

said, “(No doubt) I will give the flag” or said, “tomorrow, a man whom Allāh and His Messenger love” or said, “who loves Allāh and His Messenger will take the flag. Allāh will bestow victory upon him.” Suddenly ‘Alī joined us though we were not expecting him. The people said, “Here is ‘Alī.” So, Allāh’s Messenger ﷺ gave the flag to him and Allāh bestowed victory upon him.

خَيْرٍ، وَكَانَ بِهِ رَمَدٌ. فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ فَحَرَجَ عَلَيَّ فَلِحَقَّ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا فِي صَبَاحِهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَأُعْطِينَ الرَّايَةَ، أَوْ لِيَأْخُذَنَّ عَدَاؤُ رَجُلٍ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ». فَإِذَا نَحْنُ بِعَلِيِّ وَمَا نَرْجُوهُ. فَقَالُوا: هَذَا عَلِيٌّ، فَأَعْطَاهُ رَسُولُ اللَّهِ ﷺ فَفَتَحَ اللَّهُ عَلَيْهِ. [انظر: ٣٧٠٢،

[٤٢٠٩

2976. Narrated Nāfi‘ bin Jubair: I heard Al-‘Abbās telling Az-Zubair, “The Prophet ﷺ ordered you to fix the flag here.”

٢٩٧٦ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ نَافِعِ بْنِ جُبَيْرٍ قَالَ: سَمِعْتُ الْعَبَّاسَ يَقُولُ لِلزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُمَا: هَاهُنَا أَمْرُكَ النَّبِيِّ ﷺ أَنْ تَرْكُزَ الرَّايَةَ.

(122) CHAPTER. The statement of the Prophet ﷺ: I have been made victorious for a distance of one month journey with terror (cast in the hearts of the enemy).

(١٢٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «نَصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ»، وَقَوْلِ اللَّهِ جَلَّ وَعَزَّ: ﴿سَنُلْقِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرُّعْبَ﴾ [آل عمران: ١٥١] قَالَه جَابِرٌ عَنِ النَّبِيِّ ﷺ.

The Statement of Allāh جَلَّ جَلالُه: “We shall cast terror into the hearts of those who disbelieve...” (V.3:151)

2977. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh’s Messenger ﷺ said, “I have been sent with the shortest expressions bearing the widest meanings, and I have been made victorious with terror (cast in the hearts of the enemy), and while I was sleeping, the keys of the treasures of the world were brought to me and put in my hand.” Abū

٢٩٧٧ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ بِجَوَامِعِ الْكَلِمِ.

Hurairah added: Allāh's Messenger ﷺ has left the world; and now you people are bringing out those treasures (i.e., the Prophet ﷺ did not benefit by them).

وُنْصِرْتُ بِالرُّعْبِ. فَبَيْنَا أَنَا نَائِمٌ
أُوتِيَتْ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ
فَوَضَعَتْ فِي يَدِي. قَالَ أَبُو هُرَيْرَةَ:
وَقَدْ ذَهَبَ رَسُولُ اللَّهِ ﷺ وَأَنْتُمْ
تَنْتَثِلُونَهَا. [انظر: ٦٩٩٨، ٧٠١٣،

[٧٢٧٣]

2978. Narrated Ibn 'Abbās رضي الله عنهما: Abū Sufyān said, "Heraclius sent for me when I was in 'Īlyā' (Jerusalem). Then he asked for the letter of Allāh's Messenger ﷺ and when he had finished its reading, there was a great hue and cry around him and the voices grew louder and we were asked to quit the place. When we were turned out, I said to my companions, 'The cause of Ibn Abī Kabsha⁽¹⁾ has become so prominent that even the king of Banī Al-Aṣfar is afraid of him'."

٢٩٧٨ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ أَنَّ ابْنَ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ أَنَّ أَبَا
سُفْيَانَ أَخْبَرَهُ أَنَّ هِرَقْلَ أَرْسَلَ إِلَيْهِ
وَهُوَ بِالْبِلْيَاءِ ثُمَّ دَعَا بِكِتَابِ رَسُولِ اللَّهِ
ﷺ، فَلَمَّا قَرَعَ مِنْ قِرَاءَةِ الْكِتَابِ
كَثُرَتْ عِنْدَهُ الصَّخَبُ، وَارْتَفَعَتِ
الْأَصْوَاتُ وَأُخْرِجْنَا. فَقُلْتُ
لَأَصْحَابِي حِينَ أُخْرِجْنَا: لَقَدْ أَمَرَ أَمْرُ
ابْنِ أَبِي كَبْشَةَ، إِنَّهُ يَخَافُهُ مَلِكُ بَنِي
الْأَصْفَرِ. [راجع: ٧]

(123) CHAPTER. Providing oneself with food when going on a military expedition.

And the Statement of Allāh عزَّ وجلَّ:

"...And take a provision (with you) for the journey, but the best provision is *At-Taqwa* (piety, righteousness).⁽²⁾ (V.2:197)

2979. Narrated Asmā' bint Abū Bakr رضي الله عنهما: I prepared the journey-food for Allāh's Messenger ﷺ in Abū Bakr's house when he intended to emigrate to Al-Madīna.

(١٢٣) بَابُ حَمْلِ الرَّادِ فِي الْعَزْوِ،
وَقَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿وَتَكْرَهُوا
فَاتِك حَيْرَ الرَّادِ الْقَوِيُّ﴾ [البقرة: ١٩٧].

٢٩٧٩ - حَدَّثَنَا عُبَيْدُ بْنُ
إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامٍ قَالَ: أَخْبَرَنِي أَبِي وَحَدَّثَنِي

(1) (Ch. 123) *Taqi* and *Al-Muttaqūn*: means pious and righteous persons who fear Allāh much (abstain from all kinds of sins and evil deeds which Allāh has forbidden) and love Allāh much (perform all kinds of good deeds which Allāh has ordained).

(2) (H. 2978) Abī Kabsha was not the father of the Prophet ﷺ but it was a mockery done by Abū Sufyān out of hostility against Prophet Muḥammad ﷺ.

I could not find anything to tie the food-container and the water-skin with. So, I said to Abū Bakr, "By Allāh, I do not find anything to tie (these things) with except my waistbelt." He said, "Cut it into two pieces and tie the water-skin with one piece and the food-container with the other. [the subnarrator added, "She did accordingly and for that reason she was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts)]."

أَيْضاً فَاطِمَةٌ عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: صَنَعْتُ سُفْرَةَ رَسُولِ اللَّهِ ﷺ فِي بَيْتِ أَبِي بَكْرٍ حِينَ أَرَادَ أَنْ يُهَاجِرَ إِلَى الْمَدِينَةِ. قَالَتْ: فَلَمْ نَجِدْ لِسُفْرَتِهِ، وَلَا لِسِقَائِهِ مَا نَرِبُطُهُمَا بِهِ فَقُلْتُ لِأَبِي بَكْرٍ: وَاللَّهِ مَا أَجِدُ شَيْئاً أَرِبُطُ بِهِ إِلَّا نِطَاقِي، قَالَ: فَشَقَّيْتِهِ بِأَثْنَيْنِ فَارِبُطِيهِ: بِوَاحِدِ السَّقَاءِ، وَبِالْآخِرِ السُّفْرَةَ، فَفَعَلْتُ. فَلِذَلِكَ سُمِّيَتْ ذَاتَ النِّطَاقَيْنِ. [انظر: ٣٩٠٧،

[٥٣٨٨

2980. Narrated Jābir bin ‘Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : During the lifetime of the Prophet ﷺ we used to take the meat of sacrificed animals (as journey-food) to Al-Madīna.

[See Vol. 7, *Hadīth* No.5567]

٢٩٨٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ عَمْرٍو: أَخْبَرَنِي عَطَاءٌ: سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا نَتَزَوَّدُ لِحُومِ الْأَصَاحِيِّ عَلَى عَهْدِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ. [راجع: ١٧١٩]

2981. Narrated Suwaid bin An-Nu‘mān رَضِيَ اللَّهُ عَنْهُ that he went out in the company of the Prophet ﷺ during the year of Khaibar (campaign) till they reached a place called Aṣ-Ṣahbā’, which is in the lower part of Khaibar. They offered the ‘Aṣr prayer (there) and the Prophet ﷺ asked for the food. Nothing but *Sawīq*⁽¹⁾ was brought to the Prophet ﷺ. So, they chewed it and ate it and drank water. After that the Prophet ﷺ got up, washed his mouth, and they too washed their mouths and then offered the *Ṣalāt* (prayer).

٢٩٨١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: أَخْبَرَنِي بَشِيرُ بْنُ يَسَارٍ أَنَّ سُوَيْدَ بْنَ التُّعْمَانَ رَضِيَ اللَّهُ عَنْهُ أَخْبَرَهُ «أَنَّهُ خَرَجَ مَعَ النَّبِيِّ ﷺ عَامَ خَيْبَرَ حَتَّى إِذَا كَانُوا بِالصَّهْبَاءِ، وَهِيَ مِنْ خَيْبَرَ وَهِيَ أَدْنَى خَيْبَرَ، فَصَلَّوْا الْعَصْرَ فَدَعَا النَّبِيُّ ﷺ بِالْأَطْعِمَةِ وَلَمْ يُؤْتِ النَّبِيُّ ﷺ إِلَّا بِسَوِيقٍ، فَلُكْنَا فَأَكَلْنَا وَشَرَبْنَا، ثُمَّ قَامَ

(1) (H. 2981) *Sawīq*: See glossary.

2982. Narrated Salama رَضِيَ اللهُ عَنْهُ: Once the journey-food of the people ran short and they were in great need. So, they came to the Prophet ﷺ to take his permission for slaughtering their camels, and he permitted them. Then 'Umar met them and they informed him about it. He said, "What will sustain you after your camels (are finished)?" Then 'Umar went to the Prophet ﷺ and said, "O Allāh's Messenger! What will sustain them after their camels (are finished)?" Allāh's Messenger ﷺ said, "Make an announcement amongst the people that they should bring all their remaining food (to me)." (They brought it and) the Prophet ﷺ invoked Allāh and asked for His Blessings for it. Then he asked them to bring their food utensils and the people started filling their food utensils with their hands till they were satisfied. Allāh's Messenger ﷺ then said, "I testify that *Lā ilaha illallah* (none has the right to be worshipped but Allāh) and I am the Messenger of Allāh."

(124) CHAPTER. To carry the journey-food on one's shoulder.

2983. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "We set out, and we were three hundred men, carrying our journey-food on our shoulders. Then we began to eat a single date each per day." A man asked (Jābir), "O Abū 'Abdullāh! How could a person be satisfied with a single date?" Jābir replied, "We realised the value of that one date when we could not even have that much till we reached the seashore, when all of a sudden we saw a huge fish cast by the sea. So, we ate of it as much as we

النَّبِيِّ ﷺ فَمَضْمَضَ وَمَضْمَضْنَا
وَصَلَيْنَا. [راجع: ٢٠٩]

٢٩٨٢ - حَدَّثَنَا بِشْرُ بْنُ مَرْحُومٍ:
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ، عَنْ يَزِيدَ
بْنِ أَبِي عُبَيْدٍ، عَنْ سَلْمَةَ رَضِيَ اللهُ
عَنْهُ قَالَ: حَفَمْتُ أَرْوَادَ النَّاسِ
وَأَمَلَقُوا، فَأَتَوَا النَّبِيَّ ﷺ فِي نَحْرِ
إِبِلِهِمْ فَأَذِنَ لَهُمْ فَلَقِيَهُمْ عُمَرُ فَأَخْبَرُوهُ
فَقَالَ: مَا بَقَاؤُكُمْ بَعْدَ إِبِلِكُمْ؟ فَدَخَلَ
عُمَرُ عَلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ
اللهِ، مَا بَقَاؤُهُمْ بَعْدَ إِبِلِهِمْ؟ فَقَالَ
رَسُولُ اللهِ ﷺ: «نَادِ فِي النَّاسِ يَأْتُونَ
بِفَضْلِ أَرْوَادِهِمْ»، فَدَعَا وَبَرَكَ عَلَيْهِمْ
ثُمَّ دَعَاهُمْ بِأَوْعِيَّتِهِمْ فَاحْتَى النَّاسُ
حَتَّى فَرَعُوا، ثُمَّ قَالَ رَسُولُ اللهِ ﷺ:
«أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَنَّي رَسُولُ
اللهِ». [راجع: ٢٤٨٤]

(١٢٤) بَابُ حَمْلِ الرَّادِ عَلَى الرَّقَابِ

٢٩٨٣ - حَدَّثَنَا صَدَقَةُ بْنُ
الْفَضْلِ: أَخْبَرَنَا عَبْدُهُ، عَنْ هِشَامٍ،
عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ
عَبْدِ اللهِ رَضِيَ اللهُ عَنْهُمَا قَالَ:
خَرَجْنَا وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا
عَلَى رِقَابِنَا فَفَنِي زَادُنَا حَتَّى كَانَ
الرَّجُلُ مِنَّا يَأْكُلُ تَمْرَةً، قَالَ رَجُلٌ: يَا
أَبَا عَبْدِ اللهِ، وَأَيْنَ كَانَتِ التَّمْرَةُ تَمَعُ

wished for eighteen days.”

(125) CHAPTER. The sitting of a woman behind her brother as a companion-rider.

2984. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا that she said, “O Allāh's Messenger! Your companions are returning with the reward of both *Hajj* and *Umra*, while I am returning with (the reward of) *Hajj* only.” He said to her, “Go, and let 'Abdur-Raḥmān (i.e., your brother) make you sit behind him (on the animal).” So, he ordered 'Abdur-Raḥmān to let her perform *Umra* from At-Tan'im. Then the Prophet ﷺ waited for her at the higher region of Makkah till she returned (after performing *Umra*).

2985. Narrated 'Abdur-Raḥmān bin Abī Bakr Aṣ-Ṣiddīq رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ ordered me to let 'Āishah sit behind me (on the animal) and to let her perform *Umra* from At-Tan'im.

(126) CHAPTER. The sitting of two men together over a riding animal in military expeditions and in the *Hajj*.

2986. Narrated Anas رَضِيَ اللهُ عَنْهُ: I was riding behind Abū Ṭalḥa (on the same riding animal) and (the Prophet's companions)

مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقَدَهَا حِينَ فَقَدْنَاهَا، حَتَّى أَتَيْنَا الْبَحْرَ، فَإِذَا حُوتٌ فَذَفَهُ الْبَحْرُ، فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا. [راجع: ٢٤٨٣]

(١٢٥) بَابُ إِزْدَافِ الْمَرْأَةِ خَلْفَ أُخِيهَا

٢٩٨٤ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا عُثْمَانُ بْنُ الْأَسْوَدِ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: يَا رَسُولَ اللهِ، يَرْجِعُ أَصْحَابُكَ بِأَجْرِ حَجِّ وَعُمْرَةٍ، وَلَمْ أَرِذْ عَلَى الْحَجِّ، فَقَالَ لَهَا: «أَذْهَبِي وَلِيُرِدْفِكَ عَبْدُ الرَّحْمَنِ أَنْ يُعِمِّرَهَا مِنَ التَّنْعِيمِ. فَانْتَظَرَهَا رَسُولُ اللهِ ﷺ بِأَعْلَى مَكَّةَ حَتَّى جَاءَتْ.

[راجع: ٢٩٤]

٢٩٨٥ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو وَهُوَ ابْنُ دِينَارٍ، عَنْ عَمْرٍو بْنِ أَوْسٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الصَّدِيقِ رَضِيَ اللهُ عَنْهُمَا قَالَ: أَمَرَنِي النَّبِيُّ ﷺ أَنْ أُرِدِفَ عَائِشَةَ وَأُعِمِّرَهَا مِنَ التَّنْعِيمِ. [راجع: ١٧٨٤]

(١٢٦) بَابُ الْإِزْدَافِ فِي الْعَزْوِ وَالْحَجِّ

٢٩٨٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي

were reciting *Talbīya*⁽¹⁾ aloud for both *Hajj* and *'Umra*.

(127) CHAPTER. The sitting of two men together on a donkey.

2987. Narrated 'Urwa on the authority of Usāma bin Zaid رضي الله عنهما: Allāh's Messenger ﷺ rode a donkey, on which there was a saddle covered by a velvet sheet, and let 'Umar ride behind him (on the donkey).

2988. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: Allāh's Messenger ﷺ came to Makkah through its higher region, on the day of the Conquest (of Makkah) riding his she-camel on which Usāma was riding behind him. Bilāl and 'Uthmān bin Ṭalḥa, from *Al-Hajabah* (i.e., the one who keeps the key of the door of the Ka'bah and is considered as a servant of the Ka'bah), were also accompanying him till he made his camel kneel in the mosque and ordered the latter to bring the key of the Ka'bah. He opened the door of the Ka'bah and Allāh's Messenger ﷺ entered in the company of Usāma, Bilāl and 'Uthmān, and stayed in it for a long period. When he came out, the people rushed to it, and I (Abdullāh bin 'Umar) was the first to enter it and found Bilāl standing behind the door. I asked Bilāl, "Where did the Prophet ﷺ offer his *Ṣalāt* (prayer)?" He pointed to the place where he had offered his *Ṣalāt*

قَلَابَةً، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنْتُ رَدِيفَ أَبِي طَلْحَةَ، وَإِنَّهُمْ لَيَصْرُخُونَ بِهِمَا جَمِيعاً: الْحَجَّ وَالْعُمْرَةَ. [راجع: ١٠٨٩]

(١٢٧) بَابُ الرَّدْفِ عَلَى الْجِمَارِ

٢٩٨٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ رَكِبَ عَلَى جِمَارٍ عَلَى إِكَافٍ عَلَيْهِ قَطِيفَةٌ وَأَرْدَفَ أُسَامَةُ وَرَاءَهُ.

[انظر: ٤٥٦٦، ٥٦٦٣، ٥٩٦٤، ٦٢٠٧]

٢٩٨٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ: قَالَ حَدَّثَنَا يُونُسُ: أَخْبَرَنِي نَافِعٌ: عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ أَقْبَلَ يَوْمَ الْفَتْحِ مِنْ أَعْلَى مَكَّةَ عَلَى رَاحِلَتِهِ مُرْدِفًا أُسَامَةَ بْنَ زَيْدٍ وَمَعَهُ بِلَالٌ وَمَعَهُ عُثْمَانُ بْنُ طَلْحَةَ مِنَ الْحَجَبَةِ حَتَّى أَنَاخَ فِي الْمَسْجِدِ، فَأَمَرَهُ أَنْ يَأْتِيَ بِمِفْتَاحِ الْبَيْتِ، فَفَتَحَ وَدَخَلَ رَسُولُ اللَّهِ ﷺ وَمَعَهُ أُسَامَةُ وَبِلَالٌ وَعُثْمَانُ، فَمَكَثَ فِيهَا نَهَارًا طَوِيلًا، ثُمَّ خَرَجَ فَاسْتَبَقَ النَّاسُ. فَكَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ أَوَّلَ مَنْ دَخَلَ، فَوَجَدَ بِلَالَ وَرَاءَ الْبَابِ قَائِمًا، فَسَأَلَهُ: أَيَّنَ صَلَّى

(1) (H. 2986) *Talbīya*: See glossary.

(prayer). 'Abdullāh added, "I forgot to ask him how many *Rak'a* he had performed."

رَسُولُ اللَّهِ ﷺ؟ فَأَشَارَ إِلَى الْمَكَانِ
الَّذِي صَلَّى فِيهِ. قَالَ عَبْدُ اللَّهِ:
فَنَسِيتُ أَنْ أَسْأَلَهُ: كَمْ صَلَّى مِنْ
سُجْدَةٍ؟ [راجع: ٣٩٧]

(128) CHAPTER. Holding the riding animal of somebody else (to help him ride).

(١٢٨) بَابٌ مِنْ أَحْذَ بِالرَّكَابِ
وَنَحْوِهِ

2989. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "There is a (compulsory) *Ṣadaqa* (charity) to be given for every joint of the human body (as a sign of gratitude to Allāh) everyday the sun rises. To judge justly between two persons is regarded as *Ṣadaqa* (charity), and to help a man concerning his riding animal by helping him to ride it or by lifting his luggage on to it, is also regarded as *Ṣadaqa* (charity), and (saying) a good word is also *Ṣadaqa* (charity), and every step taken on one's way to offer the compulsory congregational *Ṣalāt* (prayer) (in the mosque) is also *Ṣadaqa* (charity), and to remove a harmful thing from the way is also *Ṣadaqa* (charity)."⁽¹⁾

٢٩٨٩ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ
هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ
سُلَامَى مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ. كُلُّ
يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ يَعْدِلُ بَيْنَ
الْأَنْبِيَاءِ صَدَقَةٌ. وَيُعِينُ الرَّجُلَ عَلَى
دَابَّتِهِ فَيَحْمِلُ عَلَيْهَا أَوْ يَرْفَعُ عَلَيْهَا
مَتَاعَهُ صَدَقَةٌ. وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ.
وَكُلُّ خَطْوَةٍ يَخْطُوهَا إِلَى الصَّلَاةِ
صَدَقَةٌ، وَبِمِيطِ الْأَدَى عَنِ الطَّرِيقِ
صَدَقَةٌ». [راجع: ٢٧٠٧]

(129) CHAPTER. It is disliked for one to travel to a hostile country carrying copies of the Qur'an.

(١٢٩) بَابُ كِرَاهِيَةِ السَّفَرِ
بِالْمَصَاحِفِ إِلَى أَرْضِ الْعَدُوِّ،

Ibn 'Umar said, "No doubt, the Prophet ﷺ and his companions travelled in the land of the enemy and they knew the Qur'an then."

وَكَذَلِكَ يُرَوَى عَنْ مُحَمَّدِ بْنِ
بِشْرِ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ. وَتَابَعَهُ ابْنُ
إِسْحَاقَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ. وَقَدْ سَافَرَ النَّبِيُّ ﷺ

(1) (H. 2989) *Ṣadaqa* means something given in charity. Such deeds as are mentioned in this *Hadith* are considered as charitable deeds as rewardable as gifts given in charity, and are taken for signs of gratitude to Allāh for creating our complicated yet handy body.

وأصحابه في أرضِ العدوِّ وهم
يَعْلَمُونَ الْقُرْآنَ.

2990. Narrated 'Abdullāh bin 'Umar رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the people to travel to a hostile country carrying (copies of) the Qur'ān.

٢٩٩٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ
عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا:
أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى أَنْ يُسَافَرَ
بِالْقُرْآنِ إِلَى أَرْضِ الْعَدُوِّ.

(130) CHAPTER. The recitation of *Takbir* (*Allāhu Akbar*) in the war.

(١٣٠) بَابُ التَّكْبِيرِ عِنْدَ الْحَرْبِ

2991. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ reached Khaibar in the morning, while the people were coming out carrying their spades over their shoulders. When they saw him they said, "This is Muḥammad and his army!" So, they took refuge in the fort. The Prophet ﷺ raised both his hands and said, "*Allāhu Akbar*, Khaibar, Khaibar is ruined, for when we approach a nation (i.e., enemy to fight), then miserable is the morning of the warned ones." Then we found some donkeys which we (killed and) cooked: The announcer of the Prophet ﷺ announced: "Allāh and His Messenger ﷺ forbid you to eat donkey's meat." So, all the pots including their contents were turned upside down.

٢٩٩١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ،
عَنْ مُحَمَّدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: صَبَحَ النَّبِيُّ ﷺ خَيْبَرَ وَقَدْ
خَرَجُوا بِالسَّاحِي عَلَى أَعْنَاقِهِمْ،
فَلَمَّا رَأَوْهُ قَالُوا: هَذَا مُحَمَّدٌ
وَالْحَمِيسُ، مُحَمَّدٌ وَالْحَمِيسُ، فَلَجَّوْا
إِلَى الْحِصْنِ، فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ
وَقَالَ: «اللَّهُ أَكْبَرُ، خَرِبَتْ خَيْبَرُ، إِنَّا
إِذَا نَزَلْنَا بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ
الْمُنْدَرِينَ». وَأَصَبْنَا حُمْرًا فَطَبَخْنَاهَا.
فَنَادَى مُنَادِي النَّبِيِّ ﷺ: إِنَّ اللَّهَ
وَرَسُولَهُ يَنْهَيَانِكُمْ عَنْ لُحُومِ الْحُمْرِ،
فَأَكْفَمَتِ الْقُدُورُ بِمَا فِيهَا.

تَابَعَهُ عَلِيٌّ، عَنْ سُفْيَانَ: رَفَعَ
النَّبِيُّ ﷺ يَدَيْهِ. [راجع: ٣٧١]

(131) CHAPTER. What is disliked as regards raising the voice when saying *Takbir* (i.e., Allāh is the Most Great)

(١٣١) بَابُ مَا يُكْرَهُ مِنْ رَفْعِ
الصَّوْتِ فِي التَّكْبِيرِ

2992. Narrated Abū Mūsā Al-Ash'arī رَضِيَ اللهُ عَنْهُ: We were in the company of Allāh's

٢٩٩٢ - حَدَّثَنَا مُحَمَّدُ بْنُ

Messenger ﷺ (during Hajj). Whenever we went up a high place we used to say: “*Lā ilāha illallāh* and *Allāhu Akbar* (none has the right to be worshipped but Allāh, and Allāh is the Most Great),” and our voices used to raise. So the Prophet ﷺ said, “O people! Be merciful to yourselves (i.e., don’t raise your voice), for you are not calling a deaf or an absent one, but One Who is with you, no doubt He is All-Hearer, Ever Near (to all things).”

(132) CHAPTER. The recitation of *Subhān Allāh*⁽¹⁾ when going down a valley.

2993. Narrated Jābir bin ‘Abdullāh رضي الله عنه: Whenever we went up a place we would say “*Allāhu Akbar* (i.e., Allāh is the Most Great)” , and whenever we went down a place we would say: “*Subhān Allāh*.”

(133) CHAPTER. To say *Takbīr* (*Allāhu Akbar* Allāh is the Most Great) on ascending a high place.

2994. Narrated Jābir رضي الله عنه: Whenever we went up a place we would say *Takbīr* (i.e., *Allāhu Akbar* – Allāh is the Most Great) and whenever we went down we would say: “*Subhān Allāh*.”

2995. Narrated ‘Abdullāh bin ‘Umar رضي الله عنه: Whenever the Prophet ﷺ returned from the Hajj or the ‘Umra or a Ghazwa, he

يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَلْنَا وَكَبَّرْنَا ارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ ارْبِعُوا عَلَى أَنْفُسِكُمْ، فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ. [انظر: ٤٢٠٢،

[٧٣٨٦، ٦٦١٠، ٦٤٠٩، ٦٣٨٤

(١٣٢) بَابُ التَّسْبِيحِ إِذَا هَبَطَ وَادِيًا

٢٩٩٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا وَإِذَا نَزَلْنَا سَبَّحْنَا. [راجع: ٢٩٩٤]

(١٣٣) بَابُ التَّكْبِيرِ إِذَا عَلَا سَرَفًا

٢٩٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ شُعْبَةَ، عَنْ حُصَيْنِ، عَنْ سَالِمِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعَدْنَا كَبَّرْنَا، وَإِذَا تَصَوَّبْنَا سَبَّحْنَا. [راجع: ٢٩٩٣]

٢٩٩٥ - حَدَّثَنَا عَبْدُ اللَّهِ قَالَ: حَدَّثَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ، عَنْ

(1) (Ch. 132) *Subhān Allāh*: See glossary.

would say *Takbīr* thrice. Whenever he came upon a mountain path or wasteland, and then he would say, “*Lā ilāha illallāh* (none has the right to be worshipped but Allāh Alone), Who has no partner. All the kingdom belongs to Him and all the Praises are for Him and He is Omnipotent. We are returning with repentance, worshipping, prostrating ourselves and praising our Lord. Allāh fulfilled His Promise, granted victory to His slave and He Alone defeated all the *Ahzāb* (Confederates).”

[See *Hadīth* No.3084]

صَالِحِ بْنِ كَيْسَانَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَفَلَ مِنَ الْحَجِّ أَوْ الْعُمْرَةِ، وَلَا أَعْلَمُهُ إِلَّا قَالَ: الْعَزْوُ، يَقُولُ: كُلَّمَا أَوْفَى عَلَى ثَنِيَّةٍ أَوْ قَدْفِدٍ كَبَّرَ ثَلَاثًا ثُمَّ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمَلِكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. أَيُّونَ تَائِبُونَ عَابِدُونَ سَاجِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ، وَهَزَمَ الْأَحْزَابَ وَحْدَهُ». قَالَ صَالِحٌ: فَقُلْتُ لَهُ: أَلَمْ يَقُلْ عَبْدُ اللَّهِ: إِنْ شَاءَ اللَّهُ؟ قَالَ: لَا.

[راجع: ١٧٩٧]

(134) CHAPTER. A traveller is granted reward similar to that given for good deeds practised at home, as if he is practising the same while travelling.

(١٣٤) بَابُ: يُكْتَبُ لِلْمَسَافِرِ مِثْلُ مَا كَانَ يَعْمَلُ فِي الْإِقَامَةِ

2996. Narrated Ibrāhīm Abū Isma‘il As-Saksakī: I heard Abū Burda who accompanied Yazīd bin Abī Kabsha on a journey. Yazīd used to observe *Saum* (fasting) on journeys. Abū Burda said to him, “I heard Abū Mūsa several times saying that Allāh’s Messenger ﷺ said, ‘When a slave (a believer) falls ill or travels, then he will get written to his accounts (the reward) similar to that he used to get for his good deeds practised at home and in good health’ (as if he is doing them in journey and in illness).”

٢٩٩٦ - حَدَّثَنَا مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا الْعَوَّامُ: حَدَّثَنَا إِبْرَاهِيمُ أَبُو إِسْمَاعِيلَ السُّكْسَكِيُّ قَالَ: سَمِعْتُ أَبَا بُرْدَةَ وَاصْطَحَبَ هُوَ وَيَزِيدُ بْنُ أَبِي كَبْشَةَ فِي سَفَرٍ فَكَانَ يَزِيدُ يَصُومُ فِي السَّفَرِ، فَقَالَ لَهُ أَبُو بُرْدَةَ: سَمِعْتُ أَبَا مُوسَى مِرَارًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا مَرِضَ الْعَبْدُ أَوْ سَافَرَ كُتِبَ لَهُ مِثْلُ مَا كَانَ يَعْمَلُ مُقِيمًا صَحِيحًا».