



Collection from *Riyâdus-Sâliheen* with Commentary on Ahādith

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Publisher's Note

We praise Allâh that He enabled us to publish many books on religious topics in the Arabic, Urdu and English languages which acclaimed great popularity in Arab countries as well as in America, France and other European countries besides Pakistan, India and many African countries.

We try to present publications based on authentic research material in accordance with the Qur'ân and Sunnah, and free from every type of vague conception, weak authority and false ideas.

We had published Riyâdus-Saliheen with the same spirit and tradition of good research work, professional editing and excellent printing standard.

The book was compiled by Imām An-Nawawi who was the great scholar of Hadith and Fiqh of his time. Commentaries on the Ahadith have been added by Hafiz Salahuddin Yusuf of Pakistan who had originally executed them for the Urdu edition of this book. the English translation of the book and the commentaries were revised and edited by Mahmoud Rida Murad who performed his task with utmost care and profound interest.

Now we are publishing a selection of Ahadith from Riyâdus-Sâliheen. the selection has been made by Sheikh Safiur-Rahmān Mubarakpuri who is a well known scholar of Islām. He has selected the Ahadith keeping in view the problems of our times.

We, hopefully, can proclaim that it is the best representation of Riyâdus-Sâliheen ever produced in any language any where. May Allâh accept our sincere efforts regarding the propagation of His religion throughout the world, and bestow on us His blessings to fulfil our resolutions in this regard -- Âmeen!

Abdul Malik Mujahid
General Manager Darussalam

A Short Biographical Sketch of Imām Nawawi

Birth and Birth Place:

The complete name of Imām Nawawi is Abu Zakariya Mohyuddin Yahya, son of Sharaf An-Nawawi, son of Murry, son of Hasan, son of Husain, son of Muhammad, son of Jumuah, son of Hizam. Nawawi refers to Nawa, a place near Damascus, in the suburb of the city of Hawran. One of his ancestors named Hizam had settled at this place. Imām Nawawi was born at Nawa in the year 631 A.H. His father, a virtuous and pious man, resolved to arrange for proper and befitting education as he had discovered the symptoms of heavenly intelligence and wisdom in his promising child at an early stage.

Shaikh Yasin bin Yousuf Marakashi, a saintly figure of Nawa said: "I saw Imām Nawawi at Nawa when he was a youth of ten years of age. Other boys of his age used to force him to play with them, but Imām Nawawi would always avoid the play and would remain busy with the recitation of the Noble Qur'ân. When they tried to domineer and insisted on his joining their games, he bewailed and expressed his no concern over their foolish action. on observing his sagacity and profundity, a special love and affection developed in my heart for young Nawawi. I approached his teacher and urged him to take exceptional care of this lad as he was to become a great religious scholar and most pious saint of future. His teacher asked whether I was a soothsayer or an astrologer. I told him I was neither a soothsayer nor an astrologer but Allâh caused me to utter these words." His teacher conveyed this incident to Imām's father and he keeping in view the learning quest of his son, decided to dedicate the life of his son for the service and promotion of the cause of Islāmic Faith. in a short period, Nawawi learnt to read the Noble Qur'ân and by that time he nearly had attained puberty. Nawa had no academic or scholarly atmosphere and there were no religious academies or institutes

where one could earn excellence in religious learning, so his father took him to Damascus, which was considered the centre of learning and scholarship, and the students from far and wide gathered there for schooling. During that period, there were more than three hundred institutes, colleges and universities in Damascus. Imām Nawawi joined Madrasah Rawâhiyah which was affiliated with the Umawi University. the founder and patron of this Madrasah was a trader named Zakiuddin Abul-Qasim who was known as Ibn Rawahah. Madrasah was named after him. Noted and eminent teachers of the period taught in that Madrasah. Imām Nawawi says, "I studied in this institution for two years. During my stay in Madrasah Rawâhiyah, I never had complete rest and lived on the limited food supplied by the institution." As a routine he used to sleep very little at night. When the sleep overtook him, he would lean and slumber for a while against the support of books. After a short duration he would again be hard at his scholastic pursuits.

His Teachers and Guides:

During his stay at Damascus, he studied from more than twenty celebrated teachers. These teachers were regarded as masters and authority of their subject field and disciplines they taught. Imām studied Hadith , Islāmic Jurisprudence, its principles, syntax and etymology from great scholars of his time. Abu Ibrāhim Ishāq bin Ahmad Al-Maghribi, Abu Muhammad Abdur-Rahmān bin Ibrāhim Al-Fazari, Radiyuddin Abu Ishāq Ibrāhim bin Abu Hafs Umar bin Mudar Al-Mudari, Abu Ishāq Ibrāhim bin Isā Al-Muradi, Abul-Baqa Khalid bin Yusuf An-Nablusi, Abul-Abbās Ahmad bin Salim Al-Misri, Abu Abdullāh Al-Jiyani, Abul-Fath Umar bin Bandar, Abu Muhammad At-Tanukhi, Sharafuddin Abdul-Aziz bin Muhammad Al-Ansāri, Abul-Faraj Abdur-Rahmān bin Muhammad bin Ahmad Al-Maqdisi, Abul-Fada'il Sallar bin Al-Hasan Al-Arabi, etc.

There were hundreds of Imām's students, among them some notables are : Alauddin bin Attār, Ibn Abbās Ahmad

bin Ibrāhim, Abul-Abbās Al-Ja'fari, Abul-Abbās Ahmad bin Farah, Rashid Ismail bin Mu'allim Al-Hanafi, Abu Abdullāh Al-Hanbali, Abul-Abbās Al-Wasti, Jamaluddin Sulaiman bin Omar Az-Zar'i, Abul-Faraj Abdur-Rahmān bin Muhammad bin Abdul-Hamid Al-Maqdisi, Badr Muhammad bin Ibrāhim, Shamsuddin Muhammad bin Abu Bakr, Ash-Shihāb Muhammad bin Abdul-Khaliq, Hibatullah Al-Barizi, Abul-Hajjāj Yusuf bin Az-Zaki, etc.

His Desire and Crave for Learning:

Imām Nawawi had endless thirst for knowledge, and it can be guessed from his daily practice of studies. He used to read daily twelve lessons and write explanation and commentary of every lesson and also made important additions. Whatever the book he read, he put down the marginal notes and explanations on that book. His intelligence, hard work, love, devotion and absorption in his studies amazed his teachers and they became fond of him and began to praise and admire him. According to Imām Dhahabi (إمام ذهبي), Imām Nawawi's concentration and absorption in academic love gained proverbial fame. He had devoted all his time for learning and scholarship. Other than reading and writing, he spent his time contemplating on the interacted and complex issues and in finding their solutions. Allâh had also conferred upon him the gift of fast memory and depth of thought, and he who makes the right use of this boon, there remains no doubt in his sagacity and discernment. Imām Nawawi made full benefit of his God-given qualities and potentialities and earned the highest degree of honour.

Imām's Simplicity and Niceness of Manners:

The learned persons, elite of the society and the public greatly respected the Imām on account of his piety, learning and excellent character. He used simple dress and ate simple food. Devout scholars do not care about worldly chattels, they give preference to religious and academic pursuits, propagation of Faith, etc. They experience more heavenly delight and joy in such activities than those who seek satisfaction in luxurious foods, precious clothes and other worldly things. Imām Nawawi had a prominent place among the erudite notables of his age. He was God-fearing person

having illustrious and glorious aims regarding propagation of Faith. Celebrated Sheikh Mohyuddin expresses his impression about Imām Nawawi as thus:

"Imām Nawawi had three distinctive commendable qualities in his person. If anybody have only one out of these three, people return to him in abundance for guidance. First, having knowledge and its dissemination. Second, to evade completely from the worldly inclinations, and the third, inviting to all that is good (Islām) enjoining Al-Ma'rūf [i.e., Islāmic Monotheism and all that Islām orders one to do] and forbidding Al-Munkar [polytheism and disbelief and all that Islām has forbidden]. Imām Nawawi had all three in him."

His Works and his Death:

The learned Imām had a very short life but even during this short period, he had written a large number of books on different subjects. Every work of the Imām is a masterwork and a treasure of knowledge. Hundreds and thousands of people benefit from these works.

Some of the Prestigious Works of Imām Nawawi are:

Commentary on Sahih Al-Bukhâri, Al-Minhâj fi Sharh Sahih Muslim, Riyâdus-Sâliheen, Kitâbur-Raudah, Commentary on Mohadhdhab, Tahdhibul-Asma was-Sifât, Kitabul-Adhkâr, Arba'een, At-Taqreeb fi Ilmil-Hadîth wal-Irshâd fihi, Kitâbul-Mubhamat, At-Tibyan, Al-Idâh fi Manâsikil-Hajj, Sharh Sahîh Al-Bukhârî (Naqis), Sharh Sunan Abi Dâwûd (Naqis), Tabaqat Ash-Shâfi'iyah, Muhimmatul-Ahkâm, Manâqibush-Shâfi'i, Bustânul-Arifeen, Al-Khulasatu fil-Hadîth, Mukhtasar At-Tirmidhî, Al-Masâ'il Al-Manthurah, Al-'Umdah fi Tashihit-Tanbih and others.

After spending 28 years of age, Imām Nawawi returned to his hometown. Soon after his arrival at Nawa, he fell ill and died. Imām Nawawi is still living in the hearts of Muslims. His works are of everlasting value. May Allâh bless him. Âmeen





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بسم الله الرحمن الرحیم



١- (١) باب الإِخْلاَص وإِحْضَار النّية في جميع الأعمال والأقوال والأحوال البارزة والخفية

قَالَ اللهُ تَعَالَى: {وَمَا أُمِرُوا إِلاَّ لِيَعْبُدُوا اللهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ} [البينة: ٥] وَقَالَ تَعَالَى: {لَنْ يَنَالَ اللهَ لُحُومُهَا وَلاَ دِمَاؤُهَا وَلَكِنْ يَنَالُهُ التَّقْوَى مِنْكُمْ} [الحج: ٣٧]. وَقَالَ تَعَالَى: {قُلْ إِنْ تُخْفُوا مَا فِي صُدُورِكُمْ أَوْ تُبْدُوهُ يَعْلَمْهُ اللهُ} [آل عمران: ٢٩].

I begin with the Name of
Allâh, the Most Gracious,
the Most Merciful.

1 (1) *Sincerity And Significance of Intentions for all Actions, Apparent and Hidden*

Allâh, the Exalted, says:

"And they were commanded not, but that they should worship Allâh, and worship none but Him Alone (abstaining from ascribing partners to Him), and perform As-Salât (Iqâmatas-Salât) and give Zakât , and that is the right religion." (98:5)

"It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him." (22:37)

"Say (O Muhammad ﷺ): Whether you hide what is in your breasts or reveal it, Allâh knows it." (3:29)

١ (١) وَعَنْ أَمِيرِ الْمُؤْمِنِينَ أَبِي حَفْصٍ عُمَرَ بْنِ الْخَطَّابِ بْنِ نُفَيْلِ بْنِ عَبْدِ الْعُزَّى بْنِ رِيَاحِ بْنِ عَبْدِ اللهِ بْنِ قُرْطِ ابْنِ رَزَاحِ بْنِ عَدِيِّ بْنِ كَعْبِ بْنِ لُؤَيِّ بْنِ غَالِبٍ الْقُرَشِيِّ الْعَدَوِيِّ، رَضِيَ اللهُ عنه، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «إِنَّمَا الأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا، أَوِ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ». مُتَّفَقٌ على صِحَّتِهِ. رواهُ إِمَامَا الْمُحَدِّثِينَ: أَبُو عَبْدِ اللهِ مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ بْنِ الْمُغِيرَةِ بْنِ بَرْدِزْبَه الْجُعْفِيُّ الْبُخَارِيُّ، وَأَبُو الْحُسَيْنِ مُسْلِمُ بْنُ الْحَجَّاجِ بْنِ مُسْلِمٍ الْقُشَيْرِيُّ النَّيْسَابُورِيُّ - رَضِيَ اللهُ عَنْهُمَا - فِي صَحِيحَيْهِمَا اللَّذَيْنِ هُمَا أَصَحُّ الْكُتُبِ الْمُصَنَّفَةِ.

1 (1). 'Umar bin Al-Khattâb ﷺ reported: Messenger of Allâh ﷺ said, "The deeds are considered by the intentions, and a person will get the reward according to his intention. So whoever emigrated for Allâh and His Messenger, his emigration will be for Allâh and His Messenger; and whoever emigrated for worldly benefits or for a woman to marry, his emigration would be for what he emigrated for." Al-Bukhârî and Muslim][1]

1- According to some Ahâdîth , the reason for this Hadîth is that a person sent a proposal of marriage to a woman named Umm Qais, which she turned down saying that he should have to emigrate to Al-Madinah for it. Accordingly, he did it for this specific purpose, and the two were married there. On account of this event, the man came to be known among the Companions as Muhâjir Umm Qais .

On the basis of this Hadîth , 'Ulamâ' are of the unanimous opinion that the real basis of one's actions is Niyyah (intention) and everyone will be requited according to his Niyyah.

The point which becomes evident from this Hadîth is that Ikhlâs (sincerity) is a must for every action.

٢ (٢) وَعَنْ أُمِّ الْمُؤْمِنِينَ أُمِّ عَبْدِ اللهِ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: «يَغْزُو جَيْشٌ الْكَعْبَةَ فَإِذَا كَانُوا بِبَيْدَاءَ مِنَ الأَرْضِ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللهِ! كَيْفَ يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ وَفِيهِمْ أَسْوَاقُهُمْ وَمَنْ لَيْسَ مِنْهُمْ!؟ قَالَ: «يُخْسَفُ بِأَوَّلِهِمْ وَآخِرِهِمْ، ثُمَّ يُبْعَثُونَ عَلَى نِيَّاتِهِمْ». مُتَّفَقٌ عَلَيْهِ. هذا لَفْظُ الْبُخَارِيِّ.

2 (2). 'Aishah ﷺ reported: Messenger of Allâh ﷺ said, "An army will raid the Ka'bah and when it reaches a desert land, all of them will be swallowed up by the earth." She asked; "O Messenger of Allâh! Why all of them?" He answered, "All of them will be swallowed by the earth

but they will be raised for Judgement according to their intentions." [Al-Bukhârî and Muslim][1]

1- Everyone will be rewarded or punished according to his aim and intention. This Hadîth also proves that the company of depraved persons is extremely dangerous. Whose army would it be, which has been referred to in the Hadîth , and when will it invade Ka'bah, is a matter known to Allâh Alone. Such prophecies are a part of the Unseen world. Since they come in the category of the miracles of the Prophet ﷺ , it is necessary to believe in their veracity and occurrence. Believing in such prophesies is also essential because they were revealed by Allâh.

3 (8). Abû Mûsa Al-Ash'arî ﷺ reported that Messenger of Allâh ﷺ was asked about who fights in the battlefield out of valour, or out of zeal, or out of hypocrisy, which of this is considered as fighting in the cause of Allâh? He said: "He who fights in order that the Word of Allâh remains the supreme, is considered as fighting in the cause of Allâh." [Al-Bukhârî and Muslim]

٣ (٨) وَعَنْ أَبِي مُوسَى عَبْدِ اللهِ بْنِ قَيْسٍ الأَشْعَرِيِّ رضيَ اللهُ عَنْهُ قَالَ: سُئِلَ رسولُ اللهِ ﷺ عَنِ الرَّجُلِ يُقَاتِلُ شَجَاعَةً، وَيُقَاتِلُ حَمِيَّةً، وَيُقَاتِلُ رِيَاءً، أَيُّ ذلِكَ فِي سَبِيلِ اللهِ؟ فَقَالَ رسول الله ﷺ: «مَنْ قَاتَلَ لِتَكُونَ كَلِمَةُ اللهِ هِيَ الْعُلْيَا فَهُوَ فِي سَبِيلِ اللهِ». مُتَّفَقٌ عَلَيْهِ.

4 (11). 'Abdullâh bin 'Abbâs ﷺ reported: Messenger of Allâh ﷺ said that Allâh, the Glorious, said: "Verily, Allâh ﷻ has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed but he does not do it, then Allâh records it for him as a full good deed, but if he carries out his intention, then Allâh the Exalted, writes it down for him as from ten to seven hundred folds, and even more. But if he intends to do an evil act and has not done it, then Allâh writes it down with Him as a full good deed, but if he intends it and has done it, Allâh writes it down as one bad deed." [Al-Bukhârî and Muslim][1]

٤ (١١) وَعَنْ أَبِي الْعَبَّاس عَبْدِ اللهِ بْنِ عَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضيَ اللهُ عَنْهُمَا، عَنْ رسُولِ اللهِ، ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ، تَبَارَكَ وَتَعَالَى قَالَ: «إِنَّ اللهَ تَعَالَى كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ»، ثُمَّ بَيَّنَ ذلِكَ: «فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَبَارَكَ وَتَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى سَبْعِمِائَةِ ضِعْفٍ إِلَى أَضْعَافٍ كَثِيرَةٍ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللهُ تَعَالَى عِنْدَهُ حَسَنَةً كَامِلَةً، وَإِنْ هَمَّ بِهَا فَعَمِلَهَا كَتَبَهَا اللهُ سَيِّئَةً وَاحِدَةً». متفقٌ عَليهِ.

1- What the Prophet ﷺ relates to Allâh is called Hadîth Qudsi (Sacred Tradition). Such Hadîth is revealed to the Prophet ﷺ by means of Ilhâm (inspiration).



٢- (٢) بَابُ التّوبة

قال العلماءُ: التَّوْبَةُ وَاجِبَةٌ مِنْ كُلِّ ذَنْبٍ، فَإِنْ كَانَتِ الْمَعْصِيَةُ بَيْنَ الْعَبْدِ وَبَيْنَ اللهِ تَعَالَى لا تَتَعَلَّقُ بحَقِّ آدَمِيٍّ؛ فَلَهَا ثَلاثَةُ شُرُوطٍ:

أَحَدُهَا: أَنْ يُقْلِعَ عَنِ الْمَعْصِيَةِ.

والثَّانِي: أَنْ يَنْدَمَ عَلَى فِعْلِهَا.

والثَّالِثُ: أَنْ يَعْزِمَ أَنْ لا يَعُودَ إِلَيْهَا أَبَدًا. فَإِنْ فُقِدَ أَحَدُ الثَّلاثَةِ لَمْ تَصِحَّ تَوْبَتُهُ.

وإِنْ كَانَتِ المَعْصِيَةُ تَتَعَلَّقُ بآدَمِيٍّ فَشُرُوطُهَا أَرْبَعَةٌ: هذِهِ الثَّلاثَةُ، وَأَنْ يَبْرَأَ مِنْ حَقِّ صَاحِبِهَا؛ فَإِنْ كَانَتْ مَالاً أَوْ نَحْوَهُ رَدَّهُ إِلَيْهِ، وإِنْ كانَتْ حَدَّ قَذْفٍ وَنَحْوَهُ مَكَّنَهُ مِنْهُ أَوْ طَلَبَ عَفْوَهُ، وإِنْ كانَتْ غِيبَةً اسْتَحَلَّهُ مِنْهَا. وَيَجِبُ أَنْ يَتُوبَ مِنْ جَمِيعِ الذُّنُوبِ، فإِنْ تَابَ مِنْ بَعْضِهَا صَحَّتْ تَوْبَتُهُ عِنْدَ أَهْلِ الحَقِّ مِنْ ذلِكَ الذَّنْبِ، وَبَقِيَ عَلَيْهِ البَاقِي. وقَدْ تَظَاهَرَتْ دَلائِلُ الكِتَابِ، والسُّنَّةِ، وإِجْمَاعِ الأُمَّةِ عَلَى وُجُوبِ التَّوْبَةِ:

قال الله ﷻ: {وَتُوبُوا إِلَى اللهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ} [النور: ٣١] . وقَالَ تَعَالَى: {اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ} [هود: ٣] وَقَالَ تَعَالَى: {يَاأَيُّهَا الَّذِينَ آمَنُوا تُوبُوا إِلَى اللهِ تَوْبَةً نَصُوحًا} [التحريم: ٨] .

2 (2) *Repentance*

Scholars said: It is necessary to repent from every sin. If the offense involves the Right of Allâh, not a human, then there are three conditions to be met in order that repentance be accepted by Allâh:

1- To desist from committing it.

2- To feel sorry for committing it.

3- To decide not to recommit it.

٥ (١٤) وَعَنِ الأَغَرِّ بْنِ يَسَارٍ المُزَنِيِّ ﷺ قال: قال رسول الله ﷺ: «يا أَيُّهَا النَّاسُ! تُوبُوا إِلى الله واسْتَغْفِرُوهُ فإِني أَتُوبُ في الْيَوْمِ إِلَيْهِ مِائَةَ مَرَّةٍ». رواه مسلم .

5 (14). Al-Agharr bin Yasâr Al-Muzani ﷺ narrated that the Messenger of Allâh ﷺ said, "Turn you people in repentance to Allâh and beg pardon of Him. I turn to Him in repentance a hundred times a day." [Muslim]

Any repentance failing to meet any of these three conditions, would not be sound.

But if the sin involves a human's right, it requires a fourth condition, i.e., to absolve onself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Scriptural proofs from the Book and the Sunnah and the consensus of the scholars support the incumbency of repentance.

Allâh, the Exalted, says:

"And all of you beg Allâh to forgive you, O believers, that you may be successful." (24:31)

"Seek the forgiveness of your Rabb , and turn to Him in repentance." (11:3)

"O you who believe! Turn to Allâh with sincere repentance!" (66:8)

٦ (١٥) وَعَنْ أَبِي حَمْزَةَ أَنَسِ بنِ مَالِكٍ الأَنْصَارِيِّ خَادِمِ رسول الله ﷺ، رَضِيَ اللَّهُ عَنْهُ قال: قال رسول الله ﷺ: «لَلّهُ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ سَقَطَ عَلَى بَعِيرِهِ وقد أَضَلَّهُ في أَرْضٍ فَلاةٍ». متفق عليه .

وفي رواية لمُسْلِمٍ: «لَلّهُ أَشَدُّ فَرَحًا بِتَوْبَةِ عَبْدِهِ حِينَ يَتُوبُ إِلَيْهِ مِنْ أَحَدِكُمْ كان على رَاحِلَتِهِ بِأَرْضٍ فَلاةٍ، فَانْفَلَتَتْ مِنْهُ وَعَلَيْهَا طَعَامُهُ وَشَرَابُهُ فأَيِسَ مِنْهَا، فَأَتَى شَجَرَةً فَاضْطَجَعَ في ظِلِّهَا، وقد أَيِسَ مِنْ رَاحِلَتِهِ، فَبَيْنَمَا هُوَ كَذلِكَ إِذَا هُوَ بِها، قَائِمَةً عِنْدَهُ، فَأَخَذَ بِخِطَامِهَا ثُمَّ قَالَ مِنْ شِدَّةِ الفَرَحِ: اللَّهُمَّ! أَنْتَ عَبْدِي وَأَنَا رَبُّكَ، أَخْطَأَ مِنْ شِدَّةِ الفَرَحِ».

6 (15). Anas bin Mâlik Al-Ansâri ﷺ, the servant of the Messenger of Allâh narrated: Messenger of Allâh ﷺ said, "Verily, Allâh is more delighted with the repentance of His slave than a person who lost his camel in a desert

land and then finds it (unexpectedly)." [Al-Bukhârî and Muslim]

In another version of Muslim , he said: "Verily, Allâh is more pleased with the repentance of His slave than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out: 'O Allâh, You are my slave and I am Your Rabb.' He commits this mistake out of extreme joy."[1]

1- 1. This Hadîth also deals with the inducement and merit of repentance and pardon for sins. Allâh is highly pleased with repentance.
2. One will not have to account for a mistake made without any purpose and intention.
3. It is permissible to take an oath to stress on one's pardon.
4. One can quote an instance for the purpose of understanding and elaboration.

٧ (٢١) وَعَنْ عَبْدِ اللهِ بنِ كَعْبِ بنِ مَالِكٍ، وَكَانَ قَائِدَ كَعْبٍ رَضِيَ اللهُ عَنْه مِن بَنِيهِ حِينَ عَمِيَ قَالَ: سَمِعْتُ كَعْبَ بنَ مَالِكٍ رضِيَ الله عنه يُحَدِّثُ بِحَدِيثِهِ حِينَ تَخَلَّفَ عَنْ رَسُولِ الله ﷺ في غَزْوَةِ تَبُوكَ. قَالَ كَعْبٌ: لَمْ أَتَخَلَّف عَنْ رسولِ الله ﷺ، فِي غَزْوَةٍ غَزَاهَا قَطُّ إلاَّ فِي غَزْوَةِ تَبُوكَ، غَيرَ أَنِّي قَدْ تَخَلَّفْتُ في غَزْوَةِ بَدْرٍ، وَلَمْ يُعَاتِبْ أَحَدًا تَخَلَّفَ عَنْهُ، إِنَّمَا خَرَجَ رسولُ الله ﷺ والمُسْلِمُونَ يُرِيدُونَ عِيرَ قُرَيْشٍ حَتَّى جَمَعَ اللهُ تَعَالَى بَيْنَهُمْ وَبَيْنَ عَدُوِّهِمْ عَلَى غَيْرِ ميعَادٍ. وَلَقَدْ شَهِدْتُ مَعَ رسولِ الله ﷺ ليلَةَ العَقَبَةِ حِينَ تَوَاثَقْنَا عَلَى الإِسْلاَمِ، وَمَا أُحِبُّ أَنَّ لِي بِهَا مشْهَدَ بَدْرٍ، وإِنْ كَانَتْ بَدْرٌ أَذْكَرَ في النَّاسِ مِنْهَا.

وَكَانَ مِنْ خَبَرِي حِينَ تَخَلَّفْتُ عَنْ رسولِ الله، ﷺ، في غَزْوَةِ تَبُوكَ أَنِّي لَمْ أَكُنْ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْهُ فِي تِلْكَ الْغَزْوَةِ، وَاللهِ! مَا جَمَعْتُ قَبْلَهَا رَاحِلَتَيْنِ قَطُّ حَتَّى جَمَعْتُهُمَا في تِلكَ الْغَزْوَةِ، وَلَمْ يَكُنْ رسول الله ﷺ، يُرِيدُ غَزْوَةً إلاَّ وَرَّى بِغَيْرِهَا حَتَّى كَانَتْ تِلْك الْغَزْوَةُ، فَغَزَاهَا رسول الله ﷺ في حَرٍّ شَدِيدٍ، وَاسْتَقْبَلَ سَفَرًا بَعِيدًا وَمَفَازًا، وَاسْتَقْبَلَ عَدَدًا كَثِيرًا، فَجَلَّى لِلْمُسْلِمِينَ أَمْرَهُمْ لِيَتَأَهَّبُوا أُهْبَةَ غَزْوِهِمْ فَأَخْبَرَهُمْ بِوَجْهِهِمُ الَّذِي يُرِيدُ، وَالْمُسْلِمُونَ مَعَ رَسولِ الله ﷺ كثِيرٌ وَلا يَجْمَعُهُمْ كِتَابُ حَافِظٌ - «يُرِيدُ بِذلِكَ الدِّيوَانَ» - قالَ كَعْبٌ: فَقَلَّ رَجُلٌ يُرِيدُ أَنْ يَتَغَيَّبَ إلاَّ ظَنَّ أَنَّ ذلِكَ سَيَخْفَى له مَا لَمْ يَنْزِل فيهِ وَحْيٌ مِنَ الله تَعَالَى، وَغَزَا رسول الله ﷺ تِلْكَ الْغَزْوَةَ حِينَ طَابَتِ الثِّمَارُ والظِّلالُ فَأَنَا إِلَيْهَا أَصْعَرُ فَتَجَهَّزَ رسول الله ﷺ وَالْمُسْلِمُونَ مَعَهُ، وَطَفِقْتُ أَغْدُو لِكَي أَتَجَهَّزَ مَعَهُ، فأَرْجِعُ وَلَمْ أَقْضِ شَيْئًا، وَأَقُولُ في نَفْسِي: أَنَا قَادِرٌ عَلَى ذلِكَ إِذَا أَرَدْتُ، فَلَمْ يَزَلْ يَتَمَادَى بِي حَتَّى اسْتَمَرَّ بالنَّاسِ الْجِدُّ، فأَصْبَحَ رسول الله ﷺ غَادِيًا وَالْمُسْلِمُونَ مَعَهُ، وَلَمْ أَقْضِ مِنْ

جِهَازِي شَيْئًا، ثُمَّ غَدَوْتُ فَرَجَعْتُ وَلَمْ أَقْضِ شَيئًا، فَلَمْ يَزَلْ ذَلِكَ يَتَمَادَى بِي حَتَّى أَسْرَعُوا وَتَفَارَطَ الْغَزْوُ. فَهَمَمْتُ أَنْ أَرْتَحِلَ فَأُدْرِكَهُمْ، فَيَا لَيْتَنِي فَعَلْتُ، ثُمَّ لَمْ يُقَدَّرْ ذلِكَ لِي، فَكُنْتُ إِذَا خَرَجْتُ فِي النَّاسِ بَعْدَ خُرُوجِ رسول الله ﷺ يَحْزُنُنِي أَنِّي لا أَرَى لِي أُسْوَةً، إِلاَّ رَجُلاً مَغْمُوصًا عَلَيْهِ فِي النِّفَاقِ، أَوْ رَجُلاً مِمَّنْ عَذَرَ اللهُ تَعَالَى مِنَ الضُّعَفَاءِ، وَلَمْ يَذْكُرْنِي رسولُ الله ﷺ حَتَّى بَلَغَ تَبُوكَ، فَقَالَ وَهُوَ جَالِسٌ فِي الْقَوْمِ بِتَبُوكَ: «مَا فَعَلَ كَعْبُ بْنُ مَالِكٍ؟» فقالَ رَجُلٌ مِنْ بَنِي سَلِمَةَ: يا رسول الله! حَبَسَهُ بُرْدَاهُ، والنَّظَرُ فِي عِطْفَيْهِ. فقالَ لَهُ مُعَاذُ بْنُ جَبَلٍ رَضِيَ الله عَنْهُ: بِئْسَ مَا قُلْتَ! وَاللهِ! يا رسولَ الله! مَا عَلِمْنَا عَلَيْهِ إِلاَّ خَيْرًا، فَسَكَتَ رسولُ الله ﷺ. فَبَيْنَا هُوَ عَلَى ذلِكَ رَأَى رَجُلاً مُبَيِّضًا يَزُولُ بِهِ السَّرَابُ. فَقَالَ رَسولُ الله ﷺ: «كُنْ أَبَا خَيْثَمَةَ» فَإِذَا هُوَ أَبُو خَيْثَمَةَ الأَنْصَارِيُّ وَهُوَ الَّذِي تَصَدَّقَ بِصَاعِ التَّمْرِ حِينَ لَمَزَهُ الْمُنَافِقُونَ. قَالَ كَعْبٌ: فَلَمَّا بَلَغَنِي أَنَّ رسول الله ﷺ قَدْ تَوَجَّهَ قَافِلاً مِنْ تَبُوكَ حَضَرَنِي بَثِّي. فَطَفِقْتُ أَتَذَكَّرُ الْكَذِبَ وَأَقُولُ: بِمَ أَخْرُجُ مِنْ سَخَطِهِ غَدًا وَأَسْتَعِينُ على ذلِكَ بِكُلِّ ذِي رَأْيٍ مِنْ أَهْلِي، فَلَمَّا قِيلَ: إِنَّ رَسُولَ الله ﷺ قَدْ أَظَلَّ قادِمًا زَاحَ عَنِّي الْبَاطِلُ حَتى عَرَفْتُ أَنِّي لَم أَنْجُ مِنْهُ بِشَيْءٍ أَبَدًا. فَأَجْمَعْتُ صِدْقَهُ، وَأَصْبَحَ رسولُ الله ﷺ قَادِمًا، وَكَانَ إِذا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ لِلنَّاسِ، فَلَمَّا فَعَلَ ذلِكَ جَاءَهُ الْمُخَلَّفُونَ يَعْتَذِرُونَ إِلَيْهِ وَيَحْلِفُونَ لَهُ، وَكَانُوا بِضْعًا وَثَمَانِينَ رَجُلاً فَقَبِلَ مِنْهُمْ عَلانِيَتَهُمْ وَبَايَعَهُمْ وَاسْتَغْفَرَ لَهُمْ وَوَكَلَ سَرَائِرَهُمْ إِلَى الله تَعَالَى حَتَّى جِئْتُ. فَلَمَّا سَلَّمْتُ تَبَسَّمَ تَبَسُّمَ الْمُغْضَبِ ثُمَّ قَالَ: «تَعَالَ»، فَجِئْتُ أَمْشِي حَتَّى جَلَسْتُ بَيْنَ يَدَيْهِ، فَقَالَ لِي: «مَا خَلَّفَكَ؟ أَلَمْ تَكُنْ قَدِ ابْتَعْتَ ظَهْرَكَ!» قَالَ: قُلْتُ: يَا رَسُولَ الله! إِنِّي واللهِ! لو جَلَسْتُ عِنْدَ غَيْرِكَ مِنْ أَهْلِ الدُّنْيَا لَرَأَيْتُ أَنِّي سَأَخْرُجُ مِنْ سَخَطِهِ بِعُذْرٍ، لَقَدْ أُعْطِيتُ جَدَلاً، وَلكِنَّنِي وَاللهِ لَقَدْ عَلِمْتُ لَئِنْ حَدَّثْتُكَ الْيَوْمَ حَدِيثَ كَذِبٍ تَرْضَى بِهِ عَنِّي لَيُوشِكَنَّ اللهُ يُسْخِطُكَ عَلَيَّ، وَإِنْ حَدَّثْتُكَ حَدِيثَ صِدْقٍ تَجِدُ عَلَيَّ فِيهِ إِنِّي لأَرْجُو فِيهِ عُقْبَى الله عَزَّ وجَلَّ. وَاللهِ مَا كَانَ لِي مِنْ عُذْرٍ، وَاللهِ! مَا كُنْتُ قَطُّ أَقْوَى وَلا أَيْسَرَ مِنِّي حِينَ تَخَلَّفْتُ عَنْكَ.

قالَ: فقالَ رسول الله ﷺ: «أَمَّا هذا فَقَدْ صَدَقَ، فَقُمْ حَتَّى يَقْضِيَ الله فيكَ» وَسَارَ رجالٌ مِنْ بَنِي سَلِمَةَ فاتَّبَعُونِي، فَقَالُوا لِي: وَاللهِ! مَا عَلِمْنَاكَ أَذْنَبْتَ ذَنْبًا قَبْلَ هذا، لَقَدْ عَجَزْتَ فِي أَنْ لا تَكُونَ اعتَذَرْتَ إِلَى رسولِ الله ﷺ بِمَا اعْتَذَرَ إِلَيْهِ الْمُخَلَّفُونَ فَقَدْ كَانَ كَافِيَكَ ذَنْبَكَ اسْتِغْفَارُ رسولِ الله ﷺ لَكَ. قَالَ: فَواللهِ! ما زَالُوا يُؤَنِّبُونَنِي حَتَّى أَرَدْتُ أَنْ أَرْجِعَ إِلَى رسولِ الله ﷺ فَأُكَذِّبَ نَفْسِي، ثُمَّ قُلْتُ لَهُمْ: هَلْ لَقِيَ هذا مَعِي مِنْ أَحَدٍ؟ قَالُوا: نَعَمْ لَقِيَهُ مَعَكَ رَجُلاَنِ قَالا مِثْلَ مَا قُلتَ، وَقِيلَ لَهُمَا مِثْلُ مَا قِيلَ لَكَ، قَالَ قُلْتُ: مَنْ هُمَا؟ قَالُوا: مُرَارَةُ بْنُ الرَّبِيعِ الْعَمْرِيُّ، وهِلالُ بْنُ أُمَيَّةَ الْوَاقِفِيُّ؟ قَالَ: فَذَكَرُوا لِي رَجُلَيْنِ صَالِحَيْنِ قَدْ شَهِدَا بَدْرًا فِيهِمَا أُسْوَةٌ. قالَ: فَمَضَيْتُ حِينَ ذَكَرُوهُمَا لِي. وَنَهَى رسولُ الله ﷺ عَنْ كَلامِنَا أَيُّهَا الثَّلاثَةُ مِنْ بَيْنِ مَنْ تَخَلَّفَ عَنْهُ. قالَ: فاجْتَنَبَنَا النَّاسُ - أَوْ قالَ: تَغَيَّرُوا لَنَا - حَتَّى تَنَكَّرَتْ لِي فِي نَفْسِي الأَرْضُ، فَمَا هِيَ بِالأَرْضِ الَّتِي أَعْرِفُ، فَلَبِثْنَا على

ذلِكَ خَمْسينَ لَيْلَةً. فَأَمَّا صَاحِبَايَ فَاسْتَكَانَا وَقَعَدَا فِي بُيُوتِهِمَا يَبْكِيَانِ، وَأَمَّا أَنَا فَكُنْتُ أَشَبَّ الْقَوْمِ وَأَجْلَدَهُمْ، فَكُنْتُ أَخْرُجُ فَأَشْهَدُ الصَّلاةَ مَعَ الْمُسْلِمِينَ، وَأَطُوفُ فِي الأَسْوَاقِ وَلا يُكَلِّمُنِي أَحَدٌ، وَآتِي رسولَ الله ﷺ فَأُسَلِّمُ عَلَيْهِ، وَهُوَ فِي مَجْلِسِهِ بَعْدَ الصَّلاةِ، فَأَقُولُ فِي نَفْسِي: هَلْ حَرَّكَ شَفَتَيْهِ بِرَدِّ السَّلامِ أَمْ لا؟ ثُمَّ أُصَلِّي قَرِيبًا مِنْهُ وَأُسَارِقُهُ النَّظَرَ، فَإِذَا أَقْبَلْتُ عَلَى صَلاتِي نَظَرَ إِلَيَّ، وَإِذَا الْتَفَتُّ نَحْوَهُ أَعْرَضَ عَنِّي، حَتَّى إِذَا طَالَ ذلكَ عَلَيَّ مِنْ جَفْوَةِ الْمُسْلِمِينَ مَشَيْتُ حَتَّى تَسَوَّرْتُ جِدَارَ حَائِطِ أَبِي قَتَادَةَ - وَهُوَ ابْنُ عَمِّي وَأَحَبُّ النَّاسِ إِلَيَّ - فَسَلَّمْتُ عَلَيْهِ فَوَاللهِ! مَا رَدَّ عَلَيَّ السَّلامَ، فَقُلْتُ لَهُ: يَا أَبَا قَتَادَةَ! أَنْشُدكَ بالله هَلْ تَعْلَمُنِي أُحِبُّ اللهَ وَرَسُولَهُ ﷺ؟ فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ فَسَكَتَ، فَعُدْتُ فَنَاشَدْتُهُ فَقَالَ: اللهُ وَرَسُولُهُ أَعْلَمُ. فَفَاضَتْ عَيْنَايَ، وَتَوَلَّيْتُ حَتَّى تَسَوَّرْتُ الْجِدَارَ، فَبَيْنَا أَنَا أَمْشِي فِي سُوقِ الْمَدِينَةِ إِذَا نَبَطِيٌّ مِنْ نَبَطِ أَهْلِ الشَّامِ مِمَّنْ قَدِمَ بالطَّعَامِ يَبِيعُهُ بالْمَدِينَةِ يَقُولُ: مَنْ يَدُلُّ عَلَى كَعْبِ بْنِ مَالِكٍ؟ فَطَفِقَ النَّاسُ يُشِيرُونَ لَهُ إِلَيَّ حَتَّى جَاءَنِي فَدَفَعَ إِلَيَّ كِتَابًا مِنْ مَلِكِ غَسَّانَ، وَكُنْتُ كَاتِبًا فَقَرَأْتُهُ فَإِذَا فيهِ: أَمَّا بَعْدُ؛ فَإِنَّهُ قَدْ بَلَغَنَا أَنَّ صَاحِبَكَ قَدْ جَفَاكَ، وَلَمْ يَجْعَلْكَ اللهُ بدَارِ هَوَانٍ وَلاَ مَضْيَعَةٍ، فَالْحَقْ بِنَا نُوَاسِكَ. فَقُلْتُ حِينَ قَرَأْتُهَا: وَهذِهِ أَيْضًا مِنَ الْبَلاءِ فَتَيَمَّمْتُ بِهَا التَّنُّورَ فَسَجَرْتُهَا، حَتَّى إِذَا مَضَتْ أَرْبَعُونَ مِنَ الْخَمْسِينَ وَاسْتَلْبَثَ الْوَحْيُ إِذا رسولُ رَسُولِ الله ﷺ يَأْتِينِي، فَقَالَ إِنَّ رَسُولَ الله ﷺ يَأْمُرُكَ أَنْ تَعْتَزِلَ امْرَأَتَكَ، فَقُلْتُ: أُطَلِّقُهَا، أَمْ مَاذَا أَفْعَلُ؟ قَالَ: لا، بَلِ اعْتَزِلْهَا فَلا تَقْرَبَنَّهَا، وَأَرْسَلَ إِلَى صَاحِبَيَّ بِمِثْلِ ذلكَ. فَقُلْتُ لامْرَأَتِي: الْحَقِي بِأَهْلِكِ فَكُونِي عِنْدَهُمْ حَتَّى يَقْضِيَ اللهُ فِي هذَا الأَمْرِ، فَجَاءَتِ امْرَأَةُ هِلاَلِ بْنِ أُمَيَّةَ رسولَ الله ﷺ فَقَالَتْ لَهُ: يا رسولَ الله! إِنَّ هِلاَلَ بْنَ أُمَيَّةَ شَيْخٌ ضَائِعٌ لَيْسَ لَهُ خَادِمٌ، فَهَلْ تَكْرَهُ أَنْ أَخْدُمَهُ؟ قَالَ: لا، وَلكِنْ لا يَقْرَبَنَّكِ. فَقَالَتْ: إِنَّهُ وَاللهِ! مَا بِهِ مِنْ حَرَكَةٍ إِلَى شَيْءٍ، وَوَاللهِ! مَا زَالَ يَبْكِي مُنْذُ كَانَ مِنْ أَمْرِهِ مَا كَانَ إِلَى يَوْمِهِ هذَا. فَقَالَ لِي بَعْضُ أَهْلِي: لَوِ اسْتَأْذَنْتَ رسولَ الله ﷺ فِي امْرَأَتِكَ، فَقَدْ أَذِنَ لامْرَأَةِ هِلاَلِ بْنِ أُمَيَّةَ أَنْ تَخْدُمَهُ؟ فَقُلْتُ: لا أَسْتَأْذِنُ فِيهَا رسولَ الله ﷺ، وَمَا يُدْرِينِي مَاذَا يَقُولُ رسولُ الله ﷺ إِذا اسْتَأْذَنْتُهُ فِيهَا وَأَنَا رَجُلٌ شَابٌّ! فَلَبِثْتُ بِذلِكَ عشْرَ لَيَالٍ، فَكَمُلَ لَنَا خَمْسُونَ لَيْلَةً مِنْ حِينِ نُهِيَ عَنْ كَلامِنا.

ثُمَّ صَلَّيْتُ صَلاةَ الْفَجْرِ صَبَاحَ خَمْسِينَ لَيْلَةً عَلَى ظَهْرِ بَيْتٍ مِنْ بُيُوتِنَا، فَبَيْنَا أَنَا جَالِسٌ عَلَى الْحَالِ الَّتِي ذَكَرَ اللهُ تَعَالَى عَنَّا قَدْ ضَاقَتْ عَلَيَّ نَفْسِي وَضَاقَتْ عَلَيَّ الأَرْضُ بِمَا رَحُبَتْ، سَمِعْتُ صَوْتَ صَارِخٍ أَوْفَى على سَلْعٍ يَقُولُ بأَعْلَى صَوْتِهِ: يَا كَعْبُ بْنَ مَالِكٍ! أَبْشِرْ، فَخَرَرْتُ سَاجِدًا، وَعَرَفْتُ أَنَّهُ قَدْ جَاءَ فَرَجٌ. فَآذَنَ رَسُولُ اللهِ ﷺ النَّاسَ بِتَوْبَةِ اللهِ عَزَّ وَجَلَّ عَلَيْنَا حِينَ صَلَّى صَلاةَ الْفَجْرِ فَذَهَبَ النَّاسُ يُبَشِّرُونَنَا، فَذَهَبَ قِبَلَ صَاحِبَيَّ مُبَشِّرُونَ، وَرَكَضَ إِلَيَّ رَجُلٌ فَرَسًا وَسَعَى سَاعٍ مِنْ أَسْلَمَ قِبَلِي وَأَوْفَى عَلَى الْجَبَلِ، فَكَانَ الصَّوْتُ أَسْرَعَ مِنَ الْفَرَسِ، فَلَمَّا جَاءَنِي الَّذِي سَمِعْتُ صَوْتَهُ يُبَشِّرُنِي نَزَعْتُ لَهُ ثَوْبَيَّ فَكَسَوْتُهُمَا إِيَّاهُ بِبُشْرَاهُ، وَاللهِ! مَا أَمْلِكُ غَيْرَهُمَا يَوْمَئِذٍ، وَاسْتَعَرْتُ ثَوْبَيْنِ فَلَبِسْتُهُمَا وَانْطَلَقْتُ أَتَأَمَّمُ رَسولَ اللهِ ﷺ يَتَلَقَّانِي النَّاسُ فَوْجًا فَوْجًا يُهَنِّئُونني بالتَّوْبَةِ وَيَقُولُونَ لِي: لِتَهْنِكَ

تَوْبَةُ اللهِ عَلَيْكَ، حَتَّى دَخَلْتُ الْمَسْجِدَ فَإِذَا رَسُولُ اللهِ ﷺ جَالِسٌ حَوْلَهُ النَّاسُ، فَقَامَ طَلْحَةُ بْنُ عُبَيْدِ اللهِ رضِيَ اللهُ عَنْهُ يُهَرْوِلُ حَتَّى صَافَحَنِي وَهَنَّأَنِي، واللهِ! مَا قَامَ رَجُلٌ مِنَ الْمُهَاجِرِينَ غَيْرُهُ، فَكَانَ كَعْبٌ لا يَنْسَاهَا لِطَلْحَةَ. قَالَ كَعْبٌ: فَلَمَّا سَلَّمْتُ عَلَى رَسولِ اللهِ ﷺ قال وَهُوَ يَبْرُقُ وَجْهُهُ مِنَ السُّرُورِ: «أَبْشِرْ بِخَيْرِ يَوْمٍ مَرَّ عَلَيْكَ مُذْ وَلَدَتْكَ أُمُّكَ»، فَقُلْتُ: أَمِنْ عِنْدِكَ يا رسول الله! أَمْ مِنْ عِنْدِ اللهِ؟ قَالَ: «لا، بَلْ مِنْ عِنْدِ اللهِ عَزَّ وَجَلَّ»، وَكَانَ رَسُولُ اللهِ ﷺ إِذَا سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّ وَجْهَهُ قِطْعَةُ قَمَرٍ، وَكُنَّا نَعْرِفُ ذلِكَ مِنْهُ، فَلَمَّا جَلَسْتُ بَيْنَ يَدَيْهِ قُلْتُ: يا رسولَ اللهِ! إِنَّ مِنْ تَوْبَتِي أَنْ أَنْخَلِعَ مِنْ مَالِي صَدَقَةً إِلى اللهِ وَإِلَى رَسُولِهِ. فَقَالَ رسولُ اللهِ ﷺ: «أَمْسِكْ عَلَيْكَ بَعْضَ مَالِكَ فَهُوَ خَيْرٌ لَكَ»، فقلتُ: إِنِّي أُمْسِكُ سَهْمِيَ الَّذِي بِخَيْبَرَ. وَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّ اللهَ تَعَالَى إِنَّمَا أَنْجَانِي بالصِّدْقِ، وَإِنَّ مِنْ تَوْبَتِي أَنْ لا أُحَدِّثَ إِلاَّ صِدْقًا مَا بَقِيتُ، فَوَاللهِ! مَا عَلِمْتُ أَحَدًا مِنَ الْمُسْلِمِينَ أَبْلاهُ اللهُ ﷻ فِي صِدْقِ الْحَدِيثِ مُنْذُ ذَكَرْتُ ذلِكَ لِرَسُولِ اللهِ ﷺ أَحْسَنَ مِمَّا أَبْلانِي اللهُ ﷻ، وَاللهِ! مَا تَعَمَّدْتُ كِذْبَةً مُنذُ قلتُ ذلِكَ لِرسولِ اللهِ ﷺ إِلَى يَوْمِي هذا، وإِنِّي لأرجُو أَنْ يَحْفَظَنِيَ اللهُ ﷻ فيمَا بقِيَ. قالَ: فأَنْزَلَ اللهُ ﷻ: {لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ} حَتَّى بَلَغَ: {لَقَدْ تَابَ اللهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالأَنْصَارِ الَّذِينَ اتَّبَعُوهُ فِي سَاعَةِ الْعُسْرَةِ مِنْ بَعْدِ مَا كَادَ يَزِيغُ قُلُوبُ فَرِيقٍ مِنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ إِنَّهُ بِهِمْ رَؤُوفٌ رَحِيمٌ *وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنْفُسُهُمْ وَظَنُّوا أَنْ لاَ مَلْجَأَ مِنَ اللهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللهَ هُوَ التَّوَّابُ الرَّحِيمُ } حَتَّى بَلَغَ: {اتَّقُوا اللهَ وَكُونُوا مَعَ الصَّادِقِينَ} [التوبة: ١١٧-١١٩] قالَ كَعْبٌ: واللهِ! ما أَنْعَمَ اللهُ عَلَيَّ مِنْ نِعْمَةٍ قَطُّ بَعْدَ إِذْ هَدَانِي اللهُ للإِسْلامِ أَعْظَمَ فِي نَفْسِي مِنْ صِدْقِي رسولَ اللهِ ﷺ أَنْ لا أَكُونَ كَذَبْتُهُ، فَأَهْلِكَ كما هَلَكَ الَّذِينَ كَذَبُوا؛ إِنَّ اللهَ ﷻ قال لِلَّذِينَ كَذَبُوا حِينَ أَنْزَلَ الْوَحْيَ شَرَّ مَا قالَ لأَحَدٍ، فقالَ اللهُ ﷻ: {سَيَحْلِفُونَ بِاللهِ لَكُمْ إِذَا انْقَلَبْتُمْ إِلَيْهِمْ لِتُعْرِضُوا عَنْهُمْ فَأَعْرِضُوا عَنْهُمْ إِنَّهُمْ رِجْسٌ وَمَأْوَاهُمْ جَهَنَّمُ جَزَاءً بِمَا كَانُوا يَكْسِبُونَ *يَحْلِفُونَ لَكُمْ لِتَرْضَوْا عَنْهُمْ فَإِنْ تَرْضَوْا عَنْهُمْ فَإِنَّ اللهَ لاَ يَرْضَى عَنِ الْقَوْمِ الْفَاسِقِينَ} [التوبة: ٩٥، ٩٦].

قالَ كَعْبٌ: كُنَّا خُلِّفْنَا أَيُّهَا الثَّلاثَةُ عَنْ أَمْرِ أُولئِكَ الَّذِينَ قَبِلَ مِنْهُمْ رسولُ اللهِ ﷺ حِينَ حَلَفُوا لَهُ، فَبَايَعَهُم واسْتَغْفَرَ لهم، وأَرْجَأَ رسولُ اللهِ ﷺ أَمْرَنَا حَتَّى قَضَى اللهُ تعالَى فيه بذلِكَ؛ قال اللهُ ﷻ: {وَعَلَى الثَّلاثَةِ الَّذِينَ خُلِّفُوا} وَلَيْسَ الَّذِي ذُكِرَ مِمَّا خُلِّفْنَا تَخْلِفَتَنَا عن الغَزْوِ، وإِنَّمَا هُوَ تَخْلِيفُهُ إِيَّانَا وإِرْجاؤُهُ أَمْرَنا عَمَّنْ حَلَفَ له واعْتَذَرَ إِلَيْهِ فَقَبِلَ مِنْهُ. متفقٌ عليه.

وفي روايةٍ: أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الخميسِ، وكانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الخَمِيسِ وفي روايةٍ: وكانَ لا يَقْدَمُ من سَفَرٍ إِلاَّ نَهارًا في الضُّحَى، فإِذَا قَدِمَ بَدَأَ بالمَسْجِدِ فَصَلَّى فيهِ رَكْعَتَيْنِ ثُمَّ جَلَسَ فِيهِ.