

(24) CHAPTER. Narrations about Ibn 'Abbās رضي الله عنهما.

3756. Narrated Ibn 'Abbās رضي الله عنهما: Once, the Prophet ﷺ embraced me (pressed me to his chest) and said, "O Allāh, teach him *Al-Hikmah* (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated 'Abdul-Warīth the same but said, "O Allāh, teach him (Ibn 'Abbās) the Book (i.e., the understanding of the knowledge of the Qur'ān)."

Narrated Khālid as above.

(25) CHAPTER. The merits of Khālid bin Al-Walid رضي الله عنه.

3757. Narrated Anas رضي الله عنه: The Prophet ﷺ announced about the death of Zaid, Ja'far and Ibn Rawāḥa to the people before the news of their death reached them. He said with his eyes overflowing with tears, "Zaid took the flag and was martyred; then Ja'far took the flag and was martyred, and then Ibn Rawāḥa took the flag and was martyred. Finally the flag was taken by a sword from Allāh's Swords (i.e., Khālid bin Al-Walid) and Allāh gave them (i.e., the Muslims) victory."

(26) CHAPTER. The merits of Sālim, the freed slave of Abū Ḥudhaifa رضي الله عنه.

3758. Narrated Masrūq: 'Abdullāh (bin Mas'ūd) was mentioned before 'Abdullāh bin

(٢٤) بَابُ ذِكْرِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا

٣٧٥٦ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا عَبْدُ الْوَارِثِ، عَنْ خَالِدٍ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: صَمَّنِي النَّبِيُّ ﷺ إِلَى صَدْرِهِ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْحِكْمَةَ».

حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ وَقَالَ: «اللَّهُمَّ عَلِّمَهُ الْكِتَابَ».

حَدَّثَنَا مُوسَى: حَدَّثَنَا وَهَيْبٌ، عَنْ خَالِدٍ مِثْلَهُ. وَالْحِكْمَةُ: الْإِصَابَةُ فِي غَيْرِ التَّبَوُّةِ. [راجع: ٧٥]

(٢٥) بَابُ مَنَاقِبِ خَالِدِ بْنِ الْوَالِدِ رَضِيَ اللَّهُ عَنْهُ

٣٧٥٧ - حَدَّثَنَا أَحْمَدُ بْنُ وَاقِدٍ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى زَيْدًا وَجَعْفَرًا وَابْنَ رَوَاحَةَ لِلنَّاسِ قَبْلَ أَنْ يَأْتِيَهُمْ خَيْرُهُمْ، فَقَالَ: «أَخَذَ الرَّايَةَ زَيْدٌ فَأَصِيبَ، ثُمَّ أَخَذَ جَعْفَرٌ فَأَصِيبَ، ثُمَّ أَخَذَ ابْنُ رَوَاحَةَ فَأَصِيبَ، وَعَيْنَاهُ تَذْرِفَانِ حَتَّى أَخَذَهَا سَيْفٌ مِنْ سُيُوفِ اللَّهِ حَتَّى فَتَحَ اللَّهُ عَلَيْهِمْ».

[راجع: ١٢٤٦]

(٢٦) بَابُ مَنَاقِبِ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ رَضِيَ اللَّهُ عَنْهُ

٣٧٥٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ

'Amr. The latter said, "That is a man I continue to love because I heard Allāh's Messenger ﷺ saying, 'Learn the recitation of the Qur'an from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'adh bin Jabal'." I do not remember whether he mentioned Ubaī first or Mu'adh.

(27) CHAPTER. The merits of 'Abdullāh bin Mas'ūd رَضِيَ اللهُ عَنْهُ.

3759. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ was neither a *Fāhish* (one who talks evil) nor a *Mutafahhish* (one who conveys evil talk). He used to say, "The most beloved to me amongst you is the one who has the best character and manners." (See H. 3559, 6029 and 6035)

3760. He ﷺ added, "Learn the Qur'an from (any of these) four persons: 'Abdullāh bin Mas'ūd, Sālim the freed slave of Abū Ḥudhaifa, Ubaī bin Ka'b, and Mu'adh bin Jabal."

[See *Hadith* No.3806]

3761. Narrated 'Alqama: I went to Sham and was offering a two *Rak'a Salāt* (prayer); I said, "O Allāh! Bless me with a (pious) companion." Then I saw an old man coming towards me, and when he came near I said,

حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ عَمْرِو بْنِ مَرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذُكِرَ عَبْدُ اللَّهِ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ: ذَاكَ رَجُلٌ لَا أَرَاكَ أُحِبُّهُ بَعْدَمَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرَبُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - قَبْدًا بِهِ - وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ»، قَالَ: لَا أَدْرِي بَدَأَ بِأَبِي أَوْ بِمُعَاذٍ. [انظر: ٣٧٦٠، ٣٨٠٦،

[٤٩٩٩، ٣٨٠٨

(٢٧) بَابُ مَنَاقِبِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ

٣٧٥٩ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: سَمِعْتُ مَسْرُوقًا قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ فَاحِشًا وَلَا مُتَفَحِّشًا، وَقَالَ: «إِنَّ مِنْ أَحَبِّكُمْ إِلَيَّ أَحْسَنَكُمْ أَخْلَاقًا». [راجع: ٣٥٥٩]

٣٧٦٠ - وَقَالَ: «اسْتَقْرَبُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأُبَيِّ بْنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ». [راجع:

[٣٧٥٨

٣٧٦١ - حَدَّثَنَا مُوسَى، عَنْ أَبِي عَوَانَةَ، عَنْ مَغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ: دَخَلْتُ الشَّامَ فَصَلَّيْتُ رَكَعَتَيْنِ

(to myself), "I hope Allāh has granted me my request." The man asked (me), "Where are you from?" I replied, "I am from the people of Kūfa." He said, "Weren't there amongst you the one who use to carry the (Prophet's) shoes, *Siwāk* and the ablution water container?<sup>(1)</sup> Weren't there amongst you the man who was given Allāh's refuge from the Satan?<sup>(2)</sup> And weren't there amongst you the man who used to keep the (Prophet's) secrets which nobody else knew?<sup>(3)</sup> How did Ibn Umm 'Abd (i.e., 'Abdullāh bin Mas'ūd use to recite *Sūrat Al-Lail* (No. 92)?" I recited:

"By the night as it envelops, by the day as it appears in brightness, and by male and female". (V.92:1-3)

On that, Abū Ad-Dardā' said, "By Allāh, the Prophet ﷺ made me read the Verse in this way after listening to him, but these people (of Sham) tried their best to let me say something different."<sup>(4)</sup>

3762. Narrated 'Abdur-Rahmān bin 'Azīd: We asked Hudhaifa to tell us of a person resembling (to some extent) the Prophet ﷺ in good appearance and straight forward behaviour so that we may learn from him (good manners and acceptable conduct). Hudhaifa replied, "I do not know anybody resembling the Prophet ﷺ (to some extent) in appearance and conduct more than Ibn Umm 'Abd (i.e., 'Abdullah bin Mas'ūd).

3763. Narrated Abū Mūsa Al-Ash'arī رضي الله عنه: My brother and I came from Yemen, and for some time we continued to consider

فَقُلْتُ: اللَّهُمَّ يَسِّرْ لِي جَلِيسًا فَرَأَيْتُ شَيْخًا مُقْبِلًا، فَلَمَّا دَنَا قُلْتُ: أَرَجُو أَنْ يَكُونَ اسْتَجَابَ اللَّهُ، قَالَ: مَنْ أَيْنَ أَنْتَ؟ قُلْتُ: مِنْ أَهْلِ الْكُوفَةِ، قَالَ: أَفَلَمْ يَكُنْ فِيكُمْ صَاحِبُ التَّلْعَيْنِ وَالْوِسَادِ وَالْمِظْهَرَةِ؟ أَوْ لَمْ يَكُنْ فِيكُمْ الَّذِي أُجِيرَ مِنَ الشَّيْطَانِ؟ أَوْ لَمْ يَكُنْ فِيكُمْ صَاحِبُ السَّرِّ الَّذِي لَا يَعْلَمُهُ غَيْرُهُ؟ كَيْفَ قَرَأَ ابْنُ أُمِّ عَبْدِ اللَّهِ ﴿رَائِلٌ﴾ فَقَرَأْتُ (وَاللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى وَالذَّكْرِ وَالْأُنثَى) قَالَ: أَفَرَأَيْتَهَا النَّبِيُّ ﷺ فَاهُ إِلَى فِيَّ فَمَا زَالَ هَوْلَاءِ حَتَّى كَادُوا يُرْدُونِي.

٣٧٦٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ قَالَ: سَأَلْنَا حُدَيْفَةَ عَنْ رَجُلٍ قَرِيبٍ السَّمْتِ وَالْهَدْيِ مِنَ النَّبِيِّ ﷺ حَتَّى نَأْخُذَ عَنْهُ، فَقَالَ: مَا أَعْرِفُ أَحَدًا أَقْرَبَ سَمْتًا وَهَدْيًا وَدَلًّا بِالنَّبِيِّ ﷺ مِنْ ابْنِ أُمِّ عَبْدِ اللَّهِ. [انظر: ٦٠٩٧]

٣٧٦٣ - حَدَّثَنِي مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ بْنِ

(1) (H. 3761) The person meant here was 'Abdullāh bin Mas'ūd.

(2) (H. 3761) The person meant here was 'Ammār bin Yāsir.

(3) (H. 3761) The person meant here was Hudhaifa.

(4) (H. 3761) See footnote of *Hadīth* No. 3743.

'Abdullāh bin Mas'ūd as one of the members of the family of the Prophet ﷺ because we used to see him and his mother going in the house of the Prophet ﷺ very often.

(28) CHAPTER. Narration about Mu'āwiya رضي الله عنه.

3764. Narrated Ibn Abū Mulaika: Mu'āwiya offered one *Rak'a Witr* prayer after the *'Ishā* prayer, and at that time a freed slave of Ibn 'Abbās was present. He (i.e., the slave) went to Ibn 'Abbās (and told him that Mu'āwiya offered one *Rak'a* in *Witr* prayer). Ibn 'Abbās said, "Leave him, for he was in the company of Allāh's Messenger ﷺ"<sup>(1)</sup>

3765. Narrated Ibn Abī Mulaika: Somebody said to Ibn 'Abbās, "Can you speak to chief of the believers Mu'āwiya, as he does not offer except one *Rak'a* as *Witr*?" Ibn 'Abbās replied, "He is a *Faqih* (i.e., a learned man who can give religious verdict)."

3766. Narrated Ḥumrān bin Abbān: Mu'āwiya رضي الله عنه said (to the people), "You offer a *Ṣalāt* (prayer) which we, who were the Companions of the Prophet ﷺ never saw the Prophet ﷺ offering, and he forbade its offering, i.e., the two *Rak'a* after

أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي أَبِي عَنْ أَبِي إِسْحَاقَ قَالَ: حَدَّثَنِي الْأَسْوَدُ بْنُ يَزِيدَ قَالَ: سَمِعْتُ أَبَا مُوسَى الْأَشْعَرِيَّ يَقُولُ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ فَمَكَّثْنَا جِنًا مَا نَرَى إِلَّا أَنَّ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ رَجُلٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ لَمَّا نَرَى مِنْ دُخُولِهِ وَدُخُولِ أُمِّهِ عَلَى النَّبِيِّ ﷺ. [انظر: ٤٣٨٤]

(٢٨) بَابُ ذِكْرِ مُعَاوِيَةَ رَضِيَ اللَّهُ عَنْهُ

٣٧٦٤ - حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا الْمُعَاوِيَةُ، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، عَنْ ابْنِ أَبِي مُلَيْكَةَ قَالَ: أَوْتَرَ مُعَاوِيَةَ بَعْدَ الْعِشَاءِ بِرُكْعَةٍ وَعِنْدَهُ مَوْلَى لَابْنِ عَبَّاسٍ فَآتَى ابْنَ عَبَّاسٍ، فَقَالَ: دَعُهُ فَإِنَّهُ قَدْ صَحَبَ رَسُولَ اللَّهِ ﷺ. [انظر: ٣٧٦٥]

٣٧٦٥ - حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ: قِيلَ لَابْنِ عَبَّاسٍ: هَلْ لَكَ فِي أَمِيرِ الْمُؤْمِنِينَ مُعَاوِيَةَ فَإِنَّهُ مَا أَوْتَرَ إِلَّا بِوَاحِدَةٍ؟ قَالَ: إِنَّهُ فَقِيهٌ. [راجع: ٣٧٦٤]

٣٧٦٦ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ حُمْرَانَ بْنَ أَبَانَ، عَنْ مُعَاوِيَةَ

(1) (H. 3764) Mu'āwiya must have seen the Prophet ﷺ doing the same.

the compulsory 'Aṣr prayer."

رَضِيَ اللهُ عَنْهُ قَالَ: إِنَّكُمْ لَتَصَلُّونَ  
صَلَاةً لَقَدْ صَحَّبْنَا النَّبِيَّ ﷺ فَمَا رَأَيْنَاهُ  
يُصَلِّيْهَا وَلَقَدْ نَهَى عَنْهُمَا، يَعْنِي  
الرَّكَعَتَيْنِ بَعْدَ الْعَصْرِ. [راجع: ٥٨٧]

(٢٩) بَابُ مَنَاقِبِ فَاطِمَةَ رَضِيَ اللهُ  
عَنْهَا،

(29) CHAPTER. The merits of Fāṭima عليها السلام:

The Prophet ﷺ said, "Fāṭima is the chief mistress of the women in Paradise."

وقال النبي ﷺ: «فاطمة سيِّدة نساء أهل الجنة».

3767. Narrated Al-Miswar bin Makhrama: Allāh's Messenger ﷺ said, "Fāṭima is a part of me, and whoever makes her angry, makes me angry."

٣٧٦٧ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ  
دِينَارٍ، عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنِ الْمُسَوِّرِ  
بْنِ مَخْرَمَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«فَاطِمَةُ بَضْعَةٌ مِنِّي، فَمَنْ أَغْضَبَهَا  
أَغْضَبَنِي».

(30) CHAPTER. The superiority of 'Āishah رضي الله عنها.

(٣٠) بَابُ فَضْلِ عَائِشَةَ رَضِيَ اللهُ  
عَنْهَا

3768. Narrated Abū Salama: 'Āishah رضي الله عنها said, "Once, Allāh's Messenger ﷺ said (to me), 'O 'Āish (Ā'ishah)! This is Jibrīl (Gabriel) greeting you.' I said, 'Peace and Allāh's Mercy and Blessings be on him, you see what I don't see.'" She was addressing Allāh's Messenger ﷺ.

٣٧٦٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:  
حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ  
شِهَابٍ: قَالَ أَبُو سَلْمَةَ: إِنَّ عَائِشَةَ  
رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ  
ﷺ يَوْمًا: «يَا عَائِشُ، هَذَا جِبْرِيلُ  
يُقْرِئُكَ السَّلَامَ»، فَقُلْتُ: عَلَيْهِ السَّلَامُ  
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، تَرَى مَا لَا أَرَى،  
تُرِيدُ رَسُولَ اللهِ ﷺ. [راجع: ٣٢١٧]

3769. Narrated Abū Mūsā Al-Ash'arī رضي الله عنه: Allāh's Messenger ﷺ said, "Many amongst men attained perfection but amongst women none attained the perfection except Maryam (Mary), the daughter of 'Imrān, and Āsiya, the wife of

٣٧٦٩ - حَدَّثَنَا آدَمُ: أَخْبَرَنَا  
شُعْبَةُ قَالَ ح. وَحَدَّثَنَا عَمْرُو: أَخْبَرَنَا  
شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ،  
عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللهُ

Fir'aun (Pharaoh). And the superiority of 'Āishah to other women is like the superiority of *Tharīd* (i.e., an Arabic dish) to other meals."

3770. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allah's Messenger ﷺ said, "The superiority of 'Āishah over other women is like the superiority of *Tharīd* to other meals."

3771. Narrated Al-Qāsim bin Muḥammad: Once 'Āishah became sick and Ibn 'Abbās went to see her and said, "O Mother of the believers! You are leaving for truthful forerunners, i.e., for Allāh's Messenger ﷺ and Abū Bakr.

3772. Narrated Abū Wā'il: When 'Alī sent 'Ammār and Al-Ḥasan to (the people of) Kūfa to urge them to fight, 'Ammār addressed them saying, "I know that she (i.e., 'Āishah) is the wife of the Prophet ﷺ in this world and in the Hereafter, but Allāh has put you to test, whether you will follow Him (i.e., Allāh) or her."<sup>(1)</sup>

عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ. وَلَمْ يَكْمَلْ مِنَ النِّسَاءِ إِلَّا مَرْيَمُ بِنْتُ عِمْرَانَ، وَأَسِيَّةُ امْرَأَةِ فِرْعَوْنَ. وَفَضَلُ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ». [راجع: ٣٤١١]

٣٧٧٠ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَضَلُّ عَائِشَةَ عَلَى النِّسَاءِ كَفَضَلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

٣٧٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْمَجِيدِ: حَدَّثَنَا ابْنُ عَوْنٍ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ: أَنَّ عَائِشَةَ اشْتَكَتْ فَجَاءَ ابْنُ عَبَّاسٍ فَقَالَ: يَا أُمَّ الْمُؤْمِنِينَ، تَقْدَمِينَ عَلَى قَرِطِ صِدْقٍ، عَلَى رَسُولِ اللَّهِ ﷺ وَعَلَى أَبِي بَكْرٍ. [انظر: ٤٧٥٣، ٤٧٥٤]

٣٧٧٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنِ الْحَكَمِ: سَمِعْتُ أَبَا وَائِلٍ قَالَ: لَمَّا بَعَثَ عَلِيُّ عَمَّارًا وَالْحَسَنَ إِلَى الْكُوفَةِ لِيَسْتَفْتِيَهُمْ خَطَبَ عَمَّارٌ فَقَالَ: إِنِّي لِأَعْلَمُ أَنَّهَا زَوْجَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ

(1) (H. 3772) Allāh's Order is to obey the *Imām* (i.e., 'Alī رَضِيَ اللهُ عَنْهُ) and for the ladies to stay at home. [See the Qur'an (V. 33:33)].

ولَكِنَّ اللَّهَ ابْتَلَاكُمْ لِتَتَّبِعُوهُ أَوْ يَبَايَا.

[انظر: ٧١٠٠، ٧١٠١]

3773. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا that she borrowed a necklace from Asmā' and it was lost. Allāh's Messenger ﷺ sent some of his Companions to look for it. During their journey the time of *Ṣalāt* (prayer) was due and they offered the *Ṣalāt* (prayer) without ablution. When they returned to the Prophet ﷺ they complained about it. So the Divine Verse of *Tayammum* was revealed. Usaid bin Ḥudain said (to 'Āishah), "May Allāh reward you handsomely. By Allāh, whenever you have a difficulty, Allāh took you out of it and brought with it a blessing for the Muslims."

٣٧٧٣ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: اسْتَعَارَتْ مِنْ أُسْمَاءَ قِلَادَةً فَهَلَكَتْ، فَأَرْسَلَ رَسُولُ اللَّهِ ﷺ نَاسًا مِنْ أَصْحَابِهِ فِي طَلَبِهَا فَأَذْرَكْتَهُمْ الصَّلَاةَ فَصَلُّوا بِغَيْرِ وُضُوءٍ فَلَمَّا أَتَوْا رَسُولَ اللَّهِ ﷺ شَكَّوْا ذَلِكَ إِلَيْهِ فَتَزَلَّتْ آيَةُ التَّيْمُمِ، فَقَالَ أُسَيْدُ بْنُ حُضَيْرٍ: جَزَاكَ اللَّهُ خَيْرًا فَوَاللَّهِ مَا نَزَلَ بِكَ أَمْرٌ قَطُّ إِلَّا جَعَلَ اللَّهُ لَكَ مِنْهُ مَخْرَجًا وَجَعَلَ لِلْمُسْلِمِينَ فِيهِ بَرَكَةً.

[راجع: ٣٣٤]

3774. Narrated Hishām's father: When Allāh's Messenger ﷺ was in his fatal illness, he started visiting his wives and saying, "Where will I be tomorrow?" He was anxious to be in 'Āishah's home. 'Āishah said, "So, when it was my day, the Prophet ﷺ became silent (no longer asked the question)."

٣٧٧٤ - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ لَمَّا كَانَ فِي مَرَضِهِ جَعَلَ يَدُورُ فِي نِسَائِهِ وَيَقُولُ: «أَيْنَ أَنَا غَدًا؟ أَيْنَ أَنَا غَدًا؟» حِرْصًا عَلَى بَيْتِ عَائِشَةَ. قَالَتْ عَائِشَةُ: فَلَمَّا كَانَ يَوْمِي سَكَنَ.

[راجع: ٨٩٠]

3775. Narrated Hishām's father: The people used to send presents to the Prophet ﷺ on the day of 'Āishah's turn. 'Āishah said, "My companions (i.e., the other wives of the Prophet ﷺ) gathered in the house of Umm Salama and said, "O Umm Salama! By Allāh, the people choose to send presents on the day of 'Āishah's turn and we too, love

٣٧٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّهْمَنِ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا هِشَامٌ، عَنْ أَبِيهِ قَالَ: كَانَ النَّاسُ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ، قَالَتْ عَائِشَةُ: فَاجْتَمَعَ صَوَاحِبِي إِلَى أُمِّ

the good (i.e., presents etc.) as 'Āishah does. You should tell Allāh's Messenger ﷺ to tell the people to send their presents to him wherever he may be, or wherever his turn may be." Umm Salama said that to the Prophet ﷺ and he turned away from her, and when the Prophet ﷺ returned to her (i.e., Umm Salama), she repeated the same, and the Prophet ﷺ again turned away, and when she told him the same for the third time, the Prophet ﷺ said, "O Umm Salama! Don't trouble me by harming 'Āishah, for by Allāh, the Divine Revelation never came to me while I was under the blanket of any woman amongst you except her."

سَلَمَةَ فَقُلْنَ: يَا أُمَّ سَلَمَةَ، وَاللَّهِ إِنَّ النَّاسَ يَتَحَرَّوْنَ بِهَدَايَاهُمْ يَوْمَ عَائِشَةَ وَإِنَّا نُرِيدُ الْخَيْرَ كَمَا تُرِيدُهُ عَائِشَةُ فَمَرِي رَسُولَ اللَّهِ ﷺ أَنْ يَأْمُرَ النَّاسَ أَنْ يُهْدُوا إِلَيْهِ حَيْثُمَا كَانَ أَوْ حَيْثُمَا دَارَ، قَالَتْ: فَذَكَرْتُ ذَلِكَ أُمَّ سَلَمَةَ لِلنَّبِيِّ ﷺ، قَالَتْ: فَأَعْرَضَ عَنِّي فَلَمَّا عَادَ إِلَيَّ ذَكَرْتُ لَهُ ذَلِكَ فَأَعْرَضَ عَنِّي، فَلَمَّا كَانَ فِي الثَّلَاثَةِ ذَكَرْتُ لَهُ فَقَالَ: «يَا أُمَّ سَلَمَةَ لَا تُؤْذِينِي فِي عَائِشَةَ فَإِنَّهُ وَاللَّهِ مَا نَزَلَ عَلَيَّ الْوَحْيِ وَأَنَا فِي لِحَافِ امْرَأَةٍ مِنْكُمْ غَيْرَهَا».

[راجع: ٢٥٧٤]

63 – THE MERITS OF *AL-ANŞĀR*

## ٦٣ - كتاب مناقب الأنصار

(1) CHAPTER. The merits of *Al-Anşār*

## (١) بَابُ مَنَاقِبِ الْأَنْصَارِ

And the Statement of Allāh عَزَّ وَجَلَّ :  
 “Those who gave (them) asylum and help.”  
 (V.8:72, 74)

“And those who, before them, had homes  
 (in Al-Madīna) and had adopted the Faith, –  
 love those who emigrate to them, and have  
 no jealousy in their breasts for that which  
 they have been given...” (V.59:9)

3776. Narrated Ghailān bin Jarīr: I asked  
 Anas, “Tell me about the name *Al-Anşār*.  
 Did you call yourselves by this name or did  
 Allāh call you by it?” He said, “Allāh called  
 us by this name.” We used to visit Anas (at  
 Baṣrah) and he used to narrate to us the  
 virtues and deeds of *Al-Anşār*, and he used to  
 address me or a person from the tribe of Al-  
 Azd and say, “Your tribe did so-and-so on  
 such and such a day.”

3777. Narrated ‘Āishah رَضِيَ اللهُ عَنْهَا: The  
 day of *Bu‘āth* [i.e., day of fighting between  
 the two tribes of the *Anşār*, the ‘Aūs and Al-  
 Khazraj] was brought about by Allāh for the  
 good of His Messenger ﷺ so that when  
 Allāh’s Messenger ﷺ reached (Al-Madīna),  
 the tribes of Al-Madīna had already divided  
 and their chiefs had been killed and  
 wounded. So, Allāh had brought about the  
 battle for the good of His Messenger ﷺ in  
 order that they (i.e., the *Anşār*) might  
 embrace Islām.

وقول الله عَزَّ وَجَلَّ: ﴿وَالَّذِينَ آوَوْا  
 وَنَصَرُوا﴾ ﴿وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ  
 مِنْ قَبْلِهِمْ يَتُوبُونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا  
 يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا  
 أُوتُوا﴾ [الحشر: ٩].

٣٧٧٦ - حَدَّثَنَا مُوسَى بْنُ  
 إِسْمَاعِيلَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ:  
 حَدَّثَنَا غَيْلَانُ بْنُ جَرِيرٍ قَالَ: قُلْتُ  
 لَأَنْسِ: أَرَأَيْتَ اسْمَ الْأَنْصَارِ كُنْتُمْ  
 تُسَمُّونَ بِهِ؟ أَمْ سَمَّاكُمْ اللهُ؟ قَالَ: بَلَى  
 سَمَانَا اللهُ عَزَّ وَجَلَّ، كُنَّا نَدْخُلُ عَلَى  
 أَنْسِ فَيُحَدِّثُنَا بِمَنَاقِبِ الْأَنْصَارِ  
 وَمَشَاهِدِهِمْ، وَيُقْبِلُ عَلَيَّ أَوْ عَلَى رَجُلٍ  
 مِنَ الْأَزْدِ فَيَقُولُ: فَعَلَ قَوْمُكَ يَوْمَ كَذَا  
 وَكَذَا كَذَا وَكَذَا. [انظر: ٣٨٤٤]

٣٧٧٧ - حَدَّثَنَا عُبَيْدُ بْنُ  
 إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ  
 هِشَامٍ، عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللهُ  
 عَنْهَا قَالَتْ: كَانَ يَوْمُ بُعَاثَ يَوْمًا  
 قَدَّمَهُ اللهُ لِرَسُولِهِ ﷺ فَقَدِمَ رَسُولُ اللهِ  
 ﷺ وَقَدْ افْتَرَقَ مَلَائِهِمْ وَقَتِلَتْ  
 سَرَوَاتُهُمْ وَجُرْحُوا، فَقَدَّمَهُ اللهُ لِرَسُولِهِ  
 ﷺ فِي دُخُولِهِمْ فِي الْإِسْلَامِ. [انظر:

3778. Narrated Anas رَضِيَ اللهُ عَنْهُ: On the day of the conquest of Makkah, when the Prophet ﷺ had given the Quraish (from the booty), the *Anṣār* said, "By Allāh, this is indeed very strange. While our swords are still dribbling with the blood of Quraish, our war booty are distributed amongst them." When this news reached the Prophet ﷺ he called the *Anṣār* and said, "What is this news that has reached me from you?" They used not to tell lies, so they replied, "What has reached you is true." He said, "Doesn't it please you that the people take the booty to their homes and you take Allāh's Messenger ﷺ to your homes? If the *Anṣār* took their way through a valley or mountain path, I would take the *Anṣār's* valley and their mountain path."

(2) CHAPTER. The statement of the Prophet ﷺ: "But for the emigration, I would have been one of the *Anṣār*."

This narration of the Prophet ﷺ has come through 'Abdullāh bin Zaid.

3779. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ or Abūl-Qāsim said, "If the *Anṣār* took their way through a valley or a mountain path, I would take *Anṣār's* valley. And but for the emigration, I would have been one of the *Anṣār*." Abū Hurairah رَضِيَ اللهُ عَنْهُ used to say, "The Prophet ﷺ is not unjust (by saying so). May my parents be sacrificed for him, for the *Anṣār* sheltered and helped him," or said a similar sentence.

٣٧٧٨ - حَدَّثَنَا أَبُو الْوَلِيدِ:  
حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ:  
سَمِعْتُ أَنَسًا رَضِيَ اللهُ عَنْهُ يَقُولُ:  
قَالَتِ الْأَنْصَارُ يَوْمَ فَتْحِ مَكَّةَ: وَأَعْطَى  
قُرَيْشًا وَاللَّهِ إِنَّ هَذَا لَهُوَ الْعَجَبُ، إِنَّ  
سُوفِنَا لَتَقْفَطُرُ مِنْ دِمَاءِ قُرَيْشٍ،  
وَعَنَائِمُنَا تَرُدُّ عَلَيْهِمْ، فَبَلَغَ ذَلِكَ النَّبِيَّ  
ﷺ فَدَعَا الْأَنْصَارَ، قَالَ: فَقَالَ: «مَا  
الَّذِي بَلَغَنِي عَنْكُمْ؟» وَكَانُوا لَا  
يَكْذِبُونَ، فَقَالُوا: هُوَ الَّذِي بَلَغَكَ،  
قَالَ: «أَوْ لَا تَرْضَوْنَ أَنْ يَرْجِعَ النَّاسُ  
بِالْعَنَائِمِ إِلَى بُيُوتِهِمْ وَتَرْجِعُونَ بِرَسُولِ  
اللَّهِ ﷺ إِلَى بُيُوتِكُمْ؟ لَوْ سَلَكَتِ  
الْأَنْصَارُ وَاوْدِيًا أَوْ شِعْبًا لَسَلَكَتُ وَاوْدِي  
الْأَنْصَارِ أَوْ شِعْبَهُمْ». [راجع: ٣١٤٦]

(٢) بَابُ قَوْلِ النَّبِيِّ ﷺ: «لَوْلَا  
الهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ»  
قَالَهُ عَبْدُ اللَّهِ بْنُ زَيْدٍ عَنِ النَّبِيِّ  
ﷺ.

٣٧٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ،  
عَنْ مُحَمَّدِ بْنِ زَيْدٍ، عَنْ أَبِي هُرَيْرَةَ  
رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ - أَوْ:  
قَالَ أَبُو الْقَاسِمِ ﷺ - «لَوْ أَنَّ  
الْأَنْصَارَ سَلَكَوا وَاوْدِيًا وَ شِعْبًا لَسَلَكَتُ  
فِي وَاوْدِي الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ  
لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ». فَقَالَ أَبُو  
هُرَيْرَةَ: مَا ظَلَمَ بَأَبِي وَأُمِّي، أَوْوَهُ