

He replied, 'I belong to so-and-so.' I asked him, 'Is there any milk with your sheep?' He replied in the affirmative. I asked him, 'Will you milk (them for us)?' He replied in the affirmative. Then he got hold of one of his ewe. I said to him, 'Remove the dust from its udder.' Then he milked a little milk. I had a water-skin with me which was tied with a piece of cloth. I had prepared the waterskin for Allāh's Messenger ﷺ. So, I poured some water over the milk (container) till its bottom became cold. Then I brought the milk to the Prophet ﷺ and said, 'Drink, O Allāh's Messenger.' Allāh's Messenger ﷺ drank till I was pleased. Then we departed and the pursuers were following us."

3918. Al-Barā' added: I then went with Abū Bakr into his home (carrying that saddle) and there I saw his daughter 'Aishah lying in a bed because of heavy fever and I saw her father Abū Bakr kissing her cheek and saying, "How are you, little daughter?"

3919. Narrated Anas, the servant of the Prophet ﷺ: When the Prophet ﷺ arrived (at Al-Madīna), there was not a single Companion of the Prophet ﷺ who had grey and black hair except Abū Bakr, and he (i.e., Abū Bakr) dyed his hair with *Himnā'* and *Katam* (i.e., plants used for dying hair).

3920. Through another group of narrators, Anas bin Mālik عنه رضي الله عنه said,

النَّبِيُّ ﷺ فَانْطَلَقْتُ أَنْفُضَ مَا حَوْلَهُ
فَإِذَا أَنَا بِرَاعٍ قَدْ أُقْبِلَ فِي غُيْمَةٍ يُرِيدُ
مِنَ الصَّخْرَةِ مِثْلَ الَّذِي أَرَدْنَا فَسَأَلْتُهُ:
لِمَنْ أَنْتَ يَا غُلَامُ؟ فَقَالَ: أَنَا لِفِلَانٍ،
فَقُلْتُ لَهُ: هَلْ فِي عَنَيْكَ مِنْ لَبَنٍ؟
قَالَ: نَعَمْ، قُلْتُ لَهُ: هَلْ أَنْتَ
حَالِبٌ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاةً مِنْ
عَنَمِهِ، فَقُلْتُ لَهُ: انْفُضِ الصَّرْعَ،
قَالَ: فَحَلَبْتُ كُثْبَةً مِنْ لَبَنٍ وَمَعِيَ إِدَاوَةٌ
مِنْ مَاءٍ عَلَيْهَا خِرْقَةٌ قَدْ رَوَّأَتْهَا لِرَسُولِ
اللَّهِ ﷺ، فَصَبَبْتُ عَلَى اللَّبَنِ حَتَّى بَرَدَ
أَسْفَلُهُ ثُمَّ أَتَيْتُ بِهِ النَّبِيَّ ﷺ فَقُلْتُ:
اشْرَبْ يَا رَسُولَ اللَّهِ، فَشَرِبَ رَسُولُ
اللَّهِ ﷺ حَتَّى رَضِيْتُ، ثُمَّ ارْتَحَلْنَا
وَالطَّلَبُ فِي إِثْرِنَا. [راجع: ٢٤٣٩]

٣٩١٨ - قَالَ الْبَرَاءُ: فَدَخَلْتُ مَعَ
أَبِي بَكْرٍ عَلَى أَهْلِهِ فَإِذَا عَائِشَةُ ابْنَتُهُ
مُضْطَجِعَةٌ قَدْ أَصَابَتْهَا حُمَّى فَرَأَيْتُ
أَبَاهَا يُقْبِلُ خَدَّهَا وَقَالَ: كَيْفَ أَنْتَ يَا
بِنْتِي؟

٣٩١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَمِيرٍ:
حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي عُبَيْلَةَ: أَنَّ عَقْبَةَ
بْنَ وَسَّاجٍ حَدَّثَهُ عَنْ أَنَسِ خَادِمِ النَّبِيِّ
ﷺ قَالَ: قَدِمَ النَّبِيُّ ﷺ وَلَيْسَ فِي
أَصْحَابِهِ أَشْمَطُ غَيْرَ أَبِي بَكْرٍ فَعَلَفَهَا
بِالْحِنَاءِ وَالكَتَمِ. [انظر: ٣٩٢٠]

٣٩٢٠ - وَقَالَ دُحَيْمٌ: حَدَّثَنَا

“When the Prophet ﷺ arrived at Al-Madīna, the eldest amongst his Companions was Abū Bakr. He dyed his hair with *Hinnā* and *Katam* till it became of dark red colour.

الْوَلِيدُ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنِي أَبُو عُبَيْدٍ عَنْ عُقْبَةَ بْنِ وَسَّاجٍ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ فَكَانَ أَسْرَنَ أَصْحَابِهِ أَبُو بَكْرٍ فَعَلَفَهَا بِالْحِنَّاءِ وَالكَتَمِ حَتَّى قَنَأَ لَوْنُهَا. [راجع: ٣٩١٩]

3921. Narrated ‘Aīshah رَضِيَ اللَّهُ عَنْهَا: Abū Bakr married a woman from the tribe of Banī Kalb, she was called Umm Bakr. When Abū Bakr emigrated to Al-Madīna, he divorced her and she was married by her cousin, the poet, who said the following poem lamenting the infidels of Quraysh:

٣٩٢١ - حَدَّثَنَا أَصْبَغُ: حَدَّثَنَا ابْنُ وَهَبٍ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللَّهُ عَنْهُ تَزَوَّجَ امْرَأَةً مِنْ كَلْبٍ يُقَالُ لَهَا: أُمُّ بَكْرٍ، فَلَمَّا هَاجَرَ أَبُو بَكْرٍ طَلَّقَهَا فَتَزَوَّجَهَا ابْنُ عَمِّهَا هَذَا الشَّاعِرُ الَّذِي قَالَ هَذِهِ الْقَصِيدَةَ رَأَى كُفَّارَ قُرَيْشٍ:

‘What is there kept in the well, the well of Badr,
(The owners of) the trays of roasted camel humps?

وماذا بالقليبِ قليبِ بَدْرٍ
مَنْ الشَّيْزَى تَزَيَّنَ بِالسَّنَامِ
وماذا بالقليبِ قليبِ بَدْرٍ
مَنْ القَيْنَاتِ وَالشَّرْبِ الكِرَامِ
تَحْيِينَا السَّلَامَةَ أُمُّ بَكْرٍ
فَهَلْ لِي بَعْدَ قَوْمِي مِنْ سَلَامٍ
يُحَدِّثُنَا الرَّسُولُ بَأْنَ سَنَحْيَا
وَكَيْفَ حَيَاةَ أَضْدَاءِ وَهَامٍ؟

What is there kept in the well, the well of Badr,
(The owners of) lady singers and friends of the honourable companions; who used to drink (wine) together?

Umm Bakr greets us with the greeting of peace,
But can I find peace after my people have gone?

The Messenger tells us that we shall live again,

But what sort of life will owls and skulls live?’⁽¹⁾

3922. Narrated Abū Bakr رَضِيَ اللَّهُ عَنْهُ: I was with the Prophet ﷺ in the cave. When I raised my head, I saw the feet of the people. I said, “O Allāh’s Messenger! If some of them

٣٩٢٢ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هَمَّامٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ

(1) (H. 3921) The Arabs of the Pre-Islamic Period of Ignorance believed that when a person died, his soul would leave his skull, taking the shape of an owl.

should look down, they will see us." The Prophet ﷺ said, "O Abū Bakr, be quiet! (For we are) two (i.e., the Prophet ﷺ and Abū Bakr رَضِيَ اللهُ عَنْهُ) and Allāh is the Third One of them."

3923. Narrated Abū Sa'īd رَضِيَ اللهُ عَنْهُ: Once, a bedouin came to the Prophet ﷺ and asked him about the emigration. The Prophet ﷺ said, "Mercy of Allāh be on you! The matter of emigration is very difficult. Have you got some camels?" He replied in the affirmative. Then the Prophet ﷺ said, "Do you give their *Zakāt*?" He replied in the affirmative. The Prophet ﷺ said, "Do you let others benefit by their milk gratis?" He replied in the affirmative. Then the Prophet ﷺ asked, "Do you milk them on their watering days and give their milk to the poor and needy?" He replied in the affirmative. The Prophet ﷺ said, "Go on doing like this from beyond the seas, and there is no doubt that Allāh will not decrease (waste the reward of) any of your good deeds."

[See Vol.2. *Hadīth* No.1452].

(46) CHAPTER. The arrival of the Prophet ﷺ and his Companions at Al-Madīna.

3924. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Mak'ūm. Then came to us 'Ammār bin Bilāl رَضِيَ اللهُ عَنْهُ.

قَالَ: كُنْتُ مَعَ النَّبِيِّ ﷺ فِي الْغَارِ فَرَفَعْتُ رَأْسِي فَإِذَا أَنَا بِأَقْدَامِ الْقَوْمِ فَقُلْتُ: يَا نَبِيَّ اللَّهِ، لَوْ أَنَّ بَعْضَهُمْ طَاطَأَ بَصْرَهُ رَأَانَا، قَالَ: «اسْكُتْ يَا أَبَا بَكْرٍ، ائْتَانِ اللَّهُ تَالِثُهُمَا». [راجع: ٣٦٥٣]

٣٩٢٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا الْأَوْزَاعِيُّ، وَقَالَ مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَزِيدَ اللَّيْثِيُّ قَالَ: حَدَّثَنِي أَبُو سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَسَأَلَهُ عَنِ الْهَجْرَةِ فَقَالَ: «وَيْحَكَ، إِنَّ الْهَجْرَةَ شَأْنُهَا شَدِيدٌ. فَهَلْ لَكَ مِنْ إِبِلٍ؟» قَالَ: نَعَمْ، قَالَ: «فَتُعْطِي صَدَقَتَهَا؟» قَالَ: نَعَمْ، قَالَ: «فَهَلْ تَمْنَحُ مِنْهَا؟» قَالَ: نَعَمْ، قَالَ: «فَتَحْلِبُهَا يَوْمَ وُرُودِهَا؟» قَالَ: نَعَمْ، قَالَ: «فَاعْمَلْ مِنْ وِرَاءِ الْبِحَارِ فَإِنَّ اللَّهَ لَنْ يَبْرَكَ مِنْ عَمَلِكَ شَيْئًا».

(٤٦) بَابُ مَقْدَمِ النَّبِيِّ ﷺ وَأَصْحَابِهِ الْمَدِينَةَ

٣٩٢٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ قَالَ: أَنْبَأَنَا أَبُو إِسْحَاقَ: سَمِعَ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُضْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، ثُمَّ قَدِمَ عَلَيْنَا عَمَّارُ بْنُ يَاسِرٍ وَبِلَالٌ رَضِيَ اللَّهُ عَنْهُ.

3925. Narrated Al-Barā' bin 'Āzib رضي الله عنه: The first people who came to us (in Al-Madīna) were Muṣ'ab bin 'Umair and Ibn Umm Maktūm who were teaching the Qur'ān to the people. Then there came Bilāl, Sa'd and 'Ammār bin Yāsir. After that 'Umar bin Al-Khaṭṭab came along with twenty other Companions of the Prophet ﷺ. Later on, the Prophet ﷺ himself came (to Al-Madīna) and I had never seen the people of Al-Madīna so joyful as they were on the arrival of Allāh's Messenger ﷺ, for even the slave-girls were saying, "Allāh's Messenger ﷺ has arrived!" And before his arrival I had read the *Sūrah* starting with :-

"Glorify the Name of your Lord, the Most High." (V.87:1) together with other *Sūrah* from *Al-Mufaṣṣal* family [i.e., the *Sūrah* starting from *Sūrah Qaf* (No. 50) till the end of the Qur'ān, *Sūrah* No. 114].

3926. Narrated 'Aishah رضي الله عنها: When Allāh's Messenger ﷺ came to Al-Madīna, Abū Bakr and Bilāl got fever, and I went to both of them and said, "O my father, how do you feel? O Bilāl, how do you feel?" Whenever Abū Bakr's fever got worse, he would say, "Everybody is staying alive among his people yet death is nearer to him than his shoe-laces." And whenever fever deserted Bilāl, he would say aloud, "Would that I could stay overnight in a valley, wherein I would be surrounded by *Idhkhīr* and *Jalīl* (i.e., two kinds of good smelling grass), would that I could drink one day the water of *Mijannah*, and would that *Shāmah* and *Tāfil* (two mountains at Makkah) would appear to me?" Then I went to Allāh's Messenger ﷺ and told him of that. He said, "O Allāh, make us love Al-Madīna as much as or more than we used to love Makkah, O Allāh, make

٣٩٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: سَمِعْتُ الْبِرَاءَ بْنَ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ مَنْ قَدِمَ عَلَيْنَا مُصْعَبُ بْنُ عُمَيْرٍ وَابْنُ أُمِّ مَكْتُومٍ، وَكَانُوا يُقْرَوْنَ النَّاسَ، فَقَدِمَ بِلَالٌ وَسَعْدٌ وَعَمَّارُ بْنُ يَاسِرٍ، ثُمَّ قَدِمَ عُمَرُ بْنُ الْخَطَّابِ فِي عِشْرِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، ثُمَّ قَدِمَ النَّبِيُّ ﷺ فَمَا رَأَيْتُ أَهْلَ الْمَدِينَةِ فَرِحُوا بِشَيْءٍ فَرِحَهُمْ بِرَسُولِ اللَّهِ ﷺ حَتَّى جَعَلَ الْإِمَاءُ يَقْلُنَ: قَدِمَ رَسُولُ اللَّهِ ﷺ، فَمَا قَدِمَ حَتَّى قَرَأْتُ: ﴿سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى﴾ فِي سُورَةٍ مِنَ الْمَفْصَلِ.

٣٩٢٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ وَعُكَّ أَبُو بَكْرٍ وَبِلَالٌ، قَالَتْ: فَدَخَلْتُ عَلَيْهِمَا فَقُلْتُ: يَا أَبَتِ كَيْفَ تَجِدُكَ؟ وَيَا بِلَالُ كَيْفَ تَجِدُكَ؟ قَالَتْ: فَكَانَ أَبُو بَكْرٍ إِذَا أَخَذَتْهُ الْحُمَى يَقُولُ: كُلُّ امْرِئٍ مُصَبَّحٌ فِي أَهْلِهِ وَالْمَوْتُ أَدْنَى مِنْ شِرَاكِ نَعْلِهِ وَكَانَ بِلَالٌ إِذَا أَفْلَعَتْ عَنْهُ الْحُمَى يَرْفَعُ عَقِيرَتَهُ وَيَقُولُ:

it healthy and bless its Sā' and Mudd (i.e., measures), and take away its fever to Al-Juhfa."⁽¹⁾

أَلَا لَيْتَ شِعْرِي هَلْ أَيْتَرَ لَيْلَةَ
بِوَادٍ وَحَوْلِي إِذْخِرَ وَجَلِيلُ؟
وَهَلْ أَرَدَنْ يَوْمًا مِيَاةَ مَجَنَّةٍ؟
وَهَلْ يَبْدُونَ لِي شَامَةً وَطَفِيلُ؟
قَالَتْ عَائِشَةُ: فَجِئْتُ رَسُولَ اللَّهِ
ﷺ فَأَخْبَرْتُهُ فَقَالَ: «اللَّهُمَّ حَبِّبْ إِلَيْنَا
الْمَدِينَةَ كَحُبِّنَا مَكَّةَ أَوْ أَشَدَّ،
وَصَحِّحْهَا وَبَارِكْ لَنَا فِي صَاعِهَا
وَمُدَّهَا، وَانْقُلْ حُمَاهَا فَاجْعَلْهَا
بِالْجُحْفَةِ». [راجع: ١٨٨٩]

3927. Narrated 'Ubaidullāh bin 'Adī bin Khiyār: I went to 'Uthmān. After reciting *Tashahhud*, he said, "Then after, no doubt, Allāh sent Muḥammad ﷺ with the Truth, and I was amongst those who responded to the Call of Allāh and His Prophet ﷺ, and believed in the message of Muḥammad ﷺ. Then I took part in the two emigrations. I became the son-in-law of Allāh's Messenger ﷺ and gave the *Bai'a* (pledge) to him. By Allāh, I never disobeyed him, nor did I deceive him till Allāh took him unto Him."

٣٩٢٧ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
مُحَمَّدٍ: حَدَّثَنَا هِشَامٌ: أَخْبَرَنَا مَعْمَرٌ،
عَنِ الزُّهْرِيِّ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ
أَنَّ عُبَيْدَ اللَّهِ بْنَ عَدِيٍّ أَخْبَرَهُ: دَخَلْتُ
عَلَى عُثْمَانَ ح. وَقَالَ بَشْرُ ابْنِ
شُعَيْبٍ: حَدَّثَنِي أَبِي، عَنِ الزُّهْرِيِّ:
حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ: أَنَّ عُبَيْدَ اللَّهِ
بْنَ عَدِيٍّ ابْنَ خِيَارٍ أَخْبَرَهُ قَالَ: دَخَلْتُ
عَلَى عُثْمَانَ فَتَشَهَّدْتُمْ قَالَ: أَمَا بَعْدُ،
فَإِنَّ اللَّهَ بَعَثَ مُحَمَّدًا ﷺ بِالْحَقِّ وَكُنْتُ
مِمَّنِ اسْتَجَابَ لِلَّهِ وَلِرَسُولِهِ وَأَمَنَ بِمَا
بُعِثَ بِهِ مُحَمَّدٌ ﷺ، ثُمَّ هَاجَرْتُ
هَجْرَتَيْنِ، وَنَلْتُ صَهْرَ رَسُولِ اللَّهِ ﷺ،
وَبَايَعْتُهُ. فَوَاللَّهِ مَا عَصَيْتُهُ وَلَا عَشَيْتُهُ
حَتَّى تَوَفَّاهُ اللَّهُ تَعَالَى.

تَابَعَهُ إِسْحَاقُ الْكَلْبِيُّ: حَدَّثَنِي
الزُّهْرِيُّ مِثْلَهُ. [راجع: ٣٦٩٦]

(1) (H. 3926) Al-Juhfa was a village near to Rabagh between Jeddah and Al-Madina.

3928. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا: During the last *Hajj* led by ‘Umar, ‘Abdur-Raḥmān bin ‘Aūf returned to his family at Mina and met me there. ‘Abdur-Raḥmān said (to ‘Umar), “O chief of the believers! The season of *Hajj* is the season when there comes the scum of the people (besides the good amongst them), so I recommend that you should wait till you go back to Al-Madīna, for it is the place of *Al-Hijrah* (emigration) and of *As-Sunna* (i.e., the Prophet’s legal way), and there you will be able to refer the matter⁽¹⁾ to the religious scholars and the nobles and the people of wise opinions.” ‘Umar said, “I will speak of it in Al-Madīna on my very first *Khuṭba* (religious talk) I will deliver there.”

3929. Narrated *Khārijah* bin Zaid bin *Thābit*: Umm Al-‘Alā’, an *Anṣārī* woman who gave the *Bai’a* (pledge) to the Prophet ﷺ informed me (saying): The *Anṣār* drew lots concerning the dwelling of the emigrants. We got in our share ‘*Uthmān bin Maz‘ūn*. ‘*Uthmān* fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet ﷺ came to us and I (addressing the dead body) said, “O Abū As-Sā‘ib, may Allāh’s Mercy be on you! I bear witness that Allāh has honoured you.” On that the Prophet said, “How do you know

٣٩٢٨ - حَدَّثَنَا يَحْيَى بْنُ سَلِيمَانَ: حَدَّثَنِي ابْنُ وَهْبٍ: حَدَّثَنَا مَالِكٌ ح، وَأَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: أَنَّ ابْنَ عَبَّاسٍ أَخْبَرَهُ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ عَوْفٍ رَجَعَ إِلَى أَهْلِهِ وَهُوَ بِبَنِي فِي آخِرِ حَجَّةٍ حَجَّهَا عُمَرُ فَوَجَدَنِي فَقَالَ عَبْدُ الرَّحْمَنِ: فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، إِنَّ الْمَوْسِمَ يَجْمَعُ رِعَاعَ النَّاسِ وَإِنِّي أَرَى أَنْ تُنْهَلَ حَتَّى تَقْدَمَ الْمَدِينَةَ فَإِنَّهَا دَارُ الْهِجْرَةِ وَالسُّنَّةِ، وَتَخْلُصُ لِأَهْلِ الْفِقْهِ وَأَشْرَافِ النَّاسِ وَذَوِي رَأْيِهِمْ. قَالَ عُمَرُ: لِأَقَوْمٍ فِي أَوَّلِ مَقَامِ أَقَوْمِهِ بِالْمَدِينَةِ. [راجع: ٢٤٦٢]

٣٩٢٩ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِبْرَاهِيمُ الْأَنْصَارِيُّ بْنُ سَعْدٍ: أَخْبَرَنَا ابْنُ شِهَابٍ، عَنْ خَارِجَةَ ابْنِ زَيْدِ بْنِ ثَابِتٍ: أَنَّ أُمَّ الْعَلَاءِ امْرَأَةً مِنْ نِسَائِهِمْ بَايَعَتِ النَّبِيَّ ﷺ أَخْبَرَتْهُ: أَنَّ عُثْمَانَ بْنَ مَطْعُونٍ طَارَ لَهُمْ فِي السُّكْنَى حِينَ قَرَعَتِ الْأَنْصَارُ عَلَى سُكْنَى الْمُهَاجِرِينَ، قَالَتْ أُمُّ الْعَلَاءِ: فَاشْتَكَى عُثْمَانُ

(1) (H. 3928) ‘Abdur-Raḥmān bin ‘Aūf said to ‘Umar, “So-and-so says, ‘If ‘Umar died (now) I would give the *Bai’a* (pledge) to so-and-so, as the pledge which was given to Abū Bakr was nothing but an unexpected event which happened to be fulfilled.’” ‘Umar then became angry and said, “This evening I will deliver a *Khuṭba* (religious talk) before the people to warn them of such people who desire to usurp the right of their managing their own affairs.” ‘Abdur-Raḥmān then had to quieten ‘Umar as is mentioned in the present *Hadīth*.

that Allāh has honoured him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allāh's Messenger! But who else is worthy of it (if not 'Uṭhmān)?" He said, "As to him, by Allāh, death has overtaken him, and I hope the best for him. By Allāh, though I am the Messenger of Allāh, yet I do not know what Allāh will do to me."⁽¹⁾ By Allāh, I will never assert the piety of anyone after him. That made me sad, and when I slept I saw in a dream a flowing stream for 'Uṭhmān bin Maz'ūn. I went to Allāh's Messenger ﷺ and told him of the dream. He remarked, "That symbolises his (good) deeds."

عِنْدَنَا فَمَرَّضْتُهُ حَتَّى تُوْفِّي وَجَعَلْنَاهُ فِي
أَنْوَابِهِ، فَدَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقُلْتُ:
رَحْمَةُ اللَّهِ عَلَيْكَ أبا السَّائِبِ،
شَهَادَتِي عَلَيْكَ لَقَدْ أَكْرَمَكَ اللَّهُ. فَقَالَ
النَّبِيُّ ﷺ: «وما يُذْرِيكَ أَنْ اللَّهُ
أَكْرَمَهُ؟» قَالَتْ: قُلْتُ: لا أَذْرِي،
يَأْبِي أَنْتَ وَأُمِّي يَا رَسُولَ اللَّهِ فَمَنْ؟
قَالَ: «أَمَا هُوَ فَقَدْ جَاءَهُ وَاللَّهِ الْيَقِينُ،
وَاللَّهُ إِنِّي لأَرْجُو لَهُ الْخَيْرَ وما أَذْرِي
وَاللَّهُ وَأَنَا رَسُولُ اللَّهِ ما يُفْعَلُ بِي.»
قَالَتْ: فَوَاللَّهِ لا أَزْكِي بَعْدَهُ أَحَدًا،
قَالَتْ: فَأَخْرَجْتَنِي ذَلِكَ فَمِنْهُ فَأَرَيْتُ
لِعُثْمَانَ بْنِ مَطْعُونٍ عَيْنًا تَجْرِي فَجِئْتُ
رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ فَقَالَ: «ذَلِكَ
عَمَلُهُ.» [راجع: ١٢٤٣]

3930. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا: The day of *Bu'āth* was a day (i.e., the battle between the two tribes of *Anṣār*) brought about by Allāh عَزَّ وَجَلَّ just before the mission of His Messenger ﷺ so that when Allāh's Messenger ﷺ came to Al-Madīna, they (the *Anṣār* tribes) had divided and their nobles had been killed; and all that facilitated their conversion to Islām.

٣٩٣٠ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
سَعِيدٍ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامِ،
عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: كَانَ يَوْمَ بُعَاثٍ يَوْمًا قَدَّمَهُ اللَّهُ
عَزَّ وَجَلَّ لِرَسُولِهِ ﷺ، فَقَدِمَ رَسُولُ
اللَّهِ ﷺ الْمَدِينَةَ وَقَدْ افْتَرَقَ مَلَوْهُمُ
وَقُتِلَتْ سَرَائِهِمْ فِي دُخُولِهِمْ فِي
الإِسْلَامِ. [راجع: ٣٧٧٧]

3931. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا, that once Abū Bakr came to her on the day of 'Eid-al-Fiṭr or 'Eid-al-Aḏḩā while the Prophet ﷺ was with her, and there were two girl-

٣٩٣١ - حَدَّثَنِي مُحَمَّدُ بْنُ
الْمُنْتَنَى: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،
عَنْ هِشَامِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ

(1) (H. 3929) No doubt, the Prophet ﷺ knew that he will go to Paradise, but he liked that the knowledge of Unseen should be referred to Allāh, as to Him belongs the knowledge of Unseen.

singers with her, singing songs of the *Anşār* about the day of *Bu'āth*. Abū Bakr said twice, "Musical instruments of Satan!" But the Prophet ﷺ said, "Leave them Abū Bakr, for every nation has an 'Eid (i.e., festival) and this day is our 'Eid"

أَبَا بَكْرٍ دَخَلَ عَلَيْهَا وَالنَّبِيُّ ﷺ عِنْدَهَا
يَوْمَ فِطْرِ أَوْ أَضْحَى وَعِنْدَهَا قَيْتَانِ
تُعْنِيَانِ بِمَا تَعَارَفَتِ الْأَنْصَارُ يَوْمَ
بُعَاثٍ، فَقَالَ أَبُو بَكْرٍ: مِزْمَارُ
الشَّيْطَانِ، مَرَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ:
«دَعُوهُمَا يَا أَبَا بَكْرٍ، إِنَّ لِكُلِّ قَوْمٍ عِيدًا
وَإِنَّ عِيدَنَا هَذَا الْيَوْمُ». [راجع: ٤٥٤،

[٩٤٩

3932. Narrated Anas bin Mālik رضي الله عنه: When Allāh's Messenger ﷺ arrived at Al-Madīna, he alighted at the upper part of Al-Madīna among the tribe called Banū 'Amr bin 'Aūf, and he stayed with them for fourteen nights. Then he sent for the chiefs of Banū An-Najjār, and they came, carrying their swords. As if I am just now looking at Allāh's Messenger ﷺ on his she-camel with Abū Bakr riding behind him (on the same camel) and the chiefs of Banū An-Najjār around him till he dismounted in the courtyard of Abū Ayyūb's home. The Prophet ﷺ used to offer the *Ṣalāt* (prayer) wherever the *Ṣalāt* was due, and he would offer *Ṣalāt* even in sheepfolds. Then he ordered that the mosque be built. He sent for the chiefs of Banū An-Najjār, and when they came, he said, "O Banū An-Najjār! Suggest to me the price of this garden of yours." They replied "No! By Allāh, we do not demand its price except from Allāh." In that garden there were the (following) things that I will tell you: Graves of *Mushrikūn*⁽¹⁾, unlevelled land with holes and pits etc., and date-palm trees. Allāh's Messenger ﷺ ordered that the graves of the *Mushrikūn* be dug up and, the unlevelled land be levelled

٣٩٣٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
عَبْدُ الْوَارِثِ ح. وَحَدَّثَنَا إِسْحَاقُ بْنُ
مُضَوَّرٍ، أَنبَأَنَا عَبْدُ الصَّمَدِ قَالَ:
سَمِعْتُ أَبِي يُحَدِّثُ فَقَالَ: حَدَّثَنَا أَبُو
الْتَّيَّاحِ يَزِيدُ بْنُ حُمَيْدِ الضُّبَيْعِيِّ قَالَ:
حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ
نَزَلَ فِي عُلُوِّ الْمَدِينَةِ فِي حَيٍّ يُقَالُ
لَهُمْ: بَنُو عَمْرٍو بْنِ عَوْفٍ، قَالَ:
فَأَقَامَ فِيهِمْ أَرْبَعَ عَشْرَةَ لَيْلَةً ثُمَّ أَرْسَلَ
إِلَى مَلَأِ بَنِي النَّجَّارِ قَالَ: فَجَاؤُوا
مُتَقَلِّدِي سُيُوفِهِمْ قَالَ: وَكَأَنِّي أَنْظُرُ
إِلَى رَسُولِ اللَّهِ ﷺ عَلَى رَاحِلَتِهِ وَأَبُو
بَكْرٍ رِدْفَهُ وَمَلَأِ بَنِي النَّجَّارِ حَوْلَهُ حَتَّى
أَلْقَى بِفِنَاءِ أَبِي أَيُّوبَ، قَالَ: فَكَانَ
يُصَلِّي حَيْثُ أَدْرَكَتَهُ الصَّلَاةُ، وَيُصَلِّي
فِي مَرَابِضِ الْغَنَمِ، قَالَ: ثُمَّ إِنَّهُ أَمَرَ
بِنَاءِ الْمَسْجِدِ فَأَرْسَلَ إِلَى مَلَأِ بَنِي
النَّجَّارِ فَجَاؤُوا فَقَالَ: «يَا بَنِي النَّجَّارِ،

(1) (H. 3932) See the footnote of *Hadīth* No.3678.

and the date-palm trees be cut down. The trunks of the trees were arranged so as to form the wall facing the *Qiblah*. Stone pillars were built at the sides of its gate. The Companions of the Prophet ﷺ were carrying the stones and reciting some lyrics, and Allāh's Messenger ﷺ was with them and they were saying,

“O Allāh! There is no good except the good of the Hereafter.

So bestow victory on the *Anṣār* and the emigrants.”

ثَامِنُونِي بِحَائِطِكُمْ هَذَا» فَقَالُوا: لَا وَاللَّهِ، لَا نَطْلُبُ ثَمَنَهُ إِلَّا إِلَى اللَّهِ تَعَالَى، قَالَ: فَكَانَ فِيهِ مَا أَقُولُ لَكُمْ، كَانَتْ فِيهِ قُبُورُ الْمُشْرِكِينَ، وَكَانَتْ فِيهِ خَرْبٌ، وَكَانَ فِيهِ نَخْلٌ. فَأَمَرَ رَسُولُ اللَّهِ ﷺ بِقُبُورِ الْمُشْرِكِينَ فَنُشِئَتْ، وَبِالْخَرْبِ فَسُوِّتَتْ، وَبِالنَّخْلِ فَفُطِعَ، قَالَ: فَصَفُّوا النَّخْلَ قِبْلَةَ الْمَسْجِدِ، قَالَ: وَجَعَلُوا عِضَادَتِيهِ حِجَارَةً، قَالَ: جَعَلُوا يَتَقَلُّونَ ذَاكَ الصَّخَرَ وَهُمْ يَزْتَجِرُونَ وَرَسُولُ اللَّهِ ﷺ مَعَهُمْ، يَقُولُونَ:

«اللَّهُمَّ إِنَّهُ لَا خَيْرَ إِلَّا خَيْرُ الْآخِرَةِ

فَانصُرِ الْأَنْصَارَ وَالْمُهَاجِرَةَ»

[راجع: ٢٣٤]

(47) CHAPTER. The stay of the emigrants in Makkah after performing all the ceremonies of *Hajj*.

3933. Narrated ‘Abdur-Raḥmān bin Ḥumaid Az-Zuhrī: I heard ‘Umar bin ‘Abdul-Azīz asking As-Sā’ib, the nephew of An-Namir, “What have you heard about residing in Makkah?” The other said, “I heard Al-‘Alā’ bin Al-Ḥaḍramī saying, ‘Allāh’s Messenger ﷺ said: An emigrant is allowed to stay in Makkah for three days after departing from Minā (i.e., after performing all the ceremonies of *Hajj*)’”.

(٤٧) بَابُ إِقَامَةِ الْمُهَاجِرِ بِمَكَّةَ بَعْدَ قِضَاءِ نُسُكِهِ

٣٩٣٣ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ حَمْرَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ الزُّهْرِيِّ قَالَ: سَمِعْتُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ يَسْأَلُ السَّائِبَ ابْنَ أُخْتِ التَّمْرِ: مَا سَمِعْتَ فِي سَكْنِي مَكَّةَ؟ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ الْحَضْرَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ لِلْمُهَاجِرِ بَعْدَ الصَّدْرِ».

(48) CHAPTER. *At-Tārikh* (Date – definition of time). When did the Muslim calendar start?

3934. Narrated Sahl bin Sa’id رَضِيَ اللَّهُ عَنْهُ: The Prophet’s Companions neither took as a

(٤٨) بَابُ التَّارِيخِ، مِنْ أَيْنَ أَرَحُوا التَّارِيخَ؟

٣٩٣٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

starting date for the Muslim calendar, the day the Prophet ﷺ had been sent as a Messenger nor the day of his death, but (they took as the starting date for the Muslim calendar), the day of his arrival at Al-Madīna.

3935. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Originally, two *Rak'a* were prescribed in every *Ṣalāt* (prayer). When the Prophet ﷺ emigrated (to Al-Madīna) four *Rak'a* were enjoined, while the *Ṣalāt* (prayer) during a journey remained unchanged (i.e., two *Rak'a*).

(49) CHAPTER. The statement of the Prophet ﷺ: "O Allāh! Complete the emigration of my Companions," and his lamentation for those (emigrants) who died in Makkah."

3936. Narrated Sa'd bin Mālik رَضِيَ اللهُ عَنْهُ: In the year of *Hajjat-ul-Wadā'*, the Prophet ﷺ visited me when I fell ill and was about to die because of that illness. I said, "O Allāh's Messenger! I am very ill as you see, and I am a rich man and have no heir except my only daughter. Shall I give two-third of my property in charity?" He said, "No." I said, "Shall I then give half of it in charity?" He said, "O Sa'd! Give one-third (in charity) and even one-third is too much. No doubt, it is better to leave your children rich than to leave them poor, reduced to begging from others. And Allāh will reward you for whatever you spend with the intention of gaining Allāh's Pleasure, even if it were a mouthful of food you put into your wife's mouth." I said, "O Allāh's Messenger! Am I

مَسْلَمَةٌ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِيهِ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: مَا عَدُّوا مِنْ مَبْعَثِ النَّبِيِّ ﷺ وَلَا مِنْ وَفَاتِهِ، مَا عَدُّوا إِلَّا مِنْ مَقْدَمِهِ الْمَدِينَةَ.

٣٩٣٥ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا مَعْمَرٌ، عَنْ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: فُرِضَتْ الصَّلَاةُ رَكْعَتَيْنِ، ثُمَّ هَاجَرَ النَّبِيُّ ﷺ فَفُرِضَتْ أَرْبَعًا، وَتُرِكَتْ صَلَاةُ السَّفَرِ عَلَى الْأُولَى. تَابَعَهُ عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ. [راجع: ٣٥٠]

(٤٩) بَابُ قَوْلِ النَّبِيِّ ﷺ: «اللَّهُمَّ أَمْضِ لِأَصْحَابِي هِجْرَتَهُمْ» وَمَرْتَبَتِهِ لِمَنْ مَاتَ بِمَكَّةَ

٣٩٣٦ - حَدَّثَنَا يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ قَالَ: عَادَنِي النَّبِيُّ ﷺ عَامَ حَجَّةِ الْوَدَاعِ مِنْ مَرَضٍ أَشْفَيْتُ مِنْهُ عَلَى الْمَوْتِ فَقُلْتُ: يَا رَسُولَ اللَّهِ، بَلِّغْ بِي مِنَ الْوَجْعِ مَا تَرَى وَأَنَا ذُو مَالٍ وَلَا يَرْتِي إِلَّا ابْنَةٌ لِي وَاحِدَةٌ، أَفَأَتَصَدَّقُ بِثُلُثِي مَالِي؟ قَالَ: «لَا»، قَالَ: فَأَتَصَدَّقُ بِسَطْرِهِ؟ قَالَ: «لَا» قَالَ «الثُّلُثُ وَالثُّلُثُ كَثِيرٌ، إِنَّكَ أَنْ تَذَرَ وَرَثَتَكَ أَغْنِيَاءَ خَيْرٌ مِنْ أَنْ تَذَرَهُمْ عَالَةً