

English Translation of

**Sahîh  
Muslim**

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Translation of

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Muslim**

Compiled by:

**Imâm Abul Hussain Muslim  
Ibn al-Hajjaj**

**Volume 6**

**From Hadith No. 3398 to 4518**

Ahâdith edited & referenced by:

**Hâfiz Abu Tâhir Zubair 'Ali Za'i**

Translated by:

**Nasiruddin al-Khattab (Canada)**

Final review by:

**Abu Khaliyl (USA)**

صحیح مسلم

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**Sahîh Muslim**

Volume 6



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the Most Gracious, the Most Merciful*

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*In the Name of Allâh, the Most  
Beneficent, the Most Merciful*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 39. The Book of The *Salâm* (Greeting)

١ - (المعجم ٣٩) - كتاب السلام  
(التحفة ...)

#### Chapter 1. The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group

(المعجم ١) - (بَابُ يَسْلَمُ الرَّاَكِبِ  
عَلَى الْمَاشِي، وَالْقَلِيلِ عَلَى الْكَثِيرِ)  
(التحفة ١١)

[5646] 1 - (2160) Abû Hurairah said: "The Messenger of Allâh ﷺ said: "The one who is riding should greet the one who is walking, the one who is walking should greet the one who is sitting, and the smaller group should greet the larger group."

[٥٦٤٦] ١ - (٢١٦٠) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ، وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، أَنَّ ثَابِتًا مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُسَلِّمُ الرَّاَكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى الْكَثِيرِ».

#### Chapter 2. One Of The Duties Of Sitting In The Street Is To Return *Salâm*

[5647] 2 - (2161) It was narrated from Ishâq bin 'Abdullâh bin Abî Talḥah that his father said: "Abû Talḥah said: 'We were sitting in the courtyard, talking, when the Messenger of Allâh ﷺ came and stood with us, and said: "Why are you sitting in the street? Avoid

(المعجم ٢) - (بَابُ مِنْ حَقِّ الْجُلُوسِ  
عَلَى الطَّرِيقِ رَدَّ السَّلَامِ) (التحفة ١٢)

[٥٦٤٧] ٢ - (٢١٦١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا عَثْمَانُ بْنُ حَكِيمٍ عَنِ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ،



sitting in the streets.” We said: “We do not mean any harm; we are sitting and talking.” He said: “If you insist, then fulfill its rights: lowering the gaze, returning *Salâm*, and speaking well.”

[5648] 3 - (2121) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “Beware of sitting in the streets.” They said: “O Messenger of Allâh, we have no other choice but to sit there and engage in conversation there.” The Messenger of Allâh ﷺ said: “If you must sit there, then give the street its rights.” They said: “What are its rights?” He said; “Lowering the gaze, refraining from causing annoyance, returning greeting, enjoining what is good and forbidding what is evil.”

[5649] (...) It was narrated from Zaid bin Aslam with this chain of narrators (a similar *Hadîth* as no. 5648).

عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا قُعُودًا بِالْأَفْنِيَةِ نَتَحَدَّثُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَقَامَ عَلَيْنَا، فَقَالَ: «مَا لَكُمْ وَلِمَجَالِسِ الصُّعَدَاتِ؟ اجْتَبِئُوا مَجَالِسِ الصُّعَدَاتِ» فَقُلْنَا: إِنَّمَا قَعَدْنَا لِغَيْرِ مَا بَأْسٍ، قَعَدْنَا نَتَذَاكَرُ وَنَتَحَدَّثُ، فَقَالَ: «إِنَّمَا لَا، فَأَذُوا حَقَّهَا: غَضُّ الْبَصْرِ، وَرَدُّ السَّلَامِ، وَحُسْنُ الْكَلَامِ».

[٥٦٤٨] ٣- (٢١٢١) حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّا كُمْ وَالْجُلُوسَ فِي الطَّرِيقَاتِ». قَالُوا: يَا رَسُولَ اللَّهِ! مَا لَنَا بُدٌّ مِنْ مَجَالِسِنَا نَتَحَدَّثُ فِيهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَبَيْتُمْ إِلَّا الْمَجْلِسَ، فَأَعْطُوا الطَّرِيقَ حَقَّهُ». قَالُوا: وَمَا حَقُّهُ؟ قَالَ: «غَضُّ الْبَصْرِ، وَكَفُّ الْأَذَى، وَرَدُّ السَّلَامِ، وَالْأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ الْمُنْكَرِ». [راجع: ٥٥٦٣]

[٥٦٤٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الْمَدَنِيُّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا هِشَامٌ: يَعْنِي ابْنَ سَعْدٍ، كِلَاهُمَا عَنْ زَيْدِ بْنِ أَسْلَمَ بِهَذَا الْإِسْنَادِ.

**Chapter 3. One Of The Rights Of One Muslim Over Another Is (The Greeting Of) *Salâm***

[5650] 4 - (2162) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'There are five rights that the Muslim has over his brother: Returning the *Salâm*, replying by saying *Yarhamuk Allâh* (may Allâh have mercy on you) to one who sneezes, accepting an invitation, visiting the sick and attending funerals."

(المعجم ٣) - (بَابُ مِنْ حَقِّ الْمُسْلِمِ  
لِلْمُسْلِمِ رَدُّ السَّلَامِ) (التحفة ١٣)

[٥٦٥٠] ٤ - (٢١٦٢) حَدَّثَنِي حَرْمَلَةُ  
ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي  
يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ  
الْمُسَيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ  
خَمْسٌ»؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا  
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ،  
عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «خَمْسٌ تَجِبُ  
لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ،  
وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ،  
وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».

قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ يُرْسِلُ  
هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، فَأَسْنَدَهُ مَرَّةً  
عَنِ ابْنِ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ.

[5651] 5 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The rights of one Muslim over another are six." It was said: "What are they, O Messenger of Allâh?" He said: "If you meet him, greet him with *Salâm*; if he invites you, accept the invitation; if he asks for advice, give him sincere advice; if he sneezes and praises Allâh, then

[٥٦٥١] ٥ - (...) وَحَدَّثَنَا يَحْيَى بْنُ  
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا  
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ  
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ  
سِتٌّ». قِيلَ: مَا هُنَّ؟ يَا رَسُولَ اللَّهِ!  
قَالَ: «إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ

reply to him [say *Yarhamuk Allâh* (may Allâh have mercy on you)]; if he falls sick, visit him; and if he dies, attend his funeral.”

#### Chapter 4. The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them

[5652] 6 - (2163) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “If the people of the Book greet you with *Salâm*, say: ‘*Wa ‘alaikum* (and also unto you).’”

[5653] 7 - (...) It was narrated from Anas that the companions of the Prophet ﷺ said to the Prophet ﷺ: “The people of the Book greet us with *Salâm*. How should we respond to them?” He said: “Say: ‘*Wa ‘alaikum* (and also unto you).’”

فَأَجِبْهُ، وَإِذَا اسْتَنْصَحَكَ فَانصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدَ اللَّهَ فَسَمِّتْهُ، وَإِذَا مَرِضَ فَعُدَّهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

(المعجم ٤) - (بَابُ النَّهْيِ عَنِ ابْتِدَاءِ أَهْلِ الْكِتَابِ بِالسَّلَامِ، وَكَيْفَ يَرُدُّ عَلَيْهِمْ) (التحفة ١٤)

[٥٦٥٢] ٦ - (٢١٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: حَدَّثَنَا هُشَيْمٌ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ عَنْ جَدِّهِ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ».

[٥٦٥٣] ٧ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ، قَالَ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَهُمَا - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ: أَنَّ أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ: إِنَّ أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا، فَكَيْفَ نَرُدُّ عَلَيْهِمْ؟ قَالَ: «قُولُوا: وَعَلَيْكُمْ».

[5654] 8 - (2164) Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'When the Jews greet you, one of them says; 'As-sâmu 'alaikum (death be upon you).' So say: 'Wa 'alaik (and also upon you).'"

[٥٦٥٤] ٨ - (٢١٦٤) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ  
حُجْرٍ - وَاللَّفْظُ لِيَحْيَى بْنِ يَحْيَى - قَالَ  
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ  
الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ وَهُوَ ابْنُ  
جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، أَنَّهُ سَمِعَ  
ابْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ  
الْيَهُودَ إِذَا سَلَّمُوا عَلَيْكُمْ، يَقُولُ أَحَدُهُمْ:  
السَّامُ عَلَيْكُمْ، فَقُلْ: عَلَيْكَ».

[5655] 9 - (...) A similar report (as no. 5654) was narrated from Ibn 'Umar from the Prophet ﷺ, except that he said: "Say: 'Wa 'alaikum (and also upon you).'"

[٥٦٥٥] ٩ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،  
عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ عَمْرٍو عَنِ  
النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ «فَقُولُوا:  
وَعَلَيْكُمْ».

[5656] 10 - (2165) It was narrated that 'Aishah said: "A group of Jews asked permission to enter upon the Messenger of Allâh ﷺ and they said: 'As-Sâmu 'alaikum (death be upon you).' 'Aishah said: 'Rather may death be upon you, and curses.' The Messenger of Allâh ﷺ said: 'O 'Aishah, Allâh has enjoined kindness in all things.' She said: 'Did you not hear what they said?' He said: 'I said: "And also upon you."'

[٥٦٥٦] ١٠ - (٢١٦٥) وَحَدَّثَنِي عَمْرُو  
النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُزْهَيْرٍ -  
قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرَّهْرِيِّ،  
عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنَ رَهْطٌ  
مِنَ الْيَهُودِ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا:  
السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمْ  
السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا  
عَائِشَةُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الرَّفْقَ فِي  
الْأَمْرِ كُلِّهِ» قَالَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ  
«قَدْ قُلْتُ: وَعَلَيْكُمْ».

[5657] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5657). In their *Hadîth* it says: “The Messenger of Allâh ﷺ said: ‘I said: “Upon you.” And he did not mention (the word) ‘And.’”

[٥٦٥٧] (...) حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ: عَلَيْنُكُمْ» وَلَمْ يَذْكُرُوا الْوَاوَ.

[5658] 11 - (...) It was narrated that ‘Āishah said: “Some Jews came to the Messenger of Allâh ﷺ and said: ‘As-Sâmu ‘alaika (death be upon you), O Abul-Qâsim.’ He said: ‘*Wa ‘alaikum* (and also upon you).’” ‘Āishah said: “I said: ‘Rather may death and shame be upon you.’ The Messenger of Allâh ﷺ said: ‘O ‘Āishah, do not be harsh.’ She said: ‘Did you not hear what they said?’ He said: ‘Did I not respond to what they said? I said: *Wa ‘alaikum* (and also upon you).’”

[٥٦٥٨] ١١ - (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيَّ ﷺ أَنَسٌ مِنَ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! قَالَ: «وَعَلَيْنُكُمْ» قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْنُكُمْ السَّامُ وَالذَّامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! لَا تَكُونِي فَاحِشَةً» فَقَالَتْ: مَا سَمِعْتُ مَا قَالُوا؟ فَقَالَ: «أَوْلَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْنُكُمْ».

[5659] (...) Al-A‘mash narrated it with this chain of narrators (a *Hadîth* similar to no. 5658), but he said: “Āishah understood them and cursed them, but the Messenger of Allâh ﷺ said: ‘Enough, O ‘Āishah! Allâh does not like harshness and harsh words.’” And he added: “And Allâh revealed the words: ‘And

[٥٦٥٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: فَفَطِنْتُ بِهِمْ عَائِشَةَ فَسَبَّتَهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ، يَا عَائِشَةُ! فَإِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَالتَّمَحُّشَ» - وَرَادَ: فَأَنْزَلَ اللَّهُ عَزَّ

when they come to you, they greet you with a greeting wherewith Allâh greets you not' to the end of the Verse."<sup>[1]</sup>

[5660] 12 - (2166) Jâbir bin 'Abdullâh said: "Some Jews greeted the Messenger of Allâh ﷺ and said: 'As-Sâmu 'alaika (death be upon you) O Abul-Qâsim.' He said: 'Wa 'alaikum (and also upon you).' 'Aishah got angry and said: 'Did you not hear what they said?' He said: 'Yes, I heard it and I responded to them. Our *Du'â'* (supplication) against them will be answered but their *Du'â'* against us will not be answered."

[5661] 13 - (2167) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not initiate the greeting with the Jews or Christians, and if you meet one of them on the street, drive him to the narrowest part of it."

[5662] (...) In the narration of Wakî' it was: "When you meet the Jews." In the narration of Ibn Ja'far from Shu'bah: "He said concerning the people of the Book." And in the narration of Jarîr it says: "If you meet them," and he did not mention any of the people of *Shirk*.

وَجَلَّ: ﴿وَإِذَا جَاءُوكَ حَيَّوْكَ بِمَا لَمْ يُحَيِّكَ بِهِ اللَّهُ﴾ [المجادلة: 8] إِلَى آخِرِ الْآيَةِ.

[٥٦٦٠] ١٢ - (٢١٦٦) حَدَّثَنِي هُرَيْرٌ ابْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: سَلَّمَ نَاسٌ مِنْ يَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْقَاسِمِ! فَقَالَ: «وَعَلَيْكُمْ» فَقَالَتْ عَائِشَةُ، وَعَظِيبَتْ: أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ: «بَلَى، قَدْ سَمِعْتُ، فَرَدَدْتُ عَلَيْهِمْ، وَإِنَّا نَجَابُ عَلَيْهِمْ وَلَا يُجَابُونَ عَلَيْنَا».

[٥٦٦١] ١٣ - (٢١٦٧) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرِدِيَّ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ».

[٥٦٦٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ،

[1] *Al-Mujâdilah* 58:8.

كُلُّهُمْ عَنِ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، فِي حَدِيثٍ وَكَيْعٍ «إِذَا لَقَيْتُمُ الْيَهُودَ»، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ عَنِ شُعْبَةَ: قَالَ فِي أَهْلِ الْكِتَابِ، وَفِي حَدِيثِ جَرِيرٍ «إِذَا لَقَيْتُمُوهُمْ» وَلَمْ يُسَمِّ أَحَدًا مِنَ الْمُشْرِكِينَ.

### Chapter 5. It Is Recommended To Greet Children With *Salâm*

[5663] 14 - (2168) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ passed by some children and greeted them (with *Salâm*).

[5664] (...) Sayyâr narrated it with this chain of narrators (a *Hadîth* similar to no. 5663).

[5665] 15 - (...) It was narrated that Sayyâr said: "I was walking with *Thâbit Al-Bunânî* and he passed by some children and greeted them with *Salâm*. *Thâbit* narrated that he was walking with *Anas* and he passed by some children and greeted them with *Salâm*. *Anas* narrated that he was walking with the Messenger of Allâh ﷺ and he passed by some children and greeted them with *Salâm*."

(المعجم ٥) - (بَابُ اسْتِحْبَابِ السَّلَامِ عَلَى الصَّبِيَّانِ) (التحفة ١٥)

[٥٦٦٣] ١٤ - (٢١٦٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ سَيَّارٍ، عَنْ ثَابِتِ الْبُنَّانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى غُلَّامَانِ لَهُمْ فَسَلَّمَ عَلَيْهِمْ.

[٥٦٦٤] (...) وَحَدَّثَنِي إِسْمَاعِيلُ ابْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا سَيَّارٌ بِهَذَا الْإِسْنَادِ.

[٥٦٦٥] ١٥ - (...) وَحَدَّثَنِي عَمْرُو بْنُ عَلِيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتِ الْبُنَّانِيِّ، فَمَرَّ بِصَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ، فَحَدَّثَ ثَابِتٌ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسِ، فَمَرَّ بِصَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسٌ أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَّ بِصَبِيَّانٍ فَسَلَّمَ عَلَيْهِمْ.

### Chapter 6. It Is Permissible To Give Permission To Enter By Raising The Curtain Or Indicating with Some Other Sign

[5666] 16 - (2169) Ibn Mas'ûd said: "The Messenger of Allâh ﷺ said to me: 'Your permission to enter upon me is when the curtain is raised, or when you hear me speaking quietly, unless I forbid you.'"

(المعجم ٦) - (بَابُ جَوَازِ جَعْلِ الْإِذْنِ رَفْعَ حِجَابٍ، أَوْ غَيْرِهِ مِنَ الْعَلَامَاتِ) (التحفة ١٦)

[٥٦٦٦] ١٦ - (٢١٦٩) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ وَقُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ عَبْدِ الْوَاحِدِ - وَاللَّفْظُ لِقُتَيْبَةَ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ: حَدَّثَنَا الْحَسَنُ بْنُ عُبَيْدٍ اللَّهُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُؤَيْدٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْمَعَ سَوَادِي، حَتَّى أَنْهَاكَ».

[5667] (...) A similar report (as no. 5666) was narrated from Al-Hasan bin 'Ubaidullâh with this chain of narrators.

[٥٦٦٧] (...) - وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نُمَيْرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عُبَيْدٍ اللَّهُ بِهِذَا الْإِسْنَادِ، مِثْلَهُ.

### Chapter 7. The Permissibility Of Women Going Out To Relieve Themselves

[5668] 17 - (2170) It was narrated that 'Aishah said: "Sawdah went out, after *Hijâb* had been enjoined

(المعجم ٧) - (بَابُ إِبَاحَةِ الْخُرُوجِ لِلنِّسَاءِ لِقَضَاءِ حَاجَةِ الْإِنْسَانِ) (التحفة ١٧)

[٥٦٦٨] ١٧ - (٢١٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا



upon us, to relieve herself. She was a large woman who stood out among other women, and she was recognizable to anyone who knew her. ‘Umar bin Al-Khattâb saw her and said: ‘O Sawdah, by Allâh you cannot hide from us. Be careful when you go out.’ So she turned back. The Messenger of Allâh ﷺ was in my house, eating dinner, and he had a bone with meat on it in his hand. She came in and said: ‘O Messenger of Allâh, I went out and ‘Umar said such-and-such to me.’ Then the Revelation of Allâh came upon him, then it ceased, and the bone was still in his hand; he had not put it down. He said: ‘Permission is given to you to go out for your needs.’”

أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: خَرَجْتُ سَوْدَةَ، بَعْدَ مَا ضَرَبَ عَلَيْنَا الْحِجَابُ، لِتَقْضِي حَاجَتَهَا، وَكَانَتْ امْرَأَةً جَسِيمَةً تَفْرَعُ النِّسَاءَ جِسْمًا، لَا تَخْفَى عَلَيَّ مَنْ يَعْرِفُهَا، فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا سَوْدَةُ! وَاللَّهِ! مَا تَخْفَيْنَ عَلَيْنَا، فَأَنْطَرِي كَيْفَ تَخْرُجِينَ، قَالَتْ: فَأَنْكَفَأْتُ رَاجِعَةً وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَى وَفِي يَدِهِ عَرَقٌ، فَدَخَلْتُ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي خَرَجْتُ، فَقَالَ لِي عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ، ثُمَّ رَفَعَ عَنْهُ وَإِنَّ الْعَرَقَ فِي يَدِهِ مَا وَضَعَهُ، فَقَالَ: «إِنَّهُ قَدْ أُذِنَ لَكُنَّ أَنْ تَخْرُجِي لِحَاجَتِكُنَّ».

وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَفْرَعُ النِّسَاءَ جِسْمَهَا، زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَّازَ.

[5669] (...) Hishâm narrated it with this chain of narrators (a *Hadith* similar to no. 5668) and he said: “She was a woman who stood out among people.” And he said: “He (ﷺ) was eating dinner.”

[٥٦٦٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَقَالَ: وَكَانَتْ امْرَأَةً يَفْرَعُ النَّاسَ جِسْمَهَا، قَالَ: وَإِنَّهُ لَيَتَعَشَى.

[5670] (...) It was narrated from Hishâm with this chain of narrators.

[٥٦٧٠] (...) وَحَدَّثَنِيهِ سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[5671] 18 - (...) It was narrated from ‘Aishah that the wives of the Prophet ﷺ used to go out at night, if they want to relieve themselves, to the open fields. ‘Umar bin Al-Khattâb used to say to the Messenger of Allâh ﷺ: “Tell your wives to conceal themselves.” But the Messenger of Allâh ﷺ did not do that. Then Sawdah bint Zam‘ah, the wife of the Prophet ﷺ, went out one night, and she was a tall woman. ‘Umar called out: “We recognize you, O Sawdah!” Hoping that the command of *Hijâb* would be revealed. ‘Aishah said: “Then Allâh revealed the command of *Hijâb*.”

[٥٦٧١] ١٨ - (...) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ: أَنَّ أَزْوَاجَ رَسُولِ اللَّهِ ﷺ كُنَّ يَخْرُجْنَ بِاللَّيْلِ، إِذَا تَبَرَّزْنَ، إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْخِجٌ، وَكَانَ عَمْرُ ابْنُ الْحَطَّابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْعَلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ النَّبِيِّ ﷺ لَيْلَةً مِنَ اللَّيَالِي، عِشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عَمْرُ: أَلَا قَدْ عَرَفْنَاكَ، يَا سَوْدَةُ! حِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ.

قَالَتْ عَائِشَةُ: فَأَنْزَلَ [اللَّهُ عَزَّ وَجَلَّ] الْحِجَابَ.

[5672] (...) A similar report (as no. 5671) was narrated from Ibn Shihâb with this chain of narrators.

[٥٦٧٢] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ بِهِذَا الْإِسْنَادِ، نَحْوَهُ.

### Chapter 8. The Prohibition Of Being Alone With A Non-Mahram Woman Or Entering Upon Her

[5673] 19 - (2171) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘No

(المعجم ٨) - (بَابُ تَحْرِيمِ الْخُلُوةِ بِالْأَجْنِبِيَّةِ وَالِدُخُولِ عَلَيْهَا) (التحفة ١٨)  
[٥٦٧٣] ١٩ - (٢١٧١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَعَلِيُّ بْنُ حُجْرٍ - قَالَ يَحْيَى:

man should spend the night in the house of a non-virgin woman unless he is her husband or *Mahram*.”

[5674] 20 - (2172) It was narrated from ‘Uqbah bin ‘Amir that the Messenger of Allâh ﷺ said: “Beware of entering upon women.” An *Anṣârî* man said: “O Messenger of Allâh, what about the in-law?” He said: “The in-law is death.”

[5675] (...) It was narrated from ‘Amr bin Al-Ḥârith, Al-Laith bin Sa’d, Haiwah bin Shuraih and others that Yazid bin Abî Ḥabîb told them a similar report (as no. 5674), with this chain of narrators.

[5676] 21 - (...) Al-Laith bin Sa’d said: “The in-law is the brother of the husband and similar relatives of the husband such as his cousin and the like.”

أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - هُشَيْمٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ الصَّبَّاحِ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا ! لَا يَبِيْتَنَّ رَجُلٌ عِنْدَ امْرَأَةٍ نَيْبٍ، إِلَّا أَنْ يَكُونَ نَاكِحًا أَوْ ذَا مَحْرَمٍ».

[٥٦٧٤] ٢٠ - (٢١٧٢) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالذُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنَ الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمُو؟ قَالَ: «الْحَمُو الْمَوْتُ».

[٥٦٧٥] (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ وَاللَّيْثِ بْنِ سَعْدٍ وَحَيَّوَةَ بْنِ شَرِيحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَبِيبٍ حَدَّثَهُمْ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٦٧٦] ٢١ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَسَمِعْتُ اللَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمُو أَخُ الزَّوْجِ، وَمَا أَشْبَهَهُ مِنْ أَقَارِبِ الزَّوْجِ، ابْنِ الْعَمِّ وَنَحْوِهِ.

[5677] 22 - (2173) ‘Abdullâh bin ‘Amr bin Al-Âs narrated that a group from Banû Hâshim entered upon Asmâ’ bint ‘Umais, then Abû Bakr Aş-Şiddîq came in. She was married to him at that time, and he saw them there and disliked that. He mentioned that to the Messenger of Allâh ﷺ and said: “I know nothing but good (about my wife).” The Messenger of Allâh ﷺ said: “Allâh protected her from that.” Then the Messenger of Allâh ﷺ stood on the *Minbar* and said: “After this day, no man should enter upon a woman whose husband is absent, unless there are one or two other men with him.”

**Chapter 9. It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or *Maḥram*, To Say: “This Is So-And-So,” To Ward off Suspicion**

[5678] 23 - (2174) It was narrated from Anas that the Prophet ﷺ was with one of his wives, and a man passed by him. He called him and he came, and he said: “O so-and-so, this is my wife, so-and-so.” He said: “O Messenger of Allâh, if I were to

[٥٦٧٧] ٢٢ - (٢١٧٣) وَحَدَّثَنَا هَرُونَ ابْنُ مَعْرُوفٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرُو بْنِ الْحَارِثِ، أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ، أَنَّ عَبْدَ الرَّحْمَنِ ابْنَ جُبَيْرٍ حَدَّثَهُ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ حَدَّثَهُ: أَنَّ نَفْرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ، فَدَخَلَ أَبُو بَكْرٍ الصَّدِيقُ، وَهِيَ تَحْتَهُ يَوْمَئِذٍ، فَرَأَاهُمْ، فَكَرِهَ ذَلِكَ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، وَقَالَ: لَمْ أَرِ إِلَّا خَيْرًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ قَدْ بَرَّأَهَا مِنْ ذَلِكَ»، ثُمَّ قَامَ رَسُولُ اللَّهِ ﷺ عَلَى الْمِنْبَرِ فَقَالَ: «لَا يَدْخُلَنَّ رَجُلٌ، بَعْدَ يَوْمِي هَذَا، عَلَى مُعِيْبَةٍ، إِلَّا وَمَعَهُ رَجُلٌ أَوْ اثْنَانِ».

(المعجم ٩) - (بَابُ بَيَانِ أَنَّهُ يَسْتَحَبُّ لِمَنْ رَوَى خَالِيًا بَامْرَأَةٍ، [وَكَانَتْ زَوْجَةً أَوْ مُحْرَمًا لَهُ، أَنْ يَقُولَ: هَذِهِ فُلَانَةٌ، لِيُدْفَعُ ظَنَ السُّوءِ بِهِ]) (التحفة ١٩)

[٥٦٧٨] ٢٣ - (٢١٧٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ مَعَ إِحْدَى نِسَائِهِ، فَمَرَّ بِهِ رَجُلٌ فَدَعَاهُ، فَجَاءَ، فَقَالَ: «يَا فُلَانُ!

be suspicious about anyone, I would not be suspicious about you.” The Messenger of Allâh ﷺ said: “The *Shaitân* flows through man like blood.”

[5679] 24 - (2175) It was narrated from ‘Alî bin Ḥusain that Şafiyah bint Ḥuyayy said: “The Prophet ﷺ was observing *I’tikâf* and I came to visit him one night. I spoke to him, then I got up to go back, and he got up with me to send me back.” Her home was in the house of Usâmah bin Zaid. Two men of the *Anşâr* passed by, and when they saw the Prophet ﷺ, they hurried up. The Prophet ﷺ said: “Wait; this is Şafiyah bint Ḥuyayy.” They said: “*Subhân-Allâh*, O Messenger of Allâh!” He said: “The *Shaitân* flows through man like blood, and I was afraid that he might instil some evil (or something) in your hearts.”

[5680] 25 - (...) ‘Alî bin Ḥusain narrated that Şafiyah, the wife of the Prophet ﷺ, told him that she came to the Prophet ﷺ to visit him when he was observing *I’tikâf* in the *Masjid*, during the last ten days of Ramaḍân. She

هَلَدِهِ زَوْجَتِي فَلَانْتُهُ»، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ كُنْتُ أَظُنُّ بِهِ، فَلَمْ أَكُنْ أَظُنُّ بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ».

[٥٦٧٩] ٢٤ - (٢١٧٥) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ عَلِيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةَ بِنْتِ حُيَيٍّ . قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورُهُ لَيْلًا، فَحَدَّثْتُهُ، ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِيَ لِيَقْبَلَنِي، وَكَانَ مَسْكَنُهَا فِي دَارِ أُسَامَةَ بْنِ زَيْدٍ، فَمَرَّ رَجُلَانِ مِنَ الْأَنْصَارِ، فَلَمَّا رَأَى النَّبِيَّ ﷺ أَسْرَعَا، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةُ بِنْتُ حُيَيٍّ» فَقَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْدَفَ فِي قُلُوبِكُمَا شَرًّا» أَوْ قَالَ «شَيْئًا».

[٥٦٨٠] ٢٥ - (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْجَ

spoke with him for a while, then she got up to go back, and the Prophet ﷺ got up to send her back. Then he mentioned a *Hadîth* like that of Ma'mar (no. 5679), except that he said: "The Prophet ﷺ said: 'The *Shaitân* is as close to man as his blood.' And he did not say: 'flows.'"

النَّبِيِّ ﷺ أَخْبَرْتُهُ: أَنَّهَا جَاءَتْ إِلَى النَّبِيِّ ﷺ تَزُورُهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْأَوَّخِرِ مِنْ رَمَضَانَ، فَتَحَدَّثَتْ عِنْدَهُ سَاعَةً، ثُمَّ قَامَتْ تَتَقَلَّبُ، وَقَامَ النَّبِيُّ ﷺ يَقْلِبُهَا، ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ مَعْمَرٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَبْلُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدَّمِ» وَلَمْ يَقُلْ: «يَجْرِي».

**Chapter 10. If A Man Comes To A Gathering And Finds A Space, Let Him Sit There, Otherwise Let Him Sit Behind Them**

(المعجم ١٠) - (باب من أتى مجلساً فوجد فرجة فجلس فيها، وإلا وراءهم) (التحفة ٢٠)

[5681] 26 - (2176) It was narrated from Abû Wâqid Al-Laithî that while the Messenger of Allâh ﷺ was sitting in the *Masjid*, and the people were with him, three people came in. Two of them went to the Messenger of Allâh ﷺ and one went away. They stood beside the Messenger of Allâh ﷺ. One of them saw a space in the circle and sat down, and the other sat behind them, but the third turned and left. When the Messenger of Allâh ﷺ had finished, he said: "Shall I not tell you about these three people? One of them sought refuge with Allâh and Allâh granted him refuge, the other felt shy so Allâh was merciful to him, and the third turned away, so Allâh turned away from him."

[٥٦٨١] ٢٦ - (٢١٧٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلِ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدِ اللَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةٌ، فَأَقْبَلَ اثْنَانِ إِلَى رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَذْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ النَّفَرِ الثَّلَاثَةِ؟ أَمَّا أَحَدُهُمْ فَأَوَى إِلَى اللَّهِ، فَأَوَاهُ

الله، وَأَمَّا الْآخِرُ فَاسْتَحْيَا، فَاسْتَحْيَا اللهُ مِنْهُ،  
وَأَمَّا الْآخِرُ فَأَعْرَضَ، فَأَعْرَضَ اللهُ عَنْهُ» .

[5682] (...) Ishâq bin ‘Abdullâh bin Abî Ṭalḥah narrated a similar report with this chain of narrators (a *Ḥadīth* similar to no. 5681).

[٥٦٨٢] (...) حَدَّثَنَا أَحْمَدُ بْنُ  
الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ  
وَهُوَ ابْنُ شَدَّادٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ  
مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ، قَالَ  
جَمِيعًا: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ  
إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّثَهُ  
فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ، فِي الْمَعْنَى .

### Chapter 11. The Prohibition Of Making A Man Get Up From A Place That He Reached First

(المعجم ١١) - (بَابُ تَحْرِيمِ إِقَامَةِ  
الْإِنْسَانِ مِنْ مَوْضِعِهِ الْمَبَاحِ الَّذِي سَبَقَ  
إِلَيْهِ) (التحفة ٢١)

[5683] 27 - (2177) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No one of you should make a man get up from his place and then sit there.”

[٥٦٨٣] ٢٧ - (٢١٧٧) وَحَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ  
ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ  
نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ:  
«لَا يُقِيمَنَّ أَحَدُكُمْ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ  
يَجْلِسُ فِيهِ» .

[5684] 28 - (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “No man should make another man get up from his place and then sit there; rather accommodate one another and make room.”

[٥٦٨٤] ٢٨ - (...) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ  
نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛  
وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى  
وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا  
عَبْدُ الْوَهَّابِ يَعْنِي التَّقْفِيَّ، كُلُّهُمْ عَنْ

عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعَدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

[5685] (...) A *Hadith* like that of Al-Laith (no. 5683) was narrated from Ibn 'Umar, from the Prophet ﷺ, but they did not mention in the *Hadith* (the words): "Rather accommodate one another and make room". In the *Hadith* of Ibn Juraij it adds: "I said: 'On Friday?' He said: 'On Friday and at other times.'"

[٥٦٨٥] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عَثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ اللَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ «وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا» وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ، قُلْتُ: فِي يَوْمِ الْجُمُعَةِ؟ قَالَ: فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا.

[5686] 29 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "No one of you should make his brother get up and then sit in his place."

(The sub narrator said:) If a man stood up to give his place to Ibn 'Umar, he would not sit there.

[٥٦٨٦] ٢٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَحَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ»،



وَكَانَ ابْنُ عُمَرَ، إِذَا قَامَ لَهُ رَجُلٌ عَنْ مَجْلِسِهِ، لَمْ يَجْلِسْ فِيهِ.

[5687] (...) Ma'mar narrated a similar report (as no. 5686) with this chain of narrators.

[٥٦٨٧] (...) وَحَدَّثَنَا عَبْدُ بِنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5688] 30 - (2178) It was narrated from Jâbir that the Prophet ﷺ said: "No one of you should make his brother get up on Friday, then go and sit in his place. Rather he should say: 'Make room for me.'"

[٥٦٨٨] ٣٠- (٢١٧٨) وَحَدَّثَنِي سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ لِيُخَالِفَ إِلَى مَقْعَدِهِ فَيَقْعُدَ فِيهِ، وَلَكِنْ يَقُولُ: افْسَحُوا».

**Chapter 12. If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It**

(المعجم ١٢) - (بَابُ إِذَا قَامَ مِنْ مَجْلِسِهِ ثُمَّ عَادَ، فَهُوَ أَحَقُّ بِهِ) (التحفة ٢٢)

[5689] 31 - (2179) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you gets up" – and in the *Hadîth* of Abû 'Awânah: "Whoever gets up" – "from his spot and then comes back to it, he has more right to it."

[٥٦٨٩] ٣١- (٢١٧٩) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: أَخْبَرَنَا أَبُو عَوَانَةَ، وَقَالَ قُتَيْبَةُ أَيضًا: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ»، وَفِي حَدِيثِ أَبِي عَوَانَةَ: «مَنْ قَامَ مِنْ مَجْلِسِهِ ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ».

### Chapter 13. Forbidding A Hermaphrodite From Entering Upon Non-Mahram Women

(المعجم ١٣) - (بَابُ مَنَعَ الْمَخْتِ  
مِنَ الدَّخُولِ عَلَى النِّسَاءِ الْأَجَانِبِ)  
(التحفة ٢٣)

[5690] 32 - (2180) It was narrated from Umm Salamah that a hermaphrodite was with her when the Messenger of Allâh ﷺ was in the house. He said to the brother of Umm Salamah: "O 'Abdullâh bin Abî Umayyah, if Allâh enables you to conquer At-Tâ'if, I will show you the daughter of Ghailân, for she shows four folds when facing you and eight when she turns her back." The Messenger of Allâh ﷺ heard him and said: "These people should never enter upon you."

[٥٦٩٠] ٣٢ - (٢١٨٠) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا  
وَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا  
جَرِيرٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو  
مُعَاوِيَةَ، كُلُّهُمُ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو  
كُرَيْبٍ أَيْضًا - وَاللَّفْظُ هَذَا - : حَدَّثَنَا ابْنُ  
نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبِ  
بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ: أَنَّ مُحَمَّدًا  
كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ ﷺ فِي الْبَيْتِ،  
فَقَالَ لِأَخِي أُمِّ سَلَمَةَ: يَا عَبْدَ اللَّهِ بْنَ أَبِي  
أُمِّيَّةَ! إِنْ فَتَحَ اللَّهُ عَلَيْكَ الطَّائِفَ غَدًا،  
فَإِنِّي أَذُوكَ عَلَى بِنْتِ غَيْلَانَ، فَإِنَّهَا تُقْبَلُ  
بِأَرْبَعٍ وَتُدْبِرُ بِثَمَانٍ، قَالَ فَسَمِعَهُ رَسُولُ  
اللَّهِ ﷺ فَقَالَ: «لَا يَدْخُلُ هَؤُلَاءِ عَلَيْكُمْ».

[5691] 33 - (2181) It was narrated that 'Aishah said: "A hermaphrodite used to enter upon the wives of the Prophet ﷺ, and they regarded him as one of those who are without desire. The Prophet ﷺ came in one day when he was with one of his wives, and he was describing a woman. He said: "She shows four folds when facing you and eight

[٥٦٩١] ٣٣ - (٢١٨١) وَحَدَّثَنَا عَبْدُ  
ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ عَنْ  
مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ  
عَائِشَةَ قَالَتْ: كَانَ يَدْخُلُ عَلَى أَزْوَاجِ  
النَّبِيِّ ﷺ مُحْتَنًا، فَكَانُوا يَعُدُّونَهُ مِنْ غَيْرِ  
أَوْلِيِ الْإِرْتِبَةِ، قَالَ فَدَخَلَ النَّبِيُّ ﷺ يَوْمًا  
وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَنْعَتُ امْرَأَةً،

when she turns her back.” The Prophet ﷺ said: “I see that he knows about these things. He should not enter upon you.” She said: “(After this) they observed *Hijâb* before him.”

#### Chapter 14. It Is Permissible To Seat A Non-*Mahram* Woman Behind One (On A Mount) If She Is Exhausted On The Road

[5692] 34 - (2182) It was narrated from Hishâm from his father, that Asmâ' bint Abî Bakr said: “Az-Zubair married me and he did not have anything but his horse. I used to feed his horse, look after it for him, and groom it, and I used to grind date stones for his camel and feed it, and I would bring water and repair his bucket. I used to knead dough but I was not good at baking it, so some *Anṣârî* neighbors used to bake it for me, and they were sincere women. I used to bring the date stones from Az-Zubair's land which the Messenger of Allâh ﷺ had allocated to him, carrying them on my head, and it was two thirds of a parasang away. I came one day with the date stones on my head, and I met the Messenger of Allâh ﷺ and a group of his Companions. He called me, then he said: '*Ikh, Ikh*' (to make his camel kneel down) so that he could make me ride behind him, but I felt shy

قَالَ: إِذَا أَقْبَلْتَ أَقْبَلْتُ بِأَرْبَعٍ، وَإِذَا أَذْبَرْتَ أَذْبَرْتُ بِثَمَانٍ، فَقَالَ النَّبِيُّ ﷺ: «أَلَا أَرَى هَذَا يَعْرِفُ مَا هَهُنَا، لَا يَدْخُلَنَّ عَلَيْنَا» قَالَتْ: فَحَجَّبُوهُ.

(المعجم ١٤) - (بَابُ جَوَازِ إِرْدَافِ الْمَرْأَةِ الْأَجْنِبِيَّةِ، إِذَا أُعِيَتْ، فِي الطَّرِيقِ) (التحفة ٢٤)

[٥٦٩٢] ٣٤ - (٢١٨٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْعَلَاءِ أَبُو كُرَيْبٍ الْهَمْدَانِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ: أَخْبَرَنِي أَبِي عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: تَزَوَّجَنِي الزُّبَيْرُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا مَمْلُوكٍ وَلَا شَيْءٍ، غَيْرَ فَرَسِهِ، قَالَتْ: فَكُنْتُ أَغْلِفُ فَرَسَهُ، وَأَكْفِيهِ مَوْتَهُ، وَأَسْوِشُهُ، وَأَدُقُّ التَّوَى لِتَاصِحِهِ، وَأَعْلِفُهُ، وَأَسْتَقِي الْمَاءَ، وَأَخْرُزُ غَرَبَهُ، وَأَعَجِنُ، وَلَمْ أَكُنْ أَحْسِنُ أَحْزِي، فَكَانَ يَحْزِي لِي جَارَاتٍ مِنَ الْأَنْصَارِ، وَكُنَّ بِنِسْوَةِ صِدْقٍ، قَالَتْ: وَكُنْتُ أَنْقُلُ التَّوَى، مِنْ أَرْضِ الزُّبَيْرِ الَّتِي أَقْطَعَهُ رَسُولُ اللَّهِ ﷺ، عَلَى رَأْسِي، وَهِيَ عَلَى ثَلَاثِي فَرَسَخٍ، قَالَتْ: فَجِئْتُ يَوْمًا وَالتَّوَى عَلَى رَأْسِي، فَلَقِيْتُ رَسُولَ اللَّهِ ﷺ وَمَعَهُ نَفَرٌ مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ إِخْ»

because I knew of your jealousy.” He (Az-Zubair) said: “By Allâh, for you to carry the date stones on your head is worse for me to bear than your riding behind him.” She said: “Then after that Abû Bakr sent me a servant who took care of the horse for me, and it was as if he freed me from slavery.”

[5693] 35 - (...) Asmâ' said: “I used to serve Az-Zubair in the house and he had a horse, which I used to groom, and there was no part of the service that was harder for me than looking after the horse. I used to bring it grass and look after it, and groom it.” He (the sub narrator) said: “Then she got a servant. The Prophet ﷺ brought some prisoners of war and gave her a servant.” She said: “She looked after the horse for me, and she relieved me of that burden.”

A man came to me and said: “O Umm ‘Abdullâh, I am a poor man, and I want to set up business in the shade of your house.” She said: “If I allow you, Az-Zubair may refuse. Come and ask me when Az-Zubair is present.” He came and said: “O Umm ‘Abdullâh, I am a poor man and I want to set up business in the shade of your house.” She said: “Is there no place in Al-Madînah other than my house?” Az-Zubair said to him: “Why would you prevent a poor man from doing business?” He sold things until he acquired some wealth, then I sold

لِيَحْمِلَنِي خَلْفَهُ، قَالَتْ: فَاسْتَحْيَيْتُ وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللَّهِ! لَحَمْلُكَ النَّوَى عَلَى رَأْسِكَ أَشَدُّ مِنْ رُكُوبِكَ مَعَهُ، قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ ذَلِكَ، بِخَادِمٍ، فَكَفَّنِي سِيَّاسَةَ الْفَرَسِ، فَكَأَنَّمَا أَعْتَقَنِي.

[٥٦٩٣] ٣٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عُبَيْدِ الْغُبَرِيِّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، أَنَّ أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الزُّبَيْرَ خِدْمَةَ الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسْوِسُهُ، فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ سِيَّاسَةِ الْفَرَسِ، كُنْتُ أَحْتَشُّ لَهُ وَأُقَوْمُ عَلَيْهِ وَأَسْوِسُهُ، قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ خَادِمًا، جَاءَ النَّبِيَّ ﷺ سَبِيًّا فَأَغْطَاهَا خَادِمًا، قَالَتْ: كَفَّنِي سِيَّاسَةَ الْفَرَسِ، فَأَلْقَتْ عَنِّي مَوْنَةً.

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ! إِنِّي رَجُلٌ فَقِيرٌ، أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكَ، قَالَتْ: إِنِّي إِنْ رَخَّصْتُ لَكَ أَبِي ذَلِكَ الزُّبَيْرُ، فَتَعَالَ فَاطْلُبْ إِلَيَّ، وَالزُّبَيْرُ شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدِ اللَّهِ! إِنِّي رَجُلٌ فَقِيرٌ أَرَدْتُ أَنْ أَبِيعَ فِي ظِلِّ دَارِكَ، فَقَالَتْ: مَا لَكَ بِالْمَدِينَةِ إِلَّا دَارِي؟ فَقَالَ

our slave woman to him, and Az-Zubair entered upon me when her price was in my lap. He said: "Give it to me," but she said: "I have already decided to give it in charity."

لَهَا الزُّبَيْرُ: مَا لَكَ أَنْ تَمْنَعِي رَجُلًا فَقِيرًا يَبِيعُ؟ فَكَانَ يَبِيعُ إِلَيَّ أَنْ كَسَبَ، فَبِعْتُهُ الْجَارِيَةَ، فَدَخَلَ عَلَيَّ الزُّبَيْرُ وَتَمَنَّا فِي حَجْرِي، فَقَالَ: هَبِيهَا لِي، فَقَالَتْ: إِنِّي قَدْ تَصَدَّقْتُ بِهَا.

### Chapter 15. The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent

(المعجم ١٥) - (بَابُ تَحْرِيمِ مَنَاجَاةِ الْاِثْنَيْنِ دُونَ الثَّلَاثِ، بِغَيْرِ رِضَاهِ) (التحفة ٢٥)

[5694] 36 - (2183) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "If there are three people, two should not converse privately to the exclusion of the third."

[٥٦٩٤] ٣٦ - (٢١٨٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ ثَلَاثَةٌ، فَلَا يَتَنَجَّجِي اِثْنَانِ دُونَ وَاحِدٍ».

[5695] (...) A *Hadith* like that of Mâlik (no. 5694) was narrated from Nâfi', from Ibn 'Umar, from the Prophet ﷺ.

[٥٦٩٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَابْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ كُلُّهُمُ عَنْ عُبَيْدِ اللَّهِ؛ وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَيُّوبَ بْنَ مُوسَى، كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ مَالِكٍ.

[5696] 37 - (2184) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If you are three, two should not converse privately to the exclusion of the third, until some other people join you, because that will make him sad.’”

[٥٦٩٦] ٣٧ - (٢١٨٤) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِرُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ الْآخِرِ، حَتَّى تَتَخَلَّطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنَهُ».

[5697] 38 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If you are three, then two should not converse privately to the exclusion of their companion, for that will make him sad.’”

[٥٦٩٧] ٣٨ - (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرَوْنَ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كُنْتُمْ ثَلَاثَةً فَلَا يَتَنَاجَى اثْنَانِ دُونَ صَاحِبَيْهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ».

[5698] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 5697).

[٥٦٩٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

### Chapter 16. Medicine, Sickness And *Ruqyah*

[5699] 39 - (2185) It was narrated from 'Aishah, the wife of the Prophet ﷺ, that she said: "When the Messenger of Allâh ﷺ fell sick, Jibrîl, ؑ, would recite *Ruqyah* for him, saying: 'In the Name of Allâh, may He cure you, from every disease may He heal you, from the evil of the envier when he envies and from the evil of every evil eye.'"

[5700] 40 - (2186) It was narrated from Abû Sa'eed that Jibrîl ؑ, came to the Prophet ﷺ and said: "O Muḥammad, are you sick?" He said: "Yes." He said: "In the Name of Allâh I perform *Ruqyah* for you, from everything that is harming you, from the evil of every soul or envious eye, may Allâh heal you, in the Name of Allâh I perform *Ruqyah* for you."

[5701] 41 - (2187) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He

(المعجم ١٦) - (بَابُ الطَّبِّ وَالْمَرَضِ

وَالرَّقِي) (التحفة الطب: ١)

[٥٦٩٩] ٣٩ - (٢١٨٥) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَّاورِدِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَسَمَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: كَانَ إِذَا اسْتَكَى رَسُولُ اللَّهِ ﷺ رَقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَالَ: بِاسْمِ اللَّهِ يُبْرِيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

[٥٧٠٠] ٤٠ - (٢١٨٦) حَدَّثَنَا بِشْرُ ابْنُ هِلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ فَقَالَ: يَا مُحَمَّدُ! اسْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللَّهِ أَزْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَزْقِيكَ.

[٥٧٠١] ٤١ - (٢١٨٧) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا

mentioned a number of *Ahadith*, including this following: “The Messenger of Allâh ﷺ said: ‘The evil eye is real.’”

[5702] 42 - (2188) It was narrated from Ibn ‘Abbâs that the Prophet ﷺ said: “The evil eye is real, and if anything were to overtake the Divine Decree, it would be the evil eye, so when you are asked to bathe, then do so.”<sup>[1]</sup>

## Chapter 17. Witchcraft, Magic

[5703] 43 - (2189) It was narrated that ‘Aishah said: “A spell was cast on the Prophet ﷺ until he imagined that he had done a thing when he had not done it. One day – or one night – the Messenger of Allâh ﷺ said a *Du‘â*, then he said a *Du‘â*, then he said a *Du‘â*, then he said: ‘O ‘Aishah, do you know that Allâh has responded concerning that which I asked Him about? Two men came to me and one of

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ -  
فَذَكَرَ أَحَادِيثَ، مِنْهَا -: وَقَالَ رَسُولُ  
اللَّهِ ﷺ: «الْعَيْنُ حَقٌّ».

[٥٧٠٢] ٤٢ - (٢١٨٨) وَحَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَحَجَّاجُ بْنُ  
الشَّاعِرِ وَأَحْمَدُ بْنُ خِرَاشٍ - قَالَ عَبْدُ  
اللَّهِ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِي: حَدَّثَنَا -  
مُسْلِمُ بْنُ أَبِرَاهِيمَ، قَالَ: حَدَّثَنَا وَهَيْبُ  
عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ  
عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ،  
وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقَدَرَ سَبَقْتَهُ الْعَيْنُ،  
وَإِذَا اسْتُغْسِلْتُمْ فَاغْسِلُوا».

(المعجم ١٧) - (بَابُ السِّحْرِ)

(التحفة ٢)

[٥٧٠٣] ٤٣ - (٢١٨٩) حَدَّثَنَا أَبُو  
كَرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ  
أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولُ  
اللَّهِ ﷺ يَهُودِيٍّ مِنْ يَهُودِ بَنِي زُرَيْقٍ، يُقَالُ  
لَهُ: لَيْدُ بْنُ الْأَعْصَمِ، قَالَتْ: حَتَّى كَانَ  
رَسُولُ اللَّهِ ﷺ يُحِيلُ إِلَيْهِ أَنَّهُ يَفْعَلُ  
الشَّيْءَ، وَمَا يَفْعَلُهُ، حَتَّى إِذَا كَانَ ذَاتَ  
يَوْمٍ، أَوْ ذَاتَ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ،

<sup>[1]</sup> Washing the body was a treatment used for the one thought to have given the evil eye. He would be washed with water, and some of that water would be caught and washed over the one afflicted. It is reported in authentic narrations in the *Sunnah*.



them sat at my head and the other at my feet. The one who was at my head said to the one who was at my feet, or the one who was at my feet said to the one who was at my head: "What is ailing the man?" He said: "He has been bewitched." He said: "Who has bewitched him?" He said: "Labîd bin Al-A'sam." He said: "With what?" He said: "With a comb, the hair that is stuck to it, and the pollen of a male date palm." He said: "Where is it?" He said: "In the well of *Dhû Arwân*."

She said: "The Messenger of Allâh ﷺ went to it, with some of his Companions, then he said: 'O *Āishah*, by Allâh, its water is like an infusion of henna and its date palms are like the heads of devils.'"

"I said: 'O Messenger of Allâh, why don't you burn it?' He said: 'No. Allâh has healed me, and I feared that it might bring evil upon the people. But I ordered that it be filled in.'"

[5704] 44 - (...) It was narrated that *Āishah* said: "The Messenger of Allâh ﷺ was bewitched." Abû Kuraib quoted the same story, a *Hadîth* like that of Ibn Numair (no. 5703), and he said: "The Messenger of Allâh ﷺ went to the well and looked into it, and there

ثُمَّ دَعَا، ثُمَّ دَعَا، ثُمَّ قَالَ: «يَا عَائِشَةُ! أَشَعْرَتِ أَنْ اللَّهَ أَفْتَانِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلَانِ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرَ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعُ الرَّجُلِ؟ قَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجَبَّ طَلْعَةَ ذَكَرٍ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي بئرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أَنْاسٍ مِنْ أَصْحَابِهِ، ثُمَّ قَالَ: «يَا عَائِشَةُ! وَاللَّهِ! لَكَأَنَّ مَاءَهَا نَفَاعَةُ الْحَيَاءِ، وَلَكَأَنَّ نَخْلَهَا رُءُوسُ الشَّيَاطِينِ».

قَالَتْ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَحْرَقْتَهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَانِي اللَّهُ، وَكَرِهْتُ أَنْ أُثِيرَ عَلَى النَّاسِ شَرًّا، فَأَمَرْتُ بِهَا فُدْفِنْتُ».

[٥٧٠٤] ٤٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحِرَ رَسُولُ اللَّهِ ﷺ، وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقِصَّتِهِ، نَحْوَ حَدِيثِ ابْنِ نُمَيْرٍ، وَقَالَ

were date palms around it. She said: 'I said: "O Messenger of Allâh, bring it out." And he did not say: "Why don't you burn it?" And he (the narrator) did not mention (the words): "I ordered that it be filled in."

### Chapter 18. Poison

[5705] 45 - (2190) It was narrated from Anas that a Jewish woman presented some poisoned lamb to the Messenger of Allâh ﷺ and he ate some of it. She was brought to the Messenger of Allâh ﷺ and he asked her about that. She said: "I wanted to kill you." He said: "Allâh will never give you the power to do that." Or he said: "to me." They said: "Shall we kill her?" He said: "No." He said: "And I continued to see its effects on the uvula of the Messenger of Allâh ﷺ."

[5706] (...) Anas bin Mâlik narrated that a Jewish woman put some poison in some meat, then she presented it to the Messenger of Allâh ﷺ... a *Hadîth* like that of *Khâlid* (no. 5705).

فِيهِ: فَذَهَبَ رَسُولُ اللَّهِ ﷺ إِلَى السُّبْرِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَخْرَجَهُ، وَلَمْ يَقُلْ: أَفَلَا أَحْرَقْتَهُ؟ وَلَمْ يَذْكُرْ «فَأَمَرْتُ بِهَا فُدْفِنْتُ»

(المعجم ١٨) - (بَابُ السَّمِّ) (التحفة ٣)

[٥٧٠٥] ٤٥ - (٢١٩٠) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ ابْنِ زَيْدٍ، عَنْ أَنَسٍ: أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ ﷺ بِشَاةٍ مَسْمُومَةٍ، فَأَكَلَ مِنْهَا، فَجِيءَ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهَا عَنْ ذَلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَقْتُلَكَ، قَالَ: «مَا كَانَ اللَّهُ لِيَسْلُطَكَ عَلَى ذَاكَ» قَالَ أَوْ قَالَ: «عَلَيَّ» قَالَ قَالُوا: أَلَا نَقْتُلُهَا؟ قَالَ: «لَا» قَالَ: فَمَا زِلْتُ أَعْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ ﷺ.

[٥٧٠٦] (...) وَحَدَّثَنَا هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُ؛ أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًّا فِي لَحْمٍ، ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ ﷺ بِنَحْوِ حَدِيثِ خَالِدٍ.

**Chapter 19. It Is Recommended To Recite Ruqyah For One Who Is Sick**

[5707] 46 - (2191) It was narrated that 'Aishah said: "If one of us fell sick, the Messenger of Allâh ﷺ would wipe him with his hand then he would say: 'Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.'

"When the Messenger of Allâh ﷺ fell sick and took a turn for the worse, I took his hand to do the same as he used to do, but he pulled his hand away and said: 'O Allâh, forgive me and join me to the Higher Company.'"

She said: "I looked, and he had passed away."

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ رُقِيَّةِ الْمَرِيضِ) (التحفة ٤)

[٥٧٠٧] ٤٦ - (٢١٩١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهَيْرٌ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اسْتَكَى مِنَّا إِنْسَانًا، مَسَحَهُ بِيَمِينِهِ، ثُمَّ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءَ لَا يُعَادِرُ سَمَمًا».

فَلَمَّا مَرَضَ رَسُولُ اللَّهِ ﷺ وَتَقَلَّ، أَخَذْتُ بِيَدِهِ لِأَضْمَعُ بِهِ نَحْوَ مَا كَانَ يَضْعُ فَاَنْتَرَعَ يَدَهُ مِنْ يَدِي، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِي وَاجْعَلْنِي مَعَ الرَّفِيقِ الْأَعْلَى».

قَالَتْ: فَذَهَبَتْ أَنْظُرُ، فَإِذَا هُوَ قَدْ قَضَى.

[5708] (...) It was narrated from Al-A'mash with the chain of Jarîr (a *Hadîth* similar to no. 5707).

In the *Hadîth* of Hushaim and Shu'bah it says: "He wiped him with his hand." In the *Hadîth* of Ath-Thawrî it says: "He wiped him with his right hand." Following the *Hadîth* of Yahya from Sufyân from

[٥٧٠٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ شُعْبَةَ؛

Al-A'mash it says: "I narrated it to Mansûr and he told me a similar report from Ibrâhîm from Masrûq from 'Aishah."

وَحَدَّثَنَا أَيضًا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرٍ بْنُ خَلَّادٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ سُفْيَانَ، كُلُّ هَؤُلَاءِ عَنِ الْأَعْمَشِ، بِإِسْنَادٍ جَرِيرٍ.

فِي حَدِيثِ هُسَيْنٍ وَسُعْبَةَ: مَسَحَهُ بِيَدِهِ، قَالَ وَفِي حَدِيثِ الثَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ، وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَى عَنْ سُفْيَانَ عَنِ الْأَعْمَشِ، قَالَ: فَحَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ، بِنَحْوِهِ.

[5709] 47 - (...) It was narrated from 'Aishah that when the Messenger of Allâh ﷺ visited a sick person, he would say: "Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness."

[٥٧٠٩] ٤٧- (...) وَحَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا عَادَ مَرِيضًا يَقُولُ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، اشْفِهِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا».

[5710] 48 - (...) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ visited a sick person he would pray for him and say: 'Take away the pain, O Lord of mankind, and grant healing, for You are the Healer, and there is no healing but Your healing, a healing that leaves no trace of sickness.'"

[٥٧١٠] ٤٨- (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا

يُعَادِرُ سَمَمًا»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: فَدَعَا لَهُ، وَقَالَ: «وَأَنْتَ الشَّافِي».

[5711] (...) A *Hadîth* like that of Abû 'Awânah and Jarîr (no. 5709) was narrated from 'Āishah who said: "The Messenger of Allāh ﷺ used to..."

[٥٧١١] (...) حَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ - وَمُسْلِمِ بْنِ صُبَيْحٍ - عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ أَبِي عَوَّانَةَ وَجَرِيرٍ.

[5712] 49 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ used to recite this *Ruqyah*: "Take away the pain, O Lord of mankind, for healing is in Your hand and none can relieve it except You."

[٥٧١٢] ٤٩- (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهِذِهِ الرَّقِيَّةَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، بِيَدِكَ الشِّفَاءُ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ».

[5713] (...) A similar report (as no. 5713) was narrated from Hishâm with this chain of narrators.

[٥٧١٣] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِمْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ بِهِذَا الْإِسْنَادِ، مِثْلَهُ.

## Chapter 20. Reciting *Al-Mu'awwidhât* As *Ruqyah* For The Sick, And Blowing Over Them

[5714] 50 - (2192) It was narrated that 'Āishah said: "If one of his family fell sick, the Messenger of Allāh ﷺ would blow over him

(المعجم ٢٠) - (بَابُ رَقِيَةِ الْمَرِيضِ بِالْمَعْوِذَاتِ وَالنَّفْثِ) (التحفة ٥)

[٥٧١٤] ٥٠- (٢١٩٢) وَحَدَّثَنِي سُرَيْجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُّوبَ قَالَا: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ عَنْ هِشَامِ بْنِ

and recite *Al-Mu'awwidhât*. When he fell sick with his final illness, I started to blow over him and wipe him with his own hand, because it was more blessed than my hand.”

[5715] 51 - (...) It was narrated from ‘Aishah: “When he was sick, the Prophet ﷺ would recite *Al-Mu'awwidhât* and blow over himself. When his pain got worse, I would recite over him and wipe his hand over him, seeking its blessing.”

[5716] (...) A similar *Hadîth* (as no. 5715) was narrated from Ibn *Shihâb* with the chain of *Mâlik*, but it does not say in the *Hadîth* of any of them: ‘Seeking its blessing,’ except in the *Hadîth* of *Mâlik*. In the *Hadîth* of *Yûnus* and *Ziyâd* it says: “When the Prophet ﷺ fell sick he would blow over himself and recite *Al-Mu'awwidhât*, and he would wipe his hand over himself.”

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدًا مِنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوِّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلْتُ أَنْفُثُ عَلَيْهِ وَأَمْسَحُهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَهَةً مِنْ يَدِي، وَفِي رِوَايَةٍ يَحْيَى بْنُ أَيْوَبَ: بِمُعَوِّذَاتٍ.

[٥٧١٥] [٥١- (...)] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوِّذَاتِ، وَيَنْفُثُ فَلَمَّا اشْتَدَّ وَجَعُهُ كُنْتُ أَقْرَأُ عَلَيْهِ، وَأَمْسَحُ عَنْهُ بِيَدِهِ، رَجَاءَ بَرَكَتِهَا.

[٥٧١٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا رُوْحٌ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، كُلُّهُمَ عَنْ ابْنِ شَهَابٍ بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِنْهُمْ: رَجَاءَ بَرَكَتِهَا، إِلَّا فِي حَدِيثِ مَالِكٍ، وَفِي

حَدِيثِ يُونُسَ وَزِيَادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمَعْوَذَاتِ، وَمَسَحَ عَنْهُ يَدِهِ.

[5717] 52 - (2193) وَحَدَّثَنَا أَبُو

It was narrated from ‘Abdur-Rahmân bin Al-Aswad that his father said: “I asked ‘Āishah about *Ruqyah*, and she said: ‘The Messenger of Allâh ﷺ granted a concession allowing a family among the *Anṣâr* to recite *Ruqyah* for every type of poison.”

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْيَةِ؟ فَقَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتِ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنْ كُلِّ ذِي حُمَةٍ.

[5718] 53 - (...) وَحَدَّثَنَا يَحْيَى

It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ granted a concession to a family among the *Anṣâr* to recite *Ruqyah* for every type of poison.”

ابْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ لِأَهْلِ بَيْتِ مِنَ الْأَنْصَارِ، فِي الرُّقْيَةِ، مِنَ الْحُمَةِ.

[5719] 54 - (2194) وَحَدَّثَنَا أَبُو

It was narrated from ‘Āishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allâh ﷺ would do this with his finger – Sufyân (a narrator) put his forefinger on the ground then raised it – and the Prophet ﷺ said: “In the Name of Allâh, with the dust of our land and the spittle of one of us, our sick one will be healed, by the leave of our Lord.”

بَكْرِ بْنِ أَبِي شَيْبَةَ وَرُهِيرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى الْإِنْسَانَ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ بِإِصْبَعِهِ هَكَذَا - وَوَضَعَ سُفْيَانُ سَبَابَتَهُ بِالْأَرْضِ ثُمَّ

رَفَعَهَا - «بِاسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا،  
بِرِيقَةِ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا، بِإِذْنِ  
رَبِّنَا».

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَى سَقِيمُنَا»  
وَقَالَ زُهَيْرٌ «لِيُشْفَى سَقِيمُنَا».

### Chapter 21. It Is Recommended To Recite *Ruqyah* For The Evil Eye, Pustules, And Stings

(المعجم ٢١) - (باب استحباب الرقية  
من العين والنملة والحمة والنظرة)  
(التحفة ٦)

[5720] 55 - (2195) It was narrated from 'Aishah that the Messenger of Allâh ﷺ used to tell her to recite *Ruqyah* for protection against the evil eye.

[٥٧٢٠] ٥٥ - (٢١٩٥) حَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ ابْنُ  
إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ أَبُو  
بَكْرٍ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا - :  
حَدَّثَنَا - مُحَمَّدُ بْنُ بَشِيرٍ عَنْ مِسْعَرٍ:  
حَدَّثَنَا مَعْبُدُ بْنُ خَالِدٍ عَنِ ابْنِ شَدَّادٍ، عَنْ  
عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَأْمُرُهَا أَنْ  
تَسْتَرْقِيَ مِنَ الْعَيْنِ.

[5721] (...) Mis'ar narrated a similar *Hadith* (as no. 5720) with this chain of narrators.

[٥٧٢١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ  
اللَّهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
مِسْعَرٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[5722] 56 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ used to tell me to recite *Ruqyah* for protection against the evil eye."

[٥٧٢٢] ٥٦ - (...) وَحَدَّثَنَا ابْنُ  
نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبُدِ  
ابْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ  
عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي  
أَنْ أَسْتَرْقِيَ مِنَ الْعَيْنِ.



[5723] 57 - (2196) It was narrated that Anas bin Mâlik said concerning *Ruqyah*: “It is allowed in the case of stings, pustules and the evil eye.”

[5724] 58 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ granted permission allowing *Ruqyah* in the case of the evil eye, stings and pustules.”

[5725] 59 - (2197) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said to a young girl in her house on whose face he saw yellow marks: “She is affected by the evil eye; recite *Ruqyah* for her.”

[٥٧٢٣] ٥٧ - (٢١٩٦) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ عَاصِمِ  
الْأَحْوَلِ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ  
أَنْسِ بْنِ مَالِكٍ، فِي الرَّقَى، قَالَ: رُخِّصَ  
فِي الْحُمَةِ وَالنَّمْلَةِ وَالْعَيْنِ.

[٥٧٢٤] ٥٨ - (...) وَحَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ  
عَنْ سُفْيَانَ، وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ:  
حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا  
حَسَنٌ وَهُوَ ابْنُ صَالِحٍ، كِلَاهُمَا عَنْ  
عَاصِمٍ، عَنْ يُونُسَ بْنِ عَبْدِ اللَّهِ، عَنْ  
أَنْسِ قَالَ: رُخِّصَ رَسُولُ اللَّهِ ﷺ فِي  
الرُّقِيَّةِ مِنَ الْعَيْنِ، وَالْحُمَةِ، وَالنَّمْلَةِ.  
وَفِي حَدِيثِ سُفْيَانَ: يُونُسَ بْنِ عَبْدِ  
اللَّهِ بْنِ الْحَارِثِ.

[٥٧٢٥] ٥٩ - (٢١٩٧) حَدَّثَنِي أَبُو  
الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا مُحَمَّدُ بْنُ  
حَرْبٍ: حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ  
عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ  
رُزَيْنَةَ بِنْتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ  
النَّبِيِّ ﷺ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةٍ  
فِي بَيْتِ أُمِّ سَلَمَةَ، زَوْجِ النَّبِيِّ ﷺ، رَأَى  
بِوَجْهِهَا سَفْعَةً فَقَالَ: «بِهَا نَظْرَةٌ،  
فَاسْتَرَفُوا لَهَا» يَعْنِي بِوَجْهِهَا صُفْرَةً.

[5726] 60 - (2198) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ granted permission to the family of Ḥazm to recite *Ruqyah* for snake bite. He (ﷺ) said to Asmâ’ bint ‘Umais: ‘Why do I see my brother’s children looking so thin? Are they in need?’ She said: ‘No, but the evil eye has affected them.’ He said: ‘Recite *Ruqyah* for them.’ She said: ‘So I recited it for him, and he said: ‘Recite it as *Ruqyah* for them.’”

[5727] 61 - (2199) Jâbir bin ‘Abdullâh said: “The Prophet ﷺ granted permission to Banû ‘Amr allowing *Ruqyah* for snake bites.”  
Abû Az-Zubair said: “And I heard Jâbir bin ‘Abdullâh say: ‘A man was stung by a scorpion when we were sitting with the Messenger of Allâh ﷺ, and a man said: “O Messenger of Allâh, shall I recite *Ruqyah*?’” He said: ‘Whoever among you can benefit his brother, let him do so.’”

[5728] (...) Ibn Juraij narrated a similar report (as no. 5227) with this chain of narrators except that he said: “A man among the people said: ‘Shall I Recite *Ruqyah* for him, O Messenger of Allâh?’”

[٥٧٢٦] ٦٠ - (٢١٩٨) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا أَبُو عَاصِمٍ عَنِ ابْنِ جُرَيْجٍ قَالَ: وَأَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: رَخَّصَ النَّبِيُّ ﷺ لِأَلِ حَزْمٍ فِي رُقْيَةِ الْحَيَّةِ، وَقَالَ لِأَسْمَاءِ بِنْتِ عُمَيْسٍ: «مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةً تُصِيبُهُمُ الْحَاجَةُ» قَالَتْ: لَا، وَلَكِنْ الْعَيْنُ تُسْرِعُ إِلَيْهِمْ، قَالَ: «ارْقِيهِمْ» قَالَتْ: فَعَرَّضْتُ عَلَيْهِ، فَقَالَ: «ارْقِيهِمْ».

[٥٧٢٧] ٦١ - (٢١٩٩) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: أَرَخَّصَ النَّبِيُّ ﷺ فِي رُقْيَةِ الْحَيَّةِ لِبَنِي عَمْرِو. وَقَالَ أَبُو الزُّبَيْرِ: وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَدَغَتْ رَجُلًا مِنَّا عَقْرَبٌ، وَنَحْنُ جُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! أَرْقِي؟ قَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

[٥٧٢٨] (...) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمَوِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ غَيْرَ أَنَّهُ قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ: أَرْقِيهِ يَا رَسُولَ اللَّهِ! وَلَمْ يَقُلْ: أَرْقِي.

[5729] 62 - (...) It was narrated that Jâbir said: "I had a maternal uncle who used to recite *Ruqyah* for scorpion stings, then the Messenger of Allâh ﷺ forbade *Ruqyah*. He came to him and said: 'O Messenger of Allâh, you have forbidden *Ruqyah* but I recite *Ruqyah* for scorpion stings.' He said: 'Whoever among you can benefit his brother, let him do so.'"

[5730] (...) A similar report (as no. 5729) was narrated from Al-A'mash with this chain of narrators.

[5731] 63 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ forbade *Ruqyah*, then the family of 'Amr bin Hâzm came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, we had a *Ruqyah* that we used to recite for scorpion stings, but you have forbidden *Ruqyah*.' They recited it to him and he said: 'I do not see anything wrong with it. Whoever among you can benefit his brother, let him do so.'"

## Chapter 22. There Is Nothing Wrong With *Ruqyah* That Does Not Involve *Shirk*

[5732] 64 - (2200) It was narrated that 'Awf bin Mâlik Al-Ashja'î said: "We used to recite

[٥٧٢٩] ٦٢- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: كَانَ لِي خَالَ يَرْقِي مِنَ الْعُقْرَبِ، فَهَيَّئِ رَسُولُ اللَّهِ ﷺ عَنِ الرَّقِيِّ، قَالَ فَأَتَاهُ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّكَ نَهَيْتَ عَنِ الرَّقِيِّ، وَأَنَا أَرْقِي مِنَ الْعُقْرَبِ، فَقَالَ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعَلْ».

[٥٧٣٠] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٥٧٣١] ٦٣- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الرَّقِيِّ، فَجَاءَ آلُ عَمْرِو بْنِ حَزْمٍ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّهُ كَانَتْ عِنْدَنَا رُقِيَّةٌ نَرْقِي بِهَا مِنَ الْعُقْرَبِ، وَإِنَّكَ نَهَيْتَ عَنِ الرَّقِيِّ، قَالَ: فَعَرَضُوهَا عَلَيْهِ، فَقَالَ: «مَا أَرَى بِأَسَا، مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ».

(المعجم ٢٢) - (بَابُ لَا بِأَسَ بِالرَّقِيِّ مَا لَمْ يَكُنْ فِيهِ شِرْكٌ) (التحفة ٧)

[٥٧٣٢] ٦٤- (٢٢٠٠) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي

*Ruqyah* during the *Jâhiliyyah*, and we said: ‘O Messenger of Allâh, what do you think about that?’ He said: ‘Present your *Ruqyah* to me. There is nothing wrong with a *Ruqyah* that does not involve *Shirk*.’”

مُعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: كُنَّا نَرُقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «اعْرِضُوا عَلَيَّ رُقَاكُمْ، لَا بَأْسَ بِالرُّقَى مَا لَمْ يَكُنْ فِيهِ شِرْكٌ».

### Chapter 23. The Permissibility Of Accepting A Reward For Reciting *Ruqyah* With Qur’an And *Du’â* (Supplications)

(المعجم ٢٣) - (بَابُ جَوَازِ اخْتِذِ الْأَجْرَةَ عَلَى الرُّقِيَةِ بِالْقُرْآنِ وَالْأَذْكَارِ) (التحفة ٨)

[5733] 65 - (2201) It was narrated from Abû Sa‘eed Al-Khudrî that a group of the Companions of the Prophet ﷺ set out on a journey and traveled until they stopped near one of the Arab tribes. They asked them for hospitality but they refused to host them. Then they asked them: “Is there anyone among you who knows how to do *Ruqyah*?” Because the leader of that tribe had been stung or had fallen ill. A man among them said: “Yes.” So he went to him and performed *Ruqyah* for him by reciting the Opening of the Book (i.e., *Sûrat Al-Fâtiḥah*). The man recovered and he was given a flock of sheep, but he refused to accept them and said: “Not until I tell the Prophet ﷺ about that.” So he came to the Prophet ﷺ and told him about that. He

[٥٧٣٣] ٦٥ - (٢٢٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى [التَّمِيمِيُّ]: أَخْبَرَنَا هُشَيْمٌ عَنْ أَبِي بَشِيرٍ، عَنْ أَبِي الْمُتَوَكَّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانُوا فِي سَفَرٍ، فَمَرُّوا بِحَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَاسْتَصَافُوهُمْ فَلَمْ يُضَيِّفُوهُمْ، فَقَالُوا لَهُمْ: هَلْ فِيكُمْ رَاقٍ؟ فَإِنَّ سَيِّدَ الْحَيِّ لَدَيْغٍ أَوْ مُصَابٍ، فَقَالَ رَجُلٌ مِنْهُمْ: نَعَمْ، فَأَتَاهُ فَرَفَّاهُ بِفَاتِحَةِ الْكِتَابِ، فَبَرَأَ الرَّجُلُ، فَأَعْطِيهِ قَطِيعًا مِنْ غَنَمٍ، فَأَبَى أَنْ يَقْبَلَهَا، وَقَالَ: حَتَّى أَذْكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَأَتَى النَّبِيَّ ﷺ فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ: يَا رَسُولَ اللَّهِ! وَاللَّهِ! مَا رَقَيْتُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَتَبَسَّمَ وَقَالَ: «وَمَا أَدْرَاكَ أَنَّهَا رُقِيَّةٌ؟» ثُمَّ

said: "O Messenger of Allâh, by Allâh, I did not recite anything but the Opening of the Book as *Ruqyah* for him." He smiled and said: "How did you know that it is a *Ruqyah*?" Then he said: "Accept (the sheep) from them and give me a share with you."

[5734] (...) It was narrated from Abû Bishr with this chain of narrators (a *Hadîth* similar to no. 5733), and he said in the *Hadîth*: "He started to recite the Essence of the Qur'ân (*Al-Fâtîhah*) and he collected his spittle and blew it, and the man recovered."

[5735] 66 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: "We made a stop and a woman came and said: 'The chief of our tribe is ill, he has been stung. Is there anyone among you who can perform *Ruqyah*?' A man among us got up and went with her, and we did not think that he was good at performing *Ruqyah*. He recited the Opening of the Book as a *Ruqyah* for him, and he recovered. They gave us some sheep and gave us milk to drink. We said: 'Are you good at performing *Ruqyah*?' He said: 'I did not recite anything for *Ruqyah* but the Opening of the Book.' I said: 'Do not move them (the sheep) until we come to the Prophet ﷺ.' We came to the Prophet ﷺ and told him about that, and he said: 'How did he

قَالَ: «خُذُوا مِنْهُمْ وَاضْرِبُوا لِي بِسْمِهِمْ مَعَكُمْ».

[٥٧٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ، كِلَاهُمَا عَنْ عُنْدِ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنْ شُعْبَةَ عَنْ أَبِي بَشْرِ بْنِ يَهْدَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ، وَيَجْمَعُ بَزَاقَهُ، وَيَتْفُلُ، فَبَرَأَ الرَّجُلُ.

[٥٧٣٥] ٦٦- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبُدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: نَزَلْنَا مَنْزِلًا. فَأَتَتْنا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيِّ سَلِيمًا، لُدِغَ، فَهَلْ فِيكُمْ مِنْ رَاقٍ؟ فَقَامَ مَعَهَا رَجُلٌ مِثْلًا، مَا كُنَّا نَنْظُهُ يُحْسِنُ رُفِيَّةً، فَرَقَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأَ، فَأَعْطَوْهُ غَنَمًا، وَسَقَوْنَا لَبَنًا، فَقُلْنَا: أَكُنْتَ تُحْسِنُ رُفِيَّةً؟ فَقَالَ: مَا رَفِيَّتُهُ إِلَّا بِفَاتِحَةِ الْكِتَابِ، قَالَ: قُلْتُ: لَا تُحَرِّكُوهَا حَتَّى نَأْتِيَ النَّبِيَّ ﷺ، فَأَتَيْنَا

know that it is a *Ruqyah*? Distribute them and give me a share with you.”

[5736] (...) Hishâm narrated a similar report (as no. 5735) with this chain of narrators, but he said: “A man got up and went with her, and we did not think that he was one who could perform *Ruqyah*.”

#### Chapter 24. It Is Recommended To Put One's Hand On The Site Of The Pain When Supplicating

[5737] 67 - (2202) It was narrated from 'Uthmân bin Abul-'Âṣ Ath-Thaqafi that he complained to the Messenger of Allâh ﷺ about some pain that he had felt in his body since he became Muslim. The Messenger of Allâh ﷺ said to him: “Put your hand on the part of your body that hurts and say: '*Bismillâh* (in the Name of Allâh)' three times, then say seven times: 'I seek refuge in Allâh and His Power from the evil of what I find and I fear.'”

النَّبِيِّ ﷺ فَذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «مَا كَانَ يُدْرِيهِ أَنَّهَا رُقْيَةٌ؟ افْسِمُوا وَاضْرِبُوا لِي بِسَنِهِمْ مَعَكُمْ».

[٥٧٣٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَأْتِيهِ بِرُقْيَةٍ.

(المعجم ٢٤) - (بَابُ اسْتِحْبَابِ وَضْعِ يَدِهِ عَلَى مَوْضِعِ الْأَلَمِ، مَعَ الدَّعَاءِ)  
(التحفة ٩)

[٥٧٣٧] ٦٧ - (٢٢٠٢) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ عُمَانَ بْنِ أَبِي الْعَاصِ التَّنْفِي: أَنَّهُ شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ وَجَعًا، يَجِدُهُ فِي جَسَدِهِ مُنْذُ أُسْلِمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللَّهِ، ثَلَاثًا، وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ».

**Chapter 25. Seeking Refuge With Allâh From The Devil Who Whispers During Prayer**

(المعجم ٢٥) - (بَابُ التَّعَوُّذِ مِنْ

شَيْطَانِ الْوَسْوَاسَةِ فِي الصَّلَاةِ)

(التحفة ١٠)

[5738] 68 - (2203) It was narrated that ‘Uthmân bin Abul-‘Âṣ came to the Prophet ﷺ and said: “O Messenger of Allâh, the *Shaitân* interferes between me and my prayer and my recitation, and he makes me confused. The Messenger of Allâh ﷺ said: ‘That is a devil called *Khinzab*. If you feel that, then seek refuge with Allâh from him and blow spittle to your left three times.’ He said: ‘I did that and Allâh took him away from me.’”

[٥٧٣٨] ٦٨ - (٢٢٠٣) وَحَدَّثَنِي يَحْيَى بْنُ خَلْفِ الْبَاهِلِيِّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى النَّبِيَّ ﷺ فَقَالَ: «يَا رَسُولَ اللَّهِ! إِنَّ الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي وَفِرَائِطِي، يُلَبِّسُهَا عَلَيَّ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَاكَ شَيْطَانٌ يُقَالُ لَهُ خِنْزَبٌ، فَإِذَا أَحْسَسْتَهُ فَتَعَوَّذْ بِاللَّهِ مِنْهُ، وَانْفُلْ عَلَيَّ يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَذْهَبَهُ اللَّهُ عَنِّي.

[5739] (...) It was narrated from ‘Uthmân bin Abul-‘Âṣ that he came to the Prophet ﷺ... and he mentioned a similar report (as no. 5738), but in the *Hadith* of Sâlim bin Nûh it does not say: “Three times.”

[٥٧٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ، عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى النَّبِيَّ ﷺ فَذَكَرَ بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي حَدِيثِ سَالِمِ بْنِ نُوحٍ: ثَلَاثًا.

[5740] (...) It was narrated that ‘Uthmân bin Abul-‘Âṣ Ath-Thaqafî said: “I said: ‘O Messenger of Allâh...’” then he mentioned a similar *Hadith*.

[٥٧٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ سَعِيدِ الْجُرَيْرِيِّ: حَدَّثَنَا يَزِيدُ بْنُ عَبْدِ

اللهِ بْنِ الشَّخِيرِ عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ  
التَّقْفِيِّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، نَمَّ  
ذَكَرَ بِمِثْلِ حَدِيثِهِمْ.

**Chapter 26. For Every Disease  
There Is A Remedy, And It Is  
Recommended To Treat Disease**

[5741] 69 - (2204) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “For every disease there is a remedy, and when the remedy is applied to the disease, it is healed by Allâh’s Leave.”

[5742] 70 - (2205) Jâbir bin ‘Abdullâh visited Al-Muqanna‘ (when he was sick) then he said: “I will not depart until you are treated with cupping, for I heard the Messenger of Allâh ﷺ say: ‘In it there is healing.’”

[5743] 71 - (...) It was narrated that ‘Āsim bin ‘Umar bin Qatâdah said: “Jâbir bin ‘Abdullâh came to us in our home along with another man who was suffering from an abscess or a wound. He said: ‘What ails you?’ He said: ‘An abscess that is causing me pain.’

(المعجم ٢٦) - (بَابُ لِكُلِّ دَاءٍ دَوَاءٌ،  
وَاسْتِحْبَابُ التَّدَاوِي) (التحفة ١١)

[٥٧٤١] ٦٩- (٢٢٠٤) حَدَّثَنَا هَرُونَ  
ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عَيْسَى  
قَالُوا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو  
وَهُوَ ابْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ،  
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ  
اللَّهِ ﷺ أَنَّهُ قَالَ: «لِكُلِّ دَاءٍ دَوَاءٌ، فَإِذَا  
أُصِيبَ دَوَاءُ الدَّاءِ بَرَأَ بِإِذْنِ اللَّهِ تَعَالَى».

[٥٧٤٢] ٧٠- (٢٢٠٥) حَدَّثَنَا هَرُونَ  
ابْنُ مَعْرُوفٍ وَأَبُو الطَّاهِرِ قَالَا: حَدَّثَنَا ابْنُ  
وَهْبٍ: أَخْبَرَنِي عَمْرُو، أَنَّ بَكَيْرًا حَدَّثَهُ، أَنَّ  
عَاصِمَ بْنَ عُمَرَ بْنِ قَتَادَةَ حَدَّثَهُ، أَنَّ جَابِرَ بْنَ  
عَبْدِ اللَّهِ عَادَ الْمَقْنَعِ ثُمَّ قَالَ: لَا أَبْرِحُ حَتَّى  
تَحْتَجِمَ، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«إِنَّ فِيهِ شِفَاءً».

[٥٧٤٣] ٧١- (...) حَدَّثَنَا نَصْرُ بْنُ  
عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنِي أَبِي: حَدَّثَنَا عَبْدُ  
الرَّحْمَنِ بْنُ سُلَيْمَانَ عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ  
قَتَادَةَ، قَالَ: جَاءَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ، فِي  
أَهْلِنَا، وَرَجُلٌ يَشْتَكِي خُرَاجًا بِهِ أَوْ



He said: ‘O young boy, bring me a cupper.’ He said to him: ‘What will you do with the cupper, O ‘Abdullâh?’ He said: ‘I want him to treat him with cupping tools.’ He said: ‘By Allâh, if flies land on me or if a piece of cloth touches me, it hurts me a great deal.’ When he saw that he was feeling anxious about that he said: ‘I heard the Messenger of Allâh ﷺ say: “If there is any good in your remedies it is in the incision of the cupper, or a drink of honey, or cauterization with fire.”’ The Messenger of Allâh ﷺ said: “But I would not like to be cauterized.” He brought a cupper and he made an incision, and the pain he had went away.”

[5744] 72 - (2206) It was narrated from Jâbir that Umm Salamah asked the Messenger of Allâh ﷺ for permission for cupping, and the Prophet ﷺ told Abû ʿĀibah to treat her with cupping.

He said: “I think he said: ‘He was her brother through breastfeeding, or a young boy who had not reached puberty.’”

[5745] 73 - (2207) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ sent a doctor to Ubayy bin Ka’b, and he cut a vein then he cauterized it.”

جُرَاحًا، فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجُ بِي قَدْ شَقَّ عَلَيَّ، فَقَالَ: يَا غُلَامُ ائْتِنِي بِحَجَّامٍ، فَقَالَ لَهُ: مَا تَصْنَعُ بِالْحَجَّامِ؟ يَا أَبَا عَبْدِ اللَّهِ! قَالَ: أُرِيدُ أَنْ أُعْلَقَ فِيهِ مِحْجَمًا، قَالَ: وَاللَّهِ! إِنَّ الدُّبَابَ لَيُصِيبُنِي، أَوْ يُصِيبُنِي الثَّوْبُ، فَيُؤْدِينِي، وَيَشُقُّ عَلَيَّ، فَلَمَّا رَأَى بُرْمَهُ مِنْ ذَلِكَ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ أَدْوِيَتِكُمْ خَيْرٌ، فَفِي شَرْطَةِ مِحْجَمٍ، أَوْ شَرْبَةِ مِنْ عَسَلٍ، أَوْ لَدَعَةِ بِنَارٍ»، قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا أَحِبُّ أَنْ أُكْتَوِيَ» قَالَ فَجَاءَ بِحَجَّامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجْدُ.

[٥٧٤٤] ٧٢ - (٢٢٠٦) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ اللَّهِ ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيُّ ﷺ أَبَا طَيْبَةَ أَنْ يَحْجُمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنَ الرِّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمَ.

[٥٧٤٥] ٧٣ - (٢٢٠٧) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ يَحْيَى - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،  
عَنْ جَابِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَى  
أَبِيِّ بِنِ كَعْبٍ طَبِييًّا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ  
كَوَاهُ عَلَيْهِ.

[5746] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5745), but he did not mention: "He cut a vein."

[٥٧٤٦] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي إِسْحَاقُ  
ابْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا  
سُفْيَانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا  
الْإِسْنَادِ، وَلَمْ يَذْكُرْ: فَقَطَعَ مِنْهُ عِرْقًا.

[5747] 74 - (...) Jâbir bin 'Abdullâh said: "Ubayy was wounded in his medial arm vein on the day of (the battle of) *Al-Ahzâb*, and the Messenger of Allâh ﷺ cauterized it."

[٥٧٤٧] [٧٤]- (...) وَحَدَّثَنِي بِشْرُ  
ابْنِ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ،  
عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ:  
سَمِعْتُ أَبَا سُفْيَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ  
عَبْدِ اللَّهِ قَالَ: رُمِيَ أَبِي يَوْمَ الْأَحْزَابِ عَلَى  
أَكْحَلِهِ، قَالَ فَكَوَاهُ رَسُولُ اللَّهِ ﷺ.

[5748] 75 - (2208) It was narrated that Jâbir said: "Sa'd bin Mu'âdh was wounded in his medial arm vein, and the Prophet ﷺ cauterized it with his own hand, using an iron rod. Then it swelled up and he cauterized it again."

[٥٧٤٨] [٧٥]- (٢٢٠٨) حَدَّثَنَا أَحْمَدُ  
ابْنُ حَنْبَلٍ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو  
الرُّبَيْرِ رَعْنُ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي الرُّبَيْرِ،  
عَنْ جَابِرٍ قَالَ: رُمِيَ سَعْدُ بْنُ مُعَاذٍ فِي  
أَكْحَلِهِ، قَالَ: فَحَسَمَهُ النَّبِيُّ ﷺ بِيَدِهِ  
بِمِسْقَفٍ، ثُمَّ وَرِمَتْ فَحَسَمَهُ الثَّانِيَةَ.

[5749] 76 - (1202) It was narrated from Ibn 'Abbâs that the Prophet ﷺ was treated with

[٥٧٤٩] [٧٦]- (١٢٠٢) حَدَّثَنِي أَحْمَدُ  
ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيُّ: حَدَّثَنَا

cupping, and he gave the cupper his fee, and he took some medicine through his nose.

[5750] 77 - (1577) It was narrated that ‘Amr bin ‘Âmir Al-Anshârî said: “I heard Anas bin Mâlik say: “The Messenger of Allâh ﷺ was treated with cupping and he did not withhold payment from anyone.”

[5751] 78 - (2209) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Fever is from the heat of Hell, so cool it down with water.”

[5752] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “High fever is from the heat of Hell, so cool it down with water.”

حَبَّانُ بْنُ هِلَالٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ طَاوُسٍ عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ اخْتَجَمَ، وَأَعْطَى الْحَجَّامَ أَجْرَهُ، وَاسْتَعَطَّ [راجع: ٢٨٨٥].

[٥٧٥٠] ٧٧- (١٥٧٧) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا وَكَيْعٌ، وَقَالَ أَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُ -: أَحْبَرْنَا - وَكَيْعٌ - عَنْ مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: اخْتَجَمَ رَسُولُ اللَّهِ ﷺ وَكَانَ لَا يَظْلِمُ أَحَدًا أَجْرَهُ. [راجع: ٤٠٣٨]

[٥٧٥١] ٧٨- (٢٢٠٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرُدُوهَا بِالْمَاءِ».

[٥٧٥٢] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ بْنُ بَشِيرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَمُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ شِدَّةَ الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرُدُوهَا بِالْمَاءِ».

[5753] 79 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[5754] 80 - (...) It was narrated from Ibn 'Umar that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so extinguish it with water."

[5755] 81 - (2210) It was narrated from 'Aishah that the Messenger of Allâh ﷺ said: "Fever is from the heat of Hell, so cool it down with water."

[5756] (...) A similar report (as no. 5755) was narrated from Hishâm with this chain of narrators.

[٥٧٥٣] ٧٩- (...) وَحَدَّثَنِي هَرُونَ  
ابْنُ سَعِيدِ الْأَيْلِيِّ: أَخْبَرَنَا ابْنُ وَهْبٍ:  
حَدَّثَنِي مَالِكٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ:  
حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ  
يَعْنِي ابْنَ عُمَانَ، كِلَاهُمَا عَنْ نَافِعٍ، عَنِ  
ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى  
مِنْ فَيْحِ جَهَنَّمَ، فَأَطْفِئُهَا بِالْمَاءِ».

[٥٧٥٤] ٨٠- (...) حَدَّثَنَا أَحْمَدُ  
ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ  
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنِي هَرُونَ بْنُ  
عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا رَوْحٌ:  
حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ مُحَمَّدِ بْنِ زَيْدٍ،  
عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحِ جَهَنَّمَ،  
فَأَطْفِئُهَا بِالْمَاءِ».

[٥٧٥٥] ٨١- (٢٢١٠) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا  
ابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ  
عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى  
مِنْ فَيْحِ جَهَنَّمَ، فَأَبْرِدُوهَا بِالْمَاءِ».

[٥٧٥٦] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ  
ابْنُ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا  
الْإِسْنَادِ، مِثْلَهُ.

[5757] 82 - (2211) It was narrated from Asmâ' that a woman who was running a high fever was brought to her. She called for some water and sprinkled it in the neckline of her garment and said: "The Messenger of Allâh ﷺ said: 'Cool it down with water.' And he said: 'It is from the heat of Hell.'"

[5758] (...) In the *Hadîth* of Ibn Numair (no. 5757) it says: "She sprinkled water in the neckline of her garment." It does not say in the *Hadîth* of Abû Usâmah: "It is from the heat of Hell."

[5759] 83 - (2212) It was narrated that Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[5760] 84 - (...) Râfi' bin Khadîj said: "I heard the Messenger of Allâh ﷺ say: 'Fever is from the intense heat of Hell, so cool it down with water.'"

[٥٧٥٧] ٨٢ - (٢٢١١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: أَنَّهَا كَانَتْ تُؤْتَى بِالْمَرَأَةِ الْمُوعُوكةِ، فَتَدْعُو بِالْمَاءِ فَتَصُبُّهُ فِي جَبِيهَا، وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ»، وَقَالَ: «إِنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

[٥٧٥٨] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: صَبَّتِ الْمَاءَ بَيْنَهَا وَبَيْنَ جَبِيهَا، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أُسَامَةَ: «أَنَّهَا مِنْ فَيْحِ جَهَنَّمَ».

قَالَ أَبُو أَحْمَدَ: قَالَ إِبرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرِ: حَدَّثَنَا أَبُو أُسَامَةَ بِهَذَا [الْإِسْنَادِ].

[٥٧٥٩] ٨٣ - (٢٢١٢) حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَايَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّى مِنْ قَوْرِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[٥٧٦٠] ٨٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ

قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ أَبِيهِ، عَنْ عَبَّادَةَ بْنِ رِفَاعَةَ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْحُمَى مِنْ فَوْرِ جَهَنَّمَ فَأَبْرُدُوهَا عَنْكُمْ بِالْمَاءِ»، وَلَمْ يَذْكُرْ أَبُو بَكْرٍ «عَنْكُمْ» وَقَالَ: قَالَ: أَخْبَرَنِي رَافِعُ بْنُ خَدِيجٍ.

(المعجم ٢٧) - (بَابُ كَرَاهَةِ التَّدَاوِي بِاللَّدُودِ) (التحفة ١٢)

[٥٧٦١] ٨٥ - (٢٢١٣) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: لَدَدْنَا رَسُولَ اللَّهِ ﷺ فِي مَرَضِهِ، فَأَشَارَ أَنْ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَةٌ الْمَرِيضِ لِلدَّوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «لَا يَبْقَى أَحَدٌ مِنْكُمْ إِلَّا لُدٌّ، غَيْرُ الْعَبَّاسِ، فَإِنَّهُ لَمْ يَشْهَدْكُمْ».

(المعجم ٢٨) - (بَابُ التَّدَاوِي بِالْعُودِ الْهِنْدِيِّ، وَهُوَ الْكَسْتُ) (التحفة ١٣)

[٥٧٦٢] ٨٦ - (٢٨٧) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَرُزْهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِرُزْهَيْرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ

### Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly

[5761] 85 - (2213) It was narrated that 'Aishah said: "We administered medicine to the Messenger of Allâh ﷺ in the side of his mouth when he was sick, and he indicated to us that we should not do that. But we said it is just the objection of the sick person to the medicine. When he recovered he said: 'There is no one among you who should not have medicine administered in the side of his mouth, except Al-'Abbâs, as he was not present with you.'"

### Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

[5762] 86 - (287) It was narrated that Umm Qais bint Miḥṣan, the sister of 'Ukâshah (bin Miḥṣan), said: "I brought a son of mine to the Messenger of Allâh ﷺ who was not yet eating

food, and he urinated on him, and he called for some water and sprinkled it over it.

الْآخِرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمِّ قَيْسِ بِنْتِ مِحْصَنِ أُخْتِ عُكَّاشَةَ [بِنِ مِحْصَنِ]، قَالَتْ: دَخَلْتُ بِابْنِ لِي عَلَيَّ رَسُولِ اللَّهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءٍ فَرَشَّهُ. [راجع: ٦٦٥]

[5763] (2214) She (Umm Qais bint Miḥṣan) said: “I brought a son of mine to him and I had squeezed his uvula to relieve the swelling. He said: ‘Why do you squeeze your children’s uvulas like this? You should use this Indian aloeswood, for in it there are seven cures, including pleurisy. It should be administered through the nose for swelling in the uvula and in the side of the mouth for pleurisy.’”

[٥٧٦٣] (٢٢١٤) قَالَتْ: وَدَخَلْتُ عَلَيْهِ بِابْنِ لِي، فَدَعَا عَلَّقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «عَلَامَ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا الْعِلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ، مِنْهَا ذَاتُ الْجَنْبِ، يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلْدُ مِنْ ذَاتِ الْجَنْبِ.»

[5764] 87 - (...) ‘Ubaidullâh bin ‘Abdullâh bin ‘Utbah bin Mas‘ûd narrated that Umm Qais bint Miḥṣan, who was one of the earliest *Muhâjir* women who had sworn allegiance to the Messenger of Allâh ﷺ, and who was the sister of ‘Ukâshah bin Miḥṣan, one of Banû Asad bin Khuzaimah, told him that she brought a son of hers, who had not reached the age of eating food, to the Messenger of Allâh ﷺ. She had squeezed his uvula to relieve swelling – Yûnus (a narrator) said: “She had squeezed his uvula because she was afraid it might have swollen” – she said: “The Messenger of Allâh ﷺ said: ‘Why

[٥٧٦٤] ٨٧ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسِ بِنْتِ مِحْصَنِ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى اللَّاتِي بَايَعْنَ رَسُولَ اللَّهِ ﷺ، وَهِيَ أُخْتُ عُكَّاشَةَ بِنِ مِحْصَنِ، أَحَدِ بَنِي أَسَدِ بْنِ حُزَيْمَةَ - قَالَ: أَخْبَرْتَنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ لَهَا لَمْ يَبْلُغْ أَنْ يَأْكُلِ الطَّعَامَ، وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ -

do you squeeze your children's uvulas like this? You should use this Indian aloeswood – meaning costmary – for in it there are seven cures, including pleurisy.”

قَالَ يُونُسُ: أَعْلَقْتُ: عَمَزَتْ فَهِيَ تَخَافُ  
أَنْ تَكُونَ بِهٖ عُذْرَةٌ - قَالَتْ: فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «عَلَامَةٌ تَدْعُرْنَ أَوْلَادَكُمْ بِهَذَا  
الإِعْلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ  
يَعْنِي بِهٖ الْكُسْتُ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفِيَةٍ،  
مِنْهَا ذَاتُ الْجَنْبِ».

[5765] (287) ‘Ubaidullâh said: And she (Umm Qais bint Miḥṣan) narrated that that son of hers urinated in the lap of the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ called for some water and he sprinkled it on the urine, and he did not wash it thoroughly.

[٥٧٦٥] (٢٨٧) قَالَ عُبَيْدُ اللَّهِ:  
وَأَخْبَرْتَنِي أَنَّ ابْنَهَا، ذَاكَ، بَالَ فِي حَجْرِ  
رَسُولِ اللَّهِ ﷺ، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ  
فَنَضَحَهُ عَلَى بَوْلِهِ وَلَمْ يَغْسِلْهُ غَسَلًا.

### Chapter 29. Treating Sickness With The Black Seed

(المعجم ٢٩) - (بَابُ التَّدَاوِي بِالْحَبَّةِ  
السُّودَاءِ) (التحفة ١٤)

[5766] 88 - (2215) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: “In the black seed there is healing for every disease, except death.”

[٥٧٦٦] ٨٨ - (٢٢١٥) حَدَّثَنَا مُحَمَّدُ  
ابْنُ رُمْحٍ بِنِ الْمُهَاجِرِ: أَخْبَرَنَا اللَّيْثُ عَنْ  
عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ  
ابْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ، أَنَّ  
أَبَا هُرَيْرَةَ أَخْبَرَهُمَا، أَنَّهُ سَمِعَ رَسُولَ  
اللَّهِ ﷺ يَقُولُ: «إِنَّ فِي الْحَبَّةِ السُّودَاءِ شِفَاءً  
مِنْ كُلِّ دَاءٍ، إِلَّا السَّامَ»، وَالسَّامُ:  
الْمَوْتُ، وَالْحَبَّةُ السُّودَاءُ: الشُّونِيزُ.

[5767] (...) A *Hadīth* like that of ‘Uqail (no. 5766) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٥٧٦٧] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ  
وَحَزْمَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي  
يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ



المُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛  
 وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ  
 وَزُهَيْرُ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا:  
 حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، وَحَدَّثَنَا عَبْدُ بْنُ  
 حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛  
 وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ:  
 أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ  
 الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
 النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُقَيْلٍ، وَفِي  
 حَدِيثِ سُفْيَانَ وَيُونُسَ: الْحَبَّةُ السَّوْدَاءُ.  
 وَلَمْ يَقُلْ: الشُّونِيزُ.

[5768] 89 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no disease but there is a cure for it in the black seed, except death."

[٥٧٦٨] ٨٩ - (...) وَحَدَّثَنَا يَحْيَى  
 ابْنُ أَيُّوبَ وَقُتَيْبَةُ [بْنُ سَعِيدٍ] وَابْنُ حُجْرٍ  
 قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ  
 - عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ،  
 أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ، إِلَّا  
 فِي الْحَبَّةِ السَّوْدَاءِ مِنْهُ شِفَاءٌ، إِلَّا السَّامُ»

### Chapter 30. *Talbînah*<sup>[1]</sup> Gives Comfort To The Sick Person

[5769] 90 - (2216) ‘Urwah narrated from ‘Āishah that if anyone died among her family, and the women gathered, when everyone had left but her own family and close friends, ‘Āishah

(المعجم ٣٠) - (بَابُ التَّلْبِينَةِ مَجْمَعَةً  
 لِفَوَادِ الْمَرِيضِ) (التحفة ١٥)

[٥٧٦٩] ٩٠ - (٢٢١٦) حَدَّثَنِي عَبْدُ  
 الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ:  
 حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ [بْنُ  
 خَالِدٍ] عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ

[1] *Talbînah*: A soup made from flour or bran.

the wife of the Prophet ﷺ would order that a pot of *Talbînah* be cooked, then that some *Tharîd* be made and the *Talbînah* poured over it, then she would say: "Eat it, for I heard the Messenger of Allâh ﷺ say: '*Talbînah* brings comfort to the sick person and it lessens grief.'"

عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا كَانَتْ، إِذَا مَاتَ الْمَيِّتُ مِنْ أَهْلِهَا، فَاجْتَمَعَ لِذَلِكَ النِّسَاءُ، ثُمَّ تَمَرَّقْنَ إِلَّا أَهْلَهَا وَخَاصَّتَهَا، أَمَرَتْ بِبُرْمَةٍ مِنْ تَلْبِينَةٍ فَطُبِخَتْ، ثُمَّ صُنِعَ ثَرِيدٌ، فَصَبَّتِ التَّلْبِينَةَ عَلَيْهِ، ثُمَّ قَالَتْ: كُلْنَ مِنْهَا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «التَّلْبِينَةُ مُجِمَّةٌ لِفُؤَادِ الْمَرِيضِ، تُذْهِبُ بَعْضَ الْحُزَنِ».

### Chapter 31. Treating Sickness With A Drink Of Honey

(المعجم ٣١) - (بابُ النداءِ بسقي العسل) (التحفة ١٦)

[5770] 91 - (2217) It was narrated that Abû Sa'eed Al-Khudrî said: "A man came to the Prophet ﷺ and said: 'My brother's bowels are loose.' The Messenger of Allâh ﷺ said: 'Give him honey to drink.' He gave him honey, then he came and said: 'I gave him honey to drink but it only made the problem worse.' He said it to him three times, then he came the fourth time and he (ﷺ) said: 'Give him honey to drink.' He said: 'I did that before and it only made it worse.' The Messenger of Allâh ﷺ said: 'Allâh speaks the Truth and your brother's bowels are lying.' Then he gave him honey to drink and he recovered."

[٥٧٧٠] ٩١ - (٢٢١٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطْلَقَ بَطْنَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْقِهِ عَسَلًا» فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: إِنَّي سَقَيْتُهُ [عَسَلًا] فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَاقًا، فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ: «اسْقِهِ عَسَلًا» فَقَالَ: لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطْلَاقًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَحْيِكَ» فَسَقَاهُ فَبَرَأَ.

[5771] (...) It was narrated from Abû Sa'eed Al-Khudrî that a man came to the Prophet ﷺ and said: "My brother has an upset stomach." He said to him: "Give him honey to drink," a *Hadîth* like that of *Shu'bah* (no. 5770).

### Chapter 32. About The Plague, Ill Omens, Soothsaying And The Like

[5772] 92 - (2218) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that he heard his father asking Usâmah bin Zaid: "What did you hear from the Messenger of Allâh ﷺ about the plague?" Usâmah said: "The Messenger of Allâh ﷺ said: 'The plague is a calamity (or a punishment) that was sent upon the Children of Israel, or upon those who came before you. If you hear of it in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.'"

Abû An-Naḍr said: "Do not leave, except to flee from it."

[٥٧٧١] (...) وَحَدَّثَنِيهِ عَمْرُو بْنُ زُرَّارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ يَعْنِي ابْنَ عَطَاءٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِي، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ: إِنَّ أَخِي عَرِبَ بَطْنُهُ، فَقَالَ لَهُ: «اسْقِهِ عَسَلًا» بِمَعْنَى حَدِيثِ شُعْبَةَ.

(المعجم ٣٢) - (بَابُ الطَّاعُونَ

وَالطَّيْرَةَ وَالْكَهَانَةَ وَنَحْوَهَا) (التحفة ١٧)

[٥٧٧٢] ٩٢ - (٢٢١٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ مُحَمَّدِ بْنِ الْمُتَكْدِرِ وَأَبِي النَّضْرِ، مَوْلَى عَمْرِ بْنِ عَبِيدِ اللَّهِ عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ زَيْدٍ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاعُونَ؟ فَقَالَ أُسَامَةُ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ رِجْزٌ [أَوْ عَذَابٌ] أُرْسِلَ عَلَى بَنِي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

وَقَالَ أَبُو النَّضْرِ: «لَا يُخْرِجُكُمْ إِلَّا فِرَارًا مِنْهُ».

[5773] 93 - (...) It was narrated that Usâmah bin Zaid said: "The Messenger of Allâh ﷺ said: "The plague is a sign of punishment with which Allâh tests some of His slaves. If you hear of it, do not enter (the land where it is), and if it breaks out in a land where you are, do not flee from it""

[5774] 94 - (...) It was narrated that Usâmah said: "The Messenger of Allâh ﷺ said: "This plague is a punishment that was sent upon those who came before you, or upon the Children of Israel. If it is present in a land (where you are), do not depart from it, fleeing from it, and if it is in a land, do not go there.""

[5775] 95 - (...) 'Âmir bin Sa'd narrated that a man asked Sa'd bin Abî Waqqâs about the plague. Usâmah bin Zaid said: "I will tell you about it. The Messenger of Allâh ﷺ said: 'It is a torment or a punishment that Allâh sent

[٥٧٧٣] ٩٣- (... ) حَدَّثَنَا عَبْدُ اللَّهِ

ابْنُ مَسْلَمَةَ بْنِ قَعَبٍ وَوُثَيْبَةُ بْنُ سَعِيدٍ  
قَالَا: حَدَّثَنَا الْمُغِيرَةُ - وَنَسَبَهُ ابْنُ قَعَبٍ  
فَقَالَ: ابْنُ عَبْدِ الرَّحْمَنِ الْقُرَشِيُّ - عَنْ  
أَبِي النَّضْرِ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي  
وَقَّاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «الطَّاعُونَ آيَةُ الرَّجْزِ،  
ابْتَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ،  
فَإِذَا سَمِعْتُمْ بِهِ، فَلَا تَدْخُلُوا عَلَيْهِ، وَإِذَا  
وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفْرُوا مِنْهُ».  
هَذَا حَدِيثُ الْقَعْنَبِيِّ، وَوُثَيْبَةَ نَحْوَهُ.

[٥٧٧٤] ٩٤- (... ) وَحَدَّثَنَا مُحَمَّدٌ

ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
سُفْيَانُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ  
ابْنِ سَعْدٍ، عَنْ أُسَامَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاعُونَ رِجْزٌ سُلِّطَ  
عَلَى مَنْ كَانَ قَبْلَكُمْ، أَوْ عَلَى بَنِي  
إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَخْرُجُوا  
مِنْهَا فِرَارًا مِنْهُ، وَإِذَا كَانَ بِأَرْضٍ، فَلَا  
تَدْخُلُوهَا».

[٥٧٧٥] ٩٥- (... ) حَدَّثَنَا مُحَمَّدٌ

ابْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا  
ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ  
عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلًا سَأَلَ

upon some of the Children of Israel, or some people who came before you. If you hear of it in some land, do not go there, and if it comes upon you, do not leave, fleeing from it.”

سَعْدَ بْنَ أَبِي وَقَّاصٍ عَنِ الطَّاعُونَ؟ فَقَالَ  
أَسَامَةُ بْنُ زَيْدٍ: أَنَا أُخْبِرُكَ عَنْهُ، قَالَ  
رَسُولُ اللَّهِ ﷺ: «هُوَ عَذَابٌ أَوْ رِجْزٌ  
أَرْسَلَهُ اللَّهُ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ،  
أَوْ نَاسٍ كَانُوا قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ  
بِأَرْضٍ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا دَخَلَهَا  
عَلَيْكُمْ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا».

[5776] (...) A similar *Hadîth* (as no. 5775) was narrated from ‘Amr bin Dînâr with the chain of Ibn Juraij.

[٥٧٧٦] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ  
سُلَيْمَانُ بْنُ دَاوُدَ وَفُتَيْبَةُ بْنُ سَعِيدٍ قَالَا:  
حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ  
عُيَيْنَةَ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِينَارٍ بِإِسْنَادِ  
ابْنِ جُرَيْجٍ، نَحْوَ حَدِيثِهِ.

[5777] 96 - (...) It was narrated from Usâmah bin Zaid that the Messenger of Allâh ﷺ said: “This pain or this sickness (meaning plague) is a punishment with which some of the nations who came before you were punished, then it remained on earth after that, coming and going from time to time. Whoever hears of it in some land should not go there, and whoever is in a land where it breaks out should not leave, fleeing from it.”

[٥٧٧٧] ٩٦- (...) حَدَّثَنِي أَبُو  
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو وَحَرَمَلَةُ بْنُ يَحْيَى  
قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ  
عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ  
عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ  
أَنَّهُ قَالَ: «إِنَّ هَذَا الْوَجْعَ أَوْ السَّقَمَ رِجْزٌ  
عَذَّبَ بِهِ بَعْضُ الْأُمَمِ قَبْلَكُمْ، ثُمَّ بَقِيَ  
بَعْدَ بِالْأَرْضِ، فَيَذْهَبُ الْمَرَّةَ وَيَأْتِي  
الْأُخْرَى، فَمَنْ سَمِعَ بِهِ بِأَرْضٍ، فَلَا  
يَقْدَمَنَّ عَلَيْهِ، وَمَنْ وَقَعَ بِأَرْضٍ وَهُوَ بِهَا،  
فَلَا يُخْرِجَنَّ الْفِرَارُ مِنْهُ».

[5778] (...) A similar *Hadîth* (as no. 5777) was narrated from Az-Zuhrî with the chain of Yûnus.

[٥٧٧٨] (...) وَحَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، بِإِسْنَادٍ يُؤْتَسَرُ، نَحْوَ حَدِيثِهِ.

[5779] 97 - (...) It was narrated that Ḥabîb said: “We were in Al-Madînah and we heard that the plague had broken out in Al-Kûfah. ‘Aṭâ’ bin Yasâr and others told me that the Messenger of Allâh ﷺ said: ‘If you are in a land where the plague breaks out, do not leave, and if you hear that it is in some land, do not go there.’ I said: ‘From whom (did you hear this)?’ He said: ‘From ‘Âmir bin Sa’d who narrated it.’ I went to him and they said: ‘He is away.’ But I met his brother Ibrâhîm bin Sa’d and I asked him. He said: ‘I was present when Usâmah narrated it to Sa’d. He (Usâmah) said: “I heard the Messenger of Allâh ﷺ say: ‘This disease is a calamity and a punishment, or the remainder of a punishment, with which some of those who came before you were punished. If it breaks out in a land where you are, do not leave it, and if you hear that it is in a land, do not go there.’”

[٥٧٧٩] ٩٧ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ حَبِيبٍ قَالَ: كُنَّا بِالْمَدِينَةِ فَبَلَغَنِي أَنَّ الطَّاعُونَ قَدْ وَقَعَ بِالْكُوفَةِ، فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنْ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا، فَلَا تَخْرُجْ مِنْهَا، وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ، فَلَا تَدْخُلْهَا» قَالَ قُلْتُ: عَمَّنْ؟ قَالُوا: عَنْ عَامِرِ بْنِ سَعْدٍ يُحَدِّثُ بِهِ، قَالَ فَأَتَيْتُهُ فَقَالُوا: غَائِبٌ، قَالَ فَلَقَيْتُ أَخَاهُ إِبْرَاهِيمَ ابْنَ سَعْدٍ فَسَأَلْتُهُ؟ فَقَالَ: شَهِدْتُ أُسَامَةَ يُحَدِّثُ سَعْدًا فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْوَجَعَ رِجْزٌ وَعَذَابٌ أَوْ بَقِيَّةُ عَذَابٍ عُذِّبَ بِهِ أَنَاسٌ مِنْ قَبْلِكُمْ، فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ، فَلَا تَدْخُلُوهَا».

Ḥabîb said: “I said to Ibrâhîm: ‘Did you hear Usâmah narrate it to Sa’d, and he did not deny it?’ He said: ‘Yes.’”

قَالَ حَبِيبٌ: فَقُلْتُ لِإِبْرَاهِيمَ: أَنْتَ سَمِعْتَ أُسَامَةَ يُحَدِّثُ سَعْدًا وَهُوَ لَا يُنْكِرُ؟ قَالَ: نَعَمْ.

[5780] (...) Shu'bah narrated it with this chain of narrators (a Hadith similar to no. 5779), except that he did not mention the story of 'Atâ' bin Yasâr at the beginning of the Hadith.

[5781] (...) It was narrated that Sa'd bin Mâlik, Khuzaimah bin Thâbit and Usâmah bin Zaid said: The Messenger of Allâh ﷺ said... a Hadith like that of Shu'bah (no. 5779).

[5782] (...) It was narrated that Ibrâhîm bin Sa'd bin Abî Waqqâs said: "Usâmah bin Zaid and Sa'd were sitting and talking, and they said: 'The Messenger of Allâh ﷺ said...'" a similar Hadith (as no. 5779).

[5783] (...) A Hadith like theirs (i.e., Usâmah bin Zaid and Sa'd, no. 5779) was narrated from Ibrâhîm bin Sa'd bin Mâlik, from his father, from the Prophet ﷺ.

[5784] 98 - (2219) It was narrated from 'Abdullâh bin 'Abbâs that 'Umar bin Al-Khaţţâb

[٥٧٨٠] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ لَمْ يَذْكَرْ قِصَّةَ عَطَاءِ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

[٥٧٨١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ وَخَزِيمَةَ بْنِ ثَابِتٍ وَأُسَامَةَ بْنَ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ بِمَعْنَى حَدِيثِ شُعْبَةَ.

[٥٧٨٢] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَانَ أُسَامَةُ بْنُ زَيْدٍ وَسَعْدٌ جَالِسَيْنِ يَتَحَدَّثَانِ فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، بَنَحُو حَدِيثَهُمْ.

[٥٧٨٣] (...) وَحَدَّثَنِيهِ وَهْبُ بْنُ يَكِيَّةَ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَّانَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، بَنَحُو حَدِيثَهُمْ.

[٥٧٨٤] ٩٨ - (٢٢١٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى

set out for Ash-Shâm, and when he was in Sargh he was met by the commanders of the troops, Abû 'Ubaidah bin Al-Jarrâh and his companions, who told him that pestilence had broken out in Ash-Shâm.

Ibn 'Abbâs said: "Umar said: 'Call the first *Muhâjirîn* for me.' So I called them, and he consulted them and told them that pestilence had broken out in Ash-Shâm. They had a difference of opinion. Some of them said: 'You have come out for a purpose and we do not think that you should go back.' Some said: 'You have the remainder of the people and the Companions of the Messenger of Allâh ﷺ with you; we do not think that you should continue with them to where this pestilence is.' He said: 'You may go.' Then he said: 'Call the *Anshâr* for me,' so I called them for him, and he consulted them, and they did the same as the *Mujâhirîn* had done, and had the same difference of opinion. He said: 'You may go.' Then he said: 'Call for me those who are here of the elders of the Quraish who migrated after the conquest of Makkah. I called them and no two men among them differed. They said: 'We think that you should go back with the people and not take them to where this pestilence is.' Umar called out to the people: 'In the morning I will be mounted, so get on your

مَالِكِ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الْحَمِيدِ  
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدِ بْنِ الْخَطَّابِ،  
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ  
نَوْفَلٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ  
ابْنَ الْخَطَّابِ خَرَجَ إِلَى الشَّامِ، حَتَّى إِذَا  
كَانَ بِسَرْحَ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنُ  
الْجَرَّاحِ وَأَصْحَابُهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ  
قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي  
الْمُهَاجِرِينَ الْأَوْلِينَ فَدَعَوْتُهُمْ،  
فَاسْتَشَارَهُمْ، وَأَخْبَرَهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ  
بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ  
خَرَجْتَ لِأَمْرٍ وَلَا تَرَى أَنْ تَرْجِعَ عَنْهُ،  
وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ  
وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا تَرَى أَنْ  
تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ، قَالَ: ارْتَفَعُوا  
عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ فَدَعَوْتُهُمْ  
لَهُ، فَاسْتَشَارَهُمْ، فَسَلَكُوا سَبِيلَ  
الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاخْتِلَافِهِمْ،  
فَقَالَ: ارْتَفَعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي  
مَنْ كَانَ هَاهُنَا مِنْ مَشِيخَةِ قُرَيْشٍ مِنْ  
مُهَاجِرَةِ الْفَتْحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلَفْ  
عَلَيْهِ رَجُلَانِ، فَقَالُوا: تَرَى أَنْ تَرْجِعَ  
بِالنَّاسِ وَلَا تُقَدِّمَهُمْ عَلَى هَذَا الْوَبَاءِ،



mounts in the morning.’ Abû ‘Uбайдah bin Al-Jarrâh said: ‘Are you fleeing from the Decree of Allâh?’ ‘Umar said: ‘Would that someone other than you had said that, O Abû ‘Uбайдah’ – because ‘Umar did not like to disagree with him – ‘Yes, we are fleeing from the Decree of Allâh to the Decree of Allâh. Do you think that if you had camels and they came down into a valley that had two sides, one that was green and verdant and one that was barren, and you took them to graze in the verdant side, would that not be by the Decree of Allâh? And if you took them to graze on the barren side, would that not also be by the Decree of Allâh?’ Then ‘Abdur-Rahmân bin ‘Awf came, who had been absent on some errand, and said: ‘I have some knowledge about that. I heard the Messenger of Allâh ﷺ say: “If you hear that it (the plague) is in a land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it.”

‘Umar bin Al-Khattâb praised Allâh, then he went back.

[5785] 99 - (...) Ma‘mar narrated with this chain of narrators a *Hadîth* like that of Mâlik (no. 5784), and in the *Hadîth* of Ma‘mar it adds: “And he (i.e., ‘Umar bin Al-Khattâb) said to him: ‘Do you think that if he took them to graze in the barren part

فَنَادَى عُمَرُ فِي النَّاسِ: إِنِّي مُصِِّحٌ عَلَى ظَهْرٍ، فَأَصْبِحُوا عَلَيَّ، فَقَالَ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ: أَفِرَارًا مِنْ قَدْرِ اللَّهِ؟ فَقَالَ عُمَرُ: لَوْ غَيْرُكَ قَالَهَا يَا أَبَا عُبَيْدَةَ! - وَكَانَ عُمَرُ يَكْرَهُ خِلَافَهُ - نَعَمْ، نَفَرْنَا مِنْ قَدْرِ اللَّهِ إِلَى قَدْرِ اللَّهِ، أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِبِلٌ فَهَبَطْتَ وَادِيًا لَهُ عُدْوَتَانِ، إِحْدَاهُمَا خَضِيْبَةٌ وَالْأُخْرَى جَدْبَةٌ أَلَيْسَ إِنْ رَعَيْتَ الْخَضِيْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ، وَإِنْ رَعَيْتَ الْجَدْبَةَ رَعَيْتَهَا بِقَدْرِ اللَّهِ؟ قَالَ: فَجَاءَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَكَانَ مُتَعَبًا فِي بَعْضِ حَاجَتِهِ، فَقَالَ: إِنَّ عِنْدِي مِنْ هَذَا عِلْمًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدُمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

قَالَ: فَحَمِدَ اللَّهُ عُمَرُ بْنُ الْخَطَّابِ ثُمَّ انْصَرَفَ.

[٥٧٨٥] ٩٩ - (...) وَحَدَّثَنَا إِسْحَاقُ

ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ

and not the verdant part, that this would be a shortcoming?" He said: 'Yes.' He said: 'Then move on.' So he traveled until he came to Al-Madînah, and he said: 'This is the right place,' or he said: 'This is the destination, if Allâh, the Exalted, wills.'"

[5786] (...) It was narrated from Ibn Shihâb with this chain of narrators (a *Hadîth* similar to no. 5784).

[5787] 100 - (...) It was narrated from 'Abdullâh bin 'Âmir bin Rabî'ah that 'Umar set out for Ash-Shâm, but when he came to Sargh he heard that pestilence had broken out in Ash-Shâm. 'Abdur-Rahmân bin 'Awf told him that the Messenger of Allâh ﷺ said: "If you hear of it breaking out in some land, do not go there, and if it breaks out in a land where you are, do not leave, fleeing from it." So 'Umar bin Al-Khaṭṭâb returned from Sargh.

It was narrated from Ibn Shihâb from Sâlim bin 'Abdullâh that 'Umar went back with the people.

مَالِكٍ، وَزَادَ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا: أَرَأَيْتَ لَوْ أَنَّ رَعَى الْجَدْبَةَ وَتَرَكَ الْخِصْبَةَ أَكُنْتَ مُعْجِزُهُ؟ قَالَ: نَعَمْ، قَالَ: فَسِرْ إِذَا، قَالَ: فَسَارَ حَتَّى أَتَى الْمَدِينَةَ، فَقَالَ: هَذَا الْمَحَلُّ أَوْ قَالَ: هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ تَعَالَى.

[٥٧٨٦] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَهُ، وَلَمْ يَقُلْ: عَبْدَ اللَّهِ بْنِ عَبْدِ اللَّهِ.

[٥٧٨٧] ١٠٠ - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ ابْنِ رِبِيعَةَ: أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامِ، فَلَمَّا جَاءَ سَرْعَ بَلَعَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدَمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ [بْنُ الْخَطَّابِ] مِنْ سَرْعَ. وَعَنْ ابْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ عَنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

**Chapter 33. There Is No 'Adwâ,<sup>[1]</sup> No Ṭiyarah (Evil Omens),<sup>[2]</sup> No Hâmah,<sup>[3]</sup> No Ṣafar,<sup>[4]</sup> No Nawa',<sup>[5]</sup> And No Ghoul,<sup>[6]</sup> And No Sick Camel Should Be Brought To A Healthy Camel**

[5788] 101 - (2220) It was narrated from Abû Hurairah that when the Messenger of Allâh ﷺ said: "There is no 'Adwâ, no Ṣafar and no Hâmah," a Bedouin said: "O Messenger of Allâh, what about camels that are running about in the sand like deer, then a mangy camel comes to them and they all get infected?" He said: "Who infected the first one?"

(المعجم ٣٣) - (بَابُ لَا عَدْوَى وَلَا طَيْرَةَ وَلَا هَامَةَ وَلَا صَفَرَ، وَلَا نَوَاءَ وَلَا غُولَ، وَلَا يُوْرِدُ مَمْرَضَ عَلَى مَصْحَ) (التحفة ١٨)

[٥٧٨٨] ١٠١ - (٢٢٢٠) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِأَبِي الطَّاهِرِ - قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شَهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ»، فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! فَمَا بَالُ الْإِبِلِ تَكُونُ فِي الرَّمْلِ كَأَنَّهَا الطَّبَاءُ، فَيَجِيءُ الْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيَجْرِبُهَا كُلُّهَا؟ قَالَ: «فَمَنْ أَعْدَى الْأَوَّلَ؟».

[انظر: ٥٧٩٤]

[1] Meaning one will not automatically be infected by another's ailment, rather only if Allâh has decreed it.

[2] Evil omens derived mostly from the flight of birds.

[3] Scholars mention different meanings for this pre-Islamic belief: It is a worm that comes out of the murdered person's head seeking vengeance; it refers to the owl which was considered a bad omen if seen in certain circumstances; or it was a bird that came from the bones of a dead person which would fly away. See *Fath Al-Bârî* and *An-Nihâyah*.

[4] *Ṣafar* it refers to the tape worm or a similar parasite. The Arabs used to say that it was more contagious than leprosy. So the negation was not of its existence, but of the superstitions surrounding it. There are also other sayings defining it, see no. 5797 and for more see *Fath Al-Bârî*, Chapter 25 in the Book of Medicine.

[5] The belief that a star's position brings rain.

[6] Most of the scholars explain that it refers to a certain type of *Jinn* that murders travelers during the night after leading them astray on their journey.

[5789] 102 - (...) It was narrated from Ibn *Shihâb*: “Abû Salamah bin ‘Abdur-Raḥmân and others told me that Abû Hurairah said: ‘The Messenger of Allâh ﷺ said: “There is no *Adwâ*, no *Ṭiyarah*, no *Şafar* and no *Hâmah*.” A Bedouin said: “O Messenger of Allâh...” a *Hadîth* like that of Yûnus (no. 5788).

[5790] 103 - (...) Abû Hurairah said: “The Prophet ﷺ said: “There is no *‘Adwâ*.” A Bedouin stood up...” and he (the sub narrator) mentioned a *Hadîth* like that of Yûnus and Şâliḥ. And it was narrated from *Shu‘aib* that *Az-Zuhrî* said: “*As-Sâ’ib* bin *Yazîd* bin *Ukht* *Namir* told me that the Prophet ﷺ said: ‘There is no *‘Adwâ*, no *Şafar* and no *Hâmah*.’”

[5791] 104 - (2221) It was narrated from Ibn *Shihâb* that Abû Salamah bin ‘Abdur-Raḥmân bin ‘Awf told him that the Messenger of Allâh ﷺ said: “There is no *‘Adwâ*.” And he narrated that the Messenger of Allâh ﷺ said: “No sick camel should be put with a healthy one.”

[٥٧٨٩] ١٠٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَائِي قَالَا: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَعَظِيمُهُ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةَ» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ!، بِمِثْلِ حَدِيثِ يُؤُسَ .

[٥٧٩٠] ١٠٣ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَيَانُ بْنُ أَبِي سَيَانَ الدُّؤَلِيُّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى» فَقَامَ أَعْرَابِيٌّ فَذَكَرَ بِمِثْلِ حَدِيثِ يُؤُسَ وَصَالِحٍ، وَعَنْ شُعَيْبٍ عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ يَزِيدَ ابْنِ أُخْتِ نَمِيرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةَ».

[٥٧٩١] ١٠٤ - (٢٢٢١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ - وَتَقَارَبَا فِي اللَّفْظِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُؤُسُ عَنْ ابْنِ شِهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ

Abû Salamah said: Abû Hurairah narrated them both the *Ahâdîth* from the Messenger of Allâh ﷺ, then after that Abû Hurairah did not mention “There is no ‘*Adwâ*,” but he continued to narrate the words: “No sick camel should be put with a healthy one.” Al-Hârith bin Abî Dhubâb – who was the cousin of Abû Hurairah – said: “O Abû Hurairah, I used to hear you narrate along with this *Hadîth* another *Hadîth*, concerning which you are now silent. You used to say: ‘The Messenger of Allâh ﷺ said: “There is no ‘*Adwâ*.” But Abû Hurairah refused to acknowledge that and he said: “No sick camel should be put with a healthy one.” Al-Hârith disagreed about that until Abû Hurairah grew angry and said something in Abyssinian, then he said to Al-Hârith: “Do you know what I said?” He said: “No.” Abû Hurairah said: “I denied it.”

Abû Salamah said: “By Allâh, Abû Hurairah used to narrate to us that the Messenger of Allâh ﷺ said: ‘There is no ‘*Adwâ*.’ I do not know whether Abû Hurairah forgot or whether one of them abrogated the other.”

[5792] 105 - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “There is no

اللَّهِ ﷺ قَالَ: «لَا عَدْوَى» وَيَحَدِّثُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِحٍّ».

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِلَيْتَهُمَا عَنْ رَسُولِ اللَّهِ ﷺ، ثُمَّ صَمَتَ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ قَوْلِهِ «لَا عَدْوَى» وَأَقَامَ عَلَى أَنْ «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِحٍّ» قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذُبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ - : قَدْ كُنْتُ أَسْمَعُكَ، يَا أَبَا هُرَيْرَةَ! تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيثًا آخَرَ، قَدْ سَكَتَ عَنْهُ، كُنْتُ تَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى» فَأَبَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ، وَقَالَ: «لَا يُورَدُ مُمْرِضٌ عَلَى مُصِحٍّ» فَمَارَاهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ، فَقَالَ لِلْحَارِثِ: أَتَدْرِي مَاذَا قُلْتُ؟ قَالَ: لَا، قَالَ أَبُو هُرَيْرَةَ إِنِّي قُلْتُ: أَيْبْتُ.

قَالَ أَبُو سَلَمَةَ: وَوَعَمْرِي! لَقَدْ كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُنَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى» فَلَا أَدْرِي أَنَسِيَ أَبُو هُرَيْرَةَ، أَوْ نَسَخَ أَحَدُ الْقَوْلَيْنِ الْآخَرَ؟.

[٥٧٩٢] ١٠٥ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ

'*Adwâ*.' And he narrated as well: "No sick camel should be put with a healthy one," like the *Hadîth* of Yûnus (no. 5791).

حُمَيْدٌ - قَالَ عَبْدُ: حَدَّثَنِي، وَقَالَ  
الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ  
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحِ  
عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ  
الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى» وَيُحَدِّثُ  
مَعَ ذَلِكَ «لَا يورِدُ المُمْرِضُ عَلَى المُصِحِّ»  
بِمِثْلِ حَدِيثِ يُونُسَ.

[5793] (...) A similar report (as no. 5791) was narrated from Az-Zuhrî with this chain of narrators.

[٥٧٩٣] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو  
الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ بِهَذَا  
الإِسْنَادِ، نَحْوَهُ.

[5794] 106 - (2220) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no '*Adwâ*, no *Hâmah*, no no *Nawa*' and no *Şafar*."

[٥٧٩٤] ١٠٦ - (٢٢٢٠) حَدَّثَنَا  
يَحْيَى بْنُ أَبِي بُرَيْدٍ وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا:  
حَدَّثَنَا إِسْمَاعِيلُ - يَعْنُونَ ابْنَ جَعْفَرٍ - عَنِ  
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا هَامَةَ  
وَلَا نَوَاءَ وَلَا صَفَرَ». [راجع: ٥٧٨٨]

[5795] 107 - (2222) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no '*Adwâ*, no *Ṭiyarah* and no *Ghoul*.'"

[٥٧٩٥] ١٠٧ - (٢٢٢٢) حَدَّثَنَا  
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو  
الزُّبَيْرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:  
أَخْبَرَنَا أَبُو خَيْثَمَةَ عَنْ أَبِي الزُّبَيْرِ، عَنْ  
جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا  
عَدْوَى وَلَا طَيْرَةَ وَلَا غُولَ».

[5796] 108 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘There is no *‘Adwâ*, no *Ghoul* and no *Şafar*.’”

[٥٧٩٦] ١٠٨ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ هَاشِمِ بْنِ حَيَّانَ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا يَزِيدُ وَهُوَ التُّسْتَرِيُّ، حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَا عَدْوَى وَلَا غُولَ وَلَا صَفَرَ».

[5797] 109 - (...) Jâbir bin ‘Abdullâh said: “I heard the Prophet ﷺ say: “There is no *‘Adwâ*, no *Şafar* and no *Ghoul*.’”

[٥٧٩٧] ١٠٩ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا غُولَ».

And I (the narrator) heard Abû Az-Zubair say that Jâbir explained the words “There is no *Şafar*” to them. Abû Az-Zubair said: “*Şafar* means the belly.” It was said to Jâbir: “How is that?” He said: “It was said that it is worms in the belly.” He said: “But he did not explain *Ghoul* to them.” Abû Az-Zubair said: “This is the *Ghoul* that assumes different shapes.”

وَسَمِعْتُ أَبَا الزُّبَيْرِ يَذْكُرُ، أَنَّ جَابِرًا فَسَّرَ لَهُمْ قَوْلَهُ: «وَلَا صَفَرَ» فَقَالَ أَبُو الزُّبَيْرِ: الصَّفَرُ: الْبَطْنُ، وَقِيلَ لِجَابِرٍ: كَيْفَ؟ قَالَ كَانَ يُقَالُ: [إِنَّهَا] دَوَابُّ الْبَطْنِ، قَالَ وَلَمْ يُفَسِّرِ الْغُولَ، قَالَ أَبُو الزُّبَيْرِ: هَذِهِ الْغُولُ الَّتِي تَعُولُ.

### Chapter 34. *At-Tiyarah* And *Al-Fa'l*, And That Which May Be Regarded As Inauspicious

(المعجم ٣٤) - (بَابُ الطَّيْرَةِ وَالْفَأْلِ، وما يكون فيه الشؤم) (التحفة ١٩)

[5798] 110 - (2223) Abû Hurairah said: “I heard the Prophet ﷺ say: ‘There is no *Ṭiyarah*; the best of it is *Al-Fa'l*.’ It was said: ‘O Messenger of Allâh, what is *Al-Fa'l*?’ He said: ‘A good word which one of you hears.’”<sup>[1]</sup>

[٥٧٩٨] ١١٠ - (٢٢٢٣) وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ ابْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ:

[1] Meaning that the best kind of sign or indication is *Al-Fa'l* which is explained in the narration. Whereas *Ṭiyarah* causes a person to not do something based upon mere superstition.

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا طَيْرَةَ  
وَحَيْرَهَا الْفَأُلُ»، قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا  
الْفَأُلُ؟ قَالَ: «الْكَلِمَةُ الصَّالِحَةُ يَسْمَعُهَا  
أَحَدُكُمْ». [انظر: ٥٨٠٢]

[5799] (...) A similar report (as no. 5798) was narrated from Az-Zuhrî with this chain of narrators.

In the *Hadîth* of ‘Uqail it is narrated from the Messenger of Allâh ﷺ, and he did not say: “I heard.” In the *Hadîth* of Shu‘aib it says: “I heard the Prophet ﷺ,” as Ma‘mar said.

[٥٧٩٩] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ  
ابْنُ شُعَيْبٍ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ  
جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنِي  
عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ:  
أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ،  
كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.  
وَفِي حَدِيثِ عُقَيْلٍ: عَنْ رَسُولِ  
اللَّهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ، وَفِي حَدِيثِ  
شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، كَمَا  
قَالَ مَعْمَرٌ.

[5800] 111 - (2224) It was narrated from Anas that the Prophet of Allâh ﷺ said: “There is no *‘Adwâ* and no *Ṭiyarah*, but I like *Fa’l*: A kind word or a good word.”

[٥٨٠٠] ١١١ - (٢٢٢٤) حَدَّثَنَا  
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى:  
حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ  
قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَبِعُجْبِي  
الْفَأُلُ: الْكَلِمَةُ الْحَسَنَةُ، الْكَلِمَةُ الطَّيِّبَةُ».

[5801] 112 - (...) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “There is no *‘Adwâ* and no *Ṭiyarah*, but I like *Fa’l*.” It was said: “What is *Fa’l*?” He (ﷺ) said: “A good word.”

[٥٨٠١] ١١٢ - (...) وَحَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا  
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ  
قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ  
النَّبِيِّ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ،



وَيُعْجِبُنِي الْقَالَ» قَالَ قِيلَ: وَمَا الْقَالَ؟  
قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

[5802] 113 - (2223) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no *Adwâ* and no *Ṭiyarah*, but I like *Fa’l*.’”

[٥٨٠٢] ١١٣ - (٢٢٢٣) وَحَدَّثَنِي  
حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى بْنُ  
أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ:  
حَدَّثَنَا يَحْيَى بْنُ عَتِيقٍ: حَدَّثَنَا مُحَمَّدُ بْنُ  
سِيرِينَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَأُحِبُّ  
الْقَالَ الصَّالِحَ». [راجع: ٥٧٩٨]

[5803] 114 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘There is no *Adwâ*, no *Hâmah* and no *Ṭiyarah*, but I like *Fa’l*.’”

[٥٨٠٣] ١١٤ - (...) حَدَّثَنِي زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:  
أَخْبَرَنَا هِشَامُ بْنُ حَسَّانَ عَنْ مُحَمَّدِ بْنِ  
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «لَا عَدْوَى وَلَا هَامَةَ وَلَا طَيْرَةَ،  
وَأُحِبُّ الْقَالَ الصَّالِحَ».

[5804] 115 - (2225) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “*Ash-Shu’m*<sup>[1]</sup> is only to be found in a house, a woman and a horse.”

[٥٨٠٤] ١١٥ - (٢٢٢٥) حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ مَسْلَمَةَ بْنِ فَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ  
أَنَسٍ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ:  
قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ  
حَمْرَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ [بْنِ عُمَرَ]،  
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

[1] *Ash-Shu’m*: Ill fortune, bad omen and the like. Al-Khattâbi said: “It is as if he said: ‘If one of you has a house he dislikes to live in, or a woman whose companionship he dislikes, or a horse he dislikes to ride.’”

[5805] 116 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “There is no *‘Adwâ* and no *Tiyarah*, rather *Ash-Shu‘m* is only to be found in three things: A woman, a horse and a house.”

[٥٨٠٥] ١١٦ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالَا: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ حَمْرَةَ وَسَالِمٍ، ابْنِي عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ، وَإِنَّمَا الشُّؤْمُ فِي ثَلَاثَةٍ: الْمَرْأَةِ وَالْفَرَسِ وَالِدَّارِ».

[5806] (...) A *Hadîth* like that of Mâlik (no. 5804) was narrated from Sâlim, from his father, from the Messenger of Allâh ﷺ concerning *Ash-Shu‘m*. None of them mentioned *‘Adwâ* and *Tiyarah* in the *Hadîth* of Ibn ‘Umar, except Yûnus bin Yazîd.

[٥٨٠٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْرَةَ، ابْنِي عَبْدِ اللَّهِ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَالِمٍ وَحَمْرَةَ، ابْنِي عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبٍ ابْنُ اللَّيْثِ [ابْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا بِشْرُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُتْلُهُمْ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، فِي الشُّؤْمِ، بِمِثْلِ حَدِيثِ مَالِكٍ، لَا يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ ابْنِ عُمَرَ: الْعَدَوَى وَالطَّيْرَةَ، غَيْرَ يُؤْنَسَ ابْنُ يَزِيدَ.

[5807] 117 - (...) It was narrated from Ibn 'Umar that the Prophet ﷺ said: "If *Ash-Shu'm* is in anything, then it is in a horse, a woman or a house."

[٥٨٠٧] ١١٧- (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ ابْنِ مُحَمَّدِ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ يَكُ مِنَ الشُّؤْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ وَالْمَرْأَةِ وَالِدَّارِ».

[5808] (...) *Shu'bah* narrated a similar report (as no. 5807) with this chain of narrators .

[٥٨٠٨] (...) وَحَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ، بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَلَمْ يَقُلْ: حَقٌّ.

[5809] 118 - (...) It was narrated from Hamzah bin 'Abdullah bin 'Umar, from his father, that the Messenger of Allâh ﷺ said: "If *Ash-Shu'm* is in anything, it is in a horse, a house or a woman."

[٥٨٠٩] ١١٨- (...) وَحَدَّثَنِي أَبُو بَكْرِ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِي مَرْيَمَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي عُثْبَةُ بْنُ مُسْلِمٍ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ الشُّؤْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ وَالْمَسْكَنِ وَالْمَرْأَةِ».

[5810] 119 - (2226) It was narrated that Sahl bin Sa'd said: "The Messenger of Allâh ﷺ said: 'If it exists, it is in a woman, a horse or a house,' meaning *Ash-Shu'm*."

[٥٨١٠] ١١٩ - (٢٢٢٦) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ كَانَ، فَفِي الْمَرْأَةِ وَالْفَرَسِ وَالْمَسْكَنِ» يَعْنِي الشُّؤْمَ.

[5811] (...) A similar report (as *Hadith* no. 5810) was narrated from Sahl bin Sa'd from the Prophet ﷺ.

[٥٨١١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ: حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5812] 120 - (2227) Jâbir narrated that the Messenger of Allâh ﷺ said: "If it (i.e., *Ash-Shu'm*) exists in anything, it is in a house, a servant or a horse."

[٥٨١٢] ١٢٠ - (٢٢٢٧) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْحَارِثِ عَنِ ابْنِ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرًا يُخْبِرُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنْ كَانَ فِي شَيْءٍ، فَفِي الرَّبْعِ وَالْخَادِمِ وَالْفَرَسِ».

### Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers

(المعجم ٣٥) - (بَابُ تَحْرِيمِ الْكُهَانَةِ وَإِتْيَانِ الْكُهَانَ) (التحفة ٢٠)

[5813] 121 - (537) It was narrated that Mu'âwiyah bin Al-Hakam As-Sulamî said: "I said: 'O Messenger of Allâh, there are some things that we used to do during the *Jâhiliyyah*. We used to go to soothsayers.' He said: 'Do not go to soothsayers.' I said: 'We used to follow *Tiyarah*.' He

[٥٨١٣] ١٢١ - (٥٣٧) حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ السُّلَمِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أُمُورًا كُنَّا نَصْنَعُهَا فِي

said: ‘That is something that one of you feels in his heart. He should not let it prevent him from doing something.’”

الْبَاهِلِيَّةِ، كُنَّا نَأْتِي الْكُهَّانَ، قَالَ ﷺ: «فَلَا تَأْتُوا الْكُهَّانَ» قَالَ قُلْتُ: كُنَّا نَنْظِرُ، قَالَ: «ذَلِكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ، فَلَا يَصُدُّكُمْ». [راجع: ١١٩٩]

[5814] (...) A *Hadîth* like that of Yûnus (no. 5813) was narrated from Az-Zuhrî with this chain of narrators, except that Mâlik mentioned *Tiyarah* in his *Hadîth*, but he did not mention soothsayers.

[٥٨١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنِي حُجَيْنٌ يَعْنِي ابْنَ الْمُثَنَّى: حَدَّثَنَا لَيْثٌ عَنْ عَقِيلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا ابْنُ أَبِي ذُئْبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: أَخْبَرَنَا إِسْحَاقُ بْنُ عَيْسَى: أَخْبَرَنَا مَالِكٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّ مَالِكًا فِي حَدِيثِهِ ذَكَرَ الطَّيْرَةَ، وَلَيْسَ فِيهِ ذِكْرُ الْكُهَّانِ.

[5815] (...) A *Hadîth* like that of Az-Zuhrî from Abû Salamah from Mu’âwiyah was narrated from Mu’âwiyah bin Al-Ḥakam As-Sulamî from the Prophet ﷺ. In the *Hadîth* of Yahya bin Abî Kathîr it adds: “He said: ‘I said: “Among us there are some men who perform *Khatt*.”<sup>[1]</sup> He said: “One of the Prophets used to

[٥٨١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عَلِيَّةَ عَنْ حَجَّاجِ الصَّوَّافِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ

[1] *Khatt*: The drawing of lines or the like in sand for the purpose of making decisions. It is also called *Tarq* or *‘Ilm Ar-Raml*. It is referred to as “geomancy” in the English language. Regarding the meaning of “If a person’s *Khatt* is the same as his...” An-Nawawî said: “If anyone’s *Khatt* is found to be in accord with that form of *Khatt*; and the form of it is not known, so it is dependant upon what is not possible. It is as if it is a clear prohibition.”

draw lines; if a person's *Khatt* is in accord with his, that is fine.”

ابن أبي ميمونة، عن عطاء بن يسار، عن معاوية بن الحكم السلمي عن النبي ﷺ، بمعنى حديث الزهري عن أبي سلمة، عن معاوية، وزاد في حديث يحيى بن أبي كثير قال: قلت: ومنا رجال يخطون قال: «كان نبي من الأنبياء يخط، فمن وافق خطه فذاك».

[5816] 122 - (2228) It was narrated that ‘Aishah said: “I said: ‘O Messenger of Allâh, the soothsayers used to tell us things that we would find to be true.’ He said: ‘That is a true word that the *Jinn* snatches and throws into the ear of his friend (the soothsayers), but he adds a hundred lies to it.””

[٥٨١٦] ١٢٢ - (٢٢٢٨) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ يَحْيَى بْنِ عُرْوَةَ ابْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ الْكُهَّانَ كَانُوا يُحَدِّثُونَا بِالشَّيْءِ فَنجِدُهُ حَقًّا، قَالَ: «تِلْكَ الْكَلِمَةُ الْحَقُّ، يَخْطُفُهَا الْجِنِّي فَيَقْدُفُهَا فِي أُذُنِ وَلِيِّهِ، وَيَزِيدُ فِيهَا مِائَةَ كَذِبَةٍ».

[5817] 123 - (...) ‘Aishah said: “Some people asked the Messenger of Allâh ﷺ about soothsayers. The Messenger of Allâh ﷺ said to them: ‘They are nothing.’ They said: ‘O Messenger of Allâh, sometimes they tell us something that turns out to be true.’ The Messenger of Allâh ﷺ said: ‘That is a word from the *Jinn* that the *Jinn* snatches, and he cackles it into the ear of his friend (the soothsayers) as a hen cackles, but they mix more than a hundred lies with it.””

[٥٨١٧] ١٢٣ - (...) حَدَّثَنِي سَلَمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عُبَيْدِ اللَّهِ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي يَحْيَى بْنُ عُرْوَةَ، أَنَّهُ سَمِعَ عُرْوَةَ يَقُولُ: قَالَتْ عَائِشَةُ: سَأَلَ أَنَسُ رَسُولَ اللَّهِ ﷺ عَنِ الْكُهَّانِ؟ فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «لَيْسُوا بِشَيْءٍ» قَالُوا: يَا رَسُولَ اللَّهِ! فَإِنَّهُمْ يُحَدِّثُونَ أَحْيَانًا الشَّيْءَ يَكُونُ حَقًّا، قَالَ رَسُولُ

اللَّهِ ﷺ: «تِلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطُفُهَا الْجِنِّيُّ، فَيَقْرُهَا فِي أُذُنِ وَلِيِّهِ قَرَّ الدَّجَاجَةِ، فَيَخْلُطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةِ كَذْبَةٍ».

[5818] (...) A report like that of Ma'qil from Az-Zuhrî (no. 5817) was narrated from Ibn Shihâb with this chain of narrators.

[٥٨١٨] (...) وَحَدَّثَنِيهِ أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مُحَمَّدُ ابْنُ عَمْرٍو، عَنِ ابْنِ جُرَيْجٍ، عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَ رِوَايَةِ مَعْقِلٍ عَنِ الزُّهْرِيِّ.

[5819] 124 - (2229) It was narrated that 'Abdullâh bin 'Abbâs said: "One of the Companions of the Messenger of Allâh ﷺ, an *Anṣârî* man, told me that while they were sitting one night with the Messenger of Allâh ﷺ, a shooting star shone brightly. The Messenger of Allâh ﷺ said to them: 'What did you used to say during the *Jâhiliyyah* if you saw a shooting star?' They said: 'Allâh and His Messenger know best. We used to say that a great man has been born this night, or that a great man has died.' The Messenger of Allâh ﷺ said: 'It does not appear for the death or life of anyone, but when our Lord, Exalted and Blessed is His Name, decrees some matter, the bearers of the Throne glorify Him, then the inhabitants of heaven who are closest to them glorify Him, until the *Tasbîh*

[٥٨١٩] ١٢٤ - (٢٢٢٩) حَدَّثَنَا حَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَقَالَ عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ - حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ، حَدَّثَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ أَنَّهُمْ بَيْنَمَا هُمْ جُلُوسٌ لَيْلَةً مَعَ رَسُولِ اللَّهِ ﷺ رُمِيَ بِنَجْمٍ فَاسْتَنَارَ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «مَاذَا كُنْتُمْ تَقُولُونَ فِي الْجَاهِلِيَّةِ، إِذَا رُمِيَ بِمِثْلِ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا نَقُولُ وَوَلَدَ اللَّيْلَةَ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ عَظِيمٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّهَا لَا يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاتِهِ، وَلَكِنْ

(statements of glorification) reach the people of the lowest heaven. Then those who are nearest to the bearers of the Throne say: "What did your Lord say?" And they tell them what He said. And the inhabitants of heaven ask one another for the news, until the news reaches the lowest heaven. Then the eavesdropping *Jinn* snatch what they can and they convey it to their friend (the soothsayers). What they narrated as they heard it is true, but they add lies to it."

رَبَّنَا، تَبَارَكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَى أَمْرًا سَبَّحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَّحَ أَهْلُ السَّمَاءِ الَّذِينَ يُلُونَهُمْ، حَتَّى يَبْلُغَ التَّسْبِيحَ أَهْلُ هَذِهِ السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ الَّذِينَ يُلُونَ حَمَلَةَ الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟ فَيُخْبِرُونَهُمْ مَاذَا قَالَ، قَالَ: فَيَسْتَحْبِرُ بَعْضُ أَهْلِ السَّمَاوَاتِ بَعْضًا، حَتَّى يَبْلُغَ الْخَبْرُ هَذِهِ السَّمَاءِ الدُّنْيَا، فَتَحْطَفُ الْجِنَّ السَّمْعَ فَيَقْدِفُونَ إِلَى أَوْلِيائِهِمْ، وَيُرْمُونَ بِهِ، فَمَا جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ يَقْرَفُونَ فِيهِ وَيَزِيدُونَ».

[5820] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5819). In the *Hadîth* of Yûnus it adds: "Allâh says: 'So much so that when fear is banished from their (angels') hearts, they (angels) say: "What is it that your Lord has said?" They say: "The truth".'"<sup>[1]</sup> In the *Hadîth* of Ma'qil it says the same as Al-Awzâ'î said: "But they add lies to it."

[٥٨٢٠] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو عَمْرِو الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنِي سَلَمَةُ بْنُ شَبِيبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ - يَعْنِي ابْنَ عُيَيْدِ اللَّهِ -، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رَجُلٌ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ، وَفِي حَدِيثِ الْأَوْزَاعِيِّ «وَلَكِنْ يَقْرَفُونَ فِيهِ وَيَزِيدُونَ»، وَفِي حَدِيثِ يُونُسَ «وَلَكِنَّهُمْ

[1] Sabâ' 34:23.



يَرْقُونَ فِيهِ وَيَزِيدُونَ» وَزَادَ فِي حَدِيثِ  
يُونُسَ «وَقَالَ اللَّهُ: ﴿حَتَّىٰ إِذَا فُزِعَ عَنْ  
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا  
الْحَقُّ﴾» [سبأ: ٢٣]. وَفِي حَدِيثٍ مَعْقِلٍ  
كَمَا قَالَ الْأَوْزَاعِيُّ «وَلَكِنَّهُمْ يُقْرِفُونَ فِيهِ  
وَيَزِيدُونَ».

[5821] 125 - (2230) It was narrated from Şafiyah, from one of the wives of the Prophet ﷺ, that the Prophet ﷺ said: “Whoever goes to a fortune-teller and asks him about something, his prayer will not be accepted for forty nights.”

[٥٨٢١] ١٢٥ - (٢٢٣٠) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنْزِيُّ: حَدَّثَنِي يَحْيَى  
ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،  
عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ  
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَى عَرَّافًا  
فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةٌ  
أَرْبَعِينَ لَيْلَةً».

### Chapter 36. Avoiding Lepers Etc.

(المعجم ٣٦) - (بَابُ اجْتِنَابِ  
الْمَجْذُومِ وَنَحْوِهِ)  
(التحفة ٢١)

[5822] 126 - (2231) It was narrated from ‘Amr bin Ash-Sharīd that his father said: “Among the delegation of Thaqīf there was a leper. The Prophet ﷺ sent word to him saying: ‘We have accepted your oath of allegiance; now go back.’”

[٥٨٢٢] ١٢٦ - (٢٢٣١) حَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ، وَحَدَّثَنَا  
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ بْنُ  
عَبْدِ اللَّهِ وَهُشَيْمُ بْنُ بَشِيرٍ عَنْ يَعْلَى بْنِ  
عَطَاءٍ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ  
قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ،  
فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَايَعْنَاكَ  
فَارْجِعْ».

## Chapter 37. Killing Snakes Etc.

(المعجم ٣٧) - (في قتل الحيات

وغيرها) (التحفة الحيوان: ١)

[5823] 127 - (2232) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ enjoined killing *Dhut-Tufyatain* (the snake with two stripes), for it causes blindness and miscarriage."

[٥٨٢٣] ١٢٧ - (٢٢٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِقَتْلِ ذِي الطُّفَيْتَيْنِ، فَإِنَّهُ يَلْتَمِسُ الْبَصَرَ وَيُصِيبُ الْحَبْلَ.

[5824] (...) Hishâm narrated it with this chain of narrators (a *Hadith* similar to no. 5823) but he said: "The short-tailed snake and the snake with two stripes."

[٥٨٢٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَقَالَ: الْأَبْتَرُ وَذُو الطُّفَيْتَيْنِ.

[5825] 128 - (2233) It was narrated from Sâlim, from his father, from the Prophet ﷺ (that he said): "Kill snakes and the one with two stripes and the short-tailed one, for they cause miscarriage and blindness."

[٥٨٢٥] ١٢٨ - (٢٢٣٣) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «اقْتُلُوا الْحَيَّاتِ وَذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبْلَ وَيَلْتَمِسَانِ الْبَصَرَ».

Ibn 'Umar used to kill every snake he found. Abû Lubâbah bin 'Abdul-Mundhir or Zaid bin Al-Khattâb saw him chasing a snake and said: "It is forbidden to kill those snakes that live in houses."

قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَبْدِ الْمُنْدِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً، فَقَالَ: إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبُيُوتِ.

[5826] 129 - (...) It was narrated that Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ enjoin the killing of dogs. He said: ‘Kill snakes and dogs, and kill the one that has two stripes and the short-tailed one, for they cause blindness and miscarriage.’”

Az-Zuhrî said: “We thought that was because of their poison, and Allâh knows best.”

Ŝâlim said: “Abdullâh bin ‘Umar said: ‘For a while I did not leave any snake that I saw but I killed it. One day, while I was chasing the kind of snake that lives in houses, Zaid bin Al-Khaţţâb or Abû Lubâbah passed by me when I was chasing it. He said: ‘Take it easy, O ‘Abdullâh.’ I said: ‘The Messenger of Allâh ﷺ enjoined killing them.’ He said: ‘The Messenger of Allâh ﷺ forbade killing those that live in houses.’”

[5827] 130 - (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5826), except that Şâlih said: “Until Abû Lubâbah bin ‘Abdul-Mundhir and Zaid bin Al-Khaţţâb saw me and said: He (ﷺ) forbade killing those that live in houses.

In the *Hadîth* of Yûnus (it says): “Kill snakes,” but he did not say: “The one with two stripes and the short-tailed one.”

[٥٨٢٦] ١٢٩ - (...) وَحَدَّثَنَا

حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الرَّبِيعِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ ابْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، يَقُولُ: «اقْتُلُوا الْحَيَاتِ، وَالْكِلابِ، وَاقْتُلُوا ذَا الطَّفَيْتَيْنِ، وَالْأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالِي».

قَالَ الزُّهْرِيُّ: وَرَأَى ذَلِكَ مِنْ سُمَّهُمَا، وَاللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَبِثْتُ لَا أَتْرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا، فَبَيْنَا أَنَا أَطَارِدُ حَيَّةً، يَوْمًا، مِنْ دَوَاتِ الْبُيُوتِ، مَرَّ بِي زَيْدُ بْنُ الْخَطَّابِ أَوْ أَبُو لُبَابَةَ، وَأَنَا أَطَارِدُهَا، فَقَالَ: مَهْلًا، يَا عَبْدَ اللَّهِ! قُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ دَوَاتِ الْبُيُوتِ.

[٥٨٢٧] ١٣٠ - (...) وَحَدَّثَنِيهِ

حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ صَالِحًا قَالَ: حَتَّى رَأَى

أَبُو لُبَابَةَ بْنِ عَبْدِ الْمُنْدِرِ وَرَزِيدُ بْنُ الْخَطَّابِ  
فَقَالَا : إِنَّهُ قَدْ نَهَى عَنْ ذَوَاتِ الْبُيُوتِ .  
وَفِي حَدِيثِ يُونُسَ «اقْتُلُوا الْحَيَّاتِ»  
وَلَمْ يَقُلْ «ذَا الطُّفَيْتَيْنِ وَالْأَبْتَرَ» .

[5828] 131 - (...) It was narrated from Nâfi' that Abû Lubâbah spoke to Ibn 'Umar telling him to create a door in his house, so that they would have easier access to the *Masjid*. The laborers found the skin of a small snake, and 'Abdullâh said: "Find it and kill it." Abû Lubâbah said: "Do not kill it, for the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses."

[٥٨٢٨] ١٣١- (...) وَحَدَّثَنِي  
مُحَمَّدُ بْنُ رُمْحٍ : أَخْبَرَنَا اللَّيْثُ ؛ وَحَدَّثَنَا  
قُتَيْبَةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا لَيْثٌ  
عَنْ نَافِعٍ ؛ أَنَّ أَبَا لُبَابَةَ كَلَّمَ ابْنَ عُمَرَ  
لِيَفْتَحَ لَهُ بَابًا فِي دَارِهِ ، يَسْتَقْرِئُ بِهِ إِلَى  
الْمَسْجِدِ ، فَوَجَدَ الْعِلْمَةَ جِلْدَ جَانٍ ، فَقَالَ  
عَبْدُ اللَّهِ : التَّمْسُوهُ فَاقْتُلُوهُ ، فَقَالَ أَبُو  
لُبَابَةَ : لَا تَقْتُلُوهُ ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى  
عَنْ قَتْلِ الْجِنَانِ الَّتِي فِي الْبُيُوتِ .

[5829] 132 - (...) Nâfi' said: Ibn 'Umar used to kill all kinds of snakes, until Abû Lubâbah bin 'Abdul-Mundhir Al-Badrî told us that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses, then he refrained.

[٥٨٢٩] ١٣٢- (...) وَحَدَّثَنَا  
شَيْبَانُ بْنُ فَرُّوخٍ : حَدَّثَنَا جَرِيرُ بْنُ حَارِثٍ :  
حَدَّثَنَا نَافِعٌ قَالَ : كَانَ ابْنُ عُمَرَ يَقْتُلُ  
الْحَيَّاتِ كُلَّهِنَّ ، حَتَّى حَدَّثَنَا أَبُو لُبَابَةَ بْنُ  
عَبْدِ الْمُنْدِرِ الْبَدْرِيُّ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
نَهَى عَنْ قَتْلِ جِنَانِ الْبُيُوتِ ، فَأَمْسَكَ .

[5830] 133 - (...) Nâfi' narrated that he heard Abû Lubâbah tell Ibn 'Umar that the Messenger of Allâh ﷺ forbade killing small snakes.

[٥٨٣٠] ١٣٣- (...) حَدَّثَنَا مُحَمَّدٌ  
ابْنُ الْمُثَنَّى : حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ ،  
عَنْ عُبَيْدِ اللَّهِ : أَخْبَرَنِي نَافِعٌ ؛ أَنَّهُ سَمِعَ أَبَا  
لُبَابَةَ يُخْبِرُ ابْنَ عُمَرَ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ  
نَهَى عَنْ قَتْلِ الْجِنَانِ .

[5831] 134 - (...) It was narrated from Nâfi', from 'Abdullâh, that Abû Lubâbah told him that the Messenger of Allâh ﷺ forbade killing the small snakes that live in houses.

[٥٨٣١] ١٣٤ - (...) وَحَدَّثَنَا  
إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا أَنَسُ  
ابْنُ عِيَّاضٍ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ،  
عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ أَبِي لُبَابَةَ عَنِ  
النَّبِيِّ ﷺ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ  
أَسْمَاءَ الضُّبَيْعِيِّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ نَافِعٍ،  
عَنْ عَبْدِ اللَّهِ؛ أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَانِ الَّتِي  
فِي الْبُيُوتِ.

[5832] 135 - (...) Nâfi' narrated from Abû Lubâbah bin 'Abdul-Mundhîr Al-Ansârî – who lived in Qubâ' then moved to Al-Madînah – that while 'Abdullâh bin 'Umar was with him, making a door in the wall, they saw a snake of the type that lives in houses, and they wanted to kill it. Abû Lubâbah said that it was forbidden to kill them – meaning the snakes that live in houses – but it was enjoined to kill the short-tailed snake and the one with two stripes. And it was said: "They are the ones that target the eyes and cause miscarriages."

[٥٨٣٢] ١٣٥ - (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي  
التَّقْفِيَّ قَالَ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ  
يَقُولُ: أَخْبَرَنِي نَافِعٌ؛ أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ  
الْمُنْذِرِ الْأَنْصَارِيِّ - وَكَانَ مَسْكَنُهُ بِقُبَاءَ  
فَانْتَقَلَ إِلَى الْمَدِينَةِ - فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ  
عُمَرَ جَالِسًا مَعَهُ يَفْتَحُ خَوْخَةَ لَهُ، إِذَا هُمْ  
بِحَيَّةٍ مِنْ عَوَامِرِ الْبُيُوتِ، فَأَرَادُوا قَتْلَهَا،  
فَقَالَ أَبُو لُبَابَةَ: إِنَّهُ قَدْ نَهَى عَنْهُمْ - يُرِيدُ  
عَوَامِرَ الْبُيُوتِ - وَأَمَرَ بِقَتْلِ الْأَبْتَرِ وَذِي  
الطُّفَيْتَيْنِ، وَقِيلَ: هُمَا اللَّذَانِ يَلْتَمِعَانِ  
الْبَصَرَ وَيَطْرَحَانِ أَوْلَادَ النِّسَاءِ.

[5833] 136 - (...) It was narrated from 'Umar bin Nâfi', that his father said: "One day 'Abdullâh bin 'Umar was at a demolished site of his, when he

[٥٨٣٣] ١٣٦ - (...) وَحَدَّثَنِي  
إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ  
جَهْضَمٍ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ عِنْدَنَا ابْنُ

saw the flash of a small snake. He said: 'Find this snake and kill it.' Abû Lubâbah Al-Anshârî said: 'I heard the Messenger of Allâh ﷺ forbid killing the small snakes that live in houses, except the short-tailed snake and the one with two stripes, for they are the ones that cause blindness and miscarriages.'"

[5834] (...) Nâfi' narrated that Abû Lubâbah passed by Ibn 'Umar when he was at the fortified place that was near the house of 'Umar bin Al-Khattâb, watching a snake... a *Hadîth* like that of Al-Laith bin Sa'd (no. 5828).

[5835] 137 - (2234) It was narrated that 'Abdullâh said: "We were with the Prophet ﷺ in a cave, and: 'By the winds (or angels or the Messengers of Allâh) sent forth one after another<sup>[1]</sup> was revealed to him. We heard it directly from his lips. Then a snake came out and he said: 'Kill it.' So we hastened to kill it but it got away from us. The Prophet ﷺ said: 'Allâh protected it from your harm as He protected you from its harm.'"

جَعْفَرٍ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ: كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْمًا عِنْدَ هَدْمٍ لَهُ، فَرَأَى وَيِصَّ جَانًا، فَقَالَ: اتَّبِعُوا هَذَا الْجَانَّ فَاقْتُلُوهُ، قَالَ أَبُو لُبَابَةَ الْأَنْصَارِيُّ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا الْأَبْتَرَ وَذَا الطُّفَيْتَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطِفَانِ الْبَصَرَ وَيَتَّبِعَانِ مَا فِي بَطُونِ النِّسَاءِ.

[٥٨٣٤] (...) حَدَّثَنَا هَرُونَ بْنُ سَعِيدٍ الْأَيْلِيُّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي أَسَامَةُ؛ أَنَّ نَافِعًا حَدَّثَهُ؛ أَنَّ أَبَا لُبَابَةَ مَرَّ بِابْنِ عُمَرَ، وَهُوَ عِنْدَ الْأُطْمِ الَّذِي عِنْدَ دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرُضِدُ حَيَّةً، يَنْحَوِرُ حَدِيثِ اللَّيْثِ بْنِ سَعِيدٍ.

[٥٨٣٥] [١٣٧- (٢٢٣٤)] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى وَإِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَارٍ، وَقَدْ أَنْزَلَتْ عَلَيْهِ: ﴿وَالْمُرْسَلَاتُ عُرْفًا﴾، فَنَحْنُ نَأْخُذُهَا مِنْ فِيهِ رَطْبَةً، إِذْ

[1] Al-Mursalât 77.

خَرَجَتْ عَلَيْنَا حَيَّةٌ، فَقَالَ: «اقْتُلُوهَا»  
فَابْتَدَرْنَاهَا لِنَقْتُلَهَا، فَسَبَقْتَنَا، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «وَقَاهَا اللَّهُ شَرَّكُمْ كَمَا وَقَاكُمْ  
شَرَّهَا». [انظر: ٥٨٣٨]

[5836] (...) A similar report (as no. 5835) was narrated from Al-A'mash with this chain of narrators.

[٥٨٣٦] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا  
جَرِيرٌ عَنِ الْأَعْمَشِ فِي هَذَا الْإِسْنَادِ،  
بِمِثْلِهِ.

[5837] 138 - (2235) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ told a *Muḥrim* (pilgrim in *Iḥrâm*) to kill a snake in Minâ.

[٥٨٣٧] ١٣٨ - (٢٢٣٥) وَحَدَّثَنَا أَبُو  
كَرَيْبٍ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ:  
حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ  
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ أَمَرَ مُحْرِمًا بِقَتْلِ حَيَّةٍ بِمِنَى.

[5838] (2234) It was narrated that 'Abdullâh said: "While we were with the Messenger of Allâh ﷺ in a cave..." a *Hadîth* like that of Jarîr and Abû Mu'âwiyah (no. 5835, 5836).

[٥٨٣٨] (٢٢٣٤) وَحَدَّثَنَا عُمَرُ بْنُ  
حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
الْأَعْمَشُ: حَدَّثَنِي إِبْرَاهِيمُ عَنِ الْأَسْوَدِ،  
عَنْ عَبْدِ اللَّهِ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ  
اللَّهِ ﷺ فِي غَارٍ، بِمِثْلِ حَدِيثِ جَرِيرٍ  
وَأَبِي مُعَاوِيَةَ. [راجع: ٥٨٣٥]

[5839] 139 - (2236) Abû As-Sâ'ib, the freed slave of Hishâm bin Zuhrah, narrated that he entered upon Abû Sa'eed Al-Khudrî in his house. He said: "I found him praying, so I sat down to wait until he finished his prayer. I heard a sound in the

[٥٨٣٩] ١٣٩ - (٢٢٣٦) وَحَدَّثَنِي أَبُو  
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا  
عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ  
عَنْ صَيْغِيِّ - وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أْفْلَحٍ:  
أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هِشَامِ بْنِ

ceiling, and I turned and saw a snake, so I jumped up to kill it, but he gestured to me to sit down, so I sat down. When he had finished he pointed to a room in the house and said: 'Do you see this room?' I said: 'Yes.' He said: 'In it there was a young man of our family who was newly married. We went out with the Messenger of Allâh ﷺ to (the battle of) Al-Khandaq (the Ditch) and that young man used to ask the Messenger of Allâh ﷺ for permission to go back to his wife at mid-day. He asked him for permission one day, and the Messenger of Allâh ﷺ said: "Take your weapon with you, for I fear that Quraizah may harm you." So the man took his weapon and went back, and he found his wife standing in the courtyard. He ran towards her with the spear to stab her, because he was overtaken by protective jealousy (*Ghîrah*), but she said to him: "Put your spear down, and go inside the house so you can see what made me come out." He went inside and saw a huge snake coiled on the bed. He ran towards it with his spear and pierced it, then he came out and thrust the spear, with the snake on it, into the ground in the yard. It attacked him, and it is not known which of them died first, the snake or the young man. We said to him (the Prophet ﷺ):

زُهْرَةَ؛ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فِي بَيْتِهِ، قَالَ فَوَجَدْتُهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرُهُ حَتَّى يَقْضِيَ صَلَاتَهُ، فَسَمِعْتُ تَحْرِيكًا فِي عَرَاجِينِ فِي نَاحِيَةِ الْبَيْتِ، فَالْتَمْتُ فَإِذَا حَيَّةٌ، فَوَبَّئْتُ لِأَقْتُلَهَا، فَأَشَارَ إِلَيَّ: أَنْ اجْلِسْ، فَجَلَسْتُ، فَلَمَّا انْصَرَفَ أَشَارَ إِلَى بَيْتِ فِي الدَّارِ، فَقَالَ: أَتَرَى هَذَا الْبَيْتَ؟ فَقُلْتُ: نَعَمْ، فَقَالَ: كَانَ فِيهِ فَتَى مِنَّا حَدِيثُ عَهْدٍ بِعُرْسٍ، قَالَ: فَخَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَى يَسْتَأْذِنُ رَسُولَ اللَّهِ ﷺ بِأَنْصَافِ النَّهَارِ فَيَرْجِعُ إِلَى أَهْلِهِ، فَاسْتَأْذَنَهُ يَوْمًا، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «خُذْ عَلَيْكَ سِلَاحَكَ، فَإِنِّي أَحْسَبُ عَلَيْكَ فُرِيظَةً» فَاحْتَدَّ الرَّجُلُ سِلَاحَهُ، ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ الْبَابَيْنِ قَائِمَةٌ، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ لِيَطْعَنَهَا بِهِ، وَأَصَابَتْهُ غَيْرَةً، فَقَالَتْ لَهُ: اكْفُفْ عَلَيْكَ رُمْحَكَ، وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرَ مَا الَّذِي أَخْرَجَنِي، فَدَخَلَ فَإِذَا بِحَيَّةٍ عَظِيمَةٍ مُنْطَوِيَةٍ عَلَى الْفِرَاشِ، فَأَهْوَى إِلَيْهَا بِالرُّمْحِ فَانْتَضَمَهَا بِهِ، ثُمَّ خَرَجَ فَرَكَزَهُ فِي الدَّارِ، فَاضْطَرَبَتْ عَلَيْهِ، فَمَا يُدْرِي أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا، الْحَيَّةُ أَمْ الْفَتَى؟ قَالَ فَجِئْنَا إِلَى رَسُولِ اللَّهِ ﷺ وَذَكَرْنَا ذَلِكَ لَهُ، وَقُلْنَا لَهُ: ادْعُ اللَّهَ



“Pray to Allâh that he might be brought back to life for us.” He said: “Pray for forgiveness for your companion.” Then he said: “In Al-Madînah there are some *Jinn* who became Muslim, so if you see any of them, ask them to leave for three days. If it appears to you after that then kill it, for it is a devil.”

[5840] 140 - (...) Asmâ' bint 'Ubaïd narrated that a man who was called As-Sâ'ib – and he is known to us as Abû As-Sâ'ib – said: “We entered upon Abû Sa'eed Al-Khudrî, and while we were sitting there, we heard a movement beneath the bed. We looked and saw a snake...” and he quoted the story as in the *Hadîth* of Mâlik from Saïfi (no. 5839). And he said: “The Messenger of Allâh ﷺ said: ‘These houses have inhabitants. If you see any of them, ask them to leave for three days. If it goes (all well and good), otherwise kill it, for it is a disbeliever.’ And he said to them: ‘Go and bury your companion.’”

[5841] 141 - (...) It was narrated that Abû Sa'eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘In Al-Madînah there are some of the *Jinn* who have become Muslim. Whoever

يُحْيِيهِ لَنَا، فَقَالَ: «اسْتَغْفِرُوا لِصَاحِبِكُمْ»، ثُمَّ قَالَ: «إِنَّ بِالْمَدِينَةِ جِنَّاً قَدْ أَسْلَمُوا، فَإِذَا رَأَيْتُمْ مِنْهُمْ شَيْئاً فَأَذِنُوهُ ثَلَاثَةَ أَيَّامٍ، فَإِنْ بَدَأَ لَكُمْ بَعْدَ ذَلِكَ فَأَقْتُلُوهُ، فَإِنَّمَا هُوَ شَيْطَانٌ».

[٥٨٤٠] ١٤٠ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرِ بْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ أَسْمَاءَ بِنْتُ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَالُ لَهُ السَّائِبُ - وَهُوَ عِنْدَنَا أَبُو السَّائِبِ - قَالَ: دَخَلْنَا عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ، فَبَيْنَمَا نَحْنُ جُلُوسٌ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ حَرَكَةً، فَنَظَرْنَا فَإِذَا حَيَّةٌ، وَسَاقَ الْحَدِيثَ بِقِصَّتِهِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ صَيْفِيٍّ، وَقَالَ فِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِهَذِهِ الْبُيُوتِ عَوَامِرَ، فَإِذَا رَأَيْتُمْ شَيْئاً مِنْهَا فَحَرِّجُوا عَلَيْهَا ثَلَاثًا، فَإِنْ ذَهَبَ، وَإِلَّا فَأَقْتُلُوهُ، فَإِنَّهُ كَافِرٌ». وَقَالَ لَهُمْ: «اذْهَبُوا فَأَذِنُوا صَاحِبِكُمْ».

[٥٨٤١] ١٤١ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ ابْنِ عَجَلَانَ: حَدَّثَنِي صَيْفِيٌّ عَنْ أَبِي السَّائِبِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ:

sees any sign of these inhabitants, let him warn him for three days, then if he appears after that let him kill him, for he is a devil.”

### Chapter 38. It Is Recommended To Kill Geckos

[5842] 142 - (2237) It was narrated from Sa'eed bin Al-Musaiyyab, from Umm Sharîk, that the Prophet ﷺ told her to kill geckos.

In the *Hadîth* of Ibn Abî Shaibah it says: “He (ﷺ) enjoined (the killing of geckos).”

[5843] 143 - (...) Sa'eed bin Al-Musaiyyab narrated that Umm Sharîk told him that she asked the Prophet ﷺ about killing geckos and he told her to kill them.

Umm Sharîk was one of the women of Banû 'Amir bin Lu'ayy.

سَمِعْتُهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِالْمَدِينَةِ نَفْرًا مِنَ الْجِنَّ قَدْ أَسْلَمُوا، فَمَنْ رَأَى شَيْئًا مِنْ هَذِهِ الْعَوَامِرِ فَلْيُؤَذِّنْهُ ثَلَاثًا، فَإِنْ بَدَأَ لَهُ، بَعْدُ، فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

(المعجم ٣٨) - (بَابُ اسْتِحْبَابِ قَتْلِ

الْوَزَغِ) (التحفة ٢)

[٥٨٤٢] [١٤٢- (٢٢٣٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرِ بْنِ شَيْبَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أُمِّ شَرِيكٍ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَهَا بِقَتْلِ الْأَوْزَاعِ.

وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمَرَ.

[٥٨٤٣] [١٤٣- (...)] وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ بَكْرِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ الْحَمِيدِ بْنُ جُبَيْرِ بْنِ شَيْبَةَ، أَنَّ [سَعِيدًا] بْنَ الْمُسَيَّبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ: أَنَّهَا اسْتَأْمَرَتْ النَّبِيَّ ﷺ فِي قَتْلِ الْوَزَغَانِ، فَأَمَرَ بِقَتْلِهَا.

[5844] 144 - (2238) It was narrated from 'Âmir bin Sa'd, from his father, that the Prophet ﷺ enjoined the killing of geckos and he called them *Fuqaisiq* (vermin).

[5845] 145 - (2239) It was narrated from 'Aishah that the Messenger of Allâh ﷺ called geckos *Fuqaisiq* (vermin).

Harmalah added: "She (meaning 'Aishah) said: 'I did not hear him enjoining that they be killed.'"

[5846] 146 - (2240) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever kills a gecko with the first blow will have such and such of *Hasanah* (good merit). Whoever kills it with the second blow will have such and such of *Hasanah*, less than the first. Whoever kills it with the third blow will have such-and-such of *Hasanah*, less than the second.'"

وَأُمُّ شَرِيكٍ إِحْدَى نِسَاءِ بَنِي عَامِرِ بْنِ لُؤَيٍّ، اتَّفَقَ لَفْظُ حَدِيثِ ابْنِ أَبِي خَلْفٍ وَعَبْدِ ابْنِ حُمَيْدٍ، وَحَدِيثِ ابْنِ وَهْبٍ قَرِيبٌ مِنْهُ.

[٥٨٤٤] ١٤٤ - (٢٢٣٨) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ أَمَرَ بِقَتْلِ الْوَزَغِ، وَسَمَّاهُ فُوَيْسِقًا.

[٥٨٤٥] ١٤٥ - (٢٢٣٩) وَحَدَّثَنِي

أَبُو الطَّاهِرِ وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِلْوَزَغِ: «الْفُوَيْسِقُ».

زَادَ حَرْمَلَةُ: قَالَتْ: وَلَمْ أَسْمَعْهُ أَمَرَ

بِقَتْلِهِ.

[٥٨٤٦] ١٤٦ - (٢٢٤٠) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَتَلَ وَرَغَةً فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا. وَكَذَا حَسَنَةٌ، وَمَنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، لِدُونَ الْأُولَى، وَإِنْ قَتَلَهَا فِي الضَّرْبَةِ الثَّلَاثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةٌ، لِدُونَ الثَّانِيَةِ».

[5847] 147 - (...) A *Hadîth* like that of *Khâlid* from *Sahl* (no. 5846) was narrated from *Abû Hurairah* from the Prophet ﷺ, except *Jarîr* only, in whose *Hadîth* it says: “Whoever kills a gecko with the first blow, one hundred *Hasanah* will be recorded for him, and for the second blow, less than that, and for the third blow, less than that.”

[٥٨٤٧] ١٤٧ - (...) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنِي زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ  
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ  
زَكَرِيَّاءَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ  
عَنْ سَفْيَانَ، كُلُّهُمُ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى  
حَدِيثِ خَالِدٍ عَنْ سُهَيْلٍ، إِلَّا جَرِيرًا  
وَخَدَّهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَعًا فِي  
أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةٌ حَسَنَةٍ، وَفِي الثَّانِيَةِ  
دُونَ ذَلِكَ، وَفِي الثَّلَاثَةِ دُونَ ذَلِكَ».

[5848] (...) It was narrated from *Abû Hurairah* that the Prophet ﷺ said: “For the first blow seventy *Hasanah*.”

[٥٨٤٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ  
زَكَرِيَّاءَ، عَنْ سُهَيْلٍ: حَدَّثَنِي أُخْتِي عَنْ  
أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ: «فِي  
أَوَّلِ ضَرْبَةٍ سَبْعِينَ حَسَنَةً».

### Chapter 39. The Prohibition Of Killing Ants

(المعجم ٣٩) - (بَابُ النَّهْيِ عَنِ قَتْلِ

النَّمْلِ) (التحفة ٣)

[5849] 148 - (2241) It was narrated from *Abû Hurairah* from the Messenger of Allâh ﷺ: “An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?”

[٥٨٤٩] ١٤٨ - (٢٢٤١) حَدَّثَنِي أَبُو  
الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا  
ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ  
شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ وَأَبِي  
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ  
عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمْلَةً قَرَصَتْ نَبِيًّا

مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرِيَّةِ النَّمْلِ فَأُحْرِقَتْ،  
فَأَوْحَى اللَّهُ إِلَيْهِ: أَفِي أَنْ قَرَصَتْكَ نَمَلَةٌ  
أَهْلَكَتْ أُمَّةً مِنَ الْأُمَّمِ تُسَبِّحُ؟»

[5850] 149 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: ‘Why not punish just one ant?’”

[٥٨٥٠] ١٤٩ - (...) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ  
الرَّحْمَنِ الْجَزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ  
قَالَ: «نَزَلَ نَبِيٌّ مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةٍ،  
فَلَدَغَتْهُ نَمَلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ  
تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُحْرِقَتْ، فَأَوْحَى اللَّهُ  
إِلَيْهِ: فَهَلَّا نَمَلَةٌ وَاحِدَةٌ.»

[5851] 150 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he narrated a number of *Ahadith* including the following: “The Messenger of Allâh ﷺ said: ‘One of the Prophets halted beneath a tree and an ant bit him. He ordered that his belongings be removed from beneath (the tree), then he ordered that it be burned. Allâh revealed to him: ‘Why not punish just one ant?’”

[٥٨٥١] ١٥٠ - (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا بِهِ أَبُو  
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ  
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «نَزَلَ نَبِيٌّ مِنَ  
الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ تَحْتَ شَجَرَةٍ، فَلَدَغَتْهُ  
نَمَلَةٌ، فَأَمَرَ بِجِهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ  
بِهَا فَأُحْرِقَتْ فِي النَّارِ، قَالَ: فَأَوْحَى اللَّهُ  
إِلَيْهِ: فَهَلَّا نَمَلَةٌ وَاحِدَةٌ.»

#### Chapter 40. The Prohibition Of Killing Cats

(المعجم ٤٠) - (بابُ تحريمِ قتل  
الهِرَّةِ) (التحفة ٤)

[5852] 151 - (2242) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: “A

[٥٨٥٢] ١٥١ - (٢٢٤٢) حَدَّثَنِي عَبْدُ  
اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ الصُّبَيْحِيِّ: حَدَّثَنَا

woman was punished because of a cat which she imprisoned until it died, and she entered Hell because of that. She did not feed it or give it water when she imprisoned it, and she did not let it eat from the vermin of the earth.”

[5853] (...) A similar report (as no. 5852) was narrated from Ibn ‘Umar and Sa‘eed al-Maqburî, from Abû Hurairah, from the Prophet ﷺ.

[5854] (...) It was narrated from Nâfi‘ from Ibn ‘Umar, from the Prophet ﷺ (a similar *Hadîth*).

[5855] 152 - (2243) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “A woman was punished because of a cat that she did not feed or give water, and she did not let it eat from the vermin of the earth.”

[5856] (...) Hishâm narrated it with this chain of narrators. In their *Hadîth* it says, “She tied it up”. In the *Hadîth* of Abû Mu‘awiyah it says: “The insects of the earth.”

جُوْرِيَّةُ بِنُ أَسْمَاءَ عَنِ نَافِعٍ، عَنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذَّبْتُ امْرَأَةً فِي هِرَّةٍ سَحَنَتْهَا حَتَّى مَاتَتْ فَدَخَلْتُ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَمْتُهَا، إِذْ حَبَسْتُهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خِشَاشِ الْأَرْضِ». [انظر: ٦٦٧٥]

[٥٨٥٣] (...) وَحَدَّثَنِي نَضْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ وَعَنِ سَعِيدِ الْمُقْبَرِيِّ، عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ مَعْنَاهُ.

[٥٨٥٤] (...) وَحَدَّثَنَا هُرُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنِ مَعْنِ بْنِ عَيْسَى، عَنِ مَالِكٍ، عَنِ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

[٥٨٥٥] ١٥٢ - (٢٢٤٣) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ عَنِ هِشَامِ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَذَّبْتُ امْرَأَةً فِي هِرَّةٍ لَمْ تُطْعَمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَرَكَهَا تَأْكُلُ مِنْ خِشَاشِ الْأَرْضِ».

[٥٨٥٦] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا:

«رَبَطْتَهَا»، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ:  
«حَشْرَاتِ الْأَرْضِ».

[5857] (...) A *Hadîth* like that of Hishâm bin ‘Urwah (no. 5855) was narrated from Abû Hurairah, from the Messenger of Allâh ﷺ.

[٥٨٥٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ  
وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ  
رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ  
الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ،  
بِمَعْنَى حَدِيثِ هِشَامِ بْنِ عُرْوَةَ.

[5858] (...) A similar *Hadîth* (as no. 5855) was narrated from Abû Hurairah from the Prophet ﷺ.

[٥٨٥٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

#### Chapter 41. The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat

[5859] 153 - (2244) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “While a man was walking on the road, he became very thirsty. He found a well so he went down into it and drank, then he came out. There he saw a dog that was panting and biting the ground out of thirst. The man said: ‘This dog is feeling the same thirst that I felt.’ So he went back down into the well and filled his shoe with water, then he held it in his mouth until he climbed back up, and he gave the water to the dog.

(المعجم ٤١) - (بَابُ فَضْلِ سَقْيِ  
الْبَهَائِمِ الْمُحْتَرَمَةِ وَإِطْعَامِهَا) (التحفة ٥)  
[٥٨٥٩] ١٥٣ - (٢٢٤٤) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ  
عَلَيْهِ - عَنْ سُمَيِّ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي  
صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ،  
اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بئْرًا فَنَزَلَ فِيهَا  
فَشَرِبَ، ثُمَّ خَرَجَ، فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ  
الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَلَغَ  
هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ  
مَنِّي، فَنَزَلَ الْبئْرَ فَمَلَأَ حَفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ

Allâh appreciated (his action) and forgave him.” They said: “O Messenger of Allâh, will we have reward with regard to these animals? He said: ‘In every living thing there is reward.’”

[5860] 154 - (2245) It was narrated from Abû Hurairah from the Prophet ﷺ: “A prostitute saw a dog on a hot day that was circling a well and its tongue was hanging out because of thirst. She drew some water for it in her shoe, and she was forgiven (by Allâh).”

[5861] 155 - (...) It was narrated that Abû Hurairah said: The Messenger of Allâh ﷺ said: “While a dog was circling a well, almost dying of thirst, one of the prostitutes of the Children of Israel saw it. She took off her shoe and used it to give water to it, and made it drink, and she was forgiven (by Allâh) because of that.”

بِفِيهِ حَتَّى رَقِيَ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَغَفَرَ لَهُ» قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: «فِي كُلِّ كَبِدٍ رَطْبَةٌ أَجْرٌ».

[٥٨٦٠] ١٥٤ - (٢٢٤٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ امْرَأَةً بَغِيًّا رَأَتْ كَلْبًا فِي يَوْمٍ حَارٍّ يُطِيفُ بِبَيْتِ، قَدْ أَذْلَعَ لِسَانَهُ مِنَ الْعَطَشِ، فَتَرَعَتْ لَهُ بِمُوقِهَا، فَغَفِرَ لَهَا».

[٥٨٦١] ١٥٥ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِي السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا كَلْبٌ يُطِيفُ بِرَكِيَّةٍ قَدْ كَادَ يَقْتُلُهُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيٌّ مِنْ بَغَايَا بَنِي إِسْرَائِيلَ، فَتَرَعَتْ مُوقِهَا، فَاسْتَقَتْ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَغَفِرَ لَهَا بِهِ».



#### 40. Statements Relating To Manners And Other Than That

##### Chapter 1. The Prohibition Of Cursing the "Time"

[5862] 1 - (2246) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Allâh says: "The son of Âdam inveighs against time, but I am time, in My Hand is the night and day.""

[5863] 2 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Allâh, Glorified and Exalted is He, says: 'The son of Âdam offends Me. He inveighs against time, but I am time, I alternate the night and day.'"

[5864] 3 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said:

٢ - (المعجم ٤٠) - كتاب الألفاظ من الأدب وغيرها (التحفة ٣٠)

(المعجم ١) - (بابُ النهي عن سب الدهر) (التحفة ١)

[٥٨٦٢] ١ - (٢٢٤٦) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسُبُّ ابْنُ آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، بِيَدِي اللَّيْلُ وَالنَّهَارُ».

[٥٨٦٣] ٢ - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ [عَزَّ وَجَلَّ]: يُؤْذِنِي ابْنُ آدَمَ، يَسُبُّ الدَّهْرَ، وَأَنَا الدَّهْرُ، أَقْلُبُ اللَّيْلَ وَالنَّهَارَ».

[٥٨٦٤] ٣ - (...) حَدَّثَنَا عَبْدُ بَنِي حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ

‘Allâh, Blessed and Exalted is He, said: ‘The son of Âdam offends me. He says: ‘May time be doomed.’ But none of you should say ‘may time be doomed,’ for I am time, I alternate night and day, and if I wished I could end them.’”

[5865] 4 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “None of you should say: ‘May time be doomed,’ for Allâh is time.”

[5866] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not curse time, for Allâh is time.”

## Chapter 2. It Is Disliked To Call Grapes *Karm*

[5867] 6 - (2247) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘None of you should inveigh against time, for Allâh is time, and none of you should call grapes *Karm*, for *Karm* is the Muslim man.’”<sup>[1]</sup>

عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَقُولُ: يَا خَبِيَّةَ الدَّهْرِ! فَلَا يَقُولَنَّ أَحَدُكُمْ: يَا خَبِيَّةَ الدَّهْرِ! فَإِنِّي أَنَا الدَّهْرُ، أَقْلَبُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتُ قَبَضْتُهُمَا».

[٥٨٦٥] ٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ [بْنُ عَبْدِ الرَّحْمَنِ] عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: يَا خَبِيَّةَ الدَّهْرِ! فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

[٥٨٦٦] ٥ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَسُبُّوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

(المعجم ٢) - (بَابُ كِرَاهَةِ تَسْمِيَةِ

العنب كرما) (التحفة ٢)

[٥٨٦٧] ٦ - (٢٢٤٧) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسُبُّ أَحَدُكُمْ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ

[1] *Karm* is from *Karuma*; to be noble, generous. They used to call grapes *Karm* because when a man became intoxicated from wine his inhibitions would weaken, and he would be more generous.

[5868] 7 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not say *Karm*, for *Karm* is the heart of the believer.'"

الدَّهْرُ، وَلَا يَقُولَنَّ أَحَدُكُمْ لِلْعِنَبِ:  
الْكَرْمِ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ».

[5869] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Do not call grapes *Karm*, for *Karm* is the Muslim man."

[٥٨٦٨] ٧- (...) حَدَّثَنَا عَمْرُو  
النَّاقِدُ وَابْنُ أَبِي عَمْرٍو قَالَ: حَدَّثَنَا سُفْيَانُ  
عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ  
عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: كَرْمٌ؛  
فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».

[5870] 9 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say *Karm*, for *Karm* is only the heart of the believer.'"

[٥٨٦٩] ٨- (...) حَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ هِشَامٍ، عَنِ ابْنِ  
سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ  
قَالَ: «لَا تُسَمُّوا الْعِنَبَ الْكَرْمَ، فَإِنَّ  
الْكَرْمَ [الرَّجُلُ] الْمُسْلِمُ».

[5871] 10 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, and he mentioned a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should call grapes *Karm*, for *Karm* is only the Muslim man.'"

[٥٨٧٠] ٩- (...) حَدَّثَنَا زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ  
عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي  
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ  
أَحَدُكُمْ: الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

[٥٨٧١] ١٠- (...) وَحَدَّثَنَا ابْنُ  
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا  
أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ  
أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ:  
«لَا يَقُولَنَّ أَحَدُكُمْ، لِلْعِنَبِ الْكَرْمَ، إِنَّمَا  
الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

[5872] 11 - (2248) It was narrated from 'Alqamah bin Wâ'il, from his father, that the Prophet ﷺ said: "Do not say *Karm*, rather say: '*Hablah*,'"<sup>[1]</sup> referring to grapes.

[٥٨٧٢] ١١ - (٢٢٤٨) حَدَّثَنَا عَلِيُّ  
ابْنُ حَشْرَمٍ: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ  
يُونُسَ، عَنْ شُعْبَةَ، عَنْ سِمَاكِ بْنِ حَرْبٍ،  
عَنْ عَلْقَمَةَ بْنِ وَاثِلٍ، عَنْ أَبِيهِ عَنِ  
النَّبِيِّ ﷺ، قَالَ: «لَا تَقُولُوا: الْكَرْمُ،  
وَلَكِنْ قُولُوا: الْعَبْلَةُ» يَعْنِي الْعِنَبَ.

[5873] 12 - (...) 'Alqamah bin Wâ'il (narrated) from his father that the Prophet ﷺ said: "Do not say *Karm*, rather say '*Inab* and '*Hablah*."

[٥٨٧٣] ١٢ - (...) وَحَدَّثَنِيهِ زُهَيْرُ  
ابْنِ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ:  
حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ  
عَلْقَمَةَ بْنَ وَاثِلٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ  
قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُولُوا:  
الْعِنَبُ وَالْحَبْلَةُ».

### Chapter 3. Ruling On Using The Words 'Abd And Amah (For Slaves) And Mawla And Sayyid (For Masters)

(المعجم ٣) - (بَابُ حَكْمِ إِطْلَاقِ لَفْظَةِ  
العبد والأمة والمولى والسيد)  
(التحفة ٣)

[5874] 13 - (2249) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "None of you should say my '*Abd* (my slave) or my '*Amah* (my female slave), for all of you are slaves ('*Abîd*) of Allâh and your women folk are His female slaves ('*Imâ*'). Rather let him say my '*Ghulâm* or my '*Jâriyah*, or '*Fatâya* or '*Fatâtû*."

[٥٨٧٤] ١٣ - (٢٢٤٩) حَدَّثَنَا يَحْيَى  
ابْنُ أَبِي بَرٍّ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا  
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ،  
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي  
وَأَمَّتِي، كُلُّكُمْ عِبِيدُ اللَّهِ وَكُلُّ نِسَائِكُمْ إِمَاءُ  
اللَّهِ، وَلَكِنْ لِيَقُلْ: عَلَامِي وَجَارِيَّتِي،  
وَفَتَاتِي وَفَتَاتِي».

[1] Meaning, 'Vine'.

[5875] 14 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should say my 'Abd (slave), for all of you are slaves of Allâh. Rather let him say: my *Fatâya* (young man). And no slave should say *Rabbî* (my lord), rather let him say *Sayyidî* (my master).'"

[5876] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 5875). In their *Hadîth* it says: "No slave should say to his master: *Mawlâya*."

In the *Hadîth* of Abû Mu'âwiyah it adds: "For your *Mawla* is Allâh."

[5877] 15 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ, – and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should say (to his slave): "Give water to your *Rabb* (lord), give food to your *Rabb*, help your *Rabb* with *Wudû'*.'" And he said: 'None of you should say *Rabbî* (my lord), rather he should say *Sayyidî* or *Mawlâya* (my master). And none of you should say my 'Abd or my

[٥٨٧٥] ١٤ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي، فَكُلُّكُمْ عَمِيدُ اللَّهِ، وَلَكِنْ لِيَقُلْ: فَتَايَ، وَلَا يَقُلِ الْعَبْدُ: رَبِّي، وَلَكِنْ لِيَقُلْ: سَيِّدِي».

[٥٨٧٦] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا وَكَيْعٌ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمَا: «وَلَا يَقُلِ الْعَبْدُ لِسَيِّدِهِ: مَوْلَايَ». وَزَادَ فِي حَدِيثِ أَبِي مُعَاوِيَةَ: «فَإِنَّ مَوْلَاكُمْ اللَّهُ [عَزَّ وَجَلَّ]».

[٥٨٧٧] ١٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُلْ أَحَدُكُمْ: اسْتِ رَبِّكَ، أَطْعِمِ رَبِّكَ، وَصِيءِ رَبِّكَ» وَقَالَ: «لَا يَقُلْ أَحَدُكُمْ: رَبِّي، وَلِيَقُلْ: سَيِّدِي، وَمَوْلَايَ، وَلَا يَقُلْ أَحَدُكُمْ: عَبْدِي، وَأَمْتِي، وَلِيَقُلْ: فَتَايَ، فَتَايَ، غَلَامِي».

*Amah*; let him say my *Fatâya* or *Fatâtî*, or *Ghulâmî*.”

#### Chapter 4. It Is Disliked For A Man To Say: “*Khabuthat Nafsî*” (I Feel Bad)

[5878] 16 - (2250) It was narrated that ‘*Āishah* said: “The Messenger of Allāh ﷺ said: ‘No one among you should say: “*Khabuthat Nafsî* (I feel bad).” Rather let him say: “*Laqisat Nafsî* (I feel tired).”<sup>[1]</sup>

[5879] (...) Abû Mu‘âwiyah narrated it with this chain of narrators.

[5880] 17 - (2251) It was narrated from Abû Umâmah bin Sahl bin Ḥunaif, from his father, that the Messenger of Allāh ﷺ said: “None of you should say: ‘*Khabuthat Nafsî* (I feel bad).’ Rather let him say: ‘*Laqisat Nafsî* (I feel tired).”

(المعجم ٤) - (بَابُ كِرَاهَةِ قَوْلِ

الْإِنْسَانِ: خَبِثَتْ نَفْسِي) (التحفة ٤)

[٥٨٧٨] ١٦ - (٢٢٥٠) حَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ

عُيَيْنَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ

الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، كِلَاهُمَا عَنْ

هَشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ

رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ:

خَبِثَتْ نَفْسِي، وَلَكِنْ لِيَقُلْ: لَقِيسَتْ

نَفْسِي»، هَذَا حَدِيثُ أَبِي كُرَيْبٍ، وَقَالَ

أَبُو بَكْرِ: عَنْ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ:

«لَكِنْ».

[٥٨٧٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ:

حَدَّثَنَا أَبُو مُعَاوِيَةَ بِهَذَا الْإِسْنَادِ.

[٥٨٨٠] ١٧ - (٢٢٥١) وَحَدَّثَنِي أَبُو

الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ:

أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي

أُمَامَةَ بْنِ سَهْلٍ بْنِ حَنَيْفٍ، عَنْ أَبِيهِ، أَنَّ

رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ:

خَبِثَتْ نَفْسِي، وَلِيَقُلْ: لَقِيسَتْ نَفْسِي».

[1] *Khabuthat Nafsî* and *Laqisat Nafsî* both mean more or less the same thing (I feel bad or I feel tired), but the word *Khabuthat* carries connotations of evil (cf. *Khabith*), so its use is discouraged.

### Chapter 5. Using Musk, Which Is The Best Of Perfume. It Is Disliked To Refuse A Gift Of Scent Or Perfume

[5881] 18 - 6 It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "A woman of the Children of Israel, who was short, was walking with two tall women. She got two shoes made of wood and a ring of gold with a compartment, then she filled it with musk, which is the best of perfumes, and she passed between those two women, but they did not recognize her, and she moved her hand like this." And Shu'bah (a sub narrator) shook his hand.

[5882] 19 - (...) It was narrated from Abû Sa'eed Al-Khudrî that the Messenger of Allâh ﷺ mentioned a woman of the Children of Israel who filled her ring with musk, and musk is the best of perfumes.

[5883] 20 - (2253) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever is offered perfume, let him not refuse it, for it is light to carry, and smells good.'"

(المعجم ٥) - (باب استعمال المسك، وأنه أطيب الطيب. وكراهة ردّ الريحان والطيب) (التحفة ٥)

[٥٨٨١] ١٨ - (٢٢٥٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شُعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتْ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةٌ، تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتْ رِجْلَيْنِ مِنْ خَشَبٍ، وَخَاتَمًا مِنْ ذَهَبٍ مُغْلَقٍ مُطْبِقٍ، ثُمَّ حَسَنَتْهُ مِسْكًَا، وَهُوَ أَطْيَبُ الطَّيْبِ، فَمَرَّتْ بَيْنَ الْمَرَأَتَيْنِ، فَلَمْ يَعْرِفُوهَا، فَقَالَتْ بِيَدِهَا هَكَذَا» وَنَفَضَ شُعْبَةُ يَدَهُ.

[٥٨٨٢] ١٩ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ شُعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِّ قَالَا: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ، حَسَنَتْ خَاتَمَهَا مِسْكًَا، وَالْمِسْكَ أَطْيَبُ الطَّيْبِ.

[٥٨٨٣] ٢٠ - (٢٢٥٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُحَيْمِرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ الْمُقْرِيِّ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا [أَبُو] عَبْدِ الرَّحْمَنِ الْمُقْرِيُّ - عَنْ

سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَرِضَ عَلَيْهِ رِيحَانٌ، فَلَا يَرُدُّهُ، فَإِنَّهُ خَفِيفُ الْمَحْمَلِ طَيِّبُ الرَّيْحِ».

[5884] 21 - (2254) It was narrated that Nâfi' said: "When Ibn 'Umar perfumed himself with incense, he used aloeswood that was not mixed with anything, or he used camphor that he put with the aloeswood, then he said: 'This is how the Messenger of Allâh ﷺ used to perfume himself with incense.'"<sup>[1]</sup>

[٥٨٨٤] ٢١ - (٢٢٥٤) حَدَّثَنِي هُرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عَيْسَى - قَالَ أَحْمَدُ: حَدَّثَنَا، وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ وَهْبٍ: أَخْبَرَنِي مَحْرَمَةٌ عَنْ أَبِيهِ، عَنْ نَافِعٍ قَالَ: كَانَ ابْنُ عُمَرَ إِذَا اسْتَجَمَرَ اسْتَجَمَرَ بِالْأَلُوَّةِ، غَيْرَ مُطْرَاقَةٍ، وَبِكَافُورٍ، يَطْرَحُهُ مَعَ الْأَلُوَّةِ، ثُمَّ قَالَ: هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ ﷺ.

[1] Aloeswood is what is most commonly called 'Oud.



## 41. The Book Of Poetry

### Chapter... – Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry

[5885] 1 - (2255) It was narrated from 'Amr bin Ash-Sharîd that his father said: "I rode behind the Messenger of Allâh ﷺ one day, and he said: 'Do you know anything of the poetry of Umayyah bin Abî Aş-Şalt?' I said: 'Yes.' He said: 'Go on (recite it).' So I recited a line, then he said: 'Go on,' and I recited a line, until I had recited one hundred lines."

[5886] (...) It was narrated that Ash-Sharîd said: "The Messenger of Allâh ﷺ seated me behind him on his mount..." and he narrated a similar report (as no. 5865).

[5887] (...) It was narrated from 'Amr bin Ash-Sharîd that his father said: "The Messenger of Allâh ﷺ asked me to recite poetry..." a *Hadîth* like that of Ibrâhîm bin Maisarah (no. 5885), and he added: "He said: 'He was

٣ - (المعجم ٤١) - كتاب الشعر

(التحفة ٣١)

(المعجم... ) - (باب: في إنشاد

الأشعار وبيان أشعر الكلمة وذم

الشعر) (التحفة ١)

[٥٨٨٥] ١ - (٢٢٥٥) حَدَّثَنَا عَمْرُو

النَّاقِدُ وَابْنُ أَبِي عُمَرَ، كِلَاهُمَا عَنِ ابْنِ عُيَيْنَةَ

- قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

- عَنِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرٍو بْنِ

الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: رَدِّتُ رَسُولَ اللَّهِ ﷺ

يَوْمًا، فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرِ أُمَيَّةَ بْنِ أَبِي

الصَّلْتِ شَيْئًا؟» قُلْتُ: نَعَمْ، قَالَ: «هِيَ»

فَأَنْشَدْتُهُ بَيْتًا، فَقَالَ: «هِيَ» ثُمَّ أَنْشَدْتُهُ بَيْتًا،

فَقَالَ: «هِيَ» حَتَّى أَنْشَدْتُهُ مِائَةَ بَيْتٍ.

[٥٨٨٦] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ

وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ، عَنْ

إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرٍو بْنِ الشَّرِيدِ،

أَوْ يَعْقُوبَ بْنِ عَاصِمٍ، عَنِ الشَّرِيدِ [قَالَ]:

أَرَدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ، فَذَكَرَ بِمِثْلِهِ.

[٥٨٨٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ

يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛

وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنِي عَبْدُ

الرَّحْمَنِ بْنُ مَهْدِيٍّ، كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ

almost a Muslim.” In the *Hadīth* of Ibn Mahdī it says: “He was almost a Muslim in his poetry.”

[5888] 2 - (2256) It was narrated from Abū Hurairah that the Prophet ﷺ said: “The truest word uttered by the Arabs in verse is the words of Labid:

‘Surely! Everything apart from Allāh is in vain.’”

[5889] 3 - (...) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘The truest word ever uttered by a poet is the words of Labid:

‘Surely Everything apart from Allāh is in vain.’

And Umayyah bin Abī Aṣ-Ṣalt was almost a Muslim.”

[5890] 4 - (...) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The truest line that a poet ever uttered is the words:

‘Surely! Everything apart from Allāh is in vain.’

And Umayyah bin Abī Aṣ-Ṣalt was almost a Muslim.”

عَبْدُ الرَّحْمَنِ الطَّائِفِيُّ، عَنْ عَمْرِو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: اسْتَشَدَّنِي رَسُولُ اللَّهِ ﷺ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، وَزَادَ: قَالَ «إِنْ كَادَ لَيْسَلِمَ» وَفِي حَدِيثِ ابْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسَلِمُ فِي شِعْرِهِ».

[٥٨٨٨] ٢- (٢٢٥٦) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ، جَمِيعًا عَنْ شَرِيكَ، قَالَ ابْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَشْعَرُ كَلِمَةٍ تَكَلَّمْتُ بِهَا الْعَرَبُ، كَلِمَةٌ لَبِيدٍ: أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ».

[٥٨٨٩] ٣- (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْدَقُ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةُ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. وَكَادَ [أُمِيَّةٌ] بِنُ أَبِي الصَّلْتِ أَنْ يُسَلِمَ».

[٥٨٩٠] ٤- (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَصْدَقَ بَيْتٍ قَالَهُ الشَّاعِرُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ. وَكَأَدَ  
[أُمِيَّةٌ] بِنُ أَبِي الصَّلْتِ أَنْ يُسَلِّمَ».

[5891] 5 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "The truest line uttered by the poets is:

'Surely! Everything apart from Allâh is in vain.'"

٥ [٥٨٩١] - (...) حَدَّثَنَا مُحَمَّدٌ بْنُ  
الْمُثَنَّى: حَدَّثَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ: حَدَّثَنَا  
شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي  
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ  
قَالَ: «أَصْدَقُ بَيْتٍ قَالَتْهُ الشُّعْرَاءُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ».

[5892] 6 - (...) It was narrated that Abû Salamah bin 'Abdur-Rahmân said: I heard Abû Hurairah say: I heard the Messenger of Allâh ﷺ say: "The truest word that a poet ever said was the words of Labîd:

'Surely! Everything apart from Allâh is in vain.'"

And he did not say any more than that.

٦ [٥٨٩٢] - (...) وَحَدَّثَنَا يَحْيَى بْنُ  
يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ عَنْ  
إِسْرَائِيلَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ  
أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَبَا  
هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«إِنَّ أَصْدَقَ كَلِمَةٍ قَالَهَا شَاعِرٌ، كَلِمَةٌ لَبِيدٍ:

أَلَا كُلُّ شَيْءٍ مَا خَلَا اللَّهَ بَاطِلٌ»، مَا  
زَادَ عَلَى ذَلِكَ.

[5893] 7 - (2257) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the belly of a man were to be filled with pus that corrodes it, that would be better than being filled with poetry.'"

Abû Bakr (Ibn Abî Shaibah) said: "But Hafṣ did not say: 'corrodes it.'"

٧ [٥٨٩٣] - (٢٢٥٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ: حَدَّثَنَا حَفْصُ وَأَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو  
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كِلَاهُمَا عَنِ الْأَعْمَشِ؛  
وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَسَدِيُّ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا  
الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «لَأَنْ يَمْتَلِيءَ جَوْفُ الرَّجُلِ  
قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا».

قَالَ أَبُو بَكْرٍ: إِلَّا أَنَّ حَفْصًا لَمْ يَقُلْ «يَرِيهِ».

[5894] 8 - (2258) It was narrated from Sa'd that the Prophet ﷺ said: "If the belly of one of you were to be filled with pus that corrodes it, that would be better than him being filled with poetry."

[٥٨٩٤] ٨ - (٢٢٥٨) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدِ بْنِ سَعْدٍ، عَنْ سَعْدِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَأَنْ يَمْتَلِيءَ جَوْفُ أَحَدِكُمْ قَيْحًا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا».

[5895] 9 - (2259) It was narrated that Abû Sa'eed Al-Khudrî said: "While we were traveling with the Messenger of Allâh ﷺ in Al-'Arj, we were met by a poet who was reciting poetry. The Messenger of Allâh ﷺ said: 'Catch the devil' – or: 'restrain the devil' – 'If the belly of a man were to be filled with pus, that would be better for him than being filled with poetry.'"

[٥٨٩٥] ٩ - (٢٢٥٩) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ: حَدَّثَنَا لَيْثٌ عَنْ ابْنِ الْهَادِ، عَنْ يُحْيَى مَوْلَى مُضْعَبِ بْنِ الرَّبِيعِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَيْنَا نَحْنُ نَسِيرُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعَرَجِ، إِذْ عَرَضَ شَاعِرٌ يُنْشِدُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لَأَنْ يَمْتَلِيءَ جَوْفُ رَجُلٍ قَيْحًا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلِيءَ شِعْرًا».

## Chapter 1. The Prohibition Of Playing *Nardashîr*<sup>[1]</sup>

(المعجم ١) - (بابُ تحريم اللعب

بالنردشير) (التحفة ٢)

[5896] 10 - (2260) It was narrated from Sulaimân bin Buraidah, from his father, that the Prophet ﷺ said: "Whoever plays *Nardashîr*, it is as if he were dipping his hand in the flesh and blood of a pig."

[٥٨٩٦] ١٠ - (٢٢٦٠) حَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَعِبَ بِالنَّرْدَشِيرِ، فَكَأَنَّمَا صَبَغَ يَدَهُ فِي لَحْمِ خِنْزِيرٍ وَدَمِهِ».

[1] A Persian word for a game similar to what is called backgammon today.

## 42. The Book Of Dreams

٤ - (المعجم ٤٢) - كتاب الرؤيا

(التحفة ٣٢)

## Chapter...-Good Dreams Come From Allâh And They Are A Part Of Prophethood

(المعجم ... ) - (باب، في كون الرؤيا من الله وأنها جزء من النبوة)

(التحفة ١)

[5897] 1 - (2261) It was narrated that Abû Salamah said: "I used to see dreams that made me tremble, but I did not cover myself with a blanket, until I met Abû Qatâdah and told him about that. He said: 'I heard the Messenger of Allâh ﷺ say: "Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees a dream that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him."

[٥٨٩٧] ١ - (٢٢٦١) وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبرَاهِيمَ وَابْنُ أَبِي عَمَرَ، جَمِيعًا عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عَمَرَ - : حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كُنْتُ أَرَى الرُّؤْيَا أُعْرِئُ مِنْهَا، غَيْرَ أَنِّي لَا أُرْمَلُ، حَتَّى لَقِيتُ أَبَا قَتَادَةَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

[5898] (...) A similar report (as no. 5897) was narrated from Abû Qatâdah, from the Prophet ﷺ, but they did not mention in their *Hadîth* the words of Abû Salamah: "I used to see dreams that made me tremble, but I did not cover myself with a blanket."

[٥٨٩٨] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، وَعَبْدِ رَبِّهِ وَيَحْيَى ابْنِ سَعِيدٍ، وَمُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنِ النَّبِيِّ ﷺ، مِثْلَهُ، وَلَمْ يَذْكُرْ فِي

حَدِيثُهُمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى  
الرُّؤْيَا أُعْرَى مِنْهَا، غَيْرَ أَنِّي لَا أُزْمَلُ .

[5899] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 5897), but it does not say in their *Hadîth*: Which made me tremble. And in the *Hadîth* of Yûnus it adds: “Let him spit lightly to his left three times when he gets up.”

[٥٨٩٩] (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ  
يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي  
يُونُسُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ  
حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا  
مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،  
وَلَيْسَ فِي حَدِيثِهِمَا: أُعْرَى مِنْهَا: وَزَادَ فِي  
حَدِيثِ يُونُسَ: «فَلْيَبْصُقْ عَنِ يَسَارِهِ، حِينَ  
يَهْبُ مِنْ نَوْمِهِ، ثَلَاثَ مَرَّاتٍ» .

[5900] 2 - (...) Abû Qatâdah said: “I heard the Messenger of Allâh ﷺ say: ‘Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him.’” He said: “I used to see dreams that weighed more heavily on me than a mountain, but since I heard this *Hadîth*, I do not care about them.”

[٥٩٠٠] ٢- (...) حَدَّثَنَا عَبْدُ اللَّهِ  
ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ  
يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ  
قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ  
يَقُولُ: سَمِعْتُ أَبَا قَتَادَةَ يَقُولُ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ،  
وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ  
شَيْئًا يَكْرَهُهُ فَلْيَبْصُقْ عَنِ يَسَارِهِ ثَلَاثَ  
مَرَّاتٍ، وَلْيَتَعَوَّذْ [بِاللَّهِ] مِنْ شَرِّهَا، فَإِنَّهَا  
لَنْ تَضُرَّهُ» فَقَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا  
أَثْقَلَ عَلَيَّ مِنْ حَبْلِ، فَمَا هُوَ إِلَّا أَنْ  
سَمِعْتُ بِهَذَا الْحَدِيثِ، فَمَا أَبَالِيَهَا .

[5901] (...) Abû Salamah said: “I used to see dreams... (a *Hadîth* similar to no. 5897).” In the *Hadîth*

[٥٩٠١] (...) وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ  
ابْنُ رُمْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا

of Al-Laith and Ibn Numair, there is no mention of the words of Abû Salamah up to the end of the *Hadith*. Ibn Rumh added: “And let him turn over from the side on which he was sleeping.”

مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ  
بِعْنِي الثَّقَفِيُّ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ، كُلُّهُمُ عَنْ يَحْيَى  
ابْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ  
الثَّقَفِيِّ: قَالَ أَبُو سَلَمَةَ: فَإِنْ كُنْتُ لَأَرَى  
الرُّؤْيَا، وَلَيْسَ فِي حَدِيثِ اللَّيْثِ وَابْنِ نُمَيْرٍ  
قَوْلُ أَبِي سَلَمَةَ إِلَى آخِرِ الْحَدِيثِ، وَزَادَ  
ابْنُ رُمَحٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ:  
«وَلَيْتَحَوَّلَ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[5902] 3 - (...) It was narrated from Abû Qatâdah, that the Messenger of Allâh ﷺ said: “Good dreams come from Allâh and bad dreams come from the *Shaitân*. Whoever sees a dream that he dislikes, let him spit lightly to his left and seek refuge with Allâh from the *Shaitân*, and it will not harm him; and he should not tell anyone about it. If he sees a good dream, let him rejoice but he should not tell anyone except one whom he loves.”

[٥٩٠٢] ٣- (...) وَحَدَّثَنِي أَبُو  
الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ:  
أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ رَبِّهِ بْنِ  
سَعِيدٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ،  
عَنْ أَبِي فَتَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ، أَنَّهُ  
قَالَ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، وَالرُّؤْيَا  
السَّوْءُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى رُؤْيَا فَكَّرَهَا  
مِنْهَا شَيْئًا فَلْيَنْفُثْ عَنْ يَسَارِهِ، وَلْيَتَعَوَّذْ بِاللَّهِ  
مِنَ الشَّيْطَانِ، لَا تَصْرُوهُ، وَلَا يُخْبِرْ بِهَا  
أَحَدًا، فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلْيُبَشِّرْ، وَلَا  
يُخْبِرْ إِلَّا مَنْ يُحِبُّ».

[5903] 4 - (...) It was narrated that Abû Salamah said: “I used to see dreams that made me ill. Then I met Abû Qatâdah and he said: ‘I used to see dreams that made me ill, until I heard the Messenger of Allâh ﷺ say:

[٥٩٠٣] ٤- (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ خَلَّادِ الْبَاهِلِيُّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ  
الْحَكَمِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:  
حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ

“Good dreams come from Allâh, so if one of you sees something that he likes, let him not tell anyone of it but one whom he loves. If he sees something that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from the evil of the *Shaitân* and its evil, but let him not tell anyone about it, for it will not harm him.”

[5904] 5 - (2262) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: “If one of you sees a dream that he dislikes, let him spit to his left three times and seek refuge with Allâh from the *Shaitân* three times, and let him turn over from the side on which he was sleeping.”

[5905] 6 - (2263) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Towards the end of time, hardly any dream of a Muslim will be false. The ones who have the truest dreams will be those who are truest in speech. The dream of a Muslim is one of the forty-five parts of Prophethood. Dreams are of three types: A good dream which

أَبِي سَلَمَةَ قَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا تُمْرِضُنِي، قَالَ: فَلَقَيْتُ أَبَا قَتَادَةَ، فَقَالَ: وَأَنَا إِنْ كُنْتُ لَأَرَى الرُّؤْيَا فْتُمْرِضُنِي، حَتَّى سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا الصَّالِحَةُ مِنَ اللَّهِ، فَإِذَا رَأَى أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثُ بِهَا إِلَّا مَنْ يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلْيَتَّقِ اللَّهَ مِنْ شَرِّ الشَّيْطَانِ وَشَرِّهَا، وَلَا يُحَدِّثُ بِهَا أَحَدًا فَإِنَّهَا لَا تَضُرُّهُ».

[٥٩٠٤] ٥ - (٢٢٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا فَلْيَتَّقِ اللَّهَ مِنْ شَرِّ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ».

[٥٩٠٥] ٦ - (٢٢٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكَدْ رُؤْيَا الْمُسْلِمِ تَكْذِيبٌ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا، وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ



is glad tidings from Allâh, a dream from the *Shaiâtân* which causes distress, and a dream that comes from what a man is thinking of to himself. If one of you sees something that he dislikes, let him get up and offer *Salât*, and not tell people about it.” He said: “And I like fetters and I dislike yokes (in dreams); fetters represent steadfastness in religion.” (One of the narrators said) I do not know if this is part of the *Hadîth* or the words of Ibn Sîrîn.

[5906] (...) It was narrated from Ayyûb with this chain of narrators, and he said in the *Hadîth*: “Abû Hurairah said: ‘I like fetters, and I dislike yokes (in dreams); fetters represent steadfastness in religion. And the Prophet ﷺ said: “The dream of a believer is one of the forty-six parts of Prophethood.”

[5907] (...) It was narrated that Abû Hurairah said: “Towards the end of time...” and he quoted the *Hadîth* (as no. 5906), but he did not mention the Prophet ﷺ.

[5908] (...) It was narrated from Abû Hurairah from the Prophet ﷺ, and he mentioned in the *Hadîth* the words: “And I dislike yokes,” until the end of the *Hadîth*, but he did not mention (the words):

جُزْءًا مِنَ النَّبِئَةِ، وَالرُّؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشْرَى مِنَ اللَّهِ، وَرُّؤْيَا تَحْزِينٍ مِنَ الشَّيْطَانِ، وَرُّؤْيَا مِمَّا يُحَدِّثُ الْمَرْءَ نَفْسَهُ، فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلَا يُحَدِّثْ بِهَا النَّاسَ» قَالَ: «وَأَحِبُّ الْقَيْدَ وَأَكْرَهُ الْعُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ» فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَهُ ابْنُ سِيرِينَ.  
[انظر: ٥٩١١]

[٥٩٠٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعْجِنِي الْقَيْدُ وَأَكْرَهُ الْعُلَّ، وَالْقَيْدُ ثَبَاتٌ فِي الدِّينِ وَقَالَ النَّبِيُّ ﷺ: «رُّؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبِئَةِ».

[٥٩٠٧] (...) حَدَّثَنِي أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهَشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: إِذَا اقْتَرَبَ الزَّمَانُ، وَسَاقَ الْحَدِيثُ، وَلَمْ يَذْكُرْ فِيهِ النَّبِيُّ ﷺ.

[٥٩٠٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَأَدْرَجَ فِي

“Dreams are one of the forty-six parts of Prophethood.”

[5909] 7 - (2264) It was narrated from Anas bin Mâlik that ‘Ubâdah bin Aş-Şâmit said: “The Messenger of Allâh ﷺ said: ‘The dream of the believer is one of the forty-six parts of Prophethood.’”

الْحَدِيثِ قَوْلُهُ: وَأَكْرَهُ الْعُلَّ، إِلَى تَمَامِ  
الْكَلَامِ، وَلَمْ يَذْكُرْ: «الرُّؤْيَا جُزْءٌ مِنْ  
سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

[٥٩٠٩] ٧ - (٢٢٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ  
جَعْفَرٍ وَأَبُو دَاوُدَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ:  
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمُ عَنْ  
شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ - وَاللَّفْظُ  
لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ،  
عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُؤْمِنِ  
جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

[5910] (...) A similar report (as no. 5909) was narrated from Anas bin Mâlik, from the Prophet ﷺ.

[٥٩١٠] (...) وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ  
مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ ثَابِتِ  
الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ  
النَّبِيِّ ﷺ، مِثْلَ ذَلِكَ.

[5911] 8 - (2263) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a believer is one of the forty-six parts of Prophethood.’”

[٥٩١١] ٨ - (٢٢٦٣) حَدَّثَنَا عَبْدُ بْنُ  
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ أَبِي  
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ  
رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا  
مِنَ النَّبُوَّةِ». [راجع: ٥٩٠٥]

[5912] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The dream of a

[٥٩١٢] (...) وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ  
الْخَلِيلِ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنِ

believer that he sees or that is shown to him.” In the *Hadith* of Ibn Mushir it says: “A good dream is one of the forty-six parts of Prophethood.”

[5913] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The dream of a righteous man is one of the forty-six parts of Prophethood.”

[5914] (...) It was narrated from Yahya bin Abî Kathîr with this chain of narrators.

[5915] (...) A *Hadith* like that of ‘Abdullâh bin Yahya bin Abî Kathîr (no. 5913) from his father was narrated from Abû Hurairah, from the Prophet ﷺ.

[5916] 9 - (2265) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Good dreams are

الأَعْمَشُ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا أَوْ تَرَى لَهُ»، وَفِي حَدِيثِ ابْنِ مُسْهِرٍ «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩١٣] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ».

[٥٩١٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا عَلِيُّ بْنُ يَعْنَى ابْنِ الْمُبَارَكِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ يَعْنِي ابْنَ شَدَّادٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ.

[٥٩١٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عَبْدِ اللَّهِ بْنِ يَحْيَى ابْنِ أَبِي كَثِيرٍ عَنْ أَبِيهِ.

[٥٩١٦] ٩ - (٢٢٦٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا

one of the seventy parts of Prophethood.”

[5917] (...) It was narrated from ‘Ubaidullâh with this chain of narrators.

[5918] (...) It was narrated from Nâfi‘ with this chain of narrators (a *Hadîth* similar to no. 5916). In the *Hadîth* of Al-Laith it says: Nâfi‘ said: “I think that Ibn ‘Umar said: ‘One of the seventy parts of Prophethood.’”

### Chapter 1. The Words Of The Prophet ﷺ: “Whoever Sees Me In A Dream Has Indeed Seen Me.”

[5919] 10 - (2266) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me.’”

ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي قَالَا جَمِيعًا: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحَةُ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

[5917] (...) [حَدَّثَنَا ابْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[5918] (...) وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَيْحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا ابْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ يَعْنِي ابْنَ عُمَانَ، كِلَاهُمَا عَنْ نَافِعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ اللَّيْثِ: قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ: «جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ».

(المعجم ١) - (باب قول النبي عليه الصلاة والسلام «من رآني في المنام فقد رآني») (التحفة ٢)

[5919] [١٠- (٢٢٦٦)] وَحَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُّوبُ وَهَشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَقَدْ رَأَى، فَإِنَّ الشَّيْطَانَ لَا يَتَمَثَّلُ بِي».

[5920] 11 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sees me in a dream will see me when he is awake, or it is as if he saw me when he was awake, for the *Shaiṭân* cannot resemble me.'"

[5921] (2267) Abû Qatâdah said: "The Messenger of Allâh ﷺ said: 'Whoever sees me has seen the truth.'"

[5922] (...) The nephew of Az-Zuhrî narrated: "My paternal uncle told me..." and he mentioned the two *Aḥadīth* with their chain of narrators, like the *Ḥadīth* of Yûnus (no. 5920).

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot appear in my form." And he said: "If one of you has a bad dream, let him not tell anyone of how the *Shaiṭân* toyed with him in his sleep."

[٥٩٢٠] ١١- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي فِي الْيَقَظَةِ، أَوْ لَكَأَنَّما رَأَى فِي الْيَقَظَةِ، لَا يَتَمَثَّلُ الشَّيْطَانُ بِي».

[٥٩٢١] (٢٢٦٧) وَقَالَ فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فَقَدْ رَأَى الْحَقَّ».

[٥٩٢٢] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أُخِيهِ الزُّهْرِيُّ: حَدَّثَنِي عَمِّي، فَذَكَرَ الْحَدِيثَيْنِ جَمِيعًا بِإِسْنَادَيْهِمَا، سَوَاءً مِثْلَ حَدِيثِ يُونُسَ.

[٥٩٢٣] ١٢- (٢٢٦٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا ابْنُ رُمَيْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى فِي النَّوْمِ فَقَدْ رَأَى، إِنَّهُ لَا يَتَّبِعِي لِلشَّيْطَانِ أَنْ يَتَمَثَّلَ فِي صُورَتِي»، وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلَا يُخْبِرْ أَحَدًا بِتَلَعَبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

[5924] 13 - (...) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh said: “Whoever sees me in a dream has indeed seen me, for the *Shaiṭân* cannot resemble me.”

[٥٩٢٤] ١٣- (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا زَكَرِيَاءُ ابْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي النَّوْمِ فَقَدْ رَأَى، فَإِنَّهُ لَا يَبْعَثُ لِلشَّيْطَانِ أَنْ يَتَشَبَّهُ بِي».

## Chapter 2. No One Should Speak Of How The *Shaiṭân* Toyed With Him In His Sleep

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allâh ﷺ and said: “I dreamt that my head was cut off and I was chasing it. The Prophet ﷺ rebuked him and said: ‘Do not speak of how the *Shaiṭân* toyed with you in your sleep.’”

(المعجم ٢) - (بَابُ لَا يَخْبُرُ بِتَلْعِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ) (التحفة ٣)

[٥٩٢٥] ١٤- (...) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ لِأَعْرَابِيِّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتَّبِعُهُ، فَوَجَرَهُ النَّبِيُّ ﷺ وَقَالَ: «لَا تُخْبِرُ بِتَلْعِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

[5926] 15 - (...) It was narrated that Jâbir said: “A Bedouin came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.’ The Messenger of Allâh ﷺ said to the Bedouin: ‘Do not tell people of how the *Shaiṭân* toyed with you in your sleep.’”

[٥٩٢٦] ١٥- (...) وَحَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سَفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَخَّرَجَ فَأَشَدَّدْتُ عَلَى أَثَرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَعْرَابِيِّ: «لَا تُحَدِّثِ النَّاسَ بِتَلْعِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ».

He said: “I heard the Prophet ﷺ after that, delivering a *Khutbah*

and saying: ‘None of you should speak of how the *Shaitân* toyed with him in his sleep.’”

وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لَا يُحَدِّثَنَّ أَحَدُكُمْ بِتَلْعَبِ الشَّيْطَانِ بِهِ فِي مَنَامِهِ».

[5927] 16 - (...) It was narrated that Jâbir said: “A Bedouin came to the Prophet ﷺ and said: ‘O Messenger of Allâh, I saw in a dream as if my head was cut off.’ The Prophet ﷺ smiled and said: ‘If the *Shaitân* toys with one of you in his sleep, he should not tell the people about it.’” According to the report of Abû Bakr (Ibn Abî Shaibah): “If one of you is toyed with,” and he did not mention the *Shaitân*.

[٥٩٢٧] ١٦ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجَعِيُّ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُوَيْبَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي قُطِعَ، قَالَ: فَصَحَّحَكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلَا يُحَدِّثُ بِهِ النَّاسَ»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: «إِذَا لُعِبَ بِأَحَدِكُمْ» وَلَمْ يَذْكُرِ الشَّيْطَانَ.

### Chapter 3. Interpretation Of Dreams

(المعجم ٣) - (بَابُ فِي تَأْوِيلِ الرُّؤْيَا)

(التحفة ٤)

[5928] 17 - (2269) Ibn ‘Abbâs used to narrate that a man came to the Messenger of Allâh ﷺ and said: “O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope connecting heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another

[٥٩٢٨] ١٧ - (٢٢٦٩) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسٍ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَخْبَرَهُ؛

man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended.”

Abû Bakr said: “O Messenger of Allâh, may my father be sacrificed for you, by Allâh. Let me interpret it.” The Messenger of Allâh ﷺ said: “Interpret it.” Abû Bakr said: “As for the canopy, it is the canopy of Islam. As for the ghee and honey dripping from it, that is the Qur’ân, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur’ân and the one who learns a little. As for the rope connecting heaven and earth, it is the Truth that you brought, you adhere to it and Allâh raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allâh, may my father and mother be sacrificed for you, am I right or wrong?” The Messenger of Allâh ﷺ said: “You got some of it right and some of it wrong.” He said: “By Allâh, O Messenger of Allâh, I adjure you to tell me what I got wrong.” He said: “Do not swear.”

أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَرَى اللَّيْلَةَ فِي الْمَنَامِ ظِلَّةً تَنْطُفُ السَّمَنُ وَالْعَسَلُ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ، فَأَلْمُسْتُكْثِيرَ وَالْمُسْتَقِيلَ، وَأَرَى سَبَبًا وَاصِلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ، فَأَرَاكَ أَخَذْتَ بِهِ فَعَلَوْتَ، ثُمَّ أَخَذَ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ آخَرَ فَعَلَا، ثُمَّ أَخَذَ بِهِ رَجُلٌ [آخَرُ] فَأَنْقَطَعَ بِهِ، ثُمَّ وُصِلَ لَهُ فَعَلَا.

قَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! بِأَيِّ أَنْتَ وَاللَّهِ! لَتَدَعَنِي فَلَا عُبْرَتَهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «اعْبُرْهَا»، قَالَ أَبُو بَكْرٍ: أَمَا الظِّلَّةُ فَظِلَّةُ الْإِسْلَامِ، وَأَمَا الَّذِي يَنْطُفُ مِنَ السَّمَنِ وَالْعَسَلِ فَأَلْقُرَانُ: حَلَاوَتُهُ وَلَيِّنُهُ، وَأَمَا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ فَأَلْمُسْتُكْثِيرُ مِنَ الْقُرْآنِ وَالْمُسْتَقِيلُ، وَأَمَا السَّبَبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ، تَأْخُذُ بِهِ فَيَعْلِيكَ اللَّهُ بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرَ فَيَعْلُو بِهِ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرَ فَيَنْقَطِعُ بِهِ ثُمَّ يُوَصَّلُ لَهُ فَيَعْلُو بِهِ، فَأَخْبِرْنِي، يَا رَسُولَ اللَّهِ! بِأَيِّ أَنْتَ وَأُمِّي أَصَبْتُ أَمْ أَخْطَأْتُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «أَصَبْتُ



بَعْضًا وَأَخْطَأَتْ بَعْضًا» قَالَ: فَوَاللَّهِ! يَا رَسُولَ اللَّهِ! لَتُحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لَا تُقْسِمُ».

[5929] (...) It was narrated that Ibn ‘Abbâs said: “A man came to the Prophet ﷺ when he returned from Uḥud and said: ‘O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey...’” a *Hadîth* like that of Yûnus (no 5928).

[٥٩٢٩] (...) وَحَدَّثَنَاهُ ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ [بْنِ عَبْدِ اللَّهِ]، عَنِ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ مُنْصَرَفَهُ مِنْ أَحَدٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةَ فِي الْمَتَامِ ظِلَّةٌ تَنْطَفُ السَّمْنُ وَالْعَسَلُ، بِمَعْنَى حَدِيثِ يُونُسَ.

[5930] (...) It was narrated that Ibn ‘Abbâs or Abû Hurairah said – Ma‘mar (the sub narrator) sometimes said it was narrated from Ibn ‘Abbâs and sometimes said it was narrated from Abû Hurairah – that a man came to the Messenger of Allâh ﷺ and said: “Last night I saw a canopy...” a similar *Hadîth* (as no. 5928).

[٥٩٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ قَالَ عَبْدُ الرَّزَّاقِ: كَانَ مَعْمَرٌ أحيانًا يَقُولُ: عَنِ ابْنِ عَبَّاسٍ، وَأحيانًا يَقُولُ: عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظِلَّةً بِمَعْنَى حَدِيثِهِمْ.

[5931] (...) It was narrated from Ibn ‘Abbâs that among the things that the Messenger of Allâh ﷺ used to say to his Companions was: “Whoever among you has seen a dream, let him narrate it and I will interpret it for him.” A man came and said: “O Messenger of Allâh, I saw a canopy...” a similar *Hadîth* (as no. 5928).

[٥٩٣١] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ مِمَّا يَقُولُ لِأَصْحَابِهِ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلْيَقْصِمْهَا أَعْبُرْهَا لَهُ»

قَالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ ظُلَّةً، يَنْخَوِ حَدِيثِهِمْ.

#### Chapter 4. The Dreams Of The Prophet ﷺ

(المعجم ٤) - (بَابُ رُؤْيَا النَّبِيِّ ﷺ)  
(التحفة ٥)

[5932] 18 - (2270) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'One night in a dream I saw myself in the house of 'Uqbah bin Râfi'. We were brought some fresh *Ibn Tâb* dates.<sup>[1]</sup> I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected."

[٥٩٣٢] ١٨ - (٢٢٧٠) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةٍ، فِيمَا يَرَى النَّائِمُ، كَأَنَّ فِي دَارِ عُقْبَةَ ابْنِ رَافِعٍ، فَأَتَيْنَا بَرُطَبٍ مِنْ رُطَبِ ابْنِ طَابٍ، فَأَوْلَتْ الرُّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبَةِ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».

[5933] 19 - (2271) 'Abdullâh bin 'Umar narrated that the Messenger of Allâh ﷺ said: "I saw myself in a dream using a *Siwâk*, and two men competed to take it from me, one of whom was older than the other. The younger one got it from me, and it was said to me: 'Give it to the older one.' So I gave it to the older one."

[٥٩٣٣] ١٩ - (٢٢٧١) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجُهْصِمِيُّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرِيَةَ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسَوَّكُ بِسِوَاكِ، فَجَذَبَنِي رَجُلَانِ، أَحَدُهُمَا أَكْبَرُ مِنَ الْآخَرِ، فَنَاولْتُ السِّوَاكَ الْأَصْغَرَ مِنْهُمَا، فَقِيلَ لِي: كَبِّرْ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ».

[5934] 20 - (2272) It was narrated from Abû Mûsa that the Prophet ﷺ said: "In a dream I saw myself migrating from

[٥٩٣٤] ٢٠ - (٢٢٧٢) حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بُرَادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَتَقَارَبَا فِي

[1] A well known type of dates that were attributed to Ibn Tâb a man from Al-Madînah.

Makkah to a land in which there were date palms. I thought that it would be Al-Yamamah or Hajar, but it turned out to be Al-Madīnah, Yathrib. And in this dream of mine I saw myself brandishing a sword, the upper part of which was broken. That turned out to be what happened to the believers on the Day of Uhud. Then I brandished it again and it became better than it had been before. That turned out to be what Allāh has brought about of the Conquest (of Makkah) and the unity of the believers. And I also saw some cows, and something that was good from Allāh. The cows are the group of believers on the Day of Uhud, and the good is the good that Allāh brought about after that, and the reward for sincerity that Allāh gave us after that on the Day of Badr.”

[5935] 21 - (2273) It was narrated that Ibn ‘Abbās said: “The liar Musailimah came to Al-Madīnah at the time of the Prophet ﷺ and started saying: ‘If Muḥammad appoints me as his successor I will follow him.’ He came with a large number of his people, and was met by the Prophet ﷺ who had Thābit bin Qais bin Shammās with him, and in the Prophet’s hand was a piece of palm branch. He came and stood in front of Musailimah and his companions, and said: ‘If you

اللَّفْظِ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ، فَذَهَبَ وَهَلْبِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرٌ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ، وَرَأَيْتُ فِي رُؤْيَايَ هَلْذِهِ أَنِّي هَزَزْتُ سَيْفًا، فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، ثُمَّ هَزَزْتُهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَتَوَابِ الصَّدَقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ بَدْرٍ».

[٥٩٣٥] ٢١ - (٢٢٧٣) حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: قَالَ نَافِعُ بْنُ جُبَيْرٍ: عَنْ ابْنِ عَبَّاسٍ قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابُ عَلَى عَهْدِ النَّبِيِّ ﷺ، الْمَدِينَةَ، فَجَعَلَ يَقُولُ: إِنَّ جَعَلَ لِي مُحَمَّدٌ الْأَمْرَ مِنْ بَعْدِهِ تَبِعْتُهُ، فَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَقْبَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ تَابِتُ بْنُ قَيْسِ بْنِ

were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allâh with regard to you. If you turn away, Allâh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thâbit; he will answer you on my behalf.' Then he left."

(2274) Ibn 'Abbâs said: "I asked about the words of the Prophet ﷺ: 'I think you are the one concerning whom I was shown something in a dream.' Abû Hurairah told me that the Prophet ﷺ said: 'While I was sleeping I saw two bangles of gold on my arms, and they troubled me. It was revealed to me in my dream that I should blow on them, so I did that, and they flew away. I interpreted them as referring to two liars who will emerge after I am gone. One of them is Al-'Ansî, the man of Şan'â', and the other is Musailimah, the man of Al-Yamâmah.'"

[5936] 22 - (...) Ma'mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadith*, including the following: "While I was sleeping, the treasures of the earth were brought to me, and two bangles of gold were placed on my arms. They troubled me greatly,

شَمَّاسٍ، وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةً جَرِيدَةٍ، حَتَّى وَقَفَ عَلَيَّ مُسَيْلِمَةَ فِي أَصْحَابِهِ، قَالَ: «لَوْ سَأَلْتَنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكَهَا، وَلَنْ أَتَعَدَّى أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَذْبَرْتَ لَيَعْمَرَنَّكَ اللَّهُ، وَإِنِّي لَأُرَاكَ الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ، وَهَذَا ثَابِتٌ يُجِيبُكَ عَنِّي» ثُمَّ انصَرَفَ عَنْهُ.

(٢٢٧٤) فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلْتُ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيتُ فِيكَ مَا أُرِيتُ» فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سُورَيْنِ مِنْ ذَهَبٍ، فَأَهْمَنِي شَأْنُهُمَا، فَأَوْحِيَ إِلَيَّ فِي النَّمَامِ أَنْ انْفُخْهُمَا، فَفَنَفَخْتُهُمَا فَطَارَا، فَأَوَلَّتُهُمَا كَذَابَيْنِ يَخْرُجَانِ مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعُسَيْيَّ، صَاحِبَ صَنْعَاءَ، وَالْآخَرُ مُسَيْلِمَةَ، صَاحِبَ الْيَمَامَةِ».

[٥٩٣٦] ٢٢- (...) وَحَدَّثَنَا مُحَمَّدٌ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتِيتُ خَزَائِنَ الْأَرْضِ، فَوَضَعَ فِي يَدَيَّ أُسُورَيْنِ مِنْ

then it was revealed to me that I should blow on them, so I blew on them and they were gone. I interpreted them as being the two liars between whom I am: the man of Şan'â' and the man of Al-Yamâmah."

[5937] 23 - (2275) It was narrated that Samurah bin Jundab said: "When the Prophet ﷺ had prayed *Subh*, he would turn towards them (i.e., the people praying with him) and say: 'Did any one of you see a dream last night?'"

ذَهَبَ، فَكَبَّرَا عَلَيَّ وَأَهْمَانِي، فَأَوْحِيَ إِلَيَّ  
أَنْ أَنْفُخُهُمَا، فَتَفَخَّخْتُهُمَا فَذَهَبَا، فَأَوْلَتْهُمَا  
الْكَذَّابَيْنِ اللَّذَيْنِ أَنَا بَيْنَهُمَا: صَاحِبَ  
صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةِ.

[٥٩٣٧] ٢٣ - (٢٢٧٥) حَدَّثَنَا مُحَمَّدُ  
ابْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا  
أَبِي عَنْ أَبِي رَجَاءِ الْعُطَارِدِيِّ، عَنْ سَمْرَةَ  
ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى  
الصُّبْحَ أَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ  
رَأَى أَحَدٌ مِنْكُمْ الْبَارِحَةَ رُؤْيَا؟».

**43. The Book Of Virtues  
(And Merits Of The Prophet  
ﷺ And Other Prophets)**

**Chapter 1. The Superiority Of  
The Prophet's ﷺ Lineage, And  
The Stone That Greeted Him  
Before His Prophethood**

[5938] 1 - (2276) Wâthilah bin Al-Asqa' said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, Glorified and Exalted is He, chose Kinânah from among the children of Ismâ'îl, ﷺ, and He chose the Quraish from among Kinânah, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.'"

[5939] 2 - (2277) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'I know a stone in Makkah that used to greet me before I was sent (made a Prophet). I would recognize it even now.'"

٥ - (المعجم ٤٣) - كتاب الفضائل  
(التحفة ٣٣)

(المعجم ١) - (بَابُ فَضْلِ نَسَبِ  
النَّبِيِّ ﷺ، وَتَسْلِيمِ الْحَجَرِ عَلَيْهِ قَبْلَ  
النَّبُوَّةِ) (التحفة ١)

[٥٩٣٨] ١ - (٢٢٧٦) حَدَّثَنَا مُحَمَّدُ  
ابْنُ مَهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ  
الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ -  
قَالَ ابْنُ مَهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ -  
حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَّارٍ شَدَّادٍ،  
أَنَّهُ سَمِعَ وَائِلَةَ بْنَ الْأَسْمَعِ يَقُولُ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ  
اضْطَفَى كِنَانَةَ مِنْ وَلَدِ إِسْمَاعِيلَ عَلَيْهِ  
الصَّلَاةُ وَالسَّلَامُ، وَاضْطَفَى قُرَيْشًا مِنْ  
كِنَانَةَ، وَاضْطَفَى مِنْ قُرَيْشٍ بَنِي هَاشِمٍ،  
وَاضْطَفَانِي مِنْ بَنِي هَاشِمٍ»

[٥٩٣٩] ٢ - (٢٢٧٧) وَحَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ  
إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ  
عَنْ جَابِرِ بْنِ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«إِنِّي لَأَعْرِفُ حَجْرًا بِمَكَّةَ كَانَ يُسَلِّمُ عَلَيَّ قَبْلَ  
أَنْ أُبْعَثَ، إِنِّي لَأَعْرِفُهُ الْآنَ».

## Chapter 2. The Superiority Of Our Prophet ﷺ Over All Of Creation

[5940] 3 - (2278) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘I will be the leader of the sons of Âdam on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.’”

## Chapter 3. The Miracles Of The Prophet ﷺ

[5941] 4 - (2279) It was narrated from Anas that the Prophet ﷺ called for water and it was brought in a shallow vessel. The people started performing *Wudû'*, and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his (ﷺ) fingers.

[5942] 5 - (...) It was narrated that Anas bin Mâlik said: “I saw the Messenger of Allâh ﷺ when the time for *‘Ashr* came. The people looked for water and could not find any. Some water

(المعجم ٢) - (بَابُ تَفْضِيلِ نَبِينَا ﷺ)  
على جميع الخلائق) (التحفة ٢)

[٥٩٤٠] ٣ - (٢٢٧٨) وَحَدَّثَنِي  
الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا هِجْلُ  
يَعْنِي ابْنَ زِيَادٍ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي  
أَبُو عَمَّارٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرُوحٍ:  
حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ،  
وَأَوَّلُ مَنْ يَنْسُقُ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ  
وَأَوَّلُ مُشَفَّعٍ».

(المعجم ٣) - (بَابُ فِي مَعْجَزَاتِ  
النَّبِيِّ ﷺ) (التحفة ٣)

[٥٩٤١] ٤ - (٢٢٧٩) وَحَدَّثَنِي أَبُو  
الرَّبِيعِ سُلَيْمَانُ بْنُ دَاوُدَ الْعَتَكِيُّ: حَدَّثَنَا  
حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتٌ عَنْ  
أَنْسٍ: أَنَّ النَّبِيَّ ﷺ دَعَا بِمَاءٍ فَأَتَيْتِي بِقَدَحٍ  
رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّأُونَ،  
فَحَزَرْتُ مَا بَيْنَ السِّتِّينَ إِلَى الثَّمَانِينَ،  
قَالَ: فَجَعَلْتُ أَنْظُرُ إِلَى الْمَاءِ يَنْبُعُ مِنْ  
بَيْنِ أَصَابِعِهِ.

[٥٩٤٢] ٥ - (...) وَحَدَّثَنِي إِسْحَاقُ  
ابْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنٌ:  
حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا  
ابْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنْسٍ، عَنْ

for *Wudû'* was brought to the Messenger of Allâh ﷺ and he put his hand in that vessel and told the people to perform *Wudû'* from it. I saw the water springing from beneath his fingers, and the people performed *Wudû'* from it, down to the last of them.

إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَمَسَ النَّاسُ الْوُضُوءَ فَلَمْ يَجِدُوهُ، فَأَتَى رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِنَاءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ قَالَ: فَرَأَيْتَ الْمَاءَ يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[5943] 6 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ and his Companions were in *Az-Zawrà'* – he said: *Az-Zawrà'* is a place in *Al-Madînah* by the marketplace, near the *Masjid*. He called for a vessel of water and placed his hand in it, and it started to spring forth from between his fingers, and all of his Companions performed *Wudû'*. I said: “How many were they, O Abû Hamzah?” He said: “They were around three hundred.”

[٥٩٤٣] ٦- (...) حَدَّثَنَا أَبُو غَسَّانَ الْمِصْمَعِيُّ: حَدَّثَنَا مُعَاذُ يَعْنِي ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَأَصْحَابَهُ بِالزُّورَاءِ - قَالَ: وَالزُّورَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا ثَمَّةَ - دَعَا بِقَدَحٍ فِيهِ مَاءٌ، فَوَضَعَ كَفَّهُ فِيهِ، فَجَعَلَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ، قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْرَةَ؟ قَالَ: كَانُوا زُرَّاءَ الثَّلَاثِمِائَةِ.

[5944] (...) It was narrated from Anas that the Prophet ﷺ was in *Az Zawrà'*, and he was brought a vessel of water in which he could not immerse his fingers fully. Then he mentioned a *Hadîth* like that of *Hishâm* (no. 5943).

[٥٩٤٤] ٧- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ بِالزُّورَاءِ، فَأَتَى بِإِنَاءِ مَاءٍ لَا يَغْمُرُ أَصَابِعَهُ، أَوْ قَدَرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامٍ.



[5945] 8 - (2280) It was narrated from Jâbir that Umm Mâlik used to give ghee to the Prophet ﷺ in a butter-skin of hers. Her sons used to go to her and asked for condiments, when they did not have anything. She would go to that skin in which she used to give (ghee) to the Prophet ﷺ and would find some ghee in it. It kept providing condiment for her family until one day she squeezed it. She went to the Prophet ﷺ and he said: "Did you squeeze it?" She said: "Yes." He said: "If you had left it alone the ghee would still be there."

[5946] 9 - (2281) It was narrated from Jâbir that a man came to the Prophet ﷺ and asked him for food. He gave him half a *Wasq* of barley and the man, his wife and their guest continued to eat from it until he weighed it. He came to the Prophet ﷺ who said: "If you had not weighed it, you would still be eating from it, it would still be there."

[5947] 10 - (706) Mu'âdh bin Jabal narrated: "We set out with the Messenger of Allâh ﷺ during the campaign of Tabûk, and he was joining the prayers. He would pray *Zuhr* and *'Asr* together, and *Maghrib* and *'Ishâ* together, until one day he delayed the prayer,

[٥٩٤٥] ٨ - (٢٢٨٠) وَحَدَّثَنِي سَلْمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عَكَّةَ لَهَا سَمْنَا، فَيَأْتِيهَا بَنُوهَا فَيَسْأَلُونَ الْأُدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْنَا، فَمَا زَالَ يُقِيمُ لَهَا أُدْمَ بَيْتِهَا حَتَّى عَصَرْتُهُ، فَأَتَتِ النَّبِيَّ ﷺ فَقَالَ: «عَصَرْتِيهَا؟» فَقَالَتْ: نَعَمْ، قَالَ: «لَوْ تَرَكْتِيهَا مَا زَالَ قَائِمًا».

[٥٩٤٦] ٩ - (٢٢٨١) وَحَدَّثَنِي سَلْمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ يَسْتَطْعِمُهُ، فَأَطْعَمَهُ شَطْرَ وَسْقٍ شَعِيرٍ، فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَصِبْيُهُمَا، حَتَّى كَالَهُ، فَأَتَى النَّبِيَّ ﷺ فَقَالَ: «لَوْ لَمْ تَكِلْهُ لَأَكَلْتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

[٥٩٤٧] ١٠ - (٧٠٦) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: حَدَّثَنَا أَبُو عَلِيٍّ الْحَقْفِيُّ: حَدَّثَنَا مَالِكٌ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطَّفِيلِ عَامِرَ بْنَ وَائِلَةَ أَخْبَرَهُ، أَنَّ مُعَاذَ بْنَ جَبَلٍ

then he came out and prayed *Zuhr* and *‘Asr* together. Then he went in, and he came out after that and prayed *Maghrib* and *‘Ishâ* together. Then he said: ‘Tomorrow, if Allâh wills, you will reach the spring of Tabûk. You should not approach it until the forenoon, and whoever among you comes to it should not touch its water until I come.’ We came to it, and two men had reached it before us. The spring was a trickle of water, like a shoelace. The Messenger of Allâh ﷺ asked them: ‘Did you touch the water at all?’ They said: ‘Yes.’ The Prophet ﷺ rebuked them, and said to them whatever Allâh willed he should say. Then the people scooped water from the spring little by little, until they had gathered a little in a vessel. The Messenger of Allâh ﷺ washed his hands and face in it, then he poured it back into the spring, and it began to flow abundantly. The people drank their fill, then he said: ‘Soon, O Mu‘âdh, if you live a long life, you will see this area filled with gardens.’”

أَخْبَرَهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَزْوَةِ تَبُوكَ، فَكَانَ يَجْمَعُ الصَّلَاةَ، فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، حَتَّى إِذَا كَانَ يَوْمًا آخَرَ الصَّلَاةَ، ثُمَّ خَرَجَ فَصَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذَلِكَ، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا، ثُمَّ قَالَ: «إِنَّكُمْ سَتَأْتُونَ عَدَا، إِنْ شَاءَ اللَّهُ، عَيْنِ تَبُوكَ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يُضْحِيَ النَّهَارُ، فَمَنْ جَاءَهَا مِنْكُمْ فَلَا يَمَسَّ مِنْ مَائِهَا شَيْئًا حَتَّى آتِي»، فَجِئْنَاهَا وَقَدْ سَبَقْنَا إِلَيْهَا رَجُلَانِ، وَالْعَيْنُ مِثْلُ الشَّرَاكِ تَبْضُ بِشَيْءٍ مِنْ مَاءٍ، قَالَ: فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ: «هَلْ مَسَسْتُمَا مِنْ مَائِهَا شَيْئًا؟» قَالَا: نَعَمْ، فَسَبَّهَمَا النَّبِيُّ ﷺ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ، قَالَ: ثُمَّ غَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا، حَتَّى اجْتَمَعَ فِي شَيْءٍ، قَالَ: وَغَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَيْهِ وَوَجْهَهُ، ثُمَّ أَعَادَهُ فِيهَا، فَجَرَّتِ الْعَيْنُ بِمَاءٍ مِنْهُمْ، أَوْ قَالَ: غَزِيرٍ - شَكَّ أَبُو عَلِيٍّ أَيُّهُمَا قَالَ - فَاسْتَقَى النَّاسُ، ثُمَّ قَالَ: «يُوشِكُ، يَا مُعَاذُ! إِنْ طَالَتْ بِكَ حَيَاةٌ، أَنْ تَرَى مَا هَهُنَا قَدْ مُلِيَءَ جَنَانًا». [راجع: ١٦٣١]

[5948] 11 - (1392) It was narrated that Abû Ḥumaid said: "We went out with the Messenger of Allâh ﷺ on the campaign of Tabûk, and we came to the valley of Al-Qurâ, where there was a garden belonging to a woman. The Messenger of Allâh ﷺ said: 'Estimate the amount of its produce.' So we estimated it, and the Messenger of Allâh ﷺ estimated it at ten *Wasq*. He said: 'Remember this number until we come back, if Allâh wills.' So we set off, until we came to Tabûk. The Messenger of Allâh ﷺ said: 'There will be a strong wind tonight, so none of you should stand up in it, and whoever has a camel, let him hobble it tightly.'

"The strong wind came, and one man stood up; the wind carried him and threw him down in the mountains of Tayy'. The envoy of Ibn Al-'Almâ', the ruler of Aylah, brought a letter to the Messenger of Allâh ﷺ and gave him a gift of a white mule. The Messenger of Allâh ﷺ wrote back to him and sent him a gift of a cloak. Then we came back to the valley of Al-Qurâ, and the Messenger of Allâh ﷺ asked that woman about her garden: 'How much is its produce?' She said: 'Ten *Wasq*.' The Messenger of Allâh ﷺ said: 'I am hastening back; whoever among you wishes may

[٥٩٤٨] ١١ - (١٣٩٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْتَبٍ: حَدَّثَنَا سُلَيْمَانُ ابْنُ بِلَالٍ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ عَبَّاسِ بْنِ سَهْلٍ [بْنِ سَعْدِ] السَّاعِدِيِّ، عَنْ أَبِي حُمَيْدٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ غَزْوَةَ تَبُوكَ، فَأَتَيْنَا وَادِي الْقُرَى عَلَى حَدِيثِهَا لِامْرَأَةٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اخْرُصُوهَا» فَخَرَصْنَاهَا، وَخَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشْرَةَ أَوْسُقٍ، وَقَالَ: «أَحْصِيهَا حَتَّى تَرْجِعَ إِلَيْكَ، إِنْ شَاءَ اللَّهُ»، فَاذْطَلَقْنَا، حَتَّى قَدِمْنَا تَبُوكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «سَتَهُبُّ عَلَيْكُمُ اللَّيْلَةَ رِيحٌ شَدِيدَةٌ، فَلَا يَقُمْ فِيهَا أَحَدٌ مِنْكُمْ، فَمَنْ كَانَ لَهُ بَعِيرٌ فَلْيُسَدِّ عِقَالَهُ» فَهَبَّتْ رِيحٌ شَدِيدَةٌ، فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَلْقَتْهُ بِجَبَلِي طِيءٍ، فَجَاءَ رَسُولُ ابْنِ الْعَلَمَاءِ، صَاحِبِ أُيْلَةَ، إِلَى رَسُولِ اللَّهِ ﷺ بِكِتَابٍ، وَأَهْدَى لَهُ بَعْلَةً بَيْضَاءَ، فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَأَهْدَى لَهُ بُرْدًا، ثُمَّ أَقْبَلْنَا حَتَّى قَدِمْنَا وَادِي الْقُرَى، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ حَدِيثِهَا: «كَمْ بَلَغَ ثَمَرُهَا؟» فَقَالَتْ: عَشْرَةَ أَوْسُقٍ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي مُسْرِعٌ، فَمَنْ شَاءَ مِنْكُمْ فَلْيُسْرِعْ مَعِي،

leave with me, and whoever wishes may stay.’ We set out and when we were approaching Al-Madīnah he said: ‘This is Tābah and this is Uḥud - it is a mountain that loves us and we love it.’ Then he said: ‘The best houses of the *Anṣār* are the house of Banū An-Najjār, then the house of Banū ‘Abdul-Ash-hal, then the house of Banū ‘Abdul-Ḥārith bin Al-Khazraj, then the house of Banū Sā‘idah, and there is goodness in all the houses of the *Anṣār*.’ Sa‘d bin ‘Ubādah came to us and Abū Usaid said: ‘Did you not see how the Messenger of Allāh ﷺ mentioned the best of the houses of the *Anṣār*, and mentioned us last?’ Sa‘d went to the Messenger of Allāh ﷺ and said: ‘O Messenger of Allāh, you mentioned the best of the houses of the *Anṣār* and mentioned us last.’ He said: “Is it not sufficient for you that you are among the best?”

[5949] 12 - (...) ‘Amr bin Yaḥya narrated it with this chain of narrators (a *Ḥadīth* similar to no. 5948), up to the words: “And there is goodness in all the houses of the *Anṣār*”. He did not mention what comes after that of the story of Sa‘d bin ‘Ubādah. In the *Ḥadīth* of Wuhaib it adds: “The Messenger of Allāh ﷺ wrote to them in their land.”

وَمَنْ شَاءَ فَلْيَمُكْثْ» فَخَرَجْنَا حَتَّى أَسْرَفْنَا عَلَى الْمَدِينَةِ، فَقَالَ: «هَذِهِ طَابَةٌ، وَهَذَا أُحُدٌ، وَهُوَ جَبَلٌ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ: «إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي [عَبْدِ] الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ دَارُ بَنِي سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَلَحَقْنَا سَعْدُ بْنُ عَبَادَةَ، فَقَالَ أَبُو أُسَيْدٍ: أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ خَيْرَ دُورِ الْأَنْصَارِ، فَجَعَلْنَا آخِرًا، فَأَذْرَكَ سَعْدُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! خَيْرَتِ دُورِ الْأَنْصَارِ فَجَعَلْتَنَا آخِرًا، فَقَالَ: «أَوَلَيْسَ بِحَسْبِكُمْ أَنْ تَكُونُوا مِنَ الْخَيْرِ». [راجع: ٢٣٧١]

[٥٩٤٩] ١٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْبِرَةُ بْنُ سَلَمَةَ الْمُخْزُومِي قَالَا: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَىٰ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ «وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» وَلَمْ يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةِ سَعْدِ بْنِ عَبَادَةَ، وَزَادَ فِي حَدِيثِ وَهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ

اللَّهُ ﷺ بِبَحْرِهِمْ، وَلَمْ يَذْكُرْ فِي حَدِيثٍ  
وَهَيْبٍ: فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ.

**Chapter 4. He (ﷺ) Put His  
Trust In Allâh And Allâh  
Protected Him From The  
People**

(المعجم ٤) - (بَابُ تَوَكُّلِهِ عَلَى اللَّهِ  
تَعَالَى، وَعِصْمَةِ اللَّهِ تَعَالَى لَهُ مِنَ  
النَّاسِ) (التحفة ٤)

[5950] 13 - (843) It was narrated that Jâbir bin ‘Abdullâh said: “We went out with the Messenger of Allâh ﷺ on a campaign towards Najd. The Messenger of Allâh ﷺ caught up with us in a valley that abounded in thorny trees. The Messenger of Allâh ﷺ stopped beneath a tree and hung his sword on one of its branches. The people scattered throughout the valley, seeking shade beneath the trees. The Messenger of Allâh ﷺ said: ‘A man came to me while I was sleeping and took the sword, then I woke up to find him standing over my head, and I did not realize (that he was there) until the sword was unsheathed in his hand. He said to me: “Who will protect you against me?” I said: “Allâh.” He said a second time: “Who will protect you against me?” I said: “Allâh.” Then he sheathed the sword, and he is sitting over there.’ Then the Messenger of Allâh ﷺ left him alone.”

[٥٩٥٠] ١٣ - (٨٤٣) حَدَّثَنَا عَبْدُ بِنُ  
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ  
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ  
جَابِرٍ؛ وَحَدَّثَنِي أَبُو عَمْرَانَ، مُحَمَّدُ بْنُ  
جَعْفَرِ بْنِ زِيَادٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا  
إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ،  
عَنْ سِنَانِ بْنِ أَبِي سِنَانَ الدُّؤَلِيِّ، عَنْ  
جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: عَزَوْنَا مَعَ رَسُولِ  
اللَّهِ ﷺ غَزْوَةَ قَبْلِ نَجْدٍ، فَأَذْرَكَنَا رَسُولُ  
اللَّهِ ﷺ فِي وَادٍ كَثِيرِ الْعِضَاءِ، فَزَلَّ  
رَسُولُ اللَّهِ ﷺ تَحْتَ شَجَرَةٍ، فَعَلَّقَ سَيْفَهُ  
بِغُضَنِ مِنْ أَعْصَانِهَا، قَالَ: وَتَمَرَّقَ النَّاسُ  
فِي الْوَادِي يَسْتَظِلُّونَ بِالشَّجَرِ، قَالَ: فَقَالَ  
رَسُولُ اللَّهِ ﷺ: «إِنَّ رَجُلًا أَتَانِي وَأَنَا  
نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقِظْتُ وَهُوَ قَائِمٌ  
عَلَى رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلْتًا  
فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟  
قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ  
يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، قَالَ:

فَشَامَ السَّيْفَ، فَهِيَ هُوَ ذَا جَالِسٍ» ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ١٩٤٩]

[5951] 14 - (...) Jâbir bin ‘Abdullâh Al-Anṣârî, who was one of the Companions of the Prophet ﷺ, narrated that he went out on a campaign with the Prophet ﷺ in the direction of Najd. When the Prophet ﷺ came back, he came back with him, and they sat to rest one day. Then he mentioned a *Hadîth* like that of Ibrâhîm bin Sa’d and Ma’mar (no. 5950).

[٥٩٥١] ١٤- (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَيَانُ بْنُ أَبِي سَيَانَ الدُّؤَلِيُّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا: أَنَّهُ غَزَا مَعَ النَّبِيِّ ﷺ غَزْوَةَ قَبَلِ نَجْدٍ، فَلَمَّا قَفَلَ النَّبِيُّ ﷺ قَفَلَ مَعَهُ، فَأَدْرَكْتَهُمُ الْقَائِلَةُ يَوْمًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ وَمَعْمَرٍ.

[5952] (...) It was narrated that Jâbir said: “We came back with the Messenger of Allâh ﷺ, and when we were in Dhât Ar-Riqâ‘...” a *Hadîth* like that of Az-Zuhrî (no. 5950), but he did not mention (the words): “Then the Messenger of Allâh ﷺ left him alone.”

[٥٩٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا أَبَانُ بْنُ يَزِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا كُنَّا بِيَدَاتِ الرَّقَاعِ، بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ: ثُمَّ لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

### Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

[5953] 15 - (2282) It was narrated from Abû Mûsa that the Prophet ﷺ said: “The likeness of

(المعجم ٥) - (بَابُ بَيَانِ مِثْلِ مَا بَعَثَ النَّبِيَّ ﷺ مِنَ الْهُدَى وَالْعِلْمِ) (التحفة ٥)

[٥٩٥٣] ١٥- (٢٢٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ وَمُحَمَّدُ

the guidance and knowledge with which Allâh has sent me is that of rain falling upon the earth. Some of it is good ground which receives the water and brings forth a great deal of herbage and grass. Some of it is hard but it retains the water, and Allâh benefits people by it, and they drink it and give it to their animals to drink, and they use it for irrigation and grazing. And another part of it is barren, it does not retain the water or produce herbage. That is the likeness of one who gains an understanding of the religion of Allâh, and Allâh benefits him by that with which Allâh has sent me, and he learns and teaches others; and the likeness of a man who pays no attention to that, and does not accept the guidance of Allâh with which I have been sent.”

### Chapter 6. His (ﷺ) Compassion Towards His *Ummah*, And His Intense Concern To Warn Them Against That Which May Harm Them

[5954] 16 - (2283) It was narrated from Abû Mûsa that the Prophet ﷺ said: “The likeness of me and that with which Allâh has sent me, is that of a man who came to his people and said: ‘O people, I have seen the army with my own eyes, and I am a plain<sup>[1]</sup>

ابنُ العَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالُوا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلَ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ بِهِ مِنَ الْهُدَى وَالْعِلْمِ كَمَثَلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَتْ مِنْهَا طَائِفَةٌ طَيِّبَةٌ، قَبِلَتِ الْمَاءَ فَأَنْبَتَتِ الْكَلَاءَ وَالْعُشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبٌ أَمْسَكَتِ الْمَاءَ، فَفَنَعَّ اللَّهُ بِهَا النَّاسَ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةٌ مِنْهَا أُخْرَى، إِنَّمَا هِيَ قَيْعَانٌ لَا تُسْمِكُ مَاءً وَلَا تُنْبِتُ كَلَاءً، فَذَلِكَ مَثَلُ مَنْ فَقَهُ فِي دِينِ اللَّهِ، وَنَفَعَهُ اللَّهُ بِمَا بَعَثَنِي اللَّهُ بِهِ، فَعَلِمَ وَعَلَّمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللَّهِ الَّذِي أُرْسِلْتُ بِهِ».

(المعجم ٦) - (باب شفقتة ﷺ على

أُمَّتِهِ، وَمَبَالَغَتِهِ فِي تَحْذِيرِهِمْ مِمَّا

يُضْرَهُمْ) (التحفة ٦)

[٥٩٥٤] ١٦ - (٢٢٨٣) وَحَدَّثَنَا عَبْدُ

اللَّهِ بْنُ بَرَّادٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ: - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ مَثَلِي

[1] Plain (lit. “naked”): This refers to the custom whereby one giving a warning would take off his cloak and wave it.

warner; save yourselves!' Some of his people obeyed him and fled early of a place of safety. Others belied him, and in the morning the army found them in their houses and killed them and destroyed them. That is the likeness of those who obey me and follow that which I have brought, and the likeness of those who disobey me and belie that which I have brought of the truth."

وَمَثَلُ مَا بَعَثَنِي اللَّهُ عَزَّ وَجَلَّ بِهِ كَمَثَلِ رَجُلٍ أَتَى قَوْمَهُ، فَقَالَ: يَا قَوْمِ! إِنِّي رَأَيْتُ الْجَيْشَ بَعِيَّتِي، وَإِنِّي أَنَا التَّدِيرُ الْعُرْيَانُ، فَالْتَجَاءُ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَذْلَجُوا فَاَنْطَلَقُوا عَلَى مُهَلَّتِهِمْ، وَكَذَّبَتْ طَائِفَةٌ مِنْهُمْ فَأَصْبَحُوا مَكَانَهُمْ، فَصَبَّحَهُمُ الْجَيْشُ فَأَهْلَكَهُمْ وَاجْتَاَحَهُمْ، فَذَلِكَ مَثَلُ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثَلُ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنْ الْحَقِّ».

[5955] 17 - (2284) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'My likeness and that of my Ummah is that of a man who lights a fire and insects and moths start falling into it. I am trying to hold you back but you are rushing headlong into it.'"

[٥٩٥٥] ١٧ - (٢٢٨٤) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُعْبِرَةُ بِنْتُ عَبْدِ الرَّحْمَنِ الْفُرَشِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَتِ الدَّوَابُّ وَالْفَرَاشُ يَقَعْنَ فِيهِ، فَأَنَا آخِذٌ بِحُجْرِكُمْ وَأَنْتُمْ تَقْحَمُونَ فِيهِ».

[5956] (...) A similar report (as no. 5955) was narrated from Abû Az-Zinnâd with this chain.

[٥٩٥٦] (...) وَحَدَّثَنَا عُمَرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[5957] 18 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. - He narrated a

[٥٩٥٧] ١٨ (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا



number of *Aḥadith*, including the following: “The Messenger of Allāh ﷺ said: ‘My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.’”

[5958] 19 - (2285) It was narrated that Jâbir said: “The Messenger of Allāh ﷺ said: ‘The likeness of me and you is that of a man who lights a fire, and locusts and moths start falling into it, and he is trying to keep them out of it. I am holding you back from the fire, but you are slipping through my hands.’”

### Chapter 7. He ﷺ Was The Seal Of The Prophets

[5959] 20 - (2286) It was narrated from Abû Hurairah that the Prophet ﷺ said: “The likeness of myself and the Prophets (who came before me) is that of a man who built a structure and built it well and he made it beautiful, and the people started walking

كَحَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُّ الَّتِي فِي النَّارِ يَقَعْنَ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيُعْلِبُنَهُ فَيَتَّقِحَمْنَ فِيهَا، قَالَ: فَذَلِكُمْ مَثَلِي وَمَثَلِكُمْ، أَنَا آخِذٌ بِحُجْزِكُمْ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، هَلُمَّ عَنِ النَّارِ، فَتَعْلِبُونِي وَتَقَحَّمُونَ فِيهَا».

[٥٩٥٨] ١٩ - (٢٢٨٥) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلِكُمْ كَمَثَلِ رَجُلٍ أَوْقَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقَعْنَ فِيهَا، وَهُوَ يَدْبُهُنَّ عَنْهَا، وَأَنَا آخِذٌ بِحُجْزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تُفَلِّتُونَ مِنْ يَدِي».

(المعجم ٧) - (بَابُ ذِكْرِ كَوْنِهِ ﷺ)

خاتم النبيين (التحفة ٧)

[٥٩٥٩] ٢٠ - (٢٢٨٦) وَحَدَّثَنَا عَمْرُو [بْنُ مُحَمَّدٍ] النَّاقِدُ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَمَثَلِ رَجُلٍ بَنَى بُيْتَانَا

around it and saying: 'We have never seen any structure more beautiful than this, except for this brick.' I am that brick."

[5960] 21 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: "Why don't you put a brick here? Then your building will be complete."' Muhammad ﷺ said: 'I am that brick.'"

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The likeness of myself and the Prophets who came before me is that of a man who built a structure and built it well and made it beautiful, except for the space of a brick in one of its corners. The people started walking around it, admiring it and saying: 'Why is this brick missing?' I am that brick, I am the Seal of the Prophets."

فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِفُونَ بِهِ، يَقُولُونَ: مَا رَأَيْنَا بُيُوتًا أَحْسَنَ مِنْ هَذَا، إِلَّا هَذِهِ اللَّيْنَةَ، فَكُنْتُ أَنَا تِلْكَ اللَّيْنَةَ.

[٥٩٦٠] ٢١- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُتَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ أَبُو الْقَاسِمِ ﷺ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ ابْتَنَى بُيُوتًا فَأَحْسَنَهَا وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهَا، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُهُمُ الْبُيُوتَانُ يَقُولُونَ: أَلَا وَضَعْتُ هَهُنَا لَبْنَةً فَيَتِمُّ بُيُوتَانَا» فَقَالَ مُحَمَّدٌ ﷺ: «فَكُنْتُ أَنَا اللَّيْنَةَ».

[٥٩٦١] ٢٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَفُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بُيُوتًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيُعْجِبُونَ لَهُ وَيَقُولُونَ: هَلَّا

وُضِعَتْ هَذِهِ اللَّيْنَةُ قَالَ: «فَأَنَا اللَّيْنَةُ،  
وَأَنَا خَاتَمُ النَّبِيِّينَ».

[5962] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: "The likeness of me and the Prophets..." and he mentioned something similar (to *Hadîth* no. 5961).

[٥٩٦٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلِي وَمَثَلُ النَّبِيِّينَ» فَذَكَرَ نَحْوَهُ.

[5963] 23 - (2287) It was narrated from Jâbir that the Prophet ﷺ said: "The likeness of myself and the (previous) Prophets is that of a man who built a house and made it perfect and complete, except the space of a brick. The people started to enter it and admire it, and they said: 'Were it not for the space of a brick.'" The Messenger of Allâh ﷺ said: "I am the space of that brick, I have come and sealed the (succession of) Prophets ﷺ."

[٥٩٦٣] ٢٣ - (٢٢٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بَنَى دَارًا فَأَتَمَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبْنَةٍ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيَقُولُونَ: لَوْلَا مَوْضِعُ اللَّبْنَةِ»، قَالَ رَسُولُ اللَّهِ ﷺ: «فَأَنَا مَوْضِعُ اللَّبْنَةِ، حِينَئِذٍ فَخَتَمْتُ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ».

[5964] (...) Salîm narrated a similar report with this chain of narrators, and instead of saying 'made it complete' he said 'made it beautiful.'

[٥٩٦٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: بَدَل - أْتَمَّهَا - أَحْسَنَهَا.

### Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

(المعجم ٨) - (بَابُ إِذَا أَرَادَ اللَّهُ تَعَالَى رَحْمَةً أُمَّةً قَبَضَ نَبِيَّهَا قَبْلَهَا) (التحفة ٨)

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet ﷺ said: "When Allâh

[٥٩٦٥] ٢٤ - (٢٢٨٨) قَالَ مُسْلِمٌ: «وَحَدَّثْتُ عَنْ أَبِي أُسَامَةَ، وَمِمَّنْ

wants to show mercy to a nation among His slaves, He takes their Prophet before them, and makes him a forerunner for them. When He wants to destroy a nation, He punishes them when their Prophet is still alive, then He destroys them while he is looking on, and He relieves him by means of their destruction because they belied him and disobeyed his commands.”

رَوَى ذَلِكَ عَنْهُ إِبْرَاهِيمُ بْنُ سَعِيدِ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةٍ مِنْ عِبَادِهِ، قَبَضَ نَبِيَّهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرْطًا وَسَلَفًا بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ، عَذَّبَهَا، وَنَبِيَّهَا حَيًّا، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَقْرَّ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ».

### Chapter 9. The Haud (Cistern) Of Our Prophet ﷺ And Its Attributes

[5966] 25 - (2289) Jundab said: “I heard the Prophet ﷺ say: ‘I will reach *Al-Haud* (the Cistern) ahead of you.’”

(المعجم ٩) - (باب إثبات حوض

نبينا ﷺ وصفاته) (التحفة ٩)

[٥٩٦٦] [٢٥- (٢٢٨٩) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ جُنْدَبًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

[5967] (...) A similar report (as no. 5966) was narrated from ‘Abdul-Malik bin ‘Umair, from Jundab, from the Prophet ﷺ.

[٥٩٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ بِشْرِ، جَمِيعًا عَنْ مِسْعَرٍ، وَحَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالَا: حَدَّثَنَا شُعْبَةُ، كِلَاهُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدَبٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[5968] 26 - (2290) It was narrated that Abû Hâzim said: "I heard Sahl say: 'I heard the Prophet ﷺ say: "I will reach the Cistern ahead of you. He who comes will drink, and whoever drinks will never be thirsty again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me.""

Abû Hâzim said: "And I heard An-Nu'mân bin Abî 'Ayyâsh say, when I was narrating this *Hadîth* to them: 'Is this what you heard Sahl say?' I said: 'Yes.'"

[5969] (2291) And I bear witness that I heard Abû Sa'eed Al-Khudrî add something and say (The Messenger of Allâh ﷺ said): "They belong to me." But it will be said: "You do not know what they did after you were gone." And I will say: "Away, away with the one who changed (the religion) after I was gone."

[5970] (...) A *Hadîth* like that of Ya'qûb (no. 5968) was narrated from Sahl from the Prophet ﷺ, and from An-Nu'mân bin Abî 'Ayyâsh, from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

[٥٩٦٨] ٢٦ - (٢٢٩٠) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ  
الرَّحْمَنِ الْقَارِيَّ، عَنْ أَبِي حَازِمٍ قَالَ:  
سَمِعْتُ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ  
يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ  
وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا،  
وَلَيَرِدَنَّ عَلَيَّ أَقْوَامٌ أَعْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ  
يُحَالُ بَيْنِي وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانَ بْنَ أَبِي  
عَيَّاشٍ وَأَنَا أَحَدُهُمْ هَذَا الْحَدِيثَ،  
فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا يَقُولُ؟، قَالَ  
فَقُلْتُ: نَعَمْ.

[٥٩٦٩] (٢٢٩١) قَالَ: وَأَنَا أَشْهَدُ  
عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ  
فَيَقُولُ: «إِنَّهُمْ مِنِّي، فَيَقَالُ: إِنَّكَ لَا  
تَدْرِي مَا عَمِلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا  
سُحْقًا لِمَنْ بَدَّلَ بَعْدِي».

[٥٩٧٠] (...) وَحَدَّثَنَا هَرُونَ بْنُ  
سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي  
أَبُو أُسَامَةَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ عَنِ  
النَّبِيِّ ﷺ، وَعَنِ النُّعْمَانَ بْنِ أَبِي عَيَّاشٍ،  
عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ،  
بِمِثْلِ حَدِيثِ يَعْقُوبَ.

[5971] 27 - (2292) ‘Abdullâh bin ‘Amr bin Al-‘Āṣ said: “The Messenger of Allâh ﷺ said: ‘My Cistern is the size of a month’s journey, its sides are equal, its water is whiter than silver, its fragrance is better than musk, and its jugs are like the (number of) stars of the sky. Whoever drinks from it will never be thirsty again.’”

[5972] (2293) Asmâ’ bint Abî Bakr said: “The Messenger of Allâh ﷺ said: ‘I will reach the Cistern and I will see those of you who come to me. Some people will be detained before they reach me and I will say: “O Lord, they belong to me and to my *Ummah*.” It will be said: “Do you not know what they did after you were gone? By Allâh, they continued turning on their heels after you were gone.”

Ibn Abî Mulaikah used to say: “O Allâh, we seek refuge with You from turning on our heels or being put to trial with regard to our religion.”

[5973] 28 - (2294) ‘Āishah said: “I heard the Messenger of Allâh ﷺ say when he was among his Companions: ‘I will be at the Cistern and I will see those of you who come towards me. By Allâh, some men will be prevented from

[٥٩٧١] ٢٧- (٢٢٩٢) وَحَدَّثَنَا دَاوُدُ ابْنُ عَمْرٍو الصَّبِيّ: حَدَّثَنَا نَافِعُ بْنُ عَمَرَ الْجَمَحِيّ عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمْرٍو بْنِ الْعَاصِ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَبْيَضُ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْزَانُهُ كَنْجُومِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا».

[٥٩٧٢] (٢٢٩٣) وَقَالَتْ أَسْمَاءُ بِنْتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤَخِّدُ أَنَاسٌ دُونِي، فَأَقُولُ: يَا رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيَقَالُ: أَمَا شَعَرْتَ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهِ! مَا بَرَّحُوا بَعْدَكَ يَرِجِعُونَ عَلَيَّ أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلَيْكَةَ يَقُولُ: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ أَنْ تَرْجِعَ عَلَيَّ أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِينِنَا.

[٥٩٧٣] ٢٨- (٢٢٩٤) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ عَنِ ابْنِ خُنَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، [أَنَّهُ] سَمِعَ عَائِشَةَ تَقُولُ: سَمِعْتُ

reaching me, and I will say: “O Lord, they belong to me and my *Ummah*.” He will say: “You do not know what they did after you were gone. They kept turning back on their heels.”

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: “I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allāh ﷺ, until one day, when the slave woman was combing my hair, I heard the Messenger of Allāh ﷺ say: ‘O people!’ I said to the slave woman: ‘Move away from me.’ She said: ‘He only called the men; he did not call the women.’ I said: ‘I am one of the people.’ The Messenger of Allāh ﷺ said: ‘I will reach the Cistern ahead of you, so beware lest one of you come and be driven away like a stray camel. I will say: “What is the matter with this one?” And it will be said: “You do not know what they introduced after you were gone.” I will say: “Away with them.”’

رَسُولِ اللَّهِ ﷺ [يَقُولُ]، وَهُوَ بَيْنَ ظَهْرَانِي أَصْحَابِي: «إِنِّي عَلَى الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، فَوَاللَّهِ! لَيُفْتَنَنَّ دُونِي رِجَالٌ، فَلَأَقُولَنَّ: أَيُّ رَبِّ! مِنِّي وَمِنْ أُمَّتِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا عَمَلُوا بِعَدَاكَ، مَا زَالُوا يَرْجِعُونَ عَلَيَّ أَغْفَابِهِمْ».

[٥٩٧٤] ٢٩ - (٢٢٩٥) وَحَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدْفِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسِ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعِ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ، وَالْجَارِيَّةُ تَمْشُطُنِي، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ!» فَقُلْتُ لِلْجَارِيَّةِ: اسْتَأْخِرِي عَنِّي، قَالَتْ: إِنَّمَا دَعَا الرَّجَالَ، وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّايَ لَا يَأْتِيَنَّ أَحَدَكُمْ فَيَذُبُّ عَنِّي كَمَا يُذِبُّ الْبَعِيرُ الضَّالَّ، فَأَقُولُ: فِيْمَ هَذَا؟ فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثُوا بِعَدَاكَ، فَأَقُولُ: سُحْقًا».

[5975] (...) ‘Abdullâh bin Râfi‘ said: “Umm Salamah used to narrate that she heard the Prophet ﷺ say on the *Minbar*, while she was having her hair combed: ‘O people!’ She said to the one who was combing her hair: ‘Gather my hair and put it together...’” A *Hadîth* like that of Bukair from Al-Qâsim bin ‘Abbâs (no. 5974).

[5976] 30 - (2296) It was narrated from ‘Uqbah bin ‘Âmir that the Messenger of Allâh ﷺ came out one day and prayed for the people of Uḥud as he used to pray for the dead. Then he went to the *Minbar* and said: “I will be there ahead of you, and I will be your witness. By Allâh, I can see my Cistern now. I am given the keys to the treasures of the earth, or the keys to the earth. By Allâh, I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for them (the treasures of the earth).”

[5977] 31 - (...) It was narrated that ‘Uqbah bin ‘Âmir said: “The Messenger of Allâh ﷺ prayed for those who had been slain at Uḥud, then he ascended the

[٥٩٧٥] (...) وَحَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرٍو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ - وَهِيَ تَمْشِي - «أَيُّهَا النَّاسُ» فَقَالَتْ لِمَ شِطَّهَا: كُفِّي رَأْسِي، بِنَحْوِ حَدِيثِ بُكَيْرٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ.

[٥٩٧٦] ٣٠ - (٢٢٩٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيْتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: «إِنِّي فَرَطُ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللَّهِ! لَأَنْظُرُ إِلَى حَوْضِي الْآنَ، وَإِنِّي قَدْ أُعْطِيتُ مَفَاتِيحَ خَزَائِنِ الْأَرْضِ، أَوْ مَفَاتِيحَ الْأَرْضِ، وَإِنِّي، وَاللَّهِ! مَا أَخَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَخَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا».

[٥٩٧٧] ٣١ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرِ ابْنِ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ



*Minbar* like one who was bidding farewell to the living and the dead. He said: 'I will reach the Cistern ahead of you, and its width is like the distance between Aylah and Al-Juhfah. I do not fear that you will associate others with Allāh after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another and be destroyed as those who came before you were destroyed.'

'Uqbah said: "That was the last thing I heard the Messenger of Allāh ﷺ say on the *Minbar*."

[5978] 32 - (2297) It was narrated that 'Abdullāh said: "The Messenger of Allāh ﷺ said: 'I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: "O Lord, my companions, my companions!" It will be said: "You do not know what they introduced after you were gone."'

[5979] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadīth* similar to no. 5978), but he did not mention (the words) "My companions, my companions."

يَحْيَىٰ بِنَ أَبِي يُؤَبِّ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْثِدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَيَّ قَتَلِي أَحَدًا، ثُمَّ صَعِدَ الْمُنْبَرَ كَالْمُودِّعِ لِلْأَحْيَاءِ وَالْأَمْوَاتِ، فَقَالَ: «إِنِّي فَرَطُكُمْ عَلَى الْحَوْضِ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَةَ إِلَى الْجُحْفَةَ، إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنِّي أَخْشَى عَلَيْكُمْ الدُّنْيَا أَنْ تَتَنَافَسُوا فِيهَا، وَتَقْتُلُوا، فَتَهْلِكُوا، كَمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ».

قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَيَّ الْمُنْبَرِ.

[٥٩٧٨] ٣٢ - (٢٢٩٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، وَلَا تَنَازِعَنَّ أَقْوَامًا ثُمَّ لِأَعْلَبِينَ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، أَصْحَابِي، فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ».

[٥٩٧٩] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

[5980] (...) A *Hadith* like that of Al-A'mash (no. 5978) was narrated from 'Abdullâh from the Prophet ﷺ.

[٥٩٨٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ، جَمِيعًا عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ الْأَعْمَشِ، وَفِي حَدِيثِ شُعْبَةَ عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[5981] (...) A *Hadith* like that of Al-A'mash and Mughîrah was narrated from Hudhaifah (no. 5978, 5980), from the Prophet ﷺ.

[٥٩٨١] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْجَبِيُّ: أَخْبَرَنَا عَبَّاسٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ فَضِيلٍ، كِلَاهُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُدَيْفَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ الْأَعْمَشِ وَمُغِيرَةَ.

[5982] 33 - (2298) It was narrated from Hârithah that he heard the Prophet ﷺ say: "His Cistern is (as large as the distance) between Şan'â' and Al-Madînah."

[٥٩٨٢] ٣٣ - (٢٢٩٨) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ بَرِيْعٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ مَعْبَدِ بْنِ خَالِدٍ، عَنْ حَارِثَةَ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ».

Al-Mustawrid said to him: "Did you not hear him say, "The vessels'?" He said: "No." Al-Mustawrid said: "There will be seen in it vessels like the stars."

فَقَالَ لَهُ الْمُسْتَوْرِدُ: أَلَمْ تَسْمَعْهُ قَالَ: «الْأَوَانِي»؟ قَالَ: لَا، فَقَالَ الْمُسْتَوْرِدُ: «تَرَى فِيهِ الْآيَةَ مِثْلَ الْكَوَاكِبِ».

[5983] (...) Hârithah bin Wahb Al-Khuzâ'i said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report (as no. 2298) about the Cistern, but

[٥٩٨٣] (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَزْرَةَ: حَدَّثَنَا حَرَمِيُّ بْنُ عُمَارَةَ حَدَّثَنَا شُعْبَةُ عَنْ مَعْبَدِ بْنِ خَالِدٍ،

he did not mention the words of Al-Mustawrid.

[5984] 34 - (2299) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ’ and Adhraḥ.’”

[5985] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Ahead of you lies a Cistern like the distance between Jarbâ’ and Adhraḥ.” In the report of Ibn Al-Muthanna it says: “My Cistern.”

[5986] (...) ‘Ubaidullâh narrated a similar report (as no. 5985) with this chain of narrators, and he added: “Ubaidullâh said: ‘I asked him and he said: “They are two towns in Ash-Shâm, between which there is the distance of three nights’ travel.” In the *Hadîth* of Ibn Bishr it says: “Three days.”

أَنَّهُ سَمِعَ حَارِثَةَ بْنَ وَهْبِ الْخُزَاعِيِّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ، وَذَكَرَ الْحَوْضَ، بِمِثْلِهِ، وَلَمْ يَذْكُرْ قَوْلَ الْمُسْتَوْرِدِ وَقَوْلَهُ.

[٥٩٨٤] ٣٤ - (٢٢٩٩) حَدَّثَنَا أَبُو الرَّبِيعِ الزُّهْرَانِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ قَالَا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَامَكُمْ حَوْضًا، مَا بَيْنَ نَاحِيَّتَيْهِ كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ».

[٥٩٨٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَاءَ وَأَذْرَحَ» - وَفِي رِوَايَةِ ابْنِ الْمُثَنَّى: «حَوْضِي».

[٥٩٨٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ قَالَا: حَدَّثَنَا عُبَيْدُ اللَّهِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَزَادَ: قَالَ عُبَيْدُ اللَّهِ: فَسَأَلْتُهُ فَقَالَ: قَرَيْتَيْنِ بِالسَّامِ، بَيْنَهُمَا مَسِيرَةٌ ثَلَاثِ لَيَالٍ، وَفِي حَدِيثِ ابْنِ بَشِيرٍ: ثَلَاثَةٌ أَيَّامٍ.

[5987] (...) A *Hadīth* like that of ‘Uбайдullāh (no. 5986) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[5988] 35 - (...) It was narrated from ‘Abdullāh that the Messenger of Allāh ﷺ said: “Ahead of you lies a Cistern like (the distance) between Jarbā and Adhraḥ, in which there are jugs like the stars of the sky. Whoever comes to it and drinks from it will never be thirsty again.”

[5989] 36 - (2300) It was narrated that Abū Dharr said: “I said: ‘O Messenger of Allāh, what are the vessels of the Cistern?’ He said: ‘By the One is Whose Hand is the soul of Muḥammad, its vessels are more numerous than the stars and planets in the sky, nay! on a dark and cloudless night. The vessels of Paradise, whoever drinks from them will never be thirsty again. There flow into it two spouts from Paradise, and whoever drinks from it will never be thirsty again. It is as wide as it is long, like the distance between ‘Ammān and Aylah. Its water is whiter than milk and sweeter than honey.”

[٥٩٨٧] (...) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ عُبَيْدِ اللَّهِ.

[٥٩٨٨] ٣٥- (...) وَحَدَّثَنَا حَرَمَلَةُ ابْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرَحَ، فِيهِ أَبَارِقُ كُنُجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا».

[٥٩٨٩] ٣٦- (٢٣٠٠) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ الْمَكِّيُّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَا يَبِئْتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلَا! فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِحَةِ، آيَةُ الْجَنَّةِ مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ آخِرَ مَا عَلَيْهِ، يَشْحَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ

يَظْمَأُ، عَرَضُهُ مِثْلُ طَوْلِهِ، مَا بَيْنَ عَمَّانَ  
إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ،  
وَأَحْلَى مِنَ الْعَسَلِ».

[5990] 37 - (2301) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: "I will be at my Cistern pushing crowds of people away, so as to allow the people of Yemen to reach it, and I will strike with my stick until it flows for them." He was asked how wide it is, and he said: "From where I am standing to 'Ammân." He was asked about its drink and he said: "It is whiter than milk and sweeter than honey. Two spouts that originate from Paradise lead into it, one of gold and one of silver."

[٥٩٩٠] ٣٧- (٢٣٠١) حَدَّثَنَا أَبُو  
عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ  
بَشَّارٍ - وَأَلْفَاظُهُمْ مُتَقَابِرَةٌ - قَالُوا: حَدَّثَنَا  
مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ  
قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ  
مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَمَرِيِّ، عَنْ  
ثَوْبَانَ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنِّي لَبِعُفْرِ  
حَوْضِي أَذُودُ النَّاسِ لِأَهْلِ الْيَمَنِ،  
أَضْرِبُ بِعَصَايَ حَتَّى يَرْفُضَ عَلَيْهِمْ»،  
فَسُئِلَ عَنْ عَرَضِهِ فَقَالَ: «مِنْ مَقَامِي إِلَى  
عَمَّانَ» وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُّ  
بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ،  
يَعُثُّ فِيهِ مِيزَابَانِ يُمْدَانِهِ مِنَ الْجَنَّةِ،  
أَحَدُهُمَا مِنْ ذَهَبٍ، وَالْآخَرُ مِنْ وَرَقٍ».

[5991] (...) A similar *Hadith* (as no. 5990) was narrated from Qatâdah with the chain of Hishâm, except that he said: "On the Day of Resurrection I will be at the edge of the Cistern."

[٥٩٩١] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا  
شَيْبَانُ عَنْ قَتَادَةَ، بِإِسْنَادِ هِشَامٍ، بِمِثْلِ  
حَدِيثِهِ، غَيْرَ أَنَّهُ قَالَ: «أَنَا، يَوْمَ الْقِيَامَةِ،  
عِنْدَ عُفْرِ الْحَوْضِ».

[5992] (...) The *Hadith* of the Cistern was narrated from Thawbân, from the Messenger of Allâh ﷺ. I

[٥٩٩٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا شُعْبَةُ

said<sup>[1]</sup> to Yahya bin Hammâd (a narrator): “Did you hear this *Hadîth* from Abû ‘Awânah?” He said: “I also heard it from Shu‘bah.” I said: “Look at it for me.” So he looked for me, then he narrated it to me.

عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ، حَدِيثَ الْحَوْضِ، فَقُلْتُ لِيَحْيَى بْنِ حَمَّادٍ: هَذَا حَدِيثٌ سَمِعْتُهُ مِنْ أَبِي عَوَانَةَ، فَقَالَ: وَسَمِعْتُهُ أَيْضًا مِنْ شُعْبَةَ فَقُلْتُ: انظُرْ لِي فِيهِ، فَنظَرَ لِي فِيهِ فَحَدَّثَنِي بِهِ.

[5993] 28 - (2302) It was narrated from Abû Hurairah that the Prophet ﷺ said: “I will drive some people away from my Cistern as a stray camel is driven away.”

[٥٩٩٣] ٢٨ - (٢٣٠٢) وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامٍ الْجَمَحِيُّ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُسْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَأَذُوْدَنَّ عَنْ حَوْضِي رِجَالًا كَمَا تُنْذَاذُ الْغَرِيْبَةُ مِنَ الْإِبِلِ».

[5994] (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” a similar report (as no. 5993).

[٥٩٩٤] (...) وَحَدَّثَنِيهِ عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5995] 39 - (2303) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “The size of my Cistern is like the distance between Aylah and Şan‘â’ in Yemen. In it there are jugs as numerous as the stars in the sky.”

[٥٩٩٥] ٣٩ - (٢٣٠٣) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكٍ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْرُ حَوْضِي كَمَا بَيْنَ أَيْلَةَ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْآبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[انظر: ٥٩٩٨]

[1] That is Muḥammad bin Bash-shâr, Bundâr, who narrated it from him.

[5996] 40 - (2304) Anas bin Mâlik narrated that the Prophet ﷺ said: “Some of those who accompanied me will come to me at the Cistern, and when I see them and they come close to me, they will be taken away before they reach me. I will say: ‘O Lord, my companions, my companions!’ but it will be said to me: ‘You do not know what they introduced after you were gone.’”

[5997] (...) This was narrated from Anas from the Prophet ﷺ, and he added: “Its vessels are as numerous as the stars.”

[5998] 41 - (2303) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: “The distance between two corners of my Cistern is like the distance between Şan‘â and Al-Madînah.”

[٥٩٩٦] ٤٠ - (٢٣٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ الصَّمَّارُ: حَدَّثَنَا وَهَيْبٌ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «لَيَرِدَنَّ عَلَيَّ الْحَوْضَ رِجَالٌ مِمَّنْ صَاحِبِي، حَتَّى إِذَا رَأَيْتَهُمْ وَرَفِعُوا إِلَيَّ، اخْتَلَجُوا دُونِي، فَلَا قَوْلَ: أَيُّ رَبِّ! أَصِيحَابِي، أَصِيحَابِي، فَلَيَقَالَ لِي: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ».

[٥٩٩٧] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ مُسَهِّرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ فَضِيلٍ، جَمِيعًا عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى، وَرَادَ: «أَيُّهُ عَدَدُ النُّجُومِ».

[٥٩٩٨] ٤١ - (٢٣٠٣) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ وَهَرِيمُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِعَاصِمٍ - قَالَ: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ نَاحِيَّتَيْ حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةَ». [راجع:

[5999] 42 - (...) A similar report (as no. 5998) was narrated from Anas from the Prophet ﷺ, except that they were not sure and they said: "Or like the distance between Al-Madīnah and 'Ammān." In the *Hadīth* of Abū 'Awānah it says: "The distance between the two sides of my Cistern."

[٥٩٩٩] ٤٢- (...) وَحَدَّثَنَا هَرُونَ  
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا  
هِشَامٌ؛ وَحَدَّثَنَا حَسَنُ [بْنُ عَلِيٍّ]  
الْحُلَوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ:  
حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ  
أَنْسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُمَا  
شَكَّا فَقَالَا: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ  
وَعَمَّانَ، وَفِي حَدِيثِ أَبِي عَوَانَةَ «مَا بَيْنَ  
لَابَتَيْ حَوْضِي».

[6000] 43 - (...) It was narrated from Qatādah that Anas said: "The Prophet of Allāh ﷺ said: 'In it (the Cistern) can be seen jugs of gold and silver, as numerous as the stars in the sky.'"

[٦٠٠٠] ٤٣- (...) وَحَدَّثَنَا يَحْيَى  
ابْنُ حَبِيبٍ الْحَارِثِيُّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
الرُّزَيْقِيُّ قَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ  
سَعِيدٍ، عَنْ قَتَادَةَ قَالَ: قَالَ أَنْسٌ: قَالَ  
نَبِيُّ اللَّهِ ﷺ: «تَرَى فِيهِ أَبَارِيقَ الذَّهَبِ  
وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

[6001] (...) Anas bin Mâlik narrated that the Prophet of Allāh ﷺ said... a similar report (as no. 6000), and he added: "Or more than the number of stars in the sky."

[٦٠٠١] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ: . حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى:  
حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ  
مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، مِثْلَهُ،  
وَرَادَ: «أَوْ أَكْثَرَ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

[6002] 44 - (2305) It was narrated from Jâbir bin Samurah that the Messenger of Allāh ﷺ said: "I will reach the Cistern ahead of you, and the distance between its edges is like the distance between Şan'â' and

[٦٠٠٢] ٤٤- (٢٣٠٥) حَدَّثَنِي  
الْوَلِيدُ بْنُ شَجَاعٍ بْنِ الْوَلِيدِ السَّكُونِيُّ:  
حَدَّثَنِي أَبِي [رَجَمَهُ اللَّهُ]: حَدَّثَنِي زَيْبَادُ بْنُ  
خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرِ



Aylah, and its jugs are like the stars.”

[6003] 45 - (...) It was narrated that ‘Amir bin Sa’d bin Abi Waqqâs said: “I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi‘ (saying): ‘Tell me of something that you heard from the Messenger of Allâh ﷺ.’ He wrote to me (saying): ‘I heard him say: “I will be the first one to reach the Cistern.”’

ابن سُمْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَلَا إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ، وَإِنْ بَعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَيْلَةَ، كَأَنَّ الْأَبَارِيقَ فِيهِ التُّجُومُ».

[٦٠٠٣] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنِ الْمُهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: كَتَبْتُ إِلَى جَابِرِ بْنِ سَمُرَةَ مَعَ غُلَامِي نَافِعٍ: أَخْبِرْنِي بِشَيْءٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ فَكَتَبَ إِلَيَّ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

## Chapter 10. The Angels Fought Alongside Him ﷺ

[6004] 46 - (2306) It was narrated that Sa’d said: “On the Day of Uḥud I was on the right side of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, and I never saw them before or since, meaning Jibrîl and Mikâ’il, ﷺ.”

(المعجم ١٠) - (بابُ إكرامه ﷺ)  
بقتال الملائكة معه ﷺ (التحفة ١٠)

[٦٠٠٤] ٤٦ - (٢٣٠٦) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ وَأَبُو أُسَامَةَ عَنْ مِسْعَرٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ شِمَالِهِ، يَوْمَ أُحُدٍ، رَجُلَيْنِ عَلَيْهِمَا نِيَابٌ بَيَاضٌ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ، يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ.

[6005] 47 - (...) It was narrated that Sa’d bin Abi Waqqâs said: “On the Day of Uḥud I was on

[٦٠٠٥] ٤٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ

the right of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, fighting fiercely for him. And I never saw them before or since.”

ابْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدٌ عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، قَالَ: لَقَدْ رَأَيْتُ يَوْمَ أُحُدٍ، عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيْضٌ، يُقَاتِلَانِ عَنْهُ كَأَشَدِّ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

### Chapter 11. His (ﷺ) Courage

(المعجم ١١) - (بَابُ شَجَاعَتِهِ ﷺ)

(التحفة ١١)

[6006] 48 - (2307) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ was the best of people, and he was the most generous of people and the most courageous of people. One night the people of Al-Madînah were in a state of panic, and some people went out towards the noise. They were met by the Messenger of Allâh ﷺ, who was coming back, as he had gone towards the noise before them. He was riding the horse of Abû Ṭalḥah bareback, with his sword around his neck, and he said: ‘Do not be afraid, do not be afraid.’ And he said: ‘We found it (the horse) to be swift-footed’ or, ‘It is swift-footed.’”

He said: “And it was a horse that was known to be slow.”

[٦٠٠٦] ٤٨ - (٢٣٠٧) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ النَّاسِ، وَكَانَ أَشَجَعَ النَّاسِ، وَلَقَدْ فَرَجَ أَهْلَ الْمَدِينَةِ ذَاتَ لَيْلَةٍ، فَانطَلَقَ نَاسٌ قَبْلَ الصَّوْتِ، فَتَلَقَاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعًا، وَقَدْ سَبَقَهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرِّي، فِي عُنُقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْرًا، أَوْ إِنَّهُ لَبَحْرٌ».

قَالَ: وَكَانَ فَرَسًا يُبْطَأُ.

[6007] 49 - (...) It was narrated that Anas said: "There was a disturbance in Al-Madīnah, and the Prophet ﷺ borrowed a horse belonging to Abū Ṭalḥah that was called Mandūb, and rode it. He said: 'We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.'"

[6008] (...) Shu'bah narrated with this chain of narrators (a *Hadīth* similar to no. 6007). In the *Hadīth* of Ibn Ja'far it says: "A horse of ours," it does not say a horse belonging to Abū Ṭalḥah.

## Chapter 12. His (ﷺ) Generosity

[6009] 50 - (2308) It was narrated that Ibn 'Abbās said: "The Messenger of Allāh ﷺ was the most generous of people in doing good, and he was at his most generous in the month of Ramaḍān. Jibrīl ﷺ, used to meet him every year in Ramaḍān until it ended, and the Messenger of Allāh ﷺ would recite the Qur'ān to him. When Jibrīl met him, the Messenger of Allāh ﷺ was more generous in doing good than the (rain) blowing wind."

[٦٠٠٧] ٤٩- (...) وَحَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ  
قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَجٌ،  
فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ  
لَهُ: مَدْنُوبٌ، فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنَا مِنْ  
فَرَجٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[٦٠٠٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْثَلِيِّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ  
جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا  
خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ قَالَا: حَدَّثَنَا شُعْبَةُ  
بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ:  
فَرَسًا لَنَا، وَلَمْ يَقُلْ: لِأَبِي طَلْحَةَ، وَفِي  
حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَنَسًا.

(المعجم ١٢) - (بَابُ جُودِهِ ﷺ)

(التحفة ١٢)

[٦٠٠٩] ٥٠- (٢٣٠٨) حَدَّثَنَا  
مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ  
يَعْنِي ابْنَ سَعْدٍ، عَنِ الرَّهْرِيِّ؛ وَحَدَّثَنِي أَبُو  
عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ -  
وَاللَّفْظُ لَهُ -: أَخْبَرَنَا إِبْرَاهِيمُ عَنِ ابْنِ  
شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَيْرٍ  
[ابْنِ مَسْعُودٍ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ  
رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ،  
وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ،

إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّى يُنْسَلَخَ، فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقِيَهُ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[6010] (...) A similar report (as no. 6009) was narrated from Az-Zuhri with this chain of narrators.

[٦٠١٠] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يُونُسَ؛ وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

### Chapter 13. His (ﷺ) Good Manners

(المعجم ١٣) - (بَابُ حَسَنِ خَلْقِهِ)

(التحفة ١٣) (ﷺ)

[6011] 51 - (2309) It was narrated that Anas bin Mâlik said: "I served the Messenger of Allâh ﷺ for ten years, and by Allâh he never spoke any word of contempt to me, and he never said to me for any reason, why did you do such and such? Or why did you not do such and such?"

[٦٠١١] ٥١ - (٢٣٠٩) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ [ابْنِ مَالِكٍ] قَالَ: خَدَمْتُ رَسُولَ اللَّهِ عَشْرَ سِنِينَ، وَاللَّهِ! مَا قَالَ لِي: أَفَّا قَطُّ، وَلَا قَالَ لِي لِشَيْءٍ: لِمَ فَعَلْتَ كَذَا؟ وَهَلَّا فَعَلْتَ كَذَا؟.

زَادَ أَبُو الرَّبِيعِ: لَيْسَ مِنَّمَا يَصْنَعُهُ الْخَادِمُ، وَلَمْ يَذْكُرْ قَوْلَهُ: وَاللَّهِ! [انظر: ٦٠١٦]

[6012] (...) A similar report (as no. 6011) was narrated from Anas.

[٦٠١٢] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا سَلَامٌ بْنُ مَسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبُنَانِيِّ عَنْ أَنَسٍ، بِمِثْلِهِ.

[6013] 52 - (...) It was narrated that Anas said: “When the Messenger of Allāh ﷺ came to Al-Madīnah, Abū Ṭalḥah took me by the hand and brought me to the Messenger of Allāh ﷺ, and said: ‘O Messenger of Allāh, Anas is a good boy, let him serve you.’ I served him while traveling and at home, and by Allāh he never said to me about something that I had done: ‘Why did you do this like this?’ Or for something that I had not done: ‘Why did you not do this like this?’”

[6014] 53 - (...) It was narrated that Anas said: “I served the Messenger of Allāh ﷺ for nine years, and I never knew him to say: ‘Why did you do such and such?’ And he never criticized me for anything.”

[6015] 54 - (2310) Anas said: “The Messenger of Allāh ﷺ was one of the best people in manners. One day he sent me to do an errand for him, and I said: ‘By Allāh, I will not go.’ But in my heart I intended to go and do what the Prophet of Allāh ﷺ had

[٦٠١٣] ٥٢- (...). وَحَدَّثَنَا أَحْمَدُ  
ابْنُ حَنْبَلٍ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ  
إِسْمَاعِيلَ - وَاللَّفْظُ لِأَحْمَدَ - قَالَ: حَدَّثَنَا  
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ  
عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ  
الْمَدِينَةَ، أَخَذَ أَبُو طَلْحَةَ بِيَدِي، فَأَنْطَلَقَ  
بِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ  
اللَّهِ! إِنَّ أَنَسًا غُلَامٌ كَيِّسٌ فَلْيَخْدَمْكَ،  
قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَضَرِ، وَاللَّهِ!  
مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لِمَ صَنَعْتَ هَذَا  
هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْهُ: لِمَ لَمْ  
تَصْنَعْ هَذَا هَكَذَا؟.

[٦٠١٤] ٥٣- (...). حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا  
مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا زَكَرِيَاءُ: حَدَّثَنِي  
سَعِيدٌ وَهُوَ ابْنُ أَبِي بُرْدَةَ عَنْ أَنَسٍ قَالَ:  
خَدَمْتُ رَسُولَ اللَّهِ ﷺ تِسْعَ سِنِينَ، فَمَا  
أَعْلَمُهُ قَالَ لِي قَطُّ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟  
وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

[٦٠١٥] ٥٤- (٢٣١٠) حَدَّثَنِي أَبُو  
مَعْنٍ الرَّقَاشِيُّ زَيْدُ بْنُ يَزِيدَ: حَدَّثَنَا عُمَرُ  
ابْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ  
قَالَ: قَالَ إِسْحَاقُ: قَالَ أَنَسٌ: كَانَ  
رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا،

told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allâh ﷺ caught me on the back of my neck from behind. I looked at him and he was smiling. He said: ‘O Unais, did you go where I told you to go?’ I said: ‘Yes, I am going, O Messenger of Allâh.’”

فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَاللَّهِ! لَا أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ؛ لِمَا أَمَرَنِي بِهِ نَبِيُّ اللَّهِ ﷺ، فَخَرَجْتُ حَتَّى أَمَرَ عَلِيَّ الصَّبِيَّانِ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللَّهِ ﷺ قَدْ قَبَضَ بِقَفَايَ مِنْ وَرَائِي، قَالَ: فَظَنَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ: «يَا أُنَيْسُ! أَذْهَبْتَ حَيْثُ أَمَرْتُكَ؟» قَالَ: قُلْتُ: نَعَمْ، أَنَا أَذْهَبُ، يَا رَسُولَ اللَّهِ! . [انظر: ٦٠١٧]

[6016] (2309) Anas said: “By Allâh, I served him (ﷺ) for nine years, and I never knew him to say for something I had done: ‘Why did you do such and such?’ Or for something I had failed to do: ‘Why did you not do such and such?’”

[٦٠١٦] (٢٣٠٩) قَالَ أَنَسٌ: وَاللَّهِ! لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لِشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَا وَكَذَا؟ أَوْ لِشَيْءٍ تَرَكْتُهُ: هَلَّا فَعَلْتَ كَذَا وَكَذَا. [راجع: ٦٠١١]

[6017] 55 - (2310) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ had the best manners among the people.”

[٦٠١٧] ٥٥ - (٢٣١٠) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَسِ ابْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا. [راجع: ٦٠١٥]

#### Chapter 14. His (ﷺ) Generosity

[6018] 56 - (2311) Jâbir bin ‘Abdullâh said: “If the Messenger of Allâh ﷺ was asked for anything, he never said no.”

(المعجم ١٤) - (بَابُ فِي سَخَائِهِ ﷺ)  
(التحفة ١٤)

[٦٠١٨] ٥٦ - (٢٣١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُثَنِّكَرِ:

سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

[6019] (...) It was narrated that Muḥammad bin Al-Munkadir said: "I heard Jâbir bin 'Abdullâh say:..." A similar report (as no. 6018).

[٦٠١٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَسْجَعِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ يَعْنِي ابْنَ مَهْدِيٍّ، كِلَاهُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ ابْنِ الْمُكَدِّرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ. بِمِثْلِهِ، سَوَاءً.

[6020] 57 - (2312) It was narrated from Mûsâ bin Anas that his father said: "The Messenger of Allâh ﷺ was never asked for anything for the sake of Islam but he would give it. A man came and he gave him a large number of sheep. He went back to his people and said: 'O people, become Muslim, for Muḥammad ﷺ gives as if he has no fear of want.'"

[٦٠٢٠] ٥٧ - (٢٣١٢) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: مَا سُئِلَ رَسُولُ اللَّهِ ﷺ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ غَنَمًا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ: يَا قَوْمُ! أَسْلِمُوا، فَإِنَّ مُحَمَّدًا ﷺ يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ.

[6021] 58 - (...) It was narrated from Anas that a man asked the Prophet ﷺ for a large number of sheep and he gave them to him. He went to his people and said: "O people, become Muslim, for by Allâh, Muḥammad ﷺ gives as if he does not fear want."

[٦٠٢١] ٥٨ (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ غَنَمًا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيَّاهُ، فَأَتَى قَوْمَهُ فَقَالَ: أَيُّ قَوْمٍ! أَسْلِمُوا، فَوَاللَّهِ! إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقْرَ.

Anas said: "If a man became Muslim seeking nothing but worldly gain, as soon as he became Muslim,

Islam would become dearer to him than this world and everything in it.”

[6022] 59 - (2313) It was narrated that Ibn Shihâb said: “The Messenger of Allâh ﷺ set out on the campaign to conquer Makkah, then the Messenger of Allâh ﷺ set out with those of the Muslims who were with him. They fought at Hunain and Allâh supported His religion and granted victory to the Muslims. On that day the Messenger of Allâh ﷺ gave Şafwân bin Umaiyyah a hundred sheep, then another hundred, then another hundred.”

Ibn Shihâb said: “Sa‘eed bin Al-Musayyab told me that Şafwân said: ‘By Allâh, the Messenger of Allâh ﷺ gave me what he gave me, and he was the most hated of people to me, but he kept giving to me until he became the most beloved of people to me.’”

[6023] 60 - (2314) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wealth of Baḥrain comes to us, I will give you such and such, and such and such,’ and he gestured with both of his hands. But the Prophet ﷺ died before the wealth of Baḥrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call

فَقَالَ أَنَسٌ: إِنْ كَانَ الرَّجُلُ لَيْسَ لِمَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسَلِّمُ حَتَّى يَكُونَ الْإِسْلَامُ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا.

[٦٠٢٢] ٥٩ - (٢٣١٣) وَحَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ السَّرْحِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ قَالَ: غَزَا رَسُولُ اللَّهِ ﷺ غَزْوَةَ الْفَتْحِ، فَفَتَحَ مَكَّةَ، ثُمَّ خَرَجَ رَسُولُ اللَّهِ ﷺ بِمَنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَاقْتَلُوا بِحُتَيْنِ، فَفَضَّرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ، وَأَعْطَى رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةَ مِنَ النَّعَمِ، ثُمَّ مِائَةَ، ثُمَّ مِائَةَ.

قَالَ ابْنُ شِهَابٍ: فَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ صَفْوَانَ قَالَ: وَاللَّهِ! لَقَدْ أَعْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَعْطَانِي، وَإِنَّهُ لَأَبْغَضُ النَّاسِ إِلَيَّ، فَمَا بَرِحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ.

[٦٠٢٣] ٦٠ - (٢٣١٤) حَدَّثَنَا عَمْرٍو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ ابْنِ الْمُثَنِّدِ؛ [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا سُفْيَانُ عَنْ ابْنِ الْمُثَنِّدِ، عَنْ جَابِرٍ، وَعَنْ عَمْرٍو، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرٍ، أَحَدُهُمَا يَزِيدُ عَلَى الْآخَرِ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ -



out: ‘Whoever had any promise from the Prophet ﷺ or was owed anything by him, let him come.’ I got up and said: ‘The Prophet ﷺ said: “When the wealth of Baḥrain comes to us, I will give you such and such, and such and such.”’ Abû Bakr took a handful and said to me: ‘Count it.’ So I counted it, and it was five hundred. He said: ‘Take twice as much again.’”

وَاللَّفْظُ لَهُ - قَالَ: قَالَ سُفْيَانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، قَالَ سُفْيَانُ: وَسَمِعْتُ أَيْضًا عَمْرُو بْنَ دِينَارٍ يُحَدِّثُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَرَادَ أَحَدَهُمَا عَلَى الْآخِرِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَالَ بِيَدَيْهِ جَمِيعًا، فَقَبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجِيءَ مَالُ الْبَحْرَيْنِ، فَقَدِمَ عَلَى أَبِي بَكْرٍ بَعْدَهُ، فَأَمَرَ مُنَادِيًا فَنَادَى: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَّةٌ أَوْ دَيْنٌ فَلْيَأْتِ، فَقُمْتُ فَقُلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» فَحَتَّى أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عُدَّهَا، فَعَدَدْتُهَا فَإِذَا هِيَ خَمْسُ مِائَةٍ، فَقَالَ: خُذْ مِثْلَهَا.

[6024] 61 - (...) It was narrated that Jâbir bin Abdullâh said: “When the Prophet ﷺ died, some wealth came to Abû Bakr from Al-‘Alâ bin Al-Ḥaḍramî. Abû Bakr said: ‘Whoever was owed anything by the Prophet ﷺ, or had a promise from him, let him come to us.’” A *Hadîth* like that of Ibn ‘Uyainah (no. 6023).

[٦٠٢٤] ٦١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قِبَلِ الْعَلَاءِ

ابن الحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ  
عَلَى النَّبِيِّ ﷺ دِينَ، أَوْ كَانَتْ لَهُ قِبَلَهُ  
عِدَّةٌ، فَلْيَأْتِنَا، بِنَحْوِ حَدِيثِ ابْنِ عُيَيْنَةَ.

**Chapter 15. His (ﷺ) Compassion  
Towards Children And His  
Humbleness, And The Virtue Of  
That**

(المعجم ١٥) - (بَابُ رَحْمَتِهِ ﷺ)  
الصبيان والعيال، وتواضعه، وفضل  
ذَلِكَ (التحفة ١٥)

[6025] 62 - (2315) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘Last night a boy was born to me, and I have named him after my father Ibrâhîm ﷺ.’ Then he gave him to Umm Saif, the wife of a blacksmith who was called Abû Saif. He set out to go to him and I followed him. We came to Abû Saif and he was pumping the bellows, and the house was filled with smoke. I quickened my pace and went ahead of the Messenger of Allâh ﷺ and I said: ‘O Abû Saif! Stop, for the Messenger of Allâh ﷺ has come.’ So he stopped, and the Messenger of Allâh ﷺ called for the boy. He embraced him and said whatever Allâh ﷻ willed he should say.”

Anas said: “I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allâh ﷺ. The eyes of the Messenger of Allâh ﷺ filled with tears, and he said: ‘The eyes weep and the heart grieves, but we do not say anything

[٦٠٢٥] ٦٢ - (٢٣١٥) حَدَّثَنَا هَدَّابُ  
ابْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ، كِلَاهُمَا عَنْ  
سُلَيْمَانَ - وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ  
ابْنُ الْمُغِيرَةِ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ  
أَنْسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«وُلِدَ لِي اللَّيْلَةَ غُلَامٌ، فَسَمَّيْتُهُ بِاسْمِ  
أَبِي، إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ -» ثُمَّ دَفَعَهُ  
إِلَى أُمِّ سَيْفٍ، امْرَأَةٍ قَتِينٍ يُقَالُ لَهُ: أَبُو  
سَيْفٍ، فَانْطَلَقَ يَأْتِيهِ وَابْتَعْتُهُ، فَانْتَهَيْنَا إِلَى  
أَبِي سَيْفٍ وَهُوَ يَنْفُخُ بِكَبِيرِهِ، قَدْ امْتَلَأَ  
الْبَيْتُ دُخَانًا، فَأَسْرَعْتُ الْمَسِيَّ بَيْنَ يَدَيْ  
رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفٍ!  
أَمْسِكْ، جَاءَ رَسُولُ اللَّهِ ﷺ، فَأَمْسَكَ،  
فَدَعَا النَّبِيُّ ﷺ بِالصَّبِيِّ، فَضَمَّهُ إِلَيْهِ،  
وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

فَقَالَ أَنْسٌ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِنَفْسِهِ  
بَيْنَ يَدَيْ رَسُولِ اللَّهِ ﷺ، فَدَمَعَتْ عَيْنَا  
رَسُولِ اللَّهِ ﷺ، فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَحْزَنُ

but that which pleases our Lord. By Allâh, O Ibrâhîm, we are grieved for you.”

[6026] 63 - (2316) It was narrated that Anas bin Mâlik said: “I have never seen anyone who was more compassionate towards children than the Messenger of Allâh ﷺ. Ibrâhîm (the son of the Prophet ﷺ) was sent to be nursed in the suburbs of Al-Madînah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back.”

‘Amr said: “When Ibrâhîm died, the Messenger of Allâh ﷺ said: ‘Ibrâhîm is my son and he has died in infancy. He has two foster-mothers who will complete his suckling in Paradise.’”

[6027] 64 - (2317) It was narrated that ‘Aishah said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Do you kiss your children?’ They said: ‘Yes.’ They said: ‘By Allâh, we do not kiss them.’ The Messenger of Allâh ﷺ said: ‘What can I do if Allâh has deprived you of mercy?’”

Ibn Numair said: “Deprived your hearts of mercy.”

الْقَلْبُ، وَلَا نَقُولُ إِلَّا مَا يَرْضَى رَبُّنَا، وَاللَّهِ! يَا إِبْرَاهِيمَ! إِنَّا بِكَ لَمَحْزُونُونَ» .

[٦٠٢٦] ٦٣ - (٢٣١٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِيُزْهَرِ - قَالَ: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيْيَةَ، عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَا رَأَيْتُ أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ: كَانَ إِبْرَاهِيمَ مُسْتَرْضِعًا لَهُ فِي عَوَالِي الْمَدِينَةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ مَعَهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدَّخِنُ، وَكَانَ طِئْرُهُ فَيْئًا، فَيَأْخُذُهُ فَيَقْبَلُهُ، ثُمَّ يَرْجِعُ .

قَالَ عَمْرٍو: فَلَمَّا تُوفِّيَ إِبْرَاهِيمَ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ مَاتَ فِي الثُّدِيِّ، وَإِنَّ لَهُ لَطِئْرَيْنِ تُكْمَلَانِ رَضَاعَهُ فِي الْجَنَّةِ» .

[٦٠٢٧] ٦٤ - (٢٣١٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَدِمَ نَاسٌ مِنَ الْأَعْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: أَتَقْبَلُونَ صَبِيَانَكُمْ؟ فَقَالُوا: نَعَمْ، فَقَالُوا: لَكِنَّا، وَاللَّهِ! مَا نَقْبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ أَمْلِكُ إِنْ كَانَ اللَّهُ نَزَعَ مِنْكُمْ الرَّحْمَةَ» .

وَقَالَ ابْنُ نُمَيْرٍ: «مِنْ قَلْبِكَ الرَّحْمَةَ» .

[6028] 65 - (2318) It was narrated from Abû Hurairah that Al-Aqra' bin Hâbis saw the Prophet ﷺ kissing Al-Ḥasan and he said: "I have ten children and I have never kissed any of them." The Messenger of Allâh ﷺ said: "The one who does not show mercy will not be shown mercy."

[٦٠٢٨] ٦٥ - (٢٣١٨) وَحَدَّثَنِي  
عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ  
سُفْيَانَ، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ  
عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ  
أَبِي هُرَيْرَةَ؛ أَنَّ الْأَقْرَعَ بْنَ حَابِسٍ أَبْصَرَ  
النَّبِيَّ ﷺ يُقَبِّلُ الْحَسَنَ، فَقَالَ: إِنَّ لِي  
عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَّلْتُ وَاحِدًا مِنْهُمْ،  
فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّهُ مَنْ لَا يَرْحَمُ  
لَا يُرْحَمُ».

[6029] (...) A similar report (as no. 6028) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٠٢٩] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:  
أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ  
الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَلَمَةَ  
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6030] 66 - (2319) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever does not show mercy to people, Allâh will not show mercy to him.'"

[٦٠٣٠] ٦٦ - (٢٣١٩) وَحَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَاهُمَا  
عَنْ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ  
وَعَلِيُّ بْنُ خَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ  
يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ  
الْعَلَاءِ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو  
سَعِيدٍ الْأَشْجُ: حَدَّثَنَا حَفْصُ بْنُ يَعْقُبِ بْنِ  
غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ  
وَهْبٍ وَأَبِي ظَبْيَانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ  
النَّاسَ لَا يَرْحَمُهُ اللَّهُ [عَزَّ وَجَلَّ]».

[6031] (...) A *Hadith* like that of Al-A'mash (no. 6030) was narrated from Jarir, from the Prophet ﷺ.

[٦٠٣١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدِ قَالُوا: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ الْأَعْمَشِ.

## Chapter 16. His (ﷺ) Great Modesty

(المعجم ١٦) - (بَابُ كَثْرَةِ حَيَاتِهِ ﷺ)  
(التحفة ١٦)

[6032] 67 - (2320) It was narrated that Qatadah said: I heard 'Abdullâh bin Abî 'Utbah say: I heard Abû Sa'eed Al-Khudrî say: "The Messenger of Allâh ﷺ was more shy than a virgin behind her veil; if he disliked something we could see it in his face."

[٦٠٣٢] ٦٧ - (٢٣٢٠) وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي عُثْبَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَأَحْمَدُ ابْنُ سِنَانٍ، قَالَ زُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُثْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئًا عَرَفْنَاهُ فِي وَجْهِهِ.

[6033] 68 - (2321) It was narrated that Masrûq said: "We

[٦٠٣٣] ٦٨ - (٢٣٢١) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا:

entered upon ‘Abdullâh bin ‘Amr when Mu‘âwiyah came to Al-Kûfah, and he mentioned the Messenger of Allâh ﷺ, and said: ‘He was not rude and he never spoke intentionally in an offensive manner.’ And he said: ‘The Messenger of Allâh ﷺ said: “Among the best of you are those who are best in manners.”

‘Uthmân said: “When he came with Mu‘âwiyah to Al-Kûfah.”

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ،  
عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ  
عَمْرٍو حِينَ قَدِمَ مَعَاوِيَةُ إِلَى الْكُوفَةِ، فَذَكَرَ  
رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاجِحًا وَلَا  
مُتَفَحِّشًا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«إِنَّ مِنْ خِيَارِكُمْ أَحْسَنِكُمْ أَخْلَاقًا».

قَالَ عُثْمَانُ: حِينَ قَدِمَ مَعَ مَعَاوِيَةَ  
[إِلَى] الْكُوفَةِ.

[6034] (...) A similar report (as *Hadith* no. 6033) was narrated from Al-A‘mash with this chain of narrators.

[٦٠٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ: حَدَّثَنَا أَبُو مَعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا  
ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو سَعِيدٍ  
الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ يَعْنِي الْأَحْمَرَ،  
كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

## Chapter 17. His (ﷺ) Smile And Easy Going Attitude

(المعجم ١٧) - (بَابُ تَبَسُّمِهِ ﷺ)  
وحسن عشرته) (التحفة ١٧)

[6035] 69 - (2322) It was narrated that Simâk bin Ḥarb said: “I said to Jâbir bin Samurah: ‘Did you sit with the Messenger of Allâh ﷺ?’ He said: ‘Yes, frequently. He would not get up from the place where he had prayed *Ṣubḥ* until the sun had risen, and when it rose, he got up. And they used to converse and talk about the *Jâhiliyyah* and laugh, and he ﷺ would smile.”

[٦٠٣٥] [٦٩- (٢٣٢٢)] وَحَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ  
سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِحَبِيبِ بْنِ  
سَمُرَةَ: أَكُنْتُ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟  
قَالَ: نَعَمْ، كَثِيرًا، كَانَ لَا يَقُومُ مِنْ  
مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحِ حَتَّى تَطْلُعَ  
السَّمْسُ، فَإِذَا طَلَعَتْ قَامَ، وَكَانُوا  
يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ،  
فَيَضْحَكُونَ، وَيَتَبَسَّمُ ﷺ.

### Chapter 18. His (ﷺ) Compassion Towards Women And His Command To Treat Them Kindly

[6036] 70 - (2323) It was narrated that Anas said: "The Messenger of Allāh ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allāh ﷺ said to him: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[6037] (...) A similar report (as no. 6036) was narrated from Anas.

[6038] 71 - (...) It was narrated from Anas that the Prophet ﷺ came to his wives when a camel-driver called Anjashah was driving the camels on which they were riding. He said: "Woe to you O Anjashah! Go slowly when you are driving mounts that are carrying glass vessels."

(المعجم ١٨) - (بَابُ رَحْمَتِهِ ﷺ)  
النساء وأمره بالرفق بهن) (التحفة ١٨)

[٦٠٣٦] ٧٠ - (٢٣٢٣) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ حَمَادِ بْنِ زَيْدٍ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَغُلَامٌ أَسْوَدٌ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «يَا أَنْجَشَةُ! رُوَيْدَكَ، سَوِّقًا بِالْقَوَارِيرِ».

[٦٠٣٧] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسِ، بِنَحْوِهِ. [٦٠٣٨] ٧١ - (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنِ ابْنِ عُلَيَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ - حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسِ؛ أَنَّ النَّبِيَّ ﷺ أَتَى عَلَى أَرْوَاجِهِ، وَسَوَّاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةُ! رُوَيْدًا سَوِّقَكَ بِالْقَوَارِيرِ».

قَالَ: قَالَ أَبُو قِلَابَةَ: تَكَلَّمَ رَسُولُ اللَّهِ ﷺ بِكَلِمَةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعَبْتُمُوهَا عَلَيْهِ.

[6039] 72 - (...) It was narrated that Anas bin Mâlik said: “Umm Sulaim was with the wives of the Prophet ﷺ when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh ﷺ said: ‘O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.’”

[6040] 73 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ had a camel-driver with a fine voice. The Messenger of Allâh ﷺ said: ‘Go slowly, O Anjashah; do not break the glass vessels,’ meaning the weak women.”

[6041] (...) It was narrated from Anas from the Prophet ﷺ (a *Hadîth* similar to no. 6040), but he did not mention a camel driver with a fine voice.

**Chapter 19. His (ﷺ) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them**

[6042] 74 - (2324) It was narrated that Anas bin Mâlik said: “When the Messenger of

[٦٠٣٩] ٧٢- (...) وَحَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ: حَدَّثَنَا التَّمِيمِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُوَ يَسُوقُ بِهِنَّ سَوَاقًا، فَقَالَ نَبِيُّ اللَّهِ ﷺ: «أَيُّ أَنْجَشَةَ! رُوَيْدًا سَوْفَكَ بِالْقَوَارِيرِ».

[٦٠٤٠] ٧٣- (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ قَالَ: كَانَ لِرَسُولِ اللَّهِ ﷺ حَادٍ حَسَنُ الصَّوْتِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ «رُوَيْدًا يَا أَنْجَشَةَ! لَا تَكْسِرِ الْقَوَارِيرَ» يَعْنِي ضَعْفَةَ النَّسَاءِ.

[٦٠٤١] (...) وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: حَادٍ حَسَنُ الصَّوْتِ.

(المعجم ١٩) - (بَابُ قُرْبِهِ ﷺ مِنَ النَّاسِ، وَتَبَرُّكِهِمْ بِهِ وَتَوَاضُعِهِ لَهُمْ) (التحفة ١٩)

[٦٠٤٢] ٧٤- (٢٣٢٤) وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَأَبُو بَكْرِ بْنُ النَّضْرِ بْنِ



Allâh ﷺ prayed *Al-Ghadâh (Fajr)*, the servants of Al-Madînah would bring their vessels filled with water, and no vessel was brought but he would dip his hand in it. Even if a vessel was brought on a cold morning he would dip his hand in it.”

[6043] 75 - (2325) It was narrated that Anas said: “I saw the Messenger of Allâh ﷺ when the barber was cutting his hair, and his Companions were walking around him, not wanting any hair to fall except into a man’s hand.”

[6044] 76 - (2326) It was narrated from Anas that there was a woman who was intellect was slightly diminished. She said: “O Messenger of Allâh, I want something from you.” He said: “O Umm Fulân (mother of so-and-so), see which side of the road you want, until I see to what you want.” He stood with her on one side of the road, until she got what she needed.

أَبِي النَّضْرِ وَهَرُونَ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ أَبِي النَّضْرِ، [قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَبُو النَّضْرِ] يَعْنِي هَاشِمَ بْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا صَلَّى الْغَدَاةَ جَاءَ خَدْمَ الْمَدِينَةِ بِأَيْتِهِمْ فِيهَا الْمَاءُ، فَمَا يُؤْتَى بِإِنَاءٍ إِلَّا غَمَسَ يَدَهُ فِيهِ، وَرُبَّمَا جَاءَهُ فِي الْغَدَاةِ الْبَارِدَةَ فَيَغْمَسُ يَدَهُ فِيهَا.

[٦٠٤٣] ٧٥ - (٢٣٢٥) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: لَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَالْحَلَّاقُ يَحْلِفُهُ، وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقَعَ شَعْرَةٌ إِلَّا فِي يَدِ رَجُلٍ.

[٦٠٤٤] ٧٦ - (٢٣٢٦) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ امْرَأَةً كَانَتْ فِي عَقْلِهَا شَيْءٌ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي إِلَيْكَ حَاجَةً، فَقَالَ: «يَا أُمَّ فَلَانِ! انظري أي السكك شئت، حتى أقضي لك حاجتك» فحالا معها في بعض الطرق، حتى فرغت من حاجتها.

**Chapter 20. His (ﷺ) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed**

[6045] 77 - (2327) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it. And the Messenger of Allâh ﷺ never took revenge for his own sake, unless the sacred limits of Allâh were transgressed.”

[6046] (...) It was narrated from ‘Urwah, from ‘Aishah (a *Hadîth* similar to no. 6045).

[6047] (...) A *Hadîth* like that of Mâlik (no. 6045) was narrated from Ibn *Shihâb* with this chain of narrators.

(المعجم ٢٠) - (بَابُ مَبَاعَدَتِهِ ﷺ)  
لِلْأَثَامِ، وَاخْتِيَارَهُ مِنَ الْمُبَاحِ أَسْهَلَهُ،  
وَانتِقَامَهُ لِلَّهِ تَعَالَى عِنْدَ انْتِهَاكِ حُرْمَاتِهِ  
(التحفة ٢٠)

[٦٠٤٥] [٧٧- (٢٣٢٧)] وَحَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ  
عَلَيْهِ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ:  
قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ  
عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ  
أَنَّهَا قَالَتْ: مَا خَيْرٌ رَسُولُ اللَّهِ ﷺ بَيْنَ  
أَمْرَيْنِ إِلَّا أَحَدَهُمَا أَيْسَرُهُمَا مَا لَمْ يَكُنْ إِثْمًا،  
فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا  
انْتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُنْتَهَكَ  
حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ.

[٦٠٤٦] (...) وَحَدَّثَنَا زُهَيْرُ بْنُ  
حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ  
جَرِيرٍ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ  
حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ، كِلَاهُمَا عَنْ  
مَنْصُورٍ، عَنْ مُحَمَّدٍ - فِي رِوَايَةِ فَضِيلٍ،  
ابْنِ شِهَابٍ، وَفِي رِوَايَةِ جَرِيرٍ، مُحَمَّدُ  
الزُّهْرِيُّ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛

[٦٠٤٧] (...) وَحَدَّثَنِيهِ حَرَمَلَةُ بْنُ  
يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ  
ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

[6048] 78 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it."

[٦٠٤٨] ٧٨- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ. قَالَتْ: مَا خَيْرَ رَسُولٍ اللَّهُ ﷺ بَيْنَ أَمْرَيْنِ، أَحَدُهُمَا أَيْسَرُ مِنَ الْآخَرِ، إِلَّا اخْتَارَ أَيْسَرَهُمَا، مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا، كَانَ أْبَعَدَ النَّاسِ مِنْهُ.

[6049] (...) It was narrated from Hishām with this chain of narrators (a *Hadīth* similar to no. 6048), as far as the words, "...The easier of the two...", but he did not mention what comes after that.

[٦٠٤٩] (...) وَابْنُ نُمَيْرٍ [جَمِيعًا] عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: أَيْسَرَهُمَا، وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[6050] 79 - (2328) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in *Jihād* in the cause of Allāh. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allāh had been transgressed, then he would take revenge for the sake of Allāh."

[٦٠٥٠] ٧٩- (٢٣٢٨) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ، وَلَا امْرَأَةً، وَلَا خَادِمًا، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ، وَمَا نِيلَ مِنْهُ شَيْءٌ قَطُّ، فَيَنْتَقِمَ مِنْ صَاحِبِهِ، إِلَّا أَنْ يَنْتَهَكَ شَيْئًا مِنْ مَحَارِمِ اللَّهِ، فَيَنْتَقِمَ لِلَّهِ عَزَّ وَجَلَّ.

[6051] (...) It was narrated from Hishām with this chain of narrators (a *Hadīth* similar to no. 6050).

[٦٠٥١] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدَةُ وَوَكَيْعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، كُلُّهُمُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، يَزِيدُ بَعْضُهُمْ عَلَى بَعْضٍ.

## Chapter 21. His (ﷺ) Good Fragrance And Soft Touch, And Seeking Blessing From His Touch

[6052] 80 - (2329) It was narrated that Jâbir bin Samurah said: "I prayed the first prayer (i.e., *Al-Fajr*) with the Messenger of Allâh ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller."

[6053] 81 - (2330) It was narrated that Anas said: "I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any *Dibâj* or silk softer to the touch than the Messenger of Allâh ﷺ."

[6054] 82 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ was of a fair complexion,

(المعجم ٢١) - (بَابُ طَيْبِ رِيحِهِ ﷺ)  
ولين مسه، [والتبرك بمسحه]  
(التحفة ٢١)

[٦٠٥٢] ٨٠ - (٢٣٢٩) حَدَّثَنَا عَمْرُو  
ابْنُ حَمَّادِ بْنِ طَلْحَةَ الْقَنَّادُ: حَدَّثَنَا أَسْبَاطُ  
وَهُوَ ابْنُ نَصْرِ الِهُمْدَانِيِّ عَنْ سِمَاكِ، عَنْ  
جَابِرِ بْنِ سَمْرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ  
اللَّهِ ﷺ صَلَاةَ الْأُولَى، ثُمَّ خَرَجَ إِلَى أَهْلِهِ  
وَوَجَدْتُ مَعَهُ، فَاسْتَقْبَلَهُ وَلِدَانٌ، فَجَعَلَ  
يَمَسُّحُ خَدِّي أَحَدِهِمْ وَاحِدًا وَاحِدًا،  
قَالَ: وَأَمَّا أَنَا فَمَسَّحَ خَدِّي، قَالَ:  
فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَأَنَّمَا أَخْرَجَهَا  
مِنْ جُؤْنَةِ عَطَّارٍ.

[٦٠٥٣] ٨١ - (٢٣٣٠) وَحَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ،  
عَنْ أَنَسٍ؛ قَالَ: وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ -  
وَاللَّفْظُ لَهُ -: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ  
الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغْبِيرَةَ عَنْ  
ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: مَا سَمِسْتُ  
عَنْبَرًا قَطُّ وَلَا مِسْكَ وَلَا شَيْئًا أَطْيَبَ مِنْ رِيحِ  
رَسُولِ اللَّهِ ﷺ، وَلَا مَسِسْتُ شَيْئًا قَطُّ دِيبَاجًا  
وَلَا حَرِيرًا أَلْيَنَ مَسًّا مِنْ رَسُولِ اللَّهِ ﷺ.

[٦٠٥٤] ٨٢ - (...) وَحَدَّثَنِي أَحْمَدُ  
ابْنُ سَعِيدٍ بْنُ صَخْرِ الدَّارِمِيِّ: حَدَّثَنَا

and his sweat was like pearls. When he walked he leaned forward. I have not touched any *Dibâj* or silk softer to the touch than the Messenger of Allâh ﷺ, and I have not smelled any musk or amber more fragrant than the scent of the Messenger of Allâh ﷺ.”

حَبَّانُ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنِ، كَأَنَّ عَرَقَهُ اللَّوْلُؤُ، إِذَا مَشَى تَكَفَّأً، وَلَا مَسِسْتُ دِيبَاجَةً وَلَا حَرِيرَةً أَلْيَنَ مِنْ كَفِّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِسْكَةً وَلَا عُنْبِرَةً أَطْيَبَ مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

### Chapter 22. The Fragrance Of His (ﷺ) Sweat, And Seeking Blessing Therefrom

[6055] 83 - (2331) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ entered upon us and took a nap in our house, and he began to sweat. Our mother came with a glass bottle and started to collect the sweat in it. The Prophet ﷺ woke up and said: ‘O Umm Sulaim, what is this that you are doing?’ She said: ‘This is your sweat; we put it in our perfume, and it is among the best of fragrances.’”

(المعجم ٢٢) - (بَابُ طَيْبِ عَرَقِهِ

ﷺ، والتبرك به) (التحفة ٢٢)

[٦٠٥٥] ٨٣ - (٢٣٣١) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ عِنْدَنَا فَعَرِقُ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ، فَجَعَلَتْ تَسْلُتُ الْعَرَقَ فِيهَا، فَاسْتَيْقَطَ النَّبِيُّ ﷺ فَقَالَ: «يَا أُمَّ سُلَيْمِ! مَا هَذَا الَّذِي تَصْنَعِينَ؟» قَالَتْ: هَذَا عَرَقُكَ نَجْعَلُهُ فِي طَيْبِنَا، وَهُوَ مِنْ أَطْيَبِ الطَّيْبِ.

[6056] 84 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ used to enter the house of Umm Sulaim and sleep on her bed when she was not there. He came one day and slept on her bed, then she came and it was said to her: ‘The Prophet ﷺ is sleeping in your house, on your

[٦٠٥٦] ٨٤ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا حُجَيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ بَيْتَ أُمَّ سُلَيْمٍ فَيَنَامُ عَلَى فِرَاشِهَا وَلَيْسَتْ

bed.' She came, and he had begun to sweat, and the sweat had fallen onto the leather cloth that was on the bed. She opened her jewellery box and started to wipe up that sweat and squeeze it into her bottles. The Prophet ﷺ woke up and said: 'What are you doing, O Umm Sulaim?' She said: 'O Messenger of Allâh, we hope for blessing for our children.' He said: 'You have done right.'

فِيهِ، قَالَ: فَجَاءَ ذَاتَ يَوْمٍ فَنَامَ عَلَى فِرَاشِهَا، فَأَتَتْ فَيَقِيلَ لَهَا: هَذَا النَّبِيُّ ﷺ نَائِمٌ فِي بَيْتِكَ، عَلَى فِرَاشِكَ، قَالَ: فَجَاءَتْ وَقَدْ عَرِقَ، وَاسْتَمْعَعَ عَرْفُهُ عَلَى قِطْعَةٍ أَدِيمٍ، عَلَى الْفَرَاشِ، فَفَتَحَتْ عَيْدَتَهَا فَجَعَلَتْ تُنَشِّفُ ذَلِكَ الْعَرَقَ فَتَعَصِرُهُ فِي قَوَارِيرِهَا، فَفَزِعَ النَّبِيُّ ﷺ فَقَالَ: «مَا تَصْنَعِينَ؟ يَا أُمَّ سُلَيْمٍ!» فَقَالَتْ: يَا رَسُولَ اللَّهِ! نَزَجُو بِرِكَتِهِ لِصِبْيَانِنَا، قَالَ: «أَصَبْتَ».

[6057] 85 - (2332) It was narrated from Umm Sulaim that the Prophet ﷺ used to come to her and take a nap in her house. She would spread a piece of cloth for him and he would sleep on it. He used to sweat a great deal, and she would collect his sweat and put it in her perfume bottles. The Prophet ﷺ said: "O Umm Sulaim, what is this?" She said: "Your sweat; I put it in my perfume."

[٦٠٥٧] ٨٥ - (٢٣٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا أَيُّوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ عَنْ أُمِّ سُلَيْمٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقِيلُ عِنْدَهَا، فَتَبْسُطُ لَهُ نِطْعًا فَيَقِيلُ عَلَيْهِ، وَكَانَ كَثِيرَ الْعَرَقِ، فَكَانَتْ تَجْمَعُ عَرَفَهُ فَتَجْعَلُهُ فِي الطَّبِيبِ وَالْقَوَارِيرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ! مَا هَذَا؟» قَالَتْ: عَرَقُكَ أَدُوْفُ بِهِ طَيِّبِي.

**Chapter 23. The Prophet ﷺ Sweated When It Was Cold, And When The Revelation Came To Him**

(المعجم ٢٣) - (باب عرق النبي ﷺ في البرد، وحين يأتيه الوحي) (التحفة ٢٣)

[6058] 86 - (2333) It was narrated that 'Aishah said: "If the

[٦٠٥٨] ٨٦ - (٢٣٣٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat.”

أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ لَيُنزَلُ عَلَيَّ رَسُولُ اللَّهِ ﷺ فِي الْغَدَاةِ الْبَارِدَةِ، ثُمَّ تَفِيضُ جَبْهَتُهُ عَرَقًا .

[6059] 87 - (...) It was narrated from ‘Aishah that Al-Hârith bin Hishâm asked the Prophet ﷺ: “How does the Revelation come to you?” He said: “Sometimes it comes like the ringing of a bell, and that is the hardest for me, but when it is over I have understood it. Sometimes an angel comes in the form of a man, and I understand what he says.”

٦٠٥٩ [٨٧- (...)] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ بَشِيرٍ، جَمِيعًا عَنْ هِشَامٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ- وَاللَّفْظُ لَهُ -: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ الْحَارِثَ بْنَ هِشَامٍ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَانًا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُّ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِّي وَقَدْ وَعَيْتُهُ، وَأَحْيَانًا مَلَكَ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعْبَى مَا يَقُولُ».

[6060] 88 - (2334) It was narrated that ‘Ubâdah bin Aş-Şâmit said: “When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color.”

٦٠٦٠ [٨٨- (٢٣٣٤)] وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أَنْزَلَ عَلَيْهِ الْوَحْيَ، كُرِبَ لِذَلِكَ، وَتَرَبَّدَ وَجْهُهُ .

[6061] 89 - (2335) It was narrated that 'Ubâdah bin Aş-Şâmit said: "When the Revelation came upon the Prophet ﷺ, he would lower his head, and his Companions would lower their heads, and when it was over, he would raise his head."

[٦٠٦١] ٨٩- (٢٣٣٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّقَاشِيِّ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُءُوسَهُمْ، فَلَمَّا أَتَلَى عَنْهُ، رَفَعَ رَأْسَهُ.

#### Chapter 24. Description Of His (ﷺ) Hair, Attributes And Appearance

[6062] 90 - (2336) It was narrated that Ibn 'Abbâs said: "The People of the Book used to let their hair fall over their foreheads and the idolaters used to part their hair. The Messenger of Allâh ﷺ liked to do the same as the People of the Book in matters concerning which he had received no command. So the Messenger of Allâh ﷺ let his hair fall over his forehead, then later on he parted it."

(المعجم ٢٤) - (بَابُ صِفَةِ شَعْرِهِ ﷺ) وصفاته وحليته (التحفة ٢٤)

[٦٠٦٢] ٩٠- (٢٣٣٦) حَدَّثَنَا مِثْصُورُ بْنُ أَبِي مُزَاحِمٍ وَمُحَمَّدُ بْنُ جَعْفَرِ بْنِ زِيَادٍ - قَالَ مِثْصُورٌ: حَدَّثَنَا، وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا - إِبرَاهِيمُ يَعْنِيانِ ابْنَ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَفْرُقُونَ رُءُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمَرْ بِهِ، فَسَدَلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدُ.

[6063] (...) A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.

[٦٠٦٣] (...). وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.



## Chapter 25. Description Of The Prophet ﷺ; He Was The Most Handsome Of People

(المعجم ٢٥) - (بَابُ فِي صِفَةِ  
النَّبِيِّ ﷺ، وَأَنَّهُ كَانَ أَحْسَنَ النَّاسِ  
وَجْهًا) (التحفة ٢٥)

[6064] 91 - (2337) Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of medium height, broad shouldered with thick hair hanging down to his earlobes. He wore a red *Hullah* and I have never seen anything more handsome than him ﷺ."

[٦٠٦٤] ٩١ - (٢٣٣٧) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا  
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ:  
سَمِعْتُ أَبَا إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ  
يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا،  
بُعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، عَظِيمَ الْجُمَّةِ إِلَى  
شَحْمَةِ أُذُنَيْهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءُ، مَا رَأَيْتُ  
شَيْئًا قَطُّ أَحْسَنَ مِنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[6065] 92 - (...) It was narrated that Al-Barâ' said: "I have never seen any man with long hair more handsome in a red *Hullah* than the Messenger of Allâh ﷺ, with his hair reaching his shoulders. He was broad shouldered and was neither tall nor short."

[٦٠٦٥] ٩٢ - (...) حَدَّثَنَا عَمْرُو  
النَّافِدُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ  
سُفْيَانَ، عَنْ أَبِي إِسْحَقَ، عَنِ الْبَرَاءِ قَالَ: مَا  
رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ فِي حُلَّةِ حَمْرَاءَ مِنْ  
رَسُولِ اللَّهِ ﷺ، شَعْرُهُ يَضْرِبُ مَنْكِبَيْهِ، بُعِيدَ  
مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ.  
قَالَ أَبُو كُرَيْبٍ: لَهُ شَعْرٌ.

[6066] 93 - (...) Al-Barâ' said: "The Messenger of Allâh ﷺ was the most handsome of people in face and body; he was neither very tall nor short."

[٦٠٦٦] ٩٣ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ  
مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْحَقُ بْنُ مَنْصُورٍ  
عَنْ إِبْرَاهِيمَ بْنِ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي  
إِسْحَقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ  
اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُمْ  
حَلْفًا، لَيْسَ بِالطَّوِيلِ الذَّاهِبِ وَلَا بِالْقَصِيرِ.

**Chapter 26. Description Of His (ﷺ) Hair**

[6067] 94 - (2338) Qatâdah said: "I said to Anas bin Mâlik: 'What was the hair of the Prophet ﷺ like?' He said: 'His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.'"

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh ﷺ came down to his shoulders.

[6069] 96 - (...) It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears."

**Chapter 27. The Mouth, Eyes And Heels Of The Prophet ﷺ**

[6070] 97 - (2339) Jâbir bin Samurah said: "The Messenger of Allâh ﷺ had a wide mouth, wide eyes and lean heels."

(المعجم ٢٦) - (بَابُ صِفَةِ شَعْرِ

النبي ﷺ) (التحفة ٢٦)

[٦٠٦٧] ٩٤ - (٢٣٣٨) حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ شَعْرًا رَجُلًا، لَيْسَ بِالْجَعْدِ وَلَا السِّطِّ، بَيْنَ أُذُنَيْهِ وَعَاتِقَيْهِ.

[٦٠٦٨] ٩٥ - (...) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ [بْنُ هِلَالٍ]؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالَا: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَضْرِبُ شَعْرُهُ مَنْكِبَيْهِ.

[٦٠٦٩] ٩٦ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرَيْبٍ قَالَا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَنْصَافِ أُذُنَيْهِ.

(المعجم ٢٧) - (بَابُ فِي صِفَةِ فَمِ

النبي ﷺ، وَعَيْنَيْهِ، وَعَقْبَيْهِ)

(التحفة ٢٧)

[٦٠٧٠] ٩٧ - (٢٣٣٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَمَّاكِ بْنِ حَرْبٍ قَالَ:

سَمِعْتُ جَابِرَ بْنَ سَمُرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ ضَلِيعَ النَّفَمِ، أَشْكَلَ الْعَيْنِ، مَنَّهُوسَ الْعَقَبَيْنِ قَالَ: قُلْتُ لِسَمَاكِ: مَا ضَلِيعُ النَّفَمِ؟ قَالَ: عَظِيمُ النَّفَمِ، قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ، قَالَ: قُلْتُ: مَا مَنَّهُوسُ الْعَقَبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقَبِ.

### Chapter 28. The Prophet ﷺ Was White With An Elegant Face

[6071] 98 - (2340) It was narrated from Al-Jurairî from Abû Aṭ-Ṭufail: “I said to him: ‘Did you see the Messenger of Allâh ﷺ?’ He said: ‘Yes, he was white with an elegant face.’”

Muslim bin Al-Hajjâj said: Abû Aṭ-Ṭufail died in 100 AH, and he was the last of the Companions of the Messenger of Allâh ﷺ to die.

[6072] 99 - (...) It was narrated that Abû Aṭ-Ṭufail said: “I saw the Messenger of Allâh ﷺ and there is no one else (left) on the face of the earth who saw him apart from me.” He (the narrator) said: “I said to him: ‘How did you see him?’ He said: ‘He was white and elegant, of average height and build.’”

(المعجم ٢٨) - (بَابُ كَانَ النَّبِيُّ ﷺ أبيض، ملبح الوجه) (التحفة ٢٨)

[٦٠٧١] ٩٨ - (٢٣٤٠) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطَّفَيْلِ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، كَانَ أبيض، ملبح الوجه.

قَالَ مُسْلِمُ بْنُ الْحَجَّاجِ: مَاتَ أَبُو الطَّفَيْلِ سَنَةَ وَاثِنَةَ وَكَانَ آخِرَ مَنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ.

[٦٠٧٢] ٩٩ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطَّفَيْلِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَمَا عَلَيَّ وَجْهِ الْأَرْضِ رَجُلٌ رَأَاهُ غَيْرِي، قَالَ: فَقُلْتُ [لَهُ:] فَكَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أبيض ملبحاً مفضداً.

## Chapter 29. His (ﷺ) Grey Hairs

(المعجم ٢٩) - (بَابُ شَيْبَةِ ﷺ)

(التحفة ٢٩)

[6073] 100 - (2341) It was narrated that Ibn Sîrîn said: "Anas bin Mâlik was asked: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'I did not see any white hairs' - Ibn Idrîs said: 'as if he saw only a few' - 'but Abû Bakr and 'Umar dyed their hair with henna and *Katam*.'"

[٦٠٧٣] ١٠٠ - (٢٣٤١) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنِ ابْنِ إِدْرِيسَ - قَالَ عَمْرُو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ - عَنْ هِشَامٍ، عَنِ ابْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ [بْنُ مَالِكٍ]: هَلْ خَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلَّا - قَالَ ابْنُ إِدْرِيسَ: كَأَنَّهُ يُقَلِّلُهُ - وَقَدْ خَضَبَ أَبُو بَكْرٍ وَعَمَرُ بِالْحِنَاءِ وَالْكَتَمِ.

[6074] 101 - (...) It was narrated that Ibn Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He did not reach the stage where he needed to dye his hair.' And he said: 'There were a few white hairs in his beard.' I said to him: 'Did Abû Bakr dye his hair?' He said: 'Yes, with henna and *Katam*.'"

[٦٠٧٤] ١٠١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنِ ابْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ خَضَبَ؟ فَقَالَ: لَمْ يَبْلُغِ الْخَضَابَ، فَقَالَ: كَانَ فِي لِحْيَتِهِ شَعْرَاتٌ بَيْضٌ، قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَخْضِبُ؟ قَالَ فَقَالَ: نَعَمْ، بِالْحِنَاءِ وَالْكَتَمِ.

[6075] 102 - (...) It was narrated that Muḥammad bin Sîrîn said: "I asked Anas bin Mâlik: 'Did the Messenger of Allâh ﷺ dye his hair?' He said: 'He only saw a few white hairs.'"

[٦٠٧٥] ١٠٢ - (...) وَحَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ عَنِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ

ابن مَالِكٍ: أَخْضَبَ رَسُولُ اللَّهِ ﷺ؟  
قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْبِ إِلَّا قَلِيلًا.

[٦٠٧٦] ١٠٣- (...) حَدَّثَنِي أَبُو  
الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَّادٌ: حَدَّثَنَا  
ثَابِتٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ  
خِضَابِ النَّبِيِّ ﷺ؟ فَقَالَ: لَوْ شِئْتُ أَنْ  
أَعْدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ،  
وَقَالَ: لَمْ يَخْضِبْ، وَقَدْ اخْتَضَبَ أَبُو  
بَكْرٍ بِالْحِنَّاءِ وَالْكَتَمِ، وَاخْتَضَبَ عُمَرُ  
بِالْحِنَّاءِ بَحْتًا.

[6076] 103 - (...) Thâbit said:  
Anas bin Mâlik was asked about  
the Prophet ﷺ dyeing his hair.  
He said: "If I had wanted to  
count the number of white hairs  
on his head I could have done  
so." And he said: "He did not  
dye his hair, but Abû Bakr dyed  
his hair with henna and *Katam*,  
and 'Umar dyed his hair with  
pure henna."

[٦٠٧٧] ١٠٤- (...) حَدَّثَنَا نَصْرُ  
ابْنِ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
الْمُثَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ  
مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَنْتَفِ الرَّجُلُ الشَّعْرَةَ  
الْبَيْضَاءَ مِنْ رَأْسِهِ وَلِحْيَتِهِ قَالَ: وَلَمْ  
يَخْضِبْ رَسُولُ اللَّهِ ﷺ، إِنَّمَا كَانَ  
الْبَيَاضُ فِي عُنُقَتِهِ وَفِي الصُّدْعَيْنِ، وَفِي  
الرَّأْسِ نَبْدٌ.

[6077] 104 - (...) It was  
narrated that Anas bin Mâlik  
said: "It is disliked for a man to  
pluck out white hairs from his  
hair and beard." He said: "And  
the Messenger of Allâh ﷺ did  
not dye his hair; the white hairs  
were only in the tuft of hair  
between his lower lip and his  
chin, and at his temples, and a  
few on his head."

[٦٠٧٨] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ  
الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا  
الْمُثَنَّى بِهَذَا الْإِسْنَادِ.

[6078] (...) Al-Muthanna narrated  
it with this chain of narrators (a  
*Hadîth* similar to no. 6078).

[٦٠٧٩] ١٠٥- (...) وَحَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ  
الدُّورَقِيُّ وَهَرُورُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ

[6079] 105 - (...) It was narrated  
that Anas was asked about the  
white hair of the Prophet ﷺ. He  
said: "Allâh did not blemish him  
with white hair."

أَبِي دَاوُدَ، قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا سُلَيْمَانُ أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ حُلَيْدِ بْنِ جَعْفَرٍ: سَمِعَ أَبَا إِيَّاسٍ عَنْ أَنَسٍ أَنَّهُ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: مَا شَأْنُهُ اللَّهُ بِيَضَاءَ.

[6080] 106 - (2342) It was narrated that Abû Juhaifah said: "I saw the Messenger of Allâh ﷺ with this much white hair" – and Zuhair (a sub narrator) put one of his fingers on the tuft of hair between his lower lip and his chin. It was said to him: "How old were you on that day?" He said: "I was making arrows and putting feathers on them (i.e., had passed the age of childhood)."

[٦٠٨٠] [١٠٦] - (٢٣٤٢) حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو إِسْحَقَ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي إِسْحَقَ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هَذِهِ مِنْهُ بِيَضَاءَ، وَوَضَعَ زُهَيْرٌ بَعْضَ أَصَابِعِهِ عَلَى عَنَقَتِهِ، قِيلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَبْرِي النَّبْلَ وَأَرِيشَهَا.

[6081] 107 - (2343) It was narrated that Abû Juhaifah said: "I saw the Messenger of Allâh ﷺ with a white complexion and some white hairs. Al-Hasan bin 'Alî resembled him."

[٦٠٨١] [١٠٧] - (٢٣٤٣) حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلِيٍّ يُشَبِّهُهُ.

[6082] (...) This was narrated from Abû Juhaifah (a *Hadîth* similar to no. 6081), but they did not say: "With a white complexion and white hair."

[٦٠٨٢] (...) [١٠٨٢] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ بِهَذَا، وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

[6083] 108 - (2344) It was narrated that Simâk bin Ḥarb said: “I heard Jâbir bin Samurah being asked about the white hair of the Prophet ﷺ. He said: ‘When he (ﷺ) put oil on his hair none of them could be seen, and if he did not put oil on his hair, they could be seen.’”

### Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ

[6084] 109 - (...) Jâbir bin Samurah said: “Some whiteness had appeared in the hair of the Messenger of Allâh ﷺ, at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick.” A man asked: “Was his face bright like a sword?” He said: “No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon’s egg, the same color as his body.”

[6085] 110 - (...) Jâbir bin Samurah said: “I saw a seal on the back of the Messenger of Allâh ﷺ, like a pigeon’s egg.”

[٦٠٨٣] ١٠٨ - (٢٣٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ سُلَيْمَانُ بْنُ دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ [ابنِ حَرْبٍ] قَالَ: سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: كَانَ إِذَا آدَهَنَ رَأْسَهُ لَمْ يَرِ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدَهِنْ رَأْسَهُ مِنْهُ.

(المعجم ٣٠) - (بَابُ إِثْبَاتِ خَاتَمِ النُّبُوَّةِ، وَصِفَتِهِ، وَمَحَلِّهِ مِنْ جَسَدِهِ ﷺ) (التحفة ٣٠)

[٦٠٨٤] ١٠٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ سِمَاكِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ سَمْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَمِطَ مَقْدَمَ رَأْسِهِ وَلِحْيَتِهِ، وَكَانَ إِذَا آدَهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعَتَ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرَ شَعْرِ اللَّحْيَةِ، فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لَا، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيرًا، وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَتِفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشَبُّهُ جَسَدُهُ.

[٦٠٨٥] ١١٠ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ قَالَ: سَمِعْتُ جَابِرَ

ابن سُمُرَةَ قَالَ: رَأَيْتُ خَاتِمًا فِي ظَهْرِ رَسُولِ اللَّهِ ﷺ، كَأَنَّهُ بَيْضَةُ حَمَامٍ.

[6086] (...) A similar report (as *Hadīth* no. 6085) was narrated from Simāk with this chain of narrators.

[٦٠٨٦] (...) وَحَدَّثَنَا أَبُو نُعْمَيْرٍ: حَدَّثَنَا عَبِيدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا حَسَنُ بْنُ صَالِحٍ عَنْ سَمَاكِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[6087] 111 - (2345) As-Sâ'ib bin Yazîd said: "My maternal aunt brought me to the Messenger of Allāh ﷺ and said: 'O Messenger of Allāh, my sister's son is ailing.' He (ﷺ) wiped my head and prayed for blessing for me, then he performed *Wudû'* and I drank some of his *Wudû'* water. Then I stood behind him and saw the Seal between his shoulders, like a bird's egg."

[٦٠٨٧] ١١١ - (٢٣٤٥) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ ابْنَ أُخْتِي وَجِعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتِمِهِ بَيْنَ كَتِفَيْهِ، مِثْلَ زُرِّ الْحَجَلَةِ.

[6088] 112 - (2346) It was narrated that 'Abdullāh bin Sarjis said: "I saw the Prophet ﷺ and I ate bread and meat with him" – or he said: "*Tharīd*." He (the narrator) said: "I said to him: 'Did the Prophet ﷺ pray for forgiveness for you?' He said: 'Yes, and for you.' Then he recited this Verse: 'And ask forgiveness for your sin, and also for (the sin of) believing men and believing women.'" [1]

[٦٠٨٨] ١١٢ - (٢٣٤٦) حَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ; وَحَدَّثَنِي سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، كِلَاهُمَا عَنْ عَاصِمِ الْأَحْوَلِ; وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي ابْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجَسٍ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ وَأَكَلْتُ

[1] *Muhammad* 47:19.



He said: "Then I went behind him and looked at the Seal of Prophethood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles."

مَعَهُ خُبْرًا وَلَحْمًا، أَوْ قَالَ: تَرِيدًا، قَالَ: فَقُلْتُ لَهُ: أَسْتَعْفَرُ لَكَ النَّبِيَّ ﷺ؟ قَالَ: نَعَمْ، وَلَكَ، ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿وَأَسْتَغْفِرُ لِدُنْيَاكَ وَالْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ﴾ [محمد: ١٩].

قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرْتُ إِلَى خَاتِمِ النَّبُوَّةِ بَيْنَ كَتِفَيْهِ، عِنْدَ نَاغِضِ كَتِفَيْهِ الْيُسْرَى، جُمْعًا، عَلَيْهِ خَيْلَانٌ كَأَمْثَالِ الثَّالِيلِ.

### Chapter 31. How Long He ﷺ Lived, And How Long He Stayed In Makkah And Al-Madīnah

[6089] 113 - (2347) It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allāh appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madīnah for ten years. Allāh caused him to die when he was sixty years old, and there were no more than twenty white hairs in his hair and beard."

(المعجم ٣١) - (بَابُ قَدْرِ عَمْرِهِ ﷺ) وَإِقَامَتِهِ بِمَكَّةَ وَالْمَدِينَةَ (التحفة ٣١)

[٦٠٨٩] [١١٣ - (٢٣٤٧)] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا بِالْقَصِيرِ، وَلَيْسَ بِالْأَبْيَضِ الْأَمْهَقِ وَلَا بِالْأَدَمِ، وَلَا بِالْجَعْدِ الْقَطَطِ وَلَا بِالسَّبِطِ، بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتَوَفَّاهُ اللَّهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ.

[6090] (...) A *Hadīth* like that of Mālik bin Anas (no. 6089) was narrated from (from two routes,

[٦٠٩٠] (...) وَحَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ

from) Anas bin Mâlik, and in both of their *Aḥadīth* it adds: “He was bright-faced.”

قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ ابْنُ بِلَالٍ، كِلَاهُمَا عَنْ رَبِيعَةَ [يَعْنِي] ابْنَ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، بِمِثْلِ حَدِيثِ مَالِكِ [بْنِ أَنَسٍ]، وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَرْهَرَ.

### Chapter 32. The Age Of The Prophet ﷺ When He Died

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: “The Messenger of Allāh ﷺ died when he was sixty-three years old, and Abû Bakr Aṣ-Ṣiddîq died when he was sixty-three years old, and ‘Umar died when he was sixty-three years old.”

[6092] 115 - (2349) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ died when he was sixty-three years old.

Ibn Shihâb said: “Sa‘eed bin Al-Musaiyyab told me something similar.”

(المعجم ٣٢) - (بَابُ كَمْ سَنَ

النبي ﷺ يَوْمَ قُبُضِ) (التحفة ٣٢)

[٦٠٩١] ١١٤ - (٢٣٤٨) وَحَدَّثَنِي أَبُو عَسَّانَ الرَّازِيُّ مُحَمَّدُ بْنُ عَمْرٍو: حَدَّثَنَا حَكَّامُ بْنُ سَلَمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ عَنِ الزُّبَيْرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَأَبُو بَكْرٍ الصِّدِّيقُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[٦٠٩٢] ١١٥ - (٢٣٤٩) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، بِمِثْلِ ذَلِكَ.

[6093] (...) A *Hadith* like that of ‘Uqail (no. 6092) was narrated from Ibn *Shihâb* with both chain of narrators.

[٦٠٩٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شَهَابٍ، بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَ حَدِيثِ عُقَيْلٍ.

### Chapter 33. How Long Did The Prophet ﷺ Stay In Makkah And Al-Madīnah?

[6094] 116 - (2350) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long was the Prophet ﷺ in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was thirteen.’”

(المعجم ٣٣) - (بَابُ كَمْ أَقَامَ النَّبِيُّ ﷺ بِمَكَّةَ وَالْمَدِينَةَ) (التحفة ٣٣)  
[٦٠٩٤] ١١٦ - (٢٣٥٠) وَحَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَدَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلَاثَ عَشْرَةَ.

[6095] (...) It was narrated that ‘Amr said: “I said to ‘Urwah: ‘How long did the Prophet ﷺ stay in Makkah?’ He said: ‘Ten years.’ I said: ‘Ibn ‘Abbâs says it was ten-plus.’ He prayed for forgiveness for him and said: ‘He took that from the words of the poet.’”

[٦٠٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍو: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لَبِثَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضْعَ عَشْرَةَ، قَالَ فَغَفَّرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

[6096] 117 - (2351) It was narrated from Ibn ‘Abbâs that the Messenger of Allâh ﷺ stayed in Makkah for thirteen years and he died when he was sixty-three years old.

[٦٠٩٦] ١١٧ - (٢٣٥١) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَرُونَ بْنُ عَبْدِ اللَّهِ عَنْ رُوْحِ بْنِ عَبْدِآدَةَ: حَدَّثَنَا زَكَرِيَاءُ بْنُ إِسْحَاقَ عَنْ عَمْرٍو بْنِ دِينَارٍ، عَنِ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَتُوْفِّيَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6097] 118 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for thirteen years, receiving Revelation, and in Al-Madînah for ten years, and he died when he was sixty-three years old.”

[6098] 119 - (2352) It was narrated that Abû Ishâq said: “I was sitting with ‘Abdullâh bin ‘Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. ‘Abdulâh said: ‘The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’

A man who was called ‘Âmir bin Sa’d said: ‘Jarîr told us: “We were sitting with Mu‘âwiyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu‘âwiyah said: ‘The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’”

[٦٠٩٧] ١١٨ - (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ: حَدَّثَنَا حَمَّادٌ عَنْ أَبِي جَمْرَةَ الضُّبَيْعِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةَ [سَنَةً] يُوحَىٰ إِلَيْهِ، وَبِالْمَدِينَةِ عَشْرًا، وَمَاتَ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ سَنَةً.

[٦٠٩٨] ١١٩ - (٢٣٥٢) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ مُحَمَّدِ بْنِ أَبَانَ الْجُعْفِيُّ: حَدَّثَنَا سَلَامٌ أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ عَبْدُ اللَّهِ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ: عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا قُعُودًا عِنْدَ مُعَاوِيَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ مُعَاوِيَةُ: قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ [سَنَةً]، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ.

[6099] 120 - (...) It was narrated from Jarîr that he heard Mu'âwiyah giving a speech, and he said: "The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr and 'Umar died at the same age, and I am sixty-three years old."

[6100] 121 - (2353) It was narrated that 'Ammâr, the freed slave of Banû Hâshim, said: "I asked Ibn 'Abbâs: 'How old was the Messenger of Allâh ﷺ on the day he died?' He said: 'I did not think that a man of such standing among his people as you would be unaware of that.'" He said: "I said: 'I asked the people and they gave me different answers. I want to know what you say.' He said: 'Do you know how to count?' I said: 'Yes.' He said: 'Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madînah.'"

[6101] (...) A *Hadîth* like that of Yazîd bin Zurai' (no. 6100) was narrated from Yûnus with this chain of narrators.

[٦٠٩٩] ١٢٠- (...) وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَامِرِ بْنِ سَعْدِ الْبَجَلِيِّ، عَنْ جَرِيرٍ؛ أَنَّهُ سَمِعَ مُعَاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثٍ وَسِتِّينَ وَأَبُو بَكْرٍ وَعُمَرُ، وَأَنَا ابْنُ ثَلَاثٍ وَسِتِّينَ.

[٦١٠٠] ١٢١- (٢٣٥٣) وَحَدَّثَنِي ابْنُ مِنْهَالٍ الضَّرِيرُ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا يُونُسُ بْنُ عُبَيْدٍ عَنْ عَمَّارٍ، مَوْلَى نَبِيِّ هَاشِمٍ، قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَحْسِبُ مِثْلَكَ مِنْ قَوْمِهِ يَخْفَى عَلَيْهِ ذَلِكَ، قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَحْبَبْتُ أَنْ أَعْلَمَ قَوْلَكَ فِيهِ، قَالَ: أَتَحْسِبُ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ أَرْبَعِينَ، بُعِثَ إِلَيْهَا خَمْسَ عَشْرَةَ بِمَكَّةَ، يَأْمَنُ وَيَخَافُ، وَعَشْرًا، مِنْ مَهَاجِرِهِ إِلَى الْمَدِينَةِ.

[٦١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بِهِذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[6102] 122 - (...) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a *Hadîth* similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years.”

### Chapter 34. His (ﷺ) Names

[6105] 124 - (2354) Muḥammad bin Jubair bin Muṭ‘im narrated from his father that the Prophet ﷺ said: “I am Muḥammad, and I am Aḥmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Ḥâshir (the gatherer) after whom all the people will be gathered (in the Hereafter),

[٦١٠٢] ١٢٢- (...) وَحَدَّثَنَا نَصْرُ ابْنِ عَلِيٍّ: حَدَّثَنَا بَشْرٌ يَعْنِي ابْنَ مِفْضَلٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَى بَنِي هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ تُوْفِّي وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[٦١٠٣] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عُلَيَّةَ عَنْ خَالِدٍ بِهَذَا الْإِسْنَادِ.

[٦١٠٤] ١٢٣- (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا رَوْحٌ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ عَمَّارِ ابْنِ أَبِي عَمَّارٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً، يَسْمَعُ الصَّوْتِ، وَيَرَى الضُّوْءَ، سَبْعَ سِنِينَ، وَلَا يَرَى شَيْئًا، وَثَمَانَ سِنِينَ يُوحَى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا.

(المعجم ٣٤) - (بابُ في أسماءهِ ﷺ)  
(التحفة ٣٤)

[٦١٠٥] ١٢٤- (٢٣٥٤) وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عَمْرٍ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرِ بْنِ مُطْعِمٍ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا

and I am Al-‘Âqib (the last).” Al-‘Âqib is the one after whom there is no other Prophet.

[6106] 125 - (...) It was narrated from Muḥammad bin Jubair bin Muṭ‘im, from his father, that the Messenger of Allāh ﷺ said: “I have several names. I am Muḥammad, and I am Aḥmad, and I am Al-Mâhî (the eraser) by means of whom Allāh erases disbelief, and I am Al-Ḥâshir (the gatherer) at whose feet the people will be gathered, and I am Al-‘Âqib (the last) after whom there will be no other.” And Allāh called him *Ra’ûfan Raḥîma* (kind and compassionate).

[6107] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Ḥadîth* similar to no. 6106). In the *Ḥadîth* of Shu‘aib and Ma‘mar it says: “I heard the Messenger of Allāh ﷺ.” In the *Ḥadîth* of Ma‘mar it says: “I said to Az-Zuhrî: ‘What does Al-‘Âqib mean?’ He said: ‘The one after whom there is no other Prophet.’”

مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يُمَحِّى بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى عَقْبِي، وَأَنَا الْعَاقِبُ»، وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ .

[٦١٠٦] ١٢٥- (...) حَدَّثَنِي حَزْمَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرَ، وَأَنَا الْحَاشِرُ الَّذِي يُحْشِرُ النَّاسَ عَلَى قَدَمِي، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ»، وَقَدْ سَمَّاهُ اللَّهُ رَوْوْفًا رَحِيمًا .

[٦١٠٧] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبٍ بِنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلٌ؛ وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ شُعَيْبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَفِي حَدِيثِ مَعْمَرٍ: قَالَ: قُلْتُ لِلزُّهْرِيِّ: وَمَا

الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ،  
وَفِي حَدِيثِ مَعْمَرٍ وَعُقَيْلٍ: الْكُفْرَةَ،  
وَفِي حَدِيثِ شُعَيْبٍ: الْكُفْرَ.

[٦١٠٨] ١٢٦ - (٢٣٥٥) وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْطَلِيُّ: أَخْبَرَنَا  
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ،  
عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ  
قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ  
أَسْمَاءً، فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ،  
وَالْمُقَفِّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ  
الرَّحْمَةِ».

[6108] 126 - (2355) It was narrated that Abû Mûsa Al-Ash'ari said: "The Messenger of Allâh ﷺ mentioned several of his names to us. He said: 'I am Muḥammad, and Aḥmad, and Al-Muqaffî (the last in succession) and Al-Hâshir (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.'"

### Chapter 35. His (ﷺ) Knowledge Of Allâh And His Great Fear Of Him

(المعجم ٣٥) - (بَابُ عِلْمِهِ ﷺ بِاللَّهِ  
تَعَالَى وَشِدَّةَ خَشْيَتِهِ) (التحفة ٣٥)

[٦١٠٩] ١٢٧ - (٢٣٥٦) وَحَدَّثَنَا  
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ  
الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ  
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: صَنَعَ رَسُولُ  
اللَّهِ ﷺ أَمْرًا فَتَرَحَّصَ فِيهِ، فَبَلَغَ ذَلِكَ  
نَاسًا مِنْ أَصْحَابِهِ، فَكَانَتْهُمْ كَرِهُوا  
وَتَنَزَّهُوا عَنْهُ، فَبَلَغَهُ ذَلِكَ، فَقَامَ خَطِيبًا  
فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغَهُمْ عَنِّي أَمْرٌ  
تَرَحَّصْتُ فِيهِ، فَكَرِهُوا وَتَنَزَّهُوا عَنْهُ،  
فَوَاللَّهِ! لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدَّهُمْ لَهُ  
خَشْيَةً».

[6109] 127 - (2356) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ did something that he regarded as permissible. News of that reached some of his Companions, and it was as if they disliked it and refrained from it. News of that reached him, and he stood up to deliver a speech and said: 'What is the matter with some men who hear of something that I did because I regarded it as permissible, but they dislike it and refrain from it? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.'"



[6110] (...) A similar *Hadith* (as no. 6109) was narrated from Al-A'mash with the chain of Jarîr.

[٦١١٠] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشَجُّ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ غِيَاثٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ حَشْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ، نَحْوَ حَدِيثِهِ.

[6111] 128 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ granted a concession allowing something, but some of the people refrained from it. News of that reached the Prophet ﷺ and he became so angry that his anger could be seen on his face, then he said: 'What is the matter with people who refrain from that concerning which I have been granted a concession? By Allāh, I am the most knowledgeable of them about Allāh, and I am the one who fears Him the most.'"

[٦١١١] ١٢٨- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي أَمْرٍ، فَتَنَزَّ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَبَلَغَ ذَلِكَ النَّبِيَّ ﷺ فَغَضِبَ، حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَرْغُبُونَ عَمَّا رُخِّصَ لِي فِيهِ، فَوَاللَّهِ! لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدَّهُمْ لَهُ حَسِيَّةً».

### Chapter 36. The Obligation To Follow Him ﷺ

(المعجم ٣٦) - (باب وجوب

اتباعه ﷺ) (التحفة ٣٦)

[6112] 129 - (2357) 'Abdullāh bin Az-Zubair narrated that an *Anṣārî* man disputed with Az-Zubair in the presence of the Messenger of Allāh ﷺ about the streams of the *Harrah* with which the date-palms were watered. The *Anṣārî* said: "Let the water flow," but he refused. They referred the dispute to the Messenger of Allāh

[٦١١٢] ١٢٩- (٢٣٥٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَمَ الزُّبَيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فِي

ﷺ, and the Messenger of Allâh ﷺ said to Az-Zubair: “Water (your trees), O Az-Zubair, then let the water flow to your neighbor.” The *Ansâri* got angry and said: “O Messenger of Allâh, it is because he is your cousin!” The face of the Prophet of Allâh ﷺ changed color, then he said: “O Zubair, water (your trees) then block the water until it backs up to the bottom of the wall.” Az-Zubair said: “By Allâh, I think that this Verse was revealed concerning that: ‘But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.’”<sup>[1]</sup>

### Chapter 37. Respecting Him (ﷺ) And Not Asking Him Unnecessary Questions

[6113] 130 - (1337) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: “Whatever I forbid to you, refrain from it, and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive questions and differences with their Prophets.”

شِرَاحِ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّحْلَ، فَقَالَ الْأَنْصَارِيُّ: سَرَّحِ الْمَاءَ يَمْرُ، فَأَبَى عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزُّبَيْرِ: «اسْقِ، يَا زُبَيْرُ! ثُمَّ أَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَغَضِبَ الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنْ كَانَ ابْنُ عَمَّتِكَ! فَتَلَوْنَ وَجْهَ نَبِيِّ اللَّهِ ﷺ، ثُمَّ قَالَ: «يَا زُبَيْرُ! اسْقِ، ثُمَّ اخْبِسِ الْمَاءَ حَتَّى يَرْجِعَ إِلَى الْجَدْرِ»، فَقَالَ الزُّبَيْرُ: وَاللَّهِ! إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةَ نَزَلَتْ فِي ذَلِكَ: ﴿فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ﴾ [النساء: 65].

(المعجم ٣٧) - (بَابُ تَوْقِيرِهِ ﷺ)،

وترك إكثار سؤاله عما لا ضرورة إليه، أو لا يتعلق به تكليف وما لا يقع، ونحو ذلك) (التحفة ٣٧)

[٦١١٣] ١٣٠ - (١٣٣٧) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التُّجَيْبِيُّ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ قَالَا: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمَرْتُكُمْ بِهِ

[1] *An-Nisâ'* 4:65.

فَأَفْعَلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ  
الَّذِينَ مِنْ قَبْلِكُمْ كَثُرَ مَسَائِلِهِمْ،  
وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ». [راجع: ٣٢٥٧]  
[٦١١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ  
أَحْمَدَ بْنِ أَبِي خَلْفٍ: حَدَّثَنَا أَبُو سَلَمَةَ  
وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخَزَاعِيُّ: حَدَّثَنَا  
لَيْثٌ عَنْ يَزِيدَ بْنِ الْهَادِ، عَنِ ابْنِ شِهَابٍ  
بِهَذَا الْإِسْنَادِ، مِثْلَهُ سِوَاءً.

[6114] (...) A similar report (as  
no. 6113) was narrated from Ibn  
Shihâb with this chain of narrators.

[6115] 131 - (...) It was  
narrated that Abû Hurairah said:  
“The Prophet ﷺ said: ‘Do not  
ask me about things that I have  
not mentioned to you.’” In the  
*Hadîth* of Hammâm it says: “...  
What has not been mentioned to  
you; those who came before you  
were only destroyed because...”  
and they mentioned a *Hadîth* like  
that of Az-Zuhrî from Sa‘eed and  
Abû Salamah, from Abû Hurairah.

[٦١١٥] [١٣١]- (...) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا  
أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا  
أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي  
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي الْجِزَامِيَّ؛  
وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ،  
كِلاهُمَا عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ  
حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ  
زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ  
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنْ أَبِي هُرَيْرَةَ،  
كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ: «ذُرُونِي مَا  
تَرَكْتُكُمْ»، وَفِي حَدِيثِ هَمَّامٍ «مَا تَرَكْتُكُمْ،  
فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ» ثُمَّ ذَكَرُوا

نَحْوَ حَدِيثِ الزُّهْرِيِّ عَنِ سَعِيدِ وَأَبِي سَلْمَةَ، عَنِ أَبِي هُرَيْرَةَ.

[6116] 132 - (2358) It was narrated from ‘Âmir bin Sa’d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden to the Muslims, but it became forbidden to them because of his asking.’”

[٦١١٦] ١٣٢ - (٢٣٥٨) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَعْظَمَ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحْرَمْ عَلَى الْمُسْلِمِينَ، فَحُرِّمَ عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ».

[6117] 133 - (...) It was narrated from ‘Âmir bin Sa’d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden, but it became forbidden to the people because of his asking.’”

[٦١١٧] ١٣٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عَمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا سُفْيَانُ قَالَ: - أَحْفَظُهُ كَمَا أَحْفَظُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ - الزُّهْرِيُّ: عَنْ عَامِرِ ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحْرَمْ، فَحُرِّمَ عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ».

[6118] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6117). In the *Hadîth* of Ma‘mar it adds: “A man who asked about something and indulged in hair-splitting.”

[٦١١٨] (...) وَحَدَّثَنِيهِ حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ

مَعْمَرٍ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَتَقَرَّرَ عَنْهُ»،  
وَقَالَ فِي حَدِيثٍ يُؤَسِّنُ: عَامِرِ بْنِ سَعْدٍ؛  
أَنَّهُ سَمِعَ سَعْدًا.

[6119] 134 - (2359) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ heard something about his Companions, and he delivered a *Khutbah* and said: ‘Paradise and Hell were shown to me, and I have never seen good and evil as (I did) today. If you knew what I know, you would laugh little and weep much.’” He said: “There was never a day harder for the Companions of the Messenger of Allâh ﷺ than that day. They covered their heads and wept. Then ‘Umar stood up and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Prophet.’ That man stood up and said: ‘Who is my father?’ He (ﷺ) said: ‘Your father is so-and-so.’ Then the Verse: ‘O you who believe! Ask not about things which, if made plain to you, may cause you trouble.<sup>[1]</sup>’ was revealed.”

[٦١١٩] ١٣٤ - (٢٣٥٩) حَدَّثَنَا  
مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَامَةَ  
السَّلْمِيُّ وَيَحْيَى بْنُ مُحَمَّدٍ اللُّؤْلُؤِيُّ -  
وَأَلْفَاظُهُمْ مُتَّفَارِقَةٌ - قَالَ مَحْمُودٌ: حَدَّثَنَا  
النَّضْرُ بْنُ شَمِيلٍ، وَقَالَ الْآخَرَانِ:  
أَخْبَرَنَا النَّضْرُ-: أَخْبَرَنَا شُعْبَةُ: حَدَّثَنَا  
مُوسَى بْنُ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ  
قَالَ: بَلَغَ رَسُولَ اللَّهِ ﷺ عَنْ أَصْحَابِهِ  
شَيْءٍ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ  
الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ  
وَالشَّرِّ، وَلَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحَّحْتُكُمْ  
قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» قَالَ، فَمَا أَتَى عَلَيَّ  
أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمَ أَشَدُّ مِنْهُ،  
قَالَ، غَطَّوْا رُءُوسَهُمْ وَلَهُمْ حَنِينٌ، قَالَ  
فَقَامَ عُمَرُ قَالَ: رَضِينَا بِاللَّهِ رَبًّا،  
وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ نَبِيًّا، قَالَ:  
فَقَامَ ذَلِكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ:  
«أَبُوكَ فُلَانٌ» فَتَرَلَّتْ: «يَتَأْتِيهَا الَّذِينَ  
ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ  
لَكُمْ فَسْأَلُكُمْ ﴿ [المائدة: ١٠١].

[1] *Al-Mâ'idah* 5:101.

[6120] 135 - (...) Anas bin Mâlik said: "A man said: 'O Messenger of Allâh, who is my father?' He said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.'<sup>[1]</sup> was revealed."

[٦١٢٠] ١٣٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ بْنِ رَبِيعِ الْقَيْسِيِّ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَبِي؟ قَالَ: «أَبُوكَ فَلَانٌ» وَنَزَلَتْ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْأَلُكُمْ﴾ تَمَامَ الْآيَةِ.

[6121] 136 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came out when the sun had passed its zenith, and led them in *Zuhr* prayer. When he had said the *Salâm* he stood on the *Minbar* and mentioned the Hour, and said that there would be momentous events before it, then he said: "Whoever would like to ask me about anything, let him ask me, for by Allâh, you will not ask me about anything but I will tell you about it, so long as I am standing here."

[٦١٢١] ١٣٦- (...) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرَمَلَةَ بْنِ عِمْرَانَ التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ أَبِي شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّى لَهُمْ صَلَاةَ الظُّهْرِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ قَبْلَهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ فَلْيَسْأَلْنِي عَنْهُ، فَوَاللَّهِ! لَا تَسْأَلُونَنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا».

Anas bin Mâlik said: "By Allâh, the people wept a great deal when they heard that from the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ often used to say 'Ask me.' 'Abdullâh bin Hudhâfah stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Hudhâfah.' When the Messenger of Allâh ﷺ

قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبُكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَكْثَرَ رَسُولُ اللَّهِ ﷺ أَنْ يَقُولَ:

[1] Al-Mâ'idah 5:101.

had said ‘Ask me’ repeatedly, ‘Umar knelt down and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Messenger.’ The Messenger of Allâh ﷺ fell silent when ‘Umar said that. Then the Messenger of Allâh ﷺ said: ‘Hard times are at hand, by the One in Whose Hand is the soul of Muḥammad. Paradise and Hell were shown to me just now, on this wall, and I have never seen good and evil as (I did) today.’”

Ibn Shihâb said: “Ubaidullâh bin ‘Abdullâh bin ‘Utbah told me: ‘Umm ‘Abdullâh bin Ḥudhâfah said to ‘Abdullâh bin Ḥudhâfah: “I have never heard of a son more disrespectful than you. How can you be sure that your mother did not commit some of the sins committed by the women of the *Jâhiliyyah*, thus you would have exposed her before the people?” ‘Abdullâh bin Ḥudhâfah said: “By Allâh, if he had said that a black slave was my father I would have attributed myself to him.””

[6122] (...) This *Hadîth* was narrated from Anas (similar to no. 6121) from the Prophet, along with the *Hadîth* of ‘Ubaidullâh.

«سَلُونِي» فَقَامَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ حُدَافَةَ» فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ ﷺ مِنْ أَنْ يَقُولَ: «سَلُونِي» بَرَكَ عُمَرُ فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ رَسُولًا، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ ﷺ حِينَ قَالَ عُمَرُ ذَلِكَ، قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْلَى، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ أَنْفًا، فِي عُرْضٍ هَذَا الْحَائِطِ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللَّهِ ابْنِ حُدَافَةَ لِعَبْدِ اللَّهِ بْنِ حُدَافَةَ: مَا سَمِعْتُ بِابْنٍ قَطُّ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمَّكَ قَدْ قَارَفْتَ بَعْضَ مَا تُقَارِفُ نِسَاءَ أَهْلِ الْجَاهِلِيَّةِ، فَتَفْضَحَهَا عَلَى أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللَّهِ بْنُ حُدَافَةَ: وَاللَّهِ! لَوْ أَلْحَقَنِي بِعَبْدٍ أَسْوَدَ، لَلْحِقْتُهُ.

[٦١٢٢] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا

شُعَيْبٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ  
عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَحَدِيثِ  
عُبَيْدِ اللَّهِ، مَعَهُ، غَيْرَ أَنَّ شُعَيْبًا قَالَ عَنِ  
الزُّهْرِيِّ: قَالَ: أَخْبَرَنِي عُبَيْدُ اللَّهِ بْنُ عَبْدِ  
اللَّهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ؛  
أَنَّ أُمَّ عَبْدِ اللَّهِ بْنِ حُدَافَةَ قَالَتْ، بِمِثْلِ  
حَدِيثِ يُوسُفَ .

[6123] 137 - (...) It was narrated from Anas bin Mâlik that the people asked the Prophet of Allâh ﷺ until he was hard pressed by their questioning. He came out one day and ascended the *Minbar*, and said: "Ask me, for you will not ask me anything but I will explain it to you." When the people heard that, they were too over-awed to ask anything, as if something bad were about to happen.

Anas said: "I started to look to my right and my left, and every man had wrapped his head in his garment and was weeping. A man who used to be slandered and attributed to someone other than his father stood up in the *Masjid* and said: 'O Prophet of Allâh, who is my father?' He said: 'Your father is Hudhâfah.' Then 'Umar bin Al-Khaṭṭâb started saying: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muḥammad as our Messenger, we seek refuge with Allâh from the

[٦١٢٣] ١٣٧ - (...) حَدَّثَنَا  
يُوسُفُ بْنُ حَمَّادِ الْمَعْنِيِّ: حَدَّثَنَا عَبْدُ  
الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ  
ابْنِ مَالِكٍ: أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللَّهِ ﷺ  
حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ  
فَصَعِدَ الْمِنْبَرَ، فَقَالَ: «سَلُونِي، لَا  
تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنَّتهُ لَكُمْ» فَلَمَّا  
سَمِعَ ذَلِكَ الْقَوْمُ أَرْمَوْا وَرَهَبُوا أَنْ يَسْأَلُوهُ  
أَنْ يَكُونَ بَيْنَ يَدَيْ أَمْرِ قَدْ حَضَرَ.

قَالَ أَنَسٌ: فَجَعَلْتُ أَلْتَفِتُ يَمِينًا  
وَشِمَالًا، فَإِذَا كُلُّ رَجُلٍ لَافٌ رَأْسَهُ فِي  
تَوْبِهِ يَبْكِي، فَأَنْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ،  
كَانَ يُلَاحِظُ فَيَدْعُو لِغَيْرِ أَبِيهِ، فَقَالَ: يَا  
نَبِيَّ اللَّهِ! مَنْ أَبِي؟ قَالَ «أَبُوكَ حُدَافَةُ»،  
ثُمَّ أَنْشَأَ عُمَرُ بْنُ الْخَطَّابِ [رَضِيَ اللَّهُ  
عَنْهُ] فَقَالَ: رَضِينَا بِاللَّهِ رَبًّا، وَبِالْإِسْلَامِ  
دِينًا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، عَائِدًا بِاللَّهِ



evil of *Fitnah*.' The Messenger of Allâh ﷺ said: 'I have never seen good and evil as (I did) today. Paradise and Hell were shown to me; I saw them near this wall.'

[6124] (...) This story was narrated from Anas (a *Hadith* similar to no. 6123).

[6125] 138 - (2360) It was narrated that Abû Mûsâ said: "The Prophet ﷺ was asked about some things that he disliked. When he was asked too much he became angry and said to the people: 'Ask me whatever you want.' A man said: 'Who is my father?' He said: 'Your father is Hudhâfah.' Another man stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.' When 'Umar saw the anger on the face of the Messenger of Allâh ﷺ, he said: 'O Messenger of Allâh, we repent to Allâh.'" In the report of Abû Kuraib (it says): "He said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.'"

مِنْ سُوءِ الْفِتَنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ أَرَ كَالْيَوْمِ قَطُّ فِي الْخَيْرِ وَالشَّرِّ، إِنِّي صَوَّرْتُ لِي الْجَنَّةَ وَالنَّارَ، فَرَأَيْتُهُمَا دُونَ هَذَا الْحَائِطِ».

[٦١٢٤] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ [الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا [مُحَمَّدٌ] بْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ هِشَامٍ؛ وَحَدَّثَنَا عَاصِمُ بْنُ [ال]نَّضْرِ التَّمِيمِيُّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ أَبِي، قَالَ جَمِيعًا: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ بِهَذِهِ الْقِصَّةِ.

[٦١٢٥] ١٣٨ - (٢٣٦٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ النَّبِيُّ ﷺ عَنْ أَشْيَاءَ كَرِهَهَا، فَلَمَّا أُكْثِرَ عَلَيْهِ غَضِبَ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُونِي عَمَّا شِئْتُمْ» فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ خَدَافَةُ» فَقَامَ آخَرَ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ سَالِمٌ مَوْلَى سَيِّبَةَ» فَلَمَّا رَأَى عُمَرُ مَا فِي وَجْهِ رَسُولِ اللَّهِ ﷺ مِنَ الْغَضَبِ قَالَ: يَا رَسُولَ اللَّهِ! إِنَّا نَتُوبُ إِلَى اللَّهِ، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: قَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ سَالِمٌ، مَوْلَى سَيِّبَةَ».

**Chapter 38. The Obligation To Obey What He (ﷺ) Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters**

[6126] 139 - (2361) It was narrated from Mûsâ bin Ṭalḥah that his father said: “The Messenger of Allâh ﷺ and I passed by some people who were at the top of their date palms. He said: ‘What are these people doing?’ They said: ‘They are pollinating them, putting the male with the female so that it will be pollinated.’ The Messenger of Allâh ﷺ said: ‘I do not think that it is of any use.’ They were told about that, so they stopped doing it. The Messenger of Allâh ﷺ was told about that and he said: ‘If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allâh, then follow it, for I will never tell lies about Allâh, may He Glorified and Exalted is He.’”

[6127] 140 - (2362) Râfi‘ bin Khadij said: “The Messenger of Allâh ﷺ came to Al-Madīnah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date

(المعجم ٣٨) - (بَابُ وَجوب امتثال ما قاله شرعاً، دون ما ذكره ﷺ من معاش الدنيا، على سبيل الرأي)  
(التحفة ٣٨)

[٦١٢٦] ١٣٩ - (٢٣٦١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ التَّمَنِيُّ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ - وَتَقَارَبَا فِي اللَّفْظِ، وَهَذَا حَدِيثٌ قُتَيْبَةَ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِقَوْمٍ عَلَى رُءُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هَؤُلَاءِ؟» فَقَالُوا: يُلْقِحُونَهُ، يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَتَلْقَحُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَظُنُّ يُغْنِي ذَلِكَ شَيْئًا» قَالَ: فَأَخْبِرُوا بِذَلِكَ فَتَرَكُوهُ، فَأَخْبَرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْفَعُهُمْ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَنْتُ ظَنًّا، فَلَا تُوَاحِدُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئًا، فَخُذُوا بِهِ، فَإِنِّي لَنْ أَكْذِبَ عَلَى اللَّهِ عَزَّ وَجَلَّ».

[٦١٢٧] ١٤٠ - (٢٣٦٢) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرَّوْمِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ وَأَحْمَدُ بْنُ جَعْفَرِ الْمَعْقَرِيِّ قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ

palms. He said: ‘What are you doing?’ They said: ‘We used to do that.’ He said: “Perhaps if you do not do it, it may be better.” So they stopped doing it, and the crop (that year) failed or the yield was reduced. They mentioned that to him and he said: ‘I am only human. If I tell you to do some in religious matter, then follow it, but if I tell you to do something based on my opinion, then I am only human.’”

مُحَمَّدٍ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنِي أَبُو النَّجَّاشِيِّ: حَدَّثَنِي رَافِعُ بْنُ خَدِيجٍ قَالَ: قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ، وَهُمْ يَأْبُرُونَ النَّخْلَ، يَقُولُونَ يُلْقِحُونَ النَّخْلَ، فَقَالَ: «مَا تَصْنَعُونَ؟» قَالُوا: كُنَّا نَصْنَعُهُ، قَالَ: «لَعَلَّكُمْ لَوْ لَمْ تَفْعَلُوا كَانَ خَيْرًا» فَتَرَكَوهُ، فَفَضَّصْتُ أَوْ قَالَ فَفَضَّصْتُ، قَالَ: فَذَكِّرُوا ذَلِكَ لَهُ فَقَالَ: «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ، وَإِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ رَأْيِي، فَإِنَّمَا أَنَا بَشَرٌ». قَالَ عِكْرِمَةُ: أَوْ نَحْوَ هَذَا. قَالَ الْمَعْقِرِيُّ: فَفَضَّصْتُ، وَلَمْ يَشْكُ.

[6128] 141 - (...) It was narrated from Anas that the Prophet ﷺ passed by some people who were pollinating (palm trees) and said: “If you do not do it, it may be better.” The trees produced bad dates, then he passed by them and said: “What is the matter with your palm trees?” They said: “You said such-and-such.” He said: “You know better about your worldly affairs.”

[٦١٢٨] ١٤١ - (٢٣٦٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ الْأَسْوَدِ بْنِ عَامِرٍ، قَالَ أَبُو بَكْرٍ: حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ مَرَّ بِقَوْمٍ يُلْقِحُونَ، فَقَالَ: «لَوْ لَمْ تَفْعَلُوا لَصَلَحَ» قَالَ: فَخَرَجَ شَيْصًا، فَمَرَّ بِهِمْ فَقَالَ: «مَا لِنَخْلِكُمْ؟» قَالُوا: قُلْتَ كَذَا وَكَذَا، قَالَ «أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ».

**Chapter 39. The Virtue Of Looking At Him (ﷺ) And Longing To See Him**

[6129] 142 - (2364) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, there will come to one of you a day when he cannot see me, then seeing me will become dearer to him than his family and his wealth together.'"

(المعجم ٣٩) - (بَابُ فَضْلِ النَّظَرِ

إِلَيْهِ ﷺ، وَتَمَنِيهِ) (التحفة ٣٩)

[٦١٢٩] ١٤٢ - (٢٣٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ فِي يَدِهِ! لَيَأْتِيَنَّ عَلَيَّ أَحَدِكُمْ يَوْمَ وَلَا يَرَانِي، ثُمَّ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ مَعَهُمْ».

قَالَ أَبُو إِسْحَاقَ: الْمَعْنَى فِيهِ عِنْدِي، لَأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ، وَمَالِهِ، وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

**Chapter 40. The Virtues Of 'Eisâ, (ﷺ) Him**

[6130] 143 - (2365) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'I am the closest of the people to the son of Mariam. The Prophets are brothers from different mothers, and there is no Prophet between him and I.'"

(المعجم ٤٠) - (بَابُ فَضَائِلِ عِيسَى

عَلَيْهِ السَّلَامِ) (التحفة ٤٠)

[٦١٣٠] ١٤٣ - (٢٣٦٥) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ بْنُ أَبِي شَهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَنَا أَوْلَى النَّاسِ بِابْنِ مَرْيَمَ، الْأَنْبِيَاءِ أَوْلَادُ عَمَلَاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَهُ نَبِيٌّ».

[6131] 144 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eîsâ and I.'"

[6132] 145 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allâh?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'"

[6133] 146 - (2366) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no child who is born but the *Shaitân* pricks him, and he begins to cry because of the *Shaitân* pricking him, except the son of Mariam and his mother." Then Abû Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for

[٦١٣١] ١٤٤- (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو دَاوُدَ عُمَرُ بْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى، الْأَنْبِيَاءِ أَوْلَادُ عَالَتِ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نَبِيٌّ».

[٦١٣٢] ١٤٥- (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ، فِي الْأَوْلَى وَالْآخِرَةِ» قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَالَتِ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نَبِيٌّ».

[٦١٣٣] ١٤٦- (٢٣٦٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مَوْلُودٍ يُوَلَّدُ إِلَّا نَحَسَّهُ الشَّيْطَانُ، فَيَسْتَهْلُ صَارِحًا مِنْ نَحْسَةِ الشَّيْطَانِ، إِلَّا ابْنَ مَرْيَمَ وَأُمَّه»، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: افْرَأُوا

her offspring from Shaiṭân (Satan), the outcast.”<sup>[1]</sup>

إِنْ شِئْتُمْ: ﴿وَإِنِّي أُعِيدُهَا بِكَ وَذُرِّيَّتَهَا مِنْ الشَّيْطَانِ الرَّجِيمِ﴾ [آل عمران: ٣٦].

[6134] (...) It was narrated from Az-Zuhri with his chain of narrators (a Hadith similar no. 6133), and they said: “He (the Shaiṭân) touches him when he is born, and he cries because of the Shaiṭân touching him.” In the Hadith of Shu‘aib it says: “Because of the Shaiṭân’s touch.”

[٦١٣٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَ: «يَمَسُّهُ حِينَ يُولَدُ، فَيَسْتَهْلُ صَارِحًا مِنْ مَسِّ الشَّيْطَانِ إِيَّاهُ»، وَفِي حَدِيثِ شُعَيْبٍ «مِنْ مَسِّ الشَّيْطَانِ».

[6135] 147 (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Every son of Âdam is touched by the Shaiṭân on the day his mother gives birth to him, except Mariam and her son.”

[٦١٣٥] ١٤٧- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو ابْنُ الْحَارِثِ؛ أَنَّ أَبَا يُونُسَ سُلَيْمًا مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «كُلُّ بَنِي آدَمَ يَمَسُّهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلَّا مَرْيَمَ وَابْنَهَا».

[6136] 148 - (2367) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The infant’s cry when he is born is because of the prick of the Shaiṭân.’”

[٦١٣٦] ١٤٨- (٢٣٦٧) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، [عَنْ أَبِيهِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِيَاحُ الْمَوْلُودِ حِينَ يَقَعُ، نَزَعَةٌ مِنَ الشَّيْطَانِ».

[6137] 149 - (2368) It was

[٦١٣٧] ١٤٩- (٢٣٦٨) حَدَّثَنَا

[1] Âl ‘Imrân 3:36.

narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of *Aḥadîth*, including the following: “The Messenger of Allâh ﷺ said: “Eîsâ bin Mariam ؑ, saw a man stealing and ‘Eîsâ, ؑ, said to him: “Did you steal?” He said: “No, by the One besides Whom there is none worthy of worship.” ‘Eîsâ ؑ, said: “I believe in Allâh and I disbelieve my own self.”

مَحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «رَأَى عَيْسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلَامُ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ عَيْسَى عَلَيْهِ السَّلَامُ: سَرَقْتَ؟ قَالَ: كَلَّا، وَالَّذِي لَا إِلَهَ إِلَّا هُوَ! فَقَالَ عَيْسَى عَلَيْهِ السَّلَامُ: آمَنْتُ بِاللَّهِ، وَكَذَّبْتُ نَفْسِي.»

#### Chapter 41. The Virtues Of Ibrâhîm ؑ

(المعجم ٤١) - (بَابُ مِنْ فَضَائِلِ

إِبْرَاهِيمَ الْخَلِيلِ ﷺ) (التحفة ٤١)

[6138] 150 - (2369) It was narrated that Anas bin Mâlik said: “A man came to the Messenger of Allâh ﷺ and said: ‘O best of creation!’ The Messenger of Allâh ﷺ said: “That is Ibrâhîm, ؑ.”

[٦١٣٨] ١٥٠ - (٢٣٦٩) حَدَّثَنَا أَبُو

بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ وَابْنُ فَضِيلٍ عَنِ الْمُخْتَارِ؛ وَحَدَّثَنِي عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلَيْلٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِيَّةِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «ذَلِكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ.»

[6139] (...) Mukhtâr bin Fulful, the freed slave of ‘Amr bin Huraith, said: “I heard Anas say: ‘A man said: “O Messenger of Allâh...” a similar report (a *Ḥadîth* no. 6138).

[٦١٣٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ مُخْتَارَ ابْنَ فُلَيْلٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! بِمِثْلِهِ.

[6140] (...) Al-Mukhtâr said: “I heard Anas (narrate) from the Prophet ﷺ” - a similar report (as no. 6138).

[٦١٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنِ الْمُخْتَارِ قَالَ: سَمِعْتُ أَنَسًا عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6141] 151 - (2370) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: (The Prophet) ‘Ibrâhîm ﷺ circumcised himself when he was eighty years old, with an adze.”

[٦١٤١] ١٥١ - (٢٣٧٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْجَزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِخْتَنَّ إِبْرَاهِيمُ، [النَّبِيُّ] عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْأَدْوَمِ».

[6142] 152 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “We are more likely to doubt than Ibrâhîm when he said: ‘My Lord! Show me how You give life to the dead.’ He (Allâh) said: ‘Do you not believe?’ He (Ibrâhîm) said: ‘Yes (I believe), but to be stronger in faith.’<sup>[1]</sup> And may Allâh have mercy on Lût for he wanted a powerful support.<sup>[2]</sup> And if I had stayed in prison as long as Yûsuf stayed, I would have responded to the messenger (of the king).”

[٦١٤٢] ١٥٢ - (١٥١) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذْ قَالَ: رَبِّ ارْنِي كَيْفَ تُحْيِي الْمَوْتَى، قَالَ: أَوْ لَمْ تُؤْمِنْ قَالَ: بَلَى وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي وَرِحْمُ اللَّهِ لُوطًا عَلَيْهِ السَّلَامُ، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثْتُ فِي السَّعْنِ طُولَ لَبِثِ يُونُسَ لَأَجَبْتُ الدَّاعِيَ». [راجع: ٣٨٢]

[1] See *Al-Baqarah* 2:260.

[2] See *Hûd* 11:80.



[6143] (...) A *Hadīth* like that of Az-Zuhrī (no. 6142) was narrated from Abū Hurairah from the Messenger of Allāh ﷺ.

[6144] 153 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “May Allāh forgive Lūt ؑ, for he wanted a powerful support.”

[6145] 154 - (2371) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Ibrāhīm ؑ, never told any lies except three, two of which were for the sake of Allāh, when he said: ‘I am sick’ and when he said: ‘Nay, this one, the biggest of them (idols) did it.’<sup>[1]</sup> And one was for the sake of Sârah, when he came to the land of a tyrant, and Sârah was with him, and she was the most good-looking of people. He said to her: ‘If this tyrant realizes that you are my wife, he will take you away from me. If he asks you, tell him that

[٦١٤٣] (...) وَحَدَّثَنَا - إِنْ شَاءَ اللَّهُ - عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيَّبِ وَأَبَا عُبَيْدٍ أَخْبَرَاهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

[٦١٤٤] ١٥٣ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللَّهُ لِللُّوْطِ عَلَيْهِ السَّلَامُ إِنَّهُ أَوْىٰ إِلَىٰ رُكْنٍ شَدِيدٍ».

[٦١٤٥] ١٥٤ - (٢٣٧١) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَيُّوبَ السَّخْتِيَانِيِّ، عَنْ مُحَمَّدِ بْنِ سَيْرِينَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكْذِبْ إِبْرَاهِيمُ النَّبِيُّ، عَلَيْهِ السَّلَامُ، فَطُ إِلَّا ثَلَاثَ كَذَبَاتٍ، ثِنْتَيْنِ فِي ذَاتِ اللَّهِ، قَوْلُهُ: إِنِّي سَقِيمٌ وَقَوْلُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَوَاحِدَةً فِي شَأْنِ سَارَةَ، فَإِنَّهُ قَدِمَ أَرْضَ جَبَّارٍ وَمَعَهُ سَارَةُ، [وَكَانَتْ أَحْسَنَ النَّاسِ، فَقَالَ لَهَا: إِنَّ هَذَا الْجَبَّارَ، إِنْ

[1] See *Al-Anbiyâ*’ 21:63.

you are my sister, for you are my sister in Islam, and I do not know of any other Muslim on earth apart from you and me.'

“When he entered his land and some of the tyrant’s people saw him, they went to him (the tyrant) and said to him: ‘There has come to your land a woman who should not belong to anyone but you.’ He sent for her and she was brought to him, and Ibrâhîm ﷺ, stood in prayer. When she entered upon him, he could not help but reach out towards her, but his hand was seized forcefully. He said to her: ‘Pray to Allâh to let my hand go, and I will not harm you.’ She did that, but he did the same thing again, and his hand was seized more forcefully than before. He said the same thing to her, and she did that, but he did the same thing again, and his hand was seized more forcefully than the first two times. He said: ‘Pray to Allâh to let my hand go, and by Allâh I will not harm you.’ She did that and his hand was let go. Then he called the one who had brought her and said to him: ‘You brought me a devil, not a human being. Expel her from my land, and give her Hâjar.’

“She came back walking, and when Ibrâhîm ﷺ, saw her he turned away and said to her: ‘What happened?’ She said: ‘Nothing but good. Allâh withheld the hand of

يَعْلَمُ أَنَّكَ امْرَأَتِي، يَغْلِبُنِي عَلَيْكَ، فَإِنْ سَأَلْتُكَ فَأَخْبِرْنِي بِأَنَّكَ أُخْتِي، فَإِنَّكَ أُخْتِي فِي الْإِسْلَامِ، فَإِنِّي لَا أَعْلَمُ فِي الْأَرْضِ مُسْلِمًا غَيْرِي وَغَيْرِكَ، فَلَمَّا دَخَلَ أَرْضَهُ رَأَاهَا بَعْضُ أَهْلِ الْجَبَّارِ، أَنَاهُ فَقَالَ [لَهُ]: لَقَدْ قَدِمَتْ أَرْضَكَ امْرَأَةٌ لَا يُبْعِي لَهَا أَنْ تَكُونَ إِلَّا لَكَ، فَأَرْسَلْتُ إِلَيْهَا فَأَتَيْتُ بِهَا، فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ، فَلَمَّا دَخَلَتْ تَمَلَّيْتُ لَمْ يَتَمَالَكْ أَنْ بَسَطَ يَدَهُ إِلَيْهَا، فَقَبِضَتْ يَدَهُ قَبْضَةً شَدِيدَةً، فَقَالَ لَهَا: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلَا أَضْرُكَ، فَفَعَلْتُ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الْأُولَى، فَقَالَ لَهَا مِثْلَ ذَلِكَ، فَفَعَلْتُ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنَ الْقَبْضَتَيْنِ الْأُولَيْنِ، فَقَالَ: ادْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي، فَلِكِ اللَّهُ أَنْ لَا أَضْرُكَ، فَفَعَلْتُ، وَأُطْلِقَتْ يَدُهُ، وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ، فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجِرًا.

قَالَ: فَأَقْبَلْتُ تَمْشِي، فَلَمَّا رَأَاهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ انْصَرَفَ، فَقَالَ لَهَا: مَهْمُ؟ قَالَتْ: خَيْرًا، كَفَّ اللَّهُ يَدَ الْفَاجِرِ، وَأَخَذَ حَادِمًا.

the evildoer and he gave me a servant.”

Abû Hurairah said: “That was your mother, O sons of the rain of the sky.”

### Chapter 42. The Virtues Of Mûsâ ﷺ

[6146] 155 - (339) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of *Ahadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s *’Awrah*, but Mûsâ ﷺ, used to bathe alone. They said: “By Allâh, nothing is keeping Mûsâ from bathing with us but a scrotal hernia.” On one occasion he went to bathe and he put his garment on a rock, and the rock fled with his garment. Mûsâ raced after it saying: “My garment, O rock! My garment, O rock!” until the Children of Israel had seen Mûsâ’s *’Awrah* and said: “By Allâh, there is nothing wrong with him.”

“Then the rock stood still, until everyone could see it, then he took his garment and started striking the rock hard.”

Abû Hurairah said: “By Allâh, there were six or seven marks on the rock, where Mûsâ ﷺ, struck the rock.”

قَالَ أَبُو هُرَيْرَةَ: فَلَمَّا أَتَيْتُمْ يَا بَنِي  
مَاءِ السَّمَاءِ .

(المعجم ٤٢) - (بَابٌ مِنْ فَضَائِلِ

مُوسَى ﷺ) (التحفة ٤٢)

[٦١٤٦] ١٥٥ - (٣٣٩) حَدَّثَنِي مُحَمَّدُ  
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ  
عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو  
هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ  
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «كَانَتْ بَنُو  
إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءَ، يَنْظُرُ بَعْضُهُمْ إِلَى  
سِوَاةٍ بَعْضٍ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ  
يَغْتَسِلُ وَحَدَهُ، فَقَالُوا: وَاللَّهِ! مَا يَمْنَعُ  
مُوسَى أَنْ يَغْتَسِلَ مَعَنَا إِلَّا أَنَّهُ آدِرٌ، قَالَ:  
فَلَدَّهَبَ مَرَّةً يَغْتَسِلُ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ،  
فَفَرَّ الْحَجَرُ بِثَوْبِهِ، قَالَ: فَجَمَعَ مُوسَى بِأَثَرِهِ  
يَقُولُ: ثَوْبِي، حَجَرٌ! ثَوْبِي، حَجَرٌ! حَتَّى  
نَظَرْتُ بَنُو إِسْرَائِيلَ إِلَى سِوَاةٍ مُوسَى،  
فَقَالُوا: وَاللَّهِ! مَا بِمُوسَى مِنْ بَأْسٍ.

فَقَامَ الْحَجَرُ بَعْدُ، حَتَّى نَظَرَ إِلَيْهِ،  
قَالَ: فَأَخَذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا» .

قَالَ أَبُو هُرَيْرَةَ: وَاللَّهِ! إِنَّهُ بِالْحَجَرِ  
نَدَبٌ سِتَّةٌ أَوْ سَبْعَةٌ، ضَرَبَ مُوسَى عَلَيْهِ

السَّلَامُ بِالْحَجَرِ . [راجع: ٧٧٠]

[6147] 156 - (...) It was narrated that ‘Abdullâh bin Shaqîq said: Abû Hurairah told us: “Mûsâ ﷺ, was a shy man, and he was never seen naked. The Children of Israel said: ‘He has a scrotal hernia.’ He bathed in a pond and put his garment on a rock. The rock sped off, and he chased it with his stick, striking it and saying: ‘My garment, O rock! My garment, O rock!’ until it stopped near a group of the Children of Israel. Then the Verse: ‘O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honourable before Allâh<sup>[1]</sup> was revealed.”

[٦١٤٧] ١٥٦ - (...) وَحَدَّثَنَا  
يَحْيَى بْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ  
زُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَدَّاءُ عَنْ عَبْدِ اللَّهِ  
ابْنِ شَقِيقٍ قَالَ: أَتَيْنَا أَبَا هُرَيْرَةَ قَالَ:  
كَانَ مُوسَى عَلَيْهِ السَّلَامُ رَجُلًا حَيِّثًا،  
قَالَ: فَكَانَ لَا يُرَى مُتَجَرِّدًا، قَالَ: فَقَالَ  
بَنُو إِسْرَائِيلَ: إِنَّهُ أَدْرُ، قَالَ: فَأَعْتَسَلَ عِنْدَ  
مَوْبِهِ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَانْطَلَقَ  
الْحَجَرُ يَسْعَى، وَاتَّبَعَهُ بَعْصَاهُ يَضْرِبُهُ:  
ثَوْبِي، حَجْرًا! ثَوْبِي، حَجْرًا! حَتَّى وَقَفَ  
عَلَى مَلَا مِنْ بَنِي إِسْرَائِيلَ، وَنَزَلَتْ:  
﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ  
ءَادَوْا مُوسَى فَبَرَّاهُ اللَّهُ مِمَّا قَالُوا وَكَانَ  
عِنْدَ اللَّهِ وَجِيهًا﴾ [الأحزاب: ٦٩].

[6148] 157 - (2372) It was narrated that Abû Hurairah said: “The Angel of Death was sent to Mûsâ ﷺ, and when he came to him he slapped him and put out his eye. He went back to his Lord and said: ‘You sent me to a slave of Yours who does not want to die.’ Allâh restored his eye and said: ‘Go back to him and tell him to put his hand on the back of an ox, and however many hairs his hand covers, he will have one year for each hair.’ He said: ‘O Lord,

[٦١٤٨] ١٥٧ - (٢٣٧٢) وَحَدَّثَنِي  
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ  
عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا -  
عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ  
طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:  
أُرْسِلَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ  
السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ،  
فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أُرْسَلْتَنِي إِلَى عَبْدِ لَا  
يُرِيدُ الْمَوْتَ، قَالَ: فَردَّ اللَّهُ إِلَيْهِ عَيْنَهُ

[1] Al-Ahzâb 33:69.

then what?' He said: 'Death.' He said: 'Let it be now.' And he asked Allâh to bring him near to the holy land, a stone's throw from it. And the Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave beside the road, beneath the red mound.'"

وَقَالَ: ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ: يَضَعُ يَدَهُ عَلَى مَتْنِ ثَوْرٍ، فَلَهُ، بِمَا غَطَّتْ يَدُهُ بِكُلِّ شَعْرَةٍ، سَنَةٌ، قَالَ: أَيُّ رَبِّ! ثُمَّ مَهْ؟ قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، فَسَأَلَ اللهُ أَنْ يُذْنِبَهُ مِنَ الْأَرْضِ الْمُقَدَّسَةِ رَمِيَةً بِحَجَرٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ ثُمَّ، لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، تَحْتَ الْكَنْبِ الْأَحْمَرِ».

[6149] 158 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadith*, including the following: "The Messenger of Allâh ﷺ said: 'The Angel of Death came to Mûsâ ؑ, and said: "Answer the call of your Lord." Mûsâ ؑ, slapped the eye of the Angel of Death and put it out. The Angel went back to Allâh, Exalted is He, and said: "You have sent me to a slave of Yours who does not want to die, and he has put out my eye." Allâh restored his eye and said: "Go back to My slave and say: 'Do you want to live? If you want to live, put your hand on the back of an ox and however many hairs your hand covers, you will have one year for every hair.'" He said: "Then what?" He said: "Then you will die." He (Mûsâ

[٦١٤٩] ١٥٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللهِ ﷺ: «جَاءَ مَلَكُ الْمَوْتِ إِلَى مُوسَى عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَجِبْ رَبَّكَ، قَالَ: فَلَطَمَ مُوسَى عَلَيْهِ السَّلَامُ عَيْنَ مَلِكِ الْمَوْتِ فَفَقَّأَهَا، قَالَ: فَرَجَعَ الْمَلَكُ إِلَى اللهِ تَعَالَى فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ لَكَ لَا يُرِيدُ الْمَوْتَ، وَقَدْ فَقَّأَ عَيْنِي، قَالَ: فَردَّ اللهُ إِلَيْهِ عَيْنَهُ وَقَالَ: ارْجِعْ إِلَى عَبْدِي فَقُلْ: الْحَيَاةُ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَتْنِ ثَوْرٍ، فَمَا تَوَارَتْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا سَنَةً، قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ،

ﷺ) said: “Rather let it be now. O Lord, cause me to die a stone’s throw from the holy land.” The Messenger of Allâh ﷺ said: ‘By Allâh, if I were there I would show you his grave, beside the road, beneath the red mound.’”

قَالَ: فَالآنَ مِنْ قَرِيبٍ، رَبِّ! أَمْتِنِي مِنَ الْأَرْضِ الْمُقَدَّسَةِ، رَمِيَةً بِحَجَرٍ قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهِ! لَوْ أَنِّي عِنْدَهُ لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيبِ الْأَحْمَرِ».

[6150] (...) Ma‘mar narrated a similar *Hadith* (as no. 6149).

[٦١٥٠] (...) حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، بِمِثْلِ هَذَا الْحَدِيثِ.

[6151] 159 - (2373) It was narrated that Abû Hurairah said: “While a Jew was selling some goods, he was offered something for them that he did not like, or that did not please him” – ‘Abdul-‘Azîz (a narrator) was not sure. – “He said: ‘No, by the One Who chose Mûsâ ﷺ, above mankind!’ An *Anṣârî* man heard him and slapped him on the face, and said: ‘You say, by the One Who chose Mûsâ ﷺ above mankind, when the Messenger of Allâh ﷺ is among us?’ The Jew went to the Messenger of Allâh ﷺ and said: ‘O Abul-Qâsim, I am under protection and have a covenant.’ And he said: ‘So-and-so slapped my face.’ The Messenger of Allâh ﷺ said: ‘Why did you slap his face?’ He said: ‘O Messenger of Allâh, he said: ‘By the One Who chose Mûsâ

[٦١٥١] ١٥٩ - (٢٣٧٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشِمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَمَا يَهُودِيٌّ يَعْزِضُ سِلْعَةً لَهُ أُعْطِيَ بِهَا سَيْئًا، كَرِهَهُ أَوْ لَمْ يَرْضَهُ - شَكََّ عَبْدُ الْعَزِيزِ - قَالَ: لَا، وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ! قَالَ: فَسَمِعَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَلَطَمَ وَجْهَهُ قَالَ: تَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ وَرَسُولُ اللَّهِ ﷺ بَيْنَ أَظْهُرِنَا؟ قَالَ: فَذَهَبَ الْيَهُودِيٌّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَبَا الْقَاسِمِ! إِنَّ لِي ذِمَّةً وَعَهْدًا، وَقَالَ: فَلَا تُنْ

﴿ over mankind, ” when you are among us.’ The Messenger of Allâh ﷺ became so angry that his anger could be seen in his face, and said: ‘Do not differentiate between the Prophets of Allâh, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allâh wills. Then it will be blown again and I will be the first one to be raised, or among the first to be raised, and Mûsâ ﷺ, will be there, holding on to the Throne, and I will not know whether he was compensated for his swooning on the Day of Aţ-Ṭûr or whether he was raised before me. And I do not say that anyone is better than Yûnus bin Matta ﷺ.’”

لَطَمَ وَجْهِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لِمَ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ - يَا رَسُولَ اللَّهِ! - وَالَّذِي اضْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ، وَأَنْتَ بَيْنَ أَضْهُرِنَا، قَالَ: فَغَضِبَ رَسُولُ اللَّهِ ﷺ حَتَّى عَرَفَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «لَا تُفَضِّلُوا بَيْنَ أَنْبِيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْعَقُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ، قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعِثَ، أَوْ فِي أَوَّلِ مَنْ بُعِثَ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ آخِذٌ بِالْعَرْشِ، فَلَا أَذْرِي أَحْسَبَ بِصَعْفَةِ يَوْمِ الطُّورِ، أَوْ بُعِثَ قَبْلِي، وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ».

[6152] (...) ‘Abdul-‘Azîz bin Abî Salamah narrated a similar (as no. 6151) report with this chain of narrators.

[٦١٥٢] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بِهَذَا الْإِسْنَادِ، سَوَاءً.

[6153] 160 - (...) It was narrated that Abû Hurairah said: “Two men traded insults, a Jewish man and a Muslim man. The Muslim said: ‘By the One Who chose Muḥammad ﷺ above all of creation.’ The Jew said: ‘By the One Who chose Mûsâ ﷺ, above all of creation.’ The Muslim raised his hand at that point and slapped

[٦١٥٣] ١٦٠ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنِ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلَانِ، رَجُلٌ مِنْ

the Jew's face. The Jew went to the Messenger of Allâh ﷺ and told what had happened between him and the Muslim. The Messenger of Allâh ﷺ said: 'Do not regard me as superior to Mûsâ, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mûsâ ﷺ, holding on to the side of the Throne, and I will not know whether he was one of those who swooned and he woke up before me, or if he will be one of those who are exempted (from swooning when the Trumpet is blown) by Allâh.'"

الْيَهُودِ وَرَجُلٌ مِنَ الْمُسْلِمِينَ، فَقَالَ الْمُسْلِمُ: وَالَّذِي اضْطَفَى مُحَمَّدًا ﷺ عَلَيَّ الْعَالَمِينَ! وَقَالَ الْيَهُودِيُّ: وَالَّذِي اضْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْعَالَمِينَ! وَقَالَ: فَرَفَعَ الْمُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ، فَلَطَمَ وَجْهَ الْيَهُودِيِّ، فَذَهَبَ [الْيَهُودِيُّ] إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ الْمُسْلِمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضْعَفُونَ فَأَكُونُ أَوَّلَ مَنْ يُفِيقُ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ بَاطِشٌ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعَقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِمَّنِ اسْتَشْنَى اللَّهَ».

[6154] 161 - (...) It was narrated that Abû Hurairah said: "A Muslim man and a Jewish man traded insults..." a *Hadîth* like that of Ibrâhîm bin Sa'd from Ibn Shihâb (no.6153).

[٦١٥٤] ١٦١ - (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: اسْتَبَّ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيَهُودِ، بِمِثْلِ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنِ ابْنِ شِهَابٍ.

[6155] 162 - (2374) It was narrated that Abû Sa'eed Al-Khudrî said: "A Jew who had been

[٦١٥٥] ١٦٢ - (٢٣٧٤) وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:



slapped on the face came to the Prophet ﷺ...” a *Hadīth* like that of Az-Zuhrī (no. 6154), except that he said: “I will not know whether he was one of those who swooned and he woke up before me, or if his swooning at Aṭ-Ṭūr was sufficient for him.”

[6156] 163 - (...) It was narrated that Abū Sa‘eed Al-Khudrī said: “The Messenger of Allāh ﷺ said: ‘Do not differentiate between the Prophets.’”

[6157] 164 - (2375) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “I came to” – in the report of Haddāb: “I passed by – Mūsā on the night on which I was taken on the Night Journey, at the red mound, and he was standing and praying in his grave.”

[6158] 165 - (...) Anas said: The Messenger of Allāh ﷺ said: “I passed by Mūsā and he was

حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَى النَّبِيِّ ﷺ قَدْ لُطِمَ وَجْهُهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: «فَلَا أَدْرِي أَكَانَ مِمَّنْ صَعِقَ فَأَفَاقَ قَبْلِي، أَوْ اكْتَفَى بِصَعْقَةِ الطُّورِ».

[٦١٥٦] ١٦٣ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ [الْخُدْرِيِّ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُخَيِّرُوا بَيْنَ الْأَنْبِيَاءِ». وَفِي حَدِيثِ ابْنِ نُمَيْرٍ: عَمْرِو ابْنِ يَحْيَى قَالَ: حَدَّثَنِي أَبِي.

[٦١٥٧] ١٦٤ - (٢٣٧٥) حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرُّوخَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَّانِيِّ وَسُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَيْتُ - وَفِي رِوَايَةٍ هَدَّابُ: مَرَزْتُ - عَلَى مُوسَى لَيْلَةَ أُسْرِي بِي عِنْدَ الْكَيْثِيبِ الْأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

[٦١٥٨] ١٦٥ - (...) وَحَدَّثَنَا عَلِيُّ ابْنِ خَشْرَمٍ: أَخْبَرَنَا عَيْسَى يَعْنِي ابْنَ

praying in his grave.” In the *Hadith* of ‘Eisâ it adds: “I passed by on the night on which I was taken on the Night Journey.”

يُونُسَ؛ وَحَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّمِيمِيِّ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّمِيمِيِّ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصَلِّي فِي قَبْرِهِ». وَزَادَ فِي حَدِيثِ عَيْسَى: «مَرَرْتُ لَيْلَةَ أُسْرِي بِي».

**Chapter 43. Yûnus ﷺ, And The Words Of The Prophet ﷺ: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”**

(المعجم ٤٣) - (بَابُ فِي ذِكْرِ يُونُسَ عَلَيْهِ السَّلَامُ وَقَوْلِ النَّبِيِّ ﷺ: «لَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى») (التحفة ٤٣)

[6159] 166 - (2376) It was narrated from Abû Hurairah from the Prophet ﷺ that He (Allâh, Blessed and Exalted is He) said: No slave of Mine should say” – Ibn Al-Muthanna said: “My slave should not say” – ‘I am better than Yûnus bin Matta [ﷺ].”

[٦١٥٩] [١٦٦- (٢٣٧٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - يَعْنِي اللَّهُ تَبَارَكَ وَتَعَالَى - لَا يَنْبَغِي لِعَبْدٍ لِي - وَقَالَ ابْنُ الْمُثَنَّى: لِعَبْدِي - أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، [عَلَيْهِ السَّلَامُ].

قَالَ ابْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ.

[6160] 167 - (2377) It was narrated that Qatâdah said: "I heard Abul-'Âliyah say: 'The cousin of your Prophet ﷺ, i.e., Ibn 'Abbâs told me that the Prophet ﷺ said: "No one should say: 'I am better than Yûnus bin Matta.'"

[٦١٦٠] ١٦٧ - (٢٣٧٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَةِ يَقُولُ: حَدَّثَنِي ابْنُ عَمِّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى»، وَنَسَبَهُ إِلَى أَبِيهِ.

#### Chapter 44. The Virtues Of Yûsuf ﷺ

(المعجم ٤٤) - (بَابُ مِنْ فَضَائِلِ)

يوسف، ﷺ (التحفة ٤٤)

[6161] 168 - (2378) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, who is the most honored of people?' He said: 'The one with the most *Taqwa*.' They said: 'This is not what we are asking about.' He said: 'Yûsuf, the Prophet of Allâh, the son of the Prophet of Allâh, the son of the Prophet of Allâh, the son of the *Khalîl* (Close Friend) of Allâh.' They said: 'This is not what we are asking about.' He said: 'Are you asking about the lineages of the Arabs then? The best of them during the *Jâhiliyyah* are the best of them in Islam, when they gain understanding (of the religion)."

[٦١٦١] ١٦٨ - (٢٣٧٨) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَعُبَيْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فِيُوسُفُ نَبِيِّ اللَّهِ ابْنِ نَبِيِّ اللَّهِ [ابْنِ نَبِيِّ اللَّهِ] ابْنِ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ تَسْأَلُونِي؟ خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ، إِذَا فَفُّهُوا».

### Chapter 45. The Virtues Of Zakariyyâ ﷺ

[6162] 169 - (2379) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Zakariyyâ was a carpenter."

(المعجم ٤٥) - (بَابُ مِنْ فَضَائِلِ)

زكرياء، ﷺ (التحفة ٤٥)

[٦١٦٢] ١٦٩ - (٢٣٧٩) حَدَّثَنَا

هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَّا نَجَّارًا».

### Chapter 46. The Virtues Of Al-Khaḍr ﷺ

[6163] 170 - (2380) It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Nawf Al-Bikâlî is saying that Mûsâ ﷺ, the (Prophet) of the Children of Israel is not the same Mûsâ ﷺ, who accompanied Al-Khaḍr.' He said: 'The enemy of Allâh is lying. I heard Ubayy bin Ka'b say: "I heard the Messenger of Allâh ﷺ say: 'Mûsâ ﷺ, stood up and delivered a speech to the Children of Israel. He was asked: "Which of the people is most knowledgeable?" He said: "I am the most knowledgeable." Allâh was angry with him because he did not attribute knowledge to Him, and Allâh revealed to him: "One of My slaves, at the place where the two seas meet, is more knowledgeable than you." Mûsâ said: "O Lord,

(المعجم ٤٦) - (بَابُ مِنْ فَضَائِلِ)

الخصر، ﷺ (التحفة ٤٦)

[٦١٦٣] ١٧٠ - (٢٣٨٠) حَدَّثَنَا

عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عَمَرَ الْمَكِّيُّ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عَمَرَ - : حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ عَنْ سَعِيدِ بْنِ جُبَيْرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيِّ يَزْعُمُ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ، صَاحِبَ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَى عَلَيْهِ السَّلَامُ صَاحِبُ الْخَضِرِ، عَلَيْهِ السَّلَامُ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبِي بِنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَامَ مُوسَى [عَلَيْهِ السَّلَامُ] حَاطِبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ، قَالَ:

how can I meet him?” It was said to him: “Carry a fish in a basket, and where you lose the fish, he will be there.”

“He set off, accompanied by his servant, who was Yûsha‘ bin Nûn. Mûsâ ﷺ, carried a fish in a basket. He and his slave set out walking until they came to the rock. Mûsâ ﷺ, and his slave went to sleep, and the fish began to move in the basket until it came out of the basket and fell into the sea. Allâh halted the flow of water until it became like an arch, and it was like a tunnel for the fish, and Mûsâ and his servant were astonished. They set out for the rest of that day and the following night, and the servant of Mûsâ forgot to tell him.

The next morning Mûsâ, ﷺ, said to his slave: “Bring us our morning meal; truly, we have suffered much fatigue in this, our journey.” He had not felt tired until he passed the place where he had been enjoined to stop. He said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it. It took its course into the sea in a strange (way)!” Mûsâ said: “That is what we were seeking.”

“So they retraced their steps until they came to the rock, where they saw a man covered with a garment.

فَعَتَبَ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدَّ الْعِلْمَ إِلَيْهِ، فَأَوْحَى اللَّهُ إِلَيْهِ: أَنْ عَبْدًا مِنْ عِبَادِي بِمَجْمَعِ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ مُوسَى: أَيُّ رَبِّ! كَيْفَ لِي بِهِ؟ فَقِيلَ لَهُ: احْمِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَفْقِدُ الْحُوتَ فَهُوَ ثَمَّ، فَاَنْطَلَقَ وَاَنْطَلَقَ مَعَهُ فَتَاهُ، وَهُوَ يُوشِعُ بَنُ نُونٍ، فَحَمَلَ مُوسَى عَلَيْهِ السَّلَامُ، حُوتًا فِي مِكْتَلٍ، وَاَنْطَلَقَ هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّى آتَيَا الصَّخْرَةَ، فَرَقَدَ مُوسَى، عَلَيْهِ السَّلَامُ، وَفَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّى خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ، قَالَ: وَأَمْسَكَ اللَّهُ عَنْهُ جَرِيَّةَ الْمَاءِ حَتَّى كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَبًا، وَكَانَ لِمُوسَى وَفَتَاهُ عَجَبًا، فَاَنْطَلَقَا بَقِيَّةَ يَوْمِهِمَا وَلَيْلَتَهُمَا، وَنَسِيَ صَاحِبُ مُوسَى أَنْ يُخْبِرَهُ، فَلَمَّا أَصْبَحَ مُوسَى، عَلَيْهِ السَّلَامُ، قَالَ لِفَتَاهُ: (أَتَيْنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا)، قَالَ: وَلَمْ يَنْصَبْ حَتَّى جَاوَزَ الْمَكَانَ الَّذِي أَمَرَ بِهِ، قَالَ: ﴿أَرَأَيْتَ إِذْ أَوْتَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنسِينِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ مُوسَى: ﴿ذَلِكَ مَا كُنَّا نَبِغُ فَارْتَدَّا عَلَى

Mûsâ greeted him with *Salâm* and Al-Khaḍr said to him: “How could you have peace (*Salâm*) in your land?” He said: “I am Mûsâ.” He said: “The Mûsâ of the Children of Israel?” He said: “Yes.” He said: “You have knowledge from Allâh that Allâh has taught you, and I do not know it, and I have knowledge from Allâh that Allâh has taught me, and you do not know it.” Mûsâ ﷺ said to him: “May I follow you so that you may teach me some of that knowledge which you have been taught by Allâh?” He said: “Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not?” Mûsâ said: “If Allâh wills, you will find me patient, and I will not disobey you at all.”

Al-Khaḍr said to him: “Then, if you follow me, ask me not about anything till I myself mention of it to you.” Mûsâ said: “Yes.” So Al-Khaḍr and Mûsâ set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khaḍr so they carried them for free. Al-Khaḍr went to one of the planks of the boat and pulled it out, and Mûsâ said to him: “These people carried us for free, and you have scuttled their boat

ءَاتَاهُمَا قَصَصًا ﴿ قَالَ: يُقْصَانِ آتَاهُمَا،  
حَتَّىٰ آتَيْتَا الصَّخْرَةَ فَرَأَىٰ رَجُلًا مُّسَجًّى  
عَلَيْهِ بَنُوبٌ، فَسَلَّمَ عَلَيْهِ مُوسَىٰ، فَقَالَ لَهُ  
الْحَضِرُ: أَنَّىٰ بِأَرْضِكَ السَّلَامُ؟ قَالَ: أَنَا  
مُوسَىٰ، قَالَ: مُوسَىٰ بَنِي إِسْرَائِيلَ؟ قَالَ:  
نَعَمْ، قَالَ: إِنَّكَ عَلَىٰ عِلْمٍ مِنْ عِلْمِ اللَّهِ  
عَلَّمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَىٰ عِلْمٍ مِنْ  
عِلْمِ اللَّهِ عَلَّمَنِيهِ لَا تَعْلَمُهُ، قَالَ لَهُ  
مُوسَىٰ، [عَلَيْهِ السَّلَامُ]: هَلْ أَتَّبِعُكَ عَلَىٰ  
أَنْ تُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا؟ قَالَ: إِنَّكَ  
لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَىٰ  
مَا لَمْ تُحِطْ بِهِ خُبْرًا، قَالَ: سَتَجِدُنِي إِنْ  
شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، قَالَ  
لَهُ الْحَضِرُ: فَإِنْ أَتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ  
شَيْءٍ حَتَّىٰ أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا، قَالَ:  
نَعَمْ، فَانْطَلَقَ الْحَضِرُ وَمُوسَىٰ يَمْشِيَانِ  
عَلَىٰ سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ،  
فَكَلَّمَاهُمَا أَنْ يَحْمِلُوهُمَا، فَعَرَفُوهُمَا  
فَحَمَلُوهُمَا بِعَيْرِ نَوْلٍ، فَعَمَدَ الْحَضِرُ إِلَىٰ  
لَوْحٍ مِنَ الْأَوْحَادِ السَّفِينَةَ فَنَزَعَهُ، فَقَالَ لَهُ  
مُوسَىٰ: قَوْمٌ حَمَلُونَا بِعَيْرِ نَوْلٍ، عَمَدْتَ  
إِلَىٰ سَفِينَتِهِمْ فَخَرَقْتَهَا لِتُغْرَقَ أَهْلُهَا، لَقَدْ  
جِئْتُ سَيِّئًا إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ  
تَسْتَطِيعَ مَعِيَ صَبْرًا، قَالَ: لَا تُؤَاخِذْنِي

so as to drown its people. Verily, you have committed a dreadful thing.” Al-Khaḍr said: “Did I not tell you, that you would not be able to have patience with me?” Mūsâ said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” Then they disembarked from the ship and while they were walking along the shore, they saw a boy playing with other boys. Al-Khaḍr took hold of his head and pulled it off and killed him. Mūsâ said to him: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!” Al-Khaḍr said: “Did I not tell you that you can have no patience with me?” He said: “This was more grievous than the first.” Mūsâ said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”

“Then they set off until they came to the people of a village, where they asked the people for food but they refused to entertain them. They found therein a wall that was about to collapse, and Al-Khaḍr gestured with his hand and set it straight. Mūsâ said to him: “People to whom we came, and they showed us no hospitality and offered us no food; if you had wished you could have taken wages for it.” Al-Khaḍr said:

بِمَا نَسَيْتُ وَلَا تُرْهَقْنِي مِنْ أَمْرِي عُسْرًا،  
 ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانِ  
 عَلَى السَّاحِلِ إِذَا غُلَامٌ يَلْعَبُ مَعَ  
 الْعِلْمَانِ، فَأَخَذَ الْخَضِرُ بِرَأْسِهِ، فَاقْتَلَعَهُ  
 بِيَدِهِ، فَقَتَلَهُ، فَقَالَ لَهُ مُوسَى: أَقْتَلْتَ  
 نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئًا  
 نُكْرًا، قَالَ: أَلَمْ أَقُلْ لَكَ إِنَّكَ لَنْ تَسْتَطِيعَ  
 مَعِيَ صَبْرًا؟ قَالَ: وَهَلْزِهِ أَشَدُّ مِنْ  
 الْأُولَى، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ  
 بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي  
 عُذْرًا، فَانطَلَقَا حَتَّى إِذَا آتَيَا أَهْلَ قَرْيَةٍ  
 اسْتَطَعَمَا أَهْلَهَا فَأَبَوْا أَنْ يُضَيِّقُوهُمَا،  
 فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُصَ -  
 يَقُولُ - : مَائِلٌ، قَالَ الْخَضِرُ بِيَدِهِ هَكَذَا،  
 فَأَقَامَهُ، قَالَ لَهُ مُوسَى: قَوْمٌ آتَيْنَاهُمْ فَلَمْ  
 يُضَيِّقُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَتَّخَذْتَ  
 عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقُ بَيْنِي وَبَيْنِكَ،  
 سَأَبْتُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ  
 صَبْرًا»، قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ  
 مُوسَى، لَوَدِدْتُ أَنَّهُ كَانَ صَبْرًا حَتَّى يَقْصَرَ  
 عَلَيْنَا مِنْ أَجْرِهِمَا»، قَالَ: وَقَالَ رَسُولُ  
 اللَّهِ ﷺ: «كَانَتْ الْأُولَى مِنْ مُوسَى  
 نِسْيَانًا»، قَالَ: «وَجَاءَ عُصْفُورٌ حَتَّى وَقَعَ  
 عَلَى حَرْفِ السَّفِينَةِ، ثُمَّ نَفَرَ فِي الْبَحْرِ،

“This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience.”

“The Messenger of Allâh ﷺ said: ‘May Allâh have mercy on Mûsâ. Would that he had had patience so that we might have heard more of their story.’ The Messenger of Allâh ﷺ said: ‘The first time was due to forgetfulness on Mûsâ’s part. A bird came and perched on the edge of the boat and pecked in the water, and Al-Khaḍr said to him: “Your knowledge and my knowledge compared to the knowledge of Allâh are no more than that which this bird takes from the sea.”’

Sa‘eed bin Jubair said: “And he used to read: ‘...There was a king ahead of them who seized every ship by force.’ And he used to read: ‘As for the boy, he was a disbeliever.’”

[6164] 171 - (...) It was narrated that Sa‘eed bin Jubair said: “It was said to Ibn ‘Abbâs: ‘Nawf says that the Mûsâ who went to seek knowledge was not the same as the Mûsâ of the Children of Israel.’ He said: ‘Did you hear that, O Sa‘eed?’ He said: ‘Yes.’ He said: ‘Nawf is lying.’”

فَقَالَ لَهُ الْخَضِرُّ: مَا نَقَصَ عَلَيَّ وَعِلْمُكَ  
مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا  
الْعُضْفُورُ مِنَ الْبَحْرِ”.

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ:  
(وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ  
صَالِحَةٍ غَضَبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا  
الْعُلَامُ فَكَانَ كَافِرًا).

[٦١٦٤] ١٧١ - (...) حَدَّثَنِي  
مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا  
الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّمِيمِيُّ عَنْ أَبِيهِ، عَنْ  
رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ  
جُبَيْرٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا  
يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ  
لَيْسَ بِمُوسَى بَنِي إِسْرَائِيلَ، قَالَ:



أَسْمِعْتَهُ؟ يَا سَعِيدُ! قُلْتُ: نَعَمْ، قَالَ:  
كَذَّبَ نَوْفٌ.

[٦١٦٥] ١٧٢- (...) حَدَّثَنَا أَبِي  
ابْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «إِنَّهُ بَيْنَمَا مُوسَى، عَلَيْهِ السَّلَامُ،  
فِي قَوْمِهِ يُذَكِّرُهُمْ بِآيَاتِ اللَّهِ، وَآيَاتِ اللَّهِ:  
نَعْمَاؤُهُ وَبَلَاؤُهُ، إِذْ قَالَ: مَا أَعْلَمُ فِي  
الْأَرْضِ رَجُلًا خَيْرًا وَ أَعْلَمَ مِنِّي، قَالَ:  
فَأَوْحَى اللَّهُ إِلَيْهِ، إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ،  
أَوْ عِنْدَ مَنْ هُوَ، إِنْ فِي الْأَرْضِ رَجُلًا هُوَ  
أَعْلَمُ مِنْكَ، قَالَ: يَا رَبِّ! فَدَلَّنِي عَلَيْهِ،  
قَالَ: فَقِيلَ لَهُ: تَزَوَّدْ حُوتًا مَالِحًا، فَإِنَّهُ  
حَيْثُ تَفْقَدُ الْحُوتَ، قَالَ: فَاَنْطَلَقَ هُوَ  
وَفَتَاهُ حَتَّى انْتَهَيَا إِلَى الصَّخْرَةِ، فَعَمِّي  
عَلَيْهِ، فَاَنْطَلَقَ وَتَرَكَ فَتَاهُ، فَاضْطَرَبَ  
الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لَا يَلْتَمُ عَلَيْهِ،  
صَارَ مِثْلَ الْكُوَّةِ، قَالَ: فَقَالَ فَتَاهُ: أَلَا  
أَلْحَقَ نَبِيَّ اللَّهِ فَأُخْبِرَهُ؟ قَالَ: فَنَسِي، فَلَمَّا  
تَجَاوَزَا قَالَ لِفَتَاهُ: «آتِنَا عَدَاءَنَا لَقَدْ لَقِينَا  
مِنْ سَفَرِنَا هَذَا نَصَبًا» قَالَ: وَكَمْ يُصِيبُهُمْ  
نَصَبٌ حَتَّى تَجَاوَزَا، قَالَ: فَتَدَكَّرَ قَالَ:  
(أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ  
الْحُوتَ، وَمَا أُنْسَانِيهِ إِلَّا الشَّيْطَانُ أَنْ  
أَذْكُرَهُ، وَاتَّخَذَ سَبِيلَهُ فِي الْبَحْرِ عَجَبًا)

[6165] 172 - (...) Ubayy bin Ka'b narrated: "I heard the Messenger of Allāh ﷺ say: 'While Mūsā ؑ was among his people, reminding them of the days of Allāh – and the days of Allāh are His blessings and trials – he said: "I do not know of any man on earth who is better and more knowledgeable than me."

"Allāh revealed to him: I know best about goodness or with whom it is. In the land there is a man who is more knowledgeable than you." He said: "O Lord, guide me to him." It was said to him: "Take a salted fish with you as provision, and he will be where you lose the fish." He and his servant set out until they came to the rock, but he did not find any clue. Mūsā set out and left his servant behind, and the fish began to stir in the water, which became like a tunnel. His servant said: "Should I not catch up with the Prophet of Allāh and tell him?" But he was caused to forget. When they went beyond (that point) he said to his servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." And they did not become tired until they passed that point."

"Then he remembered and said: "Do you remember when we

betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khadr covered with a garment, lying on his back. Mûsâ said: "*As-salâmu 'alaikum.*" He uncovered his face and said: "*Wa 'alaikum as-salâm.* Who are you?" He said: "I am Mûsâ." He said: "Who is Mûsâ?" He said: "The Mûsâ of the Children of Israel." He said: "What brings you here?" He said: "I have come that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)." He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? – something I have been enjoined to do but if you see it you will not be able to bear it." Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all." Al-Khadr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,

قَالَ: (ذَلِكَ مَا كُنَّا نَبْغِي فَأَرْتَدَّا عَلَى  
 آثَارِهِمَا قَصَصًا) فَأَرَاهُ مَكَانَ الْحُوتِ،  
 قَالَ: هَهُنَا وَصِفَ لِي، قَالَ: فَذَهَبَ  
 يَلْتَمِسُ فَإِذَا هُوَ بِالْخَضِرِ مُسَجًى ثَوْبًا،  
 مُسْتَلْقِيًا عَلَى الْقَفَا، أَوْ قَالَ عَلَى جِلَاوَةِ  
 الْقَفَا، قَالَ: السَّلَامُ عَلَيْكُمْ، فَكَشَفَ  
 الثَّوْبَ عَن وَجْهِهِ قَالَ: وَعَلَيْكُمْ السَّلَامُ  
 قَالَ: مَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى، قَالَ:  
 وَمَنْ مُوسَى؟ قَالَ: مُوسَى بَنِي إِسْرَائِيلَ،  
 قَالَ: مَجِيءٌ مَا جَاءَ بِكَ؟ قَالَ: جِئْتُ  
 لِتُعَلِّمَنِي مِمَّا عَلَّمْتَ رُشْدًا، قَالَ: (إِنَّكَ  
 لَنْ تَسْتَطِيعَ مَعِيَ صَبْرًا، وَكَيْفَ تَصْبِرُ عَلَى  
 مَا لَمْ تُحِطْ بِهِ خُبْرًا) شَيْءٌ أُمِرْتُ [بِهِ] أَنْ  
 أَفْعَلَهُ إِذَا رَأَيْتَهُ لَمْ تَصْبِرْ، قَالَ: (سَتَجِدُنِي  
 إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا)  
 قَالَ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ  
 حَتَّى أُحَدِّثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا حَتَّى  
 إِذَا رَكِبَا فِي السَّفِينَةِ خَرَقَهَا، قَالَ: انْتَحَى  
 عَلَيْهَا، قَالَ لَهُ مُوسَى عَلَيْهِ السَّلَامُ:  
 (أَخْرَقْتَهَا لِتُغْرِقَ أَهْلَهَا لَقَدْ جِئْتَ شَيْئًا  
 إِمْرًا، قَالَ: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِيعَ  
 مَعِيَ صَبْرًا؟) قَالَ: لَا تُؤَاخِذْنِي بِمَا  
 نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي عُسْرًا،  
 فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غُلَامًا يَلْعَبُونَ،

he scuttled it. Mûsâ said: "Have you scuttled it in order to drown its people? Verily, you have committed a dreadful thing." He said: "Did I not tell you, that you would not be able to have patience with me?" He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they proceeded until they came to some boys who were playing, and Al-Khaḍr went straight to one of them, and killed him. Mûsâ ﷺ, was greatly distressed by that and said: "Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!"

At this point the Messenger of Allâh ﷺ said, May Allâh's Mercy be upon us and on Mûsâ ﷺ 'Were it not that he was too hasty he would have seen wondrous things, but he was seized with fear of blame for his companion. Mûsâ said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." If he had been patient he would have seen wondrous things."

He (Ubayy bin Ka'b) said: "When he (ﷺ) mentioned any of the Prophets he would start with himself saying: 'May Allâh have mercy upon us and upon my brother so-and-so, may the mercy of Allâh be upon us.' "Then they proceeded until they came to the people of a town who were very

قَالَ: فَأَنْطَلَقَ إِلَى أَحَدِهِمْ بَادِي الرَّأْيِ فَقَتَلَهُ، فذَعَرَ عِنْدَهَا مُوسَى عَلَيْهِ السَّلَامُ، ذَعْرَةً مُنْكَرَةً، قَالَ: (أَقْتَلْتُ نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ لَقَدْ جِئْتُ شَيْئًا نُكْرًا)، فَقَالَ رَسُولُ اللَّهِ ﷺ عِنْدَ هَذَا الْمَكَانِ: «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى مُوسَى - عَلَيْهِ السَّلَامُ - لَوْلَا أَنَّهُ عَجَلَ لَرَأَى الْعُجْبَ، وَلَكِنَّهُ أَخَذَتْهُ مِنْ صَاحِبِهِ ذِمَامَةٌ، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدُنِّي عُذْرًا، وَلَوْ صَبَرَ لَرَأَى الْعُجْبَ» - قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنْ الْأَنْبِيَاءِ بَدَأَ بِنَفْسِهِ، «رَحْمَةُ اللَّهِ عَلَيْنَا وَعَلَى أَخِي كَذَا، رَحْمَةُ اللَّهِ عَلَيْنَا - فَاَنْطَلَقْنَا حَتَّى إِذَا أَتَيْنَا أَهْلَ قَرْيَةٍ لِنَامًا فَطَافَا فِي الْمَجَالِسِ فَاسْتَطَعَمَا أَهْلَهَا، فَأَبَوْا أَنْ يُضَيِّقُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ فَاقَامَهُ، قَالَ: لَوْ شِئْتُ لَأَنْتَحَدْتُ عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقُ بَيْتِي وَبَيْتِكَ وَأَخَذَ بِتَوْبِهِ، قَالَ: سَأَنْبُتُكَ بِتَأْوِيلِ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا، أَمَّا السَّفِينَةُ فَكَانَتْ لِمَسَاكِينٍ يَعْمَلُونَ فِي الْبَحْرِ، إِلَى آخِرِ الْآيَةِ، فَإِذَا جَاءَ الَّذِي يَسَخَرُهَا وَجَدَهَا مُنْحَرِقَةً فَتَجَاوَزَهَا فَأَصْلَحُوهَا بِخَشْبَةٍ، وَأَمَّا الْغُلَامُ فَطُغِعَ يَوْمَ طَمِعَ كَافِرًا، وَكَانَ

stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khadr made it straight. Mûsâ said: "If you had wished, surely, you could have taken wages for it!" Al-Khadr said: "This is the parting between me and you." He took hold of his garment and said: "I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defect in it, as there was a king behind them who seized every ship by force. When they came to the one who wanted to seize it, he found it was damaged so he let it go, and they repaired it with wood. As for the boy, he was created a disbeliever by nature, but his parents loved him; had he lived, we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should exchange him for them with one better in righteousness and nearer to mercy. As for the wall, it belonged to two orphan boys in the town. Under the wall there was a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain

أَبَوَاهُ قَدْ عَطَفَا عَلَيْهِ، فَلَوْ أَنَّهُ أَدْرَكَ  
 أَرْهَقَهُمَا طُعْيَانًا وَكُفْرًا، فَأَرَدْنَا أَنْ يُبَدِّلَهُمَا  
 رَبُّهُمَا خَيْرًا مِنْهُ زَكَاةً وَأَقْرَبَ رُحْمًا، وَأَمَّا  
 الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ  
 إِلَى آخِرِ الْآيَةِ.

their age of full strength and take out their treasure as a mercy from your Lord.”

[6166] (...) A similar *Hadith* (as no. 6165) was narrated from Abû Ishâq with the chain of At-Taimî from Abû Ishâq.

[6167] 173 - (...) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: "You could have taken wages for it."

[6168] 174 - (...) It was narrated from 'Abdullâh bin 'Abbâs that he and Al-Ḥurr bin Qais bin Ḥiṣn Al-Fazârî disputed concerning the companion of Mûsâ ﷺ. Ibn 'Abbâs said: "He is Al-Khaḍr ﷺ." Ubayy bin Ka'b Al-Anṣârî passed by them and Ibn 'Abbâs called him and said: "O Abû Aṭ-Ṭufail, come here. This companion of mine and I are disputing about the companion of Mûsâ ﷺ whom he wanted to meet. Did you hear the Messenger of Allâh ﷺ speak about him?" Ubayy said: "I heard the Messenger of Allâh ﷺ say:

[٦١٦٦] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُحَمَّدُ بْنُ يُونُسَ، وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عُبيدُ اللَّهِ بْنُ مُوسَى، كِلَاهُمَا عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، بِإِسْنَادِ التَّيْمِيِّ عَنْ أَبِي إِسْحَاقَ، نَحْوَ حَدِيثِهِ.

[٦١٦٧] ١٧٣ - (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، عَنْ أَبِي بِنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ: لَتَخِذْتَ عَلَيْهِ أَجْرًا.

[٦١٦٨] ١٧٤ - (...) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا بْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ عُبيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ ابْنِ مَسْعُودٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ؛ أَنَّهُ تَمَارَى هُوَ وَالْحُرُّ ابْنُ قَيْسِ بْنِ حِضْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى، عَلَيْهِ السَّلَامُ، فَقَالَ ابْنُ عَبَّاسٍ: هُوَ الْخَضِرُ عَلَيْهِ السَّلَامُ، فَمَرَّ بِهِمَا أَبِي ابْنُ كَعْبٍ الْأَنْصَارِيُّ، فَدَعَاهُ ابْنُ عَبَّاسٍ فَقَالَ: يَا أَبَا الطُّفَيْلِ! هَلُمَّ إِلَيْنَا، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ

‘While Mûsâ was among a group of the Children of Israel, a man came to him and said: “Do you know of anyone who is more knowledgeable than you?” Mûsâ ﷺ, said: “No.” Allâh revealed to Mûsâ ﷺ: “No, there is Our slave Al-Khadr.” Mûsâ asked how he could meet him, and the fish was made a sign. It was said to him: “When you lose the fish, go back and you will meet him.”

“Mûsâ traveled as far as Allâh willed he should travel, then he said to his servant: “Bring us our morning meal.” When Mûsâ asked him for the morning meal, the servant of Mûsâ ﷺ said: “Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaitân* made me forget to remember it.” Mûsâ said to his servant: “That is what we have been seeking.” So they went back, retracing their footsteps. Then they found Al-Khadr, and his story is told by Allâh in His Book.”

But Yûnus (a narrator, in his *Hadith*) said: “He (Mûsâ) followed the traces of the fish in the sea.”

مُوسَى عَلَيْهِ السَّلَامُ الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقْيَيْهِ، فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَذْكُرُ شَأْنَهُ؟، فَقَالَ أَبِي: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَمَا مُوسَى فِي مَلَأٍ مِنْ بَنِي إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى عَلَيْهِ السَّلَامُ: لَا، فَأَوْحَى اللَّهُ إِلَى مُوسَى عَلَيْهِ السَّلَامُ: بَلَى عَبْدُنَا الْخَضِرُ، قَالَ: فَسَأَلَ مُوسَى عَلَيْهِ السَّلَامُ السَّبِيلَ إِلَى لُقْيَيْهِ، فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْحُوتَ آيَةً، وَقِيلَ لَهُ: إِذَا افْتَقَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَسِيرَ، ثُمَّ قَالَ لِقَفَاةُ: آتِنَا غَدَاءَنَا، فَقَالَ فَتَى مُوسَى، عَلَيْهِ السَّلَامُ، حِينَ سَأَلَهُ الْغَدَاءَ: ﴿قَالَ أَرَأَيْتَ إِذْ أَوْيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيتُ الْحُوتَ وَمَا أَنْسَنِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرَهُ﴾ فَقَالَ مُوسَى لِقَفَاةُ: ذَلِكَ مَا كُنَّا نَبْغِي، فَارْتَدَّا عَلَى آثَارِهِمَا قَصَصًا، فَوَجَدَا خَضِرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ».

إِلَّا أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ.

#### 44. The Book Of The Virtues Of The Companions (ﷺ)

##### Chapter 1. The Virtues Of Abû Bakr Aş-Şiddîq, May Allâh Be Pleased With Him

[6169] 1 - (2381) Anas bin Mâlik narrated that Abû Bakr Aş-Şiddîq told him: “I looked at the feet of the idolaters above our heads when we were in the cave, and I said: ‘O Messenger of Allâh ﷺ, if one of them were to look down at his feet he would see us beneath his feet.’ He said: ‘O Abû Bakr, what do you think of two, of whom Allâh is the third of them?’”

[6170] 2 - (2382) It was narrated from Abû Sa‘eed that the Messenger of Allâh ﷺ sat on the *Minbar* and said: “Allâh has given a slave the choice between being given the delights of this world or that which is with Him, and he has chosen that which is with Him.” Abû Bakr wept and wept, and said: “May our fathers

٦ - (المعجم ٤٤) - كتاب فضائل

الصحابة رضي الله عنهم (التحفة ...)

(المعجم ١) - (باب من فضائل أبي

بكر الصديق، رضي الله عنه)

(التحفة ٤٧)

[٦١٦٩] ١ - (٢٣٨١) حَدَّثَنِي زُهَيْرُ  
ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ - قَالَ عَبْدُ اللَّهِ:  
أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - حَبَّانُ  
ابْنُ هِلَالٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا ثَابِتٌ:  
حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرٍ  
الصَّدِيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَى أقدامِ  
المُشْرِكِينَ عَلَى رُءُوسِنَا وَنَحْنُ فِي العَارِ،  
فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ  
إِلَى قَدَمَيْهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ:  
«يَا أَبَا بَكْرٍ! مَا ظَنُّكَ بِأَنْتَينِ اللهُ تَالِثُهُمَا».

[٦١٧٠] ٢ - (٢٣٨٢) حَدَّثَنِي عَبْدُ اللَّهِ

ابْنُ جَعْفَرٍ بْنِ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا  
مَعْنٌ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضْرِ، عَنْ  
عُبَيْدِ بْنِ حُسَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ  
رَسُولَ اللَّهِ ﷺ جَلَسَ عَلَى الْمِنْبَرِ فَقَالَ:  
«عَبْدُ خَيْرِهِ اللهُ بَيْنَ أَنْ يُؤْتِيَهُ زَهْرَةَ الدُّنْيَا

and mothers be ransomed for you.” The Messenger of Allâh ﷺ was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allâh ﷺ said: “The most generous of the people to me with his wealth and his companionship is Abû Bakr. If I were to have taken a *Khalîl* (close friend) I would have taken Abû Bakr as a *Khalîl*, but there is the brotherhood of Islam. And no door to the *Masjid* (from any house) should be left open except the door of Abû Bakr.”

وَبَيْنَ مَا عِنْدَهُ، فَأَخْتَارَ مَا عِنْدَهُ» فَبَكَى أَبُو بَكْرٍ، وَبَكَى، فَقَالَ: فَذَيْنَاكَ يَا أَبَانَا وَأُمَّهَاتِنَا، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُخَيَّرُ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ. وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَنَ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنْ أُخُوَّةُ الْإِسْلَامِ، لَا تُبْقِينَ فِي الْمَسْجِدِ خَوْخَةَ إِلَّا خَوْخَةَ أَبِي بَكْرٍ».

[6171] (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ addressed the people one day...” a *Hadîth* like that of Mâlik (no. 6170).

[٦١٧١] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُسَيْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمًا، بِمِثْلِ حَدِيثِ مَالِكٍ.

[6172] 3 - (2383) ‘Abdullâh bin Mas‘ûd narrated that the Prophet ﷺ said: “If I were to have taken a *Khalîl* I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allâh, Exalted and Glorified is He, has taken your companion as a *Khalîl*.”

[٦١٧٢] ٣- (٢٣٨٣) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارِ الْعَبْدِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهَدَيْلِ يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ يُحَدِّثُ عَنْ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، وَلَكِنَّهُ



أَخِي وَصَاحِبِي، وَقَدْ اتَّخَذَ اللَّهُ، [عَزَّ وَجَلَّ]، [صَاحِبَكُمْ خَلِيلًا].

[6173] 4 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken anyone from among my *Ummah* as a *Khalîl*, I would have taken Abû Bakr as a *Khalîl*.”

[٦١٧٣] ٤ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ».

[6174] 5 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If I were to have taken a *Khalîl* I would have taken the son of Abû Quhâfah as a *Khalîl*.”

[٦١٧٤] ٥ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنِي سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ؛ [وَحَدَّثَنَا عَبْدُ بْنُ حَمِيدٍ: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عَمَيْسٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا»

[6175] 6 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken any of the people of earth as a *Khalîl*, I would have taken the son of Abû Quhâfah as a *Khalîl*, but your companion is Allâh’s *Khalîl*.”

[٦١٧٥] ٦ - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُدَيْلِ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ

[6176] 7 - (...) It was narrated that ‘Abdullāh said: “The Messenger of Allāh ﷺ said: ‘I am innocent of every (claim) of *Khilla*; if I were to have taken a *Khalil* I would have taken Abū Bakr as a *Khalil*, but your companion is Allāh’s *Khalil*.’”

عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَاتَّخَذْتُ ابْنَ أَبِي فُحَّافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

[٦١٧٦] ٧- (...). حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانٌ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجِيُّ - وَاللَّفْظُ لَهُمَا - قَالَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا إِنِّي أَبْرَأُ إِلَى كُلِّ خَلٍّ مِنْ خِلِّهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَاتَّخَذْتُ أَبَا بَكْرٍ خَلِيلًا، إِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ».

[6177] 8 - (2384) ‘Amr bin Al-‘Âs narrated that the Messenger of Allāh ﷺ sent him at the head of the army of Dhât As-Salâsil; “I came to him and said: ‘Which of the people is dearest to you?’ He said: ‘Aishah.’ I said: ‘Who among men?’ He said: ‘Her father.’ I said: ‘Then who?’ He said: ‘Umar,’ and he mentioned some other men.”

[٦١٧٧] ٨- (٢٣٨٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدِ بْنِ أَبِي عُمَرَ: أَخْبَرَنِي عُمَرُ بْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ ﷺ بَعَثَهُ عَلَى جَيْشِ ذَاتِ السَّلَاسِلِ، فَأَتَيْتُهُ فَقُلْتُ: أَيُّ النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ» قُلْتُ: مَنْ الرِّجَالِ؟ قَالَ: «أَبُوهَا» قُلْتُ: ثُمَّ مَنْ؟ قَالَ: «عُمَرُ» فَعَدَّ رِجَالًا.

[6178] 9 - (2385) It was narrated from Ibn Abî Mulaikah: "I heard 'Āishah being asked who the Messenger of Allāh ﷺ would have appointed if he had appointed a successor. She said: 'Abû Bakr.' It was said to her: 'Then who, after Abû Bakr?' She said: "Umar.' Then it was said to her: 'Then who, after 'Umar?' She said: 'Abû 'Ubaidah bin Al-Jarrâh,' then she kept quiet after that."

[6179] 10 - (2386) It was narrated from Muḥammad bin Jubair bin Muṭ'im, from his father, that a woman asked the Messenger of Allāh ﷺ something, and he told her to come back to him. She said: "O Messenger of Allāh, what if I come and do not find you?" - my father said: "It was as if she was referring to death" - he said: "If you do not find me, then go to Abû Bakr."

[6180] (...) Muḥammad bin Jubair bin Muṭ'im narrated that his father Jubair bin Muṭ'im told him that a woman came to the Messenger of Allāh ﷺ and spoke to him about something, and he told her to do something... a *Hadīth* like that of 'Abbād bin Mûsâ (no. 6179).

[٦١٧٨] ٩ - (٢٣٨٥) وَحَدَّثَنَا الْحَسَنُ ابْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ عَنْ أَبِي عُمَيْسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُ -: أَخْبَرَنَا جَعْفَرُ بْنُ عَوْنٍ: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلَفًا لَوْ اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ، فَقِيلَ لَهَا: ثُمَّ مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، ثُمَّ قِيلَ لَهَا: مَنْ بَعْدَ عُمَرَ؟ قَالَتْ: أَبُو عُبَيْدَةَ ابْنُ الْجَرَّاحِ، ثُمَّ انْتَهَتْ إِلَى هَذَا.

[٦١٧٩] ١٠ - (٢٣٨٦) حَدَّثَنِي عَبَّادُ ابْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: أَخْبَرَنِي أَبِي عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ شَيْئًا، فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟ - قَالَ أَبِي: كَأَنَّهَا تَعْنِي الْمَوْتَ - قَالَ: «فَإِنْ لَمْ تَجِدْنِي فَأْتِي أَبَا بَكْرٍ».

[٦١٨٠] (...) وَحَدَّثَنِيهِ حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ، أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ

فَكَلَّمْتُهُ فِي شَيْءٍ، فَأَمَرَهَا بِأَمْرٍ، بِمِثْلِ حَدِيثِ عَبَّادِ بْنِ مُوسَى.

[6181] 11 - (2387) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said to me when he was sick: 'Call your father Abū Bakr and your brother for me, so that I may write a document, for I fear that someone might wish (for succession) and say: "I am more entitled to it," when Allāh and the believers insist on Abū Bakr.'"

[٦١٨١] ١١ - (٢٣٨٧) حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ: أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ كَيْسَانَ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ، فِي مَرَضِهِ: «ادْعِي لِي أَبَا بَكْرٍ أَبَاكَ، وَأَخَاكَ، حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ أَنْ يَتَمَنَّى مُتَمَنَّ وَيَقُولَ قَائِلٌ: أَنَا أَوْلَى، وَيَأْبَى اللَّهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرٍ».

[6182] 12 - (1028) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Who among you is fasting today?' Abū Bakr said: 'I am.' He said: 'Who among you has followed a funeral today?' Abū Bakr said: 'I have.' He said: 'Who among you has fed a poor person today?' Abū Bakr said: 'I have.' He said: 'Who among you has visited a sick person today?' Abū Bakr said: 'I have.' The Messenger of Allāh ﷺ said: 'These qualities are not combined in a person but he will enter Paradise.'"

[٦١٨٢] ١٢ - (١٠٢٨) حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا مَرْوَانَ يَعْنِي ابْنَ مُعَاوِيَةَ الْفَزَارِيَّ عَنِ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ الْأَشْجَعِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَضْبَحَ مِنْكُمْ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ اتَّبَعَ مِنْكُمْ الْيَوْمَ جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ أَطْعَمَ مِنْكُمْ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمْ الْيَوْمَ مَرِيضًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا اجْتَمَعَنَ فِي امْرِئٍ إِلَّا دَخَلَ الْجَنَّةَ». [راجع: ٢٣٧٤]

[6183] 13 - (2388) Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘While a man was driving a cow of his, on which he was carrying a load, the cow turned to him and said: I was not created for this; rather I was created for ploughing.’ The people said: ‘*Subhân Allâh!*’ And they were amazed and alarmed at the idea of a cow talking. The Messenger of Allâh ﷺ said: ‘I believe it and so do Abû Bakr and ‘Umar.’”

Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘While a shepherd was tending his flock, the wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him, and the wolf turned to him and said to him: Who will protect it on the day of the wild beast, when there is no shepherd but me? The people said: ‘*Subhân Allâh!*’ The Messenger of Allâh ﷺ said: ‘I believe it, and so do Abû Bakr and ‘Umar.’”

[6184] (...) The story of the sheep and the wolf was narrated from Ibn Shihâb (a *Hadîth* similar to no. 6183) with this chain, but he did not mention the story of the cow.

[٦١٨٣] ١٣ - (٢٣٨٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ وَحَرَمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسُوقُ بَقْرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، التَّمَتَّ إِلَيْهِ الْبَقْرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَذَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! تَعْجَبًا وَفَرَعًا، أَبَقْرَةَ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرُ».

قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَاعٍ فِي عَنَمِهِ، عَدَا عَلَيْهِ الذُّئْبُ فَأَخَذَ مِنْهَا شَاةً، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَفْقَدَهَا مِنْهُ، فَالْتَمَّتْ إِلَيْهِ الذُّئْبُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبْعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُوْمِنُ بِذَلِكَ، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

[٦١٨٤] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنِ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ

شَهَابٍ بِهَذَا الْإِسْنَادِ، قِصَّةَ الشَّاةِ  
وَالذَّنْبِ، وَلَمْ يَذْكُرْ قِصَّةَ الْبَقْرَةِ.

[٦١٨٥] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
عَبَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي  
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدَ الْحَفَرِيُّ  
عَنْ سُفْيَانَ، كِلَاهُمَا عَنْ أَبِي الزِّنَادِ، عَنِ  
الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ  
النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ  
- وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقْرَةِ وَالشَّاةِ مَعًا،  
وَقَالَا فِي حَدِيثِهِمَا: «فَإِنِّي أَوْمِنُ بِهِ أَنَا وَأَبُو  
بَكْرٍ وَعُمَرُ» وَمَا هُمَا تَمَّ.

[6185] (...) A *Hadith* like that of Yûnus from Az-Zuhrî was narrated from Abû Hurairah (no. 6183) from the Prophet ﷺ. In both the *Ahadith* the cow and the sheep are both mentioned, and they said in their *Hadith*: (The Messenger of Allâh ﷺ said:) “I believe in it and so do Abû Bakr and ‘Umar.”

[٦١٨٦] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْثَرِيِّ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ  
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ  
عَبَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مِسْعَرٍ،  
كِلاَهُمَا عَنْ سَعْدِ بْنِ إِبرَاهِيمَ، عَنْ أَبِي  
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

[6186] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadith* as no. 6183).

(المعجم ٢) - (بَابُ مِنْ فَضَائِلِ عُمَرَ،  
رَضِيَ اللهُ عَنْهُ) (التحفة ٤٨)

## Chapter 2. The Virtues Of ‘Umar ؓ

[٦١٨٧] ١٤ - (٢٣٨٩) حَدَّثَنَا سَعِيدُ  
ابْنُ عَمْرٍو الْأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ  
وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ  
لِأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا،

[6187] 14 - (2389) It was narrated that Ibn Abî Mulaikah said: “I heard Ibn ‘Abbâs say: ‘‘Umar bin Al-Khatṭâb was placed on his bed,<sup>[1]</sup> and the people gathered around him, praying for

[1] Meaning when he died.

him and praising him, before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Alî. He prayed for mercy for 'Umar and said: You have not left behind any one with the like of whose deeds I would like to meet Allâh more than you. By Allâh, I think that Allâh will unite you with your two companions, because I often heard the Messenger of Allâh ﷺ say: 'Abû Bakr, 'Umar and I came; Abû Bakr, 'Umar and I went in; Abû Bakr, 'Umar and I went out.' So I hope – or I think – that Allâh will unite you with them.”

وَقَالَا الْآخَرَانِ: أَخْبَرَنَا - ابْنُ الْمُبَارَكِ  
عَنْ عُمَرَ بْنِ سَعِيدِ بْنِ أَبِي حُسَيْنٍ، عَنِ  
ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ  
يَقُولُ: وَضَعَ عُمَرُ بْنُ الْخَطَّابِ عَلَيَّ  
سَرِيرَهُ، فَتَكَفَّمَهُ النَّاسُ يَدْعُونَ وَيُثْنُونَ  
وَيُصَلُّونَ عَلَيْهِ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ،  
قَالَ: فَلَمْ يَرُعْنِي إِلَّا بِرَجُلٍ قَدْ أَخَذَ  
بِمَنْكِبِي مِنْ وَرَائِي، فَالْتَمَمْتُ إِلَيْهِ فَإِذَا هُوَ  
عَلَيَّ، فَفَرَحَمَ عَلَيَّ عُمَرُ وَقَالَ: مَا خَلَفْتَ  
أَحَدًا أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللَّهَ بِمِثْلِ  
عَمَلِهِ، مِنْكَ، وَإِيْمُ اللَّهِ! إِنْ كُنْتُ لَأَظُنُّ  
أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبَيْكَ، وَذَاكَ أَنِّي  
كُنْتُ أَكْثَرَ أَسْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَخَلْتُ أَنَا  
وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ  
وَعُمَرُ». فَإِنْ كُنْتُ لَأَرْجُو، أَوْ لَأَظُنُّ، أَنْ  
يَجْعَلَكَ اللَّهُ مَعَهُمَا.

[6188] (...) A similar report (as *Hadith* no. 6187) was narrated from 'Umar bin Sa'eed with this chain of narrators.

[٦١٨٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ  
عُمَرَ بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[6189] 15 - (2390) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which

[٦١٨٩] ١٥ - (٢٣٩٠) حَدَّثَنَا  
مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ  
سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ، وَحَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ وَالْحَسَنُ [ابْنُ عَلِيٍّ] الْحُلَوَانِيُّ

came down to the chest and some came lower than that. 'Umar bin Al-Khattâb passed by and he was wearing a garment that was dragging.' They said: 'How did you interpret that, O Messenger of Allâh?' He said: 'The religion.'"

وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُمْ - قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو أَمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَيَّ وَعَلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَبْلُغُ التَّدْيِي، وَمِنْهَا مَا يَبْلُغُ دُونَ ذَلِكَ، وَمَرَّ عُمَرُ بْنُ الْخَطَّابِ وَعَلَيْهِ قَمِيصٌ يَجْرُهُ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الدِّينَ».

[6190] 16 - (2391) It was narrated from Ḥamzah bin 'Abdullâh bin 'Umar bin Al-Khattâb from his father that the Messenger of Allâh ﷺ said: 'While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to 'Umar bin Al-Khattâb.' They said: 'How did you interpret that, O Messenger of Allâh?' He said: 'Knowledge.'"

[٦١٩٠] ١٦ - (٢٣٩١) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ، إِذْ رَأَيْتُ قَدْحًا أُتِيْتُ بِهِ، فِيهِ لَبَنٌ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيَّ يَجْرِي فِي أَطْفَارِي، ثُمَّ أُعْطِيتُ فَضْلِي عُمَرُ بْنُ الْخَطَّابِ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْعِلْمَ».

[6191] (...) A similar *Hadith* (as no. 6190) was narrated from Ṣâliḥ with the chain of Yûnus.

[٦١٩١] (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ



يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي  
عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ، نَحْوَ حَدِيثِهِ.

[٦١٩٢] ١٧ - (٢٣٩٢) وَحَدَّثَنَا  
حَزْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهَبٍ:  
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ؛ أَنَّ سَعِيدَ  
ابْنَ الْمُسَيَّبِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ  
يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَا  
أَنَا نَائِمٌ رَأَيْتُنِي عَلَى قَلْبٍ، عَلَيْهَا دَلْوٌ،  
فَنَزَعْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخَذَهَا ابْنُ  
أَبِي قُحَافَةَ فَنَزَعَ بِهَا ذُنُوبًا أَوْ ذُنُوبَيْنِ، وَفِي  
نَزْعِهِ، ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ اسْتَحَالَتْ  
غَرَبًا فَأَخَذَهَا ابْنُ الْخَطَّابِ، فَلَمْ أَرَ عَمْرِيًّا  
مِنَ النَّاسِ يَنْزِعُ نَزْعَ عَمَرَ بْنِ الْخَطَّابِ،  
حَتَّى ضَرَبَ النَّاسُ بِعَطْنٍ».

[6192] 17 - (2392) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) as Allâh willed from it, then the son of Abû Quhâfah (i.e., Abû Bakr Aş-Şiddîq) took it and drew a bucket or two with some weakness, may Allâh forgive him. Then it changed into a large bucket, and the son of Al-Khattâb took it, and I have never seen any leader among the people draw water as vigorously as 'Umar bin Al-Khattâb; (he drew so much water) that the people drank their fill and then they stayed there for a while.'"

[٦١٩٣] (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ  
شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي:  
حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرُو  
التَّاقِدُ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ  
يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي  
عَنْ صَالِحٍ، بِإِسْنَادِ يُونُسَ، نَحْوَ حَدِيثِهِ.

[6193] (...) A similar *Hadîth* (as no. 6192) was narrated from Şâlih with the chain of narrators of Yûnus.

[٦١٩٤] (...) حَدَّثَنَا الْحُلْوَانِيُّ  
وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ:  
حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ الْأَعْرَجُ  
وَعَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ

[6194] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw the son of Abû Quhâfah drawing water.'" A *Hadîth* like that of Az-Zuhrî.

اللَّهُ ﷺ قَالَ: «رَأَيْتُ ابْنَ أَبِي فُحَّافَةَ يَنْزِعُ» بِنَحْوِ حَدِيثِ الزُّهْرِيِّ.

[6195] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abû Bakr came to me and took the bucket from my hand to let me rest, and he drew two buckets, but there was some weakness in his drawing, may Allâh forgive him. Then the son of Al-Khattâb came and took it from him, and I have never seen a man drawing water more vigorously than him, until the people left (having drunk their fill), and the Cistern was still overflowing with water."

[٦١٩٥] ١٨ - (...) حَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهَبٍ: حَدَّثَنَا عَمِّي عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ؛ أَنَّ أَبَا يُوسُفَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ أَرَيْتُ أَنِّي أَنْزَعُ عَلَى حَوْضِي أَشْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرْوِحَنِي، فَتَزَعَّ دَلْوَيْنِ، وَفِي نَزْعِهِ ضَعْفٌ، وَاللَّهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَّابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرَ نَزْعَ رَجُلٍ قَطُّ أَقْوَى مِنْهُ، حَتَّى تَوَلَّى النَّاسُ، وَالْحَوْضُ مَلَانٌ يَتَفَجَّرُ».

[6196] 19 - (2393) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "I saw as if I was drawing water in a leather bucket from a well, then Abû Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allâh forgive him. Then 'Umar came and asked for water, and it turned into a large bucket, and I have never seen any leader among the people draw water as vigorously. He went on drawing water until the people had drunk their fill, then they stayed there for a while."

[٦١٩٦] ١٩ - (٢٣٩٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي سَيِّبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ: حَدَّثَنَا عُمَيْرُ بْنُ عَبْدِ اللَّهِ بْنِ عُمَرَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ كَأَنِّي أَنْزَعُ بِدَلْوٍ بِكَرَّةٍ عَلَى قَلْبِي، فَجَاءَ أَبُو بَكْرٍ فَتَزَعَّ ذُنُوبًا أَوْ ذُنُوبَيْنِ، فَتَزَعَّ نَزْعًا ضَعِيفًا، وَاللَّهُ، [بَارَكَ وَتَعَالَى]، يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ فَاسْتَقْفَى، فَاسْتَحَالَتْ غَرْبًا، فَلَمْ أَرَ

عَبَقْرِيًّا مِنَ النَّاسِ يَفْرِي فَرِيَهُ، حَتَّى رَوِيَ النَّاسُ وَضَرَبُوا الْعَطْنَ».

[6197] (...) A similar *Hadith* (as no. 6196) was narrated from Sâlim bin ‘Abdullâh, from his father, about the Messenger of Allâh ﷺ seeing Abû Bakr and ‘Umar bin Al-Khattâb (رضي الله عنهما).

[٦١٩٧] (...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنِي مُوسَى بْنُ عُقْبَةَ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ، فِي أَبِي بَكْرٍ وَعُمَرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ عَنْهُمَا]، [بَنَحَوْ حَدِيثَهُمْ.

[6198] 20 - (2394) It was narrated from Jâbir that the Prophet ﷺ said: “I entered Paradise where I saw a house or a palace.” I said: “To whom does this belong?” They said: “To ‘Umar bin Al-Khattâb.” I wanted to enter it, but then I remembered your protective jealousy (*Ghîrah*).” ‘Umar wept and said: “O Messenger of Allâh, would I feel jealous towards you?”

[٦١٩٨] ٢٠ - (٢٣٩٤) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو وَابْنِ الْمُثَنِّكِدِرِ، سَمِعَا جَابِرًا يُخْبِرُ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا زُهَيْرٌ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ -: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ ابْنِ الْمُثَنِّكِدِرِ وَعَمْرِو، عَنْ جَابِرٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا دَارًا أَوْ قَصْرًا، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ أَدْخُلَ، فَذَكَرْتُ غَيْرَتَكَ»، فَبَكَى عُمَرُ وَقَالَ: أَيُّ رَسُولِ اللَّهِ! أَوْ عَلَيْكَ يُعَارُ؟.

[6199] (...) It was narrated from Ibn Al-Munkadir: “I heard Jâbir (narrate) from the Prophet ﷺ...” a *Hadith* like that of Ibn Numair and Zuhair (no. 6198).

[٦١٩٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفْيَانُ عَنْ عَمْرِو وَابْنِ الْمُثَنِّكِدِرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، سَمِعَ جَابِرًا؛ وَحَدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ

عَنِ ابْنِ الْمُكَدِّرِ: سَمِعْتُ جَابِرًا عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ ابْنِ نُمَيْرٍ وَرُهَيْرٍ.

[6200] 21 - (2395) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping, I saw myself in Paradise, and there was a woman performing *Wudû'* beside a palace. I said: 'To whom does this belong?' They said: 'To 'Umar bin Al-Khattâb.' Then I remembered the protective jealousy of 'Umar, so I turned away."

Abû Hurairah said: "'Umar wept, and we were all in that gathering with the Messenger of Allâh ﷺ. Then 'Umar said: 'May my father and mother be sacrificed for you, O Messenger of Allâh; would I feel jealous towards you?'"

[٦٢٠٠] ٢١ - (٢٣٩٥) حَدَّثَنِي حَرَمَلَةُ بِنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شِهَابٍ أَخْبَرَهُ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ رَأَيْتَنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأُ إِلَيَّ جَانِبِ قَصْرِ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَةَ عُمَرَ، فَوَلَّيْتُ مُدْبِرًا».

قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ، وَنَحْنُ جَمِيعًا فِي ذَلِكَ الْمَجْلِسِ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قَالَ عُمَرُ: يَا أَبِي أَنْتَ وَأُمِّي! يَا رَسُولَ اللَّهِ! أَعَلَيْكَ أَغَارٌ؟

[6201] (...) A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

[٦٢٠١] (...) وَحَدَّثَنِي عَمْرُو النَّاقِدِ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[6202] 22 - (2396) Muḥammad bin Sa'd bin Abi Waqqâs narrated that his father Sa'd said: "'Umar asked for permission to enter upon the Messenger of Allâh ﷺ, and there were some women of

[٦٢٠٢] ٢٢ - (٢٣٩٦) حَدَّثَنَا مَنصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعِيدٍ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي،

the Quraish with him who were asking too much of him, and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allâh ﷺ gave him permission to enter, and the Messenger of Allâh ﷺ was smiling. 'Umar said: 'May Allâh make you happy all your life, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves.' 'Umar said: 'O Messenger of Allâh, you are more deserving of being feared.' Then 'Umar said: 'O enemies of your souls, do you fear me and you do not fear the Messenger of Allâh ﷺ?' They said: 'Yes, for you are harsher and more strict than the Messenger of Allâh ﷺ.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, the *Shaitân* never meets you on a road but he takes a different road.'"

[6203]... (2397) It was narrated from Abû Hurairah that 'Umar bin Al-Khaṭṭâb came to the Messenger of Allâh ﷺ, and there

وَقَالَ حَسَنٌ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ  
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ  
صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي عَبْدُ  
الْحَمِيدِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ؛ أَنَّ  
مُحَمَّدَ بْنَ سَعْدِ بْنِ أَبِي وَقَاصٍ أَخْبَرَهُ؛  
أَنَّ أَبَاهُ سَعْدًا قَالَ: اسْتَأْذَنَ عُمَرُ عَلَى  
رَسُولِ اللَّهِ ﷺ، وَعِنْدَهُ نِسَاءٌ مِنْ قُرَيْشٍ  
يُكَلِّمْنَهُ وَيَسْتَكْزِرْنَ، عَالِيَةً أَصْوَاتُهُنَّ، فَلَمَّا  
اسْتَأْذَنَ عُمَرُ فُئِمْنَ يَبْتَدِرْنَ الْحِجَابَ، فَأَذِنَ  
لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ  
يَضْحَكُ، فَقَالَ عُمَرُ: أَضْحَكَ اللَّهُ سِنَكَ،  
يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«عَجِبْتُ مِنْ هَؤُلَاءِ اللَّاتِي كُنَّ عِنْدِي،  
فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ»  
قَالَ عُمَرُ: فَأَنْتَ، يَا رَسُولَ اللَّهِ! أَحَقُّ أَنْ  
يَهَبَنَّ، ثُمَّ قَالَ عُمَرُ: أَيُّ عَدُوَاتِ أَنْفُسِهِنَّ  
أَتَهَنَّنِي وَلَا تَهَبَنَّ رَسُولَ اللَّهِ ﷺ؟ فُلْنِ:  
نَعَمْ، أَنْتَ أَغْلَظُ وَأَقْظُ مِنْ رَسُولِ  
اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي  
نَفْسِي بِيَدِهِ مَا لَقَيْكَ الشَّيْطَانُ قَطُّ سَالِكًا  
فَجًّا إِلَّا سَلَكَ فَجًّا غَيْرَ فَجِّكَ».

[٦٢٠٣] [٢٣٩٧] حَدَّثَنَا هَرُونَ بْنُ  
مَعْرُوفٍ: حَدَّثَنَا بِهِ عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ:  
أَخْبَرَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

were some women with him who had raised their voices at the Messenger of Allâh ﷺ. When ‘Umar asked permission to enter they concealed themselves... a *Hadîth* like that of Az-Zuhrî (no. 6203).

[6204] 23 - (2398) It was narrated from ‘Aishah that the Prophet ﷺ used to say: “Among the nations that came before you there were men who were inspired. If there are any among my *Ummah* who are inspired, then ‘Umar bin Al-Khaṭṭâb is among them.”

[6205] (...) A similar report (as *Hadîth* no. 6204) was narrated from Sa’d bin Ibrâhîm with this chain of narrators.

[6206] 24 - (2399) It was narrated that Ibn ‘Umar said: “‘Umar said: ‘My Lord agreed with me concerning three things: *Maqâm Ibrâhîm*, *Hijâb* and the prisoners of (the battle of) Badr.”

عُمَرَ بْنِ الْخَطَّابِ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ،  
وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَى رَسُولِ  
اللَّهِ ﷺ، فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَرْنَ  
الْحِجَابَ، فَذَكَرَ نَحْوَ حَدِيثِ الزُّهْرِيِّ.

[٦٢٠٤] ٢٣ - (٢٣٩٨) حَدَّثَنِي أَبُو  
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ،  
عَنْ أَبِيهِ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي  
سَلَمَةَ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ كَانَ  
يَقُولُ: «قَدْ كَانَ يَكُونُ فِي الْأُمَّةِ قَبْلَكُمْ  
مُحَدِّثُونَ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ  
فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ».

قَالَ ابْنُ وَهَبٍ: تَفْسِيرُ مُحَدِّثُونَ: مُلْهُمُونَ.  
[٦٢٠٥] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا لَيْثٌ، وَحَدَّثَنَا عَمْرٍو النَّاقِدُ  
وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ  
عُيَيْنَةَ، كِلَاهُمَا عَنِ ابْنِ عَجْلَانَ، عَنْ  
سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٠٦] ٢٤ - (٢٣٩٩) حَدَّثَنَا عُقْبَةُ  
ابْنُ مُكْرَمٍ الْأَعْمِيُّ: حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ  
قَالَ: جُوَيْرِيَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ،  
عَنِ ابْنِ عُمَرَ قَالَ: قَالَ عُمَرُ: وَاقِفْتُ  
رَبِّي فِي ثَلَاثٍ: فِي مَقَامِ إِبْرَاهِيمَ، وَفِي  
الْحِجَابِ، وَفِي أَسَارَى بَدْرٍ.

[6207] 25 - (2400) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy bin Salûl died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger of Allâh ﷺ and asked him to give him his garment, so that he might shroud his father in it, and he gave it to him. Then he asked him (ﷺ) to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to offer prayers for him. ‘Umar stood up and caught hold of the garment of the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh ﷺ said: ‘Rather Allâh has given me the choice.’ He said: “Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness...”<sup>[1]</sup> And I will ask more than seventy times.’ He said: ‘But he is a hypocrite.’

“The Messenger of Allâh ﷺ offered the funeral prayer for him, then Allâh, Glorified and Exalted is He, revealed (the Verse): “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”<sup>[2]</sup>

[٦٢٠٧] ٢٥ - (٢٤٠٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَمَّا تُوفِّيَ عَبْدُ اللَّهِ بْنُ أَبِي ابْنِ سَلُولٍ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيَهُ قَبِيصَهُ أَنْ يَكْمَنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّيَ عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّيَ عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثَوْبِ رَسُولِ اللَّهِ ﷺ. فَقَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّيَ عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُصَلِّيَ عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيْرِي اللَّهُ فَقَالَ: ﴿أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً﴾ [التوبة: ٨٠] وَسَأَزِيدُهُ عَلَى سَبْعِينَ» قَالَ: إِنَّهُ مُتَافِقٌ.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا وَلَا تَقُمْ عَلَى قَبْرِهِ﴾ [التوبة: ٨٤].

[1] At-Tawbah 9:80.

[2] At-Tawbah 9:84.

[6208] (...) A *Hadīth* like that of Abū Usāmah (no. 6207) was narrated from ‘Ubaidullāh with this chain of narrators, and he added: “He said: ‘So he stopped praying for them.’”

### Chapter 3. The Virtues Of ‘Uthmān Bin ‘Affān, May Allāh Be Pleased With Him

[6209] 26 - (2401) ‘Āishah said: “The Messenger of Allāh ﷺ was lying down in my house with his thigh or shin uncovered. Abū Bakr asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Umar asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Uthmān asked for permission to enter and the Messenger of Allāh ﷺ sat up and straightened his garment” - Muḥammad (one of the narrators) said: “I do not say that this all happened on one day” - “and he came in and he spoke to him. When he left, ‘Āishah said: ‘Abū Bakr came in and you did not stir for him, and ‘Umar came in and you did not stir for him, then ‘Uthmān came in and you sat up and straightened your garment.’ He (ﷺ) said: ‘Should I not feel shy before a man before whom the angels feel shy?’”

[٦٢٠٨] (...) وَحَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ عَنْ عُبَيْدِ اللَّهِ بِهَذَا الْإِسْنَادِ، فِي مَعْنَى حَدِيثِ أَبِي أُسَامَةَ، وَزَادَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

(المعجم ٣) - (بَابُ مِنْ فَضَائِلِ عُثْمَانَ ابْنِ عَفَانَ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٤٩)

[٦٢٠٩] ٢٦ - (٢٤٠١) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدِ بْنِ أَبِي حَرْمَلَةَ، عَنْ عَطَاءٍ وَسَلِيمَانَ ابْنِي يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُصْطَجِعًا فِي بَيْتِي، كَاشِفًا عَنْ فَخْذَيْهِ، أَوْ سَاقِيهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأَذِنَ لَهُ، وَهُوَ عَلَى تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرُ فَأَذِنَ لَهُ، وَهُوَ كَذَلِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانُ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَسَوَى نِيَابَهُ - قَالَ مُحَمَّدٌ: وَلَا أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ، فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ فَلَمْ تَهْتَشْ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ



فَلَمْ تَهْتَشَّرْ لَهُ وَلَمْ تُبَالِهْ، ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسْتُ وَسَوَّيْتُ ثِيَابَكَ فَقَالَ: «أَلَا أَسْتَجِي مِنْ رَجُلٍ تَسْتَجِي مِنْهُ الْمَلَائِكَةُ».

[٦٢١٠] ٢٧- (٢٤٠٢) حَدَّثَنِي عَبْدُ

الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ عَنِ ابْنِ شَهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرٍ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُصْطَجِعٌ عَلَى فِرَاشِهِ، لَا يَسُ مِرْطَ عَائِشَةَ، فَأَذِنَ لِأَبِي بَكْرٍ وَهُوَ كَذَلِكَ، فَفَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرَ، فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَفَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «اجْمَعِي عَلَيْكَ ثِيَابَكَ فَفَضَيْتُ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفْتُ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! مَا لِي لَمْ أَرَكَ فَرِغْتَ لِأَبِي بَكْرٍ وَعُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]، كَمَا فَرِغْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِّيٌّ، وَإِنِّي حَشِييْتُ، إِنْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ، أَنْ لَا يَبْلُغَ إِلَيَّ فِي حَاجَتِهِ».

[6210] 27 - (2402) ‘Āishah, the wife of the Prophet ﷺ, and ‘Uthmān narrated that Abū Bakr asked for permission to enter upon the Messenger of Allāh ﷺ when he was lying down on his bed, wearing the cover of ‘Āishah. He gave permission to Abū Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then ‘Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. ‘Uthmān said: “Then I asked permission to enter and he sat up, and said to ‘Āishah: ‘Cover yourself properly.’ I fulfilled my need then I went away.” ‘Āishah said: “O Messenger of Allāh, why did I not see you stirring for Abū Bakr and ‘Umar as you did for ‘Uthmān?” The Messenger of Allāh ﷺ said: “‘Uthmān is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need.”

[6211] (...) ‘Uthmân and ‘Āishah narrated that Abû Bakr Aṣ-Ṣiddîq asked for permission to enter upon the Messenger of Allâh ﷺ... and he narrated a *Hadîth* like that of ‘Uqayl from Az-Zuhrî (no. 6210).

[٦٢١١] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَالْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حَمِيدٍ، كُلُّهُمَ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي يَحْيَى بْنُ سَعِيدٍ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَاهُ، أَنَّ أَبَا بَكْرٍ الصِّدِّيقَ اسْتَأْذَنَ عَلَيَّ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ عُقَيْلٍ عَنِ الرَّهْرِيِّ.

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash‘arî said: While the Messenger of Allâh ﷺ was in one of the gardens of Al-Madînah, driving a stick into the ground, a man asked for the gate to be opened. He said: “Open up, and give him the glad tidings of Paradise.” It was Abû Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said: “Open up, and give him the glad tidings of Paradise.” I went and saw that it was ‘Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. The Prophet ﷺ sat up and said: “Open up, and give him the glad tidings of Paradise because of some turmoil that he

[٦٢١٢] ٢٨ - (٢٤٠٣) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَرِيُّ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ عُثْمَانَ بْنِ عِيَاثٍ، عَنْ أَبِي عُثْمَانَ التَّهْدِيدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: بَيَّسَمَا رَسُولَ اللَّهِ ﷺ فِي حَائِطٍ مِنْ حَوَائِطِ الْمَدِينَةِ، وَهُوَ مُتَّكِيٌّ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالطَّيْنِ، إِذَا اسْتَفْتَحَ رَجُلٌ، فَقَالَ: «افْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَإِذَا أَبُو بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَقَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ، فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرَ، قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «افْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَيَّ

will have to face.” I went and saw that it was ‘Uthmân bin ‘Affân. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash‘arî that the Messenger of Allâh ﷺ entered a garden and told me to watch the gate... a *Hadîth* like that of ‘Uthmân bin Ghiyâth (no. 6212).

[6214] 29 - (...) Abû Mûsâ Al-Ash‘arî narrated that he performed *Wudû’* in his house, then he went out and said: “I shall certainly keep close to the Messenger of Allâh ﷺ and stay with him for the whole day.”

He came to the *Masjid* and asked about the Prophet ﷺ, and they said: “He has gone out in this direction.” He said: “So I went out, following him and asking about him, until he entered the well of Arîs. I sat at the gate, which was made of palm branches, until the Messenger of Allâh ﷺ had relieved himself and performed *Wudû’*. Then I got up and went to him, and he was sitting on the edge of the well of Arîs, with his shins uncovered and his legs dangling in the well.

بَلَوَى تَكُونُ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ، قَالَ: فَفَتَحْتُ وَبَشَّرْتُهُ بِالْجَنَّةِ، قَالَ: وَقُلْتُ لِلَّذِي قَالَ. فَقَالَ: اللَّهُمَّ! صَبْرًا، وَاللَّهِ الْمُسْتَعَانُ.

[٦٢١٣] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُّوبَ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَأَمَرَنِي أَنْ أَحْفَظَ الْبَابَ، بِمَعْنَى حَدِيثِ عُثْمَانَ بْنِ غِيَاثٍ.

[٦٢١٤] ٢٩- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ مِسْكِينٍ الْبِمَاوِيِّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ شَرِيكَ بْنِ أَبِي نَمِرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقَالَ: لَا لَزْمَ رَسُولِ اللَّهِ ﷺ، وَلَا كُونَ مَعَهُ يَوْمِي هَذَا، قَالَ: فَجَاءَ الْمَسْجِدَ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ، وَجَهَ هَهُنَا، قَالَ: فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَيْتَ أَرِسٍ، قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَيْتِ أَرِسٍ،

I greeted him with *Salâm*, then I went and sat at the gate, and I said: 'I will be the gatekeeper of the Messenger of Allâh ﷺ today.'

"Then Abû Bakr came and pushed at the gate. I said: 'Who is this?' He said: 'Abû Bakr.' I said: 'One moment.' Then I went and said: 'O Messenger of Allâh, Abû Bakr is here, asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went and said to Abû Bakr: 'Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise.' Abû Bakr came in and sat on the right of the Messenger of Allâh ﷺ on the well, dangling his legs in the well as the Messenger of Allâh ﷺ was doing, and he uncovered his shins. Then I went back and sat down. I had left my brother performing *Wudû'*, and he was to catch up with me. I said: 'If Allâh wills good for so-and-so'" – meaning his brother – 'He will bring him.'

"Someone was shaking the gate and I said: 'Who is this?' He said: 'Umar bin Al-Khaṭṭâb.' I said: 'One moment.' Then I came to the Messenger of Allâh ﷺ and greeted him with *Salâm*, and I said: "Umar is asking for permission to enter.' He said: 'Let him in, and give him the glad tidings of Paradise.' So I went to 'Umar and said: 'Come in, and the Messenger of Allâh ﷺ is giving

وَتَوَسَّطَ فَمَهَّأَ، وَكَشَفَ عَنْ سَاقَيْهِ، وَدَلَّاهُمَا فِي الْبَيْرِ، قَالَ: فَسَلَّمْتُ عَلَيْهِ، ثُمَّ انصَرَفْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ: لَأَكُونَنَّ بَوَّابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ أَبُو بَكْرٍ فَدَفَعَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ! هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَقْبَلْتُ حَتَّى قُلْتُ لِأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ يُبَشِّرُكَ بِالْجَنَّةِ، قَالَ: فَدَخَلَ أَبُو بَكْرٍ، فَجَلَسَ عَنِ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي الْقَفِّ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ، كَمَا صَنَعَ رَسُولُ اللَّهِ ﷺ، وَكَشَفَ عَنْ سَاقَيْهِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَضَّأُ وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدِ اللَّهُ بِفُلَانٍ - يُرِيدُ أَخَاهُ - خَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ يُحْرِكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رِسْلِكَ، ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمْتُ عَلَيْهِ وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ، فَقَالَ: «اِئْذَنْ لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» فَجِئْتُ عُمَرَ فَقُلْتُ: أَذِنَ وَيُبَشِّرُكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ

you the glad tidings of Paradise.’ He came in and sat with the Messenger of Allâh ﷺ on the edge of the well, on his left and he dangled his legs in the well. Then I went back and sat down. I said: ‘If Allâh wills good for so-and-so’ – meaning his brother – “He will bring him.’ Then someone shook the gate, and I said: ‘Who is this?’ He said: “Uthmân bin ‘Affân.’ I said: ‘One moment.’ I went to the Prophet ﷺ and told him, and he said: ‘Let him in, and give him the glad tidings of Paradise, with some turmoil that he will have to face.’ So I went and said: ‘Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise, with some turmoil that you will have to face.’ He came in and found that the edge of the well was full, so he sat facing them, on the other side.”

Sharîk said: “Sa‘eed bin Al-Mûsâyyab said: ‘I interpreted that as being the position of their graves.”

[6215] (...) Sa‘eed bin Al-Mûsâyyab said: “Abû Mûsâ Al-Ash‘arî told me here” – and Sulaimân pointed to where Sa‘eed had sat, beside the hut – “Abû Mûsâ said: ‘I went out looking for the Messenger of Allâh ﷺ, and I found that he had gone to the gardens. I followed him and found that he had entered a garden, and sat on the edge of a well. He had uncovered his legs and allowed them to dangle in the well...” and

فِي الْقَفِّ، عَنْ يَسَارِهِ، وَذَلَّى رِجْلَيْهِ فِي الْبُئْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِيدُ اللَّهُ بِفُلَانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ، فَجَاءَ إِنْسَانٌ فَحَرَكَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَّانَ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: وَجِئْتُ النَّبِيَّ ﷺ فَأَخْبِرْتُهُ، فَقَالَ: «إِذْنٌ لَهُ، وَبَشْرُهُ بِالْجَنَّةِ، مَعَ بَلْوَى تُصِيبُهُ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَبِئْسَ رِكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ، مَعَ بَلْوَى تُصِيبُكَ، قَالَ: فَدَخَلَ فَوَجَدَ الْقَفَّ قَدْ مَلِئَ، فَجَلَسَ وَوَجَاهُهُمْ مِنْ الشَّقِّ الْأَخْرَ.

قَالَ شَرِيكَ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبِ: فَأَوَّلَتْهَا قُبُورَهُمْ.

[٦٢١٥] (...) وَحَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عَفِيرٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ: حَدَّثَنِي شَرِيكَ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَعْمٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبِ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ هَهُنَا - وَأَشَارَ لِي سُلَيْمَانُ إِلَى مَجْلِسِ سَعِيدٍ، نَاحِيَةِ الْمَقْصُورَةِ - قَالَ أَبُو مُوسَى: خَرَجْتُ أُرِيدُ رَسُولَ

he quoted a *Hadīth* like that of Yaḥyâ bin Ḥassân (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ went out one day to a garden in Al-Madīnah to relieve himself, and I set out following him...." He quoted a *Hadīth* like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the *Hadīth* that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

#### Chapter 4. The Virtues Of 'Alî bin Abî Tâlib, May Allâh Be Pleased With Him

[6217] 30 - (2404) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Messenger of Allâh ﷺ said to 'Alî: 'You are to me like

الله ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي الْأُمُورِ، فَتَبِعْتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالًا، فَجَلَسَ فِي الْقَفِّ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَّاهُمَا فِي الْبُئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ حَسَّانَ، وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوْلَتْهَا قُبُورَهُمْ.

[٦٢١٦] (...) حَدَّثَنِي حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرِ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ ابْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمِرٍ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ يَوْمًا إِلَى حَائِطٍ بِالْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ، وَاقْتَصَرَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سُلَيْمَانَ ابْنِ بِلَالٍ، وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيْبِ: فَتَأَوَّلْتُ ذَلِكَ قُبُورَهُمْ اجْتَمَعَتْ هَهُنَا، وَأَنْفَرَدَ عُثْمَانُ.

(المعجم ٤) - (بَابُ مِنْ فَضَائِلِ عَلِيٍّ)

بن أبي طالب، رضي الله عنه)

(التحفة ٥٠)

[٦٢١٧] ٣٠ - (٢٤٠٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعُبَيْدُ اللَّهِ

Hârûn to Mûsâ, except that there is no Prophet after me.”

Sa‘eed said: “I wanted to hear it directly from Sa‘d, so I met Sa‘d and told him what ‘Âmir had narrated to me, and he said: ‘I heard it.’ I said: ‘Did you hear it?’ He put his fingers on his ears and said: ‘Yes, otherwise let them become deaf.’”

الْقَوَارِيرِيُّ وَسَرِيحُ بْنُ يُوسَى، كُلُّهُمْ  
عَنْ يُوسُفَ بْنِ الْمَاجِشُونَ - وَاللَّفْظُ  
لِابْنِ الصَّبَّاحِ - : حَدَّثَنَا يُوسُفُ أَبُو  
سَلَمَةَ الْمَاجِشُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ  
عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ  
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيِّ:  
«أَنْتَ مَنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى،  
إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي».

قَالَ سَعِيدٌ: فَأَحْبَبْتُ أَنْ أَشَافِيَ بِهَا  
سَعْدًا، فَلَقَيْتُ سَعْدًا، فَحَدَّثْتُهُ بِمَا حَدَّثَنِي  
بِهِ عَامِرٌ، فَقَالَ: أَنَا سَمِعْتُهُ، قُلْتُ: أَنْتَ  
سَمِعْتَهُ؟ قَالَ: فَوَضَعَ إِصْبَعِيهِ عَلَى أُذُنَيْهِ  
قَالَ: نَعَمْ، وَإِلَّا، فَاسْتَكْتَأَ.

[6218] 31 - (...) It was narrated that Sa‘d bin Abî Waqqâş said: “The Messenger of Allâh ﷺ appointed ‘Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He (‘Alî) said: ‘O Messenger of Allâh, are you leaving me behind with the women and children?’ He (ﷺ) said: ‘Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.’”

[٦٢١٨] ٣١ - (...) حَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ  
شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ  
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:  
حَدَّثَنَا شُعْبَةُ عَنِ الْحَكَمِ، عَنْ مُضْعَبِ  
ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، [عَنْ سَعْدِ  
بْنِ أَبِي وَقَّاصٍ] قَالَ: خَلَفَ رَسُولُ  
اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ  
تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ! تُخَلِّفُنِي  
فِي النِّسَاءِ وَالصِّبْيَانِ؟ فَقَالَ: «أَمَّا

تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ  
مُوسَى؟ غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي».

[6219] (...) Shu'bah narrated it  
with this chain of narrators.

[٦٢١٩] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ  
مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا  
الْإِسْنَادِ.

[6220] 32 - (...) It was narrated  
from 'Amir bin Sa'd bin Abî  
Waqqâş that his father said:  
“Mu'âwiyah bin Abî Sufyân  
ordered Sa'd<sup>[1]</sup> saying: ‘What  
kept you from cursing Abû At-  
Turâb?’ He said: ‘It is because of  
three things that I remembered  
that the Messenger of Allâh ﷺ  
said that I will never curse him,  
because if even one of them were  
for me that would be dearer to  
me than red camels. I heard the  
Messenger of Allâh ﷺ say to  
him, when he appointed him in  
charge during his absence when  
he went on one of his campaigns,  
and ‘Alî said to him: “O  
Messenger of Allâh, are you  
leaving me behind with the  
women and children?” The  
Messenger of Allâh ﷺ said to  
him: “Does it not please you to  
be to me as Hârûn was to Mûsâ?  
Except that there will be no  
Prophethood after me.” And I  
heard him say on the Day of  
Khaibar: “I shall give the flag to  
a man who loves Allâh and His

[٦٢٢٠] ٣٢- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ - وَتَقَارَبَا فِي  
اللَّفْظِ - قَالَ: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ  
إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ غَامِرِ  
ابْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ قَالَ:  
أَمَرَ مُعَاوِيَةَ بْنَ أَبِي سُفْيَانَ سَعْدًا فَقَالَ:  
مَا مَنَعَكَ أَنْ تَسُبَّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَا  
مَا ذَكَرْتُ ثَلَاثًا، قَالَهُنَّ لَهُ رَسُولُ  
اللَّهِ ﷺ، فَلَنْ أَسُبَّهُ، لَأَنْ تَكُونَ لِي  
وَاحِدَةً مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعَمِ،  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لَهُ، وَخَلَّفَهُ  
فِي بَعْضِ مَعَازِيهِ، فَقَالَ لَهُ عَلِيٌّ: يَا  
رَسُولَ اللَّهِ! خَلَفْتَنِي مَعَ النِّسَاءِ وَالصِّبْيَانِ؟  
فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمَا تَرْضَى أَنْ  
تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا  
أَنَّهُ لَا نُبُوَّةَ بَعْدِي» وَسَمِعْتُهُ يَقُولُ يَوْمَ  
خَيْبَرَ: «لَأُعْطِينَ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ  
وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ» قَالَ:

[1] See no. 6229.



Messenger, and Allâh and His Messenger love him.” We were all hoping for it, but he said: “Call ‘Alî for me.” He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – “...Let us call our sons and your sons...<sup>[1]</sup> – the Messenger of Allâh ﷺ called ‘Alî, Fâtimah, Hasan and Husain and said: “O Allâh, these are my family.”

[6221] (...) It was narrated from Sa’d that the Prophet ﷺ said to ‘Alî: “Does it not please you to be to me as Hârûn was to Mûsâ?”

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: “I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands.” ‘Umar bin Al-Khattâb said: “I never desired leadership except on that day.” He said: “I

فَطَاوَلْنَا لَهَا فَقَالَ «ادْعُوا لِي عَلِيًّا» فَأْتِي بِهِ أَرْمَدًا، فَبَصَقَ فِي عَيْنَيْهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَلَمَّا نَزَلَتْ هَذِهِ الْآيَةُ، ﴿نَدْعُ أَبْنَاءَنَا وَأَبْنَاءَكُمْ﴾ [آل عمران: ١٦] دَعَا رَسُولُ اللَّهِ ﷺ عَلِيًّا وَفَاطِمَةَ وَحَسَنًا وَحُسَيْنًا فَقَالَ: «اللَّهُمَّ هَؤُلَاءِ أَهْلِي».

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ ابْنِ إِبرَاهِيمَ: سَمِعْتُ إِبرَاهِيمَ بْنَ سَعْدٍ عَنْ سَعْدِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيِّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى».

[٦٢٢٢] ٣٣ - (٢٤٠٥) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ هَذِهِ الرَّايَةَ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يُفْتَحُ اللَّهُ عَلَى يَدَيْهِ»،

[1] *Âl Imrân* 3:16.

came before him in the hope that I might be called to it, but the Messenger of Allâh ﷺ called ‘Alî bin Abî Tâlib. He gave it to him and said: ‘March, and do not turn around until Allâh grants you victory.’” ‘Alî walked a little way, then he stopped, but he did not turn around, and he shouted: “O Messenger of Allâh, on what basis should I fight the people?” He said: “Fight them until they bear witness that none has the right to we worshiped but Allâh and that Muḥammad is the Messenger of Allâh. If they do that, then they have protected from you their blood and their wealth, except for a right that is due, and their reckoning will be with Allâh.”

[6223] 34 - (2406) Sahl bin Sa’d narrated that the Messenger of Allâh ﷺ said on the Day of Khaibar: “I shall give this flag to a man at whose hands Allâh will grant victory; he loves Allâh and His Messenger and Allâh and His Messenger love him.” The people spent the night wondering which of them would be given it. When morning came the people went to the Messenger of Allâh ﷺ, all of them hoping to be given it. He said: “Where is ‘Alî bin Abî Tâlib?” They said: “O Messenger of Allâh, he has a problem in his eyes.” They sent for him and he was brought, and the Messenger of Allâh ﷺ put some spittle in his eyes and prayed for him, and

قَالَ عُمَرُ بْنُ الْخَطَّابِ: مَا أَحْبَبْتُ الْإِمَارَةَ إِلَّا يَوْمَئِذٍ، قَالَ: فَتَسَاوَرْتُ لَهَا رَجَاءً أَنْ أَدْعَى لَهَا، قَالَ: فَدَعَا رَسُولُ اللَّهِ ﷺ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَأَعْطَاهُ إِيَّاهَا، وَقَالَ: «امْشِرْ، وَلَا تَلْتَفِتْ، حَتَّى يَفْتَحَ اللَّهُ عَلَيْكَ» قَالَ: فَسَارَ عَلِيٌّ شَيْئًا ثُمَّ وَقَفَ وَلَمْ يَلْتَفِتْ، فَصَرَخَ: يَا رَسُولَ اللَّهِ! عَلَيَّ مَاذَا أَقَاتِلُ النَّاسَ؟ قَالَ: «قَاتِلْهُمْ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَإِذَا فَعَلُوا ذَلِكَ فَقَدْ مَنَعُوا مِنْكَ دِمَاءَهُمْ وَأَمْوَالَهُمْ، إِلَّا بِحَقِّهَا، وَحِسَابُهُمْ عَلَيَّ اللَّهُ».

[٦٢٢٣] ٣٤ - (٢٤٠٦) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا قُتَيْبَةُ [بْنُ سَعِيدٍ] - وَاللَّفْظُ هَذَا - : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعْدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْبَرَ: «لَأُعْطِينَ هَذِهِ الرَّايَةَ رَجُلًا يَفْتَحَ اللَّهُ عَلَيَّ يَدَيْهِ، يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولَهُ» قَالَ: فَبَاتَ النَّاسُ يَدُوكُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ غَدَوْا عَلَيَّ رَسُولِ اللَّهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ

he was healed, such that it was as if there had been no pain in him. He gave him the flag and ‘Alī said: “O Messenger of Allāh, shall I fight them until they become like us?” He said: “Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allāh. By Allāh, if Allāh were to guide one man through you, that would be better for you than having red camels.”

يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلِيِّ بْنِ أَبِي طَالِبٍ؟» فَقَالُوا: هُوَ، يَا رَسُولَ اللَّهِ! يَشْتَكِي عَيْنَيْهِ، قَالَ: فَأَرْسِلُوا إِلَيْهِ، فَأَتَيْتُ بِهِ، فَبَصَقَ رَسُولُ اللَّهِ ﷺ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأَ، حَتَّى كَأَنَّ لَمْ يَكُنْ بِهِ وَجَعٌ، فَأَعْطَاهُ الرَّايَةَ، فَقَالَ عَلِيُّ: يَا رَسُولَ اللَّهِ! أَفَاتِلُهُمْ حَتَّى يَكُونُوا مِثْلَنَا، فَقَالَ: «انْفُذْ عَلَيَّ رِسْلَكَ، حَتَّى تَنْزَلَ بِسَاحَتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الْإِسْلَامِ، وَأَخْبِرْهُمْ بِمَا يَجِبُ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ، فَوَاللَّهِ! لَأَنْ يَهْدِيَ اللَّهُ بِكَ رَجُلًا وَاحِدًا خَيْرٌ لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمْرُ النَّعَمِ».

[6224] 35 - (2407) It was narrated that Salamah bin Al-Akwa' said: “Alī stayed behind and did not go with the Prophet ﷺ during the campaign of Khaibar, and he had an inflammation in his eyes. He said: ‘How could I stay behind and not go with the Messenger of Allāh ﷺ?’ So ‘Alī set out and caught up with the Prophet ﷺ. On the evening before Allāh granted victory, the Messenger of Allāh ﷺ said: ‘Tomorrow I shall give the flag’ – or ‘the flag will be carried by’ – ‘a man whom Allāh and His Messenger love’ – or he said: ‘who loves Allāh and His Messenger’ – and Allāh will grant him victory.’ Then we saw ‘Alī, and we were not expecting to see him. They said: ‘Here is ‘Alī.’

[٦٢٢٤] ٣٥- (٢٤٠٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، عَنْ سَلَمَةَ بْنِ الْأَكْوَعِ، قَالَ كَانَ عَلِيُّ قَدْ تَحَلَّفَ عَنِ النَّبِيِّ ﷺ فِي خَيْبَرَ، وَكَانَ رَمِدًا، فَقَالَ: أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ ﷺ! فَخَرَجَ عَلِيُّ فَلَحِقَ بِالنَّبِيِّ ﷺ، فَلَمَّا كَانَ مَسَاءَ اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا، قَالَ رَسُولُ اللَّهِ ﷺ: «لَأُعْطِينَ الرَّايَةَ، أَوْ لَيَأْخُذَنَّ بِالرَّايَةِ، غَدًا، رَجُلٌ يُحِبُّهُ اللَّهُ وَرَسُولُهُ، أَوْ قَالَ: يُحِبُّ اللَّهُ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَيْهِ» فَإِذَا نَحْنُ بِعَلِيِّ، وَمَا نَرَجُوهُ، فَقَالُوا: هَذَا عَلِيُّ، فَأَعْطَاهُ

And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him.”

[6225] 36 - (2408) Yazîd bin Hayyân said: “Ḥuşain bin Sabrah, ‘Umar bin Muslim and I set out and came to Zaid bin Arqam. When we sat with him, Ḥuşain said to him: ‘O Zaid, you have attained a great deal of good. You saw the Messenger of Allâh ﷺ and heard his *Hadîth*, you fought alongside him and prayed behind him. O Zaid, you have attained a great deal of good. Tell us, O Zaid, what you heard from the Messenger of Allâh ﷺ.’ He said: ‘O son of my brother, by Allâh I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allâh ﷺ. Whatever I narrate to you, accept it, otherwise do not push me.’ Then he said: ‘One day the Messenger of Allâh ﷺ stood and addressed us at a watering place called *Khum*, between Makkah and Al-Madînah. He praised and glorified Allâh, and he exhorted and reminded us, then he said: “O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allâh in which is guidance and light. Follow the Book of Allâh and hold fast to

رَسُولِ اللَّهِ ﷺ الرَّايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

[٦٢٢٥] ٣٦ - (٢٤٠٨) حَدَّثَنِي زُهَيْرُ  
ابْنُ حَرْبٍ وَشَجَاعُ بْنُ مَخْلَدٍ، جَمِيعًا عَنِ  
ابْنِ عُليَّةَ، - قَالَ زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ  
ابْنُ إِبرَاهِيمَ - : حَدَّثَنِي أَبُو حَيَّانَ:  
حَدَّثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا  
وَحُصَيْنُ بْنُ سَبْرَةَ وَعَمْرُ بْنُ مُسْلِمٍ إِلَى  
زَيْدِ بْنِ أَرْقَمٍ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ  
حُصَيْنٌ: لَقَدْ لَقَيْتَ، يَا زَيْدُ! خَيْرًا كَثِيرًا،  
رَأَيْتَ رَسُولَ اللَّهِ ﷺ، وَسَمِعْتَ حَدِيثَهُ،  
وَعَزَوْتَ مَعَهُ، وَصَلَّيْتَ خَلْفَهُ، لَقَدْ  
لَقَيْتَ، يَا زَيْدُ! خَيْرًا كَثِيرًا، حَدَّثَنَا يَا  
زَيْدُ! مَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ،  
قَالَ: يَا ابْنَ أَخِي! وَاللَّهِ! لَقَدْ كَبُرَتْ  
سِنِّي، وَقَدَّمَ عَهْدِي، وَنَسِيتُ بَعْضَ الَّذِي  
كُنْتُ أَعْيِي مِنْ رَسُولِ اللَّهِ ﷺ، فَمَا  
حَدَّثْتُكُمْ فَأَقْبَلُوا، وَمَا لَأَ، فَلَا تُكَلِّفُونِيهِ،  
ثُمَّ قَالَ: قَامَ رَسُولُ اللَّهِ ﷺ يَوْمًا فِينَا  
خَطِيبًا، بِمَاءٍ يُدْعَى حُمًّا، بَيْنَ مَكَّةَ  
وَالْمَدِينَةِ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، وَوَعظَ  
وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا  
النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ  
رَسُولُ رَبِّي فَأُجِيبُ، وَأَنَا تَارِكٌ فِيكُمْ

it.” And he encouraged us to adhere to the Book of Allâh, then he said: “And the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household.” Ḥuṣain said to him: ‘Who are the people of his household, O Zaid? Aren’t his wives among the people of his household?’ He said: ‘His wives are among the people of his household, but the people of his household are those to whom *Zakât* is forbidden after he is gone.’ He said: ‘Who are they?’ He said: ‘They are the family of ‘Alî, the family of ‘Aqîl, the family of Ja‘far, and the family of ‘Abbâs.’ He said: ‘Was *Zakât* forbidden to all of these?’ He said: ‘Yes.’”

[6226] (...) It was narrated from Zaid bin Arqam from the Prophet ﷺ - and he quoted a *Hadîth* like that of Zuhair (no. 6225).

[6227] (...) A *Hadîth* like that of Ismâ‘îl (no. 6225) was narrated from Abû Ḥayyân with this chain of narrators, and in the *Hadîth* of Jarîr it adds: “The Book of Allâh

تَقْلَيْنِ: أَوْلُهُمَا كِتَابُ اللَّهِ فِيهِ الْهُدَى  
وَالنُّورُ، فَخُذُوا بِكِتَابِ اللَّهِ، وَاسْتَمْسِكُوا  
بِهِ» فَحَتَّ عَلَى كِتَابِ اللَّهِ وَرَغَبَ فِيهِ، ثُمَّ  
قَالَ: «وَأَهْلُ بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ  
بَيْتِي، أَذَكَّرُكُمْ اللَّهَ فِي أَهْلِ بَيْتِي، أَذَكَّرُكُمْ  
اللَّهُ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنٌ:  
وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ! أَلَيْسَ نِسَاؤُهُ مِنْ  
أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاؤُهُ مِنْ أَهْلِ بَيْتِهِ،  
وَلَكِنَّ أَهْلَ بَيْتِهِ مَنْ حَرَّمَ الصَّدَقَةَ بَعْدَهُ،  
قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلِيٍّ، وَآلُ  
عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ، قَالَ:  
كُلُّ هَؤُلَاءِ حُرِّمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.

[٦٢٢٦] (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ  
بَكَّارِ بْنِ الرِّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ  
إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ زَيْدِ  
بْنِ حَيَّانَ، عَنْ زَيْدِ ابْنِ أَرْقَمَ عَنِ  
النَّبِيِّ ﷺ - وَسَاقَ الْحَدِيثَ بِنَحْوِهِ،  
بِمَعْنَى حَدِيثِ زُهَيْرٍ].

[٦٢٢٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ؛  
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ،

in which is guidance and light; whoever holds fast to it and adheres to it, will be following true guidance, and whoever deviates from it will go astray.”

[6228] 37 - (...) It was narrated that Yazîd bin Ḥayyân said: “We entered upon Zaid bin Arqam and said to him: ‘You have seen good things; you accompanied the Messenger of Allâh ﷺ and prayed behind him...’” and he quoted a *Hadîth* like that of Abû Ḥayyân (no. 6225), except that he said: (The Messenger of Allâh ﷺ said:) “Behold, I am leaving among you the two weighty things, one of which is the Book of Allâh, Glorified and Exalted is He, which is the rope of Allâh. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided.” And in it, it says: “And we said: ‘Who are the people of his household? His wives?’ He said: ‘No, by Allâh. A woman may be with a man only for a part of his lifetime, then he divorces her and she goes back to her father and her people. The people of his household are his origin and his male relatives to whom *Zakât* was forbidden after he was gone.’”

[6229] 38 - (2409) It was narrated that Sahl bin Sa’d said: “A man from the family of Marwân was

كِلَاهُمَا عَنْ أَبِي حَيَّانَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ إِسْمَاعِيلَ، وَزَادَ فِي حَدِيثِ جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَىٰ وَالنُّورُ، مَنْ اسْتَمْسَكَ بِهِ، وَأَخَذَ بِهِ، كَانَ عَلَى الْهُدَىٰ، وَمَنْ أَخْطَأَهُ ضَلَّ».

[٦٢٢٨] ٣٧- (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَّارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانُ يَعْنِي ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدِ وَهُوَ ابْنُ مَسْرُوقٍ، عَنْ يَزِيدَ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ ﷺ وَصَلَّيْتَ خَلْفَهُ، وَسَاقَ الْحَدِيثَ بِنَحْوِ حَدِيثِ أَبِي حَيَّانَ، غَيْرَ أَنَّهُ قَالَ: «أَلَا وَإِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ: أَحَدُهُمَا كِتَابُ اللَّهِ [عَزَّ وَجَلَّ]، هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ كَانَ عَلَى الْهُدَىٰ، وَمَنْ تَرَكَهُ كَانَ عَلَى الضَّلَالَةِ»، وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟ نِسَاؤُهُ؟ قَالَ: لَا، أَيُّمُ اللَّهِ! إِنَّ الْمَرْأَةَ تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ يُطَلِّقُهَا فَتَرْجِعُ إِلَىٰ أَبِيهَا وَفَوْمِهَا، أَهْلُ بَيْتِهِ أَصْلُهُ، وَعَصْبَتُهُ الَّذِينَ حُرِّمُوا الصَّدَقَةَ بَعْدَهُ».

[٦٢٢٩] ٣٨- (٢٤٠٩) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي

appointed as governor of Al-Madīnah, and he called Sahl bin Sa'd and ordered him to insult 'Alī, but Sa'd refused. He said: 'If you refuse to do it, then at least say: "May Allāh curse Abū At-Turāb."' Sahl said: 'No name is dearer to 'Alī than Abū At-Turāb, and he used to feel happy when he was called by it.' He said: 'Tell us his story; why was he called Abū At-Turāb?' He said: 'The Messenger of Allāh ﷺ came to the house of Fāṭimah and he did not find 'Alī in the house. He said: "Where is the son of your uncle?" She said: "There was something between him and I, and he got angry with me and went out; he did not take a nap in my house." The Messenger of Allāh ﷺ said to someone: "Go and look where he is." He came and said: "O Messenger of Allāh, by Allāh, he is in the *Masjid*, sleeping." The Messenger of Allāh ﷺ came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allāh ﷺ started wiping it from him, saying: "Get up, Abū At-Turāb, get up Abū At-Turāb."

### Chapter 5. The Virtues Of Sa'd Bin Abī Waqqāṣ, May Allāh Be Pleased With Him

[6230] 39 - (2410) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ could not

حَارِزِمٍ عَنْ أَبِي حَارِزِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: اسْتُعْمِلَ عَلَى الْمَدِينَةِ رَجُلٌ مِنْ آلِ مَرْوَانَ، قَالَ: فَدَعَا سَهْلَ بْنَ سَعْدٍ، فَأَمَرَهُ أَنْ يَشْتِمَ عَلِيًّا، قَالَ: فَأَبَى سَهْلٌ، فَقَالَ [لَهُ]: أَمَا إِذَا أُبَيَّتْ فَقُلْ: لَعَنَ اللَّهُ أَبَا التُّرَابِ، فَقَالَ سَهْلٌ: مَا كَانَ لِعَلِيٍّ اسْمٌ أَحَبَّ إِلَيْهِ مِنْ أَبِي التُّرَابِ، وَإِنْ كَانَ لَيَفْرَحُ إِذَا دُعِيَ بِهَا، فَقَالَ لَهُ: أَخْبِرْنَا عَنْ قِصَّتِهِ، لِمَ سُمِّيَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللَّهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلِيًّا فِي الْبَيْتِ، فَقَالَ: «أَيُّ ابْنِ عَمِّكَ؟» فَقَالَتْ: كَانَ بَيْنِي وَبَيْنَهُ شَيْءٌ، فَعَاظَنِي فَخَرَجَ، فَلَمْ يَقُلْ عِنْدِي، فَقَالَ رَسُولُ اللَّهِ ﷺ لِإِنْسَانٍ: «انظُرْ، أَيُّنْ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللَّهِ! هُوَ فِي الْمَسْجِدِ رَافِدٌ، فَجَاءَهُ رَسُولُ اللَّهِ ﷺ وَهُوَ مُضْطَجِعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شِقِّهِ، فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللَّهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التُّرَابِ! قُمْ أَبَا التُّرَابِ!».

(المعجم ٥) - (باب في فضل سعد بن أبي وقاص، رضي الله عنه)  
(التحفة ٥١)

[٦٢٣٠] ٣٩ - (٢٤١٠) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْبٍ: حَدَّثَنَا سُلَيْمَانُ

sleep one night and said: ‘Would that a righteous man from among my Companions would guard me tonight.’ We heard the sound of a weapon, and the Messenger of Allâh ﷺ said: ‘Who is this?’ Sa’d bin Abî Waqqâs said: ‘O Messenger of Allâh, I have come to guard you.’”

‘Aishah said: “The Messenger of Allâh ﷺ slept until I could hear him breathing deeply.”

ابْنُ بِلَالٍ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، عَنْ عَائِشَةَ قَالَتْ: أَرَقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقَالَ: لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ، قَالَتْ وَسَمِعْنَا صَوْتَ السَّلَاحِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ هَذَا؟» قَالَ سَعْدُ بْنُ أَبِي وَقَّاصٍ: يَا رَسُولَ اللَّهِ! جِئْتُ أَحْرُسُكَ.

قَالَتْ عَائِشَةُ: فَتَنَّمَ رَسُولُ اللَّهِ ﷺ حَتَّى سَمِعْتُ غَطِيطَهُ.

[6231] 40 - (...) ‘Aishah said: “The Messenger of Allâh ﷺ stayed up late one night when he first came to Al-Madīnah, and he said: ‘Would that a righteous man from among my Companions would guard me tonight.’ While we were like that, we heard the clatter of a weapon. He said: ‘Who is this?’ He said: ‘Sa’d bin Abî Waqqâs.’ The Messenger of Allâh ﷺ said: ‘What brings you here?’ He said: ‘I felt some fear for the Messenger of Allâh ﷺ so I came to guard him.’ The Messenger of Allâh ﷺ prayed for him, then he went to sleep.”

According to the report of Ibn Rumh: “We said: ‘Who is this?’”

[٦٢٣١] ٤٠- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرِ بْنِ رَبِيعَةَ، أَنَّ عَائِشَةَ قَالَتْ: سَهَرَ رَسُولُ اللَّهِ ﷺ، مَقْدَمَهُ الْمَدِينَةَ، لَيْلَةً، فَقَالَ: لَيْتَ رَجُلًا صَالِحًا مِنْ أَصْحَابِي يَحْرُسُنِي اللَّيْلَةَ» قَالَتْ: فَبَيْنَا نَحْنُ كَذَلِكَ سَمِعْنَا خَشْخَشَةَ سِلَاحٍ، فَقَالَ: «مَنْ هَذَا؟» قَالَ: سَعْدُ بْنُ أَبِي وَقَّاصٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا جَاءَ بِكَ؟» فَقَالَ: وَقَعَ فِي نَفْسِي خَوْفٌ عَلَى رَسُولِ اللَّهِ ﷺ، فَجِئْتُ أَحْرُسُهُ، فَدَعَا لَهُ رَسُولُ اللَّهِ ﷺ، ثُمَّ نَامَ.

وَفِي رِوَايَةِ ابْنِ رُمْحٍ: فَقُلْنَا: مَنْ هَذَا؟



[6232] (...) ‘Aishah said: “The Messenger of Allāh ﷺ could not sleep one night...” a *Hadīth* like that of Sulaimān bin Bilāl (no. 6230).

[6233] 41 - (2411) It was narrated that ‘Abdullāh bin Shaddād said: “I heard ‘Alī say: ‘The Messenger of Allāh ﷺ never mentioned both his parents together for anyone except Sa’d bin Mālik. He started to say to him on the Day of Uḥud: “Shoot, may my father and mother be ransomed for you!”

[6234] (...) A similar report (as no. 6233) was narrated from ‘Alī, from the Prophet ﷺ (with this chain of narrator).

[6235] 42 - (2412) It was narrated that Sa’d bin Abī Waqqāṣ said: “The Messenger of Allāh ﷺ

[٦٢٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَامِرِ بْنِ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرِقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ - بِمِثْلِ حَدِيثِ سُلَيْمَانَ بْنِ بِلَالٍ.

[٦٢٣٣] ٤١ - (٢٤١١) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنَ شَدَّادٍ قَالَ: سَمِعْتُ عَلِيًّا يَقُولُ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبَوَيْهِ لِأَحَدٍ، غَيْرَ سَعْدِ بْنِ مَالِكٍ، فَإِنَّهُ جَعَلَ يَقُولُ لَهُ يَوْمَ أُحُدٍ: «أرم، فذاك أبي وأمي!».

[٦٢٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ الْحَنْظَلِيُّ عَنْ مُحَمَّدِ بْنِ بَشْرِ، عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، كُلُّهُمْ عَنْ سَعْدِ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلِيِّ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[٦٢٣٥] ٤٢ - (٢٤١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

mentioned both his parents together for me on the Day of Uḥud.”

[6236] (...) It was narrated from Yahyâ bin Sa'eed with this chain of narrators (a *Hadith* similar to no. 6235).

[6237] (...) It was narrated from 'Amir bin Sa'd that his father said that the Prophet ﷺ mentioned both his parents together for him on the Day of Uḥud. An idolater man was attacking the Muslims fiercely and the Messenger of Allâh ﷺ said to him: “Shoot, may my father and mother be ransomed for you!” So I shot him with an arrow that had no head, and I hit him in his side and he fell down, and his *'Awrah* was uncovered. The Messenger of Allâh ﷺ smiled so broadly that I could see his molars.

[6238] 43 - (1748) Muṣ'ab bin Sa'd narrated from his father that some Verses of Qur'ân were revealed concerning him. He said: “The mother of Sa'd swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: ‘You say that Allâh has

يَعْنِي ابْنَ بِلَالٍ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ أَبُوهُ يَوْمَ أُحُدٍ.

[٦٢٣٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ رُمَحْمَرٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ، وَحَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الْوَهَّابِ، كِلَاهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ.

[٦٢٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ النَّبِيَّ ﷺ جَمَعَ لَهُ أَبُوهُ يَوْمَ أُحُدٍ، قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَحْرَقَ الْمُسْلِمِينَ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اِزْمِرْ، فِدَاكَ أَبِي وَأُمِّي!» قَالَ: فَتَرَعْتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَضْلٌ فَأَصَبْتُ جَنْبَهُ فَسَقَطَ، وَانْكَشَفَتْ عَوْرَتُهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ، حَتَّى نَظَرْتُ إِلَى نَوَاجِذِهِ.

[٦٢٣٨] ٤٣ - (١٧٤٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُضْعَبُ ابْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّهُ نَزَلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ قَالَ: حَلَفْتُ أَمْ سَعْدٍ أَنْ لَا

enjoined you to treat your parents well, and I am your mother, and I am telling you to do this.’

“She stayed (like that) for three days, then she fainted from hunger. A son of hers who was called ‘Umârah got up and gave her some water, and she started praying against Sa’d. Then Allâh revealed this Verse in the Qur’ân: ‘And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not<sup>[1]</sup> (and)<sup>[2]</sup> ‘...But behave with them in the world kindly...’<sup>[3]</sup>

He said: “And the Messenger of Allâh ﷺ acquired a great deal of booty, among which was a sword. I picked it up and brought it to the Messenger of Allâh ﷺ and said: ‘Allocate this sword to me, for I am one whose situation you know.’ He said: ‘Put it back where you took it from.’ I went,

تُكَلِّمُهُ أَبَدًا حَتَّى يَخْفَرَ بِدِينِهِ، وَلَا تَأْكُلُ وَلَا تَشْرَبُ، قَالَتْ: زَعَمْتُ أَنَّ اللَّهَ وَصَّاكَ بِوَالِدَيْكَ، فَأَنَا أُمُّكَ، وَأَنَا أَمْرُكَ بِهَذَا.

قَالَ: مَكَثْتُ ثَلَاثًا حَتَّى غُشِيَ عَلَيْهَا مِنَ الْجَهْدِ، فَقَامَ ابْنُ لَهَا يُقَالُ لَهُ عَمَارَةٌ: فَسَفَاهَا، فَجَعَلْتُ تَدْعُو عَلَيَّ سَعِيدٌ، فَأَنْزَلَ اللَّهُ - عَزَّ وَجَلَّ - فِي الْقُرْآنِ هَذِهِ الْآيَةَ: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا﴾ ﴿وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا﴾

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَيْمَةً عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخَذْتُهُ، فَأَتَيْتُ بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: نَقَلْنِي هَذَا السَّيْفَ، فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ. فَقَالَ: «رُدُّهُ مِنْ حَيْثُ أَخَذْتَهُ» فَاَنْطَلَقْتُ، حَتَّى

[1] Al-‘Ankabût 29:8.

[2] The word (and) is added to the translation, since as the text appears it runs together here. In the Qur’ân, these are two separate *Āyah* from two separate *Sûrah* whose references we added in the notes. In his commentary on *Ṣaḥīḥ Al-Bukhârî* (no. 5970), Al-Hâfiẓ Ibn Ḥajar mentioned this narration and others who recorded it only mentioning the first *Āyah*, and in a version of Aḥmad it does not say: “The *Āyah*,” and in another version of Aḥmad (1:181, no. 1567) it says: “and he recited until he reached.” So these are apparently the two separate *Āyah*. Finally, he says the following: “And what is apparent to me is that the two *Āyah* were confirmed in the original, but that some of them dropped that (mistakenly) from one of the narrators. And Allâh knows best.” Implying that both of these *Āyah* were revealed on that occasion. Versions of this narration are mentioned in the *Tafsîr* of Ibn Kathîr at both locations.

[3] Luqmân 31:15.

then when I wanted to put it in the place where the spoils of war were gathered, I decided to try again, so I went back and said: 'Give it to me.' He said in a loud voice: 'Put it back where you took it from.' Then Allâh revealed the words: 'They ask you about the spoils of war...'<sup>[1]</sup>

"Then I fell sick, and I sent word to the Prophet ﷺ, and he came to me. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half.' But he refused. I said: 'Then one third.' He remained silent, then after that one third was permitted.

"I came to a group of the *Anṣâr* and *Muhâjirîn* and they said: 'Come, we will give you food and wine.' That was before wine was forbidden. I came to them in a garden, and they had a roasted camel head and a small skin of wine. I ate and drank with them, then I mentioned the *Anṣâr* and *Muhâjirîn* to them. I said: 'The *Muhâjirîn* are better than the *Anṣâr*.' A man took one of the jawbones of the camel head and struck me with it, and injured my nose. I came to the Messenger of Allâh ﷺ and told him, then Allâh revealed this Verse about me and about wine:

'...*Khamr* (all kinds of alcoholic

إِذَا] أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبْضِ لَأَمْتِنِي  
نَفْسِي، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: أَعْطِينِي،  
قَالَ: فَسَدَّ لِي صَوْتُهُ: «رُدَّهُ مِنْ حَيْثُ  
أَخَذْتَهُ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:  
﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾ [الأنفال: ١].

قَالَ: وَمَرَضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ  
فَأَتَانِي، فَقُلْتُ: دَعْنِي أَقْسِمَ مَالِي حَيْثُ  
شِئْتُ، قَالَ: فَأَبَى، قُلْتُ: فَالْضُّفَّ،  
قَالَ: فَأَبَى، قُلْتُ: فَالْثُلُثُ، فَسَكَتَ،  
فَكَانَ، بَعْدَ، الثُّلُثِ جَائِزًا.

قَالَ: وَأَتَيْتُ عَلَى نَفَرٍ مِنَ الْأَنْصَارِ  
وَالْمُهَاجِرِينَ، فَقَالُوا: تَعَالَ نُطْعِمُكَ  
وَتَسْقِيكَ خَمْرًا، وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ  
الْخَمْرُ، قَالَ: فَأَتَيْتُهُمْ فِي حُشٍّ -  
وَالْحُشُّ: الْبُسْتَانُ - فَإِذَا رَأْسُ جَزْوِرٍ  
مَشْوِيٍّ عِنْدَهُمْ، وَرِقٌّ مِنْ خَمْرٍ، قَالَ:  
فَأَكَلْتُ وَشَرِبْتُ مَعَهُمْ، قَالَ: فَذَكَرْتُ  
الْأَنْصَارَ وَالْمُهَاجِرِينَ عِنْدَهُمْ، فَقُلْتُ:  
الْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ، قَالَ:  
فَأَخَذَ رَجُلٌ أَحَدَ لَحْيِي الرَّأْسِ فَضَرَبَنِي بِهِ  
فَجَرَحَ بَأَنفِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ  
فَأَخْبَرْتُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي - يَعْنِي  
نَفْسَهُ - شَأْنَ الْخَمْرِ: ﴿إِنَّمَا الْخَمْرُ

[1] *Al-Anfâl* 8:1.

drinks), and gambling, and *Al-Anṣāb* [stone altars for sacrifices to idols etc], and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaiṭāns*' (Satan's) handiwork..."<sup>[1]</sup>

[6239] 44 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: "Four Verses were revealed concerning me..." and he quoted a *Hadīth* like that of Zuhair from Simāk (no. 6238). In the *Hadīth* of *Shu'bah* it adds: "When they wanted to feed her (Sa'd's mother) they opened her mouth with a stick and put food in her mouth." In his *Hadīth* it also says: "He struck Sa'd's nose with it and split it, and the nose of Sa'd remained split."

[6240] 45 - (2413) It was narrated that Sa'd said, concerning the Verse: "And turn not away those who invoke their Lord, morning and afternoon..."<sup>[2]</sup> - "This was revealed concerning six people, including myself and Ibn Mas'ūd. The idolaters had said: 'Do not keep these people near you.'"

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِيحٌ مِّنْ عَمَلِ  
الشَّيْطَانِ ﴿ [المائدة: ٩٠]. [راجع: ٤٥٥٦]

[٦٢٣٩] ٤٤ - (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا  
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ  
ابْنِ حَرْبٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ  
أَبِيهِ [أَنَّهُ] قَالَ: أَنْزَلَتْ فِي أَرْبَعِ آيَاتٍ،  
وَسَاقَ الْحَدِيثِ بِمَعْنَى حَدِيثِ زُهَيْرٍ عَنْ  
سِمَاكِ - وَزَادَ فِي حَدِيثِ شُعْبَةَ: قَالَ  
فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرُوا  
فَاهَا بَعْضًا، ثُمَّ أَوْجَرُوهَا، وَفِي حَدِيثِهِ  
أَيْضًا: فَضْرَبَ بِهِ أَنْفَ سَعْدٍ فَفَزَرَهُ، فَكَانَ  
أَنْفُ سَعْدٍ مَقْرُورًا.

[٦٢٤٠] ٤٥ - (٢٤١٣) حَدَّثَنَا زُهَيْرٌ  
بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ  
سُفْيَانَ، عَنْ الْقَدَامِ بْنِ شُرَيْحٍ، عَنْ  
أَبِيهِ، عَنْ سَعْدٍ فِي ﴿وَلَا تَطْرُدِ الَّذِينَ  
يَدْعُونَ رَبَّهُمْ بِالْغَدُوِّ وَالْغَيْثِ﴾ [الأنعام:  
٥٢]. قَالَ: نَزَلَتْ فِي سِتَّةٍ: أَنَا وَابْنُ  
مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا: لَا  
تَذْنِي هُوَ لَاءِ.

[1] *Al-Mâ'idah* 5:90.

[2] *Al-An'âm* 6:52.

[6241] 46 - (...) It was narrated that Sa'd said: "We were six people with the Prophet ﷺ, and the idolaters said to the Prophet ﷺ: 'Send these people away so that they will not become too bold with us.' They were myself, Ibn Mas'ûd, a man from Hudhail, Bilâl," and two men whose names I do not know. There occurred to the Messenger of Allâh ﷺ what Allâh willed should occur and he thought to himself. Then Allâh revealed the words: 'And turn not away those who invoke their Lord, morning and afternoon seeking His Face.'"<sup>[1]</sup>

[6242] 47 - (2414) It was narrated that Abû 'Uthmân said: "No one stayed with the Messenger of Allâh ﷺ on one of those nights when the Messenger of Allâh ﷺ was fighting, except Talhah and Sa'd."

[٦٢٤١] ٤٦ - (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ  
الْأَسَدِيُّ عَنْ إِسْرَائِيلَ، عَنِ الْمُقَدَّامِ بْنِ  
شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدٍ، قَالَ: كُنَّا  
مَعَ النَّبِيِّ ﷺ سِتَّةَ نَفَرٍ، فَقَالَ الْمُشْرِكُونَ  
لِلنَّبِيِّ ﷺ: اطْرُدْ هَؤُلَاءِ لَا يَجْتَرُّونَ  
عَلَيْنَا.

قَالَ: وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ، وَرَجُلٌ  
مِنْ هَذَيْلٍ، وَبِلَالٌ، وَرَجُلَانِ لَسْتُ  
أَسْمِيَهُمَا، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ  
مَا شَاءَ اللَّهُ أَنْ يَقَعَ، فَحَدَّثَتْ نَفْسُهُ، فَأَنْزَلَ  
اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ  
رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ﴾  
[الأنعام: ٥٢].

[٦٢٤٢] ٤٧ - (٢٤١٤) حَدَّثَنَا  
مُحَمَّدُ بْنُ أَبِي بَكْرِ الْمُقَدَّمِيُّ وَحَامِدُ بْنُ  
عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى  
قَالُوا: حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ ابْنُ سُلَيْمَانَ  
قَالَ سَمِعْتُ أَبِي عَنْ أَبِي عُثْمَانَ قَالَ:  
لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ  
تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ  
اللَّهِ ﷺ، غَيْرُ طَلْحَةَ وَسَعْدٍ - عَنْ  
حَدِيثِهِمَا.

<sup>[1]</sup> Al-An'âm 6:52.

## Chapter 6. The Virtues Of Ṭalḥah And Az-Zubair, May Allāh Be Pleased With Them

[6243] 48 - (2415) It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ exhorted the people on the Day of Al-Khandaq, and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ The Prophet ﷺ said: ‘Every Prophet has a helper, and my helper is Az-Zubair.’”

[6244] (...) A *Hadīth* like that of Ibn ‘Uyayanah (no. 6243) was narrated from Jābir, from the Prophet ﷺ.

[6245] 49 - (2416) It was narrated that ‘Abdullāh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were with the women in the fort of Ḥassān. Sometimes he would squat down for me to (climb on his shoulders and) look, and sometimes I would squat down for him to (climb on my shoulders and) look. And I recognized my

(المعجم ٦) - (باب من فضائل طلحة  
والزبير، رضي الله تعالى عنهما)  
(التحفة ٥٢)

[٦٢٤٣] ٤٨ - (٢٤١٥) حَدَّثَنَا عَمْرُو  
النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ  
ابْنِ الْمُكَدِّرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ:  
سَمِعْتُهُ يَقُولُ: نَدَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ  
يَوْمَ الْخَنْدَقِ، فَانْتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ،  
فَانتَدَبَ الزُّبَيْرُ، ثُمَّ نَدَبَهُمْ، فَانْتَدَبَ  
الزُّبَيْرُ، فَقَالَ النَّبِيُّ ﷺ: «لِكُلِّ نَبِيِّ  
حَوَارِيٌّ وَحَوَارِيَّ الزُّبَيْرِ».

[٦٢٤٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ؛  
وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ،  
جَمِيعًا عَنْ وَكَيْعٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا  
عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ عَنِ  
النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ ابْنِ عُيَيْنَةَ.

[٦٢٤٥] ٤٩ - (٢٤١٦) حَدَّثَنَا  
إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ،  
كِلَاهُمَا عَنْ ابْنِ مُسْهِرٍ، - قَالَ  
إِسْمَاعِيلُ: أَخْبَرَنَا عَلِيُّ بْنُ مُسْهِرٍ - عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ  
ابْنِ الزُّبَيْرِ قَالَ: كُنْتُ أَنَا وَعَمْرُو بْنُ أَبِي  
سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النِّسْوَةِ، فِي

father when he passed by on his horse with his weapons, heading towards Banû Quraizah.”

“He<sup>[1]</sup> said: ‘‘Abdullâh bin ‘Urwah informed me that ‘Abdullâh bin Az-Zubair said: ‘I mentioned that to my father and he said: “Did you see me, O my son?” I said: “Yes.” He said: “By Allâh, on that day the Messenger of Allâh ﷺ mentioned both his parents for me, and he said: ‘May my father and mother be ransomed for you.’”

[6246] (...) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were in the fort where the women were,” meaning the wives of the Prophet ﷺ.

And he quoted a *Hadîth* like that of Ibn Mus-hir (no. 6245) with this chain of narrators. But he did not mention ‘Abdullâh bin ‘Urwah in the *Hadîth*. But that event was added to the *Hadîth* of Hishâm from his father, from Ibn Az-Zubair.

[6247] 50 - (2417) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on (Mount) Hîrâ’ with Abû Bakr,

أَظْمَ حَسَانَ، فَكَانَ يُطَاطِئُ لِي مَرَّةً فَأَنْظُرُ، وَأُطَاطِئُ لَهُ مَرَّةً فَيَنْظُرُ، فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَّ عَلَيَّ فَرَسِهِ فِي السَّلَاحِ، إِلَى بَنِي قُرَيْظَةَ.

قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي، فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللَّهِ! لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، أَبُوئِهِ، فَقَالَ: «فِدَاكَ أَبِي وَأُمِّي!».

[٦٢٤٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدَقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأُظْمِ الَّذِي فِيهِ النَّسْوَةُ، يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ فِي هَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ عَبْدُ اللَّهِ بْنُ عُرْوَةَ فِي الْحَدِيثِ، وَلَكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنْ ابْنِ الزُّبَيْرِ.

[٦٢٤٧] ٥٠ - (٢٤١٧) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

[1] That is Hishâm bin ‘Urwah, who narrated this *Hadîth* from his father from ‘Abdullâh bin Az-Zubair, and ‘Abdullâh bin ‘Urwah is Hishâm’s brother.



‘Umar, ‘Alî, ‘Uthmân, Ṭalḥah and Az-Zubair. The rock shook and the Messenger of Allâh ﷺ said: “Be still, for there is no one on you but a Prophet, a *Ṣiddîq*<sup>[1]</sup> or a martyr.”

[6248] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on Mount Hîrâ’ and it shook. The Messenger of Allâh ﷺ said: “Be still Hîrâ’, for there is no one on you but a Prophet, a *Ṣiddîq* or a martyr.” On it were the Prophet ﷺ, Abû Bakr, ‘Umar, ‘Uthmân, ‘Alî, Ṭalḥah, Az-Zubair and Sa’d bin Abî Waqqâs (ﷺ).

[6249] 51- (2418) Hîshâm narrated that his father said: “‘Āishah said to me: ‘Your parents, by Allâh, are among those who answered (the Call of) Allâh and the Messenger after being wounded.’”<sup>[2]</sup>

مُحَمَّدٍ، عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى حِرَاءٍ، هُوَ وَأَبُو بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ وَطَلْحَةُ وَالزُّبَيْرُ، فَتَحَرَّكَتِ الصَّخْرَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اهْدَأْ، فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدٌ».

[٦٢٤٨] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ يَزِيدَ بْنِ خُنَيْسٍ وَأَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ عَنْ يَحْيَى ابْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى جَبَلِ حِرَاءٍ، فَتَحَرَّكَتِ الصَّخْرَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اسْكُنْ، حِرَاءُ! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صَدِيقٌ أَوْ شَهِيدٌ» وَعَلَيْهِ النَّبِيُّ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالزُّبَيْرُ وَسَعْدُ بْنُ أَبِي وَقَّاصٍ [رَضِيَ اللَّهُ عَنْهُمْ].

[٦٢٤٩] ٥١- (٢٤١٨) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُمَيْرٍ وَعَبْدُهُ قَالَا: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ: أَبَوَاكَ، وَاللَّهِ! مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

[1] A true believer.

[2] See *Āl ‘Imrân* 3:172.

[6250] (...) Hishâm narrated it with this chain of narrators (a *Hadîth* similar to no. 6249) and added: "...meaning Abû Bakr and Az-Zubair."

[6251] 52 - (...) It was narrated that 'Urwah said: "Āishah said to me: 'Your parents were among those who answered (the Call of) Allāh and the Messenger after being wounded.'"<sup>[1]</sup>

### Chapter 7. The Virtues Of Abû 'Ubaidah Bin Al-Jarrâh, May Allāh Be Pleased With Him

[6252] 53 - (2419) It was narrated that Abû Qilâbah said: "The Messenger of Allāh ﷺ said: 'Every *Ummah* has a trustee (*Āmin*), and our trustee for this *Ummah* Abû 'Ubaidah bin Al-Jarrâh.'"

[6253] 54 - (...) It was narrated from Anas that the people of Yemen came to the Messenger of Allāh ﷺ and said: "Send with us a man who can teach us the *Sunnah* and Islam." He (ﷺ) took the hand of Abû 'Ubaidah bin

[٦٢٥٠] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ - وَزَادَ: تَعْنِي أَبُو بَكْرٍ وَالزُّبَيْرُ.

[٦٢٥١] ٥٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْبُهَيْمِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبَوَاكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

(المعجم ٧) - (باب من فضائل أبي عبيدة بن الجراح، رضي الله عنه) (التحفة ٥٣)

[٦٢٥٢] ٥٣ - (٢٤١٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ خَالِدٍ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ أَنَسٌ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا، أَيُّهَا الْأُمَّةُ، أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ».

[٦٢٥٣] ٥٤ - (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا حَمَّادٌ [وَهُوَ ابْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ أَهْلَ الْيَمَنِ قَدِمُوا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: ابْعَثْ مَعَنَا رَجُلًا يُعَلِّمُنَا السُّنَّةَ

[1] See *Āl 'Imrân* 3:172.

Al-Jarrâh and said: “This is the trustee of this *Ummah*.”

[6254] 55 - (2420) It was narrated that Hudhaifah said: “The people of Najrân came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, send to us a man of trust. He said: ‘I shall send to you a man of trust in the true sense of the word.’ The people looked up hoping to be chosen, and he sent Abû ‘Ubaidah bin Al-Jarrâh.”

[6255] (...) A similar report (as *Hadîth* no. 6254) was narrated from Abû Ishâq with this chain of narrators.

### Chapter 8. The Virtues Of Al-Hasan And Al-Husain, May Allâh Be Pleased With Them

[6256] 56 - (2421) It was narrated from Abû Hurairah that the Prophet ﷺ said to Hasan: “O Allâh, I love him, so love him, and love those who love him.”

وَالْإِسْلَامَ، قَالَ: فَأَخَذَ بِيَدِ أَبِي عُبَيْدَةَ فَقَالَ: «هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ».

[٦٢٥٤] ٥٥ - (٢٤٢٠) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَأَبْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَقَ يُحَدِّثُ عَنْ صَلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! ابْعَثْ إِلَيْنَا رَجُلًا أَمِينًا، فَقَالَ: «لَأَبْعَثَنَّ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ» قَالَ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ، فَبَعَثَ أَبَا عُبَيْدَةَ بْنِ الْجَرَّاحِ.

[٦٢٥٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدَ الْحَفَرِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي إِسْحَاقَ بِهِذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٨) - (باب من فضائل

الحسن والحسين، رضي الله عنهما)

(التحفة ٥٤)

[٦٢٥٦] ٥٦ - (٢٤٢١) حَدَّثَنِي أَحْمَدُ ابْنُ حَنْبَلٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِحَسَنِ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ، فَأَجِبْهُ وَأَجِبْ مَنْ يُحِبُّهُ».

[6257] 57 - (...) It was narrated that Abû Hurairah said: "I went out with the Messenger of Allâh ﷺ at some time of the day, and he did not speak to me or I to him, until he came to the market of Banû Qainuqâ'. Then he left and went to the house of Fâtimah and said: 'Is the little one there? Is the little one there?' meaning Ḥasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running, until they embraced one another. The Messenger of Allâh ﷺ said: 'O Allâh, I love him, so love him and love those who love him.'"

[6258] 58 - (2422) Al-Barâ' bin 'Azib said: "I saw Al-Ḥasan bin 'Alî on the shoulder of the Prophet ﷺ, and he was saying: 'O Allâh, I love him so love him.'"

[6259] 59 - (...) It was narrated that Al-Barâ' said: "I saw the Messenger of Allâh ﷺ putting Al-Ḥasan bin 'Alî on his shoulder and saying: 'O Allâh, I love him so love him.'"

[٦٢٥٧] ٥٧- (...). حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَرِيدٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: خَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يَكَلِّمُنِي وَلَا أَكَلِمُهُ، حَتَّى جَاءَ سُوقَ بَنِي قَيْنُقَاعَ، ثُمَّ انصَرَفَ، حَتَّى أَتَى خِباءَ فَاطِمَةَ فَقَالَ: «أَأْتَمُّ لُكْعُ؟ أَأْتَمُّ لُكْعُ؟» يَعْنِي حَسَنًا، فَظَنَنَّا أَنَّهُ إِنَّمَا تَحْسِبُهُ أُمُّهُ لِأَنَّ تَعَسَّلَهُ وَتَلْبَسَهُ سِحَابًا، فَلَمْ يَلْبَثْ أَنْ جَاءَ يَسْعَى، حَتَّى اعْتَنَقَ كُلَّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[٦٢٥٨] ٥٨- (٢٤٢٢) حَدَّثَنَا عَبْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِ النَّبِيِّ ﷺ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[٦٢٥٩] ٥٩- (...). حَدَّثَنَا مُحَمَّدُ ابْنُ بَشَّارٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ - قَالَ ابْنُ نَافِعٍ: حَدَّثَنَا - عُنْدَ: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعًا الْحَسَنَ بْنَ عَلِيٍّ عَلَى عَاتِقِهِ، وَهُوَ يَقُولُ: «اللَّهُمَّ! إِنِّي أُحِبُّهُ فَأَحِبَّهُ».

[6260] 60 - (2423) Iyâs narrated that his father said: “I led the Prophet of Allâh ﷺ and Al-Ḥasan and Al-Ḥusain on the white mule, until I brought them to the apartment of the Prophet ﷺ, with one of them in front of him and one of them behind.”

### Chapter 9. The Virtues Of The Household Of The Prophet ﷺ

[6261] 61 - (2424) It was narrated that Ṣafiyyah bint Shaibah said: “Āishah said: ‘The Prophet ﷺ went out one morning wearing a striped cloak of black camel hair. Al-Ḥasan bin ‘Alî came and he enfolded him in the cloak, then Al-Ḥusain came and he enfolded him in it, then Fāṭimah came and he enfolded her in it, then ‘Alî came and he enfolded him in it, then he said: “Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification.”<sup>[1]</sup>

[٦٢٦٠] ٦٠ - (٢٤٢٣) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: قَالَا: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ: حَدَّثَنَا إِيَاسٌ عَنْ أَبِيهِ قَالَ: لَقَدْ قُدْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنِ وَالْحُسَيْنِ، بَعْلَتُهُ الشَّهْبَاءُ، حَتَّى أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ، هَذَا قُدَامَهُ وَهَذَا خَلْفَهُ.

(المعجم ٩) - (باب فضائل أهل بيت النبي ﷺ) (التحفة ٥٥)

[٦٢٦١] ٦١ - (٢٤٢٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ زَكَرِيَاءَ، عَنْ مُضْعَبِ بْنِ شَيْبَةَ، عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ قَالَتْ: قَالَتْ عَائِشَةُ: خَرَجَ النَّبِيُّ ﷺ غَدَاةً وَعَلَيْهِ مِرْطٌ مَرْحَلٌ، مِنْ شَعْرٍ أَسْوَدَ، فَجَاءَ الْحَسَنُ بْنُ عَلِيٍّ فَأَدْخَلَهُ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا، ثُمَّ جَاءَ عَلِيُّ فَأَدْخَلَهُ، ثُمَّ قَالَ: ﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ [الأحزاب: ٣٣].

[1] *Al-Aḥzâb* 33:33. Following this narration, copies of the text include an additional chain narrated by Abū Aḥmad Muḥammad bin ‘Eisâ who is Al-Julūdî, one of those who reported *Ṣaḥîḥ Muslim*.

### Chapter 10. The Virtues Of Zaid Bin Hārithah And His Son Usâmah, May Allâh Be Pleased With Them Both

[6262] 62 - (2425) It was narrated from Sâlim bin ‘Abdullâh that his father said: “We used to call Zaid bin Hārithah ‘Zaid bin Muḥammad,’ until it was revealed in the Qur’ân: ‘Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh....”<sup>[1]</sup>

(المعجم ١٠) - (بَابُ مِنْ فَضَائِلِ زَيْدِ ابْنِ حَارِثَةَ وَابْنِهِ أَسَامَةَ رَضِيَ اللَّهُ عَنْهُمَا) (التحفة ٥٦)

[٦٢٦٢] ٦٢ - (٢٤٢٥) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ، حَتَّى نَزَلَ فِي الْقُرْآنِ: ﴿ادْعُوهُمْ لِأَبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾ [الأحزاب: ٥].

[قَالَ الشَّيْخُ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَيْسَى: أَخْبَرَنَا أَبُو الْعَبَّاسِ السَّرَّاجُ وَمُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ الدُّوَيْرِيُّ قَالَا: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بِهَذَا الْحَدِيثِ].

[6263] (...) A similar report (as no. 6262) was narrated from ‘Abdullâh.

[٦٢٦٣] (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيُّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ.

[6264] 63 - (2426) It was narrated from ‘Abdullâh bin Dīnâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ sent an expedition and he appointed Usâmah bin Zaid in charge of them. The people objected to his command and the Messenger of

[٦٢٦٤] ٦٣ - (٢٤٢٦) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

<sup>[1]</sup> Al-Ahḏâb 33:5.

Allâh ﷺ stood up and said: ‘You object to his command and you objected to the command of his father before him. By Allâh, he (his father) was fit to command, and he was one of the dearest of people to me, and he (Usâmah) is one of the dearest of people to me after him.’”

[6265] 64 - (...) It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ said when he was on the *Minbar*: ‘You object to his command’ – meaning Usâmah bin Zaid – ‘and you objected to the command of his father before him. But by Allâh, he was fit to command and by Allâh he was one of the dearest of people to me. By Allâh this one’ – meaning Usâmah bin Zaid – ‘is fit to command, and by Allâh, he is one of the dearest of them to me after him. So treat him well, for he is one of your righteous.’”

### Chapter 11. The Virtues Of ‘Abdullâh Bin Ja’far, May Allâh Be Pleased With Him

[6266] 65 - (2427) It was narrated that ‘Abdullâh bin Abî Mulaikah said: “Abdullâh bin

أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثًا، وَأَمَرَ عَلَيْهِمْ أُسَامَةَ بْنَ زَيْدٍ، فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «إِنْ تَطَعْنَا فِي إِمْرَتِهِ، فَقَدْ كُنْتُمْ تَطَعُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلُ، وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَخَلِيفًا لِلْإِمْرَةِ، وَإِنْ كَانَ لَيُؤْتِي أَحَبَّ النَّاسِ إِلَيَّ، وَإِنْ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ، بَعْدَهُ».

[٦٢٦٥] ٦٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ عُمَرَ يَعْني ابْنَ حَمْزَةَ، عَنْ سَالِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمِنْبَرِ: «إِنْ تَطَعْنَا فِي إِمَارَتِهِ - يُرِيدُ أُسَامَةَ بْنَ زَيْدٍ - فَقَدْ طَعَنْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ، وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَخَلِيفًا لَهَا، وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَأَحَبَّ النَّاسِ إِلَيَّ، وَإِنَّمَا اللَّهُ! إِنْ هَذَا لَهَا لَخَلِيفٌ - يُرِيدُ أُسَامَةَ [بْنَ زَيْدٍ] - وَإِنَّمَا اللَّهُ! إِنْ كَانَ لَأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ، فَأَوْصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِيكُمْ».

(المعجم ١١) - (بَابٌ مِنْ فَضَائِلِ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، رَضِيَ اللَّهُ عَنْهُمَا)  
(التحفة ٥٧)

[٦٢٦٦] ٦٥ - (٢٤٢٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ

Ja'far said to Ibn Az-Zubair: 'Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn 'Abbâs?' He said: 'Yes, and he carried us on his mount but he left you.'

[6267] (...) A *Hadîth* like that of Ibn 'Ulayyah (no. 6266) was narrated from Ḥabîb bin Aṣh-Shahîd, with this chain of narrators.

[6268] 66 - (2428) It was narrated that 'Abdullâh bin Ja'far said: "When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâtimah came, and he seated him behind him. And we entered Al-Madînah, three of us on one mount."

[6269] 67 - (...) 'Abdullâh bin Ja'far said: "When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Ḥasan or Al-Ḥusain and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Al-Madînah."

عَلِيَّةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ ابْنِ أَبِي مُلَيْكَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ جَعْفَرٍ لِابْنِ الزُّبَيْرِ: أَتَذْكُرُ إِذْ تَلَقَّيْنَا رَسُولَ اللَّهِ ﷺ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ: نَعَمْ، فَحَمَلْنَا، وَتَرَكَكَ.

[٦٢٦٧] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، بِمِثْلِ حَدِيثِ ابْنِ عَلِيَّةَ، وَإِسْنَادِهِ.

[٦٢٦٨] ٦٦ - (٢٤٢٨) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا، وَقَالَ يَحْيَى: أَخْبَرَنَا - أَبُو مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ مُورِقِ الْعِجْلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَّقَيْ بَصِيَّانَ أَهْلِ بَيْتِهِ، قَالَ، وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسَبَقُ بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جِيءَ بِأَحَدِ ابْنَيْ فَاطِمَةَ، فَأَرَدَفَهُ خَلْفَهُ، قَالَ: فَأَدْخَلْنَا الْمَدِينَةَ، ثَلَاثَةً عَلَى دَابَّةٍ وَاحِدَةٍ.

[٦٢٦٩] ٦٧ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ عَاصِمِ: حَدَّثَنِي مُورِقُ الْعِجْلِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا قَدِمَ مِنْ سَفَرٍ تَلَّقَيْ بِنَا،



قَالَ: فَتَلَقَيْ بِي وَبِالْحَسَنِ أَوْ بِالْحُسَيْنِ،  
قَالَ: فَحَمَلَ أَحَدَنَا بَيْنَ يَدَيْهِ وَالْآخَرَ  
خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

[6270] 68 - (2429) It was narrated that ‘Abdullâh bin Ja‘far said: “The Messenger of Allâh ﷺ seated me behind him on his mount one day and said something to me in secret that I will never tell to any of the people.”

[٦٢٧٠] ٦٨ - (٢٤٢٩) حَدَّثَنَا شَيْبَانُ  
ابْنُ فَرُوحَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا  
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ  
الْحَسَنِ بْنِ سَعْدِ مَوْلَى الْحَسَنِ بْنِ عَلِيٍّ، عَنْ  
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرَدَنِي رَسُولُ  
اللَّهِ ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسْرَأَ إِلَيَّ حَدِيثًا،  
لَا أَحَدٌ بِهِ أَحَدًا مِنَ النَّاسِ.

## Chapter 12. The Virtues Of Khadîjah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٢) - (باب من فضائل  
خديجة [أم المؤمنين]، رضي الله  
تعالى عنها) (التحفة ٥٨)

[6271] 69 - (2430) It was narrated from Hishâm that his father said: I heard ‘Abdullâh bin Ja‘far say: I heard ‘Alî say in Al-Kûfah: “I heard the Messenger of Allâh ﷺ say: ‘The best woman in it was Mariam bint ‘Imrân, and the best woman in it is Khadîjah bint Khuwailid.’”

Abû Kuraib said: “And Wakî‘ pointed to the sky and the ground.”<sup>[1]</sup>

[٦٢٧١] ٦٩ - (٢٤٣٠) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
نُمَيْرٍ وَأَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا أَبُو أُسَامَةَ وَابْنُ نُمَيْرٍ وَوَكَيْعٌ وَأَبُو  
مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:  
أَخْبَرَنَا عَبْدُهُ بْنُ سُلَيْمَانَ، كُتِلِبَهُمْ عَنْ  
هَشَامِ بْنِ عُرْوَةَ - وَاللَّفْظُ حَدِيثُ أَبِي  
أُسَامَةَ -؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو  
أُسَامَةَ عَنْ هَشَامٍ، عَنْ أَبِيهِ، قَالَ:

[1] Indicating that “it” refers to the world, and the meaning is understood to be during each of their times.

سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلِيًّا بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ نِسَائِهَا مَرِيَمُ بِنْتُ عِمْرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ حُوَيْلِدٍ».

قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكَيْعٌ إِلَى السَّمَاءِ وَالْأَرْضِ.

[6272] 70 - (2431) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘Many men have attained perfection but no women have attained perfection except Mariam bint ‘Imrân and Âsiyah the wife of Pharaoh. And the superiority of ‘Âishah to other women is like the superiority of *Tharîd* to other foods.’”

[٦٢٧٢] ٧٠ - (٢٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، جَمِيعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَبْرِيِّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كَمَلَ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكْمُلْ مِنَ النِّسَاءِ غَيْرُ مَرِيَمَ بِنْتِ عِمْرَانَ، وَآسِيَةَ امْرَأَةِ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[6273] 71 - (2432) It was narrated that Abû Zur‘ah said: “Jibrîl came to the Prophet ﷺ and said: ‘O Messenger of Allâh, *Khadîjah* is coming to you with a vessel in which there is condiment, food, or drink. When she comes to

[٦٢٧٣] ٧١ - (٢٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا ابْنُ فَضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ:

you, convey to her greetings of *Salâm* from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.”

أَتَى جِبْرِيلُ النَّبِيَّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيجَةُ قَدْ أَتَتْكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَتْكَ فَأَقْرَأُ عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا [عَزَّ وَجَلَّ]، وَمَنِي، وَبَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ.

قَالَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ أَبِي هُرَيْرَةَ، [وَأَلَمْ يَقُلْ: سَمِعْتُ، وَأَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمَنِي].

[6274] 72 - (2433) It was narrated that Ismâ'il said: "I said to 'Abdullâh bin Abî Awfâ: 'Did the Messenger of Allâh ﷺ give *Khadîjah* the glad tidings of a house in Paradise?' He said: 'Yes, he gave her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.'"

[٦٢٧٤] ٧٢ - (٢٤٣٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَمُحَمَّدُ ابْنُ يَسْرِ [الْعَبْدِيُّ] عَنْ إِسْمَاعِيلَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَكَانَ رَسُولُ اللَّهِ ﷺ بَشَّرَ خَدِيجَةَ بِبَيْتٍ فِي الْجَنَّةِ؟ قَالَ: نَعَمْ. بَشَّرَهَا بِبَيْتٍ فِي الْجَنَّةِ مِنْ قَصَبٍ، لَا صَحَبَ فِيهِ وَلَا نَصَبَ.

[6275] (...) A similar report (as no. 6274) was narrated from Ismâ'il bin Abî *Khâlid*, from Ibn Abî Awfâ, from the Prophet ﷺ.

[٦٢٧٥] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ ابْنِ أَبِي أَوْفَى عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6276] 73 - (2434) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ gave Khadijah bint Khuwailid the glad tidings of a house in Paradise."

[٦٢٧٦] ٧٣ - (٢٤٣٤) حَدَّثَنَا عُثْمَانُ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ  
عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَشَّرَ  
رَسُولُ اللَّهِ ﷺ خَدِيجَةَ، [بِنْتِ خُوَيْلِدٍ]،  
بَيْتٍ فِي الْجَنَّةِ.

[6277] 74 - (2435) It was narrated that 'Āishah said: "I never felt jealous of any woman as I did of Khadijah, although she died three years before he (ﷺ) married me. I used to hear him mention her, and his Lord told him to give her the glad tidings of a house of pearls in Paradise, and he used to slaughter a sheep and gift it to her friends."

[٦٢٧٧] ٧٤ - (٢٤٣٥) حَدَّثَنَا أَبُو  
كَرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو  
أَسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ  
قَالَتْ: مَا غَرْتُ عَلَى امْرَأَةٍ مَا غَرْتُ عَلَى  
خَدِيجَةَ، وَلَقَدْ هَلَكْتَ قَبْلَ أَنْ يَتَزَوَّجَنِي  
بِثَلَاثِ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا،  
وَلَقَدْ أَمَرَهُ رَبُّهُ [عَزَّ وَجَلَّ] أَنْ يُبَشِّرَهَا  
بَيْتٍ مِنْ قَصَبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ  
لَيَذْبَحُ الشَّاةَ ثُمَّ يُهْدِيهَا إِلَى خَلَائِلِهَا.

[6278] 75 - (...) It was narrated that 'Āishah said: "I never felt jealous of any of the wives of the Prophet ﷺ except Khadijah, even though I never met her."

[٦٢٧٨] ٧٥ - (...) حَدَّثَنَا سَهْلُ  
ابْنِ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ عِيَاثٍ عَنْ  
هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ  
قَالَتْ: مَا غَرْتُ عَلَى نِسَاءِ النَّبِيِّ ﷺ إِلَّا  
عَلَى خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكْهَا.

She said: "When the Messenger of Allāh ﷺ slaughtered a sheep, he said: 'Send this to the friends of Khadijah.' I annoyed him one day and by saying: 'Khadijah?' The Messenger of Allāh ﷺ said: 'Her love is instilled in my heart.'"

قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ  
الشَّاةَ فَيَقُولُ: «أُرْسِلُوا بِهَا إِلَى أَصْدِقَائِ  
خَدِيجَةَ» قَالَتْ: فَأَعْضَبْتُهُ يَوْمًا فَقُلْتُ:  
خَدِيجَةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ  
رَزَقْتُ حُبَّهَا».

[6279] (...) Hishâm narrated a *Hadîth* like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[6280] 76 - (...) It was narrated that ‘Aishah said: “I did not feel jealous of any of the wives of the Prophet ﷺ as I did of Khadîjah, because he (ﷺ) often mentioned her, although I never saw her.”

[6281] 77 - (2436) It was narrated that ‘Aishah said: “The Prophet ﷺ did not take another wife in addition to Khadîjah until she died.”

[6282] 78 - (2437) It was narrated that ‘Aishah said: “Hâlah bint Khuwailid, the sister of Khadîjah, asked permission to enter upon the Messenger of Allâh ﷺ, and he remembered how Khadîjah used to ask permission, and he felt happy when he heard that. He said: ‘O Allâh, Hâlah bint Khuwailid.’ I felt jealous and said: ‘Why do you remember one of the old women of the Quraish with red gums? She is long dead

[٦٢٧٩] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ أَبِي أُسَامَةَ، إِلَى قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرِ الزِّيَادَةَ بَعْدَهَا.

[٦٢٨٠] ٧٦ - (...) حَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا غُرْتُ [لِلنَّبِيِّ ﷺ] عَلَى امْرَأَةٍ مِنْ نِسَائِهِ، مَا غُرْتُ عَلَى خَدِيجَةَ، لِكَثْرَةِ ذِكْرِهَا، وَمَا رَأَيْتُهَا قَطُّ.

[٦٢٨١] ٧٧ - (٢٤٣٦) حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ.

[٦٢٨٢] ٧٨ - (٢٤٣٧) حَدَّثَنَا سُؤَيْدُ ابْنِ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ حُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتِئْذَانَ خَدِيجَةَ فَارْتَأَحَ لِذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَةُ بِنْتُ حُوَيْلِدٍ» فَعُرْتُ فَقُلْتُ: وَمَا تَذْكُرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ،

and Allâh has given you a better one in her stead!”

### Chapter 13. The Virtues Of ‘Āishah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6283] 79 - (2438) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said: ‘I was shown in my dreams for three nights that the angel brought you to me wrapped in a cloth of silk, saying: “This is your wife.” I uncovered your face and saw that it was you, and I said: If this is from Allâh then He will bring it to pass.””

[6284] (...) A similar report (as *Hadīth* no. 6283) was narrated from Hishâm with this chain of narrators.

[6285] 80 - (2439) It was narrated that ‘Āishah said: “The Messenger of Allâh ﷺ said to me: ‘I know when you are pleased with me and when you are angry with me.’ I said: ‘How do you know that?’ He said: ‘When you are pleased with me, you say: “No, by the Lord of Muḥammad,” and when you are

حَمْرَاءِ الشُّدْقَيْنِ، خَمَشَاءِ السَّاقَيْنِ هَلَكْتُ فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا!.

(المعجم ١٣) - (بَابُ [فِي] فَضَائِلِ عَائِشَةَ، أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ عَنْهَا) (التحفة ٥٩)

[٦٢٨٣] ٧٩ - (٢٤٣٨) حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ، جَمِيعًا عَنْ حَمَادِ بْنِ زَيْدٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ - : حَدَّثَنَا حَمَادٌ : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «أُرِيْتُكَ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، جَاءَنِي بِكَ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، يَقُولُ : هَذِهِ امْرَأَتُكَ؟ فَأَكْشِفُ عَنْ وَجْهِكَ، فَإِذَا أَنْتِ هِيَ، فَأَقُولُ : إِنَّ يَكُ هَذَا مِنْ عِنْدِ اللَّهِ، يُمِضِهِ» .

[٦٢٨٤] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ : حَدَّثَنَا ابْنُ إِدْرِيسَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٦٢٨٥] ٨٠ - (٢٤٣٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، قَالَ : وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ : حَدَّثَنَا هِشَامٌ، وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : قَالَ لِي رَسُولُ

angry with me you say, “No, by the Lord of Ibrâhîm.”” I said: ‘Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name.’”

[6286] (...) It was narrated from Hishâm bin ‘Urwah (a *Hadîth* similar to no. 6285) with this chain of narrators, up to the words, : “No, by the Lord of Ibrâhîm,” and he did not mention what came after that.

[6287] 81 - (2440) It was narrated from ‘Aishah that she used to play with dolls in the house of the Messenger of Allâh ﷺ. She said: “My friends used to come to me but they would feel shy of the Messenger of Allâh ﷺ and leave, but the Messenger of Allâh ﷺ would send them to me.”

[6288] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 6287) with this chain of narrators. In the *Hadîth* of Jarîr it says: “I used to play with dolls in his house.”

اللَّهُ ﷻ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتَ عَنِّي رَاضِيَةً، وَإِذَا كُنْتَ عَلَيَّ غَضَبِي» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ قَالَ «أَمَّا إِذَا كُنْتَ عَنِّي رَاضِيَةً، فَإِنَّكَ تَقُولِينَ: لَا، وَرَبِّ مُحَمَّدٍ وَإِذَا كُنْتَ غَضَبِي، قُلْتَ: لَا، وَرَبِّ إِبْرَاهِيمَ» قَالَتْ: قُلْتُ: أَجَلْ، وَاللَّهِ! يَا رَسُولَ اللَّهِ! مَا أَهْجُرُ إِلَّا اسْمَكَ.

[٦٢٨٦] (...) وَحَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا عَبْدُ عَزَّةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: لَا، وَرَبِّ إِبْرَاهِيمَ! وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[٦٢٨٧] ٨١ - (٢٤٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عِنْدَ رَسُولِ اللَّهِ ﷺ قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي فَكُنَّ يَنْقِمِعْنَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَتْ: فَكَانَ رَسُولُ اللَّهِ ﷺ يُسْرِبُهُنَّ إِلَيَّ.

[٦٢٨٨] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُعَيْمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ، كُلُّهُمْ عَنْ هِشَامِ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ جَرِيرٍ:

كُنْتُ أَلْعَبُ بِالْبَنَاتِ فِي بَيْتِهِ، وَهَنَّ  
اللُّعْبُ.

[6289] 82 - (2441) It was narrated from 'Aishah that the people used to send their gifts when it was 'Aishah's day (i.e., the day when Allâh's Messenger was in her apartment), seeking thereby to please the Messenger of Allâh ﷺ.

[٦٢٨٩] ٨٢ - (٢٤٤١) حَدَّثَنَا أَبُو  
كُرَيْبٍ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ، عَنْ  
أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ النَّاسَ كَانُوا  
يَتَحَرَّوْنَ بِهَذَا يَأْتُهُمْ يَوْمَ عَائِشَةَ، يَتَّبِعُونَ  
بِذَلِكَ مَرْصَاةَ رَسُولِ اللَّهِ ﷺ.

[6290] 83 - (2442) 'Aishah, the wife of the Prophet ﷺ, said: "The wives of the Prophet ﷺ sent Fâtimah the daughter of the Messenger of Allâh ﷺ to the Messenger of Allâh ﷺ. She asked permission to enter when he was lying down with me under my cover, and he gave her permission. She said: 'O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.' I ('Aishah) kept quiet. The Messenger of Allâh ﷺ said to her: 'O my daughter, do you not love that which I love?' She said: 'Yes.' He said: 'Then love this one.' Fâtimah got up when she heard that from the Messenger of Allâh ﷺ, and she went back to the wives of the Messenger of Allâh ﷺ and told them what she had said, and what the Messenger of Allâh ﷺ had said to her. They said to her: 'You have been of no avail for us. Go back to the Messenger of Allâh ﷺ and say to him: "Your wives

[٦٢٩٠] ٨٣ - (٢٤٤٢) حَدَّثَنِي  
الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَأَبُو بَكْرِ بْنُ  
النَّضْرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:  
حَدَّثَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا -  
يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي  
عَنْ صَالِحٍ، عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي  
مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ  
هِشَامٍ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ:  
أَرْسَلْتُ أَرْوَاحَ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ  
اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ، فَاسْتَأْذَنْتُ  
عَلَيْهِ وَهُوَ مُضْطَجِعٌ مَعِيَ فِي مِرْطِي، فَأَذِنَ  
لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَرْوَاجَكَ  
أَرْسَلْتَنِي إِلَيْكَ يَسْأَلُكَ الْعُدْلَ فِي ابْنَةِ أَبِي  
فُحَّافَةَ، وَأَنَا سَاكِنَةٌ، قَالَتْ: فَقَالَ لَهَا  
رَسُولُ اللَّهِ ﷺ: «أَيُّ بِنْتِ! أَلَسْتَ تُحْيِينِ  
مَا أُحِبُّ؟» فَقَالَتْ: بَلَى، قَالَ: «فَأَجِبِي  
هَذِهِ». قَالَتْ: فَقَامَتْ فَاطِمَةُ جِينِ



urge you to be just with regard to the daughter of Abû Quhâfah.” Fâtimah said: ‘By Allâh, I will never speak to him about her.’”

‘Aishah said: “The wives of the Prophet ﷺ sent Zainab bint Jahsh, the wife of the Prophet ﷺ, who was the one who was the closest of them to me in status before the Messenger of Allâh ﷺ. I have never seen any woman who was better in religious commitment than Zainab, more fearing of Allâh, more truthful in speech, more keen to uphold family ties, more generous in giving charity, or more keen to draw close to Allâh. But she was quick to lose her temper, although she would calm down as quickly. She asked permission to enter upon the Messenger of Allâh ﷺ when the Messenger of Allâh ﷺ was with ‘Aishah beneath her cover, as he was when Fâtimah had come in. The Messenger of Allâh ﷺ gave her permission and she said: ‘O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.’ Then she showed harshness towards me and insulted me, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. This went on, until I realized that the Messenger of Allâh ﷺ would not object if I responded. When I started

سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعْتُ إِلَى أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَ لَهَا: مَا نُرَاكِ أَعْنَيْتِ عَنَّا مِنْ شَيْءٍ، فَارْجِعِي إِلَى رَسُولِ اللَّهِ ﷺ فَقُولِي لَهُ: إِنَّ أَزْوَاجَكَ يَسْتُذْنِكُ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، فَقَالَتْ فَاطِمَةُ: وَاللَّهِ! لَا أَكْلُمُهُ فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجَ النَّبِيِّ ﷺ زَيْنَبَ بِنْتَ جَحْشِ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِينِي مِنْهُنَّ فِي الْمَنْزِلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَلَمْ أَرِ امْرَأَةً قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ، وَأَتَقَى اللَّهَ، وَأَصْدَقَ حَدِيثًا، وَأَوْصَلَ لِلرَّحِمِ، وَأَعْظَمَ صَدَقَةً، وَأَشَدَّ ابْتِدَالًا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَقَرَّبُ بِهِ إِلَى اللَّهِ [تَعَالَى]، مَا عَدَا سُورَةَ مِنْ حِدَّةٍ كَانَتْ فِيهَا، تُسْرِعُ مِنْهَا الْفَيْئَةَ. قَالَتْ: فَاسْتَأْذَنْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِهَا، عَلَى الْحَالِ الَّتِي دَخَلَتْ فَاطِمَةُ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْنِي إِلَيْكَ يَسْأَلُنَّكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ، قَالَتْ: ثُمَّ وَقَعْتُ

responding, I answered back to everything that she had said. And the Messenger of Allāh ﷺ said, smiling: ‘She is the daughter of Abû Bakr.’”

[6291] (...) A similar report (as *Hadîth* no. 6290) was narrated from Az-Zuhrî with this chain of narrators, except that he said: (‘*Āishah* said...) “When I started responding, I defeated her (in argument).”

[6292] 84 - (2443) It was narrated that ‘*Āishah* said: “The Messenger of Allāh ﷺ (during his fatal illness) used to check and ask: ‘Where will I be today? Where will I be tomorrow?’ hoping that the turn of ‘*Āishah* was close. When it was my day, Allāh took his soul when he was between my neck and my chest.”

[6293] 85 - (2444) It was narrated from ‘*Āishah* that she heard the Messenger of Allāh ﷺ saying, before he died, when he was leaning on her chest: “O Allāh, forgive me and have mercy

بي، فَاسْتَطَالَتْ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ ﷺ، وَأَرْقُبُ طَرْفَهُ، هَلْ يَأْدُنُ لِي فِيهَا، قَالَتْ: فَلَمْ تَبْرَحْ زَيْنَبَ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ ﷺ لَا يَكْرَهُ أَنْ أَنْتَصِرَ، قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ ﷺ وَتَبَسَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[٦٢٩١] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْرَادَ قَالَ: عَبْدُ اللَّهِ بْنُ عُثْمَانَ حَدَّثَنِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الرَّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ فِي الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَنْحَيْتُهَا غَلَبَةً.

[٦٢٩٢] ٨٤ - (٢٤٤٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ ﷺ لَيَتَقَفَّدُ يَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدًا؟» اسْتَبْطَاءً لِيَوْمِ عَائِشَةَ، قَالَتْ: فَلَمَّا كَانَ يَوْمِي قَبِضَهُ اللَّهُ بَيْنَ سُحْرِي وَنَحْرِي.

[٦٢٩٣] ٨٥ - (٢٤٤٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِيَ عَلَيْهِ - عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ:

on me, and join me to (the higher) companionship.”

أَنَّهَا أَخْبَرْتُهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَى صَدْرِهَا، وَأَضَعَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِفْنِي بِالرَّفِيقِي».

[6294] (...) A similar report (a *Hadith* no. 6293) was narrated from *Hishâm* with this chain of narrators.

[٦٢٩٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ، وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ ابْنِ سُلَيْمَانَ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[6295] 86 - (...) It was narrated that ‘Aishah said: “I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet ﷺ, during the sickness of which he died, saying with some gruffness in his voice: ‘In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Ṣiddiqîn*, the martyrs, and the righteous. And how excellent these companions are!’”<sup>[1]</sup>

[٦٢٩٥] ٨٦- (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيٌّ حَتَّى يُخَيَّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرَضِهِ الَّذِي مَاتَ فِيهِ، وَأَخَذْتُهُ بِيَدِهِ، يَقُولُ: ﴿مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَئِكَ رَفِيقًا﴾ [النساء: ٦٩].

She said: “And I thought that he had been given the choice at that point.”

قَالَتْ: فَظَنَنْتُهُ خَيْرَ حَبِيبٍ.

[1] *An-Nisâ'* 4:69.

[6296] (...) A similar report (as *Hadīth* no. 6295) was narrated from Sa'd with this chain of narrators.

[6297] 87 - (...) 'Āishah, the wife of the Prophet ﷺ said: "The Messenger of Allāh ﷺ used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.' 'Āishah said: "When the Messenger of Allāh ﷺ was about to die, and his head was on my thigh, he lost consciousness for a while then he woke up, and his eyes were staring fixedly at the ceiling, then he said: 'O Allāh, the higher companionship.'"

'Āishah said: "I said: 'Then he is not going to choose us.'"

'Āishah said: "I remembered the *Hadīth* that he used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.'"

'Āishah said: "That was the last word that the Messenger of Allāh ﷺ said: 'O Allāh, the higher companionship.'"

[٦٢٩٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ هَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٢٩٧] ٨٧- (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ [بْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَعُرْوَةُ بْنُ الزُّبَيْرِ، فِي رَجَالٍ مِنْ أَهْلِ الْعِلْمِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّى يُرَى مَقْعَدُهُ فِي الْجَنَّةِ، ثُمَّ يُخَيَّرُ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللَّهِ ﷺ، وَرَأْسُهُ عَلَى فَخِذِي، غَشِيَ عَلَيْهِ سَاعَةٌ ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقَ الْأَعْلَى».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذَا لَا يَخْتَارُنَا. قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ مِنَ الْجَنَّةِ ثُمَّ يُخَيَّرُ».

قَالَتْ عَائِشَةُ: فَكَانَتْ تَلْكَ آخِرَ كَلِمَةٍ

تَكَلَّمْ بِهَا رَسُولُ اللَّهِ ﷺ قَوْلَهُ: «اللَّهُمَّ! الرَّفِيقَ الْأَعْلَى».

[6298] 88 - (2445) It was narrated that 'Āishah said: "When the Messenger of Allāh ﷺ went out (on a journey), he would draw lots between his wives. The lot fell to 'Āishah and Ḥafṣah, and they both went out with him. When night came, the Messenger of Allāh ﷺ would travel with 'Āishah, talking with her. Ḥafṣah said to 'Āishah: 'Why don't you ride my camel tonight and I will ride your camel, and you will see and I will see?'"<sup>[1]</sup> She said: "Yes." So 'Āishah rode Ḥafṣah's camel, and Ḥafṣah rode 'Āishah's camel. The Messenger of Allāh ﷺ came to the camel of 'Āishah, which Ḥafṣah was riding, and he greeted her with *Salām* and travelled with her, until they halted. 'Āishah missed him and felt jealous, so when they halted she started putting her foot in the grass and saying: "O Lord, let a scorpion or snake come and sting or bite me; he is Your Messenger and I cannot say anything to him."

[٦٢٩٨] ٨٨ - (٢٤٤٥) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ أَبِي نُعَيْمٍ - قَالَ عَبْدُ: حَدَّثَنَا أَبُو نُعَيْمٍ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ: حَدَّثَنَا ابْنُ أَبِي مُلَيْكَةَ عَنِ الْقَاسِمِ ابْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا خَرَجَ، أَفْرَعَ بَيْنَ نِسَائِهِ، فَطَارَتِ الْفُرْعَةُ عَلَى عَائِشَةَ وَحَفْصَةَ، فَخَرَجْنَا مَعَهُ جَمِيعًا، وَكَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ بِاللَّيْلِ، سَارَ مَعَ عَائِشَةَ، يَتَحَدَّثُ مَعَهَا، فَقَالَتْ حَفْصَةُ لِعَائِشَةَ: أَلَا تَرَ كَيْبِنَ اللَّيْلَةَ بَعِيرِي وَأَرْكَبُ بَعِيرِكَ، فَتَنْظُرِينَ وَأَنْظُرِي؟ قَالَتْ: بَلَى، فَرَكِبْتُ عَائِشَةَ عَلَى بَعِيرِ حَفْصَةَ، وَرَكِبْتُ حَفْصَةَ عَلَى بَعِيرِ عَائِشَةَ، فَجَاءَ رَسُولُ اللَّهِ ﷺ إِلَى جَمَلِ عَائِشَةَ، وَعَلَيْهِ حَفْصَةُ، فَسَلَّمَ ثُمَّ سَارَ مَعَهَا، حَتَّى نَزَلُوا، فَأَفْتَقَدْتُهُ عَائِشَةَ فَعَارَتْ، فَلَمَّا نَزَلُوا جَعَلْتُ تَجْعَلُ رِجْلَهَا بَيْنَ الْإِذْخِرِ وَتَقُولُ:

[1] Ibn Hajar (no. 5211) explained that 'Āishah, ❁, conceded due to Ḥafṣah's longing to be able to see what she had not be able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.

يَا رَبِّ! سَلِّطْ عَلَيَّ عَقْرَبًا أَوْ حَيَّةً تَلْدَغُنِي،  
رَسُولُكَ، وَلَا أَسْتَطِيعُ أَنْ أَقُولَ لَهُ شَيْئًا .

[6299] 89 - (2446) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'The superiority of 'Āishah to other women is like the superiority of *Tharîd* to other kinds of food.'"

[٦٢٩٩] ٨٩ - (٢٤٤٦) حَدَّثَنَا عَبْدُ  
اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ  
يَعْنِي ابْنَ بِلَالٍ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:  
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَضْلُ  
عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الثَّرِيدِ عَلَى  
سَائِرِ الطَّعَامِ» .

[6300] (...) A similar report (as *Hadîth* no. 6299) was narrated from Anas from the Prophet ﷺ.

[٦٣٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى  
وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ  
يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ  
العَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ عَبْدِ  
اللهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ  
النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا:  
سَمِعْتُ رَسُولَ اللهِ ﷺ - وَفِي حَدِيثِ  
إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ .

[6301] 90 - (2447) It was narrated from 'Āishah that the Prophet ﷺ said to her: "Jibrîl conveys greetings of *Salâm* to you." She said: "I said: 'And upon him be peace and the mercy of Allâh.'"

[٦٣٠١] ٩٠ - (٢٤٤٧) حَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ  
سُلَيْمَانَ وَيَعْلَى بْنُ عُيَيْدٍ عَنْ زَكَرِيَاءَ، عَنْ  
الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ،  
أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لَهَا: «إِنَّ  
جِبْرِيلَ يَفْرَأُ عَلَيْكَ السَّلَامَ» قَالَتْ:  
فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ .

[6302] (...) ‘Āishah narrated that the Messenger of Allāh ﷺ said to her:... a similar *Hadīth* (as no. 6301).

[6303] (...) A similar report (as no. 6301) was narrated from Zakariyyā with this chain of narrators.

[6304] 91 - (...) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “The Messenger of Allāh ﷺ said: ‘O ‘Āishah, this is Jibrīl conveying greetings of *Salām* to you.’” She said: “I said: ‘And upon him be peace and the mercy of Allāh.’”

She said: “He could see what I could not.”

#### Chapter 14. The *Hadīth* Of Umm Zar‘

[6305] 92 - (2448) It was narrated that ‘Āishah said: “Eleven women sat together and promised one another that they would not conceal anything about their husbands.

[٦٣٠٢] (...) حَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمَلَائِيُّ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ قَالَ: سَمِعْتُ عَامِرًا يَقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا، بِمِثْلِ حَدِيثِهِمَا.

[٦٣٠٣] (...) وَحَدَّثَنَا إِسْحَقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَشْبَاطُ بْنُ مُحَمَّدٍ عَنْ زَكَرِيَّا بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٣٠٤] ٩١ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو أَيْمَانَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشُ! هَذَا جِبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ» فَقَالَتْ [فَقُلْتُ]: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى.

(المعجم ١٤) - (بابُ ذِكْرِ حَدِيثِ أُمِّ زَرْعٍ) (التحفة ٦٠)

[٦٣٠٥] ٩٢ - (٢٤٤٨) حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَأَحْمَدُ بْنُ حَنْبَلٍ، كِلَاهُمَا عَنْ عَيْسَى - وَاللَّفْظُ لِابْنِ حُجْرٍ -: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ: حَدَّثَنَا هِشَامُ بْنُ

The first one said: 'My husband is like the meat of a lean camel placed at the top of a hill that it is difficult to climb, and (the meat) is not so good that one feels the urge to take it away (from that hilltop).'

The second one said: 'I will not talk about my husband because I fear that if I start I will never stop (because his faults are so many). But if I start, I will list all his faults.'

The third one said: 'My husband is tall (and nothing else). If I speak (mention his faults) he will divorce me, but if I keep quiet I will be suspended (between wifely treatment and abandonment).'

The fourth one said: 'My husband is like the night of Tihâmah (i.e., very pleasant), neither too hot nor too cold, and I have no fear for him and we never get bored of each other.'

The fifth one said: 'My husband is like a leopard when he enters the house and like a lion when he leaves, and he does not ask about that which he leaves in the house.'

The sixth one said: 'As for my husband, he eats so much that nothing is left, and when he drinks he does not leave a drop. When he lies down he wraps himself and he does not touch me so that he might know my sorrow.'

The seventh one said: 'My husband is impotent and foolish,

عُرْوَةَ عَنْ أَحِيهِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدَنَ وَتَعَاقدَنَ أَنْ لَا يَكْتُمَنَّ مِنْ أَخْبَارِ أَرْوَاجِهِنَّ شَيْئًا.

قَالَتْ الْأُولَى: زَوْجِي لَحْمٌ جَمَلٍ غَثٌّ عَلَى رَأْسِ جَبَلٍ وَعَرِيٍّ، لَا سَهْلٌ فَيُرْتَقَى، وَلَا سَمِينٌ فَيُنْتَقَى.

قَالَتْ الثَّانِيَةُ: زَوْجِي لَا أَبْتُ خَبْرَهُ، إِنِّي أَخَافُ أَنْ لَا أَذْرَهُ، إِنْ أَذْكُرُهُ أَذْكُرْ عَجْرَهُ وَبُجْرَهُ.

قَالَتْ الثَّلَاثَةُ: زَوْجِي الْعَشْتَقُ، إِنْ أَنْطِقُ أُطَلِّقُ، وَإِنْ أَسْكُتُ أُعَلِّقُ.

قَالَتْ الرَّابِعَةُ: زَوْجِي كَلِيلٌ تِهَامَةٌ، لَا حَرٌّ، وَلَا قَرٌّ، وَلَا مَخَافَةٌ وَلَا سَامَةٌ.

قَالَتْ الْخَامِسَةُ: زَوْجِي إِنْ دَخَلَ فَهَدَى، وَإِنْ خَرَجَ أَسِيدٌ، وَلَا يَسْأَلُ عَمَّا عَهْدَ.

قَالَتْ السَّادِسَةُ: زَوْجِي إِنْ أَكَلَ لَفَّ، وَإِنْ شَرِبَ اشْتَفَّ، وَإِنْ اضْطَجَعَ التَّفَّتْ، وَلَا يُوَلِّجُ الْكُفَّ، لِيَعْلَمَ الْبَثَّ.

قَالَتْ السَّابِعَةُ: زَوْجِي غَيَايَاءُ أَوْ غَيَايَاءُ، طَبَاقَاءُ كُلُّ دَاءٍ لَهُ دَاءٌ، شَجَّكَ أَوْ فَلَّكَ، أَوْ جَمَعَ كُلًّا لَكَ.

قَالَتْ الثَّامِنَةُ: زَوْجِي، الرِّيحُ رِيحُ زَرْبٍ، وَالْمَسُّ مَسُّ أَرْبٍ.

قَالَتْ التَّاسِعَةُ: زَوْجِي رَفِيعُ الْعِمَادِ،



suffering from all kinds of diseases, with such rough manners that he may break my head or injure my body, or both.’

The eighth one said: ‘My husband is as sweet as *Zarnab* (an aromatic plant) and as soft as a rabbit.’

The ninth one said: ‘My husband is from a prominent family, and is tall, with heaps of ashes (at his door - i.e., he is very hospitable) and his house is near the meeting place.’

The tenth one said: ‘My husband is Mâlik, and how fine is Mâlik? Mâlik is better than that. He has many camels, more than the pastures he has for them. When they hear the sound of the *Mizhar*<sup>[1]</sup> they become sure that they are going to be slaughtered.’

The eleventh one said: ‘My husband is Abû Zar’ and how fine Abû Zar’ is. He has put heavy jewellery on my ears and covered my sinews and bones with fat (by supplying plentiful food), and he showed me great respect which made me feel honored. He found me among the shepherds living on the side of the mountain, and he made me one of those who have horses, camels, lands and heaps of grain, and he has a great deal of wealth. If I say something, he never criticizes me. I sleep and get up in the morning, and drink to my

طَوِيلُ النَّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ  
النَّيْتِ مِنَ النَّادِ.

قَالَتْ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا  
مَالِكٌ؟ مَالِكٌ خَيْرٌ مِنْ ذَلِكَ، لَهُ إِبِلٌ  
كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِحِ، إِذَا  
سَمِعْنَ صَوْتَ الْمِزْهَرِ أَتَقَنَّ أَنَّهُنَّ هَوَالِكُ.

قَالَتْ الْحَادِيَةُ عَشْرَةَ: زَوْجِي أَبُو  
زَرْعٍ، وَمَا أَبُو زَرْعٍ؟ أَنَاسٌ مِنْ حُلِيِّ  
أُدُنِّي، وَمَلَأَ مِنْ شَحْمِ عَضُدِي، وَبَجَّحَنِي  
فَبَجَّحَتْ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ  
عُنَيْمَةِ بَشِقٍ، فَجَعَلَنِي فِي أَهْلِ صَهِيلِ  
وَأَطِيطِ، وَدَائِسِ وَمُنُقٍ فَعِنْدَهُ أَقُولُ فَلَا  
أُفْحِحُ، وَأَرْفُدُ فَاتَّصَحَّحُ، وَأَشْرَبُ فَاتَّقَنُحُ.

أُمُّ أَبِي زَرْعٍ، فَمَا أُمُّ أَبِي زَرْعٍ؟  
عُكُومُهَا رَدَّاحٌ، وَبَيْتُهَا فَسَاحٌ.

ابْنُ أَبِي زَرْعٍ، فَمَا ابْنُ أَبِي زَرْعٍ؟ مَضْجَعُهُ  
كَمَسَلٌ شَطْبِيَّةٌ، وَنُشْبَعُهُ ذِرَاعُ الْجَفْرَةِ.

بِنْتُ أَبِي زَرْعٍ، فَمَا بِنْتُ أَبِي زَرْعٍ؟  
طَوْعُ أَبِيهَا وَطَوْعُ أُمِّهَا، وَمِلَّةٌ كِسَائِيهَا  
وَعَظِيظُ جَارَتِهَا.

جَارِيَةُ أَبِي زَرْعٍ، فَمَا جَارِيَةُ أَبِي زَرْعٍ؟  
لَا تَبْتُ حَدِيثَنَا تَبْيِيثًا، وَلَا تَنْقُتُ مِيرَتَنَا  
تَنْقِيثًا، وَلَا تَمْلَأُ بَيْتَنَا تَعْشِيثًا.

[1] A piece of wood which is beaten while singing.

heart's content. And the mother of Abû Zar', how fine is the mother of Abû Zar'! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abû Zar', he is as slim as a green branch of palm peeled from its bark, or like a sword drawn from its sheath, and the foreleg of a lamb is enough to fill him. As for the daughter of Abû Zar', how fine is the daughter of Abû Zar'. She is obedient to her father and obedient to her mother, filling out her cloak and a source of jealousy for her co-wife. As for the slave-girl of Abû Zar', how good she is. She does not disclose our affairs to others, and she does not take our squander wheat or provision, and she does not leave garbage scattered in the house like a bird's nest. One day Abû Zar' went out when the milk churned in the vessels, and he met a woman who had two sons like leopards, playing with her pomegranates (breasts) under her shirt. He divorced me and married that woman. Later on, I married another man, a generous man who was an expert rider and a fine archer. He gave me many gifts and a pair of every kind of animal, and he said: "Eat, Umm Zar', and send (food) to your family." But if I were to combine everything, it would not fill the smallest vessel of Abû Zar'."

قَالَتْ: خَرَجَ أَبُو زَرَعٍ وَالْأَوْطَابُ  
تُمْخَضُ، فَلَقِي امْرَأَةً مَعَهَا وَلَدَانِ لَهَا  
كَالْفَهْدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا  
بِرْمَاتَيْنِ، فَطَلَّقْنِي وَنَكَحَهَا، فَتَكَحْتُ بَعْدَهُ  
رَجُلًا سَرِيًّا، رَكِبَ سَرِيًّا، وَأَخَذَ خِطْبِيًّا،  
وَأَرَاخَ عَلَيَّ نَعْمًا ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ  
زَوْجًا، قَالَ: كُلِّي أُمَّ زَرَعٍ وَمِيرِي أَهْلِكَ.  
فَلَوْ جَمَعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ  
أَصْغَرَ آيَةِ أَبِي زَرَعٍ.

قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ:  
«كُنْتُ لِكَ كَأَبِي زَرَعٍ لِأُمَّ زَرَعٍ».

‘Āishah said: “The Messenger of Allāh ﷺ said to me: ‘I am to you like Abū Zar‘ to Umm Zar‘.”

[6306] (...) It was narrated from Hishām bin ‘Urwah with this chain of narrators (a *Hadīth* similar to no. 6305).

[٦٣٠٦] (...) وَحَدَّثَنِيهِ الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّهُ قَالَ: عَيَايَاءُ طَبَاقَاءُ، وَلَمْ يَشْكُ، وَقَالَ: قَلِيلَاتُ الْمَسَارِحِ، وَقَالَ: وَصِفْرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَقْرُ جَارَتِهَا، وَقَالَ: وَلَا تَنْفُثُ مِيرَتَنَا تَنْفِثًا، وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذِي رَائِحَةٍ زَوْجًا.

### Chapter 15. The Virtues Of Fâtimah, May Allāh Be Pleased With Her, The Daughter Of The Prophet ﷺ

(المعجم ١٥) - (باب من فضائل فاطمة، [بنت النبي،] رَضِيَ اللهُ عَنْهَا) (التحفة ٦١)

[6307] 93 - (2449) Al-Miswar bin Makhramah narrated that he heard the Messenger of Allāh ﷺ say on the *Minbar*: “Banū Hishām bin Al-Mughhîrah asked me for permission to give their daughter in marriage to ‘Alî bin Abî Tâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless the son of Abū Tâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me and what offends her offends me.”

[٦٣٠٧] [٩٣- (٢٤٤٩)] حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ وَفُتَيْبَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنِ اللَّيْثِ بْنِ سَعْدٍ - قَالَ ابْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ الْقُرَشِيِّ التَّمِيمِيُّ؛ أَنَّ الْمَسُورَ بْنَ مَخْرَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةَ اسْتَأْذَنُونِي أَنْ يُنْكَحُوا ابْتَهُمُ، عَلَيَّ بْنُ أَبِي طَالِبٍ، فَلَا أَدْنُ لَهُمْ، ثُمَّ لَا أَدْنُ لَهُمْ، ثُمَّ لَا أَدْنُ لَهُمْ، إِلَّا أَنْ

يُحِبُّ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلَّقَ ابْنَتِي وَيُنكِحَ ابْنَتَهُمْ، فَإِنَّمَا ابْنَتِي بَضْعَةٌ مِنِّي، بَرِيئِي مَا رَابَهَا وَيُؤْذِنِي مَا آذَاهَا».

[6308] 94 - (...) It was narrated that Al-Miswar bin Makhramah said: “The Messenger of Allāh ﷺ said: ‘Fâtimah is a part of me; what offends her offends me.’”

[٦٣٠٨] ٩٤- (...) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَدَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ الْمُسَوَّرِ بْنِ مَحْرَمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا فَاطِمَةُ بَضْعَةٌ مِنِّي، يُؤْذِنِي مَا آذَاهَا».

[6309] 95 - (...) ‘Alî bin Al-Husain narrated that when they came to Al-Madînah from Yazîd bin Mu‘âwiyah, after the killing of Al-Husain bin ‘Alî ﷺ, he was met by Al-Miswar bin Makhramah who said to him: “Do you have anything you want me to do?” He said: “I said to him: ‘No.’” He said to him: “Will you give me the sword of the Messenger of Allāh ﷺ? For I fear that the people may wrest it from you. By Allāh! If you give it to me I will never give it up so long as there is still life in me. ‘Alî bin Abî Tâlib proposed marriage to the daughter of Abû Jahl (to be a co-wife) to Fâtimah, and I heard the Messenger of Allāh ﷺ addressing the people concerning that, on this *Minbar* of his, and I was an adolescent at that time. He said: ‘Fâtimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.’”

[٦٣٠٩] ٩٥- (...) حَدَّثَنَا أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرٍو بْنُ حَلْحَلَةَ الدُّوَلِيُّ، أَنَّ ابْنَ شِهَابٍ حَدَّثَهُ؛ أَنَّ عَلِيَّ بْنَ الْحُسَيْنِ حَدَّثَهُ؛ أَنَّهُمْ حِينَ قَدِمُوا الْمَدِينَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقَتَلَ الْحُسَيْنِ بْنَ عَلِيٍّ [رَضِيَ اللَّهُ عَنْهُمَا]، لَقِيَهُ الْمُسَوَّرُ بْنُ مَحْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ [مِنْ] حَاجَةٍ تَأْمُرُنِي بِهَا؟ قَالَ فَقُلْتُ لَهُ: لَا، قَالَ لَهُ: هَلْ أَنْتَ مُعْطِي سَيْفِ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَغْلِبَكَ الْقَوْمُ عَلَيْهِ، وَإِيْمُ اللَّهِ! لَئِنْ أَعْطَيْتَنِيهِ لَا يُخَلِّصُ إِلَيْهِ أَبَدًا، حَتَّى تَبْلُغَ نَفْسِي. إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ عَلَى فَاطِمَةَ، فَسَمِعْتُ

“Then he mentioned a son-in-law of his from Banû ‘Abd Shams, and praised his behavior as a son-in-law. He said: ‘When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allâh, the daughter of the Messenger of Allâh ﷺ and the daughter of the enemy of Allâh will never be joined together in one place.’”

رَسُولَ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ، عَلَى مِثْرِهِ هَذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُفْتَنَ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صَهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَتَيْتَنِي عَلَيْهِ فِي مُصَاهَرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَّقَنِي، وَوَعَدَنِي فَأَوْفَى لِي، وَإِنِّي لَسْتُ أُحْرِمُ حَلَالًا وَلَا أُجِلُّ حَرَامًا، وَلَكِنْ، وَاللَّهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ ﷺ وَبِنْتُ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا».

[6310] 96 - (...) Al-Miswar bin Makhramah narrated that ‘Alî bin Abî Tâlib proposed to the daughter of Abû Jahl, and he was already married to Fâṭimah the daughter of the Prophet ﷺ. When Fâṭimah heard of that she came to the Prophet ﷺ and said to him: “Your people are saying that you do not get angry for the sake of your daughters, and ‘Alî is going to marry the daughter of Abû Jahl.”

Al-Miswar said: “The Prophet ﷺ stood up and I heard him when he bore witness (i.e., proclaimed the *Shahâda*; I bear witness that none has the right to be worshiped but Allâh), then he said: ‘I gave a daughter of mine in marriage to Abul-‘Âs bin Ar-Rabî’, and when he spoke he told

[٦٣١٠] ٩٦- (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ؛ أَنَّ الْمُسَوَّرَ بْنَ مَحْرَمَةَ أَخْبَرَهُ: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ، وَعِنْدَهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ، فَلَمَّا سَمِعَتْ بِذَلِكَ فَاطِمَةُ أَتَتِ النَّبِيَّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِبَنَاتِكَ، وَهَذَا عَلِيٌّ نَاكِحًا ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمُسَوَّرُ: فَقَامَ النَّبِيُّ ﷺ فَسَمِعْتُهُ حِينَ تَشْهَدُ، ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنِ الرَّبِيعِ، فَحَدَّثَنِي

me the truth. Fâtimah bint Muḥammad is a part of me, and I do not like for her to be put to trial. By Allāh, the daughter of the Messenger of Allāh and the daughter of the enemy of Allāh will not be joined together as wives of one man.’ So ‘Alī abandoned that proposal.”

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhrī with this chain of narrators.

[6312] 97 - (2450) It was narrated from ‘Āishah that the Messenger of Allāh ﷺ called Fâtimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. ‘Āishah said: “I said to Fâtimah: ‘What is it that the Messenger of Allāh ﷺ whispered to you and you wept, then he whispered to you and you smiled?’ She said: ‘He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.’”

فَصَدَّقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضَعَّةٌ مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يَفْتَنُوهَا، وَإِنَّهَا، وَاللَّهِ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا». قَالَ: فَتَرَكَ عَلَيَّ الْخُطْبَةَ.

[٦٣١١] (...) وَحَدَّثَنِيهِ أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا وَهْبُ بَعْثِي ابْنِ جَرِيرٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ التُّعْمَانَ يَعْنِي ابْنَ رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

[٦٣١٢] ٩٧ - (٢٤٥٠) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ لَهُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَائِشَةَ حَدَّثَتْهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَهَا، فَبَكَتْ، ثُمَّ سَارَهَا فَصَحِحَتْ، فَقَالَتْ عَائِشَةُ: فَقُلْتُ لِفَاطِمَةَ: مَا هَذَا الَّذِي سَارَكَ بِهِ رَسُولُ اللَّهِ ﷺ فَبَكَتِ، ثُمَّ سَارَكَ فَصَحِحَتْ؟ قَالَتْ: سَارَنِي فَأَخْبَرَنِي بِمَوْتِهِ، فَبَكَتُ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنَّي أَوَّلُ مَنْ يَتَّبَعُهُ مِنْ أَهْلِهِ، فَصَحِحْتُ.

[6313] 98 - (...) It was narrated that 'Āishah said: "The wives of the Prophet ﷺ were with him, and not one of them was absent. Fāṭimah came walking, and her manner of walking was exactly like that of the Messenger of Allāh ﷺ. When he saw her, he welcomed her and said: 'Welcome to my daughter.' Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: 'The Messenger of Allāh ﷺ singled you out from among his womenfolk to whisper to, then you wept?' When the Messenger of Allāh ﷺ left, I asked her: 'What did the Messenger of Allāh ﷺ say to you?' She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' When the Messenger of Allāh ﷺ died, I said: 'I adjure you by the right I have over you, tell me what the Messenger of Allāh ﷺ said to you.' She said: 'Now, yes (I will tell you). When he (ﷺ) whispered to me the first time, he told me that: "Jibrīl used to review the Qur'ān once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allāh and be patient, and I will be a fitting forerunner for you."' She said: 'So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: "O Fāṭimah, does it not please you to

[٦٣١٣] ٩٨- (...) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ فِرَاسٍ، عَنْ عَامِرٍ، عَنْ مَشْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كُنَّ أَزْوَاجُ النَّبِيِّ ﷺ عِنْدَهُ، لَمْ يُعَادِرْ مِنْهُنَّ وَاحِدَةً، فَأَقْبَلْتُ فَاطِمَةَ تَمْشِي، مَا تُحْطِئُ مِشْيَتُهَا مِنْ مِشْيَةِ رَسُولِ اللَّهِ ﷺ شَيْئًا، فَلَمَّا رَأَاهَا رَحَبَ بِهَا، فَقَالَ: «مَرْحَبًا بِابْنَتِي» ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ سَارَّهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى جَزَعَهَا سَارَّهَا الثَّانِيَةَ فَضَحَكَتْ، فَقُلْتُ لَهَا: خَصَّكَ رَسُولُ اللَّهِ ﷺ مِنْ بَيْنِ نِسَائِهِ بِالسَّرَارِ، ثُمَّ أَنْتِ تَبْكِينَ؟ فَلَمَّا قَامَ رَسُولُ اللَّهِ ﷺ سَأَلْتُهَا مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ قَالَتْ: مَا كُنْتُ أُفْهِسِي عَلَى رَسُولِ اللَّهِ ﷺ سِرَّهُ، قَالَتْ: فَلَمَّا تُوَفِّي رَسُولُ اللَّهِ ﷺ قُلْتُ: عَزَمْتُ عَلَيْكَ، بِمَا لِي عَلَيْكَ مِنَ الْحَقِّ، لَمَّا حَدَّثْتَنِي مَا قَالَ لَكَ رَسُولُ اللَّهِ ﷺ؟ فَقَالَتْ: أَمَا الْآنَ، فَنَعَمْ، أَمَا حِينَ سَارَّنِي فِي الْمَرَّةِ الْأُولَى، فَأَخْبَرَنِي: «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ مَرَّتَيْنِ، وَإِنَّهُ عَارَضَهُ الْآنَ مَرَّتَيْنِ، وَإِنِّي لَا أَرَى الْأَجَلَ إِلَّا قَدِ اقْتَرَبَ، فَاتَّقِي اللَّهَ

be the leader of the believing women, or the leader of the women of this *Ummah*?" She said: "So I smiled as you saw me."

[6314] 99 - (...) It was narrated that 'Āishah said: "The wives of the Prophet ﷺ gathered and not one of them was absent. Then Fāṭimah came, and her manner of walking was like that of the Messenger of Allāh ﷺ. He said: 'Welcome to my daughter,' and seated her to his right or his left. Then he whispered something to her and Fāṭimah – may Allāh be pleased with her – wept, then he whispered to her and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' I said: 'I have never seen grief and joy so close as today.' I said to her when she wept: 'The Messenger of Allāh ﷺ singled you out to say something to, and you wept.' And I asked her what he had said. She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' Then when he died, I asked her and she said: 'He (ﷺ) told me: "Jibrīl used to review the Qur'ān once every year, but this year he reviewed it with me twice, and I

وَاضْبِرِي، فَإِنَّهُ نِعْمَ السَّلْفُ أَنَا لَكَ». قَالَتْ: فَبَكَيْتُ بُكَائِي الَّذِي رَأَيْتِ، فَلَمَّا رَأَى جَزْعِي سَارَنِي الثَّانِيَةَ فَقَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضِي أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» قَالَتْ: فَضَحِكْتُ ضَحِكِي الَّذِي رَأَيْتِ.

[٦٣١٤] ٩٩ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ زَكَرِيَاءَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا زَكَرِيَاءُ عَنْ فِرَاسٍ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُعَادِرْ مِنْهُنَّ امْرَأَةً، فَجَاءَتْ فَاطِمَةُ تَمْسِي كَأَنَّ مِسْبَتَهَا مِسْبَةُ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «مَرْحَبًا بِأَبْنَتِي» فَأَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ إِنَّهُ أَسْرَأَ إِلَيْهَا حَدِيثًا فَبَكَتْ فَاطِمَةُ - رِضْوَانُ اللَّهِ عَلَيْهَا - ثُمَّ إِنَّهُ سَارَهَا فَضَحِكَتْ أَيْضًا، فَقُلْتُ لَهَا مَا يُؤْكِبُكَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ، فَقُلْتُ لَهَا حِينَ بَكَتْ: أَحْصَاكَ رَسُولُ اللَّهِ ﷺ بِحَدِيثِهِ دُونَئِذَا نَمَّ تَبْكِينَ؟ وَسَأَلْتَهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا قُبِضَ سَأَلْتَهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي: «أَنَّ جِبْرِيلَ



realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you.” So I wept at that, then he whispered to me and said: “Does it not please you to be the leader of the believing women, or the leader of the women of this *Ummah*?” so I smiled at that.”

### Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6315] 100 - (2451) It was narrated that Salmân said: “Do not be, if you can, the first one to enter the marketplace and the last one to leave it, for it is the battleground of the *Shaitân* where he sets up his banner.”

He said: “And I was told that Jibrîl (جبريل), came to the Prophet of Allâh ﷺ when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allâh ﷺ said to Umm Salamah: ‘Who was this?’ She said: ‘This was Dihyah Al-Kalbi.’”

He said: “And Umm Salamah said: ‘By Allâh, I did not think it was anyone other than he, until I heard the *Khuṭbah* of the Prophet of Allâh ﷺ in which he conveyed some information, or words to that effect.’” He said: “I said to

كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ عَارِضَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، وَلَا أُرَانِي إِلَّا قَدْ حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِي لِحُوقًا بِي، وَنَعَمَ السَّلْفُ أَنَا لَكَ» فَبَكَيْتُ لِذَلِكَ، ثُمَّ إِنَّهُ سَارَنِي فَقَالَ: «أَلَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» فَضَحِكْتُ لِذَلِكَ.

(المعجم ١٦) - (بَابُ مِنْ فَضَائِلِ أُمِّ سَلَمَةَ، [أُمِّ الْمُؤْمِنِينَ]، رَضِيَ اللَّهُ عَنْهَا) (التحفة ٦٢)

[٦٣١٥] ١٠٠ - (٢٤٥١) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَمَادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ عَنْ سَلْمَانَ قَالَ: لَا تَكُونَنَّ، إِنْ اسْتَطَعْتَ، أَوَّلَ مَنْ يَدْخُلُ السُّوقَ وَلَا آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَعْرَكَةُ الشَّيْطَانِ، وَبِهَا يَنْصَبُ رَايَتُهُ.

قَالَ: وَأُنْبِئْتُ أَنَّ جَبْرِيلَ [عَلَيْهِ السَّلَامُ] أَتَى نَبِيَّ اللَّهِ ﷺ وَعِنْدَهُ أُمُّ سَلَمَةَ - قَالَ: - فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ، فَقَالَ نَبِيُّ اللَّهِ ﷺ لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟» أَوْ كَمَا قَالَ، قَالَتْ: هَذَا دِحْيَةُ الْكَلْبِيِّ - قَالَ: -

Abû 'Uthmân: 'From whom did you hear this?' He said: 'From Usâmah bin Zaid.'

فَقَالَتْ أُمُّ سَلَمَةَ: أَيُّمُ اللَّهُ! مَا حَسِبْتُهُ إِلَّا  
إِيَّاهُ، حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ  
يُخْبِرُ خَبْرَنَا، أَوْ كَمَا قَالَ، قَالَ فَقُلْتُ  
لِأَبِي عُثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟ قَالَ:  
مِنْ أُسَامَةَ بْنِ زَيْدٍ.

### Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٧) - (بَابُ مِنْ فَضَائِلِ)

زينب، أم المؤمنين، رضي الله عنها)  
(التحفة ٦٣)

[6316] 101 - (2452) It was narrated that 'Āishah, the Mother of the Believers, said: "The Messenger of Allâh ﷺ said: 'The quickest of you to join me (after I die) will be the one with the longest hands.'"

[٦٣١٦] ١٠١ - (٢٤٥٢) حَدَّثَنَا  
مَحْمُودُ بْنُ غَيْلَانَ أَبُو أَحْمَدَ: حَدَّثَنَا  
الْفَضْلُ بْنُ مُوسَى السَّيْتَانِيُّ: أَخْبَرَنَا طَلْحَةُ  
ابْنُ يَحْيَى بْنِ طَلْحَةَ عَنْ عَائِشَةَ بِنْتِ  
طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرَعُكُمْ لِحَاقًا  
بِي، أَطْوَلُكُمْ يَدًا».

She said: "They started to measure one another, to see who had the longest hands."

قَالَتْ: فَكُنَّ يَتَطَاوَلْنَ أَيَّتَهُنَّ أَطْوَلُ يَدًا.  
قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ،  
لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدَيْهَا وَتَصَدَّقُ.

She said: "But the one who had the longest hands was Zainab, because she used to work with her hands and give charity."

(المعجم ١٨) - (بَابُ مِنْ فَضَائِلِ أُمِّ

أَيْمَنَ، رَضِيَ اللَّهُ عَنْهَا) (التحفة ٦٤)

### Chapter 18. The Virtues Of Umm Ayman, May Allâh Be Pleased With Her

[6317] 102 - (2453) It was narrated that Anas said: "The Messenger of Allâh ﷺ went to Umm Ayman, and we went with him. She gave him a vessel in

[٦٣١٧] ١٠٢ - (٢٤٥٣) حَدَّثَنَا أَبُو  
كَرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو  
أُسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغِيرَةَ عَنْ ثَابِتٍ،

which was some drink, and I do not know whether he refused it because he was fasting or because he did not want it, and she raised her voice to him and started grumbling.”

[6318] 103 - (2454) It was narrated that Anas said: “Abû Bakr (may Allâh be pleased with him) said to ‘Umar, after the Messenger of Allâh ﷺ died: ‘Let us go to Umm Ayman and visit her, as the Messenger of Allâh ﷺ used to visit her.’ When they came to her she wept, and they said to her: ‘Why are you weeping? What is with Allâh is better for His Messenger ﷺ.’ She said: ‘I am not weeping because I do not know that what is with Allâh is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.’ She moved them to tears, and they started to weep with her.”

### Chapter 19. The Virtues Of Umm Sulaim –The Mother Of Anas Bin Mâlik– And Bilâl, May Allâh Be Pleasèd With Them Both

[6319] 104 - (2455) It was narrated that Anas said: “The Prophet ﷺ would not enter upon

عَنْ أَنَسٍ قَالَ: انْطَلَقَ رَسُولُ اللَّهِ ﷺ إِلَيَّ أَمْ أَيْمَنَ، فَأَنْطَلَقْتُ مَعَهُ، فَأَوَلَّتُهُ إِنَاءً فِيهِ شَرَابٌ، قَالَ: فَلَا أُدْرِي أَصَادَفْتُهُ صَائِمًا أَوْ لَمْ يُرِدْهُ، فَجَعَلْتُ تَصْخَبُ عَلَيْهِ وَتَدْمَرُ عَلَيْهِ.

[٦٣١٨] ١٠٣ - (٢٤٥٤) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكِلَابِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ]، بَعْدَ وَفَاةِ رَسُولِ اللَّهِ ﷺ، لِعُمَرَ: انْطَلِقْ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ ﷺ يَزُورُهَا، فَلَمَّا انْتَهَيْنَا إِلَيْهَا بَكَتْ، فَقَالَ لَهَا: مَا يُبْكِيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ. فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ ﷺ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدْ انْقَطَعَ مِنَ السَّمَاءِ، فَهَيَّجَتْهُمَا عَلَيَّ الْبُكَاءِ، فَجَعَلَا يَبْكِيَانِ مَعَهَا.

(المعجم ١٩) - (بَابُ مِنْ فَضَائِلِ أُمِّ سَلِيمٍ - أُمِّ أَنَسِ بْنِ مَالِكٍ - وَبِلَالٍ رَضِيَ اللَّهُ عَنْهُمَا) (التحفة ٦٥)

[٦٣١٩] ١٠٤ - (٢٤٥٥) حَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا

any women other than his wives except Umm Sulaim. He used to enter upon her and he was asked about that. He said: 'I feel compassion for her because her brother was killed when he was with me.'

[6320] 105 - (2456) It was narrated from Anas that the Prophet ﷺ said: "I entered Paradise and heard footsteps. I said: 'Who is this?' They said: 'This is Al-Ghumaişâ' bint Milhân, the mother of Anas bin Mâlik.'"

[6321] 106 - (2457) It was narrated from Jâbir bin 'Abdullâh that the Messenger of Allâh ﷺ said: "I was shown Paradise, and I saw the wife of Abû Talhah, then I heard footsteps ahead of me, and there was Bilâl."

## Chapter 20. The Virtues Of Abû Talhah Al-Anşârî, May Allâh Be Pleased With Him

[6322] 107 - (2144) It was narrated that Anas said: "A son of Abû Talhah from Umm Sulaim died, and she said to her

هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدْخُلُ عَلَيَّ أَحَدٍ مِنَ النِّسَاءِ إِلَّا عَلَيَّ أَرْوَاجِهِ، إِلَّا أُمَّ سُلَيْمٍ، فَإِنَّهُ كَانَ يَدْخُلُ عَلَيْهَا فَيَقِيلُ لَهُ فِي ذَلِكَ، فَقَالَ: «إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي».

[٦٣٢٠] ١٠٥ - (٢٤٥٦) وَحَدَّثَنَا ابْنُ أَبِي عَمْرٍ: حَدَّثَنَا بِشْرُ يَعْنِي ابْنَ السَّرِيِّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنْ النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ خَشْفَةً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذِهِ الْغُمَيْصَاءُ بِنْتُ مِلْحَانَ، أُمُّ أَنَسِ بْنِ مَالِكٍ».

[٦٣٢١] ١٠٦ - (٢٤٥٧) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ [بْن] الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أُرَيْتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةً أَبِي طَلْحَةَ، ثُمَّ سَمِعْتُ خَشْفَةَ أَمَامِي، فَإِذَا بِلَالٌ».

(المعجم ٢٠) - (باب من فضائل أبي طلحة الأنصاري، رضي الله تعالى عنه) (التحفة ٦٦)

[٦٣٢٢] ١٠٧ - (٢١٤٤) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا بِهِزُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعَبَّرِ عَنْ ثَابِتٍ، عَنْ

family: 'Do not tell Abû Ṭalḥah about his son until I tell him.' He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: 'O Abû Ṭalḥah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?' He said: 'No.' She said: 'Seek reward for the loss of your son.' He got angry and said: 'You left me until I indulged myself and then you told me about my son?'

"He went to the Messenger of Allâh ﷺ and told him what had happened. The Messenger of Allâh ﷺ said: 'May Allâh bless you both in the night you spent.' She became pregnant. The Messenger of Allâh ﷺ was on a journey, and she was with him. Whenever the Messenger of Allâh ﷺ returned from a journey, he did not enter (the city) at night. They drew close to Al-Madînah and she felt the pangs of childbirth. Abû Ṭalḥah stayed with her and the Messenger of Allâh ﷺ went on ahead. Abû Ṭalḥah said: 'You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.'

أَنَسِ قَالَ: مَاتَ ابْنٌ لِأَبِي طَلْحَةَ مِنْ أُمَّ سَلِيمٍ، فَقَالَتْ لِأَهْلِهَا: لَا تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، قَالَ: فَجَاءَ فَقَرَّبَتْ إِلَيْهِ عَشَاءً، فَأَكَلَ وَشَرِبَ - قَالَ -: ثُمَّ تَصَنَعَتْ لَهُ أَحْسَنَ مَا كَانَ تَصْنَعُ قَبْلَ ذَلِكَ، فَوَقَعَ بِهَا، فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَبِعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعَارُوا عَارِيَتَهُمْ أَهْلَ بَيْتِ، فَطَلَبُوا عَارِيَتَهُمْ، أَلَيْسَ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لَا. قَالَتْ: فَاحْتَسِبِ ابْنَكَ - قَالَ -: فَغَضِبَ فَقَالَ: تَرَكْنِي حَتَّى تَلَطَّخْتُ ثُمَّ أَخْبَرْتَنِي بِابْنِي! فَاذْهَبِي حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لَكُمَا فِي غَابِرٍ لَيْلَتِكُمَا» قَالَ: فَحَمَلْتُ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لَا يَطْرُقُهَا طُرُوقًا، فَدَنَوْا مِنَ الْمَدِينَةِ، فَضَرَبَهَا الْمَخَاضُ، فَاحْتَسَبَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ اللَّهِ ﷺ - قَالَ -: يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبِّ! إِنَّهُ يُعْجِبُنِي أَنْ أَخْرَجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخَلَ مَعَهُ إِذَا دَخَلَ، وَقَدْ احْتَسَبْتُ بِمَا تَرَى، قَالَ:

Umm Sulaim said: ‘O Abû Ṭalḥah, I do not feel what I was feeling; let’s go.’ So they set off, then she felt the labor pains again when they arrived, and she gave birth to a boy. My mother said to me: ‘O Anas, no one should breastfeed him until you take him in the morning to the Messenger of Allāh ﷺ.’ The next morning, I carried him and brought him to the Messenger of Allāh ﷺ, and I came to him when he was holding a branding-iron. When he saw me he said: ‘Perhaps Umm Sulaim has given birth?’ He said: ‘Yes.’ He put down the branding-iron, and I brought the baby, and put him in his lap. The Messenger of Allāh ﷺ called for some ‘Ajwah dates of Al-Madīnah and softened them in his mouth, then placed some in the mouth of the child, and the child started to smack his lips. The Messenger of Allāh ﷺ said: ‘See how the *Anṣār* love dates.’ And he wiped his face and named him ‘Abdullāh.’

تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ  
الَّذِي كُنْتُ أَجِدُ، أَنْطَلِقُ، فَأَنْطَلِقْنَا،  
قَالَ: وَضَرَبَهَا الْمَخَاضُ حِينَ قَدِمَا،  
فَوَلَدْتُ غُلَامًا، فَقَالَتْ لِي أُمِّي: يَا  
أَنْسُ! لَا يُرْضِعُهُ أَحَدٌ حَتَّى تَغْدُو بِهِ  
عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمَّا أَصْبَحَ  
اِحْتَمَلْتُهُ، فَأَنْطَلَقْتُ بِهِ إِلَى رَسُولِ  
اللَّهِ ﷺ، قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسَمٌ،  
فَلَمَّا رَأَيْتَنِي قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ  
وَلَدَتْ؟» قُلْتُ: نَعَمْ، قَالَ فَوَضَعَ  
الْمِيسَمَ، قَالَ: وَجِئْتُ بِهِ فَوَضَعْتُهُ فِي  
حَجْرِهِ، وَدَعَا رَسُولُ اللَّهِ ﷺ بِعَجْوَةٍ مِنْ  
عَجْوَةِ الْمَدِينَةِ، فَلَاحَهَا فِي فِيهِ حَتَّى  
دَابَتْ، ثُمَّ قَدَفَهَا فِي فِي الصَّبِيِّ، فَجَعَلَ  
الصَّبِيُّ يَتَلَمَّظُهَا - قَالَ - فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «انظُرُوا إِلَى حُبِّ الْأَنْصَارِ  
الْتَمَرَ» قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَّاهُ عَبْدَ  
اللَّهِ. [راجع: ٥٦١٢]

[6323] (...) Anas bin Mâlik said: “A son of Abû Ṭalḥah died...” and he narrated a similar *Ḥadīth* (as no. 6322).

[٦٣٢٣] (...) حَدَّثَنَا أَحْمَدُ بْنُ  
الْحَسَنِ بْنِ خِرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ  
عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ:  
حَدَّثَنَا ثَابِتٌ: حَدَّثَنِي أَنْسُ بْنُ مَالِكٍ  
قَالَ: مَاتَ ابْنُ لِأَبِي طَلْحَةَ. وَأَقْتَصَرَ  
الْحَدِيثَ بِمِثْلِهِ.

### Chapter 21. The Virtues Of Bilâl, May Allâh Be Pleased With Him

[6324] 108 - (2458) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said to Bilâl, at the time of the *Ghadâh* (*Fajr*) prayer: 'O Bilâl, tell me of an action that you did in Islam, for which you most hope to earn reward, for last night I heard the sound of your sandals in front of me in Paradise.' Bilâl said: 'I have not done any action in Islam for which I hope to earn reward more than the fact that I do not purify myself fully (i.e., perform *Wudu'*) at some time of the night or day, except that I pray as much as Allâh wills I should pray with that purification.'"

(المعجم ٢١) - (باب من فضائل)

بلال، رضي الله عنه) (التحفة ٦٧)

[٦٣٢٤] ١٠٨ - (٢٤٥٨) حَدَّثَنَا عُيَيْدُ ابْنُ يَعِيشَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ أَبِي حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو حَيَّانَ التَّمِيمِيُّ يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِبِلَالٍ، [عِنْدَ] صَلَاةِ الْعَدَاةِ: «يَا بِلَالُ! حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ، عِنْدَكَ، فِي الْإِسْلَامِ مُنْفَعَةً، فَإِنِّي سَمِعْتُ اللَّيْلَةَ خَسَفَ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ». قَالَ قَالَ بِلَالٌ: مَا عَمِلْتُ عَمَلًا فِي الْإِسْلَامِ أَرْجَى عِنْدِي مُنْفَعَةً، مِنْ أَنِّي لَا أَتَطَهَّرُ طَهُورًا تَامًا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ، مَا كَتَبَ اللَّهُ لِي أَنْ أُصَلِّيَ.

### Chapter 22. The Virtues Of 'Abdullâh Bin Mas'ûd And His Mother, May Allâh Be Pleased With Them Both

[6325] 109 - (2459) It was narrated that 'Abdullâh said: "When this Verse was revealed - 'Those who believe and do righteous good

(المعجم ٢٢) - (باب من فضائل عبد

الله بن مسعود وأمه، رضي الله

[تعالى] عنهما) (التحفة ٦٨)

[٦٣٢٥] ١٠٩ - (٢٤٥٩) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ وَسَهْلُ بْنُ عُثْمَانَ وَعَبْدُ اللَّهِ بْنُ غَامِرٍ بْنِ زُرَّارَةَ

deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.<sup>[1]</sup> – the Messenger of Allâh ﷺ said to me: ‘It was said to me that you are one of them.’”

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: “My brother and I came from Yemen, and for a while we thought that Ibn Mas‘ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time.”

[6327] (...) Abû Mûsâ said: “My brother and I came from Yemen...” a similar report (a *Hadîth* no. 6326).

الْحَضْرَمِيُّ وَسُوَيْدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شَجَاعٍ - قَالَ سَهْلٌ وَمَنْجَابٌ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - عَلِيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ: ﴿لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا﴾ [المائدة: 93] إِلَى آخِرِ الْآيَةِ. قَالَ لِي رَسُولُ اللَّهِ ﷺ: «قِيلَ لِي: أَنْتَ مِنْهُمْ».

[6326] [٦٣٢٦] ١١٠ - (٢٤٦٠) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْظُ لِابْنِ رَافِعٍ، قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - يَحْيَى بْنُ آدَمَ: حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ أَبِي مُوسَى قَالَ: قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ، فَكُنَّا جِيئًا وَمَا نَرَى ابْنَ مَسْعُودٍ وَأُمَّهُ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ.

[6327] [٦٣٢٧] (...) حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسُفَ عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ؛ أَنَّهُ سَمِعَ الْأَسْوَدَ يَقُولُ: سَمِعْتُ

[1] *Al-Mâ'idah* 5:93.



[6328] 111 - (...) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ and I thought that 'Abdullâh was a member of his household, or words to that effect."

[6329] 112 - (2461) Abul-Aḥwas said: "I saw Abû Mûsâ and Abû Mas'ûd when Ibn Mas'ûd died. One of them said to the other: 'Do you think he has left behind anyone like him?' He said: 'You said it rightly. How often was he admitted when we were not, and how often was he present when we were absent?'"

[6330] 113 - (...) It was narrated that Abul-Aḥwas said: "We were in the house of Abû Mûsâ with a number of the companions of 'Abdullâh, and they were looking at a *Mushaf*. 'Abdullâh stood up and Abû Mas'ûd said: 'I do not think that

أَبَا مُوسَى يَقُولُ: لَقَدْ قَدِمْتُ أَنَا وَأَخِي  
مِنَ الْيَمَنِ - فَذَكَرَ بِمِثْلِهِ.

[٦٣٢٨] ١١١- (...) حَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ  
قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،  
عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَسْوَدِ، عَنْ أَبِي  
مُوسَى، قَالَ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا  
أُرَى أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْبَيْتِ، أَوْ مَا  
ذَكَرَ مِنْ نَحْوِ هَذَا.

[٦٣٢٩] ١١٢- (٢٤٦١) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ  
لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ  
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ  
سَمِعْتُ أَبَا الْأَحْوَصِ قَالَ: شَهِدْتُ أَبَا  
مُوسَى وَأَبَا مَسْعُودٍ، حِينَ مَاتَ ابْنُ  
مَسْعُودٍ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتْرَاهُ  
تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَلِكَ، إِنْ  
كَانَ لِيُؤَدِّنَ لَهُ إِذَا حُجِّبْنَا، وَيَشْهَدُ إِذَا  
عِينَا.

[٦٣٣٠] ١١٣- (...) حَدَّثَنَا أَبُو  
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يَحْيَى بْنُ  
آدَمَ: حَدَّثَنَا قُطَيْبَةُ [هُوَ ابْنُ عَبْدِ الْعَزِيزِ]،  
عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ،  
عَنْ أَبِي الْأَحْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي

the Messenger of Allâh ﷺ has left behind anyone who is more knowledgeable of that which Allâh has revealed than this one who is standing up.’ Abû Mûsâ said: ‘Exactly. He was present when we were absent, and he was admitted when we were not.’”

[6331] (...) It was narrated that Zaid bin Wahb said: “I was sitting with Hudhaifah and Abû Mûsâ...” and he quoted the *Hadîth*, but the *Hadîth* of Qutbah (as no. 6330) is more complete and longer.

[6332] 114 - (2462) It was narrated that ‘Abdullâh said: ‘...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...<sup>[1]</sup> According to whose recitation do you want me to recite? I recited seventy-odd *Sûrah* to the Messenger

مُوسَىٰ مَعَ نَفَرٍ مِّنْ أَصْحَابِ عَبْدِ اللَّهِ، وَهُمْ يَنْظُرُونَ فِي مُصْحَفٍ، فَقَامَ عَبْدُ اللَّهِ، فَقَالَ أَبُو مَسْعُودٍ: مَا أَعْلَمُ رَسُولَ اللَّهِ ﷺ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ هَذَا الْقَائِمِ، فَقَالَ أَبُو مُوسَىٰ: أَمَا لَئِنْ قُلْتَ ذَلِكَ، لَقَدْ كَانَ يَشْهَدُ إِذَا غَبْنَا، وَيُؤَدِّنُ لَهُ إِذَا حُجِبْنَا.

[٦٣٣١] (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ [هُوَ ابْنُ مُوسَىٰ] عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ، عَنْ أَبِي الْأَخْوَصِ قَالَ: أَتَيْتُ أَبَا مُوسَىٰ فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا مُوسَىٰ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: كُنْتُ جَالِسًا مَعَ حُدَيْفَةَ وَأَبِي مُوسَىٰ - وَسَاقَ الْحَدِيثَ، وَحَدِيثُ قُطَيْبَةَ أَتَمُّ وَأَكْثَرُ.

[٦٣٣٢] ١١٤ - (٢٤٦٢) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدَةُ ابْنُ سُلَيْمَانَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: ﴿وَمَنْ يَغْلُلْ يَأْتِ بِمَا غَلَّ يَوْمَ الْقِيَامَةِ﴾ [آل عمران: ١٦١] ثُمَّ قَالَ: عَلَى قِرَاءَةٍ مَنْ تَأْمُرُونِي أَنْ أَفْرَأَ؟

[1] *Âl ‘Imrân* 3:161.

of Allāh ﷺ, and the Companions of the Messenger of Allāh ﷺ know that I am the most knowledgeable of them of the Book of Allāh. If I knew that someone was more knowledgeable than myself, I would travel and go to him.”

Shaqiq said: “I sat in the circles of the Companions of Muḥammad ﷺ, and I never heard anyone refute him or criticize him.”

[6333] 115 - (2463) It was narrated that ‘Abdullāh said: “By the One besides Whom there is none worthy of worship, there is no *Sūrah* in the Book of Allāh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allāh than myself, and I could reach him by camel, I would ride to where he is.”

[6334] 116 - (2464) It was narrated that Masrūq said: “We used to come to ‘Abdullāh bin ‘Amr and talk to him” – Ibn Numair said: “with him” – and one day we mentioned ‘Abdullāh bin Mas‘ūd. He said: ‘You have mentioned a man whom I still love after something that I heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: “Learn the Qur’ān from four: from Ibn Umm ‘Abd – and

فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ ﷺ بَضْعًا وَسَبْعِينَ سُورَةً، وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ أَنِّي أَعْلَمُهُمْ بِكِتَابِ اللَّهِ، وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي لَرَحَلْتُ إِلَيْهِ.

قَالَ شَقِيقٌ: فَجَلَسْتُ فِي حَلَقِ أَصْحَابِ مُحَمَّدٍ ﷺ، فَمَا سَمِعْتُ أَحَدًا يَرُدُّ ذَلِكَ عَلَيْهِ، وَلَا يَعْيبُهُ.

[6333] 115 - (2463) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا قُطَيْبٌ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ! مَا مِنْ كِتَابِ اللَّهِ سُورَةٌ إِلَّا أَنَا أَعْلَمُ حَيْثُ نَزَلَتْ، وَمَا مِنْ آيَةٍ إِلَّا أَنَا أَعْلَمُ فِيمَا أَنْزَلْتُ، وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي، تَبْلُغُهُ الْإِبِلُ، لَرَكِبْتُ إِلَيْهِ.

[6334] 116 - (2464) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرٍو فَتَتَحَدَّثُ إِلَيْهِ - وَقَالَ ابْنُ نُمَيْرٍ: عِنْدَهُ - فَذَكَرْنَا يَوْمًا عَبْدَ اللَّهِ ابْنَ مَسْعُودٍ، فَقَالَ: لَقَدْ ذَكَرْتُمْ رَجُلًا لَا أَرَأَى أَحَبَّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ

he started with him, Mu'adh bin Jabal, Ubayy bin Ka'b and Sâlim the freed slave of Abû Hudhaifah."

[6335] 117 - (...) It was narrated that Masrûq said: "We were with 'Abdullâh bin 'Amr and we mentioned a *Hadîth* from 'Abdullâh bin Mas'ûd. He said: 'That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: "Learn the Qur'ân from four people: from Ibn Umm 'Abd - and he started with him - from Ubayy bin Ka'b, from Sâlim the freed slave of Abû Hudhaifah and from Mu'adh bin Jabal."

اللَّهُ ﷺ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خُذُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ أُمِّ عَبْدِ - فَبَدَأَ بِهِ - وَمُعَاذِ بْنِ جَبَلٍ، وَأَبِي بِنِ كَعْبٍ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ».

[٦٣٣٥] ١١٧ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وائِلٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو، فَذَكَرْنَا حَدِيثًا عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودٍ فَقَالَ: إِنَّ ذَلِكَ الرَّجُلَ لَا أَرَأَى أَنْ أُحِبَّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ ﷺ يَقُولُهُ، سَمِعْتُهُ يَقُولُ: «افْرَأُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ نَفَرٍ: مِنْ ابْنِ أُمِّ عَبْدِ - فَبَدَأَ بِهِ - وَمِنْ أَبِي بِنِ كَعْبٍ، وَمِنْ سَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَمِنْ مُعَاذِ بْنِ جَبَلٍ».

وَحَرْفٌ - لَمْ يَذْكُرْهُ زُهَيْرٌ بْنُ حَرْبٍ - قَوْلُهُ: يَقُولُهُ.

[6336] (...) It was narrated from Abû Mu'awiyah (a *Hadîth* similar to no. 6335), but he mentioned Mu'adh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu'adh.

[٦٣٣٦] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ وَوَكَيْعٍ - فِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي مُعَاوِيَةَ، قَدَّمَ مُعَاذًا قَبْلَ أَبِي، وَفِي رِوَايَةِ أَبِي كُرَيْبٍ، أَبِي قَبْلَ مُعَاذٍ.

[6337] (...) It was narrated from Al-A'mash (a *Hadith* similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[6338] 118 - (...) It was narrated that Masrûq said: "They mentioned Ibn Mas'ûd in the presence of 'Abdullâh bin 'Amr and he said: "That is a man whom I still love, after what I heard the Messenger of Allâh ﷺ say: Learn Qur'ân from four people: from Ibn Mas'ûd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka'b and Mu'âdh bin Jabal."

[6339] (...) *Shu'bah* narrated with this chain of narrators (a *Hadith* similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

### Chapter 23. The Virtues Of Ubayy bin Ka'b And A Group Of *Al-Anshâr*, May Allâh Be Pleased With Them

[6340] 119 - (2465) Anas said: "Four people collected the Qur'ân at the time of the Messenger of

[٦٣٣٧] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ، بِإِسْنَادِهِمْ، وَاخْتَلَفَا عَنْ شُعْبَةَ فِي تَسْيِيقِ الْأَرْبَعَةِ.

[٦٣٣٨] ١١٨ - (...) حَدَّثَنَا مُحَمَّدٌ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مَرْثَدَةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرُوا ابْنَ مَسْعُودٍ عِنْدَ عَبْدِ اللَّهِ بْنِ عَمْرٍو فَقَالَ: ذَلِكَ رَجُلٌ لَا أَرَأَى أَحَبَّهُ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرَأُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ مَسْعُودٍ، وَسَالِمِ مَوْلَى أَبِي حُدَيْفَةَ، وَأَبِي بِنِ كَعْبٍ، وَمُعَاذِ بْنِ جَبَلٍ».

[٦٣٣٩] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَزَادَ: قَالَ شُعْبَةُ: بَدَأَ بِهَذَيْنِ، لَا أَدْرِي بِأَيِّهِمَا بَدَأَ.

(المعجم ٢٣) - (باب من فضائل أبي بن كعب وجماعة من الأنصار، رضي الله عنهم) (التحفة ٦٩)

[٦٣٤٠] ١١٩ - (٢٤٦٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا

Allâh ﷺ, all of whom were from among the *Anṣâr*: Mu'âdh bin Jabal, Ubayy bin Ka'b, Zaid bin Thâbit and Abû Zaid."

Qatâdah said: "I said to Anas: 'Who is Abû Zaid?' He said: 'One of my paternal uncles.'"

شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ:  
جَمَعَ الْقُرْآنَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ،  
أَرْبَعَةً، كُلُّهُمْ مِنَ الْأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ،  
وَأَبِيُّ بْنُ كَعْبٍ، وَزَيْدُ بْنُ ثَابِتٍ، وَأَبُو زَيْدٍ.  
قَالَ قَتَادَةُ: قُلْتُ لِأَنْسٍ: مَنْ أَبُو زَيْدٍ؟  
قَالَ: أَحَدُ عُمُومَتِي.

[6341] 120 - (...) Qatâdah said: "I said to Anas bin Mâlik: 'Who collected the Qur'ân at the time of the Messenger of Allâh ﷺ?' He said: 'Four (people), all of them from among the *Anṣâr*: Ubayy bin Ka'b, Mu'âdh bin Jabal, Zaid bin Thâbit and a man from among the *Anṣâr* who was known as Abû Zaid.'"

[٦٣٤١] ١٢٠ - (...) حَدَّثَنِي أَبُو دَاوُدَ  
سُلَيْمَانَ بْنُ مَعْبُدٍ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ:  
قَالَ: قَالَ هَمَّامٌ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنْسٍ  
ابْنَ مَالِكٍ: مَنْ جَمَعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ  
اللَّهِ ﷺ؟ قَالَ: أَرْبَعَةٌ، كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبِي  
ابْنَ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَزَيْدُ بْنُ ثَابِتٍ،  
وَرَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبَا زَيْدٍ.

[6342] 121 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: "Allâh, Glorified and Exalted is He, has commanded me to recite to you." He said: "Did Allâh mention me by name to you?" He (ﷺ) said: "Allâh mentioned you by name to me." (upon hearing this) Ubayy started to weep.

[٦٣٤٢] ١٢١ - (٧٩٩) حَدَّثَنَا  
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا  
قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ لِأَبِي: «إِنَّ اللَّهَ [عَزَّ  
وَجَلَّ] أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ» قَالَ:  
«اللَّهُ سَمَّانِي لَكَ؟» قَالَ: «اللَّهُ سَمَّكَ  
لِي» قَالَ: فَجَعَلَ أَبِي يَبْكِي. [راجع:

[١٨٦٤

[6343] 122 - (...) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said to Ubayy bin Ka'b: 'Allâh has commanded me to recite to you:

[٦٣٤٣] ١٢٢ - (...) حَدَّثَنَا مُحَمَّدُ  
ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ  
ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

“Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolaters, were not going to leave (their disbelief) until there came to them clear evidence.”<sup>[1]</sup> He said: ‘Did He mention me by name?’ He (ﷺ) said: ‘Yes.’ And he (Ubayy) wept.”

[6344] (...) It was narrated that Qatādah said: “I heard Anas say: ‘The Messenger of Allāh ﷺ said to Ubayy...’” a similar report (as *Hadīth* no. 6343) .

#### Chapter 24. The Virtues Of Sa’d bin Mu’ādh, May Allāh Be Pleased With Him

[6345] 123 - (2466) Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ said, when the *Janāzah* of Sa’d bin Mu’ādh was in front of them: ‘The Throne of the Most Merciful shook at (his death).’”

[6346] 124 - (...) It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘The Throne of the Most Merciful shook at the death of Sa’d bin Mu’ādh.’”

قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ بْنِ كَعْبٍ: «إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ: ﴿لَمْ يَكُنِ الَّذِينَ كَفَرُوا﴾» [البينة: ١] قَالَ: وَسَمَانِي؟ قَالَ: «نَعَمْ» قَالَ: فَبَكَى.

[٦٣٤٤] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ لِأُبَيِّ، بِمِثْلِهِ.

(المعجم ٢٤) - (بَابُ مِنْ فَضَائِلِ سَعْدِ ابْنِ مَعَاذٍ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٧٠)

[٦٣٤٥] [١٢٣- (٢٤٦٦)] حَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، وَجَنَازَةُ سَعْدِ بْنِ مَعَاذٍ بَيْنَ أَيْدِيهِمْ: «اهْتَرَّتْ لَهَا عَرْشُ الرَّحْمَنِ».

[٦٣٤٦] [١٢٤- (...)] حَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اهْتَرَّتْ عَرْشُ الرَّحْمَنِ، لِمَوْتِ سَعْدِ بْنِ مَعَاذٍ».

[1] *Al-Bayyinah* 98:1.

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said, when Sa'd's *Janâzah* was put down: "The Throne of the Most Merciful shook at (his death)."

[6348] 126 - (2468) Al-Barâ' said: "A *Hullah* made of silk was given to the Messenger of Allâh ﷺ, and his Companions started touching it and admiring its softness. He said: 'Do you admire the softness of this? The handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this and softer.'"

[6349] (...) A similar report (a *Hadîth* no. 6348) was narrated from Anas, from the Prophet ﷺ.

[6350] (...) Shu'bah narrated this *Hadîth* with both chain of narrators,

[٦٣٤٧] ١٢٥ - (٢٤٦٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَطَاءِ الْخَفَّافِ، عَنْ سَعِيدِ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، وَجَنَازَتُهُ مَوْضُوعَةٌ - يَعْنِي سَعْدًا - « اهْتَرَّتْ لَهَا عَرْشُ الرَّحْمَنِ ».

[٦٣٤٨] ١٢٦ - (٢٤٦٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ حُلَّةَ حَرِيرٍ، فَجَعَلَ أَصْحَابُهُ يَلْمُسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ: « أَتَعْجَبُونَ مِنْ لِينِ هَذِهِ؟ لَمَنَادِيلُ سَعْدِ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَاللَّيْنُ ».

[٦٣٤٩] (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: أَنَّ بَنِي أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَتَيْتُ رَسُولَ اللَّهِ ﷺ بِثَوْبٍ حَرِيرٍ - فَذَكَرَ الْحَدِيثَ، ثُمَّ قَالَ ابْنُ عَبْدِ، أَخْبَرَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ: حَدَّثَنِي قَتَادَةُ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِ هَذَا أَوْ بِمِثْلِهِ.

[٦٣٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ



a report like that of Abû Dâwûd (no. 6349).

[6351] 127 - (2469) Anas bin Mâlik narrated that a *Jubba* of *Sundus* was given to the Messenger of Allâh ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: “By the One in Whose Hand is the soul of Muḥammad, the handkerchiefs of Sa’d bin Mu’âdh in Paradise are better than this.”

[6352] (...) It was narrated from Anas that Ukaidir Dûmat Al-Jandal presented the Prophet ﷺ a *Hullah*... and he mentioned a similar report (as *Hadîth* no. 6351) but he did not say: “After silk had been forbidden.”

### Chapter 25. The Virtues Of Abû Dujânah Simâk Bin Kharashah, May Allâh Be Pleased With Him

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allâh ﷺ picked up a sword on the Day of Uḥud and said: “Who will take this from me?” They stretched out their hands, each man among them saying: “I will!” He said: “Who

عَمْرُو بْنُ جَبَلَةَ: حَدَّثَنَا أُمِّيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ هَذَا الْحَدِيثِ، بِالْإِسْنَادَيْنِ جَمِيعًا، كَرِوَايَةِ أَبِي دَاوُدَ.

[٦٣٥١] ١٢٧ - (٢٤٦٩) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّهُ أَهْدَى لِرَسُولِ اللَّهِ ﷺ جُبَّةً مِنْ سُندُسٍ، وَكَانَ يَنْهَى عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا. قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَنَادِيلَ سَعْدِ بْنِ مُعَاذٍ، فِي الْجَنَّةِ، أَحْسَنُ مِنْ هَذَا».

[٦٣٥٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ أُكَيْدِرَ دَوْمَةَ الْجَنْدَلِ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةً - فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكَرْ فِيهِ: وَكَانَ يَنْهَى عَنِ الْحَرِيرِ.

(المعجم ٢٥) - (بَابُ مِنْ فَضَائِلِ أَبِي دَجَانَةَ، سَمَاكُ بْنُ خَرِشَةَ، رَضِيَ اللَّهُ [تعالى] عنه) (التحفة ٧١)

[٦٣٥٣] ١٢٨ - (٢٤٧٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَمَّانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفًا يَوْمَ أُحُدٍ، فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَذَا» فَبَسَطُوا أَيْدِيَهُمْ، كُلُّ

will take it and give it its due?" The people withdrew their hands, but Simâk bin Kharashah Abû Dujânah said: "I will take it and give it its due."

He said: And he took it and split open the heads of the idolaters with it.

### Chapter 26. The Virtues Of 'Abdullâh Bin 'Amr Bin Harâm, The Father Of Jâbir, May Allâh Be Pleased With Them Both

[6354] 129 - (2471) Jâbir bin 'Abdullâh said: "On the Day of Uḥud, my father was brought, covered with a cloth, and he had been mutilated. I wanted to lift the cloth but my people told me not to. [Then (again) I wanted to lift the cloth but my people told me not to.] Then the Messenger of Allâh ﷺ lifted it, or ordered that it be lifted, and I heard the voice of a woman weeping or screaming. He said: 'Who is this?' They said: 'The daughter of 'Amr,' or; 'the sister of 'Amr.' He said: 'Why is she weeping? The angels continued to shade him with their wings until he was lifted up.'"

[6355] 130 - (...) It was narrated that Jâbir bin 'Abdullâh said: "My father was killed on the Day of Uḥud and I started to lift the cloth from his face, and I was

إِنْسَانٍ مِنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَأْخُذُهُ بِحَقِّهِ؟» فَأَحْجَمَ الْقَوْمُ، فَقَالَ سِمَاكُ ابْنُ خَرَّشَةَ أَبُو دُجَانَةَ: أَنَا أَخْذُهُ بِحَقِّهِ. قَالَ: فَأَخْذَهُ فَفَلَقَ بِهِ هَامَ الْمُشْرِكِينَ.

(المعجم ٢٦) - (باب من فضائل عبد الله بن عمرو بن حرام، والد جابر، رضي الله [تعالى] عنهما) (التحفة ٧٢)

[٦٣٥٤] ١٢٩ - (٢٤٧١) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ سُفْيَانَ - قَالَ عُبَيْدُ اللَّهِ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُكَدِّرِ يَقُولُ: سَمِعْتُ جَابِرَ [بْنَ عَبْدِ اللَّهِ] يَقُولُ: لَمَّا كَانَ يَوْمَ أُحُدٍ، جِيءَ بِأَبِي مُسَجَّى، وَقَدْ مِثَلَ بِهِ - قَالَ - : فَأَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَتَهَانِي قَوْمِي، ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثَّوْبَ، فَتَهَانِي قَوْمِي، فَرَفَعَهُ رَسُولُ اللَّهِ ﷺ، أَوْ أَمَرَ بِهِ فَرَفَعَهُ، فَسَمِعَ صَوْتَ بَاكِئَةٍ أَوْ صَائِحَةٍ، فَقَالَ: «مَنْ هَذِهِ؟» فَقَالُوا: بِنْتُ عَمْرٍو، أَوْ أُخْتُ عَمْرٍو، فَقَالَ: «وَلِمَ تَبْكِي؟» فَمَا زَالَتِ الْمَلَائِكَةُ تَنْظِلُهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ.

[٦٣٥٥] ١٣٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ

weeping, and they started telling me not to do that, but the Messenger of Allāh ﷺ did not tell me not to do it. Fāṭimah bint ‘Amr began to weep and the Messenger of Allāh ﷺ said: ‘Weep for him or do not weep for him. The angels continued to shade him with their wings until you lifted him up.’”

[6356] (...) This *Hadīth* was narrated from Jābir (a *Hadīth* similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his *Hadīth* the angels and the weeping of the woman.

[6357] (...) It was narrated that Jābir said: “My father was brought on the Day of Uḥud with his ears and nose cut off, and he was placed in front of the Prophet ﷺ...” – and he mentioned a similar *Hadīth* (as no. 6355).

## Chapter 27. The Virtues Of Julaibib, May Allāh Be Pleased With Him

[6358] 131 - (2472) It was narrated from Abū Barzah that the Prophet ﷺ was on one of his

جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: أُصِيبَ أَبِي يَوْمَ أُحُدٍ، فَجَعَلْتُ أَكْشِفُ الثُّوبَ عَنْ وَجْهِهِ وَأَبْكَي، وَجَعَلُوا يَنْهَوْنِي، وَرَسُولُ اللَّهِ ﷺ لَا يَنْهَانِي، قَالَ: وَجَعَلْتُ فَاطِمَةَ بِنْتُ عَمْرٍو تَبْكِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «تَبْكِيهِ، أَوْ لَا تَبْكِيهِ، مَا زَالَتِ الْمَلَائِكَةُ تَطْلُهُ بِأَجْنِحَتِهَا، حَتَّى رَفَعْتُمُوهُ».

[٦٣٥٦] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ فِي حَدِيثِهِ ذَكَرُ الْمَلَائِكَةِ وَبُكَاءِ الْبَاكِيةِ.

[٦٣٥٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ: ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا زَكَرِيَاءُ بْنُ عَدِيٍّ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ الْكَرِيمِ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ قَالَ: جِيءَ بِأَبِي يَوْمَ أُحُدٍ مُجَدَّعًا، فَوُضِعَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَ حَدِيثِهِمْ.

(المعجم ٢٧) - (باب من فضائل جليبيب، رضي الله عنه) (التحفة ٧٣)

[٦٣٥٨] [١٣١ - (٢٤٧٢)] حَدَّثَنِي إِسْحَاقُ بْنُ عَمْرٍو بْنِ سَلِيطٍ: حَدَّثَنَا حَمَّادُ

campaigns, and Allâh granted him *Fai*'. He said to his Companions: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "No." He said: "But I am missing Julaibîb; go and look for him." They looked for him among the slain, and they found him beside seven men whom he had killed and they had killed him. The Prophet ﷺ came and stood over him, and said: "He killed seven, then they killed him. He belongs to me and I belong to him. He belongs to me and I belong to him." He carried him in his arms, and he had nothing but the arms of the Prophet ﷺ. A grave was dug for him and he was placed in his grave." And no mention was made of *Ghusl*.

### Chapter 28. The Virtues Of Abû Dharr, May Allâh Be Pleased With Him

[6359] 132 - (2473) It was narrated from 'Abdullâh bin Aş-Şâmit that Abû Dharr said: "We set out from our people Ghifâr, who used to regard the sacred months as permissible.<sup>[1]</sup> I set out with my brother Unais and our mother, and we stayed with a

ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ كِنَانَةَ بْنِ نُعَيْمٍ، عَنْ أَبِي بَرْزَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ فِي مَعْرَى لَهُ، فَأَفَاءَ اللَّهُ عَلَيْهِ، فَقَالَ لِأَصْحَابِهِ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: نَعَمْ، فُلَانًا وَفُلَانًا وَفُلَانًا. ثُمَّ قَالَ: «هَلْ تَفْقِدُونَ مِنْ أَحَدٍ؟» قَالُوا: لَا، قَالَ: «لَكِنِّي أَفْقِدُ جُلَيْبِيًّا، فَاطْلُبُوهُ» فَطَلَبَ فِي الْقَتْلَى، فَوَجَدُوهُ إِلَى جَنْبِ سَبْعَةِ قَدْ قَتَلَهُمْ، ثُمَّ قَتَلُوهُ، فَأَتَى النَّبِيَّ ﷺ فَوَقَفَ عَلَيْهِ، فَقَالَ: «قَتَلَ سَبْعَةَ، ثُمَّ قَتَلُوهُ، هَذَا مِنِّي وَأَنَا مِنْهُ، هَذَا مِنِّي وَأَنَا مِنْهُ». قَالَ: فَوَضَعَهُ عَلَى سَاعِدَيْهِ، لَيْسَ لَهُ إِلَّا سَاعِدَا النَّبِيِّ ﷺ، قَالَ: فَحَفِرَ لَهُ وَوَضَعَ فِي قَبْرِهِ، وَلَمْ يَذْكُرْ غَسْلًا.

(المعجم ٢٨) - (بَابُ مِنْ فَضَائِلِ أَبِي

ذَرٍّ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٧٤)

[٦٣٥٩] ١٣٢ - (٢٤٧٣) حَدَّثَنَا هَدَّابُ بْنُ خَالِدِ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: أَخْبَرَنَا حَمِيدُ بْنُ هِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: خَرَجْنَا مِنْ قَوْمِنَا غِفَارٍ، وَكَانُوا يُحِلُّونَ

[1] For fighting.

maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us, and they said: ‘When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).’ Our uncle came and told us of what had been said to him. I said: ‘As for your past kindness, you have undone it, and we cannot stay with you after this.’ We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unais was better, and Unais came to us with our camels and the other herd.”

He (Abû Dharr) said: “I started to perform prayers, O son of my brother, three years before I met the Messenger of Allâh ﷺ.” I said: “To whom?” He said: “To Allâh.” I said: “What direction did you face?” He said: “I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.

“So Unais said: ‘I have an errand in Makkah; stay here.’ He went to Makkah, and he came back late. I said: ‘What did you

الشَّهْرَ الْحَرَامِ، فَخَرَجْتُ أَنَا وَأَخِي أُنَيْسٌ وَأُمَّتَا، فَتَزَلْنَا عَلَى خَالِ لَنَا، فَأَكْرَمَنَا خَالُنَا وَأَحْسَنَ إِلَيْنَا، فَحَسَدَنَا قَوْمُهُ فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ خَالَفَ إِلَيْهِمْ أُنَيْسٌ، فَجَاءَ خَالُنَا فَتَنَا عَلَيْنَا الَّذِي قِيلَ لَهُ، فَقُلْتُ: أَمَا مَا مَضَى مِنْ مَعْرُوفِكَ فَقَدْ كَدَّرْتَهُ، وَلَا جِمَاعَ لَكَ فِيمَا بَعْدُ، فَقَرَّبْنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا، وَتَعَطَّى خَالُنَا نُوْبَهُ فَجَعَلَ يَبْكِي، فَاَنْطَلَقْنَا حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَنَافَرَ أُنَيْسٌ عَن صِرْمَتِنَا وَعَن مِثْلِهَا، فَأَتَانَا الْكَاهِنَ، فَخَيَّرَ أُنَيْسًا، فَأَتَانَا أُنَيْسٌ بِصِرْمَتِنَا وَمِثْلِهَا مَعَهَا.

قَالَ: وَقَدْ صَلَّيْتُ، يَا ابْنَ أَخِي! قَبْلَ أَنْ أَلْقَى رَسُولَ اللَّهِ ﷺ بِثَلَاثِ سِنِينَ، قُلْتُ: لِمَنْ؟ قَالَ: لِلَّهِ، قُلْتُ: فَأَيْنَ تَوَجَّهَ؟ قَالَ: اتَّوَجَّهْتُ حَيْثُ يُوجِّهُنِي رَبِّي عَزَّ وَجَلَّ، أَصَلِّيْتُ عِشَاءً حَتَّى إِذَا كَانَ مِنْ آخِرِ اللَّيْلِ أَلْقَيْتُ كَأَنِّي خِفَاءً، حَتَّى تَعْلُونِي الشَّمْسُ.

فَقَالَ أُنَيْسٌ: إِنَّ لِي حَاجَةً بِمَكَّةَ فَأُوْفِنِي، فَاَنْطَلَقَ أُنَيْسٌ حَتَّى أَتَى مَكَّةَ، فَرَأَتْ عَلَيَّ، ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟ قَالَ: لَقَيْتُ رَجُلًا بِمَكَّةَ عَلَى دِينِكَ، يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ، قُلْتُ: فَمَا يَقُولُ

do?’ He said: ‘I met a man in Makkah who follows your religion. He says that Allâh has sent him.’ I said: ‘What do the people say?’ He said: ‘They say that he is a poet, or a soothsayer, or a magician.’ And Unais was one of the poets.

“Unais said: ‘I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allâh, he is telling the truth and they are lying.’

“I said: ‘Stay here while I go and look.”

He said: “I came to Makkah and looked for an insignificant man among them. I said: ‘Where is this man whom you call *Aş-Şâbi*?’<sup>[1]</sup> He pointed at me and said: ‘The *Şâbi*!’ The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol. I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty, between nights and days, and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

النَّاسُ؟ قَالَ: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أُنَيْسٌ أَحَدَ الشُّعْرَاءِ.

قَالَ أُنَيْسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَاهِنَةِ، فَمَا هُوَ بِقَوْلِهِمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَقْرَاءِ الشُّعْرِ، فَمَا يَلْتَمِمْ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ، وَاللَّهِ! إِنَّهُ لَصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قَالَ: قُلْتُ: فَأَكْفِنِي حَتَّى أَذْهَبَ فَأَنْظُرَ، قَالَ: فَأَتَيْتُ مَكَّةَ، فَتَضَعَفْتُ رَجُلًا مِنْهُمْ، فَقُلْتُ: أَيْنَ هَذَا الَّذِي تَدْعُوهُ الصَّابِيَّ؟ فَأَشَارَ إِلَيَّ، فَقَالَ: الصَّابِيُّ فَمَالَ عَلَيَّ أَهْلُ الْوَادِي بِكُلِّ مَدْرَةٍ وَعَظْمٍ، حَتَّى خَرَرْتُ مَغْشِيًّا عَلَيَّ، قَالَ: فَارْتَمَعْتُ حِينَ ارْتَمَعْتُ، كَأَنِّي نُصِبْتُ أَحْمَرَ، قَالَ: فَأَتَيْتُ زَمْرَمَ فَعَسَلْتُ عَنِّي الدَّمَاءَ: وَشَرِبْتُ مِنْ مَائِهَا، وَلَقَدْ لَبِثْتُ، يَا ابْنَ أُجَيْ! ثَلَاثِينَ، بَيْنَ لَيْلَةٍ وَيَوْمٍ، مَا كَانَ لِي طَعَامٌ إِلَّا مَاءَ زَمْرَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنُقُ بَطْنِي، وَمَا وَجَدْتُ عَلَيَّ كَبِدِي سَخْفَةً جُوعٍ.

قَالَ: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةٍ فَمَرَاءَ إِضْحِيَانٍ، إِذْ ضُرِبَ عَلَيَّ أَسْمِخَتِهِمْ، فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتَيْنِ مِنْهُمْ

[1] *Aş-Şâbi*: the one who changed his religion.

“While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka’bah except two of their women, who were calling upon Isâf and Nâ’ilah (two of their idols). They came to me during their circumambulation and I said: ‘Marry one of them to the other.’ But they did not stop what they were saying. They came to me again and I said: ‘They are just pieces of wood like private parts’; and I could not use a metaphor. They turned away from me saying: ‘If any of our people were here they would teach you a lesson.’ They were met by the Messenger of Allâh ﷺ and Abû Bakr as they were coming down the hill, and he said: ‘What is the matter with you?’ They (the two women) said: ‘The *Şâbi*’ between the Ka’bah and its cover.’ He said: ‘What did he say to you?’ They said: ‘He said to us a word that we cannot repeat.’ The Messenger of Allâh ﷺ came and touched the (Black) Stone, then he circumambulated the Ka’bah, he and his Companion, then he prayed. When he had finished his prayer” - Abû Dharr said - “I was the first one to greet him with the greeting of Islam. I said: ‘*As-Salâmu ‘alaika yâ Rasûlullâh* (Peace be upon you, O Messenger of Allâh).’ He said: ‘*Wa ‘alaika wa rahmatullâh* (and upon you, and the mercy of Allâh).’ Then he said: ‘Who are you?’ I said: ‘I am from

تَدْعُونَ إِسَافًا وَنَائِلَةً، قَالَ: فَأَتْنَا عَلِيَّ فِي طَوَافِهِمَا فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا الْأُخْرَى، قَالَ: فَمَا تَنَاهَنَا عَنْ قَوْلِهِمَا، قَالَ: فَأَتْنَا عَلِيَّ، فَقُلْتُ: هُنَّ مِثْلُ الْخَشَبَةِ، غَيْرَ أَنِّي لَا أَكْنِي، فَاَنْطَلَقْنَا تُوْلُوْلَانٍ وَتَقْوِلَانٍ: لَوْ كَانَ هَهُنَا أَحَدٌ مِنْ أَنْفَارِنَا، قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَهُمَا هَابِطَانِ، قَالَ: «مَا لَكُمَا؟» قَالَتَا: الصَّابِيُّ بَيْنَ الْكَعْبَةِ وَأَسْتَارِهَا، قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا: إِنَّهُ قَالَ لَنَا كَلِمَةً تَمَلُّ الْقَمَمَ، وَجَاءَ رَسُولُ اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ، وَطَافَ بِالْبَيْتِ هُوَ وَصَاحِبُهُ، ثُمَّ صَلَّى، فَلَمَّا قَضَى صَلَاتَهُ - قَالَ أَبُو ذَرٍّ - فَكُنْتُ أَنَا أَوَّلُ مَنْ حَيَّاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ: «وَعَلَيْكَ وَرَحْمَةُ اللَّهِ» ثُمَّ قَالَ: «مَنْ أَنْتَ؟» قَالَ: قُلْتُ: مِنْ غِفَارٍ، قَالَ: فَأَهْوَى بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَى جَبْهَتِهِ، فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنْ اتَّسَمِيَتْ إِلَيَّ غِفَارٍ، فَذَهَبْتُ أَخْذُ بِيَدِهِ، فَقَدَعَنِي صَاحِبُهُ، وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ رَأْسَهُ، فَقَالَ: «مَتَى كُنْتَ هَهُنَا؟» - قَالَ: قَدْ كُنْتُ هَهُنَا مِنْذُ ثَلَاثِينَ، بَيْنَ لَيْلَةٍ

Ghifâr.’ He lifted his hand and placed his fingers on his forehead, and I said to myself: ‘He does not like the fact that I am from Ghifâr.’ I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: ‘How long have you been here?’ I said: ‘I have been here for thirty, between night and day.’ He said: ‘Who has been feeding you?’ I said: ‘I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.’ He said: ‘It is blessed, it serves as food.’”

“Abû Bakr said: ‘O Messenger of Allâh, give me permission to offer him food tonight.’ The Messenger of Allâh ﷺ and Abû Bakr set off, and I went with them. Abû Bakr opened a door and brought us raisins of Aṭ-Ṭâ’if, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allâh ﷺ and he said: ‘I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib. Will you convey a message from me to your people? Perhaps Allâh will benefit them through you and grant you reward through them.’ I came to Unais and he said: ‘What did you do?’ I said: ‘What I did is become Muslim and attest to the truth.’ He said: ‘I

وَيَوْمَ، قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرَتْ عُنُقُ بَطْنِي، وَمَا أَجِدُ عَلَى كَيْدِي سُخْمَةً جُوعٍ، قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طُعِمَ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ائْذَنْ لِي فِي طَعَامِهِ اللَّيْلَةَ، فَاَنْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَأَنْطَلَقْتُ مَعَهُمَا، فَفَتَحَ أَبُو بَكْرٍ بَابًا، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَيْبِ الطَّائِفِ، فَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ أَكَلْتُهُ بِهَا، ثُمَّ عَبَّرْتُ مَا عَبَّرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وَجَّهْتَ لِي أَرْضٌ ذَاتُ نَخْلٍ، لَا أَرَاهَا إِلَّا يَثْرِبَ، فَهَلْ أَنْتَ مُبْلِغٌ عَنِّي قَوْمَكَ؟ عَسَى اللَّهُ أَنْ يَنْفَعَهُمْ بِكَ وَيَأْجُرَكَ فِيهِمْ». فَأَتَيْتُ أُنَيْسًا فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَن دِينِكَ، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَأَتَيْتَنَا أُمَّنًا، فَقَالَتْ: مَا بِي رَغْبَةٌ عَن دِينِكُمَا، فَإِنِّي قَدْ أَسْلَمْتُ وَصَدَّقْتُ، فَاحْتَمَلْنَا حَتَّى أَتَيْنَا قَوْمَنَا غِفَارًا، فَأَسْلَمَ نَصْفُهُمْ، وَكَانَ يَوْمُهُمْ إِيمَاءُ بْنِ رَحْصَةَ الْغِفَارِيِّ، وَكَانَ سَيِّدَهُمْ.

وَقَالَ نَصْفُهُمْ: إِذَا قَدِمَ رَسُولُ اللَّهِ ﷺ



have no aversion to your religion; I have also become Muslim and attested to the truth.’ We went to our mother and she said: ‘I have no aversion to your religion; I have also become Muslim and attested to the truth.’ We went to our people Ghifâr, and half of them became Muslim, and they were led in prayer by Aymâ’ bin Raḥaḍah Al-Ghifârî, who was their chief.

“The other half of them said: ‘When the Messenger of Allâh ﷺ comes to Al-Madînah, we will become Muslim.’ The Messenger of Allâh ﷺ came to Al-Madînah and the other half became Muslim. (The tribe of) Aslam came and said: ‘O Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.’ The Messenger of Allâh ﷺ said: ‘May Allâh forgive (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*).’”

[6360] (...) Humaid bin Hilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 6359), and after the words – “Stay here while I go and look” – he added: “He said: ‘Yes, but be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.’”

الْمَدِينَةَ أَسْلَمْنَا، فَقَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، فَأَسْلَمَ نِصْفُهُمُ الْبَاقِي، وَجَاءَتْ أَسْلَمٌ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِخْوَتُنَا، نُسَلِّمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ، فَأَسْلَمُوا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارُ غَفَرَ اللَّهُ لَهَا: وَأَسْلَمٌ سَالَمَهَا اللَّهُ»

[٦٣٦٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شَمِيلٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُعِيرَةَ: حَدَّثَنَا حُمَيْدُ بْنُ هِلَالٍ بِهَذَا الْإِسْنَادِ، وَزَادَ بَعْدَ قَوْلِهِ - قُلْتُ فَأَكْفِينِي حَتَّى أَذْهَبَ فَأَنْظُرَ - قَالَ: نَعَمْ، وَكُنْ عَلَى حَذَرٍ مِنْ أَهْلِ مَكَّةَ، فَإِنَّهُمْ قَدْ سَنَفُوا لَهُ وَتَجَّهُمُوا.

[6361] (...) It was narrated that ‘Abdullâh bin Aṣ-Ṣâmit said: Abû Dharr said: “O son of my brother, I prayed for two years before the Prophet ﷺ was sent.” I said: “Which direction did you face?” He said: “I faced where my Lord directed me to.” And he narrated a *Hadîth* like that of Sulaimân bin Al-Mughîrah (no. 6360), and he said in the *Hadîth*: “They went to a man who was a soothsayer to judge between them (about the wager)” – he said – “and my brother Unais kept praising him until he declared him the winner.” He said: “And we took his camels and added them to our camels.” He also said in his *Hadîth*: “The Prophet ﷺ came and circumambulated the House and prayed two *Rak‘ah* behind the *Maqâm*.” He said: “I came to him, and I was the first one to greet him with the greeting of Islam. I said: *As-Salâmu ‘alaika yâ Rasûlullâh* (peace be upon you, O Messenger of Allâh).’ He said: ‘*Wa ‘alaikas-salâm* (and peace be upon you, too), who are you?’” In his *Hadîth* it also says: “Then he said: ‘How long have you been here?’ I said: ‘For fifteen days.’” And it says: “Abû Bakr said: ‘Let him be my guest tonight.’”

[6362] 133 - (2474) It was narrated that Ibn ‘Abbâs said: “When Abû Dharr heard that the

[٦٣٦١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى الْعَمَرِيُّ: حَدَّثَنِي ابْنُ أَبِي عَدِيٍّ قَالَ: أَبْنَانَا ابْنُ عَوْنٍ عَنْ حُمَيْدِ بْنِ هِلَالٍ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، قَالَ: قَالَ أَبُو ذَرٍّ: يَا ابْنَ أَخِي! صَلَّيْتُ سَنَتَيْنِ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ، قَالَ قُلْتُ: فَأَيَّنَ كُنْتَ تَوَجِّهُهُ؟ قَالَ: حَيْثُ وَجَّهَنِي اللَّهُ، وَاقْتَصَّ الْحَدِيثَ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغِيرَةَ، وَقَالَ فِي الْحَدِيثِ: فَتَنَافَرَا إِلَى رَجُلٍ مِنَ الْكُهَّانِ - قَالَ - فَلَمْ يَزَلْ أَخِي أُنَيْسٌ يَمْدَحُهُ حَتَّى غَلَبَهُ، قَالَ فَأَخَذْنَا صِرْمَتَهُ فَضَمَمْنَاهَا إِلَى صِرْمَتِنَا، وَقَالَ أَيْضًا فِي حَدِيثِهِ: قَالَ فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى رَكَعَتَيْنِ خَلْفَ الْمَقَامِ، قَالَ: فَأَتَيْتُهُ، فَإِنِّي لَأَوَّلُ النَّاسِ حَيَاهُ بِتَحِيَّةِ الْإِسْلَامِ، فَقَالَ: قُلْتُ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «وَعَلَيْكَ السَّلَامُ، مَنْ أَنْتَ؟». وَفِي حَدِيثِهِ أَيْضًا: فَقَالَ: «مُنْذُ كَمْ أَنْتَ هَهُنَا؟» قَالَ: قُلْتُ: مُنْذُ خَمْسِ عَشْرَةَ، وَفِيهِ قَالَ: فَقَالَ أَبُو بَكْرٍ: أَنْحِفْنِي بِضِيَاغَتِهِ اللَّيْلَةَ.

[٦٣٦٢] ١٣٣ - (٢٤٧٤) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدِ بْنِ عَرَعَرَةَ السَّامِيُّ

Prophet ﷺ had been sent (as the Messenger of Allâh) in Makkah, he said to his brother: ‘Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.’

“So the other man set out and came to Makkah, where he listened to what he said, then he came back to Abû Dharr and said: ‘I have seen him enjoining good morals and saying words that are not poetry.’ He said: ‘You have not told me enough.’ So he took provisions and a skin full of water and went to Makkah. He came to the Masjid and looked for the Prophet ﷺ, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. ‘Alî saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the Masjid and stayed there all day, but he did not see the Prophet ﷺ until evening came.

“Then he went back to the place where he slept, and ‘Alî passed by him and said: ‘This man has not been able to find a place to stay.’ He made him get up and took him with him, and neither of them asked the other about anything. On the third day the

وَمُحَمَّدٌ بْنُ حَاتِمٍ - وَتَقَارَبَا فِي سَبَاقِ  
الْحَدِيثِ، وَاللَّفْظُ لِابْنِ حَاتِمٍ - قَالَ:  
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا  
الْمُثَنَّى بْنُ سَعِيدٍ عَنْ أَبِي جَمْرَةَ، عَنِ ابْنِ  
عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعُثُ  
النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لِأَخِيهِ: ارْكَبْ إِلَيَّ  
هَذَا الْوَادِي، فَأَعْلَمْ لِي عِلْمَ هَذَا الرَّجُلِ  
الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ،  
فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ انْتَبِ، فَاَنْطَلِقْ الْآخِرُ  
حَتَّى قَدِمَ مَكَّةَ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ  
رَجَعَ إِلَى أَبِي ذَرٍّ فَقَالَ: رَأَيْتُهُ يَأْمُرُ  
بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ  
بِالشَّعْرِ، فَقَالَ: مَا شَفَيْتَنِي فِيمَا أَرَدْتُ،  
فَتَرَوَدَّ وَحَمَلَ شَتَّةً لَهُ فِيهَا مَاءٌ، حَتَّى قَدِمَ  
مَكَّةَ، فَأَتَى الْمَسْجِدَ فَاتَّمَسَّ النَّبِيَّ ﷺ  
وَلَا يَعْرِفُهُ، وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ، حَتَّى  
أَدْرَكَهُ - يَعْنِي اللَّيْلَ - فَاضْطَجَعَ، فَرَأَهُ  
عَلِيٌّ فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَأَهُ تَبِعَهُ،  
فَلَمَّ يَسْأَلُ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ،  
حَتَّى أَصْبَحَ، ثُمَّ احْتَمَلَ قُرْبَيْتَهُ وَزَادَهُ إِلَى  
الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَى  
النَّبِيَّ ﷺ، حَتَّى أَمْسَى، فَعَادَ إِلَى  
مَضْجَعِهِ، فَمَرَّ بِهِ عَلِيٌّ، فَقَالَ: مَا أَنْ  
لِلرَّجُلِ أَنْ يُعْلَمَ مَنْزِلُهُ؟ فَأَقَامَهُ، فَذَهَبَ بِهِ

same thing happened. 'Alī made him get up and go with him, and he said: 'Will you not tell me what has brought you to this land?' He said: 'If you give me a solemn promise that you will guide me aright, I will do that.' He did so, and he told him. He said: 'It is true; he is the Messenger of Allāh ﷺ. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until I enter some house. He did that, and he followed in his footsteps until he entered upon the Prophet ﷺ, and he entered with him and listened to his words, and he embraced Islam on the spot.

"The Prophet ﷺ said to him: 'Go back to your people and inform them, until my command comes to you.' He said: 'By Allāh, I will shout it aloud among them.' He went out to the *Masjid*, and called out at the top of his voice: 'I bear witness that none has the right to be worshiped but Allāh, and I bear witness that Muḥammad is the Messenger of Allāh.' The people attacked him and beat him until they made him fall down. Al-'Abbās came and leaned over him, and said: 'Woe to you! Do you not know that he is from Ghifār and your trade routes to Ash-Shām pass through their land?' And he

مَعَهُ، وَلَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَن شَيْءٍ، حَتَّى إِذَا كَانَ يَوْمَ الثَّالِثَةِ فَعَلَ مِثْلَ ذَلِكَ، فَأَقَامَهُ عَلَيَّ مَعَهُ، ثُمَّ قَالَ لَهُ: أَلَا تُحَدِّثُنِي؟ مَا الَّذِي أَقْدَمَكَ هَذَا الْبَلَدَ؟ قَالَ: إِنَّ أَعْطَيْتَنِي عَهْدًا وَمِثَاقًا لَتُرْشِدَنِي، فَعَلْتُ، فَفَعَلَ، فَأَخْبَرَهُ، فَقَالَ: فَإِنَّهُ حَقٌّ، وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَصْبَحْتَ فَاتَّبِعْنِي، فَإِنِّي إِن رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ، فَمُتْ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِن مَضَيْتُ فَاتَّبِعْنِي حَتَّى تَدْخُلَ مَدْخَلِي، فَفَعَلَ، فَاَنْطَلَقَ يَقْفُوهُ، حَتَّى دَخَلَ عَلَيَّ النَّبِيُّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ، وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأَخْبِرْهُمْ حَتَّى يَأْتِكَ أَمْرِي». فَقَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! لَأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ، فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ، فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَنَارَ الْقَوْمِ فَضْرِبُوهُ حَتَّى أَصْجَعُوهُ، وَأَتَى الْعَبَّاسُ فَكَبَّ عَلَيْهِ، فَقَالَ: وَيْلَكُمْ! أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ، وَأَنَّ طَرِيقَ تُجَارِكُمْ إِلَى الشَّامِ عَلَيْهِمْ، فَأَنْقَذَهُ مِنْهُمْ، ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا، وَنَارُوا إِلَيْهِ فَضْرِبُوهُ، فَكَبَّ عَلَيْهِ الْعَبَّاسُ فَأَنْقَذَهُ.

rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-'Abbâs leaned over him and rescued him.”

### Chapter 29. The Virtues Of Jarîr Bin 'Abdullâh, May Allâh Be Pleased With Him

[6363] 134 - (2475) It was narrated that Bayân said: “I heard Qais bin Abî Hâzim say: ‘Jarîr bin 'Abdullâh said: “The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile.”

[6364] 135 - (...) It was narrated that Jarîr said: “The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face.” Ibn Numair added in his *Hadîth* from Ibn Idrîs: “I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: ‘O Allâh, make him sit firmly, and make him steadfast and rightly-guided.’”

(المعجم ٢٩) - (بَابُ مِنْ فَضَائِلِ  
جرير بن عبد الله، رضي الله [تعالى]  
عنه) (التحفة ٧٥)

[٦٣٦٣] ١٣٤ - (٢٤٧٥) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ  
عَنْ بَيَّانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ  
جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ  
بَيَّانٍ الْوَاسِطِيُّ: أَخْبَرَنَا خَالِدٌ عَنْ بَيَّانٍ قَالَ:  
سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ  
جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ  
مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا ضَحَكَ.

[٦٣٦٤] ١٣٥ - (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أُسَامَةَ عَنْ  
إِسْمَاعِيلَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ  
ابْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ  
جَرِيرٍ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ ﷺ مُنْذُ  
أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّ فِي وَجْهِهِ -  
زَادَ ابْنُ نُمَيْرٍ فِي حَدِيثِهِ عَنْ ابْنِ إِدْرِيسَ:  
وَلَقَدْ شَكَرْتُ إِلَيْهِ أَنِّي لَا أَتْبُتُ عَلَى الْحَيْلِ،  
فَضْرَبَ بِيَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ!  
بَنَّهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

[6365] 136 - (2476) It was narrated that Jarîr said: “During the *Jâhiliyyah* there was a house (temple) called Dhul-Khalaṣah, which was known as the Yemenî ka‘bah and the Shâmî ka‘bah. The Messenger of Allâh ﷺ said: ‘Will you rid me of Dhul-Khalaṣah and the Yemenî ka‘bah and the Shâmî?’ I went to it with one hundred and fifty men of Aḥmas, and we broke it and killed those whom we found there. I came to him and told him, and he prayed for us and for Aḥmas.”

[6366] 137 - (...) It was narrated from Qais bin Abî Hâzim, that Jarîr bin ‘Abdullâh Al-Bajalî said: “The Messenger of Allâh ﷺ said to me: ‘O Jarîr, will you not rid me of Dhul-Khalaṣah?’ – a house belonging to Khath‘am that was called the Yemenî ka‘bah. I went to it with one hundred and fifty horsemen of Aḥmas. It used to be that I could not sit firmly on a horse, and I mentioned that to the Messenger of Allâh ﷺ. He struck me on the chest with his hand and said: ‘O Allâh, make him sit firmly, and make him steadfast and rightly-guided.’”

He said:<sup>[1]</sup> “He went out and burned it with fire, then Jarîr

[٦٣٦٥] ١٣٦ - (٢٤٧٦) حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بِيَانٍ: أَخْبَرَنَا خَالِدٌ عَنْ بِيَانٍ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ ذُو الْخَلْصَةِ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيحِي مِنْ ذِي الْخَلْصَةِ وَالْكَعْبَةِ الْيَمَانِيَّةِ وَالشَّامِيَّةِ» فَتَفَرَّطُ إِلَيْهِ فِي مِائَةٍ وَخَمْسِينَ مِنْ أَحْمَسَ، فَكَسَرْنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، قَالَ: فَدَعَا لَنَا وَلَا أَحْمَسَ.

[٦٣٦٦] ١٣٧ - (...) حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ، قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا جَرِيرُ! أَلَا تُرِيحُنِي مِنْ ذِي الْخَلْصَةِ» بَيْتٌ لِحَنْعَمَ كَانَ يُدْعَى كَعْبَةَ الْيَمَانِيَّةِ، قَالَ: فَتَفَرَّطُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةٍ فَارِسَ، وَكُنْتُ لَا أَثْبُتُ عَلَى الْخَيْلِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَضْرَبَ يَدَهُ فِي صَدْرِي فَقَالَ: «اللَّهُمَّ! ثَبِّتْهُ، وَاجْعَلْهُ هَادِيًا مَهْدِيًا».

قَالَ: فَأَنْطَلَقَ فَحَرَقَهَا بِالنَّارِ، ثُمَّ بَعَثَ جَرِيرٌ إِلَى رَسُولِ اللَّهِ ﷺ رَجُلًا يُسْرَهُ،

[1] That is Qais, he emigrated to the Prophet ﷺ, but the Prophet ﷺ died before he reached Al-Madīnah.

sent a man who was known as Abû Arṭâh, who was one of us, to the Messenger of Allâh ﷺ to tell him the good news. He said: 'I did not come to you until we left it like a scabby camel.' The Messenger of Allâh ﷺ invoked blessings upon the horses and men of Aḥmas five times."

[6367] (...) It was narrated from Ismâ'îl with this chain of narrators (a *Hadîth* similar to no. 6366). In the *Hadîth* of Marwân it said: "The messenger of Jarîr, Abû Arṭâh Ḥuşain bin Rabî'ah, came and gave the good news to the Prophet ﷺ."

### Chapter 30. The Virtues Of 'Abdullâh Bin 'Abbâs May Allâh Be Pleased With Them

[6368] 138 - (2477) It was narrated from Ibn 'Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform *Wudû'*. When he came back he said: "Who put this here?" – according to the report of Zuhair: "they said," and according to the report of Abû

يُكْنَىٰ أَبَا أَرْطَاةَ، مِنَّا، فَأَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ لَهُ: مَا جِئْتُكَ حَتَّى تَرَكْنَاهَا كَأَنَّهَا جَمَلٌ أَجْرَبُ، فَبَرَكَ رَسُولُ اللَّهِ ﷺ عَلَيَّ خَيْلٍ أَحْمَسَ وَرِجَالِهَا، خَمْسَ مَرَّاتٍ.

[٦٣٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا مَرْوَانُ يَعْنِي الْفَرَارِيَّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهِذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ بَشِيرُ جَرِيرِ أَبُو أَرْطَاةَ حُصَيْنُ بْنُ رَبِيعَةَ، يُبَشِّرُ النَّبِيَّ ﷺ.

(المعجم ٣٠) - (باب من فضائل عبد الله بن عباس، رضي الله عنهما)  
(التحفة ٧٦)

[٦٣٦٨] ١٣٨ - (٢٤٧٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو بَكْرِ بْنُ النَّضْرِ قَالَا: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ عُمَرَ الشُّكْرِيُّ قَالَ: سَمِعْتُ عُبَيْدَ اللَّهِ بْنَ أَبِي يَزِيدَ يُحَدِّثُ عَنِ ابْنِ عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ أَتَى الْخَلَاءَ، فَوَضَعْتُ لَهُ

Bakr: “I said – Ibn ‘Abbâs.” He said: “O Allâh, grant him deep understanding of the faith.”

وَصُوءًا، فَلَمَّا خَرَجَ قَالَ: «مَنْ وَضَعَ هَذَا؟» - فِي رِوَايَةِ زُهَيْرٍ: قَالُوا، وَفِي رِوَايَةِ أَبِي بَكْرٍ: قُلْتُ - : ابْنُ عَبَّاسٍ، قَالَ: «اللَّهُمَّ! فَهِّهُ فِي الدِّينِ».

### Chapter 31. The Virtues Of ‘Abdullâh Bin ‘Umar, May Allâh Be Pleased With Them

(المعجم ٣١) - (بَابُ مِنْ فَضَائِلِ [عَبْدِ اللَّهِ] بْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا)  
(التحفة ٧٧)

[6369] 139 - (2478) It was narrated from Nâfi‘ that Ibn ‘Umar said: “I saw in a dream as if I had a piece of *Istabraq* in my hand, and there was no place I wanted to go to in Paradise but it flew with me to it. I told Ḥaḥṣah about it, and Ḥaḥṣah told the Prophet ﷺ, and the Prophet ﷺ said: ‘I think that ‘Abdullâh is a righteous man.’”

[٦٣٦٩] ١٣٩ - (٢٤٧٨) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ وَخَلْفُ بْنُ هِشَامٍ وَأَبُو كَامِلٍ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَّادِ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ -: حَدَّثَنَا أَيُّوبُ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ فِي الْمَنَامِ كَأَنَّ فِي يَدِي قِطْعَةً إِسْتَبْرَقٍ، وَلَيْسَ مَكَانَ أُرِيدُ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، قَالَ: فَقَصَصْتُ عَلَى حَفْصَةَ، فَقَصَّصَتْهُ حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «أَرَى عَبْدَ اللَّهِ رَجُلًا صَالِحًا».

[6370] 140 - (2479) It was narrated from Sâlim that Ibn ‘Umar said: “During the lifetime of the Messenger of Allâh ﷺ, if a man saw a dream he would tell it to the Messenger of Allâh ﷺ. I wished that I could see a dream and tell it to the Prophet ﷺ. I was young and unmarried, and I used to sleep in the *Masjid* at the time of the Messenger of Allâh

[٦٣٧٠] ١٤٠ - (٢٤٧٩) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِعَبْدٍ - قَالَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا رَأَى رُؤْيَا، فَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَتَمَّتْ أَنْ



ﷺ. I saw myself in a dream, as if two angels took hold of me and brought me to the fire, and it was built like a well, and it had two poles like the poles of a well. In it were some people whom I recognized, and I started saying, 'I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire.' They were joined by another angel who said to me: 'Do not fear.' I told this to Ḥaḥḥ, and Ḥaḥḥ told it to the Messenger of Allâh ﷺ, and the Prophet ﷺ said: 'What a good man 'Abdullâh is, if only he prayed at night.'"

Sâlim said: "After that, 'Abdullâh only slept a little at night."

[6371] (...) It was narrated from Nâfi' that Ibn 'Umar said: "I used to stay in the *Masjid* at night, and I did not have any family. I saw in a dream as if I was taken to a well..." and he narrated from the Prophet ﷺ a *Ḥadīth* like that of Az-Zuhrî, from Sâlim (no. 6370), from his father.

أَرَى رُؤْيَا أَقْصَاهَا عَلَى النَّبِيِّ ﷺ - قَالَ - :  
وَكُنْتُ عَلَامًا سَابًا عَزَبًا، وَكُنْتُ أَنَا فِي  
الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ،  
فَرَأَيْتُ فِي النَّوْمِ كَأَنَّ مَلَكَيْنِ أَخَذَانِي  
فَذَهَبَا بِي إِلَى النَّارِ، فَإِذَا هِيَ مَطْوِيَّةٌ كَطَيِّ  
الْبُرِّ، وَإِذَا لَهَا قَرْنَانِ كَقَرْنِي الْبُرِّ، وَإِذَا  
فِيهَا نَاسٌ قَدْ عَرَفْتُهُمْ، فَجَعَلْتُ أَقُولُ:  
أَعُوذُ بِاللَّهِ مِنَ النَّارِ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ،  
أَعُوذُ بِاللَّهِ مِنَ النَّارِ، قَالَ: فَلَقِيَهُمَا مَلَكٌ  
فَقَالَ لِي: لَمْ تُرْعَ، فَخَصَّصْتُهَا عَلَى  
حَفْصَةَ، فَخَصَّصْتُهَا حَفْصَةَ عَلَى رَسُولِ  
اللَّهِ ﷺ، فَقَالَ النَّبِيُّ ﷺ: «نِعْمَ الرَّجُلُ  
عَبْدُ اللَّهِ لَوْ كَانَ يُصَلِّي مِنَ اللَّيْلِ».

قَالَ سَالِمٌ: فَكَانَ عَبْدُ اللَّهِ، بَعْدَ ذَلِكَ،  
لَا يَنَامُ مِنَ اللَّيْلِ إِلَّا قَلِيلًا.

[٦٣٧١] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا مُوسَى بْنُ  
خَالِدٍ خَتَنَ الْفَرَيَابِيِّ عَنْ أَبِي إِسْحَاقَ  
الْفَرَزَارِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ  
نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنْتُ أُبَيْتُ فِي  
الْمَسْجِدِ، وَلَمْ يَكُنْ لِي أَهْلٌ، فَرَأَيْتُ فِي  
الْمَنَامِ كَأَنَّمَا انْطَلَقَ بِي إِلَى بُرٍّ - فَذَكَرَ  
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ  
سَالِمٍ، عَنْ أَبِيهِ.

### Chapter 32. The Virtues Of Anas bin Mâlik, May Allâh Be Pleased With Him

[6372] 141 - (2480) It was narrated from Anas, from Umm Sulaim, that she said: “O Messenger of Allâh, here is your servant Anas, pray to Allâh for him. He said: ‘O Allâh, increase his wealth and his offspring, and bless him in what You give to him.’”

[6373] (...) It was narrated from Qatâdah: “I heard Anas say: ‘Umm Sulaim said: O Messenger of Allâh, here is your servant Anas... a similar report (as *Hadîth* no. 6372).

[6374] (...) It was narrated that Hishâm bin Zaid said: “I heard Anas bin Mâlik say...” a similar report (as *Hadîth* no. 6372).

[6375] 142 - (2481) It was narrated that Anas said: “The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, who was my maternal aunt. My mother said: ‘O Messenger of Allâh, here is your little servant, pray to Allâh for him.’ He prayed for all goodness for me, and at

(المعجم ٣٢) - (بَابُ مِنْ فَضَائِلِ أَنَسِ  
ابن مالك، رضي الله عنه) (التحفة ٧٨)

[٦٣٧٢] ١٤١ - (٢٤٨٠) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا  
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: قَالَ:  
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ، عَنْ أُمِّ  
سَلِيمٍ؛ أَنَّهَا قَالَتْ: يَا رَسُولَ اللَّهِ! خَادِمُكَ  
أَنَسٌ، ادْعُ اللَّهَ لَهُ. فَقَالَ: «اللَّهُمَّ! أَكْثِرْ  
مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيمَا أُعْطِيَتْهُ».

[٦٣٧٣] (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُثَنَّى وَابْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ:  
حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا  
يَقُولُ: قَالَتْ أُمُّ سَلِيمٍ: يَا رَسُولَ اللَّهِ!  
خَادِمُكَ أَنَسٌ. فَذَكَرَ نَحْوَهُ.

[٦٣٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا  
شُعْبَةُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ: سَمِعْتُ  
أَنَسَ بْنَ مَالِكٍ يَقُولُ؛ مِثْلَ ذَلِكَ.

[٦٣٧٥] ١٤٢ - (٢٤٨١) حَدَّثَنِي  
زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ  
الْقَاسِمِ: حَدَّثَنَا سَلِيمَانُ عَنْ ثَابِتٍ، عَنْ  
أَنَسٍ قَالَ: دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا، وَمَا هُوَ  
إِلَّا أَنَا وَأُمِّي، وَأُمُّ حَرَامٍ خَالَتِي، فَقَالَتْ  
أُمِّي: يَا رَسُولَ اللَّهِ! خُودِيكَ، ادْعُ اللَّهَ

the end of his supplication he said: ‘O Allâh, increase his wealth and his offspring, and bless them for him.’”

[6376] 143 - (...) Anas said: “My mother, Umm Anas, brought me to the Messenger of Allâh ﷺ and she had made me an *Izâr* out of half of her head cover and had made the other half into a *Ridâ*. She said: ‘O Messenger of Allâh, this is Unais, my son. I have brought him to you to serve you, so pray to Allâh for him.’ He said: ‘O Allâh, increase his wealth and offspring.’”

Anas said: “By Allâh, my wealth is great and today my children and my children’s children are now more than one hundred in number.”

[6377] 144 - (...) Anas bin Mâlik said: “The Messenger of Allâh ﷺ passed by and my mother Umm Sulaim heard his voice. She said: ‘May my father and mother be sacrificed for you, O Messenger of Allâh, (this is) Unais.’ The Messenger of Allâh ﷺ prayed for three things for me. I have seen two of them in this world and I hope for the third in the Hereafter.”

[6378] 145 - (2482) It was narrated that Anas said: “The Messenger of Allâh ﷺ came to

لَهُ، قَالَ: فَدَعَا لِي بِكُلِّ خَيْرٍ، وَكَانَ فِي آخِرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

[٦٣٧٦] ١٤٣ - (...) حَدَّثَنِي أَبُو مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرَمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِي أَنَسٌ قَالَ: جَاءَتْ بِي أُمِّي، أُمُّ أَنَسِ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ أَرَّرْتَنِي بِنِصْفِ خِمَارِهَا وَرَدَّتْنِي بِنِصْفِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَذَا أُنَيْسٌ، ابْنِي، أَتَيْتُكَ بِهِ يَخْدُمُكَ، فَادْعُ اللَّهَ لَهُ، فَقَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ».

قَالَ أَنَسٌ: فَوَاللَّهِ! إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وُلْدِي وَوَلَدَ وُلْدِي لَيَتَعَادُونَ عَلَيَّ نَحْوِ الْمِائَةِ، الْيَوْمَ.

[٦٣٧٧] ١٤٤ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفَرُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُثْمَانَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ، فَسَمِعْتُ أُمِّي أُمُّ سُلَيْمٍ صَوْتَهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ ﷺ، يَا رَسُولَ اللَّهِ! أُنَيْسٌ، فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْنَتَيْنِ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةَ فِي الْآخِرَةِ.

[٦٣٧٨] ١٤٥ - (٢٤٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزٌ: حَدَّثَنَا حَمَادٌ

me when I was playing with some other boys. He greeted us with *Salâm* and sent me on an errand, and I was late in coming back to my mother. When I came she said: 'What kept you?' I said: 'The Messenger of Allâh ﷺ sent me on an errand.' She said: 'What errand?' I said: 'It is a secret.' She said: 'Do not tell the secret of the Messenger of Allâh ﷺ to anyone.'"

Anas said: "By Allâh, if I were to have told it to anyone, I would have told it to you, O Thâbit."

[6379] 146 - (...) It was narrated that Anas bin Mâlik said: "The Prophet of Allâh ﷺ told me a secret, and I have not told it to anyone since. Umm Sulaim asked me about it, but I did not tell her."

### Chapter 33. The Virtues Of 'Abdullâh Bin Salâm, May Allâh Be Pleased With Him

[6380] 147 - (2483) It was narrated that 'Âmir bin Sa'd said: "I heard my father say: 'I did not hear the Messenger of Allâh ﷺ say, to any living person, that he

ابْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسٍ قَالَ: أَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ وَأَنَا أَلْعَبُ مَعَ الْغِلْمَانِ - قَالَ - : فَسَلَّمْ عَلَيْنَا، فَبَعَثَنِي إِلَى حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا جِئْتُ قَالَتْ: مَا حَبَسَكَ؟ قُلْتُ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتُهُ؟ قُلْتُ: إِنَّهَا سِرٌّ، قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ ﷺ أَحَدًا.

قَالَ أَنَسٌ: وَاللَّهِ! لَوْ حَدَّثْتُ بِهِ أَحَدًا لَحَدَّثْتُكَ، يَا ثَابِتُ!.

[٦٣٧٩] ١٤٦ - (...) حَدَّثَنِي

حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمُ بْنُ الْفَضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسْرَّ إِلَيَّ نَبِيُّ اللَّهِ ﷺ سِرًّا، فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ، وَلَقَدْ سَأَلْتَنِي عَنْهُ أُمُّ سُلَيْمٍ، فَمَا أَخْبَرْتُهَا بِهِ.

(المعجم ٣٣) - (بَابُ مِنْ فَضَائِلِ عَبْدِ

اللَّهِ بْنِ سَلَامٍ، رَضِيَ اللَّهُ عَنْهُ)

(التحفة ٧٩)

[٦٣٨٠] ١٤٧ - (٢٤٨٣) حَدَّثَنِي

رُهَيْبُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ عَنْ أَبِي النَّضْرِ،

would be in Paradise, apart from ‘Abdullâh bin Salâm.’”

[6381] 148 - (2484) It was narrated that Qais bin ‘Ubâd said: “I was in Al-Madīnah with some people, among whom were some Companions of the Prophet ﷺ, when a man came whose face showed signs of the fear of Allâh. Some of the people said: ‘This man is one of the people of Paradise, this man is one of the people of Paradise.’ He prayed two *Rak’ah*, making them short, then he went out. I followed him, and he entered his house, and I entered, and we spoke together. When he was at ease, I said to him: ‘When you came in before, a man said such-and-such.’ He said: ‘*Subhân Allâh!* No one should say what he does not know.’ He said: ‘Shall I tell you why that is? I saw a dream at the time of the Messenger of Allâh ﷺ, and I told him about it. I saw myself in a garden’ – and he mentioned its vastness and richness and lushness – ‘and in the middle of the garden there was a pillar of iron. Its base was in the earth and its top was in the sky, and at the top of it, there was a handhold. It was said to me: “Climb it.” I said: “I cannot.”

عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلَّا لِعَبْدِ اللَّهِ ابْنِ سَلَامٍ.

[٦٣٨١] ١٤٨ - (٢٤٨٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى [الْعَنَزِيُّ]: حَدَّثَنَا مُعَاذُ بْنُ مُعَاذٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَوْنٍ عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ قَيْسِ بْنِ عُبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ، فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ ﷺ. فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثَرٌ مِنْ خُشُوعٍ، فَقَالَ بَعْضُ الْقَوْمِ: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَصَلَّى رَكَعَتَيْنِ [يَتَجَوَّزُ فِيهِمَا]، ثُمَّ خَرَجَ فَاتَّبَعْتُهُ، فَدَخَلَ مَنْزِلَهُ، وَدَخَلْتُ، فَتَحَدَّثْنَا، فَلَمَّا اسْتَأْنَسَ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا يَنْبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ، قَالَ: وَسَأُحَدِّثُكَ لِمَ ذَلِكَ؟. رَأَيْتُ رُؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، فَفَصَّصْتُهَا عَلَيْهِ: رَأَيْتُنِي فِي رَوْضَةٍ - ذَكَرَ سَعَتَهَا وَعُشْبَهَا وَخُضْرَتَهَا - وَوَسَطَ الرَّوْضَةِ عَمُودٌ مِنْ حَدِيدٍ، أَسْفَلُهُ فِي الْأَرْضِ وَأَعْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةٌ، فَقِيلَ لِي: ارْقُفْ. فَقُلْتُ لَهُ: لَا أَسْتَطِيعُ، فَجَاءَنِي مَنْصُفٌ -

Then a helper came to me and he pushed me up from behind. So I climbed until I was at the top of the pillar, and I took hold of the handhold. It was said to me: "Hold it tightly."

"I woke up and it was in my hand. I told the Prophet ﷺ about it, and he said: 'That garden is Islam, and that pillar is the pillar of Islam, and that handhold is the most trustworthy handhold. You will remain a Muslim until you die.'"

He said: "And the man was 'Abdullâh bin Salâm."

[6382] 149 - (...) It was narrated that Muḥammad bin Sîrîn said: "Qais bin 'Ubâd said: 'I was in a circle in which Sa'd bin Mâlik and Ibn 'Umar were present. 'Abdullâh bin Salâm passed by and they said: "This man is one of the people of Paradise." I got up and said to him: "They said such-and-such." He said: "*Subhân Allâh!* They should not say what they do not know. I saw a pillar placed in the middle of a green garden, set up there. At the top of it there was a handhold, and at the bottom of it there was a helper. It was said to me: 'Climb up.' So I climbed up until I took hold of the handhold. I told the Messenger of Allâh ﷺ about it and the Messenger of Allâh ﷺ said: "Abdullâh will die

قَالَ ابْنُ عَوْنٍ: وَالْمِنْصَفُ: الْخَادِمُ - فَقَالَ  
بِشَّابِي مِنْ خَلْفِي وَوَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ  
بِيَدِهِ فَرَقَيْتُ حَتَّى كُنْتُ فِي أَعْلَى الْعُمُودِ،  
فَأَخَذْتُ بِالْعُرْوَةِ، فَقِيلَ لِي: اسْتَمْسِكْ.

فَلَقَدْ اسْتَيْقَطْتُ وَإِنَّهَا لَفِي يَدِي،  
فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ  
الرَّوْضَةُ الْإِسْلَامُ، وَذَلِكَ الْعُمُودُ عُمُودُ  
الْإِسْلَامِ، وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُثْقَى،  
فَأَنْتَ عَلَى الْإِسْلَامِ حَتَّى تَمُوتَ».  
قَالَ: وَالرَّجُلُ عَبْدُ اللَّهِ بْنِ سَلَامٍ.

[٦٣٨٢] ١٤٩ - (...) حَدَّثَنَا مُحَمَّدٌ

ابْنُ عَمْرٍو بْنِ عَبَّادِ بْنِ جَبَلَةَ بْنِ أَبِي  
رَوَّادٍ: حَدَّثَنَا حَرِيصِيُّ بْنُ عُمَارَةَ: حَدَّثَنَا  
قُرَّةُ بْنُ خَالِدٍ عَنِ مُحَمَّدِ بْنِ سِيرِينَ قَالَ:  
قَالَ قَيْسُ بْنُ عَبَّادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا  
سَعْدُ بْنُ مَالِكٍ وَابْنُ عَمْرٍو، فَمَرَّ عَبْدُ اللَّهِ  
ابْنُ سَلَامٍ، فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ  
الْمَجَنَّةِ، فَقُمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا  
وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا كَانَ يَنْبَغِي  
لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا  
رَأَيْتُ كَأَنَّ عُمُودًا وُضِعَ فِي وَسْطِ رَوْضَةٍ  
خَضْرَاءَ، فَتَصَبَّ فِيهَا، وَفِي رَأْسِهَا  
عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ -  
وَالْمِنْصَفُ: الْوَصِيفُ - فَقِيلَ لِي: ارْفَعَهُ.

when he is still holding on to the most trustworthy handhold.”

[6383] 150 - (...) It was narrated that Kharashah bin Al-Ḥurr said: “I was sitting in a circle in the Masjid of Al-Madīnah, and in it there was a Shaikh who was of a handsome appearance. And he was ‘Abdullāh bin Salām. He started telling them good things and when he left, the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ I said: ‘By Allāh, I shall follow him and find out where his house is.’ So I followed him, and he set out until he almost left Al-Madīnah, then he entered his house. I asked permission to enter, and he gave me permission. He said: ‘What do you want, O son of my brother?’ I said: ‘I heard the people saying of you when you left: “Whoever would like to look at a man from among the people of Paradise, let him look at this man,” and I wanted to be with you.”

“He said: ‘Allāh knows best who the people of Paradise are, but I will tell you why they said that. While I was sleeping, a man came to me and said: “Get up.” He took me by the hand and I

فَرَقِيْتُهُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ، فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى».

[٦٣٨٣] ١٥٠ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسَهَّرٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: كُنْتُ جَالِسًا فِي حَلَقَةٍ فِي مَسْجِدِ الْمَدِينَةِ، قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْئَةِ، وَهُوَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا، قَالَ: فَلَمَّا قَامَ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا، قَالَ: فَقُلْتُ: وَاللَّهِ! لَأَتَّبِعَنَّهُ فَلَا أَعْلَمَنَّ مَكَانَ بَيْتِهِ، قَالَ: فَتَبِعْتُهُ، فَاَنْطَلَقَ حَتَّى كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِينَةِ، ثُمَّ دَخَلَ مَنْزِلَهُ، قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي، فَقَالَ: مَا حَاجَتُكَ؟ يَا ابْنَ أَخِي! قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلْيَنْظُرْ إِلَى هَذَا، فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ، قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأُحَدِّثُكَ مِنْ قَالُوا إِنِّي بَيْنَمَا أَنَا نَائِمٌ،

went with him. I saw paths to my left, and I was about to follow them, but he said to me: "Do not follow them, for they are the paths of those of the Left Hand."<sup>[1]</sup> Then I saw clear and straight paths on my right, and he said to me: "Follow these." He brought me to a mountain, and he said to me: "Climb up." But when I wanted to climb, I fell on my buttocks, and this happened several times. Then he brought me to a pillar, the head of which was in the sky and its base was on the ground, at the top of it there was a ring." He said to me: "Climb to the top of this." I said: "How can I climb this when its top is in the sky?" He took hold of my hand and pushed me up. Then I was hanging on to that ring. Then he struck the pillar and it fell down, but I carried on holding on to the ring, until morning came. I went to the Prophet ﷺ and told him about that, and he said: "As for the paths on your left, they are the paths of those on the Left Hand. As for the paths which you saw on your right, they are the paths of those on the Right Hand. As for the mountain, it is the status of the martyrs, which you will never attain. As for the pillar, it is the pillar of Islam, and as for

إِدْ أَتَانِي رَجُلٌ فَقَالَ لِي: فَمُمْ، فَأَخَذَ يَدَيَّ فَأَنْطَلَقْتُ مَعَهُ قَالَ: فَإِذَا أَنَا بِجَوَادٍّ عَنِ شِمَالِي، قَالَ: فَأَخَذْتُ لِأَخُذَ فِيهَا، فَقَالَ لِي: لَا تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشَّمَالِ، قَالَ: وَإِذَا جَوَادٌّ مِنْهُجٌّ عَلَيَّ يَمِينِي، فَقَالَ لِي: خُذْ هَهُنَا، - قَالَ -: فَأَتَيْتُ بِي جَبَلًا، فَقَالَ لِي: اصْعَدْ، قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ حَرَزْتُ عَلَيَّ اسْتِي، قَالَ: حَتَّى فَعَلْتُ ذَلِكَ مِرَارًا، قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّى أَتَى بِي عَمُودًا، رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الْأَرْضِ، فِي أَعْلَاهُ حَلْقَةٌ، فَقَالَ لِي: اصْعَدْ فَوْقَ هَذَا، قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ؟ قَالَ فَأَخَذَ يَدَيَّ فَرَجَلَ بِي، فَقَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ، قَالَ: ثُمَّ ضَرَبَ الْعَمُودَ فَحَرَّ، قَالَ: وَبَقِيْتُ مُتَعَلِّقًا بِالْحَلْقَةِ حَتَّى أَصْبَحْتُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، فَقَالَ: «أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنِ يَسَارِكَ فَهِيَ طُرُقُ أَصْحَابِ الشَّمَالِ - قَالَ - وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنِ يَمِينِكَ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ، وَأَمَّا الْجَبَلُ فَهُوَ مَنْزِلُ الشُّهَدَاءِ، وَلَنْ

[1] See *Al-Wāqī'ah* 56:7-10.



the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.”

### Chapter 34. The Virtues Of Ḥassân Bin Thâbit, May Allâh Be Pleased With Him

[6384] 151 - (2485) It was narrated from Abû Hurairah that ‘Umar passed by Ḥassân when he was reciting poetry in the *Masjid* and he glared at him. He said: “I used to recite poetry here when there was one here who was better than you.” Then he turned to Abû Hurairah and said: “I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ say: ‘Reply on my behalf. O Allâh, support him with the Holy Spirit?’” He said: “By Allâh, yes.”

[6385] (...) It was narrated from Ibn Al-Musâyyab that Ḥassân said, in a circle among whom was Abû Hurairah: “I adjure you by Allâh, O Abû Hurairah, did you hear the Messenger of Allâh ﷺ...?” And he narrated something similar (to *Ḥadîth* no. 6384).

[6386] 152 - (...) Abû Salamah bin ‘Abdur-Raḥmân narrated that he heard Ḥassân bin Thâbit Al-

تَنَالَهُ، وَأَمَّا الْعُمُودُ فَهَوَّ عَمُودُ الْإِسْلَامِ،  
وَأَمَّا الْعُرْوَةُ فَهِيَ عُرْوَةُ الْإِسْلَامِ، وَلَكِنْ  
تَزَالَ مُتَمَسِّكًا بِهِ حَتَّى تَمُوتَ».

(المعجم ٣٤) - (بَابُ فَضَائِلِ حَسَّانِ  
ابن ثابت، رضي الله عنه) (التحفة ٨٠)

[٦٣٨٤] ١٥١ - (٢٤٨٥) حَدَّثَنَا  
عَمْرُو النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي  
عُمَرَ، كُلُّهُمْ عَنْ سُفْيَانَ - قَالَ عَمْرُو:  
حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ،  
عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ عَمَرَ مَرَّ  
بِحَسَّانٍ وَهُوَ يُنْشِدُ الشُّعْرَ فِي الْمَسْجِدِ،  
فَلَحَظَ إِلَيْهِ، فَقَالَ: قَدْ كُنْتُ أَنْشِدُ، وَفِيهِ  
مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَفَّتْ إِلَى أَبِي  
هُرَيْرَةَ، فَقَالَ: أَنْشُدَكَ اللَّهَ أَسَمِعْتَ رَسُولَ  
اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِّي، اللَّهُمَّ! أَيَّدُهُ  
بِرُوحِ الْقُدُسِ»؟ قَالَ: اللَّهُمَّ! نَعَمْ.

[٦٣٨٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ  
عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرُ عَنِ الزُّهْرِيِّ: عَنِ  
ابْنِ الْمُسَيَّبِ أَنَّ حَسَّانَ قَالَ، فِي حَلْفَةٍ فِيهِمْ  
أَبُو هُرَيْرَةَ: أَنْشُدَكَ اللَّهَ، يَا أَبَا هُرَيْرَةَ!  
أَسَمِعْتَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[٦٣٨٦] ١٥٢ - (...) حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

Anṣarî asking Abû Hurairah to bear witness (saying): “I adjure you by Allâh, did you hear the Prophet ﷺ say: ‘O Ḥassân, answer on behalf of the Messenger of Allâh ﷺ. O Allâh, support him with the Holy Spirit?’” Abû Hurairah said: “Yes.”

[6387] 153 - (2486) Al-Barâ' bin 'Âzib said: “I heard the Messenger of Allâh ﷺ say to Ḥassân bin Thâbit: ‘Lampoon them, and Jibrîl is with you.’”

[6388] (...) A similar report (as *Hadîth* no. 6387) was narrated from Shu'bah with this chain of narrators.

[6389] 154 - (2487) It was narrated from Hishâm, from his father, that Ḥassân bin Thâbit was one of those who spoke too much to 'Aishah. I scolded him but she said: “O son of my brother, let him be, for he used to defend the Messenger of Allâh ﷺ.”

الْيَمَانَ: أَخْبَرَنَا شُعَيْبٌ عَنِ الرَّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ حَسَّانَ بْنَ ثَابِتِ الْأَنْصَارِيِّ يَسْتَشْهَدُ أَبَا هُرَيْرَةَ: أَنْشَدَكَ اللَّهُ! هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَّانُ! أَجِبْ عَنِ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ! أَيَّدْهُ بِرُوحِ الْقُدُسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[٦٣٨٧] ١٥٣ - (٢٤٨٦) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانَ بْنِ ثَابِتٍ: «اهْجُؤْهُمْ، أَوْ هَاجِئْهُمْ، وَجِبْرِئِلُ مَعَكَ».

[٦٣٨٨] (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عُذْرَةُ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ مِثْلَهُ.

[٦٣٨٩] ١٥٤ - (٢٤٨٧) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ حَسَّانَ بْنَ ثَابِتٍ كَانَ مِمَّنْ كَثُرَ عَلَى عَائِشَةَ، فَسَبَّيْتُهُ، فَقَالَتْ: يَا ابْنَ أُخْتِي! دَعُهُ، فَإِنَّهُ كَانَ يُنَافِحُ عَنِ رَسُولِ اللَّهِ ﷺ.

[6390] (...) It was narrated from Hishâm with this chain of narrators.

[6391] 155 - (2488) It was narrated that Masrûq said: "I entered upon 'Āishah and Ḥassân bin Thâbit was with her, reciting poetry to her. He said:

'She is chaste and prudent, she is beyond any suspicion;

She rises hungry in the morning but she does not consume the flesh of the chaste and innocent.'

'Āishah said to him: 'But you are not like that.'" Masrûq said: "I said to her: 'Why do you give him permission to enter upon you, when Allâh says: '...And as for him among them who had the greater share therein, his will be a great torment.'<sup>[1]</sup> She said: 'What torment is greater than blindness?' She said: 'He used to defend' – or 'compose satirical verse on behalf of – the Messenger of Allâh ﷺ."

[6392] (...) It was narrated from Shu'bah with this chain of narrators (a *Ḥadīth* similar as no. 6391), and he said: She said: "He used to compose satire as a rebuttal on behalf of the Messenger of Allâh ﷺ. But he did not mention the words: 'She is chaste and prudent.'"

[6393] 156 - (2489) It was narrated that 'Āishah said: "Ḥassân

[٦٣٩٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[٦٣٩١] [١٥٥- (٢٤٨٨) حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى عَائِشَةَ وَعِنْدَهَا حَسَّانُ بْنُ ثَابِتٍ يُشِيدُهَا شِعْرًا، يُشَبِّبُ بِأَيَّاتٍ لَهُ فَقَالَ:

حَصَّانَ رَزَانَ مَا تَزَنُ بِرَيْبَةٍ وَتُضْبِحُ غَرَّتِي مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذَلِكَ، قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا: لِمَ تَأْذِينَ لَهُ يَدْخُلُ عَلَيْكَ؟ وَقَدْ قَالَ اللَّهُ: ﴿وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُمْ عَذَابٌ عَظِيمٌ﴾ [النور: ١١]. فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟ فَقَالَتْ إِنَّهُ كَانَ يُنَافِخُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللَّهِ ﷺ.

[٦٣٩٢] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَقَالَ قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَذْكُرْ: حَصَّانَ رَزَانَ.

[٦٣٩٣] [١٥٦- (٢٤٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَاءَ

[1] *An-Nūr* 24:11.

said: ‘O Messenger of Allâh: “Do you give me permission (to lampoon) Abû Sufyân?” He said: “How can I, when I am related to him?” He said: “By the One Who has honored you, I shall draw you out from among them as a hair is drawn out from dough.” Then Ḥassân said:

“The pinnacle of glory belongs to the tribe of Hâshim, the children of Bint Makhzûm, whereas your father was a slave.”

This was his *Qaṣidah*.

[6394] (...) Hishâm bin ‘Urwah narrated it with this chain of narrators (a *Hadîth* similar to no. 6393). She said: “Ḥassân bin Thâbit asked the Prophet ﷺ for permission to lampoon the idolaters,” but he did not mention Abû Sufyân.

[6395] 157 - (2490) It was narrated from ‘Āishah that the Messenger of Allâh ﷺ said: “Lampoon the Quraysh, for it will hurt them more than arrows.” He sent word to Ibn Rawâhah, saying: “Lampoon them.” So he lampooned them but it was not good enough. Then he sent word to Ka’b bin Mâlik, then he sent word to Ḥassân bin Thâbit. When he entered upon him, Ḥassân said: “Now you have sent for this lion who wreaks vengeance then waves his tail about,” then he stuck out his tongue

عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ حَسَّانُ: يَا رَسُولَ اللَّهِ! ائْتِدْنِي لِي فِي أَبِي سُفْيَانَ. قَالَ: «كَيْفَ بِقَرَابَتِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ! لَأَسْلُتَنَّ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ الْحَمِيرِ، فَقَالَ حَسَّانُ:

وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ  
بُنُو بِنْتِ مَخْزُومٍ، وَوَالِدُكَ الْعَبْدُ  
فَصَيْدَتُهُ هَذِهِ.

[٦٣٩٤] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ بِهَذَا الْإِسْنَادِ، قَالَتْ: اسْتَأْذَنَ حَسَّانُ بْنُ ثَابِتِ النَّبِيِّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ، وَلَمْ يَذْكُرْ أَبَا سُفْيَانَ، وَقَالَ - بَدَلَ الْحَمِيرِ - الْعَجِينِ.

[٦٣٩٥] ١٥٧ - (٢٤٩٠) حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هَلَالٍ عَنْ عُمَارَةَ بْنِ غَزِيَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اهْجُوا قُرَيْشًا، فَإِنَّهُ أَشَدُّ عَلَيْهَا مِنْ رَشْقِي بِالتَّبَلِ» فَأَرْسَلَ إِلَى ابْنِ رَوَاحَةَ فَقَالَ: «اهْجُهُمْ» فَهَجَاهُمْ فَلَمْ يُرْضِ، فَأَرْسَلَ إِلَيَّ

and moved it. He said: "By the One Who sent you with the Truth, I shall tear them with my tongue as leather is torn." The Messenger of Allâh ﷺ said: "Do not be hasty. Abû Bakr is most knowledgeable about their lineage, and I share a lineage with them. (Wait) until he summarizes my lineage for you." Hassân went to him, then he came back and said: "O Messenger of Allâh, he has summarized your lineage for me. By the One Who sent you with the Truth, I shall draw you out from among them as a hair is drawn out of the dough."

‘Aishah said: "I heard the Messenger of Allâh ﷺ say to Hassân: 'The Holy Spirit will continue to support you, so long as you are defending Allâh and His Messenger.'"

She said: "I heard the Messenger of Allâh ﷺ say: 'Hassân has lampooned them and has satisfied himself and others.'

Hassân said:

'You satirized Muḥammad, but I replied on his behalf,  
And there is reward with Allâh for this.

You satirized Muḥammad,  
virtuous, righteous,

The Messenger of Allâh, whose  
nature is sincerity.

So verily my father and my  
mother and my honor

Are a protection to the honor  
of Muḥammad.

كَعْبِ بْنِ مَالِكٍ، ثُمَّ أَرْسَلَ إِلَيَّ حَسَّانَ بْنِ  
ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيَّ، قَالَ حَسَّانُ: قَدْ أَنْ  
لَكُمْ أَنْ تُرْسِلُوا إِلَيَّ هَذَا الْأَسَدَ الضَّارِبِ  
بِذَنبِهِ، ثُمَّ أَذْلَعُ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ، فَقَالَ:  
وَالَّذِي بَعَثَكَ بِالْحَقِّ! لِأَفْرِيَّتِهِمْ بِلِسَانِي فَرِي  
الْأَدِيمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَعْجَلْ،  
فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشٍ بِأَنْسَابِهَا، فَإِنَّ لِي  
فِيهِمْ نَسَبًا، حَتَّى يُلْخِصَّ لَكَ نَسَبِي» فَأَتَاهُ  
حَسَّانُ، ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ  
لَخِّصَ لِي نَسَبَكَ، وَالَّذِي بَعَثَكَ بِالْحَقِّ!  
لَأَسَلُّكَ مِنْهُمْ كَمَا تُسَلُّ الشَّعْرَةَ مِنَ  
الْعُجَيْنِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ لِحَسَّانٍ: «إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ  
يُؤَيِّدُكَ، مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ».

وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:  
«هَجَاهُمْ حَسَّانُ فَشَفَى وَاشْتَفَى».

قَالَ حَسَّانُ:

هَجَوْتُ مُحَمَّدًا فَأَجَبْتُ عَنْهُ

وَعِنْدَ اللَّهِ فِي ذَلِكَ الْجَزَاءِ

هَجَوْتُ مُحَمَّدًا بَرًّا تَقِيًّا

رَسُولَ اللَّهِ شِيمَتُهُ الْوَفَاءِ

فَإِنَّ أَبِي وَوَالِدَتِي وَعَرْضِي

لِعَرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءِ

May I lose my dear daughter, if you don't see them (horses),  
Stirring up the dust on the two sides of Kadâ' (a hill near Makkah)..

They (horses) pull at the reins, going upwards,

On their shoulders are spears thirsting (for the blood of the enemy).

Our steeds are galloping, our women wipe them with their mantles.

If you leave us alone, we will perform 'Umrah

And this will be a victory.

Otherwise wait for the fighting on the day on which Allâh will honor whom He pleases.

And Allâh said: "I have sent a servant who speak the truth in which there is no ambiguity."

And Allâh said: "I have prepared an army" – they are the *Anṣâr* whose object is fighting (the enemy)

There reaches every day from Ma'dd abuse, or fighting, or satire.

Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,

And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match."

### Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

[6396] 158 - (2491) Abû Hurairah said: "I used to call my mother to Islam when she was a

تَكَلَّتْ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا  
تُثِيرُ النَّفْعَ مِنْ كَنَفِي كَدَاءِ  
يُبَارِينَ الْأَعِنَّةَ مُضْعِدَاتِ  
عَلَى أَكْتَا فِيهَا الْأَسْلُ الظَّمَاءِ  
تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتِ  
تَلَطَّمُهُنَّ بِالْحُمُرِ النَّسَاءِ  
فَإِنْ أَعْرَضْتُمُو عَنَّا اعْتَمَرْنَا  
وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغِطَاءُ  
وَالْأَقْصَابُ لِيُضْرَبُوا لِضِرَابِ يَوْمِ  
يُعَزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ  
وَقَالَ اللَّهُ: قَدْ أَرْسَلْتُ عَبْدًا  
يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءُ  
وَقَالَ اللَّهُ: قَدْ يَسَّرْتُ جُنْدًا  
هُمُ الْأَنْصَارُ عُرَضَتْهَا اللَّقَاءُ  
يُلَاقِي كُلَّ يَوْمٍ مِنْ مَعَدِّ  
سَبَابٍ أَوْ قِتَالٍ أَوْ هَجَاءٍ  
فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ  
وَيَمْدَحْهُ وَيَنْصُرْهُ سَوَاءٌ  
وَجِبْرِيلَ رَسُولَ اللَّهِ فِيْنَا  
وَرُوحَ الْقُدْسِ لَيْسَ لَهُ كِفَاءُ  
(المعجم ٣٥) - (باب من فضائل أبي هريرة  
[الدوسي]، رضي الله عنه) (التحفة ٨١)  
[٦٣٩٦] ١٥٨ - (٢٤٩١) حَدَّثَنَا  
عَمْرُو النَّاقِدُ: حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ

idolator. I called her one day, and she said to me something about the Messenger of Allâh ﷺ that I disliked. I came to the Messenger of Allâh ﷺ weeping, and said: ‘O Messenger of Allâh, I have been calling my mother to Islam but she refuses. I called her today and she said to me something about you that I disliked. Pray to Allâh to guide the mother of Abû Hurairah.’ The Messenger of Allâh ﷺ said: ‘O Allâh, guide the mother of Abû Hurairah.’ I went out, feeling optimistic because of the supplication of the Prophet of Allâh ﷺ.

“When I came near the door, I found it closed. My mother heard my footsteps and said: ‘Stay where you are, O Abû Hurairah!’ I heard the sound of falling water. She performed *Ghusl* then she put on her chemise and quickly put on her head cover, then she opened the door and said: ‘O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muḥammad is His slave and Messenger.’”

He said: “I went back to the Messenger of Allâh ﷺ and I came to him, weeping with joy. I said: ‘O Messenger of Allâh, be of good cheer, for Allâh has answered your prayer and has guided the mother of Abû Hurairah.’ He praised and glorified Allâh and said good things.

الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِي كَثِيرٍ [يَرِيدَ بْنِ عَبْدِ الرَّحْمَنِ]: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ وَهِيَ مُشْرِكَةٌ، فَدَعَوْتُهَا يَوْمًا فَأَسْمَعَنِي فِي رَسُولِ اللَّهِ ﷺ مَا أَكْرَهُ، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا أَبْكِي، قُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ أَدْعُو أُمِّي إِلَى الْإِسْلَامِ فَتَأْبَى عَلَيَّ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعَنِي فِيكَ مَا أَكْرَهُ، فَادْعُ اللَّهَ أَنْ يَهْدِيَ أُمَّ أَبِي هُرَيْرَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اهْدِ أُمَّ أَبِي هُرَيْرَةَ» فَخَرَجْتُ مُسْتَبْشِرًا بِدَعْوَةِ نَبِيِّ اللَّهِ ﷺ، فَلَمَّا جِئْتُ فَصَرْتُ إِلَى الْبَابِ، فَإِذَا هُوَ مُجَافٌ، فَسَمِعْتُ أُمِّي حَشْفَ قَدَمَيْ، فَقَالَتْ: مَكَانَكَ يَا أَبَا هُرَيْرَةَ! وَسَمِعْتُ حَضْحَضَةَ الْمَاءِ، قَالَ: فَادْعَنِي وَوَلِّسْتُ دِرْعَهَا وَعَجَلْتُ عَنْ حِمَارِهَا، فَفَتَحَتِ الْبَابَ، ثُمَّ قَالَتْ: يَا أَبَا هُرَيْرَةَ! أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، قَالَ: فَجَعَلْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَبْشِرْ قَدْ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ، فَحَمِدَ اللَّهُ وَأَثْنَى عَلَيْهِ وَقَالَ خَيْرًا.

“I said: ‘O Messenger of Allâh, pray to Allâh to make my mother and I beloved to His believing slaves, and to make them beloved to us.’ The Messenger of Allâh ﷺ said: ‘O Allâh, make this slave of Yours’ - meaning Abû Hurairah - ‘and his mother beloved to Your believing slaves, and make the believers beloved to them.’ There is no believer created who hears of me or sees me, but he loves me.”

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يُحِبِّبَنِي أَنَا وَأُمِّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ، وَيَحِبِّبَهُمُ إِلَيْنَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! حَبِّبْ عَبْدَكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ - وَأُمَّهُ إِلَى عِبَادِكَ الْمُؤْمِنِينَ، وَحَبِّبْ إِلَيْهِمُ الْمُؤْمِنِينَ» فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلَا يَرَانِي، إِلَّا أَحَبَّنِي.

[6397] 159 - (2492) Abû Hurairah said: “You say that Abû Hurairah narrates too many *Aḥadīth* from the Messenger of Allâh ﷺ, and our reckoning will be with Allâh. I was a poor man and I served the Messenger of Allâh ﷺ in return for having enough to eat. The *Muhâjirîn* were busy with their trading in the market, and the *Anṣâr* were busy with tending to their property. The Messenger of Allâh ﷺ said: ‘Who will spread out his garment so that he will never forget anything that he hears from me?’ So I spread out my garment until he had finished speaking, then I gathered it to me, and I have not forgotten anything that I heard from him.”

[٦٣٩٧] ١٥٩ - (٢٤٩٢) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ ابْنُ حَرْبٍ، جَمِيعًا عَنْ سُفْيَانَ. قَالَ زُهَيْرُ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَزْعُمُونَ أَنَّ أَبَا هُرَيْرَةَ يُكْرِئُ الْحَدِيثَ عَنِ رَسُولِ اللَّهِ ﷺ، وَاللَّهُ الْمَوْعِدُ، كُنْتُ رَجُلًا مِسْكِينًا، أَخْدَمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلءِ بَطْنِي، وَكَانَ الْمُهَاجِرُونَ يَشْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْفَيْتَامُ عَلَى أَمْوَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَبْسُطُ ثَوْبَهُ فَلَنْ يَنْسَى شَيْئًا سَمِعَهُ مِنِّي» فَبَسَطْتُ ثَوْبِي حَتَّى قَضَى حَدِيثَهُ، ثُمَّ ضَمَمْتُهُ إِلَيَّ، فَمَا نَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ.

[انظر: ٦٣٩٩ ت ٢٤٩٢]



[6398] (...) This *Hadith* was narrated from Abû Hurairah (a similar narration as no. 6397), except that Mâlik (a sub narrator) ended his *Hadith* where the words of Abû Hurairah end, and he did not mention in his *Hadith* the words of the Prophet ﷺ: "Who will spread out his garment..."

[6399] 160 - (2493) It was narrated from 'Urwah bin Az-Zubair that 'Aishah said: "Are you surprised that Abû Hurairah came and sat beside my apartment and narrated from the Prophet ﷺ so that I could hear it. But I was offering a voluntary prayer, and he left before I finished my prayer. If I had caught up with him I would have told him: 'The Messenger of Allâh ﷺ did not speak as quickly as you do.'"

[6399]. (2492) Ibn Shihâb said: "Ibn Al-Mûsayyab said: 'Abû Hurairah said: "They say that Abû Hurairah narrates too much (*Ahadith* from the Messenger of Allâh ﷺ), and the reckoning is with Allâh. They say: 'Why don't the *Muhâjirin* and *Anshâr* narrate as

[٦٣٩٨] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ خَالِدٍ: أَخْبَرَنَا مَعْنُ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنِ أَبِي هُرَيْرَةَ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ مَالِكَ أُنْتَهَى حَدِيثُهُ عِنْدَ انْقِضَاءِ قَوْلِ أَبِي هُرَيْرَةَ - وَلَمْ يَذْكَرْ فِي حَدِيثِهِ الرَّوَايَةَ عَنِ النَّبِيِّ ﷺ «مَنْ يَبْسُطُ ثَوْبَهُ» إِلَى آخِرِهِ.

[٦٣٩٩] [٦٦٠- (٢٤٩٣) وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّجِيبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ حَدَّثَهُ؛ أَنَّ عَائِشَةَ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَقْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسَرْدِكُمْ. [انظر: ٧٥٠٩]

(٢٤٩٢) قَالَ ابْنُ شِهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ، وَاللَّهُ الْمُوْعَدُ وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلَ أَحَادِيثِهِ؟ وَسَأَخْبِرُكُمْ عَنْ ذَلِكَ: إِنَّ

much as he does?’ I will tell you about that.

“My brothers among the *Anṣâr* were busy working the land, and my brothers among the *Muhâjirîn* were busy trading in the marketplace. But I used to stay close to the Messenger of Allâh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allâh ﷺ said one day: ‘Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.’ So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allâh revealed in His Book, I would never have narrated anything: ‘Verily, those who conceal *Al-Bayyinât* (the clear proofs, evidences) and the guidance, which We have sent down” to the end of the two Verses.<sup>[1]</sup>

[6400] (...) It was narrated from Az-Zuhrî: Sa‘eed bin Al-Mûsâyyab and Abû Salamah bin ‘Abdur-Rahmân narrated that Abû Hurairah said: “You say that Abû Hurairah narrates too many *Ahadîth* from the Messenger of Allâh ﷺ...” a similar *Hadîth* (as no. 2492).

إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَسْغَلُهُمْ عَمَلٌ  
أَرْضِيهِمْ، وَأَمَّا إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ  
يَسْغَلُهُمُ الصَّفْقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ  
رَسُولَ اللَّهِ ﷺ عَلَى مِلاءِ بَطْنِي، فَأَشْهَدُ إِذَا  
غَابُوا، وَأَحْفَظُ إِذَا نَسُوا، وَلَقَدْ قَالَ رَسُولُ  
اللَّهِ ﷺ يَوْمًا: «أَيُّكُمْ يَبْسُطُ ثَوْبَهُ فَيَأْخُذُ مِنْ  
حَدِيثِي هَذَا، ثُمَّ يَجْمَعُهُ إِلَى صَدْرِهِ، فَإِنَّهُ لَمْ  
يَنْسَ شَيْئًا سَمِعَهُ» فَبَسَطْتُ بُرْدَةَ عَلَيَّ، حَتَّى  
فَرَغَ مِنْ حَدِيثِهِ، ثُمَّ جَمَعْتُهَا إِلَى صَدْرِي،  
فَمَا نَسَيْتُ بَعْدَ ذَلِكَ الْيَوْمِ شَيْئًا حَدَّثَنِي بِهِ،  
وَلَوْ لَا آيَاتِنِ أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَّثْتُ  
شَيْئًا أَبَدًا: ﴿إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ  
الْبَيِّنَاتِ وَالْهُدَى﴾ [البقرة: ١٥٩، ١٦٠] إِلَى  
آخِرِ الْآيَتَيْنِ. [راجع: ٦٣٩٧]

[٦٤٠٠] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ  
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ  
عَنْ شُعَيْبٍ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَعِيدُ  
ابْنِ الْمُسَيْبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ  
الرَّحْمَنِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّكُمْ  
تَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ  
رَسُولِ اللَّهِ ﷺ، بِنَحْوِ حَدِيثِهِمْ.

[1] *Al-Baqarah* 2:159,160.

**Chapter 36. The Virtues Of Hâṭib Bin Abî Balta‘ah And The People Of Badr, May Allâh Be Pleased With Them**

(المعجم ٣٦) - (بَابُ مِنْ فَضَائِلِ)  
حَاطِبِ بْنِ أَبِي بَلْتَعَةَ وَأَهْلِ بَدْرِ رَضِيَ  
اللَّهُ عَنْهُمْ) (التحفة ٨٢)

[6401] 161 - (2494) ‘Ubaidullâh bin Abî Râfi‘, who was the scribe of ‘Alî, said: “I heard ‘Alî, [may Allâh be pleased with him] say: ‘The Messenger of Allâh ﷺ sent us; myself, Az-Zubair and Al-Miqdâd, and he said: “Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her.”

“We set out, with our horses galloping, and we found the woman. We said: ‘Give us the letter.’ She said: ‘I do not have a letter.’ We said: ‘Either you give us the letter, or we will remove your clothes (to search for the letter).’ So she brought it out from her braided hair, and we brought it to the Messenger of Allâh ﷺ. And in it (was written): ‘From Hâṭib bin Abî Balt‘ah’ to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘O Hâṭib, what is this?’ He said: ‘Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraish’ – Sufyân (a sub narrator) said: ‘He was an ally of theirs, but he was not one of them’ – ‘and the

[٦٤٠١] ١٦١ - (٢٤٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعَمْرٍو - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو، عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ: أَخْبَرَنِي عَبِيدُ اللَّهِ بْنُ أَبِي رَافِعٍ، وَهُوَ كَاتِبٌ عَلَيَّ. قَالَ: سَمِعْتُ عَلِيًّا [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ يَقُولُ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ أَنَا وَالزُّبَيْرُ وَالْمِقْدَادُ، فَقَالَ: «اإْتُوا رَوْضَةَ خَاخَ، فَإِنَّ بِهَا طَعِينَةً مَعَهَا كِتَابٌ، فَخُذُوهُ مِنْهَا» فَانطَلَقْنَا تَعَادَى بِنَا خَيْلُنَا، فَإِذَا نَحْنُ بِالْمَرْأَةِ، فَقُلْنَا: أَخْرِجِي الْكِتَابَ، فَقَالَتْ: مَا مَعِيَ كِتَابٌ، فَقُلْنَا: لَتُخْرِجَنَّ الْكِتَابَ أَوْ لَتَلْفِقِينَ الثِّيَابَ، فَأَخْرَجَتْهُ مِنْ عِقَاصِهَا، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ ﷺ، فَإِذَا فِيهِ: مِنْ حَاطِبِ بْنِ أَبِي بَلْتَعَةَ إِلَى أَنَاسٍ مِنَ الْمُشْرِكِينَ، مِنْ أَهْلِ مَكَّةَ، يُخْبِرُهُمْ بِبَعْضِ أَمْرِ رَسُولِ اللَّهِ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا حَاطِبُ! مَا هَذَا؟» قَالَ: لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ امْرَأً مُلْصَقًا فِي

*Muhâjirîn* with you have relatives who will protect their families. As I have no blood ties among them, I wanted to do them a favor so that they would protect my family. I did not do it out of disbelief or because I apostatized from my religion, nor because I approved of disbelief after becoming Muslim.’”

“The Messenger of Allâh ﷺ said: ‘He has spoken the truth.’ ‘Umar said: ‘O Messenger of Allâh, let me strike the neck of this hypocrite.’ He (ﷺ) said: “He was present at (the battle of) Badr, and you do not know, perhaps Allâh looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’ Then Allâh revealed the words: ‘O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends.’”<sup>[1]</sup>

[6402] (...) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ sent myself and Abû Marthad Al-Ghanawî and Az-Zubair bin Al-Awwâm, and we were all horsemen. He said: ‘Go until you come to the garden of *Khâkh*, in which there is a woman from among the idolaters who has a letter with her from *Hâtib*, written to the idolaters.””

فَرَيْسٍ - قَالَ سُفْيَانُ: كَانَ حَلِيفًا لَهُمْ، وَلَمْ يَكُنْ مِنْ أَنْفُسِهَا - وَكَانَ مَنْ كَانَ مَعَكَ مِنَ الْمُهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيَهُمْ، فَأَحْبَبْتُ، إِذْ فَاتَنِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ، أَنْ أَتَّخِذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي، وَلَمْ أَفْعَلْهُ كُفْرًا وَلَا ارْتِدَادًا عَنْ دِينِي، وَلَا رِضًا بِالْكَفْرِ بَعْدَ الْإِسْلَامِ، فَقَالَ النَّبِيُّ ﷺ: «صَدَقَ» فَقَالَ عُمَرُ: دَعْنِي، يَا رَسُولَ اللَّهِ! أَضْرِبَ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «إِنَّهُ قَدْ شَهِدَ بَدْرًا، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ أَطَّلَعَ عَلَيَّ أَهْلِي بَدْرٍ فَقَالَ: ااعْمَلُوا مَا شِئْتُمْ، فَقَدْ غَفَرْتُ لَكُمْ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِي وَعَدُوَكُمْ ءَوْلِيَاءَ﴾ [الممتحنة: ١] . وَلَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزُهَيْرٍ ذِكْرُ الْآيَةِ، وَجَعَلَهَا إِسْحَاقُ فِي رَوَايَتِهِ، مِنْ تِلَاوَةِ سُفْيَانَ .

[٦٤٠٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْثَمِ الْوَاسِطِيُّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ، كُلُّهُمْ عَنْ حُصَيْنٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ،

[1] *Al-Mumtahanah* 60:1.

And he mentioned a *Hadīth* like that of ‘Ubaidullāh bin Abī Rāfi’ from ‘Alī (no. 6402).”

عَنْ عَلِيٍّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ،  
وَأَبَا مَرْثِدَ الْغَنَوِيِّ وَالزُّبَيْرَ بْنَ الْعَوَّامِ،  
وَكُلُّنَا فَارِسٌ، فَقَالَ: «انْطَلِقُوا حَتَّى تَأْتُوا  
رَوْضَةَ خَاخِرٍ، فَإِنَّ بِهَا امْرَأَةً مِنْ  
الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى  
الْمُشْرِكِينَ» فَذَكَرَ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ  
ابْنِ أَبِي رَافِعٍ عَنْ عَلِيٍّ.

[6403] 162 - (2495) It was narrated from Jābir that a slave of Hāṭib came to the Messenger of Allāh ﷺ complaining about Hāṭib. He said: “O Messenger of Allāh, Hāṭib is going to go to Hell.” The Messenger of Allāh ﷺ said: “You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Ḥudaiyah.”

[٦٤٠٣] ١٦٢ - (٢٤٩٥) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ  
رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الزُّبَيْرِ، عَنْ  
جَابِرٍ: أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ ﷺ  
يَشْكُو حَاطِبًا، فَقَالَ: يَا رَسُولَ اللَّهِ! لِيَدْخُلَنَّ  
حَاطِبُ النَّارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبْتَ  
لَا يَدْخُلُهَا، فَإِنَّهُ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ».

### Chapter 37. The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance *Bay'at Ar-Riḍwān*, May Allāh Be Pleased With Them

[6404] 163 - (2496) Jābir bin ‘Abdullāh said: “Umm Mubashshir told me that, in the presence of Ḥafṣah, she heard the Prophet ﷺ say: ‘None of the companions of the tree, those who swore their oath of allegiance beneath it, will enter the Fire, if Allāh wills.’ She said: ‘Yes they will, O Messenger

(المعجم ٣٧) - (بَابٌ مِنْ فَضَائِلِ

أَصْحَابِ الشَّجَرَةِ، أَهْلِ بَيْعَةِ

الرِّضْوَانِ، رَضِيَ اللَّهُ عَنْهُمْ)

(التحفة ٨٣)

[٦٤٠٤] ١٦٣ - (٢٤٩٦) حَدَّثَنِي  
هَرُونَ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَّاجُ بْنُ  
مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو  
الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ:  
أَخْبَرْتَنِي أُمُّ مُبَشَّرٍ أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ  
يَقُولُ عِنْدَ حَفْصَةَ: «لَا يَدْخُلُ النَّارَ، إِنْ

of Allāh.’ And he scolded her. Ḥafṣah said: ‘There is not one of you but will pass over it (Hell).<sup>[1]</sup> The Prophet ﷺ said: ‘But Allāh says: ‘Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).’<sup>[2]</sup>

شَاءَ اللهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدٌ مِنَ الَّذِينَ بَايَعُوا تَحْتَهَا» قَالَتْ: بَلَى، يَا رَسُولَ اللهِ! فَانْتَهَرَهَا، فَقَالَتْ حَفْصَةُ: ﴿وَإِنْ يَنْكُرُ إِلَّا وَارِدُهَا﴾ [مريم: ٧١].  
فَقَالَ النَّبِيُّ ﷺ: «قَدْ قَالَ اللهُ [عَزَّ وَجَلَّ]: ﴿ثُمَّ نَسِىَ الَّذِينَ اتَّقَوْا وَنَذَرُوا الظَّالِمِينَ فِيهَا جِثَّتًا﴾ [مريم: ٧٢].

### Chapter 38. The Virtues Of The Two Ash‘arīs; Abû Mûsâ And Abû ‘Amir, May Allāh Be Pleased With Them

(المعجم ٣٨) - (باب من فضائل أبي موسى وأبي عامر الأشعريين، رضي الله عنهما) (التحفة ٨٤)

[6405] 164 - (2497) It was narrated that Abû Mûsâ said: “I was with the Prophet ﷺ when he was camping in Al-Ji‘rānah, between Makkah and Al-Madīnah, and Bilāl was with him. A Bedouin man came to the Messenger of Allāh ﷺ and said: ‘Will you fulfill your promise to me, O Muḥammad?’ The Messenger of Allāh ﷺ said to him: ‘Accept the glad tidings.’ The Bedouin said to him: How often you say to me; ‘Accept the good news.’ The Messenger of Allāh ﷺ turned to Abû Mûsâ and Bilāl, looking angry, and said: ‘This one has rejected glad tidings; you two accept it.’ They said: ‘We accept it, O Messenger of Allāh.’ Then the Messenger of Allāh ﷺ called for a

[٦٤٠٥] ١٦٤ - (٢٤٩٧) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، قَالَ: كُنْتُ عِنْدَ النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ، وَمَعَهُ بِلَالٌ، فَآتَى رَسُولَ اللهِ ﷺ رَجُلٌ أَعْرَابِيٌّ، فَقَالَ: أَلَا تُنْجِرُ لِي، يَا مُحَمَّدُ! مَا وَعَدْتَنِي؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَبْسِرُ». فَقَالَ لَهُ الْأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ «أَبْسِرُ» فَأَقْبَلَ رَسُولُ اللهِ ﷺ عَلَى أَبِي مُوسَى وَبِلَالٍ،

[1] Mariam 19:71.

[2] Mariam 19:72.

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: 'Drink from it, and pour some on your faces and chests, and accept the glad tidings.' Umm Salamah called out to them from behind the curtain: 'Leave some of that which is in your vessel for your mother.' So they left some of it for her."

[6406] 165 - (2498) It was narrated from Abû Burdah that his father said: "When the Prophet ﷺ had finished with (the battle of) Hunain, he sent Abû 'Âmir at the head of an army to Awtâs, where he met Duraid bin Aş-Şimmaḥ, who was killed, and Allâh caused his companions to be defeated. Abû Mûsâ said: 'And he sent me with Abû 'Âmir.' He said: 'Abû 'Âmir was struck in the knee with an arrow by a man of Banû Jusham, and it was stuck in his knee. I came to him and said: "O uncle, who struck you?"'

Abû 'Âmir pointed him out to Abû Mûsâ and said: "That one killed me, do you see the one who struck me?" Abû Mûsâ said: "I went to him and caught up with him, and when he saw me, he ran away from me. I followed

كَهَيْتَةِ الْعُضْبَانِ، فَقَالَ: «إِنَّ هَذَا قَدْ رَدَّ الْبَشْرَى، فَأَقْبَلَا أَنْتَمَا» فَقَالَا: قَبِلْنَا يَا رَسُولَ اللَّهِ! ثُمَّ دَعَا رَسُولُ اللَّهِ ﷺ بِقَدَحٍ فِيهِ مَاءٌ، فَعَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَى وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخَذَا الْقَدَحَ، فَفَعَلَا مَا أَمَرَهُمَا بِهِ رَسُولُ اللَّهِ ﷺ، فَنَادَتْهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السُّتْرِ: أَفْضَلَا لِأُمَّكُمَا مِمَّا فِي إِيَّائِكُمَا، فَأَفْضَلَا لَهَا مِنْهُ طَائِفَةً.

[٦٤٠٦] ١٦٥ - (٢٤٩٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: لَمَّا فَرَعَ النَّبِيُّ ﷺ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَى جَيْشٍ إِلَى أَوْطَاسٍ، فَلَقِيَ دُرَيْدَ بْنَ الصَّمَّةِ، فَقَتَلَ دُرَيْدَ بْنَ الصَّمَّةِ وَهَزَمَ اللَّهُ أَصْحَابَهُ، فَقَالَ أَبُو مُوسَى: وَبَعَثَنِي مَعَ أَبِي عَامِرٍ - قَالَ -: فَرَمِي أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُشَمٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَانْتَهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمُّ! مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَى أَبِي مُوسَى، فَقَالَ: إِنَّ ذَاكَ قَاتِلِي، تَرَاهُ ذَاكَ

him and I started saying: 'Don't you feel ashamed? Aren't you an Arab? Won't you stand firm?' So he stopped, and we met and traded blows, then I struck him with the sword and killed him. Then I went back to Abû 'Âmir and said: 'Allâh has killed your opponent.' He said: 'Pull this arrow out.' So I pulled it out and water came out of it (the wound). He said: 'O son of my brother, go to the Messenger of Allâh ﷺ and convey greetings of *Salâm* to him from, me, and say to him: "Abû 'Âmir says to you: 'Pray for forgiveness for me.'"

"Abû 'Âmir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet ﷺ, I entered upon him when he was in a house on a bed made of rope without a mattress, and the ropes had left marks on the back and sides of the Messenger of Allâh ﷺ. I told him what had happened to us and to Abû 'Âmir, and I said to him: 'He said: "Tell him to pray for forgiveness for me.'" The Messenger of Allâh ﷺ called for some water and he performed *Wudu'*, then he raised his hands and said: 'O Allâh, forgive 'Ubaid Abû 'Âmir,' until I could see the whiteness of his armpits. Then he said: 'O Allâh, on the Day of Resurrection make him above many of Your creation,' or; 'many of the people.' I said: 'And me, O

الَّذِي رَمَانِي، قَالَ أَبُو مُوسَى: فَصَدْتُ لَهُ فَأَعْتَمَدْتُهُ فَلِحِقَّتُهُ، فَلَمَّا رَأَيْتِي وَلَّى عَنِّي ذَاهِبًا، فَاتَّبَعْتُهُ وَجَعَلْتُ أَقُولُ [لَهُ]: أَلَا تَسْتَحْيِي؟ أَلَسْتَ عَرَبِيًّا؟ أَلَا تَتُبْتُ؟ فَكَفَّ، فَالْتَمْتُ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتَيْنِ، فَضْرَبْتُهُ بِالسَّيْفِ فَفَتَلْتُهُ، ثُمَّ رَجَعْتُ إِلَى أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبِكَ، قَالَ: فَانزِعْ هَذَا السَّهْمَ، فَنَزَعْتُهُ فَتَرَا مِنْهُ الْمَاءَ، فَقَالَ: يَا ابْنَ أَخِي! انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَقْرِئْهُ مِنِّي السَّلَامَ، وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي، قَالَ: وَاسْتَعْمَلَنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ يَسِيرًا ثُمَّ إِنَّهُ مَاتَ، فَلَمَّا رَجَعْتُ إِلَى النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتٍ عَلَى سَرِيرٍ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَثَرَ رِمَالُ السَّرِيرِ بِظَهْرِ رَسُولِ اللَّهِ ﷺ وَجَنَابِهِ، فَأَخْبَرْتُهُ بِخَبْرِنَا وَخَبَرَ أَبِي عَامِرٍ، وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرْ لِي، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ حَتَّى رَأَيْتُ بَيَاضَ إِبْطِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ! اجْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنْ النَّاسِ» فَقُلْتُ: وَلِي، يَا رَسُولَ



Messenger of Allāh! Pray for forgiveness for me!’ The Prophet ﷺ said: ‘O Allāh, forgive ‘Abdullāh bin Qais for his sins, and admit him to a gate of great honor on the Day of Resurrection.’”<sup>[1]</sup>

Abû Burdah said: “One of them was for Abû ‘Āmir and the other was for Abû Mûsâ.”

### Chapter 39. The Virtues Of The Ash‘arīs, May Allāh Be Pleased With Them

[6407] 166 - (2499) It was narrated that Abû Mûsâ said: “The Messenger of Allāh ﷺ said: ‘I recognize the voices of a group of the Ash‘arīs when they recite Qur‘ān, when they enter at night, and I can tell where they are from their voices when they recite Qur‘ān at night, even though I did not see where they stopped during the day. Among them is a *Hakīm*<sup>[2]</sup> who, when he

الله! فَاسْتَعْفِرْ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ! اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُدْخَلًا كَرِيمًا».

قَالَ أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي عَامِرٍ، وَالْأُخْرَى لِأَبِي مُوسَى.

(المعجم ٣٩) - (باب من فضائل

الأشعريين رضي الله عنهم)

(التحفة ٨٥)

[٦٤٠٧] ١٦٦ - (٢٤٩٩) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: أَخْبَرَنَا بَرِيدٌ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رُفْقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ

<sup>[1]</sup> See *An-Nisâ*’ 4:31.

<sup>[2]</sup> *Hakīm*; scholars differ over whether this is a description or a name. If it were a description, then it means a wise man. In *Al-Isâbah* Al-Ĥâfîz Ibn Ĥajar said: “Ĥakīm Al-Ash‘arī: I do not know of any information about him, except what occurs in the Two *Ṣaḥīḥ*, in the *Ḥadīth* of Abû Mûsâ Al-Ash‘arī, who said: ‘The Messenger of Allāh ﷺ said: “I recognize the voices of a group of the Ash‘arīs when they recite Qur‘ān, when they enter at night,” - meaning in the *Masjid* - “Among them is a *Hakīm*, who, when he meets the horsemen’ - so he mentioned the *Ḥadīth*.” And Al-Ĥâfîz also said there: “Ibn At-Tin, and others among those who explained *Al-Bukhârî*, said that his saying: ‘Among them is a *Hakīm*’ is a description of a man among them, not a name. And this was reported by ‘Iyâd from his Shaikh, Abû ‘Alī Aṣ-Ṣadafī.” An-Nawawī said similar to this. See also *Faiḥ Al-Bâri* (no. 4232) where he said that: “when they enter at night” means when they enter their homes after going out to the *Masjid* or for some work and then return, and he cited that from an-Nawawī, while what is with us in the commentary of

meets the horsemen” – or “the enemy – he says to them: “My companions are telling you to wait for them.”

[6408] 167 - (2500) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘If the Ash‘arîs run short of provisions during a campaign, or they run short of food for their families in Al-Madînah, they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them.’”

مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ إِذَا لَقِيَ الْخَيْلَ - أَوْ قَالَ الْعَدُوَّ - قَالَ لَهُمْ: إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَنْظُرُوهُمْ».

[٦٤٠٨] [١٦٧- (٢٥٠٠) حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ - حَدَّثَنِي بُرَيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا فِي الْعَزْوِ، أَوْ قَلَّ طَعَامُ عِيَالِهِمْ بِالْمَدِينَةِ، جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ افْتَسَمُوهُ بَيْنَهُمْ فِي إِثَاءٍ وَاحِدٍ، بِالسَّوِيَّةِ، فَهُمْ مِنِّي وَأَنَا مِنْهُمْ».

#### Chapter 40. The Virtues Of Abû Sufyân Şakhr bin Ĥarb, May Allâh Be Pleased With Him

(المعجم ٤٠) - (بَابُ مِنْ فَضَائِلِ أَبِي سَفْيَانَ صَخْرَ بْنِ حَرْبٍ رَضِيَ اللَّهُ عَنْهُ) (التحفة ٨٦)

[6409] 168 - (2501) Ibn ‘Abbâs said: “The Muslims would not look at Abû Sufyân nor sit with him. He said to the Prophet ﷺ: ‘O Prophet of Allâh, give me three things.’ He said: ‘Yes.’ He said: ‘I have with me the most beautiful

[٦٤٠٩] [١٦٨- (٢٥٠١) حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَحْمَدُ بْنُ جَعْفَرِ الْمَعْقَرِيِّ قَالَا: حَدَّثَنَا النَّضْرُ وَهُوَ ابْنُ مُحَمَّدِ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا أَبُو زُمَيْلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ:

An-Nawawî today is: “When they go out for work then return.” Without mentioning the *Masjid*. Also, it is important to understand the different explanations, that some of them recited this *Hadîth* with the meaning: “When they ride (*yarhulûn*) during the night” instead of *yadhkhalûn* “enter.” And An-Nawawî considered the recitation cited in our text (*yadhkhalûn* “enter”) to be the more correct.

and best (woman) of the Arabs, Umm Habibah bint Abi Sufyan, and I will give her to you in marriage.' He said: 'Yes.' He said: 'Make Mu'awiyah your scribe.' He said: 'Yes.' He said: 'And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims.' He said: 'Yes.'"

Abu Zumail said: "If he had not asked the Prophet ﷺ for that, he would not have given him that, because whenever he was asked for something he would say: 'Yes.'"

كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ، فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ! ثَلَاثٌ أَعْطَيْتَنِي. قَالَ: «نَعَمْ» قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أُزَوِّجُكَهَا، قَالَ: «نَعَمْ» قَالَ: وَمُعَاوِيَةُ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ، قَالَ: «نَعَمْ». قَالَ: وَتَوَمَّرَنِي حَتَّى أَقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أَقَاتِلُ الْمُسْلِمِينَ، قَالَ: «نَعَمْ».

قَالَ أَبُو زُمَيْلٍ: وَلَوْلَا أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذَلِكَ، لِأَنَّهُ لَمْ يَكُنْ يُسْأَلُ شَيْئًا إِلَّا قَالَ: «نَعَمْ».

#### Chapter 41. The Virtues Of Ja'far Bin Abi Talib And Asma' Bint 'Umais, And The People Of Their Ship, May Allâh Be Pleased With Them

[6410] 169 - (2502) It was narrated that Abu Musâ said: "We heard about the migration of the Messenger of Allâh ﷺ when we were in Yemen, so we set out to migrate to him, my two brothers and I. I was the youngest of them; one of them was Abu Burdah and the other was Abu Ruhm, and fifty-odd or fifty-three of my people. We embarked on a ship and our ship took us to the Negus in Abyssinia. We met Ja'far bin

(المعجم ٤١) - (باب من فضائل جعفر [بن أبي طالب]، وأسماء بنت عميس، وأهل سفينتهم، رضي الله عنهم) (التحفة ٨٧)

[٦٤١٠] ١٦٩ - (٢٥٠٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدٌ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: بَلَّغْنَا مَخْرَجَ رَسُولِ اللَّهِ ﷺ وَنَحْنُ بِالْيَمَنِ، فَخَرَجْنَا مُهَاجِرِينَ إِلَيْهِ أَنَا وَأَخْوَانٌ لِي، أَنَا أَصْغَرُهُمَا، أَحَدُهُمَا أَبُو بُرْدَةَ وَالْآخَرُ أَبُو رُهْمٍ. - إِمَّا قَالَ بِضْعًا

Abî Ṭâlib and his companions there, and Ja'far said: 'The Messenger of Allâh ﷺ sent us here, and told us to stay here, so stay with us.' We stayed with him, until we came all together. And we met the Messenger of Allâh ﷺ when he conquered Khaibar, and he gave us a share (of the spoils of war) or he gave us some of it. He did not give anything to anyone who had not been present at the conquest of Khaibar, except those who were present with him, and those who had been on our ship along with Ja'far and his companions. He gave them a share too. Some of the people said to us – meaning the people of the ship – 'We migrated before you.'"

وَأَمَّا قَالَ: ثَلَاثَةٌ وَخَمْسِينَ أَوْ اثْنَيْنِ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي - قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَيْنَا سَفِينَتَنَا إِلَى النَّجَاشِيِّ بِالْحَبَشَةِ، فَوَافَقْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هَهُنَا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِيمُوا مَعَنَا، قَالَ فَأَقَمْنَا مَعَهُ حَتَّى قَدِمْنَا جَمِيعًا، قَالَ: فَوَافَقْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَتَحَ خَيْبَرَ، فَأَسْهَمَ لَنَا، أَوْ قَالَ أَعْطَانَا مِنْهَا، وَمَا قَسَمَ لِأَحَدٍ غَابَ عَنْ فَتْحِ خَيْبَرَ مِنْهَا شَيْئًا، إِلَّا مَنْ شَهِدَ مَعَهُ، إِلَّا لِأَصْحَابِ سَفِينَتِنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسَمَ لَهُمْ مَعَهُمْ، قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لِأَهْلِ السَّفِينَةِ -: نَحْنُ سَبَقْنَاكُمْ بِالْهَجْرَةِ.

[6411] (2503) He said:<sup>[1]</sup> "Asmâ' bint 'Umais, who was one of those who had come with us, entered upon Ḥaḥṣah, the wife of the Prophet ﷺ, to visit her. She was one of those who had migrated to Abyssinia. 'Umar entered upon Ḥaḥṣah when Asmâ' was with her, and when he saw Asmâ', 'Umar said: 'Who is this?' She said: 'Asmâ' bint 'Umais.' 'Umar said: 'Is this the Abyssinian woman? Is this the seafaring

[٦٤١١] [٢٥٠٣] قَالَ: فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِنْ قَدِيمِ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى النَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبَشِيَّةُ هَذِهِ؟

[1] This is a continuation of the previous narration.

woman?’ Asmâ’ said: ‘Yes.’ ‘Umar said: ‘We migrated before you, so we have more right to the Messenger of Allâh ﷺ than you.’ She got angry and spoke up: ‘You are lying, O ‘Umar! No, by Allâh, you were with the Messenger of Allâh ﷺ, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allâh and His Messenger ﷺ. By Allâh, I will not eat or drink anything until I tell the Messenger of Allâh ﷺ about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allâh ﷺ and I will ask him. By Allâh, I am not lying or adding anything to that.’ When the Prophet ﷺ came, she said: ‘O Prophet of Allâh, ‘Umar said such-and-such.’ The Messenger of Allâh ﷺ said: ‘No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.’

“She said: ‘I saw Abû Mûsâ and the people of the ship coming to me in groups, asking me about that *Hadîth*, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allâh ﷺ said to them.”

Abû Burdah said: “Asmâ’ said: ‘I saw Abû Mûsâ asking me to repeat this *Hadîth*.”

الْبَحْرِيَّةُ هَذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ، فَقَالَ عُمَرُ: سَبَقْنَاكُمْ بِالْهَجْرَةِ، فَتَحْنُ أَحَقُّ بِرَسُولِ اللَّهِ ﷺ مِنْكُمْ، فَغَضِبَتْ، وَقَالَتْ كَلِمَةً: كَذَبْتَ، يَا عُمَرُ! كَلَّا، وَاللَّهِ! كُنْتُمْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعْظُمُ جَاهِلَكُمْ وَكُنَّا فِي دَارٍ، أَوْ فِي أَرْضٍ، الْبُعْدَاءِ الْبُعْضَاءِ فِي الْحَبَشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَإِيمُ اللَّهِ! لَا أَطْعَمُ طَعَامًا وَلَا أَشْرَبُ شَرَابًا حَتَّى أَذْكَرَ مَا قُلْتُ، لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤَدِّي وَنُخَافُ، وَسَأَذْكَرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ، وَوَاللَّهِ! لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَزِيدُ عَلَى ذَلِكَ، قَالَ فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّ عُمَرَ قَالَ كَذَا وَكَذَا، فَقَالَ رَسُولُ اللَّهِ ﷺ «لَيْسَ بِأَحَقُّ بِي مِنْكُمْ، وَلَهُ وَلِأَصْحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ، أَهْلُ السَّفِينَةِ، هِجْرَتَانِ».

قَالَتْ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونَنِي أَرْسَالًا، يَسْأَلُونَنِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَغْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ.

قَالَ أَبُو بُرَيْدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقَدْ رَأَيْتُ أَبَا مُوسَى، وَإِنَّهُ لَيْسْتَعِيدُ هَذَا الْحَدِيثَ مِنِّي.

### Chapter 42. The Virtues Of Salmân, Bilâl And Şuhaib, May Allâh Be Pleased With Them

[6412] 170 - (2504) It was narrated from 'Ā'idh bin 'Amr that Abû Sufyân came to Salmân, Şuhaib and Bilâl among a group of people, and they said: "By Allâh, the swords of Allâh did not reach the neck of an enemy of Allâh they were supposed to reach." Abû Bakr said: "Do you say this to an elder and chief of Quraish?" He went to the Prophet ﷺ and told him, and he said: "O Abû Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord."

Abû Bakr went to them and said: "O my brothers, have I annoyed you?" They said: "No, may Allâh forgive you, O my brother."

[6413] 171 - (2505) It was narrated that Jâbir bin 'Abdullâh said: "The Verse 'When two parties from among you were about to lose heart, but Allâh was their *Walî* (Supporter and Protector),<sup>[1]</sup> was revealed concerning us; Banû Salamah and Banû Hârithah - and we would not like for it not to have been revealed, because Allâh, Glorified and Exalted is He, said:

(المعجم ٤٢) - (بَابُ مِنْ فَضَائِلِ)

سلمان وبلال وصهيب رضي الله

عنهم) (التحفة ٨٨)

[٦٤١٢] [١٧٠- (٢٥٠٤)] حَدَّثَنَا

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا

حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُعَاوِيَةَ بْنِ

قُرَّةَ، عَنْ عَائِذِ بْنِ عَمْرٍو؛ أَنَّ أَبَا سُفْيَانَ

أَتَى عَلَى سَلْمَانَ وَصُهَيْبٍ وَبِلَالٍ فِي نَقْرٍ،

فَقَالُوا: [وَاللَّهِ!] مَا أَخَذَتْ سُيُوفُ اللَّهِ مِنْ

عُنُقِ عَدُوِّ اللَّهِ مَأْخَذَهَا - قَالَ - : فَقَالَ

أَبُو بَكْرٍ: أَتَقُولُونَ هَذَا لِشَيْخِ قُرَيْشٍ

وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيَّ ﷺ فَأَخْبَرَهُ، فَقَالَ:

«يَا أَبَا بَكْرٍ! لَعَلَّكَ أَعْضَبْتَهُمْ، لَئِنْ كُنْتَ

أَعْضَبْتَهُمْ لَقَدْ أَعْضَبْتَ رَبَّكَ».

فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَتَاهُ!

أَعْضَبْتُكُمْ؟ قَالُوا: لَا، يَغْفِرُ اللَّهُ لَكَ، يَا أَخِي!

[٦٤١٣] [١٧١- (٢٥٠٥)] حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ

عَبْدَةَ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَا: أَخْبَرَنَا

سُفْيَانُ عَنْ عَمْرٍو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ

قَالَ: فِينَا نَزَلَتْ: ﴿إِذْ هَمَّتْ طَلِيفَتَانِ

مِنْكُمْ أَنْ تَفْسَلَا وَاللَّهُ وَلِيُّهُمَا﴾ [آل

عمران: ١٢٢] بَنُو سَلَمَةَ وَبَنُو حَارِثَةَ، وَمَا

[1] *Āl 'Imrân* 3:122.

‘But Allâh was their *Walî* (Supporter and Protector).’”

نُحِبُّ أَنَّهَا لَمْ تَنْزِلْ، لِقَوْلِ اللَّهِ [عَزَّ وَجَلَّ]: ﴿وَاللَّهُ وَلِيُّهُمَا﴾ .

### Chapter 43. The Virtues Of The *Anṣâr*, May Allâh Be Pleased With Them

(المعجم ٤٣) - (بَابُ مِنْ فَضَائِلِ

[6414] 172 - (2506) It was narrated that Zaid bin Arqam said: “The Messenger of Allâh ﷺ said: ‘O Allâh, forgive the *Anṣâr*, and the children of the *Anṣâr*.’”

الأنصار رضي الله عنهم) (التحفة ٨٩)

[٦٤١٤] ١٧٢ - (٢٥٠٦) حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنِ النَّضْرِ بْنِ أَسَى، عَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَأَبْنَاءِ أِبْنَاءِ الْأَنْصَارِ».

[6415] (...) Shu'bah narrated it with this chain of narrators.

[٦٤١٥] (...) وَحَدَّثَنِيهِ يَحْيَى بْنُ

حَبِيبٍ: أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ.

[6416] 173 \* (2507) Anas narrated that the Messenger of Allâh ﷺ prayed for forgiveness for the *Anṣâr* – he said, “And I think he said: ‘And the children of the *Anṣâr*, and the freed slaves of the *Anṣâr*.’”

[٦٤١٦] ١٧٣ - (٢٥٠٧) حَدَّثَنِي أَبُو

مَعْنٍ الرَّقَاشِيُّ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّ أَنَسًا حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْفَرَ لِلْأَنْصَارِ - قَالَ - : وَأَحْسِبُهُ قَالَ: «وَلِدْرَارِيِّ الْأَنْصَارِ، وَلِمَوَالِي الْأَنْصَارِ» لَا أَشْكُ فِيهِ .

[6417] 174 - (2508) It was narrated from Anas that the Prophet ﷺ saw some children

[٦٤١٧] ١٧٤ - (٢٥٠٨) حَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ وَرُهَيْبِرُ بْنُ حَرْبٍ،

and women coming back from a wedding, and the Prophet of Allāh ﷺ stood up and said: “By Allāh, you are among the dearest of people to me, by Allāh, you are among the dearest of people to me” – meaning the *Anṣār*.

[6418] 175 - (2509) Anas bin Mālik said: “A woman of the *Anṣār* came to the Messenger of Allāh ﷺ, and the Messenger of Allāh ﷺ stood aside with her, and said: ‘By the One in Whose Hand is my soul, you (the *Anṣār*) are the dearest of people to me’ (and He ﷺ said this) three times.”

[6419] (...) It was narrated from Sūrah (a similar *Hadīth* as no. 6418) with this chain of narrators.

[6420] 176 - (2510) It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: “The *Anṣār* are my inner circle and trusted friends. The

جَمِيعًا عَنِ ابْنِ عَلِيَّةَ - وَاللَّفْظُ لِرُزْهَيْرٍ - :  
حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ  
صُهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ النَّبِيَّ ﷺ رَأَى  
صَيِّبًا وَنِسَاءً مُقْبِلِينَ مِنْ عُرْسٍ، فَقَامَ نَبِيُّ  
اللَّهِ ﷺ مُمْتَلًا. فَقَالَ: «اللَّهُمَّ! أَنْتُمْ مِنْ  
أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ! أَنْتُمْ مِنْ أَحَبِّ  
النَّاسِ إِلَيَّ» يَعْنِي الْأَنْصَارَ.

[٦٤١٨] ١٧٥ - (٢٥٠٩) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ  
عُنْدِرٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ  
ابْنُ جَعْفَرٍ - : حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ  
زَيْدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ:  
جَاءَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ  
اللَّهِ ﷺ قَالَ: فَخَلَا بِهَا رَسُولُ اللَّهِ ﷺ.  
وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنَّكُمْ لَأَحَبُّ  
النَّاسِ إِلَيَّ» ثَلَاثَ مَرَّاتٍ.

[٦٤١٩] (...) حَدَّثَنِيهِ يَحْيَى بْنُ  
حَبِيبٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، وَحَدَّثَنَا  
أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا:  
حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ  
بِهَذَا الْإِسْنَادِ.

[٦٤٢٠] ١٧٦ - (٢٥١٠) حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ -  
وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ



people will increase in number but the *Anṣār* will decrease, so appreciate their good deeds and overlook their bad deeds.”

ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْأَنْصَارَ كَرِّشِي وَعَيْبِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقْلُونَ، فَأَقْبِلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيئِهِمْ».

#### Chapter 44. The Best Clans Of The *Anṣār*

(المعجم ٤٤) - (بَابُ فِي خَيْرِ دُورِ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٩٠)

[6421] 177 - (2511) It was narrated that Abû Usaid said: “The Messenger of Allâh ﷺ said: ‘The best clans of the *Anṣār* are Banû An-Najjâr, then Banû ‘Abdul-Ashhal, then Banû Al-Hârith bin Al-Khazraj, then Banû Sâ‘idah. And in all the clans of the *Anṣār* there is goodness.’ Sa’d said: ‘I think that the Messenger of Allâh ﷺ placed others above us.’ It was said: ‘He placed you above many others.’”

[٦٤٢١] ١٧٧ - (٢٥١١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلَّا قَدْ فَضَّلَ عَلَيْنَا، فَقِيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[6422] (...) A similar report (as *Hadith* no. 6421) was narrated from Abû Usaid Al-Anṣârî from the Prophet ﷺ.

[٦٤٢٢] (...) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي أُسَيْدِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

[6423] (...) A similar report (as *Hadīth* no. 6422) was narrated from Anas from the Prophet ﷺ, except that he did not mention the words of Sa'd.

[٦٤٢٣] (...) حَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، كُلُّهُمُ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ لَا يَذْكُرُ فِي الْحَدِيثِ قَوْلَ سَعْدٍ.

[6424] 178 - (...) It was narrated that Ibrāhīm bin Muḥammad bin Ṭalḥah said: "I heard Abū Usaid delivering a *Khuṭbah* in the presence of Ibn 'Utbah and he said: 'The Messenger of Allāh ﷺ said: "The best clans of the *Anṣār* are the clan of Banū An-Najjār, the clan of Banū 'Abdul-Ashhal, the clan of Banū Al-Hārith bin Al-Khazraj and the clan of Banū Sā'idah.' By Allāh, if I were to give preference to anyone I would give preference to my clan."

[٦٤٢٤] ١٧٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَمُحَمَّدُ بْنُ مِهْرَانَ [الرَّازِيُّ] - وَاللَّفْظُ - لِابْنِ عَبَّادٍ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدِ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أُسَيْدٍ خَطِيبًا عِنْدَ ابْنِ عُثْبَةَ، فَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَّارِ، وَدَارُ بَنِي عَبْدِ الْأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَزْرَجِ، وَدَارُ بَنِي سَاعِدَةَ». وَاللَّهِ! لَوْ كُنْتُ مُؤْتِرًا بِهَا أَحَدًا لَأْتَرْتُ بِهَا عَشِيرَتِي.

[6425] 179 - (...) It was narrated that Abū Az-Zinnād said: "Abū Salamah bore witness, that he heard Abū Usaid Al-Anṣārī bear witness, that the Messenger of Allāh ﷺ said: "The best clans of the *Anṣār* are Banū An-Najjār, then Banū 'Abdul-

[٦٤٢٥] ١٧٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسَمِعَ أَبَا أُسَيْدٍ الْأَنْصَارِيَّ يَشْهَدُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَيْرُ دُورِ الْأَنْصَارِ بَنُو

Ashhal, then Banû Al-Ĥârith bin Al-Khazraj, then Banû Sâ'idah, and in every clan of the *Anṣâr* there is goodness.”

Abû Salamah said: “Abû Usaid said: ‘Would I tell a lie about the Messenger of Allâh ﷺ? If I were lying I would have started with my own people, Banû Sâ'idah.’ News of that reached Sa'd bin 'Ubâdah and he was a little upset, and he said: ‘We have been left behind, we are the last of the four. Saddle my donkey for me so that I might go to the Messenger of Allâh ﷺ.’ But his nephew Sahl spoke to him and said: ‘Are you going to reject what the Messenger of Allâh ﷺ said when the Messenger of Allâh ﷺ knows best? Is it not sufficient for you that you are the fourth of four?’ So he changed his mind and said: ‘Allâh and His Messenger know best,’ and he ordered that his donkey be unsaddled.”

[6426] (...) Abû Usaid Al-Anṣârî narrated that he heard the Messenger of Allâh ﷺ say: “The best of the *Anṣâr*,” or; “the best clans of the *Anṣâr*,” a similar *Ĥadîth* about the clan (as no. 6425), but he did not mention the story of Sa'd bin 'Ubâdah (may Allâh be pleased with him).

النَّجَّارِ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دَوْرٍ الْأَنْصَارِ خَيْرٌ».

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أُسَيْدٍ: أَتَنَمُّ أَنَا عَلَى رَسُولِ اللَّهِ ﷺ؟ لَوْ كُنْتُ كَاذِبًا لَبَدَأْتُ بِقَوْمِي بَنِي سَاعِدَةَ، وَبَلَغَ ذَلِكَ سَعْدُ بْنُ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ، وَقَالَ: خُلِفْنَا فَكُنَّا آخِرَ الْأَرْبَعِ، أَسْرَجُوا لِي حِمَارِي آتِيَ رَسُولَ اللَّهِ ﷺ، فَكَلَّمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذْهَبُ لِتُرَدَّ عَلَى رَسُولِ اللَّهِ ﷺ؟ وَرَسُولَ اللَّهِ ﷺ أَعْلَمُ، أَوْلَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعِ، فَارْجِعْ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَأَمَرَ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[٦٤٢٦] (...) حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ ابْنُ بَحْرٍ: حَدَّثَنِي أَبُو دَاوُدَ: حَدَّثَنَا حَرْبُ ابْنِ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ؛ أَنَّ أَبَا أُسَيْدٍ الْأَنْصَارِيَّ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَيْرُ الْأَنْصَارِ، أَوْ خَيْرُ دَوْرِ الْأَنْصَارِ».

بِمِثْلِ حَدِيثِهِمْ فِي ذِكْرِ الدُّوْرِ، وَلَمْ يَذْكَرْ قِصَّةَ سَعْدِ بْنِ عُبَادَةَ [رَضِيَ اللَّهُ عَنْهُ].

[6427] 180 - (2512) Abû Hurairah said: "While he was in a large gathering of Muslims, the Messenger of Allâh ﷺ said: 'Shall I tell you about the best clans of the *Anṣâr*?' They said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Banû 'Abdul-Ashhal.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû An-Najjâr.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Al-Hârith bin Al-Khazraj.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Sâ'idah.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then in every clan of the *Anṣâr* there is goodness.'

"Sa'd bin 'Ubâdah stood up angrily and said: 'Are we the last of the four?' And he wanted to speak to the Messenger of Allâh ﷺ, but a man among his people said: 'Sit down. Are you not pleased that the Messenger of Allâh ﷺ mentioned your clan among the four clans whom he mentioned by name? Those whom he left and did not mention by name are more than those whom he did mention by name.' So Sa'd bin 'Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ."

[٦٤٢٧] ١٨٠ - (٢٥١٢) وَحَدَّثَنِي  
عَمْرُو النَّاقِدِ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا  
يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا  
أَبِي عَنْ صَالِحٍ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ  
أَبُو سَلَمَةَ وَعُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُمَيْرِ بْنِ  
مَسْعُودٍ: سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ  
اللَّهِ ﷺ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ  
الْمُسْلِمِينَ: «أُحَدِّثُكُمْ بِخَيْرِ دُورِ الْأَنْصَارِ؟»  
قَالُوا: نَعَمْ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ  
اللَّهِ ﷺ: «بَنُو عَبْدِ الْأَسْهَلِ» قَالُوا: ثُمَّ  
مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ بَنُو النَّجَّارِ»  
قَالُوا: ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ: «ثُمَّ بَنُو  
الْحَارِثِ بْنِ الْخَزْرَجِ» قَالُوا: ثُمَّ مَنْ؟ يَا  
رَسُولَ اللَّهِ! قَالَ «ثُمَّ بَنُو سَاعِدَةَ» قَالُوا: ثُمَّ  
مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ «ثُمَّ فِي كُلِّ دُورِ  
الْأَنْصَارِ خَيْرٌ» فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغَضَّبًا،  
فَقَالَ: أَلَا نَحْنُ آخِرُ الْأَرْبَعِ؟ حِينَ سَمَى  
رَسُولُ اللَّهِ ﷺ دَارَهُمْ، فَأَرَادَ كَلَامَ رَسُولِ  
اللَّهِ ﷺ، فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ:  
اجْلِسْ، أَلَا تَرْضَى أَنْ سَمَى رَسُولُ  
اللَّهِ ﷺ دَارَكُمْ فِي الْأَرْبَعِ الدُّوَرِ الَّتِي  
سَمَى؟ فَمَنْ تَرَكَ فَلَمْ يُسَمَّ أَكْثَرَ مِمَّنْ  
سَمَى، فَانْتَهَى سَعْدُ بْنُ عُبَادَةَ عَنْ كَلَامِ  
رَسُولِ اللَّهِ ﷺ.

### Chapter 45. Keeping Good Company With The *Anṣâr*, May Allâh Be Pleased With Them

[6428] 181 - (2513) It was narrated that Anas bin Mâlik said: "I went out with Jarîr bin 'Abdullâh Al-Bajalî on a journey, and he was serving me. I said to him: 'Do not do that.' He said: 'I saw the *Anṣâr* doing something for the Messenger of Allâh ﷺ, and I decided that if I accompanied any of them I would serve him."

Ibn Al-Muthanna and Ibn Bash-shâr added in their *Hadîth*: "Jarîr was older than Anas."

(المعجم ٤٥) - (بَابُ فِي حَسَنِ صَحْبَةِ الْأَنْصَارِ، رَضِيَ اللَّهُ عَنْهُمْ) (التحفة ٩١)

[٦٤٢٨] ١٨١ - (٢٥١٣) حَدَّثَنَا نَصْرُ ابْنِ عَلِيٍّ الْجَهْضَمِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ عَرَعَرَةَ - وَاللَّفْظُ لِلْجَهْضَمِيِّ - : حَدَّثَنِي مُحَمَّدُ بْنُ عَرَعَرَةَ: حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بْنِ عُبَيْدٍ، عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ مَعَ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ، وَكَانَ يَخْدُمُنِي، فَقُلْتُ لَهُ: لَا تَفْعَلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَصْنَعُ بِرَسُولِ اللَّهِ ﷺ شَيْئًا، أَلَيْتُ أَنْ لَا أَصْحَبَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ.

زَادَ ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ فِي حَدِيثِهِمَا: وَكَانَ جَرِيرٌ أَكْبَرَ مِنْ أَنَسٍ، وَقَالَ ابْنُ بَشَّارٍ: أَنَسٌ مِنْ أَنَسٍ.

### Chapter 46. The Supplication Of The Prophet ﷺ For Ghifâr And Aslam

[6429] 182 - (2514) It was narrated by 'Abdullâh bin Aṣ-Ṣâmit from Abû Dharr that the Messenger of Allâh ﷺ said: "May Allâh pardon (*Ghifara*) Ghifâr and may Allâh keep Aslam safe and sound (*sâlama*)."

(المعجم ٤٦) - (بَابُ دَعَاءِ النَّبِيِّ ﷺ لِغِفَارٍ وَأَسْلَمٍ) (التحفة ٩٢)

[٦٤٢٩] ١٨٢ - (٢٥١٤) حَدَّثَنَا هَدَّابُ بْنُ خَالِدِ الْأَزْدِيُّ: حَدَّثَنَا سُلَيْمَانُ ابْنُ الْمُغِيرَةِ: حَدَّثَنَا حَمِيدُ بْنُ هَلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارًا غَفَرَ اللَّهُ لَهَا، وَأَسْلَمًا سَالَمَهَا اللَّهُ».

[6430] 183 - (...) It was narrated that Abû Dharr said: The Messenger of Allâh ﷺ said to me: "Go to your people and say: 'The Messenger of Allâh ﷺ said: May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr.'"

[٦٤٣٠] ١٨٣ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ [بْنُ عُمَرَ] الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ، جَمِيعًا عَنِ ابْنِ مَهْدِيٍّ. قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «إِنَّ قَوْمَكَ» فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلَمُ سَأَلَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا».

[6431] (...) Shu'bah narrated it with this chain of narrators.

[٦٤٣١] (...) حَدَّثَنَا [مُحَمَّدُ] بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ.

[6432] 184 - (2515) It was narrated from Jâbir that the Prophet ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr."

[٦٤٣٢] ١٨٤ - (٢٥١٥) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ وَسُوَيْدُ ابْنِ سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ؛ وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ  
عَنْ أَبِي عَاصِمٍ كِلَاهُمَا عَنِ ابْنِ جُرَيْجٍ،  
عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلْمَةُ  
ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَغَيْنَ:  
حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ،  
كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ  
سَأَلَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا».

[6433] 185 - (2516) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr. As for me, I did not say it, rather Allâh [the Mighty and Sublime] said it."

[٦٤٣٣] ١٨٥ - (٢٥١٦) وَحَدَّثَنِي  
حُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ  
مُوسَى، عَنْ خُثَيْمِ بْنِ عِرَالِكِ، عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«أَسْلَمُ سَأَلَمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا،  
أَمَا إِنِّي لَمْ أَقُلْهَا، وَلَكِنْ قَالَهَا اللَّهُ [عَزَّ  
وَجَلَّ]».

[6434] 186 - (2517) It was narrated that Khufâf bin Imâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said during the prayer: 'O Allâh, curse Banû Liḥyân, Ri'l and Dhakwân, and 'Uṣayyah, for they have disobeyed Allâh and His Messenger, and may Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*).'"

[٦٤٣٤] ١٨٦ - (٢٥١٧) وَحَدَّثَنِي  
أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهَبٍ عَنِ اللَّيْثِ،  
عَنْ عِمْرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ  
عَلِيٍّ، عَنْ خُفَّافِ بْنِ إِيمَاءِ الْغِفَارِيِّ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ!  
الْعُنْ بَنِي لِحْيَانَ وَرِعْلًا وَذَكْوَانَ، وَعُصَيَّةَ  
عَصَوْا اللَّهَ وَرَسُولَهُ، غَفَارُ غَفَرَ اللَّهُ لَهَا،  
وَأَسْلَمُ سَأَلَمَهَا اللَّهُ».

[6435] 187 - (2518) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The

[٦٤٣٥] ١٨٧ - (٢٥١٨) حَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُّوبَ وَقُتَيْبَةُ

Messenger of Allāh ﷺ said: ‘May Allāh pardon (*Ghafara*) Ghifār and may Allāh keep Aslam safe and sound (*Sālama*), but ‘Uṣayyah have disobeyed Allāh and His Messenger.’”

وَأَبْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى:  
أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا -  
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ  
دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «غَفَارُ غَفَرَ اللَّهُ لَهَا،  
وَأَسْلَمُ سَأَلَهَا اللَّهُ، وَعُصَيْهٌ عَصَتْ اللَّهَ  
وَرَسُولَهُ».

[6436] (...) A similar report (as *Hadīth* no. 6435) was narrated from Nāfi‘, from Ibn ‘Umar, from the Prophet ﷺ. In the *Hadīth* of Ṣāliḥ and Usāmah it says that the Messenger of Allāh ﷺ said that on the *Minbar*.

[٦٤٣٦] (...) حَدَّثَنَا ابْنُ الْمُثَنَّى:  
حَدَّثَنَا عَبْدُ الْوَهَّابِ: حَدَّثَنَا عُبَيْدُ اللَّهِ؛  
وَحَدَّثَنَا عَمْرُو بْنُ سَوَادٍ: أَخْبَرَنَا ابْنُ  
وَهْبٍ: أَخْبَرَنَا أُسَامَةُ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ  
يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي  
عَنْ صَالِحٍ، كُتُّهُمُ عَنْ نَافِعٍ، عَنِ ابْنِ  
عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَفِي حَدِيثِ  
صَالِحٍ وَأُسَامَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ  
ذَلِكَ عَلَى الْمِنْبَرِ.

[6437] (...) Ibn ‘Umar said: “I heard the Messenger of Allāh ﷺ say: ...” A similar *Hadīth* (as no. 6436).

[٦٤٣٧] (...) حَدَّثَنِيهِ حَجَّاجُ بْنُ  
الشَّاعِرِ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ:  
حَدَّثَنَا حَرْبُ بْنُ شَدَّادٍ عَنْ يَحْيَى: حَدَّثَنِي  
أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: سَمِعْتُ  
رَسُولَ اللَّهِ ﷺ يَقُولُ، مِثْلَ حَدِيثِ هُؤُلَاءِ  
عَنِ ابْنِ عُمَرَ.



**Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Ashja', Muzainah, Tamîm, Daws and Tayy'**

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'The *Anṣâr*, Muzainah, Juhainah, Ghifâr and *Ashja'*, and whoever was from Banû 'Abdullâh, are my supporters among the people, and Allâh and His Messenger are their protectors.'"

[6439] 189 - (2520) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The *Quraish*, the *Anṣâr*, Muzainah, Juhainah, Aslam, Ghifâr and *Ashja'* are my supporters and they have no protector other than Allâh and His Messenger.'"

[6440] (...) A similar report (as *Hadîth* no. 6439) was narrated from Sa'd bin Ibrâhîm with this chain of narrators, except that in the *Hadîth* (it says): "Sa'd said concerning some of this: 'As far as I know.'"

(المعجم ٤٧) - (بَابُ مِنْ فَضَائِلِ غِفَارِ وَأَسْلَمَ وَجُهَيْنَةَ وَأَشْجَعَ وَمَزِينَةَ وَتَمِيمٍ وَدَوْسٍ وَطَيِّءٍ) (التحفة ٩٣)

[٦٤٣٨] ١٨٨ - (٢٥١٩) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ [وَأُحْمُو بْنُ هَرُونَ: أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَنْصَارُ وَمَزِينَةُ وَجُهَيْنَةُ وَغِفَارُ وَأَشْجَعُ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ، مَوَالِي دُونَ النَّاسِ، وَاللَّهُ وَرَسُولُهُ مَوْلَاهُمْ».

[٦٤٣٩] ١٨٩ - (٢٥٢٠) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفْيَانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَمَزِينَةُ وَجُهَيْنَةُ وَأَسْلَمُ وَغِفَارُ وَأَشْجَعُ، مَوَالٍ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ».

[٦٤٤٠] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي الْحَدِيثِ: قَالَ سَعْدٌ فِي بَعْضِ هَذَا: فِيمَا أَعْلَمُ.

[6441] 190 - (2521) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Aslam, Ghifâr, Muzainah and whoever was from Juhainah" – or Juhainah – "are better than Banû Tamîm and Banû 'Âmir and the two allies, Asad and Ghatafân."

[٦٤٤١] ١٩٠ - (٢٥٢١) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُثَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَسْلَمٌ وَغِفَارٌ وَمُرَيْتَةٌ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةَ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيفَيْنِ، أَسَدٍ وَغَطَفَانَ».

[6442] 191 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muḥammad, Ghifâr, Aslam, Muzainah, whoever was from Juhainah – or he said, Juhainah and whoever was from Muzainah – will be better before Allâh on the Day of Resurrection than Asad, Tayy' and Ghatafân.'"

[٦٤٤٢] ١٩١ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُعْبِرَةُ يَعْنِي الْحِزَامِيَّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَغِفَارٌ وَأَسْلَمٌ وَمُرَيْتَةٌ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ جُهَيْنَةَ، وَمَنْ كَانَ مِنْ مُرَيْتَةَ، خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيِّءٍ وَغَطَفَانَ».

[6443] 192 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Aslam, Ghifâr, some of Muzainah and Juhainah – or whoever was from Juhainah and Muzainah – will be better before Allâh – I think he said, on the Day of Resurrection – than Asad, Ghaṭafân, Hawâzin and Tamîm."

[6444] 193 - (2522) 'Abdur-Rahmân bin Abî Bakrah narrated from his father that Al-Aqra' bin Hâbis came to the Messenger of Allâh ﷺ and said: "The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah" – Muḥammad (one of the narrators) is the one who was not sure – "who plundered the pilgrims, have sworn allegiance to you." The Messenger of Allâh ﷺ said: "What do you think if Aslam, Ghifâr and Muzainah," and I think Juhainah, "are better than Banû Tamîm, Banû 'Âmir, Asad and Ghaṭafân - would the latter be doomed and lost?" He said: "Yes." He said: "By the One in Whose Hand is my soul, they are better than them." In the *Hadîth* of Ibn Abî Shaibah it does not say: "Muḥammad is the one who was not sure."

[٦٤٤٣] ١٩٢ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَيَعْقُوبُ الدَّوْرَقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ عَلِيَّةَ: حَدَّثَنَا أَيُّوبُ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «لَأَسْلَمُ وَغِفَارُ، وَشَيْءٌ مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءٌ مِنْ جُهَيْنَةَ وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ - قَالَ أَحْسِبُهُ قَالَ - يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَغَطَفَانَ وَهَوَازِنَ وَتَمِيمٍ».

[٦٤٤٤] ١٩٣ - (٢٥٢٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُندَرٌ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ عَنْ أَبِيهِ؛ أَنَّ الْأَفْرَعَ بْنَ حَابِسٍ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ، وَأَحْسِبُ جُهَيْنَةَ - مُحَمَّدٌ الَّذِي شَكَ - فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُزَيْنَةَ وَ- أَحْسِبُ - جُهَيْنَةَ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي غَامِرٍ وَأَسَدٍ وَغَطَفَانَ، أَحَابُوا وَخَسِرُوا؟» فَقَالَ: نَعَمْ قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَأَخَيْرُ

مِنْهُمْ» وَلَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ:  
مُحَمَّدٌ الَّذِي شَكََّ.

[6445] (...) The chief of Banû Tamîm, Muḥammad bin ‘Abdullâh bin Abî Ya‘qûb Aḍ-Ḍabbî narrated a similar report (as *Hadîth* no. 6444) with this chain of narrators, and he said: “and Juhainah” and he did not say: “I think.”

[٦٤٤٥] (...) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ  
اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعْبَةُ:  
حَدَّثَنِي سَيِّدُ بَنِي تَمِيمٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ  
أَبِي يَعْقُوبَ الضَّبِّيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ،  
وَقَالَ: «وَجْهَيْتُهُ» وَلَمْ يَقُلْ: أَحْسِبُ.

[6446] 194 - (...) It was narrated from ‘Abdur-Raḥmân bin Abî Bakrah, from his father, that the Messenger of Allâh ﷺ said: “Aslam, Ghifâr, Muzainah and Juhainah are better than Banî Tamîm and Banû ‘Âmir, and the two allies, Banî Asad and Ghaṭafân.”

[٦٤٤٦] ١٩٤ - (...) حَدَّثَنَا نَضْرُ  
ابْنُ عَلِيٍّ الْجَهْضِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
شُعْبَةُ عَنْ أَبِي بَشْرِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ  
أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ  
قَالَ: «أَسْلَمٌ وَغِفَارٌ وَمُزَيْنَةُ وَجْهَيْتُهُ خَيْرٌ  
مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفِيِّنَ  
بَنِي أَسَدٍ وَعَطَفَانَ».

[6447] (...) It was narrated from Abû Bishr with this chain of narrators (a *Hadîth* similar to no. 6446).

[٦٤٤٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ  
الْمُنْتَنَى وَهَرُونَ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنَا  
عَبْدُ الصَّمَدِ: حَدَّثَنِي عَمْرُو النَّاقِدُ:  
حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ  
عَنْ أَبِي بَشْرِ بِهَذَا الْإِسْنَادِ.

[6448] 195 - (...) It was narrated from ‘Abdur-Raḥmân bin Abî Bakrah that his father said: “The Messenger of Allâh ﷺ said: ‘What do you think, if Juhainah, Aslam and Ghifâr are better than Banû Tamîm and Banû ‘Abdullâh bin Ghaṭafân

[٦٤٤٨] ١٩٥ - (...) وَحَدَّثَنَا أَبُو  
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ  
لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا وَكَيْعٌ عَنْ  
سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ  
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ

and ‘Âmir bin Şa‘şa‘ah?’” He said it in a loud voice and they said: “O Messenger of Allâh, they would be doomed and lost.” He said: “Then they are better.”

According to the report of Abû Kuraib: “What do you think if Juhainah, Muzainah, Aslam and Ghifâr...?”

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَعَامِرِ بْنِ صَعْصَعَةَ» وَمَدَّ بِهَا صَوْتَهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! فَقَدْ خَابُوا وَخَسِرُوا، قَالَ: «فَأَيْتَهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ».

[6449] 196 - (2523) It was narrated that ‘Adiyy bin Hâtim said: “I came to ‘Umar bin Al-Khaţţâb and he said to me: ‘The first charity that brightened the face of the Messenger of Allâh ﷺ and the faces of his Companions was that charity of Tayy’ which you brought to the Messenger of Allâh ﷺ.”

[٦٤٤٩] ١٩٦ - (٢٥٢٣) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ بَيَّضَتْ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهُ أَصْحَابِهِ، صَدَقَةٌ طَيِّءٍ، جِئْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[6450] 197 - (2524) It was narrated that Abû Hurairah said: “At-Ṭufail and his companions came and said: ‘O Messenger of Allâh, Daws have disbelieved and persisted in disbelief; pray to Allâh against them.’ It was said: ‘Daws are doomed.’ He said: ‘O Allâh, guide Daws and bring them here.’”

[٦٤٥٠] ١٩٧ - (٢٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِمَ الطُّفَيْلُ وَأَصْحَابُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبَتْ، فَادْعُ اللَّهَ عَلَيْهَا، فَقِيلَ: هَلَكْتَ دَوْسٌ، فَقَالَ: «اللَّهُمَّ! اهْدِ دَوْسًا وَائْتِ بِهِمْ».

[6451] 198 - (2525) It was narrated from Abû Zur'ah that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'They will put up the strongest resistance of my *Ummah* against the *Dajjâl*.' Their charity (*Zakât*) came and the Prophet ﷺ said: 'This is the charity of our people.' And he said: 'Âishah had a slave girl from among them,' and the Messenger of Allâh ﷺ said: 'Set her free, for she is from the children of Ismâ'il.'"

[6452] (...) It was narrated that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard the Messenger of Allâh ﷺ say about them." And he mentioned a similar report (as *Hadîth* no. 6451).

[6453] (...) It was narrated that Abû Hurairah said: "There are three things that I heard from the Messenger of Allâh ﷺ about Banû Tamîm, and I still love them after that." He quoted a similar *Hadîth* (as no. 6451), except that he said: "They are the bravest of people in the battlefield." But he did not mention the *Dajjâl*.

[٦٤٥١] ١٩٨ - (٢٥٢٥) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغِيرَةِ، عَنِ  
الْحَارِثِ، عَنْ أَبِي زُرْعَةَ قَالَ: قَالَ أَبُو  
هُرَيْرَةَ: لَا أَزَالُ أَحِبُّ بَنِي تَمِيمٍ مِنْ  
ثَلَاثٍ، سَمِعْتُهُنَّ مِنْ رَسُولِ اللَّهِ ﷺ:  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُّ  
أُمَّتِي عَلَى الدَّجَالِ» - قَالَ: - وَجَاءَتْ  
صَدَقَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ صَدَقَاتُ  
قَوْمِنَا» - قَالَ: - وَكَانَتْ سَبِيَّةً مِنْهُمْ عِنْدَ  
عَائِشَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَغْتَقِيهَا  
فَإِنَّهَا مِنْ وُلْدِ إِسْمَاعِيلَ».

[٦٤٥٢] (...) حَدَّثَنِيهِ زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي  
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَزَالُ أَحِبُّ  
بَنِي تَمِيمٍ بَعْدَ ثَلَاثٍ سَمِعْتُهُنَّ مِنْ رَسُولِ  
اللَّهِ ﷺ، يَقُولُهَا فِيهِمْ. فَذَكَرَ مِثْلَهُ.

[٦٤٥٣] (...) وَحَدَّثَنَا حَامِدُ بْنُ عُمَرَ  
الْبَكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ  
إِمَامٌ مَسْجِدِ دَاوُدَ: حَدَّثَنَا دَاوُدُ عَنِ الشَّعْبِيِّ،  
عَنْ أَبِي هُرَيْرَةَ قَالَ: ثَلَاثُ خِصَالٍ سَمِعْتُهُنَّ  
مِنْ رَسُولِ اللَّهِ ﷺ فِي بَنِي تَمِيمٍ، لَا أَزَالُ  
أَحِبُّهُنَّ بَعْدَهُ. وَسَاقَ الْحَلِيبُ بِهَذَا  
الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُّ النَّاسِ  
قِتَالًا فِي الْمَلَأِجِمِ». وَلَمْ يَذْكُرِ الدَّجَالَ.

### Chapter 48. The Best Of People

[6454] 199 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "You will find that people are of different qualities. The best of them in the *Jâhiliyyah* will be the best of them in Islam, when they attain *Fiqh* (the true understanding of Islam). And you will find that among the best of people in positions of authority are those who dislike it most, before it is thrust upon them. And you will find that among the worst of people is the one who is two-faced, showing one face to these people and another face to those."

[6455] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'You will find that people are of different qualities'" – a *Hadîth* like that of Az-Zuhrî, (no. 6454) except that in the *Hadîth* of Abû Zur'ah and Al-A'raj it says: "You will find the best of people in this matter are those who hate it the most until it is thrust upon them."

(المعجم ٤٨) - (بَابُ خِيَارِ النَّاسِ)

(التحفة ٩٤)

[٦٤٥٤] ١٩٩ - (٢٥٢٦) وَحَدَّثَنِي  
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ:  
أَخْبَرْتَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي  
سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «تَجِدُونَ النَّاسَ  
مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ  
فِي الْإِسْلَامِ إِذَا فَتَهُوا، وَتَجِدُونَ مِنْ  
خَيْرِ النَّاسِ فِي هَذَا الْأَمْرِ، أَكْرَهُهُمْ لَهُ،  
قَبْلَ أَنْ يَقَعَ فِيهِ، وَتَجِدُونَ مِنْ شِرَارِ  
النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُوَ لَاءَ  
بِوَجْهِهِ وَهُوَ لَاءَ بِوَجْهِهِ». [انظر: ٦٦٣٠]

[٦٤٥٥] (...) حَدَّثَنِي زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي  
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ  
سَعِيدٍ: حَدَّثَنَا الْمُغْبِرَةُ بْنُ عَبْدِ الرَّحْمَنِ  
الْحِزَامِيُّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،  
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ  
«تَجِدُونَ النَّاسَ مَعَادِنَ» بِمِثْلِ حَدِيثِ  
الزُّهْرِيِّ، غَيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ  
وَالْأَعْرَجِ «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي  
هَذَا الشَّأْنِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً حَتَّى يَقَعَ  
فِيهِ».

### Chapter 49. The Virtues Of The Women Of The Quraish

[6456] 200 - (2527) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best women who ride camels are' – one of them (the sub narrator) said: 'the righteous women of the Quraish,' and the other said: 'the women of the Quraish, – 'they are the kindest to the orphans when they are small, and they are the best at looking after the wealth of their husbands.'"

[6457] (...) A similar report (as *Hadith* no. 6456) was narrated from Abû Hurairah, and attributed to the Prophet ﷺ, and from Ibn Tâwûs from his father, who attributed it to the Prophet ﷺ, except that he said: "They are the kindest to children when they are small" and he did not say: "orphans."

[6458] 201 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'The women of the Quraish are the best of women who ride camels; they are the kindest to children and they are the best at looking after their husbands' wealth.'"

Abû Hurairah said following that: "Mariam bint 'Imrân never rode a camel."

(المعجم ٤٩) - (بَابُ مِنْ فَضَائِلِ نِسَاءِ قُرَيْشٍ) (التحفة ٩٥)

[٦٤٥٦] ٢٠٠ - (٢٥٢٧) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءِ رَكِبْنَ الْإِبِلَ - قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءِ قُرَيْشٍ، وَقَالَ الْآخَرُ: نِسَاءُ قُرَيْشٍ - أَحْنَاهُ عَلَى يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

[٦٤٥٧] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَبْلُغُ بِهِ النَّبِيُّ ﷺ، وَابْنُ طَاوُسٍ عَنْ أَبِيهِ يَبْلُغُ بِهِ النَّبِيُّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ» وَلَمْ يَقُلْ: يَتِيمٍ.

[٦٤٥٨] ٢٠١ - (...) حَدَّثَنِي حَزْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرُ نِسَاءِ رَكِبْنَ الْإِبِلَ، أَحْنَاهُ عَلَى طِفْلِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».



قَالَ: يَقُولُ أَبُو هُرَيْرَةَ عَلَى إِثْرِ ذَلِكَ:  
وَلَمْ تَرَكَبْ مَرِيْمَ بِنْتِ عِمْرَانَ بَعِيْرًا قَطُّ.

[6459] (...) It was narrated from Abû Hurairah that the Prophet ﷺ proposed marriage to Umm Hâni' bint Abî Ṭâlib, and she said: "O Messenger of Allâh, I have grown old and I have children." The Messenger of Allâh ﷺ said: "The best of women who ride..." Then he mentioned a *Hadîth* like that of Yûnus (no. 6458), except that he said: "They are the kindest to children when they are small."

[٦٤٥٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَحْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيَّبِ، عَنِ أَبِي هُرَيْرَةَ؛ أَنَّ النَّبِيَّ ﷺ حَطَبَ أُمَّ هَانِيءَ بِنْتِ أَبِي طَالِبٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي قَدْ كَبُرْتُ، وَلِي عِيَالٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ [رَكِبْنَ]» ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ، غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ».

[6460] 202 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband's wealth."

[٦٤٦٠] ٢٠٢- (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ أَحْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنِ أَبِيهِ، عَنِ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ، عَنِ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْإِبِلَ، صَالِحُ نِسَاءٍ قُرَيْشٍ، أَحْنَاهُ عَلَى وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَى زَوْجٍ فِي ذَاتِ يَدِهِ».

[6461] (...) A *Hadīth* like that of Ma'mar (no. 6460) was narrated from Abū Hurairah from the Prophet ﷺ.

[٦٤٦١] (...) حَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَكِيمِ الْأَوْدِيِّ: حَدَّثَنَا خَالِدُ يَعْنِي ابْنَ مَخْلَدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَعْمَرٍ هَذَا، سَوَاءً.

### Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, May Allāh Be Pleased With Them

[6462] 203 - (2528) It was narrated from Anas that the Messenger of Allāh ﷺ established brotherhood between Abū 'Ubaidah bin Al-Jarrāh and Abū Talḥah.

(المعجم ٥٠) - (بَابُ مَوَاحَاةِ

النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ، رَضِيَ اللَّهُ  
[تعالى] عَنْهُمْ) (التحفة ٩٦)

[٦٤٦٢] ٢٠٣ - (٢٥٢٨) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَادُ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ آخَى بَيْنَ أَبِي عُبَيْدَةَ بْنِ الْجَرَّاحِ وَبَيْنَ أَبِي طَلْحَةَ.

[6463] 204 - (2529) 'Āsim Al-Aḥwal narrated that it was said to Anas bin Mālik: "Have you heard that the Messenger of Allāh said: 'There is no *Hilf* (alliance) in Islam?' So Anas said that the Messenger of Allāh ﷺ established an alliance (*Hilf*) between the Quraish and the *Anṣār*, in his house."

[٦٤٦٣] ٢٠٤ - (٢٥٢٩) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ: حَدَّثَنَا عَاصِمُ الْأَحْوَلُ قَالَ: قِيلَ لِأَنَسِ بْنِ مَالِكٍ: بَلَعَكَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا حِلْفَ فِي الْإِسْلَامِ؟» فَقَالَ أَنَسٌ: قَدْ حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِهِ.

[6464] 205 - (...) It was narrated that Anas said: "The Messenger of Allāh ﷺ established an alliance between the Quraish and

[٦٤٦٤] ٢٠٥ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ

the *Anṣâr* in my house in Al-Madînah.”

[6465] 206 - (2530) It was narrated that Jubair bin Muṭ'îm said: “The Messenger of Allâh ﷺ said: “There is no alliance (*Hilf*) in Islam. Alliances existed during the *Jâhiliyyah*; Islam only strengthened them.”

عَاصِمٍ، عَنْ أَنَسٍ قَالَ: حَالَفَ رَسُولُ اللَّهِ ﷺ بَيْنَ قُرَيْشٍ وَالْأَنْصَارِ، فِي دَارِيِ التِّي بِالْمَدِينَةِ.

[٦٤٦٥] ٢٠٦ - (٢٥٣٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حِلْفَ فِي الْإِسْلَامِ، وَأَيَّمَا حِلْفٍ، كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الْإِسْلَامُ إِلَّا شِدَّةً».

### Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The *Ummah*

[6466] 207 - (2531) It was narrated from Abû Burdah that his father said: “We prayed *Maghrib* with the Messenger of Allâh ﷺ, then we said: ‘Why don’t we sit and wait until we pray *‘Ishâ’* with him?’ So we sat, and he came out to us and said: ‘Are you still here?’ We said: ‘O Messenger of Allâh, we prayed *Maghrib* with you, then we said we will sit until we pray *‘Ishâ’* with you.’ He said: ‘You have done well,’ or ‘you have done the right thing.’ He raised his head to look at the sky, and he

(المعجم ٥١) - (بَابُ بَيَانِ أَنْ بَقَاءِ النَّبِيِّ ﷺ أَمَانٌ لِأَصْحَابِهِ، وَبَقَاءِ أَصْحَابِهِ أَمَانٌ لِلأُمَّةِ) (التحفة ٩٧)

[٦٤٦٦] ٢٠٧ - (٢٥٣١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ - عَنْ مُجَمِّعِ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ! قَالَ: فَجَلَسْنَا، فَخَرَجَ

often raised his head to look at the sky, and said: 'The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my *Ummah*, and when my Companions are gone, there will come to my *Ummah* what they are promised.'"

عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَهُنَا؟» قُلْنَا يَا رَسُولَ اللَّهِ! صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّى نُصَلِّيَ مَعَكَ الْعِشَاءَ، قَالَ «أَحْسَنْتُمْ أَوْ أَصَبْتُمْ» قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: «التُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ التُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبَتْ أَنَا أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ».

## Chapter 52. The Virtues Of the *Sahâbah*, Then Those Who Come After Them, Then Those Who Come After Them

(المعجم ٥٢) - (باب فضل الصحابة، ثم الذين يلونهم، ثم الذين يلونهم) (التحفة ٩٨)

[6467] 208 - (2532) It was narrated from Abû Sa'eed Al-Khudrî that the Prophet ﷺ said: "There will come to the people a time when groups of people will go out to fight, and it will be said to them: 'Is there anyone among you who saw the Messenger of Allâh ﷺ?' And they will say: 'Yes,' and victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied the Messenger of Allâh ﷺ?' They will say: 'Yes,' and

[٦٤٦٧] ٢٠٨ - (٢٥٣٢) حَدَّثَنَا أَبُو حَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ - وَاللَّفْظُ لِرُحَيْمِرٍ - قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرًا يُخْبِرُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَغْزُونَ فِتَامٌ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: فِيكُمْ مَنْ رَأَى رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَقْتَحُونَ لَهُمْ، ثُمَّ يَغْزُونَ فِتَامٌ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ رَأَى مَنْ

victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied anyone who accompanied the Messenger of Allāh ﷺ?' They will say: 'Yes,' and victory will be granted to them."

[6468] 209 - (...) It was narrated from Jâbir that Abû Sa'eed Al-Khudrî said: "The Messenger of Allāh ﷺ said: 'There will come to the people a time when a detachment will be sent out, and they will say: "Look and see if you can find among you anyone of the Companions of the Prophet ﷺ." A man will be found, and victory will be granted to them because of him. Then a second detachment will be sent out, and they will say: "Is there anyone among them who saw the Companions of the Prophet ﷺ?" And victory will be granted to them because of him. Then a third detachment will be sent out and they will say: "Look and see if you can find among them anyone who saw someone who saw the Companions of the Prophet." Then there will be a fourth detachment, and it will be said: "Look and see if you can find among them anyone who saw someone, who saw someone, who saw the Companions of the Prophet ﷺ." A man will be

صَحَبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ، ثُمَّ يَغْزُو فِتَاةً مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: [هَلْ] فِيكُمْ مَنْ رَأَى مَنْ صَحَبَ مَنْ صَحَبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ".

[٦٤٦٨] ٢٠٩- (...) حَدَّثَنِي سَعِيدُ ابْنُ يَحْيَى بْنِ سَعِيدِ الْأُمَوِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا ابْنُ جُرَيْجٍ عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: زَعَمَ أَبُو سَعِيدِ الْخُدْرِيُّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبْعَثُ مِنْهُمْ الْبُعْثُ فَيَقُولُونَ: انظُرُوا هَلْ تَجِدُونَ فِيكُمْ أَحَدًا مِنْ أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيَفْتَحُ لَهُمْ بِهِ، ثُمَّ يُبْعَثُ الْبُعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ فَيَفْتَحُ لَهُمْ [بِهِ]، ثُمَّ يُبْعَثُ الْبُعْثُ الثَّلَاثُ فَيَقَالُ: انظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى مَنْ رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ ثُمَّ يَكُونُ الْبُعْثُ الرَّابِعُ فَيَقَالُ: انظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابِ النَّبِيِّ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيَفْتَحُ لَهُمْ بِهِ».

found, and victory will be granted because of him.’”

[6469] 210 - (2533) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The best of my *Ummah* are the generation who come after me, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

[٦٤٦٩] ٢١٠ - (٢٥٣٣) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ وَهَنَادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو  
الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ  
يَزِيدٍ، عَنْ عَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ  
الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ  
يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةُ أَحَدِهِمْ  
يَمِينَهُ، وَيَمِينُهُ شَهَادَتُهُ» لَمْ يَذْكُرْ هَنَادُ الْقَرْنَ  
فِي حَدِيثِهِ، وَقَالَ قُتَيْبَةُ: «ثُمَّ يَجِيءُ أَقْوَامٌ».

[6470] 211 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ was asked: ‘Which of the people are best?’ He said: ‘My generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

Ibrâhîm said: “They used to forbid us, when we were children, to swear oaths and give testimony.”

[٦٤٧٠] ٢١١ - (...) حَدَّثَنَا عُثْمَانُ  
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ  
الْحَنْظَلِيُّ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ  
عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ  
إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ:  
سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟  
قَالَ: «قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ  
يَلُونَهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبْدُرُ شَهَادَةُ  
أَحَدِهِمْ يَمِينَهُ، وَتَبْدُرُ يَمِينُهُ شَهَادَتُهُ».

قَالَ إِبْرَاهِيمُ: كَانُوا يَنْهَوْنَنَا، وَنَحْنُ  
غُلَمَانٌ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ.

[6471] (...) A similar *Hadîth* (as no. 6470) was narrated from Manşûr with the chain of Abû Al-Aḥwaş and Jarîr, but in their *Hadîth*

[٦٤٧١] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى  
وَأَبْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:  
حَدَّثَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ

it does not say: “The Messenger of Allâh ﷺ was asked.”

[6472] 212 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “The best of people are my generation, then those who come after them, then those who come after them.” I do not know if he said after the third or fourth time: “Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony.”

[6473] 213 - (2534) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best of my *Ummah* are the generation among whom I was sent, then those who come after them.’ Allâh knows best whether he said it a third time or not, then he said: ‘Then there will come a people who love to be fat, and they will give testimony before being asked to do so.’”

الْمُنْتَلَىٰ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مَنْصُورٍ، بِإِسْنَادِ أَبِي الْأَحْوَصِ وَجَرِيرٍ، بِمَعْنَىٰ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِهِمَا: سُئِلَ رَسُولُ اللَّهِ ﷺ .

[٦٤٧٢] ٢١٢- (...) حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا أَزْهَرُ ابْنُ سَعْدِ السَّمَّانُ عَنْ ابْنِ عَوْنٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْبَةَ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» فَلَا أَدْرِي فِي الثَّلَاثَةِ أَوْ فِي الرَّابِعَةِ قَالَ: «ثُمَّ يَتَخَلَّفُ [مِنْ] بَعْدِهِمْ خَلْفٌ، تَسْبِقُ شَهَادَةُ أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَتَهُ» .

[٦٤٧٣] ٢١٣- (٢٥٣٤) حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي بَشْرٍ؛ قَالَ: وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ: أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو بَشْرٍ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». وَاللَّهُ أَعْلَمُ أَذْكَرَ الثَّلَاثِ أَمْ لَا، قَالَ: «ثُمَّ يَخْلَفُ قَوْمٌ يُجْبُونَ السَّمَانَةَ، يَشْهَدُونَ قَبْلَ أَنْ يُسْتَشْهَدُوا» .

[6474] (...) A similar report (as *Hadith* no. 6473) was narrated from Abū Bishr with this chain of narrators, except that in the *Hadith* of Shu‘bah it says: “Abū Hurairah said: ‘I do not know if he said it two times or three.’”

[٦٤٧٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا عُنْدَرٌ عَنْ شُعْبَةَ؛ قَالَ: وَحَدَّثَنِي حَجَّاجُ ابْنِ الشَّاعِرِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا أَبُو عَوَانَةَ كِلَاهُمَا عَنْ أَبِي بَشْرِ بِهِذَا الْإِسْنَادِ، مِثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثِ شُعْبَةَ: قَالَ أَبُو هُرَيْرَةَ: فَلَا أَدْرِي مَرَّتَيْنِ أَوْ ثَلَاثًا.

[6475] 214 - (2535) ‘Imrân bin Ḥuṣain narrated that the Messenger of Allāh ﷺ said: “The best of you are my generation, then those who come after them, then those who come after them, then those who come after them.” ‘Imrân said: “I do not know if the Messenger of Allāh ﷺ said after his generation two or three times: “Then there will come after them people who will give testimony and will not be asked to do so. They will be dishonest and not trustworthy, they will make vows and not fulfill them, and fatness will become widespread among them.”

[٦٤٧٥] ٢١٤ - (٢٥٣٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُنْتَنِي وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ عُنْدَرٍ - قَالَ ابْنُ الْمُنْتَنِي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ -: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ أَبَا جَمْرَةَ: حَدَّثَنِي زَهْدَمُ بْنُ مُضَرَّبٍ قَالَ: سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ خَيْرَكُمْ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ». قَالَ عِمْرَانُ: فَلَا أَدْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ بَعْدَ قَرْنِهِ، مَرَّتَيْنِ أَوْ ثَلَاثًا: «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخُونُونَ وَلَا يُتَمَنُّونَ، وَيَنْذِرُونَ وَلَا يُؤْفُونَ وَيَظْهَرُ فِيهِمُ السَّمُّ».

[6476] (...) It was narrated from Shu‘bah with this chain of narrators (a *Hadith* similar to no.

[٦٤٧٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا



6475). In their *Hadīth* it says: “I do not know whether he mentioned two or three after his generation.” In the *Hadīth* of *Shabâbah* it says: “I heard *Zahdam bin Muḍarrīb*, who came to me for some reason riding a horse, and he told me that he heard ‘*Imrân bin Ḥuşain*. In the *Hadīth* of *Yaḥyâ* and *Shabâbah* (it says): “They will make vows but will not fulfill them.”

[6477] 215 - (...) This *Hadīth* was narrated from ‘*Imrân bin Ḥuşain* from the Prophet ﷺ: “The best of this *Ummah* are the generation to whom I was sent, then those who come after them.” In the *Hadīth* of *Abû ‘Awânah* it adds: “He said: ‘And Allâh knows best whether he mentioned the third time or not’” – like the *Hadīth* of *Zahdam* from ‘*Imrân*. In the *Hadīth* of *Hishâm* from *Qatâdah* it adds: “They will swear oaths but they will not be asked to swear oaths.”

عَبْدُ الرَّحْمَنِ بْنِ بَشِيرِ الْعَبْدِيِّ: حَدَّثَنَا بِهِزٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ، كُلُّهُمُ عَنْ شُعْبَةَ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِهِمْ: قَالَ: فَلَا أَدْرِي أَذْكَرَ بَعْدَ قَرْنِهِ قَرْنَيْنِ أَوْ ثَلَاثَةَ، وَفِي حَدِيثِ شَبَابَةَ قَالَ: سَمِعْتُ زَهْدَمَ بْنَ مَضْرِبٍ، وَجَاءَنِي فِي حَاجَةٍ عَلَى فَرَسٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ عِمْرَانَ بْنَ حُصَيْنٍ. وَفِي حَدِيثِ يَحْيَى وَشَبَابَةَ: «يَنْدُرُونَ وَلَا يَقُونَ». وَفِي حَدِيثِ بِهِزٍ: «يُوفُونَ» كَمَا قَالَ ابْنُ جَعْفَرٍ.

[٦٤٧٧] ٢١٥ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأَمَوِيُّ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي، كِلَاهُمَا عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ عَنِ النَّبِيِّ ﷺ. بِهَذَا الْحَدِيثِ: «خَيْرُ هَذِهِ الْأُمَّةِ الْقَرْنُ الَّذِي بُعِثَتْ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ» - زَادَ فِي حَدِيثِ أَبِي عَوَانَةَ قَالَ: وَاللَّهِ أَعْلَمُ، أَذْكَرَ الثَّلَاثِ أَمْ لَا، بِمِثْلِ حَدِيثِ زَهْدَمٍ عَنْ عِمْرَانَ - وَزَادَ فِي حَدِيثِ هِشَامٍ عَنْ قَتَادَةَ: «وَيَحْلِفُونَ وَلَا يُسْتَحْلَفُونَ».

[6478] 216 - (2536) It was narrated that ‘Āishah said: “A man asked the Prophet ﷺ: ‘Which people are best?’ He said: ‘The generation to whom I was sent, then the second, then the third.’”

[٦٤٧٨] ٢١٦ - (٢٥٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَشَجَاعُ بْنُ مَخْلَدٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا حُسَيْنٌ وَهُوَ ابْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبُهَيْيِّ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي أَنَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّلَاثُ».

**Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: “After One Hundred Years There Will Be No Soul Left Alive That Is Living Now”**

(المعجم ٥٣) - (بَابُ بَيَانِ مَعْنَى قَوْلِهِ ﷺ: «عَلَى رَأْسِ مِائَةِ سَنَةٍ لَا يَبْقَى نَفْسٌ مَنفُوسَةٌ مِمَّنْ هُوَ مَوْجُودٌ الْآنَ».)  
(التحفة ٩٩)

[6479] 217 - (2537) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ led us in ‘Ishâ’ prayer one night at the end of his life, then when he had said the *Salâm*, he stood up and said: ‘Have you seen this night of yours? One hundred years from now, there will be no one left who is on the face of the earth.’”

[٦٤٧٩] ٢١٧ - (٢٥٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرِ بْنُ سُلَيْمَانَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، صَلَّى بِنَا رَسُولُ اللَّهِ ﷺ فِي آخِرِ حَيَاتِهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ».

Ibn ‘Umar said: “The people did not understand these words of the Messenger of Allâh ﷺ about one hundred years, and they interpreted the *Hadîth* incorrectly; all that the Messenger of Allâh ﷺ said was ‘One hundred years from now, there will be no one left who is on the face of the earth’ meaning that

that generation would come to an end.”

قَالَ ابْنُ عُمَرَ: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللَّهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الْأَحَادِيثِ، عَنْ مِائَةِ سَنَةٍ، وَإِنَّمَا قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»، يُرِيدُ بِذَلِكَ أَنْ يَنْحَرِمَ ذَلِكَ الْقَرْنُ.

[6480] (...) A similar *Hadith* (as no. 6479) was narrated from Az-Zuhrī with the chain of Ma‘mar.

[٦٤٨٠] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ. وَرَوَاهُ اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ مَسَافِرٍ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَعْمَرٍ، كَمِثْلِ حَدِيثِهِ.

[6481] 218 - (2538) Jâbir bin ‘Abdullâh said: “I heard the Prophet ﷺ say, one month before he died: ‘You ask me about the Hour? The knowledge thereof is with Allâh, and I swear by Allâh, there is no soul that is living now that will survive after one hundred years.’”

[٦٤٨١] ٢١٨ - (٢٥٣٨) حَدَّثَنِي هَرُورُ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ؛ أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ بِشَهْرٍ: «تَسْأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عَلِمَهَا عِنْدَ اللَّهِ، وَأُقْسِمُ بِاللَّهِ! مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ مَنفُوسَةٍ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ». [انظر: ٦٤٨٦]

[6482] (...) Ibn Juraij narrated it with this chain of narrators (a *Hadith* similar to no. 6481), but he did not say, “...one month before he died.”

[٦٤٨٢] (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ بِشَهْرٍ.

[6483] (...) It was narrated from Jâbir bin ‘Abdullâh that one month before he died, or thereabouts, the Prophet ﷺ said: “There is no soul living today that will still be alive after one hundred years.”

[٦٤٨٣] (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَبِيبٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ - قَالَ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو نَضْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ؛ أَنَّهُ قَالَ ذَلِكَ قَبْلَ مَوْتِهِ بِشَهْرٍ، أَوْ نَحْوِ ذَلِكَ: «مَا مِنْ نَفْسٍ مَنفُوسَةٍ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِائَةَ سَنَةٍ، وَهِيَ حَيَّةٌ يَوْمَئِذٍ».

وَعَنْ عَبْدِ الرَّحْمَنِ صَاحِبِ السَّقَايَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ ذَلِكَ، وَفَسَّرَهَا عَبْدُ الرَّحْمَنِ قَالَ: نَقُصُ الْعُمُرِ.

[6484] (...) Sulaimân At-Taimî narrated a similar report (as *Hadîth* no. 6483) with both chain of narrators.

[٦٤٨٤] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا سُلَيْمَانُ التَّمِيمِيُّ بِالْإِسْنَادَيْنِ جَمِيعًا، مِثْلَهُ.

[6485] 219 - (2539) It was narrated that Abû Sa‘eed said: “When the Prophet ﷺ came back from Tabûk, they asked him about the Hour. The Messenger of Allâh ﷺ said: ‘After one hundred years there will be no soul living on earth that is alive today.’”

[٦٤٨٥] ٢١٩ - (٢٥٣٩) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو خَالِدٍ عَنْ دَاوُدَ - وَاللَّفْظُ لَهُ -؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ دَاوُدَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: لَمَّا رَجَعَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَأْتِي مِائَةَ سَنَةٍ، وَعَلَى الْأَرْضِ نَفْسٌ مَنفُوسَةٌ الْيَوْمَ».

[6486] 220 - (2538) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet of Allâh ﷺ said: ‘There is no soul alive that will remain for one hundred years.’”

Sâlim said: “We made mention of that to him (i.e., to Jâbir, and he explained:), It meant every soul that was alive on that day.”

#### Chapter 54. The Prohibition Of Reviling The Companions, May Allâh Be Pleased With Them

[6487] 221 - (2540) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not revile my Companions, do not revile my Companions. By the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uḥud (mountain) in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.’”

[6488] 222 - (2541) It was narrated that Abû Sa‘eed said: “There was some (disagreement) between Khâlid bin Al-Walid and ‘Abdur-Rahmân bin ‘Awf, and Khâlid reviled him. The Messenger of Allâh ﷺ said: ‘Do not revile one of my Companions, for even

[٦٤٨٦] ٢٢٠- (٢٥٣٨) حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا أَبُو الْوَلِيدِ: أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ، عَنْ سَالِمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «مَا مِنْ نَفْسٍ مَنُوسَةٍ، تَبْلُغُ مِائَةَ سَنَةٍ.» فَقَالَ سَالِمٌ: تَذَاكُرْنَا ذَلِكَ عِنْدَهُ، إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ. [راجع: ٦٤٨١]

(المعجم ٥٤) - (بَابُ تَحْرِيمِ سَبِّ الصَّحَابَةِ، رَضِيَ اللَّهُ عَنْهُمْ)  
(التحفة ١٠٠)

[٦٤٨٧] ٢٢١- (٢٥٤٠) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخِرَانِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَصْحَابِي، لَا تَسُبُّوا أَصْحَابِي، فَوَالَّذِي نَفْسِي بِيَدِهِ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدًّا أَحَدِهِمْ، وَلَا نَصِيفَهُ.»

[٦٤٨٨] ٢٢٢- (٢٥٤١) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: كَانَ بَيْنَ خَالِدِ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ، فَسَبَّهُ خَالِدٌ، فَقَالَ

if one of you were to spend the equivalent of Uḥud in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.”

[6489] (...) A similar *Hadīth* (as no. 6488) was narrated from Al-A‘*mash* with the chain of narrators of Jarīr and Abū Mu‘*āwiyah*, but in the *Hadīth* of Shu‘*bah* and Waki‘ there is no mention of ‘Abdur-Raḥmān bin ‘Awf and Khālīd bin Al-Walīd.

### Chapter 55. The Virtues Of Uwais Al-Qaranī, May Allāh Be Pleased With Him

[6490] 223 - (2542) It was narrated from Usair bin Jābir that the people of Al-Kūfah came to ‘Umar, and among them was a man who mocked Uwais. ‘Umar said: “Is there anyone here from among the Qaranīs?” That man came and ‘Umar said: “The Messenger of Allāh ﷺ said: ‘A man called Uwais will come to you from Yemen, and he will not leave anyone behind in Yemen except his mother. He had leprosy but he prayed to Allāh and He took it away, except for a spot the size of a Dīnār or

رَسُولُ اللَّهِ ﷺ: «لَا تَسُبُّوا أَحَدًا مِنْ أَصْحَابِي، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحُدٍ ذَهَبًا، مَا أَدْرَكَ مُدًّا أَحَدِهِمْ وَلَا نَصِيفَهُ».

[٦٤٨٩] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعًا عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ بِإِسْنَادِ جَرِيرٍ وَأَبِي مُعَاوِيَةَ، بِمِثْلِ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِ شُعْبَةَ وَوَكَيْعٍ ذِكْرُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

(المعجم ٥٥) - (باب من فضائل

أويس القرني، رضي الله عنه)

(التحفة ١٠١)

[٦٤٩٠] ٢٢٣ - (٢٥٤٢) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا سَلِيمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنِي سَعِيدُ الْجُرَيْرِيُّ عَنْ أَبِي نَضْرَةَ، عَنْ أُسَيْرِ بْنِ جَابِرٍ: أَنَّ أَهْلَ الْكُوفَةِ وَقَدُوا إِلَى عُمَرَ، وَفِيهِمْ رَجُلٌ مِمَّنْ كَانَ يَسْحَرُ بِأُويَسٍ، فَقَالَ عُمَرُ: هَلْ هَهُنَا أَحَدٌ مِنَ الْفَرَسِيِّينَ؟ فَجَاءَ ذَلِكَ الرَّجُلُ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ قَالَ: «إِنَّ رَجُلًا يَأْتِيكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ

Dirham. Whoever among you meets him, let him pray for forgiveness for you.”

[6491] 224 - (...) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ say: ‘The best of the *Tābi‘īn* will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.”

[6492] 225 - (...) It was narrated that Usair bin Jābir said: “Whenever reinforcements came from Yemen, ‘Umar bin Al-Khaṭṭāb would ask them: ‘Is Uwais bin ‘Āmir among you?’ When he found Uwais he said: ‘Are you Uwais bin ‘Āmir?’ He said: ‘Yes.’ He said: ‘Are you from Murād then from Qaran?’ He said: ‘Yes.’ He said: ‘Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?’ He said: ‘Yes.’ He said: ‘Do you have a mother?’ He said: ‘Yes.’ He said: ‘I heard the Messenger of Allāh ﷺ say: “There will come to you Uwais bin ‘Āmir along with the reinforcements from Yemen, from Murād then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a

أُوَيْسٌ: لَا يَدْعُ بِالْيَمَنِ غَيْرَ أُمِّ لَهُ، فَذُ كَانَ بِهِ بِيَاضٌ، فَدَعَا اللَّهَ فَأَذْهَبَهُ عَنْهُ، إِلَّا مَوْضِعَ الدِّينَارِ أَوْ الدَّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

[٦٤٩١] ٢٢٤ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا عَفَّانُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ الْجَرِيرِيِّ بِهَذَا الْإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَالُ لَهُ أُوَيْسٌ، وَلَهُ وَالِدَةٌ، وَكَانَ بِهِ بِيَاضٌ، فَمَرُوهُ فَلْيَسْتَغْفِرْ لَكُمْ».

[٦٤٩٢] ٢٢٥ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - وَاللَّفْظُ لِابْنِ الْمُثَنَّى: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ أُسَيْرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمَنِ، سَأَلَهُمْ: أَفِيكُمْ أُوَيْسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى أُوَيْسٍ، فَقَالَ: أَنْتَ أُوَيْسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصٌ فَبَرَأَتْ مِنْهُ إِلَّا مَوْضِعَ

Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you then do so.” Pray for forgiveness for me.’ And he prayed for forgiveness for him.

“Umar said to him: ‘Where are you headed?’ He said: ‘Al-Kûfah.’ He said: ‘Shall I write to the governor for you?’ He said: ‘Being among the common folk is dearer to me.’

“The following year, a man from among their nobles performed *Hajj*, and he met ‘Umar, who asked him about Uwais. He said: ‘I left him in a shabby house with meagre provisions.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “There will come to you Uwais bin ‘Âmir alongwith the reinforcements from Yemen, from Murâd, then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you, then do so.”’ So he went to Uwais and said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred journey, so pray for forgiveness for me.’ He said: ‘Pray for forgiveness for me.’ He said: ‘You have just come from a sacred

دِرْهَمٍ؟ قَالَ: نَعَمْ، قَالَ: لَكَ وَالِدَةٌ؟ قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ فَبِرَأَ مِنْهُ، إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَاسْتَغْفِرُ لِي، فَاسْتَغْفِرْ لَهُ.

فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَبْرَاءِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبِلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَقَ عُمَرَ، فَسَأَلَهُ عَنْ أُوَيْسٍ، قَالَ: تَرَكْتُهُ رَثَّ الْبَيْتِ قَلِيلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي عَلَيْكُمْ أُوَيْسُ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرْنٍ، كَانَ بِهِ بَرَصٌ فَبِرَأَ مِنْهُ، إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ، فَإِنْ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعَلْ». فَاتَى أُوَيْسًا فَقَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ فَاسْتَغْفِرْ لِي، قَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحَدْتُ عَهْدًا بِسَفَرٍ صَالِحٍ،



journey, so pray for forgiveness for me.' He said: 'Did you meet 'Umar?' He said: 'Yes.' So he prayed for forgiveness for him, and the people came to know of his piety, so he left."

Usair (a narrator) said: "His garment was a *Burdah*, and every time anyone saw him he would say: 'From where did Uwais get this *Burdah*?'"

### Chapter 56. The Advice Of The Prophet ﷺ Concerning The People Of Egypt

[6493] 226 - (2543) Abû Dharr said: "The Messenger of Allâh ﷺ said: 'You will conquer a land in which the currency is the *Qîrât*. Treat its people kindly, for they have protection (*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave."

He (the narrator) said: "He passed by Rabî'ah and 'Abdur-Rahmân, the two sons of *Shurahbîl bin Hasanah*, and they were fighting over a space the size of a brick, so he left."

[6494] 227 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said:

فَاسْتَغْفِرْ لِي، قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفَرَ لَهُ، فَفَطِنَ لَهُ النَّاسُ، فَانْطَلَقَ عَلَيَّ وَجْهَهُ.

قَالَ أُسَيْرٌ: وَكَسَوْتُهُ بُرْدَةً، فَكَانَ كُلَّمَا رَأَى إِنْسَانًا قَالَ: مِنْ أَيْنَ لِأُوَيْسٍ هَذِهِ الْبُرْدَةُ؟ .

(المعجم ٥٦) - (بَابُ وَصِيَةِ النَّبِيِّ ﷺ)

بأهل مصر) (التحفة ١٠٢)

[٦٤٩٣] ٢٢٦ - (٢٥٤٣) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ؛ وَحَدَّثَنِي هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا حَرْمَلَةُ وَهُوَ ابْنُ عِمْرَانَ التَّجِيبِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ الْمَهْرِيِّ، قَالَ: سَمِعْتُ أَبَا ذَرٍّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنكُمْ سَتَفْتَحُونَ أَرْضًا يُذَكَّرُ فِيهَا الْقَبْرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحْمًا، فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَفْتَتِلَانِ فِي مَوْضِعٍ لَبَنَةٍ فَاخْرُجْ مِنْهَا».

قَالَ: فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَنِ ابْنِي شُرْحَبِيلَ بْنِ حَسَنَةَ، يَتَنَازَعَانِ فِي مَوْضِعٍ لَبَنَةٍ، فَخَرَجَ مِنْهَا.

[٦٤٩٤] ٢٢٧ - (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا:

‘You will conquer Egypt, and it is a land in which the currency is the *Qirât*. When you conquer it, treat its people kindly, for they have protection ((*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.’” He said: “I saw ‘Abdur-Rahmân bin Shurahbîl bin Ḥasanah and his brother Rabî‘ah, fighting over a space the size of a brick, so I left.”

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي: سَمِعْتُ حَزْمَةَ الْمِصْرِيَّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، عَنْ أَبِي بَصْرَةَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّكُمْ سَتَقْتَحُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقِيرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَحْسِنُوا إِلَى أَهْلِهَا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحِمًا» أَوْ قَالَ: «ذِمَّةً وَصِهْرًا، فَإِذَا رَأَيْتَ رَجُلَيْنِ يَخْتَصِمَانِ فِيهَا فِي مَوْضِعٍ لَبِنَةٍ، فَاخْرُجْ مِنْهَا». قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ شَرْحِبِيلَ بْنِ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَخْتَصِمَانِ فِي مَوْضِعٍ لَبِنَةٍ، فَخَرَجْتُ مِنْهَا.

## Chapter 57. The Virtues Of The People Of Oman

(المعجم ٥٧) - (باب فضل أهل

عمان) (التحفة ١٠٣)

[6495] 228 - (2544) Abú Barzah said: “The Messenger of Allâh ﷺ sent a man to one of the tribes of the Arabs, and they reviled him and beat him. He came to the Messenger of Allâh ﷺ and told him. The Messenger of Allâh ﷺ said: ‘If you had gone to the people of Oman, they would not have reviled you or beaten you.’”

[٦٤٩٥] ٢٢٨ - (٢٥٤٤) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ أَبِي الْوَازِعِ، جَابِرِ بْنِ عَمْرٍو الرَّاسِيِّ: سَمِعْتُ أَبَا بَرزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا إِلَى حَيٍّ مِنْ أَحْيَاءِ الْعَرَبِ، فَسَبَّوهُ وَضَرَبُوهُ، فَجَاءَ إِلَى رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَتَيْتَ، مَا سَبُّوكَ وَلَا ضَرَبُوكَ».

### Chapter 58. The Liar And Great Slaughterer Of Thaqif

(المعجم ٥٨) - (بَابُ ذِكْرِ كَذَابِ

ثَقِيفٍ وَمِيبَرِهَا) (التحفة ١٠٤)

[6496] 229 - (2545) It was narrated from Abû Nawfal: "I saw 'Abdullâh bin Az-Zubair (hanging) on the road to Al-Madînah, and the Quraish and the people were passing by him. 'Abdullâh bin 'Umar came by, and he stopped and said: 'Peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib. By Allâh, I told you not to do this; by Allâh, I told you not to do this; by Allâh, I told you not to do this. By Allâh, as far as I know, you were devoted to fasting and prayer at night, and you upheld the ties of kinship. By Allâh, a nation of which you are the worst is a good nation.'

"Then 'Abdullâh bin 'Umar went away, and news of the position of 'Abdullâh and what he had said reached Al-Hajjâj. He sent for him, and the body was taken down and thrown into the graveyard of the Jews. Then he sent for his mother Asmâ' bint Abî Bakr, but she refused to come to him. The messenger said to her again: 'Either you will come or I shall send to you one who will drag you by your hair.' But she refused and said: 'By Allâh, I will not come until you send to me one who will drag me by my hair.' He (Al-Hajjâj) said: 'Bring me my shoes.' He put on his shoes and set

[٦٤٩٦] ٢٢٩ - (٢٥٤٥) حَدَّثَنَا عُبَيْدُ  
ابْنُ مُكْرَمٍ الْعَمِّيُّ: حَدَّثَنَا يَعْقُوبُ يَعْنِي  
ابْنَ إِسْحَاقَ الْحَضْرَمِيَّ: أَخْبَرَنَا الْأَسْوَدُ  
ابْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ: رَأَيْتُ عَبْدَ اللَّهِ  
ابْنَ الزُّبَيْرِ عَلَى عَقَبَةِ الْمَدِينَةِ، قَالَ:  
فَجَعَلْتُ قُرَيْشٌ تَمُرُّ عَلَيْهِ وَالنَّاسُ، حَتَّى  
مَرَّ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَوَقَفَ عَلَيْهِ  
فَقَالَ: السَّلَامُ عَلَيْكَ، أبا حُبَيْبٍ! السَّلَامُ  
عَلَيْكَ، أبا حُبَيْبٍ! السَّلَامُ عَلَيْكَ، أبا  
حُبَيْبٍ! أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ  
هَذَا، أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ  
هَذَا، أَمَا وَاللَّهِ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ  
هَذَا، أَمَا وَاللَّهِ! إِنْ كُنْتُ، مَا عَلِمْتُ،  
صَوَّامًا، قَوَّامًا، وَصَوًّا لِلرَّحِمِ، أَمَا  
وَاللَّهِ! لَأُمَّهُ أَنْتَ أَشْرُهَا لَأُمَّهُ خَيْرٌ.

ثُمَّ نَفَذَ عَبْدُ اللَّهِ بْنُ عُمَرَ، فَبَلَغَ الْحَجَّاجَ  
مَوْفِقُ عَبْدَ اللَّهِ وَقَوْلُهُ، فَأَرْسَلَ إِلَيْهِ فَأَنْزَلَ  
عَنْ جِدْعِهِ، فَأُلْفِيَ فِي فُيُورِ الْيَهُودِ، ثُمَّ  
أَرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ، فَأَبَتْ  
أَنْ تَأْتِيَهُ، فَأَعَادَ عَلَيْهَا الرَّسُولَ: لَتَأْتِيَنِّي أَوْ  
لَأَبْعَثَنَّ إِلَيْكَ مَنْ يَسْحَبُكَ بِقُرُونِكَ، قَالَ:  
فَأَبَتْ وَقَالَتْ: وَاللَّهِ! لَا آتِيكَ حَتَّى تَبْعَثَ

out, swollen with pride, until he entered upon her. He said: ‘What do you think about what I did to the enemy of Allâh?’ She said: ‘I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: O son of *Dhât An-Niṭâqain* (the woman with two girdles). By Allâh, the woman with two girdles, one of them, she used to hang the food of the Messenger of Allâh ﷺ and the food of Abû Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. As for the Messenger of Allâh ﷺ, he told us: “Among *Thaqif* there will be a liar, and a great slaughterer.” As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.’ He (the narrator) said: ‘He (Al-Hajjâj) got up and left her, and he did not reply her.’”

### Chapter 59. The Virtues Of The Persians

[6497] 230 - (2546) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If the (knowledge of) religion was at the Pleiades, a man from among the Persians – or from among the sons of the Persians – would go and get it.’”

إِلَيَّ مَنْ يَسْحَبُنِي بِقُرُونِي، قَالَ: فَقَالَ: أَرُونِي سَيْتِي، فَأَخَذَ نَعْلَيْهِ، ثُمَّ انْطَلَقَ يَتَوَدَّفُ، حَتَّى دَخَلَ عَلَيْهَا، فَقَالَ: كَيْفَ رَأَيْتِنِي صَنَعْتُ بَعْدُ اللهُ؟ قَالَتْ: رَأَيْتُكَ أَفْسَدْتَ عَلَيْهِ دُنْيَاهُ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ، بَلَّغْنِي أَنْكَ تَقُولُ لَهُ: يَا ابْنَ ذَاتِ النَّطَاقَيْنِ! أَنَا، وَاللَّهِ! ذَاتِ النَّطَاقَيْنِ، أَمَا أَحَدُهُمَا فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللهِ ﷺ، وَطَعَامَ أَبِي بَكْرٍ مِنَ الدَّوَابِّ، وَأَمَا الْآخَرَ فِطَاقُ الْمَرْأَةِ الَّتِي لَا تَسْغُنِي عَنْهُ، أَمَا إِنَّ رَسُولَ اللهِ ﷺ حَدَّثَنَا: «أَنَّ فِي تَقِيفٍ كَذَابًا وَمُبِيرًا» فَأَمَّا الْكَذَابُ فَرَأَيْنَاهُ، وَأَمَّا الْمُبِيرُ فَلَا إِخَالِكَ إِلَّا إِيَّاهُ، قَالَ: فَقَامَ عَنْهَا وَلَمْ يُرَاجِعْهَا.

(المعجم ٥٩) - (باب فضل فارس)

(التحفة ١٠٥)

[٦٤٩٧] ٢٣٠ - (٢٥٤٦) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفَرِ الْجَزَرِيِّ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ الثُّرَيَّا لَذَهَبَ بِهِ رَجُلٌ مِّنْ فَارِسٍ - أَوْ قَالَ - مِّنْ أُنْبَاءِ فَارِسٍ، حَتَّى يَتَنَاوَلَهُ».

[6498] 231 - (...) It was narrated that Abû Hurairah said: “We were sitting with the Prophet ﷺ and *Sûrat Al-Jumu‘ah* was revealed to him. When he recited the words: ‘And [He has sent him also to] others among them (Muslims) who have not yet joined them (but they will come),<sup>[1]</sup> a man said: ‘Who are they, O Messenger of Allâh?’ The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmân Al-Fârisî. Then the Prophet ﷺ put his hand on Salmân and said: ‘If faith were at the Pleiades, some men from among these people would get it.’”

**Chapter 60. The Words Of The Prophet ﷺ: “People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding”**

[6499] 232 - (2547) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.’”

[٦٤٩٨] ٢٣١- (...). حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثَوْرٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: ﴿وَأَخْرَجْنَا مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ﴾ [الجمعة: ٣]. قَالَ [رَجُلٌ]: مَنْ هَؤُلَاءِ يَا رَسُولَ اللَّهِ! فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ، حَتَّى سَأَلَهُ مَرَّةً أَوْ مَرَّتَيْنِ أَوْ ثَلَاثًا، قَالَ: وَفِينَا سَلْمَانُ الْفَارِسِيُّ، قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: «لَوْ كَانَ الْإِيمَانُ عِنْدَ الثُّرَيَّا، لَنَالَهُ رَجَالٌ مِنْ هَؤُلَاءِ».

(المعجم ٦٠) - (بَابُ قَوْلِهِ ﷺ: «النَّاسُ كَأَيْلٍ مَائَةٍ، لَا تَجِدُ فِيهَا رَاحِلَةً») (التحفة ١٠٦)

[٦٤٩٩] ٢٣٢- (٢٥٤٧) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ النَّاسَ كَأَيْلٍ مَائَةٍ، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

[1] *Al-Jumu‘ah* 62:3.

## 45. The Book Of *Al-Birr*,<sup>[1]</sup> Nurturing Ties And Manners

٧ - (المعجم ٤٥) - كتاب البر والصلة  
والأدب (التحفة ٣٤)

### Chapter 1. Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

(المعجم ١) - (بَابُ بَرِّ الْوَالِدَيْنِ،  
وَأَيُّهُمَا أَحَقُّ بِهِ) (التحفة ١)

[6500] 1 - (2548) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'Which of the people is most deserving of my best companionship?' He said: 'Your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.'"

In the *Hadîth* of Qutaibah it says: "Who is most deserving of my best companionship?" And he did not say: "Which of the people?"

[٦٥٠٠] ١ - (٢٥٤٨) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ بْنُ جَبَلٍ بْنُ طَرِيفِ الثَّقَفِيِّ وَزُهَيْرُ ابْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ ابْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟ قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ». وَفِي حَدِيثِ قُتَيْبَةَ: مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسَ.

[6501] 2 - (...) It was narrated that Abû Hurairah said: "A man said: 'O Messenger of Allâh, which of the people is most deserving of my best companionship?' He said: 'Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.'"

[٦٥٠١] ٢ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا ابْنُ فَضِيلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ

[1] Being dutiful and reverential to one's parents.

يُحْسِنِ الصُّحْبَةَ؟ قَالَ «أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أُمَّكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

[6502] 3 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ... and he mentioned a *Hadîth* like that of Jarîr (no. 6500), and he added: "He said: 'Yes, by your father, I shall tell you.'"

[٦٥٠٢] ٣- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكٌ عَنْ عَمَارَةَ وَابْنِ شُبْرَمَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ - وَزَادَ: فَقَالَ: «نَعَمْ: وَأَبِيكَ! لَتُبَيَّنَّ».

[6503] 4 - (...) It was narrated from Abû Shubrumah with this chain of narrators.

In the *Hadîth* of Wuhaib it says: "Whom should I treat with the most *Birr*?" In the *Hadîth* of Muḥammad bin Ṭalḥah it says: "Which of the people is most deserving of my best companionship?" Then he mentioned a *Hadîth* like that of Jarîr (no. 6500).

[٦٥٠٣] ٤- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ طَلْحَةَ؛ وَحَدَّثَنِي أَحْمَدُ بْنُ خِرَاشٍ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وَهَيْبٌ، كِلَاهُمَا عَنْ ابْنِ شُبْرَمَةَ بِهَذَا الْإِسْنَادِ.

فِي حَدِيثِ وَهَيْبٍ: مَنْ أَبْر؟ وَفِي حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ مِنِّي بِحُسْنِ الصُّحْبَةِ؟ ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ.

[6504] 5 - (2549) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and asked him for permission to go for *Jihâd*. He said: 'Are your parents alive?' He said: 'Yes.' He said: "Then your *Jihâd* is with them."

[٦٥٠٤] ٥- (٢٥٤٩) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدِ الْقَطَّانِ، عَنْ سُفْيَانَ وَشُعْبَةَ قَالَا: حَدَّثَنَا حَبِيبٌ عَنْ أَبِي الْعَبَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْتَأْذِنُهُ

فِي الْجِهَادِ، فَقَالَ: «أَحْيِي وَالِدَاكَ؟» قَالَ: نَعَمْ، قَالَ «فَفِيهِمَا فَجَاهِدْ».

[6505](...) It was narrated from Abul-'Abbās: "I heard 'Abdullāh bin 'Amr bin Al-'Āṣ saying: 'A man came to the Prophet ﷺ...' and he mentioned a similar report (as *Hadīth* no. 6504).

Muslim said: Abul-'Abbās' name is As-Sâ'ib bin Farrūkh Al-Makkī.

[٦٥٠٥] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ بِمِثْلِهِ. قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ ابْنُ فُرُوحِ الْمَكِّيِّ.

[6506] 6 - (...) A similar report (as *Hadīth* no. 6505) was narrated from Ḥabīb with this chain of narrators.

[٦٥٠٦] ٦- (...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا ابْنُ بَشْرِ عَنْ مِسْعَرٍ؛ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمْرٍو عَنْ أَبِي إِسْحَاقَ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَاءَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ عَنْ زَائِدَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، جَمِيعًا عَنْ حَبِيبٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[6507] (...) 'Abdullāh bin 'Amr bin Al-'Āṣ said: "A man came to the Prophet of Allāh ﷺ and said: 'I swear my allegiance to you, that I will migrate and engage in *Jihād*, seeking reward from Allāh.' He (ﷺ) said: 'Are either of your parents alive?' He said: 'Yes, both of them.' He said: 'Are you seeking reward from Allāh?' He said: 'Yes.' He said: 'Then go

[٦٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي عَمْرٍو بْنُ الْحَارِثِ عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا، مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرٍو بْنِ الْعَاصِ قَالَ: أَقْبَلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: أَبَايَعُكَ عَلَى الْهَجْرَةِ وَالْجِهَادِ، أَبْتغِي



back to your parents and be a good companion to them.”

## Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

[6508] 7 - (2550) It was narrated from Abû Râfi' that Abû Hurairah said: "Jurajj used to worship in his hermitage, and his mother came to him."

Humaid said: "Abû Râfi' described to us how the Messenger of Allâh ﷺ described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

"She said: 'O Jurajj! I am your mother, speak to me.' She found him praying and he said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She went away, then she came back a second time, and said: 'O Jurajj! I am your mother, speak to me.' He said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She said: 'O Allâh, this is Jurajj and he is my son, and I spoke to him but he refused to speak to me. O Allâh, do not let him die until he has seen prostitutes.'"

الأَجْرَ مِنَ اللَّهِ، قَالَ «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ، بَلْ كِلَاهُمَا، قَالَ «فَتَبْتَغِي الأَجْرَ مِنَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ «فَارْجِعِي إِلَى وَالِدَيْكَ فَأَحْسِنِي صُحْبَتَهُمَا».

(المعجم ٢) - (بَابُ تَقْدِيمِ بَرِّ الوَالِدِينَ عَلَى التَطَوُّعِ بِالصَّلَاةِ، وَغَيْرِهَا)  
(التحفة ٢)

[٦٥٠٨] ٧ - (٢٥٥٠) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُّوخَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ جُرَيْجٌ يَتَعَبَّدُ فِي صَوْمَعَةٍ، فَجَاءَتْ أُمُّهُ.

قَالَ حُمَيْدٌ: فَوَصَفَ لَنَا أَبُو رَافِعٍ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللَّهِ ﷺ أُمُّهُ حِينَ دَعَتْهُ، كَيْفَ جَعَلَتْ كَفَّهَا فَوْقَ حَاجِبِهَا، ثُمَّ رَفَعَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، كَلِّمْنِي، فَصَادَفْتُهُ يُصَلِّي، فَقَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي قَالَ: فَاخْتَارَ صَلَاتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، فَكَلِّمْنِي، قَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي، فَاخْتَارَ صَلَاتَهُ، فَقَالَتْ: اللَّهُمَّ! إِنَّ هَذَا جُرَيْجٌ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ فَأَبْرَأَ أَنْ يُكَلِّمَنِي، اللَّهُمَّ! فَلَا تُمِتَّهُ حَتَّى ز

He said: "If she had prayed that he be tempted, he would have fallen prey to temptation.

There was a shepherd who lived near his hermitage, and a woman came out of the village and he had intercourse with her. She became pregnant and gave birth to a boy. It was said to her: 'What is this?' She said: 'From the one who lives in this hermitage.' They came with their axes and shovels and called him, and they found him praying, and he did not speak to them. They started to destroy his hermitage, and when he saw that, he came down to them, and they said to him: 'Ask this woman.' He smiled and patted the child on the head and said: 'Who is your father?' He said: 'My father is the shepherd.' When they heard that from him they said: 'We will rebuild what we have destroyed of your hermitage with gold and silver.' He said: 'No; just put it back as it was, with clay.' Then he went up to it."

[6509] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one spoke in the cradle except three: 'Eîsâ bin Mariam, and the companion of Juraij. Juraij was a man devoted to worship, and he made a hermitage for himself where he used to stay. His mother came to him when he was praying and said: 'O Juraij!' He said: 'O Lord,

الْمُؤْمِسَاتِ. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفُتِنَ.

قَالَ: وَكَانَ رَاعِي ضَانٍ يَأْوِي إِلَى دَيْرِهِ، قَالَ: فَحَرَجَتِ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي، فَحَمَلَتْ فَوَلَدَتْ غُلَامًا، فَقِيلَ لَهَا: مَا هَذَا؟ قَالَتْ: مِنْ صَاحِبِ هَذَا الدَّيْرِ، قَالَ فَجَاءُوا بِفُؤُسِهِمْ وَمَسَاحِيهِمْ، فَتَادَوْهُ فَصَادَفُوهُ يُصَلِّي، فَلَمْ يُكَلِّمُهُمْ، قَالَ: فَأَخَذُوا يَهْدُمُونَ دَيْرَهُ، فَلَمَّا رَأَى ذَلِكَ نَزَلَ إِلَيْهِمْ، فَقَالُوا لَهُ: سَلْ هَذِهِ، قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّانِ، فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ قَالُوا: نَبِيٌّ مَا هَدَمْنَا مِنْ دَيْرِكَ بِالذَّهَبِ وَالْفِضَّةِ، قَالَ: لَا، وَلَكِنْ أَعِيدُوهُ تَرَابًا كَمَا كَانَ، ثُمَّ عَلَاهُ.

[٦٥٠٩] ٨ - (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا جَرِيرُ بْنُ حَارِزٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمْ يَتَكَلَّمْ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عَيْسَى بْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ

my mother or my prayer?’ And he continued praying and she left. The next day, she came when he was praying and said: ‘O Juraij!’ He said: ‘O Lord, my mother or my prayer?’ And he continued praying and she left. The next day she came to him and said: ‘O Juraij!’ He said: ‘O Lord, my mother or my prayer?’ And he continued praying. She said: ‘O Allâh, do not cause him to die until he looks at the faces of prostitutes.’

“The Children of Israel began to speak of Juraij and his worship. There was a prostitute who was very beautiful, and she said: ‘If you wish, I will tempt him for you.’ So she presented herself to him but he did not pay any attention to her. She went to a shepherd who lived near his hermitage and let him have his way with her, and she became pregnant. When she gave birth, she said: ‘He is from Juraij.’ They went to him and asked him to come down, and they destroyed his hermitage and started beating him. He said: ‘What is the matter with you?’ They said: ‘You committed *Zinâ* with this prostitute and she bore you a child.’ He said: ‘Where is the boy?’ They brought him, and he said: ‘Let me pray.’ So he prayed, and when he had finished, he came to the child and poked him in the stomach, and said: ‘O boy,

فِيهَا، فَأَتَتْهُ أُمُّهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدِ أْتَتْهُ وَهُوَ يُصَلِّي، فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، [فَأَنْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْعَدِ أْتَتْهُ فَقَالَتْ: يَا جُرَيْجُ! فَقَالَ: يَا رَبِّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ] فَقَالَتْ: اللَّهُمَّ! لَا تُمِتَّهُ حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِسَاتِ، فَتَذَاكِرَ بَنُو إِسْرَائِيلَ جُرَيْجًا وَعِبَادَتَهُ، وَكَانَتْ امْرَأَةٌ بَغِيٌّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لَأَقْتِنَنَّ لَكُمْ، قَالَ: فَتَعَرَّضْتُ لَهُ فَلَمْ يَلْتَمِثْ إِلَيْهَا، فَأَتَتْ رَاعِيًا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمَكَّنَتْهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وُلِدَتْ، قَالَتْ: هُوَ مِنْ جُرَيْجٍ، فَأَتَوْهُ فَاسْتَنْزَلُوهُ وَهَدَمُوا صَوْمَعَتَهُ وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَأْنُكُمْ؟ قَالُوا: رَبِّتِ بِهَلْذِهِ الْبَغِيِّ، فَوُلِدَتْ مِنْكَ، فَقَالَ: أَيْنَ الصَّبِيِّ؟ فَجَاءُوا بِهِ فَقَالَ: دَعُونِي حَتَّى أَصَلِّي، فَصَلَّى، فَلَمَّا أَنْصَرَفَ أَتَى الصَّبِيَّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ! مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّاعِي، قَالَ: فَأَقْبَلُوا عَلَى جُرَيْجٍ يَبْبُلُونَهُ

who is your father?' He said: 'So-and-so, the shepherd.' They came to Juraij and kissed him and touched him (seeking blessing). They said: 'We will rebuild your hermitage in gold.' He said: 'No, just put it back as it was, of clay.' So they did that.

"While a child was nursing from his mother, a man passed by riding a fine horse and dressed in a fine garment. His mother said: 'O Allâh, make my son like this man.' The child left the breast and turned to look at him, then he said: 'O Allâh, do not make me like him.' Then he turned back to the breast and resumed nursing."

He said: "It is as if I can see the Messenger of Allâh ﷺ describing his suckling by placing his forefinger in his mouth and sucking on it."

He (ﷺ) said: "They (the mother and the child) passed by a girl whom they were beating and saying: 'You committed *Zinâ* and stole,' and she was saying: 'Sufficient for me is Allâh and He is the best disposer of affairs.' His mother said: 'O Allâh, do not make my son like her.' (The child) stopped nursing and looked at her, and said: 'O Allâh, make me like her.' Then she started to talk to him (the child). She said: 'O you shaven-headed one! A good-looking man passed by and I said: "O Allâh, make my son like him," and you said: "O Allâh, do not make

وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبِيٌّ لَكَ صَوْمَعَتِكَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

وَيَبْنِي صَبِيٍّ يَرْضَعُ مِنْ أُمَّهِ، فَمَرَّ رَجُلٌ رَاكِبٌ عَلَى دَابَّةٍ فَارِهِةٍ وَشَارَةَ حَسَنَةٍ، فَقَالَتْ أُمُّهُ اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَ هَذَا، فَتَرَكَ التَّدْيِيَّ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ، فَقَالَ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، ثُمَّ أَقْبَلَ عَلَى نَدْيِهِ فَجَعَلَ يَرْضَعُ».

قَالَ: فَكَأَنِّي أَنْظُرُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي اِرْتِضَاعَهُ بِإِصْبَعِهِ السَّبَابَةِ فِيهِ، فَجَعَلَ يَمَسُّهَا.

قَالَ: «وَمَرُّوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: «رَنِيتِ، سَرَقْتِ، وَهِيَ تَقُولُ: حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرِّضَاعَ وَنَظَرَ إِلَيْهَا، فَقَالَ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا، فَهَنَّاكَ تَرَاجَعَا الْحَدِيثَ، فَقَالَتْ: حَلَمَتِي! مَرَّ رَجُلٌ حَسَنُ الْهَيْئَةِ فَقُلْتُ: اللَّهُمَّ! اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَمَرُّوا بِهِذِهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: رَنِيتِ، سَرَقْتِ، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا».

me like him.” Then they passed by with this slave woman whom they were beating and saying: “You committed *Zinâ* and you stole,” and I said: “O Allâh, do not make him like her,” and you said: “O Allâh, make me like her.”

“He said: ‘That man was a tyrant, so I said: “O Allâh, do not make me like him.” And this woman of whom they said: “You committed *Zinâ* and stole,” – she did not commit *Zinâ* or steal, so I said: “O Allâh, make me like her.”’

### Chapter 3. The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

[6510] 9 - (2551) It was narrated from Abû Hurairah that the Prophet ﷺ said: “May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.” It was said: “Who, O Messenger of Allâh?” He said: “The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise.”

[6511] 10 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.’ It was said: Who, O Messenger of Allâh?” He said: ‘The one whose parents, one or

قَالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَبَّارًا،  
فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هَذِهِ  
يَقُولُونَ لَهَا: زَنَيْتِ، وَلَمْ تَزْنِي، وَسَرَقْتِ،  
وَلَمْ تَسْرِقِي، فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي  
مِثْلَهَا».

(المعجم ٣) - (بَابُ رَغْمٍ مِنْ أَدْرَكَ  
أَبُوهُ أَوْ أَحَدَهُمَا عِنْدَ الْكِبَرِ، فَلَمْ  
يَدْخُلِ الْجَنَّةَ) (التحفة ٣)

[٦٥١٠] ٩ - (٢٥٥١) حَدَّثَنَا شَيْبَانُ  
ابْنُ فَرُوحٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلِ  
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ  
قَالَ: «رَغِمَ أَنْفٌ، ثُمَّ رَغِمَ أَنْفٌ، ثُمَّ  
رَغِمَ أَنْفٌ» [قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟  
قَالَ] «مَنْ أَدْرَكَ أَبُوهُ عِنْدَ الْكِبَرِ،  
أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ».

[٦٥١١] ١٠ - (...) حَدَّثَنَا زُهَيْرُ بْنُ  
حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلِ، عَنْ  
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ، ثُمَّ رَغِمَ أَنْفُهُ، ثُمَّ  
رَغِمَ أَنْفُهُ» [قِيلَ: مَنْ يَا رَسُولَ اللَّهِ؟ قَالَ

both of them, reach old age during his lifetime and he does not enter Paradise.”

[6512] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust...’” three times, then he mentioned something similar (to *Hadîth* no. 6511).

#### Chapter 4. The Virtue Of Maintaining Ties With The Friends Of One’s Father And Mother, Etc.

[6513] 11 - (2552) It was narrated from ‘Abdullâh bin Dînâr that a Bedouin man met ‘Abdullâh bin ‘Umar on the road to Makkah, and ‘Abdullâh greeted him, mounted him on a donkey that he had been riding, and gave him a turban that was on his head. Ibn Dînâr said: “We said to him: ‘May Allâh guide you. They are Bedouin and they are content with little.’ ‘Abdullâh (Ibn ‘Umar) said: ‘The father of this man was a friend of ‘Umar bin Al-Khattâb, and I heard the Messenger of Allâh ﷺ say: The best act of *Birr* is for a child to uphold ties with the friends of his father.’”

«مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَهُ الْكِبَرُ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ» .

[٦٥١٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ: حَدَّثَنِي سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغِمَ أَنْفُهُ» ثَلَاثًا، ثُمَّ ذَكَرَ مِثْلَهُ .

(المعجم ٤) - (بَابُ فَضْلِ صَلَاةِ أَصْدِقَاءِ الْأَبِّ وَالْأُمِّ، وَنَحْوَهُمَا) (التحفة ٤)

[٦٥١٣] ١١ - (٢٥٥٢) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ، وَحَمَلَهُ عَلَى حِمَارٍ كَأَن يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ! إِنَّهُمْ الْأَعْرَابُ، إِنَّهُمْ يَرْضَوْنَ بِالْيَسِيرِ، فَقَالَ عَبْدُ اللَّهِ: إِنْ أَلَّ هَذَا كَانَ وَدًّا لِعَمْرٍو بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبَرَ الْبِرِّ صَلَاةُ الْوَالِدِ أَهْلٍ وَوَدَّ أَبِيهِ» .

[6514] 12 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “The best act of *Birr* is for a man to uphold ties with the friends of his father.”

[6515] 13 - (...) It was narrated from ‘Abdullâh bin Dînâr that when Ibn ‘Umar set out for Makkah, he had a donkey with him that he would ride for a change when he was tired of riding his camel, and he had a turban that he tied on his head. One day while he was riding that donkey, a Bedouin passed by him and he said: ‘Aren’t you so-and-so the son of so-and-so?’ He said: ‘Yes.’ He gave him the donkey and said: ‘Ride this,’ and he gave him the turban and said: ‘Tie this around your head.’ Some of his companions said to him: ‘May Allâh forgive you, you have given this Bedouin a donkey that you were riding for a change and a turban that you had tied around your head.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “One of the best acts of *Birr* is for a man to uphold ties with the friends of his father after he (the father) dies.” And his father was a friend of ‘Umar’s.

[٦٥١٤] ١٢- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي حَيُّوَةُ بْنُ شُرَيْحٍ عَنِ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبْرُ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وَدَّ أَبِيهِ».

[٦٥١٥] ١٣- (...) حَدَّثَنَا حَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنِ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَيْثُ بْنُ سَعْدٍ، جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ جِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَ رُكُوبَ الرَّاحِلَةِ، وَعِمَامَةٌ يَشُدُّ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْجِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَسْتَ ابْنُ فُلَانٍ بْنِ فُلَانٍ؟ قَالَ: بَلَى، فَأَعْطَاهُ الْجِمَارَ وَقَالَ: ارْكَبْ هَذَا، وَالْعِمَامَةَ، قَالَ: اشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ أَعْطَيْتَ هَذَا الْأَعْرَابِيَّ جِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشُدُّ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبْرِ الْبِرِّ صَلَّةَ الرَّجُلِ أَهْلٍ وَدَّ أَبِيهِ، بَعْدَ أَنْ يُوَلِّيَ» وَإِنْ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ.

### Chapter 5. Meaning Of *Al-Birr* (Righteousness) And Sin

(المعجم ٥) - (بَابُ تَفْسِيرِ الْبِرِّ

وَالْإِثْمِ) (التحفة ٥)

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam'ân Al-Anshârî said: "I asked the Messenger of Allâh ﷺ about righteousness and sin, and he said: '*Al-Birr* (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[٦٥١٦] ١٤ - (٢٥٥٣) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ بِنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

[6517] 15 - (...) It was narrated that An-Nawwâs bin Sam'ân said: "I stayed with the Messenger of Allâh ﷺ in Al-Madînah for one year, and nothing kept me from parting from him except asking questions. If one of us left him he would not ask the Messenger of Allâh ﷺ about anything.<sup>[1]</sup> But I asked him about righteousness and sin, and the Messenger of Allâh ﷺ said: '*Al-Birr* (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[٦٥١٧] ١٥ - (...) حَدَّثَنِي هَرُونَ ابْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ النَّوَاسِ بْنِ سَمْعَانَ قَالَ: أَقَمْتُ مَعَ رَسُولِ اللَّهِ ﷺ بِالْمَدِينَةِ سَنَةً، مَا يَمْنَعُنِي مِنَ الْهَجْرَةِ إِلَّا الْمَسْأَلَةُ، كَانَ أَحَدُنَا إِذَا هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللَّهِ ﷺ عَنْ شَيْءٍ، قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْبِرُّ حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

[1] Because those who lived there had been prohibited from asking Allâh's Messenger ﷺ about anything until he had explained it to them. See no. 102.



### Chapter 6. Upholding Ties Of Kinship, And The Prohibition Of Severing Them

[6518] 16 - (2554) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh created the creation, and when He had finished, *Ar-Rahm* (the womb; kinship) stood up and said: "I seek refuge from those who serve the ties of kith and kin." Allâh said: "Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?" It said: "Of course." Allâh said: "Then your prayer is granted."

"Then the Messenger of Allâh ﷺ said: 'Recite, if you wish: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?'"<sup>[1]</sup>

[6519] 17 - (2555) It was narrated that Âishah said: "The Messenger of Allâh ﷺ said: *Ar-Rahm* is suspended from the

(المعجم ٦) - (بَابُ صِلَةِ الرَّحِمِ،  
وتحريم قطيعتها) (التحفة ٦)

[٦٥١٨] ١٦ - (٢٥٥٤) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ بْنُ جَمِيلٍ بْنُ طَرِيفِ بْنِ عَبْدِ  
اللَّهِ التَّقْفِيُّ وَمُحَمَّدُ بْنُ عَبَّادٍ قَالَا: حَدَّثَنَا  
حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعَاوِيَةَ  
وَهُوَ ابْنُ أَبِي مُزَرِّدٍ، مَوْلَى بَنِي هَاشِمٍ:  
حَدَّثَنِي عَمِّي أَبُو الْحَبَابِ سَعِيدُ بْنُ يَسَارٍ  
عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَغَ مِنْهُمْ  
قَامَتِ الرَّحِمُ فَقَالَتْ: هَذَا مَقَامُ الْعَانِدِ  
مِنَ الْقَطِيعَةِ، قَالَ: نَعَمْ، أَمَا تَرْضَيْنَ أَنْ  
أَصِلَ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ؟  
قَالَتْ: بَلَى، قَالَ: فَذَاكَ لَكَ».

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «افْرَأُوا إِنْ  
شِئْتُمْ: «فَهَلْ عَسَيْتُمْ إِنْ تَوَلَّيْتُمْ أَنْ  
تُفْسِدُوا فِي الْأَرْضِ وَتَقَطَّعُوا أَرْحَامَكُمْ ۚ  
أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى  
أَبْصَرَهُمْ ۚ أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ أَمْ  
عَلَى قُلُوبٍ أَقْفَالُهَا» [محمد: ٢٢-٢٤].

[٦٥١٩] ١٧ - (٢٥٥٥) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ  
لِأَبِي بَكْرٍ - قَالَا: حَدَّثَنَا وَكَيْعٌ عَنْ مُعَاوِيَةَ

[1] *Muhammad* 47:22-24

Throne and it says: “Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off.”

[6520] 18 - (2556) It was narrated from Muḥammad bin Jubair bin Muṭ'im, from his father, that the Prophet ﷺ said: “No one who severs will enter Paradise.”

Ibn Abî 'Umar said: Sufyân said: “It means the one who severs ties of the womb.”

[6521] 19 - (...) It was narrated from Az-Zuhrî that Muḥammad bin Jubair bin Muṭ'im told him that his father told him that the Messenger of Allâh ﷺ said: “No one who severs ties of the womb will enter Paradise.”

[6522] (...) A similar report (as *Hadîth* no. 6521) was narrated from Az-Zuhrî with this chain of narrators, but he said: “I heard the Messenger of Allâh ﷺ.”

[6523] 20 - (2557) It was narrated that Anas bin Mâlik said: “I heard the Messenger of Allâh ﷺ say: ‘Whoever would like his *Rizq* (provision) to be

بْنِ أَبِي مُزَرِّدٍ، عَنْ يَزِيدَ بْنِ رُوْمَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّحِمُ مُعَلَّقَةٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ».

[٦٥٢٠] ١٨ - (٢٥٥٦) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ ابْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ».

قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي قَاطِعَ رَحِمٍ.

[٦٥٢١] ١٩ - (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءِ الضُّبَيْعِيِّ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ مُحَمَّدَ بْنَ جُبَيْرِ [بْنِ مُطْعِمٍ] أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَدْخُلُ الْجَنَّةَ قَاطِعٌ رَحِمٍ».

[٦٥٢٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، وَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ.

[٦٥٢٣] ٢٠ - (٢٥٥٧) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ،

increased and his life to be extended, should uphold the ties of the womb.”

[6524] 21 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Whoever would like his *Rizq* (provision) to be increased and his life to be extended, should uphold the ties of the womb.”

[6525] 22 - (2558) It was narrated from Abû Hurairah that a man said: “O Messenger of Allâh, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me.” He said: “If you are as you say, then it is as if you are putting hot ashes in their mouths. Allâh will continue to support you as long as you continue to do that.”

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبْسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُنْسَأَ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[٦٥٢٤] ٢١ - (...) [و] حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، وَيُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

[٦٥٢٥] ٢٢ - (٢٥٥٨) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً، أَصْلَهُمْ وَيَقْطَعُونِي، وَأُحْسِنُ إِلَيْهِمْ وَيُسيئونَ إِلَيَّ، وَأُحْلِمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَأَنَّمَا تُسْفِهُمُ الْمَلَّ، وَلَا يَزَالُ مَعَكَ مِنَ اللَّهِ ظَهِيرٌ عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ».

### Chapter 7. The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

[6526] 23 - (2559) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allâh, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days)."

[6527] (...) A *Hadîth* like that of Mâlik (no. 6526) was narrated from Anas from the Prophet ﷺ.

[6528] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6527), and Ibn 'Uyaynah added: "Do not cut off ties with one another."

[6529] (...) It was narrated from Az-Zuhrî with this chain of narrators.

The report of Yazîd is like the report of Sufyân from Az-Zuhrî,

(المعجم ٧) - (بَابُ تَحْرِيمِ التَّحَاسُدِ  
وَالْتَبَاغُضِ وَالتَّدَابِرِ) (التحفة ٧)

[٦٥٢٦] ٢٣ - (٢٥٥٩) حَدَّثَنِي يَحْيَى  
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ  
ابْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبَاغُضُوا وَلَا  
تَحَاسِدُوا وَلَا تَدَابِرُوا، وَكُونُوا، عِبَادَ اللَّهِ  
إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ  
فَوْقَ ثَلَاثٍ».

[٦٥٢٧] (...) حَدَّثَنَا حَاجِبُ بْنُ  
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا  
مُحَمَّدُ بْنُ الْوَلِيدِ الرُّبَيْدِيُّ عَنِ الزُّهْرِيِّ:  
أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ  
قَالَ؛ وَحَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي ابْنُ  
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ  
أَنَسٍ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ حَدِيثِ مَالِكٍ.

[٦٥٢٨] (...) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ  
وَأَبْنُ أَبِي عُمَرَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنِ  
ابْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ -  
وَرَادَ ابْنُ عُيَيْنَةَ: «وَلَا تَقَاطَعُوا».

[٦٥٢٩] (...) حَدَّثَنَا أَبُو كَامِلٍ  
حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ؛ قَالَ: وَحَدَّثَنَا  
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا

mentioning all four things. As for the *Hadith* of ‘Abdur-Razzâq, it says: “Do not envy one another, do not cut off ties with one another, do not turn away from one another.”

عَنْ عَبْدِ الرَّزَّاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ  
الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْهُ فَكِرِوَايَةِ سُفْيَانَ عَنِ  
الزُّهْرِيِّ، يَذْكُرُ الْخِصَالَ الْأَرْبَعَ جَمِيعًا،  
وَأَمَّا حَدِيثُ عَبْدِ الرَّزَّاقِ: «وَلَا تَحَاسَدُوا  
وَلَا تَقَاطِعُوا وَلَا تَدَابِرُوا».

[6530] 24 - (...) It was narrated from Anas that the Prophet ﷺ said: “Do not envy one another, do not hate one another, do not cut off ties with one another and be, O slaves of Allâh, brothers.”

[٦٥٣٠] ٢٤- (...) [و]حَدَّثَنَا  
مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ:  
حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ، أَنَّ  
النَّبِيَّ ﷺ قَالَ: «لَا تَحَاسَدُوا وَلَا  
تَبَاغَضُوا وَلَا تَقَاطِعُوا، وَكُونُوا، عِبَادَ  
اللَّهِ! إِخْوَانًا».

[6531] (...) *Shu’bah* narrated a similar report (as *Hadith* no. 6530) with this chain of narrators and he added: “...As Allâh has commanded you.”

[٦٥٣١] (...) وَحَدَّثَنِيهِ عَلِيُّ بْنُ  
نَصْرِ الْجَهَنَّمِيِّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:  
حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، مِثْلَهُ - وَزَادَ:  
«كَمَا أَمَرَكَ اللَّهُ».

### Chapter 8. The Prohibition Of Forsaking Someone For More Than Three Days Without A Legitimate Reason

(المعجم ٨) - (بَابُ تَحْرِيمِ الْهَجْرِ  
فَوْقَ ثَلَاثَةِ أَيَّامٍ، بِلَا عِذْرٍ شَرْعِيٍّ)  
(التحفة ٨)

[6532] 25 - (2560) It was narrated from Abû Ayyûb Al-Ansarî that the Messenger of Allâh ﷺ said: “It is not permissible for a Muslim to forsake his brother for more than three nights, each of them turning away from the other when they meet. The better

[٦٥٣٢] ٢٥- (٢٥٦٠) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ  
ابْنِ شِهَابٍ، عَنْ عَطَاءِ بْنِ يَزِيدَ اللَّيْثِيِّ،  
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

of them is the first to greet the other with *Salâm*.”

[6533] (...) A similar *Hadith* (as no. 6532) was narrated from Az-Zuhrî with the chain of narrators of Mâlik, except the words: “Each of them turning away from the other.” They all said in their *Hadith*: “Each of them avoiding the other.”

أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ، يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ».

[٦٥٣٣] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَرُهَيْبُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ؛ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُوسُفُ بْنُ أَبِي حَاجِبٍ وَابْنُ أَبِي حَتْمَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَّاقِ، عَنْ مَعْمَرٍ، كُتُّهُمْ عَنِ الرَّهْرِيِّ، بِإِسْنَادِ مَالِكٍ وَمِثْلَ حَدِيثِهِ، إِلَّا قَوْلَهُ: «فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا» فَإِنَّهُمْ جَمِيعًا قَالُوا فِي حَدِيثِهِمْ، غَيْرَ مَالِكٍ: «فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا».

[6534] 26 - (2561) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “It is not permissible for a believer to forsake his brother for more than three days.”

[٦٥٣٤] ٢٦ - (٢٥٦١) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ: أَخْبَرَنَا الضَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَجِلُّ لِلْمُؤْمِنِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ أَيَّامٍ».

[6535] 27 - (2562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

[٦٥٣٥] ٢٧ - (٢٥٦٢) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

“There is no forsaking after three days.”

مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا هَجْرَةَ بَعْدَ ثَلَاثٍ».

### Chapter 9. The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

(المعجم ٩) - (بَابُ تَحْرِيمِ الظَّنِّ وَالتَّجَسُّسِ وَالتَّنَافُسِ وَالتَّنَاجُشِ، وَنَحْوِهَا) (التحفة ٩)

[6536] 28 - (2563) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another’s faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another and be, O slaves of Allâh, brothers.”

[٦٥٣٦] ٢٨ - (٢٥٦٣) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا».

[6537] 29 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do not use foul speech (with one another), do not turn away from one another, do not seek out one another’s faults, do not undercut one another. Be, O slaves of Allâh, brothers.”

[٦٥٣٧] ٢٩ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَهْجُرُوا وَلَا تَدَابَرُوا وَلَا تَحَسَّسُوا، وَلَا يَبِغْ بَعْضُكُمْ عَلَى بَعْضٍ، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا».

[6538] 30 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not envy on one another, do not hate one another, do not seek

[٦٥٣٨] ٣٠ - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

out one another's faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.”

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا تَبَاغُضُوا، وَلَا تَحَسَّسُوا، وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا».

[6539] (...) It was narrated from Al-A'mash with this chain of narrators: (The Messenger of Allâh ﷺ said:) “Do not cut off ties with one another, do not turn away from one another, do not hate one another, do not envy one another. Be, O slaves of Allâh, brothers, as Allâh has commanded you.”

[٦٥٣٩] (...) حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلَوَانِيُّ وَعَلِيُّ بْنُ نَصْرِ الْجَهْضَمِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ: «لَا تَقَاطَعُوا، وَلَا تَدَابَرُوا، وَلَا تَبَاغُضُوا، وَلَا تَحَاسَدُوا، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا، كَمَا أَمَرَكُمُ اللَّهُ».

[6540] 31 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not hate one another, do not turn away from one another, do not compete with one another. Be, O slaves of Allâh, brothers.”

[٦٥٤٠] ٣١- (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا جَبَّانُ حَدَّثَنَا وَهْبُ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَبَاغُضُوا، وَلَا تَدَابَرُوا، وَلَا تَنَافَسُوا، وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا».

### Chapter 10. The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

[6541] 32 - (2564) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, do not undercut one another. Be, O

(المعجم ١٠) - (بابُ تحريمِ ظلم المسلمِ وخذله واحتقاره ودمه وعرضه وماله) (التحفة ١٠)

[٦٥٤١] ٣٢- (٢٥٦٤) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَامِرِ بْنِ كُرَيْزٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسَدُوا، وَلَا



slaves of Allâh, brothers. The Muslim is the brother of his fellow-Muslim. He does not wrong him, forsake or despise him. Piety (*Taqwa*) is here” – and he pointed to his chest three times. “It is sufficient sin for a man to despise his Muslim brother. A Muslim is unlawful to another Muslim, his blood, his wealth and his honor.”

[6542] 33 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” and he mentioned a *Hadîth* like that of Dâwûd (no. 6541), adding some things and subtracting others. Among the things that he added was: “Allâh does not look at your bodies or your (outward) forms, rather He looks at your hearts” and he pointed with his fingers to his chest.

[6543] 34 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds.’”

تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا،  
وَلَا يَبِيعُ بَعْضُكُمْ عَلَىٰ بَيْعِ بَعْضٍ،  
وَكُونُوا، عِبَادَ اللَّهِ! إِخْوَانًا، الْمُسْلِمُ أَخُو  
الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَحْدِلُهُ، وَلَا  
يَحْقِرُهُ، التَّقْوَىٰ هُنَا». وَيُشِيرُ إِلَىٰ صَدْرِهِ  
ثَلَاثَ مَرَّاتٍ: «بِحَسْبِ امْرِئٍ مِنَ الشَّرِّ أَنْ  
يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ عَلَىٰ  
الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ».

[٦٥٤٢] ٣٣- (...) حَدَّثَنِي أَبُو  
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو بْنِ سَرْحٍ: حَدَّثَنَا  
ابْنُ وَهْبٍ عَنْ أُسَامَةَ وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ  
سَمِعَ أَبَا سَعِيدٍ مَوْلَىٰ عَبْدِ اللَّهِ بْنِ عَامِرٍ بنِ  
كُرَيْبٍ يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ  
رَسُولُ اللَّهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ دَاوُدَ  
- وَزَادَ، وَنَقَصَ، وَمِمَّا زَادَ فِيهِ: «إِنَّ اللَّهَ  
لَا يَنْظُرُ إِلَىٰ أَجْسَادِكُمْ وَلَا إِلَىٰ صُورِكُمْ،  
وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ» وَأَشَارَ بِأَصَابِعِهِ  
إِلَىٰ صَدْرِهِ.

[٦٥٤٣] ٣٤- (...) حَدَّثَنَا عَمْرُو  
النَّاقِدُ: حَدَّثَنَا كَثِيرٌ بْنُ هِشَامٍ: حَدَّثَنَا  
جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ  
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ  
اللَّهَ لَا يَنْظُرُ إِلَىٰ صُورِكُمْ وَأَمْوَالِكُمْ،  
وَلَكِنْ يَنْظُرُ إِلَىٰ قُلُوبِكُمْ وَأَعْمَالِكُمْ».

## Chapter 11. The Prohibition Of Holding Grudges

[6544] 35 - (2565) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allâh) who does not associate anything with Allâh is forgiven, except a man between whom and his brother there is some grudge. It is said: 'Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.'"

[6545] (...) A similar *Hadîth* (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mâlik, except that in the *Hadîth* of Ad-Darâwardi it says: "Except two who forsake one another," from the report of Ibn 'Abdah. And Qutaibah said: "Except two who forsake one another."

[6546] 36 - (...) It was narrated that Abû Şâlih heard Abû Hurairah say, attributing it on one occasion to the Messenger of Allâh ﷺ: "Deeds are presented (before Allâh) every Thursday

(المعجم ١١) - (بَابُ النُّهْيِ عَنِ

الشُّحْنَاءِ) (التَّحْفَةُ ١١)

[٦٥٤٤] ٣٥ - (٢٥٦٥) حَدَّثَنَا قُتَيْبَةُ

ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: تُفْتَحُ أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ الْخَمِيسِ، فَيَعْفَرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شُحْنَاءٌ، فَيُقَالُ: أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا، أَنْظِرُوا هَذَيْنِ حَتَّى يَصْطَلِحَا].

[٦٥٤٥] (...) وَحَدَّثَنِيهِ زُهَيْرُ بْنُ

حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّامِيِّ عَنْ عَبْدِ الْعَزِيزِ الدَّرَاوَرْدِيِّ، كِلَاهُمَا عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، بِإِسْنَادِ مَالِكٍ، نَحْوَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ الدَّرَاوَرْدِيِّ: «إِلَّا الْمُتَهَاجِرِينَ» مِنْ رِوَايَةِ ابْنِ عَبْدِ، وَقَالَ قُتَيْبَةُ: «إِلَّا الْمُتَهَاجِرِينَ».

[٦٥٤٦] ٣٦ - (...) حَدَّثَنَا ابْنُ أَبِي

عُمَرَ: حَدَّثَنَا شُمَيْانُ عَنْ مُسْلِمِ بْنِ أَبِي مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ رَفَعَهُ مَرَّةً قَالَ: «تُعْرَضُ الْأَعْمَالُ فِي كُلِّ

and Monday, and on that day Allâh forgives every person who does not associate anything with Allâh, except a man between whom and his brother there is some grudge. It is said: 'Delay these two until they reconcile, delay these two until they reconcile.'"

[6547] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The people's deeds are presented (before Allâh) twice every week; on Mondays and Thursdays, and every believing slave (of Allâh) is forgiven, except a slave between whom and his brother there is some grudge. It is said: 'Leave these two' – or: 'delay these two – until they reconcile.'"

يَوْمَ خَمِيسٍ وَاثْنَيْنِ، فَيَعْفِرُ اللَّهُ عَزَّ وَجَلَّ فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِيءٍ لَا يُشْرِكُ بِاللَّهِ شَيْئًا، إِلَّا امْرَأًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا، ارْكُؤَا هَذَيْنِ حَتَّى يَصْطَلِحَا.

[٦٥٤٧] (...) حَدَّثَنَا أَبُو الطَّاهِرِ وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُسْلِمِ بْنِ أَبِي مَرِيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعْرَضُ أَعْمَالُ النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، يَوْمَ الْإِثْنَيْنِ وَيَوْمَ الْخَمِيسِ، فَيَعْفَرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءٌ، فَيُقَالُ: ارْكُؤُوا، أَوْ ارْكُؤَا، هَذَيْنِ حَتَّى يَفِيئَا».

### Chapter 12. The Virtue Of Love For The Sake Of Allâh, Exalted Is He

[6548] 37 - (2566) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh will say on the Day of Resurrection: 'Where are the two who loved one another for My sake? Today I will shade them with My shade, on a day when there will be no shade but My shade.'"

(المعجم ١٢) - (بَابُ فَضْلِ الْحُبِّ فِي اللَّهِ تَعَالَى) (التحفة ١٢)

[٦٥٤٨] ٣٧ - (٢٥٦٦) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْحُبَابِ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ يَوْمَ الْقِيَامَةِ: أَيْنَ الْمُتَحَابُّونَ بِجَلَالِي، الْيَوْمَ أَظِلُّهُمْ فِي ظِلِّي، يَوْمَ لَا ظِلَّ إِلَّا ظِلِّي».

[6549] 38 - (2567) It was narrated from Abû Hurairah from the Prophet ﷺ: “A man visited a brother of his in another town, and Allâh sent an angel to wait for him on the road. When he came to him, he said: ‘Where are you headed?’ He said: ‘I am headed to a brother of mine in this town.’ He said: ‘Have you done him any favor for which you hope to be recompensed?’ He said: ‘No, but I love him for the sake of Allâh (the Mighty and Sublime).’ He said: ‘I am a messenger from Allâh to you, to tell you that Allâh loves you as you love him for His sake.’”

[6550] (...) A similar report (as *Hadîth* no. 6549) was narrated from Hammâd bin Salamah with this chain of narrators.

### Chapter 13. The Virtue Of Visiting The Sick

[6551] 39 - (2568) It was narrated from Abû Asmâ', from Thawbân – who is called Abû Ar-Rabî' said: “He attributed it to the Prophet ﷺ,” – but in the *Hadîth* of Sa'eed it says: “The Messenger of Allâh ﷺ said – “The one who visits the sick is in a *Makhrafah* (an orchard) of Paradise until he returns.”

[٦٥٤٩] ٣٨ - (٢٥٦٧) حَدَّثَنِي عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ رَجُلًا زَارَ أَخَاهُ لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْصَدَ اللَّهُ لَهُ، عَلَى مَدْرَجَتِهِ، مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أُرِيدُ أَخَاهُ لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرْتُيْهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ [عَزَّ وَجَلَّ]، قَالَ: فَإِنِّي رَسُولُ اللَّهِ إِلَيْكَ، بِأَنَّ اللَّهَ قَدْ أَحَبَّكَ كَمَا أَحْبَبْتَهُ فِيهِ».

[٦٥٥٠] (...) [قَالَ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عَيْسَى: أَخْبَرَنِي أَبُو بَكْرِ مُحَمَّدُ بْنُ زَنْجُوَيْهَ [الْقُسَيْرِيُّ]: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ التَّرْسِيُّ عَنْ حَمَّادِ بْنِ سَلَمَةَ بِهَذَا الْإِسْنَادِ، نَحْوَهُ].

### (المعجم ١٣) - (بَابُ فَضْلِ عِيَادَةِ

### الْمَرِيضِ) (التحفة ١٣)

[٦٥٥١] ٣٩ - (٢٥٦٨) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ [الزَّهْرَانِيُّ] قَالَا: حَدَّثَنَا حَمَّادُ بَعْثَانِ بْنِ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ - قَالَ أَبُو الرَّبِيعِ: رَفَعَهُ إِلَى النَّبِيِّ ﷺ - وَفِي حَدِيثِ سَعِيدٍ: قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَائِدُ الْمَرِيضِ فِي مَخْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[6552] 40 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'Whoever visits a sick person will remain in a *Khurfah* (an orchard) of Paradise until he returns.'"

[6553] 41 - (...) It was narrated from Thawbân that the Prophet ﷺ said: "When the Muslim visits his sick Muslim brother, he remains in a *Khurfah* (an orchard) of Paradise until he returns."

[6554] 42 - (...) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever visits a sick person, he will remain in a *Khurfah* (an orchard) of Paradise." It was said: "O Messenger of Allâh, what is a *Khurfah* of Paradise?" He said: "Its fruits."

[٦٥٥٢] ٤٠- (...) حَدَّثَنَا يَحْيَى  
ابْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمٌ عَنْ  
خَالِدٍ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ،  
عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضًا، لَمْ  
يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[٦٥٥٣] ٤١- (...) حَدَّثَنَا يَحْيَى  
ابْنُ حَبِيبٍ الْحَارِثِيُّ: حَدَّثَنَا يَزِيدُ بْنُ  
زُرَيْعٍ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ، عَنْ  
أَبِي أَسْمَاءَ الرَّحْبِيِّ، عَنْ ثَوْبَانَ عَنِ  
النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ  
الْمُسْلِمَ، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى  
يَرْجِعَ».

[٦٥٥٤] ٤٢- (...) حَدَّثَنَا أَبُو بَكْرِ  
ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا  
عَنْ يَزِيدَ - وَاللَّفْظُ لِيُزْهَيْرٍ: حَدَّثَنَا يَزِيدُ بْنُ  
هَرُونَ: أَخْبَرَنَا عَاصِمُ الْأَحْوَلُ عَنْ عَبْدِ  
اللَّهِ بْنِ زَيْدٍ، هُوَ أَبُو قِلَابَةَ، عَنْ أَبِي  
الْأَشْعَثِ الصَّنَعَانِيِّ، عَنْ أَبِي أَسْمَاءَ  
الرَّحْبِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ  
اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ  
عَادَ مَرِيضًا، لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ».  
قِيلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟  
قَالَ «جَنَاهَا».

[6555] (...) It was narrated from 'Āsim Al-Aḥwal with this chain of narrators.

[6556] 43 - (2569) It was narrated that Abū Hurairah said: "The Messenger of Allāh ﷺ said: 'Allāh, Glorified and Exalted is He, will say on the Day of Resurrection: "O son of Ādam, I fell sick and you did not visit Me." He will say: "O Lord, how could I visit You when You are the Lord of the Worlds?" He will say: "Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Ādam, I asked you for food and you did not feed Me." He will say: "O Lord, how could I feed You when You are the Lord of the Worlds?" He said: "Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Ādam, I asked you for water and you did not give Me to drink." He will say: "O Lord, how could I give you to drink when You are the Lord of the Worlds?" He will say: "My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me.'"

[٦٥٥٥] (...) حَدَّثَنِيهِ سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ عَنْ عَاصِمِ الْأَحْوَلِ بِهَذَا الْإِسْنَادِ.

[٦٥٥٦] ٤٣ - (٢٥٦٩) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ، يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرِضْتُ فَلَمْ تَعُدْنِي، قَالَ: يَا رَبِّ! كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرِضَ فَلَمْ تَعُدَّهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعْتُمْكَ فَلَمْ تُطْعِمْنِي، قَالَ: يَا رَبِّ! [و]كَيْفَ أُطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فُلَانٌ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمِينَ، قَالَ: اسْتَسْقَاكَ عَبْدِي فُلَانٌ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي».

### Chapter 14. The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

[6557] 44 - (2570) It was narrated from Masrûq that ‘Aishah said: “I have never seen any man afflicted with more severe pain than the Messenger of Allâh ﷺ.”

[6558] (...) A similar *Hadîth* (as no. 6557) was narrated from Al-A‘mash with the chain of narrators of Jarîr.

[6559] 45 - (2571) It was narrated that ‘Abdullâh said: “I entered upon the Messenger of

(المعجم ١٤) - (بَابُ ثَوَابِ الْمُؤْمِنِ)  
فِيمَا يَبْصِيهِ مِنْ مَرَضٍ أَوْ حَزَنٍ أَوْ نَحْوِ  
ذَلِكَ، حَتَّى الشُّوْكَةِ يَشَاكُهَا)  
(التحفة ١٤)

[٦٥٥٧] ٤٤ - (٢٥٧٠) حَدَّثَنَا عُثْمَانُ  
ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ  
إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا -  
جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ  
مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ مَا رَأَيْتُ  
رَجُلًا أَشَدَّ عَلَيْهِ الْوَجَعُ مِنْ رَسُولِ  
اللَّهِ ﷺ، وَفِي رِوَايَةِ عُثْمَانَ - مَكَانَ  
الْوَجَعِ - وَجَعًا.

[٦٥٥٨] (...) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ  
مُعَاذٍ: حَدَّثَنِي أَبِي؛ قَالَ: وَحَدَّثَنَا ابْنُ  
الْمُنْتَنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي  
عَدِيٍّ؛ وَحَدَّثَنِي بَشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا  
مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كُلُّهُمُ عَنْ شُعْبَةَ،  
عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو بَكْرِ بْنُ نَافِعٍ:  
حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ:  
حَدَّثَنَا مُضْعَبُ بْنُ الْمُقْدَامِ، كِلَاهُمَا عَنْ  
سُفْيَانَ، عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ،  
مِثْلَ حَدِيثِهِ.

[٦٥٥٩] ٤٥ - (٢٥٧١) حَدَّثَنَا عُثْمَانُ  
ابْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

Allâh ﷺ and he was running a fever. I touched him with my hand and said: 'O Messenger of Allâh, you are running a high fever.' The Messenger of Allâh ﷺ said: 'Yes, I am running a fever like two of you.' I said: 'Then you will have two rewards.' The Messenger of Allâh ﷺ said: 'Yes.' Then the Messenger of Allâh ﷺ said: 'There is no Muslim who is afflicted with sickness or anything else, but Allâh will make fall thereby his bad deeds just as trees shed their leaves.'"

بُنْ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ  
الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ،  
عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ  
سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى  
رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَمَسَسْتُهُ  
بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ  
لَتُوعَكُ وَعَكَا شَدِيدًا، فَقَالَ رَسُولُ  
اللَّهِ ﷺ: «أَجَلٌ. إِنِّي أُوَعَكُ كَمَا يُوعَكُ  
رَجُلَانِ مِنْكُمْ» قَالَ: فَقُلْتُ: ذَلِكَ، أَنْ  
لَكَ أَجْرَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:  
«أَجَلٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ  
مُسْلِمٍ يُصِيبُهُ أَذَى مِنْ مَرَضٍ فَمَا سِوَاهُ،  
إِلَّا حَطَّ اللَّهُ بِهِ سَيِّئَاتِهِ، كَمَا تَحْطُ الشَّجَرَةُ  
وَرَقَّهَا».

وَلَيْسَ فِي حَدِيثِ زُهَيْرٍ: فَمَسَسْتُهُ  
بِيَدِي.

[6560] (...) A similar *Hadith* (as no. 6559) was narrated from Al-A'mash with the chain of narrators of Jarîr. In the *Hadith* of Abû Mu'âwiyah it adds: "He said: 'Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)..."

[٦٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ  
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو  
مُعَاوِيَةَ، وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا  
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ، وَحَدَّثَنَا  
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ  
يُونُسَ وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي  
عَنِيَّةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، بِإِسْنَادِ جَرِيرٍ،  
نَحْوَ حَدِيثِهِ - وَزَادَ فِي حَدِيثِ أَبِي



مُعَاوِيَةَ، قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ!  
مَا عَلَى الْأَرْضِ مُسْلِمٌ».

[٦٥٦١] ٤٦ - (٢٥٧٢) حَدَّثَنَا زُهَيْرُ  
ابْنِ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا  
عَنْ جَرِيرٍ - قَالَ زُهَيْرٌ: حَدَّثَنَا جَرِيرٌ -  
عَنْ مَنصُورٍ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ  
قَالَ: دَخَلَ شَبَابٌ مِنْ قُرَيْشٍ عَلَى  
عَائِشَةَ، وَهِيَ بِيَمْنَى، وَهُمْ يَضْحَكُونَ،  
فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فَلَانُ خَرَّ  
عَلَى طُنْبٍ فَسَطَاطٍ، فَكَادَتْ عُنُقَهُ أَوْ عَيْنَهُ  
أَنْ تَذَهَبَ، قَالَتْ: لَا تَضْحَكُوا، فَإِنِّي  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ  
مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِبَتْ  
لَهُ بِهَا دَرَجَةٌ، وَمُحِيتَ عَنْهُ بِهَا خَطِيئَةٌ».

[6562] 47 - (...) It was narrated  
from Al-Aswad that 'Āishah said:  
"The Messenger of Allāh ﷺ said:  
'No believer is pricked by a thorn  
or more, but Allāh will raise him  
one degree in status thereby, or  
will erase a sin thereby.'"

[٦٥٦٢] ٤٧ - (...) [و]حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ  
لَهُمَا؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ -  
قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ:  
حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ  
إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ،  
قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُصِيبُ  
الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا رَفَعَهُ  
اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا  
خَطِيئَةٌ».

[6563] 48 - (...) It was narrated that 'Āishah said: "The Messenger of Allāh ﷺ said: 'No believer is pricked by a thorn or more, but Allāh will cut (erase) some of his sins thereby.'"

[6564] (...) Hishām narrated it with this chain of narrators.

[6565] 49 - (...) It was narrated from 'Āishah that the Messenger of Allāh ﷺ said: "There is no calamity that befalls a Muslim but he is expiated thereby, even a thorn that pricks him."

[6566] 50 - (...) It was narrated from 'Āishah, the wife of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "No calamity befalls a believer, not even a thorn (that pricks him), but some of his sins are cut (erased) thereby" or: "some of his sins are expiated."

Yazīd did not know which of them 'Urwah (a sub narrator) said.

[6567] 51 - (...) It was narrated that 'Āishah said: "I heard the Messenger of Allāh ﷺ say:

[٦٥٦٣] ٤٨- (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةٌ فَمَا فَوْقَهَا، إِلَّا قَصَّ اللَّهُ بِهَا مِنْ حَاطِيَّتِهِ».

[٦٥٦٤] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ.

[٦٥٦٥] ٤٩- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَوَيْسُ بْنُ يَزِيدَ عَنِ ابْنِ شِهَابٍ. عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُصِيبَةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفِّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةِ يُشَاكُهَا».

[٦٥٦٦] ٥٠- (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ حُصَيْفَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيبَةٍ، حَتَّى الشَّوْكَةِ، إِلَّا قُصَّ بِهَا مِنْ حَاطِيَّاهُ، أَوْ كُفِّرَ بِهَا مِنْ حَاطِيَّاهُ».

لَا يَدْرِي يَزِيدُ، أَيُّهُمَا قَالَ عُرْوَةَ.

[٦٥٦٧] ٥١- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ:

‘There is nothing that befalls a believer, not even a thorn that pricks him, but Allâh will record a good deed for him thereby, or make fall (erase) a bad deed.’”

[6568] 52 - (2573) It was narrated from Abû Sa‘eed and Abû Hurairah that they heard the Messenger of Allâh ﷺ say: “No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated.”

[6569] (2574) It was narrated that Abû Hurairah said: “When the Verse ‘Whosoever works evil, will have the recompense thereof,<sup>[1]</sup> was revealed, the Muslims were greatly troubled. The Messenger of Allâh ﷺ said: ‘Do the best that you reasonably can, and try to do what is right, for in everything that befalls the Muslim there is expiation, even if he stumbles or is pricked by a thorn.’”

أَخْبَرَنَا حَيَّوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرِ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةِ تُصِيبُهُ، إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ».

[٦٥٦٨] ٥٢ - (٢٥٧٣) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ابْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ وَصْبٍ، وَلَا نَصَبٍ، وَلَا سَقَمٍ، وَلَا حَزَنٍ، حَتَّى الْهَمُّ يَهْمُهُ إِلَّا كُفِّرَ بِهِ مِنْ سَيِّئَاتِهِ».

[٦٥٦٩] (٢٥٧٤) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، كِلَاهُمَا عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِقُتَيْبَةَ: حَدَّثَنَا سُفْيَانُ عَنِ ابْنِ مُحَيْصِنٍ، شَيْخٍ مِنْ قُرَيْشٍ، سَمِعَ مُحَمَّدَ بْنَ قَيْسٍ بْنَ مَحْرَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ. قَالَ: لَمَّا نَزَلَتْ: ﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء: ١٢٣]. بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدِّدُوا،

[1] *An-Nisâ*’ 4:123.

فَفِي كُلِّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَّارَةٌ،  
حَتَّى النَّكْبَةِ يُنَكَّبُهَا، أَوْ الشَّوْكَةَ يُشَاكُّهَا» .  
قَالَ: مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ  
الرَّحْمَنِ بْنِ مُحَيِّصِينَ، مِنْ أَهْلِ مَكَّةَ .

[6570] 53 - (2575) Jâbir bin ‘Abdullâh narrated that the Messenger of Allâh ﷺ entered upon Umm As-Sâ’ib or Umm Al-Musayyab, and said: “What is the matter with you, O Umm As-Sâ’ib (or Umm Al-Musayyab)? Why are you shivering?” She said: “I have a fever, may Allâh not bless it!” He said: “Do not revile fever, for it takes away the sins of the sons of Âdam as the bellows takes away the dross of iron.”

[٦٥٧٠] ٥٣ - (٢٥٧٥) حَدَّثَنِي عُبَيْدُ  
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ  
زُرَيْعٍ: حَدَّثَنَا الْحَجَّاجُ الصَّوَّافُ: حَدَّثَنِي  
أَبُو الزُّبَيْرِ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ  
رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ  
أُمِّ الْمُسَيْبِ، فَقَالَ: «مَا لَكَ؟ يَا أُمَّ  
السَّائِبِ! أَوْ يَا أُمَّ الْمُسَيْبِ! تَرُفِّفِينَ؟»  
قَالَتْ: الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ:  
«لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تُذْهِبُ خَطَايَا بَنِي  
آدَمَ، كَمَا يُذْهِبُ الْكَبِيرُ خَبَثَ الْحَدِيدِ» .

[6571] 54 - (2576) ‘Aṭâ’ bin Abî Rabâḥ said: Ibn ‘Abbâs said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black woman came to the Prophet ﷺ and said: “I have epilepsy and I become uncovered. Pray to Allâh for me.” He (ﷺ) said: “If you wish, you may be patient, and Paradise will be yours, or if you wish, I will pray to Allâh to heal you.” She said: “I will be patient.” She said: “But I become uncovered; pray to Allâh that I will not become uncovered.” So he prayed for her.”

[٦٥٧١] ٥٤ - (٢٥٧٦) حَدَّثَنَا عُبَيْدُ  
اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ وَبِشْرُ بْنُ الْمُفَضَّلِ قَالَا: حَدَّثَنَا  
عِمْرَانُ أَبُو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي  
رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا  
أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى،  
قَالَ: هَذِهِ الْمَرْأَةُ السَّوْدَاءُ، أَنْتِ  
النَّبِيَّةُ ﷺ قَالَتْ: إِنِّي أُضْرَعُ، وَإِنِّي  
أَتَكْشَفُ، فَادْعُ اللَّهَ لِي، قَالَ «إِنْ شِئْتَ  
صَبْرْتَ وَلَكَ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ

اللَّهُ أَنْ يُعَافِيكَ». قَالَتْ: أَضْبِرُّ، قَالَتْ: فَإِنِّي أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ، فَدَعَا لَهَا.

(المعجم ١٥) - (بَابُ تَحْرِيمِ الظلم)  
(التحفة ١٥)

## Chapter 15. The Prohibition Of Oppression

[6572] 55 - (2577) It was narrated from Abû Dharr that the Prophet ﷺ said, narrating from Allâh, Glorified and Exalted is He: "O My slaves, I have forbidden oppression to Myself, and I have made it unlawful among you, so do not wrong one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can never do Me any harm or bring Me any benefit. O My slaves, if the first of you and the last of you, your humans and your jinn, were equal in piety like the heart of the most pious man among you, that would not add anything to My dominion. O My slaves, if the first of you and the

[٦٥٧٢] ٥٥ - (٢٥٧٧) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامِ الدَّارِمِيُّ: حَدَّثَنَا مَرْوَانُ يَعْنِي ابْنَ مُحَمَّدِ الدَّمَشْقِيِّ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنِ رَبِيعَةَ بْنِ يَزِيدَ، عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالُمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُونِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطْعِمُونِي أُطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ غَارٍ إِلَّا مَنْ كَسَوْتُهُ، فَاسْتَكْسُونِي أَكْسِكُمْ، يَا عِبَادِي! إِنِّكُمْ تُحْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا، فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي! إِنِّكُمْ لَنْ تَبْلُغُوا ضَرِّي فَتَضْرُونِي، وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنَّتُمْ، كَانُوا عَلَى

last of you, your humans and your jinn, were equal in evil like the heart of the most evil man among you, that would not detract anything from My dominion. O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea. O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allâh, and whoever finds it to be otherwise, let him blame no one but himself.”

Sa‘eed said: “When Abû Idrîs Al-Khawlanî narrated this *Hadîth*, he would kneel down.”

أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنِّكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ، وَإِنْسَكُمْ وَجِنِّكُمْ، فَأَمُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنِّي عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَخِيطُ إِذَا أُدْخِلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ، ثُمَّ أَوْفِيكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيُحْمَدِ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ».

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، جَثَا عَلَى رُكْبَتَيْهِ.

[6573] (...) Sa‘eed bin ‘Abdul-‘Azîz narrated it with this chain of narrators, but the *Hadîth* of Marwân is more complete.

[٦٥٧٣] (...) حَدَّثَنِيهِ أَبُو بَكْرِ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو مُسْهَرٍ: حَدَّثَنَا سَعِيدُ ابْنُ عَبْدِ الْعَزِيزِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ مَرْوَانَ أَتَمَّهُمَا حَدِيثًا.

[6574] (...) Abû Mus-hir narrated it and they quoted the *Hadîth* in full.

[٦٥٧٤] (...) قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا بِهَذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا بَشِيرٍ، وَمُحَمَّدُ بْنُ يَحْيَى قَالُوا: حَدَّثَنَا أَبُو مُسْهَرٍ، فَذَكَرُوا الْحَدِيثَ بِطَوِيلِهِ.

[6575] (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said, narrating from Allâh, Glorified and Exalted is He: ‘I have forbidden injustice to Myself and for My slaves, so do not wrong one another’” and he quoted a similar *Hadîth* (as no. 6572), but the *Hadîth* of Abû Idrîs that we have quoted is more complete.

[6576] 56 - (2578) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of stinginess for stinginess destroyed those who came before you and caused them to shed their blood and regard as permissible that which had been forbidden to them.”

[6577] 57 - (2579) It was narrated that Abû ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Oppression (*Zulm*) will be darkness (*Zulumât*) on the Day of Resurrection.’”

[6578] 58 - (2580) It was narrated from Sâlim, from his father, that the Messenger of

[٦٥٧٥] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُثَنَّى، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، فِيمَا يَرَوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ: «إِنِّي حَرَمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي، فَلَا تَظَلَمُوا». وَسَاقَ الْحَدِيثَ بِنَحْوِهِ، وَحَدِيثُ أَبِي إِدْرِيسَ الَّذِي ذَكَرْنَاهُ أَتَمُّ مِنْهُ.

[٦٥٧٦] ٥٦ - (٢٥٧٨) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا دَاوُدُ يَعْنِي بَنَ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظَلَمَاتٌ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشُّحَّ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ».

[٦٥٧٧] ٥٧ - (٢٥٧٩) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا شَيْبَانَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الظُّلْمَ ظَلَمَاتٌ يَوْمَ الْقِيَامَةِ».

[٦٥٧٨] ٥٨ - (٢٥٨٠) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ

Allâh ﷻ said: “The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allâh will meet his needs. Whoever relieves a Muslim of distress, Allâh will relieve his of distress on the Day of Resurrection. Whoever conceals (the faults of) a Muslim, Allâh will conceal him on the Day of Resurrection.”

[6579] 59 - (2581) It was narrated from Abû Hurairah that the Messenger of Allâh ﷻ said: “Do you know what bankrupt means?” They said: “Among us, the one who has no Dirham nor goods is the one who is bankrupt.” He said: “The one who is bankrupt among my *Ummah* is the one who will come on the Day of Resurrection with prayer (*Ṣalât*), fasting (*Ṣaum*) and Chairty (*Zakât*), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire.”

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ﷻ said: “Rights will certainly be restored to all creatures on the Day of

الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةِ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبٍ يَوْمَ الْقِيَامَةِ، وَمَنْ سَتَرَ مُسْلِمًا، سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٧٩] ٥٩ - (٢٥٨١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعَلِيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَذَرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَدَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ، قَبْلَ أَنْ يُفْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

[٦٥٨٠] ٦٠ - (٢٥٨٢) حَدَّثَنَا يَحْيَى ابْنُ أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ،



Resurrection, until even the hornless sheep will settle its score with the horned one.”

[6581] 61 - (2583) It was narrated that Abû Mûsâ that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, grants respite to the wrongdoer, but when He seizes him He will not leave him be.” Then he recited: ‘Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.’<sup>[1]</sup>

### Chapter 16. Supporting One’s Brother Whether He Is Doing Wrong Or Being Wronged

[6582] 62 - (2584) It was narrated that Jâbir said: “Two young men got into a fight, one from among the *Muhâjirîn* and one from among the *Anṣâr*. The *Muhâjir* or the *Muhâjirîn* called out: ‘O *Muhâjirîn*!’ And the *Anṣârî* called out: ‘O *Anṣâr*!’ The Messenger of Allâh ﷺ came out and said: ‘What is this call of the people of *Jâhiliyyah*?’ They said: No, O Messenger of Allâh. It is just two young men who got into a fight, when one of them hit the other

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتَوَدَّ الْحَقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّى يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْقُرْنَاءِ».

[٦٥٨١] ٦١ - (٢٥٨٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا بُرَيْدُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخَذَهُ لَمْ يُفْلِتْهُ». ثُمَّ قَرَأَ: ﴿وَكَذَلِكَ أَخَذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ إِنَّ أَخَذَهُ أَلِيمٌ شَدِيدٌ﴾ [هود: ١٠٢].

(المعجم ١٦) - (باب نصر الأخ  
ظالماً أو مظلوماً) (التحفة ١٦)

[٦٥٨٢] ٦٢ - (٢٥٨٤) حَدَّثَنَا أَحْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا أَبُو الزُّبَيْرِ عَنْ جَابِرٍ قَالَ: اقْتَتَلَ غَلَامَانِ، غَلَامٌ مِنَ الْمُهَاجِرِينَ وَغَلَامٌ مِنَ الْأَنْصَارِ، فَنَادَى الْمُهَاجِرُ أَوْ الْمُهَاجِرُونَ: يَا لَلْمُهَاجِرِينَ! وَنَادَى الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ! فَخَرَجَ رَسُولُ اللَّهِ ﷺ فَقَالَ: «مَا هَذَا دَعْوَى أَهْلِ

[1] *Hûd* 11:102.

from behind.’ He said: ‘It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.’”

[6583] 63 - (...) Sufyân bin ‘Uyaynah said: “Amr heard Jâbir bin ‘Abdullâh say: ‘We were with the Messenger of Allâh ﷺ on a campaign, when a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. The *Anṣârî* said: ‘O *Anṣâr!*’ And the *Muhâjir* said: ‘O *Muhâjirîn!*’ The Messenger of Allâh ﷺ said: ‘What is this call of *Jâhiliyyah*?’ They said: ‘O Messenger of Allâh, a man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind.’ He said: ‘Stay away from it, it is disgusting.’”

“Abdullâh bin Ubayy heard it and said: ‘They have done it, by Allâh. If we return to Al-Madīnah, indeed the more honorable (referring to himself) will expel therefrom the meaner.’<sup>[1]</sup> ‘Umar said: ‘Let me strike the neck of this hypocrite.’ He (ﷺ) said: ‘Let him be, lest the people say that Muḥammad kills his Companions.’”

الْجَاهِلِيَّةِ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ! إِلَّا أَنْ غَلَامَيْنِ افْتَتَلَا فَكَسَعَ أَحَدُهُمَا الْآخَرَ، فَقَالَ: «لَا بَأْسَ، وَلْيَنْصُرِ الرَّجُلُ أَخَاهُ ظَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ ظَالِمًا فَلْيَنْصُرْهُ، فَإِنَّهُ لَهُ نَصْرٌ، وَإِنْ كَانَ مَظْلُومًا فَلْيَنْصُرْهُ».

[٦٥٨٣] ٦٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدِ الصَّمِيّ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ ابْنُ عَبْدِ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرَ [بْنِ عَبْدِ اللَّهِ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَزَاةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا لَ الْاَنْصَارِ! وَقَالَ الْمُهَاجِرِيُّ: يَا لَ الْمُهَاجِرِينَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللَّهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعُوهَا، فَإِنَّهَا مُتْنِنَةٌ» فَسَمِعَهَا عَبْدُ اللَّهِ بْنُ أَبِي قَال: قَدْ فَعَلُوهَا، وَاللَّهِ! لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ.

قَالَ عُمَرُ: دَغْنِي أَضْرِبُ عُنُقَ هَذَا الْمُنَافِقِ، فَقَالَ: «دَعُهُ، لَا يَتَحَدَّثُ النَّاسُ أَنْ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

[1] See *Al-Munâfiqûn* 63:8.

[6584] 64 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “A man of the *Muhâjirîn* hit a man of the *Anṣâr* from behind. He came to the Messenger of Allâh ﷺ and asked him to settle the score and the Prophet ﷺ said: ‘Keep away from it, it is disgusting.’”

[٦٥٨٤] ٦٤ - (...) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ وَإِسْحَقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ ابْنُ رَافِعٍ - قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ الْآخَرَانِ: أَخْبَرَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُّوبَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: كَسَعَ رَجُلٌ مِنْ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَأَتَى النَّبِيَّ ﷺ فَسَأَلَهُ الْقَوَدَ: فَقَالَ النَّبِيُّ ﷺ: «دَعُوهَا، فَإِنَّهَا مُتَنِّتَةٌ».

قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَةِ عَمْرِو: قَالَ: سَمِعْتُ جَابِرًا.

### Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

[6585] 65 - (2585) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”

(المعجم ١٧) - (بَابُ تَرَاحِمِ الْمُؤْمِنِينَ وَتَعَاطُفِهِمْ وَتَعَاوُذِهِمْ) (التحفة ١٧)

[٦٥٨٥] ٦٥ - (٢٥٨٥) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرٍ الْأَشْعَرِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ إِدْرِيسَ وَأَبُو أُسَامَةَ، كُلُّهُمْ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبُنْيَانِ، يَشُدُّ بَعْضُهُ بَعْضًا».

[6586] 66 - (2586) It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of

[٦٥٨٦] ٦٦ - (٢٥٨٦) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا

Allāh ﷺ said: ‘The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is in pain, the rest of the body joins it in restlessness and fever.’”

[6587] (...) A similar report (as *Hadīth* no. 6586) was narrated from An-Nu‘mān bin Bashīr, from the Prophet ﷺ.

[6588] 67 - (...) It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ﷺ said: ‘The believers are like a single person; if his head hurts, the rest of his body joins him in fever and restlessness.’”

[6589] (...) It was narrated that An-Nu‘mān bin Bashīr said: “The Messenger of Allāh ﷺ said: ‘The Muslims are like a single person. If his eye is in pain, his whole body is in pain, and if his head is in pain, his whole body is in pain.’”

[6590] (...) A similar report (as *Hadīth* no. 6589) was narrated from An-Nu‘mān bin Bashīr, from the Prophet ﷺ.

زَكَرِيَّا عَنْ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَاطُفِهِمْ، مَثَلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضْوٌ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى».

[٦٥٨٧] (...) حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[٦٥٨٨] ٦٧- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُعُ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى رَأْسُهُ، تَدَاعَى [لَهُ] سَائِرُ الْجَسَدِ بِالْحُمَى وَالسَّهْرِ».

[٦٥٨٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ الثُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ كَرَجُلٍ وَاحِدٍ، إِنْ اشْتَكَى عَيْنُهُ، اشْتَكَى كُلُّهُ، وَإِنْ اشْتَكَى رَأْسُهُ، اشْتَكَى كُلُّهُ».

[٦٥٩٠] (...) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ

الأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ الثُّعْمَانِ بْنِ  
بَشِيرٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

### Chapter 18. The Prohibition Of Reviling

[6591] 68 - (2587) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "When two people revile one another, the one who starts it is the sinner, so long as the one who is wronged does not transgress."

(المعجم ١٨) - (بَابُ النَّهْيِ عَنِ

السَّبَابِ) (التحفة ١٨)

[٦٥٩١] ٦٨ - (٢٥٨٧) حَدَّثَنَا يَحْيَى  
ابْنُ أَيُّوبَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا:  
حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ  
الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْتَبَانَ مَا قَالَا،  
فَعَلَى الْبَادِيءِ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

### Chapter 19. It Is Recommend To Forgive And Be Humble

[6592] 69 - (2588) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Charity does not decrease wealth. No one forgives, but Allâh increases him in honor, and no one humbles himself before Allâh but Allâh raises him in status."

(المعجم ١٩) - (بَابُ اسْتِحْبَابِ الْعَفْوِ

والتواضع) (التحفة ١٩)

[٦٥٩٢] ٦٩ - (٢٥٨٨) حَدَّثَنَا يَحْيَى بْنُ  
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ  
وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي  
هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَا نَقَصَتْ  
صَدَقَةٌ مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا  
عِزًّا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ».

### Chapter 20. The Prohibition Of Backbiting

[6593] 70 - (2589) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do you know what backbiting is?" They said: "Allâh and His

(المعجم ٢٠) - (بَابُ تَحْرِيمِ الْغِيْبَةِ)

(التحفة ٢٠)

[٦٥٩٣] ٧٠ - (٢٥٨٩) حَدَّثَنَا يَحْيَى بْنُ  
أَيُّوبَ وَقُتَيْبَةُ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ  
عَنِ الْعَلَاءِ، عَنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

Messenger know best.” He said: “When you say about your brother something that he dislikes.” They said: “What if what I say about my brother is true?” He said: “If it is true then you have backbitten him, and if it is not true then you have slandered him.”

### Chapter 21. Glad Tidings That Whomever Allāh Conceals In This World, He Will Conceal Him In The Hereafter

[6594] 71 - (2590) It was narrated from Abū Hurairah that the Prophet ﷺ said: “Allāh does not conceal a person in this world but Allāh will conceal him on the Day of Resurrection.”

[6595] 72 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “No one conceals another person in this world, but Allāh will conceal him on the Day of Resurrection.”

### Chapter 22. Being Kind To Protect Oneself From Another’s Vile Behavior

[6596] 73 - (2591) ‘Aishah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: “Let him in, what a

رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْغَيْبَةُ؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ» قِيلَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: «إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهْتَهُ».

(المعجم ٢١) - (بَابُ بَشَارَةِ مَنْ سَتَرَ اللَّهُ تَعَالَى عَلَيْهِ فِي الدُّنْيَا، بِأَنْ يَسْتَرَهُ عَلَيْهِ فِي الْآخِرَةِ) (التحفة ٢١)

[٦٥٩٤] ٧١ - (٢٥٩٠) حَدَّثَنِي أُمِّةُ ابْنِ بَسْطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَا يَسْتُرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٩٥] ٧٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا سُهَيْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَسْتُرُ عَبْدٌ عَبْدًا فِي الدُّنْيَا، إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

(المعجم ٢٢) - (بَابُ مَدَارَاةٍ مَنْ يَتَّقَى فَحْشَهُ) (التحفة ٢٢)

[٦٥٩٦] ٧٣ - (٢٥٩١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو

bad (man of his tribe, on what a bad member of the tribe he is!” When he came in, he spoke kindly to him. ‘Āishah said: I said: ‘O Messenger of Allāh, you said what you said about him, then you spoke kindly to him?’ He said: ‘O ‘Āishah, the worst of people in status before Allāh on the Day of Resurrection will be those whom the people leave alone or abandon in order to protect themselves from their vile behavior.”

الْبَاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ وَابْنُ نُمَيْرٍ، كُلُّهُمْ عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ عُيَيْنَةَ، عَنِ ابْنِ الْمُكَدِّرِ: سَمِعَ عُرْوَةَ بْنَ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَائِشَةُ، أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: «اِئْتِنَا لَهُ، فَلَيْسَ ابْنُ الْعَشِيرَةِ، أَوْ يَسَّ رَجُلُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ عَلَيْهِ أَلَانَ لَهُ الْقَوْلَ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَنْتَ لَهُ الْقَوْلَ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَنْزِلَةٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتِّقَاءَ فُحْشِهِ».

[6597] (...) A similar *Hadīth* (as no. 6596) was narrated from Ibn *Al-Munkadir* with this chain of narrators. But he did not say: What a bad man of his tribe, or what a bad member of the tribe he is!

[٦٥٩٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَاهُمَا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ الْمُكَدِّرِ فِي هَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ، غَيْرَ أَنَّهُ قَالَ: «يَسَّ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ هَذَا».

### Chapter 23. The Virtue Of Gentleness

(المعجم ٢٣) - (بَابُ فَضْلِ الرَّفْقِ)

(التحفة ٢٣)

[6598] 74 - (2592) It was narrated from Jarīr that the Prophet ﷺ said: “Whoever is deprived of gentleness, he is deprived of goodness.”

[٦٥٩٨] ٧٤ - (٢٥٩٢) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَنُصُورٌ عَنْ تَمِيمِ بْنِ

سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمَ الرَّفْقَ، يُحْرَمَ الْخَيْرَ».

[6599] 75 - (...) It was narrated that ‘Abdur-Rahmân bin Hilâl Al-‘Absî said: I heard Jarîr say: I heard the Messenger of Allâh ﷺ say: “Whoever is deprived of gentleness, he is deprived of goodness.”

[٦٥٩٩] ٧٥- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدٍ الْأَشْجُ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالُوا: حَدَّثَنَا وَكَيْعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا حَفْصُ يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُمَا - قَالَ زُهَيْرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالِ الْعَبْسِيِّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمَ الرَّفْقَ يُحْرَمَ الْخَيْرَ».

[6600] 76 - (...) Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of goodness.’”

[٦٦٠٠] ٧٦- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هِلَالٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ «مَنْ حُرِمَ الرَّفْقَ حُرِمَ الْخَيْرَ، أَوْ مَنْ يُحْرَمَ الرَّفْقَ يُحْرَمَ الْخَيْرَ».



[6601] 77 - (2593) It was narrated from 'Aishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: "O 'Aishah, Allâh is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else."

[٦٦٠١] ٧٧ - (٢٥٩٣) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى التَّحِيْبِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهَبٍ: أَخْبَرَنِي حَيُّوَةُ: حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ، عَنْ عَمْرَةَ بِنْتِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَا عَائِشَةُ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ، وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ».

[6602] 78 - (2594) It was narrated from 'Aishah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it."

[٦٦٠٢] ٧٨ - (٢٥٩٤) حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ مُعَاذِ الْعَنْبَرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنِ الْمُقْدَامِ، وَهُوَ ابْنُ شُرَيْحِ بْنِ هَانِيءٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا سَانَهُ».

[6603] 79 - (...) Al-Miqdâm bin Shuraih bin Hânî' narrated it with this chain of narrators (a *Hadîth* similar to no. 6602), and he added in the *Hadîth*: "Aishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allâh ﷺ said to her: 'You should be gentle.'" Then he mentioned a similar report.

[٦٦٠٣] ٧٩ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ الْمُقْدَامَ بْنَ شُرَيْحِ بْنِ هَانِيءٍ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي الْحَدِيثِ: رَكِبَتْ عَائِشَةُ بَعِيرًا، فَكَانَتْ فِيهِ صُعُوبَةً، فَجَعَلَتْ تُرْدِدُهُ، فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «عَلَيْكَ بِالرَّفْقِ». ثُمَّ ذَكَرَ بِمِثْلِهِ.

## Chapter 24. The Prohibition Of Cursing Animals Etc.

[6604] 80 - (2595) It was narrated that 'Imrân bin Ḥuṣain said: "While the Messenger of Allâh ﷺ was on one of his journeys, a woman from among the *Anṣâr* was on a camel and it shied, so she cursed it. The Messenger of Allâh ﷺ heard that and said: 'Unload (the camel) and let it go, for it is cursed.'"

'Imrân said: "It is as if I can see it now, walking among the people, with no one paying any attention to it."

[6605] 81 - (...) A similar *Hadīth* (as no. 6604) was narrated from Ayyûb, with the chain of narrators of Ismâ'îl, except that in the *Hadīth* of Hammâd it says: "Imrân said: 'It is as if I can see it, an ash-colored camel.'" In the *Hadīth* of Ath-Thaqaḥī it says: "Unload it and make its back bare, for it is cursed."

(المعجم ٢٤) - (بَابُ النَّهْيِ عَنِ لَعْنِ

الدَّوَابِّ وَغَيْرِهَا) (التحفة ٢٤)

[٦٦٠٤] ٨٠ - (٢٥٩٥) حَدَّثَنَا أَبُو

بَكْرِ بْنِ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ،  
جَمِيعًا عَنِ ابْنِ عُلَيْيَةَ، - قَالَ زُهَيْرٌ:  
حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِتْرَاهِيمَ - : حَدَّثَنَا  
أَيُّوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي الْمُهَلَّبِ،  
عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْنَمَا  
رَسُولُ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ  
مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجِرَتْ  
فَلَعَنَتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللَّهِ ﷺ  
فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا  
مَلْعُونَةٌ».

قَالَ عِمْرَانُ: فَكَأَنِّي أَرَاهَا الْآنَ تَمْشِي  
فِي النَّاسِ، مَا يَعْزِضُ لَهَا أَحَدٌ.

[٦٦٠٥] ٨١ - (...) حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا حَمَّادٌ وَهُوَ  
ابْنُ زَيْدٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا  
الثَّقَفِيُّ، كِلَاهُمَا عَنْ أَيُّوبَ، بِإِسْنَادِ  
إِسْمَاعِيلَ، نَحْوَ حَدِيثِهِ، إِلَّا أَنَّ فِي  
حَدِيثِ حَمَّادٍ: قَالَ عِمْرَانُ: فَكَأَنِّي أَنْظُرُ  
إِلَيْهَا، نَاقَةً وَرَقَاءً، وَفِي حَدِيثِ الثَّقَفِيِّ:  
فَقَالَ: «خُذُوا مَا عَلَيْهَا وَأَعْرُوهَا، فَإِنَّهَا  
مَلْعُونَةٌ».

[6606] 82 - (2596) It was narrated that Abû Barzah Al-Aslamî said: "While a slave girl was riding a she-camel which was carrying some of the people's luggage, she saw the Prophet ﷺ, but the mountain path started to get narrower. She said: 'Move on, O Allâh curse her.' The Prophet ﷺ said: 'Do not let the she-camel on which there is a curse accompany us.'"

[6607] 83 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6606). In the *Hadîth* of Al-Mu'tamir it adds: (The Messenger of Allâh ﷺ said:) "No, by Allâh, no camel on which there is a curse from Allâh will accompany us."

[6608] 84 - (2597) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not appropriate for a *Ṣiddîq* (sincere and true believer) to be an invoker of curses."

[٦٦٠٦] ٨٢ - (٢٥٩٦) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ: حَدَّثَنَا يَزِيدُ يَعْنِي ابْنَ زُرَيْعٍ: حَدَّثَنَا التَّمِيمِيُّ عَنْ أَبِي عُمَانَ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ، قَالَ: بَيْنَمَا جَارِيَةٌ عَلَى نَاقَةٍ، عَلَيْهَا بَعْضُ مَتَاعِ الْقَوْمِ، إِذْ بَصُرَتْ بِالنَّبِيِّ ﷺ، وَتَضَاقَقَ بِهِمُ الْجَبَلُ، فَقَالَتْ: حَلِّ، اللَّهُمَّ! الْعَنْهَا قَالَ: فَقَالَ النَّبِيُّ ﷺ: «لَا تُصَاحِبُنَا نَاقَةٌ عَلَيْهَا لَعْنَةٌ».

[٦٦٠٧] ٨٣ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، جَمِيعًا عَنْ سُلَيْمَانَ التَّمِيمِيِّ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ «لَا، ائِمُّ اللَّهُ! لَا تُصَاحِبُنَا رَاحِلَةٌ عَلَيْهَا لَعْنَةٌ مِنْ اللَّهِ» أَوْ كَمَا قَالَ.

[٦٦٠٨] ٨٤ - (٢٥٩٧) حَدَّثَنَا هَرُونَ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَنْبَغِي لِصِدِّيقٍ أَنْ يَكُونَ لَعَانًا».

[6609] (...) A similar report (as *Hadith* no. 6608) was narrated from Al-'Alâ' bin 'Abdur-Raḥmân with this chain of narrators.

[6610] 85 - (2598) It was narrated from Zaid bin Aslam that 'Abdul-Malik bin Marwân sent some domestic goods for adornment to Umm Ad-Dardâ'. One night, 'Abdul-Malik got up in the night and called his servant, and it is as if he was slow in responding, so he cursed him. Umm Ad-Dardâ' said to him the following morning: I heard you last night cursing your servant when you called him. She said: I heard Abû Ad-Dardâ' say: The Messenger of Allâh ﷺ said: "Those who curse will not be intercessors or witnesses on the Day of Resurrection."

[6611] (...) A *Hadith* like that of Ḥafṣ bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

[6612] 86 - (...) It was narrated that Abû Ad-Dardâ' said: "I heard the Messenger of Allâh ﷺ

[٦٦٠٩] (...) حَدَّثَنِي أَبُو كُرَيْبٍ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ عَنْ مُحَمَّدِ بْنِ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٦١٠] ٨٥ - (٢٥٩٨) حَدَّثَنِي سُؤَيْدُ ابْنِ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الْمَلِكِ بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ، فَلَمَّا أَنْ كَانَ ذَاتَ لَيْلَةٍ، قَامَ عَبْدُ الْمَلِكِ مِنَ اللَّيْلِ، فَدَعَا خَادِمَهُ، فَكَأَنَّهُ أَبْطَأَ عَلَيْهِ، فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتِكَ، اللَّيْلَةَ، لَعَنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ، فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَكُونُ اللَّعَانُونَ شُفَعَاءَ وَلَا شُهَدَاءَ، يَوْمَ الْقِيَامَةِ».

[٦٦١١] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: وَأَبُو عَسَانَ الْمُسَمَعِيُّ وَعَاصِمُ ابْنُ النَّضْرِ التَّمِيمِيُّ قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ، كِلَاهُمَا عَنْ مَعْمَرٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

[٦٦١٢] ٨٦ - (...) حَدَّثَنَا أَبُو بَكْرِ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ

say: "Those who curse will not be witnesses or intercessors on the Day of Resurrection."

[6613] 87 - (2599) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, pray against the idolaters.' He said: 'I was not sent as an invoker of curses, rather I was sent as a mercy.'"

### Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet ﷺ When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

[6614] 88 - (2600) It was narrated that 'Aishah said: "Two men entered upon the Messenger of Allâh ﷺ and spoke to him about something; I do not know what it was. They made him angry and he cursed them and reviled them, then when they went out, I said: 'O Messenger of Allâh, some good will reach everyone but it will not reach these two.' He ﷺ said: 'Why is that?' I said: 'Because you cursed

عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّعَّانِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

[٦٦١٣] ٨٧ - (٢٥٩٩) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَّادٍ وَابْنُ أَبِي عُمَرَ قَالَا: حَدَّثَنَا مَرْوَانُ يَعْنِيانِ الْفَزَارِيَّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ! ادْعُ عَلَى الْمُشْرِكِينَ، قَالَ «إِنِّي لَمْ أُبْعَثْ لِعَانًا، وَإِنَّمَا بُعِثْتُ رَحْمَةً».

(المعجم ٢٥) - (بَابُ مِنْ لَعْنَةِ النَّبِيِّ ﷺ أَوْ سَبِهِ أَوْ دَعَا عَلَيْهِ، وَليْسَ هُوَ أَهْلًا لِذَلِكَ، كَانَ لَهُ زَكَاةٌ وَأَجْرًا وَرَحْمَةٌ) (التحفة ٢٥)

[٦٦١٤] ٨٨ - (٢٦٠٠) حَدَّثَنَا زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الضَّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلَانِ، فَكَلَّمَاهُ بِشَيْءٍ لَا أَدْرِي مَا هُوَ. فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَّهُمَا، فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللَّهِ! لِمَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَا، قَالَ ﷺ:

them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'"

[6615] (...) A *Hadîth* like that of Jarîr (no. 6614) was narrated from Al-A'mash with this chain of narrators, and it says in the *Hadîth* of 'Eisâ: "They met privately with him, and he reviled them, cursed them and told them to leave."

[6616] 89 - (2601) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.'"

[6617] (2602) A similar report (as *Hadîth* no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): "Purification and reward."

«وَمَا ذَاكَ؟» قَالَتْ قُلْتُ: لَعَنْتَهُمَا وَسَبَبْتَهُمَا، قَالَ «أَوْ مَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعَنْتُهُ أَوْ سَبَبْتُهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا».

[٦٦١٥] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلِيُّ بْنُ خَشْرَمٍ، جَمِيعًا عَنْ عَيْسَى بْنِ يُونُسَ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ جَرِيرٍ، وَقَالَ فِي حَدِيثِ عَيْسَى: فَخَلَّوْا بِهِ، فَسَبَبَهُمَا، وَلَعَنَهُمَا، وَأَخْرَجَهُمَا.

[٦٦١٦] ٨٩- (٢٦٠١) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ! إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ، أَوْ لَعَنْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً». [انظر: ٦٦١٩]

[٦٦١٧] [٢٦٠٢] حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّ فِيهِ: «زَكَاةً وَأَجْرًا». [انظر: ٦٦٢٥]

[6618] (...) A similar *Hadīth* (as no. 6616) was narrated from Al-A'mash with the chain of narrators of 'Abdullāh bin Numair, except that in the narration of 'Eisā it says "make" and "reward", in the *Hadīth* of Abū Hurairah, and it says "make" and "mercy" in the *Hadīth* of Jābir.

[6619] 90 - (2601) It was narrated from Abū Hurairah that the Prophet ﷺ said: "O Allāh, I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, scold, curse or flog, make it a prayer, purification and a means by which he will draw close to You on the Day of Resurrection."

[6620] (...) Abū Az-Zinnād narrated a similar report (as *Hadīth* no. 6619) with this chain of narrators.

[6621] (...) A similar report (as *Hadīth* no. 6619) was narrated from Abū Hurairah from the Prophet ﷺ.

[٦٦١٨] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، بِإِسْنَادِ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِ عَيْسَى: «اجْعَلْ» وَ«أَجْرًا» فِي حَدِيثِ أَبِي هُرَيْرَةَ، وَ«اجْعَلْ» وَ«رَحْمَةً» فِي حَدِيثِ جَابِرٍ.

[٦٦١٩] ٩٠ - (٢٦٠١) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحَزَامِيِّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ! إِنِّي آتَاخُذُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفِيهِ، فَإِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُؤْمِنِينَ آذَيْتَهُ، سَتَمْتَهُ، لَعَنْتَهُ، جَلَدْتَهُ، فَاجْعَلْهَا لَهُ صَلَاةً وَرِزْقًا وَفُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ». [راجع: ٦٦١٦]

[٦٦٢٠] (...) حَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَبُو الزِّنَادِ بِهَذَا الْإِسْنَادِ، نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «أَوْ جَلَدُهُ».

قَالَ أَبُو الزِّنَادِ: وَهِيَ لَعْنَةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هِيَ «جَلَدْتُهُ».

[٦٦٢١] (...) حَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي أَيُّوبَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6622] 91 - (...) Abû Hurairah said: I heard the Messenger of Allâh ﷺ say: "O Allâh, Muḥammad is only human, and he gets angry as any human being gets angry. I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, revile or flog, make it an expiation, and a means by which he will draw close to You on the Day of Resurrection."

[٦٦٢٢] ٩١- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمِ مَوْلَى النَّصْرِيِّينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنَّمَا مُحَمَّدٌ بَشَرٌ، يَعْزُبُ كَمَا يَعْزُبُ الْبَشَرُ، وَإِنِّي قَدْ اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتَهُ، أَوْ سَبَبْتَهُ، أَوْ جَلَدْتَهُ، فَاجْعَلْهَا لَهُ كَفَّارَةً، وَقُرْبَةً، تُقَرِّبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6623] 92 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "O Allâh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection."

[٦٦٢٣] ٩٢- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُؤْنَسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! فَأَيُّمَا عَبْدٍ مُؤْمِنٍ سَبَبْتَهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6624] 93 - (...) It was narrated from Abû Hurairah that he said: "I heard the Messenger of Allâh ﷺ say: 'O Allâh, I am making a covenant with You that You will never break. Any believer whom

[٦٦٢٤] ٩٣- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهَيْرٌ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخِي ابْنِ شِهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ



I harm, revile or flog, make that an expiation for him on the Day of Resurrection.”

[6625] 94 - (2602) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.’”

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[6627] 95 - (2603) Anas bin Mâlik said: “Umm Sulaim,” – who was the mother of Anas – “had an orphan girl in her care. The Messenger of Allâh ﷺ saw the orphan girl and said: ‘Is it you? You have grown, may you never grow old.’ The girl went back to Umm Sulaim weeping, and Umm Sulaim said: ‘What is

ابْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ! إِنِّي اتَّخَذْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفَنِيهِ، فَأَيُّمَا مُؤْمِنٍ آذَيْتُهُ، أَوْ سَبَيْتُهُ، أَوْ جَلَدْتُهُ، فَاجْعَلْ ذَلِكَ كَفَّارَةً لَهُ، يَوْمَ الْقِيَامَةِ».

[٦٦٢٥] ٩٤ - (٢٦٠٢) حَدَّثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَحَجَّاجُ بْنُ الشَّاعِرِ قَالَا: حَدَّثَنَا حَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا أَنَا بَشَرٌ، وَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي [عَزَّ وَجَلَّ]، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَيْتُهُ أَوْ سَتَمْتُهُ، أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا». [راجع: ٦٦١٧]

[٦٦٢٦] (...) حَدَّثَنِي ابْنُ أَبِي خَلْفٍ: حَدَّثَنَا رَوْحٌ؛ قَالَ: وَحَدَّثَنَا عَبْدُ ابْنِ حُمَيْدٍ: حَدَّثَنَا أَبُو عَاصِمٍ، جَمِيعًا عَنْ ابْنِ جُرَيْجٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

[٦٦٢٧] ٩٥ - (٢٦٠٣) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ وَأَبُو مَعْنٍ الرَّقَاشِيُّ - وَاللَّفْظُ لَزُهَيْرٍ - قَالَا: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ: كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةٌ، وَهِيَ أُمُّ

the matter with you, O my daughter? 'The girl said: 'The Prophet of Allâh ﷺ prayed against me, he prayed that I would never grow old; now I will never grow any older.' Umm Sulaim went out, hastily wrapping her *Khimâr* around her head, until she met the Messenger of Allâh ﷺ.

"The Messenger of Allâh ﷺ said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allâh, did you pray against my orphan girl?' He said: 'What is that, O Umm Sulaim?' She said: 'She says that you prayed that she might never grow in age and never grow old.' The Messenger of Allâh ﷺ smiled and said: 'O Umm Sulaim, do you not know that I made a condition with my Lord? I said: "I am only human; sometimes I am pleased as other human beings are pleased and sometimes I become angry as other human beings become angry. Anyone among my *Ummah* whom I pray against and they do not deserve it, make that a purification for him, and a cleansing (from sin), and a means by which he may draw close (to Allâh) on the Day of Resurrection.'"

أَنَسِ، فَرَأَى رَسُولَ اللَّهِ ﷺ الْيَتِيمَةَ، فَقَالَ: «أَتَيْتِ هِيَ؟ لَقَدْ كَبُرْتَ، لَا كَبِيرَ سِنِكَ» فَرَجَعَتِ الْيَتِيمَةُ إِلَى أُمِّ سُلَيْمٍ تَبْكِي، فَقَالَتْ أُمُّ سُلَيْمٍ: مَا لَكَ؟ يَا بَنِيَّةُ قَالَتِ الْجَارِيَةُ: دَعَا عَلِيٌّ نَبِيَّ اللَّهِ ﷺ أَنْ لَا يَكْبُرَ سِنِي، فَلَا أَنْ لَا يَكْبُرَ سِنِي أَبَدًا، أَوْ قَالَتْ قَرْنِي، فَخَرَجَتْ أُمُّ سُلَيْمٍ مُسْتَعْجِلَةً تَلُوْثُ خِمَارَهَا، حَتَّى لَقِيَتْ رَسُولَ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ: «مَا لَكَ؟ يَا أُمَّ سُلَيْمِ!» فَقَالَتْ: يَا نَبِيَّ اللَّهِ! أَدَعَوْتُ عَلِيَّ يَتِيمَتِي؟ قَالَ: «وَمَا ذَاكَ؟ يَا أُمَّ سُلَيْمِ!» قَالَتْ: زَعَمْتَ أَنَّكَ دَعَوْتَ أَنْ لَا يَكْبُرَ سِنُهَا وَلَا يَكْبُرَ قَرْنُهَا، قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «يَا أُمَّ سُلَيْمِ! أَمَا تَعْلَمِينَ أَنَّ شَرْطِي عَلَى رَبِّي، أَنِّي اشْتَرَطْتُ عَلَى رَبِّي فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ، أَرْضَى كَمَا يَرْضَى الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضَبُ الْبَشَرُ، فَأَيُّمَا أَحَدٍ دَعَوْتُ عَلَيْهِ، مِنْ أُمَّتِي، بِدَعْوَةٍ، لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ طَهُورًا وَرِزْكَاءَ وَقُرْبَةً تَقْرُبُهُ بِهَا مِنْهُ يَوْمَ الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنٍ: يَتِيمَةٌ، بِالتَّصْغِيرِ، فِي الْمَوَاضِعِ الثَّلَاثِ مِنَ الْحَدِيثِ.

[6628] 96 - (2604) It was narrated that Ibn ‘Abbâs said: “I was playing with some other boys when the Messenger of Allâh ﷺ came, and I hid behind a door. He came and patted me on the back, and said: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyah for me.’ I came and said: ‘He is eating.’ He said: ‘May Allâh never fill his belly.’”

[٦٦٢٨] ٩٦ - (٢٦٠٤) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُثَنَّى الْعَنَزِيُّ؛ وَابْنُ بَسَّارٍ - وَاللَّفْظُ لِابْنِ الْمُثَنَّى - قَالَ: حَدَّثَنَا أُمَيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي حَمْرَةَ الْقَصَابِ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصَّبِيَّانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ، قَالَ: فَجَاءَ فَحَطَّأَنِي حَطَّاءً، وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةَ». قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، قَالَ: ثُمَّ قَالَ لِي: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةَ» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، فَقَالَ: «لَا أَشْعَعُ اللَّهُ بَطْنَهُ».

قَالَ ابْنُ الْمُثَنَّى: قُلْتُ لِأُمَيَّةَ: مَا حَطَّأَنِي؟ قَالَ: فَقَدَنِي قَفْدَةً.

[6629] 97 - (...) Ibn ‘Abbâs said: “I was playing with some other boys, and the Messenger of Allâh ﷺ came, and I hid from him...” then he mentioned a similar report (as *Hadith* no. 6628).

[٦٦٢٩] ٩٧ - (...) حَدَّثَنِي إِسْحَاقُ ابْنُ مَنْصُورٍ: أَخْبَرَنَا التَّضْرُبِيُّ شَمِيلٌ: حَدَّثَنَا شُعْبَةُ: أَخْبَرَنَا أَبُو حَمْرَةَ. سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصَّبِيَّانِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَاحْتَبَأْتُ مِنْهُ. فَذَكَرَ بِمِثْلِهِ.

## Chapter 26. Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

[6630] 98 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the

(المعجم ٢٦) - (بَابُ ذِمِّ ذِي

الْوَجْهِينِ، وَتَحْرِيمِ فِعْلِهِ) (التحفة ٢٦)

[٦٦٣٠] ٩٨ - (٢٥٢٦) حَدَّثَنَا يَحْيَى

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

one who is two-faced, showing one face to these people, and another face to those.”

[6631] 99 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: “The worst of people is the one who is two-faced, who shows one face to these people, and another face to those.”

[6632] 100 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.’”

### Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

[6633] 101 - (2605) Humaid bin ‘Abdur-Raḥmân bin ‘Awf narrated that his mother, Umm Kulthûm bint ‘Uqbah bin Abî

رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَهُؤُلَاءِ بِوَجْهِهِ، وَهَهُؤُلَاءِ بِوَجْهِهِ». [راجع: ٦٤٥٤]

[٦٦٣١] ٩٩- (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ عِرَاكِ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هَهُؤُلَاءِ بِوَجْهِهِ، وَهَهُؤُلَاءِ بِوَجْهِهِ».

[٦٦٣٢] ١٠٠- (...) حَدَّثَنِي حَرَمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هَهُؤُلَاءِ بِوَجْهِهِ، وَهَهُؤُلَاءِ بِوَجْهِهِ».

(المعجم ٢٧) - (بابُ تحريم الكذب، وبيان ما يباح منه) (التحفة ٢٧)

[٦٦٣٣] ١٠١- (٢٦٠٥) حَدَّثَنِي حَرَمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهَبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي

Mu'ait – who was one of the first *Muhâjir* women who swore allegiance to the Prophet ﷺ – told him that she heard the Messenger of Allâh ﷺ say: “He is not a liar who reconciles between people, saying good things and conveying good things.”

Ibn *Shihâb* said (in his *Hadîth* that she said): “I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband.”

[6634] (...) A similar report (as *Hadîth* no. 6633) was narrated by Muḥammad bin Muslim bin ‘Ubaidullâh bin ‘Abdullâh bin *Shihâb* with this chain of narrators, except that in the *Hadîth* of *Sâlih* it says: “She said: ‘I did not hear him grant any concession concerning anything that people call lies except in three cases’” – like the report narrated by Yûnus from Ibn *Shihâb*.

[6635] (...) It was narrated from Az-Zuhrî with this chain of narrators (a *Hadîth* similar to no. 6633), up to the words: “... and conveying good things” and he did not mention what comes after that.

حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّ أُمَّهُ، أُمَّ كُثُومٍ بِنْتَ عُقْبَةَ بْنِ أَبِي مُعَيْطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى، اللَّاتِي بَايَعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «لَيْسَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْرًا وَيَنْمِي خَيْرًا».

قَالَ ابْنُ شِهَابٍ: وَلَمْ أَسْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذِبٌ إِلَّا فِي ثَلَاثٍ: الْحَرْبِ، وَالْإِصْلَاحِ بَيْنَ النَّاسِ، وَحَدِيثِ الرَّجُلِ امْرَأَتَهُ وَحَدِيثِ الْمَرْأَةِ رَوْجَهَا.

[٦٦٣٤] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ بْنِ [عَبْدِ اللَّهِ] بْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ، غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَسْمَعْهُ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثٍ، بِمِثْلِ مَا جَعَلَهُ يُؤَسُّ مِنْ قَوْلِ ابْنِ شِهَابٍ.

[٦٦٣٥] (...) [و] حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: «وَنَمَى خَيْرًا» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

### Chapter 28. The Prohibition Of Malicious Gossip (*Namîmah*)

[6636] 102 - (2606) It was narrated that ‘Abdullâh bin Mas‘ûd said: “Muḥammad ﷺ said: ‘Shall I not tell you what calumny is? It is malicious gossip that is spread among people.’ And Muḥammad ﷺ said: ‘A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.’”

### Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: “Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allâh as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allâh as a liar.”

(المعجم ٢٨) - (بَابُ تَحْرِيمِ النَّمِيمَةِ)  
(التحفة ٢٨)

[٦٦٣٦] ١٠٢ - (٢٦٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: إِنَّ مُحَمَّدًا ﷺ قَالَ: «أَلَا أُبَيِّنُكُمْ مَا الْعِصْمَةُ؟ هِيَ النَّيْمَةُ الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّدًا ﷺ قَالَ: «إِنَّ الرَّجُلَ يَصْدُقُ حَتَّى يُكْتَبَ صِدِّيقًا، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَّابًا».

(المعجم ٢٩) - (بَابُ قَبْحِ الْكُذْبِ،  
وحسن الصدق، وفضله) (التحفة ٢٩)

[٦٦٣٧] ١٠٣ - (٢٦٠٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِّيقًا، وَإِنَّ الْكُذْبَ يَهْدِي إِلَى الْمُجُورِ، وَإِنَّ الْمُجُورَ يَهْدِي إِلَى النَّارِ،

وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

[6638] 104 - (...) It was narrated that ‘Abdullâh bin Mas‘ûd said: “The Messenger of Allâh ﷺ said: ‘Truthfulness is righteousness and righteousness leads to Paradise. A person may endeavour to tell the truth until he is recorded (with Allâh) as truthful. Lying is wickedness and wickedness leads to the Fire. A man may endeavour to tell lies until he is recorded as a liar.’”

[٦٦٣٨] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَهَمَّادُ بْنُ السَّرِيِّ قَالَا: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّادِقَ بَرٌّ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الصَّادِقَ حَتَّى يُكْتَبَ [عِنْدَ اللَّهِ] صِدْقًا، وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الْعَبْدَ لَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ كَذَابًا.»

قَالَ ابْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنِ النَّبِيِّ ﷺ.

[6639] 105 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allâh as truthful. And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allâh as a liar.’”

[٦٦٣٩] ١٠٥ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكَيْعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عَلَيْكُمْ بِالصَّادِقِ، فَإِنَّ الصَّادِقَ يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّادِقَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِيَّاكُمْ وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ،

وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَزَالُ الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكُذِبَ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا».

[6640] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadith* similar to no. 6639), but in the *Hadith* of 'Eisâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the *Hadith* of Ibn Mus-hir it says: "...until Allâh records him."

[٦٦٤٠] (...) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيمِيُّ: أَخْبَرَنَا ابْنُ مُسْهِرٍ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكَرْ فِي حَدِيثِ عَيْسَى: «وَيَتَحَرَّى الصُّدْقَ، وَيَتَحَرَّى الْكُذِبَ». وَفِي حَدِيثِ ابْنِ مُسْهِرٍ: «حَتَّى يُكْتَبَهُ اللَّهُ».

### Chapter 30. The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

(المعجم ٣٠) - (باب فضل من يملك نفسه عند الغضب، وبأي شيء يذهب الغضب) (التحفة ٣٠)

[6641] 106 - (2608) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Who do you regard as the *Raqûb*<sup>[1]</sup> among you?' We said: 'The one who has no children.' He said: 'That is not the *Raqûb*; rather it is a man who does not send any of his children on ahead.' He said: 'Who do you regard as the wrestler among you?' We said: 'The one who cannot be wrestled to the ground by other men.' He said: 'That is not the one; rather it is the

[٦٦٤١] ١٠٦ - (٢٦٠٨) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لِقُتَيْبَةَ - قَالَ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيمِيِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا تَعُدُّونَ الرَّقُوبَ فِيكُمْ؟» قَالَ قُلْنَا: الَّذِي لَا يُوَلِّدُ لَهُ، قَالَ: «لَيْسَ ذَلِكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يُقَدِّمْ مِنْ وَلَدِهِ

[1] A person with no surviving children.



one who controls himself at times of anger.”

شَيْئًا قَالَ: «فَمَا تَعُدُّونَ الصُّرْعَةَ فِيكُمْ؟»  
قَالَ: قُلْنَا: الَّذِي لَا يَضْرَعُهُ الرَّجَالُ،  
قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ  
نَفْسَهُ عِنْدَ الْغَضَبِ».

[6642] (...) A similar report (as *Hadīth* no. 6641) was narrated from *Al-A'mash* with this chain of narrators.

[٦٦٤٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي  
شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛  
قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا  
عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ  
بِهَذَا الْإِسْنَادِ، مِثْلَ مَعْنَاهُ.

[6643] 107 - (2609) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The strong man is not the one who wrestles others; rather the strong man is the one who controls himself at times of anger.”

[٦٦٤٣] ١٠٧ - (٢٦٠٩) حَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى وَعَبْدُ الْأَعْلَى بْنُ حَمَادٍ  
قَالَ كِلَاهُمَا: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ  
شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي  
هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ  
الشَّدِيدُ بِالصُّرْعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي  
يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6644] 108 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘The strong man is not the one who wrestles others.’ They said: ‘Then who is the strong man, O Messenger of Allāh?’ He said: ‘The one who controls himself in times of anger.’”

[٦٦٤٤] ١٠٨ (...) حَدَّثَنَا  
حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ  
حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ:  
أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا  
هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرْعَةِ» قَالُوا:  
فَالشَّدِيدُ أَيُّمُ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ  
«الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6645] (...) A similar report (as *Hadīth* no. 6644) was narrated from Abū Hurairah, from the Prophet ﷺ.

[٦٦٤٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامٍ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كِلَاهُمَا عَنِ الرَّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ [بْنِ عَوْفٍ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6646] 109 - (2610) It was narrated that Sulaiman bin Şurad said: “Two men traded insults in the presence of the Messenger of Allāh ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allāh ﷺ said: ‘I know a word which, if he said it, what he is feeling would go away: *A‘ūdhu Billāhi min ash-shaiṭānir-rajīm* (I seek refuge with Allāh from the accursed *Shaiṭān*).’ The man said: ‘Do you think I am possessed?’”

[٦٦٤٦] ١٠٩ - (٢٦١٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صُرَدٍ، قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمُرُ عَيْنَاهُ وَتَتَفَخُّ أُوْدَاجُهُ، قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهَلْ تَرَى [بِي] مِنْ جُنُونٍ؟.

قَالَ ابْنُ الْعَلَاءِ: فَقَالَ: وَهَلْ تَرَى، وَلَمْ يَذْكُرِ: الرَّجُلُ.

[6647] 110 - (...) Sulaimān bin Şurad said: “Two men traded insults in the presence of the

[٦٦٤٧] ١١٠ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبُو

Prophet ﷺ, and one of them started to get angry and his face turned red. The Prophet ﷺ looked at him and said: 'I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaitânir-rajîm* (I seek refuge with Allâh from the accursed *Shaitân*).' A man went and told him what the Prophet ﷺ said. He said: 'Do you know what the Prophet ﷺ said just now? He said: "I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaitânir-rajîm*.'" The man said to him: 'Do you think I am possessed?'"

[6648] (...) It was narrated from Al-A'mash with this chain of narrators (a similar *Hadîth*).

### Chapter 31. Man Is Created In Such A Way That He Is Not Steadfast

[6649] 111 - (2611) It was narrated from Anas that the Messenger of Allâh ﷺ said: "When Allâh formed Âdam in Paradise, He left him for as long as Allâh willed He should leave him. Iblîs started walking around him, looking at him, to see what he was.

أَسَامَةَ: سَمِعْتُ الْأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ بْنُ صُرَيْدٍ قَالَ: اسْتَبَّ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا يَغْضَبُ وَيَحْمَرُّ وَجْهَهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمَّنْ سَمِعَ النَّبِيَّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللَّهِ ﷺ آتِفًا؟ قَالَ: «إِنِّي لَأَعْلَمُ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَنهُ: أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ لَهُ الرَّجُلُ: أَمَجْنُونٌ تَرَانِي؟.

[6648] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

(المعجم ٣١) - (باب خلق الإنسان)

خلقًا لا يتمالك)

(التحفة ٣١)

[6649] ١١١ - (٢٦١١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنِ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمَّا صَوَّرَ اللَّهُ آدَمَ فِي الْجَنَّةِ تَرَكَهُ مَا شَاءَ اللَّهُ

When he saw that he was hollow, he knew that he had been created in such a way that he would not be able to keep control.”<sup>[1]</sup>

أَنْ يَتْرُكَهُ، فَجَعَلَ إِنْ لَيْسَ يُطِيفُ بِهِ، يَنْظُرُ مَا هُوَ؟، فَلَمَّا رَأَى أَجُوفَ عَرَفَ أَنَّهُ خُلِقَ خَلْقًا لَا يَتِمَّالِكُ».

[6650] (...) Hammâd narrated a similar report (as *Hadîth* no. 6649) with this chain of narrators.

[٦٦٥٠] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ: حَدَّثَنَا بِهِزٌ: حَدَّثَنَا حَمَادٌ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

### Chapter 32. The Prohibition Of Striking The Face

(المعجم ٣٢) - (بَابُ النَّهْيِ عَنِ

ضَرْبِ الْوَجْهِ) (التحفة ٣٢)

[6651] 112 - (2612) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘If one of you fights his brother, let him avoid the face.’”

[٦٦٥١] ١١٢ - (٢٦١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُعْبِرَةُ يَعْنِي الْجَزَامِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

[6652] (...) It was narrated from Abû Az-Zinnâd with this chain of narrators (a *Hadîth* similar to no. 6651), but he said: “If one of you strikes...”

[٦٦٥٢] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَرُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزِّنَادِ، بِهَذَا الْإِسْنَادِ. وَقَالَ: «إِذَا ضَرَبَ أَحَدُكُمْ».

[6653] 113 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “If one of you fights (his brother), let him avoid the face.”

[٦٦٥٣] ١١٣ - (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرُوحٍ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ [أَخَاهُ]، فَلْيَتَّقِ الْوَجْهَ».

[1] Meaning, over his desires, and to ward off the whispering of *Shaitân*, because a hollow thing does not prevent anything from entering it.

[6654] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you fights his brother, let him not slap his face.'"

[6655] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." (a *Hadîth* similar to no. 6654) – and in the *Hadîth* of Ibn Hâtim it says: "It was narrated that the Prophet ﷺ said: 'If one of you fights his brother, let him avoid the face, for Allâh created Âdam in His image.'"<sup>[1]</sup>

[6656] 116 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you fights his brother, let him avoid the face."

[٦٦٥٤] ١١٤ - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذِ الْعُبَيْرِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ أَبَا أَيُّوبَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلَا يُلْطِمَنَّ الْوُجْهَ».

[٦٦٥٥] ١١٥ - (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُثَنَّى؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ الْمُثَنَّى بْنِ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي أَيُّوبَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَفِي حَدِيثِ ابْنِ حَاتِمٍ. عَنْ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوُجْهَ، فَإِنَّ اللَّهَ خَلَقَ آدَمَ عَلَى صُورَتِهِ».

[٦٦٥٦] ١١٦ - (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ: حَدَّثَنَا هَمَّامٌ: حَدَّثَنَا قَتَادَةُ عَنْ يَحْيَى بْنِ مَالِكِ الْمَرَاغِيِّ [وَهُوَ أَبُو أَيُّوبَ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:

[1] There is a great deal of debate among the scholars about the word "His," and does it refer to Âdam or to Allâh. See the comments of An-Nawawî on this narration, and Shaikh Al-Albanî in *Shâhîh Al-Adab Al-Mufrad* no. 749/987; *Ad-Da'îfah* nos. 1175 and 1176; *Kitâb As-Sunnah* (no. 517 and what follows it), and Shaikh 'Abdullâh Ad-Duwaish's *Difâ' Ahl As-Sunnah wal-Îmân*.

«إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ  
الْوَجْهَ».

### Chapter 33. Stern Warning To One Who Torments People Unlawfully

(المعجم ٣٣) - (بَابُ الوَعِيدِ الشَّدِيدِ  
لِمَن عَذَّبَ النَّاسَ بِغَيْرِ حَقِّ)  
(التحفة ٣٣)

[6657] 117 - (2613) It was narrated that Hishâm bin Ḥakîm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: "What is this?" It was said: "They are being punished for not paying the *Kharâj*." He said: "But I heard the Messenger of Allâh ﷺ say: 'Allâh will torment those who torment the people in this world.'"

[٦٦٥٧] ١١٧ - (٢٦١٣) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ  
غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،  
عَنْ هِشَامِ بْنِ حَكِيمٍ. بِنِ جِزَامٍ قَالَ: مَرَّ  
بِالشَّامِ عَلَى أَنَاسٍ، وَقَدْ أُقِيمُوا فِي  
السَّمْسِ، وَصُبَّ عَلَى رُءُوسِهِمُ الزَّيْتُ،  
فَقَالَ مَا هَذَا؟ قِيلَ: يُعَذَّبُونَ فِي الْحَرَاجِ،  
فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ  
يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ  
النَّاسَ فِي الدُّنْيَا».

[6658] 118 - (...) It was narrated from Hishâm that his father said: "Hishâm bin Ḥakîm bin Hizâm passed by some of the *Anbât*<sup>[1]</sup> in Ash-Shâm who had been made to stand in the sun. He said: "What is the matter with them?" They said: "They have been detained for (not paying) the *Jizyah*." Hishâm said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Allâh

[٦٦٥٨] ١١٨ - (...) حَدَّثَنَا أَبُو  
كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامِ، عَنْ  
أَبِيهِ، قَالَ: مَرَّ هِشَامُ بْنُ حَكِيمٍ بِنِ  
جِزَامٍ عَلَى أَنَاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ،  
قَدْ أُقِيمُوا فِي السَّمْسِ، فَقَالَ: مَا  
شَأْنُهُمْ؟ قَالُوا: حُسِبُوا فِي الْجِزْيَةِ، فَقَالَ  
هِشَامُ: أَشْهَدُ لَسَمِعْتُ رَسُولَ اللَّهِ ﷺ

[1] Farmers; or peasant farmers.

will torment those who torment people in this world.”

[6659] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6658). In the *Hadîth* of Jarîr it adds: “He said: ‘Their governor in Palestine at that time was ‘Umair bin Sa’d. He entered upon him and told him, and he ordered that they be let go.’”

[6660] 119 - (...) It was narrated from ‘Urwah bin Az-Zubair that Hishâm bin Ḥakîm found a man, when he was governor of Ḥims, making some of the *Anbât* stand in the sun for not paying the *Jizyah*. He said: “What is this? I heard the Messenger of Allâh ﷺ say: ‘Allâh will torment those who torment the people in this world.’”

### Chapter 34. Telling The One Who Carries A Weapon In The *Masjid*, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

[6661] 120 - (2614) Jâbir said: “A man passed through the *Masjid* with an arrow, and the

يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

[٦٦٥٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ وَأَبُو مُعَاوِيَةَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ - وَزَادَ فِي حَدِيثِ جَرِيرٍ، قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عُمَيْرُ بْنُ سَعْدٍ عَلَى فِلَسْطِينَ، فَدَخَلَ عَلَيْهِ فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخُلُوا.

[٦٦٦٠] ١١٩ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ: أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ رَجُلًا، وَهُوَ عَلَى حِمصَ، يُشَمِّسُ نَاسًا مِنَ النَّبْطِ فِي آدَاءِ الْحَزِيَّةِ، فَقَالَ: مَا هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي الدُّنْيَا».

(المعجم ٣٤) - (بَابُ أَمْرٍ مِنْ مَرِّ بِسِلَاحٍ، فِي مَسْجِدٍ أَوْ سَوْقٍ أَوْ غَيْرِهِمَا مِنَ الْمَوَاضِعِ الْجَامِعَةِ لِلنَّاسِ، أَنْ يَمْسَكَ بِنِصَالِهَا) (التحفة ٣٤)

[٦٦٦١] ١٢٠ - (٢٦١٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -

Messenger of Allâh ﷺ said:  
‘Hold it by its point.’”

قَالَ إِسْحَقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ:  
حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَمْرٍو:  
سَمِعَ جَابِرًا يَقُولُ: مَرَّ رَجُلٌ فِي الْمَسْجِدِ  
بِسَهَامٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ  
بِنِصَالِهَا».

[6662] 121 - (...) It was narrated from Jâbir bin ‘Abdullâh that a man passed through the *Masjid* carrying an arrow with its point outwards. He was ordered to hold it by its point, so that it would not scratch any Muslim.

[٦٦٦٢] ١٢١ - (...) حَدَّثَنَا  
يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ - قَالَ أَبُو  
الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَى وَاللَّفْظُ لَهُ:  
أَخْبَرَنَا - حَمَّادُ بْنُ زَيْدٍ عَنْ عَمْرٍو بْنِ  
دِينَارٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ؛ أَنَّ  
رَجُلًا مَرَّ بِأَسْهُمٍ فِي الْمَسْجِدِ، قَدْ  
أَبْدَى نِصُولَهَا، فَأَمَرَ أَنْ يَأْخُذَ بِنِصُولِهَا،  
كَي لَا تَخْدِشَ مُسْلِمًا.

[6663] 122 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ told a man who used to give arrows in charity in the *Masjid*, not to pass through it unless he was holding them by their points.

[٦٦٦٣] ١٢٢ - (...) حَدَّثَنَا قُتَيْبَةُ  
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا  
مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي  
الرُّبَيْرِ، عَنْ جَابِرٍ عَنْ رَسُولِ  
اللَّهِ ﷺ؛ أَنَّهُ أَمَرَ رَجُلًا، كَانَ يَتَصَدَّقُ  
بِالنَّبْلِ فِي الْمَسْجِدِ، أَنْ لَا يَمُرَّ بِهَا إِلَّا  
وَهُوَ آخِذٌ بِنِصُولِهَا، وَقَالَ ابْنُ رُمْحٍ:  
كَانَ يَصَدَّقُ بِالنَّبْلِ.

[6664] 123 - (2615) It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: “If one of you passes through a place of gathering or market with an

[٦٦٦٤] ١٢٣ - (٢٦١٥) حَدَّثَنَا  
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ  
عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي



arrow in his hand, let him hold it by its point, then let him hold it by its point, then let him hold it by its point.

Abû Mûsâ said: “By Allâh, we were not doomed until we started to point arrows at one another’s faces.”

[6665] 124 - (...) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “If one of you passes through our *Masjid* or our marketplace, with an arrow, let him hold it in his hand by its point, lest he harm one of the Muslims with it in some way.”

مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سَوْقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا».

قَالَ: فَقَالَ أَبُو مُوسَى: وَاللَّهِ! مَا مُتْنَا حَتَّى سَدَدْنَاهَا، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

[٦٦٦٥] ١٢٤ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادٍ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سَوْقِنَا، وَمَعَهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِّهِ، أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ».

أَوْ قَالَ: «لِيَقْبِضَ عَلَى نِصَالِهَا».

**Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon**

(المعجم ٣٥) - (بَابُ النَّهْيِ عَنِ الْإِشَارَةِ بِالسَّلَاحِ إِلَى مُسْلِمٍ)  
(التحفة ٣٥)

[6666] 125 - (2616) Abû Hurairah said: Abul-Qâsim ﷺ said: “Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even if it is his brother through his father and mother.”

[٦٦٦٦] ١٢٥ - (٢٦١٦) حَدَّثَنِي عَمْرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، قَالَ عَمْرُو: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي يُوْبَ، عَنْ ابْنِ سَبْرِينَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «مَنْ

أَشَارَ إِلَى أَحِيهِ بِحَدِيدَةٍ، فَإِنَّ الْمَلَائِكَةَ تَلْعَنُهُ، حَتَّى يَدَعَهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ وَأُمِّهِ».

[6667] (...) A similar report (as *Hadith* no. 6666) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ هَرُونَ عَنْ ابْنِ عَوْنٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6668] 126 - (2617) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he mentioned a number of *Aḥādīth*, including the following: “The Messenger of Allâh ﷺ said: ‘None of you should point at his brother with a weapon, for you do not know, perhaps the *Shaitân* will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.’”

[٦٦٦٨] ١٢٦ - (٢٦١٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى أَحِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ لَعَلَّ الشَّيْطَانَ يَنْزِعُ فِي يَدِهِ، فَيَقَعُ فِي حُفْرَةٍ مِنَ النَّارِ».

### Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

[6669] 127 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allâh appreciated that and forgave him.”

(المعجم ٣٦) - (بَابُ فَضْلِ إِزَالَةِ

الْأَذَى عَنِ الطَّرِيقِ) (التحفة ٣٦)

[٦٦٦٩] ١٢٧ - (١٩١٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَيِّ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ، وَجَدَ غُصْنَ شَوْكٍ عَلَى

الطَّرِيقِ، فَأَخْرَهُ، فَشَكَرَ اللهُ لَهُ، فَغَفَرَ لَهُ». [راجع: ٤٩٤٠]

[6670] 128 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man passed by a branch of a tree on the road, and he said: 'By Allâh, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise."

[٦٦٧٠] ١٢٨- (...) حَدَّثَنِي زُهَيْرُ ابْنِ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنٍ شَجَرَةٍ عَلَى ظَهْرِ طَرِيقٍ، فَقَالَ: وَاللَّهِ! لَأُنْحِيَنَّ هَذَا عَنِ الْمُسْلِمِينَ لَا يُؤْذِيهِمْ، فَأَدْخَلَ الْجَنَّةَ».

[6671] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I saw a man enjoying himself in Paradise because of a tree that he cut down in the road, that used to cause annoyance to the people."

[٦٦٧١] ١٢٩- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُبَيْدُ اللهِ: أَخْبَرَنَا شَيْبَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَقَلَّبُ فِي الْجَنَّةِ، فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ تُؤْذِي النَّاسَ».

[6672] 130 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise."

[٦٦٧٢] ١٣٠- (...) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بِهِ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ، فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

[6673] 131 - (2618) Abû Barzah said: "I said: 'O Prophet of Allâh, teach me something

[٦٦٧٣] ١٣١- (٢٦١٨) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

from which I may benefit.' He said: 'Remove harmful things from the road of the Muslims.'"

[6674] 132 - (...) It was narrated that Abû Barzah Al-Aslamî said: "I said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allâh may benefit me.' The Messenger of Allâh ﷺ said: 'Do such-and-such, and do such-and-such' – Abû Bakr (one of the narrators) forgot it – 'and remove harmful things from the road.'"

### Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

[6675] 133 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A woman was punished because of a cat that she detained until it died, and she entered the Fire because of it. She did not feed it or give it water when she detained it, and she did not let it eat of the vermin of the earth."

عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنِي أَبُو الْوَازِعِ: حَدَّثَنِي أَبُو بَرَزَةَ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ! عَلَّمَنِي شَيْئًا أَنْتَفِعُ بِهِ، قَالَ: «اغْرِزِ الْأَذَى عَنِ طَرِيقِ الْمُسْلِمِينَ».

[٦٦٧٤] ١٣٢- (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ شُعَيْبِ بْنِ الْحَبَابِ عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ، أَنَّ أَبَا بَرَزَةَ، قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! إِنِّي لَا أَدْرِي، لَعَسَى أَنْ تَمُضِيَ وَأَبْقَى بَعْدَكَ، فَزَوَّدَنِي شَيْئًا يَنْفَعُنِي اللَّهُ بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَفْعَلْ كَذَا، أَفْعَلْ كَذَا - أَبُو بَكْرٍ نَسِيَهُ - وَأَمِيرَ الْأَذَى عَنِ الطَّرِيقِ».

(المعجم ٣٧) - (بَابُ تَحْرِيمِ تَعْذِيبِ الْهَرَّةِ وَنَحْوِهَا، مِنَ الْحَيَوَانَ الَّذِي لَا يُوْذِي) (التحفة ٣٧)

[٦٦٧٥] ١٣٣- (٢٢٤٢) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ أَسْمَاءَ بْنِ عُبَيْدِ الصُّبَعِيِّ: حَدَّثَنَا جُوَيْرِيَةُ يَعْنِي ابْنَ أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ، سَجَنَتْهَا حَتَّى مَاتَتْ، فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَمَّتْهَا، إِذْ هِيَ

حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ  
حَشَاشِ الْأَرْضِ». [راجع: ٥٨٥٢]

[6676] (...) A *Hadith* like that of Juwairiyah (no. 6675) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[٦٦٧٦] (...) حَدَّثَنِي هَرُونَ بْنُ  
عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى بْنِ  
خَالِدٍ، جَمِيعًا عَنْ مَعْنِ بْنِ عَيْسَى، عَنْ  
مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ  
عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ جُوَيْرِيَةَ.

[6677] 134 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘A woman was punished because of a cat that she tied up and did not feed it or give it water, and she did not let it eat of the vermin of the earth.’”

[٦٦٧٧] ١٣٤- (...) حَدَّثَنِيهِ نَصْرُ  
ابْنِ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى  
عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ  
ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«عَذِّبْتُ امْرَأَةً فِي هِرَّةٍ أَوْتَقَتْهَا، فَلَمْ  
تُطْعِمَهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدْعَهَا تَأْكُلْ مِنْ  
حَشَاشِ الْأَرْضِ».

[6678] (...) A similar report (as *Hadith* no. 6677) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٦٧٨] (...) حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ  
الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عُبَيْدِ  
اللَّهِ عَنْ سَعِيدِ الْمُسَبَّرِيِّ، عَنْ أَبِي هُرَيْرَةَ  
عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6679] 135 - (2619) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he mentioned a number of *Ahadith* including the following: “The Messenger of Allâh ﷺ said: ‘A woman entered the Fire

[٦٦٧٩] ١٣٥- (٢٦١٩) حَدَّثَنَا  
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ:  
حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ:  
هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ  
اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ  
رَسُولُ اللَّهِ ﷺ: «دَخَلَتْ امْرَأَةٌ النَّارَ مِنْ

because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died of starvation.”

جَرَاءِ هِرَّةٍ لَهَا، أَوْ هِرٍّ، رَبَطْتَهَا فَلَا هِيَ  
أَطْعَمْتَهَا، وَلَا هِيَ أَرْسَلْتَهَا تُرْمِمْ مِنْ  
خَشَاشِ الْأَرْضِ، حَتَّى مَاتَتْ هُرَّالًا.

[انظر: ٦٩٨٢]

### Chapter 38. The Prohibition Of Arrogance

(المعجم ٣٨) - (بَابُ تَحْرِيمِ الْكِبَرِ)

(التحفة ٣٨)

[6680] 136 - (2620) It was narrated that Abû Sa'eed Al-Khudrî and Abû Hurairah said: "The Messenger of Allâh ﷺ said (that Allâh said): 'Might is His *Izâr* and majesty is His *Ridâ*', and whoever contends with Me I shall punish him."

[٦٦٨٠] [١٣٦- (٢٦٢٠)] حَدَّثَنَا  
أَحْمَدُ بْنُ يُونُسَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ  
حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا  
الْأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَقَ عَنْ أَبِي  
مُسْلِمِ الْأَعْرَجِ أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ  
اللَّهِ ﷺ: «الْعِزُّ إِزَارُهُ، وَالْكَبْرِيَاءُ رِدَاؤُهُ،  
فَمَنْ يَنَازِعْنِي عَدْبَتُهُ».

### Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

(المعجم ٣٩) - (بَابُ النَّهْيِ عَنِ تَقْنِيطِ

الْإِنْسَانِ مِنْ رَحْمَةِ اللَّهِ تَعَالَى)

(التحفة ٣٩)

[6681] 137 - (2621) It was narrated from Jundab that the Messenger of Allâh ﷺ said: "A man said: 'By Allâh, Allâh will not forgive so-and-so.' Allâh said: 'Who is the one who swore by Me that I will not forgive so-and-so? I have forgiven so-and-so and I have cancelled out your good deeds.'"

[٦٦٨١] [١٣٧- (٢٦٢١)] حَدَّثَنَا  
سُوَيْدُ بْنُ سَعِيدٍ عَنْ مُعْتَمِرِ بْنِ سُلَيْمَانَ،  
عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ  
جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ: «أَنَّ  
رَجُلًا قَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لِفُلَانٍ،  
وَإِنَّ اللَّهَ [تَعَالَى] قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى

عَلَيَّ أَنْ لَا أَعْفَرَ لِفُلَانٍ، فَإِنِّي قَدْ غَفَرْتُ  
لِفُلَانٍ، وَأَحْبَبْتُ عَمَلَكَ» أَوْ كَمَا قَالَ .

#### Chapter 40. The Virtue Of The Weak And Downtrodden

[6682] 138 - (2622) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "One who is dishevelled and dusty may be turned away from people's doors, but if he were to swear an oath urging Allâh to do something, Allâh would fulfill it."

#### Chapter 41. The Prohibition Of Saying "The People Are Doomed"

[6683] 139 - (2623) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If a man says 'the people are doomed,' he is the one who caused their doom."

Abû Ishâq (one of the narrators) said: "I do not know if it is 'caused their doom' or most doomed among them."

(المعجم ٤٠) - (بَابُ فَضْلِ الضَّعْفَاءِ  
وَالخَامِلِينَ) (التحفة ٤٠)

[٦٦٨٢] [١٣٨- (٢٦٢٢)] حَدَّثَنَا  
سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَنْصُ بْنُ مَيْسَرَةَ  
عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ،  
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«رَبِّ أَشَعْتُ مَدْفُوعًا بِالْأَبْوَابِ، لَوْ أَقْسَمَ  
عَلَى اللَّهِ لَأَبْرَهُ».

(المعجم ٤١) - (بَابُ النَّهْيِ عَنْ قَوْلِ:  
هَلِكِ النَّاسُ) (التحفة ٤١)

[٦٦٨٣] [١٣٩- (٢٦٢٣)] حَدَّثَنَا عَبْدُ  
اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ  
سَلَمَةَ عَنْ سَهْلِ بْنِ أَبِي صَالِحٍ، عَنْ  
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ  
اللَّهِ ﷺ؛ قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى  
قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ سَهْلِ بْنِ أَبِي  
صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ  
رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ:  
هَلِكِ النَّاسُ، فَهُوَ أَهْلَكُهُمْ».

قَالَ أَبُو إِسْحَاقَ: لَا أَذْرِي، أَهْلَكُهُمْ  
بِالنَّضْبِ، أَوْ أَهْلَكُهُمْ بِالرَّفْعِ.

[6684] (...) A similar report (as *Hadīth* no. 6683) was narrated from Suhail with this chain of narrators.

[٦٦٨٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رُوحِ ابْنِ الْقَاسِمِ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عُمَرَ بْنِ حَكِيمٍ: حَدَّثَنَا خَالِدُ ابْنُ مَخْلَدٍ عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، جَمِيعًا عَنْ سُهَيْلٍ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

### Chapter 42. Advice To Treat One's Neighbor Well

(المعجم ٤٢) - (بَابُ الوصية بالجار والإحسان إليه) (التحفة ٤٢)

[6685] 140 - (2624) 'Āishah said: "I heard the Messenger of Allāh ﷺ say: 'Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs.'"

[٦٦٨٥] ١٤٠ - (٢٦٢٤) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ؛ قَالَ: وَحَدَّثَنَا قُتَيْبَةُ وَمُحَمَّدُ بْنُ رُوحٍ عَنِ اللَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ وَيَزِيدُ بْنُ هَرُونَ، كُلُّهُمَا عَنْ يَحْيَى بْنِ سَعِيدٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى - وَاللَّفْظُ لَهُ - حَدَّثَنَا عَبْدُ الْوَهَّابِ يُعْنِي التَّقْفِي: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ قَالَ: أَخْبَرَنِي أَبُو بَكْرٍ وَهُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمٍ، أَنَّ عَمْرَةَ حَدَّثَتْهُ أَنَّهَا سَمِعَتْ عَائِشَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ لَيُورَثَنِي».

[6686] (...) A similar report (as *Hadīth* no. 6685) was narrated from 'Āishah, from the Prophet ﷺ.

[٦٦٨٦] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.



[6687] 141 - (2625) Ibn 'Umar said: "The Messenger of Allāh ﷺ said: 'Jibrīl kept urging me that neighbors should be treated well until I thought he would make them heirs'"

[6688] 142 - (...) It was narrated that Abū Dharr said: "The Messenger of Allāh ﷺ said: 'O Abū Dharr, if you cook some soup, add extra water and send some to your neighbor.'"

[6689] 143 - (...) It was narrated that Abū Dharr said: "My beloved friend (ﷺ) advised me: 'If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.'"

[٦٦٨٧] [١٤١- (٢٦٢٥)] حَدَّثَنِي  
عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ  
ابْنُ زُرَيْعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ  
قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ  
اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ  
حَتَّى ظَنَنْتُ أَنَّهُ سَيُورَثُهُ».

[٦٦٨٨] [١٤٢- (...)] حَدَّثَنَا أَبُو  
كَامِلٍ الْجَحْدَرِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -  
وَاللَّفْظُ لِإِسْحَاقَ - قَالَ أَبُو كَامِلٍ حَدَّثَنَا،  
وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الْعَزِيزِ بْنُ  
عَبْدِ الصَّمَدِ الْعَمِّيُّ: حَدَّثَنَا أَبُو عِمْرَانَ  
الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ  
أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا  
ذَرٍّ! إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا،  
وَتَعَاهَدْ جِيرَانَكَ».

[٦٦٨٩] [١٤٣- (...)] حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ:  
أَخْبَرَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ:  
حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي  
عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ  
الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ  
خَلِيلِي [ﷺ] أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقًا  
فَأَكْثِرْ مَاءَهُ، ثُمَّ انظُرْ أَهْلَ بَيْتِ مَنْ  
جِيرَتِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفٍ».

### Chapter 43. It Is Recommend To Show A Cheerful Countenance When Meeting Others

[6690] 144- (2626) It was narrated that Abû Dharr said: “The Prophet ﷺ said to me: ‘Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.’”

(المعجم ٤٣) - (بَابُ اسْتِحْبَابِ طَلَاقَةِ  
الْوَجْهِ عِنْدَ اللَّقَاءِ) (التحفة ٤٣)

[٦٦٩٠] ١٤٤ - (٢٦٢٦) حَدَّثَنِي أَبُو  
غَسَّانَ الْمِصْمَعِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ:  
حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْخَزَّازَ، عَنْ أَبِي  
عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ  
الصَّامِتِ، عَنْ أَبِي دَرٍّ قَالَ: قَالَ لِي  
النَّبِيُّ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ  
شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِقٍ».

### Chapter 44. It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abû Mûsâ said: “If someone who was in need came to him, the Messenger of Allâh ﷺ would turn to those who were sitting with him and say: ‘Intercede and you will be rewarded, and Allâh will decree what He likes on the lips of His Prophet ﷺ.’”

(المعجم ٤٤) - (بَابُ اسْتِحْبَابِ  
الشَّفَاعَةِ فِيمَا لَيْسَ بِحَرَامٍ) (التحفة ٤٤)

[٦٦٩١] ١٤٥ - (٢٦٢٧) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ  
وَحَفْصُ بْنُ غِيَاثٍ عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ  
أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ  
اللَّهِ ﷺ، إِذَا أَتَاهُ طَالِبٌ حَاجَةً، أَقْبَلَ عَلَيَّ  
جُلْسَاتِهِ فَقَالَ: «اشْفَعُوا فَلْتُوجِرُوا، وَلِيَقْضِ  
اللَّهُ عَلَيَّ لِسَانَ نَبِيِّ ﷺ مَا أَحَبَّ».

### Chapter 45. It Is Recommend To Keep Company With Righteous People And Avoid Bad Company

[6692] 146 - (2628) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “The likeness of

(المعجم ٤٥) - (بَابُ اسْتِحْبَابِ  
مَجَالَسَةِ الصَّالِحِينَ وَمَجَانِبَةِ قُرْنَاءِ  
السُّوءِ) (التحفة ٤٥)

[٦٦٩٢] ١٤٦ - (٢٦٢٨) حَدَّثَنَا أَبُو  
بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ

a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him.”

عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ الْمِسْكِ وَنَافِخِ الْكَبِيرِ، فَحَامِلِ الْمِسْكِ، إِمَّا أَنْ يُحَدِّثَكَ، وَإِمَّا أَنْ تَبْتَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبًا، وَنَافِخِ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ ثِيَابَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا خَبِيثَةً».

#### Chapter 46. The Virtue Of Treating Daughters Well

[6693] 147 - (2629) It was narrated that ‘Āishah, the wife of the Prophet ﷺ, said: “A woman came to me, and she had two daughters of hers with her. She asked me (for food) and I could not find anything except one date. I gave it to her and she took it and shared it between her daughters, and she did not eat any of it. Then she got up and left with her daughters. The Prophet ﷺ entered upon me and I told him about her, and the Prophet ﷺ said: ‘Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire.’”

(المعجم ٤٦) - (باب فضل الإحسان إلى البنات) (التحفة ٤٦)

[٦٦٩٣] ١٤٧ - (٢٦٢٩) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ قُهْرَازٍ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ شِهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنُ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ وَأَبُو بَكْرٍ بْنُ إِسْحَاقَ - وَاللَّفْظُ لَهُمَا - قَالَ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ؛ قَالَ: أَنَّ عُرْوَةَ ابْنَ الزُّبَيْرِ أَخْبَرَهُ؛ قَالَ: أَنَّ عَائِشَةَ

رَوَى النَّبِيُّ ﷺ قَالَتْ: جَاءَنِي امْرَأَةٌ، وَمَعَهَا ابْنَتَانِ لَهَا، فَسَأَلْتَنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا، فَأَخَذَتْهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَاهَا، فَدَخَلَ عَلَيَّ النَّبِيُّ ﷺ فَحَدَّثَنِي حَدِيثَهَا، فَقَالَ النَّبِيُّ ﷺ: «مَنْ ابْتُلِيَ مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَحْسَنَ إِلَيْهِنَّ، كُرَّ لَهُ سِتْرًا مِنَ النَّارِ».

[6694] 148 - (2630) It was narrated that 'Āishah said: "A poor woman came to me, carrying two of her daughters, and I gave her three dates to eat. She gave each of them a date and lifted the other one (to her mouth) to eat it, but her daughters asked her to give it to them, so she divided the date that she wanted to eat between them. I was impressed by what she did, and I told the Messenger of Allāh ﷺ about what she had done. He said: 'Allāh has decreed Paradise for her because of that,' or; 'He has ransomed her from the Fire because of that.'"

[٦٦٩٤] [١٤٨ - (٢٦٣٠)] حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَ، عَنِ ابْنِ الْهَادِ، أَنَّ زِيَادَ بْنَ أَبِي زِيَادٍ مَوْلَى ابْنِ عَبَّاسٍ حَدَّثَهُ عَنْ عِرَاكِ بْنِ مَالِكٍ قَالَ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ عَنْ عَائِشَةَ؛ أَنَّهَا قَالَتْ: جَاءَنِي مِسْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمْرَاتٍ، فَأَعْطَتْ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعَتْ إِلَيَّ فِيهَا تَمْرَةً لِتَأْكُلَهَا، فَاسْتَطَعَمَتْهَا ابْنَتَاهَا، فَسَقَّتِ التَّمْرَةَ، الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعَتْ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: «إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْتَقَهَا بِهَا مِنَ النَّارِ».

[6695] 149 - (2631) It was narrated that Anas bin Mālik said: "The Messenger of Allāh ﷺ

[٦٦٩٥] [١٤٩ - (٢٦٣١)] حَدَّثَنِي عُمَرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ:

said: 'Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection' – and he held his two fingers together."

#### Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

[6696] 150 - (2632) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No Muslim, three of whose children die, will be touched by the Fire, except for the fulfillment of the oath."

[6697] (...) It was narrated from Az-Zuhrî with the chain of Mâlik (a *Hadîth* similar to no. 6696), except that in the *Hadîth* of Sufyân it says: "... will enter the Fire, except for the fulfillment of the oath."

[6698] 151 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to some of the *Anṣârî* women: "None of you has three children

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَالَ جَارِيَتَيْنِ حَتَّى تَبْلُغَا، جَاءَ يَوْمَ الْقِيَامَةِ أَنَا وَهُوَ» وَضَمَّ أَصَابِعَهُ.

(المعجم ٤٧) - (باب فضل من يموت له ولد فيحتسبه) (التحفة ٤٧)

[٦٦٩٦] ١٥٠ - (٢٦٣٢) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَالِدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَحَلَّهَ الْقَسَمُ».

[٦٦٩٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ قَالَ: وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ عَنْ عَبْدِ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ، وَمَعْنَى حَدِيثِهِ، إِلَّا أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَيَلْجَأُ النَّارَ إِلَّا تَحَلَّهَ الْقَسَمُ».

[٦٦٩٨] ١٥١ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي

who die, and she seeks reward with Allâh, but she will enter Paradise.” One of them said: “And two, O Messenger of Allâh?” He said: “And two.”

[6699] 152 - (2633) It was narrated that Abû Sa‘eed Al-Khudrî said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the men are taking up all your time. Set aside a day for us when we can come to you and you can teach us some of that which Allâh has taught you.’ He said: ‘Gather on such-and-such a day.’ So they gathered, and the Messenger of Allâh ﷺ came to them, and taught them some of that which Allâh had taught him, then he said: ‘There is no woman among you who sends on three of her children ahead of her (i.e., they die during her lifetime), but they will be a screen for her against the Fire.’ A woman said: ‘And two, and two, and two?’ The Messenger of Allâh ﷺ said: ‘And two, and two, and two.’”

[6700] 153 - (2634) A similar report (as *Hadîth* no. 6699) was narrated from ‘Abdur-Rahmân bin Al-Aṣbahânî with this chain of narrators, and they all added from

هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِنَ الْأَنْصَارِ: «لَا يَمُوتُ لِأَحَدِكُنَّ ثَلَاثَةٌ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ، إِلَّا دَخَلَتِ الْجَنَّةَ». فَقَالَتْ امْرَأَةٌ مِنْهُنَّ: أَوْ اثْنَانِ؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَوْ اثْنَانِ».

[٦٦٩٩] ١٥٢ - (٢٦٣٣) حَدَّثَنَا أَبُو كَامِلٍ الْجَحْدَرِيُّ فَضِيلُ بْنُ حُسَيْنٍ، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَضْبَهَانِيِّ، عَنْ أَبِي صَالِحٍ ذَكْوَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرَّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ، تُعَلِّمُنَا مِمَّا عَلَّمَكَ اللَّهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا». فَاجْتَمِعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنْ امْرَأَةٍ تُقَدِّمُ بَيْنَ يَدَيْهَا، مِنْ وَلَدِهَا ثَلَاثَةً، إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ». فَقَالَتْ امْرَأَةٌ: وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ».

[٦٧٠٠] ١٥٣ - (٢٦٣٤) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا عُبَيْدُ اللَّهِ

Shu'bah, that 'Abdur-Rahmân Al-Aṣḥabânî said: "I heard Abû Hâzim narrate that Abû Hurairah said: "Three, who have not reached puberty."

بُنْ مُعَاذٍ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا شُعْبَةُ  
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ فِي هَذَا  
الْإِسْنَادِ، بِمِثْلِ مَعْنَاهُ - وَزَادَا جَمِيعًا عَنْ  
شُعْبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ  
قَالَ: سَمِعْتُ أَبَا حَازِمٍ يُحَدِّثُ عَنْ أَبِي  
هُرَيْرَةَ قَالَ: «ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحَيْثَ».

[6701] 154 - (2635) It was narrated that Abû Ḥassân said: "I said to Abû Hurairah: 'Two of my sons have died. Can you narrate to me any *Hadîth* from the Messenger of Allâh ﷺ which will console us for our loss?' He said: 'Yes: (the Messenger of Allâh ﷺ said:)' "Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking hold of the hem of your garment, and he does not let go until Allâh admits him and his father to Paradise."

[٦٧٠١] [١٥٤] - (٢٦٣٥) حَدَّثَنَا سُؤَيْدٌ  
ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَتَقَارَبَا  
فِي اللَّفْظِ - قَالَ: حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ،  
عَنْ أَبِي السَّلِيلِ، عَنْ أَبِي حَسَّانَ قَالَ: قُلْتُ  
لِأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ، فَمَا  
أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ  
تُطِيبُ بِهِ أَنْفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ:  
نَعَمْ، «صِعَارُهُمْ دَعَامِيصُ الْجَنَّةِ يَتَلَقَّى  
أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبَوَيْهِ - ، فَيَأْخُذُ  
بِنَوْبِهِ، - أَوْ قَالَ بِيَدِهِ - ، كَمَا آخُذُ أَنَا بِصَفِيْفَةٍ  
ثَوْبِكَ هَذَا، فَلَا يَتَنَاهَى - أَوْ قَالَ [فَلَا]  
يَنْتَهَى - حَتَّى يُدْخِلَهُ اللَّهُ وَأَبَاهُ الْجَنَّةَ». وَفِي  
رِوَايَةِ سُؤَيْدٍ: حَدَّثَنَا أَبُو السَّلِيلِ.

[6702] It was narrated from At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6701), and he said: "Did you hear anything from the Messenger of Allâh ﷺ which will console us for our loss?" He said: "Yes."

[٦٧٠٢] حَدَّثَنِيهِ عُيَيْدٌ اللَّهُ بْنُ سَعِيدٍ:  
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى عَنْ ابْنِ سَعِيدٍ، عَنِ النَّبِيِّ  
بِهَذَا الْإِسْنَادِ. وَقَالَ: فَهَلْ سَمِعْتَ مِنْ  
رَسُولِ اللَّهِ ﷺ شَيْئًا تُطِيبُ بِهِ أَنْفُسَنَا عَنْ  
مَوْتَانَا؟ قَالَ: نَعَمْ.

[6703] 155 - (2636) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Prophet of Allâh, pray to Allâh for him, for I have buried three.' He said: 'You have buried three?' She said: 'Yes.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٣] ١٥٥ - (٢٦٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَأَبُو سَعِيدٍ الْأَشْجُ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا حَفْصُ يَعْنُونَ ابْنَ غِيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ طَلْقِ بْنِ مُعَاوِيَةَ، عَنْ أَبِي زُرْعَةَ [ابْنِ عَمْرِو بْنِ جَرِيرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةٌ النَّبِيَّ ﷺ بِصَبِيٍّ لَهَا، فَقَالَتْ: يَا نَبِيَّ اللَّهِ! ادْعُ اللَّهَ لَهُ، فَلَقَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «دَفَنْتِ ثَلَاثَةً؟» قَالَتْ: نَعَمْ، قَالَ: «لَقَدْ احْتَظَرْتَ بِحِطَّاءٍ شَدِيدٍ مِنَ النَّارِ». قَالَ عُمَرُ، مِنْ بَيْنِهِمْ: عَنْ جَدِّهِ، وَقَالَ الْبَاقُونَ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرُوا الْجَدَّ.

[6704] 156 - (...) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Messenger of Allâh, he is ailing, and I am afraid for him. I have already buried three.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٤] ١٥٦ - (...) حَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ وَزُهَيْرُ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرِيرٌ عَنْ طَلْقِ بْنِ مُعَاوِيَةَ النَّخَعِيِّ أَبِي غِيَاثٍ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرِو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ يَشْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ، قَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «لَقَدْ احْتَظَرْتَ بِحِطَّاءٍ شَدِيدٍ مِنَ النَّارِ». قَالَ زُهَيْرٌ: عَنْ طَلْقٍ، وَلَمْ يَذْكُرِ الْكُنْيَةَ.



**Chapter 48. When Allâh Loves A Person, He Commands Jibra'îl To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth**

[6705] 157 - (2637) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh loves a person, He calls Jibra'îl ؑ, and says: "I love so-and-so, so love him." so Jibra'îl loves him, then he calls out to the people of heaven: "Allâh loves so-and-so, so love him." So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra'îl and says: "I hate so-and-so, so hate him." So Jibra'îl hates him, then he calls out to the people of heaven: "Allâh hates so-and-so, so hate him." So they hate him and he is hated on earth."

[6706] (...) It was narrated from Suhail with this chain of narrators, (a *Hadîth* similar to no. 6706) except that in the *Hadîth* of 'Alâ' bin Al-Musayyab there is no mention of hatred.

(المعجم ٤٨) - (بَابُ إِذَا أَحَبَّ اللَّهُ عَبْدًا، أَمْرُ جِبْرَائِيلَ فَأَحْبَهُ وَأَحْبَهُ أَهْلُ السَّمَاءِ، ثُمَّ يُوَضِّعُ لَهُ الْقَبُولَ فِي الْأَرْضِ) (التحفة ٤٨)

[٦٧٠٥] [١٥٧- (٢٦٣٧) حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، إِذَا أَحَبَّ عَبْدًا، دَعَا جِبْرَائِيلَ عَلَيْهِ السَّلَامُ فَقَالَ: إِنِّي أُحِبُّ فَلَانًا فَأَحْبِهِ، قَالَ: فَيَحِبُّهُ جِبْرَائِيلُ، ثُمَّ يَنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فَلَانًا فَأَحْبُوهُ، فَيَحِبُّهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يُوَضِّعُ لَهُ الْقَبُولَ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا دَعَا جِبْرَائِيلَ فَيَقُولُ: إِنِّي أَبْغَضُ فَلَانًا فَأَبْغِضْهُ، قَالَ: فَيَبْغِضُهُ جِبْرَائِيلُ، ثُمَّ يَنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فَلَانًا فَأَبْغِضُوهُ، قَالَ: فَيَبْغِضُونَهُ، ثُمَّ تُوَضِّعُ لَهُ الْبُغْضَاءَ فِي الْأَرْضِ».

[٦٧٠٦] (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ، وَقَالَ قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَاوَرْدِيَّ؛ قَالَ: وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو الْأَشْعَثِيُّ:

أُخْبِرْنَا عَبْرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ؛  
وَحَدَّثَنِي هُرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ:  
حَدَّثَنَا ابْنُ وَهَبٍ: حَدَّثَنِي مَالِكٌ وَهُوَ  
ابْنُ أَنَسٍ، كُلُّهُمُ عَنْ سُهَيْلِ بِهِدَا  
الْإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ  
الْمُسَيْبِ لَيْسَ فِيهِ ذِكْرُ الْبُغْضِ.

[6707] 158 - (...) It was narrated that Abû Şâlih said: "We were at 'Arafah, and 'Umar bin 'Abdul-'Azîz passed by when he was in charge of the *Hajj*, and the people stood up to look at him. I said to my father: 'O my father, I think that Allâh, the Exalted loves 'Umar bin 'Abdul-'Azîz.' He said: 'Why is that?' I said: 'Because he is loved in the hearts of the people.' He said: 'Tell me, did you hear Abû Hurairah narrate from the Messenger of Allâh ﷺ?...'" Then he narrated a *Hadîth* like that of Jarîr from Suhail (no. 6705).

[٦٧٠٧] ١٥٨ - (...) حَدَّثَنِي  
عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هُرُونَ:  
أُخْبِرْنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي  
سَلَمَةَ الْمَاجِشُونُ عَنْ سُهَيْلٍ عَنْ أَبِي  
صَالِحٍ قَالَ: كُنَّا بِعَرَفَةَ، فَمَرَّ عُمَرُ بْنُ  
عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمَوْسِمِ، فَقَامَ  
النَّاسُ يَنْظُرُونَ إِلَيْهِ، فَقُلْتُ لِأَبِي: يَا  
أَبَتِ! إِنِّي أَرَى اللَّهَ تَعَالَى يُحِبُّ عُمَرَ بْنَ  
عَبْدِ الْعَزِيزِ، قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا  
لَهُ مِنَ الْحُبِّ فِي قُلُوبِ النَّاسِ، قَالَ:  
بَأبيك! أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ  
رَسُولِ اللَّهِ ﷺ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ  
جَرِيرٍ عَنْ سُهَيْلٍ.

#### Chapter 49. Souls Are Like Conscripted Soldiers

[6708] 159 - (2638) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Souls are like conscripted soldiers;

(المعجم ٤٩) - (باب الأرواح جنود  
مجنّدة) (التحفة ٤٩)

[٦٧٠٨] ١٥٩ - (٢٦٣٨) حَدَّثَنَا  
قَتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ  
يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهَيْلٍ، عَنْ

those whom they recognize, they come together, and those whom they do not recognize, they stay away.”

[6709] 160 - (...) It was narrated from Abû Hurairah in a *Hadîth* which he attributed to the Prophet ﷺ: “People are of different qualities like silver and gold; the best of them in the *Jâhiliyyah* will be the best of them in Islam, if they attain the true understanding of religion (*Fiqh*). And souls are like conscripted soldiers; those whom they recognize they come together, and those whom they do not recognize, they stay away.”

#### Chapter 50. A Man Will Be With Those Whom He Loves

[6710] 161 - (2639) It was narrated from Anas bin Mâlik that a Bedouin said to the Messenger of Allâh ﷺ: “When will the Hour be?” The Messenger of Allâh ﷺ said to him: “What have you prepared for it?” He said: “Love for Allâh and His Messenger.” He said: “You will be with those whom you love.”

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

[٦٧٠٩] ١٦٠ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ، قَالَ: «النَّاسُ مَعَادِنٌ كَمَعَادِنِ الْفِضَّةِ وَالذَّهَبِ، خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَتَّهَوْا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اثْتَلَفَ، وَمَا تَنَافَرَ مِنْهَا اخْتَلَفَ».

(المعجم ٥٠) - (بَابُ الْمَرْءِ مَعَ مَنْ أَحَبَّ) (التحفة ٥٠)

[٦٧١٠] ١٦١ - (٢٦٣٩) حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مَسْلَمَةَ] بِنِ قَعْنَبٍ: حَدَّثَنَا مَالِكٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَعْرَابِيًّا قَالَ لِرَسُولِ اللَّهِ ﷺ: «مَتَى السَّاعَةُ؟» قَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «مَا أَعَدَدْتَ لَهَا؟» قَالَ: حُبُّ اللَّهِ وَرَسُولِهِ، قَالَ «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6711] 162 - (...) It was narrated that Anas said: "A man said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He did not mention much, and said: 'But I love Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[6712] (...) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh ﷺ... a similar report (as *Hadith* no. 6711), except that he said: "I have not made any great preparation for it for which I would praise myself."

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He said: 'Love for Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١١] ١٦٢- (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ وَزُهَيْرُ ابْنِ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِرُهَيْرٍ - قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعَدَدْتُ لَهَا؟» فَلَمْ يَذْكُرْ كَثِيرًا، قَالَ: وَلِكَيْ أُحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[٦٧١٢] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ أَحْبَرَةَ، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ؛ قَالَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُ قَالَ: مَا أَعَدَدْتُ لَهَا مِنْ كَثِيرٍ أَحْمَدُ عَلَيْهِ نَفْسِي.

[٦٧١٣] ١٦٣- (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنِ أَنَسِ بْنِ مَالِكٍ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعَدَدْتُ لَهَا؟» قَالَ:

Anas said: “We did not rejoice over anything more, after Islam, than these words of the Prophet ﷺ: ‘You will be with those whom you love.’”

Anas said: “I love Allâh and His Messenger, and Abû Bakr and ‘Umar, and I hope that I will be with them, even if I do not do what they did.”

[6714] (...) It was narrated from Anas bin Mâlik, from the Prophet ﷺ (a *Hadîth* similar to no. 6713), but he (the sub narrator) did not mention the words of Anas: “I love...” and what comes after that.

[6715] 164 - (...) Anas bin Mâlik said: “While the Messenger of Allâh ﷺ and I were coming out of the *Masjid*, we met a man at the portico of the *Masjid*. He said: ‘O Messenger of Allâh, when will the Hour be?’ The Messenger of Allâh ﷺ said: ‘And what have you prepared for it?’ The man paused, then he said: ‘O Messenger of Allâh, I have not prepared much for it in the way of *Ṣalât* (prayer), or *Ṣiyâm* (fasting), or *Ṣadaqa* (charity), but I love Allâh and His Messenger.’ He (ﷺ) said: ‘You will be with those whom you love.’”

حُبَّ اللَّهِ وَرَسُولِهِ، قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَمَا فَرِحْنَا، بَعْدَ الْإِسْلَامِ، فَرِحًا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ، وَأَبَا بَكْرٍ وَعُمَرَ، فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[٦٧١٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ الْعُبَيْرِيِّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتُ الْبُنَائِي عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ قَوْلَ أَنَسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

[٦٧١٥] ١٦٤ - (...) حَدَّثَنَا عُثْمَانُ ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: بَيْنَمَا أَنَا وَرَسُولُ اللَّهِ ﷺ خَارِجِينَ مِنَ الْمَسْجِدِ، فَلَقِينَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتُ لَهَا؟» قَالَ: فَكَأَنَّ الرَّجُلَ اسْتَكَانَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعْدَدْتُ لَهَا كَثِيرَ

صَلَاةٍ وَلَا صِيَامٍ وَلَا صَدَقَةٍ، وَلَكِنِّي أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6716] (...) A similar report (as *Hadith* no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ الشُّكْرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6717] (...) This *Hadith* (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٧] (...) حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، وَحَدَّثَنَا ابْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا؛ وَحَدَّثَنَا أَبُو عَسَانَ الْمُسَمَعِيُّ وَمُحَمَّدُ بْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُعَاذُ يَعْنِيانِ ابْنَ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ.

[6718] 165 - (2640) It was narrated that ‘Abdullâh said: “A man came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, what do you think about a man who loves some people, even though his deeds are not like theirs?’ The Messenger of Allâh ﷺ said: ‘A man will be with those whom he loves.’”

[٦٧١٨] [١٦٥] - (٢٦٤٠) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

[يَا] رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحَقْ بِهِمْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[6719] (...) A similar report (as *Hadīth* no. 6718) was narrated from ‘Abdullāh from the Prophet ﷺ.

[٦٧١٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِيهِ بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، جَمِيعًا عَنْ سُلَيْمَانَ، عَنْ أَبِي وَاثِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6720] (2641) It was narrated that Abū Mūsā said: “A man came to the Prophet ﷺ...” and he mentioned a *Hadīth* like that of Jarīr from Al-A‘mash (no.6718).

[٦٧٢٠] [٢٦٤١] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَمُحَمَّدُ بْنُ عُبَيْدٍ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ، فَذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنِ الْأَعْمَشِ.

**Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him**

(المعجم ٥١) - (بَابُ إِذَا أُثْنِيَ عَلَيِ الصَّالِحِ فَهِيَ بَشْرَى وَلَا تَضُرُّهُ)  
(التحفة ٥١)

[6721] 166 - (2642) It was narrated that Abū Dharr said: “It was said to the Messenger of

[٦٧٢١] [١٦٦]-[٢٦٤٢] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو

Allâh ﷻ: ‘What do you think of a man who does a good deed and the people praise him for it?’ He said: ‘That is glad tidings for the believer in this world.’”

كَامِلِ الْجَحْدَرِيِّ، فَضِيلُ بْنُ حُسَيْنٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - حَمَّادُ بْنُ زَيْدٍ عَنِ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي دَرٍّ قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنَ الْخَيْرِ، وَيَحْمَدُهُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

[6722] (...) A similar *Hadith* (as no. 6721) was narrated from Ibn ‘Imrân Al-Jawni with the chain of narrators of Hammâd bin Zaid, except that in their *Hadith* from Shu‘bah, barring ‘Abduṣ-Ṣamad, it says: “The people love him for it,” and in the *Hadith* of ‘Abduṣ-Ṣamad it says: “And the people praise him for it,” as Hammâd said.

[٦٧٢٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكَيْعٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي عَبْدُ الصَّمَدِ؛ وَحَدَّثَنَا إِسْحَاقُ: أَخْبَرَنَا النَّضْرُ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، بِإِسْنَادِ حَمَّادِ بْنِ زَيْدٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحِبُّهُ النَّاسُ عَلَيْهِ، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ: وَيَحْمَدُهُ النَّاسُ، كَمَا قَالَ حَمَّادٌ.