

idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muḥammad ﷺ) and the two armies fought, and then each of them returned to their army camps. Amongst the (army of the) Muslims there was a man who would follow every single isolated *Mushrik* and strike him with his sword. It was said, "O Allāh's Messenger! None has fought so satisfactorily as so-and-so (namely, that brave man)." The Prophet ﷺ said, "He is from the dwellers of the Hell-fire." The people said, "Who amongst us will be of the dwellers of Paradise if this (man) is from the dwellers of the Hell-fire?" Then a man from amongst the people said, "I will follow him and accompany him whether he ran fast or slow." The man got wounded, and hurried to die quickly, so he put the handle of his sword on the ground and its tip in between his breasts, and then threw himself over it, committing suicide. Then the man (who had watched the deceased) returned to the Prophet ﷺ and said, "I testify that you are the Messenger of Allāh." The Prophet ﷺ said, "What is this?" The man told him the whole story. The Prophet ﷺ said, "A man may do what may seem to the people as the deeds of the dwellers of Paradise, but he is of the dwellers of the Hell-fire and a man may do what may seem to the people as the deeds of the dwellers of the Hell-fire, but he is from the dwellers of Paradise."

4208. Narrated Abū 'Imrān : Anas looked at the people wearing *Tayalisa* (i.e., a special kind of head covering worn by Jews in olden days). On that Anas said, "At this moment they (i.e., those people) look like the Jews of Khaibar."<sup>(1)</sup>

أَيُّهِ، عَنْ سَهْلٍ قَالَ: التَقَى النَّبِيُّ ﷺ وَالْمُشْرِكُونَ فِي بَعْضِ مَغَازِيهِ فَاقْتُلُوا فَمَالَ كُلُّ قَوْمٍ إِلَى عَسْكَرِهِمْ وَفِي الْمُسْلِمِينَ رَجُلٌ لَا يَدْعُ مِنَ الْمُشْرِكِينَ شَاذَةً وَلَا فَاذَةً إِلَّا اتَّبَعَهَا فَضَرَبَهَا بِسَيْفِهِ. فَقِيلَ: يَا رَسُولَ اللَّهِ، مَا أَجْزَأُ أَحَدًا مَا أَجْزَأَ فُلَانٍ، فَقَالَ: «إِنَّهُ مِنْ أَهْلِ النَّارِ»، فَقَالُوا: أَيُّنَا مِنْ أَهْلِ الْجَنَّةِ إِنْ كَانَ هَذَا مِنْ أَهْلِ النَّارِ؟ فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: لَا تَتَّبِعْنَهُ فَإِذَا أَسْرَعَ وَأَبْطَأَ كُنْتُ مَعَهُ حَتَّى جُرِّحَ فَاسْتَعْجَلَ الْمَوْتَ فَوَضَعَ نِصَابَ سَيْفِهِ بِالْأَرْضِ وَدُبَابَهُ بَيْنَ نَدْيَيْهِ ثُمَّ تَحَامَلَ عَلَيْهِ فَقَتَلَ نَفْسَهُ، فَجَاءَ الرَّجُلُ إِلَى النَّبِيِّ ﷺ فَقَالَ: أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ، فَقَالَ: «وَمَا ذَاكَ؟» فَأَخْبَرَهُ فَقَالَ: «إِنَّ الرَّجُلَ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فِيمَا يَبْدُو لِلنَّاسِ وَإِنَّهُ مِنْ أَهْلِ النَّارِ. وَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فِيمَا يَبْدُو لِلنَّاسِ وَهُوَ مِنْ أَهْلِ الْجَنَّةِ».

[راجع: ٢٨٩٨]

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ سَعِيدٍ الْخُزَاعِيُّ: حَدَّثَنَا زِيَادُ بْنُ الرَّبِيعِ، عَنْ أَبِي عِمْرَانَ، قَالَ: نَظَرَ أَنَسٌ إِلَى النَّاسِ يَوْمَ الْجُمُعَةِ فَرَأَى طَيَالِيسَةً فَقَالَ: كَأَنَّهُمْ السَّاعَةِ يَهُودُ خَيْبَرَ.

(1) (H. 4208) Because the Jews of Khaibar used to wear such dresses. Anas did not mean that the wearing of such clothes was disliked, but he disapproved of their yellow colour.

4209. Narrated Salama رَضِيَ اللهُ عَنْهُ: 'Ali remained behind the Prophet ﷺ during the *Ghawā* of *Khaibar* as he was suffering from eye trouble. He then said, "(How can) I remain behind the Prophet ﷺ," so he followed him. So when it was the (preceding) night of the conquest of *Khaibar*, the Prophet ﷺ said, "I will give the flag tomorrow," or said "tomorrow the flag will be taken by a man who is loved by Allāh and His Messenger, and (*Khaibar*) will be conquered through him, (with Allāh's Help)". While everyone of us was hopeful to have the flag, it was said, "Here is 'Ali", and the Prophet ﷺ gave him the flag and *Khaibar* was conquered through him (with Allāh's Help).

4210. Narrated Sahl bin Sa'd رَضِيَ اللهُ عَنْهُ: On the day (of the battle) of *Khaibar*, Allāh's Messenger ﷺ said, "Tomorrow I will give this flag to a man through whose hands Allāh will give us victory. He loves Allāh and His Messenger, and he is loved by Allāh and His Messenger." The people remained that night, wondering as to who would be given the flag. In the morning the people went to Allāh's Messenger ﷺ and everyone of them was hopeful to receive it (i.e., the flag). The Prophet ﷺ asked, "Where is 'Ali bin Abi Tālib?" It was said, "He is suffering from eye trouble, O Allāh's Messenger." He said, "Send for him." 'Ali was brought and Allāh's Messenger ﷺ spat in his eye and invoked good upon him. So, 'Ali was cured as if he never had any trouble. Then the Prophet ﷺ gave him the flag. 'Ali said, "O Allāh's Messenger! I will fight with them till they become like us." Allāh's Messenger ﷺ said, "Proceed, and do not hurry. When you enter their territory, call them to embrace Islām and inform them of Allāh's Rights which they

٤٢٠٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ عَلِيٌّ رَضِيَ اللَّهُ عَنْهُ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ وَكَانَ رَمِدًا فَقَالَ: أَنَا أَتَخَلَّفُ عَنِ النَّبِيِّ ﷺ فَلَحِقَ بِهِ فَلَمَّا بَيْنَا اللَّيْلَةَ الَّتِي فُتِحَتْ قَالَ: «لَأُعْطِيَنَّ الرَّايَةَ أَوْ لَيَأْخُذَنَّ الرَّايَةَ غَدًا رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ يُفْتَحُ عَلَيْهِ»، فَتَحْنُ نَرْجُوهَا فَقِيلَ: هَذَا عَلِيٌّ، فَأَعْطَاهُ فَفُتِحَ عَلَيْهِ.

[راجع: ٢٩٧٦]

٤٢١٠ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حازِمٍ قَالَ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِيَنَّ هَذِهِ الرَّايَةَ غَدًا رَجُلًا يُفْتَحُ اللَّهُ عَلَى يَدَيْهِ، يُحِبُّ اللَّهُ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ». قَالَ: قَبَاتِ النَّاسُ يَدُوكُونَ لَيَلَنَهُمْ أَيُّهُمْ يُعْطَاهَا فَلَمَّا أَصْبَحَ النَّاسُ عَدُّوا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُو أَنْ يُعْطَاهَا فَقَالَ: «أَيُّنَ عَلِيٌّ بْنُ أَبِي طَالِبٍ؟» فَقِيلَ: هُوَ يَا رَسُولَ اللَّهِ يَشْتَكِي عَيْنَيْهِ، قَالَ: فَأَرْسَلُوا إِلَيْهِ، فَأَتَيْ بِهِ فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ وَدَعَا لَهُ فَبَرَأَ حَتَّى كَأَنَّ لَهُ لَمْ يَكُنْ بِهِ وَجَعٌ فَأَعْطَاهُ الرَّايَةَ فَقَالَ عَلِيٌّ: يَا

should observe, for by Allāh, even if a single man is led on the right path (Islām) by Allāh through you, then that will be better for you than the nice red camels."

رَسُولَ اللَّهِ، أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: «انْفُذْ عَلَى رِسْلِكَ حَتَّى تَنْزِلَ بِسَاحَتِهِمْ ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ. فَوَاللَّهِ لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ». [راجع: ٢٩٤٢]

4211. Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: We arrived at Khaibar, and when Allāh helped His Messenger ﷺ to open the fort, the beauty of Ṣafiyya bint Ḥuway bin Akhtab, whose husband had been killed while she was a bride, was mentioned to Allāh's Messenger ﷺ. The Prophet ﷺ selected her for himself, and set out with her, and when we reached a place called Sadd-aṣ-Ṣahbā', Ṣafiyya became clean from her menses, then Allāh's Messenger ﷺ married her. *Hais* (i.e., an Arabian dish) was served on a small leather mat. Then the Prophet ﷺ said to me, "Invite the people around you." So that was the marriage banquet of the Prophet ﷺ and Ṣafiyya. Then we proceeded towards Al-Madīna, and I saw the Prophet ﷺ making for her a kind of cushion with his cloak behind him (on his camel). He then sat beside his camel and put his knee for Ṣafiyya to put her foot on, in order to ride (on the camel).

٤٢١١ - حَدَّثَنَا عَبْدُ الْعَزَّازِ بْنُ دَاوُدَ: حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ ح. وَحَدَّثَنِي أَحْمَدُ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ الزُّهْرِيُّ، عَنْ عَمْرِو مَوْلَى الْمُطَّلِبِ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَدِمْنَا خَيْبَرَ فَلَمَّا فَتَحَ اللَّهُ عَلَيْهِ الْحِصْنَ ذَكَرَ لَهُ جَمَالُ صَفِيَّةَ بِنْتِ حُجَيْبٍ بْنِ أَخْطَبَ وَقَدْ قُتِلَ زَوْجُهَا وَكَانَتْ عَرُوسًا فَاصْطَفَاهَا النَّبِيُّ ﷺ لِنَفْسِهِ فَخَرَجَ بِهَا حَتَّى بَلَغَ بِهَا سَدَّ الصَّهْبَاءِ حَلَّتْ فَبَنَى بِهَا رَسُولُ اللَّهِ ﷺ، ثُمَّ صَنَعَ حِيسًا فِي نِطْعٍ صَغِيرٍ ثُمَّ قَالَ لِي: «إِذْنٌ مِّنْ حَوْلِكَ»، فَكَانَتْ تِلْكَ وَلِيْمَتُهُ عَلَى صَفِيَّةَ. ثُمَّ خَرَجْنَا إِلَى الْمَدِينَةِ فَرَأَيْتُ النَّبِيَّ ﷺ يُحَوِّي لَهَا وَرَاءَهُ بَعَاءَةً ثُمَّ يَجْلِسُ عِنْدَ بَعِيرِهِ فَيَضَعُ رُكْبَتَهُ وَتَضَعُ صَفِيَّةُ رِجْلَهَا عَلَى رُكْبَتِهِ حَتَّى تَرْكَبَ.

[راجع: ٣٧١]

**4212.** Narrated Anas bin Mālik رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed with Ṣafīyya bint Ḥuyāl for three days on the way of Khaibar where he consummated his marriage with her. Ṣafīyya was amongst those who were ordered to use a veil.

٤٢١٢ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَحْيَى، عَنْ سُلَيْمَانَ، عَنْ يَحْيَى، عَنْ حُمَيْدِ الطَّوِيلِ: سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ أَقَامَ عَلَى صَفِيَّةَ بِنْتِ حُيَّيٍّ بِطَرِيقِ خَيْبَرَ ثَلَاثَةَ أَيَّامٍ حَتَّى أُعْرِسَ بِهَا. وَكَانَتْ فِيمَنْ ضُرِبَ عَلَيْهَا الْحِجَابُ. [راجع: ٣٧١]

**4213.** Narrated Anas رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ stayed for three nights between Khaibar and Al-Madīna and was married to Ṣafīyya. I invited the Muslims to his marriage banquet and there was neither meat nor bread in that banquet, but the Prophet ﷺ ordered Bilāl to spread the leather mats on which dates, dried yoghurt and butter were served. The Muslims said amongst themselves, "Will she (i.e., Ṣafīyya) be one of the Mothers of the believers (i.e., one of the wives of the Prophet ﷺ) or just (a lady captive) of what his right-hand possesses?" Some of them said, "If the Prophet ﷺ makes her observe the veil, then she will be one of the Mothers of the believers, and if he does not make her observe the veil, then she will be his lady-slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the veil.

٤٢١٣ - حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ أَبِي كَثِيرٍ: أَخْبَرَنِي حُمَيْدُ أَنَّهُ سَمِعَ أَنَسًا رَضِيَ اللَّهُ عَنْهُ يَقُولُ: أَقَامَ النَّبِيُّ ﷺ بَيْنَ خَيْبَرَ وَالْمَدِينَةِ ثَلَاثَ لَيَالٍ يُنْبِئُنِي عَلَيْهِ بِصَفِيَّةَ، فَدَعَا الْمُسْلِمِينَ إِلَى وَلِيمَتِهِ وَمَا كَانَ فِيهَا مِنْ خُبْزٍ وَلَا لَحْمٍ وَمَا كَانَ فِيهَا إِلَّا أَنْ أَمَرَ بِلَالًا بِالْأَنْطَاعِ فَبَسَطَتْ فَأَلْقَى عَلَيْهَا التَّمْرَ وَالْأَفِطَ وَالسَّمْنَ. فَقَالَ الْمُسْلِمُونَ: إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ أَوْ مَا مَلَكَتْ يَمِينُهُ؟ قَالُوا: إِنْ حَجَبَهَا فَهِيَ إِحْدَى أُمَّهَاتِ الْمُؤْمِنِينَ، وَإِنْ لَمْ يَحْجُبْهَا فَهِيَ مِمَّا مَلَكَتْ يَمِينُهُ. فَلَمَّا ارْتَحَلَ وَطَأَ لَهَا خَلْفَهُ وَمَدَّ الْحِجَابَ. [راجع: ٣٧١]

**4214.** Narrated 'Abdullāh bin Mughaffal رَضِيَ اللَّهُ عَنْهُ: While we were besieging Khaibar, a person threw a leather container containing some fat and I ran to take it. Suddenly I looked behind, and behold! The Prophet ﷺ was there. So I felt shy (to take it then).

٤٢١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا شُعْبَةُ ح. وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا وَهْبٌ: حَدَّثَنَا شُعْبَةُ، عَنْ حُمَيْدِ ابْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ

مُعَقِّلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مُحَاصِرِي خَيْبَرَ فَرَمَى إِنْسَانٌ بِجِرَابٍ فِيهِ شَحْمٌ فَزَرَوْتُ لَأَخْذِهِ فَالْتَمَتُ فَإِذَا النَّبِيُّ ﷺ فَاسْتَحْيَيْتُ.

4215. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of garlic and the meat of donkeys.  
[See Vol. 1, *Hadith* No.854].

٤٢١٥ - حَدَّثَنِي عُبَيْدُ بْنُ إِسْمَاعِيلَ، عَنْ أَبِي أُسَامَةَ، عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ وَسَالِمٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ أَكْلِ الثُّومِ وَعَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.  
[راجع: ٨٥٣]

نَهَى عَنْ أَكْلِ الثُّومِ: هُوَ عَنْ نَافِعٍ وَخَذَهُ. وَلُحُومِ الْحُمْرِ الْأَهْلِيَّةِ: عَنْ سَالِمٍ.

4216. Narrated 'Alī bin Abī Ṭālib رَضِيَ اللَّهُ عَنْهُ: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the *Mut'a* (i.e., temporary marriage) and the eating of the meat of donkeys.

٤٢١٦ - حَدَّثَنِي يَحْيَى بْنُ قَزَعَةَ: حَدَّثَنَا مَالِكٌ، عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ وَالْحَسَنِ ابْنَيْ مُحَمَّدٍ بْنِ عَلِيٍّ، عَنْ أَبِيهِمَا، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ مُتْعَةِ النِّسَاءِ يَوْمَ خَيْبَرَ، وَعَنْ أَكْلِ لُحُومِ الْحُمْرِ الْإِنْسِيَّةِ.  
[انظر: ٥١١٥، ٥٥٢٣، ٦٩٦١]

4217. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys.

٤٢١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ: أَخْبَرَنَا عَبْدُ اللَّهِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ.  
[راجع: ٨٥٣]

4218. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allāh's Messenger ﷺ forbade the eating

٤٢١٨ - حَدَّثَنِي إِسْحَاقُ بْنُ

of the meat of donkeys.

4219. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ forbade the eating of the meat of donkeys and allowed the eating of the meat of horses.

4220. Narrated Ibn Abī Aūfā رَضِيَ اللَّهُ عَنْهُمَا: We were afflicted with severe hunger on the day of Khaibar. While the cooking pots were boiling and some of the food was well-cooked, the announcer of the Prophet ﷺ came to say, "Do not eat anything of the meat of the donkey and upset the cooking pots." We then thought that the Prophet ﷺ had prohibited such food because the Khumus had not been taken out of it. Some others said, "He prohibited the meat of donkeys forever, because donkeys used to eat dirty things."

4221, 4222. Narrated Al-Barā' and 'Abdullāh bin Abī Aūfā رَضِيَ اللَّهُ عَنْهُمَا that when they were in the company of the Prophet ﷺ, they got some donkeys which they (slaughtered and) cooked. Then the announcer of the Prophet ﷺ said, "Turn the cooking pots upside down (i.e., throw out the meat)".

نَصْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ، عَنْ نَافِعٍ وَسَلَمٍ، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ أَكْلِ لُحُومِ الْحُمْرِ الْأَهْلِيَّةِ. [راجع: ٨٥٣]

٤٢١٩ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ عَنْ لُحُومِ الْحُمْرِ وَرَخَّصَ فِي الْخَيْلِ. [انظر: ٥٥٢٠، ٥٥٢٤]

٤٢٢٠ - حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبَّادٌ، عَنِ الشَّيْبَانِيِّ قَالَ: سَمِعْتُ ابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا: أَصَابَتْنا مَجَاعَةٌ يَوْمَ خَيْبَرَ فَإِنَّ الْقُدُورَ لَتَغْلِي، قَالَ: وَبَعْضُهَا نَضِجَتْ فَجَاءَ مُنَادِي النَّبِيِّ ﷺ: لَا تَأْكُلُوا مِنْ لُحُومِ الْحُمْرِ شَيْئاً وَأَهْرِيقُوهَا، قَالَ ابْنُ أَبِي أَوْفَى: فَتَحَدَّثْنَا أَنَّهُ إِنَّمَا نَهَى عَنْهَا لِأَنَّهَا لَمْ تُخَمَّسْ. وَقَالَ بَعْضُهُمْ: نَهَى عَنْهَا الْبَتَّةَ لِأَنَّهَا كَانَتْ تَأْكُلُ الْعَذْرَةَ. [راجع: ٣١٥٥]

٤٢٢١، ٤٢٢٢ - حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي عَدِيُّ بْنُ ثَابِتٍ، عَنِ الْبَرَاءِ وَعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فَأَصَابُوا حُمْراً وَاطْبَخُوهَا، فَتَادَى

مُنَادِي النَّبِيِّ ﷺ: أَكْفُتُوا الْقُدُورَ.

[انظر: ٤٢٢٣، ٤٢٢٥، ٤٢٢٦، ٥٥٢٥]

4223, 4224. Narrated Al-Barā' and Ibn Abī Aūfa رَضِيَ اللَّهُ عَنْهُم: On the day (of the battle) of Khaibar when the cooking pots were put on the fire (with the meat of donkeys), the Prophet ﷺ said, "Turn the cooking pots upside down."

٤٢٢٣، ٤٢٢٤ - حَدَّثَنِي إِسْحَاقُ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنَا عَدِيُّ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ وَابْنَ أَبِي أَوْفَى رَضِيَ اللَّهُ عَنْهُمَا يُحَدِّثَانِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ يَوْمَ خَيْبَرَ وَقَدْ نَصَبُوا الْقُدُورَ: (أَكْفُتُوا الْقُدُورَ). [راجع: ٣١٥٣، ٤٢٢١]

4225. Narrated Al-Barā' رَضِيَ اللَّهُ عَنْهُ: We took part in a Ghazwa with the Prophet ﷺ... (same as Hadīth No.4223, 4224).

٤٢٢٥ - حَدَّثَنَا مُسْلِمٌ: حَدَّثَنَا شُعْبَةُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنِ الْبَرَاءِ قَالَ: غَزَوْنَا مَعَ النَّبِيِّ ﷺ نَحْوَهُ. [راجع: ٤٢٢١]

4226. Narrated Al-Barā' bin 'Āzib رَضِيَ اللَّهُ عَنْهُ: During the Ghazwā of Khaibar, the Prophet ﷺ ordered us to throw away the meat of the donkeys whether it was still raw or cooked. He did not allow us to eat it later on.

٤٢٢٦ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: أَخْبَرَنَا عَاصِمٌ، عَنْ عَامِرٍ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا النَّبِيُّ ﷺ فِي غَزْوَةِ خَيْبَرَ أَنْ نُلْقِيَ الْحُمُرَ الْأَهْلِيَّةَ نَيْثَةً وَنَضِيجَةً، ثُمَّ لَمْ يَأْمُرْنَا بِأَكْلِهِ بَعْدُ. [راجع: ٤٢٢١]

4227. Narrated Ibn 'Abbās رَضِيَ اللَّهُ عَنْهُمَا: I do not know whether the Prophet ﷺ forbade the eating of donkey-meat (temporarily) because they were the beasts of burden for the people, and he disliked that their means of transportation should be lost, or he forbade it on the day (of the battle) of Khaibar permanently.

٤٢٢٧ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي الْحُسَيْنِ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ: حَدَّثَنَا أَبِي، عَنْ عَاصِمٍ، عَنْ عَامِرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَا أَدْرِي أَنْتَهَى عَنْهُ رَسُولُ اللَّهِ ﷺ مِنْ أَجْلِ أَنَّهُ كَانَ حَمُولَةَ النَّاسِ فِكْرَهُ أَنْ تَذْهَبَ حَمُولَتُهُمْ أَوْ حَرَمَهُ فِي يَوْمٍ خَيْرَ لَحْمِ الْحُمُرِ.

4228. Narrated Ibn 'Umar رَضِيَ اللهُ عَنْهُمَا: On the day (of the battle) of Khaibar, Allāh's Messenger ﷺ divided (the war booty of Khaibar) with the ratio of two shares for the horse and one share for the foot soldier. The subnarrator, Nāfi' explained this, saying, "If a man had a horse, he was given three shares and if he had no horse, then he was given one share."

٤٢٢٨ - حَدَّثَنَا الْحَسَنُ بْنُ إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا زَائِدَةُ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَسَمَ رَسُولُ اللَّهِ ﷺ يَوْمَ خَيْبَرَ لِلْفَرَسِ سَهْمَيْنِ وَلِلرَّجُلِ سَهْمًا، قَالَ: فَسَرَهُ نَافِعٌ فَقَالَ: إِذَا كَانَ مَعَ الرَّجُلِ فَرَسٌ فَلَهُ ثَلَاثَةُ أَشْهُمٍ فَإِنْ لَمْ يَكُنْ لَهُ فَرَسٌ فَلَهُ سَهْمٌ. [راجع:

[٢٨٦٣]

4229. Narrated Jubair bin Muṭ'im رَضِيَ اللهُ عَنْهُ: 'Uthmān bin 'Affān and I went to the Prophet ﷺ and said, "You had given Banū Al-Muṭṭalib from the Khumus of Khaibar's booty and left us in spite of the fact that we and Banū Al-Muṭṭalib are on equal family status with you." The Prophet ﷺ said, "Banū Hāshim and Banū Al-Muṭṭalib only are one and the same." So, the Prophet ﷺ did not give anything to Banū 'Abd Shams and Banū Nawfal.<sup>(1)</sup>

٤٢٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنْ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ ﷺ فَقُلْنَا: أَعْطَيْتَ بَنِي الْمُطَّلِبِ مِنْ خُمْسِ خَيْبَرَ وَتَرَكْتَنَا وَنَحْنُ بِمَنْزِلَةِ وَاحِدَةٍ مِنْكَ؟ فَقَالَ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». قَالَ جُبَيْرٌ: وَلَمْ يَقْسِمِ النَّبِيُّ ﷺ لِبَنِي عَبْدِ شَمْسٍ وَبَنِي نَوْفَلٍ شَيْئًا. [راجع:

[٣١٤٠]

4230. Narrated Abū Mūsā رَضِيَ اللهُ عَنْهُ: The news of the emigration of the Prophet ﷺ (from Makkah to Al-Madīna) reached us while we were in Yemen. So we set out as Muhajirūn (emigrants) towards him. We were (three) I and my two brothers. I was the youngest of them, and one of the two was

٤٢٣٠ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: بَلَّغْنَا مَخْرَجَ النَّبِيِّ ﷺ وَنَحْنُ بِالْيَمَنِ

(1) (H. 4229) 'Uthmān belonged to Banū 'Abd Shams and Jubair belonged to Banū Nawfal.



Abū Burda, and the other, Abū Ruhm, and our total number was either 53 or 52 men from my people. We got on board a boat and our boat took us to Najāshi (Negus) in Ethiopia. There we met Ja'far bin Abi Ṭālib and stayed with him. Then we all came (to Al-Madīna) and met the Prophet ﷺ at the time of the conquest of Khaibar. Some of the people used to say to us, namely the people of the boat, "We have emigrated before you." Asmā' bint 'Umais who was one of those who had come with us, came as a visitor to Ḥafṣa, the wife of the Prophet ﷺ. She had emigrated along with those other Muslims who emigrated to Najāshi. 'Umar came to Ḥafṣa while Asmā' bint 'Umais was with her. 'Umar, on seeing Asmā', said, "Who is this?" She said, "Asmā' bint 'Umais." 'Umar said, "Is she the Ethiopian? Is she the seafaring lady?" Asmā' replied, "Yes." 'Umar said, "We have emigrated before you (people of the boat), so we have got more right than you over Allāh's Messenger ﷺ." On that Asmā' became angry and said, "No, by Allāh, while you were with Allāh's Messenger ﷺ who was feeding the hungry ones amongst you, and advising the ignorant ones amongst you, we were in the far-off hated land of Ethiopia, and all that was for the sake of Allāh and (then) His Messenger ﷺ. By Allāh, I will neither eat any food nor drink anything till I inform Allāh's Messenger ﷺ of all that you have said. There we were harmed and frightened. I will mention this to the Prophet ﷺ and will ask him (about it). By Allāh I will not tell a lie or curtail your saying or add something to it."

فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخَوَانِ لِي أَنَا أَصْغَرُهُمُ، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُحْمٍ، إِمَّا قَالَ: بِضْعًا، وَإِمَّا قَالَ: فِي ثَلَاثَةِ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي، فَرَكَبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ. فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا فَوَافَقْنَا النَّبِيَّ ﷺ حِينَ افْتَتَحَ خَيْبَرَ. وَكَانَ أَنَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا يَغْنِي لِأَهْلِ السَّفِينَةِ: سَبَقْنَاكُمْ بِالْهَجْرَةِ. وَدَخَلْتُ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمَّنْ قَدِمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فَمِمَّنْ هَاجَرَ فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءُ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟ الْبَحْرِيَّةُ هَذِهِ؟ قَالَتْ أَسْمَاءُ: نَعَمْ، قَالَ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ وَقَالَتْ: كَلَّا وَاللَّهِ، كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يَطْعُمُ جَائِعَكُمْ وَيَعْطِي جَاهِلَكُمْ وَكُنَّا فِي دَارٍ - أَوْ فِي أَرْضٍ - الْبُعْدَاءِ الْبُعْضَاءِ بِالْحَبَشَةِ وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَإِيْمُ اللَّهِ لَا أَطْعُمُ طَعَمًا وَلَا أَشْرَبُ شَرَابًا حَتَّى

أَذْكُرُ مَا قُلْتُ لِرَسُولِ اللَّهِ ﷺ وَنَحْنُ  
كُنَّا نُؤْذِي وَنُخَافُ، وَسَأَذْكُرُ ذَلِكَ  
لِلنَّبِيِّ ﷺ وَأَسْأَلُهُ وَاللَّهُ لَا أَكْذِبُ وَلَا  
أَزِيدُ وَلَا أَزِيدُ عَلَيْهِ. [راجع: ٣١٣٦]

**4231.** So when the Prophet ﷺ came, she said, "O Allāh's Prophet! 'Umar has said so-and-so." He ﷺ said (to Asmā'), "What did you say to him?" Asmā' said, "I told him so-and-so." The Prophet ﷺ said, "He (i.e., 'Umar) has not got more right than you people over me, as he and his companions have (the reward of) only one emigration, and you, the people of the boat, have (the reward of) two emigrations." Asmā' later on said, "I saw Abū Mūsā and the other people of the boat coming to me in successive groups, asking me about this narration, and to them nothing in the world was more cheerful and greater than what the Prophet ﷺ had said about them."

Narrated Abū Burda: Asmā' said, "I saw Abū Mūsā requesting me to repeat this narration again and again."

**4232.** Narrated Abū Burda: Abū Mūsā said, "The Prophet ﷺ said, 'I recognize the voice of the group of *Al-Ash'ariyūn*, when they recite the Qur'ān, when they enter their homes at night, and I recognize their houses by (listening) to their voices when they are reciting the Qur'ān at night, although I have not seen their houses where they stayed during the daytime. Amongst them is Ḥakim who, on meeting the cavalry (or said the enemy), used to say to them (i.e., the enemy): 'My companions order you to wait for them.'"

**4233.** Narrated Abū Mūsā: We came upon the Prophet ﷺ after he had conquered

٤٢٣١ - فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ، إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا، قَالَ: «فَمَا قُلْتَ لَهُ؟» قَالَتْ: قُلْتُ لَهُ كَذَا وَكَذَا، قَالَ: «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ أَهْلُ السَّفِينَةِ هِجْرَتَانِ». قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمُ النَّبِيُّ ﷺ. قَالَ أَبُو بُرْدَةَ: قَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَإِنَّهُ لَيَسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

٤٢٣٢ - قَالَ أَبُو بُرْدَةَ، عَنْ أَبِي مُوسَى: قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رُقُقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ وَإِنْ كُنْتُ لَمْ أَرِ مَنَازِلَهُمْ حِينَ تَزَلُّوا بِالنَّهَارِ. وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ: الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

٤٢٣٣ - حَدَّثَنِي إِسْحَاقُ بْنُ