

Only finish reciting the duas before class when you finish them. Even if the teacher has entered, continue to recite the dua till its end, because when you are making dua you are talking to Allah and showing humility to Him. And Allah deserves more respect than anyone else. So complete the dua you are reciting, the verse you are reciting before talking to, listening to anyone else. So wait for Ustazah to get settled, when she says salam then you stop reading the Dua. You should not abruptly stop the dua in the middle.

We read about the ghazwah of Hunayn. The Prophet (s) sent some people to Awtas and some to Taif. Awtas: surrounded by hills. He (s) sent a group of people under the leadership of AbuAmir (r) and went to Taif himself.

کِتَابِ الْمَغَازِي

حدیث: 612

4323 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بَرِيدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا فَرَعَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُنَيْنٍ بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أُوطَاسٍ

AbuAmir was the paternal uncle of AbuMusa Ash'ari r.

فَلَقِيَ دُرَيْدَ بْنَ الصَّمَّةِ فَقَتَلَ دُرَيْدًا

Durayd was a Mukhdaramiy poet: he did not accept Islam. He was over a hundred years of age at this time. And he come here to participate in the battle.

Usually, poets and academics are weak in their bodies, and this man was exceptional: a great horse rider: fursaan and also an excellent poet. Some say he was 120 years old at this time, and some say he was actually 160.

It doesnt matter how old you are, or how weak you are in your body: its about what determination you have within yourself to do something.

Stephen Hawkins has written a book with just the movement of his eye lid, because his entire body is paralyzed. For every letter, he blinked his eyes. Imagine the will power, determination and effort it must have taken him.

We have eyes that move, hands that write, yet we make so many excuses: sometimes we make our age an excuse, some times a grief or some other difficulty: these are all excuses. The one who wants to accomplish something will even go to battle at the age of 120!

So in this battle, Durayd was killed: his bottom had become completely flat because of having ridden horses all his life.

وَهَزَمَ اللَّهُ أَصْحَابَهُ قَالَ أَبُو مُوسَى وَبَعَثَنِي مَعَ أَبِي عَامِرٍ فَرَمِيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ رَمَاهُ جُشَمِي بِسَهْمٍ فَأَثْبَتَهُ فِي رُكْبَتِهِ
فَأَنْتَهَيْتُ إِلَيْهِ فَقُلْتُ يَا عَمَّ مَنْ رَمَاكَ فَأَشَارَ إِلَى أَبِي مُوسَى

The Prophet (s) sent AbuMusa with AbuAmir on this expedition. AbuAmir got struck by an arrow by a man from the tribe of Daurayd. This arrow went into his knee like a nail goes into a wall.

So AbuMusa went after that man:

فَقَالَ ذَاكَ قَاتِلِي الَّذِي رَمَانِي فَقَصَدْتُ لَهُ فَلَحِقْتُهُ فَلَمَّا رَأَيْتُ وَلِيَّ فَأَتَبَعْتُهُ وَجَعَلْتُ أَقُولُ لَهُ أَلَا تَسْتَحْيِي أَلَا تَتَّبْتُ فَكَفَّ
فَاخْتَلَفْنَا صَرْبَتَيْنِ بِالسَّيْفِ فَقَتَلْتُهُ ثُمَّ قُلْتُ لِأَبِي عَامِرٍ قَتَلَ اللَّهُ صَاحِبَكَ

In two strikes he killed that man

قَالَ فَاَنْزِعْ هَذَا السَّهْمَ فَنَزَعْتُهُ فَنَزَا مِنْهُ الْمَاءُ قَالَ يَا ابْنَ أَخِي أَفَرَأَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالسَّلَامَ وَقُلْتُ لَهُ اسْتَغْفِرْ لِي
وَاسْتَخْلَفْنِي أَبُو عَامِرٍ عَلَى النَّاسِ فَمَكَتْ يَسِيرًا ثُمَّ مَاتَ

So AbuAmir, the leader of the muslims in this battle died because of that wound. But before he passed away, he appointed AbuMusa as his substitute.

A real leader appoints leaders: he delegates, so that the work can continue even after he is gone. A real leader sees his mission more important than himself.

A fake leader does not delegate, out of fear that others will get ahead of him, that they will get some praise. Such people are not real leaders.

فَرَجَعْتُ فَدَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَيْتِهِ عَلَى سَرِيرٍ مُرْمَلٍ وَعَلَيْهِ فِرَاشٌ قَدْ أَثَّرَ رِمَالُ السَّرِيرِ بِظَهْرِهِ
وَجَنْبَيْهِ

The bed that the Prophet (s) was reclining on was so rough, without any linen, that the marks of the ropes were on his skin. Rough life.

فَأَخْبَرْتُهُ بِخَبْرِنَا وَخَبَرَ أَبِي عَامِرٍ وَقَالَ قُلْتُ لَهُ اسْتَغْفِرْ لِي فَدَعَا مَاءً فَتَوَضَّأَ ثُمَّ رَفَعَ يَدَيْهِ فَقَالَ اللَّهُمَّ اغْفِرْ لِعَبِيدِ أَبِي عَامِرٍ
وَرَأَيْتُ بَيَاضَ إِبْطِيهِ ثُمَّ قَالَ اللَّهُمَّ اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ مِنَ النَّاسِ فَقُلْتُ وَلِي فَاسْتَغْفِرْ فَقَالَ اللَّهُمَّ
اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسِ ذَنْبُهُ وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا قَالَ أَبُو بُرْدَةَ إِحْدَاهُمَا لِأَبِي عَامِرٍ وَالْأُخْرَى لِأَبِي مُوسَى

Narrated Abu Musa: When the Prophet (ﷺ) had finished from the battle of Hunain, he sent Abu Amir at the head of an army to Autas He (i.e. Abu Amir) met Duraid bin As Summa and Duraid was killed and Allah defeated his companions. The Prophet (ﷺ) sent me with Abu 'Amir. Abu Amir was shot at his knee with an arrow which a man from Jushm had shot and fixed into his knee. I went to him and said, "O Uncle! Who shot you?" He pointed me out (his killer) saying, "That is my killer who shot me (with an arrow)." So I headed towards him and overtook him, and when he saw me, he fled, and I followed him and started saying to him, "Won't you be ashamed? Won't you stop?" So that person stopped, and we exchanged two hits with the swords and I killed him. Then I said to Abu 'Amir. "Allah has killed your killer." He said, "Take out this arrow" So I removed it, and water oozed out of the wound. He then said, "O son of my brother! Convey my compliments to the Prophet (ﷺ) and request him to ask Allah's Forgiveness for me." Abu Amir made me his successor in commanding the people (i.e. troops). He survived for a short while and then died. (Later) I returned and entered upon the Prophet (ﷺ) at his house, and found him lying in a bed made of stalks of date-palm leaves knitted with ropes, and on it there was bedding. The strings of the bed had their traces over his back and sides. Then I told the Prophet (ﷺ) about our and Abu Amir's news and how he had said "Tell him to ask for Allah's Forgiveness for me." The Prophet (ﷺ) asked for water, performed ablution and then raised hands, saying, "O Allah's Forgive 'Ubaid, Abu Amir." At that time I saw the whiteness of the Prophet's armpits. The Prophet (ﷺ) then said, "O Allah, make him (i.e. Abu Amir) on the Day of Resurrection, superior to many of Your human creatures." I said, "Will you ask Allah's Forgiveness for me?" (On that) the Prophet (ﷺ) said, "O Allah, forgive the sins of 'Abdullah bin Qais and admit him to a nice entrance (i.e. paradise) on the Day of Resurrection." Abu Burda said, "One of the prayers was for Abu 'Amir and the other was for Abu Musa (i.e. 'Abdullah bin Qais).

This was the akhlaq of the Prophet (s), and this was his relationship with his companions: which is why they were willing to give up their lives for him even: he was sincere to them when they were alive, and also when they passed away.

Many lessons from this hadith:

Abu Amir was dying in battle: he didnt think that that was enough for him. He requested that the Prophet (s) be asked to seek forgiveness for him. So you can request someone to make dua for you. -

As soon as the Prophet (s) was informed about his death and the request he had sent, the Prophet (s) immediately asked for water made wudu and then dua. -

Wudu is not necessary for making dua, but it is mustahab. BEcause taharah (cleanliness) is a means of drawing close to Allah. It helps you focus. -

The Prophet (S) raised his hands for making dua. He (s) raised his hands when making dua istisqaa (rain prayer) but also here. In another hadith we learn that when a person raises his hands and makes dua, Allah (swt) feels shy to return His servant empty handed. So you can raise your hands when making dua.

The Prophet (s) mentioned the name of his companion when making dua for him.

His (s)'s armpits could be seen when he was making dua. This shows that he (s) eagerly raised his hands, and he raised them high.

He did not just seek forgiveness for him, but he also prayed for high status for him in the hereafter. AbuAmir did not request this dua, but the Prophet (s) made it out of his own will.

AbuMusa asked for the same dua. So when you see someone with a favor and desire it, then ask for it. Zakariyya (a) made dua when he saw Maryam with favours.

The Prophet (s) made dua for ABuMusa also: and added: asked that he be entered into 'mudkhalan kareema': a noble place of entrance, and that is Jannah.

Sometimes you go to visit a family because their loved one has passed away. So they request you to make dua for them. So at that time dont just sit there with closed hands and say this is bid'ah. This hadith shows that you can make dua for the forgiveness of deceased. Yes, it would be an innovation to hold a 'dua' event for the deceased, and call people especially for that. But if you go for condolences and then they ask you to make dua then dont refuse. Unless you want to make it later at another time so it may be accepted, like the father of Yusuf (a) did. But it is best to make dua for a person at the time you are asked to make dua. Otherwise you will forget.

The Prophet (s) made dua immediately for the person who had offered great services, sacrificed his life... so we should do something ourselves, and then also request people to make dua for us. Dont just rely on the duas of others

The Prophet (s) was willing to make dua even for the hypocrite Abdullah b. Ubay: so be generous in making dua for others

And when you make duas for others, an angel is appointed to make dua for you. so dont be stingy.

Usually when people are together, there are also problems: in school, -
work, etc. so whenever there are such problems, start making dua
for one another.

Some scholars say that doing something for someone so that they -
make dua for you is also a way of demanding a payment. So for
example, you help someone out and then they want to thank you for
it, so you say I dont want anything, just remember me in your duas.
This is a way of burdening the other person with making dua for
you. This is a way of demanding a 'reward'. When you do something
for the sake of Allah, then expect no 'thanks' and no 'reward'.

بَابُ غَزْوَةِ الطَّائِفِ فِي شَوَّالٍ سَنَةِ ثَمَانٍ قَالَهُ مُوسَى بْنُ عُقْبَةَ

Chapter: The Ghazwa of Taif

The ghazawah of Taif was in 8th year, Musa b. Uqbah reported this.
The Prophet (s) himself went for this.

حديث: 613

4324 - حَدَّثَنَا الْحَمِيدِيُّ سَمِعَ سُفْيَانَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ زَيْنَبِ بِنْتِ أَبِي سَلَمَةَ عَنْ أُمِّهَا أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا
دَخَلَ عَلَيَّ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعِنْدِي مَخْنَثٌ فَسَمِعْتُهُ يَقُولُ لِعَبْدِ اللَّهِ بْنِ أَبِي أُمَيَّةَ يَا عَبْدَ اللَّهِ أَرَأَيْتَ إِنْ فَتَحَ اللَّهُ
عَلَيْكُمْ الطَّائِفَ غَدًا فَعَلَيْكَ بِابْنَةِ غَيْلَانَ فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِثَمَانٍ وَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلَنَّ هَؤُلَاءِ
عَلَيْكُمْ قَالَ ابْنُ عُيَيْنَةَ وَقَالَ ابْنُ جُرَيْجٍ الْمَخْنَثُ هَيْتُ
حَدَّثَنَا مُحَمَّدٌ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ بِهِذَا وَزَادَ وَهُوَ مُحَاصِرُ الطَّائِفِ يَوْمَئِذٍ

Narrated Umm Salama رَضِيَ اللَّهُ عَنْهَا: The Prophet (ﷺ) came to me while there was an effeminate
man sitting with me, and I heard him (i.e. the effeminate man) saying to `Abdullah bin Abi Umaiya,
"O `Abdullah! See if Allah should make you conquer Ta'if tomorrow, then take the daughter of
Ghailan (in marriage) as (she is so beautiful and fat that) she shows four folds of flesh when facing
you, and eight when she turns her back." The Prophet (ﷺ) then said, "These (effeminate men)
should never enter upon you (O women!)." Ibn Juraij said, "That effeminate man was called Hit."

Humaydiyy is Imam Bukhari's first teacher from whom he narrated
hadith.

The father of Hisham is: Urwah : father and son

Zaynab the daughter of UmmSalamah is narrateing from her mother.

So you have in this chain: daughter and mother, son and father
narrating hadith.

Abdullah b. Umayyah was the brother of UmmSalamah who was sitting with her at this time.

'In the front she is four, and in the back she is 8' - he is describing the curves of her body.

The name of this mukhannath man was Heet. It is said that the Prophet (s) expelled him from Madina, and Omar (r) in his time allowed him to come into MADuna only on friday.

Abdullah, the brother of Ummsalamah died in this battle. So this incident happened before the battle.

Mukhannath: has qualities of both man and woman: sex / gender is not only one. -

The four madhahib have divided the mukhannath into two kinds: -

By birth he is like that. Physically he is male but in expression and disposition female. This does not mean that he is evil, this is his test. Each individual is tested in one way or another: one child is born without vision, or extremely weak vision, some deformity or disability. So another test is unclarity in their sex / gender. A fitnah for them, and a warning / reminder for the rest of the people who complain a lot. IF a person can write a book with th emovement of his eyes, then what are we doing? So if a person is biologically male but in his disposition / gender does not feel like a male, then this is a test for him. This does not mean you pity such a person. This person should accept this decree and look at those who have less than him. -

The second type are male in body, but imitate women, act like women, dress like women. This is not correct. This is fisq. Men who dress like women and women who dress like men are cursed. MEn should remain like men and women should be women. -

Some men have no inclination to women at all. They do not find women attractive at all. This is another test for them. This does not mean that he should cross the limits of Allah. He should be patient. Just like a blind person is patient. Such a person should not marry then,

because the woman will be in difficulty. This is unfair to her. Some people think marriage is the solution. IT is not. It becomes oppression. So we should be grateful to Allah for our clear gender even. Some women feel masculine, they identify as male. This is also a test.

So accept yourself as Allah has made you.

IbnAbbas said, the Prophet (s) cursed the mukhannath who imitate women. ANd he (s) said they should not be allowed to enter the house.

See what happened here in this incident. The way he described the woman.

Narrated Hisham: The above narration and added extra, that at that time, the Prophet, was besieging Ta'if.

Prohibition of imitating ways of women شرح



Narrated Ibn ` Abbas: **The Prophet (ﷺ) cursed effeminate men (those men who are in the similitude (assume the manners of women) and those women who assume the manners of men, and he said, "Turn them out of your houses." (Ibn Abbas said that) The Prophet (ﷺ) turned out such-and-such man, and `Umar turned out such-and-such woman.**

عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أُنِيَ مُخَنَّثٌ قَدْ خَضَبَ يَدَيْهِ وَرَجَلَيْهِ بِالْحِنَّاءِ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ «مَا بَالُ هَذَا». فَقِيلَ يَا رَسُولَ اللَّهِ يَتَشَبَّهُ بِالنِّسَاءِ. فَأَمَرَ بِهِ فَتُفَى إِلَى النَّقِيعِ فَقَالُوا يَا رَسُولَ اللَّهِ أَلَا نَقْتُلُهُ فَقَالَ «إِنِّي نُهَيْتُ عَنْ قَتْلِ الْمُصَلِّينَ». قَالَ أَبُو أُسَامَةَ وَالنَّقِيعُ نَاحِيَةٌ عَنِ الْمَدِينَةِ وَكَيْسَ بِالنَّقِيعِ. [سنن أبي داود: 4930]

Narrated Abu Hurayrah: **An effeminate man (mukhannath) who had dyed his hands and feet with henna was brought to the Prophet (ﷺ). He asked: What is the matter with this man? He was told: "Messenger of Allah! He imitates the look of women." So he issued an order regarding him and he was banished to an-Naqi'. The people said: Messenger of Allah! Should we not kill him? He said: I have been prohibited from killing people who pray. Abu Usamah said: An-Naqi' is a region near Medina and not a Baqi'.**

The Prophet (s) ordered that this man should not mingle with women

- When it comes to inheritance, will they be regarded as male or female? Whichever characteristics are more dominant will be chosen.

حديث: 615

4325 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ أَبِي الْعَبَّاسِ الشَّاعِرِ الْأَعْمَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ لَمَّا حَاصَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطَّائِفَ فَلَمْ يَتَلْ مِنْهُمْ شَيْئًا قَالَ إِنَّا قَافِلُونَ إِنْ شَاءَ اللَّهُ فَثَقَلَ عَلَيْهِمْ وَقَالُوا

نَذَهُبُ وَلَا نَمْتَحُهُ وَقَالَ مَرَّةً نَقْفُلُ فَقَالَ اغْدُوا عَلَى الْقِتَالِ فَغَدُوا فَأَصَابَهُمْ جِرَاحٌ فَقَالَ إِنَّا قَافِلُونَ غَدًا إِنْ شَاءَ اللَّهُ فَأَعْجَبَهُمْ فَضْحِكُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ سُفْيَانُ مَرَّةً فَتَبَسَّمَ قَالَ قَالَ الْحَمِيدِيُّ حَدَّثَنَا سُفْيَانُ الْخَبَرِ كُلَّهُ

Narrated `Abdullah bin `Amr: When Allah's Messenger (ﷺ) besieged Taif and could not conquer its people, he said, "We will return (to Medina) If Allah wills." That distressed the Companions (of the Prophet (ﷺ)) and they said, "Shall we go away without conquering it (i.e. the Fort of Taif)?" Once the Prophet (ﷺ) said, "Let us return." Then the Prophet said (to them), "Fight tomorrow." They fought and (many of them) got wounded, whereupon the Prophet (ﷺ) said, "We will return (to Medina) tomorrow if Allah wills." That delighted them, whereupon the Prophet (ﷺ) smiled. The sub-narrator, Sufyan said once, "(The Prophet) smiled."

Ghazwah Taif: When the Prophet (s) beseiged Taif, the siege continued for a very long time, and there was no result. The people of Taif had taken shelter in their forts and had enough supplies so they had no need for surrender. In fact they would throw hot oil, arrows on the muslims.

The Prophet (s) said let us return, and the sahabah did not want to return without a victory. So the Prophe t(s) allowed them to stay and continue, but then when they suffered loss and the Prophet (s) said lets go and the sahabah readily agreed.

A very important point of tarbiyah.

You have authority as a leader, but that does not mean you force people against their will. Let people try what they want, make mistakes, take risks, and then eventually they will learn. We try to protect our children from harm and dont allow them to do anything, so they grow up not even knowing how to scale a wall.

Gengez khan ... when he was 13 years he took the sword, his mother would tell him many stories of bravery when he was little. He participated in many battles and killed many many people... eventually he even attacked baghdad... but all this began from where? his mother. This man basically brought down the muslim empire. he conquered china... defeated them twice! eventually he was killed in a battle. But he grew up as an orphan, his mother taught him. So let your children make mistakes, let them take risks, get hurt and learn through experience. Dont shelter them.

Some mothers do not let their grown up children go outside... teach them the limits, communicate with them and let them go.

No matter how busy you are, make the time to talk to your children, communicate with them, talk to them... so what if your kitchen,

laundry, cleaning, etc. gets left... so what? your most precious belonging is your children: make time for them.

Some times you are exhausted, you have work outside and at home, you are hungry... but doesn't matter, you have to talk to your children. They should be your priority: pay attention to them today so tomorrow they will pay attention to you.

IF the Prophet (s) forced them against their will how would they react? They would be unhappy and complain. When you force people against their will, they turn against you.

رجال كاتعارف

- ابْنُ الْمَدِينِيِّ عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ (خ، د، م، س) 3212
قد سبق ذكره (434)

حديث: 616

4327-4326 - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا غُنْدَرٌ حَدَّثَنَا شُعْبَةُ عَنْ عَاصِمٍ قَالَ سَمِعْتُ أَبَا عَثْمَانَ قَالَ سَمِعْتُ سَعْدًا وَهُوَ أَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَأَبَا بَكْرَةَ وَكَانَ تَسْوَرُ حِصْنَ الطَّائِفِ فِي أَنْاسٍ فَجَاءَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ سَمِعْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ وَهُوَ يَعْلَمُ فَالْجَنَّةُ عَلَيْهِ حَرَامٌ وَقَالَ هِشَامٌ وَأَخْبَرَنَا مَعْمَرٌ عَنْ عَاصِمٍ عَنْ أَبِي الْعَالِيَةِ أَوْ أَبِي عَثْمَانَ التَّهْدِيَّ قَالَ سَمِعْتُ سَعْدًا وَأَبَا بَكْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ عَاصِمٌ قُلْتُ لَقَدْ شَهِدَ عِنْدَكَ رَجُلَانِ حَسْبُكَ بِهِمَا قَالَ أَجَلٌ أَمَا أَحَدُهُمَا فَأَوَّلُ مَنْ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ وَأَمَا الْآخَرُ فَنَزَلَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثَالِثٌ ثَلَاثَةَ وَعِشْرِينَ مِنَ الطَّائِفِ

Narrated Abu `Uthman: I heard from Sa`d, the first man who has thrown an arrow in Allah's Cause, and from Abu Bakra who jumped over the wall of the Ta'if Fort along with a few persons and came to the Prophet ﷺ.

- The Prophet (s) announced at Taif during the seige that whoever would come out and surrender to the muslims will be pardoned and taken in. So AbuBakra and some other people climbed over the fortress walls and came out to join the muslims.

They both said, "We heard the Prophet (ﷺ) saying, " If somebody claims to be the son of somebody other than his father knowingly, he will be denied Paradise (i.e. he will not enter Paradise)." "Narrated Ma`mar from `Asim from Abu Al-`Aliya or Abu `Uthman An-Nahdi who said. "I heard Sa`d and Abu Bakra narrating from the Prophet." `Asim said, "I said (to him), 'Very trustworthy persons have narrated to you.' He said, 'Yes, one of them was the first to throw an arrow in Allah's Cause and the other came to the Prophet (ﷺ) in a group of thirty-three persons from Ta'if.'

AbuBakra came out using the rope that is used to draw water out of a well. This is how he got the name 'AbuBakrah'. He was a slave, so when he came out, he was freed and he also accepted Islam.

When his master demanded that he be returned to him, the Prophet (s) refused.

★ عَنْ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمَ الطَّائِفِ مَنْ خَرَجَ إِلَيْنَا مِنَ الْعَبِيدِ فَهُوَ حُرٌّ فَخَرَجَ عَبِيدٌ مِنْ الْعَبِيدِ فِيهِمْ أَبُو بَكْرَةَ فَأَعْتَقَهُمْ رَسُولُ اللَّهِ ﷺ [مسند احمد:2229]

★ عَنْ رَجُلٍ مِنْ ثَقِيفٍ قَالَ سَأَلْنَا رَسُولَ اللَّهِ ﷺ ثَلَاثًا فَلَمْ يُرَخِّصْ لَنَا فَقُلْنَا إِنَّ أَرْضَنَا أَرْضٌ بَارِدَةٌ فَسَأَلْنَاهُ أَنْ يُرَخِّصَ لَنَا فِي الطُّهُورِ فَلَمْ يُرَخِّصْ لَنَا وَسَأَلْنَاهُ أَنْ يُرَخِّصَ لَنَا فِي الدُّبَاءِ فَلَمْ يُرَخِّصْ لَنَا فِيهِ سَاعَةً وَسَأَلْنَاهُ أَنْ يَرُدَّ إِلَيْنَا أَبَا بَكْرَةَ فَأَبَى وَقَالَ هُوَ طَلِيقٌ لِلَّهِ وَطَلِيقٌ رَسُولِهِ وَكَانَ أَبُو بَكْرَةَ خَرَجَ إِلَى رَسُولِ اللَّهِ ﷺ حِينَ حَاصَرَ الطَّائِفَ فَأَسْلَمَ

حديث:617

4328 - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ كُنْتُ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ وَمَعَهُ بِلَالٌ فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ أَلَا تُنَجِّزُ لِي مَا وَعَدْتَنِي فَقَالَ لَهُ أَبَشِرْ فَقَالَ قَدْ أَكْثَرْتَ عَلَيَّ مِنْ أَبَشِرٍ فَأَقْبَلَ عَلَيَّ أَبِي مُوسَى وَبِلَالٌ كَهَيْئَةِ الْغُضْبَانِ فَقَالَ رَدَّ الْبُشْرَى فَأَقْبَلَا قَالَا قَبْلْنَا ثُمَّ دَعَا بِقَدَحٍ فِيهِ مَاءٌ فَغَسَلَ يَدَيْهِ وَوَجَّهَهُ فِيهِ وَمَجَّ فِيهِ ثُمَّ قَالَ اشْرَبَا مِنْهُ وَأَفْرِغَا عَلَيَّ وَجُوهِكُمَا وَنُحُورِكُمَا وَأَبَشِرَا فَأَخَذَا الْقَدَحَ فَفَعَلَا فَنَادَتْ أُمُّ سَلَمَةَ مِنْ وَرَاءِ السُّتْرِ أَنَّ أَفْضَلًا لِأُمَّكُمَا فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً

Narrated Abu Burda : Abu Musa رَضِيَ اللَّهُ عَنْهُ said, "I was with the Prophet (ﷺ) when he was encamping at Al-Ji'rana (a place) between Mecca and Medina and Bilal was with him. A bedouin came to the Prophet (ﷺ) and said, "Won't you fulfill what you have promised me?" The Prophet (ﷺ) said, 'Rejoice (at what I will do for you).' The bedouin said, "(You have said to me) rejoice too often." Then the Prophet (ﷺ) turned to me (i.e. Abu Musa) and Bilal in an angry mood and said, 'The bedouin has refused the good tidings, so you both accept them.' Bilal and I said, 'We accept them.' Then the Prophet (ﷺ) asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Umm Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her.

- This was blessed water, and this was exclusively for the Prophet (s) and not for anyone after him.

- Look at what's happening, what the man did and said, and what the Prophet (s) did.

- This is return from Taif. He (s) is camping at Ji'ranah. Bilal, his servant is with him. AbuMusa is also nearby. A man comes saying that you fulfill your promise: what he meant was, give me money. something from the booty. The Prophet (s) told him to be eager for reward in the hereafter. The man said too many good news, I want money. He was a foolish ignorant man.

Do not make fun of Jannah, rewards of the hereafter... do not belittle that.

This man refused, so the Prophet (s) gave it to someone else.

He was angry, so he asked for water and washed up. And he gave that water to Bilal and ABuMusa - they must have been angry also.

So he calmed them down also with that water.

What happens when we get angry? When someone does / says something that bothers you and makes you angry: then just turn away, ignore, disconnect with that. You dont have to respond to everything, or give an explanation for everything. No need to be so defensive all the time. Try not to defend yourself all the time. You dont need to give an explanation all the time: are you a criminal?

Its amazing: mothers yell, show anger, then go say sorry, then give an explanation as to why they got angry and reacted the way they did... such a long episode because you could not control your anger! so learn to be a mother

حديث: 618

4329 - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ أَخْبَرَنِي عَطَاءٌ أَنَّ صَفْوَانَ بْنَ يَعْلَى بْنِ أُمَيَّةَ أَخْبَرَهُ أَنَّ يَعْلَى كَانَ يَقُولُ لِيَتَنَّبِي أَرَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ يَنْزِلُ عَلَيْهِ قَالَ فَبَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْجِعْرَانَةِ وَعَلَيْهِ ثَوْبٌ قَدْ أَظْلَمَ بِهِ مَعَهُ فِيهِ نَاسٌ مِنْ أَصْحَابِهِ إِذْ جَاءَهُ أَعْرَابِيٌّ عَلَيْهِ جُبَّةٌ مُتَضَمِّحٌ بِطِيبٍ فَقَالَ يَا رَسُولَ اللَّهِ كَيْفَ تَرَى فِي رَجُلٍ أَحْرَمَ بِعُمْرَةٍ فِي جُبَّةٍ بَعْدَمَا تَضَمَّحَ بِالطِّيبِ فَأَشَارَ عُمَرُ إِلَى يَعْلَى بِيَدِهِ أَنْ تَعَالَ فَجَاءَ يَعْلَى فَأَدْخَلَ رَأْسَهُ فَإِذَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّرُ الْوَجْهِ يَغْطِي كَذَلِكَ سَاعَةً ثُمَّ سَرِي عَنْهُ فَقَالَ أَيْنَ الَّذِي يَسْأَلُنِي عَنِ الْعُمْرَةِ أَنْفًا فَأَلْتَمَسَ الرَّجُلُ فَأْتِي بِهِ فَقَالَ أَمَا الطِّيبُ الَّذِي بِكَ فَأَعْسِلْهُ ثَلَاثَ مَرَّاتٍ وَأَمَا الْجُبَّةُ فَانزِعْهَا ثُمَّ اصْنَعْ فِي عُمْرَتِكَ كَمَا تَصْنَعُ فِي حَجَّكَ

Narrated Safwan bin Ya`la bin Umaiya: Ya`la used to say, "I wish I could see Allah's Messenger (ﷺ) at the time when he is being inspired divinely." Ya`la added "While the Prophet (ﷺ) was at Al-Ji'rana, shaded with a cloth sheet (in the form of a tent) and there were staying with him, some of his companions under it, suddenly there came to him a bedouin wearing a cloak and perfumed extravagantly. He said, "O Allah's Messenger (ﷺ) ! What is your opinion regarding a man who assumes the state of Ihram for `Umrah wearing a cloak after applying perfume to his body?" `Umar signaled with his hand to Ya`la to come (near). Ya`la came and put his head (underneath that cloth sheet) and saw the Prophet (ﷺ) red-faced and when that state (of the Prophet (ﷺ)) was over, he said, "Where is he who asked me about the `Umrah?" The man was looked for and brought to the Prophet (ﷺ) The Prophet (ﷺ) said (to him), "As for the perfume you have applied to your body, wash it off your body) thrice, and take off your cloak, and then do in your `Umra the rites you do in your Hajj."

The restrictions of Ihram apply to Umrah also.

The hadith shows that there were two types of revelation: a. Murattal: or Matluw that is recited, and the other that is not recited. So the source of hadith is also revelation. The Prophet (s) did not answer the question out of his own accord. He waited for instruction. So the wahy came and then he gave the answer.

The eagerness of the companions to see the Prophet (s) receiving revelation.

BEfore Ihram if a person applies perfume on the body and some of it - remains on the body then that is okay. But if it is so much that it comes on the clothes also then that is not correct.