

الْوَالِدِ فَسَنَأْخُذُ فِيهِ بِالْحَقِّ إِنْ شَاءَ اللَّهُ
تعالى. ثُمَّ دَعَا عَلِيًّا فَأَمَرَهُ أَنْ يَجْلِدَ
فَجَلَدَهُ ثَمَانِينَ. [انظر: ٣٨٧٢، ٣٩٢٧]

3697. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uḥud!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddiq* and two martyrs." (The two martyrs were 'Umar and 'Uthmān) (See *Hadith* No.3675)

٣٦٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
يَحْيَى، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ: أَنَّ
أَنَسًا رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ:
صَعِدَ رَسُولُ اللَّهِ ﷺ أَحَدًا وَمَعَهُ أَبُو
بَكْرٍ وَعُمَرُ وَعُثْمَانُ فَرَجَعْتُ فَقَالَ:
«اسْكُنْ أَحَدًا - أَظَنُّهُ ضَرْبَهُ بِرِجْلِهِ -
فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ وَصِدِّيقٌ
وَشَهِيدَانِ». [راجع: ٣٦٧٥]

3698. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: During the lifetime of the Prophet ﷺ we considered nobody as equal to Abū Bakr and then 'Umar and then 'Uthmān (coming next to him in superiority), and then we used not to differentiate between the Companions of the Prophet ﷺ.

٣٦٩٨ - حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ
بْنِ بَرِيخٍ: حَدَّثَنَا شَادَانُ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ ابْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنْ
عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ
رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا فِي زَمَنِ
النَّبِيِّ ﷺ لَا نَعْدِلُ بِأَبِي بَكْرٍ أَحَدًا،
ثُمَّ عَمَرَ ثُمَّ عُثْمَانَ، ثُمَّ نَتْرُكُ أَصْحَابَ
النَّبِيِّ ﷺ لَا نُفَاضِلُ بَيْنَهُمْ. [راجع:
٣١٣٠، ٣٦٥٥]

تَابَعَهُ عَبْدُ اللَّهِ بْنُ صَالِحٍ عَنْ عَبْدِ
الْعَزِيزِ.

3699. Narrated 'Uthmān, the son of Mauhab: An Egyptian who came and performed the *Hajj* (pilgrimage) to the House (Ka'bah at Makkah) saw some people sitting. He enquired, "Who are these people?" Somebody said, "They are the Quraish." He said, "Who is the old man sitting amongst them?" The people replied, "He is 'Abdullāh bin 'Umar." He said, "O

٣٦٩٩ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
أَبُو عَوَانَةَ: حَدَّثَنَا عُثْمَانُ هُوَ ابْنُ
مَوْهَبٍ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ مِصْرَ
وَحَجَّ الْبَيْتَ فَرَأَى قَوْمًا جُلُوسًا فَقَالَ:
مَنْ هَؤُلَاءِ الْقَوْمُ؟ قَالَ: هَؤُلَاءِ
قُرَيْشٌ، قَالَ: فَمَنْ الشَّيْخُ فِيهِمْ؟

Ibn 'Umar! I want to ask you about something; please tell me about it. Do you know that 'Uthmān fled away on the day (of the battle) of Uḥud?" Ibn 'Umar said, "Yes." The (Egyptian) man said, "Do you know that 'Uthmān was absent on the day (of the battle) of Badr and did not join it?" Ibn 'Umar said, "Yes." The man said, "Do you know that he failed to attend *Ar-Riḍwān* Pledge and did not witness it (i.e., *Hudaibiya* Pledge)?" Ibn 'Umar said, "Yes." The man said, "*Allāhu Akbar!*" Ibn 'Umar said, "Let me explain to you (all these three things). As for his flight on the day of Uḥud, I testify that Allāh has excused him and forgiven him; and as for his absence from the (battle of) Badr, it was due to the fact that the daughter of Allāh's Messenger ﷺ was his wife and she was sick then, Allāh's Messenger ﷺ said to him, 'You will receive the same reward and share (of the booty) as anyone of those who participated in the battle of Badr (if you stay with her).' As for his absence from *Ar-Riḍwān* Pledge, had there been any person in Makkah more respectable than 'Uthmān (to be sent as a representative), Allāh's Messenger ﷺ would have sent him instead of him. No doubt, Allāh's Messenger ﷺ had sent him, and the incident of *Ar-Riḍwān* Pledge happened after 'Uthmān had gone to Makkah. Allāh's Messenger ﷺ held out his right hand saying, 'This is 'Uthmān's hand.' He stroke his (other) hand with it saying, 'This (pledge) is on behalf of 'Uthmān.' Then Ibn 'Umar said to the man, "Bear (these) excuses in mind with you."⁽¹⁾

Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ ascended the (mountain) of Uḥud with Abū Bakr, 'Umar and 'Uthmān

قَالُوا: عَبْدُ اللَّهِ بْنُ عُمَرَ. قَالَ: يَا ابْنَ عُمَرَ، إِنِّي سَأَلْتُكَ عَنْ شَيْءٍ فَحَدَّثْتَنِي عَنْهُ هَلْ تَعْلَمُ أَنَّ عُثْمَانَ قَرَّ يَوْمَ أُحُدٍ؟ قَالَ: نَعَمْ، فَقَالَ: تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَدْرٍ وَلَمْ يَشْهَدْ؟ قَالَ: نَعَمْ، قَالَ الرَّجُلُ: هَلْ تَعْلَمُ أَنَّهُ تَعَيَّبَ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَمْ يَشْهَدْهَا؟ قَالَ: نَعَمْ، قَالَ: اللَّهُ أَكْبَرُ. قَالَ ابْنُ عُمَرَ: تَعَالَى أَبْيَنَ لَكَ. أَمَّا فِرَاؤُهُ يَوْمَ أُحُدٍ، فَأَشْهَدُ أَنَّ اللَّهَ عَفَا عَنْهُ وَعَفَّرَ لَهُ. وَأَمَّا تَعْيِيْبُهُ عَنْ بَدْرٍ فَإِنَّهُ كَانَ تَحْتَهُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَكَانَتْ مَرِيضَةً. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «إِنَّ لَكَ أَجْرَ رَجُلٍ مِمَّنْ شَهِدَ بَدْرًا وَسَهْمَهُ». وَأَمَّا تَعْيِيْبُهُ عَنْ بَيْعَةِ الرِّضْوَانِ فَلَوْ كَانَ أَحَدٌ أَعَزَّ بِبَطْنِ مَكَّةَ مِنْ عُثْمَانَ لَبَعَثَهُ مَكَانَهُ، فَبَعَثَ رَسُولُ اللَّهِ ﷺ عُثْمَانَ وَكَانَتْ بَيْعَةُ الرِّضْوَانِ بَعْدَ مَا ذَهَبَ عُثْمَانُ إِلَى مَكَّةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ الْيُمْنَى: «هَذِهِ يَدُ عُثْمَانَ»، فَضْرَبَ بِهَا عَلَى يَدِهِ فَقَالَ: «هَذِهِ لِعُثْمَانَ». فَقَالَ لَهُ ابْنُ عُمَرَ: أَذْهَبَ بِهَا الْآنَ مَعَكَ.

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ سَعِيدٍ عَنْ قَتَادَةَ أَنَّ أَنَسَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ قَالَ صَعِدَ رَسُولُ اللَّهِ ﷺ

(1) (H. 3699) Ibn 'Umar agreed that 'Uthmān had been absent in these three cases referred to by the Egyptian, but at the same time he defended him and proved that 'Uthmān was no longer to blame for that.

and it shook. Allāh's Messenger ﷺ said, "Be calm, O Uḥūd!" I think he struck it with his foot and added, "There is none on you but a Prophet, a *Ṣiddiq*, and two martyrs."

(8) CHAPTER. The story of the *Bai'a* (pledge) (after 'Umar) and the unanimous election of 'Uḥmān bin 'Affān as a caliph.

3700. Narrated 'Amr bin Maimūn: I saw 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ a few days before he was stabbed in Al-Madīna. He was standing with Ḥudhaifa bin Al-Yamān and 'Uḥmān bin Ḥunaif to whom he said, "What have you done? Do you think that you have imposed more taxation on the land [of As-Swad (i.e., Irāq)] than it can bear?" They replied, "We have imposed on it what it can bear because of its great yield." 'Umar again said, "Check whether you have imposed on the land what it can not bear." They said, "No, (we haven't)." 'Umar added, "If Allāh should keep me alive I will let the widows of Irāq need no men to support them after me." But only four days had elapsed when he was stabbed (to death). The day he was stabbed, I was standing and there was nobody between me and him (i.e., 'Umar) except 'Abdullāh bin 'Abbās. Whenever 'Umar passed between the two rows, he would say, "Stand in straight lines." When he saw no defect (in the rows), he would go forward and start the *Ṣalāt* (prayer) with *Takbīr*. He would recite *Sūrat Yūsuf* or *An-Nahl* or the like in the first *Rak'a* so that the people may have the time to join the *Ṣalāt* (prayer). As soon as he said *Takbīr*, I heard him saying, "The dog has killed or eaten me," at the time he (i.e., the murderer) stabbed him. A non-Arab

أحداً ومعه أبو بكر وعمر وعثمان فرجفت فقال اسكن أحد أظنه ضربه برجله فليس عليك إلا نبي وصديق وشهيدان .

(٨) بَابُ قِصَّةِ الْبَيْعَةِ وَالْإِتِّفَاقِ عَلَى عُثْمَانَ بْنِ عَفَّانَ رَضِيَ اللهُ عَنْهُ. وَفِيهِ مَقْتُلُ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ.

٣٧٠٠ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو عَوَّانَةَ، عَنْ حُصَيْنٍ، عَنْ عُمَرُو بْنِ مَيْمُونٍ قَالَ: رَأَيْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللهُ عَنْهُ قَبْلَ أَنْ يُصَابَ بِأَيَّامِ الْمَدِينَةِ وَوَقَفَ عَلَى حَدِيثَةِ بِنِ الْيَمَانِ وَعُثْمَانَ بْنِ حُنَيْنٍ، قَالَ: كَيْفَ فَعَلْتُمَا؟ أَتَخَافَانِ أَنْ تَكُونَا قَدْ حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ؟ قَالَا: حَمَلْنَاهَا أَمْرًا هِيَ لَهُ مُطِيقَةٌ، مَا فِيهَا كَبِيرُ فَضْلٍ. قَالَ: انظُرَا أَنْ تَكُونَا حَمَلْتُمَا الْأَرْضَ مَا لَا تُطِيقُ، قَالَ: قَالَا: لَا، فَقَالَ عُمَرُ: لَيْتَ سَلَّمَنِي اللهُ تَعَالَى لِأَدَعَرَ أَرَامِلَ أَهْلِ الْعِرَاقِ لَا يَحْتَجْنَ إِلَى رَجُلٍ بَعْدِي أَبَدًا، قَالَ: فَمَا أَتَتْ عَلَيْهِ إِلَّا رَابِعَةٌ حَتَّى أُصِيبَ، قَالَ: إِنِّي لَقَائِمٌ، مَا بَيْنِي وَبَيْنَهُ إِلَّا عَبْدُ اللهِ بْنُ عَبَّاسٍ عِدَاةٌ أُصِيبَ وَكَانَ إِذَا مَرَّ بَيْنَ الصَّفَّيْنِ قَالَ: اسْتَوُوا، حَتَّى إِذَا لَمْ يَرَّ فِيهِنَّ خَلًّا تَقَدَّمَ فَكَبَّرَ، وَرَبَّمَا قَرَأَ بِسُورَةِ

infidel proceeded on, carrying a double-edged knife and stabbing all the persons he passed by on the right and left (till) he stabbed thirteen persons out of whom seven died. When one of the Muslims saw that, he threw a cloak on him. Realising that he had been captured, the non-Arab infidel killed himself. 'Umar held the hand of 'Abdur-Rahmān bin 'Aūf and let him lead the *Ṣalāt* (prayer). Those who were standing by the side of 'Umar saw what I saw, but the people who were in the other parts of the mosque did not see anything, but they lost the voice of 'Umar and they were saying, "*Subhān Allāh! Subhān Allāh!*" (i.e. Glorified be Allāh)." 'Abdur-Rahmān bin 'Aūf led the people in a short *Ṣalāt* (prayer). When they finished the *Ṣalāt* (prayer), 'Umar said, "O Ibn 'Abbās! Find out who attacked me." Ibn 'Abbās kept on looking here and there for a short time and came to say, "The slave of Al-Mughīra." On that 'Umar said, "The craftsman?" Ibn 'Abbās said, "Yes." 'Umar said, "May Allāh curse him. I did not treat him unjustly. All the praises and thanks be to Allāh Who has not caused me to die at the hands of a man who claims himself to be a Muslim. No doubt, you and your father (Abbās) used to love to have more non-Arab infidels in Al-Madīna." Al-'Abbās had the greatest number of slaves. Ibn 'Abbās said to 'Umar, "If you wish, we will do." He meant, "If you wish we will kill them." 'Umar said, "You are mistaken (for you can't kill them) after they have spoken your language, offered prayers towards your *Qiblah*, and performed *Hajj* like yours." Then 'Umar was carried to his house, and we went along with him, and the people were as if they had never suffered any calamity before that day. Some said, "Do not worry (he will be alright soon)." Some said, "We are afraid (that he

يُوسُفَ أَوْ النَّحْلِ أَوْ نَحْوِ ذَلِكَ فِي الرَّكْعَةِ الْأُولَى حَتَّى يَجْتَمَعَ النَّاسُ. فَمَا هُوَ إِلَّا أَنْ كَبَّرَ فَسَمِعْتُهُ يَقُولُ: قَتَلَنِي أَوْ أَكَلَنِي الْكَلْبُ، حِينَ طَعَنَهُ، فَطَارَ الْعِلْجُ بِسِكِّينٍ ذَاتِ طَرَفَيْنِ، لَا يَمُرُّ عَلَى أَحَدٍ يَمِينًا وَلَا شِمَالًا إِلَّا طَعَنَهُ حَتَّى طَعَنَ ثَلَاثَةَ عَشَرَ رَجُلًا مَاتَ مِنْهُمْ سَبْعَةٌ. فَلَمَّا رَأَى ذَلِكَ رَجُلٌ مِنَ الْمُسْلِمِينَ طَرَحَ عَلَيْهِ بُرْسًا فَلَمَّا ظَنَّ الْعِلْجُ أَنَّهُ مَأْخُودٌ نَحَرَ نَفْسَهُ. وَتَنَاوَلَ عُمَرُ يَدَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَدَّمَهُ، فَمَنْ يَلِي عُمَرَ فَقَدْ رَأَى الَّذِي أَرَى. وَأَمَّا نَوَاحِي الْمَسْجِدِ فَإِنَّهُمْ لَا يَذُرُونَ غَيْرَ أَنَّهُمْ قَدْ فَقَدُوا صَوْتَ عُمَرَ وَهُمْ يَقُولُونَ: سُبْحَانَ اللَّهِ، سُبْحَانَ اللَّهِ. فَصَلَّى بِهِمْ عَبْدُ الرَّحْمَنِ صَلَاةً خَفِيفَةً. فَلَمَّا انْصَرَفُوا قَالَ: يَا ابْنَ عَبَّاسِ، انْظُرْ مَنْ قَتَلَنِي فَجَالَ سَاعَةً ثُمَّ جَاءَ فَقَالَ: غُلَامٌ مُغْيِرَةٌ، قَالَ: الصَّنْعُ؟ قَالَ: نَعَمْ، قَالَ: قَاتَلَهُ اللَّهُ، لَقَدْ أَمَرْتُ بِهِ مَعْرُوفًا، الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَجْعَلْ مِيتَتِي بِيَدِ رَجُلٍ يَدْعِي الْإِسْلَامَ، قَدْ كُنْتُ أَنْتَ وَأَبُوكَ تُجَبَّانِ أَنْ تَكْتُمُوا الْعُلُوجَ بِالْمَدِينَةِ، وَكَانَ الْعَبَّاسُ أَكْثَرَهُمْ رَقِيقًا، فَقَالَ: إِنْ شِئْتَ فَعَلْتُ، أَيُّ إِنْ شِئْتَ قَتَلْنَا. فَقَالَ: كَذَبْتَ، بَعْدَمَا تَكَلَّمُوا بِلِسَانِكُمْ

will die)." Then an infusion of dates was brought to him and he drank it but it came out (of the wound) of his belly. Then milk was brought to him and he drank it, and it also came out of his belly. The people realised that he would die. We went to him, and the people came, praising him. A young man came saying, "O chief of the believers! Receive the glad tidings from Allāh to you due to your company with Allāh's Messenger ﷺ and your superiority in Islām which you know. Then you became the ruler (i.e., caliph) and you ruled with justice and finally you have been martyred." 'Umar said, "I wish that all these privileges will counterbalance (my shortcomings) so that I will neither lose nor gain anything." When the young man turned back to leave, his clothes seemed to be touching the ground. 'Umar said, "Call the young man back to me." (When he came back) 'Umar said, "O son of my brother! Lift your clothes, for this will keep your clothes clean and save you from the punishment of your Lord." 'Umar further said, "O 'Abdullāh bin 'Umar! See how much I am in debt to others." When the debt was checked, it amounted to approximately eighty-six thousand. 'Umar said, "If the property of 'Umar's family covers the debt, then pay the debt thereof; otherwise request it from Banī 'Adī bin Ka'b, and if that too, is not sufficient, ask for it from Quraish tribe, and do not ask for it from anyone else, and pay this debt on my behalf." 'Umar then said (to 'Abdullāh), "Go to 'Aishah (Mother of the believers) and say: 'Umar is paying his salutation to you.' But don't say: chief of the believers, because today I am not chief of the believers. And say: 'Umar bin Al-Khattāb asks the permission to be buried with his two companions (i.e., the Prophet ﷺ and Abū

وَصَلُّوا فَيَلْتَكُمُ وَحَجُّوا حَجَّكُمْ؟ فَاحْتَمِلْ إِلَى بَيْتِهِ فَاَنْطَلَقْنَا مَعَهُ وَكَأَنَّ النَّاسَ لَمْ نُنْصِبُهُمْ مُصِيبَةً قَبْلَ يَوْمِيذٍ. فَقَائِلٌ يَقُولُ: لَا بَأْسَ، وَقَائِلٌ يَقُولُ: أَخَافُ عَلَيْهِ. فَأْتِي بِبَيْدِ فَشَرِبَهُ فَخَرَجَ مِنْ جَوْفِهِ. ثُمَّ أَتَيْ بِلَبِنٍ فَشَرِبَ فَخَرَجَ مِنْ جَوْفِهِ. فَعَرَفُوا أَنَّهُ مَيِّتٌ فَدَخَلْنَا عَلَيْهِ، وَجَاءَ النَّاسُ يُثْنُونَ عَلَيْهِ. وَجَاءَ رَجُلٌ شَابٌّ فَقَالَ: أَبَشِّرْ يَا أَمِيرَ الْمُؤْمِنِينَ بِبُشْرَى اللَّهِ لَكَ مِنْ صُحْبَةِ رَسُولِ اللَّهِ ﷺ وَقَدِمَ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتَ، ثُمَّ وُلِّيتَ فَعَدَلْتَ، ثُمَّ شَهَادَةٌ. قَالَ: وَوَدِدْتُ أَنَّ ذَلِكَ كَفَافٌ لَا عَلَيَّ وَلَا لِي. فَلَمَّا أَدْبَرَ إِذَا إِزَارُهُ يَمَسُّ الْأَرْضَ. قَالَ: رُدُّوا عَلَيَّ الْعُلَامَ، قَالَ: ابْنِ أَخِي، ارْفَعْ ثَوْبَكَ. فَإِنَّهُ أَنْقَى لِثَوْبِكَ، وَأَنْقَى لِرَبِّكَ. يَا عَبْدَ اللَّهِ بْنَ عُمَرَ: انْظُرْ مَا ذَا عَلَيَّ مِنَ الدَّيْنِ. فَحَسَبُوهُ فَوَجَدُوهُ سِتَّةً وَثَمَانِينَ أَلْفًا أَوْ نَحْوَهُ. قَالَ: إِنْ وَفَى لَهُ مَا لِي عُمَرَ فَأَدِّهِ مِنْ أَمْوَالِهِمْ وَإِلَّا فَسَلْ فِي بَيْتِي عَدِيَّ بْنَ كَعْبٍ فَإِنْ لَمْ تَفِ أَمْوَالُهُمْ فَسَلْ فِي قُرَيْشٍ وَلَا تَعْدُهُمْ إِلَى غَيْرِهِمْ فَأَدِّ عَنِّي هَذَا الْمَالَ. انْطَلِقْ إِلَى عَائِشَةَ أُمِّ الْمُؤْمِنِينَ فَقُلْ: يَقْرَأُ عَلَيْكَ عُمَرُ السَّلَامَ، وَلَا تَقُلْ: أَمِيرُ الْمُؤْمِنِينَ، فَإِنِّي لَسْتُ الْيَوْمَ لِلْمُؤْمِنِينَ أَمِيرًا، وَقُلْ: يَسْتَأْذِنُ

Bakr).” Abdullah greeted ‘Aishah and asked for the permission for entering, and then entered to her and found her sitting and weeping. He said to her, “‘Umar bin Al-Khaṭṭāb is paying his salutations to you, and asks the permission to be buried with his two companions.” She said, “I had the idea of having this place for myself, but today I prefer ‘Umar to myself.” When he returned it was said (to ‘Umar), “‘Abdullāh bin ‘Umar has come.” ‘Umar said, “Make me sit up.” Somebody supported him against his body and ‘Umar asked (‘Abdullāh), “What news do you have?” He said, “O chief of the believers! It is as you wish. She has given the permission.” ‘Umar said, “Praise be to Allāh, there was nothing more important to me than this. So when I die, take me, and greet ‘Aishah and say: “‘Umar bin Al-Khaṭṭāb asks the permission (to be buried with the Prophet ﷺ), and if she gives the permission, bury me there, and if she refuses, then take me to the graveyard of the Muslims.” Then Ḥaṣṣa (the Mother of the believers) came with many other women walking with her. When we saw her, we went away. She went in (to ‘Umar) and wept there for sometime. When the men asked for permission to enter, she went into another place, and we heard her weeping inside. The people said (to ‘Umar), “O chief of the believers! Appoint a successor.” ‘Umar said, “I do not find anyone more suitable for the job than the following persons, or group, whom Allāh’s Messenger ﷺ had been pleased with before he died.” Then ‘Umar mentioned ‘Alī, ‘Uthmān, Az-Zubair, Ṭalḥa, Sa’d and ‘Abdur-Raḥmān (bin ‘Aūf) and said, “‘Abdullāh bin ‘Umar will be a witness to you, but he will have no share in the rule. His being a witness will compensate him for not sharing the right of ruling. If Sa’d

عَمْرُ بْنُ الْخَطَّابِ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَسَلَّمَ وَاسْتَأْذَنَ ثُمَّ دَخَلَ عَلَيْهَا، فَوَجَدَهَا قَاعِدَةً تَبْكِي فَقَالَ: يَفْرَأُ عَلَيْكَ عَمْرُ بْنُ الْخَطَّابِ السَّلَامَ وَيَسْتَأْذِنُ أَنْ يُدْفَنَ مَعَ صَاحِبِيهِ، فَقَالَتْ: كُنْتُ أُرِيدُهُ لِنَفْسِي، وَلَا أُورِثُهُ بِهِ الْيَوْمَ عَلَى نَفْسِي. فَلَمَّا أَقْبَلَ قِيلَ: هَذَا عَبْدُ اللَّهِ بْنُ عَمَرَ قَدْ جَاءَ. قَالَ: ارْفَعُونِي، فَأَسْنَدَهُ رَجُلٌ إِلَيْهِ. فَقَالَ: مَا لَدَيْكَ؟ قَالَ: الَّذِي تُحِبُّ يَا أَمِيرَ الْمُؤْمِنِينَ، أَذِنْتَ. قَالَ: الْحَمْدُ لِلَّهِ، مَا كَانَ شَيْءَ أَهَمَّ إِلَيَّ مِنْ ذَلِكَ، فَإِذَا أَنَا قَضَيْتُ فَاخْمِلُونِي ثُمَّ سَلِّمْ فَقُلْ: يَسْتَأْذِنُ عَمْرُ بْنُ الْخَطَّابِ، فَإِنْ أَذِنْتَ لِي فَادْخِلُونِي، وَإِنْ رَدَدْتَنِي رُدُّونِي إِلَى مَقَابِرِ الْمُسْلِمِينَ. وَجَاءَتْ أُمُّ الْمُؤْمِنِينَ حَفْصَةُ وَالنِّسَاءُ تَسِيرُ مَعَهَا فَلَمَّا رَأَيْنَاهَا قُمْنَا. فَوَلَجَتْ عَلَيْهِ فَبَكَتْ عِنْدَهُ سَاعَةً. وَاسْتَأْذَنَ الرَّجَالُ فَوَلَجَتْ دَاخِلًا لَهُمْ فَسَمِعْنَا بَكَاءَهَا مِنَ الدَّاخِلِ. فَقَالُوا: أَوْصِ يَا أَمِيرَ الْمُؤْمِنِينَ، اسْتَخْلِفْ. قَالَ: مَا أَجِدُ أَحَقَّ بِهَذَا الْأَمْرِ مِنْ هَؤُلَاءِ النَّتَرِ أَوْ الرَّهْطِ الَّذِينَ تُوْفِّي رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ. فَسَمَى عَلِيًّا وَعُثْمَانَ وَالزُّبَيْرَ وَطَلْحَةَ وَسَعْدًا وَعَبْدَ الرَّحْمَنِ. وَقَالَ: يَشْهَدُكُمْ عَبْدُ اللَّهِ بْنُ عَمَرَ، وَلَيْسَ لَهُ مِنَ الْأَمْرِ شَيْءٌ كَهَيْئَةِ

becomes the ruler, it will be alright; otherwise, whoever becomes the ruler should seek his help, as I have not dismissed him because of incompetence or dishonesty.” ‘Umar added, “I recommend that my successor takes care of the early emigrants; to know their rights and protect their honour and sacred things. I also recommend that he be kind to the *Anṣār* who had lived in Al-Madīna before the emigrants and Belief had entered their hearts before them. I recommend that the (ruler) should accept the good of the righteous among them and excuse their wrongdoers, and I recommend that he should do good to all the people of the towns (*Al-Anṣār*), as they are the protectors of Islām and the source of wealth and the source of annoyance to the enemy. I also recommend that nothing be taken from them except from their surplus with their consent. I also recommend that he do good to the *Al-Arāb* (Arab bedouins), as they are the origin of the Arabs and the material of Islām. He should take from what is inferior, amongst their properties and distribute that to the poor amongst them. I also recommend him concerning Allāh’s and His Messenger’s protectees (i.e., *Dhimmi*) to fulfil their contracts and to fight for them and not to overburden them with what is beyond their ability.” So when ‘Umar expired, we carried him out and set out walking. ‘Abdullāh bin ‘Umar greeted (‘*Āishah*) and said, “‘Umar bin Al-*Khattāb* asks for the permission.” ‘*Āishah* said, “Bring him in.” He was brought in and buried beside his two companions. When he was buried, the group (recommended by ‘Umar) held a meeting. Then ‘Abdur-Raḥmān said, “Reduce the candidates for rulership to three of you.” Az-Zubair said, “I give up

التَّعْزِيَةَ لَهُ. فَإِنْ أَصَابَتِ الْإِمْرَةَ سَعْدًا فَهُوَ ذَاكَ، وَإِلَّا فَلْيَسْتَعِنَ بِهِ أَيُّكُمْ مَا أَمَرَ فَإِنِّي لَمْ أَعْزِلْهُ مِنْ عَجْزٍ وَلَا خِيَانَةٍ. وَقَالَ: أَوْصِيي الْحَلِيفَةَ مِنْ بَعْدِي بِالْمُهَاجِرِينَ الْأَوَّلِينَ، أَنْ يَعْرِفَ لَهُمْ حَقَّهُمْ وَيَحْفَظَ لَهُمْ حُرْمَتَهُمْ، وَأَوْصِيهِ بِالْأَنْصَارِ خَيْرًا الَّذِينَ تَبَوَّأُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ أَنْ يَقْبَلَ مِنْ مُحْسِنِهِمْ، وَأَنْ يُعْفَى عَنْ مُسِيئِهِمْ. وَأَوْصِيهِ بِأَهْلِ الْأَمْصَارِ خَيْرًا، فَإِنَّهُمْ رِذَّةُ الْإِسْلَامِ وَجَبَاةُ الْمَالِ وَعَيْظُ الْعَدُوِّ. وَأَنْ لَا يُؤْخَذَ مِنْهُمْ إِلَّا فَضْلُهُمْ عَنْ رِضَاهُمْ. وَأَوْصِيهِ بِالْأَعْرَابِ خَيْرًا، فَإِنَّهُمْ أَصْلُ الْعَرَبِ، وَمَادَّةُ الْإِسْلَامِ، أَنْ يُؤْخَذَ مِنْ حَوَاشِي أَمْوَالِهِمْ وَتُرَدُّ عَلَى فُقَرَائِهِمْ. وَأَوْصِيهِ بِذِمَّةِ اللَّهِ وَذِمَّةِ رَسُولِ اللَّهِ ﷺ أَنْ يُوفَى لَهُمْ بِعَهْدِهِمْ. وَأَنْ يُقَاتَلَ مِنْ وَرَائِهِمْ، وَلَا يُكَلَّفُوا إِلَّا طَاقَتَهُمْ. فَلَمَّا قُبِضَ خَرَجْنَا بِهِ فَاذْهَبْنَا نَمَشِي فَسَلَّمَ عَبْدُ اللَّهِ بْنُ عُمَرَ، قَالَ: يَسْتَأْذِنُ عُمَرُ بْنُ الْخَطَّابِ، قَالَتْ: أَدْخِلُوهُ. فَأَدْخَلَ فَوَضَعَ هُنَالِكَ مَعَ صَاحِبِيهِ. فَلَمَّا فُرِغَ مِنْ ذَمِّهِ اجْتَمَعَ هُوَ وَالرَّهْطُ فَقَالَ عَبْدُ الرَّحْمَنِ: اجْعَلُوا إِلَى ثَلَاثَةٍ مِنْكُمْ فَقَالَ الرَّبِيعِيُّ: قَدْ جَعَلْتُ أَمْرِي إِلَى عَلِيٍّ، فَقَالَ طَلْحَةُ: قَدْ جَعَلْتُ أَمْرِي إِلَى عُثْمَانَ. وَقَالَ

my right to 'Alī." Ṭalḥa said, "I give up my right to 'Uthmān," Sa'd said, "I give up my right to 'Abdur-Raḥmān bin 'Aūf." 'Abdur-Raḥmān then said (to 'Uthmān and 'Alī), "Now which of you is willing to give up his right of candidacy so that he may choose the better of the two, bearing in mind that Allāh will be his witness and so will be Islām." So both the sheikhs (i.e., 'Uthmān and 'Alī) kept silent. 'Abdur-Raḥmān said, "Will you both leave this matter to me, and I take Allāh as my Witness that I will not choose but the better of you?" They said, "Yes." So 'Abdur-Raḥmān took the hand of one of them (i.e., 'Alī) and said, "You are related to Allāh's Messenger ﷺ and one of the earliest Muslims, as you know well. So, I ask you by Allāh to promise that if I select you as a ruler you will do justice, and if I select 'Uthmān as a ruler, you will listen to him and obey him." Then he took the other (i.e., 'Uthmān) aside and said the same to him. When 'Abdur-Raḥmān secured (their agreement to) this covenant, he said, "O 'Uthmān! Raise your hand." So he (i.e., 'Abdur-Raḥmān) gave him (i.e., 'Uthmān) the *Bai'a* (pledge), and then 'Alī gave him the *Bai'a* and then all the people of Al-Madīna gave him the *Bai'a*.

(9) CHAPTER. The merits of 'Alī bin Abī Ṭālib Al-Qurashī Al-Hāshimī, Abul-Ḥasan رضي الله عنه.

The Prophet ﷺ said to 'Alī, "You are from me and I am from you." 'Umar said (about 'Alī), "Before Allāh's Messenger ﷺ died, he had been pleased with him."

3701. Narrated Sahl bin Sa'd رضي الله عنه: Allāh's Messenger ﷺ said, "Tomorrow I will

سَعِدُ: فَذَجَعْتُ أَمْرِي إِلَى عَبْدِ الرَّحْمَنِ ابْنِ عَوْفٍ. فَقَالَ عَبْدُ الرَّحْمَنِ: أَيُّكُمْ تَبْرَأُ مِنْ هَذَا الْأَمْرِ فَتَجْعَلُهُ إِلَيْهِ وَاللَّهِ عَلَيْهِ وَكَذَا الْإِسْلَامُ لَيَنْظُرَنَّ أَفْضَلُهُمْ فِي نَفْسِهِ. فَأَسْكَبْتُ الشَّيْخَانَ، فَقَالَ عَبْدُ الرَّحْمَنِ: أَفَتَجْعَلُونَهُ إِلَيَّ وَاللَّهِ عَلَيَّ أَنْ لَا أَلُوَ عَنْ أَفْضَلِكُمْ؟ قَالَا: نَعَمْ. فَأَخَذَ بِيَدِ أَحَدِهِمَا فَقَالَ: لَكَ قَرَابَةٌ مِنْ رَسُولِ اللَّهِ ﷺ وَالْقَدَمُ فِي الْإِسْلَامِ مَا قَدْ عَلِمْتُ، فَاللَّهُ عَلَيْكَ لَيْتِنِ أَمَرْتُكَ لَتَعْدِلَنَّ وَلَيْتِنِ أَمَرْتُ عُثْمَانَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ؟ ثُمَّ خَلَا بِالْآخِرِ فَقَالَ لَهُ مِثْلَ ذَلِكَ. فَلَمَّا أَخَذَ الْمِيثَاقَ قَالَ: أَرْفَعُ يَدَكَ يَا عُثْمَانُ، فَبَايَعَهُ وَبَايَعَ لَهُ عَلِيٌّ، وَوَلَجَ أَهْلُ الدَّارِ فَبَايَعُوهُ.

[راجع: ١٣٩٢]

(٩) بَابُ مَنَاقِبِ عَلِيِّ بْنِ أَبِي طَالِبٍ الْقُرَشِيِّ الْهَاشِمِيِّ أَبِي الْحَسَنِ رَضِيَ اللَّهُ عَنْهُ

وقال النبي ﷺ لعلِّي: «أنت مِنِّي وأنا مِنك».

وقال عمر: تُوفِّي رَسُولُ اللَّهِ ﷺ وهو عنه راضٍ.

٣٧٠١ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:

give the flag to a man with whose leadership Allāh will grant (the Muslims) victory.” So the people kept on thinking the whole night as to who would be given the flag. The next morning the people went to Allāh’s Messenger ﷺ and everyone of them hoped that he would be given the flag. The Prophet ﷺ said, “Where is ‘Alī bin Abī Ṭālib?” The people replied, “He is suffering from eye trouble, O Allāh’s Messenger”. He said, “Send for him and bring him to me.” So when ‘Alī came, the Prophet ﷺ spat in his eyes and invoked good on him, and he became alright as if he had had no ailment. The Prophet ﷺ then gave him the flag. ‘Alī said, “O Allāh’s Messenger! Shall I fight them (i.e., enemy) till they become like us?” The Prophet ﷺ said, “Proceed to them steadily till you approach near to them and then invite them to Islām, and inform them of their duties towards Allāh which Islām prescribed for them, for by Allāh, if one man is guided on the right path (i.e., converted to Islām) through you it would be better for you than (a great number of) red camels.”

3702. Narrated Salama : ‘Alī happened to stay behind the Prophet ﷺ and (did not join him) during the battle of Khaibar for he was having eye trouble. Then he said, “How could I remain behind Allāh’s Messenger?” So, ‘Alī set out following the Prophet ﷺ. When it was the eve of the day in the morning of which Allāh helped (the Muslims) to conquer it, Allāh’s Messenger ﷺ said, “I will give the flag (to a man), or tomorrow a man whom Allāh and His Messenger love will take the flag,” or said, “A man who loves

حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَبِي حازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَأُعْطِينَ الرَّايَةَ غَدًا رَجُلًا يَفْتَحُ اللَّهُ عَلَى يَدَيْهِ»، قَالَ: قَبَاتِ النَّاسُ يَدُوكونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَى رَسُولِ اللَّهِ ﷺ كُلُّهُمْ يَرْجُونَ أَنْ يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيُّ بْنُ أَبِي طَالِبٍ؟» فَقَالُوا: يَشْتَكِي عَيْنَيْهِ يَا رَسُولَ اللَّهِ. قَالَ: «فَارْسِلُوا إِلَيْهِ فَأُتُونِي بِهِ». فَلَمَّا جَاءَ بَصَقَ فِي عَيْنَيْهِ فَدَعَا لَهُ، فَبَرَأَ حَتَّى كَأَنَّ لَهُ يَكْرٌ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ. فَقَالَ عَلِيٌّ: يَا رَسُولَ اللَّهِ، أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا؟ فَقَالَ: «انْفِذْ 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]

٣٧٠٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَاتِمٌ، عَنْ يَزِيدَ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ قَالَ: كَانَ عَلِيٌّ قَدْ تَخَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ وَكَانَ بِهِ رَمَدٌ، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ؟ فَخَرَجَ عَلَيَّ فَلِحَقَّ بِالنَّبِيِّ ﷺ فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا قَالَ رَسُولُ اللَّهِ ﷺ:

Allāh and His Messenger; and Allāh will grant victory under his leadership.” Suddenly ‘Alī came whom we did not expect. The people said, “This is ‘Alī.” Allāh’s Messenger ﷺ gave him the flag and Allāh granted victory under his leadership.

«لَأُعْطِيَنَّ الرَّايَةَ أَوْ لِيَأْخُذَنَّ الرَّايَةَ عَدَا رَجُلٌ يُحِبُّهُ اللهُ وَرَسُولُهُ - أَوْ قَالَ: يُحِبُّ اللهُ وَرَسُولُهُ - يَفْتَحُ اللهُ عَلَيَّ يَدِيهِ». فَإِذَا نَحْنُ بِعَلِيِّ وَمَا نَزَّجُوهُ فَقَالُوا: هَذَا عَلِيُّ فَأَعْطَاهُ رَسُولُ اللهِ ﷺ الرَّايَةَ فَفَتَحَ اللهُ عَلَيْهِ.

[راجع: ٢٩٧٥]

3703. Narrated Abū Hāzim : A man came to Sahl bin Sa’d and said, “This is so-and-so.” meaning the governor of Al-Madīna, “He is calling ‘Alī bad names near the pulpit.” Sahl asked, “What is he saying?” He (i.e., the man) replied, “He calls him (i.e., ‘Alī) Abū Turāb.” Sahl laughed and said, “By Allāh, none but the Prophet ﷺ called him by this name and no name was dearer to ‘Alī than this.” So I asked Sahl to tell me more, saying, “O Abū ‘Abbās! How (was this name given to ‘Alī)?” Sahl said, “‘Alī went to Fāṭima and then came out and slept in the mosque. The Prophet ﷺ asked Fāṭima, ‘Where is your cousin?’ She said, ‘In the mosque.’ The Prophet ﷺ went to him and found that his (i.e., Alī’s) covering sheet had slipped of his back and dust had soiled his back. The Prophet ﷺ started wiping the dust off his back and said twice, ‘Get up! O Abū Turāb (i.e., O man with the dust)’”

٣٧٠٣ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حازِمٍ، عَنْ أَبِيهِ: أَنَّ رَجُلًا جَاءَ إِلَى سَهْلِ بْنِ سَعْدٍ فَقَالَ: هَذَا فُلَانٌ، لِأَمِيرِ الْمَدِينَةِ، يَدْعُو عَلِيًّا عِنْدَ الْمِنْبَرِ قَالَ: فَيَقُولُ مَاذَا؟ قَالَ: يَقُولُ لَهُ: أَبُو تُرَابٍ، فَضَحِكَ وَقَالَ: وَاللَّهِ مَا سَمَاءُ إِلَّا النَّبِيُّ ﷺ وَمَا كَانَ لَهُ اسْمٌ أَحَبَّ إِلَيْهِ مِنْهُ. فَاسْتَطَعَمْتُ الْحَدِيثَ سَهْلًا. وَقُلْتُ: يَا أَبَا عَبَّاسٍ كَيْفَ ذَلِكَ؟ قَالَ: دَخَلَ عَلِيُّ عَلَى فَاطِمَةَ ثُمَّ خَرَجَ فَاضْطَبَعَ فِي الْمَسْجِدِ فَقَالَ النَّبِيُّ ﷺ: «أَيْنَ ابْنُ عَمِّكَ؟» قَالَتْ: فِي الْمَسْجِدِ. فَخَرَجَ إِلَيْهِ، فَوَجَدَ رِدَاءَهُ قَدْ سَقَطَ عَنْ ظَهْرِهِ وَخَلَصَ التُّرَابُ إِلَى ظَهْرِهِ فَجَعَلَ يَمْسَحُ التُّرَابَ عَنْ ظَهْرِهِ فَيَقُولُ: «اجْلِسْ يَا أَبَا تُرَابٍ» مَرَّتَيْنِ. [راجع: ٤٤١]

3704. Narrated Sa’d bin ‘Ubaida : A man came to Ibn ‘Umar and asked about ‘Uthmān, and Ibn ‘Umar mentioned his good deeds and said to the questioner, “Perhaps these facts annoy you?” The other

٣٧٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا حُسَيْنٌ، عَنْ زَائِدَةَ، عَنْ أَبِي حَصِينٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ قَالَ: