

to be left behind (in Makkah) after my Companions have gone?" He said, "If you should be left behind, you will be upgraded and elevated for every deed you will do with a desire to achieve Allāh's Pleasure. I hope that you will live long so that some people will be benefited by you while others will be harmed. O Allāh! Please fulfil the emigration of my Companions and do not make them turn back on their heels.⁽¹⁾ But (we feel sorry for) the unlucky Sa'd bin Khaulah." Allāh's Messenger ﷺ lamented his death in Makkah.

يَتَكَفَّفُونَ النَّاسَ». قَالَ أَحْمَدُ بْنُ يُونُسَ، عَنْ إِبْرَاهِيمَ: «أَنْ تَذَرَ وَرَثَتِكَ وَلَسْتَ بِنَافِقٍ نَفَقَةً تَبْتَغِي بِهَا وَجْهَ اللَّهِ إِلَّا أَجْرَكَ اللَّهُ بِهَا حَتَّى اللَّقْمَةَ تَجْعَلُهَا فِي فِي امْرَأَتِكَ»، قُلْتُ: يَا رَسُولَ اللَّهِ، أُخَلِّفُ بَعْدَ أَصْحَابِي؟ قَالَ: إِنَّكَ لَنْ تُخَلِّفَ فَتَعْمَلَ عَمَلًا تَبْتَغِي بِهِ وَجْهَ اللَّهِ إِلَّا أَزِدَّدْتَ بِهِ دَرَجَةً وَرِفْعَةً وَلَعَلَّكَ تُخَلِّفُ حَتَّى يَنْتَفِعَ بِكَ أَقْوَامٌ، وَيُضِرَّ بِكَ آخَرُونَ، اللَّهُمَّ امْضِ لِأَصْحَابِي هِجْرَتَهُمْ وَلَا تَرُدَّهُمْ عَلَى أَعْقَابِهِمْ، لَكِنَّ الْبَائِسُ سَعْدُ بْنُ حَوْلَةَ «يُرِي لِي رَسُولُ اللَّهِ ﷺ أَنْ تُوفِّيَ بِمَكَّةَ».

وقال أحمد بن يونس وموسى، عن إبراهيم: «أن تذر ورثتك».

(50) CHAPTER. How the Prophet ﷺ established the bond of brotherhood between his Companions.

'Abdur-Rahmān bin 'Aūf said, "The Prophet ﷺ established the bond of brotherhood between me and Sa'd bin Ar-Rabī' on our arrival at Al-Madīna." Abū Juhaifa said, "The Prophet ﷺ established the bond of brotherhood between Salmān and Abū Ad-Dardā'."

(٥٠) بَابُ كَيْفَ آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ؟

وقال عبد الرحمن بن عوف: آخَى النَّبِيُّ ﷺ بَيْنِي وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ لَمَّا قَدِمْنَا الْمَدِينَةَ، وَقَالَ أَبُو جُحَيْفَةَ: آخَى النَّبِيُّ ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ.

3937. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When 'Abdur-Rahmān bin 'Aūf came to Al-Madīna and the Prophet ﷺ established the bond of brotherhood between him and Sa'd bin Ar-Rabī' Al-Anşārī, Sa'd suggested that 'Abdur-

٣٩٣٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا سُفْيَانُ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَأَخَى النَّبِيُّ

(1) (H. 3936) So, Sa'd bin Mālik (i.e., Abī Waqqās) did not die at Makkah (who is mentioned in this Hadīth) but another man Sa'd bin Khaulah died in Makkah.

Rahmān should accept half of his property and family. ‘Abdur-Rahmān said, “May Allāh bless you in your family and property; guide me to the market.” So ‘Abdur-Rahmān (while doing trade in the market) made profit of some dry yoghurt and butter. After a few days the Prophet ﷺ saw him wearing clothes stained with yellow perfume. The Prophet ﷺ asked, “What is this, O ‘Abdur-Rahmān?” He said, “O Allāh’s Messenger! I have married an *Anşārī* woman.” The Prophet ﷺ asked, “What have you given her as *Mahr*?” He (i.e., ‘Abdur-Rahmān) said, “A piece of gold, about the weight of a date-stone.” Then the Prophet ﷺ said, “Give a *Walima* party (banquet) even with one sheep.”

ﷺ بَيْنَهُ وَبَيْنَ سَعْدِ بْنِ الرَّبِيعِ الْأَنْصَارِيِّ فَعَرَّضَ عَلَيْهِ أَنْ يُنَاصِفَهُ أَهْلَهُ وَمَالَهُ. فَقَالَ عَبْدُ الرَّحْمَنِ: بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، دُلَّنِي عَلَى السُّوقِ، فَرَبِحَ شَيْئًا مِنْ أَقِطٍ وَسَمْنٍ، فَرَأَاهُ النَّبِيُّ ﷺ بَعْدَ أَيَّامٍ وَعَلَيْهِ وَضُرُّ مِنْ صُفْرَةٍ فَقَالَ النَّبِيُّ ﷺ: «مَهْمِيمٌ يَا عَبْدَ الرَّحْمَنِ؟»، قَالَ: يَا رَسُولَ اللَّهِ تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ، قَالَ: «فَمَا سُفَّتَ فِيهَا؟» فَقَالَ: وَزَنَ نَوَاةٍ مِنْ ذَهَبٍ، فَقَالَ النَّبِيُّ ﷺ: «أَوْلِمَ وَلَوْ بِشَاةٍ». [راجع: ٢٠٤٩]

(51) CHAPTER.

(٥١) بَابُ

3938. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: When the news of the arrival of the Prophet ﷺ at Al-Madīna reached ‘Abdullāh bin Salām, he went to the Prophet ﷺ to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of the Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet ﷺ replied, “Jibrīl (Gabriel) has just now informed me of that.” Ibn Salām said, “He (Jibrīl) is the enemy of the Jews from amongst the angels.” The Prophet ﷺ said, “As for the first sign of the Hour, it will be a fire that will collect or gather the people from the east to the west. As for the first meal which the people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s

٣٩٣٨ - حَدَّثَنِي حَامِدُ بْنُ عُمَرَ، عَنْ بَشْرِ بْنِ الْمَفْضَلِ: حَدَّثَنَا حُمَيْدٌ: عَنْ أَنَسٍ: أَنَّ عَبْدَ اللَّهِ بْنَ سَلَامٍ بَلَغَهُ مَقْدَمُ النَّبِيِّ ﷺ الْمَدِينَةَ فَأَتَاهُ بِسْأَلُهُ عَنْ أَشْيَاءَ، فَقَالَ: إِنِّي سَأَلْتُكَ عَنْ ثَلَاثٍ لَا يَعْلَمُهُنَّ إِلَّا نَبِيٌّ، مَا أَوَّلُ أَشْرَاطِ السَّاعَةِ؟ وَمَا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ؟ وَمَا بِالِ الْوَالِدِ يَنْزِعُ إِلَى أَبِيهِ أَوْ إِلَى أُمِّهِ؟ قَالَ: «أَخْبِرْنِي بِهِ جِبْرِيلُ أَنْفَاءً»، قَالَ ابْنُ سَلَامٍ: ذَاكَ عَدُوُّ الْيَهُودِ مِنَ الْمَلَائِكَةِ، قَالَ: «أَمَّا أَوَّلُ أَشْرَاطِ السَّاعَةِ فَنَارٌ تَحْشُرُهُمْ مِنَ الْمَشْرِقِ إِلَى الْمَغْرِبِ، وَأَمَّا أَوَّلُ طَعَامٍ يَأْكُلُهُ أَهْلُ الْجَنَّةِ فَرِيزَادَةُ كَبِدِ الْحَوْتِ، وَأَمَّا الْوَالِدُ فَإِذَا سَبَقَ مَاءُ

discharge precedes the man's, then the child attracts the similarity to the woman." On this, 'Abdullāh bin Salām said, "I testify that 'Lā ilāha illallāh (none has the right to be worshipped but Allāh)', and that you are the Messenger of Allāh," and added, "O Allāh's Messenger! Jews invent such lies as make one astonish, so please ask them about me before they know about my conversion to Islām." The Jews came, and the Prophet ﷺ said, "What kind of man is 'Abdullāh bin Salām among you?" They replied, "The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us." The Prophet ﷺ said, "What would you think if 'Abdullāh bin Salām should embrace Islām?" They said, "May Allāh protect him from that." The Prophet ﷺ repeated his question and they gave the same answer. Then 'Abdullāh (bin Salam) came out to them and said, "I testify that *Lā ilāha illallāh*, and that Muḥammad (ﷺ) is the Messenger of Allāh!" On this, the Jews said, "He is the most wicked among us and the son of the most wicked among us." So they degraded him. On this, he (i.e., 'Abdullāh bin Salām) said, "It is this that I was afraid of, O Allāh's Messenger ﷺ."

3939, 3940. Narrated Abū Al-Minhāl 'Abdur-Raḥmān bin Muṭ'im: A partner of mine sold some Dirham on credit in the market. I said, "Glorified be Allāh! Is this legal?" He replied, "Glorified be Allāh! By Allāh, when I sold them in the market, nobody objected to it." Then I asked Al-Barā' bin 'Āzib (about it) he said, "We used to make such a transaction when the Prophet ﷺ came to Al-Madīna. So he (ﷺ) said, 'There is no harm in it if it is done from hand to hand (and equal in weight), but it is not allowed on credit.' Go to Zaid bin Al-Arqam and ask him about it for he was the greatest

الرَّجُلِ مَاءَ الْمَرْأَةِ نَزَعَ الْوَلَدَ، وَإِذَا سَبَقَ مَاءَ الْمَرْأَةِ مَاءَ الرَّجُلِ نَزَعَتِ الْوَلَدَ، قَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّكَ رَسُولُ اللَّهِ، قَالَ: يَا رَسُولَ اللَّهِ إِنَّ الْيَهُودَ قَوْمٌ بُهَتُوا، فَاسْأَلُهُمْ عَنِّي قَبْلَ أَنْ يَعْلَمُوا بِإِسْلَامِي، فَجَاءَتِ الْيَهُودُ فَقَالَ النَّبِيُّ ﷺ: «أَيُّ رَجُلٍ عَبْدُ اللَّهِ بْنِ سَلَامٍ فِيكُمْ؟» قَالُوا: خَيْرُنَا وَابْنُ خَيْرِنَا، وَأَفْضَلُنَا وَابْنُ أَفْضَلِنَا. فَقَالَ النَّبِيُّ ﷺ: «أَرَأَيْتُمْ إِنْ أَسْلَمَ عَبْدُ اللَّهِ بْنُ سَلَامٍ؟» قَالُوا: أَعَادَهُ اللَّهُ مِنْ ذَلِكَ، فَأَعَادَ عَلَيْهِمْ فَقَالُوا مِثْلَ ذَلِكَ، فَخَرَجَ إِلَيْهِمْ عَبْدُ اللَّهِ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. قَالُوا: شَرُّنَا وَابْنُ شَرُّنَا، وَتَنْقُصُوهُ، قَالَ: هَذَا كُنْتُ أَخَافُ يَا رَسُولَ اللَّهِ. [راجع:

[٣٣٢٩

٣٩٣٩، ٣٩٤٠ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو: سَمِعَ أَبَا الْمِنْهَالِ عَبْدَ الرَّحْمَنِ بْنِ مُطْعِمٍ قَالَ: بَاعَ شَرِيكَ لِي دَرَاهِمَ فِي السُّوقِ نَيْبَةً، فَقُلْتُ: سُبْحَانَ اللَّهِ، أَيُضْلَعُ هَذَا؟ فَقَالَ: سُبْحَانَ اللَّهِ، وَاللَّهِ لَقَدْ بَعْتَهَا فِي السُّوقِ فَمَا عَابَهُ أَحَدٌ فَسَأَلْتُ الْبَرَاءَ بْنَ عَازِبٍ فَقَالَ: قَدِمَ النَّبِيُّ ﷺ وَنَحْنُ نَتْبَايَعُ هَذَا

trader of all of us.” So I asked Zaid bin Al-Arqam, and he said the same (as Al-Barā’).”
[See Vol. 3, *Hadith* No.2174]

(52) CHAPTER. The coming of the Jews to the Prophet ﷺ on his arrival at Al-Madīna.

3941. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ. The Prophet ﷺ said, “Had only ten Jews (amongst their chiefs) believed me, all the Jews would definitely have believed me (would have embraced Islām).”

3942. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ. When the Prophet ﷺ arrived at Al-Madīna, he noticed that some people among the Jews used to respect ‘*Ashūrā*’ (i.e., 10th of Muḥarram) and observe fast on it. The Prophet ﷺ then said, “We have more right to observe fast on this day,” and ordered that fasting should be observed on it. [Later on the fasting on the day of ‘*Ashūrā*’ was optional.]

[See Vol.3, *Hadith* No. 2002]

3943. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا. When the Prophet ﷺ arrived at Al-Madīna

الْبَيْعِ، فَقَالَ: مَا كَانَ يَدًا يَبِيدُ فَلَيْسَ بِهِ بَأْسٌ وَمَا كَانَ نَسِيئَةً فَلَا يَصْلُحُ»، وَالَّذِي زَيْدُ بْنُ أَرْقَمَ فَاسْأَلَهُ فَإِنَّهُ كَانَ أَعْظَمَنَا تِجَارَةً، فَسَأَلْتُ زَيْدُ بْنُ أَرْقَمَ فَقَالَ مِثْلَهُ. وَقَالَ سُفْيَانُ مَرَّةً: فَقَدِمَ عَلَيْنَا النَّبِيُّ ﷺ الْمَدِينَةَ وَنَحْنُ نَتَّبَعُ وَقَالَ: نَسِيئَةً إِلَى الْمَوْسِمِ أَوْ الْحَجِّ.
[راجع: ٢٠٦٠، ٢٠٦١]

(٥٢) بَابُ إِتْيَانِ الْيَهُودِ النَّبِيَّ ﷺ حِينَ قَدِمَ الْمَدِينَةَ

﴿هَادُوا﴾ [البقرة: ٦٢]: صاروا يَهُودًا، وَأَمَّا قَوْلُهُ: ﴿هُدُنَا﴾ [الأعراف: ١٥٦]: تَبْنَا، هَائِدٌ: تَائِبٌ.

٣٩٤١ - حَدَّثَنَا مُسْلِمٌ بْنُ أَبِیْ هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ قَالَ: «لَوْ آمَنَ بِي عَشْرَةٌ مِنَ الْيَهُودِ لَأَمَنَ بِي الْيَهُودُ».

٣٩٤٢ - حَدَّثَنِي أَحْمَدُ أَوْ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْغَدَّانِيُّ: حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ: أَخْبَرَنَا أَبُو عَمِيْنٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ النَّبِيُّ ﷺ الْمَدِينَةَ وَإِذَا أَنَاسٌ مِنَ الْيَهُودِ يُعْظَمُونَ عَاشُورَاءَ وَيَصُومُونَهُ، فَقَالَ النَّبِيُّ ﷺ: «نَحْنُ أَحَقُّ بِصَوْمِهِ فَأَمَرَ بِصَوْمِهِ». [راجع: ٢٠٠٥]

٣٩٤٣ - حَدَّثَنَا زِيَادُ بْنُ أَبِي بَرٍّ:

he found that the Jews observed fast on the day of 'Āshūrā'. They were asked the reason for the fast. They replied, "This is the day when Allāh gave Mūsa (Moses) and the children of Isrā'el a victory over Fir'aun (Pharaoh), so we observe fast on this day as a sign of gratitude to Allāh." Allāh's Messenger ﷺ said, "We are closer to Mūsa than you." Then he ordered that fasting on this day should be observed.

3944. Narrated 'Abdullāh bin 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ used to keep his hair, falling loose while *Al-Mushrikūn*⁽¹⁾ used to part their hair, and the people of the Scriptures used to keep their hair falling loose, and the Prophet ﷺ liked to follow the people of the Scriptures in matters about which he had not been instructed differently, but later on the Prophet ﷺ started parting his hair.

3945. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: They, the people of the Scriptures, divided the Qur'ān into parts, believing in some portions of it and disbelieving the others. (See V. 15:91- the Qur'ān)

[See *Fath Al-Bārī*, Al-Kushmahani]

[See Vol. 6, *Ḥadīth* No. 4705, 4706]

حَدَّثَنَا هُشَيْمٌ: حَدَّثَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ وَجَدَ الْيَهُودَ يَصُومُونَ عَاشُورَاءَ فَسُئِلُوا عَنْ ذَلِكَ، فَقَالُوا: هَذَا هُوَ الْيَوْمُ الَّذِي أَظْهَرَ اللَّهُ فِيهِ مُوسَى وَبَنِي إِسْرَائِيلَ عَلَى فِرْعَوْنَ وَنَحْنُ نَصُومُهُ تَعْظِيمًا لَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «نَحْنُ أَوْلَى بِمُوسَى مِنْكُمْ»، فَأَمَرَ بِصَوْمِهِ. [راجع: ٢٠٠٤]

٣٩٤٤ - حَدَّثَنَا عَبْدَانُ: حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَسْدِلُ شَعْرَهُ. وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُؤُسَهُمْ، وَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ، وَكَانَ النَّبِيُّ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ النَّبِيُّ ﷺ رَأْسَهُ. [راجع: ٣٥٥٨]

٣٩٤٥ - حَدَّثَنِي زِيَادُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشِيرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: هُمْ أَهْلُ الْكِتَابِ جَزَّؤُهُ أَجْزَاءً فَأَمَنُوا بِبَعْضِهِ وَكَفَرُوا بِبَعْضِهِ. [انظر: ٤٧٠٥، ٤٧٠٦]

(1) (H.3944) See the footnote of *Ḥadīth* No.3678

(53) CHAPTER. The conversion of Salmān Al-Fārisī to Islām رَضِيَ اللهُ عَنْهُ.

3946. Narrated Salmān Al-Fārisī رَضِيَ اللهُ عَنْهُ that he was sold (as a slave) by one master to another for more than ten times (i.e., between 13 and 19 times).

3947. Narrated Salmān رَضِيَ اللهُ عَنْهُ: I am from Rām-Hurmuz (i.e., a Persian town).

3948. Narrated Salmān رَضِيَ اللهُ عَنْهُ: The interval between 'Isā (Jesus) عليه السلام and Muḥammad ﷺ was six hundred years.

(٥٣) بَابُ إِسْلَامِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللهُ عَنْهُ

٣٩٤٦ - حَدَّثَنَا الْحَسَنُ بْنُ عُمَرَ بْنِ شَقِيقٍ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ أَبِي ح. وَحَدَّثَنَا أَبُو عُثْمَانَ، عَنْ سَلْمَانَ الْفَارِسِيِّ: أَنَّهُ تَدَاوَلَهُ بِضِعْمَةِ عَشْرٍ مِنْ رَبِّ إِلَى رَبِّ.

٣٩٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَوْفٍ، عَنْ أَبِي عُثْمَانَ قَالَ: سَمِعْتُ سَلْمَانَ رَضِيَ اللهُ عَنْهُ يَقُولُ: أَنَا مِنْ رَامِ هُرْمُزَ.

٣٩٤٨ - حَدَّثَنَا الْحَسَنُ بْنُ مُدْرِكٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ: أَخْبَرَنَا أَبُو عَوَّانَةَ، عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ أَبِي عُثْمَانَ، عَنْ سَلْمَانَ قَالَ: فَتْرَةٌ بَيْنَ عِيسَى وَمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِمَا وَسَلَّمَ سِتْمِائَةَ سَنَةٍ.

٦٤ - كتاب المغازي

64 - THE BOOK OF
AL-MAGHĀZĪ⁽¹⁾ (i.e., holy battle,
or the deeds and virtues of Ghazi)(1) CHAPTER. The Ghazwā of Al-'Ushaira or Al-'Usaira.

Ibn Ishāq said, "The first battle the Prophet ﷺ fought was the battle of Al-'Abwā' and then Buwāṭ and then Al-'Ushaira."

3949. Narrated Abū Ishāq: Once, while I was sitting beside Zaid bin Al-'Arqam, he was asked, "How many Ghazwāt did the Prophet ﷺ undertake?" Zaid replied, "Nineteen." They said, "In how many Ghazwāt did you join him?" He replied, "Seventeen." I asked, "Which of these was the first?" He replied, "Al-'Ushair or Al-'Usaira."

(١) بَابُ غَزْوَةِ الْعُسَيْرَةِ أَوْ الْعُسَيْرَةِ، قَالَ ابْنُ إِسْحَاقَ: أَوَّلُ مَا غَزَا النَّبِيُّ ﷺ الْأَبْوَاءَ، ثُمَّ بُوَاطَ، ثُمَّ الْعُسَيْرَةَ.

٣٩٤٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ: كُنْتُ إِلَى جَنْبِ زَيْدِ بْنِ أَرْقَمَ، فَقِيلَ لَهُ: كَمْ غَزَا النَّبِيُّ ﷺ مِنْ غَزْوَةٍ؟ قَالَ: تِسْعَ عَشْرَةَ، قِيلَ: كَمْ غَزَوْتَ أَنْتَ مَعَهُ؟ قَالَ: سَعَمَ عَشْرَةَ، قُلْتُ: فَأَيُّهُمْ كَانَتْ أَوَّلَ؟ قَالَ: الْعُسَيْرِ أَوْ الْعُسَيْرَةِ، فَذَكَرْتُ لِقَتَادَةَ، فَقَالَ: الْعُسَيْرَةَ. [انظر:

[٤٤٠٤، ٤٤٧١]

(2) CHAPTER. The Prophet's prediction about whom he thought would be killed at Badr.

3950. Narrated 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ: رَضِيَ اللهُ عَنْهُ Sa'd bin Mu'ādh (regarding) Sa'd bin Mu'ādh was an intimate friend of Umaiyya bin Khalaf and whenever Umaiyya passed through Al-Madīna, he used to stay with Sa'd, and whenever Sa'd went to Makkah, he used to stay with Umaiyya. When Allāh's Messenger ﷺ arrived at Al-Madīna, Sa'd went to perform 'Umra and stayed at Umaiyya's home in Makkah. He

(٢) بَابُ ذِكْرِ النَّبِيِّ ﷺ مَنْ يُقْتَلُ بَيْدَرٍ

٣٩٥٠ - حَدَّثَنِي أَحْمَدُ بْنُ عُمَانَ: حَدَّثَنَا شُرَيْحُ بْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي عَمْرُو بْنُ مَيْمُونٍ: أَنَّهُ سَمِعَ عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ حَدَّثَ عَنْ سَعْدِ بْنِ مُعَاذٍ أَنَّهُ قَالَ: كَانَ صَدِيقًا لِأُمِّيَّةَ

(1) (Book No. 64) Al-Maghāzī is the plural of Maghza (holy battle), or the place where the battle took place or the virtues and deeds of Ghāzī (fighters and warriors) in Allāh's Cause.

said to Umaiyya, "Tell me of a time when (the mosque) is empty so that I may be able to perform *Tawāf* around the Ka'bah." So Umaiyya went with him about midday. Abū Jahl met them and said, "O Abū Ṣafwān! Who is this man accompanying you?" He said, "He is Sa'd." Abū Jahl addressed Sa'd saying, "I see you wandering about safely in Makkah in spite of the fact that you have given shelter to the people who have changed their religion (i.e., became Muslims) and have claimed that you will help them and support them. By Allāh, if you were not in the company of Abū Ṣafwān, you would not have gone to your family safe and sound." Sa'd, raising his voice, said to him, "By Allāh, if you should stop me from doing this (i.e., performing *Tawāf*), I would certainly prevent you from something which is more valuable for you, that is, your passage through Al-Madīna." On this, Umaiyya said to him, "O Sa'd, do not raise your voice before Abū'l-Ḥakam, the chief of the people of the Valley (of Makkah)." Sa'd said, "O Umaiyya, stop that! By Allāh, I have heard Allāh's Messenger ﷺ predicting that they (i.e., Muslims) will kill you." Umaiyya asked, "In Makkah?" Sa'd said, "I do not know." Umaiyya was greatly scared by that news. When Umaiyya returned to his family, he said to his wife, "O Umm Ṣafwān! Don't you know what Sa'd told me?" She said, "What has he told you?" He replied, "He claims that Muḥammad (ﷺ) has informed them (i.e., his Companions) that they will kill me. I asked him, 'In Makkah?' He replied, 'I do not know.'" Then Umaiyya added, "By Allāh, I will never go out of Makkah." But when the day of (the *Ghazwā* of) Badr came, Abū Jahl called the people to war, saying, "Go and protect your caravan." But Umaiyya disliked to go out (of Makkah).

بِنِ خَلْفٍ وَكَانَ أُمِّيَّةٌ إِذَا مَرَّ بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، وَكَانَ سَعْدٌ إِذَا مَرَّ بِمَكَّةَ نَزَلَ عَلَى أُمِّيَّةَ. فَلَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ انْطَلَقَ سَعْدٌ مُعْتَمِرًا، فَنَزَلَ عَلَى أُمِّيَّةَ بِمَكَّةَ، فَقَالَ لِأُمِّيَّةَ: انْظُرْ لِي سَاعَةَ خَلْوَةٍ لَعَلِّي أَنْ أَطُوفَ بِالْبَيْتِ. فَخَرَجَ بِهِ قَرِيبًا مِنْ نِصْفِ النَّهَارِ فَلَقِيَهُمَا أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، مَنْ هَذَا مَعَكَ؟ فَقَالَ: هَذَا سَعْدٌ، فَقَالَ لَهُ أَبُو جَهْلٍ: أَلَا أَرَأَيْكَ تَطُوفُ بِمَكَّةَ آمِنًا وَقَدْ أَوَيْتُمُ الصُّبَابَةَ وَرَعَمْتُمُ أَنْكُمْ تَنْصُرُونَهُمْ وَتُعِينُونَهُمْ؟ أَمَا وَاللَّهِ لَوْلَا أَنْكَ مَعَ أَبِي صَفْوَانَ مَا رَجَعْتَ إِلَى أَهْلِكَ سَالِمًا، فَقَالَ لَهُ سَعْدٌ وَرَفَعَ صَوْتَهُ عَلَيْهِ: أَمَا وَاللَّهِ لَئِنْ مَنَعْتَنِي هَذَا لِأَمْنَعَنَّكَ مَا هُوَ أَشَدُّ عَلَيْكَ مِنْهُ، طَرِيقَكَ عَلَى الْمَدِينَةِ. فَقَالَ لَهُ أُمِّيَّةَ: لَا تَرْفَعِ صَوْتَكَ يَا سَعْدُ عَلَى أَبِي الْحَكَمِ سَيِّدِ أَهْلِ الْوَادِي، فَقَالَ سَعْدٌ: دَعْنَا عَنكَ يَا أُمِّيَّةَ، فَوَاللَّهِ لَقَدْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُمْ قَاتِلُوكَ»، قَالَ: بِمَكَّةَ؟ قَالَ: لَا أَدْرِي. فَفَرَعَ لِذَلِكَ أُمِّيَّةَ فَرَعًا شَدِيدًا، فَلَمَّا رَجَعَ أُمِّيَّةَ إِلَى أَهْلِهَا قَالَ: يَا أُمَّ صَفْوَانَ، أَلَمْ تَرَي مَا قَالَ لِي سَعْدٌ؟ قَالَتْ: وَمَا قَالَ لَكَ؟ قَالَ: رَعِمَ أَنْ مُحَمَّدًا أَخْبَرَهُمْ أَنَّهُمْ قَاتِلِي، فَقُلْتُ لَهُ: بِمَكَّةَ؟ قَالَ: لَا

Abū Jahl came to him and said, "O Abū Ṣafwān! If the people see you staying behind, though you are the chief of the people of the Valley, then they will remain behind with you." Abū Jahl kept on urging him to go until he (i.e., Umaiyya) said, "As you have forced me to change my mind, by Allāh, I will buy the best camel in Makkah.⁽¹⁾ Then Umaiyya said (to his wife), "O Umm Ṣafwān, prepare what I need (for the journey)." She said to him, "O Abu Ṣafwān! Have you forgotten what your *Yathribī* brother told you?" He said, "No, but I do not want to go with them but for a short distance." So when Umaiyya went out, he used to tie his camel wherever he camped. He kept on doing that till Allāh عزَّ وجلَّ killed him (caused him to be killed) at Badr.

أَدْرِي، فَقَالَ أُمَيَّةٌ: وَاللَّهِ لَا أُخْرَجُ مِنْ مَكَّةَ. فَلَمَّا كَانَ يَوْمَ بَدْرٍ اسْتَنْفَرَ أَبُو جَهْلٍ النَّاسَ، قَالَ: أَدْرِكُوا عَيْرَكُمْ. فَكَّرَ أُمَيَّةٌ أَنْ يَخْرُجَ، فَأَتَاهُ أَبُو جَهْلٍ فَقَالَ: يَا أَبَا صَفْوَانَ، إِنَّكَ مَتَى يَرَاكَ النَّاسُ قَدْ تَخَلَّفْتَ وَأَنْتَ سَيِّدُ أَهْلِ الْوَادِي تَخَلَّفُوا مَعَكَ، فَلَمْ يَزَلْ بِهِ أَبُو جَهْلٍ حَتَّى قَالَ: أَمَا إِذَا غَلَبَنِي فَوَاللَّهِ لَا أُشْتَرِينَ أَجُودَ بَعِيرٍ بِمَكَّةَ، ثُمَّ قَالَ أُمَيَّةٌ: يَا أُمَّ صَفْوَانَ جَهَّزِينِي، فَقَالَتْ لَهُ: يَا أَبَا صَفْوَانَ وَقَدْ نَسَيْتَ مَا قَالَ لَكَ أُخُوكَ الْيَثْرِبِيُّ؟ قَالَ: لَا، مَا أُرِيدُ أَنْ أُجُورَ مَعَهُمْ إِلَّا قَرِيبًا. فَلَمَّا خَرَجَ أُمَيَّةٌ أَخَذَ لَا يَتْرُكُ مَنْزِلًا إِلَّا عَقَلَ بَعِيرَهُ، فَلَمْ يَزَلْ بِذَلِكَ حَتَّى قَتَلَهُ اللَّهُ عَزَّ وَجَلَّ بِبَدْرٍ. [راجع: ٣٦٣٢]

(3) CHAPTER. The story of the *Ghazwā* of Badr.

And the Statement of Allāh تعالى: "And Allāh has already made you victorious at Badr, when you were a weak little force. So fear Allāh much [abstain from all kinds of sins and evil deeds which He has forbidden. and love Allāh much, perform all kinds of good deeds which He has ordained], that you may be grateful... So that they retire frustrated" (V.3:123-127)

Waḥshī said, "Ḥamza killed Ṭu'āima bin 'Adī bin Kḥiyār on the day of Badr."

And Allāh's Statement: "And (remember) when Allāh promised you (Muslims) one of the two parties (of the

(٣) بَابُ قِصَّةِ غَزْوَةِ بَدْرٍ،

وقَوْلِ اللَّهِ تَعَالَى: ﴿وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تَشْكُرُونَ﴾ (١٢٣) إِذْ تَقُولُ لِلْمُؤْمِنِينَ أَلَنْ يَكْفِيَكُمْ أَنْ يُمِدَّكُمْ رَبُّكُمْ بِثَلَاثَةِ آلَافٍ مِنَ الْمَلَائِكَةِ مُزْلَلِينَ ﴿١٢٤﴾ بَلَىٰ إِنْ نَصَرُوا وَتَتَّقُوا وَيَأْتُوكُم مِّن فَوْرِهِمْ هَذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ آلَافٍ مِّنَ الْمَلَائِكَةِ مُسَوِّمِينَ ﴿١٢٥﴾ وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ لَكُمْ وَلِتَطْمَئِنَّ قُلُوبُكُم بِهِ وَمَا النَّصْرُ إِلَّا مِّنْ عِنْدِ اللَّهِ الْعَزِيزِ الْحَكِيمِ ﴿١٢٦﴾ لِيَقْطَعَ

(1) (H. 3950) So that he might be able to run away if he should find himself in danger.

enemy i.e., the army or the caravan) that it should be yours, you wished that the one not armed (i.e., the caravan) should be yours..." (V.8:7)

3951. Narrated Ka'b bin Mālik رَضِيَ اللهُ عَنْهُ: I never failed to join Allāh's Messenger ﷺ in any of his *Ghazawāt* except in the *Ghazwā* of Tabūk. However, I did not take part in the *Ghazwā* of Badr, but none who failed to take part in it was blamed, for Allāh's Messenger ﷺ had gone out to meet the caravans of Quraish, but Allāh caused them (i.e., Muslims) to meet their enemy unexpectedly (with no previous intention).

(4) CHAPTER. The Statement of Allāh تعالى: " (Remember) when you sought help of your Lord and He answered you (saying: 'I will help you with a thousand of the angels each behind the other (following one another) in succession.' Allah made it only as glad tidings, and that your hearts be at rest therewith. And there is no victory except from Allah. Verily, Allah is All-Mighty, All-Wise. (Remember) when He covered you with a slumber as a security from Him, and He

طَرَفًا مِّنَ الَّذِينَ كَفَرُوا أَوْ يَكْتُمُهُمْ فَانقَلِبُوا
خَائِبِينَ ﴿١٧٩﴾ [آل عمران: ١٢٣-١٢٧]
فَوَرِهِمْ: غَضَبِهِمْ. وَقَالَ وَحُشِيي: قَتَلَ
حَمْرَةَ طُعَيْمَةَ بِنَ عَدِيِّ بِنِ الْخِيَارِ يَوْمَ
بَدْرٍ. وَقَوْلُهُ تَعَالَى: ﴿وَإِذْ يَعِدُكُمُ اللَّهُ
إِحْدَى الطَّائِفَتَيْنِ أَنَّهَا لَكُمْ وَتَوَدُّونَ أَنَّ
غَيْرَ ذَاتِ الشُّوْكَةِ تَكُونُ لَكُمْ﴾
[الأنفال: ٧] الشُّوْكَةُ: الْحَدُّ.

٣٩٥١ - حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ
شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ
بِنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ:
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: لَمْ أَنْخَلَفْ عَنْ رَسُولِ اللَّهِ ﷺ
فِي غَزْوَةٍ غَزَاهَا إِلَّا فِي غَزْوَةِ تَبُوكَ،
غَيْرَ أَنِّي تَخَلَّفْتُ عَنْ غَزْوَةِ بَدْرٍ وَلَمْ
يُعَاتَبْ أَحَدٌ تَخَلَّفَ عَنْهَا، إِنَّمَا خَرَجَ
رَسُولُ اللَّهِ ﷺ يُرِيدُ عَبْرَ فُرَيْشٍ حَتَّى
جَمَعَ اللَّهُ بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ
مِيعَادٍ. [راجع: ٢٧٥٧]

(٤) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿إِذْ
تَسْتَعِينُونَ رَبَّكُمْ فَأَسْتَجَابَ لَكُمْ أَنِّي
مُعِدُّكُمْ بِالْفَيْءِ مِنَ الْمَلَائِكَةِ مُرَدِّينَ ﴿١٧٩﴾
وَمَا جَعَلَهُ اللَّهُ إِلَّا بُشْرَىٰ وَوَعْدَ مَن يَهْدِي
قُلُوبَهُمْ وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ إِنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿١٨٠﴾ إِذْ يُشِيبُكُمْ
الْفَيْءَ أَمْنًا مِنْهُ وَيُنزِلُ عَلَيْكُمْ مِنَ
السَّمَاءِ مَاءً يُطَهِّرُكُمْ بِهِ وَيُذْهِبُ عَنْكُمْ