

61 - THE BOOK OF VIRTUES

61 - THE BOOK OF VIRTUES

(1) CHAPTER. The Statement of Allāh تعالى: 'O Mankind! We have created you from a male and a female. (V.49:13)

And Allāh's Statement:

"...And fear Allāh through Whom you demand your mutual (rights), and (do not cut the relations of) the womb (kinship). Surely, Allāh is Ever an All-Watcher over you." (V.4:1)

The prohibition of bad customs of the Period of Ignorance.

3489. Narrated Ibn 'Abbās رضي الله عنهما regarding the Verse:

'And (We) made you *Shu'ūba* (nations) and *Qabā'il* (tribes) that you may know one another...' (V.49:13)

That *Shu'ūba* means the big *Qabā'il* (i.e., nations) while the *Qabā'il* (i.e., tribes) means the branch tribes.

3490. Narrated Abū Hurairah رضي الله عنه: Once, Allāh's Messenger ﷺ was asked, "Who is the most honourable amongst the people?" He said, "The one who fears Allāh and keeps his duty to Him." They said, "We do not ask you about this." He said, "Then Yūsuf (Joseph), the Prophet of Allāh."

3491. Narrated Kulaib bin Wā'il: I asked Zainab bint Abī Salama (i.e., daughter of the wife of the Prophet ﷺ), "Tell me about the Prophet ﷺ. Did he belong to the tribe of Muḍar?" She replied, "Yes, he belonged to the tribe of Muḍar and was from the offspring

(1) **بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَتَأْتِيهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَى﴾** الآية (الحجرات: 13) وقوله: ﴿وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا﴾ [النساء: 1] وما يُنْهَى عَنْ دَعْوَى الْجَاهِلِيَّةِ. الشُّعُوبُ: النَّسَبُ الْبَعِيدُ. وَالْقَبَائِلُ: دُونَ ذَلِكَ.

٣٤٨٩ - حَدَّثَنَا خَالِدُ بْنُ يَرْبُودَ الْكَاهِلِيُّ: حَدَّثَنَا أَبُو بَكْرِ، عَنْ أَبِي حَصِينٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ﴿وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا﴾ قَالَ: الشُّعُوبُ: الْقَبَائِلُ الْعِظَامُ، وَالْقَبَائِلُ: الْبُطُونُ.

٣٤٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: قَالَ: قِيلَ: يَا رَسُولَ اللَّهِ، مَنْ أَكْرَمُ النَّاسِ؟ قَالَ: «أَتْقَاهُمْ». قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فِيُوسُفُ نَبِيِّ اللَّهِ». [راجع: ٣٣٤٩]

٣٤٩١ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ: حَدَّثَنَا كُلَيْبُ بْنُ وَائِلٍ قَالَ: حَدَّثَنِي رَبِيبَةُ النَّبِيِّ ﷺ زَيْنَبُ ابْنَةُ أَبِي سَلَمَةَ قَالَ: قُلْتُ لَهَا:

of An-Naḍr bin Kināna.”

3492. Narrated Kulaib : I was told by the *Rabība* (i.e., daughter of the wife of the Prophet ﷺ) who, I think, was Zainab, that the Prophet ﷺ forbade the utensils (of wine called) *Ad-Dubbā*, *Al-Hantam*, *Al-Muqaiyar* and *Al-Muzaffat*. I said to her, “Tell me as to which tribe the Prophet ﷺ belonged; was he from the tribe of Muḍar?” She replied, “He belonged to the tribe of Muḍar and was from the offspring of An-Naḍr bin Kināna.”

أَرَأَيْتَ النَّبِيَّ ﷺ أَكَانَ مِنْ مُضَرَ؟
قَالَتْ: مِمَّنْ كَانَ إِلَّا مِنْ مُضَرَ؟ مِنْ
بَنِي النَّضْرِ بْنِ كِنَانَةَ. [انظر: ٣٤٩٢]

٣٤٩٢ - حَدَّثَنَا مُوسَى: حَدَّثَنَا
عَبْدُ الْوَاحِدِ: حَدَّثَنَا كَلْبُ بْنُ كَلْبَةَ: حَدَّثَنِي
رَبِيبَةُ النَّبِيِّ ﷺ وَأَطْنَهَا زَيْنَبُ قَالَتْ:
نَهَى رَسُولُ اللَّهِ ﷺ عَنِ الدُّبَابِ
وَالْحَنْتَمِ وَالْمُقَيَّرِ وَالْمُزَفَّتِ. وَقُلْتُ
لَهَا: أَحْبَبْتَنِي النَّبِيُّ ﷺ مِمَّنْ كَانَ؟
مِنْ مُضَرَ كَانَ؟ قَالَتْ: فَمِمَّنْ كَانَ إِلَّا
مِنْ مُضَرَ؟ كَانَ مِنْ وَلَدِ النَّضْرِ بْنِ
كِنَانَةَ. [راجع:]

3493. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ said, “You see that the people are (like) metals (of different origins and natures). Those who were the best in the Pre-Islāmic Period of Ignorance are also the best in Islām if they comprehend religious knowledge. You see that the best amongst the people in this respect (i.e., ambition of ruling) are those who hate it most.”

٣٤٩٣ - حَدَّثَنِي إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، عَنْ عُمَارَةَ،
عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللهُ عَنْهُ عَنْ رَسُولِ اللهِ ﷺ قَالَ:
«تَجِدُونَ النَّاسَ مَعَادِنَ، خِيَارُهُمْ فِي
الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا
فَقَّهُوا. وَتَجِدُونَ خَيْرَ النَّاسِ فِي هَذَا
الشَّانِ أَشَدَّهُمْ لَهُ كَرَاهِيَةً». [انظر:

[٣٥٨٨، ٣٤٩٦]

3494. (Allāh’s Messenger ﷺ added:) And you see that the worst among people is the double faced (person) who appears to these with one face and to the others with another face (i.e., hypocrite).”

٣٤٩٤ - «وَتَجِدُونَ شَرَّ النَّاسِ ذَا
الْوَجْهَيْنِ: الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِ
وَيَأْتِي هَؤُلَاءِ بِوَجْهِ». [انظر: ٦٠٥٨،

[٧١٧٩]

3495. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The tribe of Quraish has precedence over the people in this connection (i.e., the right of ruling). The Muslims follow the Muslims amongst them,

٣٤٩٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزَّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ

and the infidels follow the infidels amongst them.

3496. (Allāh's Messenger ﷺ added :) And people are (like) metals (of different origins and natures). The best amongst them in the Pre-Islāmic Period of Ignorance are the best in Islām provided they comprehend the religious knowledge. You will find that the best amongst the people in this respect (i.e., of ruling) is he who hates it (i.e., the idea of ruling) most, till he is given the *Bai'a* pledge."

3497. Narrated Ṭāwūs: Ibn 'Abbās رضي الله عنهما recited the Qur'ānic Verse:

"...Except to be kind to me for my kinship with you..." (V.42:23)

Sa'īd bin Jubair said, "(The Verse implies) the kinship of Muḥammad ﷺ." Ibn 'Abbās said, "There was not a single house (i.e., sub-tribe) of Quraish but had a kinship with the Prophet ﷺ; and so the above Verse was revealed in this connection, and its interpretation is: 'O Quraish! You should keep good relations between me (i.e., Muḥammad ﷺ) and you.'"

3498. Narrated Abū Mas'ūd رضي الله عنه: The Prophet ﷺ said, "From this side, pointing towards the east, *Al-Fitan* (trials and afflictions) will appear. Rudeness and lack of mercy are characteristics of the rural bedouins who are busy with their camels and cows (and pay no attention to religion). Such are the tribes of Rabī'a and Muḍar."

عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «النَّاسُ تَبِعَ لِقُرَيْشٍ فِي هَذَا الشَّانِ، مُسْلِمُهُمْ تَبِعَ لِمُسْلِمِهِمْ، وَكَافِرُهُمْ تَبِعَ لِكَافِرِهِمْ».

٣٤٩٦ - «وَالنَّاسُ مَعَادِينُ:

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَهَمُوا. تَجِدُونَ مَنْ خَيْرِ النَّاسِ أَشَدَّهُمْ كَرَاهِيَّةً لِهَذَا الشَّانِ حَتَّى يَفَعَ فِيهِ». [راجع: ٣٤٩٣]

٣٤٩٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ: حَدَّثَنِي عَبْدُ الْمَلِكِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: «إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى» [الشورى: ٢٣]، قَالَ: فَقَالَ سَعِيدُ بْنُ جَبْرِ: قُرْبَى مُحَمَّدٍ ﷺ، فَقَالَ: إِنَّ النَّبِيَّ ﷺ لَمْ يَكُنْ بَطْنٌ مِنْ قُرَيْشٍ إِلَّا وَلَهُ فِيهِ قَرَابَةٌ، فَتَرَكْتُ عَلَيْهِ: إِلَّا أَنْ تَصَلُّوا قَرَابَةَ بَيْنِي وَبَيْنَكُمْ. [انظر: ٤٨١٨]

٣٤٩٨ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ أَبِي مَسْعُودٍ يُنْبِئُ بِهِ النَّبِيَّ ﷺ قَالَ: «مِنْ هَاهُنَا جَاءَتِ النَّفْسُ نَحْوَ الْمَشْرِقِ، وَالْجَفَاءُ وَغِلْظُ الْقُلُوبِ فِي الْقَدَائِنِ أَهْلِ الْوَبْرِ عِنْدَ أَصُولِ أذْنَابِ الْإِبِلِ وَالْبَقَرِ فِي رَبِيعَةِ وَمَضَرَ». [راجع: ٣٣٠٢]

3499. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I heard Allāh's Messenger ﷺ saying, "Pride and arrogance are characteristics of the rural bedouins, while calmness is found among the owners of sheep. Belief is Yemenite, and wisdom is also Yemenite (i.e., the Yemenites are well-known for their true belief and wisdom)." Abū 'Abdullāh (Al-Bukhārī) said, "Yemen was called so because it is situated to the right of the Ka'bah, and Sham was called so because it is situated to the left of the Ka'bah."⁽¹⁾

٣٤٩٩ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّ أبا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «الْفَخْرُ وَالْخِيَلَاءُ فِي الْفَدَّادِينَ أَهْلَ الْوَبَرِ، وَالسَّكِينَةُ فِي أَهْلِ الْغَنَمِ، وَالْإِيمَانُ يَمَانٍ، وَالْحِكْمَةُ يَمَانِيَّةٌ».

قَالَ أَبُو عَبْدِ اللهِ: سُمِّيَتِ الْيَمَنُ لِأَنَّهَا عَنِ يَمِينِ الْكَعْبَةِ، وَالشَّامَ لِأَنَّهَا عَنِ يَسَارِ الْكَعْبَةِ. وَالْمِشَامَةُ: الْمَيْسِرَةُ، وَالْيَدُ الْيُسْرَى: الشُّؤْمَى، وَالْجَانِبُ الْأَيْسَرُ: الْأَشْأَمُ. [راجع:

[٣٣٠١

(2) CHAPTER. Virtues of Quraish.

(٢) بَابُ مَنَاقِبِ قُرَيْشٍ

3500. Narrated Muḥammad bin Jubair bin Muṭ'im, that while he was with a delegation from Quraish to Mu'āwiya, the latter heard the news that 'Abdullāh bin 'Amr bin Al-'Āṣi said that there would be a king from the tribe of Qaḥṭān. On that Mu'āwiya became angry, got up and then praised Allāh as He deserved, and said, "Now then, I have heard that some men amongst you narrate things which are neither in Allāh's Book (Qur'ān), nor have been told by Allāh's Messenger ﷺ. Those men are the ignorant amongst you. Beware of such hopes as make the people go astray, for I heard Allāh's Messenger saying, 'Authority of ruling will remain with Quraish, and whoever bears hostility to them, Allāh will destroy him as

٣٥٠٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: كَانَ مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ يُحَدِّثُ أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدَهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللهِ ابْنَ عَمْرٍو بْنِ الْعَاصِي يُحَدِّثُ أَنَّهُ سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ فَعَضِبَ مُعَاوِيَةَ. فَقَامَ فَأْتَنَى عَلَى اللهِ بِمَا هُوَ أَهْلُهُ. ثُمَّ قَالَ: أَمَا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللهِ وَلَا تُؤْتَرُ عَنْ رَسُولِ اللهِ ﷺ، فَأَوْلَيْكَ جَهَالُكُمْ فَيَأْتَاكُمْ

(1) (H. 3499) The Arabic words for right and left have great resemblance to the words 'Yemen and Sham.'

long as they abide by the laws of the religion.’”

3501. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ said, “Authority of ruling will remain with Quraish, even if only two of them remained.”

3502. Narrated Jubair bin Muṭ‘im: ‘Uthmān bin ‘Affān رضي الله عنه went (to the Prophet ﷺ) and said, “O Allāh’s Messenger! You gave property to Banī Al-Muṭṭalib and did not give us, although we and they are of the same degree of relationship to you.” The Prophet ﷺ said, “Only Banī Hāshim and Banī Al-Muṭṭalib are one thing (as regards family status).”

3503. Narrated ‘Urwa bin Az-Zubair: ‘Abdullāh bin Az-Zubair went with some women of the tribe of Banī Zuhra to ‘Āshah who used to treat them nicely because of their relation to Allāh’s Messenger ﷺ.

3504. Narrated Abū Hurairah رضي الله عنه: Allāh’s Messenger ﷺ said, “The tribes of Quraish, *Al-Anṣār*, the (people of the tribe

والأمانِيَّ التي تُضِلُّ أهلها. فإني سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْأَمْرَ فِي قُرَيْشٍ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَهُ اللَّهُ عَلَى وَجْهِهِ مَا أَقَامُوا الدِّينَ». [انظر: ٧١٣٩]

٣٥٠١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا عَاصِمُ بْنُ مُحَمَّدٍ قَالَ: سَمِعْتُ أَبِي، عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ هَذَا الْأَمْرُ فِي قُرَيْشٍ مَا بَقِيَ مِنْهُمْ اثْنَانِ». [انظر: ٧١٤٠]

٣٥٠٢ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيَّبِ، عَنْ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: مَشَيْتُ أَنَا وَعُثْمَانُ بْنُ عَفَّانَ فَقَالَ: يَا رَسُولَ اللَّهِ، أُعْطِيتَ بَنِي الْمُطَّلِبِ وَتَرَكْتَنَا وَإِنَّمَا نَحْنُ وَهُمْ مِنْكَ بِمَنْزِلَةٍ وَاحِدَةٍ؟ فَقَالَ النَّبِيُّ ﷺ: «إِنَّمَا بَنُو هَاشِمٍ وَبَنُو الْمُطَّلِبِ شَيْءٌ وَاحِدٌ». [راجع: ٣١٤٠]

٣٥٠٣ - وَقَالَ اللَّيْثُ: حَدَّثَنِي أَبُو الْأَسْوَدِ مُحَمَّدٌ: عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: ذَهَبَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ مَعَ أَنَاسٍ مِنْ بَنِي زُهْرَةَ إِلَى عَائِشَةَ وَكَانَتْ أَرْقَى شَيْءٍ لِقُرَابَتِهِمْ مِنْ رَسُولِ اللَّهِ ﷺ. [انظر: ٣٥٠٥، ٦٠٧٣]

٣٥٠٤ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ ح. قَالَ يَعْقُوبُ بْنُ

of) Juhaina, Muzaina, Aslam, Ashja', and Ghifār are my *Mawālī* (helpers, protectors) and they have no *Mawlā* (Protector, helper) except Allāh and His Messenger."

إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ أَبِيهِ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ هُرْمَزَ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُرَيَّةُ وَأَسْلَمٌ وَأَشْجَعٌ وَغِفَارٌ مَوَالِيَّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ». [انظر:

[٣٥١٢

3505. Narrated 'Urwa bin Az-Zubair: 'Abdullāh bin Az-Zubair was the most beloved person to 'Āishah excluding the Prophet ﷺ, and Abū Bakr, and he in his turn, was the most devoted to her. 'Āishah used not to withhold the money given to her by Allāh, but she used to spend it in charity. ('Abdullāh) bin Az-Zubair said, " 'Āishah should be stopped from doing so." (When 'Āishah heard this), she said protestingly, "Shall I be stopped from doing so? I vow that I will never talk to 'Abdullāh bin Az-Zubair." On that, Ibn Az-Zubair asked some people from Quraysh and particularly the two uncles of Allāh's Messenger ﷺ to intercede with her, but she refused (to talk to him). *Az-Zuhriyān*, the uncles of the Prophet ﷺ, including 'Abdur-Rahmān bin Al-Aswad bin 'Abd Yaghūth and Al-Miswar bin Makhrama said to him, "When we ask for the permission to visit her, enter her house along with us (without taking her leave)." He did accordingly (and she accepted their intercession). He sent her ten slaves whom she manumitted as an expiation for (not keeping) her vow. 'Āishah manumitted more slaves for the same purpose till she manumitted forty slaves. She said, "I wish I had specified what I would have done in case of not fulfilling my vow when I made the vow,

٣٥٠٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ قَالَ: حَدَّثَنِي أَبُو الْأَسْوَدِ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: كَانَ عَبْدُ اللَّهِ ابْنُ الزُّبَيْرِ أَحَبَّ الْبَشَرِ إِلَى عَائِشَةَ بَعْدَ النَّبِيِّ ﷺ وَأَبِي بَكْرٍ، وَكَانَ أَبْرَ النَّاسِ بِهَا. وَكَانَتْ لَا تُمْسِكُ شَيْئًا مِمَّا جَاءَهَا مِنْ رِزْقِ اللَّهِ تَصَدَّقَتْ، فَقَالَ ابْنُ الزُّبَيْرِ: يَبْنَعِي أَنْ يُؤْخَذَ عَلَى يَدَيْهَا، فَقَالَتْ: أَيْؤْخَذُ عَلَى يَدَيَّ؟ عَلَيَّ نَذْرٌ إِنْ كَلَّمْتَهُ. فَاسْتَشْفَعَ إِلَيْهَا بَرِّجَالٍ مِنْ قُرَيْشٍ وَبِأَحْوَالِ رَسُولِ اللَّهِ ﷺ خَاصَّةً فَامْتَنَعَتْ. فَقَالَ لَهُ الزُّهْرِيُّونَ أَحْوَالُ النَّبِيِّ ﷺ مِنْهُمْ عَبْدُ الرَّحْمَنِ بْنُ الْأَسْوَدِ بْنِ عَبْدِ يَعُوثَ، وَالْمَسُورُ بْنُ مَحْرَمَةَ: إِذَا اسْتَأْذَنَّا فَاقْتَحِمِ الْحِجَابَ فَفَعَلَ، فَأَرْسَلَ إِلَيْهَا بِعَشْرِ رِقَابٍ فَأَعْتَقَتْهُمْ ثُمَّ لَمْ تَزَلْ تُعْتِقُهُمْ حَتَّى بَلَغَتْ أَرْبَعِينَ. وَقَالَتْ: وَدِدْتُ أَنْي بَعَلْتُ حِينَ حَلَفْتُ عَمَلًا أَعْمَلُهُ

so that I might have done it easily.”⁽¹⁾

(3) CHAPTER. The Qur’ān was revealed in the language of Quraish.

3506. Narrated Anas رَضِيَ اللهُ عَنْهُ: ‘Uthmān called Zaid bin Thābit, Abdullāh bin Az-Zubair, Sa’id bin Al-‘Āṣ and ‘Abdur-Raḥmān bin Al-Hārith bin Hishām, and then they wrote the manuscripts of the Noble Qur’ān in the form of book in several copies. ‘Uthmān said to the three Quraishī persons. “If you differ with Zaid bin Thābit on any point of the Qur’ān, then write it in the language of Quraish, as the Qur’ān was revealed in their language.” So, they acted accordingly. (Zaid bin Thābit was an *Anṣārī* and not from Quraish).

فَأَفْرَعُ مِنْهُ. [راجع: ٣٥٠٣] (٣) بَابُ نَزْلِ الْقُرْآنِ بِلِسَانِ قُرَيْشٍ

٣٥٠٦ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَنَسٍ: أَنَّ عُمَانَ دَعَا زَيْدَ ابْنَ ثَابِتٍ، وَعَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، وَسَعِيدَ ابْنَ الْعَاصِ، وَعَبْدَ الرَّحْمَنِ بْنَ الْحَارِثِ ابْنَ هِشَامٍ فَتَسَخَّرُوهُمَا فِي الْمَصَاحِفِ. وَقَالَ عُمَانُ لِلرَّهْطِ الْقُرَيْشِيِّينَ الثَّلَاثَةِ: إِذَا اخْتَلَفْتُمْ أَنْتُمْ وَزَيْدُ بْنُ ثَابِتٍ فِي شَيْءٍ مِنَ الْقُرْآنِ فَارْتَبُوهُ بِلِسَانِ قُرَيْشٍ فَإِنَّمَا نَزَلَ بِلِسَانِهِمْ، فَفَعَلُوا ذَلِكَ. [انظر: ٤٩٨٤، ٤٩٨٧]

(4) CHAPTER. The descent of the Yemenites from Ismā’il (Ishmael). Among such Yemenites are the tribes of Aslam bin Afṣa bin Hāritha bin ‘Āmir from Khuzā’a.

3507. Narrated Salama رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ passed by some people from the tribe of Aslam practising archery. He said, “O children of Ismā’il (Ishmael)! Throw (arrows), for your father was an archer. I am on the side of Banī so-and-so (meaning one of the two teams).” The other team stopped throwing; whereupon the Prophet ﷺ said, “What has happened to them?” They replied, “How shall we throw while you are with Banī so-and-so?” He said, “Throw, for I am with all of you.”

(٤) بَابُ نَسْبَةِ الْيَمَنِيِّينَ إِلَى إِسْمَاعِيلَ مِنْهُمْ أَسْلَمُ بْنُ أَفْصَى بْنِ حَارِثَةَ بْنِ عَمْرِو بْنِ عَامِرٍ مِنْ خُرَاعَةَ.

٣٥٠٧ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ زَيْدِ بْنِ أَبِي عُبَيْدٍ، حَدَّثَنَا سَلَمَةُ رَضِيَ اللهُ عَنْهُ قَالَ: «خَرَجَ رَسُولُ اللَّهِ ﷺ عَلَى قَوْمٍ مِنْ أَسْلَمٍ يَتَنَاصَلُونَ بِالسُّوقِ. فَقَالَ: «ارْمُوا بَنِي إِسْمَاعِيلَ فَإِنَّ أَبَاكُمْ كَانَ رَامِيًا، وَأَنَا مَعَ بَنِي فُلَانٍ، لِأَحَدِ الْقَرِيبَيْنِ». فَأَمْسَكُوا بِأَيْدِيهِمْ. فَقَالَ: «مَا لَهُمْ؟»

(1) (H. 3505) ‘Āishah did not specify what she would do if she did not keep her promise, this is why she manumitted so many slaves so that she might feel at ease as to the adequacy of her expiation.

قَالُوا: وَكَيْفَ نَرْمِي وَأَنْتَ مَعَ بَنِي
فُلَانٍ؟ قَالَ: «ارْمُوا وَأَنَا مَعَكُمْ
كُلُّكُمْ». [راجع: ٢٨٩٩]

(٥) بَابُ:

(5) CHAPTER.

3508. Narrated Abū D̤har رضي الله عنه: The Prophet ﷺ said: “None claims to be the son of any other than his real father knowingly, but he has disbelieved in Allāh, and if somebody claims to belong to some folk to whom he does not belong, then let such a person take his place in the (Hell) Fire.”

٣٥٠٨ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا
عَبْدُ الْوَارِثِ، عَنِ الْحُسَيْنِ، عَنْ عَبْدِ
اللَّهِ بْنِ بُرَيْدَةَ: حَدَّثَنِي يَحْيَى بْنُ يَعْمَرَ
أَنَّ أَبَا الْأَسْوَدِ الدَّلِيلِيَّ حَدَّثَهُ عَنْ أَبِي
ذَرِّ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَ النَّبِيَّ ﷺ
يَقُولُ: «لَيْسَ مِنْ رَجُلٍ ادَّعَى لِعَیْرِ أَبِيهِ
وَهُوَ يَعْلَمُهُ إِلَّا كَفَرَ بِاللَّهِ، وَمَنْ ادَّعَى
قَوْمًا لَيْسَ لَهُ فِيهِمْ نَسَبٌ فَلْيَتَّبِعُوا مَقْعَدَهُ
مِنَ النَّارِ». [انظر: ٦٠٤٥]

3509. Narrated Wāthila bin Al-Asqa: Allāh's Messenger ﷺ said, “Verily, one of the worst lies is to claim falsely to be the son of someone other than one's real father, or to claim to have had a dream one has not had, or to attribute to me what I have not said.”

٣٥٠٩ - حَدَّثَنَا عَلِيُّ بْنُ عَيَّاشٍ:
حَدَّثَنَا حَرِيرٌ قَالَ: حَدَّثَنِي عَبْدُ الْوَاحِدِ
بْنُ عَبْدِ اللَّهِ النَّصْرِيُّ قَالَ: سَمِعْتُ
وَإِثْلَةَ بْنَ الْأَسْمَعِ يَقُولُ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفِرَآءِ أَنْ
يَدَّعِيَ الرَّجُلُ إِلَى عَیْرِ أَبِيهِ، أَوْ يُرِيَ
عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ
اللَّهِ ﷺ مَا لَمْ يَقُلْ».

3510. Narrated Ibn 'Abbās رضي الله عنهما: The delegates of 'Abdul-Qais came to Allāh's Messenger ﷺ and said, “O Allāh's Messenger! We are from the tribe of Rabī'a and the infidels of Muḍar tribe intervene between us and you, so that we cannot come to you except in the Sacred Months. Therefore we would like you to give us some instructions which we may follow and convey to our people staying behind us.” The Prophet ﷺ said, “I order you to observe four

٣٥١٠ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا
حَمَّادٌ، عَنْ أَبِي جَمْرَةَ قَالَ: سَمِعْتُ
ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ:
قَدِيمٌ وَفَدُ عَبْدِ الْقَيْسِ عَلَى رَسُولِ اللَّهِ
ﷺ فَقَالُوا: يَا رَسُولَ اللَّهِ إِنَّا هَذَا
نَحْيٍ مِنْ رَيْبَعَةٍ، قَدْ حَالَتْ بَيْنَنَا
وَبَيْنَكَ كُفَّارٌ مُضَرٌّ فَلَسْنَا نَخْلُصُ إِلَيْكَ

things and forbid you (to do) four things :

I order you: (1) To believe in Allāh i.e., to testifying that *Lā ilāha illallāh* (none has the right to be worshipped except Allāh), (2) to perform (the prayer) *Aṣ-Ṣalāt* (*Iqāmat-as-Ṣalāt*), (3) to pay the *Zakāt*, (4) and to give one-fifth of the war booty to Allāh. And I forbid you to use *Ad-Dubbā'*, *Al-Hantam*, *An-Naqīr* and *Al-Muzaffat*." (These are names of utensils in which alcoholic drinks used to be prepared).

3511. Narrated 'Abdullāh bin 'Umar رضي الله عنهما: I heard Allāh's Messenger ﷺ on the pulpit saying, "Verily, *Al-Fitnah* (trial and affliction) (will start) from here," pointing towards the east, "whence the side of the head of Satan comes out."

(6) CHAPTER. The mention of the tribes of Aslam, Ghifār, Muzaina, Juhaina, and Ashja'.

3512. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The tribes of Quraish, *Al-Anṣār*, (people of the tribes of) Juhaina, Muzaina, Aslam, Ghifār and Ashja' are my *Mawālī* (helpers, etc.) and they have no *Mau'lā* (Protector, Helper) except Allāh and His Messenger."

[See *Hādīth* No. 3504]

3513. Narrated 'Abdullāh (bin 'Umar رضي الله عنهما): While Allāh's Messenger ﷺ was on the pulpit, he said, "(The tribe of) Ghifār,

إِلَّا فِي كُلِّ شَهْرٍ حَرَامٍ. فَلَوْ أَمَرْتَنَا بِأَمْرٍ نَأْخُذُهُ عَنْكَ وَنُبَلِّغُهُ مَنْ وَرَاءَنَا، قَالَ ﷺ: «أَمَرُكُمْ بِأَرْبَعَةٍ وَأَنْهَاكُمْ عَنْ أَرْبَعَةٍ: الْإِيمَانَ بِاللَّهِ شَهَادَةً أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الرِّزْقَاةِ، وَأَنْ تُؤَدُّوا إِلَى اللَّهِ خُمْسَ مَا غَنِمْتُمْ. وَأَنْهَاكُمْ عَنِ الذُّبَابِ وَالْحَتَمِ، وَالتَّقْيِيرِ، وَالْمُرْقَبِ». [راجع: ٥٣]

٣٥١١ - حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ: «أَلَا إِنَّ الْفِتْنَةَ هَاهُنَا» -، يُشِيرُ إِلَى الْمَشْرِقِ - مِنْ حَيْثُ يَظْلَعُ قَرْنُ الشَّيْطَانِ.

[راجع: ٣١٠٤]

(٦) بَابُ ذِكْرِ أَسْلَمَ وَغِفَارَ وَمُزَيْنَةَ وَجُهَيْنَةَ وَأَشْجَعَ

٣٥١٢ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا سُفْيَانُ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «قُرَيْشٌ وَالْأَنْصَارُ وَجُهَيْنَةُ وَمُزَيْنَةُ وَأَسْلَمٌ وَغِفَارٌ وَأَشْجَعُ مَوَالِيٍّ، لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ».

[راجع: ٣٥٠٤]

٣٥١٣ - حَدَّثَنِي مُحَمَّدُ بْنُ غَرِيْبِ الزُّهْرِيِّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ،

Allāh forgave them. And the tribe of Aslam, Allāh saved them. The tribe of 'Uṣaiya disobeyed Allāh and His Messenger."

3514. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The tribe of Aslam, Allāh saved them. And the tribe of Ghifār, Allāh forgave them."

3515. Narrated Abū Bakra رضي الله عنه: The Prophet ﷺ said, "Do you think that the tribes of Juhaina, Muzaina, Aslam and Ghifār are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghatafān and Banī 'Āmir bin Ṣa'ṣa'a?" A man said, "They were unsuccessful and losers." The Prophet ﷺ added, "(Yes), they are better than the tribes of Banī Tamīm, Banī Asad, Banī 'Abdullāh bin Ghatafān and Banī 'Āmir bin Ṣa'ṣa'a."

3516 (A). Narrated Abū Bakra رضي الله عنه: Al-Aqra' bin Ḥābis said to the Prophet ﷺ, "Nobody gave you the Bai'a (pledge) but the robbers of the pilgrims (i.e., those who used to rob the pilgrims) from the tribes of Aslam, Ghifār, Muzaina." (Ibn Abī Ya'qūb is in

عَنْ أَبِيهِ، عَنْ صَالِحٍ: حَدَّثَنَا نَافِعٌ: أَنَّ عَبْدَ اللَّهِ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ عَلَى الْمِنْبَرِ: «غِفَارُ عَفَرَ اللَّهُ لَهَا، وَأَسْلَمُ سَالَمَهَا اللَّهُ، وَعُصَيْبَةُ عَصَتِ اللَّهَ وَرَسُولَهُ».

٣٥١٤ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا عَبْدُ الْوَهَّابِ التَّمِيمِيُّ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ سَالَمَهَا اللَّهُ، وَغِفَارُ عَفَرَ اللَّهُ لَهَا».

٣٥١٥ - حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ: وَحَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ عَنْ أَبِيهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةُ وَمُرَيْتَةُ وَأَسْلَمُ وَغِفَارُ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي أَسَدٍ وَمِنْ بَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ وَمِنْ بَنِي عَامِرٍ بِنِ صَعْصَعَةَ» فَقَالَ رَجُلٌ: خَابُوا وَخَسِرُوا. فَقَالَ: «هُمْ خَيْرٌ مِنْ بَنِي تَمِيمٍ، وَمِنْ بَنِي أَسَدٍ، وَمِنْ بَنِي عَبْدِ اللَّهِ بْنِ غَطَفَانَ، وَمِنْ بَنِي عَامِرٍ بِنِ صَعْصَعَةَ». [انظر: ٣٥١٦، ٦٦٣٥]

٣٥١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا غُنْدَرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ أَبِي يَعْقُوبَ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ، عَنْ أَبِيهِ:

doubt whether Al-Aqra' added, 'And Juhaina.') The Prophet ﷺ said, "Don't you think that the tribes of Aslam, Ghifār, Muzaina (and also perhaps) Juhaina are better than the tribes of Banī Tamīm, Banī 'Āmir, Asad, and Ghāṭafān?" Somebody said, "They were unsuccessful and losers!" The Prophet ﷺ said, "Yes, by Him in Whose Hands my soul is, they (i.e., the former) are better than they (i.e., the latter)."

3516 (B). Narrated Abū Hurairah رضي الله عنه (The Prophet ﷺ said), "(The people of) Banī Aslam, Ghifār and some people of Muzaina (or some people of Juhaina or Muzaina) are better with Allāh (or on the Day of Resurrection) than the tribes of Asad, Tamīm, Hawāzin and Ghāṭafān'."

(7) CHAPTER. The mention of Qaḥṭān tribe.

3517. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, "The Hour will not be established unless a man from the tribe of Qaḥṭān appears, driving the people with his stick (ruling them with violence and oppression).

(8) CHAPTER. What is forbidden of the Da'wah (call, tradition or custom) of the (Pre-Islāmic) Period of Ignorance.

أَنَّ الْأَفْرَعَ بْنَ حَائِسٍ قَالَ لِلنَّبِيِّ ﷺ: إِنَّمَا بَايَعَكَ سُرَّاقُ الْحَجِيجِ مِنْ أَسْلَمَ وَغِفَارَ وَمُرَيِّنَةَ - وَأَحْسِبُهُ: وَجُهَيْنَةَ، ابْنُ أَبِي يَعْقُوبَ شَكَ - قَالَ النَّبِيُّ ﷺ: «أَرَأَيْتَ إِنْ كَانَ أَسْلَمُ وَغِفَارُ وَمُرَيِّنَةُ - وَأَحْسِبُهُ وَجُهَيْنَةُ - خَيْرًا مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ وَأَسَدٍ وَغَطَفَانَ، خَابُوا وَخَسِرُوا». قَالَ: نَعَمْ، قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُمْ لِأَخَيْرٍ مِنْهُمْ». [راجع: ٣٥١٥]

٣٥١٦ م - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ حَمَّادٍ، عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ: «أَسْلَمُ وَغِفَارُ وَشَيْءٌ مِنْ مُرَيِّنَةَ وَجُهَيْنَةَ - أَوْ قَالَ - شَيْءٌ مِنْ جُهَيْنَةَ أَوْ مُرَيِّنَةَ خَيْرٌ عِنْدَ اللَّهِ - أَوْ قَالَ - : يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَتَمِيمٍ وَهَوَازِنَ وَغَطَفَانَ».

(٧) بَابُ ذِكْرِ قَحْطَانَ

٣٥١٧ - حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ ثَوْرِ بْنِ زَيْدٍ، عَنْ أَبِي الْعَيْثِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَخْرُجَ رَجُلٌ مِنْ قَحْطَانَ يَسُوقُ النَّاسَ بِعَصَاةٍ». [انظر: ٧١١٧]

(٨) بَابُ مَا يُنْهَى مِنْ دَعْوَةِ الْجَاهِلِيَّةِ

3518. Narrated Jābir رَضِيَ اللهُ عَنْهُ: We were in the company of the Prophet ﷺ in a *Ghazwa*. A large number of *Muhājirun* (emigrants) joined him, and among the *Muhājirun* there was a person who used to play jokes (or play with spears); so he (jokingly) stroked an *Anṣārī* man on the hip. The *Anṣārī* got so angry that both of them called their people. The *Anṣārī* said, "Help, O *Anṣār!*" And the *Muhājir* said, "Help, O *Muhājir!*" The Prophet ﷺ came out and said, "What is wrong with the people (as they are calling) this call of the (Pre-Islāmic) Period of Ignorance?" Then he said, "What is the matter with them?" He was told about the stroke of the *Muhājir* to the *Anṣārī*. The Prophet ﷺ said, "Stop this for it is an evil call." 'Abdullāh bin Ubāī bin Salūl (a hypocrite) said, "The *Muhājirun* have called and (gathered against us); so when we return to Al-Madīna, surely, the more honourable people will expel therefrom the meaner." Upon that 'Umar said, "O Allāh's Prophet! Shall we not kill this *Khabīthī* (evil person i.e., Abdullāh bin Ubāī bin Salūl)?" The Prophet ﷺ said, "(No), lest the people should say that Muḥammad used to kill his companions."

3519. Narrated 'Abdullāh (bin Mas'ūd) رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "Whoever slaps his face or tears the front of his dress, or calls the calls of the (Pre-Islāmic) Period of Ignorance, is not from us."

٣٥١٨ - حَدَّثَنَا مُحَمَّدٌ: أَخْبَرَنَا مُحَمَّدُ بْنُ يَزِيدَ: أَخْبَرَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ أَنَّهُ سَمِعَ جَابِرًا رَضِيَ اللهُ عَنْهُ يَقُولُ: عَزَوْنَا مَعَ النَّبِيِّ ﷺ وَقَدْ ثَابَ مَعَهُ نَاسٌ مِنَ الْمُهَاجِرِينَ حَتَّى كَثُرُوا، وَكَانَ مِنَ الْمُهَاجِرِينَ رَجُلٌ لَعَابٌ فَكَسَعَ أَنْصَارِيًّا. فَغَضِبَ الْأَنْصَارِيُّ غَضَبًا شَدِيدًا حَتَّى تَدَاعَوْا. وَقَالَ الْأَنْصَارِيُّ: يَا لَلْأَنْصَارِ. وَقَالَ الْمُهَاجِرِيُّ: يَا لَلْمُهَاجِرِينَ. فَخَرَجَ النَّبِيُّ ﷺ فَقَالَ: «مَا بَالُ دَعْوَى أَهْلِ الْجَاهِلِيَّةِ؟» ثُمَّ قَالَ: «مَا شَأْنُهُمْ؟» فَأَخْرَجَ بِكَسَعَةِ الْمُهَاجِرِيِّ الْأَنْصَارِيَّ. قَالَ: فَقَالَ النَّبِيُّ ﷺ: «ادْعُوهَا فَإِنَّهَا خَبِيثَةٌ». وَقَالَ عَبْدُ اللَّهِ بْنُ أَبِي بِنِ سَلُولٍ: أَقَدَ تَدَاعَوْا عَلَيْنَا، لَئِنْ رَجَعْنَا إِلَى الْمَدِينَةِ لِيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ. فَقَالَ عُمَرُ: أَلَا نَقْتُلُ يَا نَبِيَّ اللَّهِ هَذَا الْخَبِيثَ؟ لِعَدْوِ اللَّهِ. فَقَالَ النَّبِيُّ ﷺ: «لَا يَتَحَدَّثُ النَّاسُ أَنَّهُ كَانَ يَقْتُلُ أَصْحَابَهُ». [النظر: ٤٩٠٥،

[٤٩٠٧]

٣٥١٩ - حَدَّثَنَا ثَابِتٌ بْنُ مُحَمَّدٍ:

حَدَّثَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنِ عَبْدِ اللَّهِ بْنِ سُرَّةَ، عَنِ سُرُوقٍ، عَنِ عَبْدِ اللَّهِ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ. رَعَى سُنْبَانًا، عَنِ زَيْدٍ، عَنِ إِبْرَاهِيمَ.

عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ مِنَّا مَنْ صَرَبَ الْحُدُودَ وَشَقَّ الْجُبُوبَ وَدَعَا بِدَعْوَى الْجَاهِلِيَّةِ». [راجع: ١٢٩٤]

(9) CHAPTER. The story of Khuzā'a.

3520. Narrated Abū Hurairah عنه رضي الله عنه: Allāh's Messenger ﷺ said, " 'Amr bin Luḥai bin Qam'a bin Khindif was the father of Khuzā'a."

(٩) بَابُ قِصَّةِ خُرَاعَةَ
٣٥٢٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: أَخْبَرَنَا إِسْرَائِيلُ، عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عَمَرُوا بْنُ لُحَيِّ بْنِ قَمَعَةَ بْنِ خِنْدِفِ أَبُو خُرَاعَةَ».

3521. Narrated Sa'īd bin A-Musaiyab: *Al-Bahira* was a she-camel whose milk was spared for the idols and other deities, and so nobody was allowed to milk it. *As-Sā'iba* was a she-camel which they (i.e., infidels) used to set free in the names of their gods so that it would not be used for carrying anything. Abū Hurairah عنه رضي الله عنه said, "The Prophet ﷺ said, 'I saw 'Amr bin 'Amir bin Luḥai Al-Khuzā'i dragging his intestines in the (Hell) Fire, for he was the first man who started (the tradition of *As-Sawā'ib*) (setting free she-camels in the names of their false gods—idols and other false deities).'"

٣٥٢١ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: سَمِعْتُ سَعِيدَ ابْنَ الْمُسَيَّبِ قَالَ: الْبَحِيرَةُ الَّتِي يُمْنَعُ دَرُّهَا لِلطَّوْغِيبِ وَلَا يَحْلِبُهَا أَحَدٌ مِنَ النَّاسِ. وَالسَّائِبَةُ الَّتِي كَانُوا يُسَيِّبُونَهَا لِأَلِهَتِهِمْ فَلَا يُحْمَلُ عَلَيْهَا شَيْءٌ». قَالَ: وَقَالَ أَبُو هُرَيْرَةَ: قَالَ النَّبِيُّ ﷺ: «رَأَيْتُ عَمَرُوا بْنَ عَامِرِ بْنِ لُحَيِّ الْخُرَاعِيِّ يَجْرُ قُضْبَهُ فِي النَّارِ، وَكَانَ أَوَّلَ مَنْ سَيَّبَ السَّوَابِ». [انظر: ٤٦٢٣]

(10) CHAPTER. The story of the conversion of Abū Dhar Al-Ghifāri to Islām.

3522 (A). Narrated Ibn 'Abbās رضي الله عنه: When the news of the advent of the Prophet ﷺ reached Abū Dhar, he said to his brother, "Ride to this valley and bring me the news of this man (i.e. the Prophet ﷺ) who

(١٠) بَابُ قِصَّةِ إِسْلَامِ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ

٣٥٢٢ - حَدَّثَنِي عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُهْدِيٍّ: حَدَّثَنَا الْمُثَنَّى، عَنْ أَبِي جَدْرَةَ

claims to be a Prophet receiving information from the Heaven. Listen to him and then come to me.” His brother set out till he met the Prophet ﷺ and listened to his speech and returned to Abū D̤har and said to him, “I have seen him exhorting people to virtues and his speech was not like poetry.” Abū D̤har said, “You have not satisfied me as to what I wanted.” So, he took his journey-food and a water-skin full of water and set out till he reached Makkah, where he went to the mosque looking for the Prophet ﷺ, whom he did not know, and he would not like to ask someone about him. So, a portion of the night had passed when ‘Alī saw him and realised that he was a stranger. Abū D̤har followed him (to his house), but neither of them asked the other about anything till it was morning, when he carried his water-skin and food and went to the mosque. He spent that day without being observed by the Prophet ﷺ till it was night, when he returned to his sleeping place. ‘Alī again passed by him and said, “Hasn’t the man (i.e. Abū D̤har) recognised his dwelling place yet?” So, ‘Alī let him get up and took him (to his house), but neither of them asked the other about anything, till it was the third day when ‘Alī had the same experience with him and Abū D̤har again stayed with him. ‘Alī then asked, “Won’t you tell me what has brought you here?” He replied, “If you give me a promise and a convention that you will guide me, then I will tell you.” When ‘Alī did, Abū D̤har informed him (of his purpose). ‘Alī said, “It is the Truth, and he (i.e., Muḥammad ﷺ) is the Messenger of Allāh. So when the morning comes, follow me, and if I should perceive any danger threatening you, I will give you a hint by pretending to go to pass water (the water closet). But if I carried on walking, follow me

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ :
لَمَّا بَلَغَ أَبَا ذَرٍّ مَبْعَثُ النَّبِيِّ ﷺ قَالَ
لَأُخْبِيَهُ : ارْكَبْ إِلَى هَذَا الْوَادِي فَاعْلَمْ
لِي عِلْمَ هَذَا الرَّجُلِ الَّذِي يَزْعُمُ أَنَّهُ
نَبِيٌّ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ ، وَاسْمِعْ
مِنْ قَوْلِهِ ثُمَّ اثْنِي . فَاذْطَلَقَ الْأَخَّ حَتَّى
قَدِمَهُ وَسَمِعَ مِنْ قَوْلِهِ ثُمَّ رَجَعَ إِلَى
أَبِي ذَرٍّ فَقَالَ لَهُ : رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ
الْأَخْلَاقِ وَكَلَاماً مَا هُوَ بِالشُّعْرِ
فَقَالَ : مَا شَفَيْتَنِي مِمَّا أَرَدْتُ ، فَتَرَوَدُ
وَحَمَلْتُ سِنَّةً لَهُ فِيهَا مَاءٌ حَتَّى قَدِمْتُ مَكَّةَ
فَأْتَيْتُ الْمَسْجِدَ فَالْتَمَسْتُ النَّبِيَّ ﷺ وَلَا
يَعْرِفُهُ وَكَرِهَ أَنْ يَسْأَلَ عَنْهُ حَتَّى أَذْرِكُهُ
بَعْضَ اللَّيْلِ ، فَرَأَاهُ عَلَيَّ فَعَرَفَ أَنَّهُ
غَرِيبٌ فَلَمَّا رَأَاهُ تَبِعَهُ فَلَمْ يَسْأَلْ وَاجِدٌ
مِنْهُمَا صَاحِبُهُ عَنْ شَيْءٍ حَتَّى أَصْبَحَ .
ثُمَّ اخْتَمَلَ قَرْبَتَهُ وَزَادَهُ إِلَى الْمَسْجِدِ
وَوَضَعَهُ ذَلِكَ الْيَوْمَ وَلَا يَرَاهُ النَّبِيُّ ﷺ
حَتَّى أَمْسَى فَعَادَ إِلَى مَضْجِعِهِ . فَمَرَّ
بِهِ عَلَيٌّ فَقَالَ : أَمَا نَالَ لِلرَّجُلِ أَنْ
يَعْلَمَ مَنَزِلَهُ ؟ فَأَقَامَهُ فَذَهَبَ بِهِ مَعَهُ لَا
يَسْأَلُ وَاجِدٌ مِنْهُمَا صَاحِبُهُ عَنْ شَيْءٍ
حَتَّى إِذَا كَانَ يَوْمُ الثَّلَاثِ فَعَادَ عَلَيٌّ
عَلَيْ مِثْلِ ذَلِكَ فَأَقَامَ مَعَهُ ثُمَّ قَالَ : أَلَا
تُحَدِّثُنِي مَا الَّذِي أَقْدَمَكَ ؟ قَالَ : إِنَّ
أَعْطَيْتَنِي عَهْداً وَمِيثَاقاً لَتُرْشِدَنِي
فَعَلْتُ ، فَفَعَلْتُ . فَأَخْبِرَهُ قَالَ : فَإِنَّهُ حَقٌّ
وَهُوَ رَسُولُ اللَّهِ ﷺ فَإِذَا أَصْبَحْتَ

till you enter the place that I will enter." Abū D̤har agreed and followed 'Alī till he entered the place of the Prophet ﷺ. And Abū D̤har entered with him. He then listened to the speech of the Prophet ﷺ and embraced Islām on that very spot. The Prophet ﷺ said to him, "Go back to your people and inform them (of this religion) till you receive my (further) orders." Abū D̤har said, "By Him in Whose Hands my soul is! I will proclaim my conversion to Islām publicly amongst them (i.e. infidels)." He went out till he reached the mosque and announced as loudly as possible: "I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh) and that Muḥammad is the Messenger of Allāh." The people then got up and beat him till they knocked him down. Al-Abbās came and threw himself over him (to protect him) saying, "Woe to you! Don't you know that he is from Ghifār and there is the route (road) to your merchants towards Sh̤am (i.e. through the place where this tribe dwells)?" Thus he saved him from them. Abū D̤har did the same on the next day and the people beat him again and Al-'Abbās threw himself over him (to save him as before).

(11) CHAPTER. The story of *Zamzam*. (See H. 3369 and 3370)

3522(B). Narrated Abū Jamra: Ibn 'Abbās رضي الله عنهما said to us, "Shall I tell you the story of Abū D̤har's conversion to Islām?" We said, "Yes." He said, "Abū D̤har said: I was a man from the tribe of Ghifār. We heard that a man had appeared in Makkah, claiming to be a Prophet. I said to my brother, 'Go to that man and talk to him and bring me his news.' He set out, met him and returned. I asked him, 'What is the news with you?' He said, 'By Allāh, I saw a man enjoining what is good and forbidding

فَاتَّبَعَنِي فَاتَّبَعَنِي فَإِن رَأَيْتُ شَيْئًا أَخَافُ عَلَيْكَ فَمَتَّ كَأَنِّي أُرِيقُ الْمَاءَ، فَإِن مَضَيْتُ فَاتَّبَعَنِي حَتَّى تَدْخُلَ مَدْخَلِي. فَفَعَلَ فَاذْهَبَ يَفْقُوهُ حَتَّى دَخَلَ عَلَى النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ وَأَسْلَمَ مَكَانَهُ. فَقَالَ لَهُ النَّبِيُّ ﷺ: «ارْجِعْ إِلَى قَوْمِكَ فَأُخْرِجُهُمْ حَتَّى يَأْتِيَكَ أَمْرِي». قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ لِأَصْرُخَنَّ بِهَا بَيْنَ ظَهْرَانِيهِمْ. فَخَرَجَ حَتَّى أَتَى الْمَسْجِدَ فَنَادَى بِأَعْلَى صَوْتِهِ: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ. ثُمَّ قَامَ الْقَوْمُ فَضْرَبُوهُ حَتَّى أَضْجَعُوهُ وَأَتَى الْعَبَّاسُ فَأَكْبَّ عَلَيْهِ، قَالَ: وَيْلَكُمْ، أَلَسْتُمْ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارٍ وَأَنَّ طَرِيقَ تِجَارِكُمْ إِلَى الشَّامِ؟ فَأَنْقَذَهُ مِنْهُمْ ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا فَضْرَبُوهُ وَتَارُوا إِلَيْهِ فَأَكْبَّ الْعَبَّاسُ عَلَيْهِ.

(١١) بَابُ قِصَّةِ زَمْزَمَ

٣٥٢٢ - حَدَّثَنَا زَيْدٌ هُوَ ابْنُ أَخَزَمَ: قَالَ أَبُو قُتَيْبَةَ سَالِمُ بْنُ قُتَيْبَةَ: حَدَّثَنِي مُثَنَّى بْنُ سَعِيدِ الْقَصِيرِ قَالَ: حَدَّثَنِي أَبُو جَمْرَةَ قَالَ: قَالَ لَنَا ابْنُ عَبَّاسٍ: أَلَا أُخْبِرُكُمْ بِإِسْلَامِ أَبِي دَرٍّ؟ قَالَ: قُلْنَا: بَلَى، قَالَ: قَالَ أَبُو دَرٍّ: كُنْتُ رَجُلًا مِنْ غِفَارٍ، فَبَلَعْنَا أَنَّ رَجُلًا قَدْ خَرَجَ بِمَكَّةَ يُزْعِمُ أَنَّهُ نَبِيٌّ

what is evil.' I said to him, 'You have not satisfied me with this little information.' So, I took a water-skin and a stick and proceeded towards Makkah. Neither did I know him (i.e., the Prophet ﷺ), nor did I like to ask anyone about him. I kept on drinking Zamzam water and staying in the mosque. Then 'Ali passed by me and said, 'It seems you are a stranger?' I said, 'Yes.' He proceeded to his house and I accompanied him. Neither did he ask me anything, nor did I tell him anything. Next morning, I went to the mosque to ask about the Prophet ﷺ but no one told me anything about him. 'Ali passed by me again and asked, 'Hasn't the man recognised his dwelling place yet?' I said, 'No.' He said, 'Come along with me.' He asked me, 'What is your business? What has brought you to this town?' I said to him, 'If you keep my secret, I will tell you'. He said, 'I will do.' I said to him, 'We have heard that a person has appeared here, claiming to be a Prophet. I sent my brother to speak to him and when he returned, he did not bring a satisfactory report; so I thought of meeting him personally.' 'Ali said (to Abū Dharr), 'You have reached your goal; I am going to him just now, so follow me, and wherever I enter, enter after me. If I should see someone who may cause you trouble, I will stand near a wall pretending to mend my shoes (as a warning), and you should go away then.' 'Ali proceeded and I accompanied him till he entered a place, and I entered with him to the Prophet ﷺ to whom I said, 'Present (the principles of) Islām to me.' When he did, I embraced Islām immediately. He (ﷺ) said to me, 'O Abū Dharr! Keep your conversion a secret and return to your town; and when you hear of our victory, return to us.' I said, 'By Him Who has sent you with the Truth, I will announce my

فَقُلْتُ لِأَخِي: انْطَلِقْ إِلَى هَذَا الرَّجُلِ كَلِمَةً وَائْتِنِي بِخَبْرِهِ، فَاَنْطَلَقْتُ فَلَقِيَهُ ثُمَّ رَجَعْتُ فَقُلْتُ: مَا عِنْدَكَ؟ فَقَالَ: وَاللَّهِ لَقَدْ رَأَيْتُ رَجُلًا يَأْمُرُ بِالْخَيْرِ وَيَنْهَى عَنِ الشَّرِّ. فَقُلْتُ لَهُ: لِمَ تَشْفِينِي مِنَ الْخَيْرِ. فَأَخَذْتُ جِرَابًا وَعَصَا، ثُمَّ أَقْبَلْتُ إِلَى مَكَّةَ فَجَعَلْتُ لَا أَعْرِفُهُ وَأَحْرَهُ أَنْ أَسْأَلَ عَنْهُ وَأَشْرَبُ مِنْ مَاءِ زَمْزَمَ وَأَكُونُ فِي الْمَسْجِدِ قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: كَأَنَّ الرَّجُلَ غَرِيبٌ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: فَاَنْطَلَقْتُ إِلَى الْمَنْزِلِ، قَالَ: فَاَنْطَلَقْتُ مَعَهُ لَا يَسْأَلُنِي عَنْ شَيْءٍ وَلَا أُخْبِرُهُ. فَلَمَّا أَصْبَحْتُ عَدَوْتُ إِلَى الْمَسْجِدِ لِأَسْأَلَ عَنْهُ. وَلَيْسَ أَحَدٌ يُخْبِرُنِي عَنْهُ بِشَيْءٍ. قَالَ: فَمَرَّ بِي عَلِيٌّ فَقَالَ: أَمَا نَالَ لِلرَّجُلِ يَعْرِفُ مَنْزِلَهُ بَعْدُ؟ قَالَ: قُلْتُ: لَا، قَالَ: انْطَلِقْ مَعِي، قَالَ: فَقَالَ: مَا أَمْرُكَ؟ وَمَا أَقْدَمَكَ هَذِهِ الْبَلَدَةَ؟ قَالَ: قُلْتُ لَهُ: إِنْ كَتَمْتَ عَلَيَّ أَخْبِرْتِكَ، قَالَ: فَإِنِّي أَفْعَلُ. قَالَ: قُلْتُ لَهُ: بَلَّغْنَا أَنَّهُ قَدْ خَرَجَ هَاهُنَا رَجُلٌ يَزْعُمُ أَنَّهُ نَبِيُّ فَأَرْسَلْتُ أَخِي لِيُكَلِّمَهُ فَرَجَعَ وَلَمْ يَشْفِينِي مِنَ الْخَيْرِ فَأَرَدْتُ أَنْ أَلْقَاهُ. فَقَالَ لَهُ: أَمَا إِنَّكَ قَدْ رَشِدْتَ، هَذَا وَجْهِي إِلَيْهِ فَاتَّبِعْنِي ادْخُلْ حَيْثُ ادْخُلُ فَإِنِّي إِنْ رَأَيْتُ أَحَدًا أَخَافُهُ عَلَيْكَ قُمْتُ إِلَى الْحَائِطِ

conversion to Islām publicly amongst them (i.e., the infidels).’ Abū Dhār went to the mosque, where some people from Quraish were present, and said, ‘O folk of Quraish! I testify that *Lā ilāha illallāh* (none has the right to be worshipped but Allāh), and I (also) testify that Muḥammad is His (Allāh’s) slave and His Messenger.’ (Hearing that) the Quraishī men said, ‘Get at this *Ṣābī* (i.e., Muslim)!’ They got up and beat me nearly to death. Al-‘Abbās saw me and threw himself over me to protect me. He then faced them and said, ‘Woe to you! You want to kill a man from the tribe of Ghifār, although your trade and your communications are through the territory of Ghifār?’ They therefore left me. The next morning I returned (to the mosque) and said the same as I have said on the previous day. They again said, ‘Get at this *Ṣābī*!’ I was treated in the same way as on the previous day, and again Al-‘Abbās found me and threw himself over me to protect me and told them the same as he had said the day before.’ So, that was the conversion of Abū Dhār (may Allāh be Merciful to him) to Islām.”

كَأْتِي أَصْلِحُ نَعْلِي وَامْضِ أَنْتَ .
فَمَضَى وَمَضَيْتُ مَعَهُ حَتَّى دَخَلَ
وَدَخَلْتُ مَعَهُ عَلَى النَّبِيِّ ﷺ فَقُلْتُ
لَهُ: اعْرِضْ عَلَيَّ الْإِسْلَامَ فَعَرَضَهُ
فَأَسْلَمْتُ مَكَانِي . فَقَالَ لِي: «يَا أَبَا
ذَرٍّ، اكْتُمْ هَذَا الْأَمْرَ، وَارْجِعْ إِلَى
بَلَدِكَ . فَإِذَا بَلَغَكَ طُحُورُنَا فَأَقْبِلْ» .
فَقُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ لِأَصْرَحَنَّ
بِهَا بَيْنَ أَطْهَرِهِمْ، فَجَاءَ إِلَى الْمَسْجِدِ
وَقُرَيْشٍ فِيهِ فَقَالَ: يَا مَعْشَرَ قُرَيْشٍ،
إِنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ . فَقَالُوا:
فُومُوا إِلَى هَذَا الصَّابِيِّ، فَتَامُوا
فَضْرِبْتُ لَأَمُوتَ فَأَدْرَكَنِي الْعَبَّاسُ
فَاكْبَأَ عَلَيَّ ثُمَّ أَقْبَلَ عَلَيْهِمْ، فَقَالَ:
وَيْلُكُمْ، تَفْتُلُونَ رَجُلًا مِنْ غِفَارٍ
وَمَسْتَجِرُكُمْ وَمَمْرُكُمُ عَلَى غِفَارٍ؟
فَأَقْلَعُوا عَنِّي . فَلَمَّا أَنْ أَصْبَحْتُ الْعَدَا
رَجَعْتُ فَقُلْتُ مِثْلَ مَا قُلْتُ بِالْأَمْسِ
فَقَالُوا: فُومُوا إِلَى هَذَا الصَّابِيِّ،
فَصْنَعِ مِثْلَ مَا صُنِعَ بِالْأَمْسِ وَأَدْرَكَنِي
الْعَبَّاسُ فَاكْبَأَ عَلَيَّ وَقَالَ مِثْلَ مَقَالَتِهِ
بِالْأَمْسِ . قَالَ: فَكَانَ هَذَا أَوَّلَ إِسْلَامِ
أَبِي ذَرٍّ رَحِمَهُ اللَّهُ . [انظر: ٣٨٦١]

(12) CHAPTER. The story of Zam-zam and the ignorance of the Arabs .

(١٢) بَابُ قِصَّةِ زَمْزَمَ وَجَهْلِ الْعَرَبِ

3523. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُمْ: The Prophet ﷺ said, (The people of) Aslam, Ghifār and some people of Muzaina and

٣٥٢٣ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ أَيُّوبَ،

Juhaina or said (some people of Juhaina or Muzaina) are better with Allāh or said (on the Day of Resurrection) than the tribe of Asad, Tamīm, Hawāzin and Ghatafān.

3524. Narrated Ibn ‘Abbās رضي الله عنهما: If you wish to know about the ignorance of the Arabs, read *Sūrat Al-An‘ām*, (No.6) after Verse No.130:

“Indeed lost are they who have killed their children, foolishly without knowledge.. (up to).. they have indeed gone astray and were not guided.” (V.6:140)

(13) CHAPTER. Whoever related kinship to his forefathers either in Islām or in the Pre-Islāmīc Period of Ignorance.

Narrated Ibn ‘Umar and Abū Hurairah رضي الله عنهما: The Prophet ﷺ said, “The honourable, the son of the honourable, the son of the honourable, i.e., Yūsuf (Joseph), the son of Ya‘qūb (Jacob), the son of Ishāq (Isaac), the son of Ibrāhīm (Abraham), the *Khalīl*⁽¹⁾ of Allāh.”

Narrated Al-Barā رضي الله عنه: The Prophet ﷺ said, “I am the son of ‘Abdul-Muṭṭalib.”

3525. Narrated Ibn ‘Abbās رضي الله عنهما: When the Verse:

“And warn your tribe (O Muḥammad ﷺ) of near kindred” (V.26:214) was revealed, the Prophet ﷺ started calling (the Arab

عن محمد، عن أبي هريرة رضي الله عنه قال: قال: «أسلم وغفار وشيء من مزيئة وجهيئة - أو قال: شيء من جهيئة أو مزيئة - خير عند الله - أو قال - : يوم القيامة من أسد وتميم وهوذين وغطفان».

٣٥٢٤ - حدثنا أبو العثمان: حدثنا أبو عوانة، عن أبي بشر، عن سعيد بن جبيرة، عن ابن عباس رضي الله عنهما قال: إذا سرك أن تعلم جهل العرب فافرق ما فوق الثلاثين ومائة في سورة الأنعام ﴿قد حسر الذين قتلوا أولادهم سفها بغير علم﴾ إلى قوله: ﴿قد ضلوا وما كانوا مهتدين﴾.

(١٣) بَابٌ مَنِ انْتَسَبَ إِلَى آبَائِهِ فِي الْإِسْلَامِ وَالْجَاهِلِيَّةِ،

وقال ابن عمر وأبو هريرة عن النبي ﷺ: «إن الكريمة ابن الكريمة ابن الكريمة ابن الكريمة: يوسف بن يعقوب بن إسحاق بن إبراهيم خليل الله». وقال البراء عن النبي ﷺ: «أنا ابن عبد المطلب».

٣٥٢٥ - حدثنا عمر بن حفص: حدثنا أبي: حدثنا الأعمش سليمان قال: حدثنا عمرو بن مرة، عن سعيد

(1) (Ch. 13) *Khalīl*: See glossary.

tribes), “O Banī Fihir, O Banī ‘Adī,” (mentioning first) the various branch-tribes of Quraish.

بن جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢٦﴾ جَعَلَ النَّبِيُّ ﷺ يُنَادِي: «يَا بَنِي فَهْرٍ، يَا بَنِي عَدِيٍّ»، بِبَطُونِ قُرَيْشٍ. [راجع: ١٣٩٤]

3526. Narrated Ibn ‘Abbās رضي الله عنهما: When the Verse: “And warn your tribe (O Muḥammad ﷺ) of near kindred.” (V.26:214) was revealed, the Prophet ﷺ started calling every tribe by its name.

٣٥٢٦ - وَقَالَ لَنَا قَبِيصَةُ: أَخْبَرَنَا سُفْيَانُ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا نَزَلَتْ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ ﴿٢٦﴾ [الشورى: ٢١٤] جَعَلَ النَّبِيُّ ﷺ يَدْعُوهُمْ قَبَائِلَ قَبَائِلَ. [راجع: ١٣٩٤]

3527. Narrated Abū Hurairah رضي الله عنه: The Prophet ﷺ said, “O Banī ‘Abd Munāf! Buy yourselves⁽¹⁾ from Allāh; O Banī ‘Abdul-Muṭṭalib! Buy yourselves from Allāh; O mother of Az-Zubair bin Al-‘Awwām, the aunt of Allāh’s Messenger ﷺ, and O Fāṭima bint Muḥammad! Buy yourselves from Allāh, for I cannot defend you before Allāh. You (both) can ask me from my property as much as you like.”

٣٥٢٧ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ: أَخْبَرَنَا أَبُو الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ قَالَ: «يَا بَنِي عَبْدِ مَنَافٍ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا بَنِي عَبْدِ الْمُطَّلِبِ اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ، يَا أُمَّ الزُّبَيْرِ بْنِ الْعَوَّامِ عَمَّةَ رَسُولِ اللَّهِ ﷺ، يَا فَاطِمَةَ بِنْتَ مُحَمَّدٍ اشْتَرِيَا أَنْفُسَكُمَا مِنَ اللَّهِ، لَا أُمْلِكُ لَكُمَا مِنَ اللَّهِ شَيْئًا. سَلَانِي مِنْ مَالِي مَا شِئْتُمَا». [راجع: ٢٧٥٣]

(14) CHAPTER. The son of some people’s sister is considered as belonging to the same people; and the freed slave of some people belongs to those people (who have freed him).

(١٤) بَابُ: ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ، وَمَوْلَى الْقَوْمِ مِنْهُمْ

(1) (H. 3527) Buying oneself from Allāh means saving oneself from the (Hell) Fire by obeying Allāh and His Messenger ﷺ, and leading a pious righteous life.

3528. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ sent for the *Anṣār* (and when they came), he asked, 'Is there any stranger amongst you?' They said, "No, except the son of our sister." Allāh's Messenger ﷺ said, "The son of the sister of some people belongs to them."

٣٥٢٨ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَعَا النَّبِيُّ ﷺ الْأَنْصَارَ فَقَالَ: «هَلْ فِيكُمْ أَحَدٌ مِنْ غَيْرِكُمْ؟» قَالُوا: لَا إِلَّا ابْنُ أُخْتٍ لَنَا. فَقَالَ رَسُولُ اللهِ ﷺ: «ابْنُ أُخْتِ الْقَوْمِ مِنْهُمْ». [راجع: ٣١٤٦]

(15) CHAPTER. The story of the Ethiopians, and the saying of the Prophet ﷺ, "O Banī Arfida!"

(١٥) بَابُ قِصَّةِ الْحَبَشِ وَقَوْلِ النَّبِيِّ ﷺ: «يَا بَنِي أَرْفِدَةَ»

3529. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا, that during the *Minā* days, Abū Bakr رَضِيَ اللهُ عَنْهُ came to her while there were two girls with her, beating drums, and the Prophet ﷺ was (lying) covering himself with his garment. Abū Bakr rebuked the two girls, but the Prophet ﷺ uncovered his face and said, "O Abū Bakr! Leave them, for these are the days of 'Eid (festival)." Those days were the days of *Minā*.

٣٥٢٩ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ أَبَا بَكْرٍ رَضِيَ اللهُ عَنْهُ دَخَلَ عَلَيْهَا وَعِنْدَهَا جَارِيَتَانِ فِي أَيَّامِ مِنَى تُدَقِّقَانِ وَتَضْرِبَانِ وَالنَّبِيُّ ﷺ مُتَعَشِّئٌ بِتَوْبِهِ، فَأَنْتَهَرَهُمَا أَبُو بَكْرٍ فَكَشَفَ النَّبِيُّ ﷺ عَنْ وَجْهِهِ فَقَالَ: «دَعُوهُمَا يَا أَبَا بَكْرٍ فَإِنَّهَا أَيَّامُ عِيدٍ» وَتِلْكَ الْأَيَّامُ أَيَّامُ مِنَى. [راجع: ٤٥٤]

3530. 'Āishah added, "I was being screened by the Prophet ﷺ while I was watching the Ethiopians playing in the mosque. 'Umar rebuked them, but the Prophet ﷺ said, "Leave them, O Banī Arfida! Play, (for) you are safe."

٣٥٣٠ - وَقَالَتْ عَائِشَةُ: رَأَيْتُ النَّبِيَّ ﷺ يَسْتُرُنِي وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ وَهُمْ يَلْعَبُونَ فِي الْمَسْجِدِ فَزَجَرَهُمْ عُمَرُ، فَقَالَ النَّبِيُّ ﷺ: «دَعُوهُمْ، أَمْنَا بَنِي أَرْفِدَةَ»، يَعْنِي مِنَ الْأَمْنِ. [راجع: ٩٤٩]

(16) CHAPTER. Whoever liked that his ancestors should not be abused.

(١٦) بَابُ مَنْ أَحَبَّ أَنْ لَا يُسَبَّ نَسَبُهُ

3531. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once Hassān bin Thābit asked the permission of

٣٥٣١ - حَدَّثَنِي عُثْمَانُ بْنُ أَبِي

the Prophet ﷺ to lampoon (i.e., compose satirical poetry defaming) the infidels. The Prophet ﷺ said, "What about the fact that I have common descent with them?" Ḥassān replied, "I shall take you out of them as a hair is taken out of dough."

Narrated 'Urwa : I started abusing Ḥassān in front of 'Āishah, whereupon she said. "Don't abuse him, for he used to defend the Prophet ﷺ (with his poetry)."

شَيْبَةَ: حَدَّثَنَا عَبْدُهُ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: اسْتَأْذَنَ حَسَّانُ بِنْتُ ثَابِتِ النَّبِيِّ ﷺ فِي هِجَاءِ الْمُشْرِكِينَ. قَالَ: «كَيْفَ بِنَسَبِي فِيهِمْ؟» فَقَالَ حَسَّانُ: لَا سَلْتُكَ مِنْهُمْ كَمَا تَسَلُّ الشَّعْرَةَ مِنَ الْعَجِينِ.

وَعَنْ أَبِيهِ، قَالَ: ذَهَبْتُ أُسْبُ حَسَّانَ عِنْدَ عَائِشَةَ فَقَالَتْ: لَا تَسُبَّهُ فَإِنَّهُ كَانَ يُنَافِحُ عَنِ النَّبِيِّ ﷺ. [انظر: ٤١٤٥، ٦١٥٠]

(17) CHAPTER. What has been said about the names of Allāh's Messenger ﷺ.

(١٧) بَابُ مَا جَاءَ فِي أَسْمَاءِ رَسُولِ اللَّهِ ﷺ،

And the Statement of Allāh عَزَّ وَجَلَّ :

"Muḥammad (ﷺ) is the Messenger of Allāh. And those who are with him are severe against the disbelievers..." (V.48:29)

وَقَوْلِهِ عَزَّ وَجَلَّ: ﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ﴾ [الفتح: 2٩] وَقَوْلِهِ: ﴿مَنْ بَدَىٰ أَمْرَهُ أَحْمَدٌ﴾ [الصف: ٦].

And His Statement :

"...And remember when 'Īsā (Jesus), son of Mary, said: O Children of Israel! I am the Messenger of Allāh unto you, confirming the Torah (which came) before me, and giving glad tidings of a Messenger to come after me, whose name shall be Aḥmad..." (The second name of Prophet Muḥammad ﷺ) (V.61:6)

3532. Narrated Jubair bin Muṭ'īm رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have five names: I am Muḥammad and Aḥmad; I am *Al-Māhī* through whom Allāh will eliminate *Al-Kufr* (i.e., disbelief—infidelity); I am *Al-Ḥāshir* who will be the first to be resurrected, the people being resurrected thereafter; and I am also *Al-'Āqib* (i.e., there will be no Prophet after me)."

٣٥٣٢ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَ: حَدَّثَنِي مَعْنٌ، عَنْ مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِي خَمْسَةٌ أَسْمَاءٍ: أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَأَنَا الْمَاجِي الَّذِي يَمْحُو

اللَّهُ بِي الْكُفْرِ. وَأَنَا الْحَاشِرُ الَّذِي
يُحَسِّرُ النَّاسَ عَلَى قَدَمِي، وَأَنَا
الْعَاقِبُ». [انظر: ٤٨٩٦]

3533. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "Doesn't it astonish you how Allāh protects me from the Quraish's abusing and cursing? They abuse *Mudḥammam* and curse *Mudḥammam* while I am Muḥammad (and not *Mudḥammam*)".⁽¹⁾

٣٥٣٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ،
عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ
اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«أَلَا تَعْجَبُونَ كَيْفَ يَصْرَفُ اللَّهُ عَنِّي
شَتْمَ قُرَيْشٍ وَلَعْنَهُمْ؟ يَشْتُمُونَ مُدْمَمًا
وَيَلْعَنُونَ مُدْمَمًا وَأَنَا مُحَمَّدٌ».

(18) CHAPTER. The last (i.e., the end) of all the Prophets (Muḥammad ﷺ).

(١٨) بَابُ خَاتَمِ النَّبِيِّينَ ﷺ

3534. Narrated Jābir bin 'Abdullāh رَضِيَ اللَّهُ عَنْهُ: The Prophet ﷺ said, "My example and the example of the other Prophets is that of a man who has built a house completely and excellently, except for a place of one brick. When the people entered the house, they wondered at its beauty and said, 'But for the place of this brick (how splendid the house will be)!' [So I am that brick—last (end) of all the Prophets]."

٣٥٣٤ - حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ:
حَدَّثَنَا سَلِيمٌ: حَدَّثَنَا سَعِيدُ بْنُ مِينَاءِ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا
قَالَ: قَالَ النَّبِيُّ ﷺ: «مَثَلِي وَمَثَلُ
الْأَنْبِيَاءِ، كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا
وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْتَةٍ، فَجَعَلَ
النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ:
لَوْلَا مَوْضِعُ اللَّبْتَةِ».

3535. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "My example and the example of the other Prophets before me, is that of a man who has built a house nicely and beautifully, except for a place of one brick in a corner. The people go round about it and wonder at its beauty, but say: 'Would that this brick be put in its place!' So I

٣٥٣٥ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ عَبْدِ
اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ

(1) (H. 3533) 'Muḥammad' literally means 'highly praised,' while *Mudḥammam* means 'greatly dispraised'. The infidels, out of hatred, refrained from calling the Prophet ﷺ by his right name: they called him by a name bearing bad sense. The curses and abuses then fell on that name which was not the name of the Prophet ﷺ.

am that brick, and I am the end (last) of all the Prophets.”

مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْبُجُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ.»

(19) CHAPTER. The death of the Prophet ﷺ.

3536. Narrated 'Aishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ died when he was sixty-three years old.

(١٩) بَابُ وَفَاةِ النَّبِيِّ ﷺ

٣٥٣٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: حَدَّثَنَا اللَّيْثُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ تُوْفِيَ وَهُوَ ابْنُ ثَلَاثِ وَسِتِّينَ. وَقَالَ ابْنُ شِهَابٍ: وَأُخْبِرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ مِثْلَهُ. [انظر: ٤٤٦٦]

(20) CHAPTER. The *Kunya*⁽¹⁾ of the Prophet ﷺ.

3537. Narrated Anas رَضِيَ اللهُ عَنْهُ: While the Prophet ﷺ was in the market, a man called (somebody), “O Abul-Qāsim! The Prophet ﷺ turned to him and said “Name yourselves after me but do not call yourselves by my *Kunya*.”

(٢٠) بَابُ كُنْيَةِ النَّبِيِّ ﷺ

٣٥٣٧ - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ: حَدَّثَنَا شُعْبَةُ، عَنْ حَمِيدٍ، عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ فِي السُّوقِ. فَقَالَ رَجُلٌ: يَا أَبَا الْقَاسِمِ، فَالْتَمَتِ النَّبِيُّ ﷺ فَقَالَ: «سَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي.»

[راجع: ٢١٢٠]

3538. Narrated Jābir رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “Name yourselves after me, but do not call yourselves by my *Kunya*.”

٣٥٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا شُعْبَةُ، عَنْ مَنْصُورٍ، عَنْ سَالِمٍ، عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تَسَمُّوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي.» [راجع: ٣١١٤]

(1) (Ch. 20) *Kunya* means calling a man : O father of so-and-so, or a woman : O mother of so-and-so and this is a custom of Arabs.

3539. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: (The Prophet) Abul-Qāsim ﷺ said, "Name yourselves after me, but do not call yourselves by my *Kunya*."

٣٥٣٩ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ، عَنْ أَيُّوبَ، عَنْ ابْنِ سِيرِينَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو الْقَاسِمِ ﷺ: «اسْمُوا بِاسْمِي وَلَا تَكْتُمُوا بِكُنْيَتِي». [راجع: ١١٠]

(21) CHAPTER.

(٢١) بَابُ:

3540. Narrated Al-Ju'aid bin 'Abdur-Rahmān: I saw As-Sā'ib bin Yazīd when he was ninety-four years old, quite strong and of straight figure. He said, "I know that I enjoyed my hearing and seeing powers only because of the invocation of Allāh's Messenger ﷺ. My aunt took me to him and said, 'O Allāh's Messenger! My nephew is sick; will you invoke Allāh for him?' So he invoked (Allāh) for me."

٣٥٤٠ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى، عَنِ الْجُعَيْدِ ابْنِ عَبْدِ الرَّحْمَنِ: رَأَيْتُ السَّائِبَ بْنَ يَزِيدَ ابْنَ أَرْبَعٍ وَتِسْعِينَ جَلْدًا مُعْتَدِلًا، فَقَالَ: قَدْ عَلِمْتُ مَا مُتَّعْتُ بِهِ سَمْعِي وَبَصَرِي إِلَّا بِدُعَاءِ رَسُولِ اللَّهِ ﷺ: إِنَّ خَالَتِي ذَهَبَتْ بِي إِلَيْهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ، إِنَّ ابْنَ أُخْتِي شَاكٍ فَادْعُ اللَّهَ لَهُ، قَالَ فَدَعَا لِي ﷺ. [راجع: ١٩٠]

(22) CHAPTER. The seal of Prophethood.

(٢٢) بَابُ خَاتَمِ النَّبُوءَةِ

3541. Narrated As-Sā'ib bin Yazīd: My aunt took me to Allāh's Messenger ﷺ and said, "O Allāh's Messenger! My nephew is sick". The Prophet ﷺ passed his hands over my head and invoked Allāh to bless me. Then he performed ablution and I drank the remaining water. Then I stood behind him and saw the seal of Prophethood in between his shoulders.

٣٥٤١ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ اللَّهِ: حَدَّثَنَا حَاتِمٌ، عَنِ الْجُعَيْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ قَالَ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَقَعَ فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبِرَكَةِ. وَتَوَضَّأَ فَشَرِبْتُ مِنْ وُضُوئِهِ ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِ النَّبُوءَةِ بَيْنَ كَتِفَيْهِ. قَالَ ابْنُ عَبِيدِ اللَّهِ: الْحُجْلَةُ مِنْ حُجْلِ الْفَرَسِ

الَّذِي بَيْنَ عَيْنَيْهِ. وَقَالَ إِبْرَاهِيمُ
بُنُ حَمْرَةَ: مِثْلُ زُرِّ الْحَجَلَةِ.

[راجع: ١٩٠]

(23) CHAPTER. The description of the
Prophet ﷺ.

(٢٣) بَابُ صِفَةِ النَّبِيِّ ﷺ

3542. Narrated 'Uqba bin Al-Hārith:
(Once) Abū Bakr رَضِيَ اللهُ عَنْهُ offered the *ʿAṣr*
prayers and then went out walking and saw
Al-Ḥasan playing with the boys. He lifted
him on his shoulders and said, "Let my
parents be sacrificed for your sake! (You)
resemble the Prophet ﷺ and not 'Alī," while
'Alī was smiling.

٣٥٤٢ - حَدَّثَنَا أَبُو عَاصِمٍ، عَنْ
عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسَيْنٍ، عَنِ
ابْنِ أَبِي مُلَيْكَةَ، عَنْ عُقْبَةَ بْنِ الْحَارِثِ
قَالَ: صَلَّى أَبُو بَكْرٍ رَضِيَ اللهُ عَنْهُ
الْعَصْرَ ثُمَّ خَرَجَ يَمْشِي فَرَأَى الْحَسَنَ
يَلْعَبُ مَعَ الصَّبِيَّانِ فَحَمَلَهُ عَلَى عَاتِقِهِ
وَقَالَ: يَا بِي، شَبِيهُ بِالنَّبِيِّ لَا شَبِيهُ
بِعَلِيِّ، وَعَلِيٌّ يَضْحَكُ. [انظر: ٣٧٥٠]

3543. Narrated Abū Juhaifa رَضِيَ اللهُ عَنْهُ: I
saw the Prophet ﷺ, and Al-Ḥasan resembled
him.

٣٥٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ:
حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ أَبِي
جُحَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ
النَّبِيَّ ﷺ وَكَانَ الْحَسَنُ يُشَبِّهُهُ.

[انظر: ٣٥٤٤]

3544. Narrated Ismā'il bin Abī Khālid: I
heard Abū Juhaifa رَضِيَ اللهُ عَنْهُ saying, "I saw
the Prophet ﷺ, and Al-Ḥasan bin 'Alī
resembled him." I said to Abū Juhaifa,
"Describe him for me." He said, "He was
white and his beard was black with some
white hair. He promised to give us thirteen
(13) young she-camels, but he expired before
we could get them."

٣٥٤٤ - حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ:
حَدَّثَنَا ابْنُ فَضِيلٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ
أَبِي خَالِدٍ قَالَ: سَمِعْتُ أَبَا جُحَيْفَةَ
رَضِيَ اللهُ عَنْهُ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ
وَكَانَ الْحَسَنُ بْنُ عَلِيٍّ عَلَيْهِمَا السَّلَامُ
يُشَبِّهُهُ. قُلْتُ لِأَبِي جُحَيْفَةَ: صِفْهُ لِي،
قَالَ: كَانَ أَيْصَ قَدْ شَمِطَ. وَأَمَرَ لَنَا
النَّبِيُّ ﷺ بِثَلَاثِ عَشْرَةَ قَلُوصًا، قَالَ
فُقُبْضَ النَّبِيِّ ﷺ قَبْلَ أَنْ نَقْبِضَهَا.

[راجع: ٣٥٤٣]

3545. Narrated Wahb Abū Juhaifa As-Sawwā'ī: I saw the Prophet ﷺ and saw some white hair below his lower lip above the chin.

3546. Narrated Ḥarīz bin 'Uthmān that he asked 'Abdullāh bin Busr (i.e., the companion of the Prophet ﷺ), "Did you see the Prophet ﷺ when he was old?" He said, "He had a few white hair between the lower lip and the chin."

3547. Narrated Rabī'a bin Abī 'Abdur-Rahmān: I heard Anas bin Mālik describing the Prophet ﷺ saying, "He was of medium height amongst the people, neither tall nor short; he had a rosy complexion, neither absolutely white nor deep brown; his hair was neither completely curly nor quite lank. Divine Revelation was revealed to him when he was forty years old. He stayed ten years in Makkah receiving the Divine Revelation, and stayed in Al-Madina for ten more years. When he expired, he had scarcely twenty white hair in his head and beard."

Rabī'a said, "I saw some of his hair and it was red. When I asked about that, I was told that it turned red because of perfume."

[See Vol. 5, *Ḥadīth* No. 3851]

3548. Narrated Anas رضي الله عنه: Allāh's Messenger ﷺ was neither very tall nor short,

٣٥٤٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَجَاءٍ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ عَنْ وَهْبِ أَبِي جُحَيْفَةَ السَّوَائِيِّ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ، وَرَأَيْتُ بَيَاضاً مِنْ تَحْتِ شَفْوَاهِ الشُّقْلَى الْعَنْقَقَةَ.

٣٥٤٦ - حَدَّثَنَا عِصَامُ بْنُ خَالِدٍ: حَدَّثَنَا حَرِيْزُ بْنُ عُثْمَانَ أَنَّهُ سَأَلَ عَبْدَ اللَّهِ ابْنَ بُسْرِ صَاحِبَ النَّبِيِّ ﷺ قَالَ: أَرَأَيْتَ النَّبِيَّ ﷺ كَانَ شَيْخًا؟ قَالَ: كَانَ فِي عُنُقَيْتِهِ شَعْرَاتٌ بَيْضٌ.

٣٥٤٧ - حَدَّثَنَا ابْنُ بُكَيْرٍ قَالَ: حَدَّثَنَا اللَّيْثُ، عَنْ خَالِدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَصِفُ النَّبِيَّ ﷺ قَالَ: كَانَ رَبْعَةً مِنَ الْقَوْمِ، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، أَزْهَرَ اللَّوْنِ، لَيْسَ بِأَبْيَضَ أَمْهَقَ وَلَا أَدَمَ. لَيْسَ بِجَعْدٍ قَطِيطٍ وَلَا سَبِطٍ رَجُلِي، أَنْزَلَ عَلَيْهِ وَهُوَ ابْنُ أَرْبَعِينَ فَلَبِثَ بِمَكَّةَ عَشْرَ سِنِينَ يُنْزَلُ عَلَيْهِ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ فَمُقْبَضٌ. وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءَ. قَالَ رَبِيعَةُ: فَرَأَيْتَ شَعْرًا مِنْ شَعْرِهِ فَإِذَا هُوَ أَحْمَرٌ. فَسَأَلْتُ، فَقِيلَ: أَحْمَرٌ مِنَ الطَّيِّبِ. [انظر: ٣٥٤٨،

[٥٩٠٠

٣٥٤٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ

neither absolutely white nor deep brown. His hair was neither curly nor lank. Allāh sent him (as a Messenger) when he was forty years old. Afterwards he resided in Makkah for ten years and in Al-Madīna for ten more years. When Allāh took him unto Him, there were scarcely twenty white hair in his head and beard.

[See Vol. 5, *Hadith* No. 3851]

3549. Narrated Al-Barā' رضي الله عنه: Allāh's Messenger ﷺ was the most handsome of all the people, and had the best appearance. He was neither very tall nor short.

3550. Narrated Qatāda: I asked Anas, "Did the Prophet ﷺ use to dye (his) hair?" He said, "No, for there were only a few white hair on his temples."

3551. Narrated Al-Barā' رضي الله عنه: The Prophet ﷺ was of moderate height, having broad shoulders (long) hair reaching his earlobes. Once, I saw him in a red cloak and I had never seen a more handsome person than him."

يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ رِبْعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ، وَلَا بِالْأَبْيَضِ الْأَمْهَقِ، وَلَيْسَ بِالْأَدَمِ، وَلَيْسَ بِالْجَعْدِ الْقَطِطِ. وَلَا بِالسَّبِطِ: بَعَثَهُ اللَّهُ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً فَأَقَامَ بِمَكَّةَ عَشْرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، فَتَوَفَّاهُ اللَّهُ وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عَشْرُونَ شَعْرَةً بَيْضَاءَ». [راجع: ٣٥٤٧]

٣٥٤٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ أَبُو عَبْدِ اللَّهِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُونُسَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُ خَلْقًا. لَيْسَ بِالطَّوِيلِ الْبَائِنِ، وَلَا بِالْقَصِيرِ.

٣٥٥٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ قَالَ: سَأَلْتُ أَنَسًا: هَلْ خَصَبَ النَّبِيُّ ﷺ؟ قَالَ: لَا، إِنَّمَا كَانَ شَيْءٌ فِي صُدْغِيهِ. [انظر: ٥٨٩٤،

[٥٨٩٥]

٣٥٥١ - حَدَّثَنَا حَفْصُ بْنُ عَمْرٍو: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنْ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ مَرْبُوعًا بَعِيدًا مَا بَيْنَ الْمُنْكَبَيْنِ، لَهُ

شَعْرٌ يَبْلُغُ شَحْمَةَ أُذُنِهِ، رَأَيْتُهُ فِي حُلَّةِ
حَمْرَاءَ لَمْ أَرِ شَيْئاً فَطَوَّأُ أَحْسَنَ مِنْهُ.
وَقَالَ يُوسُفُ بْنُ أَبِي إِسْحَاقَ، عَنِ
أَبِيهِ: إِلَى مَنْكَبَيْهِ. [انظر: ٥٨٤٨،
٥٩٠١]

3552. Narrated Abū Ishāq: Al-Barā' was asked, "Was the face of the Prophet ﷺ (as bright) as a sword?" He said, "No, but (as bright) as a moon."

٣٥٥٢ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
زُهَيْرٌ، عَنِ أَبِي إِسْحَاقَ قَالَ: سُئِلَ
الْبَرَاءُ: أَكَانَ وَجْهُ النَّبِيِّ ﷺ مِثْلَ
السِّيفِ؟ قَالَ: لَا، بَلْ مِثْلَ الْقَمَرِ.

3553. Narrated Abū Juhaifa رَضِيَ اللهُ عَنْهُ: Once, Allāh's Messenger ﷺ went to Al-Baṭḥā' at noon, performed the ablution and offered two Rak'a of Zuhr prayer and two-Rak'a of 'Asr prayer while a spear-headed stick was planted in front of him (as a Sutra); and the passersby were passing behind that (Sutra). [After the Ṣalāt (prayer),] the people got up and held the hands of the Prophet and passed them on their faces. I also took his hand and kept it on my face and noticed that it was colder than ice, and its smell was nicer than musk.

٣٥٥٣ - حَدَّثَنَا الْحَسَنُ بْنُ
مَنْصُورٍ أَبُو عَلِيٍّ: حَدَّثَنَا حَجَّاجُ بْنُ
مُحَمَّدٍ الْأَعْوَرُ بِالْمَصْبِيَةِ: حَدَّثَنَا
شُعْبَةُ، عَنِ الْحَكَمِ قَالَ: سَمِعْتُ أَبَا
جُحَيْفَةَ قَالَ: خَرَجَ رَسُولُ اللَّهِ ﷺ
بِالْهَاجِرَةِ إِلَى الْبَطْحَاءِ فَتَوَضَّأَ ثُمَّ صَلَّى
الظُّهْرَ رَكَعَتَيْنِ. وَالْعَصْرَ رَكَعَتَيْنِ وَبَيْنَ
يَدَيْهِ عَنزَةٌ. وَزَادَ فِيهِ عَوْنٌ، عَنِ أَبِيهِ
أَبِي جُحَيْفَةَ قَالَ: كَانَ يَمُرُّ مِنْ وَرَائِهَا
الْمَارَةُ. وَقَامَ النَّاسُ فَجَعَلُوا يَأْخُذُونَ
بِيَدَيْهِ فَيَمْسُحُونَ بِهِمَا وَجُوهَهُمْ، قَالَ:
فَأَخَذْتُ بِيَدِهِ فَوَضَعْتُهَا عَلَى وَجْهِهِ
فَإِذَا هِيَ أَبْرَدُ مِنَ الثَّلْجِ، وَأَطْيَبُ
رَائِحَةً مِنَ الْمِسْكِ. [راجع: ١٨٧]

3554. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: The Prophet ﷺ was the most generous of all the people, and he used to become more generous in Ramaḍān when Jibrīl (Gabriel) met him. Jibrīl عليه السَّلَام used to meet him every night during Ramaḍān to revise the Qur'ān with him. Allāh's Messenger ﷺ then used to be more generous than the fair wind

٣٥٥٤ - حَدَّثَنَا عَبْدَانُ: أَخْبَرَنَا
عَبْدُ اللَّهِ: أَخْبَرَنَا يُونُسُ، عَنِ
الرُّهْرِيِّ، قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللهُ
عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ أَجْوَدَ

[sent by Allāh with glad tidings (rain) (in readiness and haste to do charitable deeds)].

[See Vol. 1, *Hadīth* No. 6]

النَّاسِ، وَأَجُودُ مَا يَكُونُ فِي رَمَضَانَ
حِينَ يَلْقَاهُ جِبْرِيلُ، وَكَانَ جِبْرِيلُ عَلَيْهِ
السَّلَامُ يَلْقَاهُ فِي كُلِّ لَيْلَةٍ مِنْ رَمَضَانَ
فَيَدَارِسُهُ الْقُرْآنَ، فَلَرَسُولُ اللَّهِ ﷺ
أَجُودُ بِالْخَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[راجع: ٦]

3555. Narrated 'Āishah رَضِيَ اللَّهُ عَنْهَا that Allāh's Messenger ﷺ came to her in a happy mood with his features glittering with joy, and said, "Have you not heard what the *Qa'if*⁽¹⁾ has said about Zaid and Usāma? He saw their feet and remarked, 'These belong to each other.'" (i.e., they are father and son).

٣٥٥٥ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ: حَدَّثَنَا ابْنُ جُرَيْجٍ قَالَ:
أَخْبَرَنِي ابْنُ شِهَابٍ: عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا: أَنَّ رَسُولَ اللَّهِ
ﷺ دَخَلَ عَلَيْهَا مَسْرُورًا تَبَرَّقَ أَسَارِيرُ
وَجْهِهِ، فَقَالَ: «أَلَمْ تَسْمَعِي مَا قَالَ
الْمُذَلِّجِيُّ لِيَزِيدَ وَأَسَامَةَ وَرَأَى
أَقْدَامَهُمَا؟ إِنَّ بَعْضَ هَذِهِ الْأَقْدَامِ مِنْ
بَعْضٍ». [انظر: ٣٧٣١، ٦٧٧٠، ٦٧٧١]

3556. Narrated 'Abdullāh bin Ka'b: I heard Ka'b bin Mālik talking after his failure to join (the *Ghazwa* of) Tabūk. He said, "When I greeted Allāh's Messenger ﷺ his face was glittering with happiness, for whenever Allāh's Messenger ﷺ was happy, his face used to glitter, as if it was a piece of the moon, and we used to recognise it (i.e., his happiness) from his face."

٣٥٥٦ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ:
حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنِ ابْنِ
شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ
بْنِ كَعْبٍ: أَنَّ عَبْدَ اللَّهِ بْنَ كَعْبٍ قَالَ:
سَمِعْتُ كَعْبَ بْنَ مَالِكٍ يُحَدِّثُ حِينَ
تَخَلَّفَ عَنْ تَبُوكَ، قَالَ: فَلَمَّا سَلَّمْتُ
عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَبْرُقُ وَجْهُهُ
مِنَ الشُّرُورِ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا
سُرَّ اسْتَنَارَ وَجْهُهُ حَتَّى كَأَنَّهُ قِطْعَةُ قَمَرٍ
وَكُنَّا نَعْرِفُ ذَلِكَ مِنْهُ. [راجع: ٢٧٥٧]

3557. Narrated Abū Hurairah رَضِيَ اللَّهُ عَنْهُ: Allāh's Messenger ﷺ said, "I have been sent

٣٥٥٧ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ:
حَدَّثَنَا يَعْقُوبُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ

(1) (H. 3555) *Qa'if* is one who is expert in recognising whether somebody is the son of another by examining some of their physical features.

(as a Messenger) in the best century of all the generations of Ādam's offspring since their creation."

3558. Narrated Ibn 'Abbās رَضِيَ اللهُ عَنْهُمَا: Allāh's Messenger ﷺ used to let his hair hang down while the infidels used to part their hair. The people of the Scriptures were used to letting their hair hang down and Allāh's Messenger ﷺ liked to follow the people of the Scriptures in the matters about which he was not instructed otherwise. Then Allāh's Messenger ﷺ parted his hair.

3559. Narrated 'Abdullāh bin 'Amr رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was neither a *Fāhish*⁽¹⁾ nor a *Mutafāhish* (never used bad language). He used to say, "The best amongst you are those who have the best manners and character." [See *Hadīth* No.6029, Vol.8]

3560. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Whenever Allāh's Messenger ﷺ was given the choice of one of two matters, he would choose the easier of the two, as long as it was not sinful to do so, but if it was sinful to do

عَمْرُو، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بُعِثْتُ مِنْ خَيْرِ قُرُونِ بَنِي آدَمَ قَرْنَا فَقَرْنَا حَتَّى كُنْتُ مِنَ الْقَرْنِ الَّذِي كُنْتُ مِنْهُ».

٣٥٥٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَسْدِلُ شَعْرَهُ، وَكَانَ الْمُشْرِكُونَ يَفْرِقُونَ رُؤُسَهُمْ. فَكَانَ أَهْلُ الْكِتَابِ يَسْدِلُونَ رُؤُسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوَافَقَةَ أَهْلِ الْكِتَابِ. فِيمَا لَمْ يُؤْمَرْ فِيهِ بِشَيْءٍ، ثُمَّ فَرَّقَ رَسُولُ اللَّهِ ﷺ رَأْسَهُ. [انظر: ٣٩٤٤، ٥٩١٧]

٣٥٥٩ - حَدَّثَنَا عَبْدَانُ، عَنْ أَبِي حَمْزَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَإِلٍ عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَمْ يَكُنِ النَّبِيُّ ﷺ فَاحِشًا وَلَا مُتَفَحِّشًا وَكَانَ يَقُولُ: «إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا».

[انظر: ٣٧٥٩، ٦٠٢٩، ٦٠٣٥]

٣٥٦٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُونُسَ: أَخْبَرَنَا مَالِكُ، عَنِ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ، عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: مَا

(1) (H. 3559) *Fāhish*: one who speaks bad words. *Mutafāhish*: one who speaks obscene evil words to make the people laugh.

so, he would not approach it. Allāh's Messenger ﷺ never took revenge (over anybody) for his own sake but (he did) only when Allāh's Legal Laws and Bindings were outraged, in which case he would take revenge for Allāh's sake.

3561. Narrated Anas رَضِيَ اللهُ عَنْهُ: I have never touched silk or *Dibāj* (i.e., thick silk) softer than the palm of the Prophet ﷺ, nor have I smelt a perfume nicer than the sweat of the Prophet ﷺ.

3562. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ was shier than a veiled virgin girl.⁽¹⁾

Narrated Shu'ba a similar *Hadīth* as above with this addition: And if he (i.e., the Prophet ﷺ) disliked something, the sign of aversion would appear on his face.

3563. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ never criticized any food (presented to him), but he would eat it if he liked it; otherwise, he would leave it (without expressing his dislike).

خَيْرَ رَسُولٍ اللهُ ﷺ بَيْنَ أَمْرَيْنِ إِلَّا أَخَذَ أُيْسِرَهُمَا مَا لَمْ يَكُنْ إِثْمًا، فَإِنْ كَانَ إِثْمًا كَانَ أَبْعَدَ النَّاسِ مِنْهُ. وَمَا انْتَقَمَ رَسُولُ اللهُ ﷺ لِنَفْسِهِ إِلَّا أَنْ تُنْتَهَكَ حُرْمَةُ اللهِ فَيَنْتَقِمَ اللهُ بِهَا.

[انظر: ٦١٢٦، ٦٧٨٦، ٦٨٥٣]

٣٥٦١ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادٌ، عَنْ ثَابِتٍ، عَنْ أَنَسِ رَضِيَ اللهُ عَنْهُ قَالَ: مَا مَسِسْتُ حَرِيرًا وَلَا دِيبَاجًا أَلَيْنَ مِنْ كَفِّ النَّبِيِّ ﷺ، وَلَا شَمِمْتُ رِيحًا قَطُّ أَوْ عَرَفًا قَطُّ أَطْيَبَ مِنْ رِيحِ أَوْ عَرَفِ النَّبِيِّ ﷺ. [راجع: ١١٤١]

٣٥٦٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ عَبْدِ اللهِ بْنِ أَبِي عُبَيْتَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ أَشَدَّ حَيَاءً مِنَ الْعُدْرَاءِ فِي خُدْرِهَا. [انظر: ٦١٠٢، ٦١١٩]

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى وَابْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا شُعْبَةُ مِثْلَهُ، وَإِذَا كَرِهَ شَيْئًا عَرَفَ فِي وَجْهِهِ.

٣٥٦٣ - حَدَّثَنِي عَلِيُّ بْنُ الْجَعْدِ: أَخْبَرَنَا شُعْبَةُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: مَا عَابَ النَّبِيُّ ﷺ طَعَامًا قَطُّ، إِنْ اشْتَهَاهُ أَكَلَهُ، وَإِلَّا تَرَكَهُ. [انظر: ٥٤٠٩]

(1) (H. 3562) This means that he refrained from doing or saying anything shameful or indecent, and disliked to see people doing such things in front of him.

3564. Narrated ‘Abdullāh bin Mālik bin Buḥaina Al-Asdi: When the Prophet ﷺ prostrated, he used to keep his arms so widely apart that we used to see his armpits. (The subnarrator, Ibn Bukair said, “The whiteness of his armpits.”)

٣٥٦٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ جَعْفَرِ بْنِ رِبِيعَةَ، عَنِ الْأَعْرَجِ عَنْ عَبْدِ اللَّهِ بْنِ مَالِكِ بْنِ بُحَيْنَةَ الْأَسَدِيِّ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا سَجَدَ فَرَجَ بَيْنَ يَدَيْهِ حَتَّى نَرَى إِبْطَيْهِ، قَالَ: وَقَالَ ابْنُ بَكْرٍ: حَدَّثَنَا بَكْرٌ: بَيَاضَ إِبْطَيْهِ. [راجع: ٣٩٠]

3565. Narrated Anas رَضِيَ اللهُ عَنْهُ: Allāh’s Messenger ﷺ did not use to raise his hands in his invocations except in the *Istisqā* (i.e., invoking Allāh for the rain) in which he used to raise his hands so high that one could see the whiteness of his armpits.

٣٥٦٥ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ: أَنَّ أَسْمَأَ رَضِيَ اللَّهُ عَنْهُ حَدَّثَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ فَإِنَّهُ كَانَ يَرْفَعُ يَدَيْهِ حَتَّى يَرَى بَيَاضَ إِبْطَيْهِ. [راجع: ١٠٣١]

[Note: It may be that Anas رَضِيَ اللهُ عَنْهُ did not see the Prophet (as) raising his hands but it has been narrated that the Prophet (as) used to raise his hands for invocations other than *Istisqā*.

[See Vol. 2, *Ḥadīth* No. 1751, 1752 and Vol. 5 and *Ḥadīth* No.4323].

3566. Narrated Abu Juḥaifa رَضِيَ اللهُ عَنْهُ: By chance I went to the Prophet ﷺ at noon while he was at Al-Abṭaḥ (resting) in a tent. Bilāl came out (of the tent) and pronounced the *Aḍḥān* for the *Ṣalāt* (prayer), and entering again, he brought out the water which was left after Allāh’s Messenger ﷺ had performed the ablution. The people rushed to take some of the water. Bilāl again went in and brought out a spear-headed stick, and then Allāh’s Messenger ﷺ came out. As if I were now looking at the whiteness of his leg. Bilāl fixed the stick [to act as a *Sutra* for the *Ṣalāt* (prayer)] and then the Prophet ﷺ offered two *Raka Zuhr* prayer and two *Rak’a Aṣr* prayer, while women and donkeys were passing in front of the

٣٥٦٦ - حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَابِقٍ: حَدَّثَنَا مَالِكُ بْنُ مَعْوَلٍ قَالَ: سَمِعْتُ عَوْنَ بْنَ أَبِي جُحَيْفَةَ ذَكَرَ عَنْ أَبِيهِ قَالَ: دُفِعَتْ إِلَى النَّبِيِّ ﷺ وَهُوَ بِالْأَبْطَحِ فِي قُبَيْهِ كَانَ بِالْهَاجِرَةِ خَرَجَ بِلَالٌ، فَنَادَى بِالصَّلَاةِ، ثُمَّ دَخَلَ فَأَخْرَجَ فَضَلَ وَضُوءَ رَسُولِ اللَّهِ ﷺ فَوَقَعَ النَّاسُ عَلَيْهِ يَأْخُذُونَ مِنْهُ، ثُمَّ دَخَلَ فَأَخْرَجَ الْعَنْزَةَ وَخَرَجَ رَسُولُ اللَّهِ ﷺ كَأَنِّي أَنْظُرُ إِلَى وَبَيْصِ سَاقِيهِ فَرَكَرَ

Prophet ﷺ (beyond the stick).

3567. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ used to talk so clearly that if somebody wanted to count the number of his words, he could do so.

3568. Narrated 'Urwa bin Az-Zubair: 'Āishah رَضِيَ اللهُ عَنْهَا said (to me), "Don't you wonder at Abū so-and-so⁽¹⁾ who came and sat by my dwelling and started relating something on the authority of Allāh's Messenger ﷺ intending to let me hear that, while I was offering an optional *Ṣalāt* (prayer). He left before I finished my optional *Ṣalāt* (prayer). Had I found him still there, I would have said to him, 'Allāh's Messenger ﷺ never talked so quickly and vaguely as you do.'"

(24) CHAPTER. The eyes of the Prophet ﷺ used to sleep, but his heart used not to sleep.⁽²⁾

Jābir narrated it on the authority of the Prophet ﷺ.

3569. Narrated Abū Salama bin 'Abdur-Raḥmān that he asked 'Āishah رَضِيَ اللهُ عَنْهَا, "How was the *Ṣalāt* (prayer) of Allāh's Messenger ﷺ in the month of Ramaḍān?" She replied, "He used not to offer *Ṣalāt*

الْعَزَّةَ، ثُمَّ صَلَّى الظُّهَرَ رَكَعَتَيْنِ، وَالْعَصَرَ رَكَعَتَيْنِ، يَمُرُّ بَيْنَ يَدَيْهِ الْجِمَارُ وَالْمَرْأَةُ. [راجع: ١٨٧]

٣٥٦٧ - حَدَّثَنَا الْحَسَنُ بْنُ صَبَّاحٍ الْبَزَّازُ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا: أَنَّ النَّبِيَّ ﷺ كَانَ يُحَدِّثُ حَدِيثًا لَوْ عَدَّهُ الْعَادُّ لِأَحْصَاءُ. [انظر: ٣٥٦٨]

٣٥٦٨ - وَقَالَ اللَّيْثُ: حَدَّثَنِي يُوسُفُ، عَنِ ابْنِ شِهَابٍ أَنَّهُ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: أَلَا يُعْجِبُكَ أَبُو فُلَانٍ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي يُحَدِّثُ عَنْ رَسُولِ اللهِ ﷺ يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أُسَبِّحُ، فَقَامَ قَبْلَ أَنْ أَفْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ، إِنَّ رَسُولَ اللهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسْرِدِكُمْ. [راجع: ٣٥٦٧]

(٢٤) بَابُ كَانَ النَّبِيُّ ﷺ تَنَامُ عَيْنُهُ وَلَا يَنَامُ قَلْبُهُ،

رَوَاهُ سَعِيدُ بْنُ مِينَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ.

٣٥٦٩ - حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَأَلَ عَائِشَةَ رَضِيَ اللهُ

(1) (H. 3568) Abū Hurairah.

(2) (Ch. 24) His eyes were closed while sleeping but he was conscious.

(prayer) more than eleven *Rak'a* whether in Ramaḍān or in any other month. He used to offer four *Rak'a* — let alone their beauty and length, and then four *Rak'a* — let alone their beauty and length. Afterwards he would offer three *Rak'a*. I said, 'O Allāh's Messenger! Do you go to bed before offering the *Witr* prayer?' He said, 'My eyes sleep, but my heart does not sleep.'"

3570. Narrated Sharik bin 'Abdullāh bin Abī Namr: I heard Anas bin Mālik telling us about the night [journey to the heavens (*Al-Isra*' and *Al-Mi'raj*)] when the Prophet ﷺ was made to travel from the Ka'bah Mosque (*Al-Masjid-al-Ḥarām*). Three persons (i.e., angels) came to the Prophet ﷺ before he was divinely inspired (as a Messenger), while he was sleeping in *Al-Masjid-al-Ḥarām*. The first (of the three angels) said, "Which of them is he?"⁽¹⁾ The second said, "He is the best of them." The last of them said, "Take the best one." That was all that happened then, and he did not see them till they came at another night and he perceived their presence with his heart, for the eyes of the Prophet ﷺ were closed when he was asleep, but his heart was not asleep. This is characteristic of all the Prophets: Their eyes sleep but their hearts do not sleep. Then Jibrīl (Gabriel) took charge of the Prophet ﷺ and ascended along with him to the heaven. (See H. 3207, 3886, 3887)

(25) CHAPTER. The signs of Prophethood in Islām.

(1) (H. 3570) The Prophet ﷺ was sleeping between two persons then.

عَنْهَا: كَيْفَ كَانَتْ صَلَاةُ رَسُولِ اللَّهِ ﷺ فِي رَمَضَانَ؟ قَالَتْ: مَا كَانَ يَزِيدُ فِي رَمَضَانَ، وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةَ رُكْعَةً، يُصَلِّي أَرْبَعَ رُكْعَاتٍ، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ. ثُمَّ يُصَلِّي أَرْبَعًا فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا فَقُلْتُ: يَا رَسُولَ اللَّهِ تَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ قَالَ: «تَنَامُ عَيْنِي وَلَا يَنَامُ قَلْبِي». [راجع: ١١٤٧]

٣٥٧٠ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنَا أَخِي، عَنْ سُلَيْمَانَ، عَنْ شَرِيكَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي نَمْرَةَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يُحَدِّثُنَا عَنْ لَيْلَةِ أُسْرِيَّ بِالنَّبِيِّ ﷺ مِنْ مَسْجِدِ الْكَعْبَةِ، جَاءَهُ ثَلَاثَةٌ نَفَرٍ قَبْلَ أَنْ يُوحَى إِلَيْهِ وَهُوَ نَائِمٌ فِي مَسْجِدِ الْحَرَامِ، فَقَالَ أَوْلَهُمْ: أَيُّهُمْ هُوَ؟ فَقَالَ أَوْسَطُهُمْ: هُوَ خَيْرُهُمْ؟ وَقَالَ آخِرُهُمْ: خُذُوا خَيْرَهُمْ. فَكَانَتْ تِلْكَ، فَلَمْ يَرَهُمْ حَتَّى جَاؤَا لَيْلَةَ أُخْرَى فِيمَا يَرَى قَلْبُهُ وَالنَّبِيُّ ﷺ نَائِمًا عَيْنَاهُ وَلَا يَنَامُ قَلْبُهُ، وَكَذَلِكَ الْأَنْبِيَاءُ تَنَامُ أَعْيُنُهُمْ، وَلَا تَنَامُ قُلُوبُهُمْ. فَتَوَلَّاهُ جِبْرِيلُ ثُمَّ عَرَجَ بِهِ إِلَى السَّمَاءِ. [انظر: ٤٩٦٤،

[٥٦١٠، ٦٥٨١، ٧٥١٧]

(٢٥) بَابُ عَلَامَاتِ النَّبُوَّةِ فِي الْإِسْلَامِ

3571. Narrated 'Imrān bin Ḥuṣain رضي الله عنهم that they were with the Prophet ﷺ on a journey. They travelled the whole night, and when dawn approached, they took rest and sleep overwhelmed them till the sun rose high in the sky. The first to get up was Abū Bakr. Allāh's Messenger ﷺ used not to be awakened from his sleep, but he would wake up by himself. 'Umar woke up and then Abū Bakr sat by the side of the Prophet's head and started saying: "Allāhu Akbar" raising his voice till the Prophet ﷺ woke up, (and after travelling for a while) he dismounted and led us in the morning *Ṣalāt* (prayer). A man amongst the people failed to join us in the *Ṣalāt* (prayer). When the Prophet ﷺ had finished the *Ṣalāt* (prayer), he asked (the man), "O so-and-so! What prevented you from offering the *Ṣalāt* (prayer) with us?" He replied, "I am *Junub*." Allāh's Messenger ﷺ ordered him to perform *Tayammum* with clean earth. The man then offered the *Ṣalāt* (prayer). Allāh's Messenger ﷺ ordered me and a few others to go ahead of him. We had become very thirsty. While we were on our way (looking for water), we came across a lady (riding an animal), hanging her legs between two water-skins. We asked her, "Where can we get water?" She replied, "Oh! There is no water." We asked, "How far is your house from the water?" She replied, "A distance of a day and a night travel." We said, "Come on to Allāh's Messenger ﷺ." She asked, "What is Allāh's Messenger ﷺ?" So we brought her to Allāh's Messenger ﷺ against her will, and she told him what she had told us before and added that she was the mother of orphans. So, the Prophet ﷺ ordered that her two water-skins be brought and he touched or rubbed the mouths of the water-skins (with his hand). As we were thirsty, we drank till

٣٥٧١ - حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا سَلْمُ بْنُ زَرْبِرٍ: سَمِعْتُ أَبَا رَجَاءٍ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ أَنَّهُمْ كَانُوا مَعَ النَّبِيِّ ﷺ فِي مَسِيرٍ فَأَذْجُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ وَجْهُ الصُّبْحِ عَرَّسُوا فَعَلَبْتَهُمْ أَعْيُنُهُمْ حَتَّى ارْتَفَعَتِ الشَّمْسُ، فَكَانَ أَوَّلَ مَنْ اسْتَيْقَظَ مِنْ مَنَايِهِ أَبُو بَكْرٍ، وَكَانَ لَا يُوقِظُ رَسُولَ اللَّهِ ﷺ مِنْ مَنَايِهِ حَتَّى يَسْتَيْقِظَ. فَاسْتَيْقَظَ عُمَرُ فَقَعَدَ أَبُو بَكْرٍ عِنْدَ رَأْسِهِ فَجَعَلَ يُكَبِّرُ وَيَرْفَعُ صَوْتَهُ حَتَّى اسْتَيْقَظَ النَّبِيُّ ﷺ فَتَزَلَّ وَصَلَّى بِنَا الْغَدَاةِ. فَاعْتَزَلَ رَجُلٌ مِنَ الْقَوْمِ لَمْ يُصَلِّ مَعَنَا، فَلَمَّا انْصَرَفَ قَالَ: «يَا فُلَانُ، مَا يَمْنَعُكَ أَنْ تُصَلِّيَ مَعَنَا؟» قَالَ: أَصَابَتْنِي جَنَابَةٌ، فَأَمَرَهُ أَنْ يَتِمَّ بِالصَّعِيدِ، ثُمَّ صَلَّى وَجَعَلَنِي رَسُولُ اللَّهِ ﷺ فِي رُكُوبٍ بَيْنَ يَدَيْهِ، وَقَدْ عَطِشْنَا عَطَشًا شَدِيدًا فَبَيْنَمَا نَحْنُ نَسِيرُ إِذَا نَحْنُ بِامْرَأَةٍ سَادِلَةٍ رَجْلَيْهَا بَيْنَ مَرَادَتَيْنِ، فَقُلْنَا لَهَا: أَيْنَ الْمَاءُ؟ فَقَالَتْ: إِيهَ لَا مَاءَ، قُلْنَا: كَمْ بَيْنَ أَهْلِكَ وَبَيْنَ الْمَاءِ؟ قَالَتْ: يَوْمٌ وَلَيْلَةٌ، فَقُلْنَا: انْطَلِقِي إِلَى رَسُولِ اللَّهِ ﷺ، قَالَتْ: وَمَا رَسُولُ اللَّهِ؟ فَلَمْ نُمَلِّكْهَا مِنْ أَمْرِهَا حَتَّى اسْتَبَلْنَا بِهَا النَّبِيُّ ﷺ فَحَدَّثْتُهُ بِمِثْلِ الَّذِي حَدَّثْنَا غَيْرَ أَنَّهَا حَدَّثَتْهُ أَنَّهَا مُؤْتَمَةٌ، فَأَمَرَ بِمَرَادَتَيْهَا،

we quenched our thirst and we were forty men. We also filled all our water-skins and other utensils with water, but we did not water the camels. The water-skin was so full that it was almost about to burst. The Prophet ﷺ then said, "Bring what (foodstuff) you have." So, some dates and pieces of bread were collected for the lady, and when she went to her people, she said, "I have met either the greatest magician or a Prophet as the people claim." So, Allāh guided the people of that village through that lady. She embraced Islām and they all embraced Islām.

[See Vol. 1, *Hadīth* No. 344]

3572. Narrated Anas رضي الله عنه: A bowl of water was brought to the Prophet ﷺ while he was at Az-Zaurā'. He placed his hand in it and the water started flowing among his fingers. All the people performed ablution (with that water).

Qatāda asked Anas, "How many people were you?" Anas replied, "Three hundred, or nearly three hundred."

3573. Narrated Anas bin Mālik رضي الله عنه: I saw Allāh's Messenger ﷺ at the time when the *Ṣalāt-ul-'Aṣr* (*'Aṣr* prayer) was due. Then the people were searching for water for ablution but they could not find any. Then some water was brought to Allāh's Messenger ﷺ and he placed his hand in the pot and ordered the people to perform the ablution with the water. I saw water flowing from underneath his fingers and the people started performing the ablution till all of them performed the ablution.

فَمَسَحَ بِالْعَرَاوِينِ. فَشَرَبْنَا عَطَاشًا
أَرْبَعُونَ رَجُلًا حَتَّى رَوَيْنَا، فَمَلَأْنَا كُلَّ
قِرْبَةٍ مَعَنَا وَإِدَاوَةَ غَيْرَ أَنَّهُ لَمْ نَسِقِ
بَعِيرًا وَهِيَ تَكَادُ تَبْضُ مِنَ الْمِلءِ، ثُمَّ
قَالَ: «هَاتُوا مَا عِنْدَكُمْ»، فَجَمَعَ لَهَا
مِنَ الْكِسْرِ وَالتَّمْرِ، حَتَّى أَتَتْ أَهْلَهَا.
قَالَتْ: آتَيْتُ أَسْحَرَ النَّاسِ، أَوْ هُوَ
نَبِيِّ كَمَا زَعَمُوا، فَهَدَى اللَّهُ ذَاكَ
الصَّرْمَ بِتِلْكَ الْمَرْأَةِ فَأَسْلَمَتْ
وَأَسْلَمُوا. [راجع: ٣٤٤]

٣٥٧٢ - حَدَّثَنِي مُحَمَّدُ بْنُ
بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ
سَعِيدٍ، عَنِ قَتَادَةَ، عَنْ أَنَسِ رَضِيَ
اللَّهُ عَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ بِنَاءً وَهُوَ
بِالزُّورَاءِ فَوَضَعَ يَدَهُ فِي الْإِنَاءِ فَجَعَلَ
الْمَاءُ يَبْشِقُ مِنْ بَيْنِ أَصَابِعِهِ فَتَوَضَّأَ
الْقَوْمُ. قَالَ قَتَادَةُ: قُلْتُ لِأَنَسٍ: كَمْ
كُنْتُمْ؟ قَالَ: ثَلَاثِمِائَةٍ أَوْ زُهَاءَ
ثَلَاثِمِائَةٍ. [راجع: ١٦٩]

٣٥٧٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
مَسْلَمَةَ، عَنِ مَالِكٍ، عَنِ إِسْحَاقَ بْنِ
عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ
مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ: رَأَيْتُ
رَسُولَ اللَّهِ ﷺ وَحَانَتْ صَلَاةُ الْعَصْرِ،
فَالْتَمَسَ الْوَضُوءَ فَلَمْ يَجِدْهُ فَأَتَى
رَسُولَ اللَّهِ ﷺ بِوَضُوءٍ فَوَضَعَ رَسُولُ
اللَّهِ ﷺ يَدَهُ فِي ذَلِكَ الْإِنَاءِ فَأَمَرَ
النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ. فَرَأَيْتُ الْمَاءَ

يَنْبُعُ مِنْ تَحْتِ أَصَابِعِهِ فَتَوَضَّأَ النَّاسُ
حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[راجع: ١٦٩]

3574. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ went out on one of his journeys with some of his companions. They went on travelling till the time of the *Ṣalāt* (prayer) became due. They could not find water to perform the ablution. One of them went away and brought a little amount of water in a pot. The Prophet ﷺ took it and performed the ablution, and then stretched his four fingers on to the pot and said (to the people), "Get up to perform the ablution." They started performing the ablution till all of them performed the ablution, and they were nearly seventy or so.

٣٥٧٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
مُبَارَكٍ: حَدَّثَنَا حَزْمٌ قَالَ: سَمِعْتُ
الْحَسَنَ قَالَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ
رَضِيَ اللهُ عَنْهُ قَالَ: خَرَجَ النَّبِيُّ ﷺ
فِي بَعْضِ مَخَارِجِهِ وَمَعَهُ نَاسٌ مِنْ
أَصْحَابِهِ، فَانْطَلَقُوا يَسِيرُونَ فَحَضَرَتْ
الصَّلَاةُ، وَلَمْ يَجِدُوا مَاءً يَتَوَضَّؤْنَ.
فَانْطَلَقَ رَجُلٌ مِنَ الْقَوْمِ فَجَاءَ بِقَدَحٍ
مِنْ مَاءٍ يَسِيرٍ فَأَخَذَهُ النَّبِيُّ ﷺ فَتَوَضَّأَ
ثُمَّ مَدَّ أَصَابِعَهُ الْأَرْبَعَ عَلَى الْقَدَحِ.
ثُمَّ قَالَ: «قُومُوا فَتَوَضَّأُوا»، فَتَوَضَّأَ
الْقَوْمُ حَتَّى بَلَغُوا فِيمَا يُرِيدُونَ مِنَ
الْوُضُوءِ، وَكَانُوا سَبْعِينَ أَوْ نَحْوَهُ.

[راجع: ١٦٩]

3575. Narrated Ḥumaid: Anas bin Mālik رَضِيَ اللهُ عَنْهُ said, "Once the time of the *Ṣalāt* (prayer) became due and the people whose houses were close to the mosque went to their houses to perform ablution, while the others remained (sitting there). A stone pot containing water was brought to the Prophet ﷺ, who wanted to put his hand in it, but it was too small for him to spread his hand in it, and so he had to bring his fingers together before putting his hand in the pot. Then all the people performed the ablution (with that water)." I asked Anas, "How many persons were they." He replied, "There were eighty men."

٣٥٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُنِيرٍ:
سَمِعَ يَزِيدَ: أَخْبَرَنَا حُمَيْدٌ، عَنِ أَنَسِ
رَضِيَ اللهُ عَنْهُ قَالَ: حَضَرَتْ الصَّلَاةُ
فَقَامَ مَنْ كَانَ قَرِيبَ الدَّارِ مِنَ الْمَسْجِدِ
يَتَوَضَّأُ وَيَتَمَيَّ قَوْمٌ. فَأَتَى النَّبِيُّ ﷺ
بِمِخْضَبٍ مِنْ حِجَارَةٍ فِيهِ مَاءٌ. فَوَضَعَ
كَفَّهُ فَصَغَّرَ الْمِخْضَبَ أَنْ يَبْسُطَ فِيهِ
كَفَّهُ فَضَمَّ أَصَابِعَهُ فَوَضَعَهَا فِي
الْمِخْضَبِ فَتَوَضَّأَ الْقَوْمُ كُلُّهُمْ جَمِيعًا.
فُلْتُ: كَمْ كَانُوا؟ قَالَ: ثَمَانُونَ

رَجُلًا. [راجع: ١٦٩]

3576. Narrated Sālim bin Abī Al-Ja'd: Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا said, "The people became very thirsty on the day of *Al-Hudaibiya* (Treaty). A small pot containing some water was in front of the Prophet ﷺ and when he had finished the ablution, the people rushed towards him. He asked, 'What is wrong with you?' They replied, 'We have no water either for performing ablution or for drinking except what is present in front of you.' So, he placed his hand in that pot and the water started flowing among his fingers like springs. We all drank and performed ablution (from it)." I asked Jābir, "How many were you?" He replied, "Even if we had been one hundred thousand, it would have been sufficient for us, but we were fifteen hundred."

3577. Narrated Al-Barā' رَضِيَ اللهُ عَنْهُ: We were one thousand and four hundred persons on the day of *Al-Hudaibiya* (Treaty), and (at) *Al-Hudaibiya* (there) was a well. We drew out its water not leaving even a single drop. The Prophet ﷺ sat at the edge of the well and asked for some water with which he rinsed his mouth, and then he threw it out into the well. We stayed for a short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

3578. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Abū Ṭalḥa said to Umm Sulaim, "I have noticed feebleness in the voice of Allāh's Messenger ﷺ which I think, is caused by hunger. Have you got any food?" She said,

٣٥٧٦ - حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ: حَدَّثَنَا حُصَيْنٌ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: عَطَشَ النَّاسُ يَوْمَ الْحُدَيْبِيَّةِ وَالنَّبِيُّ ﷺ بَيْنَ يَدَيْهِ رَكْوَةٌ فَتَوَضَّأَ جَهَشَ النَّاسُ نَحْوَهُ. فَقَالَ: «مَا لَكُمْ؟» قَالُوا: لَيْسَ عِنْدَنَا مَاءٌ تَتَوَضَّأُ وَلَا نَشْرَبُ إِلَّا مَا بَيْنَ يَدَيْكَ. فَوَضَعَ يَدَهُ فِي الرِّكْوَةِ فَجَعَلَ الْمَاءُ يَثُورُ بَيْنَ أَصَابِعِهِ كَأَمْثَالِ الْعَيْونِ، فَشَرَبْنَا وَتَوَضَّأْنَا. قُلْتُ: كَمْ كُنْتُمْ؟ قَالَ: لَوْ كُنَّا مِائَةَ أَلْفٍ لَكَفَانَا، كُنَّا خَمْسَ عَشْرَةَ مِائَةً. [انظر: ٤١٥٢، ٤١٥٣، ٤١٥٤، ٤٨٤٠، ٥٦٣٩]

٣٥٧٧ - حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا إِسْرَائِيلُ عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: كُنَّا يَوْمَ الْحُدَيْبِيَّةِ أَرْبَعَ عَشْرَةَ مِائَةً، وَالْحُدَيْبِيَّةُ بِئْرٌ، فَتَرَحَّنَاهَا حَتَّى لَمْ نَتْرُكْ فِيهَا قَطْرَةً فَجَلَسَ النَّبِيُّ ﷺ عَلَى سَفِيرِ الْبِئْرِ فَدَعَا بِمَاءٍ فَمَضْمَضَ وَمَجَّ فِي الْبِئْرِ فَمَكَّنَّا غَيْرَ بَعِيدٍ ثُمَّ اسْتَقَيْنَا حَتَّى رَوَيْنَا وَرَوَتْ أَوْ صَدَرَتْ رَكَائِبُنَا. [انظر: ٤١٥٠، ٤١٥١]

٣٥٧٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكٌ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ ابْنِ أَبِي طَلْحَةَ: أَنَّهُ سَمِعَ

“Yes.” She brought out some loaves of barley and took out a veil belonging to her, and wrapped the bread in part of it and put it under my arm and wrapped part of the veil round me and sent me to Allāh’s Messenger ﷺ. I went carrying it and found Allāh’s Messenger ﷺ in the mosque sitting with some people. When I stood there, Allāh’s Messenger ﷺ asked, “Has Abū Ṭalḥa sent you?” I said, “Yes”. He asked, “With some food?” I said, “Yes” Allāh’s Messenger ﷺ then said to the men around him, “Get up!” He set out (accompanied by them) and I went ahead of them till I reached Abū Ṭalḥa and told him (of the Prophet’s visit). Abū Ṭalḥa said, “O Umm Sulaim! Allāh’s Messenger ﷺ is coming with the people and we have no food to feed them.” She said, “Allāh and His Messenger know better.” So, Abū Ṭalḥa went out to receive Allāh’s Messenger ﷺ. Allāh’s Messenger ﷺ came along with Abū Ṭalḥa. Allāh’s Messenger ﷺ said, “O Umm Sulaim! Bring whatever you have.” She brought the bread which Allāh’s Messenger ﷺ ordered to be broken into pieces. Umm Sulaim poured on them some butter from an oil-skin. Then Allāh’s Messenger ﷺ recited what Allāh wished him to recite, and then said, “Let ten persons come (to share the meal).” Ten persons were admitted, ate their fill and went out. Then he again said, “Let another ten do the same.” They were admitted, ate their fill and went out. Then he again said, “Let another ten persons (do the same.)” They were admitted, ate their fill and went out. Then he said, “Let another ten persons come.” In short, all of them ate their fill, and they were seventy or eighty men.

أَتَسَّ بَنَ مَالِكٍ يَقُولُ: قَالَ أَبُو طَلْحَةَ لَأَمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفاً أَعْرَفُ فِيهِ الْجُوعَ فَهَلْ عِنْدَكَ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ، فَأَخْرَجَتْ أَقْرَاصاً مِنْ شَعِيرٍ ثُمَّ أَخْرَجَتْ خِمَاراً لَهَا فَلَقَّتِ الْحَبْرَ بِبَعْضِهِ ثُمَّ دَسَّتْهُ تَحْتَ يَدِي وَلَا تَنِي بِبَعْضِهِ ثُمَّ أُرْسَلْتَنِي إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: فَذَهَبْتُ بِهِ. فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ. فَقُمْتُ عَلَيْهِمْ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَرْسَلَكَ أَبُو طَلْحَةَ؟» فَقُلْتُ: نَعَمْ، قَالَ: «بِطَعَامٍ؟» قُلْتُ: نَعَمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ لَمَنْ مَعَهُ: «فُؤُومُوا»، فَانْطَلَقَ وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أبا طَلْحَةَ فَأَخْبَرْتُهُ فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ بِالنَّاسِ وَلَيْسَ عِنْدَنَا مَا نُطْعِمُهُمْ؟ فَقَالَتْ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولَ اللَّهِ ﷺ وَأَبُو طَلْحَةَ مَعَهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْمِي يَا أُمَّ سُلَيْمٍ مَا عِنْدَكَ»، فَأَتَتْ بِذَلِكَ الْحَبْرِ، فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ فَقُتَّ وَعَصَرَتْ أُمَّ سُلَيْمٍ عَكَةً فَادَمَّتْهُ ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ فِيهِ مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ: «إِنَّدُنْ لِعَسْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا.

ثُمَّ قَالَ: «اِئْتِنِي لِعَشْرَةٍ»، فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «اِئْتِنِي لِعَشْرَةٍ» فَأَذِنَ لَهُمْ فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ خَرَجُوا. ثُمَّ قَالَ: «اِئْتِنِي لِعَشْرَةٍ» فَأَكَلَ الْقَوْمُ كُلُّهُمْ وَشَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

3579. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: We used to consider miracles as Allāh's Blessings, but you people consider them to be a warning. Once, we were with Allāh's Messenger ﷺ on a journey, and we ran short of water. He said, "Bring the water remaining with you." The people brought a utensil containing a little water. He placed his hand in it and said, "Come to the blessed water, and the Blessing is from Allāh." I saw the water flowing from among the fingers of Allāh's Messenger ﷺ, and no doubt, we used to hear the meals (food) glorifying Allāh, when it was being eaten (by him).

٣٥٧٩ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا نَعُدُّ الْآيَاتِ بَرَكَةً وَأَنْتُمْ تَعُدُّونَهَا تَخْوِيفًا. كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي سَفَرٍ فَقَلَّ الْمَاءُ فَقَالَ: «اطْلُبُوا فَضْلَةً مِنْ مَاءٍ» فَجَاؤُوا بِإِنَاءٍ فِيهِ مَاءٌ قَلِيلٌ، فَأَدَخَلَ يَدَهُ فِي الْإِنَاءِ ثُمَّ قَالَ: «حَيَّ عَلَى الظُّهُورِ الْمُبَارِكِ وَالْبَرَكَةِ مِنْ اللَّهِ»، فَلَقَدْ رَأَيْتُ الْمَاءَ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِ رَسُولِ اللَّهِ ﷺ، وَلَقَدْ كُنَّا نَسْمَعُ تَسْبِيحَ الطَّعَامِ وَهُوَ يُؤْكَلُ.

3580. Narrated Jābir رَضِيَ اللهُ عَنْهُ: My father had died in debt. So, I came to the Prophet ﷺ and said, "My father (died) leaving unpaid debts, and I have nothing except the yield of his date-palms; and their yield for many years will not cover his debts. So, please come with me, so that the creditors may not misbehave with me." The Prophet ﷺ went round one of the heaps of dates and invoked (Allāh), and then did the same with another heap and sat on it and said, "Measure (for them)." He paid them their rights and what

٣٥٨٠ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا، قَالَ: حَدَّثَنِي عَامِرٌ، قَالَ: حَدَّثَنِي جَابِرٌ رَضِيَ اللهُ عَنْهُ أَنَّ أَبَاهُ ثَوْفِي وَعَلَيْهِ دَيْنٌ، فَأَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: إِنَّ أَبِي تَرَكَ عَلَيْهِ دَيْنًا، وَلَيْسَ عِنْدِي إِلَّا مَا يُخْرِجُ نَحْلَهُ وَلَا يَبْلُغُ مَا يُخْرِجُ سِنِينَ مَا عَلَيْهِ. فَاَنْطَلِقُ مَعِيَ لِكَيْ لَا يُفْحَشَ عَلَيَّ الْغُرْمَاءُ فَمَشَى

remained was as much as had been paid to them.

3581. Narrated ‘Abdur-Rahmān bin Abī Bakr رضي الله عنهما: The companions of *Ṣuffa* were poor people. The Prophet ﷺ once said, “Whoever has food enough for two persons, should take a third one (from among them), and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar).” Abū Bakr brought three persons while the Prophet ﷺ took ten. And Abū Bakr with his three family member (who were I, my father and my mother) (the subnarrator is in doubt whether ‘Abdur-Rahmān said, “My wife and my servant who was common for both my house and Abū Bakr’s house.”). Abū Bakr took his supper with the Prophet ﷺ and stayed there till he offered the *Ishā* prayer. He returned and stayed till Allāh’s Messenger ﷺ took his supper. After a part of the night had passed, he returned to his house. His wife said to him, “What has detained you from your guests?” He said, “Have you served supper to them?” She said, “They refused (to take supper) until you come. They (i.e., some members of the household) presented the meal to them but they refused (to eat)”. I went to hide myself and he said, “O *Ghunthar* [ignorant (boy)]!” He invoked Allāh to cause my ears to be cut and he rebuked me. He then said (to them): “Please eat!” and added, “I will never eat the meal.” By Allāh, whenever we took a handful of the meal, the meal grew more underneath than that handful till everybody ate to his satisfaction; yet the remaining food was more than the original meal. Abū Bakr saw

حَوْلَ بَيْدَرٍ مِنْ بِيَادِرِ التَّمْرِ فَدَعَا نَوْمًا
آخَرَ ثُمَّ جَلَسَ عَلَيْهِ فَقَالَ: «انزِعُوهُ»
فَأَوْفَاهُمْ الَّذِي لَهُمْ وَيَقِي مِثْلُ مَا
أَعْطَاهُمْ. [راجع: ٢١٢٧]

٣٥٨١ - حَدَّثَنَا مُوسَى بْنُ
إِسْمَاعِيلَ: حَدَّثَنَا مُعْتَمِرٌ عَنْ أَبِيهِ:
حَدَّثَنَا أَبُو عُثْمَانَ أَنَّهُ حَدَّثَهُ عَبْدُ
الرَّحْمَنِ بْنُ أَبِي بَكْرٍ رَضِيَ اللَّهُ
عَنْهُمَا: أَنَّ أَصْحَابَ الصُّفَّةِ كَانُوا
أُنَاسًا فَقَرَاءً وَأَنَّ النَّبِيَّ ﷺ قَالَ مَرَّةً:
«مَنْ كَانَ عِنْدَهُ طَعَامٌ اثْنَيْنِ فَلْيَذْهَبْ
بِثَالِثٍ. وَمَنْ كَانَ عِنْدَهُ طَعَامٌ أَرْبَعَةً
فَلْيَذْهَبْ بِخَامِسٍ بِسَادِسٍ» أَوْ كَمَا
قَالَ. وَإِنَّ أَبَا بَكْرٍ جَاءَ بِثَلَاثَةٍ وَأَنْطَلَقَ
النَّبِيُّ ﷺ بِعَشْرَةٍ وَأَبُو بَكْرٍ وَثَلَاثَةٌ،
قَالَ: فَهَوَ أَنَا وَأَبِي وَأُمِّي وَلَا أُذْرِي
هَلْ قَالَ: امْرَأَتِي وَخَادِمِي، بَيْنَ بَيْنِنَا
وَبَيْنَ بَيْتِ أَبِي بَكْرٍ، وَإِنَّ أَبَا بَكْرٍ
تَعَشَّى عِنْدَ النَّبِيِّ ﷺ ثُمَّ لَبِثَ حَتَّى
صَلَّى الْعِشَاءَ ثُمَّ رَجَعَ فَلَبِثَ حَتَّى
تَعَشَّى رَسُولُ اللَّهِ ﷺ فَجَاءَ بَعْدَمَا
مَضَى مِنَ اللَّيْلِ مَا شَاءَ اللَّهُ. قَالَتْ لَهُ
امْرَأَتُهُ: مَا حَبَسَكَ مِنْ أَضْيَافِكَ أَوْ
ضَيْفِكَ؟ قَالَ: أَوْ عَشِيَّتِهِمْ؟ قَالَتْ:
أَبُوا حَتَّى تَجِيءَ، قَدْ عَرَضُوا عَلَيْهِمْ
فَعَلَبَوْهُمْ، قَالَ: فَذَهَبْتُ فَاحْتَبَأْتُ
فَقَالَ: يَا غُنْثَرُ، فَجَدِّعْ وَسَبِّ، وَقَالَ:
كُلُوا، وَقَالَ: لَا أَطْعَمُهُ أَبَدًا. قَالَ:

that the food was as much or more than the original amount. He called his wife, "O sister of Banī Firās!" She said, "O pleasure of my eyes. The food has been tripled in quantity than it was before." Abū Bakr then started eating thereof and said, "It (i.e., my oath not to eat) was because of Satan." He took a handful from it, and carried the rest to the Prophet ﷺ. So, that food was with the Prophet ﷺ. There was a treaty between us and some people, and when the period of that treaty had elapsed, he divided us into twelve groups, each being headed by a man. Allāh knows how many men were under the command of each leader. Anyhow, the Prophet ﷺ surely sent a leader with each group. Then all of them ate of that meal.

[See Vol. 8, *Hadith* No.6141]

وَأَيْمُ اللَّهِ مَا كُنَّا نَأْخُذُ مِنَ اللَّقْمَةِ إِلَّا رَبًّا مِنْ أَسْفَلِهَا، أَكْثَرُ مِنْهَا حَتَّى شَبِعُوا وَصَارَتْ أَكْثَرَ مِمَّا كَانَتْ قَبْلُ. فَنَظَرَ أَبُو بَكْرٍ فَإِذَا شَيْءٌ أَوْ أَكْثَرُ، فَقَالَ لَامْرَأَتِهِ: يَا أُحْتُ بَنِي فِرَاسٍ، قَالَتْ: لَا وَفَرَّةٌ عَيْنِي، لَهِيَ الْآنَ أَكْثَرُ مِمَّا قَبْلُ بِثَلَاثِ مَرَارٍ. فَأَكَلَ مِنْهَا أَبُو بَكْرٍ وَقَالَ: إِنَّمَا كَانَ الشَّيْطَانُ، يَعْنِي يَمِينَهُ، ثُمَّ أَكَلَ مِنْهَا لُقْمَةً. ثُمَّ حَمَلَهَا إِلَى النَّبِيِّ ﷺ فَأَصْبَحَتْ عِنْدَهُ وَكَانَ بَيْنَنَا وَبَيْنَ قَوْمِ عَهْدٍ. فَمَضَى الْأَجَلَ فَتَفَرَّقْنَا اثْنَا عَشَرَ رَجُلًا مَعَ كُلِّ رَجُلٍ مِنْهُمْ أَنَسٌ، اللَّهُ أَعْلَمُ كَمْ مَعَ كُلِّ رَجُلٍ، غَيْرَ أَنَّهُ بَعَثَ مَعَهُمْ قَالَ: أَكَلُوا مِنْهَا أَجْمَعُونَ، أَوْ كَمَا قَالَ. وَغَيْرُهُ يَقُولُ: فَعَرَفْنَا. [راجع: ٦٠٢]

3582. Narrated Anas رَضِيَ اللَّهُ عَنْهُ: Once during the lifetime of Allāh's Messenger ﷺ, the people of Al-Madīna suffered from drought. So, while the Prophet ﷺ was delivering *Khuṭba* (religious talk) on a Friday, a man got up saying, "O Allāh's Messenger! The horses and sheep have perished. Will you invoke Allāh to bless us with rain?" The Prophet ﷺ lifted both his hands and invoked (Allāh). The sky at that time was as clear as glass. Suddenly a wind blew, raising clouds that gathered together, and it started raining heavily. We came out (of the mosque) wading through the flowing water till we reached our homes. It went on raining till the next Friday, when the same man or some other man stood up and said, "O Allāh's Messenger! The houses have

٣٥٨٢ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا حَمَّادٌ، عَنْ عَبْدِ الْعَزِيزِ، عَنْ أَنَسٍ، وَعَنْ يُونُسَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَصَابَ أَهْلَ الْمَدِينَةِ قَحْطٌ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَبَيْنَا هُوَ يَخْطُبُ يَوْمَ جُمُعَةٍ إِذْ قَامَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، هَلَكَتِ الْكُرَاعُ، هَلَكَتِ الشَّاءُ، فَادْعُ اللَّهَ يَسْقِينَا. فَمَدَّ يَدَيْهِ وَدَعَا. قَالَ أَنَسٌ: وَإِنَّ السَّمَاءَ كَمِثْلِ الرَّجَاجَةِ فَهَابَتْ رِيحٌ أَنْشَأَتْ سَحَابًا ثُمَّ اجْتَمَعَ ثُمَّ أَرْسَلَتِ السَّمَاءُ غَزَالِيهَا. فَخَرَجْنَا نَحْوُصُ الْمَاءِ حَتَّى

collapsed; please invoke Allāh to withhold the rain.” On that the Prophet ﷺ smiled and said, “O Allāh, (let it rain) around us and not on us.” I then looked at the clouds to see them separating, forming a sort of a crown round Al-Madina. (See H. 933)

3583. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet ﷺ used to deliver his *Khutba* (religious talk) while standing beside a trunk of a date-palm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet ﷺ went to it, rubbing his hand over it (to stop its crying).

[See Vol. 2, *Hadith* No.918]

3584. Narrated Jābir bin ‘Abdullāh رضي الله عنهما: The Prophet ﷺ used to stand by a tree or a date-palm (trunk) on Friday. Then an *Anṣārī* woman or man said, “O Allāh’s Messenger! Shall we make a pulpit for you?” He replied, “If you wish.” So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit [for delivering the *Khutba* (religious talk)]. The date-palm cried like a child! The Prophet ﷺ descended (from the pulpit) and embraced it while it continued moaning like a child being

أَتَيْنَا مَنَازِلَنَا فَلَمْ نَزَلْ نُمَطِّرْ إِلَى الْجُمُعَةِ الْأُخْرَى. فَقَامَ إِلَيْهِ ذَلِكَ الرَّجُلُ أَوْ غَيْرُهُ فَقَالَ: يَا رَسُولَ اللَّهِ، تَهَدَّمَتِ الْبُيُوتُ فَادْعُ اللَّهَ يَحْسِبُهُ. فَتَبَسَّمَ ثُمَّ قَالَ: «حَوَالِنَا وَلَا عَلَيْنَا»، فَتَنظَرْتُ إِلَى السَّحَابِ تَصَدَّعَ حَوْلَ الْمَدِينَةِ كَأَنَّهُ [إكليل]. [راجع: ٩٣٢]

٣٥٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ أَبُو غَسَّانَ: حَدَّثَنَا أَبُو حَفْصٍ اسْمُهُ عُمَرُ بْنُ الْعَلَاءِ أَخُو أَبِي عُمَرَ بْنِ الْعَلَاءِ قَالَ: سَمِعْتُ نَافِعًا عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: كَانَ النَّبِيُّ ﷺ يَخْطُبُ إِلَى جِذْعٍ فَلَمَّا اتَّخَذَ الْمُنْبِرَ تَحَوَّلَ إِلَيْهِ فَحَنَّ الْجِذْعُ فَأَتَاهُ فَمَسَحَ يَدَهُ عَلَيْهِ. وَقَالَ عَبْدُ الْحَمِيدِ: أَخْبَرَنَا عُثْمَانُ بْنُ عُمَرَ: أَخْبَرَنَا مُعَاذُ بْنُ الْعَلَاءِ عَنْ نَافِعٍ بِهِذَا وَرَوَاهُ أَبُو عَاصِمٍ عَنِ ابْنِ أَبِي رَوَّادٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ.

٣٥٨٤ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ أَيْمَنَ قَالَ: سَمِعْتُ أَبِي، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ ﷺ كَانَ يَقُومُ يَوْمَ الْجُمُعَةِ إِلَى شَجَرَةٍ أَوْ نَخْلَةٍ فَقَالَتْ امْرَأَةٌ مِنَ الْأَنْصَارِ أَوْ رَجُلٌ: يَا رَسُولَ اللَّهِ، أَلَا نَجْعَلُ لَكَ مِنْبَرًا؟ قَالَ: «إِنْ شِئْتُمْ». فَجَعَلُوا لَهُ مِنْبَرًا

quietened. The Prophet ﷺ said, "It was crying for (missing) what it used to hear of religious knowledge given near it."

3585. Narrated Anas bin Mālik that he heard Jābir bin 'Abdullāh رَضِيَ اللهُ عَنْهُمَا saying, "The roof of the mosque was built over the trunks of date-palms which were as pillars (for the roof). When the Prophet ﷺ delivered a *Khutba* (religious talk), he used to stand by one of those trunks till the pulpit was made for him, and he used it instead. Then we heard the trunk emitting a sound like that of a pregnant she-camel till the Prophet ﷺ came to it, and put his hand over it, then it became quiet."

3586. Narrated Ḥudhaifa: Once 'Umar bin Al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ said, "Who amongst you remembers the statement of Allāh's Messenger ﷺ regarding the *Al-Fitnah* (trial or affliction)?" Ḥudhaifa replied, "I remember what he said exactly." 'Umar said, "Tell (us), you are really a daring man!" Ḥudhaifa said, "Allāh's Messenger ﷺ said, 'A man's *Al-Fitnah* (trial or afflictions) (i.e., wrong deeds) concerning his relation to his family, his property and his neighbours are expiated by his *Ṣalāt* (prayer), *Aṣ-Ṣadaqa* (giving in charity) and enjoining *Al-Ma'rūf* (Islāmic Monotheism and all that Islām ordains) forbidding *Al-Munkar* (polytheism,

فَلَمَّا كَانَ يَوْمَ الْجُمُعَةِ دُفِعَ إِلَى الْمِنْبَرِ، فَصَاحَتِ النَّحْلَةُ صِيحَ الصَّبِيِّ ثُمَّ نَزَلَ النَّبِيُّ ﷺ فَصَمَّهُ إِلَيْهِ، يَبِينُ أَيْنَ الصَّبِيِّ الَّذِي يُسَكِّنُ. قَالَ: «كَانَتْ تَبْكِي عَلَيَّ مَا كَانَتْ تَسْمَعُ مِنَ الذِّكْرِ عِنْدَهَا». [راجع: ٤٤٩]

٣٥٨٥ - حَدَّثَنَا إِسْمَاعِيلُ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: أَخْبَرَنِي حَفْصُ بْنُ عُبَيْدٍ اللَّهُ بْنُ أَنَسِ بْنِ مَالِكٍ: أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كَانَ الْمَسْجِدُ مَسْقُوفًا عَلَى جُدُوعٍ مِنْ نَحْلِ فَكَانَ النَّبِيُّ ﷺ يَقُومُ إِلَى جِدْعٍ مِنْهَا فَلَمَّا صَبَغَ لَهُ الْمِنْبَرُ فَكَانَ عَلَيْهِ فَمَسِعْنَا لِذَلِكَ الْجِدْعِ صَوْتًا كَصَوْتِ الْعِشَارِ، حَتَّى جَاءَ النَّبِيُّ ﷺ فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَتَتْ. [راجع: ٤٤٩]

٣٥٨٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ: وَحَدَّثَنَا بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ عَنْ حُدَيْفَةَ: أَنَّ عَمْرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَيُّكُمْ يَحْفَظُ قَوْلَ رَسُولِ اللَّهِ ﷺ فِي الْفِتْنَةِ؟ فَقَالَ حُدَيْفَةُ: أَنَا أَحْفَظُ كَمَا قَالَ. قَالَ: هَاتِ إِنَّكَ لَجَرِيءٌ. قَالَ رَسُولُ اللَّهِ ﷺ: «فِتْنَةُ الرَّجُلِ فِي أَهْلِهِ وَمَالِهِ

disbelief and all that Islām forbids).” ‘Umar said, “I don’t mean these but the *Al-Fitnah* that will be heaving up and down like waves of the sea.” Ḥudhaifa replied, “O chief of the believers! You need not fear that as there is a closed door between you and it.” ‘Umar asked, “Will that door be opened or broken?” Ḥudhaifa replied, “No, it will be broken.” ‘Umar said, “Then it is very likely that the door will not be closed again.” Later on the people asked Ḥudhaifa, “Did ‘Umar know what that door meant?” He said, “Yes, ‘Umar knew it as everyone knows that there will be night before tomorrow morning. I narrated to ‘Umar an authentic narration, not lies.” We dared not ask Ḥudhaifa; therefore we requested Masrūq who asked him, “What does the door stand for?” He said, “‘Umar.”

وجارِهِ تَكْفَرُهَا الصَّلَاةُ وَالصَّدَقَةُ
وَالأَمْرُ بِالْمَعْرُوفِ وَالنَّهْيُ عَنِ
الْمُنْكَرِ». قَالَ: لَيْسَتْ هَذِهِ، وَلَكِنْ
الَّتِي تَمُوجُ كَمَوْجِ الْبَحْرِ. قَالَ: يَا
أَمِيرَ الْمُؤْمِنِينَ، لَا بَأْسَ عَلَيْكَ مِنْهَا،
إِنَّ بَيْنَكَ وَبَيْنَهَا بَابًا مُغْلَقًا. قَالَ:
يُفْتَحُ الْبَابُ أَوْ يُكْسَرُ؟ قَالَ: لَا بَلْ
يُكْسَرُ، قَالَ: ذَاكَ أُخْرَى أَنْ لَا
يُغْلَقُ، قُلْنَا: عَلِمَ عَمْرُ الْبَابِ؟ قَالَ:
نَعَمْ كَمَا أَنَّ دُونَ غَدِ اللَّيْلَةِ، إِنِّي
حَدَّثْتُهُ حَدِيثًا لَيْسَ بِالْأَعْلِيَّطِ، فَهَبْنَا
أَنْ نَسْأَلَهُ، وَأَمَرْنَا مَسْرُوقًا فَسَأَلَهُ
فَقَالَ: مَنْ الْبَابِ؟ قَالَ: عَمْرُ.

[راجع: ٥٢٥]

3587. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The Hour will not be established till you fight a nation wearing hairy shoes, and till you fight the Turks, who will have small eyes, red faces and flat noses; and their faces will be like flat shields.”

٣٥٨٧ - حَدَّثَنَا أَبُو الْيَمَانِ:
أَخْبَرَنَا شُعَيْبٌ: حَدَّثَنَا أَبُو الزِّنَادِ، عَنِ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ
عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ
السَّاعَةُ حَتَّى تُقَاتِلُوا قَوْمًا يَعْأَلُهُمُ
الشَّعْرُ وَحَتَّى تُقَاتِلُوا التُّرْكَ صِغَارَ
الْأَعْيُنِ حُمْرَ الْوُجُوهِ ذُلْفَ الْأَنْوْفِ
كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةُ».

[راجع: ٢٩٢٨]

3588. (The Prophet ﷺ added:) “And you will find that the best people are those who hate most to be a ruler, till they are chosen to be the rulers.⁽¹⁾ And the people are (like)

٣٥٨٨ - «وَتَجِدُونَ مَنْ خَيْرِ
النَّاسِ أَشَدَّهُمْ كَرَاهِيَةً لِهَذَا الأَمْرِ
حَتَّى يَقَعَ فِيهِ. وَالنَّاسُ مَعَادُونَ:

(1) (H. 3587) This means the people who do not like to be rulers for fear of not being just. But when the people elect them for their piety and righteousness, they rule justly and no longer hate to be rulers.

metals (of different natures). The best in the Pre-Islāmic Period of Ignorance are the best in Islām.”

3589. (The Prophet ﷺ added:) “A time will come when one of you will love to see me rather than to have his family and property doubled.”

3590. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “The Hour will not be established till you fight with the K_huza and the Kirmān from among the non-Arabs. They will be of red faces, flat noses and small eyes; their faces will look like flat shields, and their shoes will be of hair.”

3591. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I enjoyed the company of Allāh’s Messenger ﷺ for three years, and during the other years of my life, never was I so anxious to understand the (Prophet’s) narrations (sayings) as I was during those three years. I heard him saying, beckoning with his hand in this way, “Before the Hour you will fight with people who will have hairy shoes and live in Al-Bāriz.” (Sufyān, the subnarrator once said, “And they are the people of Al-Bāzir.”)

3592. Narrated ‘Umar bin Taghlib: I heard Allāh’s Messenger ﷺ saying, “Near the Hour you will fight with people who will wear hairy shoes; and you will also fight people with flat faces like shields.”

خِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي
الإسلام». [راجع: ٣٤٩٣]

٣٥٨٩ - «وَلَيَأْتِيَنَّ عَلَى أَحَدِكُمْ
زَمَانٌ لَأَنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَنْ
يَكُونَ لَهُ مِثْلُ أَهْلِهِ وَمَالِهِ».

٣٥٩٠ - حَدَّثَنَا يَحْيَى: حَدَّثَنَا
عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنْ هَمَّامٍ،
عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ، أَنَّ
النَّبِيَّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى
تُقَاتِلُوا حُوزًا وَكِرْمَانَ مِنَ الْأَعَاجِمِ،
حُمْرَ الْوُجُوهِ، فُطْسَ الْأَنْوْفِ، صِغَارَ
الْأَعْيُنِ، كَأَنَّ وَجُوهُهُمْ الْمَجَانُ
الْمُظْرَفَةُ، نِعَالُهُمُ الشَّعْرُ». تَابَعَهُ غَيْرُهُ
عَنْ عَبْدِ الرَّزَّاقِ. [راجع: ٢٩٢٨]

٣٥٩١ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
الله: حَدَّثَنَا سُفْيَانُ قَالَ: قَالَ
إِسْمَاعِيلُ: أَخْبَرَنِي قَيْسٌ قَالَ: أَتَيْتُنَا
أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ فَقَالَ:
صَحِبْتُ رَسُولَ اللهِ ﷺ ثَلَاثَ سِنِينَ
لَمْ أَكُنْ فِي سِنِّي أَحْرَصَ عَلَى أَنْ
أَعْمِيَ الْحَدِيثَ مِنِّي فِيهِنَّ. سَمِعْتُهُ
يَقُولُ وَقَالَ هَكَذَا بِيَدِهِ: «بَيْنَ يَدَيِ
السَّاعَةِ تَقَاتِلُونَ قَوْمًا نِعَالُهُمُ الشَّعْرُ».
وَهُوَ هَذَا الْبَارِزُ. وَقَالَ سُفْيَانُ مَرَّةً:
وَهُمْ أَهْلُ الْبَازِيرِ». [راجع: ٢٩٢٨]

٣٥٩٢ - حَدَّثَنَا سُلَيْمَانُ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ بْنُ حَارِثٍ:
سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنَا عَمْرُو

بُن تَعْلَبَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بَيْنَ يَدَيِ السَّاعَةِ تُقَاتِلُونَ قَوْمًا يَنْتَعِلُونَ الشَّعْرَ، وَتُقَاتِلُونَ قَوْمًا كَأَنَّ وُجُوهُهُمْ الْمَجَانُّ الْمُطْرَقَةُ».

[راجع: ٢٩٢٧]

3593. Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: I heard Allāh’s Messenger ﷺ saying, “The Jews will fight with you, and you will be given victory over them so that a stone will say, ‘O Muslim! There is a Jew behind me; kill him!’”

٣٥٩٣ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي سَالِمُ بْنُ عَبْدِ اللَّهِ: أَنَّ عَبْدَ اللَّهِ ابْنَ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «تُقَاتِلُكُمْ الْيَهُودُ، فَتَسَلِّطُونَ عَلَيْهِمْ، حَتَّى يَقُولَ الْحَجَرُ: يَا مُسْلِمُ، هَذَا يَهُودِيٌّ وَرَأَيْتِي فَاقْتُلْتَهُ».

[راجع: ٢٥٢٩]

3594. Narrated Abū Sa’īd Al-Khudrī رضي الله عنه: The Prophet ﷺ said, “A time will come when the people will fight a holy battle, and it will be asked, ‘Is there any amongst you who has enjoyed the company of Allāh’s Messenger ﷺ?’ They will say: ‘Yes.’ And then victory will be bestowed upon them. Then again they will fight a holy battle, and it will be asked: ‘Is there any among you who has enjoyed the company of the companions of Allāh’s Messenger ﷺ?’ They will say: ‘Yes.’ And then victory will be bestowed on them.”

٣٥٩٤ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ جَابِرٍ، عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغْزُونَ فَيَقَالُ: فِيكُمْ مَنْ صَحَبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ عَلَيْهِمْ، ثُمَّ يَغْزُونَ فَيَقَالُ لَهُمْ: هَلْ فِيكُمْ مَنْ صَحَبَ مَنْ صَحَبَ الرَّسُولَ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيَفْتَحُ لَهُمْ».

[راجع: ٢٨٩٧]

3595. Narrated ‘Adī bin Ḥātim رضي الله عنه: While I was in the city of the Prophet ﷺ, a man came and complained to him (the Prophet ﷺ) of destitution and poverty. Then another man came and complained of robbery. The Prophet ﷺ said, “‘Adī! Have you been to Al-Hīra?” I said, “I haven’t been to it, but I was informed about it.” He said,

٣٥٩٥ - حَدَّثَنِي مُحَمَّدُ بْنُ الْحَكَمِ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا إِسْرَائِيلُ: أَخْبَرَنَا سَعْدُ الطَّائِي: أَخْبَرَنَا مُجَلُّ بْنُ خَلِيفَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: بَيْنَمَا أُنَا عِنْدَ النَّبِيِّ ﷺ إِذْ

“If you should live for a long time, you will certainly see that a lady in a *Howdaj* travelling from Al-Hira will (safely reach Makkah and) perform the *Tawāf* of the Ka'bah, fearing none but Allāh.” I said to myself, “What will happen to the robbers of the tribe of Tai' who have spread evil through out the country?” The Prophet ﷺ further said, “If you should live long, the treasures of *Khosrau* will be opened (and taken as spoils).” I asked, “You mean *Khosrau*, son of *Hurmuz*?” He said, “*Khosrau*, son of *Hurmuz*; and if you should live long, you will see that one will carry a handful of gold or silver and go out looking for a person to accept it from him, but will find none to accept it from him. And each one of you, will meet Allāh, on the Day of his Meeting with Him, and there will be no translator between him and Allāh to translate for him, and Allāh will say to him: ‘Didn’t I send a Messenger to convey Our Message (of Islāmic Monotheism) to you?’ He will say: ‘Yes.’ Allāh will say: ‘Didn’t I give you wealth and preferred you with favours?’ He will say: ‘Yes.’ Then he will look to his right and see nothing but Hell, and look to his left and see nothing but Hell.”

‘Adī further said: I heard the Prophet ﷺ saying, “Save yourself from the (Hell) Fire even with half a date (to be given in charity) and if you do not find a half date, then with a good pleasant word.” ‘Adī added: (Later on) I saw a lady in a *Howdaj* travelling from Al-Hira till she performed the *Tawāf* of the Ka'bah, fearing none but Allāh. And I was one of those who opened (conquered) the treasures of *Khosrau*, son of *Hurmuz*. If you should live long, you will see what the Prophet Abul-Qāsim ﷺ had said: ‘A person will come out with a handful of gold...’ etc.

أَتَاهُ رَجُلٌ فَشَكَا إِلَيْهِ الْفَاقَةَ، ثُمَّ أَنَاهُ
 آخَرَ فَشَكَا إِلَيْهِ قَطَعَ السَّبِيلَ، فَقَالَ:
 «يَا عَدِيُّ، هَلْ رَأَيْتَ الْحَيْرَةَ؟» قُلْتُ:
 لَمْ أَرَهَا، وَقَدْ أُنْبِئْتُ عَنْهَا. قَالَ:
 «فَإِنْ طَالَتْ بِكَ حَيَاةٌ لَتَرِيَنَّ الطَّعِينَةَ
 تَرْتَجِلُ مِنَ الْحَيْرَةِ حَتَّى تَطُوفَ
 بِالْكَعْبَةِ لَا تَخَافُ أَحَدًا إِلَّا اللَّهَ.»
 قُلْتُ فِيمَا بَيْنِي وَبَيْنَ نَفْسِي: فَأَيُّ
 دُعَاؤِ طَيِّبٍ الَّذِينَ قَدْ سَعَرُوا الْبِلَادَ.
 «وَلَيْئِنْ طَالَتْ بِكَ حَيَاةٌ لَتُفْتَحَنَّ كُنُوزُ
 كِسْرَى»، قُلْتُ: كِسْرَى بِنُ هُرْمُزٍ؟
 قَالَ: «كِسْرَى بِنُ هُرْمُزٍ. وَلَيْئِنْ طَالَتْ
 بِكَ حَيَاةٌ لَتَرِيَنَّ الرَّجُلَ يُخْرُجُ مِلَّةً
 كَفَّهُ مِنْ ذَهَبٍ أَوْ فِضَّةٍ يَطْلُبُ مَنْ يَقْبَلُهُ
 مِنْهُ فَلَا يَجِدُ أَحَدًا يَقْبَلُهُ مِنْهُ. وَلَيَلْقِيَنَّ
 اللَّهَ أَحَدَكُمْ يَوْمَ يَلْقَاهُ، وَلَيَسَّ بَيْنَهُ
 وَبَيْنَهُ تَرْجَمَانٌ يَتَرَجَّمُ لَهُ فَيَقُولَنَّ: أَلَمْ
 أُبْعَثْ إِلَيْكَ رَسُولًا فَيُبَلِّغَكَ؟ فَيَقُولُ:
 بَلَى، فَيَقُولُ: أَلَمْ أُعْطِكَ مَالًا
 وَأَفْضَلَ عَلَيْكَ؟ فَيَقُولُ: بَلَى، فَيَنْظُرُ
 عَنْ يَمِينِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ، وَيَنْظُرُ
 عَنْ يَسَارِهِ فَلَا يَرَى إِلَّا جَهَنَّمَ». قَالَ
 عَدِيُّ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ:
 «اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ. فَمَنْ لَمْ
 يَجِدْ شِقِّ تَمْرَةٍ فِكَلِمَةٍ طَيِّبَةٍ». قَالَ
 عَدِيُّ: فَرَأَيْتَ الطَّعِينَةَ تَرْتَجِلُ مِنَ
 الْحَيْرَةِ حَتَّى تَطُوفَ بِالْكَعْبَةِ لَا تَخَافُ
 إِلَّا اللَّهَ، وَكُنْتُ فِيمَنْ افْتَسَحَ كُنُوزَ

كِسْرَى بْنِ هُرْمَزٍ، وَلَيْثِنَ طَالَتْ بِكُمْ
حَيَاةً لَتَرَوُنَّ مَا قَالَ النَّبِيُّ أَبُو
الْقَاسِمِ ﷺ: «يُخْرِجُ مِلءَ كَفِّهِ».

[راجع: ١٤١٣]

حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا
أَبُو عَاصِمٍ: حَدَّثَنَا سَعْدَانُ بْنُ بَشِيرٍ:
حَدَّثَنَا أَبُو مُجَاهِدٍ: حَدَّثَنَا مُجَلُّ بْنُ
خَلِيفَةَ: سَمِعْتُ عَدِيًّا: كُنْتُ عِنْدَ
النَّبِيِّ ﷺ.

3596. Narrated 'Uqba bin 'Amir رضي الله عنه: The Prophet ﷺ once came out and offered the funeral prayer for the martyrs of Uḥud, and proceeded to the pulpit and said, "I shall be your predecessor and a witness on you, and I am really looking at my *Hauḍ* (*Al-Kauthar*) now, and no doubt, I have been given the keys of the treasures of the world. By Allāh, I am not afraid that you will worship others along with Allāh, but I am afraid that you will envy and fight one another for worldly fortunes."

٣٥٩٦ - حَدَّثَنِي سَعِيدُ بْنُ
شُرْحَبِيلٍ: حَدَّثَنَا لَيْثٌ، عَنْ يَزِيدَ، عَنْ
أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ عَامِرٍ عَنِ
النَّبِيِّ ﷺ: خَرَجَ يَوْمًا فَصَلَّى عَلَى
أَهْلِ أُحُدٍ صَلَاتَهُ عَلَى الْمَيِّتِ ثُمَّ
انْصَرَفَ إِلَى الْمَنْبَرِ فَقَالَ: «إِنِّي
فَرَطُكُمْ وَأَنَا شَهِيدٌ عَلَيْكُمْ، إِنِّي وَاللَّهِ
لَأَنْظُرُ إِلَى حَوْضِي الْآنَ وَإِنِّي قَدْ
أُعْطِيتُ خَزَائِنَ مَفَاتِيحِ الْأَرْضِ وَإِنِّي
وَاللَّهِ مَا أَخَافُ بَعْدِي أَنْ تُشْرِكُوا
وَلَكِنْ أَخَافُ أَنْ تَنَافَسُوا فِيهَا».

[راجع: ١٣٤٤]

3597. Narrated Usāma رضي الله عنه: Once, the Prophet ﷺ stood on one of the high buildings (of Al-Madīna) and said, "Do you see what I see? I see *Al-Fitan* (trials and afflictions) pouring among your houses like raindrops."

٣٥٩٧ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
ابْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ عَنْ عُرْوَةَ،
عَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَشْرَفَ
النَّبِيُّ ﷺ عَلَى أَطْمٍ مِنَ الْأَطَامِ فَقَالَ:
«هَلْ تَرَوْنَ مَا أَرَى؟ إِنِّي أَرَى الْفِتْنَ
تَقَعُ جِلَالَ بَيْوتِكُمْ مَوَاقِعَ الْقَطْرِ».

[راجع: ١٨٧٨]

3598. Narrated Zainab bint Jahsh that the Prophet ﷺ came to her in a state of fear saying, "Lā ilāha illallāh (none has the right to be worshipped but Allāh)! Woe to the Arabs because of evil that has come near. Today, a hole has been made in the wall of Ya'jūj and Ma'jūj (Gog and Magog) as large as this," pointing with two of his fingers making a circle. Zainab said: I said, "O Allāh's Messenger! Shall we be destroyed though amongst us there are pious people?" He said, 'Yes, if *Al-Khabath*⁽¹⁾ increased⁽²⁾."

٣٥٩٨ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ ابْنُ الزُّبَيْرِ: أَنَّ زَيْنَبَ ابْنَةَ أَبِي سَلَمَةَ حَدَّثَتْهُ: أَنَّ أُمَّ حَبِيبَةَ بِنْتَ أَبِي سُفْيَانَ حَدَّثَتْهَا عَنْ زَيْنَبَ بِنْتِ جَحْشٍ: أَنَّ النَّبِيَّ ﷺ دَخَلَ عَلَيْهَا فِرْعَاءً يَقُولُ: لَا إِلَهَ إِلَّا اللَّهُ، وَيَلُ اللَّعْرَبِ مِنْ شَرِّ قَدِ افْتَرَبَ، فُنَحَ الْيَوْمَ مِنْ رَدَمِ يَأْجُوجَ وَمَأْجُوجَ مِثْلُ هَذَا» وَحَلَقَ بِأَصْبُعِهِ وَبِالْتِي تَلِيهَا. فَقَالَتْ زَيْنَبُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ، أَنَهْلِكُ وَفِينَا الصَّالِحُونَ؟ قَالَ: «نَعَمْ، إِذَا كَثُرَ الْخَبَثُ». [راجع: ٣٣٤٦]

3599. Narrated Umm Salama رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ woke up and said, "Glorified be Allāh: What great (how many) treasures have been sent down, and what great (how many) *Al-Fitan* (trials and afflictions) have been sent down!"

٣٥٩٩ - وَعَنِ الزُّهْرِيِّ: حَدَّثَنِي هِنْدُ بِنْتُ الْحَارِثِ: أَنَّ أُمَّ سَلَمَةَ قَالَتْ: اسْتَيْقِظَ النَّبِيُّ ﷺ، فَقَالَ: «سُبْحَانَ اللَّهِ، مَاذَا أَنْزَلَ مِنَ الْخَزَائِنِ وَمَاذَا أَنْزَلَ مِنَ الْفِتَنِ؟». [راجع: ١١٥]

3600. Narrated Sa'sa'a: Abū Sa'īd Al-Khudri رَضِيَ اللهُ عَنْهُ said to me, "I notice that you like sheep and you keep them; so take care of them and their food, for I have heard Allāh's Messenger ﷺ saying, 'A time will come upon the people when the best of a Muslim's property will be sheep, which he will take to the tops of mountains and to the places of rainfalls to run away with his religion in order to save it from *Al-Fitan*

٣٦٠٠ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ بْنِ الْمَاجِشُونَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ لِي: إِنِّي أَرَاكَ تُحِبُّ الْغَنَمَ وَتَتَّخِذُهَا فَأُضْلِحُّهَا وَأُضْلِحُّ رُعَاتَهَا، فَإِنِّي

(1) (H..3598). *Al-Khabath*: [is interpreted as illegal sexual intercourse, and illegitimate children, and every kind of evil deed] will increase and majority of the people will indulge in evil deeds and will act against the Islāmic Law. See *Fath Al-Bari*]

(2) (H. 3598) i.e., majority of the people will indulge in evil deeds and will act against the Islāmic Law.

(trials and afflictions).”

3601. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ :
Allāh's Messenger ﷺ said, “There will be
Fitan (trials and afflictions) (at that time) the
sitting person will be better than the standing
one, and the standing one will be better than
the walking one, and the walking one will be
better than the running one. And whoever
will expose himself to these *Fitan*, they will
destroy him, whoever will find a refuge or a
shelter, should take refuge in it.”

[See Vol. 9, *Hadīth* No.7081, 7082]

3602. The same narration is reported by
Abū Bakr, with the addition, “(The Prophet
ﷺ said), ‘Among the *Ṣalāt* (prayer) there is a
Ṣalāt (prayer) the missing of which will be to
one like losing one’s family and
property.’”⁽¹⁾ (See H. 552, 553)

3603. Narrated Ibn Mas‘ūd رَضِيَ اللهُ عَنْهُ :
The Prophet ﷺ said, “Soon others will be
preferred to you, and there will be things
which you will not like.” The companions of
the Prophet ﷺ asked, “O Allāh’s Messenger!

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «يَأْتِي عَلَى
النَّاسِ زَمَانٌ تَكُونُ الْعَنَمُ فِيهِ خَيْرَ مَالِ
المُسْلِمِ، يَتَّبِعُ بِهَا شَعَفَ الْجِبَالِ أَوْ
سَعَفَ الْجِبَالِ فِي مَوَاقِعِ القَطْرِ، يَفْرُ
بِذِيئِهِ مِنَ الفِتَنِ». [راجع: ١٩]

٣٦٠١ - حَدَّثَنَا عَبْدُ العَزِيزِ
الأَوْسِيُّ: حَدَّثَنَا إِبْرَاهِيمُ، عَنِ صَالِحِ
بنِ كَيْسَانَ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ
المُسَيَّبِ، وَأَبِي سَلَمَةَ بنِ عَبْدِ
الرَّحْمَنِ: أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ
قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «سَتَكُونُ
فِتْنٌ القَاعِدُ فِيهَا خَيْرٌ مِنَ القَائِمِ،
والقَائِمِ فِيهَا خَيْرٌ مِنَ المَاشِي،
والمَاشِي فِيهَا خَيْرٌ مِنَ السَّاعِي. وَمَنْ
تَشَرَّفَ لَهَا تَسْتَشْرِفُهُ، وَمَنْ وَجَدَ مَلْجَأً
أَوْ مَعَاذًا فَلْيُعِذْ بِهِ». [انظر: ٧٠٨١،

[٧٠٨٢]

٣٦٠٢ - وَعَنِ ابْنِ شِهَابٍ:
حَدَّثَنِي أَبُو بَكْرٍ بنُ عَبْدِ الرَّحْمَنِ بنِ
الحَارِثِ، عَنِ عَبْدِ الرَّحْمَنِ بنِ مُطِيعِ
بنِ الأَسْوَدِ، عَنِ نَوْفَلِ بنِ مُعَاوِيَةَ مِثْلَ
حَدِيثِ أَبِي هُرَيْرَةَ هَذَا، إِلَّا أَنَّ أَبَا
بَكْرٍ يَزِيدُ: «مِنَ الصَّلَاةِ صَلَاةٌ مَنْ
فَاتَهُ فَكَانَ مَأْمُورًا بِرَأْسِهِ وَمَالِهِ».

٣٦٠٣ - حَدَّثَنَا مُحَمَّدُ بنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنِ الأَعْمَشِ، عَنِ
زَيْدِ ابْنِ وَهَبٍ، عَنِ ابْنِ مَسْعُودٍ عَنِ

(1) (H. 3602) The *Ṣalāt* (prayer) meant here is the *‘Asr* prayer.

What do you order us to do (in this case)?" He said, "(I order you) to give the rights that are on you and to ask your rights from Allāh."

النَّبِيِّ ﷺ قَالَ: «سَتَكُونُ أَثَرَةً وَأُمُورٌ تُنْكَرُونَهَا»، قَالُوا: يَا رَسُولَ اللَّهِ، فَمَا تَأْمُرُنَا؟ قَالَ: «تَوَدُّونَ الْحَقَّ الَّذِي عَلَيْكُمْ وَتَسْأَلُونَ اللَّهَ الَّذِي لَكُمْ».

[نظر: ٧٠٥٢]

3604. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "This branch from Quraish will ruin the people." The companions of the Prophet ﷺ asked, "What do you order us to do (then)?" He said, "I would suggest that the people should keep away from them."

٣٦٠٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ: حَدَّثَنَا أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُهْلِكُ النَّاسَ هَذَا الْحَيُّ مِنْ قُرَيْشٍ»، قَالُوا: فَمَا تَأْمُرُنَا؟ قَالَ: «لَوْ أَنَّ النَّاسَ اعْتَرَلُوهُمْ». قَالَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو دَاوُدَ: أَخْبَرَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ: سَمِعْتُ أَبَا زُرْعَةَ. [انظر: ٣٦٠٥،

[٧٠٥٨]

3605. Narrated Sa'īd Al-Umawī: I was with Marwān and Abū Hurairah, and heard Abū Hurairah saying, "I heard the trustworthy, truly inspired one (i.e., the Prophet ﷺ) saying, 'The destruction of my followers will be brought about by the hands of some youngsters from Quraish.'" Marwān asked, "Youngsters?" Abū Hurairah said, "If you wish, I would name them: They are the children of so-and-so and the children of so-and-so."

٣٦٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ الْمَكِّيُّ: حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بْنِ سَعِيدِ الْأَمْوِيِّ، عَنْ جَدِّهِ قَالَ: كُنْتُ مَعَ مَرْوَانَ وَأَبِي هُرَيْرَةَ فَسَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ الصَّادِقَ الْمُضْذَوِّقَ يَقُولُ: «هَلَاكَ أُمَّتِي عَلَى يَدَيِّ غِلْمَةٍ مِنْ قُرَيْشٍ»، فَقَالَ مَرْوَانُ: غِلْمَةٌ؟ قَالَ أَبُو هُرَيْرَةَ: إِنْ شِئْتَ أَنْ أُسَمِّيَهُمْ: بَنِي فُلَانٍ، وَبَنِي فُلَانٍ.

[راجع: ٣٦٠٤]

3606. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ

٣٦٠٦ - حَدَّثَنَا يَحْيَى بْنُ

about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh has bestowed upon us the present good: will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e., little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh's Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allāh while you are still in that state."

مُوسَى: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ قَالَ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ: أَنَّهُ سَمِعَ حَدِيثَهُ بِنِ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ عَنِ الْخَيْرِ. وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ، إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٌّ فَجَاءَنَا اللَّهُ بِهَذَا الْخَيْرِ. فَهَلْ بَعْدَ هَذَا الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ». قُلْتُ: وَهَلْ بَعْدَ هَذَا الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ». قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَهْدُونَ بِغَيْرِ هَدْيٍ تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ، دُعَاءٌ إِلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَدَفُوهُ فِيهَا». قُلْتُ: يَا رَسُولَ اللَّهِ، صِفْهُمْ لَنَا؟ فَقَالَ: «هُمْ مِنْ جِلْدَتِنَا، وَتَتَكَلَّمُونَ بِالسِّيْتَانَا». قُلْتُ: فَمَا تَأْمُرُنِي إِنْ أَدْرَكَنِي ذَلِكَ؟ قَالَ: «تَلْزِمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَرِزْ تِلْكَ الْفِرْقَ كُلَّهَا وَتَوَّ أَنْ تَعْصُ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ وَأَنْتَ عَلَى ذَلِكَ». [النظر:

[٧٠٨٤، ٣٦٠٧

3607. Narrated Hudhaifa رضى الله عنه: My companions learned (something about) good

٣٦٠٧ - حَدَّثَنِي مُحَمَّدُ بْنُ

(through asking the Prophet ﷺ), while I learned (something about) evil (by asking the Prophet ﷺ about it, to save myself from it).

3608. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said, "The Day of (Judgement) will not be established till there is a fight—war between two groups whose claims (to religion) will be the same."

3609. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "The Hour will not be established till there is a fight—war between two groups among whom there will be a great number of casualties, though the claims (or religion) of both of them will be one and the same. And the Hour will not be established till there appear about thirty liars, all of whom will be claiming to be the messengers of Allāh."

3610. Narrated Abū Sa'īd Al-Khudrī رَضِيَ اللهُ عَنْهُ: While we were with Allāh's Messenger ﷺ who was distributing (some property), there came Dhul-Khuwaisira, a man from the tribe of Banī Tamīm and said, "O Allāh's Messenger! Do justice." The Prophet ﷺ said, "Woe to you! Who could do justice if I did not? I would be a desperate loser if I did not do justice." 'Umar said, "O Allāh's Messenger! Allow me to chop his head off." The Prophet ﷺ said, "Leave him, for he has companions who offer *Ṣalāt* (prayer)

المُتَنَّى: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ، عَنْ إِسْمَاعِيلَ: حَدَّثَنِي قَيْسٌ عَنْ حُدَيْفَةَ رَضِيَ اللهُ عَنْهُ قَالَ: تَعَلَّمَ أَصْحَابِي الْخَيْرَ وَتَعَلَّمْتُ الشَّرَّ. [راجع: ٣٦٠٦]

٣٦٠٨ - حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ: حَدَّثَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِتْنَانِ دَعَاهُمَا وَاحِدَةً». [راجع: ٨٥]

٣٦٠٩ - حَدَّثَنِي عَبْدُ اللهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَقْتَتِلَ فِتْنَانٌ فَيَكُونُ بَيْنَهُمَا مَقْتَلَةٌ عَظِيمَةٌ، دَعَاهُمَا وَاحِدَةً. وَلَا تَقُومُ السَّاعَةُ حَتَّى يُبْعَثَ دَجَالُونَ كَذَّابُونَ قَرِيبًا مِنْ ثَلَاثِينَ، كُلُّهُمْ يَزْعُمُ أَنَّهُ رَسُولُ اللهِ». [راجع: ٨٥]

٣٦١٠ - حَدَّثَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ ابْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا سَعِيدٍ الْخُدْرِيَّ رَضِيَ اللهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ عِنْدَ رَسُولِ اللهِ ﷺ وَهُوَ يَقْسِمُ قِسْمًا إِذْ أَتَاهُ ذُو الْمُخَوِّصِرَةِ وَهُوَ رَجُلٌ مِنْ بَنِي تَمِيمٍ، فَقَالَ: يَا رَسُولَ اللهِ اغْدُلْ، فَقَالَ: «وَيْلَكَ،

in such a way that you will consider your *Salāt* (prayer) negligible in comparison to theirs and observe *Ṣaum* (fast) in such a way that you will consider your fasting (negligible in comparison) to theirs. They recite the Qur'ān but it does not go beyond their throats (i.e., they do not act on it) and they will desert Islām as an arrow goes out through a victim's body, so that the hunter, on looking at the arrow's blade, would see nothing on it; he would look at its *Riṣāf* and see nothing: he would look at its *Naḍī* and see nothing, and he would look at its *Qudḥadh*⁽¹⁾ and see nothing (neither flesh nor blood), for the arrow has been too fast even for the blood and excretions to smear. The sign by which they will be recognized is that among them there will be a black man, one of whose arms will resemble a woman's breast or a lump of meat moving loosely. Those people will appear when there will be differences amongst the people." Abū Sa'īd added: I testify that I heard this narration from Allāh's Messenger ﷺ, and I testify that 'Alī bin Abī Ṭālib fought with such people,⁽²⁾ and I was in his company. He ordered that the man (described by the Prophet ﷺ) should be looked for. The man was brought and I looked at him and noticed that he looked exactly as the Prophet ﷺ had described him.

وَمَنْ يَعْدِلُ إِذَا لَمْ أَعْدِلْ؟ قَدْ حَبِثُ
وَحَصِرْتُ إِنْ لَمْ أَكُنْ أَعْدِلُ»، فَقَالَ
عُمَرُ: يَا رَسُولَ اللَّهِ، أَتَدْنُ لِي فِيهِ
فَأَضْرِبُ عُنُقَهُ، فَقَالَ: «دَعُهُ فَإِنَّ لَهُ
أَصْحَابًا يَحْقِرُ أَحَدَكُمْ صَلَاتَهُ مَعَ
صَلَاتِهِمْ، وَصِيَامَهُ مَعَ صِيَامِهِمْ،
يَقْرُونَ الْقُرْآنَ لَا يُجَاوِزُ تَرَاقِيهِمْ،
يَمْرُقُونَ مِنَ الدِّينِ كَمَا يَمْرُقُ السَّهْمُ
مِنَ الرَّيْبَةِ. يُنْظَرُ إِلَى نَضْلِهِ فَلَا يُوجَدُ
فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى رِصَافِهِ فَمَا
يُوجَدُ فِيهِ شَيْءٌ، ثُمَّ يُنْظَرُ إِلَى نَضِيهِ
وَهُوَ قِدْحُهُ فَلَا يُوجَدُ فِيهِ شَيْءٌ ثُمَّ
يُنْظَرُ إِلَى قُدْذِهِ فَلَا يُوجَدُ فِيهِ شَيْءٌ.
قَدْ سَبَقَ الْفَرْثُ وَالِدَمَّ. أَيْتُهُمْ رَجُلٌ
أَسْوَدُ إِحْدَى عَضْدَيْهِ مِثْلُ ثَدْيِ الْمَرْأَةِ
أَوْ مِثْلُ الْبِضْعَةِ تَدْرَدُرُ، وَيَخْرُجُونَ
عَلَى حِينِ فُرْقَةِ مِنَ النَّاسِ» قَالَ أَبُو
سَعِيدٍ: فَأَشْهَدُ أَنِّي سَمِعْتُ هَذَا
الْحَدِيثَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَشْهَدُ
أَنْ عَلِيَّ بْنَ أَبِي طَالِبٍ قَاتَلَهُمْ وَأَنَا
مَعَهُ. فَأَمَرَ بِذَلِكَ الرَّجُلِ فَالْتَمِسْ فَأْتِي
بِهِ حَتَّى نَنْظُرْتُ إِلَيْهِ عَلَى نَعْتِ النَّبِيِّ
ﷺ الَّذِي نَعْتُهُ. [راجع: ٣٣٤٤]

3611. Narrated 'Alī رضي الله عنه: I relate the narrations of Allāh's Messenger ﷺ to you for I would rather fall from the sky than attribute something to him falsely. But when I tell you

٣٦١١ - حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ:
أَخْبَرَنَا سُفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ
خَيْثَمَةَ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ

(1) (H. 3610) *Riṣāf*, *Naḍī* and *Qudḥadh* are the names of the different parts of an arrow.
(2) (H. 3610) This example means that those people, in spite of their efforts in the way of worshipping Allāh, will gain nothing because of their insincerity.

a thing which is between you and me, then no doubt, war is guile. I heard Allāh's Messenger ﷺ saying, "In the last days of this world there will appear some young foolish people who will use (in their claim) the best speech of all people (i.e., the Qur'ān) and they will abandon Islām as an arrow going out through the game. Their belief will not go beyond their throats (i.e., they will have practically no belief), so wherever you meet them, kill them, for he who kills them shall get a reward on the Day of Resurrection."

عَلَيَّ رَضِيَ اللَّهُ عَنْهُ: إِذَا حَدَّثْتَكُمْ عَنْ رَسُولِ اللَّهِ ﷺ فَلَا نَ أَجْرَ مِنَ السَّمَاءِ أَحَبُّ إِلَيَّ مِنْ أَنْ أَكْذَبَ عَلَيْهِ. وَإِذَا حَدَّثْتُمْ فِيمَا بَيْنِي وَبَيْنَكُمْ، فَإِنَّ الْحَرْبَ حُدْعَةٌ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَأْتِي فِي آخِرِ الزَّمَانِ قَوْمٌ حُدَثَاءُ الْأَسْنَانِ سَفَهَاءُ الْأَحْلَامِ يَقُولُونَ مِنْ خَيْرِ قَوْلِ الْبَرِيَّةِ، يَمْرُقُونَ مِنَ الْإِسْلَامِ كَمَا يَمْرُقُ السَّهْمُ مِنَ الرَّمِيَّةِ. لَا يُجَاوِزُ إِيمَانَهُمْ حَنَاجِرَهُمْ فَأَيْنَمَا لَقَيْتُمُوهُمْ فَاقْتُلُوهُمْ فَإِنَّ قَتْلَهُمْ أَجْرٌ لِمَنْ قَتَلَهُمْ يَوْمَ الْقِيَامَةِ». [انظر:

[٦٩٣٠، ٥٠٥٧]

3612. Narrated Khabbāb bin Al-Aratt: We complained to Allāh's Messenger ﷺ (of the persecution inflicted on us by the infidels) while he was sitting in the shade of the Ka'bah, leaning over his *Burd* (i.e., covering sheet). We said to him, "Would you seek help for us? Would you pray to Allāh for us?" He said, "Among the nations before you a (believing) man would be put in a ditch that was dug for him, and a saw would be put over his head and he would be cut into two pieces; yet that (torture) would not make him give up his religion. His body would be combed with iron combs that would remove his flesh from the bones or nerves, yet that would not make him abandon his religion. By Allāh, this religion (i.e., Islām) will prevail till a traveller from *Ṣan'ā* (in Yemen) to *Ḥaḍramaut* will fear none but Allāh, (not fear) a wolf as regards his sheep, but you (people) are hasty."

٣٦١٢ - حَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنِي يَحْيَى عَنْ إِسْمَاعِيلَ: حَدَّثَنَا قَيْسٌ، عَنْ خَبَّابِ بْنِ الْأَرْتِّ قَالَ: شَكُونَا إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، قُلْنَا لَهُ: أَلَا تَسْتَصِيرُ لَنَا؟ أَلَا تَدْعُو اللَّهَ لَنَا؟ قَالَ: «كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُخْفَرُ لَهُ فِي الْأَرْضِ فَيَجْعَلُ فِيهِ، فَيُجَاءُ بِالْمِيسَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيَسَّقُ بِأَثْنَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ. وَيُمَسِّطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ أَوْ عَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتَمَنَّيَنَّ هَذَا الْأَمْرَ حَتَّى يَسِيرَ الرَّايِبُ مِنَ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ أَوْ

الذَّنْبِ عَلَى غَنَمِهِ، وَلِكِنَّاكُمْ
تَسْتَعْجِلُونَ». [انظر: ٣٨٥٢، ٦٩٤٣]

3613. Narrated Anas bin Mālik رضي الله عنه: The Prophet ﷺ noticed the absence of Thābit bin Qais. A man said, "O Allāh's Messenger! I shall bring you his news." So, he went to him and saw him sitting in his house drooping his head (sadly). He asked Thābit, "What's the matter?" Thābit replied, "An evil situation: A man used to raise his voice over the voice of the Prophet ﷺ and so all his good deeds have been annulled and he is from the people of Hell."⁽¹⁾ The man went back and told the Prophet ﷺ that Thābit had said so-and-so. (The subnarrator, Mūsa bin Anas said, "The man went to Thābit again with glad tidings.") The Prophet ﷺ said to him, "Go and say to Thābit: 'You are not from the people of Fire, but from the people of Paradise.'"

٣٦١٣ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
الله: حَدَّثَنَا أَزْهَرُ بْنُ سَعْدٍ: حَدَّثَنَا
ابْنُ عَوْنٍ قَالَ: أَنْبَأَنِي مُوسَى بْنُ
أَنْسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللهُ
عَنْهُ: أَنَّ النَّبِيَّ ﷺ افْتَقَدَ ثَابِتَ بْنِ
قَيْسٍ فَقَالَ رَجُلٌ: يَا رَسُولَ اللهِ أَنَا
أَعْلَمُ لَكَ عِلْمَهُ، فَاتَاهُ فَوَجَدَهُ جَالِسًا
فِي بَيْتِهِ مُنْكَسًا رَأْسَهُ فَقَالَ: مَا
شَأْنُكَ؟ فَقَالَ: شَرٌّ، كَانَ يَرْفَعُ صَوْتَهُ
فَوْقَ صَوْتِ النَّبِيِّ ﷺ فَقَدْ حِطَّ عَمَلُهُ
وَهُوَ مِنْ أَهْلِ النَّارِ. فَأَتَى الرَّجُلُ
فَأخْبَرَهُ أَنَّهُ قَالَ كَذَا وَكَذَا، فَقَالَ
مُوسَى بْنُ أَنَسٍ: فَرَجَعَ الْمَرَّةَ الْآخِرَةَ
بِإِشَارَةِ عَظِيمَةٍ، فَقَالَ: «أَذْهَبَ إِلَيْهِ،
فَقُلْ لَهُ: إِنَّكَ لَسْتَ مِنْ أَهْلِ النَّارِ
وَلَكِنْ مِنْ أَهْلِ الْجَنَّةِ». [انظر: ٤٨٤٦]

3614. Narrated Al-Barā' bin 'Āzib رضي الله عنه: A man recited *Sūrat Al-Kahf* [in his *Ṣalāt* (prayer)] and in the house there was a (riding) animal which got frightened and started jumping. The man finished his *Ṣalāt* (prayer) with *Taslim*, but behold! A mist or a cloud hovered over him. He informed the Prophet ﷺ of that and the Prophet ﷺ said, "O so-and-so! Recite, for this (mist or cloud) was *As-Sakina* (tranquillity—a sign of peace and reassurance along with angels) descended because of the recitation of the Qur'ān." (See H. 5011)

٣٦١٤ - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ:
حَدَّثَنَا عُذْرٌ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي
إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ
رَضِيَ اللهُ عَنْهُمَا يَقُولُ: قَرَأَ رَجُلٌ
الْكِتَابَ فِي الدَّارِ الدَّائِبَةِ فَجَعَلَتْ تَتَفَرَّقُ
فَسَلَّمَ الرَّجُلُ فَإِذَا ضَبَابَةٌ أَوْ سَحَابَةٌ
عَشِيْبَةٌ فَذَكَرَهُ النَّبِيُّ ﷺ فَقَالَ: «اقْرَأْ
فُلَانٌ فَإِنَّهَا السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ أَوْ
تَنَزَّلَتْ لِلْقُرْآنِ». [انظر: ٤٨٣٩، ٥٠١١]

(1) (H. 3613) Thābit is talking about himself using the third person singular instead of the first person.

3615. Narrated Al-Barā' bin 'Āzib: Abū Bakr رَضِيَ اللهُ عَنْهُ came to my father who was at home and purchased a saddle from him. He said to 'Āzib, "Tell your son to carry it with me." So I carried it with him and my father followed us so as to take the price (of the saddle). My father said, "O Abū Bakr! Tell me what happened to you on your journey with Allāh's Messenger ﷺ (during emigration)." He said, "Yes, we travelled the whole night and also the next day till midday, when nobody could be seen on the way (because of the severe heat). Then there appeared a long rock having shade beneath it, and the sunshine had not come to it yet. So, we dismounted there and I levelled a place and covered it with an animal hide or dry grass for the Prophet ﷺ to sleep on (for a while). I then said, 'Sleep, O Allāh's Messenger, and I will guard you.' So, he slept and I went out to guard him. Suddenly, I saw a shepherd coming with his sheep to that rock with the same intention we had had. When he came to it, I asked (him), 'To whom do you belong, O boy?' He replied, 'I belong to a man from Al-Madīna or Makkah.' I said, 'Do your sheep have milk?' He said, 'Yes.' I said, 'Will you milk them for us?' He said, 'Yes.' He caught hold of an ewe and I asked him to clean its teat from dust, hair and dirt. (The subnarrator said that he saw Al-Barā' striking one of his hands with the other, demonstrating how the shepherd removed the dust.) The shepherd milked a little milk in a wooden container and I had a leather container which I carried for the Prophet ﷺ to drink and perform the ablution from it. I went to the Prophet ﷺ hating to wake him up, but when I reached there, the Prophet ﷺ had already woken up, so I poured water over the middle part of the milk container, till the milk was cold. Then I

٣٦١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ: حَدَّثَنَا أَحْمَدُ بْنُ يَزِيدَ بْنِ إِبْرَاهِيمَ أَبُو الْحَسَنِ الْحَرَّانِيُّ: حَدَّثَنَا زُهَيْرُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا أَبُو إِسْحَاقَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: جَاءَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ إِلَى أَبِي فِي مَنْزِلِهِ فَاشْتَرَى مِنْهُ رَحْلاً فَقَالَ لِعَازِبٍ: ائْتِ ابْنَكَ يَحْمِلُهُ مَعِيَ. قَالَ: فَحَمَلْتُهُ مَعَهُ وَخَرَجَ أَبِي يَنْتَقِدُ ثَمَنَهُ فَقَالَ لَهُ أَبِي: يَا أَبَا بَكْرٍ، حَدَّثَنِي كَيْفَ صَنَعْتُمَا حِينَ سَرَيْتَ مَعَ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ، أُسْرِينَا لَيْلَتَنَا وَمِنَ الْغَدِ حَتَّى قَامَ قَائِمُ الظَّهِيرَةِ وَخَلَا الطَّرِيقُ لَا يَمُرُّ فِيهِ أَحَدٌ، فَرَفَعَتْ لَنَا صَخْرَةٌ طَوِيلَةٌ لَهَا ظِلٌّ لَمْ تَأْتِ عَلَيْهَا الشَّمْسُ فَانزَلْنَا عِنْدَهُ وَسَوَّيْتُ لِلنَّبِيِّ ﷺ مَكَانًا بِيَدِي يَنَامُ عَلَيْهِ، وَبَسَطْتُ عَلَيْهِ قَرُوءَةً وَقُلْتُ: نَمْ يَا رَسُولَ اللَّهِ وَأَنَا أَنْفُضُ لَكَ مَا حَوْلَكَ، فَنَامَ وَخَرَجْتُ أَنْفُضُ مَا حَوْلَهُ فَإِذَا أَنَا بِرَاعٍ مُقْبِلٍ بِعَنَمِهِ إِلَى الصَّخْرَةِ يُرِيدُ مِنْهَا مِثْلَ الَّذِي أَرَدْنَا، فَقُلْتُ: لِمَنْ أَنْتَ يَا غُلامُ؟ فَقَالَ: لِرَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ أَوْ مَكَّةَ. قُلْتُ: أَفِي عَنَمِكَ لَبَنٌ؟ قَالَ: نَعَمْ، قُلْتُ: أَفَتَحْلُبُ؟ قَالَ: نَعَمْ، فَأَخَذَ شَاءَةً فَقُلْتُ: أَنْفُضِ الصَّرْعَ مِنَ التُّرَابِ وَالشَّعْرِ وَالْقَدَى، قَالَ: فَرَأَيْتُ الْبَرَاءَ

said, 'Drink, O Allāh's Messenger!' He drank till I was pleased. Then he asked, 'Has the time for our departure come?' I said, 'Yes.' So, we departed after midday. Surāqa bin Mālik followed us and I said, 'We have been discovered, O Allāh's Messenger!' He said, "Be not sad (or afraid). Surely! Allāh is with us.' The Prophet ﷺ invoked evil on him (i.e., Surāqa) and so the legs of his horse sank into the earth up to its belly. (The subnarrator, Zuhair is not sure whether Abū Bakr said, "(It sank into solid earth.") Surāqa said, 'I see that you have invoked evil on me. Please invoke good on me, and by Allāh, I will cause those who are seeking after you to return.' The Prophet ﷺ invoked good on him and he was saved. Then, whenever he met somebody on the way, he would say, 'I have looked for him here in vain.' So, he caused whomever he met to return. Thus Surāqa fulfilled his promise."

يَضْرِبُ إِحْدَى يَدَيْهِ عَلَى الْأُخْرَى
يَنْفُضُ فَحَلَبَ فِي قَعْبِ كُتْبَةٍ مِنْ لَبَنِ
وَمَعِيَ إِدَاوَةٌ حَمَلْتُهَا لِلنَّبِيِّ ﷺ يَرْتَوِي
مِنْهَا، يَشْرِبُ وَيَتَوَضَّأُ. فَأَتَيْتُ النَّبِيَّ
ﷺ فَكَرِهْتُ أَنْ أُوقِظَهُ فَوَافَقْتُهُ حِينَ
اسْتَيْقَظَ فَصَبَبْتُ مِنَ الْمَاءِ عَلَى اللَّبَنِ
حَتَّى بَرَدَ أَسْفَلُهُ، فَقُلْتُ: اشْرَبْ يَا
رَسُولَ اللَّهِ، قَالَ: فَشَرِبَ حَتَّى
رَضِيْتُ ثُمَّ قَالَ: «أَلَمْ يَأْنِ لِلرَّحِيلِ؟»
قُلْتُ: بَلَى، قَالَ: فَارْتَحَلْنَا بَعْدَمَا
مَالَتِ الشَّمْسُ وَابْتَعْنَا سِرَاقَةَ بْنَ مَالِكٍ
فَقُلْتُ: أُتِينَا يَا رَسُولَ اللَّهِ، فَقَالَ:
«لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا»، فَدَعَا عَلَيْهِ
النَّبِيُّ ﷺ فَارْتَظَمَتْ بِهِ فَرَسُهُ إِلَى
بَطْنِهَا، أَرَى فِي جَلْدٍ مِنَ الْأَرْضِ،
شَكَّ زُهَيْرٌ فَقَالَ: إِنِّي أُرَاكَمَا قَدْ
دَعَوْتُمَا عَلَيَّ، فَادْعُوا لِي فَاللَّهِ لَكُما
أَنْ أُرَدَّ عَنْكُمَا الطَّلَبَ. فَدَعَا لَهُ النَّبِيُّ
ﷺ فَتَجَا فَجَعَلَ لَا يَلْقَى أَحَدًا
إِلَّا قَالَ: كَفَيْتُكُمْ مَا هُنَا فَلَا يَلْقَى
أَحَدًا إِلَّا رَدَّهُ، قَالَ: وَوَفَى لَنَا.

[راجع: ٢٤٣٩]

3616. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet ﷺ paid a visit to a sick bedouin. The Prophet ﷺ when visiting a patient used to say, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." So, the Prophet ﷺ said to the bedouin, "No harm will befall you, if Allāh will, it will be an expiation (for your sins)." The bedouin said, "You say an expiation? No, it is but a fever

٣٦١٦ - حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ،
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ: حَدَّثَنَا
خَالِدٌ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ
رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ النَّبِيَّ دَخَلَ عَلَى
أَعْرَابِيٍّ يَعُودُهُ فَقَالَ: وَكَانَ النَّبِيُّ ﷺ
إِذَا دَخَلَ عَلَى مَرِيضٍ يَعُودُهُ قَالَ: «لَا

that is boiling or harassing an old man, and will lead him to the grave.” The Prophet ﷺ said, “Yes, then may it be as you say.”

بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ. فَقَالَ لَهُ: «لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ»، قَالَ: قُلْتُ: طَهُورٌ؟ كَلَّا: بَلْ هِيَ حُمَّى تُغَوِّرُ - أَوْ تُغَوِّرُ - عَلَى شَيْخٍ كَبِيرٍ، تُزْبِرُهُ الْقُبُورَ. فَقَالَ النَّبِيُّ ﷺ: «فَنَعَمْ إِذَا». [انظر: ٥٦٥٦، ٥٦٦٢، ٧٤٧٠]

3617. Narrated Anas رضي الله عنه There was a Christian who embraced Islam and read *Sūrat Al-Baqarah* and *Āl-Imran*, and he used to write (the revelation) for the Prophet ﷺ. Later on he reverted to Christianity again, and he used to say: “Muḥammad (ﷺ) knows nothing but what I have written for him.” Then Allāh caused him to die, and the people buried him, but in the morning they saw that the earth had thrown his body out. They said, “This is the act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and took his body out of it because he had run away from them.” They again dug the grave deeply for him (and buried him), but in the morning they again saw that the earth had thrown his body out. They said, “This is an act of Muḥammad (ﷺ) and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.” They dug the grave for him as deep as they could (and buried him), but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

٣٦١٧ - حَدَّثَنَا أَبُو مَعْمَرٍ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ رَضِيَ اللَّهُ أَنَّهُ عَنَّهُ قَالَ: كَانَ رَجُلٌ نَصْرَانِيًّا فَأَسْلَمَ وَقَرَأَ الْبَقْرَةَ وَالْإِنشُرَةَ. فَكَانَ يَكْتُبُ لِلنَّبِيِّ ﷺ فَعَادَ نَصْرَانِيًّا. فَكَانَ يَقُولُ: مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ، فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ فَقَالُوا: هَذَا فِعْلٌ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقَوْهُ. فَحَفَرُوا لَهُ فَأَعْدَمُوا فَأَصْبَحَ وَقَدْ لَفَظَتْهُ الْأَرْضُ فَقَالُوا: هَذَا فِعْلٌ مُحَمَّدٍ وَأَصْحَابِهِ، نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ فَأَلْقَوْهُ خَارِجَ الْقَبْرِ. فَحَفَرُوا لَهُ، فَأَعْدَمُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا فَأَصْبَحَ قَدْ لَفَظَتْهُ الْأَرْضُ فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ.

3618. Narrated Abū Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “When Kḥosrau perishes, there will be no (more) Kḥosrau after him, and when Caesar perishes, there will be no more Caesar after him. By Him in

٣٦١٨ - حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ يُونُسَ، عَنِ ابْنِ شِهَابٍ قَالَ: وَأَخْبَرَنِي ابْنُ الْمُسَبِّبِ

Whose Hands Muḥammad's soul is, you will spend the treasures of both of them in Allāh's Cause."

عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ. وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ تُتَنَفَّرَنَّ كُنُوزُهُمَا فِي سَبِيلِ اللَّهِ».

[راجع: ٣٠٢٧]

3619. Narrated Jābir bin Samura: The Prophet ﷺ said, "When Kḥosrau perishes, there will be no more Kḥosrau after him, and when Caesar perishes, there will be no more Caesar after him." The Prophet ﷺ also said, "You will spend the treasures of both of them in Allāh's Cause."

٣٦١٩ - حَدَّثَنَا قَيْصَةُ: حَدَّثَنَا سُفْيَانُ، عَنْ عَبْدِ الْمَلِكِ بْنِ غَمِيرٍ، عَنْ جَابِرِ بْنِ سَمُرَةَ رَفَعَهُ قَالَ: «إِذَا هَلَكَ كِسْرَى فَلَا كِسْرَى بَعْدَهُ، وَإِذَا هَلَكَ قَيْصَرٌ فَلَا قَيْصَرَ بَعْدَهُ وَذَكَرَ: وَقَالَ: «تُتَنَفَّرَنَّ كُنُوزُهُمَا فِي سَبِيلِ

اللَّهِ». [راجع: ٣١٢١]

3620. Narrated Ibn 'Abbās رضي الله عنهما: Musailima Al-Kadhḥāb (i.e., the liar) came in the lifetime of Allāh's Messenger ﷺ with many of his people (to Al-Madīna) and said, "If Muḥammad (ﷺ) makes me his successor, I will follow him." Allāh's Messenger ﷺ went up to him with Thābit bin Qais bin Shammās; and Allāh's Messenger ﷺ was carrying a piece of a palm leaf-stalk in his hand. He stood before Musailima (and his companions) and said, "If you asked me even this piece (of a palm leaf-stalk), I would not give it to you. You cannot avoid the fate you are destined to by Allāh. If you reject Islām, Allāh will destroy you. I think that you are most probably the same person whom I have seen in the dream."

٣٦٢٠ - حَدَّثَنَا أَبُو الْيَمَانِ: حَدَّثَنَا شُعَيْبٌ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسَيْنٍ: حَدَّثَنَا نَافِعُ بْنُ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَدِمَ مُسَيْلِمَةُ الْكَذَّابَاتُ عَلَى عَهْدِ النَّبِيِّ ﷺ فَجَعَلَ يَسْأَلُ: «إِنْ جِئْتُ نَبِيَّ مُحَمَّدٍ الْأَمْرُ مِنْ بَعْدِهِ لِيُعْلَمَ، وَقَدِمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قُرَيْبِهِ، فَأَقْبَلَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَمَعَهُ ثَابِتُ بْنُ قَيْسِ بْنِ شَمَّاسٍ وَفِي يَدِ رَسُولِ اللَّهِ ﷺ قِطْعَةً جَرِيدٍ حَتَّى وَقَفَتْ عَلَيَّ مُسَيْلِمَةُ نِي أَصْحَابِهِ فَقَالَ: «لَوْ سَأَلْتَنِي بِهَذِهِ الْقِطْعَةِ مَا أَعْطَيْتُكَهَا وَلَنْ تُعْلَمَ أَمْرُ اللَّهِ فِيكَ. وَلَيْسَ أَذْبَرْتُ لِيُعْتَمِدَنَّكَ اللَّهُ. وَإِنِّي لَأَرَاكَ الَّذِي أَرَيْتَ فِيكَ مَا رَأَيْتُ».

[انظر: ٤٣٧٣، ٤٣٧٨، ٧٠٣٣، ٧٤٦١]

3621. (The narrator added:) Abū Hurairah told me that Allāh's Messenger ﷺ said, "While I was sleeping, I saw (in a dream) two gold bracelets round my arm, and that worried me too much. Then I was instructed Divinely in my dream, to blow them off, and so I blew them off, and they flew away. I interpreted the two bracelets as symbols of two liars who would appear after me. And so one of them was Al-'Anṣī and the other was Musailima Al-Kadhdhāb from Al-Yamāma."

٣٦٢١ - فَأَخْبَرَنِي أَبُو هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَيْنَمَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدَيَّ سَوَارِينَ مِنْ ذَهَبٍ فَأَهَمَّنِي شَأْنُهُمَا فَأُوجِي إِلَيَّ فِي الْمَنَامِ أَنْ أَنْفُخَهُمَا، فَفَنَفَخْتُهُمَا فَطَارَا، فَأَوْلَتْهُمَا كَذَّابَيْنِ يَخْرُجَانِ بَعْدِي فَكَانَ أَحَدُهُمَا الْعَنْسِيُّ وَالْآخَرُ مُسَيْلِمَةَ الْكَذَّابِ صَاحِبِ الْيَمَامَةِ». [انظر:

٤٣٧٤، ٤٣٧٥، ٤٣٧٩، ٧٠٣٤، ٧٠٣٧]

3622. Narrated Abū Mūsa رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, "In a dream I saw myself emigrating from Makkah to a place having plenty of date-palm (trees). I thought that it was Al-Yamāma or Hajar, but it came to be Al-Madīna i.e., Yathrib. In the same dream I saw myself moving a sword and its blade got broken. It came to symbolize the defeat which the Muslims suffered from, on the Day of Uhūd. I moved the sword again, and it became normal as before, and that was the symbol of the victory Allāh bestowed upon Muslims and their gathering together. I saw cows in my dream, and by Allāh, that was a blessing, and they symbolized the believers on the Day of Uhūd. And the blessing was the good Allāh bestowed upon us and the reward of true belief which Allāh gave us after the day of (the battle of) Badr.

٣٦٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا حَمَادُ بْنُ أَسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ، عَنْ جَدِّهِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَاجِرُ مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَخْلٌ فَذَهَبَ وَهَلِي إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجْرٌ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرِبُ. وَرَأَيْتُ فِي رُؤْيَايَ هَذِهِ 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 النَّعْتِ واجْتِمَاعِ الْمُؤْمِنِينَ. وَرَأَيْتُ فِيهَا بَقْرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمْ الْمُؤْمِنُونَ يَوْمَ أُحُدٍ، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ وَثَوَابِ الصِّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدَ يَوْمِ بَدْرٍ». [انظر:

٣٩٨٧، ٤٠٨١، ٧٠٣٥، ٧٠٤١]

3623. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: Once Fāṭima came walking and her gait resembled the gait of the Prophet ﷺ. The Prophet ﷺ said, "Welcome, O my daughter!" Then he made her sit on his right or on his left side, and then he told her a secret and she started weeping. I asked her, "Why are you weeping?" He again told her a secret and she started laughing. I said, "I never saw happiness so near to sadness as I saw today." I asked her what the Prophet ﷺ had told her. She said, "I would never disclose the secret of Allāh's Messenger ﷺ." When the Prophet ﷺ died, I asked her about it.

٣٦٢٣ - حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا زَكَرِيَّا، عَنْ فِرَاسٍ، عَنْ عَامِرِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا قَالَتْ: أَقْبَلْتُ فَاطِمَةَ تَمْشِي كَأَنَّ مَشِيَّتَهَا مَشْيُ النَّبِيِّ ﷺ فَقَالَ النَّبِيُّ ﷺ: «مَرَحَبًا يَا ابْنَتِي»، ثُمَّ أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ أَسْرَأَ إِلَيْهَا حَدِيثًا فَبَكَتْ فَقُلْتُ لَهَا: لِمَ تَبْكِينَ؟ ثُمَّ أَسْرَأَ إِلَيْهَا حَدِيثًا فَضَحِكْتُ، فَقُلْتُ: مَا رَأَيْتُ كَالْيَوْمِ فَرَحًا أَقْرَبَ مِنْ حُزْنٍ. فَسَأَلْتُهَا عَمَّا قَالَتْ: مَا كُنْتُ لِأَفْشِي سِرَّ رَسُولِ اللهِ ﷺ، حَتَّى فُيْضَ النَّبِيُّ ﷺ فَسَأَلْتُهَا. [انظر: ٣٦٢٥، ٣٧١٥، ٤٤٣٣، ٦٢٨٥]

3624. She (Fāṭima عليها السلام) replied, "(The Prophet ﷺ said), 'Every year Jibril (Gabriel) used to revise the Qur'an with me once only, but this year he has done so twice. I think this portends my death, and you will be the first of my family to follow me.' So, I started weeping. Then he said. 'Don't you like to be chief of all the ladies of Paradise or chief of all the lady-believers?' So I laughed for that." (See H. 6286)

٣٦٢٤ - قَالَتْ: أَسْرَأَ إِلَيَّ «أَنَّ جِبْرِيلَ كَانَ يُعَارِضُنِي الْقُرْآنَ كُلَّ سَنَةٍ مَرَّةً، وَأَنَّهُ عَارِضُنِي الْعَامَ مَرَّتَيْنِ وَلَا أَرَاهُ إِلَّا حَضَرَ أَجْلِي، وَإِنَّكَ أَوَّلُ أَهْلِ بَيْتِي لِحَاقًا بِي». فَبَكَيْتُ فَقَالَ: «أَمَا تَرْضَيْنَ أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ أَهْلِ الْجَنَّةِ أَوْ نِسَاءِ الْمُؤْمِنِينَ؟ فَضَحِكْتُ لِذَلِكَ». [انظر: ٣٦٢٦، ٣٧١٦، ٤٤٣٤، ٦٢٨٦]

3625. Narrated 'Āishah رَضِيَ اللهُ عَنْهَا: The Prophet ﷺ in his fatal illness, called his daughter Fāṭima and told her a secret because of which she started weeping. Then he called her and told her another secret, and she started laughing. When I asked her about that.

٣٦٢٥ - حَدَّثَنَا يَحْيَى بْنُ قُرَعَةَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَضِيَ اللهُ عَنْهَا أَنَّهَا قَالَتْ: دَعَا النَّبِيُّ ﷺ فَاطِمَةَ ابْنَتَهُ

فِي شَكْوَاهُ الَّتِي قُبِضَ فِيهِ فَسَارَهَا
بِشَيْءٍ فَبَكَتْ ثُمَّ دَعَاها فَسَرَّهَا
فَضَحِكْتُ، قَالَتْ فَسَأَلْتُهَا عَنْ ذَلِكَ.

[راجع: ٣٦٢٣]

3626. She (Fāṭima عليها السلام) replied, "The Prophet ﷺ told me that he would die in his fatal illness, and so I wept, but then he secretly told me that from amongst his family, I would be the first to join him, and so I laughed."

٣٦٢٦ - قَالَتْ: سَارَنِي النَّبِيُّ
ﷺ فَأَخْبَرَنِي أَنَّهُ يُقْبَضُ فِي وَجَعِهِ
الَّذِي تُوْفِّي فِيهِ فَبَكَتُ ثُمَّ سَارَنِي
فَأَخْبَرَنِي أَنِّي أَوَّلُ أَهْلِ بَيْتِهِ أَتْبَعُهُ،
فَضَحِكْتُ. [راجع: ٣٦٢٤]

3627. Narrated Sa'īd bin Jubair about Ibn 'Abbās رضي الله عنهما: 'Umar bin Al-Khaṭṭāb رضي الله عنهما used to treat Ibn 'Abbās very favourably. 'Abdur Raḥmān bin 'Aūf said to him, "We also have sons that are equal to him (but you are partial to him)." 'Umar said, "It is because of his knowledge." Then 'Umar asked Ibn 'Abbās about the interpretation of the Verse:

٣٦٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ
عَرَّوَةَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَشِيرٍ،
عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ
قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ
اللَّهُ عَنْهُ يُدْنِي ابْنَ عَبَّاسٍ. فَقَالَ لَهُ
عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: إِنَّ لَنَا أَبْنَاءَ
مِثْلَهُ، فَقَالَ: إِنَّهُ مِنْ حَيْثُ تَعْلَمُ.
فَسَأَلَ عُمَرُ ابْنَ عَبَّاسٍ عَنْ هَذِهِ الْآيَةِ
﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾﴾
فَقَالَ: أَجَلُ رَسُولِ اللَّهِ ﷺ أَغْلَمُهُ
إِيَّاهُ، قَالَ: مَا أَغْلَمُ مِنْهَا إِلَّا مَا
تَعْلَمُ. [انظر: ٤٢٩٤، ٤٤٣٠، ٤٩٦٩،
[٤٩٧٠]

"When come the Help of Allāh (to you O Muḥammad ﷺ against your enemies) and the conquest (of Makkah)" (V.110:1)

Ibn 'Abbās said, "It portended the death of Allāh's Messenger ﷺ which Allāh had informed him of." 'Umar said, "I do not know from this Verse but what you know."

3628. Narrated Ibn 'Abbās رضي الله عنهما: رضي الله عنهما: Allāh's Messenger ﷺ in his fatal illness came out, wrapped with a sheet, and his head was wrapped with an oiled bandage. He sat on the pulpit, and after praising and glorifying Allāh, he said, "Now then, people will increase but the Anṣār will decrease in number, so much so that they, compared with the people, will be just like the salt in the

٣٦٢٨ - حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا
عَبْدُ الرَّحْمَنِ بْنُ سُلَيْمَانَ بْنِ حَنْظَلَةَ
بْنَ الْعَسِيلِ: حَدَّثَنَا عِكْرِمَةُ، عَنْ ابْنِ
عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: خَرَجَ
رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ الَّذِي مَاتَ
فِيهِ بِمُلْحَفَةٍ قَدْ غَضِبَ بِعِصَابِيَةِ دَسْمَاءَ

meals. So, if any of you should take over the authority by which he can either benefit some people or harm some others, he should accept the goodness of their good people (i.e., *Anṣār*) and excuse the faults of their wrongdoers.” That was the last gathering which the Prophet ﷺ attended.

حَتَّى جَلَسَ عَلَى الْمِنْبَرِ فَحَمِدَ اللَّهُ تَعَالَى وَأَثْنَى عَلَيْهِ. ثُمَّ قَالَ: «أَمَّا بَعْدُ، فَإِنَّ النَّاسَ يَكْثُرُونَ وَيَقِلُّ الْأَنْصَارُ حَتَّى يَكُونُوا فِي النَّاسِ بِمَنْزِلَةِ الْمِلْحِ فِي الطَّعَامِ، فَمَنْ وَلِيَ مِنْكُمْ شَيْئًا يَضُرُّ فِيهِ قَوْمًا وَيَنْتَفِعُ فِيهِ آخَرِينَ فَلْيَقْبَلْ مِنْ مُحْسِنِهِمْ وَيَتَجَاوَزْ عَنْ مُسِيئِهِمْ». فَكَانَ ذَلِكَ آخِرَ مَجْلِسِ جَلَسَ فِيهِ النَّبِيُّ ﷺ. [راجع: ٩٢٧]

3629. Narrated Abū Bakra عنه رضي الله عنه: Once, the Prophet ﷺ brought out Al-Ḥasan and took him up the pulpit along with him and said, “This son of mine is a *Sayyid* (i.e., chief) and I hope that Allāh will help him bring about reconciliation between two Muslim groups.”

٣٦٢٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ: حَدَّثَنَا حُسَيْنُ الْجُعْفِيُّ، عَنْ أَبِي مُوسَى، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَخْرَجَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْحَسَنَ فَصَعِدَ بِهِ الْمِنْبَرَ فَقَالَ: «ابْنِي هَذَا سَيِّدٌ وَلَعَلَّ اللَّهُ أَنْ يُصْلِحَ بِهِ بَيْنَ فِتْنَتَيْنِ مِنَ الْمُسْلِمِينَ». [راجع: ٢٧٠٤]

3630. Narrated Anas bin Mālik عنه رضي الله عنه: The Prophet ﷺ had informed us of the death of Ja'far and Zaid before the news of their death reached us, and his eyes were overflowing with tears.

٣٦٣٠ - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ حَمِيدِ بْنِ هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ نَعَى جَعْفَرًا، وَزَيْدًا قَبْلَ أَنْ يَجِيءَ خَبْرُهُمْ وَعَيْنَاهُ تَذْرِفَانِ. [راجع: ١٢٤٦]

3631. Narrated Jābir عنه رضي الله عنه: (Once) the Prophet ﷺ said, “Have you got carpets?” I replied, “Whence can we get carpets?” He said, “But you shall soon have carpets.” I used to say to my wife, “Remove your carpets from my sight,” but she would say, “Didn't the Prophet ﷺ tell you that you would soon have carpets?” So I would give up my request.

٣٦٣١ - حَدَّثَنَا عَمْرُو بْنُ عَبَّاسٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ، عَنْ مُحَمَّدِ بْنِ الْمُكَدِّرِ، عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «هَلْ لَكُمْ مِنْ أَنْمَاطٍ؟» قُلْتُ:

وَأَنْتَى يَكُونُ لَنَا الْأَنْمَاطُ؟ قَالَ: «أَمَا
وَإِنَّهَا سَتَكُونُ لَكُمْ الْأَنْمَاطُ». فَأَنَا
أَقُولُ لَهَا يَغْنِي امْرَأَتَهُ أَحْرِي عَنَّا
أَنْمَاطِكَ فَتَقُولُ: أَلَمْ يَقُلِ النَّبِيُّ ﷺ:
«إِنَّهَا سَتَكُونُ لَكُمْ الْأَنْمَاطُ؟» فَأَدْعُهَا.

[انظر: ٥١٦١]

3632. Narrated ‘Abdullāh bin Mas‘ūd رَضِيَ اللهُ عَنْهُ: Sa’d bin Mu‘ādih came to Makkah with the intention of performing ‘Umra, and stayed at the house of Umaiyya bin Khalaf Abī Şafwān, for Umaiyya himself used to stay at Sa’d’s house whenever he passed by Al-Madīna on his way to Şham. Umaiyya said to Sa’d, “Will you wait till midday when the people are (at their homes), then you may go and perform the *Tawāf* round the Ka‘bah?” So, while Sa’d was going around the Ka‘bah, Abū Jahl came and asked, “Who is that who is performing *Tawāf*?” Sa’d replied, “I am Sa’d.” Abū Jahl said, “Are you circumambulating the Ka‘bah safely although you have given refuge to Muḥammad and his companions?” Sa’d said, “Yes,” and they started quarrelling. Umaiyya said to Sa’d, “Don’t shout at Abul-Ḥakam (i.e., Abū Jahl), for he is chief of the valley (of Makkah).” Sa’d then said (to Abū Jahl), “By Allāh, if you prevent me from performing the *Tawāf* of the Ka‘bah, I will spoil your trade with Şham.” Umaiyya kept on saying to Sa’d, “Don’t raise your voice,” and kept on taking hold of him. Sa’d became furious and said (to Umaiyya), “Keep away from me, for I have heard Muḥammad ﷺ saying that he will kill you.” Umaiyya said, “Will he kill me?” Sa’d said, “Yes.” Umaiyya said, “By Allāh! When Muḥammad says a thing, he never tells a lie.” Umaiyya went to his wife and said to her, “Do you know what

٣٦٣٢ - حَدَّثَنِي أَحْمَدُ بْنُ
إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى:
حَدَّثَنَا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ،
عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ
بِ بْنِ مَسْعُودٍ رَضِيَ اللهُ عَنْهُ قَالَ: انْطَلَقَ
سَعْدُ بْنُ مُعَاذٍ مُعْتَمِرًا، قَالَ: فَتَزَلَّ
عَلَى أُمِّيَّةَ بْنِ خَلْفِ أَبِي صَفْوَانَ،
وَكَانَ أُمِّيَّةٌ إِذَا انْطَلَقَ إِلَى الشَّامِ فَمَرَّ
بِالْمَدِينَةِ نَزَلَ عَلَى سَعْدٍ، فَقَالَ أُمِّيَّةُ
لِسَعْدٍ: أَلَا أَنْتَظِرُ حَتَّى إِذَا انْتَصَفَ
النَّهَارُ وَعَقَلَ النَّاسُ انْطَلَفَتْ فَطُفَّتْ،
فَبَيْنَا سَعْدٌ يَطُوفُ إِذَا أَبُو جَهْلٍ فَقَالَ:
مَنْ هَذَا الَّذِي يَطُوفُ بِالْكَعْبَةِ؟ فَقَالَ
سَعْدٌ: أَنَا سَعْدٌ، فَقَالَ أَبُو جَهْلٍ:
تَطُوفُ بِالْكَعْبَةِ آمِنًا وَقَدْ أَوْثَقْتُمْ مُحَمَّدًا
وَأَصْحَابَهُ؟ فَقَالَ: نَعَمْ فَتَلَاحِبَا
بَيْنَهُمَا، فَقَالَ أُمِّيَّةُ لِسَعْدٍ: لَا تَرْفَعْ
صَوْتَكَ عَلَى أَبِي الْحَكَمِ فَإِنَّهُ سَيَدُ
أَهْلَ الْوَادِي. ثُمَّ قَالَ سَعْدٌ: وَاللَّهِ لَئِنْ
مَنْعْتَنِي أَنْ أَطُوفَ بِالْبَيْتِ لِأَقْطَعَنَّ
مَنْجَرَكَ بِالشَّامِ، قَالَ: فَجَعَلَ أُمِّيَّةُ
يَقُولُ لِسَعْدٍ: لَا تَرْفَعْ صَوْتَكَ، وَجَعَلَ

my brother from *Yathrib* (i.e., Al-Madīna) has said to me?" She said, "What has he said?" He said, "He claims that he has heard Muḥammad claiming that he will kill me." She said, "By Allāh! Muḥammad never tells a lie." So, when the infidels started to proceed for Badr (battle) and declared fighting (against the Muslims), his wife said to him, "Don't you remember what your brother from *Yathrib* told you?" Umaiyya decided not to go but Abū Jahl said to him, "You are from the nobles of the valley (of Makkah), so you should accompany us for a day or two." He went with them and thus Allāh got him killed.

يَمْسِكُهُ، فَعَضِبَ سَعْدٌ فَقَالَ: دَعْنَا
عَنْكَ فَإِنِّي سَمِعْتُ مُحَمَّدًا ﷺ يَزْعُمُ
أَنَّهُ قَاتِلُكَ، قَالَ: إِنِّي أَيُّ؟ قَالَ: نَعَمْ،
قَالَ: وَاللَّهِ مَا يَكْذِبُ مُحَمَّدٌ إِذَا
حَدَّثَ، فَرَجَعَ إِلَى امْرَأَةٍ فَقَالَ: أَمَا
تَعَلِّمِينَ مَا قَالَ لِي أَخِي الْيَثْرِبِيُّ؟
قَالَتْ: وَمَا قَالَ؟ قَالَ: زَعَمَ أَنَّهُ سَمِعَ
مُحَمَّدًا يَزْعُمُ أَنَّهُ قَاتِلِي، قَالَتْ: فَوَاللَّهِ
مَا يَكْذِبُ مُحَمَّدٌ، قَالَ: فَلَمَّا خَرَجُوا
إِلَى بَدْرِ وَجَاءَ الصَّرِيحُ، قَالَتْ لَهُ
امْرَأَتُهُ: أَمَا ذَكَرْتَ مَا قَالَ لَكَ أَخُوكَ
الْيَثْرِبِيُّ؟ قَالَ: فَأَرَادَ أَنْ لَا يُخْرَجَ،
فَقَالَ لَهُ أَبُو جَهْلٍ: إِنَّكَ مِنْ أَشْرَافِ
الْوَادِي فَمَسِرٌ يَوْمًا أَوْ يَوْمَيْنِ فَسَارَ
مَعَهُمْ فَقَتَلَهُ اللَّهُ. [انظر: ٣٩٥٠]

3633. Narrated Abū 'Uthmān: I got the news that Jibrīl (Gabriel) came to the Prophet ﷺ while Umm Salama was present. Jibrīl started talking (to the Prophet ﷺ and then left). The Prophet ﷺ said to Umm Salama, "(Do you know) who it was?" (or a similar question). She said, "It was Dihya (a handsome person amongst the companions of the Prophet ﷺ)." Later on Umm Salama said, "By Allāh! I thought he was none but Dihya, till I heard the Prophet ﷺ talking about Jibrīl in his *Khutba* (religious talk)." (The subnarrator asked Abī 'Uthmān, "From where have you heard this narration?" He replied, "From Usāma bin Zaid.")

٣٦٣٣ - حَدَّثَنَا عَبَّاسُ بْنُ الْوَلِيدِ
النَّرْسِيِّ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: سَمِعْتُ
أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ قَالَ: أُنْبِئْتُ أَنَّ
جَبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيَّ ﷺ
وَعِنْدَهُ أُمُّ سَلَمَةَ فَجَعَلَ يُحَدِّثُ ثُمَّ قَامَ،
فَقَالَ النَّبِيُّ ﷺ لَأُمِّ سَلَمَةَ: «مَنْ هَذَا؟»
أَوْ كَمَا قَالَ: قَالَ: قَالَتْ: هَذَا دِحْيَةُ،
قَالَتْ أُمُّ سَلَمَةَ: أَيُّمَ اللَّهِ مَا حَسِبْتَهُ إِلَّا
إِيَّاهُ حَتَّى سَمِعْتُ خُطْبَةَ نَبِيِّ اللَّهِ ﷺ
يُخْبِرُ عَنْ جَبْرِيلَ أَوْ كَمَا قَالَ: قَالَ:
فَقُلْتُ لِأَبِي عَثْمَانَ: مِمَّنْ سَمِعْتَ هَذَا؟
قَالَ: مِنْ أُسَامَةَ بْنِ زَيْدٍ. [انظر: ٤٩٨٠]

[See *Hadith* No. 4980].

3634. Narrated 'Abdullāh (bin 'Umar رضي الله عنهما): Allāh's Messenger ﷺ said, "I saw

٣٦٣٤ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ

(in a dream) the people assembled in a gathering, and then Abū Bakr got up and drew one or two buckets of water (from a well) but there was weakness in his drawing. May Allāh forgive him. Then ‘Umar took the bucket and in his hands it turned into a very large bucket. I had never seen anyone stronger amongst the people who could draw the water as strongly as ‘Umar, till all the people drank their fill and watered their camels that knelt down there.”

شَيْبَةَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُغِيرَةَ، عَنْ أَبِيهِ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمِ ابْنِ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَأَيْتُ النَّاسَ مُجْتَمِعِينَ فِي صَعِيدٍ، فَقَامَ أَبُو بَكْرٍ فَتَنَزَعَ ذُنُوبًا أَوْ ذُنُوبِينَ وَفِي بَعْضِ نَزْعِهِ ضَعْفٌ وَاللَّهُ يَغْفِرُ لَهُ، ثُمَّ أَحَدَهَا عَمْرٌ فَاسْتَحَالَتْ بِيَدِهِ عَرْبًا، فَلَمْ أَرَ عَبْقَرِيًّا فِي النَّاسِ يَفْرِي قَرِيهَهُ حَتَّى ضَرَبَ النَّاسُ بِعَطَنِ». وَقَالَ هَمَامٌ سَمِعْتُ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «فَتَنَزَعَ أَبُو بَكْرٍ ذُنُوبًا أَوْ ذُنُوبِينَ».

[انظر: ٣٦٧٦، ٣٦٨٢، ٧٠١٩، ٧٠٢٠]

(26) CHAPTER. The Statement of Allāh تعالى: “[Those to whom We gave the Scripture (Jews and Christians)] recognise him (Muḥammad ﷺ or the Ka’bah at Makkah) as they recognise their own sons. But verily, a party of them conceal the truth while they know it — [i.e., the qualities of Muḥammad ﷺ which are written in the Taurāt (Torah) and the Injeel (Gospel)]. (V.2:146)

(٢٦) بَابُ قَوْلِ اللَّهِ تَعَالَى: ﴿يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ﴾ [البقرة: ١٤٦].

3635. Narrated ‘Abdullāh bin ‘Umar رَضِيَ اللَّهُ عَنْهُمَا: The Jews came to Allāh’s Messenger ﷺ and told him that a man and a woman from amongst them had committed illegal sexual intercourse. Allāh’s Messenger ﷺ said to them, “What do you find in the Taurāt [Torah (Old Testament)] as regarding the legal punishment of *Ar-Rajm*⁽¹⁾ (i.e., stoning

٣٦٣٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ الْيَهُودَ جَاءُوا إِلَى رَسُولِ اللَّهِ ﷺ فَذَكَرُوا لَهُ أَنَّ رَجُلًا مِنْهُمْ وَامْرَأَةً زَنِيًّا فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ:

(1) (H. 3635) *Ar-Rajm*: (In Islāmic law) it means to stone to death those married persons who commit the crime of illegal sexual intercourse.

to death those married persons who commit the crime of illegal sexual intercourse)?” They replied, “(But) we announce their crime and lash them.” ‘Abdullāh bin Salām said, “You are telling a lie; the Taurāt (Torah) contains the order of *Rajm*.” They brought and opened the Taurāt (Torah) and one of them placed his hand on the verse of *Rajm* and read the verses preceding and following it. ‘Abdullāh bin Salām said to him, “Lift your hand.” When he lifted his hand, the verse of *Rajm* was written there. They said, “Muḥammad (ﷺ) has told the truth; in the Taurāt (Torah) there is the verse of *Rajm*.” The Prophet (ﷺ) then gave the order that both of them should be stoned to death.

(‘Abdullāh bin ‘Umar said, “I saw the man leaning over the woman to shelter her from the stones.”)

(27) CHAPTER. The demand of *Al-Mushrikūn*⁽¹⁾ to the Prophet (ﷺ) to show them a miracle. The Prophet (ﷺ) showed them the splitting of the moon.

3636. Narrated ‘Abdullāh bin Mas‘ūd رضي الله عنه: During the lifetime of the Prophet (ﷺ) the moon was split into two parts and on that the Prophet (ﷺ) said, “Bear witness (to this).”

3637. Narrated Anas رضي الله عنه that the Makkan people requested Allāh’s Messenger (ﷺ) to show them a miracle, and so he showed

«ما تَجِدُونَ فِي التَّوْرَةِ فِي شَأْنِ الرَّجْمِ؟» فَقَالُوا: نَفْضِحُهُمْ وَيُجْلِدُونَ، فَقَالَ عَبْدُ اللَّهِ بْنُ سَلَامٍ: كَذَبْتُمْ، إِنَّ فِيهَا الرَّجْمَ، فَأَتَوْا بِالتَّوْرَةِ فَتَسَرَّوْهَا، فَوَضَعَ أَحَدُهُمْ يَدَهُ عَلَى آيَةِ الرَّجْمِ فَقَرَأَ مَا قَبْلَهَا وَمَا بَعْدَهَا. فَقَالَ لَهُ عَبْدُ اللَّهِ بْنُ سَلَامٍ: ارْفَعْ يَدَكَ، فَرَفَعَ يَدَهُ فَإِذَا فِيهَا آيَةُ الرَّجْمِ، فَقَالُوا: صَدَقَ يَا مُحَمَّدٌ، فِيهَا آيَةُ الرَّجْمِ. فَأَمَرَ بِهِمَا رَسُولُ اللَّهِ ﷺ فَرُجِمَا. قَالَ عَبْدُ اللَّهِ: فَرَأَيْتَ الرَّجُلَ يَجْنَأُ عَلَى الْمَرْأَةِ يَقِيهَا الْحِجَارَةَ.

[راجع: ١٣٢٩]

(٢٧) بَابُ سُؤْلِ الْمُشْرِكِينَ أَنْ يُرِيَهُمُ النَّبِيُّ ﷺ آيَةَ فَرَاهِمِ انْتِشَاقِ الْقَمَرِ

٣٦٣٦ - حَدَّثَنَا صَدَقَةٌ بْنُ الْقَضْلِ: أَخْبَرَنَا ابْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: انْتَشَقَّ الْقَمَرُ عَلَى عَهْدِ النَّبِيِّ ﷺ شِقَّتَيْنِ، فَقَالَ النَّبِيُّ ﷺ: «اشْهَدُوا». [انظر: ٣٨٦٩، ٣٨٧٠،

[٤٨٦٥، ٤٨٦٤]

٣٦٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ: حَدَّثَنَا يُونُسُ: حَدَّثَنَا شَيْبَانُ،

(1) (Ch. 27) *Al-Mushrikūn*: (Polytheists, pagans, idolaters, and disbelievers in the Oneness of Allāh and in His Messenger Muhammad (ﷺ)).

them the splitting of the moon.

عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ ح
وَقَالَ لِي خَلِيفَةُ: حَدَّثَنَا يَزِيدُ بْنُ
زُرَيْعٍ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ
أَنَسٍ أَنَّهُ حَدَّثَهُمْ أَنَّ أَهْلَ مَكَّةَ سَأَلُوا
رَسُولَ اللَّهِ ﷺ أَنْ يُرِيَهُمْ آيَةً فَأَرَاهُمْ
اِنْتِشَاقَ الْقَمَرِ. [انظر: ٣٨٦٨، ٤٨٦٧،

[٤٨٦٨

3638. Narrated Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا :
The moon was split into two parts during the
lifetime of the Prophet ﷺ.

٣٦٣٨ - حَدَّثَنَا خَلْفُ بْنُ خَالِدٍ
الْقُرَشِيُّ: حَدَّثَنَا بَكْرُ بْنُ مُضَرَ، عَنْ
جَعْفَرِ بْنِ رَبِيعَةَ، عَنْ عِرَاكِ بْنِ
مَالِكٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ
مَسْعُودٍ، عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ
عَنْهُمَا أَنَّ الْقَمَرَ انْتَسَقَ فِي زَمَانِ النَّبِيِّ
ﷺ. [انظر: ٣٨٧٠، ٤٨٦٦]

(28) CHAPTER.

(٢٨) بَابُ :

3639. Narrated Anas رَضِيَ اللَّهُ عَنْهُ : “Once,
two men from the companions of Allāh’s
Messenger ﷺ went out of the house of the
Prophet ﷺ on a very dark night. They were
accompanied by (two things) that resembled
two lamps lighting the way in front of them,
and when they parted, each of them was
accompanied by one of those two (things)
lamps till they reached their homes.

٣٦٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْثَرِيِّ: حَدَّثَنَا مُعَاذُ قَالَ: حَدَّثَنِي أَبِي
عَنْ قَتَادَةَ، عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ:
أَنَّ رَجُلَيْنِ مِنْ أَصْحَابِ النَّبِيِّ ﷺ
خَرَجَا مِنْ عِنْدِ النَّبِيِّ ﷺ فِي لَيْلَةٍ
مُظْلِمَةٍ وَمَعَهُمَا مِثْلُ الْمُصْبَاحَيْنِ
يُضِيئَانِ بَيْنَ أَيْدِيهِمَا، فَلَمَّا افْتَرَقَا صَارَ
مَعَ كُلِّ وَاحِدٍ مِنْهُمَا وَاحِدٌ حَتَّى أَتَى
أَهْلَهُ. [راجع: ٤٦٥]

3640. Narrated Al-Mughīra bin Shu‘ba:
The Prophet ﷺ said, “Some people from my
followers will remain victorious (and on the
right path) till Allāh’s Order (the Last Day)
comes, and they will still be victorious.”

٣٦٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي
الْأَسْوَدِ: حَدَّثَنَا يَحْيَى عَنْ إِسْمَاعِيلَ:
حَدَّثَنَا قَيْسٌ: سَمِعْتُ الْمُغِيرَةَ بْنَ شُعْبَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يَزَالُ نَاسٌ

3641. Narrated Mu'awiya رَضِيَ اللهُ عَنْهُ: I heard the Prophet ﷺ saying, "A group of people amongst my followers will remain obedient to Allāh's Orders (i.e., following strictly the Qur'ān and the Prophet's *Sunna*) and they will not be harmed by anyone who will desert them and also who will oppose them, till Allāh's Order (the Last Day) comes upon them while they are still on the right path."

مَنْ أُمَّتِي ظَاهِرِينَ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ ظَاهِرُونَ». [انظر: ٧٣١١، ٧٤٥٩]

٣٦٤١ - حَدَّثَنَا الْحُمَيْدِيُّ: حَدَّثَنَا الْوَلِيدُ قَالَ: حَدَّثَنِي ابْنُ جَابِرٍ قَالَ: حَدَّثَنِي عُمَيْرُ ابْنُ هَانِي: أَنَّهُ سَمِعَ مُعَاوِيَةَ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا تَزَالُ مِنْ أُمَّتِي أُمَّةٌ قَائِمَةٌ بِأَمْرِ اللَّهِ لَا يَضُرُّهُمْ مَنْ خَدَلَهُمْ وَلَا مَنْ خَالَفَهُمْ حَتَّى يَأْتِيَهُمْ أَمْرُ اللَّهِ وَهُمْ عَلَى ذَلِكَ». قَالَ عُمَيْرٌ: فَقَالَ مَالِكُ بْنُ يُخَامِرٍ: قَالَ مُعَاذٌ: وَهُمْ بِالشَّامِ، فَقَالَ مُعَاوِيَةُ: هَذَا مَالِكٌ يَزْعُمُ أَنَّهُ سَمِعَ مُعَاذًا يَقُولُ: «وَهُمْ بِالشَّامِ». [راجع: ٧١]

3642. Narrated 'Urwa that the Prophet ﷺ gave him one Dīnār so as to buy a sheep for him. 'Urwa bought two sheep for him with the money. Then he sold one of the sheep for one Dīnār, and brought one Dīnār and a sheep to the Prophet ﷺ. On that, the Prophet ﷺ invoked Allāh to bless him in his deals. So, 'Urwa used to gain (from any deal) even if he bought dust.

٣٦٤٢ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا شَيْبٌ بْنُ عَرْقَدَةَ قَالَ: سَمِعْتُ الْحَيَّ بْنَ يَتَحَدَّثُونَ عَنْ عُرْوَةَ أَنَّ النَّبِيَّ ﷺ أَعْطَاهُ دِينَارًا يَشْتَرِي لَهُ بِهِ شَاةً فَاشْتَرَى لَهُ بِهِ شَاتَيْنِ فَبَاعَ إِحْدَاهُمَا بِدِينَارٍ فَجَاءَهُ بِدِينَارٍ وَشَاةٍ، فَدَعَا لَهُ بِالْبَرَكَةِ فِي بَيْعِهِ، وَكَانَ لَوْ اشْتَرَى الثَّرَابَ لَرَبِحَ فِيهِ» قَالَ سُفْيَانُ: كَانَ الْحَسَنُ بْنُ عُمَارَةَ جَاءَنَا بِهَذَا الْحَدِيثِ عَنْهُ قَالَ: سَمِعُهُ شَيْبٌ مِنْ عُرْوَةَ فَاتَيْتُهُ فَقَالَ شَيْبٌ: إِنِّي لَمْ أَسْمَعُهُ مِنْ عُرْوَةَ، قَالَ: سَمِعْتُ الْحَيَّ يُخْبِرُونَهُ عَنْهُ،

3643. (In another narration) 'Urwa said, "I heard Allāh's Messenger ﷺ saying,

٣٦٤٣ - وَلَكِنْ سَمِعْتُهُ يَقُولُ:

“There is always goodness in the forelocks of horses (meant for *Jihād*) till the Day of Resurrection.” (The subnarrator added, ‘I saw 70 horses in ‘Urwa’s house.’) (Sufyān said, “The Prophet ﷺ asked ‘Urwa to buy a sheep for him as a sacrifice.”)

3644. Narrated Ibn ‘Umar رَضِيَ اللهُ عَنْهُمَا: Allāh’s Messenger ﷺ said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh’s Cause) till the Day of Resurrection.”

3645. Narrated Anas رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “There is always goodness in the forelocks of horses (meant for *Jihād* in Allāh’s Cause).”

3646. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: The Prophet ﷺ said, “A horse may be kept for one of three purposes: For a man it may be a source of reward; for another it may be a means of living; and for a third it may be a burden (a source of committing sins). As for the one for whom it is a source of reward, he is the one who keeps his horse for the sake of *Jihād* in Allāh’s Cause; he ties it with a long rope on a pasture or in a garden. So, whatever its rope allows it to eat, will be regarded as good rewardable deeds (for its owner). And if it breaks off its rope and jumps over one or two hillocks, even its dung will be considered amongst his good deeds. And if it passes by a river and drinks water from it, that will be considered as good deeds

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «الْخَيْرُ مَعْقُودٌ بِنَوَاصِي الْخَيْلِ إِلَى يَوْمِ الْقِيَامَةِ». قَالَ: وَقَدْ رَأَيْتُ فِي دَارِهِ سَبْعِينَ فَرَسًا. قَالَ سُفْيَانُ: يَشْتَرِي لَهُ شَاةً كَأَنَّهَا أَضْحِيَّةٌ. [راجع: ٢٨٥٠]

٣٦٤٤ - حَدَّثَنَا مُسَدَّدٌ: حَدَّثَنَا يَحْيَى، عَنْ عُبَيْدِ اللَّهِ قَالَ: أَخْبَرَنِي نَافِعٌ عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ إِلَى يَوْمِ الْقِيَامَةِ». [راجع: ٢٨٤٩]

٣٦٤٥ - حَدَّثَنَا قَيْسُ بْنُ حَفْصٍ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي التَّيَّاحِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ مَعْقُودٌ فِي نَوَاصِيهَا الْخَيْرُ». [راجع: ٢٨٥١]

٣٦٤٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ زَيْدِ بْنِ أَسْلَمٍ، عَنْ أَبِي صَالِحِ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «الْخَيْلُ لِثَلَاثَةٍ: لِرَجُلٍ أَجْرٌ، وَلِرَجُلٍ سِتْرٌ، وَعَلَى رَجُلٍ وَزْرٌ. فَأَمَّا الَّذِي لَهُ أَجْرٌ فَرَجُلٌ رَبَطَهَا فِي سَبِيلِ اللَّهِ فَأَطَالَ لَهَا فِي مَرْجٍ أَوْ رَوْضَةٍ، فَمَا أَصَابَتْ فِي طِيلِهَا مِنْ الْمَرْجِ أَوْ الرَّوْضَةِ كَانَتْ لَهُ حَسَنَاتٍ. وَلَوْ أَنَّهَا قَطَعَتْ طِيلَهَا فَاسْتَنْتَّ شَرْفًا

(for his benefit) even if he has had no intention of watering it. A horse is a shelter for the one who keeps it so that he may earn his living honestly and takes it as a refuge to keep him from following illegal ways (of gaining money), and does not forget the rights of Allāh (i.e., paying the *Zakāt* and allowing others to use it for Allāh's sake). But a horse is a burden (and a source of committing sins) for him who keeps it out of pride and show-off and with the intention of harming the Muslims.”

The Prophet ﷺ was asked about donkeys.⁽¹⁾ He replied, “Nothing has been revealed to me concerning them except this comprehensive Verse (which covers everything):

“So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.” (V.99:7,8)

3647. Narrated Anas bin Mālik رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ reached Khaibar in the early morning and the people of Khaibar came out with their spades, and when they saw the Prophet ﷺ they said, “Muḥammad and his army!” and returned hurriedly to take refuge in the fort. The Prophet ﷺ raised his hands and said, “*Allāhu Akbar* (Allāh is the Most Great)! Khaibar is ruined! When we approach near to a nation, then evil will be the morning of those who had been warned.”

3648. Narrated Abū Hurairah رَضِيَ اللهُ عَنْهُ: I

أَوْ شَرَفَيْنِ كَانَتْ أَرْوَاتُهَا حَسَنَاتٍ لَهُ،
وَلَوْ أَنَّهَا مَرَّتْ بِنَهْرٍ فَفَسَّرَتْ وَلَمْ يَرِدْ
أَنْ يَسْقِيَهَا كَانَ ذَلِكَ لَهُ حَسَنَاتٍ .
وَرَجُلٌ رَبَطَهَا تَغْنِيًّا وَتَسْتَرًّا وَتَعَفُّفًا وَلَمْ
يُنَسَّ حَقَّ اللَّهِ فِي رِقَابِهَا وَظَهْرِهَا
فَهِيَ لَهُ كَذَلِكَ سِتْرٌ . وَرَجُلٌ رَبَطَهَا
فَخَرًّا وَرِبَاءً وَنَوَاءً لِأَهْلِ الْإِسْلَامِ فَهِيَ
وِزْرٌ . وَسُئِلَ رَسُولُ اللَّهِ ﷺ عَنْ
الْحُمْرِ فَقَالَ: «مَا أَنْزَلَ عَلَيَّ فِيهَا إِلَّا
هَذِهِ الْآيَةُ الْجَامِعَةُ الْفَاذَّةُ ﴿مَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ﴾ وَمَنْ
يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ﴾ ﴿٨﴾»
[الرولولة: ٧-٨]. [راجع: ٢٣٧١]

٣٦٤٧ - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ
اللَّهِ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنَا أَيُّوبُ،
عَنْ مُحَمَّدٍ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ
رَضِيَ اللَّهُ عَنْهُ يَقُولُ: صَبَحَ رَسُولُ اللَّهِ
ﷺ خَيْبَرَ بُكْرَةً وَقَدْ خَرَجُوا
بِالْمَسَاحِي . فَلَمَّا رَأَوْهُ قَالُوا: مُحَمَّدٌ
وَالْحَمِيسُ، فَأَجَالُوا إِلَى الْحَصِينِ
يَسْعُونَ فَرَفَعَ النَّبِيُّ ﷺ يَدَيْهِ وَقَالَ:
«اللَّهُ أَكْبَرُ خَرِبَتْ خَيْبَرُ، إِنَّا إِذَا نَزَلْنَا
بِسَاحَةِ قَوْمٍ فَسَاءَ صَبَاحُ الْمُتَنَدِّرِينَ» .
[راجع: ٢٣٧١]

٣٦٤٨ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ

(1) (H. 3646) Whether their owner gets a reward for taking care of them and using them for Allāh's Cause.

said, "O Allāh's Messenger! I hear many narrations from you but I forget them." He said, "Spread your covering sheet." I spread my sheet and he moved both his hands as if scooping something and emptied them in the sheet and said, "Wrap it." I wrapped it round my body, and since then I have never forgotten a single *Ḥadīth* (narration).

الْمُنْدَرِ: حَدَّثَنَا ابْنُ أَبِي الْقَدَيْكِ، عَنْ
ابْنِ أَبِي ذَنْبٍ، عَنِ الْمَقْبُرِيِّ، عَنْ
أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ:
يَا رَسُولَ اللَّهِ، إِنِّي سَمِعْتُ مِنْكَ
حَدِيثًا كَثِيرًا فَأَنْسَاهُ، قَالَ ﷺ: «ابْسُطْ
رِدَاءَكَ»، فَبَسَطْتُهُ فَعَرَفَ يَدَيْهِ فِيهِ. ثُمَّ
قَالَ: «ضَمَّهُ» فَضَمَمْتُهُ فَمَا نَسِيتُ
حَدِيثًا بَعْدُ. [راجع: ١١٨]