

said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you)!" Then the man asked him about 'Alī. Ibn 'Umar mentioned his good deeds and said, "It is all true, and that is his house in the midst of the houses of the Prophet ﷺ. Perhaps these facts have hurt you?" The questioner said, "Yes." Ibn 'Umar said, "May Allāh stick your nose in the dust (i.e., degrade you or make you do things which you hate)! Go away and do whatever you can against me."

3705. Narrated 'Alī رضي الله عنه: Fāṭima رضي الله عنها complained of the suffering caused to her by the hand-mill. Some captives were brought to the Prophet ﷺ. She came to him but did not find him at home. 'Aīshah was present there to whom she told (of her desire for a servant). When the Prophet ﷺ came, 'Aīshah informed him about Fāṭima's visit. 'Alī added, "So the Prophet ﷺ came to us, while we had gone to our bed, I wanted to get up but the Prophet ﷺ said, "Remain at your place." Then he sat down between us till I found the coolness of his feet on my chest. Then he said, "Shall I teach you a thing which is better than what you have asked me? When you go to bed, say, *Allāhu Akbar* thirty-four times, and *Subhān Allāh* thirty-three times, and *Alḥamdu lillāh* thirty-three time⁽¹⁾ for that is better for you both than a servant."

جاء رجل إلى ابن عمر فسأله عن عثمان فذكر عن محاسن عمله، قال: لعل ذلك يسوك، قال: نعم، قال: فأرغم الله بأنفك. ثم سأله عن علي فذكر محاسن عمله، قال: هو ذلك، بيته أوسط بيوت النبي ﷺ ثم قال: لعل ذلك يسوءك؟ قال: أجل، قال: فأرغم الله بأنفك، انطلق فاجهد علي جهدي. [راجع: 3130]

3705 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُندَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ ابْنَ أَبِي لَيْلَى قَالَ: حَدَّثَنَا عَلِيُّ: أَنَّ فَاطِمَةَ عَلَيْهَا السَّلَامُ شَكَتْ مَا تَلَقَى مِنْ أَثَرِ الرَّحَى، فَاتَى النَّبِيَّ ﷺ بِسَبِي فَانْطَلَقَتْ فَلَمْ تَجِدْهُ فَوَجَدَتْ عَائِشَةَ فَأَخْبَرَتْهَا. فَلَمَّا جَاءَ النَّبِيُّ ﷺ أَخْبَرَتْهُ عَائِشَةُ بِمَجِيءِ فَاطِمَةَ فَجَاءَ النَّبِيُّ ﷺ إِلَيْنَا وَقَدْ أَخَذْنَا مَضَاجِعَنَا فَذَهَبَتْ لِأَقْوَمَ، فَقَالَ: عَلَى مَكَانِكَمَا. فَقَعَدَ بَيْنَنَا، حَتَّى وَجَدْتُ بَرْدَ قَدَمَيْهِ عَلَى صَدْرِي، وَقَالَ: «أَلَا أَعَلَّمُكُمْ خَيْرًا مِمَّا سَأَلْتُمَانِي؟ إِذَا أَخَذْتُمَا مَضَاجِعَكُمَا تُكَبِّرَانِ ثَلَاثًا وَثَلَاثِينَ، وَتُسَبِّحَانِ ثَلَاثًا وَثَلَاثِينَ، وَتَحْمَدَانِ ثَلَاثًا وَثَلَاثِينَ، فَهُوَ خَيْرٌ لَكُمَا مِنْ خَادِمٍ». [راجع: 3113]

(1) (H. 3705) The three expressions mean respectively: 'Allāh is the Most Great,' 'Glorified be Allāh,' and 'All praises and thanks be to Allāh.'

3706. And narrated Sa'd that the Prophet ﷺ said to 'Alī, "Will you not be pleased from this that you are to me like Harūn (Aaron) was to Mūsa (Moses)?"

٣٧٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ :
حَدَّثَنَا غُنْدَرٌ : حَدَّثَنَا شُعْبَةُ : عَنْ سَعْدِ
قَالَ : سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ
أَبِيهِ قَالَ : قَالَ النَّبِيُّ ﷺ لِعَلِيِّ : «أَمَا
تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَى ؟» . [انظر : ٤٤١٦]

3707. Narrated 'Ubaida : 'Alī رضي الله عنه said (to the people of Iraq), "Judge as you used to judge, for I hate differences (and I do my best) till the people unite as one group or I die as my companions have died."

٣٧٠٧ - حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ
قَالَ : أَخْبَرَنَا شُعْبَةُ ، عَنْ أَيُّوبَ ، عَنْ
ابْنِ سِيرِينَ ، عَنْ عُبَيْدَةَ ، عَنْ عَلِيٍّ
رَضِيَ اللَّهُ عَنْهُ قَالَ : أَفْضَلُ مَا كُنْتُمْ
تَقْضُونَ فَإِنِّي أَكْرَهُ الْاِخْتِلَافَ حَتَّى
يَكُونَ النَّاسُ جَمَاعَةً ، أَوْ أُمُوتَ كَمَا
مَاتَ أَصْحَابِي . فَكَانَ ابْنُ سِيرِينَ
يَرَى أَنَّ عَامَّةَ مَا يُرَوَى عَنْ عَلِيٍّ
الْكَذِبُ .

(10) CHAPTER. The merits of Ja'far bin Abi Ṭālib Al-Hashimi رضي الله عنه

(١٠) بَابُ مَنَاقِبِ جَعْفَرِ بْنِ أَبِي
طَالِبِ الْهَاشِمِيِّ رَضِيَ اللَّهُ عَنْهُ ،
وَقَالَ لَهُ النَّبِيُّ ﷺ : «أَشْبَهْتَ
خَلْقِي وَخُلُقِي» .

The Prophet ﷺ said (to him), "You resemble me both in appearance and character."

3708. Narrated Abū Hurairah رضي الله عنه : The people used to say, "Abū Hurairah narrates too many narrations." In fact, I used to keep close to Allāh's Messenger ﷺ and was satisfied with what filled my stomach. I ate no leavened bread and dressed no decorated striped clothes, and never did a man or a woman serve me, and I often used to press my belly against gravel because of hunger, and I used to ask a man to recite a Qur'ānic Verse to me although I knew it, so that he would take me to his home and feed me. And the most generous of all the people to the poor was Ja'far bin Abi Ṭālib. He used

٣٧٠٨ - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي
بَكْرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ إِبْرَاهِيمَ بْنِ
دِينَارٍ أَبُو عَبْدِ اللَّهِ الْجُهَنِيُّ ، عَنْ ابْنِ
أَبِي ذَيْبٍ ، عَنْ سَعِيدِ الْمَقْبُرِيِّ ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ : أَنَّ النَّاسَ
كَانُوا يَقُولُونَ : أَكْثَرَ أَبُو هُرَيْرَةَ ، وَإِنِّي
كُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ بِشَيْعِ بَطْنِي
حَتَّى لَا أَكُلَ الْخَمِيرَ ، وَلَا أَلْبَسَ
الْحَبِيرَ وَلَا يَخْدُمَنِي فُلَانٌ وَلَا فُلَانَةٌ .

to take us to his home and offer us what was available therein. He would even offer us an empty folded leather container (of butter) which we would split and lick whatever was in it.

وَكُنْتُ أَلْصِقُ بَطْنِي بِالْحَضْبَاءِ مِنَ الْجُوعِ وَإِنْ كُنْتُ لَأَسْتَقْرِئُ الرَّجُلَ الْآيَةَ هِيَ مَعِيَ كَيْ يَنْقَلِبَ بِي فَيُطْعِمَنِي. وَكَانَ أَحْيَرَ النَّاسِ لِلْمَسَاكِينِ جَعْفَرُ بْنُ أَبِي طَالِبٍ، كَانَ يَنْقَلِبُ بِنَا فَيُطْعِمُنَا مَا كَانَ فِي بَيْتِهِ حَتَّى إِنْ كَانَ لَيُخْرِجُ إِلَيْنَا الْعُكَّةَ الَّتِي لَيْسَ فِيهَا شَيْءٌ فَيَشُقُّهَا فَنَلْعَقُ مَا فِيهَا. [انظر: ٥٤٣٢]

3709. Narrated Ash-Sha'bī: Whenever Ibn 'Umar رضي الله عنهما greeted Ibn Ja'far, he used to say: "As-Salāmu-'Alaika (i.e., greetings of salutation and peace be on you) O son of Dhul-Janāhain (son of the two-winged person)."⁽¹⁾

٣٧٠٩ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنِ الشَّعْبِيِّ: أَنَّ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا كَانَ إِذَا سَلَّمَ عَلَى ابْنِ جَعْفَرِ الْجَنَاحِينَ. قَالَ: السَّلَامُ عَلَيْكَ يَا ابْنَ ذِي الْجَنَاحِينَ.

قَالَ أَبُو عَبْدِ اللَّهِ: الْجَنَاحَانِ: كُلُّ نَاجِيَتَيْنِ. [انظر: ٤٢٦٤]

(11) CHAPTER. The mention of Al-'Abbās bin 'Abdul-Muṭṭalib رضي الله عنه

(١١) بَابُ ذِكْرِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَضِيَ اللَّهُ عَنْهُ

3710. Narrated Anas رضي الله عنه: Whenever there was drought, 'Umar bin Al-Khaṭṭāb used to ask Allāh for rain through Al-'Abbās bin 'Abdul-Muṭṭalib, saying, "O Allāh! We used to request our Prophet ﷺ to ask You for rain, and You would give us. Now we request the uncle of our Prophet ﷺ to ask You for rain, so give us rain." So Allāh used to provide them with rain."⁽²⁾

٣٧١٠ - حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ: حَدَّثَنِي أَبِي عَبْدُ اللَّهِ بْنُ الْمُثَنَّى، عَنْ ثُمَامَةَ بْنِ عَبْدِ اللَّهِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ عُمَرَ بْنَ الْخَطَّابِ كَانَ إِذَا فَحَطُوا

(1) (H. 3709) The Prophet ﷺ (in another *Hadīth*) said, "I saw Ja'far bin Abī Ṭālib flying with the angels".

(2) (H. 3710) This *Hadīth* indicates that you can only ask a living person to invoke=

اسْتَسْقَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ
 فَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَتَوَسَّلُ إِلَيْكَ بِبَنِيهَا
 ﷺ فَتَسْقِينَا وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَبِيِّنَا
 فَاسْقِنَا. قَالَ: فَيُسْقَوْنَ. [راجع: ١٠١٠]

(١٢) بَابُ مَنَاقِبِ قَرَابَةِ رَسُولِ اللَّهِ
 ﷺ. وَمَنْقِبَةُ فَاطِمَةَ عَلَيْهَا السَّلَامُ بِنْتُ
 النَّبِيِّ ﷺ وَقَالَ النَّبِيُّ ﷺ: «فَاطِمَةُ
 سَيِّدَةُ نِسَاءِ أَهْلِ الْجَنَّةِ».

(12) CHAPTER. The virtues of the relatives of Allāh's Messenger ﷺ. And the merits of Fāṭima عليها السلام the daughter of the Prophet ﷺ, and the Prophet ﷺ said, "Fāṭima is the chief of the women in Paradise."

3711. Narrated 'Aishah: "Fāṭima عليها السلام sent somebody to Abū Bakr asking him to give her, her inheritance from the Prophet ﷺ from what Allāh had given to His Messenger ﷺ through *Fai*" (i.e., booty gained without fighting). She asked from the *Sadaqa* (i.e., wealth assigned for charitable purposes) of the Prophet ﷺ at Al-Madīna, and Fadak, and what remained of the *Khumus* (i.e., one-fifth) of the *Khaibar* booty.

٣٧١١ - حَدَّثَنَا أَبُو الِيمانِ:
 أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
 حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ
 رَضِيَ اللَّهُ عَنْهَا: أَنَّ فَاطِمَةَ عَلَيْهَا
 السَّلَامُ أَرْسَلَتْ إِلَى أَبِي بَكْرٍ تَسْأَلُهُ
 مِيرَاثَهَا مِنَ النَّبِيِّ ﷺ مِمَّا أَفَاءَ اللَّهُ
 عَلَى رَسُولِهِ ﷺ، تَطْلُبُ صَدَقَةَ النَّبِيِّ
 ﷺ الَّتِي بِالْمَدِينَةِ وَفَدَكٍ وَمَا بَقِيَ مِنْ
 خُمْسِ خَيْبَرَ. [راجع: ٣٠٩٢]

3712. Abū Bakr said, "Allāh's Messenger ﷺ said, "We (Prophets), our property is not inherited, and whatever we leave is *Sadaqa*, but Muḥammad's family can eat from this property, i.e., Allāh's property, but they have no right to take more than the food they need.' By Allāh! I will not bring any change in dealing with the *Sadaqa* of the Prophet ﷺ (and will keep them) as they used to be observed in his (i.e., the Prophet's) lifetime, and I will dispose with it as Allāh's Messenger ﷺ used to do." Then 'Alī said, "I testify that *Lā ilaha illallah* (none has the right to be worshipped but Allāh), and that Muḥammad is His Messenger," and added, "O Abū

٣٧١٢ - فَقَالَ أَبُو بَكْرٍ: إِنَّ
 رَسُولَ اللَّهِ ﷺ قَالَ: «لَا نُورِثُ مَا
 تَرَكْنَا فَهُوَ صَدَقَةٌ، إِنَّمَا يَأْكُلُ آلُ
 مُحَمَّدٍ مِنْ هَذَا الْمَالِ - يَعْنِي مَا لَ اللَّهُ
 - لَيْسَ لَهُمْ أَنْ يَرِيدُوا عَلَى الْمَأْكُلِ»،
 وَإِنِّي وَاللَّهِ لَا أُغَيِّرُ شَيْئًا مِنْ صَدَقَاتِ
 رَسُولِ اللَّهِ ﷺ الَّتِي كَانَتْ عَلَيْهَا فِي
 عَهْدِ النَّبِيِّ ﷺ وَلَأَعْمَلَنَّ فِيهَا بِمَا
 عَمِلَ فِيهَا رَسُولُ اللَّهِ ﷺ. فَتَشْهَدُ
 عَلَيَّ، ثُمَّ قَالَ: إِنَّا قَدْ عَرَفْنَا يَا أَبَا

Bakr! We acknowledge your superiority.” Then he (i.e., ‘Ali) mentioned their own relationship to Allāh’s Messenger ﷺ and their right. Abū Bakr then spoke saying, “By Allāh in Whose Hands my soul is. I love to do good to the relatives of Allāh’s Messenger ﷺ rather than to my own relatives.”

3713. Abū Bakr رضي الله عنه added, “Look at Muḥammad ﷺ through his family (i.e., if you are not good to his family you are not good to him ﷺ).”

3714. Narrated Al-Miswar bin Makhrama: Allāh’s Messenger ﷺ said, “Fāṭima is a part of me, and he who makes her angry, makes me angry.”

3715. Narrated ‘Ā’ishah رضي الله عنها: The Prophet ﷺ called his daughter Fāṭima during his illness in which he died, and told her a secret whereupon she wept. Then he called her again and told her a secret whereupon she laughed, when I asked her about that.

3716. She replied, “The Prophet ﷺ spoke to me in secret and informed me that he would die in the course of the illness, during which he died, so I wept. He again spoke to me in secret and informed me that I would be

بَكْرٍ فَضِيلَتِكَ، وَذَكَرَ قَرَابَتَهُمْ مِنْ رَسُولِ اللَّهِ ﷺ وَحَقَّهُمْ. فَتَكَلَّمَ أَبُو بَكْرٍ فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لَقَرَابَةُ رَسُولِ اللَّهِ ﷺ أَحَبُّ إِلَيَّ أَنْ أَصِلَ مِنْ قَرَابَتِي. [راجع: ٣٠٩٣]

٣٧١٣ - أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا شُعْبَةُ، عَنْ وَاقِدٍ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ ابْنِ عُمَرَ، عَنْ أَبِي بَكْرٍ رَضِيَ اللَّهُ عَنْهُمْ قَالَ: ارْضُوا مُحَمَّدًا ﷺ فِي أَهْلِ بَيْتِهِ. [انظر: ٣٧٥١]

٣٧١٤ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَعْضَبَهَا أَعْضَبَنِي».

٣٧١٥ - حَدَّثَنَا يَحْيَى بْنُ قُرَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ فِي شَكْوَاهِ الَّذِي قُبِضَ فِيهَا فَسَارَهَا بِشَيْءٍ فَبَكَتْ، ثُمَّ دَعَاهَا فَسَارَهَا فَضَحِكَتْ. قَالَتْ: فَسَأَلْتُهَا عَنْ ذَلِكَ. [راجع: ٣٦٢٣]

٣٧١٦ - «قَالَتْ: سَارَنِي النَّبِيُّ ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجْعِهِ الَّذِي تُوْفِّي فِيهِ فَبَكَتُ ثُمَّ سَارَنِي

the first of his family to follow him (after his death) and on that I laughed.”

(13) CHAPTER. The merits of Az-Zubair bin Al-‘Awwām رضي الله عنه

Ibn ‘Abbās said, “He (i.e., Az-Zubair) was the *Hawārī* (i.e., disciple) of the Prophet ﷺ. And the *Hawārīyyūn*⁽¹⁾ were called so because of the whiteness of their clothes.”

3717. Narrated Marwān bin Al-Hakam: ‘Uthmān bin ‘Affān was afflicted with severe nose-bleeding in the year when such illness was prevalent and that prevented him from performing *Hajj*, and (because of it) he made his will. A man from Quraish came to him and said, “Appoint your successor.” ‘Uthmān asked, “Did the people name him? (i.e., the successor).” The man said, “Yes.” ‘Uthmān asked, “Who is that?” The man remained silent. Another man came to ‘Uthmān and I think it was Al-Hārith. He also said, “Appoint your successor.” ‘Uthmān asked, “Did the people name him?” The man replied, “Yes.” ‘Uthmān said, “Who is that?” The man remained silent. ‘Uthmān said, “Perhaps they have mentioned Az-Zubair?” The man said, “Yes.” ‘Uthmān said, “By Him in Whose Hands my soul is, he is the best of them as I know, and the dearest of them to Allāh’s Messenger ﷺ.”

3718. Narrated Marwān bin Al-Hakam: While I was with ‘Uthmān, a man came to him and said, “Appoint your successor.” ‘Uthmān said, “Has such successor been

فأخبرني أنني أول أهل بيته أتبعه فَصَحَّكَتُ». [راجع: ٣٦٢٤]

(١٣) بَابُ مَنَاقِبِ الزُّبَيْرِ بْنِ الْعَوَّامِ رَضِيَ اللَّهُ عَنْهُ

وقال ابن عباس: «هو حواري النبي ﷺ، وسمي الحواريون لبياض ثيابهم».

٣٧١٧ - حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مَرْوَانَ بْنُ الْحَكَمِ قَالَ: «أَصَابَ عَثْمَانَ بْنِ عَمَانَ رَضِيَ اللَّهُ عَنْهُ رُعَافٌ شَدِيدٌ سَنَةَ الرُّعَافِ حَتَّى حَبَسَهُ عَنِ الْحَجِّ وَأَوْصَى فَدَخَلَ عَلَيْهِ رَجُلٌ مِنْ قُرَيْشٍ، قَالَ: اسْتَخْلِفْ، قَالَ: وَقَالُوهُ؟ قَالَ: نَعَمْ. قَالَ: وَمَنْ؟ فَسَكَتَ فَدَخَلَ عَلَيْهِ رَجُلٌ آخَرَ أَحْسَبُهُ الْحَارِثَ فَقَالَ: اسْتَخْلِفْ، فَقَالَ عَثْمَانُ: وَقَالُوا؟ فَقَالَ: نَعَمْ، قَالَ: وَمَنْ هُوَ؟ فَسَكَتَ، قَالَ: فَلَعَلَّهُمْ قَالُوا: إِنَّهُ الزُّبَيْرُ، قَالَ: نَعَمْ، قَالَ: أَمَا وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَحَيْرُهُمْ مَا عَلِمْتُ، وَإِنْ كَانَ لِأَحَبَّهُمْ إِلَى رَسُولِ اللَّهِ ﷺ». [انظر: ٣٧١٨]

٣٧١٨ - حَدَّثَنَا عَبْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أَسَمَةَ، عَنْ هِشَامِ: أَخْبَرَنِي أَبِي: سَمِعْتُ مَرْوَانَ

(1) (Ch. 13) Plural of *Hawārī*.

named?" He replied, "Yes, Az-Zubair." 'Uthmān said, thrice, "By Allāh! Indeed you know that he is the best of you."

3719. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Every Prophet used to have a *Hawārī* (i.e., disciple), and my *Hawārī* is Az-Zubair bin Al-'Awwām."

3720. Narrated 'Abdullāh bin Az-Zubair رَضِيَ اللهُ عَنْهُمَا: During the battle of *Al-Ahzāb* (the Confederates), I and 'Umar bin Abī Salama were kept behind with the women. Behold! I saw (my father) Az-Zubair riding his horse, going to and coming from Banī Quraiza twice or thrice. So when I came back I said, "O my father! I saw you going to and coming from Banī Quraiza?" He said, "Did you really see me, O my son?" I said, "Yes." He said, "Allāh's Messenger ﷺ said, 'Who will go to Banī Quraiza and bring me their news?' So I went, and when I came back, Allāh's Messenger ﷺ mentioned for me both his parents saying, 'Let my father and mother be sacrificed for you.'"

3721. Narrated 'Urwa: On the day of the battle of Al-Yarmūk, the Companions of the

بَنِ الْحَكَمِ: «كُنْتُ عِنْدَ عُثْمَانَ أَنَا هُ
رَجُلٌ فَقَالَ: اسْتَخْلِفَ قَالَ: وَقِيلَ
ذَلِكَ؟ قَالَ: نَعَمْ، الزُّبَيْرُ قَالَ: أَمَ وَاللَّهِ
إِنِّكُمْ لَتَعْلَمُونَ أَنَّهُ خَيْرُكُمْ، ثَلَاثًا».

[راجع: ٣٧١٧]

٣٧١٩ - حَدَّثَنَا مَالِكُ بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ هُوَ ابْنُ
أَبِي سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ الْمُثَنِّكِيرِ،
عَنْ جَابِرِ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ
النَّبِيُّ ﷺ: «إِنَّ لِكُلِّ نَبِيٍّ حَوَارِيٍّ
وَإِنَّ حَوَارِيَّ الزُّبَيْرِ بْنِ الْعَوَّامِ».

[راجع: ٢٨٤٦]

٣٧٢٠ - حَدَّثَنَا أَحْمَدُ بْنُ
مُحَمَّدٍ: أَنَا بِنَا عَبْدُ اللَّهِ أَخْبَرَنَا هِشَامُ
بْنُ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ
الزُّبَيْرِ رَضِيَ اللهُ عَنْهُمَا قَالَ: كُنْتُ
يَوْمَ الْأَحْزَابِ جُعِلْتُ أَنَا وَعُمَرُ بْنُ
أَبِي سَلَمَةَ فِي النِّسَاءِ، فَتَنَظَّرْتُ فَإِذَا أَنَا
بِالزُّبَيْرِ عَلَى فَرَسِهِ يَخْتَلِفُ إِلَى بَنِي
قُرَيْظَةَ مَرَّتَيْنِ أَوْ ثَلَاثًا، فَلَمَّا رَجَعْتُ
قُلْتُ: يَا أَبَتِ، رَأَيْتَكَ تَخْتَلِفُ؟ قَالَ:
أَوْ هَلْ رَأَيْتَنِي يَا بَنِيَّ؟ قُلْتُ: نَعَمْ،
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ قَالَ: «مَنْ
يَأْتِ بَنِي قُرَيْظَةَ فَيَأْتِينِي بِخَبْرِهِمْ؟»
فَانْطَلَقْتُ فَلَمَّا رَجَعْتُ جَمَعَ لِي رَسُولُ
اللَّهِ ﷺ بَيْنَ أَبِيهِ فَقَالَ: «فِذَاكَ أَبِي
وَأُمِّي».

٣٧٢١ - حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ:

Prophet ﷺ said to Az-Zubair, "Will you attack the enemy vigorously so that we may attack them along with you?" So, Az-Zubair attacked them, and they inflicted two wounds over his shoulder, and in between these two wounds there was an old scar he had received on the day of the battle of Badr. When I was a child, I used to insert my fingers into those scars in play.

حَدَّثَنَا ابْنُ الْمُبَارَكِ: أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ، عَنْ أَبِيهِ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلزُّبَيْرِ يَوْمَ وَقْعَةِ الْيَرْمُوكِ: أَلَا تَشُدُّ فَتَشُدُّ مَعَكَ؟ فَحَمَلَ عَلَيْهِمْ فَضْرَبُوهُ ضَرْبَتَيْنِ عَلَى عَاتِقِهِ بَيْنَهُمَا ضَرْبَةٌ ضَرْبَهَا يَوْمَ بَدْرٍ، قَالَ عُرْوَةُ: فَكُنْتُ أُدْخِلُ أَصَابِعِي فِي تِلْكَ الضَّرْبَاتِ الْعَبْ وَأَنَا صَغِيرٌ. [انظر:

[٣٩٧٥، ٣٩٧٣

(14) CHAPTER. (Narrations) about Ṭalḥa bin 'Ubaidullāh رَضِيَ اللهُ عَنْهُ

'Umar said, "Before the Prophet ﷺ died, he was pleased with him."

(١٤) بَابُ ذِكْرِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ وَقَالَ عُمَرُ: تُوْفِيَ النَّبِيُّ ﷺ وَهُوَ عَنْهُ رَاضٍ.

3722, 3723. Narrated Abū 'Uthmān: During one of the *Ghazawāt* in which Allāh's Messenger ﷺ was fighting, none remained with the Prophet ﷺ but Ṭalḥa and Sa'd.

٣٧٢٢، ٣٧٢٣ - حَدَّثَنِي مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ: حَدَّثَنَا مُعْتَمِرٌ، عَنْ أَبِيهِ، عَنْ أَبِي عُمَانَ قَالَ: لَمْ يَبْقَ مَعَ النَّبِيِّ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهَا رَسُولُ اللَّهِ ﷺ غَيْرُ طَلْحَةَ وَسَعْدٍ عَنْ حَدِيثِهِمَا.

[انظر: ٤٠٦٠، ٤٠٦١]

3724. Narrated Qais bin Abī Ḥāzim: I saw Ṭalḥa's paralysed hand with which he had protected the Prophet ﷺ (from an arrow).

٣٧٢٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا خَالِدٌ: حَدَّثَنَا ابْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: رَأَيْتُ يَدَ طَلْحَةَ الَّتِي وَقَى بِهَا النَّبِيَّ ﷺ قَدْ شَلَّتْ. [انظر: ٤٠٦٣]

(15) CHAPTER. The merits of Sa'd bin Abī Waqqās Az-Zuhri رَضِيَ اللهُ عَنْهُمَا

Banū Zuhra were maternal uncles of the Prophet ﷺ and he (i.e., Sa'd) was Sa'd bin Mālik.

(١٥) بَابُ مَنَاقِبِ سَعْدِ بْنِ أَبِي وَقَّاصِ الزُّهْرِيِّ، وَبَنُو زُهْرَةَ أَسْوَالُ النَّبِيِّ ﷺ، وَهُوَ سَعْدُ بْنُ مَالِكٍ.

3725. Narrated Sa'd رضي الله عنه: On the day of the battle of Uḥud, the Prophet ﷺ mentioned for me both his parents (i.e., saying, "Let my parents be sacrificed for you.")

٣٧٢٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ قَالَ: سَمِعْتُ يَحْيَى قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ قَالَ: سَمِعْتُ سَعْدًا يَقُولُ: جَمَعَ لِي النَّبِيُّ ﷺ أَبُوهُ يَوْمَ أُحُدٍ. [انظر: ٤٠٥٧، ٤٠٥٦، ٤٠٥٥٥]

3726. Narrated Sa'd رضي الله عنه: No doubt, (for sometime) I stood for one-third of the Muslims.⁽¹⁾

٣٧٢٦ - حَدَّثَنَا مَكِّيُّ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هِشَامُ بْنُ هَاشِمٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: لَقَدْ رَأَيْتَنِي وَأَنَا ثُلُثُ الْإِسْلَامِ. [انظر: ٣٨٥٨، ٣٧٢٧]

3727. Narrated Sa'd bin Abī Waqqāṣ رضي الله عنه: No man embraced Islām before the day on which I embraced Islām, and no doubt, I remained for seven days as one-third of the then extant Muslims.

٣٧٢٧ - حَدَّثَنِي إِبْرَاهِيمُ بْنُ مُوسَى: أَخْبَرَنَا ابْنُ أَبِي زَائِدَةَ: حَدَّثَنَا هَاشِمُ بْنُ هَاشِمِ بْنِ عَتَبَةَ بْنِ أَبِي وَقَاصٍ قَالَ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَاصٍ يَقُولُ: مَا أَسْلَمَ أَحَدٌ إِلَّا فِي الْيَوْمِ الَّذِي أَسْلَمْتُ فِيهِ، وَلَقَدْ مَكَثْتُ سَبْعَةَ أَيَّامٍ وَإِنِّي لَثُلُثُ الْإِسْلَامِ. تَابَعَهُ أَبُو أُسَامَةَ: حَدَّثَنَا هَاشِمٌ. [راجع: ٣٧٢٦]

3728. Narrated Qais: I heard Sa'd رضي الله عنه saying, "I was the first amongst the Arabs who shot an arrow in Allāh's Cause. We used to fight along with the Prophet ﷺ, while we had nothing to eat except the leaves of trees so that one's excreta would look like the excreta balls of camel or a sheep, containing nothing to mix them together. Today, Banū

٣٧٢٨ - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسِ قَالَ: سَمِعْتُ سَعْدًا رضي الله عنه يَقُولُ: إِنِّي لِأَوَّلُ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَكُنَّا نَغْرُو مَعَ النَّبِيِّ ﷺ وَمَا لَنَا طَعَامٌ

(1) (H. 3726) He was one of the first three persons who embraced Islām according to his knowledge.

Asad tribe blame me for not having understood Islām. I would be a loser if my deeds were in vain." Those people complained about Sa'd to 'Umar, claiming that he did not offer *Ṣalāt* (prayers) perfectly.

(16) CHAPTER. Narrations about the sons-in-law of the Prophet ﷺ and one of them is Abū Al-'Ās bin Ar-Rabī'.

3729. Narrated Al-Miswar bin Makhrama: 'Alī demanded the hand of the daughter of Abū Jahl. Fāṭima heard of this and went to Allāh's Messenger ﷺ saying, "Your people think that you do not become angry for the sake of your daughters as 'Alī is now going to marry the daughter of Abū Jahl." On that Allāh's Messenger ﷺ got up and after his recitation of *Tashahhud*⁽¹⁾ I heard him saying, "Then after! I married one of my daughters to Abū Al-'Ās bin Ar-Rabī' (the husband of Zainab, the daughter of the Prophet ﷺ) before Islām and whenever he spoke to me, he spoke the truth. No doubt, Fāṭima is a part of me, I hate to see her being troubled. By Allāh, the daughter of Allāh's Messenger ﷺ and the daughter of Allāh's enemy cannot be the wives of one man." So 'Alī gave up that engagement.

Al-Miswar further said: "I heard the Prophet ﷺ talking and he mentioned a son-in-law of his belonging to the tribe of Banī 'Abd-Shams. He praised him highly concerning his relationship and said (whenever) he spoke to me, he spoke the truth, and whenever he promised me, he fulfilled his promise."

إِلَّا وَرَقُ الشَّجَرِ حَتَّىٰ إِنَّ أَحَدَنَا لَيَضَعُ
كَمَا يَضَعُ البَعِيرُ أَوْ الشَّاةُ مَا لَهُ
خِلْطٌ، ثُمَّ أَصْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُونِي
عَلَى الإِسْلَامِ. لَقَدْ خَبَيْتُ إِذَا وَضَلَّ
عَمَلِي، وَكَانُوا وَشَوْا بِهِ إِلَى عُمَرَ،
قَالُوا: لَا يُحْسِنُ يُصَلِّي.

(١٦) بَابُ ذِكْرِ أَصْحَابِ النَّبِيِّ ﷺ،
مِنْهُمْ أَبُو الْعَاصِ بْنِ الرَّبِيعِ

٣٧٢٩ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنِي شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ:
حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ أَنَّ الْمُسَوَّرَ
بْنَ مَخْرَمَةَ قَالَ: إِنَّ عَلِيًّا خَطَبَ بِنْتَ
أَبِي جَهْلٍ فَسَمِعَتْ بِذَلِكَ فَاطِمَةُ فَأَتَتْ
رَسُولَ اللَّهِ ﷺ، فَقَالَتْ: يَزْعُمُ قَوْمُكَ
أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ وَهَذَا عَلِيُّ
نَاكِحَ بِنْتَ أَبِي جَهْلٍ، فَقَامَ رَسُولُ اللَّهِ
ﷺ فَسَمِعْتُهُ حِينَ تَشْهَدُ يَقُولُ: «أَمَّا
بَعْدُ فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ ابْنَ
الرَّبِيعِ فَحَدَّثَنِي وَصَدَّقَنِي. وَإِنَّ فَاطِمَةَ
بَضَعَتْ مِنِّي وَإِنِّي أَكْرَهُ أَنْ يَسُوءَهَا،
وَاللَّهِ لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ
وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ»،
فَتَرَكَ عَلِيُّ الخِطْبَةَ.

وَرَأَى مُحَمَّدُ بْنُ عَمْرٍو بِنَ حَلْحَلَةَ،
عَنِ ابْنِ شِهَابٍ، عَنِ عَلِيٍّ، عَنِ
مُسَوَّرِ: سَمِعْتُ النَّبِيَّ ﷺ وَذَكَرَ صَهْرَاءَ
لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَثَمْتُ عَلَيْهِ

(1) (H. 3729) To testify that *Lā ilāha illallāh*, (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh.