

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

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

ما أشهدُ وربِّما شهَّدتُهُ، قال: هل أنت مُبلِّغٌ عَنِّي رسالةً مِنَ الدَّهْرِ؟ قال: نعم، ذلِكَ قال: فَكَتَبَ، إِذا أَنْتَ شَهِدْتَ الْمُؤَسِّمَ فنادِ: يا آلَ قُرَيْشِ، فَإِذا أَجابوكَ فنادِ: يا آلَ بَنِي هاشِمِ، فَإِنِ أَجابوكَ فَاسأَلْ عَن أَبِي طالِبٍ فَأخْبِرْهُ أَنَّ فلاناً قَتَلَنِي فِي عِقالٍ. وماتَ المُسْتأجِرُ. فَلَمَّا قَدِمَ الَّذِي اسْتأجَرَهُ أَناهُ أَبُو طالِبٍ فَقَالَ: ما فَعَلَ صاحِبُنَا؟ قال: مَرَضَ فَأَحْسَنْتُ القِيامَ عَلَيْهِ قَوْلِيَتِ دَفْنَهُ. قال: قَدْ كانَ أَهلُ ذاكَ مِنكَ. فَمَكَتَ حِيناً ثُمَّ إِنَّ الرَّجُلَ الَّذِي أَوْصَى إِلَيْهِ أَنْ يُبلِّغَ عَنهُ وافى المُؤَسِّمَ فَقَالَ: يا آلَ قُرَيْشِ، قالوا: هذِهِ قُرَيْشُ، قال: يا بَنِي هاشِمِ، قالوا: هذِهِ بَنُو هاشِمِ، قال: مَنْ أَبُو طالِبٍ؟ قالوا: هذَا أَبُو طالِبٍ، قال: أَمَرَنِي فلانٌ أَنْ أُبلِّغَكَ رسالةً أَنَّ فلاناً قَتَلَهُ فِي عِقالٍ. فأتاهُ أَبُو طالِبٍ فَقَالَ لَهُ: اخْتَرِ مِنَّا إِحْدَى ثَلاتٍ: إِنا شِئْتُ أَنْ تُؤدِّيَ مِائَةً مِنَ الإِبِلِ فَإِنَّكَ قَتَلْتَ صاحِبِنَا، وَإِنِ شِئْتُ حَلَفَ حَمْسُونَ مِنْ قَوْمِكَ أَنَّكَ لَمْ تَقْتُلَهُ، فَإِنِ أَبيتَ قَتَلْنَاكَ بِهِ. فَأَتَى قَوْمَهُ فَقالوا: نَحْلِفُ. فَأَتَتْهُ امْرَأَةٌ مِنْ بَنِي هاشِمِ كانَتْ تَحْتَ رَجُلٍ مِنْهُمْ قَدْ وُلِدَتْ لَهُ، فَقالت: يا أبا طالِبِ،

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(٢٨) بَابُ مَبْعَثِ النَّبِيِّ ﷺ

(He is) Muḥammad bin ‘Abdullah bin

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ

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

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

المُطَّلِبِ ابْنِ هَاشِمِ بْنِ عَبْدِ مَنَافِ بْنِ قُصَيِّ بْنِ كِلَابِ بْنِ مُرَّةَ بْنِ كَعْبِ بْنِ لَوْيِّ بْنِ غَالِبِ بْنِ فَهْرِ بْنِ مَالِكِ بْنِ النَّضْرِ بْنِ كِنَانَةَ بْنِ خُزَيْمَةَ بْنِ مُدْرِكَةَ بْنِ إِلْيَاسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِّ بْنِ عَدْنَانَ.

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

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

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

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

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

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

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

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

[راجع: ٣٦١٢]

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

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

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

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

were mutilated but he was not thrown in the well.

هشام، وَعُتْبَةَ بِنِ رَيْبَعَةَ، وَشَيْبَةَ بِنِ رَيْبَعَةَ، وَأُمِّيَةَ بِنِ خَلْفٍ - أَوْ: أَبِي بِنِ خَلْفٍ، شُعْبَةَ الشَّاكِّ - فَرَأَيْتُهُمْ قُتِلُوا يَوْمَ بَدْرٍ فَأَلْقُوا فِي بَيْتْرِ غَيْرِ أُمِّيَةَ أَوْ أَبِي تَقَطَّعَتْ أَوْصَالُهُ فَلَمْ يُلَقَ فِي

البئر. [راجع: ٢٤٠]

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

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

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

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

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

٣٨٥٥ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي

شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَتَّوْرٍ:

حَدَّثَنَا سَعِيدُ بْنُ جُبَيْرٍ أَوْ قَالَ: حَدَّثَنِي

الْحَكَمُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ:

أَمَرَنِي عَبْدُ الرَّحْمَنِ بْنُ أَبِيزَى قَالَ:

سَلِ ابْنَ عَبَّاسٍ عَنْ هَاتَيْنِ الْآيَتَيْنِ مَا

أَمْرُهُمَا؟ ﴿وَلَا تَقْتُلُوا النَّفْسَ الَّتِي

حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ﴾ ﴿وَمَنْ يَقْتُلْ

مُؤْمِنًا مُتَعَمِّدًا﴾ فَسَأَلْتُ ابْنَ

عَبَّاسٍ فَقَالَ: لَمَّا أَنْزَلَتِ النَّبِيُّ فِي

الْفُرْقَانِ قَالَ مُشْرِكُوا أَهْلَ مَكَّةَ: قَدْ

قَتَلْنَا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ، وَدَعَوْنَا

مَعَ اللَّهِ إِلَهًا آخَرَ، وَقَدْ آتَيْنَا

الْفَوَاحِشَ. فَأَنْزَلَ اللَّهُ ﴿إِلَّا مَنْ تَابَ

وَأَمَّن﴾ الْآيَةَ فَهَذِهِ لِأَوْلَيْكَ. وَأَمَّا

الَّتِي فِي النِّسَاءِ الرَّجُلُ إِذَا عَرَفَ

الْإِسْلَامَ وَشَرَّائِعَهُ، ثُمَّ قَتَلَ فَجَزَاؤُهُ

جَهَنَّمُ خَالِدًا فِيهَا. فَذَكَرْتُهُ لِمُجَاهِدٍ

فَقَالَ: إِلَّا مَنْ نَدِمَ. [انظر: ٤٥٩٠،

٤٧٦٢، ٤٧٦٣، ٤٧٦٤، ٤٧٦٥، ٤٧٦٦]

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

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

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

Narrated 'Urwa as above.

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

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

[راجع: ٣٦٧٨]

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

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

(٣٠) بَابُ إِسْلَامِ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللهُ عَنْهُ

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

ﷺ وما معه إلا خمسة أعبد وامرأتان  
وأبو بكر. [راجع: ٣٦٦٠]

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

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

(٣١) بَابُ إِسْلَامِ سَعْدِ رَضِيَ اللَّهُ عَنْهُ

٣٨٥٨ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا  
أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمٌ قَالَ:  
سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ:  
سَمِعْتُ أَبَا إِسْحَاقَ سَعْدَ بْنَ أَبِي  
وَقَاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدٌ إِلَّا فِي  
الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ. وَلَقَدْ مَكَثْتُ  
سَبْعَةَ أَيَّامٍ وَإِنِّي لَثَلُثُ الْإِسْلَامَ.

[راجع: ٣٧٢٦]

(32) CHAPTER. Narrations about jinns

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

(٣٢) بَابُ ذِكْرِ الْجِنِّ،

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

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

٣٨٥٩ - حَدَّثَنِي عُيَيْدُ اللَّهِ بْنُ  
سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ بْنُ أُسَامَةَ:  
حَدَّثَنَا مِسْعَرٌ، عَنِ مَعْنِ بْنِ عَبْدِ  
الرَّحْمَنِ قَالَ: سَمِعْتُ أَبِي قَالَ:  
سَأَلْتُ مَسْرُوقًا: مَنْ آذَنَ النَّبِيَّ ﷺ  
بِالْجِنِّ لَيْلَةَ اسْتَمَعُوا الْقُرْآنَ؟ فَقَالَ:  
حَدَّثَنِي أَبُوكَ، يَعْنِي عَبْدَ اللَّهِ، أَنَّهُ  
آذَنَتْ بِهِمْ شَجَرَةٌ.

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

٣٨٦٠ - حَدَّثَنَا مُوسَى بْنُ  
إِسْمَاعِيلَ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ  
سَعِيدٍ قَالَ: أَخْبَرَنِي جَدِّي عَنْ أَبِي

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

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

(٣٣) بَابُ إِسْلَامِ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

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

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

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