

manage it (i.e., that property), then return it to me, and I will manage on your behalf.”

4034. The subnarrator said, “I told ‘Urwa bin Az-Zubair of this *Hadīth* and he said, ‘Mālik bin Aus has told the truth. I heard ‘Āishah رضي الله عنها, the wife of the Prophet ﷺ saying, ‘The wives of the Prophet ﷺ sent ‘Uthmān to Abū Bakr demanding from him their one-eighth of the *Fai* which Allāh had granted to His Messenger ﷺ. But I used to oppose them and say to them: Will you not fear Allāh? Don’t you know that the Prophet ﷺ used to say: Our property is not inherited, but whatever we leave is to be given in charity? The Prophet ﷺ mentioned that regarding himself.’ He ﷺ added: The family of Muḥammad ﷺ can take their sustenance from this property. So the wives of the Prophet ﷺ stopped demanding it when I told them of that.’ So, this property (of *Sadaqa*) was in the hands of ‘Alī who withheld it from ‘Abbās and overpowered him. Then it came in the hands of Ḥasan bin ‘Alī, then in the hands of Ḥusain bin ‘Alī, and then in the hands of ‘Alī bin Ḥusain and Ḥasan bin Ḥasan, and each of the last two used to manage it in turn, then it came in the hands of Zaid bin Ḥasan, and it was truly the *Sadaqa* of Allāh’s Messenger ﷺ.”

4035. Narrated رضي الله عنها: Fāṭima عليها السلام and Al-‘Abbās came to Abū Bakr claiming their inheritance of the Prophet’s land of Fadak and his share from *Khaibar*.

فأنا أكفيكمآه. [راجع: ٢٩٠٤]

٤٠٣٤ - قَالَ: فَحَدَّثْتُ هَذَا الْحَدِيثَ عُرْوَةَ بِنَ الرَّبِيعِ، فَقَالَ: صَدَقَ مَالِكُ بْنُ أَوْسٍ، أَنَا سَمِعْتُ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجَ النَّبِيِّ ﷺ تَقُولُ: أَرْسَلَ أَزْوَاجَ النَّبِيِّ ﷺ عُثْمَانَ إِلَى أَبِي بَكْرٍ يَسْأَلُهُ تُمْنَهُنَّ مِمَّا أَفَاءَ اللَّهُ عَلَى رَسُولِهِ ﷺ فَكُنْتُ أَنَا أَرُدُّهُنَّ، فَقُلْتُ لَهُنَّ: أَلَا تَتَّقِينَ اللَّهَ؟ أَلَمْ تَعْلَمَنَّ أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةٌ - يُرِيدُ بِذَلِكَ نَفْسَهُ - إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ ﷺ فِي هَذَا الْمَالِ». فَانْتَهَى أَزْوَاجُ النَّبِيِّ ﷺ إِلَى مَا أَخْبَرْتُهُنَّ، قَالَ: فَكَانَتْ هَذِهِ الصَّدَقَةُ بِيَدِ عَلِيٍّ، مَعَهَا عَلِيٌّ عَبَّاسًا فَعَلَبَهُ عَلَيْهَا. ثُمَّ كَانَ بِيَدِ حَسَنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ حُسَيْنِ بْنِ عَلِيٍّ، ثُمَّ بِيَدِ عَلِيٍّ بْنِ حُسَيْنٍ، وَحَسَنِ بْنِ حَسَنِ، كِلَاهُمَا كَانَا يَتَدَاوَلَانِهَا. ثُمَّ بِيَدِ زَيْدِ بْنِ حَسَنِ وَهِيَ صَدَقَةُ رَسُولِ اللَّهِ ﷺ حَقًّا.

[انظر: ٦٧٢٧، ٦٧٣٠]

٤٠٣٥ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا هِشَامٌ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنِ عُرْوَةَ، عَنِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ وَالْعَبَّاسُ أَتَيَا أَبَا بَكْرٍ يَلْتَمِسَانِ

مِيرَاتَهُمَا: أَرْضَهُ مِنْ فَذِكِ، وَسَهْمَهُ  
مِنْ خَيْبَرَ. [راجع: ٣٠٩٢]

4036. Abū Bakr said, "I heard the Prophet ﷺ saying, 'Our property is not inherited, and whatever we leave is to be given as *Ṣadaqa* (in charity). But the family of Muḥammad ﷺ can take their sustenance from this property.' By Allāh, I would love to do good to the kith and kin of Allāh's Messenger (ﷺ) rather than to my own kith and kin."

(15) CHAPTER. The killing of Ka'b bin Al-Ashraf.

٤٠٣٦ - فَقَالَ أَبُو بَكْرٍ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا نُورَثُ، مَا تَرَكْنَا صَدَقَةً، إِنَّمَا يَأْكُلُ آلُ مُحَمَّدٍ فِي هَذَا الْمَالِ». وَاللَّهِ لِقَرَابَةِ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي.  
[راجع: ٣٠٩٣]

(١٥) بَابُ قَتْلِ كَعْبِ بْنِ الْأَشْرَفِ

4037. Narrated Jābir bin 'Abdullāh رضي الله عنه said "Who will kill Ka'b bin Al-Ashraf who has hurt Allāh and His Messenger?" Thereupon Muḥammad bin Maslama got up saying, "O Allāh's Messenger! Would you like that I kill him?" The Prophet ﷺ said, "Yes." Muḥammad bin Maslama said, "Then allow me to say a thing (i.e., to deceive Ka'b)." The Prophet said, "You may say it." Then Muḥammad bin Maslama went to Ka'b and said, "That man (i.e., Muḥammad ﷺ) demands *Ṣadaqa* from us, and he has troubled us, and I have come to borrow something from you." On that, Ka'b said, "By Allāh, you will get tired of him!" Muḥammad bin Maslama said, "Now as we have followed him, we do not want to leave him unless and until we see how his end is going to be. Now, we want you to lend us a camel load or two of food." (Some difference between narrators about a camel load or two). Ka'b said "Yes (I will lend you), but you should mortgage something to me." Muḥammad bin Maslama and his companion said, "What do you want?" Ka'b replied, "Mortgage your women to

٤٠٣٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: قَالَ عَمْرُو: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لِكَعْبِ بْنِ الْأَشْرَفِ؟ فَإِنَّهُ قَدْ آذَى اللَّهَ وَرَسُولَهُ»، فَقَامَ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: يَا رَسُولَ اللَّهِ، أَتُحِبُّ أَنْ أَقْتُلَهُ؟ قَالَ: «نَعَمْ»، قَالَ: فَأَذِّنْ لِي أَنْ أَقُولَ شَيْئًا، قَالَ: «قُلْ». فَأَتَاهُ مُحَمَّدُ بْنُ مَسْلَمَةَ فَقَالَ: إِنَّ هَذَا الرَّجُلَ قَدْ سَأَلَنَا صَدَقَةً، وَإِنَّهُ قَدْ عَنَانَا وَإِنِّي قَدْ أَتَيْتُكَ أَسْتَسْلِفُكَ، قَالَ: وَأَيْضًا وَاللَّهِ لَتَمَلَّنَّهُ. قَالَ: إِنَّا قَدِ اتَّبَعْنَاهُ فَلَا نُحِبُّ أَنْ نَدْعَهُ حَتَّى نَنْظُرَ إِلَى أَيِّ شَيْءٍ يَصِيرُ شَأْنُهُ، وَقَدْ أَرَدْنَا أَنْ تُسَلِفَنَا وَسَقًا أَوْ وَسَقَيْنَ - وَحَدَّثَنَا عَمْرُو غَيْرَ مَرَّةٍ فَلَمْ يَذْكُرْ: وَسَقًا أَوْ وَسَقَيْنَ، فَقُلْتُ لَهُ: فِيهِ وَسَقًا أَوْ

me.” They said, “How can we mortgage our women to you and you are the most handsome of the Arabs?” Ka’b said, “Then mortgage your sons to me.” They said, “How can we mortgage our sons to you? Later they would be abused by the people’s saying that so-and-so has been mortgaged for a camel load of food. That would cause us great disgrace, but we will mortgage our arms to you.” Muḥammad bin Maslama and his companion promised Ka’b that they or he (Muḥammad bin Maslama) would return to him. He came to Ka’b at night along with Ka’b’s foster brother (milk suckling brother), Abū Nā’ila. Ka’b invited them to come into his fort, and then he went down to them. His wife asked him, “Where are you going at this time?” Ka’b replied, “None but Muḥammad bin Maslama and my (foster — milk suckling) brother Abū Nā’ila have come.” His wife said, “I hear a voice as if blood is dropping from him.” Ka’b said, “They are none but my brother Muḥammad bin Maslama and my foster (milk suckling) brother Abu Nā’ila. A generous man should respond to a call at night, even if invited to be killed.” Muḥammad bin Maslama went with two men. (Some narrators mention the men as Abū ‘Abs bin Jabr, Al-Ḥārith bin Aūs and ‘Abbād bin Bishr.) So Muḥammad bin Maslama went in together with two men, and said to them, “When Ka’b comes, I will touch his hair and smell it, and when you see that I have got hold of his head, strike him.” The subnarrator also mentioned that Muḥammad bin Maslama said to his companions, “I will let you smell his head.” Ka’b bin Al-Ashraf came down to them, wrapped in his clothes, and diffusing perfume. Muḥammad bin Maslama said, “I have never smelt a better scent than this.” Ka’b replied, “I have got the best Arab

وَسَقِينِ؟ فَقَالَ: أَرَى فِيهِ: وَسَقًا أَوْ  
وَسَقِينِ - فَقَالَ: نَعَمْ، ارْهُونِي،  
قَالُوا: أَيُّ شَيْءٍ تُرِيدُ؟ قَالَ: ارْهُونِي  
نِسَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ نِسَاءَنَا  
وَأَنْتَ أَجْمَلُ الْعَرَبِ؟ قَالَ: فَارْهُونِي  
أَبْنَاءَكُمْ، قَالُوا: كَيْفَ نَرْهَنُكَ أَبْنَاءَنَا  
فَيَسُبُّ أَحَدَهُمْ. فَيَقَالُ: رُهِنَ بَوَسْتِي  
أَوْ وَسَقِينِ؟ هَذَا عَارٌّ عَلَيْنَا، وَلَكِنَّا  
نَرْهَنُكَ اللَّأَمَةَ. قَالَ سُفْيَانُ: يَعْنِي  
السَّلَاحَ، فَوَاعَدَهُ أَنْ يَأْتِيَهُ فِجَاءَهُ لَيْلًا  
وَمَعَهُ أَبُو نَائِلَةَ وَهُوَ أَخُو كَعْبٍ مِنَ  
الرِّضَاعَةِ فَدَعَاهُمْ إِلَى الْحِصْنِ فَنَزَلَ  
إِلَيْهِمْ فَقَالَتْ لَهُ امْرَأَتُهُ: أَيَّنَ تَخْرُجُ  
هَذِهِ السَّاعَةَ؟ فَقَالَ: إِنَّمَا هُوَ مُحَمَّدُ  
بْنِ مَسْلَمَةَ وَأَخِي أَبُو نَائِلَةَ، وَقَالَ غَيْرُ  
عَمْرُو: قَالَتْ: أَسْمَعُ صَوْتًا كَأَنَّهُ  
يَقْطُرُ مِنْهُ الدَّمُ، قَالَ: إِنَّمَا هُوَ أَخِي  
مُحَمَّدُ بْنُ مَسْلَمَةَ، وَرَضِيعِي أَبُو  
نَائِلَةَ. إِنَّ الْكَرِيمَ لَوْ دُعِيَ إِلَى طَعْنَةٍ  
بَلِيلٍ لِأَجَابَ. قَالَ: وَيُدْخِلُ مُحَمَّدُ  
ابْنَ مَسْلَمَةَ مَعَهُ رَجُلَيْنِ، قِيلَ لِسُفْيَانَ:  
سَمَاهُمْ عَمْرُو؟ قَالَ: سَمَى بَعْضُهُمْ،  
قَالَ عَمْرُو: جَاءَ مَعَهُ بَرَجَلَيْنِ وَقَالَ  
غَيْرُ عَمْرُو: أَبُو عَبَسِ بْنِ جَبْرِ،  
وَالْحَارِثُ بْنُ أَوْسٍ، وَعَبَّادُ بْنُ بَشِيرٍ.  
قَالَ عَمْرُو: جَاءَ مَعَهُ بَرَجَلَيْنِ فَقَالَ:  
إِذَا مَا جَاءَ فَلْنِي قَائِلٌ بِشَعْرِهِ فَأَشْمُهُ  
فِإِذَا رَأَيْتُمُونِي اسْتَمَكَنْتُ مِنْ رَأْسِهِ

women who know how to use the high class of perfume." Muḥammad bin Maslama requested Ka'b, "Will you allow me to smell your head?" Ka'b said, "Yes." Muḥammad smelt it and made his companions smell it as well. Then he requested Ka'b again, "Will you let me (smell your head)?" Ka'b said, "Yes." When Muḥammad got a strong hold of him, he said (to his companions), "Get at him!" So, they killed him and went to the Prophet ﷺ and informed him.

فَدُونَكُمْ فَاضْرِبُوهُ، وَقَالَ مَرَّةً: ثُمَّ أُشْمِكُمْ. فَزَلَّ إِلَيْهِمْ مُتَوَشِّحًا وَهُوَ يَنْفَعُ مِنْهُ رِيحُ الطَّيِّبِ فَقَالَ: مَا رَأَيْتُ كَالْيَوْمِ رِيحًا أَيْ أَطْيَبَ. وَقَالَ غَيْرُ عَمْرٍو: قَالَ عِنْدِي أَعْطَرُ نِسَاءِ الْعَرَبِ وَأَكْمَلُ الْعَرَبِ، قَالَ عَمْرٍو: فَقَالَ: أَتَأْذَنُ لِي أَنْ أُشَمَّ رَأْسَكَ؟ قَالَ: نَعَمْ، فَشَمَّهُ، ثُمَّ أَشَمَّ أَصْحَابَهُ، ثُمَّ قَالَ: أَتَأْذَنُ لِي؟ قَالَ: نَعَمْ، فَلَمَّا اسْتَمَكَنَ مِنْهُ قَالَ: دُونَكُمْ، فَفَقَلُّوهُ، ثُمَّ أَتَوْا النَّبِيَّ ﷺ فَأَخْبَرُوهُ.

(16) CHAPTER. The killing of Abū Rāfi', 'Abdullāh bin Abī Al-Ḥuqaiq and he was also called Salām bin Abī Al-Ḥuqaiq who used to live in Khaibar, and some said that he used to live in his castle in the land of Ḥijāz.

Az-Zuhri said, "He (Abū Rāfi') was killed after Ka'b bin Al-Ashraf."

(١٦) بَابُ قَتْلِ أَبِي رَافِعِ عَبْدِ اللَّهِ بْنِ أَبِي الْحَقِيقِيِّ، وَيُقَالُ: سَلَامُ بْنُ أَبِي الْحَقِيقِيِّ. كَانَ بِحَيْبَرَ وَيُقَالُ: فِي حِصْنٍ لَهُ بِأَرْضِ الْحِجَازِ وَقَالَ الزُّهْرِيُّ: هُوَ بَعْدَ كَعْبِ بْنِ الْأَشْرَفِ.

4038. Narrated Al-Barā' bin 'Azib رضي الله عنهما: Allāh's Messenger ﷺ sent a group of men to Abū Rāfi'. So, 'Abdullāh bin 'Atik entered his house at night, while he (Abū Rāfi') was sleeping, and killed him.

[See *Ḥadīth* No. 4039).

٤٠٣٨ - حَدَّثَنِي إِسْحَاقُ بْنُ نَصْرِ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَهْطًا إِلَى أَبِي رَافِعٍ فَدَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عَتِيكٍ بَيْتَهُ لَيْلًا وَهُوَ نَائِمٌ فَفَقَلَّهُ. [راجع: ٣٠٢٢]

4039. Narrated Al-Barā' bin 'Azib رضي الله عنهما: Allāh's Messenger ﷺ sent some men from the Anṣār to (kill) the Jew Abū Rāfi', and appointed 'Abdullāh bin 'Atik as their leader. Abū Rāfi' used to hurt Allāh's

٤٠٣٩ - حَدَّثَنَا يُوسُفُ بْنُ مُوسَى: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ

Messenger ﷺ and help his enemies against him. He lived in his castle in the land of Hijāz. When those men approached (the castle) after the sun had set and the people had brought back their livestock to their homes. 'Abdullāh (bin 'Atīk) said to his companions, "Sit down at your places. I am going, and I will try to play a trick on the gate-keeper so that I may enter (the castle)." So, 'Abdullāh proceeded towards the castle, and when he approached the gate, he covered himself with his clothes, pretending to answer the call of nature. The people had gone in, and the gate-keeper (considered 'Abdullāh as one of the castle's servants) addressing him saying, "O Allāh's slave! Enter if you wish, for I want to close the gate." 'Abdullāh added in his story, "So, I went in (the castle) and hid myself. When the people got inside, the gate-keeper closed the gate and hung the keys on a fixed wooden peg. I got up and took the keys and opened the gate. Some people were staying late at night with Abū Rāfi' for a pleasant night chat in one of his room. When his companions of nightly entertainment went away, I ascended to him, and whenever I opened a door, I closed it from inside. I said to myself, 'Should these people discover my presence, they will not be able to catch me till I have killed him.' So I reached him and found him sleeping in a dark place (house) amidst his family, I could not recognize his location in the house. So I shouted, 'O Abū Rāfi'!' Abū Rāfi' said, 'Who is it?' I proceeded towards the source of the voice and hit him with the sword, and because of my perplexity, I could not kill him. He cried loudly, and I came out of the house and waited for a while, and then went to him again and said, 'What is this voice, O Abū Rāfi'?' He said, 'Woe to your mother! A man in my house has hit me with a

البراء بن عازب قال: بعث رسول الله ﷺ إلى أبي رافع اليهودي رجلاً من الأنصار فأمر عليهم عبد الله بن عتيك. وكان أبو رافع يؤذي رسول الله ﷺ ويعين عليه، وكان في حصن له بأرض الحجاز، فلما دنوا منه وقد غربت الشمس وراح الناس بسرحهم، فقال عبد الله لأصحابه: اجلسوا مكانكم، فإني منطلق ومطلّفت للبواب لعلّي أن أدخل. فأقبل حتى دنا من الباب، ثم تقعّ بثوبه كأنه يقضي حاجة، وقد دخل الناس فهتف به البواب: يا عبد الله، إن كنت تريد أن تدخل فأدخل، فإني أريد أن أغلق الباب. فدخلت فكمنت فلما دخل الناس أغلق الباب ثم علّق الأغلاق على ودّ، قال: فقمْتُ إلى الأقاليد فأخذتها ففتحت الباب وكان أبو رافع يُسمّر عنده وكان في علالي له. فلما ذهب عنه أهل سمره صعِدْتُ إليه فجعلت كلماً فتحت باباً أغلقت عليّ من داخل، قلت: إن القوم نذروا بي لم يخلصوا إليّ حتى أقتله، فانتهت إليه، فإذا هو في بيت مظلم وسط عياله لا أدري أين هو من البيت. فقلت: يا أبا رافع، فقال: من هذا؟ فأهوئت نحو الصوت فأضربه ضربة بالسيف

sword!' I again hit him severely but I did not kill him. Then I drove the point of the sword into his belly (and pressed it through) till it touched his back, and I realised that I have killed him. I then opened the doors one by one till I reached the staircase, and thinking that I had reached the ground, I stepped out and fell down and got my leg broken in a moonlit night. I tied my leg with a turban and proceeded on till I sat at the gate, and said, 'I will not go out tonight till I know that I have killed him.' So, when (early in the morning) the cock crowed, the announcer of the casualty stood on the wall saying, 'I announce the death of Abū Rāfi', the merchant of Hijāz.' Thereupon I went to my companions and said, 'Let us save ourselves, for Allāh has killed Abū Rāfi.' So, I (along with my companions proceeded and) went to the Prophet ﷺ and described the whole story to him. He said, 'Stretch out your (broken) leg'. I stretched it out and he rubbed it and it became alright as if I never had any ailment whatsoever.

وَأَنَا دَهَشْتُ فَمَا أُغْنَيْتُ شَيْئاً، وَصَاحَ فَخَرَجْتُ مِنَ الْبَيْتِ فَأَمَكْتُتُ غَيْرَ بَعِيدٍ، ثُمَّ دَخَلْتُ إِلَيْهِ، فَقُلْتُ: مَا هَذَا الصَّوْتُ يَا أَبَا رَافِعٍ! فَقَالَ: لِأَمَكِ الْوَيْلُ إِنَّ رَجُلًا فِي الْبَيْتِ ضَرَبَنِي قَبْلُ بِالسَّيْفِ، قَالَ: فَأَضْرِبُهُ ضَرْبَةً أَنْخَنَتْهُ وَلَمْ أَقْتُلْهُ، ثُمَّ وَضَعْتُ ضَيْبَ السَّيْفِ فِي بَطْنِهِ حَتَّى أَخَذَ فِي ظَهْرِهِ، فَعَرَفْتُ أَنِّي قَتَلْتُهُ، فَجَعَلْتُ أَفْتَحُ الْأَبْوَابَ بَابًا بَابًا، حَتَّى انْتَهَيْتُ إِلَى دَرَجَةِ لَهُ فَوَضَعْتُ رِجْلِي وَأَنَا أَرَى أَنِّي قَدْ انْتَهَيْتُ إِلَى الْأَرْضِ فَوَقَعْتُ فِي لَيْلَةٍ مُقْمِرَةٍ فَاثْكَرْتُ سَاقِي فَعَصَبَتْهَا بِعِمَامَةٍ ثُمَّ انْطَلَقْتُ حَتَّى جَلَسْتُ عَلَى الْبَابِ، فَقُلْتُ: لَا أَخْرُجُ اللَّيْلَةَ حَتَّى أَعْلَمَ أَقْتَلْتُهُ؟ فَلَمَّا صَاحَ الدِّيكُ قَامَ النَّاعِي عَلَى السُّورِ فَقَالَ: أَنْعِي أَبَا رَافِعٍ تَاجِرَ أَهْلِ الْحِجَازِ. فَاَنْطَلَقْتُ إِلَى أَصْحَابِي فَقُلْتُ النَّجَاءَ، فَقَدْ قَتَلَ اللَّهُ أَبَا رَافِعٍ. فَانْتَهَيْتُ إِلَى النَّبِيِّ ﷺ فَحَدَّثْتُهُ، فَقَالَ لِي: «ابْسُطْ رِجْلَكَ»، فَبَسَطْتُ رِجْلِي فَمَسَحَهَا فَكَانَهَا لَمْ أَشْتَكِهَا قَطُّ. [راجع: ٣٠٢٢]

4040. Narrated Al-Barā' رضي الله عنه: Allāh's Messenger ﷺ sent 'Abdullāh bin 'Atik and 'Abdullāh bin 'Utba with a group of men to Abū Rāfi' (to kill him). They proceeded till they approached his castle, whereupon 'Abdullāh bin 'Atik said to them, "Wait (here), and in the meantime I will go and see." 'Abdullāh said later on, "I played a

٤٠٤٠ - حَدَّثَنَا أَحْمَدُ بْنُ عُمَانَ: حَدَّثَنَا شُرَيْحٌ هُوَ ابْنُ مَسْلَمَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ رَسُولُ اللَّهِ

trick in order to enter the castle. By chance, they lost a donkey of theirs and came out carrying a flaming light to search for it. I was afraid that they would recognize me, so I covered my head and legs and pretended to answer the call of nature. The gate-keeper called, 'Whoever wants to come in, should come in before I close the gate.' So, I went in and hid myself in a stall of a donkey near the gate of the castle. They took their supper with Abū Rāfi' and had a chat till late at night. Then they went back to their homes. When the voices vanished and I no longer detected any movement, I came out. I had seen where the gate-keeper had kept the keys of the castle in a hole in the wall. I took it and unlocked the gate of the castle, saying to myself, 'If these people should notice me, I will run away easily.' Then I locked all the doors of their houses from outside while they were inside, and ascended to Abū Rāfi' by a staircase. I saw the house in complete darkness with its light off, and I could not know where the man was. So I called, 'O Abū Rāfi'!' He replied, 'Who is it?' I proceeded towards the voice and hit him. He cried loudly but my blow was futile. Then I came to him, pretending to help him, saying with a different tone of my voice. 'What is wrong with you, O Abū Rāfi'?' He said, 'Are you not surprised? Woe on your mother! A man has come to me and hit me with a sword!' So again I aimed at him and hit him, but the blow proved futile again, and on that Abū Rāfi' cried loudly and his wife got up. I came again and changed my voice as if I were a helper, and found Abū Rāfi' lying straight on his back, so I drove the sword into his belly and bent on it till I heard the sound of a bone break. Then I came out, filled with astonishment and went to the staircase to descend, but I fell down from it and got my

صَلَّى إِلَى أَبِي رَافِعِ عَبْدِ اللَّهِ بْنِ عَتِيبَةَ، وَعَبْدُ اللَّهِ بْنِ عُتْبَةَ فِي نَائِسٍ مَعَهُمْ فَانْظَلَفُوا حَتَّى دَنَوْا مِنَ الْحِصْنِ. فَقَالَ لَهُمْ عَبْدُ اللَّهِ بْنُ عَتِيبَةَ: امْكُثُوا أَنْتُمْ حَتَّى أَنْطَلِقَ أَنَا فَاَنْظُرْ، قَالَ: فَتَلَطَّفْتُ أَنْ أَدْخَلَ الْحِصْنَ فَفَقَدُوا جِمَاراً لَهُمْ قَالَ فَحَرَجُوا بِقَبَسٍ يَطْلُبُونَهُ، قَالَ: فَخَشِيتُ أَنْ أُعْرَفَ، فَعَطَّيْتُ رَأْسِي وَرِجْلِي كَأَنِّي أَفْضِي حَاجَةً ثُمَّ نَادَى صَاحِبُ الْبَابِ: مَنْ أَرَادَ أَنْ يَدْخَلَ فَلْيَدْخُلْ قَبْلَ أَنْ أُغْلِقَهُ. فَدَخَلْتُ ثُمَّ اخْتَبَأْتُ فِي مَرْبِطِ جِمَارٍ عِنْدَ بَابِ الْحِصْنِ، فَتَعَسَّوْا عِنْدَ أَبِي رَافِعٍ وَتَحَدَّثُوا حَتَّى ذَهَبَتْ سَاعَةٌ مِنَ اللَّيْلِ، ثُمَّ رَجَعُوا إِلَى بُيُوتِهِمْ. فَلَمَّا هَدَّاتِ الْأَصْوَاتُ وَلَا أَسْمَعُ حَرَكَةً حَرَجْتُ، قَالَ: وَرَأَيْتُ صَاحِبَ الْبَابِ حَيْثُ وَضَعَ مِفْتَاحَ الْحِصْنِ فِي كُوَّةٍ فَأَخَذْتُهُ فَفَتَحْتُ بِهِ بَابَ الْحِصْنِ. قَالَ: قُلْتُ: إِنْ نَذَرَ بِي الْقَوْمُ انْطَلَقْتُ عَلَى مَهَلٍ. ثُمَّ عَمَدْتُ إِلَى أَبْوَابِ بُيُوتِهِمْ فَعَلَّقْتُهَا عَلَيْهِمْ مِنْ ظَاهِرٍ، ثُمَّ صَعِدْتُ إِلَى أَبِي رَافِعٍ فِي سَلْمٍ فَإِذَا الْبَيْتُ مُظْلِمٌ قَدْ طَفَى سِرَاجُهُ فَلَمْ أَدْرِ أَيْنَ الرَّجُلُ؟ قُلْتُ: يَا أَبَا رَافِعٍ، قَالَ: مَنْ هَذَا؟ قَالَ: فَعَمَدْتُ نَحْوَ الصَّوْتِ فَأَضْرِبُهُ وَصَاحَ، فَلَمْ تُغْنِ شَيْئاً. قَالَ: ثُمَّ جِئْتُ كَأَنِّي أُعِيثُهُ،

leg dislocated. I bandaged it and went to my companions limping. I said (to them), 'Go and tell Allāh's Messenger ﷺ of this good news, but I will not leave (this place) till I hear the news of his (i.e., Abū Rāfi') death.' When dawn broke, an announcer climbed over the wall and announced, 'I convey to you the news of the death of Abū Rāfi.' I got up and proceeded without feeling any pain till I caught up with my companions before they reached the Prophet ﷺ to whom I conveyed the good news."

فَقُلْتُ: مَا لَكَ يَا أَبَا رَافِعٍ؟ وَغَيَّرْتُ صَوْتِي. فَقَالَ: أَلَا أُعْجِبُكَ؟ لَأَمَّا الْوَيْلُ، دَخَلَ عَلَيَّ رَجُلٌ فَضَرَبَنِي بِالسَّيْفِ، قَالَ: فَعَمَدْتُ لَهُ أَيْضاً فَأَضْرِبُهُ أُخْرَى فَلَمْ تُغْنِ شَيْئاً، فَصَاحَ وَقَامَ أَهْلُهُ، قَالَ: ثُمَّ جِئْتُ وَغَيَّرْتُ صَوْتِي كَهَيْئَةِ الْمُغِيثِ، إِذَا هُوَ مُسْتَلْتِي عَلَى ظَهْرِهِ فَأَضْعُ السَّيْفَ فِي بَطْنِهِ ثُمَّ أَنْكَفَيْتُ عَلَيْهِ حَتَّى سَمِعْتُ صَوْتَ الْعَظْمِ ثُمَّ خَرَجْتُ دَهْشاً حَتَّى أَتَيْتُ السَّلْمَ أُرِيدُ أَنْ أَنْزِلَ فَأَسْقَطُ مِنْهُ فَاخْلَعْتُ رَجُلِي فَعَصَبْتُهَا ثُمَّ أَتَيْتُ أَصْحَابِي أَحْجَلُ. فَقُلْتُ لَهُمْ: انْطَلِقُوا فَبَشِّرُوا رَسُولَ اللَّهِ ﷺ فَإِنِّي لَا أَبْرُحُ حَتَّى أَسْمَعَ النَّاعِيَةَ. فَلَمَّا كَانَ فِي وَجْهِ الصُّبْحِ صَعَدَ النَّاعِيَةَ، فَقَالَ: أَنَعَى أَبُو رَافِعٍ، قَالَ: فَقَمْتُ أُمِّسِي، مَا بِي قَلْبُهُ، فَأَذْرَكْتُ أَصْحَابِي قَبْلَ أَنْ يَأْتُوا النَّبِيَّ ﷺ فَبَشَّرْتُهُ. [راجع: ٣٠٢٢]

#### (17) CHAPTER. The *Ghazwā* of Uḥud<sup>(1)</sup>.

And the Statement of Allāh تعالى:  
 "And (remember) when you (O Muḥammad ﷺ) left your household in the morning to post the believers at their stations for battle, (of Uḥud). And Allāh is All-Hearer, All-Knower." (V.3:121)

Also the Statement of Allāh تعالى:-

#### (١٧) بَابُ غَزْوَةِ أُحُدٍ

وَقَوْلُ اللَّهِ تَعَالَى: ﴿وَإِذْ عَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾﴾ [آل عمران: ١٢١] وَقَوْلُهُ جَلَّ ذِكْرُهُ: ﴿وَلَا تَهِنُوا وَلَا تَحْزَنُوا وَأَنْتُمْ الْأَعْلَوْنَ إِنْ كُنْتُمْ

(1) (Ch. 17) Uḥud is a well-known mountain in Al-Madīna where the battle took place in the month of *Shawwāl* in the 3rd year of *Hijrah* between Muslims and Quraish *Mushrikūn*.

“So do not become weak (against your enemy), nor be sad, and you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) had touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allāh may test those who believe, and that He may take martyrs from among you. And Allāh likes not the *Zalimūn* (wrong-doers, polytheists). And that Allāh may test (or purify) the believers (from sins), and destroy the disbelievers. Do you think that you will enter Paradise before Allāh tests those of you who fought (in His Cause) and (also) tests those who are *Aṣ-Ṣābirūn* (the patient)? You did indeed wish for death (*Ash-Shahadah* – martyrdom) before you met it. Now you have seen it openly with your own eyes.” (V.3:139-143)

And His Statement :

“And Allāh did indeed fulfil His Promise to you when you were killing them (your enemy)... (till the end of the Verse) ... And Allāh is Most Gracious to the believers.” (V.3:152)

And His Statement :

“Think not of those as dead who are killed in the Way of Allāh ...” (V.3:169)

4041. Narrated Ibn ‘Abbās رضي الله عنهما: On the day of the battle of Uḥūd, the Prophet ﷺ said, “This is Jibrīl (Gabriel) holding the head of his horse and equipped with war weapons.”

4042. Narrated ‘Uqba bin ‘Āmir : Allāh’s Messenger ﷺ offered the funeral prayers of

مُؤْمِنِينَ ﴿١٣٩﴾ إِنْ يَمَسَّكُمْ فَوْجٌ فَقَدْ مَسَّ  
الْقَوْمَ فَرَجٌ مِثْلُهُ وَتِلْكَ الْآيَاتُ  
نُذَوِلْهَا بَيْنَ النَّاسِ وَلِيَعْلَمَ اللَّهُ الَّذِينَ  
آمَنُوا وَيَتَّخِذَ مِنْكُمْ شُهَدَاءَ وَاللَّهُ لَا يُحِبُّ  
الظَّالِمِينَ ﴿١٤٠﴾ وَلِيُمَجِّصَ اللَّهُ الَّذِينَ  
آمَنُوا وَيَمَحَقَ الْكٰفِرِينَ ﴿١٤١﴾ أَمْ حَسِبْتُمْ أَنْ  
تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ  
جَاهَدُوا مِنْكُمْ وَيَعْلَمَ الصّٰدِقِينَ ﴿١٤٢﴾ وَلَقَدْ  
كُنْتُمْ تَمَتُّونَ الْمَوْتَ مِنْ قَبْلِ أَنْ تَلْقَوْهُ فَقَدْ  
رَأَيْتُمُوهُ وَأَنْتُمْ تَنْظُرُونَ ﴿١٤٣﴾ وَقَوْلُهُ:  
﴿وَلَقَدْ صَدَقَكُمُ اللَّهُ وَعْدَهُ إِذْ  
تَحْسَبُونَهُمْ﴾ تَسْأَلُونَهُمْ قِتْلًا الْآيَةَ  
إِلَى قَوْلِهِ: ﴿وَاللَّهُ ذُو فَضْلٍ عَلَى  
الْمُؤْمِنِينَ﴾ [آل عمران: ١٣٩-١٤٣]  
وَقَوْلُهُ تَعَالَى: ﴿وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا  
فِي سَبِيلِ اللَّهِ أَمْوَاتًا﴾ الْآيَةَ [آل عمران:  
١٥٢].

٤٠٤١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
مُوسَى: أَخْبَرَنَا عَبْدُ الرَّهْمَنِ، حَدَّثَنَا  
خَالِدٌ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ  
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ النَّبِيُّ ﷺ  
يَوْمَ أُحُدٍ: «هَذَا جِبْرِيلُ آخِذٌ  
بِرَأْسِ فَرَسِهِ عَلَيْهِ آدَاءُ الْحَرْبِ».  
[راجع: ٣٩٩٥]

٤٠٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ

the martyrs of the battle of Uḥud eight years after (their death), as if bidding farewell to the living and the dead, then he ascended the pulpit and said, "I am your predecessor before you, and I am a witness over you, and your promised place to meet me, will be *Al-Haud* (i.e., tank - *Al-Kauthar*) (on the Day of Resurrection), and I am (now) looking at it from this place of mine. I am not afraid that you will worship others besides Allāh, but I am afraid that worldly life will tempt you and cause you to compete with each other for it." The narrator added, "That was the last look which I cast on Allāh's Messenger ﷺ."

الرَّحِيمِ: أَخْبَرَنَا زَكْرِيَّا بْنُ عَدِيٍّ: أَخْبَرَنَا ابْنُ الْمُبَارَكِ، عَنْ حَيَوَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى قَتْلِي أُحُدٍ بَعْدَ ثَمَانِي سِنِينَ كَالْمَوْدَعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، ثُمَّ طَلَعَ الْمِنْبَرَ فَقَالَ: «إِنِّي بَيْنَ أَيْدِيكُمْ فَرَطٌ، وَأَنَا عَلَيْكُمْ شَهِيدٌ، وَإِنْ مَوْعِدْكُمْ الْحَوْضُ، وَإِنِّي لَا نَنْظُرُ إِلَيْهِ مِنْ مَقَامِي هَذَا، وَإِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَنَافَسُوهَا».

قَالَ: فَكَانَتْ آخِرَ نَظْرَةٍ نَظَرْتُهَا إِلَى رَسُولِ اللَّهِ ﷺ. [راجع: ١٣٤٤]

4043. Narrated Al-Barā' رضي الله عنه: We faced *Al-Mushrikūn* [polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ] on that day (of the battle of Uḥud) and the Prophet ﷺ placed a batch of archers (at a special place) and appointed 'Abdullāh (bin Jubair) as their commander and said, "Do not leave this place; and if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us." So, when we faced the enemy, they took to their heel till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!" 'Abdullāh bin Jubair said, "The Prophet ﷺ had taken a firm promise from me not to leave this place." But his companions refused (to stay). So when they

٤٠٤٣ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَقِينَا الْمُشْرِكِينَ يَوْمَئِذٍ وَأَجْلَسَ النَّبِيُّ ﷺ جَيْشًا مِنَ الرَّمَاةِ، وَأَمَرَ عَلَيْهِمْ عَبْدُ اللَّهِ وَقَالَ: «لَا تَبْرَحُوا، إِنْ رَأَيْتُمُنَا ظَهَرْنَا عَلَيْهِمْ فَلَا تَبْرَحُوا، وَإِنْ رَأَيْتُمُوهُمْ ظَهَرُوا عَلَيْنَا فَلَا تُعِينُونَا». فَلَمَّا لَقِينَا هَرَبُوا حَتَّى رَأَيْتُ النِّسَاءَ يَشْتَدِدْنَ فِي الْجَبَلِ، رَفَعْنَ عَنْ سَوْقِهِنَّ، قَدْ بَدَتْ خَلَائِهِنَّ فَأَخَذُوا يَتَوَلَّوْنَ: الْغَنِيْمَةَ الْغَنِيْمَةَ، فَقَالَ عَبْدُ اللَّهِ ابْنُ جُبَيْرٍ: عَهْدَ إِلَيَّ النَّبِيُّ ﷺ أَنْ لَا تَبْرَحُوا فَأَبَوْا، فَلَمَّا أَبَوْا صُرِفَ