

offering of the two *Rak'a* after 'Asr prayer, and tell her that we have been informed that you offer these two *Rak'a* while we have heard that the Prophet ﷺ had forbidden their offering." Ibn 'Abbās said, "I and 'Umar used to beat the people for their offering them." Kuraib added, "I entered upon her and delivered their message to her." She said, "Ask Umm Salama" So, I informed them (of 'Āishah's answer) and they had sent me to Umm Salama for the same purpose as they sent me to 'Āishah. Umm Salama replied, "I heard the Prophet ﷺ forbidding the offering of these two *Rak'a*. Once, the Prophet ﷺ offered the 'Asr prayer, and then came to me. And at that time some *Anṣārī* women from the tribe of Banū Ḥarām were with me. Then (the Prophet ﷺ) offered those two *Rak'a*, and I sent my (lady) servant to him, saying, 'Stand beside him and say (to him), Umm Salama says: O Allāh's Messenger! Didn't I hear you forbidding the offering of these two *Rak'a* (after the 'Asr prayer) yet I see you offering them? And if he beckons you with his hand, then wait.' So the (lady) servant did that and the Prophet ﷺ beckoned her with his hand, and she waited, and when the Prophet ﷺ finished his *Ṣalāt* (prayer), he said, 'O the daughter of Abū Umaiyya (i.e., Umm Salama), you were asking me about these two *Rak'a* after the 'Asr prayer. In fact, some people from the tribe of 'Abdul-Qais came to me to embrace Islām and busied me so much that I did not offer the two *Rak'a* which were offered after the (compulsory) *Zuhr* prayer, and these are those two *Rak'a* (you have seen me offering).'"

عَمْرُو بْنُ الْحَارِثِ، عَنْ بُكَيْرٍ: أَنَّ كُرَيْبًا مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ أَنَّ ابْنَ عَبَّاسٍ وَعَبْدَ الرَّحْمَنِ بْنَ أَزْهَرَ وَالْمِسْوَرُ بْنُ مَخْرَمَةَ أَرْسَلُوا إِلَى عَائِشَةَ فَقَالُوا: اقْرَأْ عَلَيْهَا السَّلَامَ مِنَّا جَمِيعًا وَسَلِّمْهَا عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ فَإِنَّا أَخْبَرْنَا أَنَّكَ تُصَلِّيهِمَا وَقَدْ بَلَّغْنَا أَنَّ النَّبِيَّ ﷺ نَهَى عَنْهُمَا، قَالَ ابْنُ عَبَّاسٍ: وَكُنْتُ أَضْرِبُ مَعَ عُمَرَ النَّاسَ عَنْهُمَا، قَالَ كُرَيْبٌ: فَدَخَلْتُ عَلَيْهَا وَبَلَّغْتُهَا مَا أَرْسَلُونِي، فَقَالَتْ: سَلِّ أُمَّ سَلَمَةَ فَأَخْبِرْتُهُمْ فَرَدُّونِي إِلَى أُمَّ سَلَمَةَ بِمِثْلِ مَا أَرْسَلُونِي إِلَى عَائِشَةَ فَقَالَتْ أُمَّ سَلَمَةَ: سَمِعْتُ النَّبِيَّ ﷺ يَنْهَى عَنْهُمَا وَإِنَّهُ صَلَّى الْعَصْرَ ثُمَّ دَخَلَ عَلَيَّ وَعِنْدِي نِسْوَةٌ مِنْ بَنِي حَرَامٍ مِنَ الْأَنْصَارِ فَهَضَلْتُهَا فَأَرْسَلْتُ إِلَيْهِ الْخَادِمَ فَقُلْتُ: قَوْمِي إِلَى جَنْبِهِ فَقُولِي: تَقُولُ أُمَّ سَلَمَةَ: يَا رَسُولَ اللَّهِ أَلَمْ أَسْمَعْكَ تَنْهَى عَنْ هَاتَيْنِ الرَّكْعَتَيْنِ فَأَرَاكَ تُصَلِّيهِمَا؟ فَإِنْ أَشَارَ بِيَدِهِ فَاسْتَأْجِرِي: فَفَعَلْتُ الْجَارِيَةَ فَأَشَارَ بِيَدِهِ فَاسْتَأْخَرْتُ عَنْهُ، فَلَمَّا انْصَرَفَ قَالَ: «يَا بِنْتُ أَبِي أُمِّيَّةَ، سَأَلْتُ عَنِ الرَّكْعَتَيْنِ بَعْدَ الْعَصْرِ، إِنَّهُ أَتَانِي أَنَا مِنْ عَبْدِ الْقَيْسِ بِالْإِسْلَامِ مِنْ قَوْمِهِمْ فَسَعَلُونِي عَنِ الرَّكْعَتَيْنِ اللَّتَيْنِ بَعْدَ الظُّهْرِ فَهُمَا هَاتَانِ». [راجع: 1٢٣٣]

4371. Narrated Ibn ‘Abbās رَضِيَ اللهُ عَنْهُمَا :  
The first Friday (i.e., *Jumu‘ah*) prayer offered after the Friday prayer offered at the mosque of Allāh’s Messenger ﷺ was offered at the mosque of ‘Abdul-Qais situated at Juwāṭha, that is a village at Al-Bahrain.

٤٣٧١ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْجُعْفِيُّ: حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ الْمَلِكِ: حَدَّثَنَا إِبْرَاهِيمُ هُوَ ابْنُ طَهْمَانَ، عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَوَّلُ جُمُعَةٍ جُمِعَتْ بَعْدَ جُمُعَةِ جُمِعَتْ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ فِي مَسْجِدِ عَبْدِ الْقَيْسِ بِجُوَاثَى. يَغْنِي قَرِيْبَةً مِنَ الْبَحْرَيْنِ. [راجع: ٨٩٢]

(71) CHAPTER. The delegation of Banū Ḥanifa and the narration of Thumāma bin Uthāl.

(٧١) بَابٌ وَفَدِ بَنِي حَنِيفَةَ، وَحَدِيثِ ثُمَامَةَ بْنِ أُثَالٍ

4372. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :  
The Prophet ﷺ sent some cavalry towards Najd and they brought a man from the tribe of Banū Ḥanifa who was called Thumāma bin Uthāl. They fastened him to one of the pillars of the mosque. The Prophet ﷺ went to him and said, “What have you got, O Thumāma?”<sup>(1)</sup> He replied, “I have got a good thought, O Muḥammad!<sup>(2)</sup> If you should kill me, you would kill a person who has already killed somebody, and if you should set me free, you would do a favour to one who is grateful, and if you want property, then ask me whatever wealth you want.” He was left till the next day when the Prophet ﷺ said to him, “What have you got, O Thumāma?” He said, “What I told you, i.e., if you set me free, you would do a favour to one who is grateful.” The Prophet ﷺ left him till the day after, when he said, “What have you got, O Thumāma?” He said, “I have got what I told you.” On that the

٤٣٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوْسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ: أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ خَيْلًا قَبْلَ نَجْدٍ فَمَاءَتْ بَرَجُلٌ مِنْ بَنِي حَنِيفَةَ يُقَالُ لَهُ: ثُمَامَةُ بْنُ أُثَالٍ، فَرَبَطُوهُ بِسَارِيَةِ مِنْ سَوَارِي الْمَسْجِدِ فَخَرَجَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «مَاذَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: عِنْدِي خَيْرٌ يَا مُحَمَّدٌ، إِنْ تَقَتَّلَنِي تَقْتُلُ ذَا دَمٍ، وَإِنْ تَنْعَمَ تَنْعَمَ عَلَيَّ شَاكِرٍ، وَإِنْ كُنْتُ تُرِيدُ الْمَالَ فَاسْأَلْ مِنْهُ مَا شِئْتَ، فَتَرَكَ حَتَّى كَانَ الْعَدُوُّ. ثُمَّ قَالَ لَهُ: «مَا عِنْدَكَ يَا ثُمَامَةُ؟» فَقَالَ: مَا قُلْتُ لَكَ، إِنْ تَنْعَمَ تَنْعَمَ عَلَيَّ شَاكِرٍ، فَتَرَكَهُ حَتَّى كَانَ بَعْدَ

(1) (H. 4372) This means: What do you think I am going to do to you?

(2) (H. 4372) Thumāma had a good idea about the Prophet ﷺ for he knew that he would not oppress people, but forgive and help them.

Prophet ﷺ said, "Release Thumāma." So he (i.e., Thumāma) went to a garden of date-palm trees near to the mosque, took a bath and then entered the mosque and said, "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and also testify that Muḥammad is the Messenger of Allāh! By Allāh, O Muḥammad! There was no face on the surface of the earth most disliked by me than yours, but now your face has become the most beloved face to me. By Allāh, there was no religion most disliked by me than yours, but now it is the most beloved religion to me. By Allāh, there was no town most disliked by me than your town, but now it is the most beloved town to me. Your cavalry arrested me (at the time) when I was intending to perform the 'Umra. And now what do you think?" The Prophet ﷺ gave him good tidings (congratulated him) and ordered him to perform the 'Umra. So when he came to Makkah, someone said to him, "You have become a *Ṣābi* (Have you changed your religion)?" Thumāma replied, "No! By Allāh, I have embraced Islām with Muḥammad, the Messenger of Allāh. No, by Allāh! Not a single grain of wheat will come to you from Yamāma unless the Prophet ﷺ gives his permission."

الغد، فقال: «ما عندك يا ثُمَامَةُ؟»  
فَقَالَ: عِنْدِي مَا قُلْتُ لَكَ. فَقَالَ:  
«أَطْلِقُوا ثُمَامَةَ»، فَانْطَلَقَ إِلَى نَجْلِ  
قَرِيبٍ مِنَ الْمَسْجِدِ، فَاعْتَسَلَ ثُمَّ دَخَلَ  
الْمَسْجِدَ فَقَالَ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا  
اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ.  
يَا مُحَمَّدُ! وَاللَّهِ مَا كَانَ عَلَى الْأَرْضِ  
وَجْهٌ أَبْغَضَ إِلَيَّ مِنْ وَجْهِكَ، فَقَدْ  
أَصْبَحَ وَجْهِكَ أَحَبَّ الْوُجُوهِ إِلَيَّ.  
وَاللَّهِ مَا كَانَ مِنْ دِينٍ أَبْغَضَ إِلَيَّ مِنْ  
دِينِكَ فَأَصْبَحَ دِينُكَ أَحَبَّ الدِّينِ إِلَيَّ.  
وَاللَّهِ مَا كَانَ مِنْ بَلَدٍ أَبْغَضَ إِلَيَّ مِنْ  
بَلَدِكَ فَأَصْبَحَ بَلَدُكَ أَحَبَّ الْبِلَادِ إِلَيَّ.  
وَإِنْ خَيْلِكَ أَخَذْتَنِي وَأَنَا أُرِيدُ الْعُمْرَةَ،  
فَمَاذَا تَرَى؟ فَبَشَّرَهُ النَّبِيُّ ﷺ وَأَمَرَهُ أَنْ  
يَعْتِمِرَ. فَلَمَّا قَدِمَ مَكَّةَ قَالَ لَهُ قَائِلٌ:  
صَبَوْتُ؟ قَالَ: لَا وَاللَّهِ وَلَكِنْ  
أَسْلَمْتُ مَعَ مُحَمَّدٍ رَسُولِ اللَّهِ ﷺ،  
وَلَا وَاللَّهِ لَا يَأْتِيكُمْ مِنَ الْيَمَامَةِ حَبَّةٌ  
حِنْطَةٍ حَتَّى يَأْذَنَ فِيهَا النَّبِيُّ ﷺ.

[راجع: ٤٦٢]

٤٣٧٣ - حَدَّثَنَا أَبُو الْيَمَانِ:

4373. Narrated Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا: Musailima Al-Kadhḥāb came during the lifetime of the Prophet ﷺ and started saying, "If Muḥammad gives me the rule after him, I will follow him." And he came (to Al-Madīna) with a great number of the people of his tribe. Allāh's Messenger ﷺ went to him in the company of Thābit bin Qais bin Shammās, and at that time, Allāh's Messenger ﷺ had a stick of a date-palm tree branch in his hand. When he (the

أَخْبَرَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي  
حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنِ  
ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ  
مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ  
فَجَعَلَ يَقُولُ: إِنْ جَعَلَ لِي مُحَمَّدٌ  
الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، وَقَدِمَهَا فِي بَشْرِ

Prophet ﷺ stopped near Musailima while the latter was amidst his companions, he said to him, "If you ask me for this piece (of stick), I will not give it to you, and Allāh's Order you cannot avoid, (but you will be destroyed), and if you turn your back from this religion (Islām), then Allāh will destroy you. And I think you are the same person who was shown to me in my dream, and this is Thābit bin Qais who will answer your questions on my behalf." Then the Prophet ﷺ went away from him.

4374. I asked about the statement of Allāh's Messenger ﷺ: "You seem to be the same person who was shown to me in my dream," and Abū Hurairah informed me that Allāh's Messenger ﷺ said, "When I was sleeping, I saw (in a dream) two bangles of gold on my hands, and that worried me. And then I was inspired Divinely in the dream that I should blow on them, so I blew on them and both the bangles flew away. And I interpreted it that two liars (who would claim to be prophets) would appear after me. One of them has proved to be Al-'Ansi and the other, Musailima."

4375. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, "While I was sleeping, I was given the treasures of the earth and two gold bangles were put in my hands, and I did not like that, but I was inspired that I should blow on them, and I did so, and both of them vanished. I interpreted it as referring to the two liars between whom I am present; the ruler of Ṣan'ā and the ruler of Yamāma."

كثير من قومه. فأقبل إليه رسول الله ﷺ ومعه ثابت بن قيس بن شماس وفي يد رسول الله ﷺ قطعة جريد حتى وقف على مسلمة في أصحابه فقال: «لو سألتني هذه القطعة ما أعطيتها ولن تعدوا أمر الله فيك، ولن أذبرت ليعقرنك الله، وإني لأراك الذي أريت فيه ما رأيت، وهذا ثابت بن قيس يُجيبك عني»، ثم انصرف عنه. [راجع: ٣٦٢٠]

٤٣٧٤ - قال ابن عباس: فسألت عن قول رسول الله ﷺ: «إتكَ أرى الذي أريت فيه ما أريت»، فأخبرني أبو هريرة أن رسول الله ﷺ قال: «بيننا أنا نائم رأيت في يدي سوارين من ذهب فأهممني شأنهما، فأوحى إلي في المنام أن انفخهما، فنفختهما فطارا. فأولتهما كذابين يخرجان بعدي، أحدهما العنسي، والآخر مسلمة». [راجع: ٣٦٢١]

٤٣٧٥ - حدثني إسحاق بن نصر: حدثنا عبد الرزاق، عن معمر، عن همام: أنه سمع أبا هريرة رضي الله عنه يقول: قال رسول الله ﷺ: «بيننا أنا نائم أتيت بخزائن الأرض فوضع في كفي سواران من ذهب، فكبرا علي، فأوحى إلي أن

انْفُحُّهُمَا فَتَفْخُتُهُمَا فَذَهَبَا، فَأَوَّلْتُهُمَا  
الْكَذَّابِينَ اللَّذِينَ أَنَا بَيْنَهُمَا: صَاحِبَ  
صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ. [راجع:  
٣٦٢١]

4376. Narrated Abū Rajā' Al-'Uṭāridī:  
We used to worship stones, and when we  
found a better stone than the first one, we  
would throw the first one and take the latter,  
but if we could not get a stone then we would  
collect some earth (i.e., soil) and then bring  
a sheep and milk that sheep over it, and  
perform the *Tawāf* around it. When the  
month of Rajab came, we used (to stop the  
military actions), calling this month the iron  
remover, for we used to remove and throw  
away the iron parts of every spear and arrow  
in the month of Rajab.

٤٣٧٦ - حَدَّثَنَا الصَّلْتُ بْنُ  
مُحَمَّدٍ قَالَ: سَمِعْتُ مَهْدِيَّ بْنَ مِيمُونَ  
قَالَ: سَمِعْتُ أَبَا رَجَاءِ الطُّرَيْدِيِّ  
يَقُولُ: كُنَّا نَعْبُدُ الْحَجَرَ إِذَا وَجَدْنَا  
حَجْرًا هُوَ أَحْيَرُ مِنْهُ الْقَيْنَاءُ وَأَخَذْنَا  
الْآخَرَ إِذَا لَمْ نَجِدْ حَجْرًا جَمَعْنَا  
جُثُوءَ مِنْ تُرَابٍ ثُمَّ جِئْنَا بِالشَّاةِ  
فَحَلَبْنَا عَلَيْهِ ثُمَّ طَفْنَا بِهِ. إِذَا دَخَلَ  
شَهْرُ رَجَبٍ قُلْنَا: مُنْصَلِّ الْأَسِنَّةَ، فَلَا  
نَدْعُ رُمْحًا فِيهِ حَدِيدَةٌ وَلَا سَهْمًا فِيهِ  
حَدِيدَةٌ إِلَّا نَزَعْنَاهُ وَالْقَيْنَاءَ شَهْرَ  
رَجَبٍ.

4377. Abū Rajā' added: When Allāh sent  
the Prophet ﷺ with His Message I was a boy  
working as a shepherd for my family camels.  
When we heard the news about the  
appearance of the Prophet ﷺ, we ran to  
the fire, (i.e.,) to Musailima al-Kadhḥāb.

٤٣٧٧ - وَسَمِعْتُ أَبَا رَجَاءِ  
يَقُولُ: كُنْتُ يَوْمَ بُعِثَ النَّبِيُّ ﷺ  
غُلَامًا أَرْعَى الْإِبِلَ عَلَى أَهْلِي، فَلَمَّا  
سَمِعْنَا بِخُرُوجِهِ قَرَزْنَا إِلَى النَّارِ، إِلَى  
مُسَيْلِمَةَ الْكَذَّابِ.

(72) CHAPTER. The story of Al-Aswad Al-  
'Ansī.

(٧٢) بَابُ قِصَّةِ الْأَسْوَدِ الْعَنْسِيِّ

4378. Narrated 'Ubaidullāh bin 'Abdullāh  
bin 'Utba: We were informed that Musailima  
Al-Kadhḥāb had arrived in Al-Madīna and  
stayed in the house of the daughter of Al-  
Hārith. The daughter of Al-Hārith bin  
Kuraiz was his wife and she was the mother  
of 'Abdullāh bin 'Āmir. Allāh's Messenger ﷺ  
came to him accompanied by Thābit bin Qais

٤٣٧٨ - حَدَّثَنِي سَعِيدُ بْنُ مُحَمَّدٍ  
الْعَجْرَمِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:  
حَدَّثَنَا أَبِي، عَنْ صَالِحٍ، عَنِ ابْنِ  
عُبَيْدَةَ ابْنِ نَسِيطٍ، وَكَانَ فِي مَوْضِعٍ  
آخَرَ اسْمُهُ عَبْدُ اللَّهِ: أَنَّ عُبَيْدَةَ اللَّهِ بْنَ

bin Shammās who was called the orator of Allāh's Messenger ﷺ. Allāh's Messenger ﷺ had a stick in his hand then. The Prophet ﷺ stopped before Musailima and spoke to him. Musailima said to him, "If you wish, we would not interfere between you and the rule, on condition that the rule will be ours after you." The Prophet ﷺ said, "If you ask me for this stick, I would not give it to you. I think you are the same person who was shown to me in a dream. And this is Thābit bin Qais who will answer you on my behalf." The Prophet ﷺ then went away.

عَبْدُ اللَّهِ بْنِ عُثْبَةَ قَالَ: بَلَّغْنَا أَنَّ مُسَيْلِمَةَ الْكَذَّابِ قَدِمَ الْمَدِينَةَ فَنَزَلَ فِي دَارِ بِنْتِ الْحَارِثِ. وَكَانَتْ تَحْتَهُ ابْنَةُ الْحَارِثِ بْنِ كُرَيْزٍ وَهِيَ أُمُّ عَبْدِ اللَّهِ بْنِ عَامِرٍ، فَأَتَاهُ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَهُوَ الَّذِي يُقَالُ لَهُ: خَطِيبُ رَسُولِ اللَّهِ ﷺ، وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قَضِيبٌ، فَوَقَفَ عَلَيْهِ فَكَلَّمَهُ، فَقَالَ لَهُ مُسَيْلِمَةُ: «إِنْ شِئْتَ خَلَيْنَا بَيْنَكَ وَبَيْنَ الْأَمْرِ ثُمَّ جَعَلْتَهُ لَنَا بَعْدَكَ. فَقَالَ النَّبِيُّ ﷺ: «لَوْ سَأَلْتَنِي هَذَا الْقَضِيبَ مَا أَعْطَيْتُكَ وَإِنِّي لَأَرَاكَ الَّذِي أُرِيتُ فِيهِ مَا رَأَيْتُ، وَهَذَا ثَابِتُ بْنُ قَيْسٍ وَسَيُجِيبُكَ عَنِّي». فَاَنْصَرَفَ النَّبِيُّ ﷺ. [راجع: ٣٦٢٠]

4379. I asked Ibn 'Abbās about the dream Allāh's Messenger ﷺ had mentioned. Ibn 'Abbās said, "Someone told me that the Prophet ﷺ said, 'When I was sleeping, I saw in a dream that two gold bangles were put in my hands, and that frightened me and made me dislike them. Then I was allowed (or ordered) to blow on them, and when I blew at them, both of them flew (away). Then I interpreted them as two liars who would appear.' One of them was Al-'Anṣī who was killed by Fairuz in Yemen and the other was Musailima Al-Kadhhab."

٤٣٧٩ - قَالَ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ: سَأَلْتُ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ الَّتِي ذَكَرَ، فَقَالَ ابْنُ عَبَّاسٍ: ذُكِرَ لِي أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أُرِيتُ أَنَّهُ وُضِعَ فِي يَدَيَّ سِوَارَانِ مِنْ ذَهَبٍ فَفَطَعْتُهُمَا وَكَرِهْتُهُمَا، فَأَذِنَ لِي فَفَطَعْتُهُمَا فَطَارَا فَأَوْلَتْهُمَا كَدَّابِينَ يَخْرُجَانِ». فَقَالَ عَبْدُ اللَّهِ: أَحَدُهُمَا الْعَنْسِيُّ الَّذِي قَتَلَهُ فَيْرُوزٌ بِالْيَمَنِ، وَالْآخَرُ مُسَيْلِمَةُ الْكَذَّابِ. [راجع: ٣٦٢١]

(73) CHAPTER. The story of the people of Najrān (Christians).

(٧٣) بَابُ قِصَّةِ أَهْلِ نَجْرَانَ

4380. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: Al-‘Āqib and Sayyid, the rulers of Najrān, came to Allāh’s Messenger ﷺ with the intention of doing *Li‘ān*<sup>(1)</sup>, one of them said to the other, “Do not do (this *Li‘ān*) for, by Allāh, if he is a Prophet and we do this *Li‘ān*, neither we, nor our offspring after us will be successful.” Then both of them said (to the Prophet ﷺ), “We will give what you ask but you should send a trustworthy man with us, and do not send any person with us but an honest one.” The Prophet ﷺ said, “I will send an honest man who is really trustworthy.” Then everyone of the Companions of Allāh’s Messenger ﷺ wished to be that one. Then the Prophet ﷺ said, “Get up, O Abū ‘Ubaida bin Al-Jarrāh.” When he got up, Allāh’s Messenger ﷺ said, “This is the trustworthy man of this (Muslim) nation.”

4381. Narrated Hudhaifa رَضِيَ اللهُ عَنْهُ: The people of Najrān came to the Prophet ﷺ and said, “Send an honest man to us.” The Prophet ﷺ said, “I will send to you an honest man who is really trustworthy.” Everyone of the (Muslim) people hoped to be that one. The Prophet ﷺ then sent Abū ‘Ubaida bin Al-Jarrāh.

٤٣٨٠ - حَدَّثَنِي عَبَّاسُ بْنُ الْحُسَيْنِ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ الْعَاقِبُ وَالسَّيِّدُ صَاحِبَا نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ يُرِيدَانِ أَنْ يُلَاعِنَاهُ، قَالَ: فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: لَا تَفْعَلْ فَوَاللَّهِ لَئِنْ كَانَ نَبِيًّا فَلَا عَنَا لَا نَفْلِحُ نَحْنُ وَلَا عَقِبُنَا مِنْ بَعْدِنَا. قَالَا: إِنَّا نُعْطِيكَ مَا سَأَلْتَنَا وَابْعَثْ مَعَنَا رَجُلًا أَمِينًا وَلَا تَبْعَثْ مَعَنَا إِلَّا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ مَعَكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ»، فَاسْتَشْرَفَ لَهُ أَصْحَابُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «قُمْ يَا أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ». فَلَمَّا قَامَ قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ». [راجع: ٣٧٤٥]

٤٣٨١ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرٍ، عَنْ حُذَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى النَّبِيِّ ﷺ فَقَالُوا: ابْعَثْ لَنَا رَجُلًا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ». فَاسْتَشْرَفَ لَهُ النَّاسُ فَبَعَثَ أَبُو عُبَيْدَةَ بْنَ الْجَرَّاحِ. [راجع: ٣٧٤٥]

(1) (H. 4380) Two groups of people who have differences take their families in a far off place in order to invoke Allāh to send His Curse or Punishment on the one who is a liar. This event happened and the first eighty (80) Verses of *Sūrat Āl-‘Imrān* were revealed to the Prophet ﷺ in this connection. [See *Fatḥ Al-Bārī*, for details].

4382. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every nation has an *Amīn* (i.e., the most trustworthy, honest man), and the *Amīn* of this nation is Abū 'Ubaida bin Al-Jarrāh."

(74) CHAPTER. The story of 'Omān and Al-Baḥrain.

4383. Narrated Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to me, "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. But the revenue of Al-Baḥrain did not come till Allāh's Messenger ﷺ had died. When the revenue came during the rule of Abū Bakr, Abū Bakr ordered an announcer to announce, "Whoever had any debt or promise due upon the Prophet ﷺ, should present himself to me (Abū Bakr)". I came to Abū Bakr and informed him that the Prophet ﷺ had said (to me), "If the revenue of Al-Baḥrain should come, I will give you so much and so much," repeating "so much" thrice. So Abū Bakr gave me. (In another narration, Jābir said): I met Abū Bakr after that and asked him (to give me what the Prophet ﷺ had promised me) but he did not give me. I again went to him, but he did not give me. I again went to him (for the third time) but he did not give me. On that I said to him, "I came to you but you did not give me, then I came to you and you did not give me, and then again I came to you, but you did not give me; so you should either give me or else you are like a miser to me." On that Abū Bakr said, "Do you say, 'You are like a miserly to me?' There is no worse disease than

٤٣٨٢ - حَدَّثَنَا أَبُو الْوَلِيدِ:

حَدَّثَنَا شُعْبَةُ، عَنْ خَالِدِ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ، عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ أُمَّةٍ أَمِينٌ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ». [راجع:

[٣٧٤٤

(٧٤) بَابُ قِصَّةِ عُمَانَ وَالْبَحْرَيْنِ

٤٣٨٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

حَدَّثَنَا سُفْيَانُ: سَمِعَ ابْنَ الْمُنْكَدِرِ جَابِرَ ابْنَ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثًا، فَلَمْ يَقْدَمْ مَالُ الْبَحْرَيْنِ حَتَّى فُيْضَ رَسُولُ اللَّهِ ﷺ، فَلَمَّا قَدِمَ عَلَى أَبِي بَكْرٍ أَمَرَ مُنَادِيًا فَنَادَى: مَنْ كَانَ لَهُ عِنْدَ النَّبِيِّ دَيْنٌ أَوْ عِدَّةٌ فَلْيَأْتِنِي. قَالَ جَابِرٌ: فَجِئْتُ أَبَا بَكْرٍ فَأَخْبَرْتُهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا»، ثَلَاثًا. قَالَ: فَأَعْطَانِي. قَالَ جَابِرٌ: فَلَقِيتُ أَبَا بَكْرٍ بَعْدَ ذَلِكَ فَسَأَلْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ فَلَمْ يُعْطِنِي، ثُمَّ أَتَيْتُهُ الثَّلَاثَةَ فَلَمْ يُعْطِنِي، فَقُلْتُ لَهُ: قَدْ أَتَيْتُكَ فَلَمْ تُعْطِنِي، ثُمَّ أَتَيْتُكَ فَلَمْ تُعْطِنِي، فِيمَا أَنْ تُعْطِنِي وَإِنَّمَا أَنْ تَبْخَلَ عَنِّي، فَقَالَ: أَقُلْتُ: تَبْخَلُ

miserliness.” Abū Bakr said it thrice and added, “Whenever I refused to give you, I had the intention of giving you.”

(In another narration) Jābir bin ‘Abdullāh said, “I went to Abū Bakr (and he gave me a handful of money) and told me to count it, I counted and found it five hundred, and then Abū Bakr said (to me), ‘Take the same amount twice’.”

(75) CHAPTER. The arrival of *Al-Ash‘ariyūn* and the people of Yemen.

Abū Mūsa said, “The Prophet ﷺ said, ‘They are from me and I am from them’.”

4384. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: My brother and I came from Yemen (to Al-Madīna) and remained there for some time, thinking that Ibn Mas‘ūd and his mother belonged to the family of the Prophet ﷺ because of their frequent entrance (upon the Prophet ﷺ) and their being attached to him.

4385. Narrated Zahdam: When Abū Mūsa arrived (at Kūfa as a governor), he honoured this family of Jarm (by paying them a visit). I was sitting near to him, and he was eating chicken as his lunch, and there was a man sitting amongst the people. Abū Mūsa invited the man to the lunch, but the latter said, “I saw chickens (eating something dirty) so I consider them unclean.” Abū Mūsa said, “Come on! I saw the Prophet ﷺ (eating chicken).” The man said, “I have taken an

عَنِّي؟ وَأَيُّ ذَاءٍ أَدَوُّ مِنَ الْبُخْلِ؟ قَالَهَا ثَلَاثًا، مَا مَنَعْتِكَ مِنْ مَرَّةٍ إِلَّا وَأَنَا أُرِيدُ أَنْ أُعْطِيكَ.

وَعَنْ عَمْرِو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: جِئْتُهُ فَقَالَ لِي أَبُو بَكْرٍ: عُدَّهَا فَعَدَدْتُهَا فَوَجَدْتُهَا خَمْسَمِائَةٍ، فَقَالَ: خُذْ مِثْلَهَا، مَرَّتَيْنِ. [راجع: ٢٢٩٦]

(٧٥) بَابُ قُدُومِ الْأَشْعَرِيِّينَ وَأَهْلِ الْيَمَنِ،

وَقَالَ أَبُو مُوسَى عَنِ النَّبِيِّ ﷺ: «هُم مَنِّي وَأَنَا مِنْهُمْ».

٤٣٨٤ - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ وَإِسْحَاقُ بْنُ نَصْرِ قَالَا: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّنْتَنَا حِينَا مَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ الْبَيْتِ مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ. [راجع: ٣٧٦٣]

٤٣٨٥ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ السَّلَامِ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ زَهْدَمٍ قَالَ: لَمَّا قَدِمَ أَبُو مُوسَى أَكْرَمَ هَذَا الْحَيِّ مِنْ جَرَمٍ وَإِنَّا لَجُلُوسٌ عِنْدَهُ وَهُوَ يَتَعَدَّى دَجَاجًا وَفِي الْقَوْمِ رَجُلٌ جَالِسٌ، فَدَعَاهُ إِلَى الْغَدَاءِ، فَقَالَ: إِنِّي رَأَيْتُهُ يَأْكُلُ شَيْئًا

oath that I will not eat (chicken).” Abū Mūsā said “Come on! I will tell you about your oath. We, a group of *Al-Ash'ariyūn* people went to the Prophet and asked him to give us something to ride, but the Prophet ﷺ refused. Then we asked him for the second time to give us something to ride, but the Prophet ﷺ took an oath that he would not give us anything to ride. After a while, some camels of booty were brought to the Prophet ﷺ and he ordered that five camels be given to us. When we took those camels, we said, ‘We have made the Prophet ﷺ forget his oath, so we will never be successful after this.’ So I went to the Prophet ﷺ and said, ‘O Allāh’s Messenger! You took an oath that you would not give us anything to ride, but you have given us.’ He said, ‘Yes, for if I take an oath and later I see a better solution than that, I act on the better one (and gave the expiation of that oath).’

4386. Narrated ‘Imrān bin Ḥuṣain: The people of Banū Tamīm came to Allāh’s Messenger ﷺ and he said, “Be glad (i.e., have good tidings). O Banū Tamīm!” They said, “As you have given us good tidings then give us (some material things).” On that the features of Allāh’s Messenger ﷺ changed (i.e., he took it ill). Then some people from Yemen came, and the Prophet ﷺ said (to them) “Accept good tidings, as Banū Tamīm have not accepted them.” They said, “We accept them, O Allāh’s Messenger!”

فَقَدَرْتُهُ، فَقَالَ: هَلَمْ فَإِنِّي رَأَيْتُ النَّبِيَّ ﷺ يَأْكُلُهُ، فَقَالَ: إِنِّي حَلَفْتُ لَا أَكُلُهُ، فَقَالَ: هَلَمْ أُخْبِرْكَ عَنْ يَمِينِكَ، إِنَّا أَتَيْنَا النَّبِيَّ ﷺ نَفَرًا مِنَ الْأَشْعَرِيِّينَ فَاسْتَحْمَلْنَاهُ فَأَبَى أَنْ يَحْمِلَنَا، فَاسْتَحْمَلْنَاهُ فَحَلَفَ أَنْ لَا يَحْمِلَنَا، ثُمَّ لَمْ يَلْبَثِ النَّبِيُّ ﷺ أَنْ أَتَى بِنَهَبِ إِبِلٍ فَأَمَرَ لَنَا بِخَمْسِ ذَوْدٍ، فَلَمَّا قَضَيْنَاهَا قُلْنَا: تَعَفَّلْنَا النَّبِيَّ ﷺ يَمِينَهُ لَا نَفْلِحُ بَعْدَهَا أَبَدًا. فَأَتَيْتُهُ فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّكَ حَلَفْتَ أَنْ لَا تَحْمِلَنَا وَقَدْ حَمَلْتَنَا، قَالَ: «أَجَلٌ وَلَكِنْ لَا أَحْلِفُ عَلَى يَمِينٍ فَأَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا أَتَيْتُ الَّذِي هُوَ خَيْرٌ مِنْهَا».

[راجع: ٣١٣٣]

٤٣٨٦ - حَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا أَبُو عَاصِمٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو صَخْرَةَ جَامِعُ بْنُ شَدَّادٍ: حَدَّثَنَا صَفْوَانُ بْنُ مُحَرَّرِ الْمَازِنِيِّ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ قَالَ: جَاءَتْ بَنُو تَمِيمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: «أَبَشِّرُوا يَا بَنِي تَمِيمٍ»، فَقَالُوا: أَمَا إِذْ بَشَّرْتَنَا فَأَعْطِنَا، فَتَغَيَّرَ وَجْهُ رَسُولِ اللَّهِ ﷺ. فَجَاءَ نَاسٌ مِنْ أَهْلِ الْيَمَنِ فَقَالَ النَّبِيُّ ﷺ: «اقْبَلُوا الْبُشْرَى إِذْ لَمْ يَقْبَلْهَا بَنُو تَمِيمٍ»، قَالُوا: قَدْ قَبَلْنَا يَا رَسُولَ اللَّهِ.

[راجع: ٣١٩٠]