

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

بِي فَأَتَيْتُهَا لَا أَذْرِي مَا تُرِيدُ بِي .
فَأَخَذَتْ بِيَدِي حَتَّى أَوْفَقْتَنِي عَلَى بَابِ
الدَّارِ، وَإِنِّي لَأَنْهَجُ حَتَّى سَكَنَ بَعْضُ
نَفْسِي، ثُمَّ أَخَذَتْ شَيْئًا مِنْ مَاءٍ
فَمَسَحَتْ بِهِ وَجْهِي وَرَأْسِي. ثُمَّ
أَدْخَلَتْنِي الدَّارَ، فَإِذَا نِسْوَةٌ مِنَ
الْأَنْصَارِ فِي الْبَيْتِ فَقُلْنَ: عَلَى الْخَيْرِ
وَالْبِرَكَةِ وَعَلَى خَيْرِ طَائِرٍ. فَأَسْلَمْتَنِي
إِلَيْهِنَّ فَأَصْلَحْنَ مِنْ شَأْنِي فَلَمْ يَرُغْنِي
إِلَّا رَسُولُ اللَّهِ ﷺ ضَحَى فَأَسْلَمْتَنِي
إِلَيْهِ وَأَنَا يَوْمَئِذٍ بِنْتُ تِسْعِ سِنِينَ.
[انظر: ٣٨٩٦، ٥١٣٣، ٥١٣٤، ٥١٥٦،

[٥١٥٨، ٥١٦٠]

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

٣٨٩٥ - حَدَّثَنَا مُعَلَّى: حَدَّثَنَا
وَهَيْبٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ
النَّبِيَّ ﷺ قَالَ لَهَا: «أَرَيْتَكَ فِي
الْمَنَامِ مَرَّتَيْنِ أَرَى أَنَّكَ فِي سَرَقَةِ مِنْ
حَرِيرٍ وَيَقُولُ: هَذِهِ أَمْرَانُكَ فَأَكْشِفُ،
فَإِذَا هِيَ أَنْتَ فَأَقُولُ: إِنْ يَكُ هَذَا مِنْ
عِنْدِ اللهِ يُمَضِّهِ». [انظر: ٥٠٧٨،

[٥١٢٥، ٧٠١١، ٧٠١٢]

3896. Narrated *Hishām's* father: *Khadija* died three years before the Prophet ﷺ departed to Al-Madīna. He stayed there for two years or so and then he wrote the marriage (wedding) contract with *Āishah* when she was a girl of six years of age, and he consumed that marriage when she was nine years old.

٣٨٩٦ - حَدَّثَنَا عَبْدُ بَنِي
إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ
هِشَامِ، عَنْ أَبِيهِ قَالَ: تُوِفِّتْ خَدِيجَةُ
قَبْلَ مَخْرَجِ النَّبِيِّ ﷺ إِلَى الْمَدِينَةِ
بِثَلَاثِ سِنِينَ، فَلَبِثَ سَتَيْنِ أَوْ قَرِيبًا
مِنْ ذَلِكَ وَنَكَحَ عَائِشَةَ وَهِيَ بِنْتُ سِتِّ

سِنِينَ، ثُمَّ بَنَى بِهَا وَهِيَ بِنْتُ تِسْعِ
سِنِينَ. [راجع: ٣٨٩٤]

(45) CHAPTER. The emigration of the Prophet ﷺ and his Companions to Al-Madīna.

Narrated 'Abdullāh bin Zaid and Abū Hurairah رضي الله عنهما: The Prophet ﷺ said, "Had there been no emigration, I would have been one of the *Anṣār*." And Abū Mūsā narrates that the Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a land of date-palm trees. I thought that that place was either Yamāma or Hajar, but it was Al-Madīna, Yathrib."

(٤٥) بَابُ هِجْرَةِ النَّبِيِّ ﷺ وَأَصْحَابِهِ
إِلَى الْمَدِينَةِ

وَقَالَ عَبْدُ اللَّهِ بْنُ زَيْدٍ وَأَبُو هُرَيْرَةَ
رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ:
«لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ
الْأَنْصَارِ». وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ
ﷺ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ
مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ
وَهَلَى إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرْتُ، فَإِذَا
هِيَ الْمَدِينَةُ يَثْرِبُ».

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

٣٨٩٧ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا
سُفْيَانُ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ
أَبَا وَائِلٍ يَقُولُ: عَدْنَا خَبَّابًا فَقَالَ:
هَاجَرْنَا مَعَ النَّبِيِّ ﷺ نُرِيدُ وَجْهَ اللَّهِ
فَوَقَعَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى
لَمْ يَأْخُذْ مِنْ أَجْرِهِ شَيْئًا، مِنْهُمْ:
مُضْعَبُ بْنُ عَمِيرٍ قُتِلَ يَوْمَ أُحُدٍ وَتَرَكَ
نَمْرَةً فَكُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ بَدَتْ
رِجْلَاهُ، وَإِذَا غَطَيْنَا رِجْلَيْهِ بَدَا رَأْسُهُ،
فَأَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نُغَطِّيَ رَأْسَهُ
وَنَجْعَلَ عَلَى رِجْلَيْهِ شَيْئًا مِنْ إِذْخِرٍ.
وَمِنَّا مَنْ أَتَيْتَهُ لَهُ ثَمَرَتُهُ فَهُوَ يَهْدِيهَا.

[راجع: ١٢٧٦]

3898. Narrated 'Umar رضي الله عنه: I heard the Prophet ﷺ saying, "The reward of deeds depends on the intentions, so, whosoever emigrates for the worldly benefits or to marry a woman, his emigration will be for what he

٣٨٩٨ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَّادٌ هُوَ ابْنُ زَيْدٍ، عَنْ يَحْيَى، عَنْ
مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ بْنِ

emigrated for, but whoever emigrates for Allāh and His Messenger ﷺ, his emigration will be for Allāh and His Messenger ﷺ.»⁽¹⁾

وَقَاصِرَ قَالَ: سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ أَرَاهُ يَقُولُ: «الْأَعْمَالُ بِالنِّيَّةِ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةً يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ. وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ﷺ».

[راجع: ١]

3899. Narrated Mujāhid bin Jābir Al-Makkī: ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا used to say, “There is no more *Hijrah* (emigration) after the conquest of Makkah.”

٣٨٩٩ - حَدَّثَنِي إِسْحَاقُ بْنُ يَزِيدَ الدَّمَشَقِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ قَالَ: حَدَّثَنِي أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ عَبْدِ بْنِ أَبِي لُبَابَةَ، عَنْ مُجَاهِدِ بْنِ جَبْرِ الْمَكِّيِّ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ يَقُولُ: لَا هِجْرَةَ بَعْدَ الْفَتْحِ. [انظر: ٤٣٠٩، ٤٣١٠،

[٤٣١١]

3900. Narrated ‘Aṭā bin Abī Rabāḥ’: ‘Ubaid bin ‘Umair Al-Laiṭhī and I visited ‘Āishah and asked her about the *Hijrah* (emigration), and she said, “Today there is no *Hijrah* (emigration). A believer used to run away with his religion to Allāh and His Messenger ﷺ lest he should be put to trial because of his religion. Today, Allāh has made Islām triumphant, and today a believer can worship his Lord wherever he likes. But the deeds that are still rewardable (in place of emigration) are *Jihād* and (good) intentions.”

٣٩٠٠ - قَالَ يَحْيَى بْنُ حَمْرَةَ: وَحَدَّثَنِي الْأَوْزَاعِيُّ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ قَالَ: زُرْتُ عَائِشَةَ مَعَ عُبَيْدِ بْنِ عُمَيْرِ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ فَقَالَتْ: لَا هِجْرَةَ الْيَوْمَ. كَانَ الْمُؤْمِنُونَ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ تَعَالَى وَإِلَى رَسُولِهِ ﷺ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ. فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ، وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ، وَلَكِنْ جِهَادٌ وَبَيْتَةٌ. [راجع: ٣٠٨٠]

[See Vol. 4, *Hadūth* No.2783]

(1) (H. 3898) The rewards of the emigrants differ according to their intentions, i.e., whether they emigrated for worldly benefits or for the Pleasure of Allāh and His Messenger ﷺ.

3901. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Sa'd said, "O Allāh! You know that there is none against whom I am eager to fight more willingly for Your Cause than those people who disbelieved Your Messenger ﷺ and drove him out (of his city). O Allāh! I think that You have ended the fight between us and them."

٣٩٠١ - حَدَّثَنِي زَكْرِيَّا بْنُ يَحْيَى: حَدَّثَنَا ابْنُ نُمَيْرٍ: قَالَ هِشَامٌ: فَأَخْبَرَنِي أَبِي، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّ سَعْدًا قَالَ: اللَّهُمَّ إِنَّكَ تَعْلَمُ أَنَّهُ لَيْسَ أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أُجَاهِدَهُمْ فِيكَ مِنْ قَوْمٍ كَذَبُوا رَسُولَكَ ﷺ وَأَخْرَجُوهُ، اللَّهُمَّ فَإِنِّي أَظُنُّ أَنَّكَ قَدْ وَضَعْتَ الْحَرْبَ بَيْنَنَا وَبَيْنَهُمْ. وَقَالَ أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ: أَخْبَرْتَنِي عَائِشَةُ: مِنْ قَوْمٍ كَذَبُوا نَبِيَّكَ وَأَخْرَجُوهُ مِنْ قُرَيْشٍ.

[راجع: ٤٦٣]

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

٣٩٠٢ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا هِشَامٌ: حَدَّثَنَا عِكْرَمَةُ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: بُعِثَ رَسُولُ اللهِ ﷺ لِأَرْبَعِينَ سَنَةً فَمَكَتَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَنَةً يُوحَى إِلَيْهِ، ثُمَّ أُمِرَ بِالْهَجْرَةِ فَهَاجَرَ عَشْرَ سِنِينَ، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

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

٣٩٠٣ - حَدَّثَنِي مَطَرُ بْنُ الْفَضْلِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا زَكْرِيَّا بْنُ إِسْحَاقَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَكَتَ رَسُولُ اللهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ وَتُوْفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

3904. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ sat on the pulpit and said, "Allāh has given one of His slaves

٣٩٠٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللهِ قَالَ: حَدَّثَنِي مَالِكٌ، عَنِ أَبِي

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

النَّصْرِ مَوْلَى عُمَرَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ يَعْنِي ابْنَ حُنَيْنٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ: «إِنَّ عَبْدًا خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا مَا شَاءَ وَيَبْنَ مَا عِنْدَهُ فَاخْتَارَ مَا عِنْدَهُ». فَبَكَى أَبُو بَكْرٍ وَقَالَ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، فَعَجَبْنَا لَهُ وَقَالَ النَّاسُ: انظُرُوا إِلَى هَذَا الشَّيْخِ، يُخْبِرُ رَسُولَ اللَّهِ ﷺ عَنْ عَبْدِ خَيْرَهُ اللَّهُ بَيْنَ أَنْ يُؤْتِيَهُ مِنْ زَهْرَةِ الدُّنْيَا وَيَبْنَ مَا عِنْدَهُ، وَهُوَ يَقُولُ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرَ وَكَانَ أَبُو بَكْرٍ هُوَ أَعْلَمَنَا بِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أُمَّنِ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبَا بَكْرٍ، وَلَوْ كُنْتُ مَتَّخِذًا خَلِيلًا مِنْ أُمَّتِي لَاتَّخَذْتُ أَبَا بَكْرٍ، إِلَّا خَلَّةَ الْإِسْلَامِ، لَا يَبْقَيْنَ فِي الْمَسْجِدِ خَوْخَةٌ إِلَّا خَوْخَةُ أَبِي بَكْرٍ». [راجع: ٤٦٦]

3905. Narrated ‘Āishah رَضِيَ اللَّهُ عَنْهَا, the wife of the Prophet ﷺ: I never remembered my parents believing in any religion other than the true religion (i.e., Islāmic Monotheism), and (I don’t remember) a single day passing without our being visited by Allāh’s Messenger ﷺ in the morning and in the evening. When the Muslims were put to test (i.e., troubled by *Al-Mushrikūn*)⁽³⁾,

٣٩٠٥ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بِنْتُ الزُّبَيْرِ رَضِيَ اللَّهُ عَنْهُ أَنَّ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوَّجَ النَّبِيَّ ﷺ قَالَتْ: لَمْ أَغْقَلْ أَبَوَيَّ قَطُّ إِلَّا وَهُمَا يَدِينَانِ الدِّينَ،

(1) (H. 3904) *Khalīl*: See the glossary.

(2) (H. 3904) *Khaukha* means a small door (opening) in a big gate.

(3) (H. 3905) *Al-Mushrikūn*: See the footnote of *Hadīth* No. 3678.

Abū Bakr set out to emigrate to the land of Ethiopia, and when he reached Bark-al-Ghimād⁽¹⁾, Ibn Ad-Daghina, the chief of the tribe of Qāra, met him and said, "O Abū Bakr! Where are you going?" Abū Bakr replied, "My people have turned me out (of my country), so I want to wander in the land and worship my Lord." Ibn Ad-Daghina said, "O Abū Bakr! A man like you should not leave his homeland, nor should he be driven out, because you help the destitute, earn their living, and you keep good relations with your kith and kin, help the weak and poor, entertain guests generously, and help the calamity-stricken persons. Therefore I am your protector. Go back and worship your Lord in your town." So, Abū Bakr returned and Ibn Ad-Daghina accompanied him. In the evening Ibn Ad-Daghina visited the nobles of Quraish and said to them, "A man like Abū Bakr should not leave his homeland, nor should he be driven out. Do you (i.e., Quraish) drive out a man who helps the destitute, earns their living, keeps good relations with his kith and kin, helps the weak and poor, entertains guests generously and helps the calamity-stricken persons?" So, the people of Quraish could not refuse Ibn Ad-Daghina's protection, and they said to Ibn Ad-Daghina, "Let Abū Bakr worship his Lord in his house. He can offer *Ṣalāt* (prayer) and recite there whatever he likes, but he should not hurt us with it, and should not do it publicly, because we are afraid that he may influence our women and children." Ibn Ad-Daghina told Abū Bakr of all that. Abū Bakr stayed in that state, worshipping his Lord in his house. He did not offer *Ṣalāt* (prayer) publicly, nor did he recite the Qur'ān outside his house. Then a thought

ولم يَمْرَ عَلَيْنَا يَوْمَ إِلَّا يَأْتِنَا فِيهِ رَسُولُ اللَّهِ ﷺ طَرَفِي النَّهَارِ بُكْرَةً وَعَشِيَّةً، فَلَمَّا ابْتَلَى الْمُسْلِمُونَ حَرَجَ أَبُو بَكْرٍ مُهَاجِرًا نَحْوَ أَرْضِ الْحَبَشَةِ حَتَّى بَلَغَ بَرَكَ الْعِمَادِ لَقِيَهُ ابْنُ الدَّغِنَةِ وَهُوَ سَيِّدُ الْقَارَةِ، فَقَالَ: أَيَنْ تُرِيدُ يَا أَبَا بَكْرٍ؟ فَقَالَ أَبُو بَكْرٍ: أَخْرَجَنِي قَوْمِي فَأُرِيدُ أَنْ أَسِيحَ فِي الْأَرْضِ وَأَعْبُدَ رَبِّي. فَقَالَ ابْنُ الدَّغِنَةِ: فَإِنَّ مِثْلَكَ يَا أَبَا بَكْرٍ لَا يَخْرُجُ وَلَا يُخْرَجُ، إِنَّكَ تَكْسِبُ الْمَعْدُومَ، وَتَصِلُ الرَّحِمَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ. فَأَنَا لَكَ جَارٌ، ارْجِعْ وَأَعْبُدْ رَبَّكَ بِبِلَدِكَ. فَارْجِعْ وَارْتَحَلْ مَعَهُ ابْنُ الدَّغِنَةِ فَطَافَ ابْنُ الدَّغِنَةِ عَشِيَّةً فِي أَشْرَافِ قُرَيْشٍ فَقَالَ لَهُمْ: إِنَّ أَبَا بَكْرٍ لَا يَخْرُجُ مِثْلَهُ وَلَا يُخْرَجُ، أَتُخْرِجُونَ رَجُلًا يَكْسِبُ الْمَعْدُومَ، وَيَصِلُ الرَّحِمَ، وَيَحْمِلُ الْكَلَّ، وَيَقْرِي الضَّيْفَ، وَيُعِينُ عَلَى نَوَائِبِ الْحَقِّ؟ فَلَمْ تُكَلِّبْ قُرَيْشٌ بِجِوَارِ ابْنِ الدَّغِنَةِ وَقَالُوا لَابْنِ الدَّغِنَةِ: مَرُّ أَبَا بَكْرٍ فَلْيَعْبُدْ رَبَّهُ فِي دَارِهِ، فَلْيَصِلْ فِيهَا وَلْيَقْرَأْ مَا شَاءَ وَلَا يُؤْذِنَا بِذَلِكَ وَلَا يَسْتَعْلِنَ بِهِ، فَإِنَّا نَخْشَى أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاءَنَا. فَقَالَ ذَلِكَ ابْنُ الدَّغِنَةِ

(1) (H. 3905) A place about 140 km from Makkah on the way to Yemen.

occurred to Abū Bakr to build a mosque in front of his house, and there he used to offer *Ṣalāt* (prayer) and recite the Qurʾān. The women and children of *Al-Mushrikūn* began to gather around him in great number. They used to wonder at him and look at him. Abū Bakr was a man given to weep much, and he could not help weeping on reciting the Qurʾān. That situation scared the Quraish nobles of *Al-Mushrikūn*, so they sent for Ibn Ad-Daghina. When he came to them, they said, "We accepted your protection of Abū Bakr on condition that he should worship his Lord in his house, but he has violated the conditions and he has built a mosque in front of his house where he offers *Ṣalāt* (prayer) and recites the Qurʾān publicly. We are now afraid that he may influence our women and children unfavourably. So, prevent him from that. If he likes to confine the worship of his Lord to his house, he may do so, but if he insists on doing that openly, ask him to release you from your obligation of his protection, for we dislike to break our pact with you, but we deny Abū Bakr the right to announce his act publicly." Ibn Ad-Daghina went to Abū Bakr and said, ("O Abū Bakr!) You know well what contract I have made on your behalf; now, you are either to abide by it, or else release me of my obligation of protecting you, because I do not want the Arabs hear that my people have dishonoured a contract I have made on behalf of another man." Abū Bakr replied, "I release you from your pact to protect me, and am contented with the protection of Allāh عزَّ وجلَّ." At that time, the Prophet ﷺ was in Makkah, and he said to the Muslims, "In a dream I have been shown the place of your emigration, a land of date-palm trees between two mountains, (the two stony tracts)". So, some people emigrated to Al-Madīna, and most of those

لأبي بكرٍ، فَلَبِثَ أَبُو بَكْرٍ بِذَلِكَ يَعْْبُدُ رَبَّهُ فِي دَارِهِ وَلَا يَسْتَعْلِنُ بِصَلَاتِهِ وَلَا يَقْرَأُ فِي غَيْرِ دَارِهِ. ثُمَّ بَدَأَ لِأَبِي بَكْرٍ فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ وَكَانَ يُصَلِّي فِيهِ وَيَقْرَأُ الْقُرْآنَ فَيَتَفَدَّدُ عَلَيْهِ نِسَاءَ الْمُشْرِكِينَ وَأَبْنَاؤُهُمْ، وَهُمْ يَعْجَبُونَ مِنْهُ وَيَنْظُرُونَ إِلَيْهِ. وَكَانَ أَبُو بَكْرٍ رَجُلًا بَكَاءً لَا يَمْلِكُ عَيْنِيهِ إِذَا قَرَأَ الْقُرْآنَ. فَأَفْرَعَ ذَلِكَ أَشْرَافَ قُرَيْشٍ مِنَ الْمُشْرِكِينَ فَأَرْسَلُوا إِلَى ابْنِ الدَّغِنَةِ فَقَدِمَ عَلَيْهِمْ فَقَالُوا: إِنَّا كُنَّا أَجْرْنَا أَبَا بَكْرٍ بِجِوَارِكَ عَلَى أَنْ يَعْْبُدَ رَبَّهُ فِي دَارِهِ، فَقَدْ جَاوَزَ ذَلِكَ، فَابْتَنَى مَسْجِدًا بِفِنَاءِ دَارِهِ، فَأَعْلَنَ بِالصَّلَاةِ وَالْقِرَاءَةِ فِيهِ. وَإِنَّا قَدْ خَشِينَا أَنْ يَفْتِنَ نِسَاءَنَا وَأَبْنَاؤَنَا فَانْتَهَهُ فَإِنْ أَحَبَّ أَنْ يَقْتَصِرَ عَلَى أَنْ يَعْْبُدَ رَبَّهُ فِي دَارِهِ فَعَلَّ، وَإِنْ أَبِي إِلَّا أَنْ يُعْلَنَ بِذَلِكَ فَاسْأَلْهُ أَنْ يَرُدَّ إِلَيْكَ ذِمَّتَكَ. فَإِنَّا قَدْ كَرِهْنَا أَنْ نُخْفِرَكَ وَلَسْنَا مُقَرَّبِينَ لِأَبِي بَكْرٍ الْاسْتِعْلَانِ. قَالَتْ عَائِشَةُ: فَآتَى ابْنَ الدَّغِنَةِ إِلَى أَبِي بَكْرٍ فَقَالَ: قَدْ عَلِمْتُ الَّذِي عَاقَدْتُ لَكَ عَلَيْهِ، فَإِنَّمَا أَنْ تَقْتَصِرَ عَلَى ذَلِكَ وَإِنَّمَا أَنْ تَرْجِعَ إِلَيَّ ذِمَّتِي، فَإِنِّي لَا أَحِبُّ أَنْ تَسْمَعَ الْعَرَبُ أَنَّي أَخْفَرْتُ فِي رَجُلٍ عَقَدْتُ لَهُ. فَقَالَ أَبُو بَكْرٍ: فَإِنِّي أَرُدُّ إِلَيْكَ جِوَارِكَ، وَأَرْضَى بِجِوَارِ اللَّهِ عَزَّ

people who had previously emigrated to the land of Ethiopia, returned to Al-Madīna. Abū Bakr also prepared to leave for Al-Madīna, but Allāh's Messenger ﷺ said to him, "Wait for a while, because I hope that I will be allowed to emigrate also." Abū Bakr said, "Do you indeed expect this? Let my father and mother be sacrificed for you!" The Prophet ﷺ said, "Yes." So, Abū Bakr did not emigrate for the sake of Allāh's Messenger ﷺ in order to accompany him. He fed two she-camels he possessed with the leaves of *As-Samur* tree that fell on being struck by a stick for four months. One day, while we were sitting in Abū Bakr's house at noon, someone said to Abū Bakr, "This is Allāh's Messenger ﷺ, with his head covered coming at a time at which he never used to visit us before." Abū Bakr said, "May my parents be sacrificed for him. By Allāh, he has not come at this hour except for a great necessity." So Allāh's Messenger ﷺ came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abū Bakr, "Tell everyone who is present with you to leave." Abū Bakr replied, "There are none but your family. May my father be sacrificed for you, O Allāh's Messenger!" The Prophet ﷺ said, "I have been given permission to emigrate." Abū Bakr said, "Shall I accompany you? May my father be sacrificed for you, O Allāh's Messenger!" Allāh's Messenger ﷺ said, "Yes." Abū Bakr said, "O Allāh's Messenger! May my father be sacrificed for you, take one of these two she-camels of mine." Allāh's Messenger ﷺ replied, "(I will) but with payment." So we prepared the baggage quickly and put some journey-food in a leather bag for them. Asmā', Abū Bakr's daughter, cut a piece from her waistbelt and tied the mouth of the leather bag with it, and for that reason she

وَجَلَّ. وَالنَّبِيُّ ﷺ يَوْمَئِذٍ بِمَكَّةَ، فَقَالَ النَّبِيُّ ﷺ لِلْمُسْلِمِينَ: «إِنِّي أُرِيتُ دَارَ هِجْرَتِكُمْ ذَاتَ نَخْلٍ بَيْنَ لَابَتَيْنِ وَهُمَا الْحَرَّتَانِ»، فَهَاجَرَ مِنْ هَاجَرَ قَبْلَ الْمَدِينَةِ. وَرَجَعَ عَامَةً مَنْ كَانَ هَاجَرَ بِأَرْضِ الْحَبَشَةِ إِلَى الْمَدِينَةِ، وَتَجَهَّرَ أَبُو بَكْرٍ قَبْلَ الْمَدِينَةِ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «عَلَى رِسْلِكَ، فَإِنِّي أَرْجُو أَنْ يُؤَدَّنَ لِي»، فَقَالَ أَبُو بَكْرٍ: وَهَلْ تَرْجُو ذَلِكَ بِأَبِي أَنْتَ؟ قَالَ: «نَعَمْ»، فَحَبَسَ أَبُو بَكْرٍ نَفْسَهُ عَلَى رَسُولِ اللَّهِ ﷺ لِيَصْحَبَهُ، وَعَلَفَ رَاحِلَتَيْنِ كَانَتَا عِنْدَهُ وَرَقَ السَّمْرِ - وَهُوَ الْحَبْطُ - أَرْبَعَةَ أَشْهُرٍ.

قَالَ ابْنُ شِهَابٍ: قَالَ عُرْوَةُ: قَالَتْ عَائِشَةُ: فَبَيْنَمَا نَحْنُ يَوْمًا جُلُوسٌ فِي بَيْتِ أَبِي بَكْرٍ فِي نَحْرِ الظَّهِيرَةِ قَالَ قَائِلٌ لِأَبِي بَكْرٍ: هَذَا رَسُولُ اللَّهِ ﷺ مُتَقَنَّعًا فِي سَاعَةٍ لَمْ يَكُنْ يَأْتِينَا فِيهَا، فَقَالَ أَبُو بَكْرٍ: فِدَى لَهُ أَبِي وَأُمِّي، وَاللَّهِ مَا جَاءَ بِهِ فِي هَذِهِ السَّاعَةِ إِلَّا أَمْرٌ، قَالَتْ: فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاسْتَأْذَنَ فَأُذِنَ لَهُ فَدَخَلَ فَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ: «أَخْرِجْ مَنْ عِنْدَكَ»، فَقَالَ أَبُو بَكْرٍ: إِنَّمَا هُمْ أَهْلُكَ بِأَبِي أَنْتَ يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنِّي قَدْ أُذِنَ لِي فِي الْخُرُوجِ». فَقَالَ أَبُو بَكْرٍ: الصَّحَابَةُ

was named *Dhāt-un-Niṭāqain* (i.e., the owner of two belts). Then Allāh's Messenger ﷺ and Abū Bakr reached a cave on Mount Thaur and stayed there for three nights. 'Abdullāh bin Abī Bakr who was intelligent sagacious youth, used to stay (with them) overnight. He used to leave them before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would keep in mind any plot made against them, and when it became dark he would (go and) inform them of it. 'Amir bin Fuhaira, the freed slave of Abū Bakr, used to bring the milch sheep (of his master, Abū Bakr) to them a little while after nightfall in order to rest the sheep there. So they always had fresh milk at night, the milk of their sheep, and the milk which they warmed by putting heated stones in it. 'Amir bin Fuhaira would then call the herd away when it was still dark (before daybreak). He did the same in each of those three nights. Allāh's Messenger ﷺ and Abū Bakr had hired a man from the tribe of Banī Ad-Dil from the family of Banī 'Abd bin 'Adī as an expert guide, and he was in alliance with the family of Al-'Āṣ bin Wā'il As-Sahmī and he was on the religion of the infidels of Quraish. The Prophet ﷺ and Abū Bakr trusted him and gave him their two she-camels and took his promise to bring their two she-camels to the cave of Mount Thaur in the morning after three nights. And (when they set out), 'Amir bin Fuhaira and the guide went along with them and the guide led them along the seashore.

بأبي أنت يا رسول الله، قال رسول الله ﷺ: «نعم»، قال أبو بكر: فخذ بأبي أنت يا رسول الله إحدى راحتي هاتين، قال رسول الله ﷺ: بالثمن، قالت عائشة: فجهزناهما أحث الجاهز وصنعنا لهما سفرة في جراب فقطعت أسماء بنت أبي بكر قطعة من نطاقها فربطت به على فم الجراب فبذلك سميت ذات النطاق. قالت: ثم لحق رسول الله ﷺ وأبو بكر بغار في جبل نور فكمننا فيه ثلاث ليال، بيست في الغار عبد الله بن أبي بكر وهو غلام شاب ثقف لقن فدلج من عندهما بسحر فيضج مع قرين بمكة كبايت فلا يسمع أمراً يُكتادان به إلا وعاه حتى يأتيهما بخبر ذلك حين يختلط الظلام، ويرعى عليهما عاير ابن فهيرة مولى أبي بكر ومنحة من غنم فيريحها عليهما حين تذهب ساعة من العشاء فيبتان في رسل وهو لبن منحتهما ورضيفهما حتى يتوق بها عاير بن فهيرة بغلس. يفعل ذلك في كل ليلة من تلك الليالي الثلاث، واستأجر رسول الله ﷺ وأبو بكر رجلاً من بني الدليل وهو من بني عبد بن عدي هادياً خريئاً - والخريئ: الماهر بالهداية - قد غمس حلقاً في آل

العاصِ بْنِ وائِلِ السَّهْمِيِّ وَهُوَ عَلَى
دِينِ كُفَّارِ قُرَيْشٍ فَأَمِنَاهُ فَدَفَعَا إِلَيْهِ
رَاحِلَتَيْهِمَا وَوَاعَدَاهُ غَارَ ثَوْرٍ بَعْدَ
ثَلَاثِ لَيَالٍ بِرَاحِلَتَيْهِمَا صُبْحَ ثَلَاثٍ .
وَانْطَلَقَ مَعَهُمَا عَامِرُ بْنُ فُهَيْرَةَ
وَالدَّلِيلُ فَأَخَذَ بِهِمْ طَرِيقَ السَّوَاحِلِ .

[راجع: ٤٧٦]

3906. The nephew of Surāqa bin Ju'sham said that his father informed him that he heard Surāqa bin Ju'sham saying, "The messengers of the heathens of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allāh's Messenger (ﷺ) and Abū Bakr, a reward equal to their bloodmoney.⁽¹⁾ While I was sitting in one of the gatherings of my tribe Banī Mudlij, a man from them came to us and stood up while we were sitting, and said, "O Surāqa! No doubt, I have just seen some people far away on the seashore, and I think they are Muḥammad (ﷺ) and his Companions." Surāqa added, "I too realised that it must have been they. But I said, 'No, it is not they, but you have seen so-and-so, and so-and-so whom we saw set out.' I stayed in the gathering for a while and then got up and left for my home, and ordered my slave-girl to get my horse which was behind a hillock, and keep it ready for me. Then I took my spear and left by the back door of my house dragging the lower end of the spear on the ground and keeping it low⁽²⁾. Then I reached my horse, mounted it and made it gallop. When I approached them (i.e.,

٣٩٠٦ - قَالَ ابْنُ شِهَابٍ:
وَأَخْبَرَنِي عَبْدُ الرَّحْمَنِ بْنُ مَالِكِ
الْمُدَلِجِيِّ وَهُوَ ابْنُ أَخِي سُرَاقَةَ بْنِ
مَالِكِ بْنِ جُعْشَمٍ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ
سَمِعَ سُرَاقَةَ بْنَ جُعْشَمٍ يَقُولُ: جَاءَنَا
رَسُولُ كُفَّارِ قُرَيْشٍ يَجْعَلُونَ فِي رَسُولِ
اللَّهِ ﷺ وَأَبِي بَكْرٍ دِيَّةَ كُلِّ وَاحِدٍ
مِنْهُمَا مَنْ قَتَلَهُ أَوْ أَسْرَهُ. فَبَيْنَمَا أَنَا
جَالِسٌ فِي مَجْلِسٍ مِنْ مَجَالِسِ قَوْمِي
بَنِي مُدَلِجٍ أَقْبَلَ رَجُلٌ مِنْهُمْ حَتَّى قَامَ
عَلَيْنَا وَنَحْنُ جُلُوسٌ فَقَالَ: يَا سُرَاقَةَ،
إِنِّي قَدْ رَأَيْتُ آتِفًا أَسْوَدَةً بِالسَّاحِلِ
أَرَاهَا مُحَمَّدًا وَأَصْحَابَهُ. قَالَ سُرَاقَةُ:
فَعَرَفْتُ أَنَّهُمْ هُمْ، فَقُلْتُ لَهُ: إِنَّهُمْ
لَيْسُوا بِهِمْ، وَلَكِنَّكَ رَأَيْتَ فُلَانًا
وَفُلَانًا، انْطَلَقُوا بِأَعْيُنِنَا يَبْتَغُونَ صَالَةً
لَهُمْ. ثُمَّ لَبِثْتُ فِي الْمَجْلِسِ سَاعَةً،
ثُمَّ قُمْتُ فَدَخَلْتُ فَأَمَرْتُ جَارِيَّتِي أَنْ

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

(2) (H. 3906) Surāqa, by doing so, wanted to hide the brilliance of his spear lest somebody else should follow him and share the reward of killing or capturing the Prophet ﷺ and Abū Bakr with him.