

Muḥammad ﷺ and Abū Bakr), my horse stumbled and I fell down from it. Then I stood up, got hold of my quiver and took out the divining arrows and drew lots as to whether I should harm them (i.e., the Prophet ﷺ and Abū Bakr) or not, and the lot which I disliked came out. But I remounted my horse and let it gallop, giving no importance to the divining arrows. When I heard the recitation of the Qur'ān by Allāh's Messenger ﷺ who did not look hither and thither while Abū Bakr was doing it often, suddenly the forelegs of my horse sank into the ground up to its knees, and I fell down from it. Then I rebuked it and it got up but could hardly take out its forelegs from the ground, and when it stood up straight again, its forelegs caused dust to rise up in the sky like smoke. Then again I drew lots with the divining arrows, and the lot which I disliked, came out. So I called upon them to feel secure. They stopped and I remounted my horse and went to them. When I saw how I had been hampered from harming them, it came to my mind that the cause of Allāh's Messenger ﷺ (i.e., Islām) will become victorious. So I said to him, "Your people have assigned a reward equal to the blood-money for your head." Then I told them all the plans the people of Makkah had made concerning them. Then I offered them some journey-food and goods but they refused to take anything and did not ask for anything, but the Prophet ﷺ said, "Do not tell others about us." Then I requested him to write for me a statement of security and peace. He ordered 'Amr bin Fuhaira who wrote it for me on a parchment, and then Allāh's Messenger ﷺ proceeded on his way."

Narrated 'Urwa bin Az-Zubair: Allāh's Messenger ﷺ met Az-Zubair in a caravan of Muslim merchants who were returning from

تَخْرُجَ بَفَرَسِي وَهِيَ مِنْ وَرَاءِ أَكْمَةِ
فَتَحْبَسَهَا عَلَيَّ وَأَخَذْتُ رُمْحِي
فَخَرَجْتُ بِهِ مِنْ ظَهْرِ الْبَيْتِ، فَحَطَطْتُ
بِرُجْجِ الْأَرْضِ، وَخَفَضْتُ عَلَيْهِ حَتَّى
أَتَيْتُ فَرَسِي فَرَكِبْتُهَا فَرَفَعْتُهَا تُقَرَّبُ بِي
حَتَّى دَنَوْتُ مِنْهُمْ فَعَثَرْتُ بِي فَرَسِي
فَخَرَزَتْ عَنْهَا قَمَمْتُ، فَأَهْوَيْتُ يَدِي
إِلَى كِنَاتِي فَاسْتَخَرَجْتُ مِنْهَا الْأَزْلَامَ
فَاسْتَقْسَمْتُ بِهَا: أَضْرُهُمْ أَمْ لَا؟
فَخَرَجَ الَّذِي أَكْرَهُ. فَرَكِبْتُ فَرَسِي
وَعَصَيْتُ الْأَزْلَامَ تُقَرَّبُ بِي حَتَّى إِذَا
سَمِعْتُ قِرَاءَةَ رَسُولِ اللَّهِ ﷺ وَهُوَ لَا
يَلْتَفِتُ وَأَبُو بَكْرٍ يُكْثِرُ الْإِلْتِفَاتِ
سَاخَتْ يَدَا فَرَسِي فِي الْأَرْضِ حَتَّى
بَلَعَتَا الرُّكْبَتَيْنِ فَخَرَزَتْ عَنْهَا، ثُمَّ
رَجَرَتْهَا فَهَضَّتْ فَلَمْ تَكُدْ تُخْرُجْ
يَدَيْهَا، فَلَمَّا اسْتَوَتْ قَائِمَةً إِذَا لِأَثَرِ
يَدَيْهَا عُثَانٌ سَاطِعٌ فِي السَّمَاءِ مِثْلُ
الدُّخَانِ. فَاسْتَقْسَمْتُ بِالْأَزْلَامِ فَخَرَجَ
الَّذِي أَكْرَهُ فَنَادَيْتُهُمْ بِالْأَمَانِ فَوَقَفُوا
فَرَكِبْتُ فَرَسِي حَتَّى جِئْتُهُمْ، وَوَقَعَ فِي
نَفْسِي حِينَ لَقَيْتُ مَا لَقَيْتُ مِنَ الْحَسَنِ
عَنْهُمْ أَنْ سَيَطْفَهُ أَمْرُ رَسُولِ اللَّهِ ﷺ.
فَقُلْتُ لَهُ: إِنَّ قَوْمَكَ قَدْ جَعَلُوا فِيكَ
الِدِّيَّةَ وَأَخْبَرْتُهُمْ أَخْبَارًا مَا يُرِيدُ النَّاسُ
بِهِمْ وَعَرَضْتُ عَلَيْهِمُ الزَّادَ وَالْمَتَاعَ
فَلَمْ يَرِزَانِي وَلَمْ يَسْأَلَانِي إِلَّا أَنْ قَالَ:
«أَخْفِ عَنَّا»، فَسَأَلْتُهُ أَنْ يَكْتُبَ لِي

Sham. Az-Zubair provided Allāh's Messenger ﷺ and Abū Bakr with white clothes to wear. When the Muslims of Al-Madīna heard the news of the departure of Allāh's Messenger from Makkah (towards Al-Madīna), they started going to the Ḥarra every morning. They would wait for him till the heat of the noon forced them to return. One day, after waiting for a long while, they returned home, and when they went into their houses, a Jew climbed up the roof of one of the forts of his people to look for something, and he saw Allāh's Messenger ﷺ and his Companions, dressed in white clothes, emerging out of the desert mirage. The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for!" So, all the Muslims rushed to their arms and received Allāh's Messenger ﷺ on the summit of Ḥarra. The Prophet ﷺ turned with them to the right and alighted at the quarters of Banī 'Amr bin 'Aūf, and this was on Monday in the month of Rabī'ul-Awwal. Abū Bakr stood up, receiving the people while Allāh's Messenger ﷺ sat down and kept silent. Some of the *Anṣār* who came and had not seen Allāh's Messenger ﷺ before, began greeting Abū Bakr, but when the sunshine fell on Allāh's Messenger ﷺ and Abū Bakr came forward and shaded him with his sheet, only then the people came to know Allāh's Messenger ﷺ. Allāh's Messenger ﷺ stayed with Banī 'Amr bin 'Aūf for ten nights and established the mosque (mosque of *Qubā*) which was founded on piety. Allāh's Messenger ﷺ offered *Ṣalāt* (prayer) in it and then mounted his she-camel and proceeded on, accompanied by the people till his she-camel knelt down at (the place of) the mosque of Allāh's Messenger ﷺ at Al-Madīna. Some Muslims used to offer *Ṣalāt*

كِتَابِ أَمِينٍ، فَأَمَرَ عَامِرَ بْنَ فَهَيْرَةَ فَكَتَبَ فِي رُفْعَةٍ مِنْ أَدَمٍ، ثُمَّ مَضَى رَسُولُ اللَّهِ ﷺ.

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَقِيَ الزُّبَيْرَ فِي رُكْبٍ مِنَ الْمُسْلِمِينَ كَانُوا تَجَارًا قَافِلِينَ مِنَ الشَّامِ، فَكَسَا الزُّبَيْرُ رَسُولَ اللَّهِ ﷺ وَأَبَا بَكْرٍ ثِيَابَ بِياضٍ. وَسَمِعَ الْمُسْلِمُونَ بِالْمَدِينَةِ مَخْرَجَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ فَكَانُوا يَبْغُدُونَ كُلَّ عَدَاةٍ إِلَى الْحَرَّةِ. فَيَنْتَظِرُونَهُ حَتَّى يَرُدَّهُمْ حَرُّ الظَّهِيرَةِ. فَانْقَلَبُوا يَوْمًا بَعْدَمَا أَطَالُوا انْتِظَارَهُمْ فَلَمَّا أَوْوَأَ إِلَى بِيوتِهِمْ أَوْفَى رَجُلٌ مِنْ يَهُودٍ عَلَى أُطْمٍ مِنْ آطَامِهِمْ لِأَمْرٍ يَنْظُرُ إِلَيْهِ فَبَصُرَ بِرَسُولِ اللَّهِ ﷺ وَأَصْحَابِهِ مُبَيَّنِّينَ يَزُولُ بِهِمُ السَّرَابُ. فَلَمَّ يَمْلِكُ الْيَهُودِيُّ أَنْ قَالَ بِأَعْلَى صَوْتِهِ: يَا مَعَاشِرَ الْعَرَبِ هَذَا جَدُّكُمْ الَّذِي تَنْتَظِرُونَ، فَتَارَ الْمُسْلِمُونَ إِلَى السَّلَاحِ فَتَلَقَّوْا رَسُولَ اللَّهِ ﷺ بِظَهْرِ الْحَرَّةِ. فَعَدَلَ بِهِمْ ذَاتَ الْيَمِينِ حَتَّى نَزَلَ بِهِمْ فِي بَنِي عَمْرِو بْنِ عَوْفٍ، وَذَلِكَ يَوْمَ الْاِثْنَيْنِ مِنْ شَهْرِ رَبِيعِ الْأَوَّلِ. فَقَامَ أَبُو بَكْرٍ لِلنَّاسِ وَجَلَسَ رَسُولُ اللَّهِ ﷺ صَامِتًا، فَطَفِقَ مِنْ جَاءِ مِنَ الْأَنْصَارِ مِمَّنْ لَمْ يَرَ رَسُولَ اللَّهِ ﷺ يُحْيِي أَبَا بَكْرٍ، حَتَّى أَصَابَتْ الشَّمْسُ رَسُولَ

(prayer) there in those days, and that place was a yard for drying dates belonging to Suhail and Sahl, two orphan boys who were under the guardianship of Sa'd bin Zurāra. When his she-camel knelt down, Allāh's Messenger ﷺ said, "This place, if Allāh will, will be our abiding place." Allāh's Messenger ﷺ then called the two boys and told them to suggest the price for that yard so that he might take it as a mosque. The two boys said, "No, but we will give it as a gift, O Allāh's Messenger!"⁽¹⁾ Allāh's Messenger ﷺ then built a mosque there. The Prophet ﷺ himself started carrying unburnt bricks for its building and while doing so, he was saying: "This load is better than the load of Khaibar, for it is more pious before Allāh and purer and better rewardable." He was also saying, "O Allāh! The actual reward is the reward in the Hereafter, so bestow Your Mercy on the Anṣār and the Muhājirun (emigrants)."

اللَّهُ ﷺ فَأَقْبَلَ أَبُو بَكْرٍ حَتَّى ظَلَلَ عَلَيْهِ
بِرْدَائِهِ فَعَرَفَ النَّاسُ رَسُولَ اللَّهِ ﷺ
عِنْدَ ذَلِكَ. فَلَبِثَ رَسُولُ اللَّهِ ﷺ فِي
بَنِي عَمْرٍو بْنِ عَوْفٍ بِضْعَ عَشْرَةَ لَيْلَةً
وَأُسِّسَ الْمَسْجِدَ الَّذِي أُسِّسَ عَلَى
التَّقْوَى وَصَلَّى فِيهِ رَسُولُ اللَّهِ ﷺ. ثُمَّ
رَكِبَ رَاحِلَتَهُ فَسَارَ يَمْشِي مَعَهُ النَّاسُ
حَتَّى بَرَكَتْ عِنْدَ مَسْجِدِ الرَّسُولِ ﷺ
بِالْمَدِينَةِ وَهُوَ يُصَلِّي فِيهِ يَوْمَئِذٍ رِجَالٌ
مِنَ الْمُسْلِمِينَ وَكَانَ مِرْبَدًا لِلتَّمْرِ
لِسَهْلٍ وَسَهْلٍ غُلَامَيْنِ يَتِيمَيْنِ فِي
حَجْرٍ سَعْدِ بْنِ زُرَّارَةَ. فَقَالَ رَسُولُ
اللَّهِ ﷺ حِينَ بَرَكَتْ بِهِ رَاحِلَتُهُ: «هَذَا
إِنْ شَاءَ اللَّهُ الْمَنْزِلُ»، ثُمَّ دَعَا رَسُولُ
اللَّهِ ﷺ الْغُلَامَيْنِ فَسَاوَمَهُمَا بِالْمِرْبَدِ
لِيَتَّخِذَهُ مَسْجِدًا، فَقَالَا: لَا بَلَّ نَهْبُهُ
لَكَ يَا رَسُولَ اللَّهِ، فَأَبَى رَسُولُ اللَّهِ
ﷺ أَنْ يَقْبَلَهُ مِنْهُمَا هِبَةً حَتَّى ابْتَاعَهُ
مِنْهُمَا، ثُمَّ بَنَاهُ مَسْجِدًا. وَطَفِقَ رَسُولُ
اللَّهِ ﷺ يَنْقُلُ مَعَهُمُ اللَّبَنَ فِي بُنْيَانِهِ
وَيَقُولُ:

«هَذَا الْجَمَالَ لَا جِمَالَ خَيْرِ
هَذَا أَبْرُ رَيْبًا وَأَظْهَرَ»
وَيَقُولُ:

«اللَّهُمَّ إِنَّ الْأَجْرَ أَجْرُ الْآخِرَةِ
فَارْحَمِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»
فَتَمَثَّلَ بِشِعْرِ رَجُلٍ مِنَ الْمُسْلِمِينَ

(1) (H. 3905) Allāh's Messenger ﷺ bought it from them ultimately.

لَمْ يُسَمِّ لِي. قَالَ ابْنُ شِهَابٍ: وَلَمْ يَبْلُغْنَا فِي الْأَحَادِيثِ أَنَّ رَسُولَ اللَّهِ ﷺ تَمَثَّلَ بِنَيْتِ شِعْرِ تَامٍ غَيْرِ هَذَا الْآيَاتِ.

3907. Narrated Asmā' رضي الله عنها: I prepared the journey-food for the Prophet ﷺ and Abū Bakr when they wanted (to emigrate to) Al-Madīna. I said to my father (Abū Bakr), "I do not have anything to tie the container of the journey-food with except my waist belt." He said, "Divide it lengthwise into two." I did so, and for this reason I was named '*Dhāt-un-Niṭāqain*' (i.e., the owner of two belts). (Ibn 'Abbās said, "Asmā', *Dhāt-un-Niṭāq*.")

٣٩٠٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ وَفَاطِمَةَ، عَنْ أَسْمَاءَ رَضِيَ اللَّهُ عَنْهَا: صَنَعْتُ سَفْرَةَ لِلنَّبِيِّ ﷺ وَأَبِي بَكْرٍ حِينَ أَرَادَ الْمَدِينَةَ فَقَلَّتْ لِأَبِي: مَا أَحَدٌ شَيْئاً أَرْبِطُهُ إِلَّا نِطَاقِي، قَالَ: فَشَقَّيْهِ، فَفَعَلْتُ، فَسَمَّيْتُ ذَاتَ النِّطَاقَيْنِ. وَقَالَ ابْنُ عَبَّاسٍ: أَسْمَاءُ ذَاتُ النِّطَاقِ.

[راجع: ٢٩٧٩]

3908. Narrated Al-Barā' رضي الله عنه: When the Prophet ﷺ emigrated to Al-Madīna, Surāqa bin Mālik bin Ju'sham pursued him. The Prophet ﷺ invoked evil on him, therefore the forelegs of his horse sank into the ground. Surāqa said (to the Prophet ﷺ), "Invoke Allāh to rescue me, and I will not harm you." The Prophet ﷺ invoked Allāh for him. Then Allāh's Messenger ﷺ felt thirsty and he passed by a shepherd. Abū Bakr said, "I took a bowl and milked a little milk in it and brought it to the Prophet ﷺ and he drank till I was pleased."

٣٩٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا أَقْبَلَ النَّبِيُّ ﷺ إِلَيَّ الْمَدِينَةَ تَبِعَهُ سُرَاقَةُ بْنُ مَالِكِ بْنِ جُعْشَمٍ فَدَعَا عَلَيْهِ النَّبِيُّ ﷺ فَسَاحَتْ بِهِ قَرْسُهُ. قَالَ: ادْعُ اللَّهَ لِي وَلَا أَضُرُّكَ، فَدَعَا لَهُ، قَالَ: فَعَطِشَ رَسُولُ اللَّهِ ﷺ فَمَرَّ بِرَاعٍ، قَالَ أَبُو بَكْرٍ: فَأَخَذْتُ قَدْحًا فَحَلَبْتُ فِيهِ كُثْبَةً مِنْ لَبَنٍ فَأَتَيْتُهُ فَشَرِبَ حَتَّى رَضِيَ.

[راجع: ٢٤٣٩]

3909. Narrated Asmā' رضي الله عنها that she conceived 'Abdullāh bin Az-Zubair. She added, "I emigrated to Al-Madīna while I

٣٩٠٩ - حَدَّثَنِي زَكَرِيَّا بْنُ يَحْيَى، عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامِ بْنِ

was at full term of pregnancy and alighted at *Qubā*, where I gave birth to him. Then I brought him to the Prophet ﷺ and put him on his lap. The Prophet ﷺ asked for a date-fruit, chewed it, and put some of its juice in the child's mouth. So, the first thing that entered the child's stomach was the saliva of Allāh's Messenger ﷺ. Then the Prophet ﷺ rubbed the child's palate with a date-fruit and invoked for Allāh's Blessings on him, and he was the first child born (amongst the emigrants) in the Islāmic Land (i.e., Al-Madīna)."

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ أَسْمَاءَ رَضِيَ
اللهُ عَنْهَا أَنَّهَا حَمَلَتْ بِعَبْدِ اللهِ بْنِ
الزُّبَيْرِ قَالَتْ: فَحَرَجْتُ وَأَنَا مُتِمٌّ
فَأَتَيْتُ الْمَدِينَةَ فَنَزَلْتُ بِقُبَاءٍ فَوَلَدْتُهُ
بِقُبَاءٍ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَوَضَعْتُهُ
فِي حَجْرِهِ ثُمَّ دَعَا بِتَمْرَةٍ فَمَضَعَهَا ثُمَّ
تَفَلَّ فِي فِيهِ فَكَانَ أَوَّلَ شَيْءٍ تَدَخَّلَ
جَوْفَهُ رَيْقُ رَسُولِ اللهِ ﷺ، ثُمَّ حَنَّكَهُ
بِتَمْرَةٍ ثُمَّ دَعَا لَهُ وَبَرَكَ عَلَيْهِ. وَكَانَ
أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ.

تابعه خالد بن مخلد، عن علي بن
مُسَهِرٍ، عن هشام، عن أبيه، عن
أَسْمَاءَ رَضِيَ اللهُ عَنْهَا أَنَّهَا هَاجَرَتْ
إِلَى النَّبِيِّ ﷺ وَهِيَ حُبْلَى. [انظر:

[٥٤٦٩]

3910. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The first child who was born in the Islāmic Land (Al-Madīna) amongst the emigrants, was 'Abdullāh bin Az-Zubair. They brought him to the Prophet ﷺ. The Prophet ﷺ took a date-fruit, and after chewing it, put its juice in his mouth. So the first thing that went into the child's stomach, was the saliva of the Prophet ﷺ.

٣٩١٠ - حَدَّثَنَا قُتَيْبَةُ، عَنْ أَبِي
أَسْمَاءَةَ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ
أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا
قَالَتْ: أَوَّلَ مَوْلُودٍ وُلِدَ فِي الْإِسْلَامِ
عِنْدَ اللهِ بْنِ الزُّبَيْرِ، أَتَوَا بِهِ النَّبِيَّ ﷺ
فَأَخَذَ النَّبِيُّ ﷺ تَمْرَةً فَلَاكَهَا ثُمَّ
أَدْخَلَهَا فِي فِيهِ فَأَوَّلَ مَا دَخَلَ بَطْنَهُ
رَيْقُ النَّبِيِّ ﷺ.

3911. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ arrived at Al-Madīna with Abū Bakr, riding behind him on the same camel. Abū Bakr was an elderly man known to the people, while Allāh's Messenger ﷺ was a youth that was unknown. Thus, if a man met Abū Bakr, he would say, "O Abū Bakr! Who is this man

٣٩١١ - حَدَّثَنِي مُحَمَّدٌ: حَدَّثَنَا
عَبْدُ الصَّمَدِ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَبْدُ
الْعَزِيزِ ابْنُ صُهَيْبٍ: حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ رَضِيَ اللهُ عَنْهُ قَالَ: أَقْبَلَ نَبِيُّ
اللهِ ﷺ إِلَى الْمَدِينَةِ وَهُوَ مُرُوفٌ أَبَا

in front of you?" Abū Bakr would say, "This man shows me the way." One would think that Abū Bakr meant the road, while in fact, Abū Bakr meant the way of virtue and good. Then Abū Bakr looked behind and saw a horse-rider pursuing them. He said, "O Allāh's Messenger! There is a horse-rider pursuing us." The Prophet ﷺ looked behind and said, "O Allāh! Cause him to fall down." So the horse threw him down and got up neighing. After that the rider, Surāqa said, "O Allāh's Prophet! Order me whatever you want." The Prophet ﷺ said, "Stay where you are and do not allow anybody to reach us." So, in the first part of the day Surāqa was an enemy of Allāh's Prophet ﷺ and in the last part of it, he was a protector. Then Allāh's Messenger ﷺ alighted by the side of the Al-Harra and sent a message to the *Anṣār*, and they came to Allāh's Prophet ﷺ and Abū Bakr, and having greeted them, they said, "Ride (your she-camel) safe and obeyed." Allāh's Messenger ﷺ and Abū Bakr rode and the *Anṣār*, carrying their arms, surrounded them. The news that Allāh's Prophet ﷺ had come circulated in Al-Madina. The people came out and were eagerly looking and saying, "Allāh's Prophet has come! Allāh's Prophet has come!" So the Prophet ﷺ went on till he alighted near the house of Abū Ayyūb. While the Prophet ﷺ was speaking with the family members of Abū Ayyūb, 'Abdullāh bin Salām heard the news of his arrival while he himself was picking the dates for his family from his family garden. He hurried to the Prophet ﷺ, carrying the dates which he had collected for his family from the garden. He listened to Allāh's Prophet ﷺ and then went home. Then Allāh's Prophet ﷺ said, "Which is the nearest of the houses of our kith and kin?" Abū Ayyūb replied, "Mine, O Allāh's Prophet! This is my house

بكر، وأبو بكر شيخ يعرف ونبي الله ﷺ شاب لا يعرف، قال: فإلقى الرجل أبا بكر، فيقول: يا أبا بكر، من هذا الرجل الذي بين يديك؟ فيقول: هذا الرجل يهديني السبيل. قال: فيحسب الحاسب أنه إنما يعني الطريق وإنما يعني سبيل الخير. فالتفت أبو بكر فإذا هو بفارس قد لحقهم فقال: يا رسول الله، هذا فارس قد لحق بنا فالتفت نبي الله ﷺ فقال: «اللهم اصرعه»، فصرعه الفرس ثم قامت تحمحم، فقال: يا نبي الله، مرنى بم شئت، فقال: «قف مكانك، لا تتحركن أحداً يلحق بنا». قال: فكان أول النهار جاهداً على نبي الله ﷺ وكان آخر النهار مسلحة له. فنزل رسول الله ﷺ جانب الحرة ثم بعث إلى الأنصار فجاؤا إلى نبي الله ﷺ، وأبي بكر فسلموا عليهما وقالوا: اركبا آمينين مطاعين، فركب نبي الله ﷺ وأبو بكر، وحفوا بؤنهما بالسلاح، فقبل في المدينة: جاء نبي الله ﷺ جاء نبي الله ﷺ فأشرفوا ينظرون ويقولون: جاء نبي الله ﷺ، فأقبل يسير حتى نزل جانب دار أبي أيوب فإنه ليحدث أهله إذ سمع به عبد الله بن سلام وهو في نخل لأهله يخترف لهم،

and this is my gate." The Prophet ﷺ said, "Go and prepare a place for our midday rest." Abū Ayyūb said, "Get up (both of you) with Allāh's Blessings." So, when Allāh's Prophet ﷺ went into the house, 'Abdullāh bin Salām came and said, "I testify that you (Muḥammad ﷺ) are the Messenger of Allāh and that you have come with the Truth. The Jews know well that I am their chief and the son of their chief and the most learned amongst them and the son of the most learned amongst them. So, send for them (Jews) and ask them about me before they know that I have embraced Islām, for if they know that they will say about me things which are not correct." So Allāh's Messenger ﷺ sent for them, and they came and entered. Allāh's Messenger ﷺ said to them, "O (the group of) Jews! Woe to you; be afraid of Allāh. By Allah, except Whom none has the right to be worshipped, you people know for certain that I am the Messenger of Allāh and that I have come to you with the Truth, so embrace Islām" The Jews replied, "We do not know this." So they said this to the Prophet ﷺ and he repeated it thrice. Then he said, "What sort of a man is 'Abdullāh bin Salām amongst you?" They said, "He is our chief and the son of our chief and the most learned man, and the son of the most learned amongst us." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "What would you think if he should embrace Islām?" They said, "Allāh forbid! He can not embrace Islām." He said, "O Ibn Salām! Come out to them." He came out and said, "O (the group of) Jews! Be afraid of Allāh except Whom none has the right to be worshipped. You know for certain that he is the Messenger of Allāh and that he has brought a true religion!" They said, "You

فَعَجَلَ أَنْ يَضَعَ الَّذِي يَخْتَرِفَ لَهُمْ فِيهَا فَجَاءَ وَهِيَ مَعَهُ، فَسَمِعَ مِنْ نَبِيِّ اللَّهِ ﷺ ثُمَّ رَجَعَ إِلَى أَهْلِهِ، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيُّ بُيُوتِ أَهْلِنَا أَقْرَبُ؟» فَقَالَ أَبُو أَيُّوبَ: «أَنَا يَا نَبِيَّ اللَّهِ، هَذِهِ دَارِي وَهَذَا بَابِي. قَالَ: «فَانْطَلِقْ فَهَيِّئْ لَنَا مَقِيلًا». قَالَ: قُومًا عَلَى بَرَكَةِ اللَّهِ تَعَالَى، فَلَمَّا جَاءَ نَبِيُّ اللَّهِ ﷺ جَاءَ عَبْدُ اللَّهِ بْنِ سَلَامٍ فَقَالَ: «أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَأَنَّكَ جِئْتَ بِحَقٍّ وَقَدْ عَلِمْتُ يَهُودُ أَنِّي سَيِّدُهُمْ وَابْنُ سَيِّدِهِمْ، وَأَعْلَمُهُمْ وَابْنُ أَعْلَمِهِمْ، فَادْعُهُمْ فَاسْأَلُهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ فَإِنَّهُمْ إِنْ يَعْلَمُوا أَنِّي قَدْ أَسْلَمْتُ قَالُوا فِيَّ مَا لَيْسَ فِيَّ، فَارْسَلْ نَبِيَّ اللَّهِ ﷺ فَأَقْبَلُوا فَدَخَلُوا عَلَيْهِ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْيَهُودِ، وَإِلَيْكُمْ اتَّقُوا اللَّهَ، فَإِنَّ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، إِنَّكُمْ لَتَتَعَلَّمُونَ أَنِّي رَسُولُ اللَّهِ حَقًّا، وَأَنِّي جِئْتُكُمْ بِحَقٍّ فَاسْأَلُوا»، قَالُوا: مَا نَعْلَمُهُ، قَالُوا لِلنَّبِيِّ ﷺ، قَالَهَا ثَلَاثَ مِرَارٍ، قَالَ: «فَأَيُّ رَجُلٍ فِيكُمْ عَبْدُ اللَّهِ ابْنِ سَلَامٍ»، قَالُوا: ذَلِكَ سَيِّدُنَا وَابْنُ سَيِّدِنَا، وَأَعْلَمُنَا وَابْنُ أَعْلَمِنَا، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا: حَاشَا لِلَّهِ مَا كَانَ لِيُسْلِمَ، قَالَ: «أَفَرَأَيْتُمْ إِنْ أَسْلَمَ؟» قَالُوا: حَاشَا لِلَّهِ

tell a lie.” On that Allāh’s Messenger ﷺ turned them out.

3912. Narrated Ibn ‘Umar رضي الله عنهما: Umar bin Al-Khaṭṭab رضي الله عنه fixed a grant of 4000 (Dirham) for every early emigrant (i.e., *Muhājir*) and fixed a grant of 3500 (Dirham) only for Ibn ‘Umar. Somebody said to ‘Umar, “Ibn ‘Umar is also one of the early emigrants; why do you give him less than four thousand?” ‘Umar replied, “His parents took him with them when they emigrated, so he was not like the one who had emigrated by himself.”

3913. Narrated Khabbāb رضي الله عنه: We emigrated with Allāh’s Messenger ﷺ (See *Hadīth* No. 3914 below).

3914. Narrated Khabbāb: We emigrated with Allāh’s Messenger ﷺ seeking Allāh’s Countenance, so our rewards became due and sure with Allāh. Some of us passed away without eating anything of their rewards in this world. One of these was Muṣ‘ab bin

ما كان ليُسلم، قال أفرأيتُم إن أسلمَ قالوا حاشا لله ما كان ليُسلم قال: «يا ابن سلام اخرجْ عليهم»، فخرج فقال: يا معشر اليهود، اتقوا الله فوالله الذي لا إله إلا هو إنكم لتعلمون أنه رُسِرُ الله وأنه جاء بِحق. فقالوا له: كذبت، فأخرجهم رَسولُ الله ﷺ. [راجع: ٣٣٢٩]

٣٩١٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ - يَعْنِي - عَنِ ابْنِ عُمَرَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ فَرَضٌ لِلْمُهَاجِرِينَ الْأَوَّلِينَ أَرْبَعَةَ آلافٍ فِي أَرْبَعَةٍ، وَفَرَضَ لابنِ عُمَرَ ثَلَاثَةَ آلافٍ وَخَمْسَمِائَةٍ. فَقِيلَ لَهُ: هُوَ مِنَ الْمُهَاجِرِينَ فَلِمَ نَقَصَهُ مِنْ أَرْبَعَةِ آلافٍ؟ فَقَالَ: إِنَّمَا هَاجَرَ بِهِ أَبَوَاهُ، يَقُولُ: لَيْسَ هُوَ كَمَنْ هَاجَرَ بِنَفْسِهِ.

٣٩١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ خَبَّابٍ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ ح. [راجع: ٣٩١٣]

٣٩١٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ شَقِيقَ ابْنَ سَلَمَةَ قَالَ: حَدَّثَنَا خَبَّابٌ قَالَ: هَاجَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ

'Umair who was martyred on the day (of the battle) of Uḥud. We did not find anything to shroud his body with except a striped cloak. When we covered his head with it, his feet remained uncovered, and when we covered his feet with it, his head remained uncovered. So, Allāh's Messenger ﷺ ordered us to cover his head with it and put some *Idhkhīr* (i.e., a kind of grass) over his feet. And there are some amongst us whose fruits have ripened and they are collecting them (i.e., they have received their rewards in this world).

3915. Narrated Abū Burda bin Abī Mūsā Al-Ash'arī: 'Abdullāh bin 'Umar said to me, "Do you know what my father said to your father once?" I said, "No." He said, "My father said to your father, 'O Abū Mūsā, will it please you that we will be rewarded for our conversion to Islām with Allāh's Messenger ﷺ and our emigration with him, and our *Jihād* with him and all our good deeds which we did with him, and that all the deeds we did after his death will be disregarded whether good or bad?'"⁽¹⁾ Your father (i.e., Abū Mūsā) said, 'No, by Allāh, we took part in *Jihād* after Allāh's Messenger ﷺ, offered *Ṣalāt* (prayer) and did plenty of good deeds, and many people have embraced Islām at our hands, and no doubt, we expect rewards from Allāh for these good deeds.' On that my father (i.e., 'Umar) said, 'As for myself, by Him in Whose Hand 'Umar's soul is, I wish that the deeds done by us at the time of the Prophet ﷺ remain rewardable, while whatsoever we did after the death of the Prophet ﷺ be enough to save us from punishment in that the good deeds

تَبَتَّعِي وَجْهَ اللَّهِ وَوَجَبَ أَجْرُنَا عَلَى اللَّهِ، فَمِنَّا مَنْ مَضَى لَمْ يَأْكُلْ مِنْ أَجْرِهِ شَيْئًا: مِنْهُمْ مُضَعَبُ بْنُ عَمِيرٍ قَتِلَ يَوْمَ أُحُدٍ فَلَمْ نَجِدْ شَيْئًا نُكَفِّهُ فِيهِ إِلَّا نَمْرَةً كُنَّا إِذَا غَطَيْنَا بِهَا رَأْسَهُ خَرَجَتْ رِجْلَاهُ، فَإِذَا غَطَيْنَا رِجْلَيْهِ خَرَجَ رَأْسُهُ، فَأَمَرْنَا رَسُولَ اللَّهِ ﷺ أَنْ نُعْطِيَ رَأْسَهُ بِهَا وَنَجْعَلَ عَلَى رِجْلَيْهِ مِنْ إِذْخِرٍ. وَمِنَّا مَنْ أُيْنِعَتْ لَهُ نَمْرَتُهُ فَهَوَّ يَهْدِيهَا. [راجع: ٣٩١٤]

٣٩١٥ - حَدَّثَنَا يَحْيَى بْنُ بَشْرٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا عَوْفٌ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ قَالَ: حَدَّثَنِي أَبُو بُرْدَةَ بْنُ أَبِي مُوسَى الْأَشْعَرِيُّ قَالَ: قَالَ لِي عَبْدُ اللَّهِ ابْنُ عُمَرَ: هَلْ تَدْرِي مَا قَالَ أَبِي لِأَبِيكَ؟ قَالَ: قُلْتُ: لَا، قَالَ: فَإِنَّ أَبِي قَالَ لِأَبِيكَ: يَا أَبَا مُوسَى، هَلْ يَسُرُّكَ إِسْلَامُنَا مَعَ رَسُولِ اللَّهِ ﷺ وَهَجْرَتُنَا مَعَهُ وَجِهَادُنَا مَعَهُ وَعَمَلُنَا كُلُّهُ مَعَهُ بَرَدَ لَنَا وَأَنَّ كُلَّ عَمَلٍ عَمَلِنَاهُ بَعْدَهُ نَجُونَا مِنْهُ كَفَافًا رَأْسًا بِرَأْسٍ؟ فَقَالَ أَبِي: لَا وَاللَّهِ، قَدْ جَاهَدْنَا بَعْدَ رَسُولِ اللَّهِ ﷺ وَصَلَّيْنَا وَصُمْنَا وَعَمَلْنَا خَيْرًا كَثِيرًا، وَأَسْلَمَ عَلَى أَيْدِينَا بَشَرٌ كَثِيرٌ، وَإِنَّا لَنَرْجُو ذَلِكَ، فَقَالَ أَبِي: لَكِنِّي أَنَا وَالَّذِي نَفْسُ عُمَرَ بِيَدِهِ لَوَدِدْتُ أَنَّ ذَلِكَ بَرَدَ

(1) (H. 3915) 'Umar رضي الله عنه wishes that he will not be rewarded or punished and that his good deeds will compensate for his bad ones.

compensate for the bad ones.’” On that I said (to Ibn ‘Umar), “By Allāh, your father was better than my father!”

3916. Narrated Abū ‘Uthmān: I heard that Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا used to become angry if someone mentioned that he had emigrated before his father (‘Umar), and he used to say, “‘Umar and I came to Allāh’s Messenger ﷺ and found him having his midday rest, so we returned home. Then ‘Umar sent me again (to the Prophet ﷺ) and said, ‘Go and see whether he is awake.’ I went to him and entered his place and gave him the *Bai’a* (pledge). Then I went back to ‘Umar and informed him that the Prophet ﷺ was awake. So, we both went, running slowly, and when ‘Umar entered his place, he gave him the *Bai’a* and thereafter I too gave him the *Bai’a*.”

3917. Narrated Al-Barā’ رَضِيَ اللهُ عَنْهُ: Abū Bakr bought a (camel’s) saddle from ‘Āzib, and I carried it for him. ‘Āzib (i.e., my father) asked Abū Bakr regarding the journey of the emigration of Allāh’s Messenger ﷺ, Abū Bakr said, “Close observers were appointed by our enemies to watch us. So we went out at night and travelled throughout the night and the following day till it was noon, then we perceived a rock and went towards it, and there was some shade under it. I spread a cloak I had with me for Allāh’s Messenger ﷺ and then the Prophet ﷺ lay on it. I went out to guard him and all of a sudden I saw a shepherd coming with his sheep looking for the same (the shade of the rock as we did). I asked him, ‘O boy, to whom do you belong?’

لَنَا؟ وَأَنَّ كُلَّ شَيْءٍ عَمِلْنَاهُ بَعْدَ نَجْوَانَا مِنْهُ كَمَا فَا رَأْسًا بَرَأْسِ، فَقُلْتُ: إِنَّ أَبَاكَ وَاللَّهِ خَيْرٌ مِنْ أَبِي.

٣٩١٦ - حَدَّثَنِي مُحَمَّدُ بْنُ صَبَّاحٍ أَوْ بَلَعْنِي عَنْهُ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَاصِمٍ، عَنْ أَبِي عُثْمَانَ التَّهْدِيّ قَالَ: سَمِعْتُ ابْنَ عُمَرَ رَضِيَ اللهُ عَنْهُمَا إِذَا قِيلَ لَهُ: هَاجَرَ قَبْلَ أَبِيهِ يَغْضَبُ، قَالَ: وَقَدِمْتُ أَنَا وَعُمَرُ عَلَى رَسُولِ اللهِ ﷺ فَوَجَدْنَاهُ قَائِلًا فَرَجَعْنَا إِلَى الْمَنْزِلِ، فَأَرْسَلَنِي عُمَرُ وَقَالَ: أَذْهَبُ فَاَنْظُرْ هَلْ اسْتَيْقَظَ؟ فَأَتَيْتُهُ فَدَخَلْتُ عَلَيْهِ فَبَايَعْتُهُ. ثُمَّ انْطَلَقْتُ إِلَى عُمَرَ فَاخْبَرْتُهُ أَنَّهُ قَدْ اسْتَيْقَظَ، فَاَنْطَلَقْنَا إِلَيْهِ نَهْرُولَ هَرُولَةٍ حَتَّى دَخَلَ عَلَيْهِ فَبَايَعَهُ ثُمَّ بَايَعْتُهُ. [انظر: ٤١٨٦، ٤١٨٧]

٣٩١٧ - حَدَّثَنَا أَحْمَدُ بْنُ عُثْمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يُحَدِّثُ قَالَ: ابْتِاعَ أَبُو بَكْرٍ مِنْ عَازِبٍ رَحْلًا فَحَمَلْتُهُ مَعَهُ قَالَ: فَسَأَلَهُ عَازِبٌ عَنْ مَسِيرِ رَسُولِ اللهِ ﷺ قَالَ: أُخِذَ عَلَيْنَا بِالرَّصِدِ فَخَرَجْنَا لَيْلًا فَاخْبَيْنَا لَيْلَتَنَا وَيَوْمًا حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ، ثُمَّ رُفِعَتْ لَنَا صَخْرَةٌ فَاتَيْنَاهَا وَلَهَا شَيْءٌ مِنْ ظِلٍّ، قَالَ: فَفَرَشْتُ لِرَسُولِ اللهِ ﷺ فَرَوْهَ مَعِيَ ثُمَّ اضْطَجَعَ عَلَيْهَا