</tr>
<tr>
<td>27</td>
<td>The merits of <code>Abdullāh bin Mas</code>ūd</td>
<td>71</td>
</tr>
<tr>
<td>28</td>
<td>Narration about Mu`āwiyah</td>
<td>73</td>
</tr>
<tr>
<td>29</td>
<td>The merits of Fāṭima</td>
<td>74</td>
</tr>
<tr>
<td>30</td>
<td>The superiority of `Aishah</td>
<td>74</td>
</tr>
</tbody>
</table>

#### 63 - THE MERITS OF AL-ANṢĀR

<table>
<thead>
<tr>
<th>Chapter</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>The merits of Al-Anṣār</td>
<td>78</td>
</tr>
<tr>
<td>2</td>
<td>“But for the emigration, I would have been one of the Anṣār.”</td>
<td>79</td>
</tr>
</tbody>
</table>
CONTENTS OF VOLUME FIVE

(3) CHAPTER. Brotherhood between the Anṣār and the Muhājīrin ................................. 80
(4) CHAPTER. To love the Anṣār is a sign of Faith ...................................................... 81
(5) CHAPTER. “You are from the most beloved people to me.” ..................................... 82
(6) CHAPTER. Followers of Anṣār .................................................................................. 83
(7) CHAPTER. The superiority of the families of the Anṣār ........................................... 83
(8) CHAPTER. “Be patient till you meet me at Al-Haud (Al-Kauthar)” ......................... 85
(9) CHAPTER. “O Allāh! Improve and make right the state of the Anṣār and Muhājīn.” . 86
(10) CHAPTER. “... (they) give them (emigrants) preference over themselves.” ............ 87
(11) CHAPTER. “Accept the good of the good-doers amongst them, and excuse the wrong-doers.” .............................................................. 88
(12) CHAPTER. The merits of Sa’d bin Mu‘ādh رضي الله عنده ................................. 89
(13) CHAPTER. The merits of Usaid and ʿAbbād رضي الله عنهما .................................. 91
(14) CHAPTER. The virtues of Mu‘ādh bin Jabal رضي الله عنه ................................. 91
(15) CHAPTER. The virtues of Sa’d bin ‘Ubāda رضي الله عنه ........................................ 92
(16) CHAPTER. The virtues of Ubayy bin Ka‘b .................................................................. 92
(17) CHAPTER. The virtues of Zaid bin Thābit رضي الله عنه (رضي الله عنها) .......... 93
(18) CHAPTER. The virtues of Abū Ṭalha رضي الله عنه .................................................. 93
(19) CHAPTER. The virtues of ‘Abdullāh bin Salām رضي الله عنه ............................... 94
(20) CHAPTER. The marriage of the Prophet ﷺ with Khadija رضي الله عنها ................. 96
(21) CHAPTER. About Jarīr bin ‘Abdullāh Al-Bajali رضي الله عنها ........................... 99
(22) CHAPTER. About Ḥudhaifa bin Al-Yamān ............................................................... 100
(23) CHAPTER. About ‘Utha bin Rab‘i’a رضي الله عنها ............................................. 100
(24) CHAPTER. Narration about Zaid bin ‘Amr bin Nufail ............................................ 101
(25) CHAPTER. The building of the Ka‘bah.................................................................. 103
(26) CHAPTER. The days of Pre-Islamic Period of Ignorance ........................................ 104
(27) CHAPTER. Al-Qasāma in the Pre-Islamic Period of Ignorance .............................. 109
(28) CHAPTER. The advent of the Prophet ﷺ ................................................................. 112
(29) CHAPTER. (The troubles which) the Mushrikiūn caused ........................................ 113
(30) CHAPTER. The conversion of Abū Bakr رضي الله عنه to Islām ......................... 116
(31) CHAPTER. The conversion of Sa’d رضي الله عنه to Islām ..................................... 117
(32) CHAPTER. About jinns ......................................................................................... 117
(33) CHAPTER. The conversion of Abū Dhar رضي الله عنه to Islām ......................... 118
(34) CHAPTER. The conversion of Sa‘īd bin Zaid رضي الله عنه to Islām .................... 120
(35) CHAPTER. The conversion of ‘Umar رضي الله عنه to Islām ................................. 120
(36) CHAPTER. The splitting of the moon (into two pieces) ......................................... 123
(37) CHAPTER. The emigration to Ethiopia .................................................................. 124
(38) CHAPTER. The death of An-Najāshi (the Negus) .................................................... 128
(39) CHAPTER. Oath taken by the Mushrikiūn against the Prophet ﷺ ............. 130
(40) CHAPTER. The story of Abū Talib .......................................................................... 130
(41) CHAPTER. The narration about Al-Isra’ (Journey by Night) ....................... 131
(42) CHAPTER. Al-Mi‘rāj ............................................................................................. 132
(43) CHAPTER. The deputation of the Anṣār to the Prophet ﷺ, at Makkah, and the Al-Aqaba Pledge ................................................................. 137
(44) CHAPTER. Marriage of the Prophet ﷺ with ‘Aishah رضي الله عنها .................... 139
(45) CHAPTER. The emigration of the Prophet ﷺ to Al-Madīna ................................. 141
(46) CHAPTER. The arrival of the Prophet ﷺ at Al-Madīna ........................................... 162
(47) CHAPTER. The stay of the emigrants in Makkah after Ḥajj ............................. 168
(48) CHAPTER. When did the Muslim calendar start? .............................................. 168
(49) CHAPTER. “O Allāh! Complete the emigration of my Companions” ................................. 169

(50) CHAPTER. How the Prophet established the bond of brotherhood between his Companions ............. 170

(51) CHAPTER. ................................................. 171

(52) CHAPTER. The coming of the Jews to the Prophet on his arrival at Al-Madina.......................... 173

(53) CHAPTER. The conversion of Salmān Al-Fārisi to Islām .............................. 175

64 – THE BOOK OF AL-MAGHĀZĪ ................................. 176

(1) CHAPTER. The Ghazwā of Al-'Ushaira or Al-Usaira ................................................. 176

(2) CHAPTER. The Prophet’s prediction about whom he thought would be killed at Badr. ............................................. 176

(3) CHAPTER. The story of the Ghazwā of Badr ................................................................. 178

(4) CHAPTER. “(Remember) when you sought help of your Lord and He answered you... verily, Allah is Severe in punishment.” ............................................... 179

(5) CHAPTER. ......................................................... 181

(6) CHAPTER. The number of the warriors of Badr .............................................................. 181

(7) CHAPTER. Invoking evil of the Prophet on the disbelievers of Quraish and their death .................................................. 182

(8) CHAPTER. The killing of Abū Jahl ............................................................................. 183

(9) CHAPTER. Superiority of those who fought the battle of Badr .............................................. 191

(10) CHAPTER: .......................................................... 192

(11) CHAPTER. The participation of angels in (the battle of) Badr .......................................................... 198

(12) CHAPTER. .......................................................... 200

(13) CHAPTER. A list of those who took part in the battle of Badr .............................................. 213

(14) CHAPTER. The story of Banī An-Naḍīr .............................................................. 215

(15) CHAPTER. The killing of Ka'b bin Al-Ashraf ......................................................... 221

(16) CHAPTER. The killing of Abū Rāfi‘ `Abdullāh bin Abī Al-Huqaiq ......................................................... 223

(17) CHAPTER. The Ghazwā of Uhud .............................................................. 226

(18) CHAPTER: “... but Allāh was their Wulī.” ............................................................... 233

(19) CHAPTER. “But Allāh indeed has forgiven them.” ......................................................... 238

(20) CHAPTER. “(And remember) when you ran away...” ...................................................... 240

(21) CHAPTER. “Then after the distress, He sent down security for you...” ...................................................... 240

(22) CHAPTER. “Not for you is the decision...” ................................................................. 241

(23) CHAPTER. Narration regarding Umm Salīṭ ................................................................. 242

(24) CHAPTER. The martyrdom of Ḥamza ............................. 242

(25) CHAPTER. The wounds inflicted on the Prophet on the day (of the battle) of Uḥud ...................................................... 245

(26) CHAPTER. “Those who answered (the Call of) Allāh and the Messenger...” ........................................ 246

(27) CHAPTER. The Muslims who were killed on the day of Uḥud. ...................................................... 247

(28) CHAPTER. “Uḥud is a mountain that loves us and is loved by us” ...................................................... 249

(29) CHAPTER. The Ghazwā of Ar-Rajjī‘, Ri’l, Dhakhwān and Bi’r Ma‘īnā and the narration about Khubaib and his companions ...................................................... 250

(30) CHAPTER. The Ghazwā of Al-Khandaq or Al-Ahzāb Battle ...................................................... 259

(31) CHAPTER. The return of the Prophet from the Ahzāb and his going out to Banī Quraiza ...................................................... 269

(32) CHAPTER. The Ghazwā of Dḥāt-ur-Riğā ................................................................. 272

(33) CHAPTER. Ghazwā of Banū Al-Muṣṭaliq or the Ghazwā of Al-Muraisi’. ...................................................... 278

(34) CHAPTER. The Ghazwā of Anmār .............................................................. 279

(35) CHAPTER. The narration of Al-Ifṣk .............................................................. 280
CONTENTS OF VOLUME FIVE

(36) CHAPTER. The Ghazwá of Al-Hudaibiya ........................................ 292
(37) CHAPTER. The story of (the tribes of) 'Ukla and 'Uraina .................. 309
(38) CHAPTER. Ghazwá Dhát-Qarad .................................................. 311
(39) CHAPTER. Ghazwá of Khaibar .................................................. 312
(40) CHAPTER. Appointment of a ruler for Khaibar by the Prophet ............. 335
(41) CHAPTER. Prophet's dealing with the people of Khaibar ................. 336
(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet at Khaibar .................. 336
(43) CHAPTER. The Ghazwá of Zaid bin Kháthim ................................ 336
(44) CHAPTER. 'Umra Al-Qadī' .................................................. 337
(45) CHAPTER. The Ghazwá of Mu'tah in the land of Sham ..................... 341
(46) CHAPTER. The despatch of Usáma bin Zaid to Al-Huraqát ............. 344
(47) CHAPTER. Ghazwá of Al-Fath .................................................. 346
(48) CHAPTER. The Ghazwá of Al-Fath during Ramadān ...................... 347
(49) CHAPTER. Where did the Prophet fix the flag on the day of the conquest of Makkah? ............ 349
(50) CHAPTER. The entrance of the Prophet from the upper part of Makkah .......... 354
(51) CHAPTER. The encamping place of the Prophet on the day of the Conquest (of Makkah) ....... 355
(52) CHAPTER .......................................................... 355
(53) CHAPTER. The stay of the Prophet in Makkah ................................ 358
(54) CHAPTER .......................................................... 358
(55) CHAPTER. "... and on the day of Hunain when you rejoiced at your great number..." .... 365
(56) CHAPTER. The Ghazwá of Auṭās .............................................. 369
(57) CHAPTER. The Ghazwá of Al-Tā'if ........................................... 371
(58) CHAPTER. The Sāriya which was sent towards Najd ...................... 380
(59) CHAPTER. Sending Khālid bin Al-Walid to Banū Jadhima ......... 380
(60) CHAPTER. The Sāriya of the Ansār ........................................... 381
(61) CHAPTER. Sending Abū Mūsá and Mu'ādh to Yemen ..................... 382
(62) CHAPTER. Sending 'Ali and Khālid to Yemen ............................ 386
(63) CHAPTER. Ghazwá Dhúl-Khālaṣa .............................................. 389
(64) CHAPTER. The Ghazwa of Dhāt-us-Salāsil ................................ 392
(65) CHAPTER. The departure of Jarir to Yemen ................................. 392
(66) CHAPTER. The Ghazwa of the sea-coast .................................. 393
(67) CHAPTER. The Hajj in which Abū Bakr led the people ................. 396
(68) CHAPTER. The delegation of Banī Tamīm .................................. 396
(69) CHAPTER .......................................................... 397
(70) CHAPTER. The delegation of 'Abdul-Qais .................................. 398
(71) CHAPTER. The delegation of Banū Ḥanīfah ................................. 401
(72) CHAPTER. The story of Al-Aswad Al-'Anṣī ................................. 404
(73) CHAPTER. The story of the people of Najrān (Christians) ............. 405
(74) CHAPTER. The story of 'Omān and Al-Bahrain ............................ 407
(75) CHAPTER. The arrival of Al-Ashʿariyūn and the people of Yemen 408
(76) CHAPTER. The story of Daus and Tufail bin 'Amr Ad-Dausi .......... 412
(77) CHAPTER. The delegation of Ṭai'y ........................................... 412
(78) CHAPTER. Hajjat-ul-Wadā ......... 413
(79) CHAPTER. Ghazwa of Tabūk, also called Ghazwá Al-'Usrah ......... 422
(80) CHAPTER. The narration of Ka'b bin Mālik ............................... 425
(81) CHAPTER. The dismounting of the Prophet at Al-Ḥijr ................. 434
(82) CHAPTER .......................................................... 435
(83) CHAPTER. The letter of the Prophet to Kisra (Khosrau) and Qaiser (Caesar) ............... 436
CONTENTS OF VOLUME FIVE

(84) CHAPTER. The sickness of the Prophet ﷺ and his death .......... 437
(85) CHAPTER. The last statement, the Prophet ﷺ spoke .............. 451
(86) CHAPTER. The death of the Prophet ﷺ ................................ 452
(87) CHAPTER .................................. 452

(88) CHAPTER. The despatch of Usāma bin Zaid رضي الله عنه by the Prophet ﷺ during his fatal illness.. 453
(89) CHAPTER .................................. 453
(90) CHAPTER. How many Ghazawāt the Prophet ﷺ fought .... 454
(1) CHAPTER. The virtues of the Companions of the Prophet ☪, and any Muslim who enjoyed the company of the Prophet ☪ or saw him, is regarded as one of his Companions.

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

[See Vol.4, Hadith No.3594]

3650. Narrated ‘Imrān bin Ḥusayn ☪: Allah’s Messenger ☪ said, “The best of my followers are those living in my century (generation), then those coming after them and then those coming after the latter”. ‘Imrān added, “I do not remember whether
he mentioned two or three centuries (generations) after his century (generation), then the Prophet added, ‘There will come after you, people who will bear witness without being asked to give witness, and they will be dishonest and not trustworthy, and they will vow and will not fulfil their vows; and fatness will appear among them.’”

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

3651. Narrated ‘Abdullãh ibn ‘Umar: The Prophet said, “The best amongst the people are those living in my century (generation), and then those coming after them, and then those coming after the latter. Then there will come some people whose witness will precede their oaths, and their oaths will precede their witness.” (Ibrahim, a subnarrator said, “We were beaten for taking oaths by saying: ‘I bear witness by the Name of Allah’ or ‘by the Covenant of Allah’, when we were still children.”)  

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

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

Among them is Abû Bakr ‘Abdullãh bin Abû Quhãfa At-Taimi.

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

(1) (H. 3651) They will be ready to bear witness or take oaths (falsely) readily as required.
And also the Statement of Allah:

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

‘Aishah, Aba Sa’id and Ibn ‘Abbas ᴧ said, “Abū Bakr was with the Prophet ﷺ in the cave (of the mountain called Ath-Thūr at Makkah).”

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

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

[See Vol. 4, Hadīth No.3615].

3653. Narrated Abū Bakr رضي الله عنه: I said to the Prophet while I was in the cave, “If any of them should look under his feet, he would see us.” He said, “O Abū Bakr! What do you think of two (persons) the third of whom is Allāh?”
(3) CHAPTER. The saying of the Prophet ﷺ, “Close the gates (in the Mosque), except the gate of Abū Bakr.”

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

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

[See Vol. 1, Hadith No. 466]

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

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

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(1) Khalīl: This word in Arabic means the one whose love is mixed with one’s soul, it is superior than a friend or a beloved. The Prophet ﷺ had only one Khalīl i.e., Allāh but he had many friends.
We used to regard Abū Bakr as the best, then ‘Umar, and then ‘Uthmān.

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

This is said by Abū Sa‘īd.

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

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

Narrated Ayyūb as above.

3658. Narrated ‘Abdullāh bin Abū Mulaika: The people of Kūfah sent a letter to Ibn Az-Zubair, asking about (the inheritance of) (paternal) grandfather. He replied that the right of the inheritance of (paternal) grandfather is the same as that of father if the father is dead, and added, ‘Allāh’s Messenger ﷺ said, ‘If I were to take
a Khali' from this nation, I would have taken him (i.e., Abū Bakr).”

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

3660. Narrated 'Ammār: I saw Allāh’s Messenger and there was none with him but five slaves, two women and Abū Bakr (i.e., those were the only converts to Islām then).

3661. Narrated Abū Ad-Dardā': While I was sitting with the Prophet, Abū Bakr came, lifting up one corner of his garment uncovering his knee. The Prophet said, “Your companion has had a quarrel.” Abū Bakr greeted (the Prophet) and said, “O Allāh’s Messenger! There was something (i.e., quarrel) between me and the son of Al-Khāṭāb. I talked to him harshly and then regretted that, and requested him to forgive me, but he refused. This is why I have come to you.” The Prophet said thrice, “O Abū Bakr! May Allāh forgive you.” In the meanwhile,
'Umar regretted (his refusal of Abū Bakr’s excuse) and went to Abū Bakr’s house and asked if Abū Bakr was there. They replied in the negative. So he came to the Prophet  and greeted him, but signs of displeasure appeared on the face of the Prophet till Abū Bakr pitied ('Umar), so he knelt and said twice, “O Allah’s Messenger! By Allah! I was more unjust to him (than he was to me).” The Prophet  said, “Allah sent me (as a Prophet) to you (people) but you said (to me), ‘You are telling a lie,’ while Abū Bakr (believed in me and) said (to the people), ‘He has said the truth,’ and consoled me with himself and his money.” He then said twice, “Won’t you then give up harming my companion?” After that nobody harmed Abū Bakr.

3662. Narrated ‘Amr bin Al-‘As:i: The Prophet  deputed me to lead the army of Qāt-as-Salāsīl. I came to him and said, “Who is the most beloved person to you?” He said, “Āishah.” I asked, “Among the men?” He said, “Her father.” I said, “Who then?” He said, “Then ‘Umar bin Al-Khaṭṭāb.”” He then named other men.

3663. Narrated Abū Hurairah: I heard Allah’s Messenger  saying, “While a
shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, 'Who will be its guard on the day of wild animals when nobody except I will be its shepherd'. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, 'I have not been created for this purpose (i.e., to carry burden), but for ploughing.' The people said, 'Glorified be Allah.' The Prophet said, 'But I believe in it and so does Abū Bakr and 'Umar.'

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

(1) (H. 3663) It has been written that a wolf also spoke to a shepherd during the Prophet's lifetime near Al-Madina as narrated in Musnad Imām Ahmad in the Musnad of Abu Sa'id Al-Khudri (رضي الله عنه): Narrated Abu Sa'id Al-Khudri (رضي الله عنه): (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allāh, you have taken the provision from me which Allāh gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allāh (ﷺ) in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allāh's Messenger (Muhammad ﷺ) and informed the whole story. Allāh's Messenger ordered for the proclamation of a congregational prayer (صلاة جامعة) and informed the whole story. Allāh's Messenger said: "He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (سايع) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. [(Musnad Imām Ahmad, in the Musnad of Abū Sa'id Al-Khudri)]
the well as much as Allah wished. Then Ibn Abi Quhaifa (i.e., Abu Bakr) took the bucket from me and brought out one or two buckets (of water) and there was weakness in his drawing the water. May Allah forgive him, his weakness. Then the bucket turned into a very big one and Ibn Al-Khattab took it over and I had never seen such a strong person amongst the people as him in performing such hard work, till the people drank to their satisfaction and watered their camels that knelt down there."

[See Vol. 9, Hadith No.7019]

3665. Narrated ‘Abdullah bin ‘Umar that Allah’s Messenger said, “Allah will not look on the Day of Judgement at him who drags his robe (behind him) out of conceit (pride, etc.).”

Abu Bakr said, “One side of my robe slacks down unless I get very cautious about it.”

Allah’s Messenger said, “But you do not do out of conceit (with pride).”

[See Vol. 7, Hadith No.5784]

3666. Narrated Abu Hurairah that Allah’s Messenger said: “Anybody who spends two things in Allah’s Cause will be called from all the gates of Paradise, ‘O Allah’s slave! This is good.’ He who is amongst those who offer Salat (prayer) will be called from the gate of the Salat (prayers) (in Paradise) and he who is from
the people of Jihād, will be called from the gate of Jihād, and he who is from those who give As-Sadaqa (charity, Zakāt, etc.) will be called from the gate of As-Sadaqa, and he who is amongst those who observe Sa‘ām (fast) will be called from the gate of As-Siyām the gate of Ar-Raiyān.” Abū Bakr said, “He who is called from all those gates will need nothing.” He added, “Will anyone be called from all those gates, O Allah’s Messenger?” He (ﷺ) said, “Yes, and I hope you will be among those, O Abū Bakr.”

3667. Narrated ‘Āishah the wife of the Prophet ﷺ: Allah’s Messenger ﷺ died while Abū Bakr was at a place called As-Sunḥ (Al-‘Āliya), ‘Umar stood up and said, “By Allah! Allah’s Messenger ﷺ is not dead!” ‘Umar (later on) said, “By Allah! Nothing occurred to my mind except that.” He said, “Verily! Allah will resurrect him and he will cut the hands and legs of some men.” Then Abū Bakr came and uncovered the face of Allah’s Messenger ﷺ, kissed him and said, “Let my mother and father be sacrificed for you, (O Allah’s Messenger), you are good (in both states), alive or dead. By Allah in Whose Hands my soul is, Allah will never make you taste death twice.” Then he went out and said, “O oath-taker! Don’t be hasty.” When Abū Bakr spoke, ‘Umar sat down.
3668. ('A'ishah added:) Abū Bakr praised and glorified Allāh and said, “No doubt! Whoever worshipped Muḥammad (ﷺ), then Muḥammad (ﷺ) is dead, but whoever worshipped Allāh, then Allāh is Alive and shall never die.” Then he recited Allāh’s Statement:

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

The people wept loudly, and the Ānsār had assembled with Sa'd bin ‘Ubāda in the shed of Bani Sā'id. They said (to the emigrants), “There should be one ‘Amīr (ruler, leader etc.) from us and one from you.” Then Abū Bakr, ‘Umar bin Al-Khaṭṭāb and Abū ‘Ubaida bin Al-Jarrāḥ went to them. ‘Umar wanted to speak but Abū Bakr stopped him. ‘Umar later on used to say, “By Allāh, I intended only to say something that appealed to me and I was afraid that Abū Bakr would not speak so well.” Then Abū Bakr spoke and his speech was very eloquent. He said in his statement, “We are the rulers and you (Ānsār) are the ministers”. Hubāb bin Al-Mundhir said, “No, by Allāh we won’t accept this. But there must be a ruler from us and a ruler from you.” Abū Bakr said, “No, we will be the rulers and you will be the
ministers, for they (i.e., Quraish) are the best family amongst the Arabs and of best origin. So you should elect either ‘Umar or Abū ‘Ubaida bin Al-Jarrāḥ as your ruler.” ‘Umar said (to Abū Bakr), “No, but we elect you, for you are our chief and the best amongst us and the most beloved from all of us to Allāh’s Messenger ﷺ.” So, ‘Umar took Abū Bakr’s hand and gave the Bai’a (pledge), and the people too gave the Bai’a to Abū Bakr. Someone said, “You have killed Sa’d bin Ubāda.” ‘Umar said, “Allah has killed him.”

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

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

3671. Narrated Muḥammad bin Al-Ḥanafīyya: I asked my father (‘Ali bin Abi Ṭālib), “Who are the best people after Allāh’s Messenger ﷺ?” He said, “Abū Bakr.” I asked, “Who then?” He said, “Then ‘Umar.” I was afraid he would say...
3672. Narrated 'Aishah: We went out with Allah's Messenger on one of his journeys till we reached Al-Baida' or Dhât-ul-Jaish, where a necklace of mine was broken (and lost). Allah's Messenger stayed there to search for it and the people too stopped with him. There was no water at that place and they had no water with them. So, they went to Abû Bakr and said, "Don't you see what 'Aishah has done? She has made Allah's Messenger and the people stop where there is no water and they have no water with them." Abû Bakr came while Allah's Messenger was sleeping with his head on my thigh, and said, "You have detained Allah's Messenger and the people where there is no water and they have no water." He then admonished me and said what Allah wished him to say and pinched me at my flanks with his hand. Nothing prevented me from moving (because of pain) but the position of Allah's Messenger on my thigh. Allah's Messenger woke up when dawn broke and there was no water. Then Allah revealed the Divine Verses of Tayammum, and the people performed Tayammum. Usaid bin Al-Huḍâir said, "O family of Abû Bakr! This is not the first blessings of yours." Then the camel on which I was riding was caused to move from its place and the necklace was found beneath it.

[See Vol. 1, Hadith No. 334]
62 - THE VIRTUES OF THE COMPANIONS OF THE PROPHET

673. Narrated Abū Sa‘īd ibn ‘Zī: 

The Prophet ﷺ said, “Do not abuse my Companions, for if anyone of you spent gold equal to Uḥud (mountain) (in Allāh’s Cause) it would not be equal to a Mudd (two-third of a kilogram) or even a half Mudd spent by one of them.”

[Reference: [234]

3674. Narrated Abū Mūsa Al-Ash’ārī: 

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

1 (H. 3673) The Prophet’s Companions were so pious and faithful that the reward they desired for spending a little amount would be greater than the reward given to others for spending in abundance.
Prophet ﷺ. “Abû Bakr came and pushed the gate. I asked, “Who is it?” He said, “Abu Bakr.” I told him to wait, went in and said, “O Allâh’s Messenger! Abû Bakr asks the permission to enter.” He said, “Admit him and give him the glad tidings that he will enter Paradise.” So I went out and said to Abû Bakr, “Come in, and Allâh’s Messenger ﷺ gives you the glad tidings that you will enter Paradise.” Abû Bakr entered and sat on the right side of Allâh’s Messenger ﷺ on the built edge of the well and hung his legs in the well as the Prophet ﷺ did, and uncovered his legs. I, then returned and sat (at the gate). I had left my brother performing ablution and he intended to follow me. So I said (to myself), “If Allâh wants good for so-and-so (i.e., my brother), He will bring him here.” Suddenly somebody moved the door. I asked, “Who is it?” He replied, “‘Umar bin Al-Khattãb.” I asked him to wait, went to Allâh’s Messenger ﷺ, greeted him and said, ‘Umar bin Al-Khattãb asks the permission to enter.” He said, “Admit him, and give him glad tidings that he will enter Paradise.” I went to ‘Umar and said, “Come in, and Allâh’s Messenger ﷺ gives you glad tidings that you will enter Paradise.” So, he entered and sat beside Allâh’s Messenger ﷺ on the built edge of the well on the left side and hung his legs in the well. I returned and sat (at the gate) and said, (to myself), “If Allâh wants good for so-and-so, He will bring him here.” Someone came and moved the door. I asked “Who is it?” He replied, “‘Uthmân bin ‘Affân.” I asked him to wait and went to the Prophet ﷺ and informed him. He said, “Admit him, and give him the glad tidings of entering Paradise after a calamity that will befall him.” So, I went up to him and said to him, “Come in, Allâh’s Messenger ﷺ gives
you the glad tidings of entering Paradise after a calamity that will befall you." ‘Uthmân then came in and found that the built edge of the well was occupied, so he sat opposite to the Prophet ﷺ on the other side. Sa‘îd bin Al-Musaiyab said, “I interpret this (narration) in terms of their graves.”

3675.Narrated Anas bin Malik ﷺ: The Prophet ﷺ once climbed the mountain of Uḥud with Abû Bakr, ‘Umar and ‘Uthmân. The mountain shook with them. The Prophet ﷺ said (to the mountain), “Be firm, O Uḥud! For on you there are no more than a Prophet, a Siddîq and two martyrs.”

3676. Narrated ‘Abdullâh bin ‘Umar ﷺ: Allâh’s Messenger ﷺ said, “While (in a dream), I was standing by a well, drawing water from it. Abû Bakr and ‘Umar came to me. Abû Bakr took the bucket (from me) and drew one or two buckets of water, and there was some weakness in his drawing. May Allâh forgive him. Then Ibn Al-Khaṭṭâb took the bucket from Abû Bakr, and the bucket turned into a very large one in his hands. I had never seen such a strong person
amongst the people as him in performing such hard work. He drew so much water that the people drank to their satisfaction and watered their camels that knelt down there.” (Wahb, a sub-narrator said, “till their camels drank and knelt down.”)

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


(1) (H. 3678) Al-Mușrikūn: Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad ﷺ.
Abi Mu‘ait coming to the Prophet while he was offering Salāt (prayer). ‘Uqba put his sheet round the Prophet’s neck and squeezed it very severely. Abū Bakr came and pulled ‘Uqba away from the Prophet and said, “Do you intend to kill a man just because he says: ‘My Lord is Allāh, and he has brought forth to you the Evident Signs from your Lord?’”

(6) CHAPTER. The merits of ‘Umar bin Al-Khaṭṭāb Abī Ḥafṣ Al-Qurashi Al-‘Adawi

Narrated Jābir bin ‘Abdullāh: The Prophet said, “I saw myself (in a dream) entering Paradise, and behold! I saw Ar-Rumaisā’, Abū Talha’s wife. I heard footsteps. I asked, ‘Who is it?’ Somebody said, ‘It is Bilāl.’ Then I saw a palace and a lady sitting in its courtyard. I asked, ‘For whom is this palace?’ Somebody replied, ‘It is for ‘Umar.’ I intended to enter it and see it, but I thought of your (‘Umar’s) Ghafra (and gave up the thought).’”’ ‘Umar said, “Let my parents be sacrificed for you, O Allāh’s Messenger! How dare I think of my Ghafra (self-respect) being offended by you?”

(1) (H. 3679) Ghafra: This Arabic word covers a wide meaning including self-respect, jealousy as regard women and it is a feeling of fury with great anger when one’s honour and prestige is challenged or injured.
3680. Narrated Abu Hurairah: While we were with Allah's Messenger, he said, "While I was sleeping, I saw myself in Paradise, and suddenly I saw a woman performing ablution beside a palace. I asked, 'For whom is this palace?' They replied, 'It is for 'Umar.' Then I remembered 'Umar's Ghairah (self-respect) and went away quickly." 'Umar wept and said, "O Allah's Messenger! How dare I think of my Ghairah being offended by you?"

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

3682. Narrated 'Abdullah bin 'Umar: The Prophet said, "In a dream I saw myself drawing water from a well with a bucket. Then Abü Bakr came and drew a bucket or two and there was some weakness in his drawing. May Allah forgive him. Then 'Umar bin Al-Khattab came and the bucket turned into a very large one in his hands. I had never seen such a strong person as him in doing such hard work. He drew so much water that the people drank to their
satisfaction and watered their camels that knelt down there.’”

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

3684. Narrated ‘Abdullãh: We have been powerful since ‘Umar embraced Islãm.

3685. Narrated Ibn ‘Abbas: When (the dead body of) ‘Umar was put on his deathbed, the people gathered around him and invoked (Allãh) and prayed for him before the body was taken away, and I was amongst them. Suddenly I felt somebody taking hold of my shoulder and found out that he was ‘Ali bin Abi Ṭālib. ‘Ali invoked Allãh’s Mercy for ‘Umar and said, “O ‘Umar! You have not left behind you a person whose deeds I like to imitate and meet Allãh with more than I like your deeds. By Allãh! I always thought that Allãh would keep you with your two companions, for very often I used to hear the Prophet saying, ‘I, Abû Bakr and ‘Umar went (somewhere); I, Abû Bakr and ‘Umar entered (somewhere); and I, Abû Bakr and ‘Umar went out.’”
3686. Narrated Anas bin Malik: The Prophet ascended the mountain of Uhud and he was accompanied by Abu Bakr, ‘Umar and ‘Uthman. The mountain shook beneath them. The Prophet struck it with his foot and said, “O Uhud! Be firm, for on you there is none but a Prophet, a Siddiq and two martyrs.”

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

3688. Narrated Anas: A man asked the Prophet about the Hour (i.e., Day of Judgement) saying, “When will the Hour be?” The Prophet said, “What have you prepared for it?” The man said, “Nothing, except that I love Allâh and His Messenger.” The Prophet said, “You will be with those whom you love.” We had never been so glad as we were on hearing that...
saying of the Prophet ﷺ, i.e., “You will be with those whom you love.” Hence, I love the Prophet ﷺ, Abū Bakr and ‘Umar, and I hope that I will be with them because of my love for them though my deeds are not similar to theirs.

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

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

3690. Narrated Abū Hurairah: Allah’s Messenger ﷺ said, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. The shepherd chased it and got that sheep freed from the wolf. The wolf turned towards the shepherd and said, ‘Who will be its guard on the day of wild animals when it will have no shepherd except I?’” The people said,
"Glorified be Allah." The Prophet said, "But I believe in it and so do Abū Bakr and Umar," although Abū Bakr and Umar were not present there (at the place of the event). (See H. 2324, 3471 and 3663)

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

(1) (H. 3690) It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madina as narrated in Musnad Imâm Ahmad in the Musnad of Abu Sa’īd Al-Khudri (Vol. 3): Narrated Abu Sa’īd Al-Khudri: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: "Be afraid of Allah, you have taken the provision from me which Allah gave me". The shepherd said: "What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being." The wolf said: "Shall I tell you something more amazing than this? There is Muhammad, the Messenger of Allah in Yathrib (Al-Madina) informing the people about the news of the past." Then the shepherd (after hearing that) proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina, cornered his sheep in a place, and came to Allah’s Messenger (Muhammad) and informed the whole story. Allah’s Messenger ordered for the proclamation of a congregational prayer, then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah’s Messenger said: "He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hand the shoe-laces of a person speak to him and his thigh informs him about his family as to what happened to them after him. (Musnad of Ahmad, Musnad Abi Sa’īd Al-Khudri)."
3692. Narrated Al-Miswar bin Makhrama: When ‘Umar was stabbed, he showed signs of agony. Ibn ‘Abbás, as if intending to encourage ‘Umar, said to him, “O chief of the believers! Never mind what has happened to you, you have been in the company of Allah’s Messenger and you kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of Abú Bakr and kept good relations with him and you parted with him (i.e., he died) while he was pleased with you. Then you were in the company of the Muslims, and you kept good relations with them, and if you leave them, you will leave them while they are pleased with you.” ‘Umar said, (to Ibn ‘Abbás), “As for what you have said about the company of Allah’s Messenger and his being pleased with me, it is a favour, Allah did to me; and as for what you have said about the company of Abú Bakr and his being pleased with me, it is a favour, Allah did to me; and concerning my impatience which you see, is because of you and your companions. By Allah! If (at all) I had gold equal to the earth (quantity), I would have ransomed myself with it from the punishment of Allah before I meet Him.”
3693. Narrated Abü Mūsā: While I was with the Prophet in one of the gardens of Al-Madīnah, a man came and asked me to open the gate. The Prophet said to me, “Open the gate for him and give him the glad tidings that he will enter Paradise.” I opened the gate for him, and behold! It was Abū Bakr. I informed him of the glad tidings the Prophet had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) and give him the glad tidings of entering Paradise.” I opened (the gate) for him, and behold! It was 'Umar. I informed him of what the Prophet had said, and he praised and thanked Allāh. Then another man came and asked me to open the gate. The Prophet said to me, “Open (the gate) for him and inform him of the glad tidings of entering Paradise with a calamity which will befall him.” Behold! It was 'Uthmān. I informed him of what Allāh's Messenger had said. He praised and thanked Allāh and said, “It is Allāh Whose Help I seek.”

3694. Narrated 'Abdullāh bin Hishām: We were with the Prophet while he was holding 'Umar bin Al-Khaṭṭāb by the hand.
army of Al-'Usra (i.e., Ghazwa of Tabuk) will have Paradise.” ‘Uthmân equipped it.

3695. Narrated Abû Mûsâ: The Prophet  entered a garden and ordered me to guard its gate. A man came and asked permission to enter. The Prophet  said, “Admit him and give him the glad tidings of entering Paradise.” Behold! It was Abû Bakr. Another man came and asked the permission to enter. The Prophet  said, “Admit him and give him the glad tidings of entering Paradise.” Behold! It was ‘Umar. Then another man came, asking the permission to enter. The Prophet  kept silent for a short while and then said, “Admit him and give him the glad tidings of entering Paradise with a calamity which will befall him.” Behold! It was ‘Uthmân bin ‘Affân. (‘Asim, in another narration said that the Prophet  was sitting in a place where there was water, and he was uncovering both his knees or his knee, and when ‘Uthmân entered, he covered them).

3696. Narrated ‘Ubaidullâh bin ‘Adî bin Al-Khiyâr: Al-Miswar bin Makhrama and ‘Abdur-Rahmân bin Al-Aswad bin ‘Abd Yaghuth said (to me), “What forbids you to talk to ‘Uthmân about his brother Al-Walid because people have talked much about him?” So, I went to ‘Uthmân and when he went out for  Salât (prayer) I said (to him), “I have something to say to you and it is a piece of news.” ‘Uthmân said, “Say what you have.” I said, “People have talked much about his brother Al-Walid and the Prophet  forbade me to discuss him.” ‘Uthmân said, “What if I want to talk about him?” I said, “The Prophet  forbade me to talk about him.” ‘Uthmân said, “I think the Prophet  forbade you because of the people.” I said, “I myself think so.” ‘Uthmân said, “Well, why don’t you ask ‘Ali about it?” So, I went to ‘Ali and asked him, “What if ‘Uthmân should want to talk about his brother Al-Walid?” ‘Ali said, “The Prophet  forbade you to talk about him.” I said, “The Prophet  forbade me to talk about him, so why should we ask ‘Ali about it?” ‘Ali said, “I think the Prophet  forbade you to talk about him because of the people.” I said, “As Allah knows, I myself think so.”
of advice for you." 'Uthmân said, "O man, from you." (Ma'mar said: I see that he said, "I seek refuge with Allâh from you.") So I left him and went to them. Then the messenger of 'Uthmân came and I went to him (i.e., 'Uthmân), 'Uthmân asked, "What is your advice?" I replied, "Allâh sent Muhammad with the Truth, and revealed the Divine Book (i.e., the Qur'an) to him, and you were amongst those who followed Allâh and His Messenger, and you participated in the two emigrations (to Ethiopia and to Al-Madîna) and enjoyed the company of Allâh's Messenger and saw his way. No doubt, the people are talking much about Al-Walîd." 'Uthmân said, "Did you receive your knowledge directly from Allâh's Messenger?" I said, "No, but his knowledge did reach me and it reached (even) to a virgin in her seclusion." 'Uthmân said, "Amma Ba'du" (then after), Allâh sent Muhammad with the Truth, and I was amongst those who followed Allâh and His Messenger and I believed in whatever he (i.e., the Prophet) was sent with, and participated in two emigrations, as you have said, and I enjoyed the company of Allâh's Messenger and gave the Bâi'a (pledge) to him. By Allâh! I never disobeyed him, nor did I cheat him till Allâh took him unto Him. Then I treated Abû Bakr and then 'Umar similarly and then I was made caliph. So, don't I have rights similar to theirs?" I said, "Yes." He said, "Then what are these talks reaching me from you people? Now, concerning what you mentioned about the question of Al-Walîd, if Allâh will, I shall deal with him according to what is right." Then he called 'Ali and ordered him to flog him, and 'Ali flogged him (i.e., Al-Walîd) eighty lashes.
697. Narrated Anas: Allah’s Messenger ascended the (mountain) of Uhud with Abu Bakr, ‘Umar and ‘Uthmān and it shook. Allah’s Messenger said, “Be calm, O Uhud!” I think he struck it with his foot and added, “There is none on you but a Prophet, a Siddiq and two martyrs.” (The two martyrs were ‘Umar and ‘Uthmān) (See Hadith No.3675)

698. Narrated Ibn ‘Umar: During the lifetime of the Prophet we considered nobody as equal to Abu Bakr and then ‘Umar and then ‘Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet.

699. Narrated ‘Uthmān, the son of Mauhab: An Egyptian who came and performed the Hajj (pilgrimage) to the House (Ka’bah at Makkah) saw some people sitting. He enquired, “Who are these people?” Somebody said, “They are the Quraish.” He said, “Who is the old man sitting amongst them?” The people replied, “He is ‘Abdullāh bin ‘Umar.” He said, “O
Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmân fled away on the day (of the battle) of Uḥud?” Ibn 'Umar said, “Yes.” The (Egyptian) man said, “Do you know that ‘Uthmân was absent on the day (of the battle) of Badr and did not join it?” Ibn ‘Umar said, “Yes.” The man said, “Do you know that he failed to attend Ar-Ridwân Pledge and did not witness it (i.e., Hudaibiya Pledge)?” Ibn ‘Umar said, “Yes.” The man said, “Allâhu Akbar!” Ibn ‘Umar said, “Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allâh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allâh’s Messenger was his wife and she was sick then, Allâh’s Messenger would have sent him instead of him. No doubt, Allâh’s Messenger would have sent him, and the incident of Ar-Ridwân Pledge happened after ‘Uthmân had gone to Makkah. Allâh’s Messenger held out his right hand saying, ‘This is ‘Uthmân’s hand.’ He stroke his (other) hand with it saying, ‘This (pledge) is on behalf of ‘Uthmân.’” Then Ibn ‘Umar said to the man, “Bear (these) excuses in mind with you.”

Narrated Anas: Allâh’s Messenger ascended the (mountain) of Uḥud with Abû Bakr, ‘Umar and ‘Uthmân

(1) (H. 3699) Ibn ‘Umar agreed that ‘Uthmân had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that ‘Uthmân was no longer to blame for that.
and it shook. Allaah’s Messenger ﷺ said, “Be calm, O Uhud!” I think he struck it with his foot and added, “There is none on you but a Prophet, a Siddiq, and two martyrs.”

(8) CHAPTER. The story of the Bai’aa (pledge) (after ‘Umar) and the unanimous election of Uthman bin ‘Affan as a caliph.

3700. Narrated ‘Amr bin Maimun: I saw ‘Umar bin Al-Khattab رضي الله عنه a few days before he was stabbed in Al-Madina. He was standing with Hudhaifa bin Al-Yamani and Uthman bin Hunain to whom he said, “What have you done? Do you think that you have imposed more taxation on the land of As-Swad (i.e., Iraq) than it can bear?” They replied, “We have imposed on it what it can bear because of its great yield.” ‘Umar again said, “Check whether you have imposed on the land what it can not bear.” They said, “No, (we haven’t).” ‘Umar added, “If Allaah should keep me alive I will let the widows of Iraq need no men to support them after me.” But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., ‘Umar) except ‘Ahdullah bin ‘Abbâs. Whenever ‘Umar passed between the two rows, he would say, “Stand in straight lines.” When he saw no defect (in the rows), he would go forward and start the Salat (prayer) with Takbir. He would recite Surat Yusuf or An-Na’il or the like in the first Rak’a so that the people may have the time to join the Salat (prayer). As soon as he said Takbir, I heard him saying, “The dog has killed or eaten me,” at the time he (i.e., the murderer) stabbed him. A non-Arab
infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. ‘Umar held the hand of ‘Abdur-Rahmân bin ‘Âuf and let him lead the Salât (prayer). Those who were standing by the side of ‘Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of ‘Umar and they were saying, “Subhân Allâh! Subhân Allâh!” (i.e. Glorified be Allâh).” ‘Abdur-Rahmân bin ‘Âuf led the people in a short Salât (prayer). When they finished the Salât (prayer), ‘Umar said, “O Ibn ‘Abbâs! Find out who attacked me.” Ibn ‘Abbâs kept on looking here and there for a short time and came to say, “The slave of Al-Mughîra.” On that ‘Umar said, “The craftsman?” Ibn ‘Abbâs said, “Yes.” ‘Umar said, “May Allâh curse him. I did not treat him unjustly. All the praises and thanks be to Allâh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbas) used to love to have more non-Arab infidels in Al-Madîna.” Al-‘Abbâs had the greatest number of slaves. Ibn ‘Abbâs said to ‘Umar, “If you wish, we will do.” He meant, “If you wish we will kill them.” ‘Umar said, “You are mistaken (for you can’t kill them) after they have spoken your language, offered prayers towards your Qiblah, and performed Hajj like yours.” Then ‘Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, “Do not worry (he will be alright soon).” Some said, “We are afraid (that he
will die." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allah to you due to your company with Allah's Messenger and your superiority in Islam which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullãh bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Bani 'Adi bin Ka'b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar then said (to 'Abdullãh), "Go to 'Aishah (Mother of the believers) and say: 'Umar is paying his salutation to you." But don't say: chief of the believers, because today I am not chief of the believers. And say: 'Umar bin Al-Khâṭtâb asks the permission to be buried with his two companions (i.e., the Prophet and Abû
Abdullah greeted 'Aishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, "'Umar bin Al-Khattab is paying his salutations to you, and asks the permission to be buried with his two companions." She said, "I had the idea of having this place for myself, but today I prefer 'Umar to myself." When he returned it was said (to 'Umar), "'Abdullah bin 'Umar has come." 'Umar said, "Make me sit up." Somebody supported him against his body and 'Umar asked ('Abdullah), "What news do you have?" He said, "O chief of the believers! It is as you wish. She has given the permission." 'Umar said, "Praise be to Allah, there was nothing more important to me than this. So when I die, take me, and greet 'Aishah and say: "'Umar bin Al-Khattab asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims."" Then Hafsa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to 'Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to 'Umar), "O chief of the believers! Appoint a successor."' 'Umar said, "I do not find anyone more suitable for the job than the following persons, or group, whom Allah's Messenger ﷺ had been pleased with before he died." Then 'Umar mentioned 'Ali, 'Uthmân, Az-Zubair, Talha, Sa'd and 'Abdur-Rahmân (bin 'Aûf) and said, "'Abdullah bin 'Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa'd
becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty.” ‘Umar added, “I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the Ansār who had lived in Al-Madīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (Al-Ansār), as they are the protectors of Islam and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the Al-‘Arab (Arab bedouins), as they are the origin of the Arabs and the material of Islam. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allah’s and His Messenger’s protectees (i.e., Dhimmī) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability.” So when ‘Umar expired, we carried him out and set out walking. ‘Abdullāh bin ‘Umar greeted (‘Aishah) and said, “‘Umar bin Al-Khattāb asks for the permission.” ‘Aishah said, “Bring him in.” He was brought in and buried beside his two companions. When he was buried, the group (recommended by ‘Umar) held a meeting. Then ‘Abdur-Rahmān said, “Reduce the candidates for rulership to three of you.” Az-Zubair said, “I give up
my right to ‘Ali.” Ťalха said, “I give up my right to ‘Uthmān,” Sa’d said, “I give up my right to ‘Abdur-Rahmān bin ‘Aūf.” ‘Abdur-Rahmān then said (to ‘Uthmān and ‘Ali), “Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām.” So both the sheikhs (i.e., ‘Uthmān and ‘Ali) kept silent. ‘Abdur-Rahmān said, “Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?” They said, “Yes.” So ‘Abdur-Rahmān took the hand of one of them (i.e., ‘Ali) and said, “You are related to Allāh’s Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select ‘Uthmān as a ruler, you will listen to him and obey him.” Then he took the other (i.e., ‘Uthmān) aside and said the same to him. When ‘Abdur-Rahmān secured (their agreement to) this covenant, he said, “O ‘Uthmān! Raise your hand.” So he (i.e., ‘Abdur-Rahmān) gave him (i.e., ‘Uthmān) the Bai’a (pledge), and then ‘Ali gave him the Bai’a and then all the people of Al-Madīnah gave him the Bai’a.

(9) CHAPTER. The merits of ‘Ali bin Abī Tālib Al-Qurashi Al-Hāshimi, Abul-Hasan ﷺ.

The Prophet ﷺ said to ‘Ali, “You are from me and I am from you.” ‘Umar said (about ‘Ali), “Before Allāh’s Messenger ﷺ died, he had been pleased with him.”

3701. Narrated Sahl bin Sa’d ﷺ: Allāh’s Messenger ﷺ said, “Tomorrow I will
give the flag to a man with whose leadership Allah will grant (the Muslims) victory.” So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allah’s Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, “Where is ‘Ali bin Abi Talib?” The people replied, “He is suffering from eye trouble, O Allah’s Messenger.” He said, “Send for him and bring him to me.” So when ‘Ali came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. ‘Ali said, “O Allah’s Messenger! Shall I fight them (i.e., enemy) till they become like us?” The Prophet ﷺ said, “Proceed to them steadily till you approach near to them and then invite them to Islam, and inform them of their duties towards Allah which Islam prescribed for them, for by Allah, if one man is guided on the right path (i.e., converted to Islam) through you it would be better for you than (a great number of) red camels.”

3702. Narrated Salama: ‘Ali happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khaybar for he was having eye trouble. Then he said, “How could I remain behind Allah’s Messenger?” So, ‘Ali set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allah helped (the Muslims) to conquer it, Allah’s Messenger ﷺ said, “I will give the flag (to a man), or tomorrow a man whom Allah and His Messenger love will take the flag,” or said, “A man who loves...
Allah and His Messenger; and Allah will grant victory under his leadership.” Suddenly ‘Ali came whom we did not expect. The people said, “This is ‘Ali.” Allah’s Messengerﷺ gave him the flag and Allah granted victory under his leadership.

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

3704. Narrated Sa’d bin Ubaida: A man came to Ibn ‘Umar and asked about ‘Uthmân, and Ibn ‘Umar mentioned his good deeds and said to the questioner, “Perhaps these facts annoy you?” The other
said, “Yes.” Ibn ‘Umar said, “May Allâh stick your nose in the dust (i.e., degrade you)” Then the man asked him about ‘Ali. Ibn ‘Umar mentioned his good deeds and said, “It is all true, and that is his house in the midst of the houses of the Prophet صلی اللَّه عَلیهِ وَسَلَّم. Perhaps these facts have hurt you?” The questioner said, “Yes.” Ibn ‘Umar said, “May Allâh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me.”

3705.Narrated ‘Ali رضي الله عنه said: Fâtiﬁma رضي الله عنها complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet صلی اللَّه عَلیهِ وَسَلَّم. She came to him but did not ﬁnd him at home. ‘Aishah was present there to whom she told (of her desire for a servant). When the Prophet صلی اللَّه عَلیهِ وَسَلَّم came, ‘Aishah informed him about Fâtiﬁma’s visit. ‘Ali added, “So the Prophet صلی اللَّه عَلیهِ وَسَلَّم came to us, while we had gone to our bed, I wanted to get up but the Prophet صلی اللَّه عَلیهِ وَسَلَّم said, “Remain at your place.” Then he sat down between us till I found the coolness of his feet on my chest. Then he said, “Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, Allâhu Akbar thirty-four times, and Subhân Allâh thirty-three times, and Alhamdu lillâh thirty-three time(1) for that is better for you both than a servant.”

(1) (H. 3705) The three expressions mean respectively: ‘Allâh is the Most Great,’ ‘Gloriﬁed be Allâh,’ and ‘All praises and thanks be to Allâh.’
3706. And narrated Sa'd that the Prophet ﷺ said to 'Ali, "Will you not be pleased from this that you are to me like Harûn (Aaron) was to Mûsá (Moses)?"

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

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

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

3708. Narrated Abû Hurairah: The people used to say, "Abû Hurairah narrates too many narrations." In fact, I used to keep close to Allâh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ânic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Talib. He used
to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

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

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

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

(2) (H. 3710) This Hadith indicates that you can only ask a living person to invoke=
(12) CHAPTER. The virtues of the relatives of Allah's Messenger ﷺ. And the merits of Fāṭima, the daughter of the Prophet ﷺ, and the Prophet ﷺ said, “Fāṭima is the chief of the women in Paradise.”

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

3712. Abū Bakr said, “Allāh’s Messenger ﷺ said, ‘We (Prophets), our property is not inherited, and whatever we leave is Sadaqa, but Muḥammad’s family can eat from this property, i.e., Allāh’s property, but they have no right to take more than the food they need.’ By Allāh! I will not bring any change in dealing with the Sadaqa of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet’s) lifetime, and I will dispose with it as Allāh’s Messenger ﷺ used to do.” Then ‘Āli said, “I testify that Lā ilaha illallāh (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger,” and added, “O Abū
Bakr! We acknowledge your superiority.” Then he (i.e., ‘Ali) mentioned their own relationship to Allâh’s Messenger ﷺ and their right. Abû Bakr then spoke saying, “By Allâh in Whose Hands my soul is, I love to do good to the relatives of Allâh’s Messenger ﷺ rather than to my own relatives.”

3713. Abû Bakr added, “Look at Muhammad ﷺ through his family (i.e., if you are not good to his family you are not good to him ﷺ).”

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

3715. Narrated A’ishah: The Prophet ﷺ called his daughter Fâtimah during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed. When I asked her about that.

3716. She replied, “The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be
the first of his family to follow him (after his death) and on that I laughed.”

(13) CHAPTER. The merits of Az-Zubair bin Al-‘Awwâm:

Ibn ‘Abbâs said, “He (i.e., Az-Zubair) was the Hawârî (i.e., disciple) of the Prophet ﷺ. And the Hawârîyûn were called so because of the whiteness of their clothes.”

3717. Narrated Marwân bin Al-Ḥakâm:

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

3718. Narrated Marwân bin Al-Ḥakâm:

While I was with ‘Uthmân, a man came to him and said, “Appoint your successor.” ‘Uthmân said, “Has such successor been

(1) (Ch. 13) Plural of Ḥawârî.
named?’ He replied, “Yes, Az-Zubair.”
‘Uthmân said, thrice, “By Allâh! Indeed you know that he is the best of you.”

3719. Narrated Jâbir: The Prophet said, “Every Prophet used to have a Hawâri (i.e., disciple), and my Hawâri is Az-Zubair bin Al-‘Awwâm.”

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

3721. Narrated ‘Urwa: On the day of the battle of Al-Yarmûk, the Companions of the
Prophet said to Az-Zubair, “Will you attack the enemy vigorously so that we may attack them along with you?” So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

(14) CHAPTER. (Narrations) about Talha bin Ubaidullah.

‘Umar said, “Before the Prophet died, he was pleased with him.”

3722, 3723. Narrated Abü ‘Uthmân: During one of the Ghazawât in which Allah’s Messenger was fighting, none remained with the Prophet but Talha and Sa’d.

3724. Narrated Qais bin Abi Hāzim: I saw Talha’s paralysed hand with which he had protected the Prophet (from an arrow).

(15) CHAPTER. The merits of Sa’d bin Abi Waqqas Az-Zuhri.

Banu Zuhra were maternal uncles of the Prophet and he (i.e., Sa’d) was Sa’d bin Malik.
3725. Narrated Sa'd: On the day of the battle of Uhud, the Prophet mentioned for me both his parents (i.e., saying, “Let my parents be sacrificed for you.”)

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

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

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

(1) (H. 3726) He was one of the first three persons who embraced Islam according to his knowledge.
Asad tribe blame me for not having understood Islam. I would be a loser if my deeds were in vain.” Those people complained about Sa’d to ‘Umar, claiming that he did not offer Salāt (prayers) perfectly.

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

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

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

(1) (H. 3729) To testify that La ilāha illallāh, (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.
(17) CHAPTER. The virtues of Zaid bin Hāritha,
the freed slave of the Prophet ﷺ.

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

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

3731. Narrated 'Urwa: ‘Āishah said, “A Qā'if (i.e., one skilled in
recognizing the lineage of a person through
physiognomy and through examining the
body parts of an infant) came to me while
the Prophet ﷺ was present, and Usāma bin
Zaid and Zaid bin Hāritha were lying asleep.
The Qā'if said, ‘These feet (of Usāma and his
father) are of persons belonging to the same
lineage.’” The Prophet ﷺ was pleased with
that saying which won his admiration, and he
told ‘Āishah of it.
(18) CHAPTER. Narrations about Usâma bin Zaid.

3732. Narrated ‘Aishah: The people of the Quraish tribe were worried about the Makhzâmiya woman. They said, “Nobody dare speak to him (i.e., the Prophet) except Usâma bin Zaid as he is the most beloved to Allah’s Messenger.”

3733. ‘Aishah said, “A woman from Bani Makhzämiya committed a theft and the people said, ‘Who can intercede with the Prophet for her?’ So, nobody dared speak to him (i.e., the Prophet) but Usâma bin Zaid spoke to him. The Prophet said, ‘If a man of high rank amongst the children of Banû Israil committed a theft, they used to forgive him, but if a poor man of a low rank committed a theft, they would cut his hand. But I would cut even the hand of Fâtima (i.e., the daughter of the Prophet) if she committed a theft.'”

3734. Narrated ‘Abdullâh bin Dinär: One day, Ibn ‘Umar, while in the mosque, looked at a man who was dragging his clothes while walking in one of the corners of the mosque. He said, “See who is that. I wish he was near to me.”(1) Somebody then said (to Ibn

(1) (H. 3734) Ibn ‘Umar wished that the man had been near to him so that he might advise him not to walk in that way.
62 - THE VIRTUES OF THE COMPANIONS OF THE PROPHET

‘Umar), “Don’t you know him, O Abū ‘Abdūr-Raḥmān? He is Muḥammad bin Usāma.” On that Ibn ‘Umar bowed his head and dug the earth with his hands and then said, “If Allāh’s Messenger had seen him, he would have loved him.”

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

3736. The freed slave of Usāma bin Zaid said, “Al-Ḥajjāj bin Aiman bin Umm Aiman, and Aiman bin Umm Aiman was Usāma’s brother from the maternal side and he was one of the Ansār, was seen by Ibn ‘Umar not performing his bowing and prostrations in a perfect manner. So, Ibn ‘Umar told him to repeat his ʿSalāt (prayer).”

3737. Ḥarmala, the freed slave of Usāma bin Zaid said that while he was in the company of ‘Abdullāh bin ‘Umar, Al-Ḥajjāj bin Aiman came in and [while offering ʿSalāt (prayer)] he did not perform his bowing and prostrations properly. So, Ibn ‘Umar told
him to repeat his Salāt (prayer). When he went away, Ibn ʿUmar asked me, “Who is he?” I said, “Al-Ḥajjāj bin Aiman bin Umm Aiman.” Ibn ʿUmar said, “If Allāh’s Messenger  saw him, he would have loved him.” Then Ibn ʿUmar mentioned the love of the Prophet  for the children of Umm Aiman. Sulaimān said that Umm Aiman was one of the nurses of the Prophet  

(19) The merits of ʿAbdullāh bin ʿUmar bin Al-Khaṭṭāb رضي الله عنهما.

3738. Narrated Ibn ʿUmar رضي الله عنهما: If a man saw a dream during the lifetime of the Prophet  he would narrate it to the Prophet . Once, I wished to see a dream and narrate it to the Prophet . I was young, unmarried, and used to sleep in the mosque during the lifetime of the Prophet . I dreamt that two angels took me and went away with me towards the (Hell) Fire which looked like a well with the inside walls built up, and had two sidewalls like those of a well. There I saw some people in it whom I knew. I started saying, “I seek refuge with Allāh from the (Hell) Fire, I seek refuge with Allāh from the (Hell) Fire.” Then another angel met those two and said to me, “Do not be afraid.” I narrated my dream to Hafṣa.
3739. Ibn `Umar added: Hafsa narrated my dream to the Prophet ﷺ. He said, “What an excellent man `Abdullāh is if he only observes the night  Salāt (prayer).”

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

3740, 3741. Narrated Ibn `Umar on the authority of his sister Hafsa, that the Prophet ﷺ had said to her, “`Abdullāh is a pious man.”

(20) CHAPTER. The virtues of `Ammār (bin Yasir) and Ḥudhaifa (bin Al-Yamān) ﷺ.

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

(1) (H. 3742) The person meant here was `Abdullāh bin Mas`ūd who used to carry the things mentioned here for the Prophet ﷺ.

(2) (H. 3742) The person meant here is `Ammār.
who keeps the secrets of the Prophet which nobody knows except him?" (1). Abū Ad-Dardā' further asked, “How does ‘Abdullāh (bin Mas‘ūd) recite the Sūrah starting with, ‘By the night as it envelops.’” (V.92:1) Then I recited before him:

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

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

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

(1) (H. 3742) The person meant here is Hudhaifa.
(2) (H. 3742) The third Verse of Sūrah 92 in the Qur‘ān is:

‘Wa mā khalaqadh-dhakara wal-untha.’
‘By Him Who created male and female.’

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

‘Wadh-dhakara wal-untha.’
‘And by male and female,’ excluding Wamā Khaṭaqa. i.e., by Him Who created.

Perhaps they did not hear the complete Verse from the Prophet while many other Companions of the Prophet did.
there amongst you the person who carries the Siwâk or the secrets (i.e., of the Prophet) namely ‘Abdullâh bin Mas‘ûd?’ ‘Alqama said, “Yes.” Then Abû Ad-Dârda’ asked, “How (‘Abdullâh bin Mas‘ûd) used to recite the Sûrah starting with: ‘By the night as it envelops; by the day as it appears in brightness?’” (V.92:1,2). ‘Alqama said, “And by male and female.” Abû Ad-Dârda’ then said, “These people (of Sham) tried hard to make me accept something other than what I had heard from the Prophet.”

(21) CHAPTER. The virtues of Abû ‘Ubaida bin Al-Jarrâh ٌرضي الله عنه.

3744. Narrated Anas bin Malik رضي الله عنه: Allah’s Messenger ﷺ said, “Every nation has an Amin (trustworthy man), and the Amin (trustworthy man) of this (i.e., Muslim) nation is Abû ‘Ubaida bin Al-Jarrâh.”

3745. Narrated Ḥudâifa رضي الله عنه: The Prophet ﷺ said to the people of Najrân, “I will send you the most trustworthy man.” (Every one of) the Companions of the Prophet ﷺ was looking forward (to be that person). He then sent Abû ‘Ubaida رضي الله عنه.

CHAPTER. The mention of Mus‘âbah bin ‘Umair. (See Vol. 2, “The Book of Funerals, Hadith” No.1276)
(22) CHAPTER. The merits of Al-Hasan and Al-Husain.

Narrated Abü Hurairah: The Prophet took and put Al-Hasan, over his shoulder.

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

3747. Narrated Usāma bin Zaid: that the Prophet used to take him and Al-Hasan, and used to say, “O Allah! I love them, so please love them,” or said something similar.

3748. Narrated Muhammad: Anas bin Malik said, “The head of Al-Husain bin ‘Ali was brought to ‘Ubaidullah bin Ziyād and was put in a tray, and then Ibn Ziyād started playing with a stick at the nose and mouth of Al-Husain’s head and saying something about his handsome features.” Anas then said (to him), “Al-Husain resembled the Prophet more than the others did.” Anas added, “His (i.e., Al-Husain’s) hair was dyed with Wasma (i.e., a kind of plant used as a dye).”
3749. Narrated Al-Barâ' : I saw the Prophet while Al-Hasan was over his shoulder, saying, “O Allah! I love him, so please love him.”


3751. Narrated Ibn ‘Umar: Abû Bakr used to say, “In order to please (the Prophet) Muhammad do good to his family.”

3752. Narrated Anas: None resembled the Prophet more than Al-Hasan bin ‘Ali did.
Muḥrim (a person in the state of Ihrām) could kill flies. I heard him saying (in reply), 
“The people of Iraq are asking about the killing of flies while they themselves 
murdered the son of the daughter of Allāh’s Messenger ﷺ. And the Prophet ﷺ said, 
‘They (i.e., Al-Ḥasan and Al-Ḥusain) are my two sweet basil (1) in this world.’”

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

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

3754. Narrated Jābir bin ‘Abdullāh: ‘Umar used to say, “Abū Bakr is our chief, and he manumitted our chief,” meaning Bilāl.

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

(1) (H. 3753) The Prophet ﷺ compared Al-Ḥasan and Al-Ḥusain to two sweet basil 
because he used to embrace and smell them.
(24) CHAPTER. Narrations about Ibn ‘Abbās.

3756. Narrated Ibn ‘Abbās: Once, the Prophet embraced me (pressed me to his chest) and said, “O Allah, teach him Al-Hikmah (i.e., the understanding of the knowledge of the Qur’an).”

Narrated ‘Abdul-Warith the same but said, “O Allah, teach him (Ibn ‘Abbās) the Book (i.e., the understanding of the knowledge of the Qur’an).”

Narrated Khālid as above.

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

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

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

3758. Narrated Masrūq: ‘Abdullāh (bin Mas‘ūd) was mentioned before ‘Abdullāh bin...
‘Amr. The latter said, “That is a man I continue to love because I heard Allah’s Messenger saying, ‘Learn the recitation of the Qur’an from (any of these) four persons: Abdullah bin Mas’ud, Sâlim the freed slave of Abû Hudhaifa, Ubai bin Ka’b, and Mu’adh bin Jabal.’” I do not remember whether he mentioned Ubai first or Mu’adh.

(27) CHAPTER. The merits of ‘Abdullâh bin Mas’ûd.

3759. Narrated ‘Abdullâh bin ‘Amr: Allah’s Messenger was neither a Fâhish (one who talks evil) nor a Mutafâhish (one who conveys evil talk). He used to say, “The most beloved to me amongst you is the one who has the best character and manners.” (See H. 3559, 6029 and 6035)

3760. He added, “Learn the Qur’an from (any of these) four persons: ‘Abdullâh bin Mas’ud, Sâlim the freed slave of Abû Hudhaifa, Ubai bin Ka’b, and Mu’adh bin Jabal.”

[See Hadith No.3806]

3761. Narrated ‘Alqama: I went to Sham and was offering a two Rak’a Salât (prayer); I said, “O Allah! Bless me with a (pious) companion.” Then I saw an old man coming towards me, and when he came near I said,
(to myself), "I hope Allāh has granted me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kūfa." He said, "Weren't there amongst you the one who used to carry the (Prophet’s) shoes, Siwāk and the ablution water container?\(^{1}\) Weren’t there amongst you the man who was given Allāh’s refuge from the Satan?\(^{2}\) And weren’t there amongst you the man who used to keep the (Prophet’s) secrets which nobody else knew?\(^{3}\) How did Ibn Umm ‘Abd (i.e., `Abdullāh bin Mas‘ūd) use to recite Sūrat Al-Lail (No. 92)?” I recited:

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

On that, Abū Ad-Dardā’ said, “By Allāh, the Prophet Ṭabar began to teach me the Verge in this way after listening to him, but these people (of Sham) tried their best to let me say something different.”\(^{4}\)

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

3763. Narrated Abū Mūsā Al-Ash‘ārī: My brother and I came from Yemen, and for some time we continued to consider

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1) (H. 3761) The person meant here was ‘Abdullāh bin Mas‘ūd.
2) (H. 3761) The person meant here was ‘Ammār bin Yāsir.
3) (H. 3761) The person meant here was Ḥudhaifa.
4) (H. 3761) See footnote of Ḥadith No. 3743.
‘Abdullāh bin Mas‘ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

(28) CHAPTER. Narration about Mu‘āwiya 

3764. Narrated Ibn Abū Mulaika:
Mu‘āwiya offered one Rak‘a Witr prayer after the ‘Ishā prayer, and at that time a freed slave of Ibn ‘Abbās was present. He (i.e., the slave) went to Ibn ‘Abbās (and told him that Mu‘āwiya offered one Rak‘a in Witr prayer). Ibn ‘Abbās said, “Leave him, for he was in the company of Allah’s Messenger ﷺ”(1)

3765. Narrated Ibn Abī Mulaika:
Somebody said to Ibn ‘Abbās, “Can you speak to chief of the believers Mu‘āwiya, as he does not offer except one Rak‘a as Witr?”
Ibn ‘Abbās replied, “He is a Fāqīh (i.e., a learned man who can give religious verdict).”

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

(1) (H. 3764) Mu‘āwiya must have seen the Prophet ﷺ doing the same.
(29) CHAPTER. The merits of Fāṭima ʿAlīya

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

3767. Narrated Al-Miswar bin Makhrama: Allâh’s Messenger ﷺ said, “Fāṭima is a part of me, and whoever makes her angry, makes me angry.”

(30) CHAPTER. The superiority of ‘Aishah ʿAlīya

3768. Narrated Abû Salama: ‘Aishah ʿAlīya said, “Once, Allâh’s Messenger ﷺ said (to me), ‘O ‘Aish (ʿAishah)! This is Jibril (Gabriel) greeting you.’ I said, ‘Peace and Allâh’s Mercy and Blessings be on him, you see what I don’t see.’” She was addressing Allâh’s Messenger ﷺ.

3769. Narrated Abû Mûsâ Al-Ash’arî: Allâh’s Messenger ﷺ said, “Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of ’Imrân, and Asiya, the wife of...”
Fir'aun (Pharaoh). And the superiority of 'Āishah to other women is like the superiority of Tharid (i.e., an Arabic dish) to other meals.”

3770. Narrated Anas bin Mālik: Allāh’s Messenger ﷺ said, “The superiority of 'Āishah over other women is like the superiority of Tharid to other meals.”

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

3772. Narrated Abū Wā’il: When ‘Ali sent ‘Ammār and Al-Ḥasan to (the people of) Kūfa to urge them to fight, ‘Ammār addressed them saying, “I know that she (i.e., ‘Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e., Allāh) or her.”

(1) (H. 3772) Allāh’s Order is to obey the Imām (i.e., ‘Ali رضي الله عنه) and for the ladies to stay at home. [See the Qurʾān (V. 33:33)].
3773. Narrated ‘Aishah that she borrowed a necklace from Asmã’ and it was lost. Allâh's Messenger sent some of his Companions to look for it. During their journey the time of Salât (prayer) was due and they offered the Salât (prayer) without ablution. When they returned to the Prophet, they complained about it. So the Divine Verse of Tawârîsh was revealed. Usaid bin Hudâis said (to ‘Aishah), “May Allâh reward you handsomely. By Allâh, whenever you have a difficulty, Allâh took you out of it and brought with it a blessing for the Muslims.”

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

3775. Narrated Hishâm’s father: The people used to send presents to the Prophet on the daylight of ‘Aishah’s turn. ‘Aishah said, “My companions (i.e., the other wives of the Prophet) gathered in the house of Umm Salama and said, “O Umm Salama! By Allâh, the people choose to send presents on the day of ‘Aishah’s turn and we too, love
the good (i.e., presents etc.) as 'Aishah does. You should tell Allāh’s Messenger to tell the people to send their presents to him wherever he may be, or wherever his turn may be.” Umm Salama said that to the Prophet and he turned away from her, and when the Prophet returned to her (i.e., Umm Salama), she repeated the same, and the Prophet again turned away, and when she told him the same for the third time, the Prophet said, “O Umm Salama! Don’t trouble me by harming ‘Aishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her.”
63 – THE MERITS OF AL-ANŠĀR

(1) CHAPTER. The merits of Al-Anšār

And the Statement of Allāh

"Those who gave (them) asylum and help."
(V.8:72, 74)

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

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

3777. Narrated ‘Aisah: The day of Bu‘āth [i.e., day of fighting between the two tribes of the Anšār, the ‘Aūs and Al-Khazraj] was brought about by Allāh for the good of His Messenger so that when Allāh’s Messenger reached (Al-Madīna), the tribes of Al-Madīna had already divided and their chiefs had been killed and wounded. So, Allāh had brought about the battle for the good of His Messenger in order that they (i.e., the Anšār) might embrace Islām.
3778. Narrated Anas: On the day of the conquest of Makkah, when the Prophet had given the Quraish (from the booty), the Ansar said, “By Allah, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them.” When this news reached the Prophet he called the Ansar and said, “What is this news that has reached me from you?” They used not to tell lies, so they replied, “What has reached you is true.” He said, “Doesn’t it please you that the people take the booty to their homes and you take Allah’s Messenger to your homes? If the Ansar took their way through a valley or mountain path, I would take the Ansar’s valley and their mountain path.”

(2) CHAPTER. The statement of the Prophet: “But for the emigration, I would have been one of the Ansar.”

This narration of the Prophet has come through ‘Abdullah bin Zaid.

3779. Narrated Abu Hurairah: The Prophet or Abul-Qasim said, “If the Ansar took their way through a valley or a mountain path, I would take Ansar’s valley. And but for the emigration, I would have been one of the Ansar.” Abu Hurairah used to say, “The Prophet is not unjust (by saying so). May my parents be sacrificed for him, for the Ansar sheltered and helped him,” or said a similar sentence.
3780. Narrated Sa'd's father: When the emigrants reached Al-Madîna, Allâh's Messenger ﷺ established the bond of brotherhood (fraternity) between 'Abdur-Rahmân and Sa'd bin Ar-Rabi'. Sa'd said to 'Abdur-Rahmân, "I am the richest of all the Ansâr, so I want to divide my property (between us), and I have two wives, so see which of the two you like and tell me, so that I may divorce her, and when she finishes her prescribed period (i.e., 'Idâ)\(^{(1)}\) of divorce, then marry her." 'Abdur-Rahmân said, "May Allâh bless your family and property for you; where is your market?" So they showed him the Qainuqa' market. (He went there and) returned with a profit in the form of dried yoghurt and butter. He continued going (to the market) till one day he came, bearing the traces of yellow scent. The Prophet ﷺ asked, "What is this (scent)?" He replied, "I got married." The Prophet ﷺ asked, "How much Mahr did you give her?" He replied, "I gave her a date-stone of gold or a gold piece equal to the weight of a date-stone." (The narrator, Ibrâhîm, is in doubt as to which is correct.)

3781. Narrated Anas: When 'Abdur-Rahmân bin 'Auf came to us, Allâh's Messenger ﷺ made a bond of brotherhood (fraternity) between him and Sa'd bin Ar-Rabi' who was a rich man. Sa'd said, "The

\(^{(1)}\) \(\text{H. 3780}\) \(\text{Idda}\) here means a period of three monthly courses for which a divorced woman should wait before she remarries.
The Merits of Al-Anṣār

Anṣār know that I am the richest of all of them, so I will divide my property into two parts between me and you, and I have two wives; see which of the two you like so that I may divorce her and you can marry her after she becomes lawful to you, by passing her 'Idda (the prescribed period of divorce).

‘Abdur Rahmān said, “May Allah bless your family (i.e., wives) for you.” (But ‘Abdur-Rahmān went to the market) and did not return on that day except with some gain of dried yoghurt and butter. He went on trading just a few days till he came to Allah’s Messenger bearing the traces of yellow scent over his clothes. Allah’s Messenger asked him, “What is this scent?” He replied, “I have married a woman from the Anṣār.” Allah’s Messenger asked, “How much Mahr have you given to her?” He said, “A date-stone weight of gold or a golden date-stone.” The Prophet said, “Give a Walima (marriage banquet party), even with a sheep.”

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

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

3783. Narrated Al-Barā’ī : I heard the Prophet saying (or the Prophet
said), “None loves the *Anṣār* but a believer, and none hates them but a hypocrite. So, Allāh will love him who loves them, and He will hate him who hates them.”

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

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

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

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

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

CHAPTER. The superiority of the families (houses) of the Ansār.

3789. Narrated Abū Usaid: The Prophet ﷺ said, "The best of the Ansār's
families (homes) are those of Banū An-
Najjār and then (those of) Banū ‘Abdul-
Ashhal, then (those of) Banū Al-Ḥārith bin
Al-Khazraj and then (those of) Banū Sa‘īda;
nevertheless, there is good in all the families
(houses) of the Ansār.” On this, Sa’d (bin Ubāda)\(^{(1)}\) said, “I see that the Prophet ﷺ has
preferred some people to us.” Somebody
said (to him), “No, but he has given you
superiority to many.”

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

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

\(^{(1)}\) (H. 3789) Sa’d belonged to Banū Sa‘īda.
Prophet compared the Ansār and made us the last of them in superiority?" Then Sa'd met the Prophet and said, "O Allah’s Messenger! In comparing the Ansār’s families (homes) as to the degree of superiority, you have made us the last of them." Allāh’s Messenger replied, "Isn’t it sufficient that you are regarded amongst the best?"

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

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

3793. Narrated Anas bin Mālik: The Prophet said to the Ansār, "After me you will see others given preference to you; so be patient till you meet me, and your promised place (of meeting) will be Al-Haud [the tank (i.e., Al-Kauthar)]."
3794. Narrated Yahya bin Sa'id that he heard Anas bin Malik (when he went with him to Al-Walid), saying, “Once, the Prophet called the Anṣār in order to give them the territory of Bahrain. They said, ‘No, unless you give to our emigrant brethren a similar share.’ On that he said, ‘If you do not agree to it, then be patient till you meet me, for after me others will be given preference to you.’”

(9) CHAPTER. The invocation of the Prophet: “O Allah! Improve and make right the state of the Anṣār and the Muhājirūn (i.e., the emigrants).”

3795. Narrated Anas bin Malik, Allah’s Messenger said, “There is no life except the life of the Hereafter; so, O Allah! Improve and make right the state of the Anṣār and the Muhājirūn.” And Anas added that the Prophet also said, “O Allah! Forgive the Anṣār.”

3796. Narrated Anas bin Malik: On the day of the battle of Ghazwat-ul-Khandaq (i.e., the battle of Trench) the Anṣār used to say, “We are those who have given the Bai’a (pledge) to Muḥammad for Jihād (i.e., holy fighting) as long as we live.” The Prophet, replied to them, “O Allah! There is no life except the life of the Hereafter; so please honour the Anṣār and the Muhājirūn.”
3797. Narrated Sahl Ibn 'Ali: Allah's Messenger came to us while we were digging the trench and carrying out the earth on our backs. Allah's Messenger then said, "O Allah! There is no life except the life of the Hereafter, so please forgive the Muhãjirin and the Ansãr."

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

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

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

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

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

(1) (H. 3799) The Prophet ﷺ was then seriously ill and his Companions were afraid that they would never see him in their gatherings.
3800. Narrated Ibn ‘Abbãs: Allah’s Messenger (in his fatal illness) came out wrapped in a sheet covering his shoulders and his head was tied with an oily type of cloth till he sat on the pulpit, and after praising and glorifying Allah, he said, “Then after, O people! The people will go on increasing, but the Anṣār will go on decreasing till they become just like salt in a meal. So, whoever amongst you will be the ruler and have the power to harm or benefit others, should accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

3801. Narrated Anas bin Malik: The Prophet said, “The Anṣār are my near companions to whom I confided my private secrets. People will go on increasing but the Anṣār will go on decreasing; so, accept the good (deeds) of the good-doers amongst them and excuse the wrong-doers amongst them.”

3802. Narrated Al-Barā’: A silken cloth was given as a present to the Prophet. His Companions started touching it and admiring its softness. The Prophet said, “Are you admiring its
softness? The handkerchiefs of Sa'd bin Mu'adh (in Paradise) are better and softer than it.”

3803. Narrated Jâbir: I heard the Prophet saying, “The Throne (of Allah) shook at the death of Sa'd bin Mu'adh.”

Through another group of narrators, Jâbir added, “I heard the Prophet saying, ‘The Throne of the Most Gracious (Allâh) shook because of the death of Sa'd bin Mu'adh’. “(1)

3804. Narrated Abû Sa'îd Al-Khudrî: Some people (i.e., the Jews of Banî Quraîza) agreed to accept the verdict of Sa'd bin Mu'adh; so the Prophet sent for him (i.e., Sa'd bin Mu'adh). He came riding a donkey, and when he approached the mosque, the Prophet said, “Get up for the best amongst you,” or said, “Get up for your chief.” Then the Prophet said, “O Sa'd! These people have agreed to accept

(1) (H. 3803) This means the Throne was pleased with the ascent of Sa'd's soul to the heavens.
your verdict.” Sa’d said, “I judge that their warriors should be killed and their children and women should be taken as captives.” The Prophet ﷺ said, “You have given a judgment similar to Allah’s Judgement (or the King’s judgement).”

(13) CHAPTER. The merits of Usaid bin Ḥudair and ‘Abbād bin Bishr رضي الله عنهما.

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

(14) CHAPTER. The virtues of Mu’ādh bin Jabal رضي الله عنه.

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

(1) (H. 3804) “King” here means “Allāh”.
(15) CHAPTER The virtues of Sa'd bin 'Ubâda

‘Āishah narrated: “Before that, he (i.e., Sa’d) was a pious man.”

3807. Narrated Abû Usaid: Allah’s Messenger ﷺ said, “The best of the Ansâr’s houses are those of Bani An-Najjâr, then those of Bani ‘Abdul-Ash’al, then those of Bani Al-Hârith bin Al-Khazraj, then those of Bani Sa’îda; but there is goodness in all the houses of the Ansâr.” Sa’d bin ‘Ubâda who was one of those who embraced Islam early, said, “I see that Allah’s Messenger, is giving others superiority above us.” Some people said to him, “But he has given you superiority above many other people.”

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

3808. Narrated Masrûq: ‘Abdullâh bin Mas’ûd was mentioned before ‘Abdullâh bin ‘Amr who said, “That is a man I still love, as I heard the Prophet ﷺ saying, ‘Learn the recitation of the Qur’ân from four: from ‘Abdullâh bin Mas’ûd — he started with him — Sâlim, the freed slave of Abû Hudhaifa, Mu’âdhir bin Jabal and Ubaib bin Ka’b.’” (See H. 3806)

(1) (H. 3807) This Hadith is a part of the long Hadith of blame (the story of Ifk) laid upon ‘Āishah ﷺ (i.e., the slander against ‘Āishah).
3809. Narrated Anas bin Mâlik:
The Prophet ﷺ said to Ubaî, “Allâh has ordered me to recite to you: ‘Those who disbelieve (Sûrat Al-Baiyinah, No. 98).’” Ubaî said, “Has He mentioned my name?” The Prophet ﷺ said, “Yes.” (On hearing that, Ubaî started weeping).

(17) CHAPTER. The virtues of Zaid bin Thâbit.

3810. Narrated Qatâda: Anas said, “The Qur’ân was collected in the lifetime of the Prophet ﷺ by four (men), all of whom were from the Ansâr: Ubaî, Mu’âdh bin Jabal, Abû Zaid and Zaid bin Thâbit.” I asked Anas, “Who is Abû Zaid?” He said, “One of my uncles.”

(18) CHAPTER. The virtues of Abû Talhâ.

3811. Narrated Anas: On the day of the battle of Uhud, the people ran away, leaving the Prophet ﷺ, but Abû Talhâ was shielding the Prophet with his shield in front of him. Abû Talhâ was a strong,
experienced archer who used to keep his arrow bow strong and well stretched. On that day he broke two or three arrow bows. If any man passed by carrying a quiver full of arrows, the Prophet ﷺ would say to him, “Empty it in front of Abū Talha.” When the Prophet ﷺ started looking at the enemy by raising his head, Abū Talha said, “O Allah’s Prophet! Let my parents be sacrificed for your sake! Please don’t raise your head and make it visible, lest an arrow of the enemy should hit you. Let my neck and chest be wounded instead of yours.” (On that day) I saw 'Āishah, the daughter of Abū Bakr and Umm Sulaim both lifting their dresses up so that I was able to see the ornaments of their legs, and they were carrying the waterskins on their arms to pour water into the mouths of the thirsty people and then go back and fill them and come to pour water into the mouths of the people again. (On that day) Abū Talha’s sword fell from his hand twice or thrice.

(19) CHAPTER. The virtues of ‘Abdullāh bin Salām رضي الله عنه.

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

“...And a witness from among the Children of Isrāēl (Abdullāh bin Salām رضي الله عنه) testifies that this Qur’ān is from Allāh [like the Taurāt (Torah)]...” (V.46:10)
3813. Narrated Qais bin ‘Ubād: While I was sitting in the mosque of Al-Madīna, there entered a man (‘Abdullāh bin Salām) with signs of solemnity over his face. The people said, “He is one of the people of Paradise.” He offered two light Rak‘a and then left. I followed him and said, “When you entered the mosque, the people said, ‘He is one of the people of Paradise.’” He said, “By Allāh, one ought not say what he does not know; and I will tell you why. In the lifetime of the Prophet ﷺ I had a dream which I narrated to him. I saw as if I were in a garden.” He then described its vastness and greenery. He added: “In its centre there was an iron pillar whose lower end was fixed in the earth and the upper end was in the sky, and at its upper end there was a (ring-shaped) hand-hold. I was told to climb it. I said, ‘I can’t.’ Then a servant came to me and lifted my clothes from behind and I climbed till I reached the top (of the pillar). Then I got hold of the hand-hold, and I was told to hold it tightly, then I woke up and (the effect of) the hand-hold was in my hand. I narrated all that to the Prophet ﷺ who said, ‘The garden is Islām, and the hand-hold is the Most Truthworthy Hand-hold. So you will remain as a Muslim till you die.’” (The narrator added): “The man was ‘Abdullāh bin Salām.”
3814. Narrated Abū Burda: When I came to Al-Madīnah, I met ‘Abdullāh bin Salām &n<br>Russian. He said, “Will you come to me so that I may serve you with Sawīq (i.e., powdered barley) and dates, and let you enter a (blessed) house that in which the Prophet entered?” Then he added, “You are in a country where the practice of Rīḥā(1) is prevalent; so if somebody owes you something and he sends you a present of a load of chopped straw, or a load of barley, or a load of provender then do not take it, as it is Rīḥā.”

(20) CHAPTER. The marriage of the Prophet with Khādijah &n<br>Russian. The best of the world’s women is Maryam (Mary) (at her lifetime), and the best of the world’s women is Khādijah (at her lifetime).”

(1) (H. 3822) Rīḥā: See the glossary.
3816. Narrated 'Aishah: I did not feel jealous of any of the wives of the Prophet as much as I did of Khadija (although) she died before he married me; for I often heard him mentioning her; and Allâh had told him to give her the good tidings that she would have a palace of Qasab (i.e., pipes of precious stones and pearls in Paradise), and whenever he slaughtered a sheep, he would send to her women-friends a good share of it.

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

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

(1) (H. 3816) Qasab: See the glossary.
Prophet ﷺ as much as I did of Khadija though I did not see her. The Prophet ﷺ used to mention her very often, and whenever he slaughtered a sheep, he would cut its parts, and send them to the women-friends of Khadija. When I sometimes said to him, “(You treat Khadija in such a way) as if there is no woman on earth except Khadija,” he would say, “Khadija was such and such, and from her I had children.” (See H. 1791)

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

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

3821. Narrated ‘Āishah رضي الله عنها: Once Hālā bint Khawālid, Khadija’s sister, asked
the permission of the Prophet to enter. On that, the Prophet remembered the way Khadija used to ask permission, and that upset him. He said, “O Allah! Halal!” So, I became jealous and said, “What makes you remember an old woman amongst the old women of Qurais (with a toothless mouth) of red gums who died long ago, and in whose place Allâh has given you somebody better than her?”

(21) CHAPTER. The narration about Jarir bin ‘Abdullâh Al-Bajali

3822. Narrated Jarir bin ‘Abdullâh: Allâh’s Messenger has never refused to admit me since I embraced Islâm, and whenever he saw me, he would smile.

3823. (In another narration) Jarir bin ‘Abdullâh narrated: There was a house called Dhul-Khalasa(1) in the pre-Islamic period and it was also called Al-Ka’ba Al-Yamântya or Al-Ka’ba Ash-Shâmiya. Allâh’s Messenger said to me, “Will you relieve me from Dhul-Khalasa?” So I left for it with 150 cavalry men from the tribe of Ahmas and then we destroyed it and killed whoever we found there. Then we came to the Prophet and informed him about it. He invoked good upon us and upon the tribe of Ahmas.

(1) (H. 3823) Dhul-Khalasa: See the glossary.
CHAPTER. The narration about Hudhaifa bin Al-Yamán Al-‘Absy.

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

[See Hadith No.4065]

CHAPTER. The narration about Hind bint ‘Utba bin Rabi’a.

3825. Narrated 'Āishah: Hind bint ‘Utba came and said, “O Allāh’s Messenger! (Before I embraced Islām) there was no family on the surface of the earth I wished to see in degradation more than I did your family, but today there is no family on the surface of the earth I wish to see honoured more than I did yours.” The Prophet ﷺ said, “I thought similarly, by Him in Whose Hand my soul is!” She further said, “O Allāh’s Messenger! Abū Sufyān is a miser, so, is it sinful of me to feed my children from his property?” He said, “I do not allow it unless you take for your needs what is just and reasonable.”
3826. Narrated ‘Abdullâh bin ‘Umar: The Prophet met Zaid bin ‘Amr bin Nufail in the bottom of (the valley of) Baldah before any Divine Revelation came to the Prophet. A meal was presented to the Prophet but he refused to eat from it. (Then it was presented to Zaid) who said, “I do not eat anything which you slaughter at your Ansâb (in the name of your idols etc.). I eat only those (animals) on which Allah’s Name has been mentioned at the time of (their) slaughtering.” Zaid bin ‘Amr used to criticize the way Quraish used to slaughter their animals, and used to say, “Allah has created the sheep and He has sent the water for it from the sky, and He has grown the grass for it from the earth; yet you slaughter it in others than the Name of Allah. He used to say so, for he rejected that practice and considered it as something abominable.

3827. Narrated Ibn ‘Umar: Zaid bin ‘Amr bin Nufail went to Sham, enquiring about a True Religion to follow. He met a Jewish religious scholar and asked...
him about their religion. He said, “I intend to embrace your religion, so tell me something about it.” The Jew said, “You will not embrace our religion unless you receive your share of Allâh’s Anger.” Zайд said, “I do not run except from Allâh’s Anger, and I will never bear a bit of it if I have the power to avoid it. Can you tell me of some other religion?” He said, “I do not now any other religion except the Hanîf (Islamic Monotheism).” Zaigned enquired, “What is Hanîf?” He said, “Hanîf is the religion of (the Prophet) Abraham who was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) (i.e. Islamic Monotheism).” Then Zaid went out and met a Christian religious scholar and told him the same as before. The Christian said, “You will not embrace our religion unless you get a share of Allâh’s Curse.” Zaid replied, “I do not run except from Allâh’s Curse, and I will never bear any of Allâh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except Hanîf (Islamic Monotheism).” Zaigned enquired, “What is Hanîf?” He replied, “Hanîf is the religion of (the Prophet) Ibrahîm (Abraham) who was neither a Jew nor a Christian and he used to worship none but Allâh (Alone) (i.e. Islamic Monotheism).” When Zaid heard their statements about (the religion of) Ibrahîm, he left that place, and when he came out, he raised both his hands and said, “O Allâh! I make You my Witness that I am on the religion of Ibrahîm.” [i.e., Islamic Monotheism]
saying, “O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm except me.” (She added:) He (Zaid) used to preserve the lives of little girls: If somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So, he would take her, and when she grew up nicely, he would say to her father, “Now if you will (wish), I will give her to you, and If you will (wish), I will feed her on your behalf.”

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

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

3830. Narrated 'Amr bin Dînâr and 'Ubaidullâh bin Abî Yazîd: In the lifetime of the Prophet M. there was no wall around the Ka'bah and the people used to offer Salât (prayer) around the Ka'bah till 'Umar became the caliph and he built the wall around it. 'Ubaidullâh further said, “Its wall was low, so Ibn Az-Zubair built it.”
3831. Narrated ‘Aishah: ‘Ashūra’ (i.e., the tenth of Muharram) was a day on which the tribe of Quraish used to observe fasting in the Pre-Islamic Period of Ignorance. The Prophet also used to observe Saum (fast) on this day. So when he emigrated to Al-Madina, he observed fasting on it and ordered (the Muslims) to fast on it. When the fasting of (the month of) Ramadan was enjoined, it became optional for the people to observe fast or not to observe fast on the day of ‘Ashūra’.

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

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

(1) (H. 3832) The Prophet ordered them to perform ‘Umra and then finish the Ihrām.
valley in between the two mountains (around the Ka'bah).

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

She asked, “What are the Imām?” He said, “Were there not heads and chiefs of your nation who used to order the people and they used to obey them?” She said, “Yes.” He said, “So they (i.e., the Imām) are those whom I meant.”

3835. Narrated 'Āishah: A black lady slave of some of the Arabs embraced Islām and she had a hut in the
mosque. She used to visit us and talk to us, and when she finished her talk, she used to say: “The day of the scarf was one of our Lord's Wonders. Verily! He has delivered me from the land of Kufr.” When she said the above verse many times, I ('Aishah) asked her, “What was the day of the scarf?” She replied, “Once the daughter of some of my masters went out and she was wearing a leather scarf (round her neck) and the leather scarf fell from her and a kite descended and picked it up, mistaking it for a piece of meat. They (i.e., my masters) accused me of stealing it and they tortured me to such an extent that they even looked for it in my private parts. So, while they all were around me, and I was in great distress, suddenly the kite came over our heads and threw the scarf and they took it. I said to them “This is what you accused me of stealing, though I was innocent.”

3836. Narrated Ibn 'Umar: The Prophet ﷺ said, “If anybody has to take an oath, he should swear only by Allah.” The people of Quraish used to swear by their fathers, but the Prophet ﷺ said, “Do not swear by your fathers.”

3837. Narrated 'Abdur-Rahmân bin Al-Qâsim: Al-Qâsim used to walk in front of the funeral procession. He used not to get up for
funeral procession (in case it passed by him). And he narrated from 'Aishah that she said, “The people of the Pre-Islamic Period of Ignorance used to stand up for the funeral procession. When they saw it they used to say twice: ‘You were noble in your family. What are you now?’”[(1)]

3838. Narrated 'Umar: Al-Mushrikūn used not to leave Jām‘ (i.e., Muzdalīfah) till the sun had risen on Thābir mountain. The Prophet contradicted them by leaving (Muzdalīfah) before the sun rose.

3839. Narrated Hūsain that 'Ikrimah said, Kā’san Dīhāqa, means glass full (of something) followed successively with other full glasses.”

3840. Ibn ‘Abbās said, “In the Pre-Islamic Period of Ignorance I heard my father saying, “Provide us with Kā’san Dīhāqa.”"

3841. Narrated Abū Hurairah: The Prophet said, “The most true words said by a poet were the words of Labīd.” He (Labīd) said, ‘Verily, everything except Allāh is Batīlū (perishable),’ and Umaiyyah bin Aṣ-Ṣalt was about to be a Muslim (but he did not embrace Islām).

[See Fath Al-Bārī]

(1) (H. 3837) The saying was a way of expressing sorrow.
3842. Narrated 'Aishah رضي الله عنها: Abū Bakr had a slave who used to give him some of his earnings. Abū Bakr used to eat from it. One day he brought something and Abū Bakr ate from it. The slave said to him, “Do you know what is this?” Abū Bakr then enquired, “What is it?” The slave said, “Once, in the Pre-Islamic Period of Ignorance I foretold somebody’s future though I did not know this knowledge of foretelling, but I cheated him, and when he met me he gave me something for that service, and that is what you have eaten from.” Then Abū Bakr put his hand in his mouth and vomited whatever was there in his stomach.”

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

3844. Narrated Ghailān bin Jarīr: We used to visit Anas bin Mālik رضي الله عنه and he
used to talk to us about the Ansar, and used to say to me, "Your people did so-and-so on such and such a day, and your people did so-and-so on such and such a day."

(27) CHAPTER. Al-Qasâma(1) in the Pre-Islamic Period of Ignorance.

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

(1) (Ch.2) Al-Qasâma means the oath taken by some people concerning the accusation of killing somebody, (also see the glossary).
please convey a message for me once in your life?” The other man said, “Yes.” The labourer wrote: “When you intend the pilgrimage, call the family of Quraish, and if they respond to you, call the family of Banū Hashim, and if they respond to you, ask about Abū Talib and tell him that so-and-so has killed me for a fetter.” Then the labourer expired.

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

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

3846. Narrated ‘Aishah: The day of Bu’ath (i.e., the day of fighting between the two tribes of Ansâr) was brought about by Allâh for the good of His Messenger so that when Allâh’s Messenger reached Al-Madina, those people were already divided (in different groups) and their chiefs had been killed and wounded. So, Allâh made that day precede Allâh’s Messenger so that they (i.e., the Ansâr) might embrace Islam.

3847. Narrated Ibn ‘Abbâs: To run along the valley between two green pillars of As-Safâ and Al-Marwa (mountains) was not Sunna, but the people in the Pre-Islamic Period of Ignorance used to run along it, and used to say: “We do not cross this rain stream except running in great haste.”

(1) (H. 3847) This statement of Ibn ‘Abbâs is wrong as most of the religious scholars consider it As-Sunna of the Prophet.\footnote{This statement of Ibn ‘Abbâs is wrong as most of the religious scholars consider it As-Sunna of the Prophet.}
3848. Narrated Abū As-Safar: I heard Ibn 'Abbās saying, "O people! Listen to what I say to you, and let me hear whatever you say, and don't go (without understanding), and start saying, 'Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so, Ibn 'Abbās said so-and-so.' He who wants to perform the ʿTawāf around the Kaʿbah should go behind Al-Ḥijr (i.e., a portion of the Kaʿbah left out unroofed) and do not call it Al-Ḥatīm, for in the Pre-Islamic Period of Ignorance if any man took an oath, he used to throw his whip, shoes or bow in it.\(^1\)

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

3850. Narrated Sufyān: ‘Ubaidullāh said: "I heard Ibn ‘Abbās saying, ‘Following are some traits of the people of the Pre-Islamic Period of Ignorance: (i) to defame the ancestry of other families, (ii) and to wail over the dead.’' ‘Ubaidullāh forgot the third trait. Sufyān said, “They say it (i.e., the third trait) was to believe that rain was caused by the influence of stars (i.e., if a special star appears it will rain).”\(^2\)

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

(He is) Muḥammad bin ‘Abdullāh bin Ṭalḥa (H. 380) Ibn ‘Abbas means that the name Al-Ḥatīm was used by the people of the Period of Ignorance with certain inference related to one of their customs rejected by Islām.
‘Abdul-Muṭṭalib bin Hāshim bin ‘Abd Manāf bin Qusāi bin Kilāb bin Murra bin Ka‘b bin Luāl bin Ghalib bin Fahr bin Mālik bin An-Nadr bin Kināna bin Khuzaima bin Mudrika bin Liyās bin Muḍar bin Nizar bin Ma‘add bin ‘Adnān.

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

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

3852. Narrated Khābāb: I came to the Prophet while he was leaning against his Burdā (sheet cloak) in the shade of the Ka‘bah. We were suffering much from the Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in his Messenger Muhammad (ﷺ)] in those days. I said (to him), “Will you invoke Allāh (to help us)?” He sat down with a red face and said, “(A believer among) those who were before you used to be combed with iron combs so that nothing of his flesh, or nerves would remain on his bones; yet that would never make him desert his religion. A
saw might be put over the parting of his head which would be split into two parts, yet all that would never make him abandon his religion. Allah will surely complete this religion (i.e., Islam) so that a traveller from San'a to Ḥḍrāmāwt will not be afraid of anybody except Allah.” (The sub-narrator, Bayān added, “Or the wolf, lest it should harm his sheep.”)

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

3854. Narrated ‘Abdullāh: While the Prophet was prostrating, surrounded by some of Quraish, ‘Uqba bin Abī Mu‘āt brought the intestines (i.e., abdominal contents) of a camel and put them over the back of the Prophet. The Prophet did not raise his head (till) Fāṭima came and took it off his back and cursed the one who had done the harm. The Prophet said, “O Allah! Destroy the chiefs of Quraish, Abū Jahl bin Hishām, Abū Uthmār bin Hishām, Abū Sa‘d bin Ḥishām, Ḥubayr bin ʿAws, ‘Abdullāh bin ‘Abdullāh bin ‘Amr. “I saw these people killed on the day of (the battle of) Badr and thrown in the well, except Umaiyya or Uba‘i whose body parts
were mutilated but he was not thrown in the well.

3855. Narrated Sa‘îd bin Jubair: ‘Abdur-Rahmân bin Abzã said, “Ask Ibn ‘Abbas about these two Qur’ânic Verses: ‘...Nor kill such life as Allah has forbidden, except for just cause...’ (V.25:68)

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

So, I asked Ibn ‘Abbas who said, “When the Verse that is in Sûrat Al-Furqân(1) was revealed, Mushrikûn(2) of Makkah said, ‘But we have slain such life as Allah has made sacred, and we have invoked other gods along with Allah, and we have also committed illegal sexual intercourse’. So Allah revealed:

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

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

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

(2) (H. 3855) See the footnote of Hadith No. 3678.
3856. Narrated 'Urwa bin Az-Zubair: I asked Ibn 'Amr bin Al-'As, “Tell me of the worst thing which Al-Mushrikün [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in his Messenger Muhammad ()] did to the Prophet ﷺ.” He said, “While the Prophet ﷺ was offering Salāt (prayer) in the Hijr of the Ka'bah, 'Uqba bin Abī Mu‘aith came and put his garment around the Prophet's neck and throttled him violently. Abū Bakr came and caught him by his shoulder and pushed him away from the Prophet ﷺ and said, “Would you kill a man just because he says, 'My Lord is Allah?’”

Narrated 'Urwa as above.

(30) CHAPTER. The conversion of Abū Bakr Aṣ-Ṣiddiq رضي الله عنه to Islām.

3857. Narrated 'Ammār bin Yāsir رضي الله عنه: I saw Allah's Messenger ﷺ, and the only converts (to Islām) with him, were five slaves, two women and Abū Bakr.
(31) CHAPTER. The conversion of Sa’d رضي الله عنَهُ to Islām.

3858. Narrated Ābū Ishaq Sa’d bin Ābī Waqqās رضي الله عنَهُ: None embraced Islām, except on the day I embraced it. And for seven days I was one of the three persons who were Muslims (one-third of Islām). (1)

(32) CHAPTER. Narrations about jinns

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

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

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

(1) (H. 3858) Sa’d means by ‘one-third of Islām’ that he was one of the three persons who formed the whole Muslim society then.
While he was following him carrying it (i.e., the pot), the Prophet ﷺ said, “Who is this?” He said, “I am Abū Hurairah.” The Prophet ﷺ said, “Bring me stones in order to clean my private parts, and do not bring any bones or animal dung.” Abū Hurairah went on narrating: So, I brought some stones, carrying them in the corner of my robe till I put them by his side and went away. When he finished, I walked with him and asked, “What about the bone and the animal dung?” He said, “They are of the food of jinn. The delegate of jinn of (the city of) Naṣibin came to me — and how nice those jinn were — and asked me for the remains of the human food. I invoked Allāh for them that they would never pass by a bone or animal dung but find food on them.”

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

3861.Narrated Ibn ‘Abbās: When Abū Dhar received the news of the advent of the Prophet ﷺ, he said to his brother, “Ride to this valley (of Makkah) and try to find out the truth of the person who claims to be a Prophet and is informed of the news of heaven. Listen to what he says and come back to me.” So, his brother set out and came to the Prophet ﷺ and listened to some of his talks, and returned to Abū Dhar and said to him, “I have seen him enjoining virtuous behaviour and saying something that is not poetry.” Abū Dhar said, “You have not satisfied me as to what I wanted.” He then took his journey-food and carried a water-skin of his, containing some water till he reached Makkah. He went to the mosque and searched for the Prophet ﷺ and though
he did not know him, he hated to ask anybody about him. When a part of the night had passed away, 'Ali saw him and knew that he was a stranger. So when Abū Dhar saw 'Ali, he followed him, and none of them asked his companion about anything, and when it was dawn, Abū Dhar took his journey-food and his water-skin to the mosque and stayed there all the day long without being perceived by the Prophet ﷺ, and when it was evening, he came back to his retiring place. 'Ali passed by him and said, "Has the man not known his dwelling place yet?" So, 'Ali let him get up and took him to his house and none of them spoke to the other about anything. When it was the third day, 'Ali did the same and Abū Dhar stayed with him. Then 'Ali said, "Will you tell me what has brought you here?" Abū Dhar said, "If you give me a firm promise that you will guide me, then I will tell you." 'Ali promised him, and he informed 'Ali about the matter. 'Ali said, "It is true, and he is the Messenger of Allah. Next morning when you get up, accompany me, and if I see any danger for you, I will stop as if to pass water, but if I go on, follow me and enter the place which I will enter." Abū Dhar did so, and followed 'Ali till he entered the place of the Prophet ﷺ, and Abū Dhar went in with him. Abū Dhar listened to some of the Prophet's talks and embraced Islam on the spot. The Prophet ﷺ said to him, "Go back to your people and inform them (about it) till you receive my order." Abū Dhar said, "By Him in Whose Hand my soul is, I will proclaim my conversion loudly amongst them (i.e., Al-Mushrikün)." So he went out, and when he reached the mosque, he said as loudly as possible, "I bear witness that 'La ilāha illallāh wa anna Muhammad Rasūl Allāh (none has the right to be worshipped but Allāh, and
Muḥammad ṣallallāhu ʿalaihi wa sallam, “Woe to you! Don’t you know that this man belongs to the tribe of Ghifar, and your trade to Sham is through their way? So, he rescued him from them. Abū Dhar again did the same the next day. They beat him and took vengeance on him and again Al-ʿAbbās knelt over him (to protect him).

(34) CHAPTER. The conversion of Saʿīd bin Zayd to Islam.

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

(35) CHAPTER. The conversion of ‘Umar bin Al-Khaṭṭāb to Islam.

3863. Narrated ‘Abdullāh bin Mus’ūd: We have been powerful since ‘Umar embraced Islam.
3864. Narrated 'Abdullah bin 'Umar: While 'Umar was at home in a state of fear, there came Al-'As bin Wā'il As-Sahmī Abū 'Amr, wearing an embroidered cloak and a shirt having silk hems. He was from the tribe of Banī Sahm who were our allies during the Pre-Islamic Period of Ignorance. Al-'As said to 'Umar, "What is wrong with you?" He said, "Your people claim that they would kill me if I become a Muslim." Al-'As said, "Nobody will harm you after I have given protection to you." So Al-'As went out and met the people streaming in the whole valley. He said, "Where are you going?" They said, "We want Ibn Al-Khaṭṭāb who has embraced Islam." Al-'As said, "There is no way for anybody to touch him." So the people retreated.

3865. Narrated 'Abdullah bin 'Umar: When 'Umar embraced Islam, all the people (disbelievers) gathered around his home and said, "'Umar has embraced Islam." At that time I was still a boy and was on the roof of my house. There came a man wearing a cloak of Dībāj (i.e., a kind of silk), and said, "'Umar has embraced Islam. Nobody can harm him for I am his protector." I then saw the people going away from 'Umar, and I asked who the man was, and they said, "Al-'As bin Wā'il."
3866. Narrated ‘Abdullah bin ‘Umar

I never heard ‘Umar saying about something that he thought it would be so-and-so, but he was quite right. Once, while ‘Umar was sitting, a handsome man passed by him. ‘Umar said, “If I am not wrong, this person is still on his religion of the Pre-Islamic Period of Ignorance or he was their foreteller. Call the man to me.” When the man was called to him, he told him of his thought. The man said, “I have never seen such a day on which a Muslim is faced with such an accusation.” ‘Umar said, “I am determined that you should tell me the truth.” He said, “I was a foreteller in the Pre-Islamic Period of Ignorance.” Then ‘Umar said, “Tell me the most astonishing thing your female jinn has told you of.” He said, “One day, while I was in the market, she came to me scared and said, ‘Haven’t you seen the jinn and their despair and they were overthrown after their defeat (and prevented from listening to the news of the heaven) so that they (stopped going to the sky and) kept following camel-riders (i.e., Arabs)?’” ‘Umar said, “He is right,” and added, “one day, while I was near their idols, there came a man with a calf and slaughtered it as a sacrifice (for the idols). An (unseen) creature shouted at him, and I have never heard harsher than his voice. He was crying, ‘O you bold evil-doer! A matter of success! An eloquent man is saying: 

(Lát ilāhā illa Anta) [none has the right to be worshipped but You (O Allah)].’ On that the people fled, but I said, ‘I shall not go away till I know what is behind this.’ Then the cry came again: ‘O you bold evil-doer! A matter of success! An eloquent man is saying: Lát ilāhā illa Anta.’
then went away and a few days later it was said, ‘A Prophet (Muḥammad ﷺ) has appeared’.”

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

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

3868. Narrated Anas bin Malik: The people of Makkah asked Allah’s Messenger ﷺ to show them a miracle. So, he showed them the moon split in two halves till they saw the Ḥirã’ mountain,¹ in between them.

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

¹ (H. 3868) This means that each of the two parts of the moon was on the either side of the mountain of Ḥirã. See also ‘Miracles from Allah to the Prophet ﷺ’.
3870. Narrated 'Abdullâh bin 'Abbâs: During the lifetime of Allâh's Messenger the moon was split (into two pieces).

3871. Narrated 'Abdullâh: The moon was split (into two pieces).

(37) CHAPTER. The emigration to Ethiopia.

Narrated 'Aishah: The Prophet said, “I have been shown the place of your emigration, a land of date-palm trees situated between two mountains.” So some emigrated towards Al-Madina and all those people who had emigrated to Ethiopia returned to Al-Madina.

3872. Narrated 'Ubaidullâh bin 'Adî bin Al-Khiyâr that Al-Miswar bin Makhrama and 'Abdur-Rahmân bin Al-Aswad bin 'Abd Yaghût had said to him, “What prevents you from speaking to your uncle 'Uthmân regarding his brother Al-Walid bin 'Uqba?” The people were speaking against the latter for what he had done. 'Ubaidullâh said, “So,
I kept waiting for ‘Uthmān, and when he went out for the Salāt (prayer), I said to him, ‘I have got something to say to you as a piece of advice.’ ‘Uthmān said, ‘O man! I seek refuge with Allāh from you.’ So, I went away. When I finished my Salāt (prayer), I sat with Al-Miswar and Ibn ‘Abbās and talked to both of them of what I had said to ‘Uthmān and what he had said to me. They said, “Allāh has put you to trial.” I set out and when I reached ‘Uthmān, he said, ‘What is your advice which you mentioned a while ago?’ I recited Tashahhud(1) and added, ‘Allāh has sent Muḥammad Ḥ and has revealed the Holy Book (i.e., the Qur’ān) to him. You (O ‘Uthmān!) were amongst those who responded to the call of Allāh and His Messenger Ḥ and had faith in him. And you took part in the first two emigrations (to Ethiopia and to Al-Madīna), and you enjoyed the company of Allāh’s Messenger Ḥ and learned his Ās-Sunna and advice. Now the people are talking much about Al-Walīd bin ‘Uqba, and so it is your duty to impose on him the legal punishment.’ ‘Uthmān then said to me, ‘O my nephew! Did you ever meet Allāh’s Messenger Ḥ?’ I said, ‘No, but his (teachings) has reached me as it has reached the virgin in her seclusion.’ ‘Uthmān then recited Tashahhud and said, ‘No doubt, Allāh has sent Muḥammad Ḥ with the Truth and has revealed to him His Holy Book (i.e., the Qur’ān), and I was amongst those who responded to the call of Allāh and His Messenger Ḥ and I had faith in Muḥammad’s Mission, and I had performed the first two emigrations as you have said, and I enjoyed the company of Allāh’s Messenger Ḥ and gave the Ba‘a (pledge) to him. By Allāh, I never disobeyed him and never cheated him till Allāh caused

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(1) (H. 3872) Tashahhud: See the footnote of Hadith No. 3729.
him to die. Then Allah made Abu Bakr caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then 'Umar became caliph, and by Allah, I was never disobedient to him, nor did I cheat him. Then I became caliph. Have I not then the same rights over you as they had over me?’ I replied in the affirmative. 'Uthman further said, ‘Then what are these talks which are reaching me from you? As for what you have mentioned about Al-Walid bin 'Uqba, if Allah will, I shall give him the legal punishment justly’, then 'Uthman ordered that Al-Walid be flogged forty lashes. He ordered 'Ali to flog him and he himself flogged him as well.”
3873.Narrated ‘Aishah رضي الله عنها: Umm Ḥabība and Umm Salama mentioned a church they had seen in Ethiopia, and in the church there were pictures. When they told the Prophet ﷺ of this, he said, “Those people are such that if a pious man amongst them died, they build a place of worship over his grave and paint these pictures in it. Those people will be the most evil creatures before Allah on the Day of Resurrection.”

[See Vol. 1, Hadith No. 434]

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

3875. Narrated ‘Abdullāh رضي الله عنه: We used to greet the Prophet ﷺ while he used to be in Ṣalāt (prayers), and he used to reply to our greetings. But when we came back from Najāshī (the king of Ethiopia) we greeted him [while he was offering Ṣalāt (prayer)] and he did not reply to us. We said, “O Allah’s Messenger! We used to greet you in the past
and you used to reply to us.” He said, “Verily, one is occupied and busy with more important matter during the Salāt (prayer).”

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

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

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

3878. Narrated Jābir bin ‘Abdullāh Al-Anṣārī: Allāh’s Messenger led the funeral Salāt (prayer) for the Negus and
made us stand in rows behind him and I was in the second or third row.

3879. Narrated Jābir bin ‘Abdullāh: The Prophet  offered the funeral Salāt (prayer) for Aḥšama, the Negus, with four Takbīr.

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

3881. Abū Hurairah further said, “Allāh’s Messenger  made them (i.e., the Muslims) stand in rows at the Muṣallā (i.e., praying place) and led the funeral Salāt (prayer) for the Negus and said four Takbīr.”
(39) CHAPTER. The oath taken by the Mushrikün [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] against the Prophet ﷺ.

3882. Narrated Abū Hurairah: Allah's Messenger ﷺ, while going out for the battle of Hunain, said, "Tomorrow if Allāh will, we will encamp at Khāf Bānī Kināna where the Mushrikün [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] (of Quraish) took the oath of Kufr (against the Prophet i.e., to be loyal to heathenism, by boycotting Banū Ḥāshim, the Prophet's folk).

[See Hadith No. 1589 Vol. 2]

(40) CHAPTER. The story of Abū Ṭalib.

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

3884. Narrated Al-Musayyab: When Abū Ṭalib was in his deathbed, the Prophet ﷺ went to him while Abū Jahl was sitting beside him. The Prophet ﷺ said, "O my uncle! Say: 'Lā ilāha illāllāh (none has the right to be worshipped but Allāh)', an expression with which I will defend your case with, before Allāh." Abū Jahl and ‘Abdullāh bin Umaiyya...
said, “O Abū Ṭalīb! Will you leave the religion of ‘Abdul-Muṭṭalib?’ They kept on saying this to him so that the last statement he said to them (before he died) was: “I am on the religion of ‘Abdul-Muṭṭalib.’” Then the Prophet said, “I will keep on asking for Allāh’s Forgiveness for you unless I am forbidden to do so.” Then the following Verse was revealed:

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

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

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

(41) CHAPTER. The narration about Al-Isra’ (Journey by Night)

And the Statement of Allāh:

“Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with
3886. Narrated Jābir bin ‘Abdullāh that he heard Allāh’s Messenger saying, “When the people of Quraish did not believe me [i.e., in the story of my Al-Isra’ (Night Journey)], I stood up in Al-Hijr and Allāh displayed Jerusalem in front of me, and I began describing it to them while I was looking at it.”

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

3887. Narrated Anas bin Malik: Mālik bin Sa’ṣa’ā said that Allāh’s Messenger described to them his Night Journey and said: “While I was lying in Al-Hātim or Al-Hijr, suddenly someone came to me and cut open my body from here to here.” I asked Al-Jārūd who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet further said, “He then took out my heart. Then a golden tray full of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me.” On this Al-Jārūd asked, “Was it the Buraq?” I (i.e., Anas) replied in the affirmative. The Prophet said, “The animal’s step (was so wide that it) reached the farthest point within the reach of the animal’s sight. I was carried on it, and Jibrīl (Gabriel) set out with me till we
reached the nearest heaven. When he asked for the gate to be opened, it was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has Muhammad (ﷺ) been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened, and when I went over the first heaven, I saw Ādam there. Jibril said (to me), ‘This is your father, Ādam; pay him your greetings.’ So I greeted him and he returned the greeting to me and said, ‘You are welcome, O pious son and pious Prophet.’ Then Jibril ascended with me till we reached the second heaven. Jibril asked for the gate to be opened. It was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has he been called?’ Jibril answered in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened. When I went over the second heaven, there I saw Yaḥya (John) and ‘Īsā (Jesus) who were cousins. Jibril said (to me), ‘These are Yaḥya and ‘Īsā; pay them your greetings.’ So I greeted them and both of them returned my greetings to me and said, ‘You are welcome, O pious brother and pious Prophet.’ Then Jibril ascended with me to the third heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Jibril answered, ‘Jibril.’ It was asked, ‘Who is accompanying you?’ Jibril (Gabriel) replied, ‘Muhammad (ﷺ).’ It was asked, ‘Has he been called?’ Jibril replied in the affirmative. Then it was said, ‘He is welcome. What an excellent visit his is!’ The gate was opened, and when I went over the third heaven there I saw ‘Uṣūf (Joseph). Jibril said (to me), ‘This is ‘Uṣūf; pay him your greetings.’ So I
greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fourth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome, what an excellent visit his is!' The gate was opened, and when I went over the fourth heaven, there I saw Idrīs. Jibril said (to me), 'This is Idrīs; pay him your greeting.' So I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the fifth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went over the fifth heaven, there I saw Harūn (Aaron). Jibril said, (to me), 'This is Aaron; pay him your greetings.' I greeted him and he returned the greeting to me and said, 'You are welcome, O pious brother and pious Prophet.' Then Jibril ascended with me to the sixth heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibril replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril (Gabriel) replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibril replied in the affirmative. It was said, 'He is welcome. What an excellent visit his is!' When I went (over the sixth heaven), there I saw Mūsā (Moses). Jibril said (to me), 'This is Mūsā; pay him
your greeting.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious brother and pious Prophet.' When I left him (i.e., Mūsā) he wept. Someone asked him, 'What makes you weep?' Mūsā said, 'I weep because after me there has been sent (Muhammad as a Prophet) a young man, whose followers will enter Paradise in greater numbers than my followers.' Then Jibrīl ascended with me to the seventh heaven and asked for its gate to be opened. It was asked, 'Who is it?' Jibrīl replied, 'Jibrīl.' It was asked, 'Who is accompanying you?' Jibrīl replied, 'Muhammad (ﷺ).' It was asked, 'Has he been called?' Jibrīl replied in the affirmative. Then it was said, 'He is welcome. What an excellent visit his is!' So when I went (over the seventh heaven), there I saw Ibrāhīm (Abraham). Jibrīl said (to me), 'This is your father; pay your greetings to him.' So I greeted him and he returned the greetings to me and said, 'You are welcome, O pious son and pious Prophet.' Then I was made to ascend unto Sidrat-ul-Muntahā (i.e., the lote tree of the utmost boundary). Behold! Its fruits were like the jars of Hajar (a place near Al-Madīna) and its leaves were as big as the ears of elephants. Jibrīl said, 'This is the lote-tree of the utmost boundary.' Behold! There were four rivers, two were hidden and two were visible. I asked, 'What are these two kinds of rivers, O Jibrīl?' He replied, 'As for the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.' Then Al-Bait-ul-Ma'mūr (i.e., the Sacred House) was shown to me. Then a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Jibrīl remarked, 'This is the Islamic religion which you and your followers are following.' Then the Salāt
(prayers) were enjoined on me. They were fifty Salāt (prayers) a day. When I returned, I passed by Mūsā who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty Salāt (prayers) a day.' Mūsā said, 'Your followers cannot bear fifty Salāt (prayers) a day, and by Allāh, I have tried people before you, and I have tried my level best with Bani Isrāēl (in vain). Go back to your Lord and ask for reduction to lessen your followers’ burden.' So I went back, and Allāh reduced ten Salāt (prayers) for me. Then again I came to Mūsā, but he repeated the same as he had said before.

Then again I went back to Allāh, and He reduced ten more Salāt (prayers). When I came back to Mūsā he said the same. I went back to Allāh and He ordered me to observe ten Salāt (prayers) a day. When I came back to Mūsā, he repeated the same advice, so, I went back to Allāh and was ordered to observe five Salāt (prayers) a day. When I came back to Mūsā, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five Salāt (prayers) a day.' He said, 'Your followers cannot bear five Salāt (prayers) a day,' and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Isrāēl, so go back to your Lord and ask for reduction to lessen your followers' burden.' I said, 'I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allāh’s Order.' When I left, I heard a voice saying, 'I have passed My Order and have lessened the burden of My worshippers.'

(1) (H. 3887) See “Iqamat-as-Salāt” in the glossary.
3888. Narrated Ibn ‘Abbâs: Regarding the Statement of Allâh:

"...And We made not the vision which We showed you (O Muhammad ﷺ as an actual eye-witness and not as a dream on the night of Al-`Isra') but a trial for the mankind..." (V.17:60)

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

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

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

3890. Narrated Jâbir bin ‘Abdullâh: I was present with my two maternal...
uncles at Al-'Aqaba (where the pledge was given). (Ibn ‘Uyaina said, “One of the two was Al-Bara’ bin Ma‘rûr.”)

3891. Narrated Jâbir: My father, my two maternal uncles and I were among those who took part in the ‘Aqaba Pledge.

3892. Narrated ‘Ubâda bin As-Šâmit, who had taken part in the battle of Badr with Allâh’s Messenger and had been amongst his Companions on the night of Al-'Aqaba Pledge: Allâh’s Messenger, surrounded by a group of his Companions, said, “Come along and give me the Bai’a (pledge) that you will not worship anything besides Allâh, will not steal, will not commit illegal sexual intercourse, will not kill your children, will not utter slander invented by yourself, and will not disobey me if I order you to do Ma‘rûf (Islamic Monotheism and all that Islam has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allâh. And if one of you commits any of these sins and is punished in this world then that will be his expiation for it, and if one of you commits any of these sins and Allâh screens his sin, then his matter will rest with Allâh. If He will, He will punish him and if He will, He will excuse him.” The narrator added: “So I gave the Bai’a (pledge) to him on these conditions.
3893. Narrated 'Ubāda bin Aṣ-Ṣāmit: I was one of the Naqib(1) who gave the (Aqaba) Pledge to Allāh’s Messenger. We gave the Bai’ā (pledge) to him that we will not associate anything in worship with Allāh, will not steal, will not commit illegal sexual intercourse, will not kill a person whose killing Allāh has made illegal except rightfully, will not rob, and we will be promised Paradise if we did the above, but if we committed any of the above sins, then its judgement will be decided by Allāh.”

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

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

(1) (H. 3893) ‘Naqib’ means the chief of a group of people.
took some water and rubbed my face and head with it. Then she took me into the house. There in the house I saw some Ansâri women who said, "Best wishes and Allâh's Blessing and a good luck." Then she entrusted me to them and they prepared me (for the marriage). Unexpectedly Allâh's Messenger ﷺ came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

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

3896. Narrated Hishâm's father: Khadija died three years before the Prophet ﷺ departed to Al-Madîna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with `Aishah when she was a girl of six years of age, and he consummated that marriage when she was nine years old.
CHAPTER. The emigration of the Prophet and his Companions to Al-Madina.

Narraed 'Abdullãh bin Zaid and Abü Hurairah: The Prophet said, “Had there been no emigration, I would have been one of the Ansãr.” And Abü Musã narrates that the Prophet said, “In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamãma or Hajar, but it was Al-Madina, Yathrib.”

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

3898. Narrated ‘Umar: I heard the Prophet saying, “The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he
emigrated for, but whoever emigrates for Allah and His Messenger ﷺ, his emigration will be for Allah and His Messenger ﷺ.\(^\text{(1)}\)

3899. Narrated Mujãhid bin Jãbir Al-Makki: ‘Abdullãh bin ‘Umar L4 used to say, “There is no more Hijrah (emigration) after the conquest of Makkah.”

3900. Narrated ‘Atã bin Abã Rabãh’: ‘Ubaid bin ‘Umar Al-Lãithi and I visited ‘Aishah and asked her about the Hijrah (emigration), and she said, “Today there is no Hijrah (emigration). A believer used to run away with his religion to Allah and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allah has made Islãm triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are jihad and (good) intentions.”

[See Vol. 4, Hadith No.2783]

\(^\text{(1)}\)(H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allah and His Messenger ﷺ.
3901. Narrated 'Aishah: Sa'd said, "O Allah! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger and drove him out (of his city). O Allah! I think that You have ended the fight between us and them."

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

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

3904. Narrated Abū Sa‘īd Al-Khudrī: Allah’s Messenger sat on the pulpit and said, "Allah has given one of His slaves..."
the choice of receiving the splendour and luxury of this worldly life (whatever he likes) or to accept the good (of the Hereafter) which is with Him (Allâh). So, he has chosen that good which is with Allâh.” On that Abû Bakr wept and said, “Our fathers and mothers be sacrificed for you.” We were astonished at this. The people said, “Look at this old man! Allâh’s Messengerου talks about a slave of Allâh to whom He has given the option to choose either the splendour of this worldly life or the good which is with Him, while he says, ‘Our fathers and mothers be sacrificed for you.’” But it was Allâh’s Messengerου who had been given option, and Abû Bakr knew it better than we. Allâh’s Messengerου added, “No doubt, Abû Bakr has favoured me much both with his company and his property more than anybody else. And if I had to take a Khalîl(1) from my followers, I would certainly have taken Abû Bakr, but the fraternity of Islam is sufficient. Let no Khaukha(2) of the mosque remain open, except that of Abû Bakr.”

3905. Narrated ‘Aishah, the wife of the Prophetου: I never remembered my parents believing in any religion other than the true religion (i.e., Islamic Monotheism), and (I don’t remember) a single day passing without our being visited by Allâh’s Messengerου in the morning and in the evening. When the Muslims were put to test (i.e., troubled by Al-Mushrikûn)(3),

(1) (H. 3904) Khalîl: See the glossary.
(2) (H. 3904) Khaukha means a small door (opening) in a big gate.
(3) (H. 3905) Al-Mushrikûn: See the footnote of Hadîth No. 3678.
Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād, Ibn Ad-Dagina, the chief of the tribe of Qāra, met him and said, “O Abū Bakr! Where are you going?” Abū Bakr replied, “My people have turned me out (of my country), so I want to wander in the land and worship my Lord.” Ibn Ad-Dagina said, “O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town.” So, Abū Bakr returned and Ibn Ad-Dagina accompanied him. In the evening Ibn Ad-Dagina visited the nobles of Quraish and said to them, “A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?”

So, the people of Quraish could not refuse Ibn Ad-Dagina’s protection, and they said to Ibn Ad-Dagina, “Let Abū Bakr worship his Lord in his house. He can offer Salah (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children.” Ibn Ad-Dagina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer Salah (prayer) publicly, nor did he recite the Qur’an outside his house. Then a thought

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.
occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer ʿṢalāt (prayer) and recite the Qurʾān. The women and children of ʿAl-Mushrīkūn began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qurʾān. That situation scared the Quraish nobles of ʿAl-Mushrīkūn, so they sent for Ibn Ad-Daghīna. When he came to them, they said, “We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers ʿṢalāt (prayer) and recites the Qurʾān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly.” Ibn Ad-Daghīna went to Abū Bakr and said, (“O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man.” Abū Bakr replied, “I release you from your pact to protect me, and am contented with the protection of Allah.” At that time, the Prophet 规模以上 was in Makkah, and he said to the Muslims, “In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)”. So, some people emigrated to Al-Madīnah, and most of those
people who had previously emigrated to the land of Ethiopia, returned to Al-Madina. Abū Bakr also prepared to leave for Al-Madina, but Allāh’s Messenger ﷺ said to him, “Wait for a while, because I hope that I will be allowed to emigrate also.” Abū Bakr said, “Do you indeed expect this? Let my father and mother be sacrificed for you!” The Prophet ﷺ said, “Yes.” So, Abū Bakr did not emigrate for the sake of Allāh’s Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of As-Samur tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr’s house at noon, someone said to Abū Bakr, “This is Allāh’s Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before.” Abū Bakr said, “May my parents be sacrificed for him. By Allah, he has not come at this hour except for a great necessity.” So Allāh’s Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, “Tell everyone who is present with you to leave.” Abū Bakr replied, “There are none but your family. May my father be sacrificed for you, O Allāh’s Messenger!” The Prophet ﷺ said, “I have been given permission to emigrate.” Abū Bakr said, “Shall I accompany you? May my father be sacrificed for you, O Allāh’s Messenger!” Allāh’s Messenger ﷺ said, “Yes.” Abū Bakr said, “O Allāh’s Messenger! May my father be sacrificed for you, take one of these two she-camels of mine.” Allāh’s Messenger ﷺ replied, “(I will) but with payment.” So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā’, Abū Bakr’s daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she
was named *Dhāt-un-Nīṭaqa* (i.e., the owner of two belts). Then Allāh’s Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. ‘Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. ‘Amīr bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. ‘Amīr bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh’s Messenger ﷺ and Abū Bakr had hired a man from the tribe of Bani Ad-Dīl from the family of Bani ‘Abd bin ‘Adi as an expert guide, and he was in alliance with the family of Al-‘Āṣ bin Wā'il As-Sahmi and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), ‘Amīr bin Fuhaira and the guide went along with them and the guide led them along the seashore.
3906. The nephew of Surāqā bin Ju' shām said that his father informed him that he heard Surāqā bin Ju' shām saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh’s Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney. (1) While I was sitting in one of the gatherings of my tribe Bani Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqā! No doubt, I have just seen some people far away on the seashore, and I think they are Muhammad (ﷺ) and his Companions." Surāqā added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low. (2) Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

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

(2) (H. 3906) Surāqā, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet and Abū Bakr with him.
Muhammad (ﷺ) and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet (ﷺ) and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qurʾān by Allah's Messenger (ﷺ) who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allah's Messenger (ﷺ) (i.e., Islam) will become victorious. So I said to him, “Your people have assigned a reward equal to the blood-money for your head.” Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet (ﷺ) said, “Do not tell others about us.” Then I requested him to write for me a statement of security and peace. He ordered ‘Amr bin Fuhaira who wrote it for me on a parchment, and then Allah's Messenger (ﷺ) proceeded on his way.”

Narrated ‘Urwa bin Az-Zubair: Allah's Messenger (ﷺ) met Az-Zubair in a caravan of Muslim merchants who were returning from
Sham. Az-Zubair provided Allâh’s Messenger ﷺ and Abû Bakr with white clothes to wear. When the Muslims of Al-Madîna heard the news of the departure of Allâh’s Messenger from Makkah (towards Al-Madîna), they started going to the Harra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allâh’s Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, “O you Arabs! Here is your great man whom you have been waiting for!” So, all the Muslims rushed to their arms and received Allâh’s Messenger ﷺ on the summit of Harra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Bani ‘Amr bin ‘Auf, and this was on Monday in the month of Rabi’-ul-Awwal. Abû Bakr stood up, receiving the people while Allâh’s Messenger ﷺ sat down and kept silent. Some of the Anṣâr who came and had not seen Allâh’s Messenger ﷺ before, began greeting Abû Bakr, but when the sunshine fell on Allâh’s Messenger ﷺ and Abû Bakr came forward and shaded him with his sheet, only then the people came to know Allâh’s Messenger ﷺ. Allâh’s Messenger ﷺ stayed with Bani ‘Amr bin ‘Auf for ten nights and established the mosque (mosque of Qubâ) which was founded on piety. Allâh’s Messenger ﷺ offered Salât (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allâh’s Messenger ﷺ at Al-Madîna. Some Muslims used to offer Salât
(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa’d bin Zurara. When his she-camel knelt down, Allah’s Messenger (ﷺ) said, “This place, if Allah will, will be our abiding place.” Allah’s Messenger (ﷺ) then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, “No, but we will give it as a gift, O Allah’s Messenger!” (1) Allah’s Messenger (ﷺ) then built a mosque there. The Prophet (ﷺ) himself started carrying unburnt bricks for its building and while doing so, he was saying: “This load is better than the load of Khaibar, for it is more pious before Allah and purer and better rewardable.” He was also saying, “O Allah! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Ansār and the Muhājirun (emigrants).”

(1) (H. 3905) Allah’s Messenger (ﷺ) bought it from them ultimately.
3907. Narrated Asma': I prepared the journey-food for the Prophet and Abū Bakr when they wanted (to emigrate to) Al-Madina. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named ‘Dhāt-un-Nīqaqīn’ (i.e., the owner of two belts). (Ibn ‘Abbās said, "Asmā’, Dhāt-un-Nīqaq").

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

3909. Narrated Asma': that she conceived ‘Abdullāh bin Az-Zubair. She added, “I emigrated to Al-Madina while I
was at full term of pregnancy and alighted at Qubā, where I gave birth to him. Then I brought him to the Prophet and put him on his lap. The Prophet asked for a date-fruit, chewed it, and put some of its juice in the child’s mouth. So, the first thing that entered the child’s stomach was the saliva of Allāh’s Messenger. Then the Prophet rubbed the child’s palate with a date-fruit and invoked for Allāh’s Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madīna).”

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

3911. Narrated Anas bin Mālik: Allāh’s Messenger arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh’s Messenger was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, “O Abū Bakr! Who is this man
in front of you?” Abū Bakr would say, “This man shows me the way.” One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, “O Allah’s Messenger! There is a horse-rider pursuing us.” The Prophet looked behind and said, “O Allah! Cause him to fall down.” So the horse threw him down and got up neighing. After that the rider, Surāqā said, “O Allah’s Prophet! Order me whatever you want.” The Prophet said, “Stay where you are and do not allow anybody to reach us.” So, in the first part of the day Surāqā was an enemy of Allah’s Prophet and in the last part of it, he was a protector. Then Allah’s Messenger alighted by the side of the Al-Harra and sent a message to the Ansār, and they came to Allah’s Prophet and Abū Bakr, and having greeted them, they said, “Ride (your she-camel) safe and obeyed.” Allah’s Messenger and Abū Bakr rode and the Ansār, carrying their arms, surrounded them. The news that Allah’s Prophet had come circulated in Al-Madīna. The people came out and were eagerly looking and saying, “Allah’s Prophet has come! Allah’s Prophet has come!” So the Prophet went on till he alighted near the house of Abū Ayyūb. While the Prophet was speaking with the family members of Abū Ayyūb, ‘Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet, carrying the dates which he had collected for his family from the garden. He listened to Allah’s Prophet and then went home. Then Allah’s Prophet said, “Which is the nearest of the houses of our kith and kin?” Abū Ayyūb replied, “Mine, O Allah’s Prophet! This is my house.
and this is my gate.” The Prophet ﷺ said, “Go and prepare a place for our midday rest.” Abū Ayyūb said, “Get up (both of you) with Allāh’s Blessings.” So, when Allāh’s Prophet ﷺ went into the house, ‘Abdullāh bin Salām came and said, “I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct.” So Allāh’s Messenger ﷺ sent for them, and they came and entered. Allāh’s Messenger ﷺ said to them, “O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām” The Jews replied, “We do not know this.” So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, “What sort of a man is ‘Abdullāh bin Salām amongst you?” They said, “He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us.” He said, “What would you think if he should embrace Islām?” They said, “Allāh forbid! He can not embrace Islām.” He said, “What would you think if he should embrace Islām?” They said, “Allāh forbid! He can not embrace Islām.” He said, “O Ibn Salām! Come out to them.” He came out and said, “O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!” They said, “You
tell a lie." On that Allâh's Messenger ﷺ turned them out.

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

3913. Narrated Khabbâb ﷺ: We emigrated with Allâh's Messenger ﷺ (See Hadîth No. 3914 below).

3914. Narrated Khabbâb: We emigrated with Allâh's Messenger ﷺ seeking Allâh's Countenance, so our rewards became due and sure with Allâh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ'âb bin
‘Umair who was martyred on the day (of the battle) of Uhud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allah’s Messenger ordered us to cover his head with it and put some Idhkhir (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

3915. Narrated Abu Burda bin Abu Musa Al-Ash’ari: ‘Abdullah bin ‘Umar said to me, “Do you know what my father said to your father once?” I said, “No.” He said, “My father said to your father, ‘O Abu Musa, will it please you that we will be rewarded for our conversion to Islam with Allah’s Messenger and our emigration with him, and our Jihad with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?’ Your father (i.e., Abu Musa) said, ‘No, by Allah, we took part in Jihad after Allah’s Messenger, offered Salat (prayer) and did plenty of good deeds, and many people have embraced Islam at our hands, and no doubt, we expect rewards from Allah for these good deeds.’ On that my father (i.e., ‘Umar) said, ‘As for myself, by Him in Whose Hand ‘Umar’s soul is, I wish that the deeds done by us at the time of the Prophet remain rewardable, while whatsoever we did after the death of the Prophet be enough to save us from punishment in that the good deeds

(1) (H. 3915) ‘Umar wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.
compensate for the bad ones.’” On that I said (to Ibn ‘Umar), “By Allâh, your father was better than my father!”

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

3917. Narrated Al-Barâ’ bin ‘Azib: close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allâh’s Messenger and then the Prophet lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, ‘O boy, to whom do you belong?’
He replied, ‘I belong to so-and-so.’ I asked him, ‘Is there any milk with your sheep?’ He replied in the affirmative. I asked him, ‘Will you milk (them for us)?’ He replied in the affirmative. Then he got hold of one of his ewe. I said to him, ‘Remove the dust from its udder.’ Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allah’s Messenger. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet and said, ‘Drink, O Allah’s Messenger.’ Allah’s Messenger drank till I was pleased. Then we departed and the pursuers were following us.”

3918. Al-Barâ’ added: I then went with Abû Bakr into his home (carrying that saddle) and there I saw his daughter ‘Aishah lying in a bed because of heavy fever and I saw her father Abû Bakr kissing her cheek and saying, “How are you, little daughter?”

3919. Narrated Anas, the servant of the Prophet : When the Prophet arrived (at Al-Madîna), there was not a single Companion of the Prophet who had grey and black hair except Abû Bakr, and he (i.e., Abû Bakr) dyed his hair with Hînâ’ and Katam (i.e., plants used for dyeing hair).

3920. Through another group of narrators, Anas bin Mâlik said,
‘When the Prophet arrived at Al-Madina, the eldest amongst his Companions was Abū Bakr. He dyed his hair with Ḥīnna and Katam till it became of dark red colour.

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

‘What is there kept in the well, the well of Badr,
(The owners of) the trays of roasted camel humps?
What is there kept in the well, the well of Badr,
(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?
Umm Bakr greets us with the greeting of peace,
But can I find peace after my people have gone?
The Messenger tells us that we shall live again,
But what sort of life will owls and skulls live?’ (1)

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

(1) (H. 3921) The Arabs of the Pre-Islamic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.
3923. Narrated Abu Sa'id: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allah be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their Zakat?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allah will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. Hadith No.1452].

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

3924. Narrated Al-Bara’: The first people who came to us (in Al-Madina) were Musab bin Umar and Ibn Umm Makmun. Then came to us ‘Ammar bin Bilal. 
3925.Narrated Al-Bara’ bin ‘Azib: The first people who came to us (in Al-
Madîna) were Muṣ’ab bin ‘Umair and Ibn Umm Maktûm who were teaching the Qur’an
to the people. Then there came Bilâl, Sa’d and ‘Ammâr bin Yâsir. After that ‘Umar bin
Al-Khaṭṭâb came along with twenty other Companions of the Prophet ﷺ. Later on, the
Prophet ﷺ himself came (to Al-Madîna) and I had never seen the people of Al-Madîna so
joyful as they were on the arrival of Allah’s Messenger ﷺ, for even the slave-girls were
saying, “Allah’s Messenger ﷺ has arrived!” And before his arrival I had read the Sûrah
starting with :

“Glorify the Name of your Lord, the Most
High.” (V. 87:1) together with other Sûrah
from Al-Mufassal family [i.e., the Sûrah
starting from Sûrah Qaf (No. 50) till the
end of the Qur’an, Sûrah No. 114].

3926. Narrated ‘Aishah: When Allah’s Messenger ﷺ came to Al-Madîna,
Abû Bakr and Bilâl got fever, and I went to both of them and said, “O my father, how
do you feel? O Bilâl, how do you feel?” Whenever Abû Bakr’s fever got worse, he
would say, “Everybody is staying alive among his people yet death is nearer to him than his
shoe-laces.” And whenever fever deserted Bilâl, he would say aloud, “Would that I
could stay overnight in a valley, wherein I would be surrounded by Idhkhir and Jâlil
(i.e., two kinds of good smelling grass), would that I could drink one day the water of
Mîjannah, and would that Shâmah and Tâfil (two mountains at Makkah) would appear to
me?” Then I went to Allah’s Messenger ﷺ and told him of that. He said, “O Allah,
make us love Al-Madîna as much as or more than we used to love Makkah, O Allah, make
it healthy and bless its Sā‘ and Mudd (i.e., measures), and take away its fever to Al-Juhfa.”

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

(H. 3926) Al-Juhfa was a village near to Rabâgh between Jeddah and Al-Madîna.
3928. Narrated Ibn ‘Abbās: During the last Hajj led by ‘Umar, Abūd-Rahmān bin ‘Atîf returned to his family at Mina and met me there. Abūd-Rahmān said (to ‘Umar), “O chief of the believers! The season of Hajj is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīnā, for it is the place of Al-Hijrāh (emigration) and of As-Sunna (i.e., the Prophet’s legal way), and there you will be able to refer the matter to the religious scholars and the nobles and the people of wise opinions.” ‘Umar said, “I will speak of it in Al-Madīnā on my very first Khutba (religious talk) I will deliver there.”

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

(1) (H. 3928) ‘Abdur-Rahmān bin ‘Atīf said to ‘Umar, “So-and-so says, ‘If ‘Umar died (now) I would give the Bai’ā (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.’” ‘Umar then became angry and said, “This evening I will deliver a Khutba (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ‘Abdur-Rahmān then had to quieten ‘Umar as is mentioned in the present Hadith.”
that Allah has honoured him?” I replied, “I do not know. May my father and my mother be sacrificed for you, O Allah’s Messenger! But who else is worthy of it (if not ‘Uthman)?” He said, “As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Messenger of Allah, yet I do not know what Allah will do to me.”(1) By Allah, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for ‘Uthman bin Ma‘ün. I went to Allah’s Messenger and told him of the dream. He remarked, “That symbolises his (good) deeds.”

3930. Narrated ‘Aishah: The day of Bu‘ãth was a day (i.e., the battle between the two tribes of Ansâr) brought about by Allah just before the mission of His Messenger so that when Allah’s Messenger came to Al-Madîna, they (the Ansâr tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islâm.

3931. Narrated ‘Aishah, that once Abû Bakr came to her on the day of ‘Eid-al-Fitr or ‘Eid-al-Adhâ while the Prophet was with her, and there were two girl-

(1) (H. 3929) No doubt, the Prophet knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allah, as to Him belongs the knowledge of Unseen.
singers with her, singing songs of the Ansar about the day of Bu’ath. Abu Bakr said twice, “Musical instruments of Satan!” But the Prophet said, “Leave them Abu Bakr, for every nation has an ‘Eid (i.e., festival) and this day is our ‘Eid”

3932. Narrated Anas bin Malik: When Allah’s Messenger arrived at Al-Madina, he alighted at the upper part of Al-Madina among the tribe called Banu ‘Amr bin ‘Auf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banu An-Najjar, and they came, carrying their swords. As if I am just now looking at Allah’s Messenger on his she-camel with Abu Bakr riding behind him (on the same camel) and the chiefs of Banu An-Najjar around him till he dismounted in the courtyard of Abu Ayyub’s home. The Prophet used to offer the Salat wherever the Salat was due, and he would offer Salat even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banu An-Najjar, and when they came, he said, “O Banu An-Najjar! Suggest to me the price of this garden of yours.” They replied “No! By Allah, we do not demand its price except from Allah.” In that garden there were the (following) things that I will tell you: Graves of Mushrikun, unlevelled land with holes and pits etc., and date-palm trees. Allah’s Messenger ordered that the graves of the Mushrikun be dug up and, the unlevelled land be levelled

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(1) (H. 3932) See the footnote of Hadith No.3678.
and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the Qiblah. Stone pillars were built at the sides of its gate. The Companions of the Prophet were carrying the stones and reciting some lyrics, and Allah's Messenger was with them and they were saying,

"O Allah! There is no good except the good of the Hereafter.
So bestow victory on the Ansar and the emigrants."

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

3933. Narrated 'Abdur-Rahmân bin Humaid Az-Zuhri: I heard 'Umar bin 'Abdul-Azîz asking As-Sâ’ib, the nephew of An-Namir, "What have you heard about residing in Makkah?" The other said, "I heard Al-'Alã' bin Al-açIrami saying, 'Allah's Messenger said: An emigrant is allowed to stay in Makkah for three days after departing from Minä (i.e., after performing all the ceremonies of Hajj)".

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

3934. Narrated Sahl bin Sa'd: The Prophet's Companions neither took as a
starting date for the Muslim calendar, the day the Prophet had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madina.

3935. Narrated ʿAishah: Originally, two Rak'a were prescribed in every Salāt (prayer). When the Prophet emigrated (to Al-Madina) four Rak'a were enjoined, while the Salāt (prayer) during a journey remained unchanged (i.e., two Rak'a).

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

3936. Narrated Sa'd bin Mālik: In the year of Hajjat-ul-Wadā', the Prophet visited me when I fell ill and was about to die because of that illness. I said, “O Allah’s Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-thirds of my property in charity?” He said, “No.” I said, “Shall I then give half of it in charity?” He said, “O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allah will reward you for whatever you spend with the intention of gaining Allah’s Pleasure, even if it were a mouthful of food you put into your wife’s mouth.” I said, “O Allah’s Messenger! Am I
to be left behind (in Makkah) after my Companions have gone?” He said, “If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allah’s Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allah! Please fulfil the emigration of my Companions and do not make them turn back on their heels.” But (we feel sorry for) the unlucky Sa’d bin Khaulah.” Allah’s Messenger lamented his death in Makkah.

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

‘Abdur-Rahmān bin ‘Auf said, “The Prophet established the bond of brotherhood between me and Sa’d bin Ar-Rabi’ on our arrival at Al-Madina.” Abū Juhaifa said, “The Prophet established the bond of brotherhood between Salmān and Abū Ad-Dardā’.”

3937. Narrated Anas: When ‘Abdur-Rahmān bin ‘Auf came to Al-Madina and the Prophet established the bond of brotherhood between him and Sa’d bin Ar-Rabi’ Al-Ansārī, Sa’d suggested that ‘Abdur-
Raḥmān should accept half of his property and family. ‘Abdur-Raḥmān said, “May Allāh bless you in your family and property; guide me to the market.” So ‘Abdur-Raḥmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet saw him wearing clothes stained with yellow perfume. The Prophet asked, “What is this, O ‘Abdur-Raḥmān?” He said, “O Allāh’s Messenger! I have married an Anṣārī woman.” The Prophet asked, “What have you given her as Mahr?” He (i.e., ‘Abdur-Raḥmān) said, “A piece of gold, about the weight of a date-stone.” Then the Prophet said, “Give a Walima party (banquet) even with one sheep.”

(51) CHAPTER.

3938. Narrated Anas: When the news of the arrival of the Prophet at Al-Madīna reached ‘Abdullāh bin Salām, he went to the Prophet to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet replied, “Jibrīl (Gabriel) has just now informed me of that.” Ibn Salām said, “He (Jibrīl) is the enemy of the Jews from amongst the angels.” The Prophet said, “As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s...
discharge precedes the man’s, then the child attracts the similarity to the woman.” On this, 'Abdullãh bin Salãm said, “I testify that \textit{La ilaha illalldh} (none has the right to be worshipped but Allah), and that you are the Messenger of Allah,” and added, “O Allah’s Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islam.”

The Jews came, and the Prophet 	extsuperscript{172} said, “What kind of man is ‘Abdullãh bin Salãm among you?” They replied, “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet 	extsuperscript{172} repeated his question and they gave the same answer. Then ‘Abdullãh (bin Salãm) came out to them and said, “I testify that \textit{La ilaha illalldh}, and that Muhammad (SAW) is the Messenger of Allah!” On this, the Jews said, “He is the most wicked among us and the son of the most wicked among us.” So they degraded him. On this, he (i.e., ‘Abdullãh bin Salãm) said, “It is this that I was afraid of, O Allah’s Messenger.”

3939, 3940. Narrated Abu Al-Minhãl ‘Abdur-Rahmân bin Mu’tim: A partner of mine sold some Dirham on credit in the market. I said, “Glorified be Allah! Is this legal?” He replied, “Glorified be Allah! By Allah, when I sold them in the market, nobody objected to it.” Then I asked Al-Barã’ bin ‘Azib (about it) he said, “We used to make such a transaction when the Prophet 	extsuperscript{172} came to Al-Madina. So he (SAW) said, ‘There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.’ Go to Zaid bin Al-Arqam and ask him about it for he was the greatest...
trader of all of us.” So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barâ’).”

[See Vol. 3, *Hadith* No.2174]

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

3941. Narrated Abû Hurairah ﷺ:
The Prophet ﷺ said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islâm).”

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


3943. Narrated Ibn ‘Abbâs ﷺ:
When the Prophet ﷺ arrived at Al-Madina
he found that the Jews observed fast on the day of ‘Ashurã’. They were asked the reason for the fast. They replied, “This is the day when Allâh gave Mûsâ (Moses) and the children of Isrâ‘el a victory over Fir‘aun (Pharoah), so we observe fast on this day as a sign of gratitude to Allâh.” Allâh’s Messenger ﷺ said, “We are closer to Mûsâ than you.” Then he ordered that fasting on this day should be observed.

3944. Narrated ‘Abdullãh bin ‘Abbãs ﷺ:

The Prophet ﷺ used to keep his hair, falling loose while Al-Mushrikûn(1) used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

3945. Narrated Ibn ‘Abbâs ﷺ:

They, the people of the Scriptures, divided the Qur‘ân into parts, believing in some portions of it and disbelieving the others. (See V. 15:91- the Qur‘ân)

[See Fath Al-Bârî, Al-Kushmaîhani]
[See Vol. 6, Hadîth No. 4705, 4706]
3946. Narrated Salmān Al-Fārisī: He was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

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

3948. Narrated Salmān: The interval between 'Īsā (Jesus) and Muḥammad was six hundred years.
64 - THE BOOK OF
AL-MAGHĀZI(1) (i.e., holy battle, or the deeds and virtues of Ghazi)

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

Ibn Isḥaq said, “The first battle the Prophet fought was the battle of Al-Abwā’ and then Buwāt and then Al-'Ushaira.”

3949. Narrated Abū Ishaq: Once, while I was sitting beside Zaid bin Al-Arqam, he was asked, “How many Ghazwāt did the Prophet 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-'Ugaira.”

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

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

(1) (Book No. 64) Al-Maghāzi is the plural of Maghāz (holy battle), or the place where the battle took place or the virtues and deeds of Ghāzi (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 Tawaf around the Ka’bah.” So Umaiyya went with him about midday. Abū Jahl met them and said, “O Abū Șafwān! 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 Șafwān, 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 Tawaf), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna.” On this, Umaiyya said to him, “O Sa’d, do not raise your voice before Abūl Hakam, the chief of the people of the Valley (of Makkah).” Sa’d said, “O Umaiyya, stop that! By Allāh, I have heard Allāh’s Messenger (ﷺ) predicting that they (i.e., Muslims) will kill you.”

Umaiyya asked, “In Makkah?” Sa’d said, “I do not know.” Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, “O Umm Șafwān! 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).
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.” Then Umaiyya said (to his wife), “O Umm Ṣafwān, prepare what I need (for the journey).” She said to him, “O Abū Ṣafwān! Have you forgotten what your Yathribi brother told you?” He said, “No, but I do not want to go with them but for a short distance.” So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh killed him (caused him to be killed) at Badr.

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

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

Wahshī said, “Hamza killed Ṭu‘āima bin ‘Adi bin Khiyar on the day of Badr.”

And Allāh’s Statement: “And (remember) when Allāh promised you (Muslims) one of the two parties (of the
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 Malik:
I never failed to join Allah’s Messenger 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 Allah's Messenger had gone out to meet the caravans of Quraish, but Allah caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

(4) CHAPTER. The Statement of Allah:

“(Remember) when you sought help of your Lord and He answered you (saying: ‘I will help you with a thousand of the angels each behind the other (following one another) in succession.’)

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

(Remember) when He covered you with a slumber as a security from Him, and He
caused water (rain) to descend on you from the sky, to clean you thereby and to remove from you the Rijz (whispering, evil-suggestions) of Shaitân (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: 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 while the Prophet was urging the Muslims to fight against Al-Mushrikūn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muḥammād (ﷺ)]. Al-Miqdād said, “We will not say as the people of Mūṣa (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 getting bright with happiness, for that saying delighted him.

3953. Narrated Ibn ‘Abbās: On the day of the battle of Badr, the Prophet said, “O Allāh! I appeal to You (to fulfil) Your Covenant and Your Promise. O Allāh! If Your Will is that none should worship
You.” Then Abū Bakr took hold of him by the hand and said, “This is sufficient for you.” The Prophet ℓ came out saying, “Their multitude will be put to flight and they will show their backs.” (V.54:45)

(5) CHAPTER.

3954.Narrated Ibn ‘Abbas ℓ: The believers who failed to join (the Ghazwã of) Badr and those who took part in it are not equal (in reward).

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

3956. Narrated Al-Barâ’ ℓ: 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 Anšār were over 249.

3957. Narrated Al-Barâ’ ℓ: The Companions of (the Prophet) Muḥammad ℓ
who took part in (the battle of) Badr, told me that their number was that of Tālūt’s (i.e., Saul’s) companions who crossed the river (of Jordan) with him, and they were over three hundred and ten men. By Allāh, none crossed the river with him but a believer.

[See the Qur’ān V.2:249]

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

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

(7) CHAPTER. Invoking evil of the Prophet ﷺ on the disbelievers of Quraish, (Shaiba, ‘Utba, Al-Walīd and Abū Jahl, etc.) and (the
mention of their death.

3960. Narrated ‘Abdullâh bin Mas‘ûd: The Prophet faced the Ka‘bah and invoked evil on some people of Quraish, on Shaiba bin Rabî‘a, ‘Utba bin Rabî‘a, Al-Walid bin ‘Utba and Abu Jahl bin Hishâm. I bear witness, by Allâh, 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 Abû Jahl.

3961. Narrated ‘Abdullâh: that he came across Abû Jahl while he was on the point of death on the day of (the battle of) Badr. Abû 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: The Prophet said, “Who will go and see what has happened to Abû Jahl?” Ibn Mas‘ûd went and found that the two sons of ‘Afrâ‘ had struck him fatally (and he was in his last breaths). ‘Abdullâh bin Mas‘ûd said, “Are you Abû Jahl?” And took him by the beard. Abû Jahl said, “Can there be a man superior to one whom they have killed, or one whom his own folk have killed?”
3963. Narrated Anas: On the day of (the battle of) Badr, the Prophet said, “Who will go and see what has happened to Abū Jahl?” Ibn Mas‘ūd went and found that the two sons of ‘Afrā’ had struck him fatally. ‘Abdullāh bin Mas‘ūd got hold of his beard and said, “Are you Abū Jahl?” He replied, “Can there be a man more superior to one whom his own folk have killed (or they have killed)?”

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

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

‘These two opponents (believers and disbelievers) dispute with each other about
their Lord...’” (V.22:19) Qais said that they were those who fought on the day of (the battle of) Badr, namely, Ḥamza, ‘Alī, ‘Ubaidah or Abū ‘Ubaidah bin Al-Ḥārith, and Shaibah bin Rabī‘a, ‘Utba and Al-Walid bin ‘Utba.

3966. Narrated Abū Dhar: 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, ‘Ubaidah bin Al-Ḥārith, and Shaibah bin Rabī‘a, ‘Utba bin Rabī‘a and Al-Walid bin ‘Utba.

3967. Narrated ‘Alī: 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 swearing that these Holy Verses were revealed in connection with those six persons on the day of (the battle of) Badr.
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 ‘Uṭba and Shaiba the two sons of Rabi‘a, and Al-Wālid bin ‘Uṭba.

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).”

3971. Narrated ‘Abdur-Raḥmān 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-Raḥmān then mentioned the killing of Umaiyya and his son on the day of (the battle of) Badr, and Bilāl said, “Woe to me if Umaiyya remains safe (i.e., alive).”
3972. Narrated 'Abdullah: The Prophet recited Surat 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. He received two of those wounds on the day of the battle of Badr and one on the day of the battle of Al-Yarmuk. When 'Abdullah bin Az-Zubair was killed, 'Abdul-Malik bin Marwân 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-Malik said, "You are right! (i.e., their swords) have dents because of clashing with the regiments of the enemies." Then 'Abdul-Malik returned that sword to me (i.e., 'Urwa). Hisham, 'Urwa's son, said, "We estimated the price of the sword as three thousand (Dirham) and after that it was taken by one of us (i.e., the inheritors) and I wish I could have had it."

(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 Allah’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 Talba: 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.
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 Muhammad’s soul is, you do not hear, what I say better than they do.”

Qatada 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 regarding the Statement of Allāh: “Those who have changed the Blessings of Allāh into disbelief (by denying Prophet Muhammad 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 Muhammad ﷺ is Allāh’s Blessing.” Regarding Allāh’s Statement:

“...And caused their people to dwell in the house of destruction?” (V.14:28) Ibn ‘Abbās said, “It means the Fire they will suffer from (after their death) on the day (of the battle) of Badr.”
3978. Narrated Hishâm’s father: It was mentioned before ‘Aishah 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 ‘Aishah said, “But Allâh’s Messenger ﷺ said, ‘The dead person is punished for his crimes and sins while his family cry over him then.’”

3979. ‘Aishah added, “And this is similar to the statement of Allâh’s Messenger ﷺ when he stood by the (edge of the) well which contained the corpses of Al-Mushrikûn 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.’” ‘Aishah then recited: “So verily, you (O Muhammad) 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: The Prophet ﷺ stood at the well of Badr (which contained the corpses of Al-Mushrikûn) 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 ‘Aishah 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)
CHAPTER 9. The superiority of those who fought the battle of Badr.

3982.Narrated Anas. ... then. His mother came to the Prophet and said, “O Allah’s Messenger! You know how dear Háritah is to me. If he is in Paradise, I shall remain patient, and hope for reward from Allah, but if it is not so, then you shall see what I do?” He said, “May Allah 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.”

3983.Narrated ‘Ali. Allah’s Messenger sent me, Abu Marthad and Az-Zubair, and all of us were horsemen, and said, “Go till you reach Raudat-Khâkh where there is a woman from Al-Mushrikûn carrying a letter from Hâṭib bin Abi Balta’a to Mushrikûn of Makkah.” So we found her riding her camel at the place which Allah’s Messenger had mentioned. We said (to her), “(Give us) the letter.” She said, “I have no letter.” Then we made her camel kneel down and we searched her, but we did not find any letter. Then we said, “Certainly, Allah’s Messenger 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
hand below her waistbelt, for she had tied her cloak round her waist, and she took out the letter, and we brought it to Allah's Messenger ﷺ. Then 'Umar said, "O Allah's Messenger! (This Ḥāṭib) has betrayed Allah, His Messenger ﷺ and the believers! Let me cut off his neck!" The Prophet ﷺ asked Ḥāṭib, "What made you do this?" Ḥāṭib said, "By Allah, I did not intend to give up my belief in Allah and His Messenger ﷺ, but I wanted to have some influence among the (Makkan) people, so that through it Allah might protect my family and property. There is none of your Companions but has some of his relatives there through whom Allah 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 Allah, 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 Allah 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 hearing this, tears came out of 'Umar's eyes, and he said, "Allah and His Messenger ﷺ know better."

(10) CHAPTER:

3984. Narrated Abū Usaid: On the day (of the battle) of Badr, Allah's
Messenger ṣaid 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 Abu Usaid ṣaid to us, “When your enemy comes near to you, shoot at them but use your arrows sparingly.”

3986. Narrated Al-Bara’ bin ‘Azib ṣaid: On the day of Ubud, the Prophet ṣaid: “I appointed ‘Abdullãh bin Jubair as chief of the archers, and seventy among us were martyred. On the day of Badr, the Prophet and his Companions had inflicted 140 casualties on the Mushrikûn, 70 were taken prisoners, and 70 were killed. Abû Sufyan said, “This is a day of (revenge) for the day of Badr and (the issue of) war is undecided (with) alternate success.”
3987. Narrated Abû Mûsa that the Prophet ﷺ said, “The good is what Allâh gave us later on (after the Day of the battle of Uhûd), and the reward of truthfulness is what Allâh gave us after the day (of the battle) of Badr.”

3988. Narrated ‘Abdur-Rahmân bin ‘Auf: 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 Abû Jahl.” I asked, “O nephew! What will you do to him?” He said, “I have promised Allâh that if I see him (i.e., Abû 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., Abû Jahl) out to them. Both of them attacked him like two hawks till they knocked him down. Those two boys were the sons of ‘Afrâ’ (i.e., an Anîsârî woman).

3989. Narrated Abû Hurairah: Allâh’s Messenger ﷺ sent out ten spies under the command of ‘Asîm bin Thâbit Al-Ansârî, the grandfather of ‘Asîm bin ‘Umar Al-

(1) (H. 3987) This is a part of a longer Hadith in which a dream of the Prophet ﷺ is mentioned, and this part is a part of its interpretation. [See Hadith No.4081, and also see Vol.9, Hadith No.7035].
Khaṭṭāb. When they reached (a place called) Al-Hadah between 'Usfān and Makkah, their presence was made known to a subtribe of Hudayl called Banū Liyān. 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-Madīnah),” and went on tracing the Muslims’ footsteps. When 'Aṣīm 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.” ‘Aṣīm 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 about us.” So the archers threw their arrows at them and martyred ‘Aṣīm. 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
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 Allah, I had never seen a better captive than Khubaib. By Allah, 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 Allah 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 Allah! 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 Allah 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 Allah’s sake, for this is for the Cause of Allah. If He wishes, He will bless the cut limbs of my body.” Then Abū Sarwā’a, ‘Uqbā 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 ‘Āsim bin Thābit’s death, sent some messengers to bring a part of his body
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 ʿĀsīm, and they shielded him from the messengers who could not cut anything from his body.

3990. Narrated Nāfi‘: Ibn ʿUmar was once told that Saʿīd bin Zaid bin ʿAmr bin Nufail, one of the warriors (of the battle) of Badr, had fallen ill on a Friday. Ibn ʿUmar rode to him late in the forenoon. The time of the Friday ʿSalāt (prayer) approached and Ibn ʿUmar did not take part in the Friday ʿSalāt.

3991. Narrated Subaiʿa bint Al-Ḥārith that she was married to Saʿīd bin Khūla who was from the tribe of Bani ʿAmr bin Luʿāʾī and was one of those who fought in the battle of Badr. He died while she was pregnant during Ḥajjat-ul-Wadaʿ. 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-Sanābīl bin Baʿkak, a man from the tribe of Bani ʿAbd Ad-Ḍār, called on her and said
to her, “What! I see you dressed up for the people to ask you in marriage. Do you want to marry? By Allāh, you are not allowed to marry unless four months and ten days have elapsed (after your husband’s death).” Subai’a in her narration said, “When he (i.e., Abū As-Sanābīl) 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.”

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

3992. Narrated Rifa’a who was one of the
warriors of the battle of Badr: Jibril (Gabriel) came to the Prophet and said, “How do you look upon the warriors of (the battle of) Badr among yourselves?” The Prophet said, “As the best of the Muslims,” or said a similar statement. On that Jibril said, “And so are the angels who participated in (the battle of) Badr.”

3993. Narrated Mu'adh bin Rif'aa bin Rafi': Rif'aa was one of the warriors of (the battle of) Badr while (his father) Rafi' was one of the people of Al-'Aqaba (i.e., those who gave the Al-'Aqaba Pledge). Rafi' 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, “Jibril (Gabriel) asked the Prophet about that (i.e., the question referred to in Hadith No.3992).”

3994. Narrated Mu'adh: The one who asked (the Prophet) was Jibril (Gabriel).

3995. Narrated Ibn 'Abbas: The Prophet said on the day (of the battle) of Badr, “This is Jibril (Gabriel) holding the head of his horse and equipped

(1) (H. 3993) Rafi' regarded the event of Al-'Aqaba Pledge as superior to the battle of Badr.
with arms for the battle.”

(12) CHAPTER.

3996. Narrated Anas bin Ma'ālik: 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 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 cancelling the prohibition of eating the meat of sacrifices after three days.”

3998. Narrated 'Urwa: Az-Zubair said, “I met 'Ubaida bin Sa'id 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
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, Allah’s Messenger asked Az-Zubair for that spear and he gave it to him. When Allah’s Messenger 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 ‘Ali’s offspring. Then ‘Abdullāh bin Az-Zubair demanded it back, and it remained with him till he was martyred.

3999. Narrated ‘Ubadah bin As-Sāmīt who was one of the warriors of the battle of Badr: Allah’s Messenger said, “Give me the Bai’a (pledge).”

4000. Narrated ‘Aishah, the wife of the Prophet: Abū Hudhaifa, one of those who fought the battle of Badr with Allah’s Messenger, adopted Sālim as his son and married his niece, Hind bint Al-Walid bin ‘Uthān to him. Sālim was a freed slave of an ‘Anṣārī woman. Allah’s Messenger also adopted Zaid as his son. In the Pre-Islamic Period of Ignorance the custom was
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 Allah revealed: “Call them (adopted sons) by (the names of) their fathers…” (V.33:5)

4001. Narrated Ar-Rubai’ bint Mu’awwidh: The Prophet 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 said (to her), “Do not say this, but go on saying what you have spoken before.”

4002. Narrated Ibn ‘Abbâs: Abû Ṭalḥâ, a Companion of Allah’s Messenger, and one of those who fought at (the battle of) Badr together with Allah’s Messenger told me that Allah’s Messenger said, “Angels do not enter a house in which there is a dog or a picture.” He meant the images of creatures that have souls.

[See Vol. 7, Hadith Nos. 5949, 5950, 5951].
4003. Narrated ‘Ali b. Abi Talib: 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 Allâh had bestowed on him that day. And when I intended to marry Fâtima b. Abî ‘Abd Allâh, the daughter of the Prophet ﷺ, I made an arrangement with a goldsmith from Bâni Qainuqâ that he should go with me to bring Iddhâkhîr (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 pack saddles for my two she-camels, which were kneeling down beside an Anṣârî’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, “Hâmza b. ‘Abdul-Muttalib has done it. He is present in this house with some Anṣârî drinkers, a girl singer, and his friends. The singer said in her song, “0 Hâmza, get at the fat she-camels!” On hearing this, Hâmza 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 b. Hârîthah was with him. The Prophet ﷺ noticed my state and asked, “What is the matter?” I said, “0 Allâh’s Messenger, I have never experienced such a day as today! Hâmza 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 \(\mu\) asked for his cloak, put it on, and proceeded, followed by Zaid bin Ḥāritha and myself, till he reached the house where Ḥamza was present. He asked the permission to enter, and he was permitted. The Prophet \(\mu\) started blaming Ḥamza for what he had done. Ḥamza was drunk and his eyes were red. He looked at the Prophet \(\mu\) 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 \(\mu\) understood that Ḥamza was drunk, he retreated, walking backwards, went out and we left with him.

4004. Narrated Ibn Ma'qal: ‘Ali said, “He was one of the warriors of the battle of Badr.”
4005. Narrated ‘Abdullãh bin ‘Umar: ‘Umar bin Al-Khattab said, “When (my daughter) Hafsã bint ‘Umar lost her husband Khunais bin Ḥudhaifa Al-Sahmi, who was one of the Companions of Allah’s Messenger ﷺ and had fought in the battle of Badr and had died in Al-Madîna, I met ‘Uthmán bin ‘Affãn and suggested that he should marry Hafsã bint ‘Umar saying, ‘If you wish, I will marry Hafsã 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 Abû Bakr and said, ‘If you wish, I will marry you Hafsã bint ‘Umar.’ He kept quiet and did not give me any reply and I became more angry with him than I was with ‘Uthmán. Some days later, Allah’s Messenger ﷺ demanded her hand in marriage and I married her to him. Later on, Abû Bakr met me and said, ‘Perhaps you were angry with me when you offered me Hafsã for marriage and I gave no reply to you?’ I said, ‘Yes.’ Abû Bakr said, ‘Nothing prevented me from accepting your offer except that I learnt that Allah’s Messenger ﷺ had referred to the issue of Halsa; and I did not want to disclose the secret of Allah’s Messenger ﷺ, but had he (i.e., the Prophet ﷺ) given her up I would surely have accepted her.’”

4006. Narrated Abû Mas‘ûd Al-Badri: The Prophet ﷺ said, “A man’s
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-Madîna), he said, “Al-Mughîra bin Shu’ba delayed the ‘Asr prayer when he was the ruler of Al-Kûfâ. On that, Abû Mas’ûd ‘Uqba bin ‘Amr Al-Ansârî, the grand-father of Zaid bin Hasan, who was one of the warriors of the battle of Badr, came in and said (to Al-Mughîra), ‘You know that Jibrîl (Gabriel) came down and offered the Salât (prayer) and Allah’s Messenger ﷺ offered five prescribed Salât (prayers), and Jibrîl said (to the Prophet ﷺ): I have been ordered to do so (i.e.,, offer these five Salât (prayers) at these fixed stated times of the day).’"

4008. Narrated Abu Mas’ûd Al-Badri: Allah’s Messenger ﷺ said, “Whosoever recited the last two Verses of Sûrat Al-Baqarah at night, that will be sufficient for him.”

4009. Narrated Mahmûd bin Ar-Rabî’ that ‘Ibân bin Mâlik who was one of the
Companions of the Prophet and one of the warriors of (the battle of) Badr, came to Allâh’s Messenger.

4010. Narrated Ibn Shihab: I asked Al-Hussain bin Muhammad, who was one of the sons of Sâlim and one of the nobles amongst them, about the narration of Mahmûd bin Ar-Rabi’ from ‘Itbân bin Mâlik, and he confirmed it.

4011. Narrated ‘Abdullâh bin ‘Amir bin Rabî’a who was one of the leaders of Bani ‘Adî and his father participated in the battle of Badr in the company of the Prophet: ‘Umar appointed Qudâmâ bin Ma‘zûn as ruler of Bahrain, Qudâmâ was one of the warriors of the battle of Badr and was the maternal uncle of ‘Abdullâh bin ‘Umar and Hafṣa.

4012, 4013. Narrated Az-Zuhrl: Sâlim bin ‘Abdullâh told me that Rafi’ bin Khadîj told ‘Abdullâh bin ‘Umar that his two paternal uncles, who had fought in the battle of Badr, informed him that Allâh’s Messenger forbade the renting of fields (for their yields but allowed for money). I said to Sâlim, “Do you rent your land?” He said, “Yes, for Rafi’ is mistaken.”
4014. Narrated ‘Abdullāh bin Shaddād bin Al-Hād Al-Lāthi: 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 ‘Aţf, who was an ally of Bani ‘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 ‘Ubayda bin Al-Jarrāḥ to Bahrānī to bring the Jizya taxation from its people, for Allāh’s Messenger ﷺ had made a peace treaty with the people of Bahrān and appointed Al-‘Alā’ bin Al-Ḥadramī as their ruler. So, Abū ‘Ubayda arrived with the money from Bahrān. When the Anṣār heard of the arrival of Abū ‘Ubayda (on the next day), they offered the morning Salāt (prayer) with the Prophet ﷺ and when the morning Salāt (prayer) had finished, they presented themselves before him. On seeing the Anṣār, Allāh’s Messenger ﷺ smiled and said, “I think you have heard that Abū ‘Ubayda 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.”
4016. Narrated Nafi': Ibn 'Umar used to kill all kinds of snakes.

4017. Until Abu Lubaba Al-Badri told him that the Prophet had forbidden the killing of harmless snakes living in houses called jinnān. So Ibn 'Umar gave up killing them.

4018. Narrated Anas bin Malik:
Some men of the Ansār requested Allah's Messenger to allow them to see him, they said, "Allow us to forgive the ransom of our sister's son, 'Abbas." The Prophet said, "By Allah, you will not leave a single Dirham of it from him."

4019. Narrated 'Ubaidullāh bin 'Adi 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 Allah's Messenger told him that he said to Allah's Messenger, "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 Allah (i.e., I have become a Muslim),' could I kill him, O Allah's Messenger, after he had said this?"

Allah's Messenger said, "You should not kill him." Al-Miqdād said, "O Allah's
Messenger! But he had cut off one of my two hands, and then he had uttered those words?” Allah’s Messenger 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.”

4020. Narrated Anas: Allah’s Messenger 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.”

died I said to Abu Bakr, ‘Let us go to our Ansari 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‘īda and Ma‘n bin ‘Adī.”

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.”

4023. Narrated Jubair bin Mu‘tim: I heard the Prophet while reciting Sūrat At-Tūr in the Maghrib prayer, and that was at a time when Belief was first planted in my heart.

4024. Jubair added: The Prophet while speaking about the prisoners of war of Badr, said, “Were Al-Muṭ’im bin ‘Adī alive and interceded with me for these filthy people, I would have definitely forgiven them for his sake.”

Narrated Sa‘īd bin Al-Musaiyab: When the first civil strife (in Islam) 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-Harrah, took place, it left none of the Hudaiyya 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‘īd bin Al-Musayyab, ‘Alqama bin Waqqās and ‘Ubaidullāh bin ‘Abdullāh each narrating part of the narrative concerning ‘Āishah, the wife of the Prophet. ‘Āishah said: When I and Umm Mistah were returning, Umm Mistah stumbled by treading on the end of her robe, and on that she said, ‘May Mistah 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 Alifk [slander (forged false statement) against ‘Āishah]. (See H. 2661)

4026. Narrated Ibn Shihāb: These were the battles of Allāh’s Messenger (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 said (to them), ‘Have you found what your Lord promised true?’” ‘Abdullāh said, “Some of the Prophet’s Companions said, ‘O Allāh’s Messenger! (1) (H. 4024) The people of Al-Madīnā were massacred by Yazīd’s army.
You are addressing dead people.” Allah’s Messenger 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. Allah knows it better.”

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

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

لعبةة بنان، رضي الله عنهم، من الصحابة الأنصاريين، عزم بن عمير القذافي، دخيلة 첸 من دخيلةه في الصحابة الأنصاريين، أسلم بن عبد الرحمن السلمي، عثمان بن عبد الرحمن الأنصاري، عثمان بن أبي طالب، عبط بن حذيفة بن عبيد الله، فخر بن عبد الرحمن بن الحارث الفوضي، عثمان بن أبي طالب، عثمان بن عفان، يزيد بن سهيل، أبو لبابة الأنصاري، الزبير بن العوام الفوضي، ناسر بن نصر، أبو زيد الأنصاري، سعد بن مالك الزهري، سعد بن زيد بن عمر بن نعيم الفوضي، سهيل بن حنيف الأنصاري، تلبيش بن رافع الأنصاري، وأخوته. عبد الله بن محمدان أبو بكر الصديق الفوضي، عبد الله بن مسعود الهذلي، عثمان بن مسعود الهذلي، عبد الرحمن بن عوف الرازي، عطية بن ابن الحارث الفوضي، عثمان بن الصحابي الأنصاري، عمر بن الخطاب الأموي، عمرو بن لبس بن العوام، عثمان بن عبد الرحمن الفوضي، خلفت النبي صلى الله عليه وسلم، علي ابن أبي طالب الهاشمي، عمرو بن عوف، خليفة第三人 عامر بن لؤي، عمرو بن عوف الأنصاري، عامر بن ربيعة الفوضي، عاصم بن ثابت الأنصاري، عمرو بن ساعدة الأنصاري، عثمان بن مالك الأنصاري، قديم بن مطعون، قتادة بن السُّعُمان الأنصاري، معاذ بن عمرو بن
CHAPTER. The story of Banî An-Naḍîr. And the going of Allâh’s Messenger ﷺ to them asking their help in collecting the blood-money of the two men. And how Banî An-Naḍîr betrayed Allâh’s Messenger ﷺ by breaking the covenant with him.

‘Urwa bin Az-Zubair said, “This incident (i.e., the Ghazwâ of Banî An-Naḍîr) took place six months after the battle of Badr and before the battle of Uhud.”

And the Statement of Allâh ﷻ:

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

Ibn Ishâq thinks that it (i.e., that Ghazwâ) took place after the (event of) Bi’r Ma’una and (the Ghazwâ) of Uhud.

4028. Narrated Ibn ‘Umar رضي الله عنهما: Banî An-Naḍîr and Banî Quraîṣa fought (against the Prophet ﷺ violating their peace treaty), so the Prophet ﷺ exiled Banî An-Naḍîr and allowed Banî Quraîṣa to remain at their places (in Al-Madîna) 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 Allâh’s Messenger ﷺ, for he was not aware of such a covenant. So, Allâh’s Messenger ﷺ decided to pay their blood-money and asked Banî An-Naḍîr 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 and he granted them safety, and they embraced Islam. He exiled all the Jews from Al-Madina, they were the Jews of Bani Qainuqa', the tribe of 'Abdullāh bin Salām and the Jews of Bani Ḥāritha and all the other Jews of Al-Madina.


4030. Narrated Anas bin Malik: Some people used to allot some date-palm trees to the Prophet as a gift till he conquered Bani Qur'aiza and Bani An-Nāḍīr, where upon he started returning their date-palms to them.

4031. Narrated Ibn ʿUmar: Allāh’s Messenger burnt and cut down the date-palm trees of Bani An-Nāḍīr at a place called Al-Buwaira. Allāh then revealed:

“What you (O Muslims) cut down of the date-palm trees (of the enemy) or you left them standing on their stems. It was by the Leave of Allāh…” (V.59:5)
4032. Narrated Ibn 'Umar: The Prophet burnt the date-palm trees of Banî An-Nadir. Ḥassân bin Thâbit said the following poetic verses about this event:

The terrible burning of Al-Buwaira
Has been received indifferently by the nobles of Banî Lu‘ā‘î
(The masters and nobles of Quraish).

Abû Sufyân bin Al-Ḥarîth (i.e., the Prophet's cousin who was still a disbeliever then) replied to Hassân, saying in poetic verses:

May Allâh bless that burning
And set all its (i.e., Al-Madînâ’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).”

4033. Narrated Mâlik bin Aus Al-Ḥadâthân An-Nâṣrî that once ‘Umar bin Al-Ḵhaṭṭâb called him and while he was sitting with him, his gatekeeper, Yarfa came and said, “Will you admit ‘Uthmân, ‘Abdur-Rahmân bin ‘Aţf, Az-Zubair and Sa’d (bin Abî Waqqâs) who are waiting for your permission?” ‘Umar said, “Yes, let them come in.” After a while, Yarfa came again and said, “Will you admit ‘Alî and ‘Abbâs who are asking your permission?”’ ‘Umar said, “Yes.” So, when the two entered, ‘Abbâs said, “O chief of the believers! Judge between me and this (i.e., ‘Alî).” Both of them had a dispute regarding the property of Banî An-Nadîr which Allâh

(1) (H. 4032) Hassân is abusing Quraish who had tempted Banî An-Nadir to break the covenant with Allâh’s Messenger and promised to help them in case he attacked them, but they did not keep their promise when the Prophet attacked and overcame them.
had given to His Messenger as Fai (i.e., booty gained without fighting), 'Ali 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 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 'Ali and 'Abbās and said, ‘I beseech you both, by Allāh! Do you know that Allāh’s Messenger said so?’ They replied in the affirmative. He said, ‘Now I am talking to you about this matter. Allāh, the Glorified, favoured His Messenger with something of this Fai which He did not give to anybody else. Allāh’s Messenger 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 kept on acting like that during all his life. Then he died, and Abū Bakr said, ‘I am the successor of Allāh’s Messenger.’ So he (Abū Bakr) took
charge of this property and disposed it in the same manner as Allâh’s Messenger ﷺ used to do, and all of you (at that time) knew all about it.” Then ‘Umar turned towards ‘Ali and ‘Abbâs and said, “You both remember that Abû Bakr disposed it in the way you (‘Ali and Abbâs) have both seen and Allâh knows that, in that matter, he was sincere, pious, rightly-guided and the follower of the right. Then Allâh caused Abû Bakr to die and I said, ‘I am the successor of Allâh’s Messenger ﷺ and Abû 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 Allâh’s Messenger ﷺ and Abû Bakr used to do; and Allâh knows that I have been sincere, pious, rightly-guided and the follower of the right (in this matter). Later on, both of you (i.e., ‘Ali and ‘Abbâs) came to me, and the claim of you both was one and the same. O ‘Abbâs! You also came to me. So I told you both that Allâh’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 Allâh that you will dispose it in the same way as Allâh’s Messenger ﷺ and Abû 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 Allâh, 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
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 Azzubair of this Hadith and he said, ‘Malik bin Aus has told the truth. I heard ‘Aishah, the wife of the Prophet saying, ‘The wives of the Prophet sent ‘Uthman to Abu Bakr demanding from him their one-eighth of the Fai which Allah had granted to His Messenger. But I used to oppose them and say to them: Will you not fear Allah? Don’t you know that the Prophet used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet mentioned that regarding himself.’ He added: The family of Muhammad can take their sustenance from this property. So the wives of the Prophet stopped demanding it when I told them of that.’ So, this property (of Sadaqa) was in the hands of ‘Ali who withheld it from ‘Abbas and overpowered him. Then it came in the hands of Hasan bin ‘Ali, then in the hands of Husain bin ‘Ali, and then in the hands of Ali bin Husain and Hasan bin Hasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Hasan, and it was truly the Sadaqa of Allah’s Messenger.”

4035. Narrated ‘Aishah: Fatima and Al Abbás came to Abu Bakr, claiming their inheritance of the Prophet’s land of Fadak and his share from Khaibar.
4036. Abū Bakr said, “I heard the Prophet ﷺ saying, ‘Our property is not inherited, and whatever we leave is to be given as Sadaqa (in charity). But the family of 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.

4037. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: Allāh’s Messenger ﷺ 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 Sadaqa from us, and he has troubled us, and I have come to borrow something from you.” On that, Ka'b said, “By Allāh, you will get tired of him!” 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
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‘īla. 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‘īla 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‘īla. 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-Ḥāriṭh 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-ʿAshraf 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
women who know how to use the high class of perfume.'" Muhammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muhammad smelled 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 Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet  and informed him.

(16) CHAPTER. The killing of Abu Rafe', 'Abdullah bin Abi Al-Huqaiq and he was also called Salam bin Abu Al-Huqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Hijaz.

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

4038. Narrated Al-Bara' bin 'Azib: Allah's Messenger  sent a group of men to Abu Rafe'. So, 'Abdullah bin 'Atik entered his house at night, while he (Abu Rafe') was sleeping, and killed him.

[See Hadith No. 4039].

4039. Narrated Al-Bara' bin 'Azib: Allah's Messenger  sent some men from the Ansar to (kill) the Jew Abu Rafe', and appointed 'Abdullah bin 'Atik as their leader. Abu Rafe' used to hurt Allah's
Messenger and help his enemies against him. He lived in his castle in the land of Hijaz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullah (bin 'Atik) said to his companions, “Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle).”

So, 'Abdullah 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 'Abdullah as one of the castle's servants) addressing him saying, “O Allah's slave! Enter if you wish, for I want to close the gate.” 'Abdullah 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 Abu Rafi' 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 Abu Rafi!’ Abu Rafi' 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 Abu Rafi?’ He said, ‘Woe to your mother! A man in my house has hit me with a
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 Rafi’, the merchant of Ḥijāz.’ Thereupon I went to my companions and said, ‘Let us save ourselves, for Allāh has killed Abū Rafi.’ 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.

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 Rāfī (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
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 Rāfī 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 Rāfī 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 Rāfī!’ 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 Rāfī?’ 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 Rāfī cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfī 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
leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfī') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfī'. I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet to whom I conveyed the good news."

(17) CHAPTER. The Ghazwā of Uḥud(1).

And the Statement of Allāh تَعَالَى:

"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 تَعَالَى:

(1) (Ch. 17) Uḥud is a well-known mountain in Al-Madīnah 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 Allah may test those who believe, and that He may take martyrs from among you. And Allah likes not the Zalimun (wrong-doers, polytheists). And that Allah may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allah tests those of you who fought (in His Cause) and (also) tests those who are As-Sabirun (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 Allah did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allah 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 Allah ...” (V.3:169)

4041. Narrated Ibn ‘Abbas: On the day of the battle of Uhud, the Prophet said, “This is Jibril (Gabriel) holding the head of his horse and equipped with war weapons.”

4042. Narrated ‘Uqba bin ‘Amir: Allah’s Messenger offered the funeral prayers of
the martyrs of the battle of Uhud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be Al-Haud (i.e., tank – Al-Kauthar) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allah, 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 Allah’s Messenger ﷺ.”

4043. Narrated Al-Bara’ b. ‘Amr: We faced Al-Mushrikun [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad ﷺ] on that day (of the battle of Uhud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed ‘Abdullãh (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!” ‘Abdullãh 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
refused (to stay there), (Allâh) confused them so that they could not know where to go, and they suffered seventy casualties. Abû Sufyân ascended a high place and said, "Is Muhammad (¶) present amongst the people?" The Prophet ﷺ said, "Do not answer him." Abû Sufyân said, "Is the son of Abû Quhâfa present among the people?" The Prophet ﷺ said, "Do not answer him." Abû Sufyân said, "Is the son of Al-Khaṭṭâb 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 Allâh! Allâh has kept what will make you unhappy." Abû Sufyân 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: Allâh is More High and More Majestic!" Abû Sufyân 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: Allâh is our Maulâ (Helper) and you have no Maulâ (helper)." Abû Sufyân 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 Jâbir: Some people took wine in the morning of the day of Uhud and were then killed as martyrs.

4045. Narrated Sa'd bin Ibrâhîm: A meal

(1) (H. 4043) Hubal was one of their idols.
was brought to ‘Abdur-Rahmân bin ‘Auf while he was observing fast. He said, “Mu‘āb 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-Rahmân added, “Hamza was martyred and he was better than I. Then worldly wealth was bestowed upon us and we were given thereof too much. We are afraid that the reward of our deeds have been given to us in this life.” ‘Abdur-Rahmân then started weeping so much that he left the food.

4046. Narrated Jâbir bin ‘Abdullâh: On the day (of the battle) of Uhud, a man came to the Prophet and said, “Can you tell me where I will be if I should get martyred?” The Prophet replied, “In Paradise.” The man threw away some dates he was carrying in his hand, and fought till he was martyred.

4047. Narrated Khabbãb bin Al-Aratt: We emigrated in the company of Allah’s Messenger seeking Allah’s Pleasure. So our reward became due and sure with Allah. Some of us have been dead without enjoying anything of their rewards (in this life), and one of them was Mu‘āb bin ‘Umair who was martyred on the day (of the battle) of Uhud, and did not leave anything except a Namira (i.e., a sheet in which he was shrouded). If we covered his head with it, his feet became bare, and if we covered his feet...
with it, his head became bare. So the Prophet ﷺ said to us, “Cover his head with it and put some Ḧdkhir (i.e., a kind of grass) over his feet” or said, “throw Ḧdkhir over his feet.” But some amongst us have got the fruits of their labour ripened, and they are collecting them.

4048. Narrated Anas: His uncle (Anas bin An-Nadr) was absent from the battle of Badr and he said, “I was absent from the first battle of the Prophet ﷺ (i.e., the battle of Badr), and if Allah should let me participate in (a battle) with the Prophet ﷺ, Allah will see how valiantly I will fight.” So he encountered the day of (the battle of) Uḥud. The Muslims fled and he said, “O Allah! 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 Ubūd.” 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: When we wrote the Qur’ān, I missed one of the Verses of Sūrat Al-Ahzāb which I used to hear Allāh’s Messenger reciting. Then we searched for it and found it with Khuzaima bin Thābit Al-Anṣāri. The Verse was:

“Among the believers are men who have
been true to their covenant with Allâh [i.e., they had gone out for Jihad (holy fighting), and showed not their backs to the disbelievers] of them, some have fulfilled their obligations to Allâh (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'ân.

4050. Narrated Zaid bin Thâbit: When the Prophet set out for (the battle of) Uhud, some of those who had gone out with him returned. The Companions of the Prophet 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? Allâh has cast them back (to disbelief) because of what they have earned..." (V.4:88)

On that, the Prophet said, "That is Taiba (i.e., the city of Al-Madîna), 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 Allâh was their Wali (Protector and Supporter)." (V.3:122)

4051. Narrated Jâbir: This Verse:

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

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

4053. Narrated Jābir bin ‘Abdullāh: That his father was martyred on the day (of the battle) of Uhud 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 and said, “You know that my father was martyred on the day (of the battle) of Uhud, and he was heavily in debt, and I would like that the creditors should see you.” The Prophet said, “Go and pile every kind of dates separately.” I did so and called him (the Prophet). 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
creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet had been sitting, it seemed as if not a single date had been taken away thereof.”

4054. Narrated Sa‘d bin Abi Waqqas: I saw Allah’s Messenger 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 Mikael (Michael)].

4055. Narrated Sa‘d bin Abi Waqqas: The Prophet 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.”

4056. Narrated Sa‘d: Allah’s Messenger mentioned both his father and

(1) (H. 4055) By saying so, the Prophet expressed his satisfaction.
mother for me on the day of the battle of Uhud.

4057. Narrated Ibn Al-Musaiyab: Sa‘d bin Abi Waqqas said, “Allah’s Messenger mentioned both his father and mother for me on the day (of the battle) of Uhud.” He meant when the Prophet said (to Sa‘d) while the latter was fighting. “Let my father and mother be sacrificed for you!”

4058. Narrated ‘Ali: I have never heard the Prophet mentioning both his father and mother for anybody other than Sa‘d.

4059. Narrated ‘Ali: I have never heard the Prophet mentioning his father and mother for anybody other than Sa‘d bin Malik, (i.e., Sa‘d bin Abi Waqqas). 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: Uthmân said that on the day (of the battle) of Uhud, none remained with the Prophet but Talha and Sa‘d.
4062. Narrated As-Sâ‘ib bin Yazid: I have been in the company of ‘Abdur-Rahmân bin ‘Aûf, Tâlha bin ‘Ubaïdullâh, Al-Miqdâd and Sa‘d, and I heard none of them narrating anything from the Prophet ﷺ but Tâlha, whom I heard narrating about the day (of the battle) of Uhûd.

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

4064. Narrated Anas: When it was the day (of the battle) of Uhûd, the people left the Prophet ﷺ while Abû Tâlha was in front of the Prophet ﷺ shielding him with his leather shield. Abû Tâlha 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 Abû Tâlha.” The Prophet ﷺ would raise his head to look at the enemy, whereupon Abû Tâlha would say, “Let my father and mother be sacrificed for you! Do not raise your head, lest an arrow of the enemy should hit you. (Let) my neck (be struck) rather than your neck.” I saw ‘Aishah, the daughter of Abû Bakr, and Umm Sulaim rolling up their dresses so that I...
saw their leg-bangles while they were carrying water-skins on their backs and emptying them in the mouths of the (wounded) people. They would return to refill them and again empty them in the mouths of the (wounded) people. The sword fell from Abū Talḥa’s hand twice or thrice (on that day).

4065. Narrated ‘Aishah: 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 (i.e., died).”]

(19) CHAPTER. The Statement of Allāh

"Those of you who turned back on the day..."
the two hosts met (i.e., the battle of Uhud) it was Shaitân (Satan) who caused them to backslide (run away from the battlefield) because of some (sins) they had earned. But Allâh, indeed has forgiven them. Surely, Allâh is Oft-Forgiving, Most Forbearing.”
(V.3:155)

4066. Narrated 'Uthmân bin Mauhab: A man came to perform the Hajj to (Allâh’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 ‘Uthmân bin ‘Affân fled on the day of Uhud?” Ibn ‘Umar said, “Yes.” He said, “Do you know that he (i.e., ‘Uthmân) 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 Al-Ridwan Pledge (i.e., Bai’a – pledge at Hudaibiya) and did not witness it?” Ibn ‘Umar replied, “Yes.” He then said, “Alláhu Akbar!” Ibn ‘Umar said, “Come along; I will inform you and explain to you what you have asked. As for the flight (of ‘Uthmân) on the day (of the battle) of Uhud, I testify that Allâh forgave him. As regards his absence from the (battle of) Badr, he was married to the daughter of Allâh’s Messenger and she was ill, so the Prophet 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 (battle of) Badr.” As for his absence from the Al-Ridwan Pledge, if there had been anybody more respected by the Makkans than ‘Uthmân bin ‘Affân, the Prophet would surely have sent that man instead of ‘Uthmân. So, the
Prophet sent him (i.e., 'Uthmân to Makkah) and Ar-Rüjwan. Pledge took place after 'Uthmân had gone to Makkah. The Prophet raised his right hand saying, 'This is the hand of 'Uthmân,' and clapped it over his other hand and said, This is for 'Uthmân.' Ibn 'Umar then said (to the man), "Go now, after taking this information."

(20) CHAPTER. (Allâh'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-Barâ' bin 'Ázib: The Prophet appointed 'Abdullãh 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 Allâh's Statement:
"...And the Messenger (Muhammad) was in your rear calling you back..." (V.3:153)

(21) CHAPTER. (Allâh's Statement):
"Then after the distress, He sent down security for you. Slumber..." (V.3:154)

4068. Abû Talha 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."
(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 Zalīmūn (polytheists, and wrong-doers, disobedients)." (V.3:128)

Anas (bin Mālik) said, “On the day (of the battle) of Uḥud, 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 revealed:

‘Not for you (O Muḥammad ﷺ!) is the decision... (till the end of Verse)... they are indeed the Zalīmūn (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 Zalīmūn (polytheists, disobedients and wrong-doers).’” (V.3:128)
(23) CHAPTER. Narration regarding Umm Salit.

4071. Narrated Tha'laba bin Abi Malik:
‘Umar bin Al-Khattab distributed woollen clothes amongst some women of Al-Madina, 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 Allâh's Messenger who is with you," and by that, they meant Umm Kulthüm, the daughter of ‘All. ‘Umar said, “Umm Salit has got more right than she.” Umm Salit was amongst those Ansârî women who had given the Bai‘a (pledge) to Allâh’s Messenger. ‘Umar added, “She (Umm Salit) used to carry the filled water-skins for us on the day (of the battle) of Uhud.”

(24) CHAPTER. The martyrdom of Ťamza bin ‘Abdul-Muţţalib.

4072. Narrated Ja‘far bin ‘Amr bin Umaiyya: I went out with ‘Ubaidullâh bin ‘Adi Al-Khiyâr. When we reached Ŧimş (i.e., a town in Syria), ‘Ubaidullâh bin ‘Adi said (to me), “Would you like to see Wahši so that we may ask him about the killing of Ťamza?” I replied, “Yes.” Wahši used to live in Ŧimş. We enquired about him and somebody said to us, “He is there in the shade of his palace, as if he looked like a full water-skin.” So, we went up to him, and when we were at a short distance from him,
we greeted him and he greeted us in return. ‘Ubaidullāh was wearing his turban and Wahshi could not see except his eyes and feet. ‘Ubaidullāh said, “O Wahshi! Do you know me?” Wahshi looked at him and then said, “No, by Allāh! But I know that ‘Adi bin Al-Khiyār married a woman called Umm Qitāl, the daughter of Abū Al-Iēṣ, 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 Wahshi), “Will you tell us (the story of) the killing of Ḥamza?” Wahshi replied, “Yes, Ḥamza killed Ṭu‘aima bin ‘Adi 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.’ 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 Sībā‘, O Ibn Umm Anmār, the one who circumcises other ladies! Do you challenge Allāh and His Messenger?’ Then Ḥamza attacked and killed him, causing him to be nonexistent 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.

(1) (H. 4072) Wahshi was then a slave belonging to Jubair.
spread in it (i.e., Makkah). Then I left for Ta‘if, and when the people (of Ta‘if) sent their messengers to Allah’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 Allah’s Messenger ﷺ. When he saw me, he said, ‘Are you Waishi?’ I said, ‘Yes.’ He said, ‘Was it you who killed Hāmza?’ 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 Allah’s Messenger ﷺ died, and Musailima Al-Kadhāb 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 Hāmza. 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 Ansāri man attacked him and struck him on the head with a sword.”

‘Abdullah bin ‘Umar said, “A slave girl on the roof of a house said: ‘Alas! The chief of the believers (i.e., Musailima) has been killed by a black slave.’”

(1) (H. 4072) The Prophet ﷺ did not want to see the man who killed his uncle Ḥāmza.
(25) CHAPTER. The wounds inflicted on the Prophet ﷺ on the day (of the battle) of Uhud.

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

4074. Narrated Ibn `Abbas ﷺ: Allāh’s Wrath became severe on him whom the Prophet ﷺ had killed in Allāh’s Cause. Allāh’s Wrath became severe on the people who caused the face of Allāh’s Prophet ﷺ to bleed.

4075. Narrated Abū Ḥāzim that he heard Sahl bin Sa’d being asked about the wounds of Allāh’s Messenger ﷺ saying, “By Allāh, I know who washed the wounds of Allāh’s Messenger ﷺ and who poured water (for
washing them), and with what he was treated.” Sahl added, “Fāṭima, the daughter of Allāh’s Messenger used to wash the wounds, and ‘Ali 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.”

4076. Narrated Ibn ‘Abbās: 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 to bleed.

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

4077. Narrated ‘Āishah regarding the Holy Verse:
“Those who answered (the Call of) Allāh and the Messenger (Muḥammad), after being wounded; for those of them who did good deeds and feared Allāh, there is a great reward.” (V.3:172)

She said to ‘Urwa, “O my nephew! Your father, Az-Zubair and Abū Bakr were
amongst them [i.e., those who answered (the Call of) Allâh and the Messenger on the day (of the battle of Uhûd)]. When Allâh’s Messenger ﷺ suffered what he suffered on the day (of the battle) of Uhûd and Al-Mushrikûn (polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh 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., Mushrikûn’s) track?’ He then selected seventy men from amongst them (for this purpose).” (The subnarrator) added: “Abû Bakr and Az-Zubair were amongst them.”

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

Amongst them were Ḥamza bin ‘Abdul-Muṭṭālib, Al-Yamân, An-Nadr bin Anas and Muṣ’ab bin ‘Umair.

4078. Narrated Qatâda: We do not know of any tribe amongst the Arab tribes who had more martyrs than Al-Ansâr, and they will have superiority on the Day of Resurrection. Anas bin Mâlik told us that seventy from the Anṣâr were martyred on the day (of the battle) of Uhûd, and seventy (men) on the day (of the battle of) Bi’r Ma’ûna, and seventy (men) on the day of Al-Yamâma. Anâs added, “The battle of Bi’r Ma’ûna took place during the lifetime of Allâh’s Messenger ﷺ and the battle of Al-Yamâma, during the caliphate of Abû Bakr, and it was the day when Musailima Al-Kadhdhâb was killed.”

4079. Narrated Jâbir bin ‘Abdullâh: Allâh’s Messenger ﷺ used to shroud...
two martyrs of Uhud in one sheet and then say, “Which of them knew the Qur’ān 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 did not stop me. Then the Prophet 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: The Prophet 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.”
4082. Narrated Khabbab: We emigrated with the Prophet for Allah's Cause, so our reward became due with Allah. Some of us passed away (died) without enjoying anything from their reward, and one of them was Mus'ab bin Umair who was killed (i.e., martyred) on the day (of the battle) of Uhud. He did not leave behind except a sheet of striped woollen cloth. If we covered his head with it, his feet became bare, and if we covered his feet with it, his head became bare. The Prophet 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.

(28) CHAPTER. “Uhud is a mountain that loves us and is loved by us”.

4083. Narrated Anas: The Prophet said, “This is a mountain (Uhud) that loves us and is loved by us.”

4084. Narrated Anas bin Malik: When the mountain of Uhud appeared before Allah's Messenger he said, “This
is a mountain that loves us and is loved by us. O, Allah! Ibrahim (Abraham) made Makkah a sanctuary, and I have made Al-Madina (i.e., the area between its two mountains) a sanctuary.”

4085. Narrated ‘Uqba: One day the Prophet went out and offered the (funeral) prayer for the people (i.e., martyrs) of Uhud as he used to offer a funeral prayer for any dead person, and then (after returning) he ascended the pulpit and said, “I am your predecessor before you, and I am a witness over you, and I am looking at my Haud (Tank Al-Kauthar) just now, and I have been given the keys of the treasures of the world (or the keys of the world). By Allah, I am not afraid that you will worship others besides Allah 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-Raft’, Rill, Dhakwân and Bi‘r Ma‘âna and the narration about (the tribes of) ‘Aḍal and Al-Qara and (the story of) ‘Aṣîm bin Thâbit, Khubaib and his companions.

Narrated Ibn Ishâq: ‘Aṣîm bin ‘Umar said, “It (i.e., the Ghazwā of Ar-Raft’) happened after (the battle of) Uhud.”

4086. Narrated Abû Hurairah: The Prophet sent a Sarîya of spies and appointed ‘Aṣîm bin Thâbit, the grandfather of ‘Aṣîm bin ‘Umar bin Al-Khaṭṭâb as their leader. So, they set out, and when they
reached (a place) between 'Usfân and Makkah, they were mentioned to one of the branch tribes of Bani Ḥudhâil called Liyân. So, about one hundred archers followed their traces till they (i.e., the archers) came to a journey station where they (i.e., 'Āsîm and his companions) had encamped and found stones of dates they had brought as journey-food from Al-Madîna. The archers said, “These are the dates of Al-Madîna,” and followed their traces till they took them over. When 'Āsîm 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.” 'Āsîm said, “As for me, I will never come down on the security of an infidel. O Allah! Inform Your Prophet (ﷺ) about us.” So they fought with them till they killed 'Āsîm 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-Hârîth bin 'Amr bin Naufal bought Khubaib. It was Khubaib who had killed Al-Hârîth 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
razor from one of the daughters of Al-Ḫarith 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 Allâh 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 Allâh." 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 Allâh! 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 Allâh's sake, because this death is in Allâh's Cause. If He wishes, He will bless the cut limbs." Then 'Uqba bin Al-Ḫarith got up and martyred him. The narrator added: The Quraysh (infidels) sent some people to 'Asim in order to bring a part of his body so that his death might be known for certain, for 'Asim had killed one of their chiefs on the day (of the battle) of Badr. But Allâh sent a cloud of wasps which protected his body from their messengers who could not harm his body consequently.
4087. Narrated Jābir: The person who killed Khubaib was Abū Sarwā’a (i.e., ’Uqba bin Al-Ḥārith).

4088. Narrated ‘Abdul-‘Azīz: Anas said, “The Prophet sent seventy men, called Al-Qurrah for some purpose. The two groups of Bani Sulaim, called Rīl and Dhakwān, appeared to them near a well called Bi‘r Ma‘īna. The people (i.e., Al-Qurrah) 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.’ But (the infidels) killed them. The Prophet therefore invoked evil upon them for a month during the morning Salah (prayer). That was the beginning of Al-Qunut (1) and we used not to say Qunāt before that.” A man asked Anas about Al-Qunut saying, “Is it to be said after the bowing (in the Salah) or after finishing the recitation (i.e., before bowing)?” Anas replied, “No, but (it is to be said) after finishing the recitation.”

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

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(1) (H. 4088) ‘Qunūt’ means invocation in the Salah (prayer).
(The tribes of) Ri‘l, Dhakwân, ‘Uṣaiyya and Bani Liyyân asked Allâh’s Messenger to provide them with some men to support them against their enemy. He therefore provided them with seventy men from the Ansâr whom we used to call Al-Qurra’ in their lifetime. They used to collect wood by daytime and offer Salât (prayer) at night. When they were at the well of Ma‘una, the infidels killed them by betraying them. When this news reached the Prophet, he said Al-Qunût for one month in the morning Salât (prayer), invoking evil upon some of the ‘Arab tribes, upon Ri‘l, Dhakwân, ‘Uṣaiyya and Bani Liyyân. 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 Mâlik added:) Allâh’s Prophet said Qunût for one month in the morning Salât (prayer), invoking evil upon some of the ‘Arab tribes (namely), Ri‘l, Dhakwân, ‘Uṣaiyya, and Bani Liyyân. (Anas added:) Those seventy Ansârî men were killed at the well of Ma‘una.
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 Bani Ghatafan.” 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 Ḥārām, 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). Ḥārām 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 Ḥārām went to them and said, “Will you give me protection so as to convey the message of Allâh’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., Ḥārām) said, “Allâhu Akbar! I have succeeded, by the Lord of the Ka’bah!” The companion of Ḥārām was pursued by the infidels, and then they (i.e., Ḥārām’s companions) were all killed except the lame man who was at the top of a mountain. Then Allâh 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
pleased.’ (After this event) the Prophet invoked evil on the infidels every morning for 30 days. He invoked evil upon the (tribes of) Ri‘l, Dhakwān, Banū Libyān and Uṣaiyā who disobeyed Allāh and His Messenger.

4092. Narrated Anas bin Mālik that when Harām bin Milhān, his uncle was stabbed on the day (the battle) of Bi‘r Ma‘ān, 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.”

4093. Narrated ‘Āishah: Abū Bakr asked the Prophet to allow him to go out (of Makkah) when he was greatly annoyed (by the infidels). But the Prophet said to him, “Wait.” Abū Bakr said, “O Allah’s Messenger! Do you hope that you will be allowed (to emigrate)?” Allah’s Messenger replied, “I hope so.” So, Abū Bakr waited for him till one day Allah’s Messenger 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 said, “Do you know that I have been allowed to go out (to emigrate)?” Abū Bakr said, “O Allah’s Messenger, I would like to accompany you.” The Prophet said, “You will accompany me.” Abū Bakr said, “O Allah’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 and it was (called) Al-
Jad'ã’. They both rode and proceeded till they reached the cave at the mountain of Thaur where they hid themselves. 'Amir bin Fuhaira was the slave of 'Abdullah bin At-Tufail bin Sakhbara, 'Aishah’s brother from her mother’s side. Abu Bakr had a milch she-camel. 'Amir 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 and Abu Bakr went away (from the cave), he (i.e., 'Amir) too went along with them and they both used to make him ride at the back of their camels in turns till they reached Al-Madina. 'Amir bin Fuhaira was martyred on the day (of the battle) of Bi'r Ma‘una.

Narrated 'Urwa: When those (Muslims) at Bi'r Ma‘una were martyred and 'Amr bin Umaiyya A'd-Damri was taken prisoner, 'Amir bin At-Tufail, pointing at a killed person, asked 'Amr, “Who is this?” 'Amir bin Umaiyya said to him, “He is ‘Amir bin Fuhaira.” 'Amir bin At-Tufail said, “I saw him lifted to the sky after he was killed till I saw the sky between him and the earth, and then he was brought down upon the earth. Then the news of the killed Muslims reached the Prophet and he announced the news of their death saying, “Your companions (of Bi'r Ma‘una) have been killed, and they have asked their Lord saying, ‘O our Lord! Inform our brothers about us as we are pleased with You, and You are pleased with us.’” So, Allâh informed them (i.e., the Prophet and his Companions) about them (i.e., martyrs of Bi'r Ma‘una). On that day, 'Urwa bin Asmã’ bin A's-Salt who was one of them, was killed,

(1) (H. 4093) The angels hid him from Al-Mushrikûn. 
and ‘Urwa (bin Az-Zubair) was named after ‘Urwa bin Asmâ’ and Mundhir (bin Az-Zubair) was named after Mundhir bin ‘Amr (who had also been martyred on that day).”

4094. Narrated Anas: The Prophet recited Al-Qunut after bowing (i.e., Ar-Rukûn) for one month, invoking evil upon (the tribes of) Rîl and Dhakwân. He used to say, “Uṣaiyya disobeyed Allâh and His Messenger.”

4095. Narrated Anas bin Mâlik: The Prophet invoked evil for 30 days (in the morning prayer) upon those (people) who killed his Companions at Bi‘r Ma‘âna. He invoked evil upon (tribes of) Rîl, Liḥyân and Uṣaiyya who disobeyed Allâh and His Messenger. Allâh revealed a Qur’ânic Verse to His Prophet regarding those who had been killed, i.e., the Muslims at Bi‘r Ma‘âna, 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-Ahwâl: I asked Anas bin Mâlik regarding Al-Qunut during the Salât (prayer). Anas replied, “Yes [Al-Qunut was recited by the Prophet in the Salât (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
was mistaken, for Allah's Messenger recited Al-Qunūt after bowing for one month. The Prophet had sent some people called Al-Qurra' who were seventy in number, to some Mushrikūn who had concluded a peace treaty with Allah's Messenger. But those who had concluded the treaty with Allah's Messenger violated the treaty (and martyred all the seventy men). So, Allah's Messenger recited Al-Qunūt after bowing (in the Salāt) for one month, invoking evil upon them.

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

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

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

4098. Narrated Sahl bin Sa'd: We were with Allah's Messenger in the trench, and some were digging the trench while we were carrying the earth on our shoulders. Allah's Messenger said, "O Allah! There is no life except the life of the Hereafter, so please forgive the emigrants and the Ansār."
4099. Narrated Anas: Allâh's Messenger went out towards the Khandaq (i.e., trench) and saw the emigrants and the Ansar digging the trench in the cold morning. They had no slaves to do that (work) for them. When the Prophet saw their hardship and hunger, he said, "O Allâh! The real life is the life of the Hereafter, so please forgive Ansar and the emigrants." They said in reply to him, "We are those who have given the Bai'a (pledge) to Muhammad for Jihad as long as we live."

4100. Narrated Anas: Al-Muhajirûn (i.e., the emigrants) and the Ansar were digging the trench around Al-Madîna and were carrying the earth on their backs while saying, "We are those who have given the Bai'a (pledge) to Muhammad for Islam as long as we live." The Prophet said in reply to their saying, "O Allâh! There is no goodness except the goodness of the Hereafter; so please grant Your Blessing to the Ansar 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.
4101. Narrated Jābir: 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 Allah’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 Allah’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 Ansâr got up. When I came to my wife, I said, “Allah’s Mercy be upon you! The Prophet ﷺ is coming along
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."

4102. Narrated Jābir bin ‘Abdullāh i

4102. Narrated Jābir bin ‘Abdullāh i
people of Trench! Jābir has prepared a meal, so let us go." Allāh’s Messenger ṣaaid 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 ṣaaid 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 ṣ of what you said.” Then she brought out to him (i.e., the Prophet ṣ) the dough, and he spat in it and invoked for Allāh’s Blessings in it. Then he proceeded towards our earthenware meat-pot and spit 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 Allah they all ate, and when they left the food and went away, our earthenware pot was still bubbling (full of meat) as if it had not decreased, and our dough was still being baked as if nothing had been taken from it.

4103.Narrated ‘Aishah 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-Bara’ رضي الله عنه: The Prophet ṣ was carrying earth on the day of

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

[Page 64 – THE BOOK OF AL-MAGHASH]
Al-Khandaq till his abdomen was fully covered with dust, and he was saying, "By Allâh, without Allâh we would not have been guided; neither would we have given in charity, nor would we have offered Salât (prayer). So (O Allâh), please send Sakîna (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 used to raise his voice saying, "Abaina! Abaina! (i.e., we would not, we would not)."

4105. Narrated Ibn ‘Abbas: The Prophet said, "I have been made victorious by As-Sabâ (i.e., an easterly wind) and the ‘Ad nation was destroyed by Ad-Dabûr (i.e., westerly wind)."

4106. Narrated Al-Barâ‘: When it was the day (of the battle) of Al-Ahzâb (i.e., the Confederates) and Allâh’s Messenger 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 Rawâha while he was carrying the earth, "O Allâh! Without You we would not have been guided, nor would we have given in charity, nor would we have offered Salât (prayer). So, (O Allâh), please send Sakîna (i.e., tranquillity, peace, reassurance and calmness) upon us and make our feet firm if we meet the enemy, as they
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 would then prolong his voice at the last words.

4107. Narrated Ibn 'Umar: The first day (i.e., Ghazwá) I participated in, was the day (of the battle) of Al-Khandaq (i.e., The Trench).

4108. Narrated 'Ikrima bin Khālid: 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, 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'āwiya addressed the people saying, “If anybody wants to say anything in this matter of the caliphate, he should show up and not conceal himself, for we are more rightfully 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'āwiya)?” 'Abdullāh bin 'Umar

(1) (H. 4108) The fighting (between 'Alt and Mu'āwiya) in Siffin.
said, “I untied my garment that was going round my back and legs while I was sitting and was about to say, ‘He who fought against you and against your father (1) for the sake of Islam, 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 Allah 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-ʿAḥzāb (i.e., the Confederates) the Prophet 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 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: On the day (of the battle) of Al-Khandaq (i.e., the

(1) (H. 4108) Ibn ʿUmar here means ‘Alī bin Abī Ṭālīb who had fought against Muʿāwiyah, and Abū Sufyān (i.e., Muʿāwiyah’s father) in the battles of Uhud and Al-Khandaq.
Trench), the Prophet ﷺ said, “(Let) Allâh fill their (i.e., the infidels’) houses and graves with fire just as they have prevented us from offering the middle Ṣalât (prayer) (i.e., ‘Aṣr prayer) till the sun had set.”

4112. Narrated Jâbir bin ‘Abdullâh رضي الله عنه: ‘Umar bin Al-Khattâb رضي الله عنه 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 Allâh’s Messenger! I was unable to offer the (‘Aṣr) prayer till the sun had set.” The Prophet ﷺ said, “By Allâh, I have not offered this (i.e., ‘Aṣr) prayer.” So we came down along with the Prophet ﷺ to Buthân where he performed ablution for the Ṣalât (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 Ṣaḥrî prayer.

4113. Narrated Jâbir ﷺ: On the day of Al-Ahzâb (i.e., the Confederates), Allâh’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 then said, “Every Prophet has his Ḥawârî (i.e., disciple, special helper); my Ḥawârî is Az-Zubair.”
4114. Narrated Abū Hurairah: Allah’s Messenger used to say, “Lā ilāha illallāh Waḥdahū (none has the right to be worshipped but Allāh Alone) (Who) honoured His soldiers and made His slave victorious, and He (Alone) defeated the Ahzāb (Confederates); so there is nothing after Him.”

4115. Narrated ‘Abdullāh bin Abī ‘Aufer: Allāh’s Messenger invoked evil upon the Ahzāb (Confederates) saying, “O Allāh, the Revealer of the Holy Book (i.e., the Qur’ān), the Quick Taker of the accounts! (Please) defeat the Ahzāb (Confederates). O Allāh! Defeat them and shake them.”

4116. Narrated ‘Abdullāh: Whenever Allāh’s Messenger returned from a Ghazwā, Hajj or ‘Umra, he used to start (saying), Allāhu Akbar, thrice and then he would say, “Lā ilāha illallāh (none has the right to be worshipped but Allāh Alone) Who has no partners. To Him belongs the kingdom, all praises are for Him, and He is Able to do all things (i.e., He is Omnipotent). We are returning with repentance (to Allāh) worshipping, prostrating, and praising our Lord. Allāh has fulfilled His Promise, made His slave victorious, and He (Alone) defeated the Ahzāb (Confederates).”
(31) CHAPTER. The return of the Prophet from (the battle of) the Alhzáb (Confederates) and his going out to Bani Quraiza and his besieging them.

4117. Narrated 'Aishah: When the Prophet returned from (the battle of) Al-Khandaq (i.e., the Trench) and laid down his arms and took a bath, (angel) Jibril (Gabriel) came and said (to the Prophet), “You have laid down your arms? By Allah, we angels have not laid them down yet. So set out for them.” The Prophet said, “Where to go?” Jibril said, “Towards this side,” pointing towards Bani Quraiza. So the Prophet went out towards them.

4118. Narrated Anas: As if I am just now looking at the dust rising in the street of Banu Ghanm (in Al-Madina) because of the marching of Jibril’s (Gabriel’s) regiment when Allah’s Messenger set out to Bani Quraiza (to attack them).

4119. Narrated Ibn ‘Umar: On the day (of the battle) of Al-Ahzáb (the Confederates) the Prophet said, “None of you (Muslims) should offer the ‘Asr prayer but at Banu Quraiza’s (place).” The ‘Asr 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 Banu Quraiza); while some others said, “No, we will offer at this spot, for the Prophet did not mean that for us.” Later on it was mentioned to the Prophet and he did not blame any of the two groups.
4120. Narrated Anas ibn Mâlik: Some (of the Ansâr) used to present date-palm trees to the Prophet ﷺ till Banû Quraiza and Banû An-Nâdîr 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 Allah,” till he gave her ten times the number of her date-palms.

4121. Narrated Abû Sa‘îd Al-Khadrī: The people of (Banû) Quraiza agreed to accept the verdict of Sa‘îd bin Mu‘âdhdh. So the Prophet ﷺ sent for Sa‘îd, and the latter came (riding) a donkey and when he approached the mosque, the Prophet ﷺ said to the Ansâr, “Get up for your chief or for the best among you.” Then the Prophet ﷺ said (to Sa‘îd), “These (i.e., Banû Quraiza) have agreed to accept your verdict.” Sa‘îd said, “Kill their (men) warriors and take their offspring as captives.” On that the Prophet ﷺ said,
"You have judged according to Allâh’s Judgement,” or said, “according to the King’s (Allâh’s) Judgement.”

4122. Narrated ‘Aîshah: Sa’d was wounded on the day (of the battle) of Al-Khandaq (i.e., the Trench) when a man from Quraish, called Hibbân bin Al-Ariqa hit him (with an arrow). The man was Hibbân bin Qais from (the tribe of) Banî Ma’îs bin ‘Amîr bin Lu’î who shot an arrow at Sa’d’s medial arm vein (or main artery of the arm). The Prophet pitched a tent (for Sa’d) in the mosque so that he might be near to the Prophet to visit. When the Prophet returned from (the battle) of Al-jandaq (i.e., the Trench) and laid down his arms and took a bath, Jibrîl (Gabriel) came to him while he (i.e., Jibrîl) was shaking the dust off his head, and said, “You have laid down the arms? By Allah, I have not laid them down. Go out to them (to attack them).” The Prophet said, “Where?” (Angel) Jibrîl pointed towards Banî Qurîaîa. So Allâh’s Messenger went to them (i.e., Banû Qurîaîa) (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 Hîshâm: My father informed me that ‘Aishah said, “Sa’d said, ‘O Allâh! You know that there is nothing more beloved to me than to fight in Your Cause against those who disbelieved your Messenger and turned him out (of Makkah), O Allâh! I think you have put to
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 Banû Ghifâr 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-Barâ’ bin ‘Azib: The Prophet ﷺ said to Ḥassân, "Abuse them (with your poems), and (angel) Jibril (Gabriel) is with you".

4124. (Through another group of sub-narrators) Al-Barâ’ bin ‘Azib said, "On the day of Quraizâ’s (siege), Allâh’s Messenger ﷺ said to Ḥassân bin Thâbit, ‘Abuse them (with your poems), and Jibril is with you’.

(32) CHAPTER. The Ghazwâ (i.e., battle) of Dhât-ur-Riqâ’

This was the Ghazwâ carried on (by the Muslims) against the tribes of Muḥārib, Khaṣâfa from Banû Thâ’labâ from
Ghaṭafān. The Prophet halted at Nakhl. This *Ghazwā* took place after the conquest of Khaibar, as Abū Mūsā came (to Al-Madīnā from Ethiopia) after (*the Ghazwā*) of Khaibar\(^1\).

4125. Narrated Jābir bin ‘Abdullāh: The Prophet led his Companions in Fear Prayer\(^2\) in the seventh *Ghazwā*, i.e., the *Ghazwā* of *Dhāt-ur-Riqa‘*.

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

4126. Jābir said that the Prophet led the people in the Fear Prayer on the day of Muhārib and Tha‘labā (i.e., the day of the battle of *Dhāt-ur-Riqa‘*).

4127. Jābir added, “The Prophet set out for (the battle of) *Dhāt-ur-Riqa‘* 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 offered the two Rak‘āt of the Fear Prayer.”

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

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

\(^2\) (H. 4125) *Salāt* (prayer) performed at the time of battle when the Muslims confront the enemy.
4128. Narrated Abū Burda: Abū Mūsa said, “We went out in the company of the Prophet ﷺ for a Ghazwā and we were six persons having one camel which we rode in rotation. So, (due to excessive walking) our feet became thin and my feet became thin and my nails dropped, and we used to wrap our feet with the pieces of cloth, and for this reason, the Ghazwā was named Dhāt-ur-Riqa’(1) as we wrapped our feet with rags.” When Abū Mūsa narrated this (Hadith), he felt regretful to do so and said, “………” as if he disliked to have disclosed a good deed of his.

4129. Narrated Sālih bin Khawwāt (or Sahil bin Abī Ḥathma) concerning those who witnessed the Fear Prayer that was performed in the battle of Dhāt-ur-Riqa’ in the company of Allah’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

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(1) (H. 4128) Dhāt-ur-Riqa’ literally means 'of the rags'.
their ʿSalāt (prayer) by themselves, and he then finished his ʿSalāt (prayer) with Taslīm along with them.

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

Narrated Al-Qāsim bin Muhammad: The Prophet  offered the Fear Prayer in the Ghazwā of Banū Anmār.

4131. Narrated Sahl bin Abī Ḥathma (describing the Fear Prayer): The Imam stands up facing the Qiblah and one batch of them (i.e., the army) (out of the two) offers ʿSalāt (prayers) along with him and the other batch faces the enemy. The Imam offers one Rakʿa 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 ʿSalāt (prayer) behind the Imam] and he offers the second Rakʿa with them. So, he completes his two Rakʿa (with Taslīm) and then the second batch (gets up for the second Rakʿa), bows and prostrates two prostrations [i.e., complete their second Rakʿa and thus all complete their ʿSalāt (prayer)].
4132. Narrated Ibn ‘Umar: I took part in a Ghazwa towards Najd along with Allâh’s Messenger سُلَيْمَانَ and we clashed with the enemy, and we lined up for them.

4133. Narrated ‘Abdullah bin ‘Umar: Allâh’s Messenger سُلَيْمَانَ 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 (he) led his second Rak’a with them. Then he (he) finished his prayer with Taslim and then each of the two batches got up and completed their remaining one Rak’a.

4134. Narrated Sinân and Abû Salama: Jábir mentioned that he had participated in a Ghazwa towards Najd in the company of Allâh’s Messenger سُلَيْمَانَ.

4135. Narrated Jábir bin ‘Abdullâh: that he fought in a Ghazwa towards Najd along with Allâh’s Messenger سُلَيْمَانَ and when Allâh’s Messenger سُلَيْمَانَ returned, he too, returned along with him. The time of the
afternoon nap overtook them when they were in a valley full of thorny trees. Allāh’s Messenger ﷺ dismounted and the people dispersed amongst the thorny trees, seeking the shade of the trees. Allāh’s Messenger ﷺ took shelter under a Samura tree and hung his sword on it. We slept for a while when Allāh’s Messenger ﷺ suddenly called us, and we went to him, to find a bedouin sitting with him. Allāh’s Messenger ﷺ said, “This (bedouin) took my sword out of its sheath while I was asleep. When I woke up, the naked sword was in his hand and he said to me, ‘Who can save you from me?’ I replied, ‘Allāh.’ Now here he is sitting.” Allāh’s Messenger ﷺ did not punish him (for that).

4136. Through another group of narrators, Jābīr said, “We were in the company of the Prophet ﷺ (during the battle of) Dhât-ur-Riqa’, 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-Mushrikûn 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 Iqâma for the Salât (prayer) was announced and the Prophet ﷺ offered a two Rak’a Fear Prayer with one of the two batches, and that batch went aside,
then he offered again a two Rak'a prayer with the second batch. So the Prophet \( \text{๋} \) 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 \( \text{๋} \) at Nakhl and he offered the Fear Prayer.”

Abū Hurairah said, “I offered the Fear Prayer with the Prophet \( \text{๋} \) during the Ghazwā (i.e., the battle) of Najd.” Abū Hurairah came to the Prophet \( \text{๋} \) during the days of Ḥaibar.

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

‘Ibn Isḥāq said, “It took place in the 6th year (of the Hijrah)” Mūsā bin ‘Uqba said, “It was in the 4th year (of the forged statement against ‘Aishah which was during the Ghazwā of Al-Muraisī’.”

4138. Narrated Ibn Muḥairīz: I entered the mosque and saw Abū Sa’īd Al-Khudrī and sat beside him and asked him about Al-ʿAzl (i.e., coitus interruptus). Abū Sa’īd said, “We went out with Allāh’s Messenger \( \text{๋} \) 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
Messenger 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 عنهما: 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 عنهما: I saw the Prophet ﷺ offering his Nawāfīl prayer on his mount facing the east during the Ghazwā of Anmār.
(35) CHAPTER. The narration of Al-Ifk
(i.e., slander, the story of the forged statement against 'Aishah which the hypocrites invented).

4141. Narrated 'Aishah رضي الله عنها: Whenever Allah’s Messenger ﷺ intended to go on a journey, he used to draw lots amongst his wives, and Allah’s Messenger ﷺ used to take with him the one on whom the lot fell. He drew lots amongst us during one of the Ghazawat which he fought. The lot fell on me and I proceeded with Allah’s Messenger ﷺ after Allah had decreed the use of Hijab (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 Allah’s Messenger ﷺ had finished from his (that) Ghazwā and returned. (We camped) as we approached near the city of Al-Madina. Then he announced for departure at night. I got up when they announced the departure, and went away from the army camps, and after finishing from the call of nature, I came back to my riding animal. I touched my chest to find that my necklace which was made of Zifar beads (i.e., Yemenite beads partly black and partly white) was missing. So I returned to look for my necklace and my search for it detained me. (In the meanwhile) the people who used to carry me on my camel, came and took my...
**Hawdaj** and put it on the back of my camel on which I used to ride, as they considered that I was in it. In those days women were light in weight for they did not get fat, and flesh did not cover their bodies in abundance as they used to eat only a little food. So, those people did not feel the difference in the heaviness of the Hawdaj while lifting it, and they put it near the camel. At that time I was still a young lady. They made the camel rise and all of them left (along with it). I found my necklace after the army had gone. Then I came to their camping place to find no call maker of them, nor one who would respond to the call. So, I intended to go to the place where I used to stay, thinking that they would miss me and come back to me (in my search). While I was sitting in my resting place, I was overwhelmed by sleep and slept. Safwân bin Al-Mu'attal As-Sulami, Adh-Dhakwâni 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 *Istirjâ* (i.e., *Innâ lillahi wa innâ ilaihi raji'un*) as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his *Istirjâ*. 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

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1. (H. 4141) This saying literally means “Truly to Allah 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 Ubay 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 Hassān bin Thābit and Mistah bin Uthātha and Ḥamna bint Jaḥsh along with others about whom I have no knowledge, but they were a group as Allāh shall say: ‘And as for him who has the greater share therein’ (V.24:11) (the slander) was ‘Abdullāh bin Ubay bin Salūl.”

‘Urwa added, “‘Āishah disliked to have Hassān 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 which I used to receive when I got sick. (But now) Allāh’s Messenger 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 Mistah 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
for us to take latrines near our houses. So, I and Umm Mistah who was the daughter of Abū Ruhm bin Al-Muṭṭalib bin ‘Abd Manāf, whose mother was the daughter of Šakhr bin ‘Āmīr and the aunt of Abū Bakr As-Šiddiq and whose son was Mistah bin Uthāthā bin Abbād bin Al-Muṭṭalib, went out. I and Umm Mistah returned to my house after we finished answering the call of nature. Umm Mistah stumbled by getting her foot entangled in her covering sheet and on that she said, ‘Let Mistah 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., Mistah) said?’ I said, ‘What did he say?’ Then she told me the slander of the people of Jfk. So my ailment was aggravated, and when I reached my home, Allāh’s Messenger 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 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 called ‘All bin Abī Talib 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
Allah's Messenger!) She is your wife, and we do not know anything except good about her.' Ali bin Abi Talib said, 'O Allah's Messenger! Allah 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 Allah's Messenger called Barira (i.e., the maid servant) and asked, 'O Barira! Did you ever see anything which aroused your suspicion?' Barira 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, Allah's Messenger got up on the pulpit and complained about 'Abdullah bin Ubai (bin Salul) 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 Allah, 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 Banu 'Abd-Al-Ashhal got up and said, 'O Allah's Messenger! I will relieve you from him; if he is from the tribe of Al-Aus, 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 Ijassan, was his cousin sister and he was from his branch-tribe, and he was Sa'd bin 'Ubada, 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 Allah, you have told a lie; you shall not and cannot kill him. If he belonged to your
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 Allah! You are a liar! We will surely kill him, and you are a hypocrite arguing on behalf of hypocrites.' On this, the two tribes of Al-Aüs and Al-Khazraj got so much excited that they were about to fight while Allah's Messenger was standing on the pulpit. Allah's Messenger kept on quietening them till they became silent and so did he. All that day I kept on weeping, neither my tears ceased nor I could sleep.

In the morning, my parents were with me and I wept for two nights and a day, neither my tears ceased nor I could sleep till I thought that my liver would burst from weeping. While my parents were sitting with me and I was weeping, an Ansârî woman asked my permission to enter, and I allowed her to come in. She came in, and sat down and started weeping with me. While we were in this state, Allah's Messenger 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. Allah's Messenger then recited Tashahhud (i.e., Lâ ilâha illallâh wa anna Muhammad-ur-Rasûl Allah – none has the right to be worshipped but Allah and Muhammad is Allah's Messenger) and then said, 'Amma Ba'du, 0 'Aishah! I have been informed such and such about you; if you are innocent, then soon Allah will reveal your innocence, and if you have committed a sin, then repent to Allah and ask Him for forgiveness, for when a person confesses his sins and asks Allah for forgiveness, Allah accepts his repentance.' When Allah's Messenger finished his speech, my tears ceased flowing completely
and there remained not even a single drop of it. I said to my father, 'Reply to Allâh's Messenger on my behalf concerning what he has said.' My father said, 'By Allâh, I do not know what to say to Allâh's Messenger.' Then I said to my mother, 'Reply to Allâh's Messenger on my behalf concerning what he has said.' She said, 'By Allâh, I do not know what to say to Allâh's Messenger.' In spite of the fact that I was a young girl and had a little knowledge of the Qur'ân, I said, 'By Allâh, no doubt I know that you heard this (slanderous) speech so that it has got fixed up in your minds and you have taken it as a truth. Now, if I tell you that I am innocent, you will not believe me, and if I confessed to you falsely that I am guilty, and Allâh knows that I am innocent, you will surely believe me. By Allâh, I find no similitude for me and you except that of Yûsuf's (Joseph's) father when he said: "So (for me) patience is most fitting. And it is Allâh (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 Allâh would prove my innocence. By Allâh, I never thought that Allâh would reveal Divine Revelation in my case, as I considered myself too inferior to be talked of in the Qur'ân. I had hoped that Allâh's Messenger might have a dream in which Allâh would prove my innocence. By Allâh, Allâh's Messenger had not got up and nobody had left the house before the Divine Revelation came to Allâh's Messenger. 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
Allâh’s Messenger was over, he got up smiling, and the first word he said was, ‘O ‘Aishah! Allâh has declared your innocence!’ Then my mother said to me, ‘Get up and go to him (i.e., Allâh’s Messenger).’ I replied, ‘By Allâh, I will not go to him, and will not thank but Allâh’. So Allâh revealed the ten Verses: ‘Verily! Those who brought forth the slander (against ‘Aishah) are a group among you...’ (V.24:11-21)

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

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\(^{(1)}\) (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.’
4142. Narrated Az-Zuhri: Al-Walid bin 'Abdul-Malik said to me, "Have you heard that 'Ali was one of those who slandered 'Aishah?" I replied, "No, but two men from your people (named) Abu Salama bin 'Abdur-Rahman and Abu Bakr bin 'Abdur-Rahman bin Al-Harith have informed me that 'Aishah told them that 'Ali remained silent about her case."

4143. Narrated Masruq bin Al-Ajda': Umm Rumân, the mother of 'Aishah said that while 'Aishah and she were
sitting, an Ansârî woman came and said, "May Allah harm such and-such a person!" Umm Rûmân said to her, "What is the matter?" She replied, "My son was amongst those who talked of the story (of the slander)." Umm Rûmân said, "What is that?" She said, "So-and-so..." and narrated the whole story. On that 'Aishah said, "Did Allah's Messenger hear about that?" She replied, "Yes." 'Aishah further said, "And Abû Bakr too?" She replied, "Yes." On that, 'Aishah 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 came and asked, "What is wrong with this (lady)?" Umm Rûmân replied, "O Allah's Messenger! She (i.e., 'Aishah) has got fever with rigors." He said, "Perhaps it is because of the story that has been talked about?" She said, "Yes." 'Aishah sat up and said, "By Allah, 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 Yâqûb (Jacob) and his sons (as Yâqûb said): "... And it is Allah (Alone) Whose Help can be sought against that (lie) which you describe'..." (V.12:18). Umm Rûmân said, "The Prophet then went out saying nothing. Then Allah declared her innocence. On that, 'Aishah said (to the Prophet), "I thank Allah only; I thank neither anybody else nor you."

4144. Narrated Ibn Abî Mulaika: 'Aishah used to recite this Verse:-- *Idh talaqqouhâ bi-asînâtikum* (when you were propagating it with your tongues..." (V.24:15) and she used to say, *Al-Walaq*
means telling of a lie.” She knew this Verse more than anybody else as it was revealed about her.

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

4146. Narrated Masrûq: We went to Āishah while Ḥassân bin Thâbit 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 Allâh 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,

(1) (H. 4146) Eating the flesh of other people means backbiting them.
(2) (H. 4146) Ḥassân had become blind then.
added, “Hassan used to defend or say poetry on behalf of Allah’s Messenger (against the infidels).”

(36) CHAPTER. The Ghazwah of Al-Hudaibiya.

And the Statement of Allah: "Indeed, Allah was pleased with the believers when they gave the Baia (pledge) to you (O Muhammad ﷺ) under the tree..." (V.48:18)

4147. Narrated Zaid bin Khald: We went out with Allah’s Messenger ﷺ in the year of Al-Hudaibiya. One night it rained and Allah’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, “Allah and His Messenger know it better.” He said, “Allah 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 Allah’s Mercy and Allah’s Blessing and Allah’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.’”
4148. Narrated Anas: Allah’s Messenger performed four ‘Umra, all in the month of Dhul-Qa’dā, except the one which he performed with his Hajj (i.e., in Dhul-Hijja). He performed one ‘Umra from Al-Hudaii’ya in Dhul-Qa’dā, another ‘Umra in the following year in Dhul-Qa’dā a third from Al-Jīrāna where he distributed the war booty of Hunain, in Dhul-Qa’dā, and the fourth ‘Umra he performed was with his Hajj.

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

4150. Narrated Al-Barā: Do you (people) consider the conquest of Makkah, the Victory [referred to in the Qur’an 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-Hudaii’ya (to the Prophet). On the day of Al-Hudaii’ya we were fourteen hundred men along with the Prophet. Al-Hudaii’ya was a well, the water of which we used up leaving not a single drop of water in it. When the Prophet 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 (Allah), and poured the remaining water into the well. We stayed there for a while and then the well brought...
forth what we required of water for ourselves and our riding animals.

4151. Narrated Al-Bara’ bin ‘Azib that they were in the company of Allâh’s Messenger on the day of Al-Hudaibiya and their number was fourteen hundred or more. They camped at a well and drew its water till it was dried. When they informed Allâh’s Messenger 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 (Allâh) 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 Sâlim: Jâbir said, “On the day of Al-Hudaibiya, the people felt thirsty and Allâh’s Messenger had a utensil containing water. He performed ablution from it and then the people came towards him. Allâh’s Messenger said, ‘What is wrong with you?’ The people said, ‘O Allâh’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 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 Jâbir, “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.”
4153. Narrated Qatada: I said to Sa'îd bin Al-Musaiyab, “I have been informed that Jâbir bin ‘Abdullâh said that the number (of Al-Ḥudaibiyâ Muslim warriors) was fourteen hundred.” Sa'îd said to me, “Jâbir narrated to me that they were fifteen hundred who gave the Bai'a (pledge) to the Prophet on the day of Al-Ḥudaibiyâ.”

4154. Narrated Jâbir bin ‘Abdullâh: On the day of Al-Ḥudaibiyâ, Allâh’s Messenger 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]. Sâlim said, “Our number was fourteen hundred.”

4155. ‘Abdullâh bin Abî Aûfa said, “The people (who gave the Bai'a (pledge) under the tree numbered thirteen hundred and the number of Banî Aslam was one-eight of the emigrants.”
4156. Narrated Mirdas Al-Aslamî 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 Allah will pay no attention to them.

4157, 4158. Narrated Marwan and Al-Miswar bin Makhrama: The Prophet 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 IHRAM.

4159. Narrated Ka'b bin 'Ujra that Allah's Messenger saw him with the lice falling (from his head) on his face. Allah's Messenger said, "Are your lice troubling you?" Ka'b said, "Yes." Allah's Messenger thus ordered him to shave his head while
he was at Al-Ḥudaibiya. Up to then there was no indication that all of them would finish their state of Ḥaram and they hoped that they would enter Makkah. Then the order of Al-Fidyā was revealed, so Allah’s Messenger ordered Ka'b to feed six poor persons with one Faraq of food or slaughter a sheep or observe Saum (fast) for three days.(1)

4160, 4161. Narrated Aslam: Once, I went with ‘Umar bin Al-Khattāb to the market. A young woman followed ‘Umar and said, “O chief of the believers! My husband has died leaving little children. By Allah, 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 īmā’ Al-Ghifārī, and my father witnessed the Bai’a (pledge) of Al-Ḥudaibiya with the Prophet.” ‘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 Allah gives you a good supply.” A man said, “O chief of the believers! You have given her too much.” ‘Umar said disapprovingly, “May your

(1) (H. 4159) The Prophet and his Companions were then in the state of Ḥaram. They could not enter Makkah in that year and had to finish their Ḥaram at Al-Ḥudaibiya. Ka'b had to pay Fidyā for shaving his head because he shaved his head and finished his Ḥaram before the others were ordered to finish their Ḥaram, 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.”

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, Māhmūd said, “Al-Musaiyab said, ‘Then I forgot it (i.e., the tree).’”]

4163. Narrated Tāriq bin ‘Abdur-Rahmān: When I set out for Hajj, I passed by some people offering a Salat (prayer), I asked, “What is this mosque?” They said, “This is the tree where Allāh’s Messenger 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 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 could not recognize it; nevertheless, you do recognize it; therefore you have a better knowledge.”
4164. Narrated Sa‘îd 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 Târiq: (The tree where Ar-Ridwân Pledge was taken by the Prophet ﷺ) was mentioned before Sa‘îd 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 ‘Abdullâh bin Abî Aûfâ who was one of those who had given the Bai‘a (pledge) to the Prophet ﷺ beneath the tree: When the people brought Sâdaqa (i.e., charity etc.) to the Prophet ﷺ he used to say, “O Allâh! Bless them with your Mercy.” Once, my father came with his Sâdaqa to him whereupon he (i.e., the Prophet ﷺ) said, “O Allâh! Bless the family of Abû Aufa.”

4167. Narrated ‘Abbâd bin Tamîm: When it was the day (of the battle) of Al-Harrâ(1) the people were giving Bai‘a (pledge) to ‘Abdullâh bin Hânsâl(2), Ibn Zaid said, “For what are the people giving Bai‘a to ‘Abdullâh bin Hânsâl?” It was said to him, “For death.” Ibn Zaid said, “I will never give the Bai‘a for that to anybody else after

(1) (H. 4167) A battle that took place between the army of Yazîd bin Mu‘awiya and the people of Al-Madîna.
(2) (H. 4167) ‘Abdullâh bin Hânsâl was the governor of Al-Madîna, appointed by ‘Abdullâh bin Az-Zubâir.
4168. Narrated Iyās bin Salama bin Al-Akwa': My father who was amongst those who had given the Bai'ā (pledge) to the Prophet ﷺ beneath the tree, said to me, “We used to offer the Jumu‘ah prayer with the Prophet ﷺ and then depart at a time when the walls had no shade to shade ourselves therein.

4169. Narrated Yazid bin Abi ‘Ubaid: I said to Salama bin Al-Akwa’, “For what did you give the Bai‘ā (pledge) to Allah’s Messenger ﷺ on the day of Al-Hudaybiyyah?” He replied, “For death (in the Cause of Islam).”

4170. Narrated Al-Musaiyab; I met Al-Barā‘ bin ‘Azib and said (to him), “May you live prosperously! You enjoyed the company of the Prophet ﷺ and gave him the Bai‘ā (pledge) (at Al-Hudaybiyyah) 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 Ḍaḥhāk had informed him that he was one of those who had given the Bai‘ā (pledge) (at Al-Hudaybiyyah) beneath the tree.
4172.Narrated Anas bin Malik regarding Allah's Statement: "Verily! We have given you (O Muhammad) a manifest victory." (V.48:1) It refers to the Al-Hudaibiya Pledge. And the Companions of the Prophet said (to the Prophet), "Congratulations and happiness for you; but what reward shall we get?" So Allah revealed: "That He may admit the believing men and the believing women to gardens beneath which rivers flow (i.e., Paradise)." (V.48:5)

4173. Narrated Zahir Al-Aslami 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 Allah's Messenger announced, "Allah's Messenger forbids you to eat donkey's meat."

4174. The same narration was told by Majza'a from a man called Uhbân bin Aûs 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.
4175. Narrated Suwaid bin An-Nu'man who was one of those who witnessed [the Bai'a (pledge) beneath] the tree: Allah’s Messenger ﷺ and his Companions were given Sawiq and they chewed it.

4176. Narrated Abū Jamra: I asked 'Ādih bin 'Amr رضي الله عنه who was one of the Companions of the Prophet ﷺ and one of those [who gave the Bai'a (pledge) to the Prophet ﷺ] beneath the tree: “Can the Witr prayer be repeated (in one night)?” He said, “If you have offered it in the first part of the night, you should not repeat it in the last part of the night.” [See Fath Al-Bārî].

4177. Narrated Zaid bin Aslam: My father said, “Allah’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 Allah’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 Allah’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
might have been revealed about me.' Then I came to Allāh's Messenger and greeted him. He (i.e., the Prophet) 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) a manifest victory.'” (V.48:1)

4178, 4179. Narrated Al-Miswar bin Makhrama and Marwān bin Al-Ḥakam (one of them said more than his friend): The Prophet set out in the company of more than one thousand of his Companions in the year of Al-Hudaybiyya, and when he reached Dhul-Hulaifa, he garlanded his Ḥady (i.e., sacrificing animal), assumed the state of Ḥaḍram for ‘Ummr from that place and sent a spy of his from Ḥuzza’ (tribe). The Prophet proceeded on till he reached (a village called) Ghadīr-al-Ashtāt. 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 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
should stop us from it, we will fight him." On that the Prophet said, "Proceed on, in the Name of Allāh!"

4180, 4181. Narrated 'Urwa bin Az-Zubair that he heard Marwān bin Al-Ḥakam and Al-Miswar bin Makhrama relating one of the events that happened regarding Allāh’s Messenger when he concluded the truce with Suhail bin ‘Amr on the day of Al-Hudaybiya. One of the conditions which Suhail bin ‘Amr stipulated, was his saying (to the Prophet), "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 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 except on that condition, Allāh’s Messenger concluded it. Accordingly, Allāh’s Messenger 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 Kulthum, the daughter of ‘Uqba bin Abī Mu‘āj was one of those who came to Allāh’s Messenger and she was a fully mature girl at that time. Her relatives came, asking Allāh’s Messenger to return her to them, and in this connection, Allāh
revealed the Verses dealing with the believing (women).

4182. 'Aishah رضي الله عنها said, “Allah’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 Allah ordered His Messenger to return to Al-Mushrīkūn what they had given to their wives who lately emigrated (to Al-Madīnah) and we were informed that Abū Baṣīr...”, relating the whole narration.

[See Vol. 3, Hadith No.2731, 2732, for details].

4183. Narrated Nāfi’: ‘Abdullāh bin ‘Umar رضي الله عنه who set out for Ṣumra during the period of Al-Fītnah (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 Allah’s Messenger ﷺ.”

He (Ibn Umar) was one of those who had assumed Ḥira’m for Ṣumra in the year of Al-Hudaybiyā.

4184. Narrated Nāfi’: Ibn ‘Umar رضي الله عنه assumed Ḥira’m and said, “If something
should intervene between me and the Ka'bah, then I will do what the Prophet did when the Quraish infidels intervened between him and (the Ka'bah). Then Ibn 'Umar recited: "Indeed in the Messenger of Allah (Muhammad) you have a good example to follow..." (V.33:21)

4185. Narrated Nafi': One of 'Abdullãh's sons said to 'Abdullãh (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., 'Abdullãh bin 'Umar) said, "We went out with the Prophet (for 'Umra), and when the Quraish infidels intervened between us and the Ka'bah, the Prophet slaughtered his Hady and shaved (his head), and his Companions cut short their hair." Then 'Abdullãh 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 Tawaf, and if something (i.e., obstacles) intervenes between me and the Ka'bah, then I will do what Allah's Messenger 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 the Tawaf and one Sa'y (going between As-Safa and Al-Marwa) and finished the Ihrãm of both ('Umra and Hajj).

4186. Narrated Nafi': The people used to say that Ibn 'Umar had embraced Islãm (or given the Hudaibiya Pledge) before 'Umar.
This is not true. What happened is that 'Umar sent 'Abdullah to bring his horse from an Anṣārī man so as to fight on it. At that time the people were giving the Bai’ā (pledge) to Allah’s Messenger near the tree, and 'Umar was not aware of that. So, 'Abdullāh (bin 'Umar) gave the Bai’ā (to the Prophet) 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’ā to Allah’s Messenger beneath the tree. So 'Umar set out and 'Abdullāh accompanied him till he gave the Bai’ā to Allah’s Messenger, and it was this event that made people say that Ibn 'Umar had embraced Islām (or given the Hudaibiya Pledge) before 'Umar.

4187. 'Abdullāh bin 'Umar added, “The people were along with the Prophet on the day of Al-Hudaibiya spreading in the shade of the trees. Suddenly the people surrounded the Prophet and started looking at him.” 'Umar said, “O 'Abdullāh! Go and see why the people are encircling Allah’s Messenger and looking at him.” 'Abdullāh bin 'Umar then saw the people giving the Bai’ā to the Prophet. So he also gave the Bai’ā and returned to 'Umar, who went out in his turn and gave the Bai’ā (to the Prophet).

4188. Narrated 'Abdullāh bin Abī Aûf: We were in the company of the Prophet when he performed the 'Umra. He performed the Tawâf and we did the same; he offered the Salâh (prayer) and we
also offered the Salāt (prayer) with him. Then he performed the Sa’y (i.e., going) between As-Ṣafā and Al-Marwa and we were guarding him against the people of Makkah so that nobody should harm him.

4189. Narrated Abū Wā’il: When Sahl bin Hunaif returned from (the battle of) Šīfīn,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 Jandal³ (inclined to fight), and if I had the power of refusing the order of Allah's Messenger ⁴, then I would have refused it (and fought the infidels bravely). Allah and His Messenger ⁵ 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: The Prophet ⁶ came to me at the time of Al-Ḥudaybiya Pledge while lice were falling on my face. He said, “Are the lice of your head troubling you?” I said, “Yes.” He said, “Shave your head and observe Saum (fast)

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¹ (H. 4189) A battle between ‘All and Mu'awiya.
² (H. 4189) They blamed him for not fighting properly in that battle, but he blamed them for fighting their Muslim brethren.
³ (H. 4189) During the peace treaty of Al-Ḥudaybiya, Abū Jandal, a new convert, sought refuge with the Prophet ⁴ but was returned to the infidels. The Companions of the Prophet ⁴ wished that he had not returned 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: We were in the company of Allah's Messenger at Al-Hudaybiya in the state of Ihram 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 passed by me and said, “Are the lice of your head troubling you?” I replied, “Yes.” (The sub-narrator added, “Then the following Divine Verse was revealed: ‘...And whosoever of you is ill or has an ailment in his scalp (necessitating shaving) he must pay a Fidya (ransom) of either observing Saum (fasts) (three days) or giving Sadaqa (charity – feeding six poor) or offering sacrifice (one sheep)...’” (V.2:196)

(37) CHAPTER. The story of (the tribes of) 'Ukl and 'Uraina.

4192. Narrated Anas: Some people of the tribe of 'Ukl and 'Uraina arrived at Al-Madina to meet the Prophet and embraced Islam and said, “O Allah'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-Madina unsuitable for them.
So Allah's Messenger ordered that they should be provided with some milch camels and a shepherd and ordered them to go out of Al-Madina 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 Islam, and killed the shepherd of the Prophet and drove away the camels. When this news reached the Prophet, he sent some people in pursuit of them. (So they were caught and brought back to the Prophet). The Prophet 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 Harra till they died in that state of theirs.

[See Vol. 1, Hadith No.233]

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.”’ They said, “It is a right (judgement) which Allah's Messenger 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 Malik 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-Madina) 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) Ghatafān." I made three loud cries (to the people of Al-Madina) saying, "Ya Šabāhā!" (2) I made the people between the two mountains of Al-Madina hear me. Then I rushed onward and caught up with the robbers while they were watering the camels. I started throwing arrows at them as I was a good archer and I was saying, "I am the son of Al-Akwa', and today will perish the mean

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(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) Ya Šabāhā!: A call for help.
people.” I kept on saying like that till I saved the she-camels (of the Prophet), I also snatched thirty Burda (i.e., garments) from them. Then the Prophet and the other people came there, and I said, “O Allah’s Prophet! I have stopped the people (of Ghatafân) from taking water and they are thirsty now. So send (some people) after them now.” On that the Prophet said, “O the son of Al-Akwa! You have overpowered them, so forgive them.” Then we all came back and Allah’s Messenger seated me behind him on his she-camel till we entered Al-Madina.

(39) CHAPTER. Ghazwâ of Khaibar.

4195. Narrated Suwaid bin An-Nu’mân: I went out in the company of the Prophet in the year (the battle) of Khaibar, and when we reached As-Šahbâ’ which is the lower part of Khaibar, the Prophet offered the ‘Aṣr prayer and then asked the people to collect the journey-food. Nothing was brought but Sawîq which the Prophet 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 Salât (prayer) without repeating his ablution.

4196. Narrated Salama bin Al-Akwa: We went out to Khaibar in the company of the Prophet. 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:
"O Allah! 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 Salat (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 ‘Amir bin Al-Akwa’.” Then the Prophet ﷺ said, “May Allah bestow His Mercy on him.” A man amongst the people said, “O Allah’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 Allah ﷻ 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 Allah’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

\(^{(1)}\) (H. 4196) The man, ‘Umar, inferred from the invocation of the Prophet ﷺ that ‘Amir would be granted martyrdom.
(for the clash), 'Amir'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, Allah's Messenger 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 'Amir are lost." The Prophet said, "Whoever says so, is mistaken, for 'Amir has got a double reward." The Prophet raised two fingers and added, "He (i.e., 'Amir) was a persevering struggler in the Cause of Allah and there are few Arabs who achieved the like of (good deeds) 'Amir had done."

4197. Narrated Anas: Allah's Messenger 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), they said, "Muhammad! By Allah! Muhammad and his army!" The Prophet 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 Malik: We reached Khaibar early in the morning and the inhabitants of Khaibar came out carrying their spades, and when they saw the Prophet they said, "Muhammad! By

(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 ﷺ: 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 ﷺ: 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
killed, their offspring and woman taken as captives. Safiyya was amongst the captives, she first came in the share of Dhiya Al-Kalbi but later on she belonged to the Prophet ﷺ. The Prophet ﷺ made her manumission as her Mahr.\(^{(1)}\)

4201. Narrated ’Abdul-‘Azîz bin Suhaib: Anas bin Mâlik ﷺ said, “The Prophet ﷺ took Safiyya as a captive. He manumitted her and married her.” Thâbit asked Anas, “What did he give her as Mahr?”\(^{(2)}\) Anas replied, “Her Mahr was herself, for he manumitted her.”

4202. Narrated Abû Mûsa Al-Ash’ârî: When Allah’s Messenger ﷺ fought the battle of Khaibar, or when Allah’s Messenger ﷺ proceeded towards it, and the people (passed over a high place) overlooking a valley, they raised their voices saying, “Allahu Akbar! Allahu Akbar! (Allah is the Most Great), Lâ ilâha illâl-láh (none has the right to be worshipped but Allah).” On that Allah’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 Allah’s Messenger ﷺ and he heard me saying, “Lâ hawla wa lâ quwwata illâ billâh (there is

\(^{(1)}\) (H. 4200) The Prophet ﷺ married her after manumitting her.

\(^{(2)}\) (H. 4200) Mahr: See the glossary.
neither might, nor power but with Allâh)."
On that he said to me, "O `Abdullah bin Qais!" I said, "Libbaik. O Allâh's Messenger!" He said, "Shall I tell you a sentence which is one of the treasures of Paradise?" I said, "Yes, O Allâh's Messenger! Let my father and mother be sacrificed for your sake." He said, "It is: Lâ hawla wa lâ quwwata illa billâh (there is neither might nor power but with Allâh)."

4203. Narrated Sahl bin Sa'd As-Sâ`idi: Allâh's Messenger (and his army) met in a battle with Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad) and the two armies fought and then Allâh's Messenger returned to his army camp and the others (i.e. the enemy) returned to their army camps. Amongst the Companions of the Prophet 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 Allâh's Messenger 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 Allâh's Messenger and said, "I testify that you are the Messenger of Allâh." The Prophet...
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.” Allâh’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 Abû Hurairah

We witnessed (the battle of) Khaibar. Allâh’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 Allâh’s Messenger! Allâh 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 Allâh may support the religion (Islâm) with a Fâjir [a
4205. Narration about the chain of the narrators.

4206. Narrated Yazid bin Abi 'Ubad: I saw the trace of a wound in Salama's leg. I said to him, “O Abu 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 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.”

4207. Narrated Sahl: During one of his Ghazawāt, the Prophet met in a battle with Al-Mushrikūn (polytheists, pagans,
idolaters, and disbelievers in the Oneness of Allah 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 Allah'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 Allah." 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 'Imran: 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)

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.
4209. Narrated Salama: ‘Ali remained behind the Prophet during the Ghazwā of Khaibar as he was suffering from eye trouble. He then said, “(How can) I remain behind the Prophet,” so he followed him. So when it was the (preceding) night of the conquest of Khaibar, the Prophet said, “I will give the flag tomorrow,” or said “tomorrow the flag will be taken by a man who is loved by Allah and His Messenger, and (Khaibar) will be conquered through him, (with Allah’s Help)”. While everyone of us was hopeful to have the flag, it was said, “Here is ‘Ali”, and the Prophet gave him the flag and Khaibar was conquered through him (with Allah’s Help).

4210. Narrated Sahl bin Sa’d: On the day (of the battle) of Khaibar, Allāh’s Messenger said, “Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger.” The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh’s Messenger and everyone of them was hopeful to receive it (i.e., the flag). The Prophet asked, “Where is ‘Ali bin Abī Ṭalib?” It was said, “He is suffering from eye trouble, O Allāh’s Messenger.” He said, “Send for him.” ‘Ali was brought and Allāh’s Messenger spat in his eye and invoked good upon him. So, ‘Ali was cured as if he never had any trouble. Then the Prophet gave him the flag. ‘Ali said, “O Allāh’s Messenger! I will fight with them till they become like us.” Allāh’s Messenger said, “Proceed, and do not hurry. When you enter their territory, call them to embrace Islam and inform them of Allāh’s Rights which they
should observe, for by Allah, even if a single man is led on the right path (Islam) by Allah through you, then that will be better for you than the nice red camels.”

4211. Narrated Anas bin Malik:
We arrived at Khaibar, and when Allah helped His Messenger to open the fort, the beauty of Safiyya bint Huyai bin Akhtab, whose husband had been killed while she was a bride, was mentioned to Allah’s Messenger. The Prophet selected her for himself, and set out with her, and when we reached a place called Sadd-as-Sahba’, Safiyya became clean from her menses, then Allah’s Messenger married her. Hais (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet said to me, “Invite the people around you.” So that was the marriage banquet of the Prophet and Safiyya. Then we proceeded towards Al-Madina, and I saw the Prophet 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 Safiyya to put her foot on, in order to ride (on the camel).
4212. Narrated Anas bin Mālik: The Prophet stayed with Ṣafīyya bint Huyai for three days on the way of Khaibar where he consummated his marriage with her. Ṣafīyya was amongst those who were ordered to use a veil.

4213. Narrated Anas: The Prophet stayed for three nights between Khaibar and Al-Madīna and was married to Ṣafīyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet 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., Ṣafīyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses?” Some of them said, “If the Prophet 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.

4214. Narrated ‘Abdullāh bin Mughaffal: 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 was there. So I felt shy (to take it then).
4215. Narrated Ibn ‘Umar

On the day (of the battle) of Khaibar, Allāh’s Messenger forbade the eating of garlic and the meat of donkeys.

[See Vol. 1, Hadith No. 854].

4216. Narrated ‘Alī bin Abī Ṭālib

On the day (of the battle) of Khaibar, Allāh’s Messenger forbade the Mut'a (i.e., temporary marriage) and the eating of the meat of donkeys.

4217. Narrated Ibn ‘Umar

On the day (of the battle) of Khaibar, Allāh’s Messenger forbade the eating of the meat of donkeys.

4218. Narrated Ibn ‘Umar

Allāh’s Messenger forbade the eating
4219. Narrated Jābir bin 'Abdullāh رضي الله عنهما: On the day (of the battle) of Khaibar, Allah's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

4220. Narrated Ibn Abī Aūfah رضي الله عنهما: 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 Aūfa رضي الله عنهما 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)”.

4223. Narrated Ibn Abī Aūfah رضي الله عنهما: When the Prophet ﷺ was in the company of some donkeys, he asked one of his companions, “What will happen to the donkeys?” He answered, “They will be taken to the market.” Then the Prophet ﷺ replied, “Then let them be thrown out of the cooking pots.”
4223, 4224. Narrated Al-Barâ’ and Ibn Abî Aûfâ: 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-Barâ’: We took part in a Ghazwa with the Prophet ﷺ (same as Hadîth No. 4223, 4224).

4226. Narrated Al-Barâ’ bin ‘Azîb: During the Ghazwâ 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 ‘Abbâs: 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.
4228. Narrated Ibn ‘Umar

On the day (of the battle) of Khaibar, Allâh’s Messenger divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nâfi’ 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.”

4229. Narrated Jubair bin Muṭṭim

‘Uthmân bin ‘Affân and I went to the Prophet and said, “You had given Banû Al-Muṭṭalib from the Khumus of Khaibar’s booty and left us in spite of the fact that we and Banû Al-Muṭṭalib are on equal family status with you.” The Prophet said, “Banû Hâshim and Banû Al-Muṭṭalib only are one and the same.” So, the Prophet did not give anything to Banû ‘Abd Shams and Banû Nawfal.

4230. Narrated Abû Müsa

The news of the emigration of the Prophet (from Makkah to Al-Madîna) reached us while we were in Yemen. So we set out as Muhajirîn (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

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 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. 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, “We have emigrated before you (people of the boat), so we have got more right than you over Allāh’s Messenger.” On that Asmā’ became angry and said, “No, by Allāh, while you were with Allāh’s Messenger 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. By Allāh, I will neither eat any food nor drink anything till I inform Allāh’s Messenger of all that you have said. There we were harmed and frightened. I will mention this to the Prophet and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it.”
4231. So when the Prophet came, she said, “O Allah’s Prophet! ‘Umar has said so-and-so.” He (to Asmā'), “What did you say to him?” Asmā’ said, “I told him so-and-so.” The Prophet (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 Mūsa 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 had said about them.”

Narrated Abū Burda: Asmā’ said, “I saw Abū Mūsa requesting me to repeat this narration again and again.”

4232. Narrated Abū Burda: Abū Mūsā said, “The Prophet (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.”

4233. Narrated Abū Mūsā: We came upon the Prophet after he had conquered
Khaibar. He then gave us a share (from the booty), but apart from us he did not give to anybody else who did not participate in the conquest.

4234. Narrated Abū Hurairah

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 to the valley of Al-Qurā, and at that time Allāh’s Messenger had a slave called Mid‘am who had been presented to him by one of Banū Ad-Ḍibāb. While the slave was dismounting the saddle of Allāh’s Messenger, an arrow, the thrower of which was unknown, hit that slave. The people said, “Congratulations to him for the martyrdom.” Allāh’s Messenger 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 and said, “These are things I took (illegally).” On that Allāh’s Messenger said, “This is a strap” or “these are two straps of fire.”
4235. Narrated ‘Umar bin Al-Khaṭṭāb ﷺ: 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 bin Al-Khaṭṭāb ﷺ: 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’īd: Abū Hurairah ﷺ came to the Prophet ﷺ and asked him (for a share from the Khaibar booty). On that, one of the sons of Sa’īd bin Al-‘Āṣ said to him, “O Allāh’s Messenger! Do not give him.” Abū Hurairah then said (to the Prophet ﷺ), “This is the murderer of Ibn Qauqal.” Sa’īd’s son said, “How strange! A guinea pig coming from Qadūm Aḍ-Dā’n!”

4238. Narrated Abū Hurairah ﷺ: ‘Ummi the daughter of Qadūm Aḍ-Dā’n is the name of a mountain in the land of Abū Hurairah’s tribe.
Allah's Messenger sent Aban from Al-Madina to Najd as the commander of a Sar'ya. Aban and his companions came to the Prophet 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 Allah's Messenger! Do not give them a share of the booty." On that, Aban said to me, "Strange! You suggest such a thing though you are what you are, O guinea pig coming down from the top of Ad-Drall!" On that the Prophet said, "O Aban, sit down!" and did not give them any share.

4239. Narrated Sa'id: Aban bin Sa'id came to the Prophet and greeted him. Abu Hurairah said, "O Allah's Messenger! This (Aban) is the murderer of Ibn Qauql." (On hearing that), Aban said to Abu Hurairah, "How strange your saying is! You, a guinea pig, descending from Qadum Dan, blaming me for (killing) a person whom Allah favoured (with martyrdom) with my hand, and whom He forbade to degrade me with his hand."

4240, 4241. Narrated 'Aishah: Fatima, the daughter of the Prophet sent someone to Abu Bakr (when he was a caliph), asking for her

(1) (H. 4239) Aban wants to say, "If I had been killed by that person I would have been among the people of the Hell-fire." Aban, before embracing Islam killed Ibn Qauqal who was a Muslim.
inheritance of what Allāh’s Messenger had left of the property bestowed on him by Allāh from the Fai (i.e., booty gained without fighting) in Al-Madina, and Fadak, and what remained of the Khumus of the Khaibar booty. On that, Ābu Bakr said, “Allāh’s Messenger said, ‘Our property is not inherited. Whatever we leave, is Sadaqa (charity), but the family of (the Prophet) Muḥammad can eat of this property.’ By Allāh, I will not make any change in the state of the Sadaqa of Allāh’s Messenger and will leave it as it was during the lifetime of Allāh’s Messenger, and will dispose of it as Allāh’s Messenger used to do.” So, Ābu Bakr refused to give anything of that to Fāṭima. So she became angry with Ābu 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. When she died, her husband ‘Alī buried her at night without informing Ābu 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 Ābu 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 Ābu Bakr saying, “Come to us, but let nobody come with you,” as he disliked that ‘Umar should come. ‘Umar said (to Ābu Bakr), “No, by Allāh, you shall not enter upon them alone.” Ābu Bakr said, “What do you think they will do to me? By Allāh, I will go to them”. So, Ābu Bakr entered upon them, and then ‘Alī uttered Tashahhud(1) and said (to Ābu Bakr), “We know well your

(1) (H. 4241) “La ilaha illallâh” (none has the right to be worshipped but Allāh), and Muḥammad (s) is the Messenger of Allāh.
superiority and what Allah has given you, and we are not jealous of the good what Allah 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 Allah’s Messenger ﷺ.” Thereupon Abu Bakr’s eyes flowed with tears. And when Abu Bakr spoke, he said, “By Him in Whose Hand my soul is, to keep good relations with the relatives of Allah’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 Allah’s Messenger ﷺ following, in disposing of it, but I will follow.” On that ‘Ali said to Abu Bakr, “I promise to give you the Bai’a (pledge) this afternoon.” So, when Abu Bakr had offered the Zuhr prayer, he ascended the pulpit and uttered the Tashah-hud and then mentioned the story of ‘Ali and his failure to give the Bai’a (pledge) and excused him, accepting what excuses he had offered. Then ‘Ali (got up) and praying (to Allah) for forgiveness, he uttered Tashah-hud, praised Abu Bakr’s right, and said, that he had not done what he had done because of jealousy of Abu Bakr or as a protest of what Allah had favoured him with. ‘Ali added, “But we used to consider that we too had some right in this affair (of rulership) and that he (i.e., Abu Bakr) did not consult us in this matter, and therefore caused us to feel sorry.” On that all the Muslims became happy and said, “You have done the right thing.” The Muslims then became friendly with ‘Ali as he did to what the people had done (i.e., giving the Bai’a (pledge) to Abu Bakr).

4242. Narrated ‘Aishah ﷺ:

When Khaibar was conquered, we said,
"Now we will eat our fill of dates!"

4243. Narrated Ibn `Umar:
We did not eat our fill except after we had conquered Khaibar.

(40) CHAPTER. The appointment of a ruler for Khaibar by the Prophet ﷺ.

4244, 4245. Narrated Abū Sa‘īd Al-Khudri and Abū Hurairah:
Allah’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, Allah’s Messenger ﷺ said (to him), “Are all the dates of Khaibar like this?” He said, “No, by Allah, O Allah’s Messenger! But we take one Sā’ of these (dates of good quality) for two or three Sā’ of other dates (of inferior quality).” On that, Allah’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.”

4246, 4247. Abū Sa‘īd and Abū Hurairah said, “The Prophet ﷺ made the brother of Banī `Adī from the Ansār as the ruler of Khaibar.”
(41) CHAPTER. The dealing of the Prophet with the people of Khaibar.

4248.Narrated ‘Abdullãh: The Prophet 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.

(42) CHAPTER. The sheep which was poisoned (and presented) to the Prophet at Khaibar.

4249. Narrated Abû Hurairah: When Khaibar was conquered, a (cooked) sheep containing poison, was given as a present to Allah’s Messenger .

(43) CHAPTER. The Ghazwâ of Zaid bin Ḥāritha.

4250. Narrated Ibn 'Umar: Allah’s Messenger appointed Usãma bin Zaid as the commander of some people. Those people criticised his leadership. The Prophet said, “If you speak ill of his
leadership, you have already spoken ill of his father's leadership before. By Allâh, he deserved to be a commander, and he was one of the most beloved persons to me and now this (i.e., Usâma) is one of the most beloved persons to me after him.”

(44) CHAPTER. The ‘Umra Al-Qadâ’ (i.e., an ‘Umra performed in lieu of an abandoned or missed or being prevented ‘Umra.)

4251. Narrated Al-Barâ’i : When the Prophet proceeded to perform ‘Umra in the month of Dhul-Qa’dâ, 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 Muhammad the Messenger of Allâh has concluded.”

The infidels said (to the Prophet ), “We do not agree with you on this, for if we knew that you are the Messenger of Allâh we would not have prevented you for anything (i.e., entering Makkah, etc.), but you are Muhammad, the son of ‘AbdAllâh.” Then he ( ) said to ‘Ali, “Erase (the name of) ‘Messenger of Allâh’.” ‘Ali said, “No, by Allâh, I will never erase you (i.e., your name).” Then Allâh’s Messenger 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 Fath Al-Bârî.
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 entered Makkah and when the stipulated period of stay elapsed, the infidels came to ‘Alī and said, “Tell your companion (Muḥammad) to go out, as the stipulated period of his stay has finished.” So the Prophet 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, “Take the daughter of your uncle.” So, she made her ride (on her horse). (When they reached Al-Madīna) ‘Alī, Zaid and Ja’far quarreled about her. ‘Alī said, “I took her for she is the daughter of my uncle.” Ja’far said, “She is the daughter of my uncle and her aunt is my wife.” Zaid said, “She is the daughter of my brother.” On that, the Prophet 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 “Won’t you marry the daughter of Ḥamza?” The Prophet said, “She is the daughter of my foster milk-suckling brother.”

4252. Narrated Ibn ‘Umar: Aḥmad: Allah’s Messenger set out with the intention of performing ‘Umra, but the infidels of Quraish intervened between him and the Ka’bah, so the Prophet slaughtered his Hady (i.e., sacrificing
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 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 Mujahid: ‘Urwa and I entered the mosque and found ‘Abdullãh bin ‘Umar sitting beside the dwelling place of ‘Aishah. ‘Urwa asked (Ibn ‘Umar), “How many ‘Umra did the Prophet 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 Abú ‘Abdur-Rahmân is saying? He is saying that the Prophet performed four ‘Umra, one of which was in the month of Rajab.” ‘Aishah said, “The Prophet did not perform any ‘Umra but he (i.e., Ibn ‘Umar) witnessed it. And he (the Prophet) never did any ‘Umra in (the month of) Rajab.”

4255. Narrated Ibn Abi Aûfa: When Allâh’s Messenger performed the
‘Umra (which he performed in the year following the treaty of Al-Hudaibiya) we were screening Allah’s Messenger from the infidels and their boys lest they should harm him.

4256. Narrated Ibn ‘Abbas: When Allah’s Messenger and his Companions arrived (at Makkah), Al-Mushrikun” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad said, “There have come to you a group of people who have been weakened by the fever of Yathrib (i.e., Al-Madina).” So the Prophet ordered his Companions to do Ramal in the first three rounds of Tawaf 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 from ordering them to do Ramal in all the rounds of Tawaf, was that he pitied them.

Ibn ‘Abbas added, “When the Prophet arrived (at Makkah) in the year of peace (following that of Al-Hudaibiya Treaty with the Mushrikun of Makkah), he (ordered his Companions) to do Ramal in order to show their strength to Al-Mushrikun” and Al-Mushrikun were watching (the Muslims) from (the hill of) Qu’aiqi’an.

4257. Narrated Ibn ‘Abbas: The Prophet hastened in going around the Ka’bah and between the As-Safã and Al-Marwa in order to show Al-Mushrikun” (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in

(1) (H. 4256) Ramal: See the glossary.
His Messenger Muhammad (S) has strength.

4258. Narrated Ibn `Abbas: The Prophet (S) married Maimuna (during the Umrat Al-Qada' while he was in the state of Ihram) but he consummated that marriage after finishing that state. Maimuna died at Sarif (a place near Makkah).

4259. Ibn `Abbás added: The Prophet (S) married Maimuna during the ‘Umra Al-Qada’ (i.e., the ‘Umra performed in lieu of the ‘Umra which the Prophet (S) could not perform because Al-Mushrikun, prevented him to perform that ‘Umra).

(45) CHAPTER. The Ghazwâ of Mu’tah in the land of Sham.

4260. Narrated Nafi': 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.

4261. ‘Abdullâh bin ‘Umar said, “Allah’s Messenger (S) appointed Zaid bin Hâritha as the commander of the army during the Ghazwâ of Mu’tah and said, ‘If Zaid is martyred, Ja’far should take over his position, and if Ja’far is martyred, ‘Abdullâh..."
bin Rawāha 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: The Prophet had informed the people of the martyrdom of Zaid, Ja‘far and Ibn Rawāha before the news of their death reached. The Prophet 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 Rawāha 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., Khalīd) and Allāh made them (i.e., the Muslims) victorious.”

4263. Narrated ‘Amra: I heard ‘Āishah saying, “When the news of the martyrdom of Ibn Hāritha, Ja‘far bin Abī Ṭālib and ‘Abdullāh bin Rawāha reached, Allāh’s Messenger 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 told him to forbid them to do so. So the man went away and returned saying, ‘I forbade them
but they did not listen to me.’ The Prophet  ordered him again to go (and forbid them). He went again and came saying, ‘By Allah, they overpowered me (i.e., did not listen to me).’” ‘Aishah added: “Allah’s Messenger  said (to him), “Go and throw dust into their mouths.” ‘Aishah further added, “I said, ‘May Allah put your nose in the dust! By Allah, neither have you done what you have been ordered, nor have you relieved Allah’s Messenger  from (his) distress.’”

4264. Narrated ‘Amir ibn Ziya: Whenever Ibn ‘Umar greeted the son of Ja’far, he used to say (to him), “As-Salāmū Alaika (i.e., peace be on you) O the son of two-winged person.”

4265. Narrated Khalid ibn Al-Walid: On the day (of the battle of) Mu’tah, nine swords were broken in my hand, and nothing was left in my hand except a Yemenite sword of mine.

4266. Narrated Khalid ibn Al-Walid: 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.
4267. Narrated An-Nu’mân bin Bashir: ‘Abdullãh bin Rawaha fell down unconscious and his sister ‘Amra started crying and was saying loudly, “O Jabalã! O so-and-so! so-and-so!’ 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)?’ ”

4268. Narrated Ash-Sha’bi: An-Nu’mân bin Bashir said, “‘Abdullãh bin Rawaha fell down unconscious . . .” (and mentioned the above Hadith adding, “Thereupon, when he died she (i.e., his sister) did not weep over him.”

(46) CHAPTER. The despatch of Usãma bin Zaid by the Prophet towards Al-Huraqãt, (a place of the tribe of Juhaina).

4269. Narrated Usãma bin Zaid: Allah’s Messenger ã sent us towards Al-Huraqa, and in the morning we attacked them and defeated them. I, and an Ansãrî man followed a man from among them and when we took him over, he said, “La ilãha illallh” (none has the right to be worshipped but Allah).” On hearing that, the Ansãrî man stopped, but I killed him by stabbing him with my spear. When we returned, the Prophet ã came to know about that and he said, “O Usãma! Did you kill him after he said,”

(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 kept on repeating that so often that I wished I had not embraced Islam before that day.

4270. Narrated Salama bin Al-Akwa':

I fought in seven Ghazawāt (i.e., battles) in the company of the Prophet, and fought in nine (other) battles, fought by armies despatched by the Prophet. Once Abū Bakr was our commander and at another time, Usāma was our commander.

4271. Narrated Salama in another narration:

I fought seven Ghazawāt (i.e., battles) in the company of the Prophet and also fought in nine (other) battles, in armies sent by the Prophet. Once Abū Bakr was our commander and another time, Usāma was (our commander).

4272. Narrated Salama bin Al-Akwa':

I fought in nine Ghazawāt along with the Prophet, I also fought along with Ibn Ḥāritha when the Prophet made him our commander.
4273. Narrated Yazid bin Abi ‘Ubial:
Salama bin Al-Akwa’ said, ‘I fought in seven
Ghazawat along with the Prophet ﷺ.’ He then mentioned Khaibar, Al-Hudaiya, the
day (i.e., battle) of Hunain and the day of
Al-Qarad. I forgot the names of the other
Ghazawat.

(47) CHAPTER. The Ghazwat of Al-Fath.

And what Ḥāṭib bin Abi Balta’a sent to the
people of Makkah informing them about the
Ghazwat of the Prophet ﷺ.

4274. Narrated ‘All Allah’s Messenger ﷺ sent me, Az-Zubair and Al-
Miqdād saying, “Proceed till you reach
Rawda Khakh 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 Rawda, 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 Allah’s Messenger ﷺ. The letter
was addressed from Ḥāṭib bin Abi Balta’a to
some Mushrikūn of Makkah, telling them
about what Allah’s Messenger ﷺ intended to
do. Allah’s Messenger ﷺ said, “O Ḥāṭib!
What is this?” Ḥāṭib replied, “O Allah’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
protect my relatives as I have no blood relation with them. I did not do this to renegade from my religion (Islam), nor did I do it to choose heathenism after Islam.”

Allâh’s Messenger said to his Companions, “As regards him, he (Hâtîb) has told you the truth.” ‘Umar said, “O Allâh’s Messenger! Allow me to chop off the head of this hypocrite!” The Prophet said, “He (Hâtîb) has witnessed the battle of Badr (i.e., fought in it) and what could tell you, perhaps Allâh 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 Allâh revealed the Sûrah:

“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., Islâmic Monotheism, this Qur’ân and Prophet Muḥammad (to the end of Verse)... then indeed he has gone (far) astray (away) from the Straight Path.” (V.60:1)

(48) CHAPTER. The Ghazwâ of Al-Fath (was fought) during Ramaḍân.

4275. Narrated ‘Ubaidullah bin ‘Abdullâh bin ‘Utba: Ibn ‘Abbâs said, “Allâh’s Messenger fought the Ghazwâ (i.e., battle) of Al-Fath during Ramaḍân.”

Narrated Az-Zuhrî: Ibn Al-Musaiyab (also) said the same. Ibn ‘Abbâs رضي الله عن يه"ب.
Li added, “The Prophet observed \textit{Saum} (fast) and when he reached Al-Kadid, a place where there is water between Qudaid and ‘Usfân, he broke his \textit{Saum} and did not observe \textit{Saum} afterwards till the whole month had passed away.”

4276. Narrated Ibn ‘Abbãs: The Prophet left Al-Madina (for Makkah) in the company of ten thousand (Muslim warriors) in (the month of) Ramadan, and that was eight and a half years after his emigration to Al-Madina. He and the Muslims who were with him, proceeded on their way to Makkah. He was observing \textit{Saum} (fast) and they were observing \textit{Saum} (fast), but when they reached a place called Al-Kadid, which was a place of water between ‘Usfân and Qudaid, he broke his \textit{Saum} (fast) and so did they. [Az-Zuhri said, “One should take the last action of Allah’s Messenger and leave his early action (while taking a verdict).”]

4277. Narrated Ibn ‘Abbãs: Allah’s Messenger set out towards Hunain in the month of Ramadân; and some of the people were observing \textit{Saum} (fast) while some others were not observing \textit{Saum} (fast), and when the Prophet mounted his she-camel, he asked for a tumbler of milk or water and put it on the palm of his hand or on...
his she-camel and then the people looked at him; and those who were not observing Saum (fast) told those who were observing Saum (fast), to break their Saum (fast) (i.e., as the Prophet had done so).

4278. Ibn ‘Abbas added, “The Prophet went (to Hunain) in the year of the conquest (of Makkah).”

4279. Narrated Tawus: Ibn ‘Abbas said, “Allah’s Messenger travelled in the month of Ramadan and he observed Saum (fast) till he reached (a place called) ‘Usfan, then he asked for a tumbler of water and drank it by the daytime so that the people might see him. He broke his Saum (fast) till he reached Makkah.” Ibn ‘Abbas used to say, “Allah’s Messenger observed Saum (fast) and sometimes did not observe Saum (fast) while travelling, so one may observe Saum (fast) or may not (on journeys).”

4280. Narrated Hisham’s father: When Allah’s Messenger set out (towards Makkah) during the year of the conquest (of Makkah) and this news reached (the infidels of Quraish), Abū Sufyān, Ḥakīm bin Ḥizām and Budail bin Warqā’ came out to
gather information about Allah's Messenger. 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 Arafat. 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 Allah's Messenger saw them and took them over, caught them and brought them to Allah's Messenger. 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 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 Ghifar." 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 Ḥuzaim passed by and he said similarly as above. Then (Banū) Sulaim passed by and he said similarly as above. Then came a batch, the like of which Abū Sufyān had not seen. He said, "Who are these?" ‘Abbās said, "They are the Anṣār, headed by Sa’d bin ‘Ubāda, the one holding the flag." Sa’d bin ‘Ubāda said, "O Abū Sufyān! Today is the day of a great battle and today (what is prohibited in) the Ka’bah will be permissible." Abū Sufyān said, "O ‘Abbās! How excellent the day of destruction is!" Then came another batch (of warriors) which was the smallest of all the batches, and in it there was Allah's Messenger and his Companions and the flag of the Prophet was carried by Az-
Zubair bin Al-'Awwâm 

When Allâh's Messenger ﷺ passed by Abû Sufyân, the latter said, (to the Prophet ﷺ), “Do you know what Sa'd bin 'Ubãda said?” The Prophet ﷺ said, “What did he say?” Abû Sufyân said, “He said so-and-so.” The Prophet ﷺ said, “Sa'd told a lie, but today Allâh will give superiority to the Ka'bah, and today the Ka'bah will be covered with a (cloth) covering.” Allâh's Messenger ﷺ ordered that his flag be fixed at Al-Ḥajûn.

Narrated ‘Urwa: Na[f]i’ bin Jubair bin Mu't'im said, “I heard Al-'Abbâs saying to Az-Zubair bin Al-'Awwâm, ‘O Abû 'Abdullah! Did Allâh's Messenger ﷺ order you to fix the flag here?’ ” Allâh's Messenger ﷺ ordered Khalîd bin Al-Walîd to enter Makkah from its upper part from Kada’ while the Prophet ﷺ himself entered from Kuda. Two men from the cavalry of Khalîd bin Al-Walîd named Ḥu[b]aŷh bin Al-As[h]‘ar and Kurz bin Jâbîr Al-Fihrî were martyred on that day.

4281. Narrated ‘Abdullâh bin Mughaffal: I saw Allâh's Messenger ﷺ on the day of the conquest of Makkah over his she-camel, reciting Sûrat Al-Fâţîh in a vibrant quivering tone. (The subnarrator, Mu‘âwiya added, “Were I not (afraid) that the people may gather around me, I would recite in vibrant quivering tone as he (i.e., ‘Abdullâh bin Mughaffal) did, imitating Allâh's Messenger. ﷺ”.)
4282. Narrated 'Amr bin 'Uthmân: Usâma bin Zaid said during the conquest (of Makkah), “O Allâh’s Messenger! Where will we encamp tomorrow?” The Prophet said, “But has ‘Aqîl 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-Zuhrî was asked, “Who inherited Abû Ṭâlib?” Az-Zuhrî replied, “‘Aqîl and Ṭâlib inherited him.”

4284. Narrated Abû Hurairah: Allâh’s Messenger said, “If Allâh 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 Banû Hâshim, the Prophet’s folk).”

4285. Narrated Abû Hurairah: When Allâh’s Messenger intended to carry on the Ghazwâ of Ḥunain, he said, “Tomorrow, if Allâh wished, our encamping place will be Khaif Banî Kinânâ where (the infidels) took an oath to be loyal to heathenism.”
4286. Narrated Anas bin Malik:
On the day of the Conquest, the Prophet entered Makkah, wearing a helmet on his head. When he took it off, a man came and said, "Ibn Khatal is clinging to the curtain of the Ka'bah." The Prophet said, "Kill him." (Mālik a sub-narrator said, "On that day the Prophet was not in a state of Ihram as it appeared to us, and Allah knows better.")

4287. Narrated 'Abdullāh:
When the Prophet entered Makkah on the day of the Conquest, there were 360 idols around the Ka'bah. The Prophet started striking them with a stick he had in his hand and was saying, "Al-Haqq (the Truth i.e., Islamic Monotheism, or this Qur'an or Jihad against polytheists) has come and Al-Bāṭil (falsehood i.e., Satan, or polytheism) vanished [V.17:81]. The Truth (the Qur'an and Allāh's Revelation) has come, and Al-Bāṭil [falsehood – Iblīs (Satan)] can neither create anything nor resurrect (anything)." (V.34:49).

4288. Narrated Ibn 'Abbās:
When Allāh's Messenger 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'īl (Ishmael), holding arrows of divination in their hands, were carried out. The Prophet said, "May Allāh ruin them (i.e., the infidels) for they knew very well that they (i.e., Ibrāhīm and Ismā'īl) never drew lots by
these (divination arrows)”. Then the Prophet entered the Ka'bah and said, “Allahu Akbar” in all its directions and came out and did not offer any Salāt (prayer) therein.

(50) CHAPTER. The entrance of the Prophet from the upper part of Makkah.

4289.Narrated ‘Abdullāh bin Umar: Allah’s Messenger 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-Haram), he ordered him (i.e., ‘Uthman) to bring the key of the Ka’bah. Then Allah’s Messenger 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 Allah’s Messenger offer the Salāt (prayer)?” Bilāl showed him the place where he (Prophet) had offered Salāt (prayer). ‘Abdullāh later on said, “I forgot to ask Bilāl how many prostrations (i.e., Rak’a) the Prophet offered.”

4290.Narrated ‘Āishah: During the year of the Conquest (of
Makkah), the Prophet entered Makkah through Kadã’ which was at the upper part of Makkah.

4291. Narrated Hishãm’s father: During the year of the Conquest (of Makkah), the Prophet entered Makkah through its upper part through Kadã’.

(51) CHAPTER. The encamping place of the Prophet on the day of the Conquest (of Makkah).

4292. Narrated Ibn Lailã: None informed us that he saw the Prophet offering the Duhã (i.e., forenoon) Salãt (prayer), except Umm Hanã, who mentioned that the Prophet took a bath in her house on the day of the Conquest (of Makkah) and then offered an eight Rak’a Salãt (prayer). She added, “I never saw the Prophet offering a lighter Salãt (prayer) than that Salãt (prayer), but he was performing perfect bowings and prostrations.”

(52) CHAPTER.

4293. Narrated Ā’ishah: The Prophet used to say in his bowings and prostrations, “Subhãnaka Allãhumma Rabbanã wa bihamdika, Allãhumma ighfirli” (Glorified be You, O Allah, our Lord! All the praises are for You. O Allah, forgive me)!"
4294. Narrated Ibn ‘Abbās: ‘Umar used to make me sit with elderly men who had fought in the battle of Badr. Some of them said (to ‘Umar), “Why do you allow this young man to sit with us, while we have sons of his age?” ‘Umar said, “You know what a person he is.” One day ‘Umar called them and called me along with them, I had thought he called me on that day to show them something about me (i.e., my knowledge). ‘Umar asked them, “What do you say about (the Sūrah): “When there comes the Help of Allah (to you, O Muḥammad ṣṣ against your enemies) and the Conquest (of Makkah). And you see that the people enter Allah’s religion (Islām) in crowds.” (V.110:1-3)

Some of them replied, “We are ordered to praise Allah 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 Allah’s Messenger ṣṣ, of which Allah informed him. When there comes the Help of Allah (to you, O Muḥammad ṣṣ 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 Shuraih Al-‘Adawi 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 Allah'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 Allah and then said, 'Makkah has been made a sanctuary by Allah and not by the people, so it is not lawful for a person, who believes in Allah 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 Allah's Messenger ﷺ was allowed to fight in it, say to him: Allah 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 Abu Shuraih was asked, "What did 'Amr say to you?" Abu Shuraih said, "He said, 'I knew that better than you, O Abu Shuraih! 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, Hadith No.104]

4296. Narrated Jabir bin 'Abdullah رضي الله عنه: that he heard Allah's Messenger ﷺ saying in the year of the Conquest (of Makkah) while he was in Makkah, "Allah and His Messenger ﷺ have made the selling of wine (i.e., alcoholic drinks) unlawful."
(53) CHAPTER. The stay of the Prophet ﷺ in Makkah during the period of the Conquest (of Makkah).

4297. Narrated Anas \(\widetilde{\text{رضي الله عنه}}\): We stayed (in Makkah) for ten days along with the Prophet ﷺ; and used to offer shortened Salāt (prayer) [i.e., journey Salāt (prayer)].

4298. Narrated Ibn 'Abbās \(\widetilde{\text{رضي الله عنهما}}\): The Prophet ﷺ stayed in Makkah for 19 days during which he prayed two Rakʿa in each Salāt (prayer).

4299. Narrated 'Ikrima \(\widetilde{\text{رضي الله عنهما}}\): Ibn 'Abbās \(\widetilde{\text{رضي الله عنهما}}\) said, “We stayed for 19 days with the Prophet ﷺ on a journey during which we used to offer shortened Salāt (prayers).” Ibn 'Abbās added, “We offer the Qasr Salāt (prayer) [i.e., shortened Salāt (prayer)], if we stay up to 19 days as travellers, but if we stay longer, we offer complete Salāt (prayer).”

(54) CHAPTER.

4300. Narrated 'Abdullāh bin Tha'laba bin Šu'air whose face was rubbed by the Prophet ﷺ during the year of the Conquest (of Makkah).
4301. Narrated Az-Zuhri: While we were in the company of Ibn Al-Musaiyab, Sunain Abī Jamila informed us (a Ḥadīth). Abū Jamila said that he lived during the lifetime of the Prophet ﷺ and that he had accompanied him (to Makkah) during the year of the Conquest (of Makkah).

4302. Narrated ‘Amr bin Salama: We were at a place which was a thoroughfare for the people, and the caravans used to pass by us and we would ask them, “What is wrong with the people? What is wrong with the people? Who is that man?” They would say, “That man claims that Allāh has sent him (as a Messenger), that he has been inspired Divinely, that Allah 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
let the one amongst you who knows the Qur'an most should lead the Salāt (prayer).” So they looked for such a person and found none who knew more of the Qur'an 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 Salāt (prayer)] and at that time I was a boy of six or seven years, wearing a Burda (i.e., a black square garment) proved to be very short for me (and my body became partly exposed). A lady from the tribe said, “Won’t you cover the buttocks of your reciter for us?” So they bought (a piece of cloth) and made a shirt for me. I had never been so happy with anything before as I was with that shirt.

4303. Narrated ‘Aishah: Utba bin Abī Waqqās authorized his brother Sa’d to take the son of the slave-girl of Zam‘a into his custody. Utba said (to him), “He is my son.” When Allāh’s Messenger arrived in Makkah during the conquest (of Makkah), Sa’d bin Abī Waqqās took the son of the slave-girl of Zam‘a to the Prophet. ‘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 cast a glance at the son of the slave-girl of Zam‘a and noticed that he, of all the people had the greatest resemblance to ‘Utba bin Abī Waqqās. Allāh’s Messenger 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 said (to his wife Sauda), “O Sauda! Screen yourself from him (i.e., the son of the slave-girl),” (1) because of the

(1) (H. 4303) Sauda was the daughter of Zam‘a and the wife of the Prophet. The son= 
الإنسان بينه وبين "عثبة بن أبي وقاص"، الله نبي القرآن، قال رسول الله ﷺ: "هَوَّا لَكَ، هَوُا أَحْوَالٌ يَا عَبْدُ بَنِ ذِي رَحْمَةٍ مِّنْ أَجْلِيَّ أَنْ وَلَدَ ٱلرِّجْلِهِ." وقال رسول الله ﷺ: "اِلْحَاجِجِ يْنَبِي، وَلِلْفَرْشَ وَلِلنَّعْجَرِ الحِجْرِ.

[بِنْ شَهِبَةَ، وَقَالَ: "يَأَبَيْ شَهِبَةَ: قَالَ: "الْوَلِدُ لِلْفَرْشَ وَلِلنَّعْجَرِ الحِجْرِ."]

[وَقَالَ عَرْوَةُ بِنَ أَبِي ذَبَيْحٍ: "يَأَبَيْ شَهِبَةَ: قَالَ: "بَلْ لاَ كَثِيرَةٍ يَصِبْهُ بَذَلِكَ.

361


"حُنْتَنَا مَحْمُودُ بِنَ مَعَانِيَّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ: أَخْبَرَنَا عَنِ الْزَّهَرِيِّ:

(Book of Al-Maghazi) the Book of Al-Maghazi
(Allâh's) Legal Punishment to him. By Him in Whose Hand Muhammad’s soul is, if Fâtîma, the daughter of Muhammad stole, I would cut her hand.” Then Allâh’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. ’Aishah said, “That lady used to visit me and I used to convey her demands to Allâh’s Messenger ﷺ.”

4305, 4306. Narrated Mujâshi’i: I took my brother to the Prophet ﷺ after the Conquest (of Makkah) and said, “O Allâh’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-Madîna 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 Islâm, ‘Imân (belief), and for Jihad (i.e., fighting in Allâh’s Cause)”.

4307, 4308. Narrated Mujâshi’ bin Mas’ûd: I took Abû 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., Abû Ma’bad) for Islâm and Jihad.”

(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.
4309. Narrated Mujâhid: I said to Ibn 'Umar: "I want to emigrate to Sham." He said, "There is no emigration, but Jihâd (for Allâh's Cause). Go and offer yourself for Jihâd, and if you find an opportunity for Jihâd (stay there) otherwise, come back."

4310. In another narration Ibn 'Umar said, "There is no emigration today" or said, "after Allâh's Messenger," (and completed his statement as above.)

4311. Narrated Mujâhid bin Jabr: 'Abdullâh bin 'Umar used to say, "There is no emigration after the Conquest (of Makkah)."

4312. Narrated 'Aţâ’ bin Abî-Rabâh: 'Ubaid bin 'Umar and I visited 'Âishah,
and he asked her about the emigration. She said, "There is no emigration today. A believer used to flee with his religion to Allâh and His Prophet ﷺ for fear that he might be put to trial as regards his religion. Today, Allâh has rendered Islam victorious; therefore a believer can worship his Lord (Allâh) wherever he wishes. But there is Jihâd (for Allâh's Cause) and intentions."

[See Vol. 4, Hadith No. 2783, for its explanation]

4313. Narrated Mujâhid: Allâh's Messenger ﷺ got up on the day of the Conquest of Makkah and said, "Allâh 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 Allâh 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-'Abbâs bin 'Abdul-Mu'ttalib said, "O Allâh's Messenger! "Except the I’dhkhir, as it is indispensible for blacksmiths and houses." On that, the Prophet ﷺ kept quiet and then said, "Except the I’dhkhir as it is lawful to cut."

(1) (H. 4313) For the period between morning and mid-afternoon.
CHAPTER 43. The Statement of Allāh (55)

(“Truly, Allāh has given you victory on many battlefields), and on the day of Ḥunain (battle) when you rejoiced at your great number... (up to)... Oft-Forgiving, Most Merciful.” (V.9:25-27).

4314. Narrated Ismā’īl: I saw (a healed scar of) hit (blow) over the hand of Ibn Abī Aufā who said, “I received that hit (blow) in the battle of Ḥunain in the company of the Prophet ﷺ.” I asked, “Did you take part in the battle of Ḥunain?” He replied, “Yes (and in other battles) before it.”

4315. Narrated Abū Ishāq: I heard Al-Barā’ narrating when a man came and said to him, “O Abū ‘Umāra! Did you flee on the day (of the battle) of Ḥunain?” Al-Barā’ replied, “I testify that the Prophet ﷺ did not flee, but the (new converts) hasty people ran (away) and the people of Hawāzin threw arrows at them.” At that time, Abū Sufyān bin Al-Hārīrī was holding the white mule of the Prophet ﷺ by the head, and the Prophet ﷺ was saying, “I am the Prophet without a lie, I am the son of ‘Abdul-Muṭṭalib.”

4316. Narrated Abū Ishāq: Al-Barā’ was asked while I was listening, “Did you flee (before the enemy) along with the Prophet ﷺ on the day of (the battle of) Ḥunain?” He replied, “As for the Prophet ﷺ, he did not (flee). The enemy were good archers and the Prophet ﷺ was saying, ‘I am the Prophet without a lie, I am the son of ‘Abdul-Muṭṭalib.’"
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 on the day (of the battle) of Ḥunain?” Al-Barā’ replied, “But Allāh’s Messenger did not flee. The people of Hawāzīn 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 riding his white mule while Abū Sufyān was holding its reins, and the Prophet was saying ‘I am the Prophet without a lie.’” (Iṣrā’il and Zuhair said, “The Prophet dismounted from his mule.”)

4318, 4319. Narrated Marwān and Al-Miswar bin Makhrama: When the delegate of Hawāzīn came to Allāh’s Messenger declaring their conversion to Islām and asked him to return their properties and captives, Allāh’s Messenger 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 had delayed the distribution of their booty over ten nights after his return from Tā’īf. So, when they came to know that Allāh’s Messenger was not going to return to them but one of the two, they said, “We prefer to have our captives.” So, Allāh’s Messenger 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
الله ﷺ يضع عرشه للبلدة حين قفل من الطائف، فلمما تبين أنهم أن رسول الله ﷺ عبر راد إلىهم إلا أحد الطائفين قالوا: فإننا نختار سنين، فقام رسول الله ﷺ في المسلمين فإن الله يفاهمه في الطائفين، فأمر على الله بما هو أجمل ثم قال: "أنا بعده، فإن إخواؤكم قد جاؤنا عدائم، وإن ذهبت أن أرد إلىهم سبيهم. فمن أحب ينتمي أن يطلب ذلك فليفعل، ومن أحب ينتمي أن يكون على حظته حتى نعطيه إياها من أول ما يبنيه الله علينا فليفعل". فقال الناس: قد طلبت ذلك يا رسول الله. فقال رسول الله ﷺ: "إلا لا تدري من أخذ ملك في ذلك ممن لم ياذن، فارجعوا حتى يرفع إليتنا عرفاوكم أمركم، فرجعوا الناس فكلهم عرفاوهم. ثم رجعوا إلى رسول الله ﷺ فأخبروه أنهم قد طلبوا وأذنوا. هذا الذي يبني على سنين".

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-Islamic Period of Ignorance that he would perform I'tikaf. The Prophet ﷺ ordered him to fulfil, his vow.
4321. Narrated Abu Qatada: We set out along with the Prophet during the year of (the battle of) Hunain, and when we faced the enemy, the Muslims (with the exception of the Prophet and some of his Companions) retreated (before the enemy). I saw one of Al-Mushrikun (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?" He said, "The matter (or the decision) is with Allah." Then the Muslims returned (to the battle after the flight) and (after overcoming the enemy) the Prophet sat and said, "Whoever had killed an infidel and has 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 repeated his question. Then the Prophet said the same (for the third time). I got up and said, "Who will be my witness?" and then sat down. The Prophet repeated

(1) (H. 4321) i.e., why have they fled?
the question again. So I got up. The Prophet ﷺ said, “What is the matter, O Abū Qatāda?” So, I narrated the whole story. A man said, “Abū Qatāda has spoken the truth, and the Salb [the belongings (spoils) of the deceased] is with me, so please compensate Abū Qatāda on my behalf.” Abū Bakr said, “No! By Allāh, it will never happen that the Prophet ﷺ will leave a Lion of Allāh who fights for the sake of Allāh and His Messenger ﷺ and give his spoils to you.” The Prophet ﷺ said, “Abū Bakr has spoken the truth. Give it (the spoils) back to him (O man)” So, he gave it to me and I bought a garden in (the land of) Banū Salama with it (i.e., the spoils) and that was the first property I got after embracing Islām.

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
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 Allâh’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., Abû Qatâda) has mentioned, are with me, so please compensate him for it (i.e., the spoils). Abû Bakr said, “No, Allâh’s Messenger ﷺ will not give it (i.e., the spoils) to a weak humble person from Quraish and leave one of Allâh’s Lions who fights on behalf of Allâh and His Messenger ﷺ.” Allâh’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 Islâm.

(56) CHAPTER. The Ghazwã of Aûfãs.

4323. Narrated Abû Mûsa: When the Prophet ﷺ had finished from the battle of Ḥunain, he sent Abû ‘Amir as the head of an army to Aûfãs. He (i.e., Abû ‘Amir) met (in a combat against) Duraid bin Aṣ-Ṣimma and Duraid was killed and Allâh defeated his companions. The Prophet ﷺ sent me with Abû ‘Amir. Abû ‘Amir 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 Abû ‘Amir, “Allâh has killed your assailant.” He said, “Take out
...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 and request him to ask Allâh’s Forgiveness for me.” Abû ‘Amir 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 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 about our and Abû ‘Amir’s news and that he (Abû ‘Amir) had said: “Tell him (the Prophet) to ask for Allâh’s Forgiveness for me (Abû ‘Amir).” The Prophet asked for water, performed ablution and then raised his hands, saying, “O Allâh! Forgive ‘Ubaid Abû ‘Amir.” At that time I saw the whiteness of the Prophet’s armpits. The Prophet then said, “O Allâh, make him (i.e., Abû ‘Amir) on the Day of Resurrection, superior to many of Your human creatures.” I said, “Will you ask Allâh’s Forgiveness for me?” (On that) the Prophet said, “O Allâh, forgive the sins of ‘Abdullâh bin Qais (the name of Abû Musa Al-Ash’ari) and admit him to a nice entrance (i.e., Paradise) on the Day of Resurrection.” [Abû Burda said, “One of the invocations was for Abû ‘Amir and the other was for Abû Musa (i.e., ‘Abdullâh bin Qais).”]
heard him (i.e., the effeminate man) saying to ‘Abdullãh bin Abi Umaiyya, “O ‘Abdullãh! See if Allah should make you conquer At-Tã‘if tomorrow, then take the daughter of Ghailan (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 then said, “These (effeminate men) should never enter upon you (O women!).”

Ibn Juraij said, “That effeminate man was called Hît.” Narrated Hishãm, the above narration and added, that at that time, the Prophet was besieging At-Tã‘if.

4325. Narrated ‘Abdullãh bin ‘Umar(2)

When Allah’s Messenger besieged At-Tã‘if and could not conquer its people, he said, “We will return (to Al-Madîna) if Allah will.” That distressed the Companions (of the Prophet) and they said, “Shall we go away without conquering it (i.e., the fort of At-Tã‘if)?” Once the Prophet said, “Let us return.” Then the Prophet said (to them), “Fight tomorrow.” They fought and (many of them) got wounded, whereupon the Prophet said, “We will return (to Al-Madîna) tomorrow if Allah will.” That delighted them, whereupon the Prophet smiled. The subnarrator, Sufyan said once, “(The Prophet) smiled.”

(1) (H. 4324) When she turns her back, the ends of the four folds appear on both sides, and that is what is meant by the eight folds at her back.
(2) (H. 4325) Fath Al-Bãrî quoted that the narrator was ‘Abdullãh bin ‘Umar.
4326, 4327. Narrated Abū ‘Uthmān: ‘I heard from Sa’d, (the first man who has thrown an arrow in Allāh’s Cause), and from Abū Bakra (who jumped over the wall of At-Ṭā’īf 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-‘Alīya or Abū ‘Uthmān An-Nahḍī 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 At-Ṭā’īf.’”

4328. Narrated Abū Burda: Abū Mūsa said: I was with the Prophet ﷺ when he was encamping at Al-Ji’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.”
Then the Prophet 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 Șafwān bin Ya’lā bin Umaiyya: Ya’lā used to say, “I wish I could see Allāh’s Messenger at the time when he is being inspired Divinely.” Ya’lā added “While the Prophet 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 Allah’s Messenger! What is your opinion regarding a man who assumes the state of Ihram 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 in a state of having a red face, and when that state (of the Prophet) was over, he said, “Where is he who has asked me about the ‘Umra?” The man was looked for and brought to the Prophet. The Prophet 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.”
4330. Narrated ‘Abdullah bin Zaid bin ‘Aṣim: When Allah gave to His Messenger 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 Islam, but did not give anything to the Ansār. So they seemed to have felt angry and sad as they did not get the same as other people had got. The Prophet then delivered a Khutba (religious talk) before them, saying, “O, the assembly of Ansār! Didn’t I find you astray, and then Allah guided you on the Right Path through me? You were divided into groups, and Allah brought you together through me; you were poor and Allah made you rich through me.” Whatever the Prophet said, they (i.e., the Ansār) said, “Allah and His Messenger have more favours (on us).” The Prophet then said, “What stops you from answering the Messenger of Allah?” But whatever he said to them, they replied, “Allah and His Messenger have more favours (on us).” The Prophet 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 to your homes? But for the emigration, I would have been one of the Ansār, and if the people took their way through a valley or a mountain path, I would select the valley or the mountain path of the Ansār. The Ansār are Shi‘ār (i.e., those clothes which are in direct contact with the body and worn inside the other garments), and the people are Dīthār (i.e., those clothes which are not in direct contact with the body and are worn over other garments). No
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 Mâlik: When Allâh gave His Messenger what He gave of the properties of the Hawazîn tribe as a war booty, the Prophet started giving some men 100 camels each. The Anšâr (then) said, "May Allâh forgive Allâh’s Messenger as he gives to Quraish, and leaves us although our swords are still dribbling with their blood." Allâh’s Messenger was informed of their statement, so he sent for the Anšâr and gathered them in a leather tent, and did not call anybody else along with them. When they all gathered, the Prophet got up and said, "What is this talk being informed to me about you?" The learned men amongst the Anšâr said, "O Allâh’s Messenger! Our chiefs did not say anything, but some people amongst us who are younger in age said, ‘May Allâh forgive Allâh’s Messenger as he gives (of the booty) to Quraish and leaves us, though our swords are still dribbling with their blood.’" The Prophet said, "I give to these men who have newly deserted heathenism (and embraced Islam) so as to attract their hearts. Won’t you be happy that the people take the wealth while you take the Prophet with you to your homes? By Allâh, what you are taking is better than whatever they are taking." They (i.e., the Anšâr) said, "O Allâh’s Messenger! We are satisfied." The Prophet then said to them. "You will find others favoured over you greatly, so be patient till you meet Allâh and His Messenger, and I will be at the Al-Haud (Tank Al-Kauthar) then." Anas added: But they did not remain patient.
4332. Narrated Anas: When it was the day of the Conquest of Makkah, Allâh’s Messenger distributed the war booty amongst the people of Quraish which caused the Ansâr to become angry. So the Prophet said, “Won’t you be pleased that the people take the worldly things and you take Allâh’s Messenger with you?” They said, “Yes.” The Prophet said, “If the people took their way through a valley or mountain path, I would take my way through the Ansâr’s valley or mountain path.”

4333. Narrated Anas: When it was the day of (the battle of) Hunain, the Prophet confronted the tribe of Hawâzin while there were ten thousand (men) besides the Tulaqâ’ (i.e., those who had embraced Islam on the day of the Conquest of Makkah) with the Prophet. When they (i.e., Muslims) fled, the Prophet said, “O the group of Ansâr!” They replied, “Labbaik, O Allâh’s Messenger, and Sa’daik! We are under your command.” Then the Prophet got down (from his mule) and said, “I am Allâh’s slave and His Messenger.” Then Al-Mushrikûn (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad) were defeated. The Prophet distributed the war booty amongst the Tulaqâ’ and Muhâjirûn (i.e., emigrants) and did not give anything to the Ansâr. So the Ansâr spoke (i.e., were dissatisfied), and he called them and made
them enter a leather tent and said, “Won’t you be pleased that the people take the sheep and camels, and you take Allâh’s Messenger along with you?” The Prophet added, “If the people took their way through a valley and the Anšâr took their way through a mountain path, then I would take the mountain path of the Anšâr”.

4334. Narrated Anâs: The Prophet gathered some people of Anšâr 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 Allâh’s Messenger with you to your homes?” They said, “Yes (i.e., we are pleased with this distribution).” The Prophet said, “If the people took their way through a valley and the Anšâr took their way through a mountain path, then I would take the Anšâr’s valley or the Anšâr’s mountain path.”

4335. Narrated ‘Abdullâh: When the Prophet distributed the war booty of Hunain, a man from the Anšâr said, “He (i.e., the Prophet) did not intend to please Allâh in this distribution.” So, I came to the Prophet and informed him of that (statement), whereupon the colour of his face changed and he said, “May Allâh bestow His Mercy on Mûsâ (Moses), for he was troubled with more than this, but he remained patient.”

(1) (H. 4335) Al-Wâqîdî says, “The man was a hypocrite, Mu’tab bin Qâshîr.”
4336. Narrated ‘Abdullah: When it was the day (of the battle) of Hunain, the Prophet favored 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, “Allah’s Pleasure was not the aim in this distribution.” I said, “I will inform the Prophet (about your statement).” The Prophet said, “May Allah bestow mercy on Mûsà (Moses), for he was troubled more than this but he remained patient.”

4337. Narrated Anas bin Mâlik: When it was the day (of the battle) of Hunain, the tribes of Hawâzin and Ghaṭafân and others, along with their animals and offspring (and wives) came to fight against the Prophet. The Prophet had with him, ten thousand men from the Tulaqâ (new converts to Islam from Makkah). So they fled, leaving the Prophet alone. The Prophet then made two calls which were clearly distinguished from each other. He turned right and said, “O the group of Anṣâr!” They said, “Labbaik, O Allah’s Messenger! Rejoice, for we are with you!” Then he turned left and said, “O the group of Anṣâr!” They said, “Labbaik! O Allah’s Messenger! Rejoice, for we are with you!” The Prophet at that time was riding on a white mule; then he dismounted and said, “I am Allah’s slave and His Messenger.” The infidels then were defeated, and on that day the Prophet gained a large amount of booty which he distributed amongst the Muhâjirûn and the Tulaqâ and did not give anything to the Anṣâr. The Anṣâr said, “When there is a
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 Ansâr?” They kept silent. He added, “O the group of Ansâr! Won’t you be happy that the people take the worldly things and you take Allâh’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 Ansâr took their way through a mountain path, surely, I would take the Ansâr’s mountain path.” Hishâm said, “O Abû Ḥamza (i.e., Anas)! Did you witness that?” He replied, “And how could I be absent from that?”

(58) CHAPTER. The Sarîya (i.e., an army unit sent by the Prophet ﷺ) which was sent towards Najd.

4338. Narrated Ibn ‘Umar (Radhiyllahu ‘Anhu):
The Prophet ﷺ sent a Sarîya 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 Khâlid bin Al-Walid (to fight) with Banû Jadhîma.
4339. Narrated Sālim’s father: The Prophet ﷺ sent Khālid bin Al-Walid to the tribe of Jadhīma; and Khālid invited them to Islam but they could not express themselves by saying: “Aslamnā (i.e., we have embraced Islam)”, but they started saying: “Saba’nā! Saba’nā (i.e., we have come out of one religion to another).” Khālid kept on killing (some of) them and taking (some of) them as captives and gave everyone of us his captive, till the day when Khālid ordered that each man (i.e., Muslim soldier) should kill his captive. I said, “By Allah, I will not kill my captive, and none of my companions will kill his captive.” When we reached the Prophet ﷺ, we mentioned to him the whole story. On that, the Prophet ﷺ raised both his hands and said twice, “O Allāh! I am free from what Khālid has done.”

(60) CHAPTER. The Sāriya of ‘Abdullāh bin Ḥudhāfa As-Sahmi and ‘Aiqama bin Majazziz Al-Mudliji, and it is said that it was called the Sāriya of the Anṣār.

4340. Narrated ‘Ali ra: The Prophet ﷺ sent a Sāriya 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
other and saying, “We have run towards (i.e., followed or taken refuge with) the Prophet (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 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 (Islamic Monotheism and all that Islam orders one to do and all that is good).”

(61) CHAPTER. The sending of Abū Mūsa and Mu‘ādh to Yemen before the Hajjat-al-Wadā'.

4341, 4342. Narrated Abū Burda: Allah’s Messenger sent Abū Mūsa and Mu‘ādh bin Jabal to Yemen. He sent each of them to administer a province as Yemen consisted of two provinces. The Prophet said (to them), “Make things easy for the people and do not make things difficult for them [be kind and lenient (both of you) with the people, and do not be hard on them] and give the people glad tidings and do not repel them (i.e. to make them to run away from Islam). So, each of them went to carry on his job. So when anyone of them toured his province and happened to come near (the border of the province of) his companion, he would visit him and greet him. Once, Mu‘ādh toured that part of his province which was near (the border of the province of) his companion Abū Mūsa. Mu‘ādh came riding his mule till he reached Abū Mūsa and saw him sitting, and the people had gathered around him. Behold! There was a man with his hands tied behind his neck. Mu‘ādh said to Abū Mūsa, “O ‘Abdullāh bin Qais! What is this?” Abū
Mūsā replied, “This man has turned renegade to disbelief after embracing Islam.” Mu‘ādh said, “I will not dismount till he is killed.” Abū Mūsā replied, “He has been brought for this purpose, so come down.” Mu‘ādh said, “I will not dismount till he is killed. So Abū Mūsā ordered that he be killed, and he was killed. Then Mu‘ādh dismounted and said, “O ‘Abdullāh (bin Qais)! How do you recite the Qur’ān?” Abū Mūsā said, “I recite the Qur’ān regularly at intervals and piecemeal. How do you recite it, O Mu‘ādh?” Mu‘ādh said, “I sleep in the first part of the night and then get up after having slept for the time devoted for my sleep, and then recite as much as Allāh has written for me. So I seek Allāh’s Reward for both my sleep as well as my prayer (at night).” (1) (See H. 6124)

4343. Narrated Abū Burda: Abū Mūsā Al-Ash‘ari 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 Mūsā 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) (1) (H. 4342) Mu‘ādh hopes for reward for his sleep, as by sleeping, he intends to get strong enough to worship Allāh.
father (Abū Mūsa) and Muʿādh to Yemen and said to both of them, “Make things easy for the people (i.e., be kind and lenient) and do not make things difficult (for people), and give them glad tidings, and do not repel them (i.e., make them to run away from Islām) and both of you should obey each other.”

Abū Mūsa said, “O Allāh’s Prophet! In our land there is an alcoholic drink (prepared) from barley called Al-Mizr, and another (prepared) from honey, called Al-Bīt.” The Prophet ﷺ said, “All intoxicants are prohibited.” Then both of them proceeded and Muʿādh asked Abū Mūsa, “How do you recite the Qurʾān?” Abū Mūsa replied, “I recite it while I am standing, sitting or riding my riding animals, at intervals and piecemeal.” Muʿādh said, “But I sleep and then get up. I sleep and hope for Allāh’s Reward for my sleep as I seek His Reward for my night Salāt (prayer).” Then he (i.e., Muʿādh) pitched a tent and they started visiting each other. Once Muʿādh paid a visit to Abū Mūsa and saw a chained man. Muʿādh asked, “What is this?” Abū Mūsa said, “(He was) a Jew who embraced Islām and has now turned apostate.” Muʿādh said, “Chop off his neck!” (See H. 6125)
intention to perform the Hajj, O ‘Abdullāh bin Qais?” I replied, “Yes, O Allah’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 Sayy between Aṣ-Ṣafā and Al-Marwah and then finish the state of Ḳīrām.” 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.

4347.Narrated Ibn ‘Abbās: Allah’s Messenger 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 ‘La ilāha illāllāh (none has the right to be worshipped but Allah) and that Muḥammad is the Messenger of Allah.” And if they obey you in that, then tell them that Allah has enjoined on them five compulsory congregational Salāt (prayers) to be performed every day and night (in 24 hours) (i.e., Iqamat-as-Salāt). And if they obey you in that, then tell them that Allah has enjoined on them Sadaqa (i.e., Zakāt) to be taken from the rich amongst them and given to the poor amongst them. And if they obey you in that, then be cautious! Don’t take their best properties (as Zakāt) and be afraid of the curse of an oppressed person as there is no screen
between his invocation and Allāh.”

[See Vol. 9, Ḥadīth No. 7371, 7372]

4348. Narrated ‘Amr bin Maimūn: When Mu‘ādh 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 Khalil (an intimate friend).” (V. 4:125). A man behind him said, “(How) glad the mother of Ibrāhīm is!”

(62) CHAPTER. The sending of ‘Ali bin Abī Tālib and Khālid bin Al-Walīd to Yemen before Hajjat-al-Wada’.

4349. Narrated Al-Barā‘: Allah’s Messenger ﷺ sent us to Yemen along with Khālid bin Al-Walīd. Later on,
he sent ‘Ali bin Abî Ṭalîb in his place. The Prophet ﷺ said to ‘Ali, “Give Khâlid’s companions the choice of either staying with you (in Yemen) or returning to Al-Madîna.” I was one of those who stayed with him (i.e., ‘Ali) and got several Avivq (of gold) from the war booty.

4350. Narrated Buraida: The Prophet ﷺ sent ‘Ali to Khâlid to bring the Khumus (of the booty) and I hated ‘Ali, and ‘Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalîd, “Don’t you see this (i.e., ‘Ali)?” When we reached the Prophet ﷺ I mentioned that to him. He said, “O Buraida! Do you hate ‘Ali?” I said, “Yes.” He said, “Don’t hate him, for he deserves more than that from the Khumus.”

4351. Narrated Abû Sa‘îd Al-Khudrî: ‘Ali bin Abî Ṭalîb sent a piece of gold not yet taken out of its ore, in a tanned leather container to Allâh’s Messenger ﷺ. Allâh’s Messenger ﷺ distributed that amongst four persons: ‘Uyaina bin Badr, Aqra‘ bin Hābîs, Zaid Al-Khâl and the

(1) (H. 4350) Buraida hated ‘Ali because he had taken a slave-girl from the booty and considered that as something hateful.
fourth was either 'Aiqama or 'Amir bin At-Tufail. On that, one of his Companions said, “We are more deserving of this (gold) than these (persons).” When that news reached the Prophet ﷺ, he said, “Don’t you trust me though I am the trustworthy man of the One in the heavens, and I receive the news of heaven (i.e., Divine Revelation) both in the morning and in the evening?” There got up a man with sunken eyes, raised cheek bones, raised forehead, a thick beard, a shaved head and a waist sheet that was tucked up and he said, “O Allâh’s Messenger! Be afraid of Allâh.” The Prophet ﷺ said, “Woe to you! Am I not of all the people of the earth the most entitled to fear Allâh?” Then that man went away. Khâlid bin Al-Walid said, “O Allâh’s Messenger! Shall I chop his neck off?” The Prophet ﷺ said, “No, may be he offers Salât (prayers).” Khâlid said, “Numerous are those who offer Salât (prayers) and say by their tongues (i.e., mouths) what is not in their hearts.” Allâh’s Messenger ﷺ said, “I have not been ordered (by Allâh) 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’ân 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., Islam) 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 Thamûd were killed.”
4352. Narrated ‘Ata’: Jabir said, “The Prophet ﷺ ordered ‘Ali to keep the state of Ihram.” Jabir added, “‘Ali bin Abi Ṭalib رضي الله عنه returned (from Yemen) when he was a governor (of Yemen). The Prophet ﷺ said to him, ‘With what intention have you assumed the state of Ihram?’ ‘Ali said, ‘I have assumed Ihram 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 Ihram in which you are now.’ ‘Ali slaughtered a Hady on his behalf.”

4353, 4354. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ assumed the state of Ihram for ‘Umra and Hajj, and we too assumed it for Hajj with him. When we arrived at akkah, the Prophet ﷺ said, “Whoever does not possess a two should regard his Ihram for ‘Umra only.” The Prophet ﷺ had a Hady with him. ‘Ali bin Abi Ṭalib came to us from Yemen with the intention of performing Hajj. The Prophet ﷺ said (to him), “With what intention have you assumed the Ihram, for your wife is with us?” ‘Ali said, “I assumed the Ihram with the same intention as that of the Prophet ﷺ.” The Prophet ﷺ said, “Keep on the state of Ihram, as we have got the Hady.”

(63) CHAPTER. Ghazwa Dhul-Khalasa.

4355. Narrated Jarir رضي الله عنه: In the Pre-Islamic Period of Ignorance there was a
house called Dhul-Khalasa or Al-Ka'bah Al-Yamaniya or Al-Ka'bah Ash-Shamiya. The Prophet said to me, “Won't you relieve me from Dhul-Khalasa?” So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet and informed him, and he invoked good upon us and Al-Ahmas (tribe).

[See Vol.4. Hadith No.3020].

4356. Narrated Qais: Jarir said to me, “The Prophet said to me, ‘Won’t you relieve me from Dhul-Khalasa?’ And that was a house in (Yemen belonging to the tribe of) Khath'am called Al-Ka'bah Al-Yamaniya. I proceeded with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, ‘O Allah! Make him (i.e., Jarir) firm make him a guiding and rightly-guided man.’” So Jarir proceeded to it, dismantled and burnt it, and then sent a messenger to Allah’s Messenger. The messenger of Jarir said (to the Prophet), “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 invoked for Allah’s Blessing for the horses of Ahmas and their men, five times.

[See Vol.4., Hadith No.3020]

4357. Narrated Qais: Jarir said, “Allah’s Messenger said to me, ‘Won’t you relieve
me from Dhul-Khalasa? 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 of that, and he stroke my chest till I saw his finger marks over my chest, and he said, ‘O Allah! Make him firm and make him a guiding and a rightly-guided man.’ Since then I have never fallen from a horse. Dhul-Khalasa was a house in Yemen belonging to the tribes of Khath'am and Bajila, and in it there were idols which were worshipped, and it was called Al-Ka'bah. Jarir went there, burnt it with fire and dismantled it. When Jarir 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 Allah’s Messenger 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), Jarir stopped there and said to him, “Break them (i.e., the arrows) and testify that Lā ilaha illallah (none has the right to be worshipped but Allah), or else I will chop off your neck.” So the man broke those arrows and testified that Lā ilaha illallah. Then Jarir sent a man called Abū Arṭah from the tribe of Aḥmas to the Prophet to convey the good news (of destroying Dhul-Khalasa). When the messenger reached the Prophet, he said, “O Allah’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 invoked for Allah’s Blessings for the horses of Aḥmas and their men, five times.
(64) CHAPTER. The Ghazwa of Dhât-us-Salâsil, which is the Ghazwa of Lakhm and Judhâm.

‘Urwa said, “It is the land of the tribe of Balâ, ‘Udra and Banû Al-Qain.”

4358. Narrated Abû ‘Uthmân: Allâh’s Messenger sent ‘Amr bin Al-‘As as the commander of the troops of Dhât-us-Salâsil. ‘Amr bin Al-‘As said, “(On my return) I came to the Prophet and said, ‘Which people do you love most?’ He replied, ‘‘Aishah’. I said, ‘From amongst the men?’ He replied, ‘Her father (Abû 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 Jarîr to Yemen.

4359. Narrated Jarîr: While I was at Yemen, I met two men from Yemen called Dhû-Kalâ and Dhû-‘Amr, and I started telling them about Allâh’s Messenger. Dhû-‘Amr said to me, “If what you are saying about your friend (i.e., the Prophet) is true, then he has died three days ago.” Then both of them accompanied me to Al-Madîna, and when we had covered some distance on the way to Al-Madîna, we saw some riders coming from Al-Madîna. We asked them and they said,
“Allāh’s Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state.” Then they said, “Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again.” So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, “I wish you had brought them (to me).” Afterwards I met Dhū‘-‘Amr, and he said to me, “O Jarir! 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.”

(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-Jarrāḥ ﷺ. Narrated Wahb bin Kaisān: Jabir bin ‘Abdullāh ﷺ said: “Allāh’s Messenger ﷺ sent troops to the sea-coast and appointed Abū ‘Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men).” Jabir added: “We set out, and we had covered some distance on the way, our journey-food ran short. So Abū ‘Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū ‘Ubaida kept on giving us our daily ration from it little...
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: Allah’s Messenger ﷺ sent us and we were three hundred riders under the command of Abū ‘Ubaida bin Al-Jarrāḥ in order to watch the caravan of the Quraish Mushrikin (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the Khabat (i.e., the leaves of the Salām, a thorny desert tree), and because of that, the army was known as Ja'ish-ul-Khabat. Then the sea threw out an animal (i.e., a fish) called Al-'Anbar and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū '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
Abū 'Ubaida forbade him to do so.

Narrated Abū Śāliḥ: 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: We set out in the army of Al-Khabat 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 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.

(1) (H. 4361) He was forbidden lest they should run short of riding animals.
4363. Narrated 'Abū Hurairah that during the Hajj in which the Prophet had made Abū Bakr An-Siddiq as chief of the Hajj. Before the Hajjat-al-Wada’, on the day of Nahr, Abū Bakr sent him along with a group of persons to announce to the people, “No Al-Mushrik [polytheist, pagan, idolater, and disbeliever in the Oneness of Allah and in His Messenger Muhammad (ﷺ)] is permitted to perform Hajj after this year and nobody is permitted to perform the Tawaf of the Ka’bah in a naked state.”

4364. Narrated Al-Bara’ that: The last complete Sūrah which was revealed (to the Prophet ) was Bara’a (i.e., Sūrat Al-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: Allah directs (thus) about Al-Kalālah (those who leave neither descendants nor ascendants as heirs)…” (V.4:176)

4365. Narrated ‘Imrān bin Husain that: A delegation from Banū Tamim came to the Prophet . The Prophet said, “Accept the good tidings, O Banū Tamim!” They said, “O Allah’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
(to them), "Accept the good tidings, for Banû Tamîm refuses to accept them." They replied, "We have accepted them, O Allah's Messenger!"

(69) CHAPTER.

Narrated Ibn Isâq: The Ghazwâ of 'Uyaina bin Hisn bin Hudhaifa bin Badr waged against Banû Al-'Anbar, a branch of Banû Tamîm. 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-Bâri]

4366. Narrated Abû Hurairah: I have not ceased to like Banû Tamîm ever since I heard of three qualities attributed to them by Allah's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of Ad-Dajjâl"; 'Aishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'il (Ishmael); and, when their Zakât was brought, the Prophet ﷺ said, "This is the Zakât of my people."

4367. Narrated Ibn Abî Mulaika: 'Abdullâh bin Az-Zubair said that a group of riders belonging to Banû Tamîm came to the Prophet ﷺ. Abû Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qâ' bin Ma'bad bin Zurâra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Ḥabis." Thereupon Abû Bakr
4368. Narrated Abū Jamra: I said to Ibn 'Abbās: I have an earthenware pot containing Nabīd (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 Muḍār 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
believe in Allâh? That is to testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh)... I order you also for Iqamât-as-Salât [to perform Salât (prayers) perfectly],(1) to pay Zakât; and to observe Saum (fasting) during the month of Ramadân and to give the Khumus (i.e., one-fifth of the booty) (for Allâh's sake). I forbid you from four things (i.e., the wine that is prepared in): Ad-Dubbâ', An-Naqîr, Al-Hantam and Al-Muzaffat."

(See Vol. 1, Hadîth No.53)

4369. Narrated Ibn 'Abbas: The delegation of 'Abdul-Qais came to the Prophet and said, "O Allah's Messenger! We belong to the tribe of Rabî‘a. The infidels of Mu‘â bữa 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 said, "I order you to observe four things and forbid you from four things: (I order you) to believe in Allâh, i.e., to testify that Lâ ilâha illallah (none has the right to be worshipped but Allâh)."

The Prophet pointed with finger indicating one and added, "Iqamât-as-Salât [perform As-Salât (prayers) perfectly], to give Zakât, and to give one-fifth of the booty (for Allâh's sake). I forbid you to use Ad-Dubbâ', An-Naqîr, Al-Hantam and Al-Muzaffat (utensils used for preparing alcoholic liquors and drinks)."


(1) (H. 4368) See Iqamât-as-Salât 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 had forbidden their offering." Ibn 'Abbás said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Aishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Aishah. Umm Salama replied, "I heard the Prophet forbidding the offering of these two Rak'a. Once, the Prophet offered the 'Asr prayer, and then came to me. And at that time some Ansâr women from the tribe of Banû Harâm were with me. Then (the Prophet) 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 Allah'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 beckoned her with his hand, and she waited, and when the Prophet finished his Salât (prayer), he said, 'O the daughter of Abû 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 Islam 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')."
4371. Narrated Ibn ‘Abbās: The first Friday (i.e., Jumu‘ah) prayer offered after the Friday prayer offered at the mosque of Allâh’s Messenger was offered at the mosque of ‘Abdul-Qais situated at Juwâtha, that is a village at Al-Bahrain.

(71) CHAPTER. The delegation of Banû Hanîfa and the narration of Thumâma bin Uthâl.

4372. Narrated Abû Hurairah: The Prophet sent some cavalry towards Najd and they brought a man from the tribe of Banû Hanîfa who was called Thumâma bin Uthâl. They fastened him to one of the pillars of the mosque. The Prophet went to him and said, “What have you got, O Thumâma?” He replied, “I have got a good thought, O Muhammad! 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 said to him, “What have you got, O Thumâma?” 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 left him till the day after, when he said, “What have you got, O Thumâma?” He said, “I have got what I told you.” On that the

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1. (H. 4372) This means: What do you think I am going to do to you?
2. (H. 4372) Thumâma had a good idea about the Prophet for he knew that he would not oppress people, but forgive and help them.
Prophet 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 La ilāha illallah (none has the right to be worshipped but Allah), and also testify that Muḥammad is the Messenger of Allah! 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 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 Sābi (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 gives his permission."

4373. Narrated Ibn 'Abbas: Musailima Al-Kadhdhāb came during the lifetime of the Prophet 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 went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger had a stick of a date-palm tree branch in his hand. When he (the

الد، فقال: "ما أنتِ Owners مُمانَة؟" فقال: "أنتِ Owners مُمانَة؟" فقال: "أطلقوها مُمانَة"، فانطلق إلى نجلي قريب من المسجد، فاغتنتم ثم دخل المسجد، فقال: "أشهد أن لا إله إلا الله، وأشهد أن محمدا رسول الله، يا مُحَمَّد! والله ما كان على الأرض وجه أبغض إلي بوجه جهلك، فقد أ présente وجهك أحب الوجوه إليه. والله ما كان من دين أبغض إلي من دينك فأ présente وجهك أحب الدنيا إليه. وإن حملت أخذتني وأنا أربى العمر، فماذا ترى؟ فيسرع الّذين وأمره أن يغتَمَّ. فلما قدم منه قال له قال: صبري! قال: لا والله ولكن أسلمت مع محمدا رسول الله، ولا والله لا أبقيكم من الّذين حُبَّة جنود حتى يدخل فيها الّذين. [راجع: 462]
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 Allah’s Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islam), then Allah will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thabît 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 Allah’s Messenger ﷺ: “You seem to be the same person who was shown to me in my dream,” and Abû Hurairah informed me that Allah’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-‘Ansâ and the other, Musailima.”

4375. Narrated Abû Hurairah: Allah’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 Şan‘ā and the ruler of Yamâma.”
4376. Narrated Abū Rajā' Al-‘Utāridī:
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.

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-Kadhābah.

(72) CHAPTER. The story of Al-Aswad Al-‘Anṣī.

4378. Narrated ‘Ubaydullāh bin ‘Abdullāh bin ‘Utba: We were informed that Musailima Al-Kadhābah had arrived in Al-Madīnah and stayed in the house of the daughter of Al-Ḥārith. The daughter of Al-Ḥārith bin Kuraiz was his wife and she was the mother of ‘Abdullāh bin ʿAmir. Allāh’s Messenger ﷺ came to him accompanied by Thābit bin Qais
bin Shammās who was called the orator of Allāh’s Messenger ṣ. Allāh’s Messenger ṣ had a stick in his hand then. The Prophet ṣ 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 ṣ 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 ṣ then went away.

4379. I asked Ibn ‘Abbās about the dream Allāh’s Messenger ṣ had mentioned. Ibn ‘Abbās said, “Someone told me that the Prophet ṣ 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-Anṣi who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhðhab.”

(73) CHAPTER. The story of the people of Najrān (Christians).
4380. Narrated Hudhaifa: Al-‘Aqib and Sayyid, the rulers of Najrān, came to Allah’s Messenger with the intention of doing Li‘ān, one of them said to the other, “Do not do (this Li‘ān) for, by Allah, 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), “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 said, “I will send an honest man who is really trustworthy.” Then everyone of the Companions of Allah’s Messenger wished to be that one. Then the Prophet said, “Get up, O Abu ‘Ubaida bin Al-Jarrāh.” When he got up, Allah’s Messenger said, “This is the trustworthy man of this (Muslim) nation.”

4381. Narrated Hudhaifa: The people of Najrān came to the Prophet and said, “Send an honest man to us.” The Prophet 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 then sent Abu ‘Ubaida bin Al-Jarrāh.
4382. Narrated Anas: The Prophet said, "Every nation has an Amin (i.e., the most trustworthy, honest man), and the Amin of this nation is Abü 'Ubaida bin Al-Jarrãh."

4383. Narrated Jãbir bin 'Abdullãh: Allah's Messenger 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 Allah's Messenger had died. When the revenue came during the rule of Abü Bakr, Abü Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet should present himself to me (Abü Bakr)." I came to Abü Bakr and informed him that the Prophet 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 Abü Bakr gave me. (In another narration, Jãbir said): I met Abü Bakr after that and asked him (to give me what the Prophet 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 Abü Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than
miserliness.” Abū Bakr said it thrice and added, “Whenever I refused to give you, I had the intention of giving you.”

(In another narration) Jābir bin ‘Abdullāh said, “I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), ‘Take the same amount twice’.”

(75) CHAPTER. The arrival of Al-Ash'ariyūn and the people of Yemen.

Abū Mūsa said, “The Prophet ﷺ said, ‘They are from me and I am from them’.”

4384. Narrated Abū Mūsa: My brother and I came from Yemen (to Al-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 Mūsa arrived (at Kūfah as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, “I saw chickens (eating something dirty) so I consider them unclean.” Abū Mūsa said, “Come on! I saw the Prophet ﷺ (eating chicken).” The man said, “I have taken an
oath that I will not eat (chicken).” Abū Mūsa said “Come on! I will tell you about your oath. We, a group of Al-Ash’arīyun people went to the Prophet and asked him to give us something to ride, but the Prophet refused. Then we asked him for the second time to give us something to ride, but the Prophet took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet and he ordered that five camels be given to us. When we took those camels, we said, ‘We have made the Prophet forget his oath, so we will never be successful after this.’ So I went to the Prophet and said, ‘O Allah’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).’

4386. Narrated 'Imrân bin Ḥuṣain: The people of Banû Tamîm came to Allah’s Messenger and he said, “Be glad (i.e., have good tidings). O Banû Tamîm!” They said, “As you have given us good tidings then give us (some material things).” On that the features of Allah’s Messenger changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet said (to them) “Accept good tidings, as Banû Tamîm have not accepted them.” They said, “We accept them, O Allah’s Messenger!”
4387. Narrated Abû Mas'ûd: The Prophet 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, 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."

4388. Narrated Abû Hurairah: The Prophet 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."

4389. Narrated Abû Hurairah: The Prophet 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."

(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.
4390. Narrated Abū Hurairah: 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.”

4391. Narrated 'Alqama: We were sitting with Ibn Mas‘ūd when Khabbāb came and said, “O Abū 'Abdur-Rahmān! Can these young fellows recite Qur‘ān as you do?” Ibn Mas‘ūd said, “If you wish I can order one of them to recite (the Qur‘ān) for you.” Khabbāb replied, “Yes.” Ibn Mas‘ūd said, “Recite, O 'Alqama!” On that, Zaid bin 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.
(76) CHAPTER. The story of Daus and ṬūFAIL bin ‘Amr Ad-Dausi.

4392. Narrated Abū Hurairah: ṬūFAIL bin ‘Amr came to the Prophet  and said, “The Daus (nation) have perished as they disobeyed and refused to accept Islam. So invoke Allāh against them.” But the Prophet  said, “O Allāh! Give guidance to the Daūs (tribe) and bring them (in the fold of Islam)!”

4393. Narrated Abū Hurairah: When I came to the Prophet  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  I gave him the Bai'a (pledge) (for Islam), and while I was sitting with him, suddenly the slave appeared. The Prophet  said to me, “O Abū Hurairah! Here is your slave.” I said, “He (the slave) is (free) for Allāh’s sake,” and manumitted him.

(77) CHAPTER. The story of the delegation of Taiy’, and the narration of ‘Adī bin Ḥātim.

4394. Narrated ‘Adī bin Ḥātim: We came to ‘Umar in a delegation (during his rule). He started calling the men one by one, calling each by his name. (As he did not call me early) I said to him, “Don’t you know me,
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.”

(78) CHAPTER. Hajjat-ul-Wadā’.

4395. Narrated ‘Āishah: ‘We set out with Allah’s Messenger during Hajjat-ul-Wadā’ and we assumed the Ihram for ‘Umra. Then Allah’s Messenger said to us, “Whoever has got the Hady should assume the Ihram for Hajj and ‘Umra and should not finish his Ihram till he has performed both (‘Umra and Hajj).” I arrived at Makkah along with him (i.e., the Prophet) while I was menstruating, so I did not perform the Tawāf around the Ka’bah or Sa’y between As-Ṣafā and Al-Marwah. I informed Allah’s Messenger about that and he said, “Undo your braids and comb your hair, and then assume the Ihram for Hajj and leave the ‘Umra.” I did so, and when we performed and finished the Hajj, Allah’s Messenger sent me to At-Tan‘im along with (my brother) ‘Abdur-Raḥmān bin Abū Bakr Ṣiddīq to perform the ‘Umra. The Prophet said, “This ‘Umra is in lieu of your missed ‘Umra.” Those who had assumed the Ihram for ‘Umra, performed the Tawāf around the Ka’bah and Sa’y between As-Ṣafā and Al-Marwah, and then finished their Ihram, and on their return from Minā, they performed another Tawāf (around the Ka’bah and Sa’y between

(1) (H. 4394) Since ‘Umar has such a high opinion about ‘Adī, ‘Adī does not care if he is not called before the others.
As-Safa and Al-Marwah), but those who combined their Hajj and 'Umra (Al-Qiran), performed only one Tawaf (between As-Safa and Al-Marwah) (for both).

4396. Narrated Ibn Juraj: 'Aţā said, "Ibn 'Abbās said, 'If he (i.e., the one intending to perform 'Umra) has performed the Tawaf around the Ka'bah, and Say of As-Safa and Al-Marwa) his Ihram is considered to have finished.' I said, 'What proof does Ibn 'Abbās has as to this saying?' "'Aţā said, "(The proof is taken) from the Statement of Allah: 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 to his companions to finish their Ihram during Hajjat-ul-Wada.' I said (to 'Aţā), "That (i.e., finishing the Ihram) was after coming from 'Arafat." 'Aţā said, "Ibn 'Abbās used to allow it before going to 'Arafat (after finishing the 'Umra) and after coming from it (i.e., after performing the Hajj)." (i.e., Hajj-At-Tamattu).

4397. Narrated Abū Mūsa Al-Ash'ari: I came to the Prophet at a place called Al-Baṭhā. The Prophet said, "Did you assume the Ihram for Hajj?" I said, "Yes," He said, "How did you express your intention (for performing Hajj)?" I said, "LaBbaik (i.e., I assume) the Ihram with the same intention as that of Allah's Messenger." The Prophet said, "Perform the Tawaf around the Ka'bah and

(1) (H. 4396) The person meant here is the one who intends to perform 'Umra along with Hajj (At-Tamattu).
(the Sa'y) between As-Safâ and Al-Marwa, and then finish your Ihram." So I performed the Tawaf around the Ka'bah and the Sa'y between As-Safâ 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 Ḥafṣa, the wife of the Prophet ﷺ: The Prophet ﷺ ordered all his wives to finish their Ihram during the year of Hajjat-ul-Wadâ'. On that, I asked the Prophet ﷺ, "What stops you from finishing your Ihram?" He said, "I have matted my hair and garlanded my Hady. So, I will not finish my Ihram unless I have slaughtered my Hady."

4399. Narrated Ibn 'Abbas ﷺ: A woman from the tribe of Khath'am asked for the verdict of Allah's Messenger ﷺ (regarding something) during Hajjat-ul-Wadâ', while Al-Fadl bin 'Abbâs was the companion-rider behind Allah's Messenger ﷺ. She asked, "Allah'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 'Abdullâh bin 'Umar ﷺ: The Prophet ﷺ arrived (at Makkah)
in the year of the Conquest (of Makkah) while Usâma was riding behind him on (his she-camel) Al-Qaswâ. Bilâl and ‘Uthmân bin Tâlîḥa were accompanying him. When he made his she-camel kneel down near the Ka’bah, he said to ‘Uthmân, “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, Usâma, Bilâl and ‘Uthmân (bin Tâlîḥa) 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 Bilâl standing behind the gate, and I said to him, “Where did the Prophet ﷺ offer Salât (prayer)?” He said, “He offered Salât (prayer) between those two front pillars.” The Ka’bah was built on six pillars, arranged in two rows, and he offered Salât (prayer) between the two pillars of the front row leaving the gate of the Ka’bah at his back and facing (in Salât) 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 Bilâl 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 Salât (prayer).

4401. Narrated ‘Aishah the wife of the Prophet ﷺ: Ṣâfiyya bint Huyai, the wife of the Prophet ﷺ, menstruated during Hajjat-ul-Wada’. The Prophet ﷺ said, “Is she going to detain us?” I said to him, “She has already come to Makkah and performed the Tawâf (ul-Ifâda) around the Ka’bah, O Allah’s Messenger”. The Prophet ﷺ said, “Let her then proceed on (to Al-Madîna).”
4402. Narrated Ibn ‘Umar: We were talking about Hajjat-ul-Wada’, while the Prophet was amongst us. We did not know what Hajjat-ul-Wada’ signified. The Prophet praised Allâh and then mentioned Al-Masîh Ad-Dajjal and described him extensively, saying, “Allâh did not send any Prophet but that Prophet warned his nation of Al-Masîh Ad-Dajjal. Nûh (Noah) and the Prophets following him warned (their people) of him. He will appear amongst you (O Muhammad’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 said it thrice. “Verily, your Lord is not blind in one eye while he (Ad-Dajjal) is blind in the right eye which looks like a grape bulging out (of its cluster).”

4403. “No doubt! Allâh 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 added: “No doubt! Haven’t I conveyed Allâh’s Message to you?” They replied, “Yes,” The Prophet added, “Woe to you!” (or said), “May Allâh be Merciful to you! Do not become infidels after me (i.e., my death) by cutting the necks of one another.”
4404. Narrated Zaid bin Arqam: The Prophet ﷺ fought nineteen Ghazwã (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-Wada’, Abû Ishâq said, “He performed Hajj (many times) when he was in Makkah.”

4405. Narrated Jarîr: The Prophet ﷺ ordered me during Hajjat-ul-Wada’, “Ask the people to be quiet and listen.” He then said, “Do not become infidels after me by cutting the necks of one another.”

4406. Narrated Abû Bakra رضي الله عنه: The Prophet ﷺ said, “Time has taken its original shape which it had when Allah 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’dã, Dhul-Hijja and Al-Muharram, and the fourth is Rajab which is named after the Mudar tribe, between (the month of) Jumâda (Ath-Thãnîa) and Sha’bân.” Then the Prophet ﷺ asked, “Which month is this?” We said, “Allah 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

(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 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 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 Muhammad said, ‘I think the Prophet 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, Muhammad, on remembering that narration, used to say, “Muhammad spoke the truth!”) He (i.e., the Prophet) then said twice, “No doubt! Haven’t I conveyed (Allāh’s Message) to you?”

4407. Narrated Ṭāriq 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)
‘Umar said, “I know the place where it was revealed. It was revealed while Allâh’s Messenger was staying at ‘Arafât.”

4408. Narrated ‘Âishah: We set out with Allâh’s Messenger, and some of us assumed the Ihrām for ‘Umra, some assumed it for Hajj, and some assumed it for both Hajj and ‘Umra. Allâh’s Messenger 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 Mâlik the same as above, saying, “(We set out) with Allâh’s Messenger in Hajjat-ul-Wadâ’...).”

Narrated Mâlik the same as above.

4409. Narrated Sa’d: The Prophet visited me during Hajjat-ul-Wadâ’ while I was suffering from a disease which brought me to the verge of death. I said, “O Allâh’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 said, “No.” I said, “(Shall I give) one-third of it?” He replied, “One-third, and even one-third is
too much. It is better for you to leave your
inheritors wealthy rather than to leave them
poor, begging people (for their sustenance);
and whatever you spend for Allah’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 Allah’s Messenger! Should I remain
(in Makkah) behind my companions (who are
going with you to Al-Madina)” The Prophet
said, “If you remain behind, any good
deed which you will do for Allah’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 then
added, “O Allah! 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).” Allah’s Messenger pitied Sa’d
for he died in Makkah.

4410.Narrated Ibn ‘Umar

The Prophet got his head shaved during
Hajjat-ul-Wada’.

4411. Narrated Ibn ‘Umar

During Hajjat-ul-Wada’, the Prophet and
some of his Companions got their heads
shaved, while some of his Companions got
their head-hair cut short.
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-Wada’, leading the people in Salāt (prayer). The donkey passed in front of a part of the row [of the people offering the Salāt (prayer)]. Then he dismounted from it and took his position in the row with the people.

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.”

4414. Narrated ‘Abdullāh bin Yazīd Al-Khaṭmī that Abū Ayyūb informed him that he offered the Maghrib and ‘Ishā’ prayers together with the Prophet (ﷺ) during Hajjat-ul-Wada’.

(79) CHAPTER. The Ghazwa of Tabūk which is also called Ghazwā Al-‘Usrah (i.e., the battle of hardship).

4415. Narrated Abū Mūsa (رضي الله عنه): My companions sent me to Allāh’s Messenger (ﷺ) and
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 Tabuk. I said, “O Allâh’s Prophet! My companions have sent me to you to provide them with means of transportation.” He said, “By Allâh! 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 and for the fear that the Prophet might have become angry with me. So I returned to my companions and informed them of what the Prophet had said. Only a short while had passed when I heard Bilâl calling, “O ‘Abdullah bin Qais!” I replied to his call. Bilâl said, “Respond to Allah’s Messenger who is calling you.” When I went to him (i.e., the Prophet), 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 added, “Take them to your companions and say, ‘Allâh (or Allah’s Messenger) allows you to ride on these, so ride on them.’” So I took those camels to them and said, “The Prophet allows you to ride on these (camels), but by Allâh, I will not leave you till some of you proceed with me to somebody who heard the statement of Allâh’s Messenger. Do not think that I narrate to you a thing which Allâh’s Messenger has not said.” They said to me, “We consider you truthful, and we will do what you like.” The subnarrator added: So Abû Mûsâ proceeded along with some of them till they came to those who have heard the statement of Allâh’s Messenger wherein he denied them (some animals to ride on) and (his statement) whereby he gave them the same. So these people told them
the same information as Abū Müsa had told them.

4416. Narrated Sa'd: Allāh's Messenger ἡ 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 ἡ said, "Will you not be pleased that you will be to me like Harūn (Aaron) to Mūsā (Moses)? But there will be no Prophet after me."

4417. Narrated Ṣafwān bin Ya'lā bin Umāiyya that his father said, "I participated in Al-'Uṣrah expedition (i.e., the Ghazwa of Tabūk) along with the Prophet ἡ." 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 ἡ and he considered the biter's
for Allâh’s Forgiveness for them, and left the secrets of their hearts for Allâh 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 Allâh’s Messenger! But by Allâh, 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 Allâh, I have been bestowed with the power of speaking fluently and eloquently, but by Allâh, I knew well that if today I tell you a lie to seek your favour, Allâh 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 Allâh’s Forgiveness. Really, by Allâh, there was no excuse for me. By Allâh, I had never been stronger or wealthier than I was when I remained behind you.’ Then Allâh’s Messenger ﷺ said, ‘As regards this man, he has surely told the truth. So get up till Allâh decides your case.’ I got up, and many men of Banû Salama followed me and said to me, ‘By Allâh, we never witnessed you doing any sin before this. Surely, you failed to offer excuse to Allâh’s Messenger ﷺ as the others who did not join him, have offered. The supplication of Allâh’s Messenger ﷺ to Allâh to forgive you would have been sufficient for you.’ By Allâh, 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
replied, 'Murâra bin Ar-Râbi' Al-'Amri and Hilâl bin Umaiyya Al-Wâqifî.' By that they mentioned to me two pious men who had attended the Ghazwâ (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. Allâh's Messenger forbid all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwâ. 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 Salât (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh's Messenger and greet him while he was sitting in his gathering after the Salât (prayer), and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my Salât (prayer) near to him and look at him stealthily. When I was busy with my Salât, 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 Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, 'O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger?' He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, 'Allâh and His Messenger'
claim as invalid (i.e. the biter did not get a recompense for his broken incisor). The Prophet 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?’”

(80) CHAPTER. The narration of Ka’b bin Mālik.

And the Statement of Allāh

“And (He did forgive also) the three [who did not join the Tabūk expedition and whose case was deferred (by the Prophet) for Allāh’s Decision]…” (V.9:118)

4418. Narrated ‘Abdullāh bin Ka’b bin Mālik who, from among Ka’b’s sons, was the guide of Ka’b when he became blind: I heard Ka’b bin Mālik narrating the story of (the Ghazwā of) Tabūk in which he failed to take part. Ka’b said, “I did not remain behind Allāh’s Messenger 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 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 when we pledged for Islaam, 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
in that Ghazwa. By Allah, never had I two she-camels before, but I had then at the time of this Ghazwa. Whenever Allah’s Messenger wanted to make a Ghazwa, he used to hide his intention by apparently referring to different Ghazwa till it was the time of that Ghazwa (of Tabuk) which Allah’s Messenger fought in severe heat, facing a long journey, desert, and the great number of the enemy. So the Prophet announced to the Muslims clearly (their destination) so that they might get prepared for their Ghazwa. So he informed them clearly of the destination he was going to. Allah’s Messenger 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 Allah revealed it through Divine Revelation. So Allah’s Messenger fought that Ghazwa at the time when the fruits had ripened and the shades looked pleasant. Allah’s Messenger 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 Allah’s Messenger 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
had done so! But it was not written for me. So, after the departure of Allah'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 Allah had excused. Allah'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 Allah's Messenger! He has been stopped by his two Burda (i.e., garments) and his looking at his own flanks with pride.' Then Mu'ādh bin Jabal said, 'What a bad thing you have said! By Allah! O Allah's Messenger! We know nothing about him but good.' Allah'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 Allah'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 Allah'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; Allah's Messenger ﷺ accepted the excuses they had expressed, took their Bai'a (pledge), asked
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
replied, ‘Murãra bin Ar-Rabi’ Al-‘Amri and Hîlal bin Umaiyya Al-WaqitI.’ By that they mentioned to me two pious men who had attended the Ghazwâ (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. Allâh’s Messenger forbade all the Muslims to talk to us, the three aforesaid persons out of all those who had remained behind in that Ghazwâ. 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 Salât (prayers) along with the Muslims and roam about in the markets, but none would talk to me, and I would come to Allâh’s Messenger and greet him while he was sitting in his gathering after the Salât (prayer), and I would wonder whether the Prophet did move his lips in return to my greetings or not. Then I would offer my Salât (prayer) near to him and look at him stealthily. When I was busy with my Salât, 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 Abû Qatâda who was my cousin and dearest person to me, and I offered my greetings to him. By Allâh, he did not return my greetings. I said, ‘O Abû Qatâda! I beseech you by Allâh! Do you know that I love Allâh and His Messenger?’ He kept quiet. I asked him again, beseeching him by Allâh, but he remained silent. Then I asked him again in the Name of Allâh. He said, ‘Allâh and His Messenger...’
know it better.' Thereupon my eyes flowed with tears and I returned and jumped over the wall." Ka'b added, "While I was walking in the market of Al-Madina, suddenly I saw a Nabati (i.e., a Christian farmer) from the Anbāt (plural of Nabātī) of Sham who came to sell his grains in Al-Madina, saying, 'Who will lead me to Ka'b bin Malik?' 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) has treated you harshly. Anyhow, Allah 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 Allah's Messenger and said, 'Allah's Messenger 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 sent the same message to my two fellows. Then I said to my wife, 'Go to your parents and remain with them till Allah gives His Verdict in this matter.' Ka'b added, "The wife of Hilāl bin Umaiyya came to Allah's Messenger and said, 'O Allah'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 Allah, he has no desire for anything. By Allah, he has never ceased weeping till his case began till this day of his.' On that, some
of my family members said to me, 'Will you also ask Allah's Messenger to permit your wife (to serve you) as he has permitted the wife of Hilal bin Umaiyya to serve him?' I said, 'By Allah, I will not ask the permission of Allah's Messenger regarding her, for I do not know what Allah's Messenger 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 Allah's Messenger 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 Allah described (in the Qur'an) 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 Malik! Be happy (by receiving good tidings).' I fell down in prostration before Allah, realizing that relief has come. Allah's Messenger had announced the acceptance of our repentance by Allah 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 Banu 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 Allah, I owned no other garments than them on that day. Then I borrowed two garments and wore them and went to Allah's Messenger. The people started receiving me in batches, congratulating me on Allah's
Acceptance of my repentance, saying, ‘We congratulate you on Allah’s Acceptance of your repentance.’” Ka‘b further said, “When I entered the mosque, I saw Allah’s Messenger sitting with the people around him. Ṭalha bin ‘Ubaidullah swiftly came to me, shook hands with me and congratulated me. By Allah, none of the Muhajirun (i.e., emigrants) got up for me except him (i.e., Ṭalha), and I will never forget this for Ṭalha.” Ka‘b added, “When I greeted Allah’s Messenger, 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, ‘Is this forgiveness from you or from Allah?’ He said, ‘No, it is from Allah.’ Whenever Allah’s Messenger 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 Allah’s Messenger! Because of the acceptance of my repentance I will give up all my wealth as alms for the sake of Allah and His Messenger.’ Allah’s Messenger 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 Allah’s Messenger! Allah 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 Allah, I do not know anyone of the Muslims whom Allah has helped for telling the truth more than me, since I mentioned that truth to Allah’s Messenger. I have never intended to tell a lie ever since (I said that to Allah’s Messenger) till today. I hope that Allah will also save me (from telling lies) the rest of my life. So Allah revealed to His Messenger the Verse:

‘Allah has forgiven the Prophet, the Muhajirun (emigrants) and the Ansar... (up
to His Saying)... And be with those who are true (in words and deeds).’ (V.9:117-119)

"By Allah, Allah has never bestowed upon me, apart from His guiding me to Islam, a greater blessing than the fact that I did not tell a lie to Allah’s Messenger which would have caused me to perish as those who have told a lie perished, for Allah described those who told lies with the worst description He ever attributed to anybody else. Allah ḥātkum wa ṣawārkum.

‘They (i.e., the hypocrites) will swear by Allah to you (Muslims) when you return to them... (up to His Saying)... Certainly Allah is not pleased with the people who are Al-Fasiqūn (rebellious, disbelieving to Allah.’”

(V.9:95,96)

Ka‘b added, “We, the three persons, differed altogether from those whose excuses Allah’s Messenger accepted when they swore to him. He took their Bai‘a (pledge) and asked Allah to forgive them, but Allah’s Messenger left our case pending till Allah gave His Judgement about it. As for that Allah said:

‘And (He did forgive also) the three...’

(V.9:118)

“What Allah 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 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.”
(81) CHAPTER. The dismounting of the Prophet at (the place called) Al-Ḥijr.

4419.Narrated Ibn ‘Umar: When the Prophet passed by Al-Ḥijr, 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.

4420. Narrated Ibn ‘Umar: Allāh’s Messenger said to his Companions who were at Al-Ḥijr (or said about the companions of Al-Ḥijr) “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.”
(82) CHAPTER.

4421. Narrated ‘Urwa bin Al-Mughira: Al-Mughira bin Shu'ba said, “The Prophet 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 Ghazwa of Tabuk. Al-Mughira added, “The Prophet 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.”

4422. Narrated Abū Ḥumaid: We returned in the company of the Prophet from the Ghazwa of Tabuk, and when we came within sight of Al-Madina, the Prophet said, “This is Ṭaba (i.e., Al-Madina), and this is Uhud mountain that loves us and is loved by us.”

4423. Narrated Anas bin Malik: Allah’s Messenger returned from the Ghazwa of Tabuk, and when he approached Al-Madina, he said, “There are some people in Al-Madina who were with you all the time, you did not travel any portion of the journey nor crossed any valley, but they were with you.” They (i.e., the people) said, “O Allah’s Messenger! Even though they were at Al-Madina?” He said, “Yes, because they were stopped
by a genuine excuse.”

(83) CHAPTER. The letter of the Prophet to Kisra (Khosrau) and Qaiser (Caesar).

4424. Narrated Ibn 'Abbās: Allah’s Messenger sent a letter to Kisra (Khosrau) with ‘Abdullāh bin Ḥudhāfa As-Sahmī and told him to hand it over to the governor of Al-Bahrain. The governor of Al-Bahrain 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, ‘Allah’s Messenger 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 Allah’s Messenger after I had been about to join the companions of Al-Jamal (i.e., the camel) and fight along with them. When Allah’s Messenger was informed that the Persians had crowned the daughter of Kisra as their ruler, he said, “Such people as ruled by a lady will never be successful.”

(1) (H. 4425) Abū Bakra did not fight on that side because the army was led by a woman, i.e., ‘Aishah. 
4426. Narrated As-Sa‘ib bin Yazid: I remember that I went out with the boys to (the place called) Thaniyat-ul-Wadâ’ to receive Allâh’s Messenger ﷺ.

4427. Narrated As-Sa‘ib: I remember I went out with the boys to Thaniyat-ul-Wadâ’ to receive the Prophet ﷺ when he returned from the Ghazwâ of Tabûk.

(84) CHAPTER. The sickness of the Prophet ﷺ and his death.

And the Statement of Allâh ﷻ:
“Verily! You (O Muḥammad ﷺ) will die and verily, they (too) will die.’” (V.39:30)

4428. Narrated ‘Aishah ﷺ: The Prophet ﷺ in his ailment in which he died, used to say, “O ‘Aishah! 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-Mursalât ‘Urfâ (No. 77) in the Maghrib prayer, and after that Salât (prayer) he did not lead us in any Salât (prayer) till he died.
4430. Narrated Ibn 'Abbas: 'Umar bin Al-Khattāb used to let Ibn 'Abbās sit beside him, so 'Abdur-Raḥmān 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 'Abbas about the meaning of this Holy Verse:

“When there comes the Help of Allah (to you, O Muhammad against your enemies) and the Conquest (of Makkah)” (V.110:1) Ibn 'Abbās replied, “That indicated the approaching death of Allah's Messenger which Allah informed him.” 'Umar said, “I do not know of it except what you know.”

4431. Narrated Ibn 'Abbās: Thursday! And how great that Thursday was! The ailment of Allah's Messenger 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)?” Ask him (to understand his state).” So they went to the Prophet and asked him again. The Prophet said, “Leave me, for my present state is better

(1) (H. 4431) The speaker wants to urge others to fulfil the Prophet's order.
than what you call me for.” Then he ordered them to do three things. He said, “Turn Al-Mushrikûn [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (ﷺ)] out of the Arabian Peninsula; respect and give gifts to the foreign delegations as you have seen me dealing with them.” (Sa‘îd bin Jubair, the subnarrator said that Ibn ‘Abbâs kept quiet as regards the third order, or he said, “I forgot it.”) (1)

[See Vol. 1, Hadith No.114]

4432. Narrated ‘Ubaydullâh bin ‘Abdullâh: Ibn ‘Abbâs said, “When Allâh’s Messenger 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, ‘Allâh’s Messenger is seriously ill and you have the Qur’ân. Allâh’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, Allâh’s Messenger said, ‘Go away.’ Ibn ‘Abbâs used to say, “No doubt, it was very unfortunate (a great disaster) that Allâh’s Messenger was prevented from writing for them that writing because of their differences and noise.” (2)

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(1) (H. 4431) See the footnote of Hadith No.3168, Vol.4.
4433, 4434. Narrated 'Aishah: The Prophet PLL called Fatima 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 PLL 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)."

4435. Narrated 'Aishah: I used to hear (from the Prophet PLL) 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 PLL in his fatal disease, with his voice becoming hoarse, saying, "In the company of those on whom Allah has bestowed His Grace... (to the end of the Verse)." (V.4:69) Thereupon I thought that the Prophet PLL had been given the option.

4436. Narrated 'Aishah: When the Prophet PLL fell ill in his fatal illness, he started saying, "With the highest companions."(1)

(1) (H. 4436) See the Noble Qur'an (V.4:69).
4437. Narrated ‘Āishah: When Allāh’s Messenger ﷺ was in good health, he used to say, “Never does a Prophet die unless he is shown his place in Paradise (before his death), and then he is given life or given option.” When the Prophet ﷺ became ill and his last moments came while his head was on my thigh, he became unconscious, and when he came to his senses, he looked towards the roof of the house and then said, “O Allāh! (Please let me be) with the highest companions.” Thereupon I said, “So, he is not going to stay with us!” Then I came to know that his state was the confirmation of the narration he used to mention to us while he was in good health.

4438. Narrated ‘Āishah: ‘Abdūr-Rahmān bin Abū Bakr entered upon the Prophet ﷺ while I was supporting the Prophet on my chest. ‘Abdūr-Rahmān had a fresh Siwāk then and he was cleaning his teeth with it. Allāh’s Messenger ﷺ looked at it, so I took the Siwāk, cut it (chewed it with my teeth), shook it and made it soft (with water), and then gave it to the Prophet ﷺ who cleaned his teeth with it. I had never seen Allāh’s Messenger ﷺ cleaning his teeth in a better way than that moment. After finishing the brushing of his teeth, he lifted his hand or his finger and said thrice, “O Allāh! Let me be with the highest companions,” and then died. ‘Āishah used to say, “He died while his head was resting between my chest and chin.”
4439. Narrated ‘Aishah: Whenever Allah’s Messenger became ill, he used to recite Al-Mu’awwidhat (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’awwidhat and blowing my breath over him as he used to blow and made the hand of the Prophet pass over his body.

4440. Narrated ‘Aishah: I heard the Prophet and listened to him before his death while he was leaning his back on me and saying,

“O Allah! Forgive me, and bestow Your Mercy on me, and let me meet the (highest) companions (of the Hereafter).” [See the Qur’an, V. 4:69 and Hadith No. 4435]

4441. Narrated ‘Urwa bin Az-Zubair: ‘Aishah said, “The Prophet said during his fatal illness, ‘Allah cursed the Jews for they took the graves of their Prophets as places for worship.’” ‘Aishah added, “Had it not been for that (statement of the Prophet) his grave would have been conspicuous. But he was afraid that it might be taken as a place for worship.”
4442. Narrated `Aishah, the wife of the Prophet ﷺ, “When the ailment of Allah’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 ‘Abbás bin ‘Abdul-Muţţalib 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 ‘All bin Abī ‘Talib.’”

‘Aishah, the wife of the Prophet ﷺ used to narrate saying, “When Allah’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 Ḥafṣa, 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.”

Allah’s Messenger 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! Allah’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 Ubaidullah: ‘Aishah said, “I argued with Allah’s Messenger repeatedly about that matter [i.e., his order that Abu Bakr should lead the people in Salat (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, 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 Allah’s Messenger to give up the idea of choosing Abu Bakr to lead the people in Salat (prayer)].”

4446. Narrated ‘Aishah: The Prophet died while he was between my chest and chin, so I never dislike the death agony for anyone after the Prophet.

Allah’s Messenger this morning?” ‘Ali replied, “He has recovered with the Grace of Allah.” ‘Abbas bin ‘Abdul-Muṭṭalib held him by the hand and said to him, “In three days you, by Allah, will be ruled (by somebody else)(1). And by Allah, I feel that Allah’s Messenger 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 Allah’s Messenger and ask him who will take over the caliphate. If it is given to us, we will know as to it, and if it is given to somebody else, we will inform him so that he may tell the new ruler to take care of us.” ‘Ali said, “By Allah, if we asked Allah’s Messenger 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 Allah, I will not ask Allah’s Messenger for it.”

4448. Narrated Anas bin Mālik: While the Muslims were offering the Fajr prayer on Monday, and Abū Bakr was leading them in Salah (prayer), suddenly, Allah’s Messenger lifted the curtain of ‘Aishah’s dwelling and looked at them while they were in the rows of the Salah (prayer) and smiled. Abū Bakr retreated to join the

(1) (H. 4447) He means that the Prophet will die and you will be under the authority of a new ruler.
rows, thinking that Allâh’s Messenger wanted to come out for the *Salât* (prayer). The Muslims were about to be put to trial in their *Salât* (prayer) [i.e., were about to give up offering *Salât* (prayer)] because of being overjoyed at seeing Allâh’s Messenger. But Allâh’s Messenger beckoned them with his hand to complete their *Salât* (prayer) and then entered the dwelling and let fall the curtain.

4449. Narrated `Aishah: It was one of the Favours of Allâh bestowed upon me that Allâh’s Messenger expired in my house on the day of my turn while he was leaning against my chest, and Allâh made my saliva mix with his saliva at his death. `Abdur-Rahmân entered upon me with a *Siwâk* in his hand and I was supporting (the back of) Allâh’s Messenger (against my chest). I saw the Prophet looking at it (i.e., *Siwâk*) and I knew that he loved the *Siwâk*, 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, “La ilaha illallah” (none has the right to be worshipped but Allâh). 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.
4450. Narrated 'Urwa: ‘Aishah said, “Allah’s Messenger in his fatal illness, used to ask, ‘Where will I be tomorrow? Where will I be tomorrow?’ seeking ‘Aishah’s turn. His wives allowed him to stay wherever he wished. So he stayed at ‘Aishah’s house till he expired while he was with her.” ‘Aishah added, “The Prophet expired on the day of my turn in my house and he was taken unto Allah while his head was against my chest and his saliva mixed with my saliva.” ‘Aishah added, “‘Abdur-Rahmān bin Abū Bakr came in, carrying a Siwāk he was cleaning his teeth with. Allah’s Messenger looked at it and I said to him, ‘O ‘Abdur-Rahmān! Give me this Siwāk.’ So he gave it to me and I cut it, chewed (its end) and gave it to Allah’s Messenger who cleaned his teeth with it while he was resting against my chest.”

4451. Narrated ‘Aishah: The Prophet 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 Allah to protect him from all evils when he became sick. So I

(1) (H. 4450) The Prophet asks in which of his wives’ house his stay will be tomorrow.
started asking Allâh to protect him from all evils. He raised his head towards the sky and said, "With the highest companions, with the highest companions." ‘Abdur-Râhmân bin Abû Bakr passed (in front of him) carrying a fresh Siwâk and the Prophet looked at it and I thought that the Prophet was in need of it (for cleaning his teeth). So I took it (from ‘Abdur-Râhmân) and chewed its head and shook it and gave it to the Prophet 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 Allâh made my saliva mix with his saliva on his last day on earth and his first day in the Hereafter.

4452, 4453. Narrated ‘Aishah: Abû Bakr came from his house at As-Sunh on a horse. He dismounted and entered the mosque, but did not speak to the people till he entered upon ‘Aishah and went straight to Allâh’s Messenger 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 Allâh, Allâh will never cause you to die twice. As for the death which was written for you, has come upon you.”

4454. Narrated Ibn ‘Abbâs: Abû Bakr went out while ‘Umar bin Al-
Khaṭṭāb was talking to the people. Abū Bakr said, “Sit down, O ‘Umar!” But ‘Umar refused to sit down. So, the people came to Abū Bakr and left ‘Umar. Abū Bakr said, “Amma Ba‘du (then after), whosoever amongst you used to worship Muḥammad ﷺ, then Muḥammad ﷺ is dead, and whosoever amongst you used to worship Allāh, then Allāh is Alive and shall never die. Allāh 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).

4458. Narrated 'Aishah رضي الله عنها: 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 'Abbâs as he has not witnessed your deed.”

4459. Narrated Al-Aswad: It was mentioned in the presence of ‘Aishah that the Prophet ﷺ had appointed ‘Ali 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 ‘Ali as his successor?”

4460. Narrated Ţalha: I asked ‘Abdullâh bin Abû Aufâ, “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 Allâh’s Book.”(1)

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(1) (H. 4460) He advised the people to understand and act upon the Qur’ân.
4461. Narrated ‘Amir bin Al-Hãrith: Allah’s Messenger ﷺ did not leave a Dinãr 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: When the ailment of the Prophet ﷺ got aggravated, he became unconscious whereupon Fātima 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, Fātima said, “O Anas! Do you feel pleased to throw earth over Allah’s Messenger ﷺ?”

(85) CHAPTER. The last statement, the Prophet ﷺ spoke.

4463. Narrated ‘Aishah: 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,

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(1) (H. 4463) The option to survive or go to Heaven.
“O Allâh! (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 Allâh! (with) the highest companions.”

(86) CHAPTER. The death of the Prophet ﷺ.

4464, 4465.Narrated ‘Aishah and Ibn ‘Abbâs رضي الله عنهم: The Prophet ﷺ stayed for ten years in Makkah with the Qur’ân being revealed to him and he stayed in Al-Madina for ten years.

4466. Narrated ‘Aishah رضي الله عنها: Allah’s Messenger ﷺ died when he was sixty-three years of age.

(87) CHAPTER.

4467. Narrated ‘Aishah رضي الله عنها: The Prophet ﷺ died while his armour was

(1) (H. 4463) See the Noble Qur’ân (V.4:69).
mortgaged to a Jew for thirty i.e., 30 șa' of barley.

(88) CHAPTER. The despatch of Usâma bin Zaid by the Prophet during his fatal illness.

4468. Narrated Sâlim’s father: The Prophet appointed Usâma as the commander of the troops (to be sent to Syria). The Muslims spoke about Usâma (unfavourably). The Prophet said, “I have been informed that you spoke about Usâma. (Let it be known that) he is the most beloved of all people to me.”

4469. Narrated ‘Abdullàh bin ‘Umar: Allâh’s Messenger sent troops and appointed Usâma bin Zaid as their commander. The people criticised his leadership. Allâh’s Messenger got up and said, “If you (people) are criticising his (i.e., Usama’s) leadership, you used to criticise the leadership of his father before. By Allâh, 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, Usâma) is one of the most beloved persons to me after him.”

(89) CHAPTER.

4470. Narrated Ibn Abû Ḥabîb: Abû Al-Khair said, “Aṣ-Ṣunâbih asked (me), ‘When did you emigrate?’ I (i.e., Abû Al-Khair)
said, 'We went out from Yemen as emigrants and arrived at Al-Juhiba, and there came a rider whom I asked about the news. The rider said: “We buried the Prophet five days ago.” I asked (As-Sanabihi), ‘Did you hear anything about the night of Qadr?’ He replied, ‘Bilal, the Mu’adhhdhin of the Prophet informed me that it is on one of the seven nights of the last ten days (of Ramadan).’

(90) CHAPTER. How many Ghazawat the Prophet fought.


4473. Narrated Buraida that he fought sixteen Ghazawat in the company of Allah’s Messenger.