

house called Dhūl-Khalasa or Al-Ka'bah Al-Yamāniyah or Al-Ka'bah Ash-Shāmīyah. The Prophet ﷺ said to me, "Won't you relieve me from Dhūl-Khalasa?" So, I set out with one hundred and fifty riders, and we dismantled it and killed whoever was present there. Then I came to the Prophet ﷺ and informed him, and he invoked good upon us and Al-Aḥmas (tribe).

[See Vol.4. *Hadīth* No.3020].

4356. Narrated Qais رضي الله عنه : Jarīr said to me, "The Prophet ﷺ said to me, 'Won't you relieve me from Dhūl-Khalasa?' And that was a house in (Yemen belonging to the tribe of) Khath'am called Al-Ka'bah Al-Yamāniyah. I proceeded with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm on horses, so the Prophet ﷺ stroke me over my chest till I saw the marks of his fingers over my chest, and then he said, 'O Allāh! Make him (i.e., Jarīr) firm make him a guiding and rightly-guided man.' " So Jarīr proceeded to it, dismantled and burnt it, and then sent a messenger to Allāh's Messenger ﷺ. The messenger of Jarīr said (to the Prophet ﷺ), "By Him Who sent you with the Truth, I did not leave that place till it was like a scabby camel (i.e., completely marred and spoilt)." The Prophet ﷺ invoked for Allāh's Blessing for the horses of Ahmas and their men, five times.

[See Vol.4., *Hadīth* No.3020]

حالد: حدثنا يَعْيَانُ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كَانَ يَتَبَّعُ فِي الْجَاهلِيَّةِ يُقَالُ لَهُ: ذُو الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَّةِ وَالْكَعْبَةِ الشَّامِيَّةِ، فَقَالَ لِي النَّبِيُّ ﷺ: «أَلَا تُرِيكُنِي مَنْ ذِي الْخَلَصَةِ؟» فَنَزَّلَ فِي مَائَةٍ وَخَمْسِينَ رَاكِبًا فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ فَأَتَيْتُ النَّبِيَّ ﷺ فَأَخْبَرْتُهُ فَدَعَا لَنَا الْأَحْمَسَ . [راجع: ٣٠٢٠]

٤٣٥٦ - حدثنا محمد بن المثنى : حدثنا يحيى : حدثنا إسماعيل : حدثنا قيس قال : قال لي جرير رضي الله عنه : قال لي النبي ﷺ : «أَلَا تُرِيكُنِي مَنْ ذِي الْخَلَصَةِ؟» - وكان يبتا في خضم يسمى الكعبة اليمانية - فانطلقت في خمسين ومائة فارس من أحمس وكافوا أصحاب خيل وكتلت لا أثبت على الخيل فضررت في صدرني حتى رأيت أتر أصابعي في صدري وقال : «اللهم ربنا واجعله هادياً مهدياً». فانطلق إليها فكسرها وحرقها ثم بعث إلى رسول الله ﷺ فقال رسول جرير : والذى بعثك بالحق ما جئتك حتى ترتكبها كأنها جمل أجرب . قال : فبارك في خيل أحمس ورجاليها خمس مرات . [٣٠٢٠]

٤٣٥٧ - حدثنا يوسف بن

4357. Narrated Qais : Jarīr said, "Allāh's Messenger ﷺ said to me, 'Won't you relieve

me from *Dhūl-Khalasa*? I replied, 'Yes, (I will relieve you).' So, I proceeded along with one hundred and fifty cavalrymen from Ahmas (tribe) who were excellent knights. It happened that I could not sit firm over horses, so I informed the Prophet ﷺ of that, and he stroke my chest till I saw his finger marks over my chest, and he said, 'O Allāh! Make him firm and make him a guiding and a rightly-guided man.' Since then I have never fallen from a horse. *Dhūl-Khalasa* was a house in Yemen belonging to the tribes of *Khath'am* and *Bajila*, and in it there were idols which were worshipped, and it was called *Al-Ka'bah*. Jarīr went there, burnt it with fire and dismantled it. When Jarīr reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him, "The messenger of Allāh's Messenger ﷺ is present here and if he should get hold of you, he would chop off your neck." One day, while he was using them (i.e., arrows of divination), Jarīr stopped there and said to him, "Break them (i.e., the arrows) and testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), or else I will chop off your neck." So the man broke those arrows and testified that *Lā ilāha illallāh*. Then Jarīr sent a man called Abū Arṭāh from the tribe of Ahmas to the Prophet ﷺ to convey the good news (of destroying *Dhūl-Khalasa*). When the messenger reached the Prophet ﷺ, he said, "O Allāh's Messenger! By Him Who sent you with the Truth, I did not leave it till it was like a scabby camel." Then the Prophet ﷺ invoked for Allāh's Blessings for the horses of Ahmas and their men, five times.

مُوسَى: أَخْبَرَنَا أَبُو أَسَمَّةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ، عَنْ حَرِيرٍ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا تُرِيْحُنِي مِنْ ذِي الْخَلَصَةِ؟» فَقَلَّتْ: بَلَى، فَانْطَلَقْتُ فِي خَمْسِينَ وَمَائَةَ فَارِسٍ مِنْ أَحْمَسَ وَكَانُوا أَصْحَابَ حَيْلٍ وَكُنْتُ لَا أَثْبُتُ عَلَى الْحَيْلِ فَذَكَرْتُ ذَلِكَ لِلشَّيْءِ ﷺ فَضَرَبَ يَدَهُ عَلَى صَدْرِي حَتَّى رَأَيْتُ أَثْرَ يَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ ثِبْتُهُ وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا»، قَالَ: فَمَا وَقَعْتُ عَنْ فَرِسٍ بَعْدُ، قَالَ: وَكَانَ ذُو الْخَلَصَةِ يَبْتَأِيْنَ لِخَنْعَمَ وَبِحِيلَةَ فِيهِ نُصْبٌ يُبَعْدُ يُقَالُ لَهُ: الْكَعْبَةُ، قَالَ: فَاتَّاهَا فَحَرَّقَهَا بِالنَّارِ وَكَسَرَهَا. قَالَ: وَلَمَّا قَدِمَ حَرِيرُ الْيَمَنَ كَانَ بِهَا رَجُلٌ يَسْتَقْسِمُ بِالْأَزْلَامِ، فَقَيْلَ لَهُ: إِنَّ رَسُولَ اللَّهِ ﷺ هَا هُنَا فَإِنْ فَدَرَ عَلَيْكَ ضَرَبَ عُنْقَكَ. قَالَ: فَبَيْنَمَا هُوَ يَضْرِبُ بِهَا إِذْ وَقَفَ عَلَيْهِ حَرِيرٌ، فَقَالَ: لَتُكْسِرَنَّهَا وَلَتَشْهَدَنَّ أَنْ لَا إِلَهَ إِلَّا اللَّهُ أَوْ لَا ضَرَبَنَّ عُنْقَكَ، قَالَ: فَكَسَرَهَا وَشَهِدَ. ثُمَّ بَعَثَ حَرِيرٌ رَجُلًا مِنْ أَحْمَسَ يُكْنَى أَبَا أَرْطَاءَ إِلَى النَّبِيِّ ﷺ يُسَرِّهُ بِذَلِكَ، فَلَمَّا أَتَى النَّبِيِّ ﷺ قَالَ: يَا رَسُولَ اللَّهِ، وَالَّذِي بَعَثْتَ بِالْحَقِّ مَا جِئْتُ حَتَّى تَرَكْتُهَا كَانَهَا جَمْلٌ أَجْرَبَ، قَالَ: فَبَرَكَ النَّبِيِّ ﷺ

عَلَى خَيْلِ أَخْمَسَ وَرِجَالِهَا خَمْسَ مَرَّاتٍ. [راجع: ٣٠٢٠]

(٦٤) بَابُ غَزْوَةِ دَأْتِ السَّلَاسِلِ.
وَهِيَ غَزْوَةُ لَخْمٍ وَجَذَامَ،

فَالَّهُ إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ.
وَقَالَ أَبْنُ إِسْحَاقَ، عَنْ يَزِيدَ، عَنْ
عُرْوَةَ: هِيَ بَلَادُ بَلَيٍّ وَعُذْرَةَ وَبَنِي
القَيْنِ.

٤٣٥٨ - حَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا
خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ خَالِدِ الْحَنَاءِ،
عَنْ أَبِي عُثْمَانَ أَنَّ رَسُولَ اللَّهِ ﷺ
بَعَثَ عُمَرَ بْنَ الْعَاصِ عَلَى جَيْشٍ
ذَاتِ السَّلَاسِلِ، قَالَ: فَأَتَيْتُهُ فَقُلْتُ:
أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ:
«عَائِشَةُ»، قُلْتُ: مَنَ الرَّجُالُ؟ قَالَ:
«أَبُوهَا»، قُلْتُ: ثُمَّ مَنْ؟ قَالَ:
«عُمَرُ»، فَعَدَ رِجَالًا فَسَكَثَ مَحَافَةً أَنْ
يَجْعَلَنِي فِي آخِرِهِمْ. [راجع: ٣٦٦٢]

(٦٥) بَابُ ذَهَابِ جَرِيرٍ إِلَى الْيَمَنِ

٤٣٥٩ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي
شَيْبَةِ الْعَبَسِيِّ: حَدَّثَنَا أَبْنُ إِدْرِيسَ،
عَنْ إِسْمَاعِيلَ ابْنِ أَبِي خَالِدٍ، عَنْ
قَيْسِ، عَنْ جَرِيرٍ قَالَ: كُنْتُ بِالْيَمَنِ
فَلَقِيْتُ رَجُلَيْنِ مِنْ أَهْلِ الْيَمَنِ ذَا كَلَاعَ
وَذَا عَمْرَوَ، فَجَعَلْتُ أَحْدَثُهُمْ عَنْ
رَسُولِ اللَّهِ ﷺ فَقَالَ لَهُ دُوْعَةُ عَمْرَوْ:
لَئِنْ كَانَ الَّذِي تَذَكَّرُ مِنْ أَمْرِ

(٦٤) CHAPTER. The Ghazwa of Dhāt-us-Salāsil, which is the Ghazwā of Lakhm and Judhām.

'Urwa said, "It is the land of the tribe of Balā, 'Udhra and Banū Al-Qain."

4358. Narrated Abū 'Uthmān: Allāh's Messenger ﷺ sent 'Amr bin Al-'Āṣ as the commander of the troops of Dhāt-us-Salāsil. 'Amr bin Al-'Āṣ said, "(On my return) I came to the Prophet ﷺ and said, 'Which people do you love most?' He replied, 'Aīshah'. I said, 'From amongst the men?' He replied, 'Her father (Abū Bakr)'. I said, 'Whom (do you love) next?' He replied, 'Umar.' Then he counted the names of many men, and I became silent for fear that he might regard me as the last of them."

(65) CHAPTER. The departure of Jarīr to Yemen.

4359. Narrated Jarīr: While I was at Yemen, I met two men from Yemen called Dhū-Kalā' and Dhū-'Amr, and I started telling them about Allāh's Messenger ﷺ. Dhū-'Amr said to me, "If what you are saying about your friend (i.e., the Prophet ﷺ) is true, then he has died three days ago." Then both of them accompanied me to Al-Madina, and when we had covered some distance on the way to Al-Madina, we saw some riders coming from Al-Madina. We asked them and they said,

"Allāh's Messenger ﷺ has died and Abū Bakr has been appointed as the caliph and the people are in a good state." Then they said, "Tell your friend (Abū Bakr) that we have come (to visit him), and if Allāh will, we will come again." So they both returned to Yemen. When I told Abū Bakr their statement, he said to me, "I wish you had brought them (to me)." Afterwards I met Dhū-'Amr, and he said to me, "O Jarī! You have done a favour to me and I am going to tell you something. You, the nation of Arabs, will remain prosperous as long as you choose and appoint another chief whenever the former one is dead. But if authority is obtained by the power of the sword, then the rulers will become kings who will get angry, as kings get angry, and will be delighted as kings get delighted."

صاحبك، لَقْدْ مَرَ عَلَى أَجْلِهِ مِنْ ثَلَاثٍ وَأَقْبَلَا مَعِي حَتَّى إِذَا كُنَّا فِي بَعْضِ الظَّرِيقَ رُفِعَ لَنَا رَكْبٌ مِنْ قِبْلَةِ الْمَدِينَةِ فَسَأَلْنَاهُمْ فَقَالُوا: قُبِضَ رَسُولُ اللهِ ﷺ وَاسْتُخْلَفَ أَبُو بَكْرٍ وَالنَّاسُ صَالِحُونَ. فَقَالَ: أَخْبِرْ صَاحِبَكَ أَنَّا قَدْ جَنَّا وَلَعَلَّنَا سَتَعُودُ إِنْ شاءَ اللهُ، وَرَجَعَا إِلَى الْيَمَنِ فَأَخْبَرْتُ أَبَا بَكْرٍ بِحَدِيثِهِمْ، قَالَ: أَفَلَا جَثَّ يَهُمْ؟ فَلَمَّا كَانَ بَعْدُ قَالَ لِي دُوْعَمُرو: يَا حَرِيرُ، إِنَّ لَكَ عَلَيَّ كَرَامَةً، وَإِنِّي مُخْبِرُكَ خَبْرًا. إِنَّكُمْ مَعْشَرَ الْعَرَبِ لَنْ تَرَأْلُوا بِخَيْرٍ مَا كُنْتُمْ إِذَا هَلَكَ أَمِيرٌ تَأْمَرْتُمْ فِي آخَرَ، فَإِذَا كَانَتْ بِالسَّيْفِ كَانُوا مُلُوكًا، يَغْضَبُونَ عَصَبَ الْمُلُوكِ، وَيَرْضَوْنَ رِضا الْمُلُوكِ.

(٦٦) بَابُ غَزَوةِ سَيْفِ الْبَحْرِ، وَهُمْ يَتَلَقَّوْنَ عِيرًا لِقَرِيبَيْهِنَّ، وَأَمِيرُهُمْ أَبُو عَبِيَّةَ ابْنُ الْجَرَاحِ رَضِيَ اللَّهُ عَنْهُ

(66) CHAPTER. The *Ghazwā* of the sea-coast.

(It took place) when they (i.e., Muslims) were waiting for the caravan (of *Mushrikān*) of Quraish; the commander of the troops being Abu 'Ubaida bin Al-Jarrāḥ رَضِيَ اللَّهُ عَنْهُ

4360. Narrated Wahb bin Kaisān: Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُما said: "Allāh's Messenger ﷺ sent troops to the sea-coast and appointed Abū 'Ubaida bin Al-Jarrāḥ as their commander, and they were 300 (men)." Jabir added: "We set out, and we had covered some distance on the way, our journey-food ran short. So Abū 'Ubaida ordered that all the food present with the troops be collected, and it was collected. Our journey-food was dates, and Abū 'Ubaida kept on giving us our daily ration from it little

٤٣٦٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي مَالِكُ، عَنْ وَهْبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ قَالَ: بَعَثَ رَسُولُ اللهِ ﷺ بَعْنَا قِبْلَ السَّاحِلِ وَأَمَرَ عَلَيْهِمْ أَبَا عَبِيَّةَ بْنَ الْجَرَاحِ وَهُمْ ثَلَاثَمَةٌ فَخَرَجُنَا فَكُنَّا بِعَضِ الظَّرِيقَ فَنَبَيَ الزَّادَ فَأَمَرَ أَبُو عَبِيَّةَ بِأَزْوَادِ الْجَيْشِ فَجَمَعَ فَكَانَ

by little (piecemeal) till it decreased to such an extent that we did not receive except a date each." I asked (Jābir), "How could one date benefit you?" He said, "We came to know its value when even that finished." Jābir added, "Then we reached the sea (coast) where we found a fish like a small mountain. The people (i.e., troops) ate of it for 18 nights (i.e., days). Then Abū 'Ubaidah ordered that two of its ribs be fixed on the ground (in the form of an arch) and that a she-camel be ridden and passed under them. So it passed under them without touching them."

4361. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُمَا : Allāh's Messenger ﷺ sent us and we were three hundred riders under the command of Abū 'Ubaidah bin Al-Jarrāḥ in order to watch the caravan of the Quraish *Mushrikūn* (pagans). We stayed at the seashore for half a month and were struck with such severe hunger that we ate even the *Khabat* (i.e., the leaves of the *Salām*, a thorny desert tree), and because of that, the army was known as *Jaish-ul-Khabat*. Then the sea threw out an animal (i.e., a fish) called *Al-Anbar* and we ate of that for half a month, and rubbed its fat on our bodies till our bodies returned to their original state (i.e., became strong and healthy). Abū 'Ubaidah took one of its ribs, fixed it on the ground; then he went to the tallest man of his companions (to let him pass under the rib). [Once Sufyān said, "He took a rib from its parts and fixed it, and then took a man and camel and they passed from underneath it (without touching it)]. Jābir added: There was a man amongst the people who slaughtered three camels and then slaughtered another three camels and then slaughtered other three camels, and then

مِزْوَدٌ تَمَرٌ فَكَانَ يَقْرُئُنَا كُلَّ يَوْمٍ قَلِيلًا
قَلِيلًا حَتَّىٰ فَنَيَ فَلَمْ يَكُنْ يُصِيبَنَا إِلَّا
تَمَرَّةً تَمَرَّةً فَقُلْتُ : مَا تُعْنِي عَنْكُمْ
تَمَرَّةً؟ فَقَالَ : لَقَدْ وَجَدْنَا فِقْدَهَا حِينَ
فَبَيْتَهُ . ثُمَّ انْتَهَيْنَا إِلَى الْبَحْرِ فَإِذَا
حُوتٌ مِثْلُ الظَّرِيبِ فَأَكَلَ مِنْهُ الْقَوْمُ
ثَمَانِ عَشْرَةً لَيْلَةً . ثُمَّ أَمْرَ أَبُو عُبَيْدَةَ
بِضَلْعَيْنِ مِنْ أَضْلَاعِهِ فَنُصِبَا ثُمَّ أَمْرَ
بِرَاحْلَةٍ فَرَجَلَتْ ثُمَّ مَرَّتْ تَحْتَهُمَا فَلَمْ
تُصِبْهُمَا . [راجع: ٢٤٨٣]

٤٣٦١ - حَدَّثَنَا عَلَيُّ بْنُ عَبْدِ
اللهِ : حَدَّثَنَا سُفْيَانُ قَالَ : الَّذِي
حَفِظْنَا مِنْ عَمْرِو بْنِ دِينَارٍ قَالَ :
سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ : بَعْثَانَا
رَسُولُ اللهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَلَاثَمَائَةً رَاكِبَ أَمْيَرُنَا
أَبُو عُبَيْدَةَ بْنَ الْجَرَاحَ تَرْضُدَ عِيرَ
فُرَيْشَ فَأَقْمَنَا بِالسَّاحِلِ نِصْفَ شَهْرٍ .
فَأَصَابَنَا جُوعٌ شَدِيدٌ حَتَّىٰ أَكَلَنَا
الْحَبَطَ . فَسُمِّيَ ذَلِكَ الْجَيْشُ جَيْشُ
الْحَبَطِ . فَأَلْقَى لَنَا الْبَحْرُ دَابَّةً يُقَالُ
لَهَا : الْعَنْبَرُ ، فَأَكَلَنَا مِنْهُ نِصْفَ شَهْرٍ
وَادَّهَا مِنْ وَدِكِهِ حَتَّىٰ ثَابَتْ إِلَيْنَا
أَجْسَامُنَا فَأَخَذَ أَبُو عُبَيْدَةَ ضَلَعاً مِنْ
أَضْلَاعِهِ فَنَصَبَهُ فَعَمَدَ إِلَى أَطْوَلِ رَجُلٍ
مَعَهُ ، قَالَ سُفْيَانُ مَرَّةً : ضَلَعاً مِنْ
أَعْصَائِهِ فَنَصَبَهُ وَأَخَذَ رَجُلاً وَبَعِيراً
فَمَرَّ تَحْتَهُ ، قَالَ جَابِرٌ : وَكَانَ رَجُلٌ
مِنَ الْقَوْمِ نَحَرَ ثَلَاثَ جَرَائِزَ ، ثُمَّ نَحَرَ

Abū ‘Ubaida forbade him to do so.

Narrated Abū Ṣāliḥ: Qais bin Sa‘d said to his father. “I was present in the army and the people were struck with severe hunger.” He said, “You should have slaughtered (camels) (for them).” Qais said, “I did slaughter camels but they were hungry again.” He said, “You should have slaughtered (camels) again.” Qais said, “I did slaughter (camels) again but the people felt hungry again.” He said, “You should have slaughtered (camels) again.” Qais said, “I did slaughter (camels) again, but the people again felt hungry.” He said, “You should have slaughtered (camels) again.” Qais said, “But I was forbidden (by Abū ‘Ubaida this time).”⁽¹⁾

4362. Narrated Jābir رضي الله عنه: We set out in the army of *Al-Khabaṭ* and Abū ‘Ubaida was the commander of the troops. We were struck with severe hunger and the sea threw out a dead fish the like of which we had never seen, and it was called *Al-Anbar*. We ate of it for half a month. Abū ‘Ubaida took (and fixed) one of its (rib) bones and a rider passed underneath it (without touching it). (Jābir added:) Abū ‘Ubaida said (to us), “Eat (of that fish).” When we arrived at Al-Madīna, we informed the Prophet ﷺ about that, and he said, “Eat, for it is a provision (food) Allāh has brought out for you, and feed us if you have some of it.” So some of them gave him (of that fish) and he ate it.

ثَلَاثَ جَزَائِرَ، ثُمَّ نَحَرَ ثَلَاثَ جَزَائِرَ،
ثُمَّ إِنَّ أَبَا عَبْيَدَةَ نَهَاءً. وَكَانَ عَمْرُو
يَقُولُ: أَخْبَرَنَا أَبُو صَالِحٍ: أَنَّ فَيْسَ
بْنَ سَعْدٍ قَالَ لِأَبِيهِ: كُنْتُ فِي الْجَيْشِ
فَجَاءُوكُمْ قَالَ: أَنْحَرْ، قَالَ: نَحَرْتُ،
قَالَ: ثُمَّ جَاءُوكُمْ، قَالَ: أَنْحَرْ، قَالَ:
نَحَرْتُ. قَالَ: ثُمَّ جَاءُوكُمْ، قَالَ:
أَنْحَرْ، قَالَ: نَحَرْتُ، ثُمَّ جَاءُوكُمْ،
قَالَ: أَنْحَرْ، قَالَ: نُهِيْتُ. [راجع:
٢٤٨٣]

٤٣٦٢ - حَدَّثَنَا مُسَدِّدٌ: حَدَّثَنَا
يَحْيَى، عَنِ ابْنِ جُرَيْجٍ قَالَ: أَخْبَرَنِي
عَمْرُو أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللَّهُ عَنْهُ
يَقُولُ: غَرَوْنَا جَيْشَ الْخَبَطِ وَأَمْرَ أَبْوَا
عَبْيَدَةَ فَجَعْنَا جُوعًا شَدِيدًا فَأَلْقَى
الْبَحْرُ حُوتًا مَيَاتًا لَمْ تَرَ مِثْلَهُ يُقَالُ لَهُ:
الْعَتَبُرُ، فَأَكَلْنَا مِنْهُ نِصْفَ شَهْرٍ، فَأَخَذَ
أَبُو عَبْيَدَةَ عَظِيمًا مِنْ عِظَامِهِ فَمَرَّ
الرَّاكِبُ شَحْنَهُ. وَأَخْبَرَنِي أَبُو الرُّبَيْرِ:
أَنَّهُ سَمِعَ جَابِرًا يَقُولُ: قَالَ أَبُو
عَبْيَدَةَ: كُلُوا. فَلَمَّا قَدِمْنَا الْمَدِينَةَ
ذَكَرْنَا ذَلِكَ لِلنَّبِيِّ ﷺ فَقَالَ: «كُلُوا
رِزْقًا أَخْرَجَهُ اللَّهُ، أَطْعَمُونَا إِنْ كَانَ
مَعْكُمْ مِنْهُ»، فَاتَاهُ بَعْضُهُمْ فَأَكَلُهُ.
[راجع: ٢٤٨٣]

(1) (H. 4361) He was forbidden lest they should run short of riding animals.

(67) CHAPTER. The *Hajj* in which Abū Bakr led the people in the 9th year (of *Al-Hijrah*)

4363. Narrated Abū Hurairah that during the *Hajj* in which the Prophet ﷺ had made Abū Bakr As-Siddiq as chief of the *Hajj*. Before the *Hajjat-al-Wadā'*, on the day of *Nahr*, Abū Bakr sent him along with a group of persons to announce to the people, "No *Al-Mushrik* [polytheist, pagan, idolater, and disbeliever in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)] is permitted to perform *Hajj* after this year and nobody is permitted to perform the *Tawāf* of the Ka'bah in a naked state."

(٦٧) بابُ حجَّ أَبِي بَكْرٍ بِالنَّاسِ فِي سَنَةِ تَسْعَ

٤٣٦٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ دَاؤَدَ أَبُو الرَّبِيعِ: حَدَّثَنَا فُلْقِيْحُ، عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ أَبَا بَكْرِ الصَّدِيقَ رَضِيَ اللَّهُ عَنْهُ بَعَثَهُ فِي الْحَجَّةِ التِّي أَمْرَهُ عَلَيْهَا النَّبِيُّ ﷺ قَبْلَ حَجَّةِ الْوَدَاعِ يَوْمَ التَّخْرِ فِي رَهْطٍ يُؤَذَّنُ فِي النَّاسِ: أَنْ لَا يَجْعَلَ بَعْدَ الْعَامِ مُشْرِكٌ وَلَا يَطُوفَ بِالبَيْتِ عَرْبِيًّا.

[راجع: ٤٣٦٩]

4364. Narrated Al-Barā': The last complete *Sūrah* which was revealed (to the Prophet ﷺ) was *Barā'a* (i.e., *Sūrat At-Tauba*), and the last Verse (i.e., last part of a *Sūrah*) which was revealed was the last Verses of *Sūrat An-Nisā'*:

"They ask you for a legal verdict. Say: Allāh directs (thus) about *Al-Kalālah* (those who leave neither descendants nor ascendants as heirs)..." (V.4:176)

٤٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: آخِرُ سُورَةِ نَزَّلَتْ كَامِلَةً: بَرَاءَةُ، وَآخِرُ سُورَةِ نَزَّلَتْ خَاتَمَةً سُورَةِ النِّسَاءِ «يَسْتَغْفِرُوكُمْ فِي اللَّهِ يَقْتَبِسُونَكُمْ». [انظر: ٤٦٠٥، ٤٦٥٤]

[٦٧٤٤]

(68) CHAPTER. The delegation of Banū Tamīm.

(٦٨) بابُ وَفْدِ بَنِي تَمِيمٍ

4365. Narrated Imrān bin Ḥuṣain رَضِيَ اللَّهُ عَنْهُما: A delegation from Banū Tamīm came to the Prophet ﷺ. The Prophet ﷺ said, "Accept the good tidings, O Banū Tamīm!" They said, "O Allāh's Messenger! You have given us good tidings, so give us (something)." Signs of displeasure appeared on his face. Then another delegation from Yemen came and he said

٤٣٦٥ - حَدَّثَنَا أَبُو تَمِيمٍ: حَدَّثَنَا سُفِيَّانُ، عَنْ أَبِي صَحْرَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزِ الْمَازِنِيِّ، عَنْ عُمَرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَتَى نَفْرٌ مِنْ بَنِي تَمِيمٍ النَّبِيُّ ﷺ فَقَالَ: «أَقْبِلُوا الْبُشْرَى يَا بَنِي تَمِيمٍ»، قَالُوا:

(to them), "Accept the good tidings, for Banū Tamīm refuses to accept them." They replied, "We have accepted them, O Allāh's Messenger!"

(69) CHAPTER.

Narrated Ibn Ishāq: The *Ghazwā* of 'Uyaina bin Hiṣn bin Hudhaifa bin Badr waged against Banū Al-'Anbar, a branch of Banū Tamīm. The Prophet ﷺ sent 'Uyaina to raid them. He raided them and killed some of them and took some others as captives.

[See *Fath Al-Bārī*]

4366. Narrated Abū Hurairah رضي الله عنه: I have not ceased to like Banū Tamīm ever since I heard of three qualities attributed to them by Allāh's Messenger ﷺ. (He said): "They, out of all my followers, will be the strongest opponent of *Ad-Dajjāl*"; 'Āishah had a slave-girl from them, and the Prophet ﷺ told her to manumit her as she was from the descendants of (the Prophet) Isma'il (Ishmā'el); and, when their *Zakāt* was brought, the Prophet ﷺ said, "This is the *Zakāt* of my people."

4367. Narrated Ibn Abī Mulaika: 'Abdullāh bin Az-Zubair said that a group of riders belonging to Banū Tamīm came to the Prophet ﷺ. Abū Bakr said (to the Prophet ﷺ), "Appoint Al-Qa'qā' bin Ma'bad bin Zurāra as (their) ruler." 'Umar said (to the Prophet ﷺ), "No! But appoint Al-Aqra' bin Hābis." Thereupon Abū Bakr

يا رَسُولَ اللَّهِ قَدْ بَشَّرَنَا فَأَعْطَنَا،
فَرُؤَى ذَلِكَ فِي وَجْهِهِ. فَجَاءَ نَفْرٌ مِنَ
الْيَمَنِ فَقَالَ: «اَفْلُوا الْبُشَرَى إِذْ لَمْ
يَقْبَلُهَا بُنُوٰ تَمِيمٍ»، قَالُوا: قَدْ قَبَلْنَا يَا
رَسُولَ اللَّهِ. [راجع: ٣١٩٠]

٦٩ (بابٌ):

قال ابن إسحاق: غزوة عيينة بن حصن بن حذيفة بن بدر، بني العبر من بني تميم، بعثه النبي ﷺ إليهم فأغار وأصاب منهم ناساً وسبى منهم سباء.

٤٣٦٦ - حدثني زهير بن حرب:
حدثنا جرير، عن عمارة بن القعقاع، عن أبي ززعة، عن أبي هريرة رضي الله عنه قال: لا أزال أحب بني تميم بعد ثلاث سمعته من رسول الله ﷺ يقولها فيهم: «هم أشد أمني على الدجال». وكانت فيهم سيدة عند عائشة فقال: «أعني فيها فإنها من ولد إسماعيل». وجاءت صدقاتهم فقال: «هذه صدقات قوم، أو قومي».

[راجع: ٢٥٤٣]

٤٣٦٧ - حدثني إبراهيم بن موسى: حدثنا هشام بن يوسف: أن ابن جربهج أخبرهم عن ابن أبي ملينكة: أن عبد الله ابن الزبير أخبرهم أنه قد ركب من بني تميم على النبي

said (to 'Umar), "You just wanted to oppose me." 'Umar replied, "I did not want to oppose you." So both of them argued so much that their voices became louder, and then the following Divine Verses were revealed in that connection:

"O you who believe! Do not put (a decision) in advance⁽¹⁾ before Allāh and His Messenger... (till the end of Verse)..." (V.49:1).

عَلَيْهِ السَّلَامُ، فَقَالَ أَبُو بَكْرٍ: أَمْرُ الْعَقْدَةِ بَنْ مَعْبُدِ بْنِ زُرَارَةَ، فَقَالَ عُمَرُ: بَلْ أَمْرٌ الْأَفْرَعَ بْنَ حَابِبٍ. قَالَ أَبُو بَكْرٍ: مَا أَرَدْتُ إِلَّا خِلَافَكَ. فَسَمَّارِيَا حَتَّى ارْتَفَعَتْ أَصْوَاتُهُمَا، فَنَزَلَ فِي ذَلِكَ 《يَكِيدَانُ الدِّينَ أَمَّا نَا لَا تُقْبِلُوا بَيْنَ يَدَيِ اللَّهِ وَرَسُولِهِ》 حَتَّى انْقَضَتْ. [انظر: ٤٨٤٥، ٤٨٤٧]

[٧٣٠٢]

(70) CHAPTER. The delegation of 'Abdul-Qais.

4368. Narrated Abū Jamra: I said to Ibn 'Abbās : رَضِيَ اللَّهُ عَنْهُمَا: I have an earthenware pot containing *Nabidh* (i.e., water and dates or grapes) for me, and I drink of it while it is sweet. If I drink much of it and stay with the people for a long time, I get afraid that they may discover it (for I will appear as if I were drunk). Ibn 'Abbās said, "A delegation of 'Abdul-Qais came to Allāh's Messenger ﷺ and he said, 'Welcome, O people! Neither will you have disgrace nor will you regret.' They said, 'O Allāh's Messenger! There are the Muḍar *Mushrikūn* (pagans) between you and us, so we cannot come to you except in the Sacred Months. So please tell us some orders to do something good (religious deeds) on acting upon which we will enter Paradise. Besides, we will preach that to our people who are behind us.' The Prophet ﷺ said, 'I order you to do four things and forbid you from four things (I order you): To believe in Allāh. Do you know what is to

٤٣٦٨ - حَدَّثَنِي إِسْحَاقُ: أَخْبَرَنَا أَبُو عَامِرِ الْعَقْدِيُّ: حَدَّثَنَا فُرَّةُ، عَنْ أَبِي جَمْرَةَ، قُلْتُ لِابْنِ عَبَّاسٍ رضيَ اللَّهُ عَنْهُمَا: إِنَّ لِي جَرَةً تَسْتَدِّ لِي فِيهَا نَبِيَّنَا فَأَشْرَبَهُ حُلُوًا فِي جَرَّ، إِنَّ أَكْثَرَتُ مِنْهُ فَجَالَسْتُ الْقَوْمَ فَأَطْلَلْتُ الْجُلُوسَ حَشِيشَتُ أَنْ أَفْتَضِحَ. فَقَالَ: قَدِيمٌ وَقَدْ عَبْدُ الْقَيْسِ عَلَى رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ فَقَالَ: 《مَرْحَبًا بِالْقَوْمِ غَيْرَ حَرَابِيَا وَلَا النَّدَامِيِّ》， فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّ بَيْتَنَا وَبَيْتَكَ الْمُشْرِكَيْنَ مِنْ مُضَرَّ وَإِنَّا لَا نَصِلُ إِلَيْكَ إِلَّا فِي أَشْهُرِ الْبَحْرُمَ، حَدَّثَنَا بِجُمَلٍ مِنَ الْأَمْرِ إِنْ عَمِلْنَا بِهِ دَخَلْنَا الْجَنَّةَ وَنَذَعْنَا بِهِ مَنْ وَرَاءَنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ وَأَنْهَاكُمْ

(1) (H. 4367) (i.e. hasten not to decide) in matters of war or religion before Allāh and His Messenger ﷺ that you may decide the contrary to what Allāh and His Messenger ﷺ may decide. (V. 49:1).

believe in Allāh? That is to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh)... I order you also for *Iqamāt-as-Ṣalāt* [to perform *Ṣalāt* (prayers) perfectly],⁽¹⁾ to pay *Zakāt*; and to observe *Ṣaum* (fasting) during the month of Ramaḍān and to give the *Khums* (i.e., one-fifth of the booty) (for Allāh's sake). I forbid you from four things (i.e., the wine that is prepared in): *Ad-Dubbā'*, *An-Naqīr*, *Al-Hantam* and *Al-Muzaffat*.”

(See Vol. 1, *Hadīth* No.53)

4369. Narrated Ibn ‘Abbas رضي الله عنهما : The delegation of ‘Abdul-Qais came to the Prophet ﷺ and said, “O Allāh’s Messenger! We belong to the tribe of Rabi'a. The infidels of Muḍar tribe intervened between us and you so that we cannot come to you except in the Sacred Months, so please order us some things we may act on and invite those left behind to act on.” The Prophet ﷺ said, “I order you to observe four things and forbid you from four things: (I order you) to believe in Allāh, i.e., to testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh).” The Prophet ﷺ pointed with finger indicating one and added, “*Iqamat-as-Ṣalāt* [perform *As-Ṣalāt* (prayers) perfectly], to give *Zakāt*, and to give one-fifth of the booty (for Allāh’s sake). I forbid you to use *Ad-Dubbā'*, *An-Naqīr*, *Al-Hantam* and *Al-Muzaffat* (utensils used for preparing alcoholic liquors and drinks).”

4370. Narrated Bukair : Kuraib, the freed slave of Ibn ‘Abbās told me that Ibn ‘Abbās, ‘Abdur-Rahmān bin Azhar and Al-Miswar bin Makhrama sent him to ‘Aishah saying, “Pay her our greetings and ask her about

عَنْ أَرْبَعٍ: الإِيمَانُ بِاللَّهِ، هَلْ تَدْرُونَ مَا الإِيمَانُ بِاللَّهِ؟ شَهادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرَّكَابَةِ وَصَوْمُ رَمَضَانَ، وَأَنْ تُعْطُوا مِنَ الْمَعَانِمِ الْخَمْسَ. وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: مَا اتَّثَبْدَ فِي الدُّبَاءِ وَالثَّقِيرِ وَالحَنْثِ وَالْمُرْفَقِ». [راجع: ٥٣]

4370 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَادُ بْنُ رَيْدٍ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسَ يَقُولُ: قَلِيمٌ وَفُدْ عَبْدُ الْقَيْسِ عَلَى النَّبِيِّ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ، إِنَّا هَذَا الْحَيَّ مِنْ رَبِيعَةٍ وَقَدْ حَالَتْ يَيْنَنَا وَبَيْنَكَ كُفَّارُ مُضَرَّ، فَلَسْنَا نَحْنُ خُصُّ إِلَيْكَ إِلَّا فِي شَهْرٍ حَرَامٍ، فَمُؤْنَا بِأَشْيَاءِ نَأْخُذُ بِهَا وَنَدْعُو إِلَيْهَا مِنْ وَرَاءِنَا. قَالَ: «أَمْرُكُمْ بِأَرْبَعٍ، وَأَنْهَاكُمْ عَنْ أَرْبَعٍ: الإِيمَانُ بِاللَّهِ، شَهادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - وَعَقْدٌ وَاحِدَةٌ - وَإِقَامُ الصَّلَاةِ، وَإِيتَاءُ الرَّكَابَةِ، وَأَنْ تُؤْدُوا اللَّهُ خَمْسَ مَا عَنِمْتُمْ. وَأَنْهَاكُمْ عَنْ الدُّبَاءِ وَالثَّقِيرِ وَالحَنْثِ وَالْمُرْفَقِ». [راجع: ٥٣]

4370 - حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو: وَقَالَ بَكْرُ بْنُ مُضَرَّ، عَنْ

(1) (H. 4368) See *Iqāmat-as-Ṣalāt* in the glossary.