

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

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

[See *Hadith* No.4065]

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

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

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

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

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

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

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

[راجع: ٢٢١١]

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

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

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

(٢٤) بَابُ حَدِيثِ زَيْدِ بْنِ عَمْرٍو بْنِ نُفَيْلٍ

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

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

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

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

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

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

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

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

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

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

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

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

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

(٢٥) بَابُ بِنْيَانِ الْكَعْبَةِ

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

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

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

(٢٦) بَابُ أَيَّامِ الْجَاهِلِيَّةِ

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

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

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

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

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

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

[١٠٨٥]

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

[See *Faṭḥ Al-Bārī*]

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

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

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

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

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

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

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

[انظر: ٦١٤٧، ٦٤٨٩]

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

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

[راجع: ٢١٤٣]

٣٨٤٤ - حَدَّثَنَا أَبُو التُّعْمَانِ:

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

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

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

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

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

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

(٢٧) بَابُ الْقَسَامَةِ فِي الْجَاهِلِيَّةِ

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

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

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