

(39) CHAPTER. The oath taken by the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] against the Prophet ﷺ.

3882. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ, while going out for the battle of Ḥunain, said, "Tomorrow if Allāh will, we will encamp at Khaif Banī Kināna where the *Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad (ﷺ)] (of Quraish) took the oath of *Kufr* (against the Prophet ﷺ i.e., to be loyal to heathenism, by boycotting Banū Hāshim, the Prophet's folk).

[See *Ḥadīth* No. 1589 Vol. 2]

(40) CHAPTER. The story of Abū Ṭālib.

3883. Narrated Al-'Abbās bin 'Abdul-Muṭṭalib رَضِيَ اللهُ عَنْهُ that he said to the Prophet ﷺ, "You have not been of any avail to your uncle (Abū Ṭālib), (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."

(٣٩) بَابُ تَقَاسُمِ الْمُشْرِكِينَ عَلَى النَّبِيِّ ﷺ

٣٨٨٢ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ حِينَ أَرَادَ حُتَيْنًا: «مَنْزِلْنَا عَدَا إِنْ شَاءَ اللَّهُ بِخَيْفِ بَنِي كِنَانَةَ حَيْثُ تَقَاسَمُوا عَلَى الْكُفْرِ». [راجع: ١٥٨٩]

(٤٠) بَابُ قِصَّةِ أَبِي طَالِبٍ

٣٨٨٣ - حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ سُفْيَانَ: حَدَّثَنَا عَبْدُ الْمَلِكِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلنَّبِيِّ ﷺ: مَا أَعْنَيْتَ عَنْ عَمِّكَ فَوَاللَّهِ كَانَ يَحُوطُكَ وَيَغْضَبُ لَكَ. قَالَ: هُوَ فِي ضَخْضَاخٍ مِنْ نَارٍ وَلَوْ لَا أَنَا لَكَانَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ. [انظر:

٦٢٠٨، ٦٥٧٢]

3884. Narrated Al-Musaiyab: When Abū Ṭālib 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 illallāh* (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

٣٨٨٤ - حَدَّثَنَا مُحَمَّدٌ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنِ الرَّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِيهِ: أَنَّ أَبَا طَالِبٍ لَمَّا حَضَرَتْهُ الْوَفَاةُ دَخَلَ عَلَيْهِ النَّبِيُّ ﷺ وَعِنْدَهُ أَبُو جَهْلٍ

said, "O Abū Tālib! 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 ﷺ 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 (ﷺ)] 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 ﷺ) guides not whom you like..." (V.28:56)

3885. Narrated Abū Sa'īd Al-Khudrī رضي الله عنه that he heard the Prophet ﷺ when somebody mentioned his uncle (Abū Tālib), 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."

فَقَالَ: «أَيُّ عَمٍّ، قُلْ: لَا إِلَهَ إِلَّا اللَّهُ، كَلِمَةً أَحَاجُّ لَكَ بِهَا عِنْدَ اللَّهِ». فَقَالَ أَبُو جَهْلٍ وَعَبْدُ اللَّهِ بْنُ أَبِي أُمَيَّةَ: يَا أَبَا طَالِبٍ، تَرْغَبُ عَنِ مِلَّةِ عَبْدِ الْمُطَّلِبِ؟ فَلَمْ يَزَالَا يُكَلِّمَانِيهٖ حَتَّى قَالَ آخِرَ شَيْءٍ كَلَّمَهُمْ بِهِ: عَلَى مِلَّةِ عَبْدِ الْمُطَّلِبِ، فَقَالَ النَّبِيُّ ﷺ: «لَأَسْتَغْفِرَنَّ لَكَ مَا لَمْ أَنُكِرْهُ مِنْكَ». فَزَلَّتْ «مَا كَانَتْ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ» ﴿١١٣﴾ وَزَلَّتْ «إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ». [راجع: ١٣٦٠]

٣٨٨٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي ابْنُ الهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ خَبَّابٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ وَذَكَرَ عِنْدَهُ عَمَّهُ فَقَالَ: «لَعَلَّهُ تَنْفَعُهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ فَيَجْعَلُ فِي صَحْضَاحٍ مِنَ النَّارِ يَبْلُغُ كَعْبِيهِ يَغْلِي مِنْهُ دِمَاعُهُ». [انظر: ٦٥٦٤]

حَدَّثَنَا إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا ابْنُ أَبِي حَازِمٍ وَالْدَّرَاوَرْدِيُّ، عَنْ يَزِيدَ بِهِذَا، وَقَالَ: «تَغْلِي مِنْهُ أُمَّ دِمَاعِهِ».

(٤١) بَابُ حَدِيثِ الْإِسْرَاءِ،

وَقَوْلِ اللَّهِ تَعَالَى: «سُبْحَانَ الَّذِي

أَسْرَىٰ بِعَبْدِهِ لَيْلًا» [الإسراء: ١].

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

And the Statement of Allāh تعالى:

"Glorified (and Exalted) be He (Allāh) [above all that (evil) they associate with

Him], Who took His slave (Muḥammad ﷺ) for a journey by night.” (V.17:1)

3886. Narrated Jābir bin ‘Abdullāh رضي الله عنه that he heard Allāh’s Messenger ﷺ 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 ﷺ to the heavens with his body and soul).

3887. Narrated Anas bin Mālik : Mālik bin Sa’sa’a رضي الله عنه said that Allāh’s Messenger ﷺ described to them his Night Journey and said: “While I was lying in *Al-Haṭīm* 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 ﷺ 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 *Burāq*, O Abū Ḥamza?” I (i.e., Anas) replied in the affirmative. The Prophet ﷺ 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

٣٨٨٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ : حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ : حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ : سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «لَمَّا كَذَّبَنِي قُرَيْشٌ قُمْتُ فِي الْحِجْرِ فَجَلَى اللَّهُ لِي بَيْتَ الْمَقْدِسِ فَطَفِيفْتُ أُخْبِرُهُمْ عَنْ آيَاتِهِ وَأَنَا أَنْظُرُ إِلَيْهِ» . [انظر: ٤٧١٠]

(٤٢) بَابُ الْمِعْرَاجِ

٣٨٨٧ - حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ : حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى : حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ مَالِكِ بْنِ صَعْصَعَةَ رَضِيَ اللَّهُ عَنْهُمَا : أَنَّ نَبِيَّ اللَّهِ ﷺ حَدَّثَهُ عَنْ لَيْلَةِ أُسْرِي قَالَ : «بَيْنَمَا أَنَا فِي الْحَطِيمِ - وَرُبَّمَا قَالَ : فِي الْحِجْرِ - مُضْطَجِعاً إِذْ أَنَانِي آتٍ فَقَدْ - قَالَ : وَسَمِعْتُهُ يَقُولُ - : فَسُقِّ مَا بَيْنَ هَذِهِ إِلَى هَذِهِ»، فَقُلْتُ لِلجَارُودِ وَهُوَ إِلَى جَنِّي : مَا يَعْني بِهِ؟ قَالَ : مِنْ ثَغْرَةِ نَحْرِهِ إِلَى شِعْرَتِهِ . وَسَمِعْتُهُ يَقُولُ : مِنْ قَصَبِهِ إِلَى شِعْرَتِهِ، فَاسْتَخْرَجَ قَلْبِي ثُمَّ أَتَيْتُ بِطَسْتٍ مِنْ دَهَبٍ مَمْلُوءَةٍ إِيمَانًا . فَغَسَلَ قَلْبِي ثُمَّ حَبَسِي . ثُمَّ أُعِيدَ ثُمَّ أَتَيْتُ بِدَابَّةٍ دُونَ

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, 'Muḥammad (ﷺ).' It was asked, 'Has Muḥammad (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, 'Muḥammad (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 replied, 'Jibril.' It was asked, 'Who is accompanying you?' Jibril (Gabriel) replied, 'Muḥammad (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 Yūsuf (Joseph). Jibril said (to me), 'This is Yūsuf; pay him your greetings.' So I

البغل وفوق الحمار أبيض» فقال له الجارود: هو البراق يا أبا حمزة؟ قال أنس: نعم «يضع خطوه عند أقصى طرفه فحملت عليه فانطلق بي جبريل حتى أتى السماء الدنيا فاستفتح، فقيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به فيعم المجيء جاء، ففتح. فلما خلصت فإذا فيها آدم. فقال: هذا أبوك آدم فسلم عليه، فسلمت عليه فرد السلام ثم قال: مرحباً بالابن الصالح، والنبي الصالح. ثم صعد بي حتى أتى السماء الثانية فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به فيعم المجيء جاء، ففتح. فلما خلصت إذا يحيى وعيسى وهما ابنا خالة، قال: هذا يحيى وعيسى فسلم عليهما، فسلمت فرداً ثم قال: مرحباً بالأخ الصالح والنبي الصالح. ثم صعد بي إلى السماء الثالثة فاستفتح، قيل: من هذا؟ قال: جبريل، قيل: ومن معك؟ قال: محمد، قيل: وقد أرسل إليه؟ قال: نعم، قيل: مرحباً به، فيعم المجيء

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, 'Muḥammad (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 Idris. Jibril said (to me), 'This is Idris; 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, 'Muḥammad (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, 'Muḥammad (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 Mūsa (Moses). Jibril said (to me), 'This is Mūsa; pay him

جاءَ فَفَتَحَ. فَلَمَّا خَلَصْتُ إِذَا يُوسُفُ، قَالَ: هَذَا يُوسُفُ فَسَلِّمْ عَلَيْهِ. فَسَلَّمْتُ عَلَيْهِ. فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الرَّابِعَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: أَوْ قَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ، فَفَتَحَ. فَلَمَّا خَلَصْتُ فَإِذَا إِدْرِيسُ، قَالَ: هَذَا إِدْرِيسُ فَسَلِّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ الْخَامِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ ﷺ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قِيلَ: مَرْحَبًا بِهِ، فَنِعِمَّ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا هَارُونُ، قَالَ: هَذَا هَارُونُ فَسَلِّمْ عَلَيْهِ فَسَلَّمْتُ عَلَيْهِ، فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ، وَالنَّبِيِّ الصَّالِحِ. ثُمَّ صَعِدَ بِي حَتَّى أَتَى السَّمَاءَ السَّادِسَةَ فَاسْتَفْتَحَ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: مَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعِمَّ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا

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., Mūsa) he wept. Someone asked him, 'What makes you weep?' Mūsa said, 'I weep because after me there has been sent (Muḥammad ﷺ 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, 'Muḥammad (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 upto *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 Islāmic religion which you and your followers are following.' Then the *Ṣalāt*

مُوسَى، قَالَ: هَذَا مُوسَى فَسَلَّمْ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ فَرَدَّ ثُمَّ قَالَ: مَرْحَبًا بِالْأَخِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. فَلَمَّا تَجَاوَزْتُ بَكِي، قِيلَ لَهُ: مَا يُبْكِيكَ؟ قَالَ: أُنْبِي لَأَنَّ غَلَامًا بُعِثَ بَعْدِي يَدْخُلُ الْجَنَّةَ مِنْ أُمَّتِهِ أَكْثَرَ مِمَّنْ يَدْخُلُهَا مِنْ أُمَّتِي. ثُمَّ صَعِدَ بِي إِلَى السَّمَاءِ السَّابِعَةِ فَاسْتَفْتَحَ جِبْرِيلُ، قِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قِيلَ: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ، قِيلَ: وَقَدْ بُعِثَ إِلَيْهِ؟ قَالَ: نَعَمْ، قَالَ: مَرْحَبًا بِهِ فَنِعْمَ الْمَجِيءُ جَاءَ. فَلَمَّا خَلَصْتُ فَإِذَا إِبْرَاهِيمُ، قَالَ: هَذَا أَبُوكَ فَسَلَّمْ عَلَيْهِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ فَرَدَّ السَّلَامَ، ثُمَّ قَالَ: مَرْحَبًا بِالابْنِ الصَّالِحِ وَالنَّبِيِّ الصَّالِحِ. ثُمَّ رُفِعْتُ إِلَى سِدْرَةِ الْمُنتَهَى فَإِذَا نَبْقُهَا مِثْلُ قِلَالِ هَجَرَ، وَإِذَا وَرْفُهَا مِثْلُ آذَانِ الْفَيْلَةِ. قَالَ: هَذِهِ سِدْرَةُ الْمُنتَهَى، وَإِذَا أَرْبَعَةُ أَنْهَارٍ: نَهْرَانِ بَاطِنَانِ وَنَهْرَانِ ظَاهِرَانِ، فَقُلْتُ: مَا هَذَانِ يَا جِبْرِيلُ؟ قَالَ: أَمَّا الْبَاطِنَانِ فَنَهْرَانِ فِي الْجَنَّةِ وَأَمَّا الظَّاهِرَانِ فَالنَّيْلُ وَالْفُرَاتُ. ثُمَّ رُفِعَ لِي الْبَيْتُ الْمَعْمُورُ، ثُمَّ أُتِيَتْ بِنَاءٍ مِنْ حَمْرٍ وَبِنَاءٍ مِنْ لَبْنٍ وَبِنَاءٍ مِنْ عَسَلٍ. فَأَخَذْتُ اللَّبْنَ فَقَالَ: هِيَ الْفِطْرَةُ الَّتِي أَنْتَ عَلَيْهَا وَأُمَّتِكَ. ثُمَّ فُرِضَتْ عَلَيَّ الصَّلَاةُ خَمْسِينَ صَلَاةً

(prayers) were enjoined on me. They were fifty *Ṣalāt* (prayers) a day. When I returned, I passed by Mūsa who asked (me), 'What have you been ordered to do?' I replied, 'I have been ordered to offer fifty *Ṣalāt* (prayers) a day.' Mūsa said, 'Your followers cannot bear fifty *Ṣalāt* (prayers) a day, and by Allāh, I have tested people before you, and I have tried my level best with Banī Isrā'el (in vain). Go back to your Lord and ask for reduction to lessen your followers' burden.' So I went back, and Allāh reduced ten *Ṣalāt* (prayers) for me. Then again I came to Mūsa, but he repeated the same as he had said before. Then again I went back to Allāh, and He reduced ten more *Ṣalāt* (prayers). When I came back to Mūsa he said the same. I went back to Allāh and He ordered me to observe ten *Ṣalāt* (prayers) a day. When I came back to Mūsa, he repeated the same advice, so, I went back to Allāh and was ordered to observe five *Ṣalāt* (prayers) a day. When I came back to Mūsa, he said, 'What have you been ordered?' I replied, 'I have been ordered to observe five *Ṣalāt* (prayers) a day.' He said, 'Your followers cannot bear five *Ṣalāt* (prayers) a day,⁽¹⁾ and no doubt, I have got an experience of the people before you, and I have tried my level best with Banī Isrā'el, 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.'"

كُلَّ يَوْمٍ، فَرَجَعْتُ فَمَرَرْتُ عَلَى
مُوسَى فَقَالَ: بِمَا أُمِرْتُ؟ قَالَ:
أُمِرْتُ بِخَمْسِينَ صَلَاةً كُلَّ يَوْمٍ، قَالَ:
إِنَّ أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسِينَ صَلَاةً
كُلَّ يَوْمٍ وَإِنِّي وَاللَّهِ قَدْ جَرَّبْتُ النَّاسَ
قَبْلَكَ وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ
الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
التَّخْفِيفَ لِأُمَّتِكَ. فَرَجَعْتُ فَوَضَعَ
عَنِّي عَشْرًا، فَرَجَعْتُ إِلَى مُوسَى فَقَالَ
مِثْلَهُ. فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا،
فَرَجَعْتُ إِلَى مُوسَى فَقَالَ مِثْلَهُ،
فَرَجَعْتُ فَوَضَعَ عَنِّي عَشْرًا. فَرَجَعْتُ
إِلَى مُوسَى فَقَالَ مِثْلَهُ فَرَجَعْتُ فَأَمَرْتُ
بِعَشْرِ صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ فَقَالَ
مِثْلَهُ، فَرَجَعْتُ فَأَمَرْتُ بِخَمْسِ
صَلَوَاتٍ كُلَّ يَوْمٍ، فَرَجَعْتُ إِلَى مُوسَى
فَقَالَ: بِمِ أُمِرْتُ؟ قُلْتُ: أُمِرْتُ
بِخَمْسِ صَلَوَاتٍ كُلَّ يَوْمٍ، قَالَ: إِنَّ
أُمَّتَكَ لَا تَسْتَطِيعُ خَمْسَ صَلَوَاتٍ كُلَّ
يَوْمٍ وَإِنِّي قَدْ جَرَّبْتُ النَّاسَ قَبْلَكَ
وَعَالَجْتُ بَنِي إِسْرَائِيلَ أَشَدَّ
الْمُعَالَجَةِ، فَارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ
التَّخْفِيفَ لِأُمَّتِكَ. قَالَ: سَأَلْتُ رَبِّي
حَتَّى اسْتَحْيَيْتُ وَلَكِنْ أَرْضَى وَأَسْلَمُ.
قَالَ: فَلَمَّا جَاوَزْتُ نَادَانِي مُنَادٍ:
أَمْضَيْتُ فَرِيضَتِي وَخَفَّفْتُ عَنِّ

عَبَادِي». [راجع: ٣٢٠٧]

(1) (H. 3887) See "Iqāmat-aṣ-Ṣalāt" in the glossary.

3888. Narrated Ibn 'Abbās رضي الله عنهما :
Regarding the Statement of Allāh تعالى :
"...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 Abbās added: The sights which
Allāh'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'ān is the tree of
Az-Zaqqūm (itself).

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

3889. Narrated 'Abdullāh bin Ka'b, who
was Ka'b's guide when Ka'b turned blind: I
heard Ka'b bin Mālik narrating when he
remained behind (i.e., did not join) the
Prophet ﷺ in the *Ghazwā* of Tabūk. 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 Islām 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).

٣٨٨٨ - حَدَّثَنَا الْحُمَيْدِيُّ : حَدَّثَنَا
سُفْيَانُ : حَدَّثَنَا عَمْرُو ، عَنْ عِكْرِمَةَ ،
عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا فِي
قَوْلِهِ تَعَالَى : ﴿ وَمَا جَعَلْنَا الرِّئَآءَ الَّتِي
أَرَيْتَكَ إِلَّا فَتْنَةً لِّلنَّاسِ ﴾ قَالَ : هِيَ رُؤْيَا
عَيْنِ أُرِيهَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ أُسْرِي
بِهِ إِلَى بَيْتِ الْمَقْدِسِ ، قَالَ : ﴿ وَالشَّجَرَةَ
الْمَلْعُونَةَ فِي الْقُرْآنِ ﴾ قَالَ : هِيَ شَجَرَةُ
الرَّقُومِ . [انظر : ٤٧١٦ ، ٦٦١٣]

(٤٣) بَابُ وَفُودِ الْأَنْصَارِ إِلَى النَّبِيِّ
ﷺ بِمَكَّةَ وَبَيْعَةِ الْعَقَبَةِ

٣٨٨٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ :
حَدَّثَنَا اللَّيْثُ ، عَنْ عُقَيْلٍ ، عَنْ ابْنِ
شِهَابٍ ح . وَحَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ :
حَدَّثَنَا عَبْسَةُ : حَدَّثَنَا يُونُسُ ، عَنْ ابْنِ
شِهَابٍ قَالَ : أَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ
عَبْدِ اللَّهِ بْنِ كَعْبِ بْنِ مَالِكٍ : أَنَّ عَبْدَ
اللَّهِ ابْنَ كَعْبٍ وَكَانَ قَائِدَ كَعْبِ حِينَ
عَمِيَ قَالَ : سَمِعْتُ كَعْبَ بْنَ مَالِكٍ
يُحَدِّثُ حِينَ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي
عَزْوَةِ تَبُوكَ بِطُولِهِ . قَالَ ابْنُ بُكَيْرٍ فِي
حَدِيثِهِ : وَلَقَدْ شَهِدْتُ مَعَ النَّبِيِّ ﷺ
لَيْلَةَ الْعَقَبَةِ حِينَ تَوَاقَفْنَا عَلَى الْإِسْلَامِ
وَمَا أَحِبُّ أَنْ لِي بِهَا مَشْهَدٌ بَدْرٍ وَإِنْ
كَانَتْ بَدْرٌ أَذْكَرَ فِي النَّاسِ مِنْهَا .

[راجع : ٢٧٥٧]

3890. Narrated Jābir bin 'Abdullāh رضي الله عنهما :
I was present with my two maternal

٣٨٩٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ

uncles at *Al-'Aqaba* (where the pledge was given). (Ibn 'Uyaina said, "One of the two was Al-Barā' bin Ma'rūr.")

الله: حَدَّثَنَا سُفْيَانُ قَالَ: كَانَ عَمْرُو يَقُولُ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: شَهِدَ بِي خَالَي الْعَقَبَةَ.

قَالَ أَبُو عَبْدِ اللَّهِ: قَالَ ابْنُ عُيَيْنَةَ: أَحَدُهُمَا الْبَرَاءُ بْنُ مَعْرُورٍ. [انظر:

[٣٨٩١

3891. Narrated Jābir رضي الله عنه: My father, my two maternal uncles and I were among those who took part in the 'Aqaba Pledge.

٣٨٩١ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ: قَالَ عَطَاءٌ: قَالَ جَابِرٌ: أَنَا وَأَبِي وَخَالَي مِنْ أَصْحَابِ الْعَقَبَةِ.

[راجع: ٣٨٩٠]

3892. Narrated 'Ubāda bin Aṣ-Ṣāmit, who had taken part in the battle of Badr with Allāh's Messenger ﷺ and had been amongst his Companions on the night of *Al-'Aqaba* Pledge: Allāh's Messenger ﷺ, surrounded by a group of his Companions, said, "Come along and give me the *Bai'a* (pledge) that you will not worship anything besides Allāh, 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'rūf* (Islāmic Monotheism and all that Islām has ordained). Whoever among you will respect and fulfil this pledge, will be rewarded by Allāh. 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 Allāh screens his sin, then his matter will rest with Allāh. 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.

٣٨٩٢ - حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ، عَنْ عَمِّهِ قَالَ: أَخْبَرَنِي أَبُو إِدْرِيسَ عَائِدُ اللَّهِ بْنِ عَبْدِ اللَّهِ أَنَّ عُبَادَةَ بْنَ الصَّامِتِ مِنَ الَّذِينَ شَهِدُوا بَدْرًا مَعَ رَسُولِ اللَّهِ ﷺ وَمِنْ أَصْحَابِهِ لَيْلَةَ الْعَقَبَةِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَحَوْلَهُ عِصَابَةٌ مِنْ أَصْحَابِهِ: «تَعَالَوْا بَايِعُونِي عَلَى أَنْ لَا تُشْرِكُوا بِاللَّهِ شَيْئًا، وَلَا تَسْرِقُوا، وَلَا تَزْنُوا، وَلَا تَقْتُلُوا أَوْلَادَكُمْ، وَلَا تَأْتُوا بِبُهْتَانٍ تَفْتَرُونَهُ بَيْنَ أَيْدِيكُمْ وَأَرْجُلِكُمْ، وَلَا تَعْصُونِي فِي مَعْرُوفٍ. فَمَنْ وَفَى مِنْكُمْ فَأَجْرُهُ عَلَى اللَّهِ، وَمَنْ أَصَابَ مِنْ ذَلِكَ شَيْئًا فَعُوقِبَ بِهِ فِي الدُّنْيَا فَهُوَ لَهُ كَفَّارَةٌ. وَمَنْ أَصَابَ مِنْ ذَلِكَ

شَيْئًا فَسْتَرَهُ اللَّهُ فَأَمَرُهُ إِلَى اللَّهِ، إِنْ شَاءَ عَاقِبُهُ، وَإِنْ شَاءَ عَفَا عَنْهُ». قَالَ: فَبَايَعْتُهُ عَلَى ذَلِكَ. [راجع: ١٨]

3893. Narrated 'Ubāda bin Aṣ-Ṣāmit رَضِيَ اللَّهُ عَنْهُ: I was one of the *Naqib*⁽¹⁾ who gave the ('*Aqaba*) Pledge to Allāh's Messenger ﷺ. We gave the *Bai'a* (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."

٣٨٩٣ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنِ الصَّنَابِجِيِّ، عَنْ عَبْدِآدَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: إِنِّي مِنَ النَّقَبَاءِ الَّذِينَ بَايَعُوا رَسُولَ اللَّهِ ﷺ، وَقَالَ: بَايَعْنَاهُ عَلَى أَنْ لَا نُشْرِكَ بِاللَّهِ شَيْئًا، وَلَا نَسْرِقَ، وَلَا نَزْنِي، وَلَا نَقْتُلَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ، وَلَا نَنْتَهَبَ، وَلَا نَقْضِي، بِالْحَقِّ إِنْ فَعَلْنَا ذَلِكَ، فَإِنْ غَشِينَا مِنْ ذَلِكَ شَيْئًا كَانَ قَضَاءُ ذَلِكَ إِلَى اللَّهِ. [راجع: ١٨]

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

(٤٤) بَابُ تَزْوِجِ النَّبِيِّ ﷺ عَائِشَةَ وَقُدُومِهَا الْمَدِينَةَ وَبِنَائِهِ بِهَا

3894. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: My marriage (wedding) contract with the Prophet ﷺ was written when I was a girl of six (years). We came to Al-Madīna and we dismounted at the place of Bani 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

٣٨٩٤ - حَدَّثَنِي فَرَوَةَ بْنُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: تَزَوَّجَنِي النَّبِيُّ ﷺ وَأَنَا بِنْتُ سِتِّ سِنِينَ، فَقَدِمْنَا الْمَدِينَةَ فَزَلْنَا فِي بَنِي الْحَارِثِ بْنِ خَزْرَجٍ فَوَعَكْتُ فَنَمَرَقُ شَعْرِي، فَوَفَى جُمَيْمَةَ فَأَتَتْنِي أُمِّي أُمُّ رُومَانَ وَإِنِّي لَفِي أَرْجُوْحَةٍ وَمَعِيَ صَوَاجِبٌ لِي فَصَرَخْتُ

(1) (H. 3893) '*Naqib*' means the chief of a group of people.