

English Translation of

Sahîh
Muslim

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Translation of
**Sahîh
Muslim**

Compiled by:

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

Volume 6

From Hadith No. 5646 to 6722

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Contents

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

Chapter 1.	The One Who Is Riding Should Greet The One Who Is Walking, And The Smaller Group Should Greet The Larger Group	15
Chapter 2.	One Of The Duties Of Sitting In The Street Is To Return <i>Salâm</i>	15
Chapter 3.	One Of The Rights Of One Muslim Over Another Is (The Greeting Of) <i>Salâm</i>	17
Chapter 4.	The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them.....	18
Chapter 5.	It Is Recommended To Greet Children With <i>Salâm</i>	22
Chapter 6.	It Is Permissible To Give Permission To Enter By Raising The Curtain Or Giving Some Other Sign.....	23
Chapter 7.	The Permissibility Of Women Going Out To Relieve Themselves	23
Chapter 8.	The Prohibition Of Being Alone With A Non- <i>Mahram</i> Woman Or Entering Upon Her	25
Chapter 9.	It Is Recommended For The One Who Is Seen Alone With A Woman Who Is His Wife Or <i>Mahram</i> , To Say: "This Is So- And-So," To Ward off Suspicion	27
Chapter 10.	If A Man Comes To A Gathering And Finds A Space, Let Him Sit There, Otherwise Let Him Sit Behind Them.....	29
Chapter 11.	The Prohibition Of Making A Man Get Up From A Place That He Reached First.....	30
Chapter 12.	If A Man Gets Up From His Spot Then Comes Back To It, He Has More Right To It.....	32
Chapter 13.	Forbidding A Hermaphrodite From Entering Upon Non- <i>Mahram</i> Women	33
Chapter 14.	It Is Permissible To Seat A Non- <i>Mahram</i> Woman Behind One (On A Mount) If She Is Exhausted On The Road.....	34

Chapter 15. The Prohibition Of Two People Conversing Privately To The Exclusion Of A Third Without His Consent	36
Chapter 16. Medicine, Sickness And <i>Ruqyah</i>	38
Chapter 17. Witchcraft.....	39
Chapter 18. Poison.....	41
Chapter 19. It Is Recommended To Recite <i>Ruqyah</i> For One Who Is Sick....	42
Chapter 20. Reciting <i>Al-Mu'awwidhât</i> As <i>Ruqyah</i> For The Sick, And Blowing Over Them	44
Chapter 21. It Is Recommended To Recite <i>Ruqyah</i> For The Evil Eye, Pustules, And Stings	47
Chapter 22. There Is Nothing Wrong With <i>Ruqyah</i> That Does Not Involve <i>Shirk</i> .	50
Chapter 23. The Permissibility Of Accepting A Reward For Reciting <i>Ruqyah</i> With Qur'ân And Supplications.....	51
Chapter 24. It Is Recommended To Put One's Hand On The Site Of The Pain When Supplicating	53
Chapter 25. Seeking Refuge With Allâh From The Devil Who Whispers During Prayer.....	54
Chapter 26. For Every Disease There Is A Remedy, And It Is Recommended To Treat Disease	55
Chapter 27. It Is Disliked To Administer Medicine In The Side Of The Mouth Forcibly.....	61
Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary	61
Chapter 29. Treating Sickness With The Black Seed.....	63
Chapter 30. <i>Talbinah</i> Gives Comfort To The Sick Person	64
Chapter 31. Treating Sickness With A Drink Of Honey.....	65
Chapter 32. The Plague, Ill Omens, Soothsaying And The Like.....	66
Chapter 33. There Is No ' <i>Adwa</i> , No <i>Tiyarah</i> (Evil Omens), No <i>Hâmah</i> , No <i>Safar</i> , No <i>Nawa'</i> , And No <i>Ghoul</i> , And No Sick Camel Should Be Brought To A Healthy Camel	74
Chapter 34. (Evil) Omens And <i>Al-Fâ'l</i> , And That Which May Be Regarded As Inauspicious.....	78
Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers.....	83
Chapter 36. Avoiding Lepers Etc.....	88
Chapter 37. Killing Snakes Etc.....	89
Chapter 38. It Is Recommended To Kill Geckos	97
Chapter 39. The Prohibition Of Killing Ants	99

Chapter 40. The Prohibition Of Killing Cats.....	100
Chapter 41. The Virtue Of Giving Food And Water To Animals Which Are Unlawful To Eat.....	102

40. Statements Relating To Manners And Other Than That

Chapter 1. The Prohibition Of Cursing Time	104
Chapter 2. It Is Disliked To Call Grapes <i>Karm</i>	105
Chapter 3. Ruling On Using The Words ' <i>Abd</i> And <i>Amah</i> (For Slaves) And <i>Mawla</i> And <i>Sayyid</i> (For Masters)	107
Chapter 4. It Is Disliked For A Man To Say: " <i>Khabuthat Nafsi</i> " (I Feel Bad)	109
Chapter 5. Using Musk, Which Is The Best Of Perfume. It Is Disliked To Refuse A Gift Of Scent Or Perfume	110

41. The Book Of Poetry

Chapter... Reciting Poetry, The Most Poetic Of Words, And Criticism Of Poetry	112
Chapter 1. The Prohibition Of Playing <i>Nardashîr</i>	115

42. The Book Of Dreams

Chapter... Good Dreams Come From Allâh And They Are A Part Of Prophethood	116
Chapter 1. The Words Of The Prophet ﷺ: "Whoever Sees Me In A Dream Has Indeed Seen Me."	123
Chapter 2. No One Should Speak Of How The <i>Shaiqân</i> Toyed With Him In His Sleep.....	125
Chapter 3. Interpretation Of Dreams.....	126
Chapter 4. The Dreams Of The Prophet ﷺ.....	129

43. The Book Of Virtues

Chapter 1. The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood.....	133
Chapter 2. The Superiority Of Our Prophet ﷺ Over All Of Creation.....	134
Chapter 3. The Miracles Of The Prophet ﷺ.....	134
Chapter 4. He Put His Trust In Allâh And Allâh Protected Him From The People.....	140

Chapter 5.	The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent	141
Chapter 6.	His Compassion Towards His <i>Ummah</i> , And His Intense Concern To Warn Them Against That Which May Harm Them	142
Chapter 7.	He ﷺ Was The Seal Of The Prophets	144
Chapter 8.	When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them.....	146
Chapter 9.	The Cistern Of Our Prophet ﷺ And Its Attributes	147
Chapter 10.	The Angels Fought Alongside Him ﷺ.....	160
Chapter 11.	His Courage	161
Chapter 12.	His Generosity.....	162
Chapter 13.	His Good Manners.....	163
Chapter 14.	His Generosity.....	165
Chapter 15.	His Compassion Towards Children And His Humbleness, And The Virtue Of That.....	169
Chapter 16.	His Great Modesty.....	172
Chapter 17.	His Smile And Easy Going Attitude.....	173
Chapter 18.	His Compassion Towards Women And His Command To Treat Them Kindly	174
Chapter 19.	His Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them.....	175
Chapter 20.	His Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed	177
Chapter 21.	His Good Fragrance And Soft Touch, And Seeking Blessing From His Touch	179
Chapter 22.	The Fragrance Of His Sweat, And Seeking Blessing Therefrom	180
Chapter 23.	The Prophet ﷺ Sweated When It Was Cold, And When The Revelation Came To Him.....	181
Chapter 24.	Description Of His Hair, Attributes And Appearance	183
Chapter 25.	Description Of The Prophet ﷺ; He Was The Most Handsome Of People	184
Chapter 26.	Description Of His Hair.....	185
Chapter 27.	The Mouth, Eyes And Heels Of The Prophet ﷺ	185
Chapter 28.	The Prophet ﷺ Was White With An Elegant Face	186

Chapter 29. His Grey Hairs	187
Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ	190
Chapter 31. How Long He ﷺ Lived, And How Long He Stayed In Makkah And Al-Madînah.....	192
Chapter 32. The Age Of The Prophet ﷺ When He Died.....	193
Chapter 33. How Long Did The Prophet ﷺ Stay In Makkah And Al- Madînah?	194
Chapter 34. His Names	197
Chapter 35. His Knowledge Of Allâh And His Great Fear Of Him.....	199
Chapter 36. The Obligation To Follow Him ﷺ	200
Chapter 37. Respecting Him And Not Asking Him Unnecessary Questions ..	201
Chapter 38. The Obligation To Obey What He Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters.....	209
Chapter 39. The Virtue Of Looking At Him And Longing To See Him.....	211
Chapter 40. The Virtues Of ‘Eîsâ, Peace Be Upon Him	211
Chapter 41. The Virtues Of Ibrâhîm, Peace Be Upon Him	214
Chapter 42. The Virtues Of Mûsâ, Peace Be Upon Him	218
Chapter 43. Yûnus, Peace Be Upon Him, And The Words Of The Prophet ﷺ: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”	225
Chapter 44. The Virtues Of Yûsuf, Peace Be Upon Him.....	226
Chapter 45. The Virtues Of Zakariyyâ, Peace Be Upon Him	227
Chapter 46. The Virtues Of Al-Khadîr, Peace Be Upon Him	227

44. The Book Of The Virtues Of The Companions (May Allâh Be Pleased With Them)

Chapter 1. The Virtues Of Abû Bakr Aş-Siddîq, (رضي الله عنه)	238
Chapter 2. The Virtues Of ‘Umar, (رضي الله عنه).....	245
Chapter 3. The Virtues Of ‘Uthmân Bin ‘Affâf, (رضي الله عنه)	255
Chapter 4. The Virtues Of ‘Alî bin Abî Tâlib, (رضي الله عنه)	261
Chapter 5. The Virtues Of Sa‘d Bin Abî Waqqâs, (رضي الله عنه)	270
Chapter 6. The Virtues Of Talhah And Az-Zubair, (رضي الله عنهما).....	278
Chapter 7. The Virtues Of Abû ‘Ubaidah Bin Al-Jarrâh, (رضي الله عنه).....	281
Chapter 8. The Virtues Of Al-Hasan And Al-Husain, (رضي الله عنهما)	282
Chapter 9. The Virtues Of The Household Of The Prophet ﷺ	284

Chapter 10.	The Virtues Of Zaid Bin Hârithah And His Son Usâmah, (ﷺ).	285
Chapter 11.	The Virtues Of ‘Abdullâh Bin Ja‘far, (ﷺ).....	286
Chapter 12.	The Virtues Of Khadîjah, The Mother Of The Believers, (ﷺ) ..	288
Chapter 13.	The Virtues Of ‘Âishah, The Mother Of The Believers, (ﷺ)	293
Chapter 14.	The <i>Hadîth</i> Of Umm Zar‘	302
Chapter 15.	The Virtues Of Fâtîmah, (ﷺ) The Daughter Of The Prophet ﷺ,.....	306
Chapter 16.	The Virtues Of Umm Salamah, The Mother Of The Believers, (ﷺ).....	312
Chapter 17.	The Virtues Of Zainab, The Mother Of The Believers, (ﷺ)	313
Chapter 18.	The Virtues Of Umm Ayman, (ﷺ)	313
Chapter 19.	The Virtues Of Umm Sulaim, The Mother Of Anas Bin Mâlik, And Bilâl, (ﷺ).....	314
Chapter 20.	The Virtues Of Abû Talhah Al-Anṣârî, (ﷺ).....	315
Chapter 21.	The Virtues Of Bilâl, (ﷺ)	318
Chapter 22.	The Virtues Of ‘Abdullâh Bin Mas‘ûd And His Mother, (ﷺ) ...	318
Chapter 23.	The Virtues Of Ubayy bin Ka‘b And A Group Of The <i>Ansâr</i> , (ﷺ)	324
Chapter 24.	The Virtues Of Sa‘d bin Mu‘âdh, (ﷺ).....	326
Chapter 25.	The Virtues Of Abû Dujânah Simâk Bin Kharashah, (ﷺ)	328
Chapter 26.	The Virtues Of ‘Abdullâh Bin ‘Amr Bin Hârâm, The Father Of Jâbir, (ﷺ).....	329
Chapter 27.	The Virtues Of Julaibîb, (ﷺ).....	330
Chapter 28.	The Virtues Of Abû Dharr, (ﷺ)	331
Chapter 29.	The Virtues Of Jarîr Bin ‘Abdullâh, (ﷺ)	340
Chapter 30.	The Virtues Of ‘Abdullâh Bin ‘Abbâs (ﷺ).....	342
Chapter 31.	The Virtues Of ‘Abdullâh Bin ‘Umar, (ﷺ).....	343
Chapter 32.	The Virtues Of Anas bin Mâlik, (ﷺ)	345
Chapter 33.	The Virtues Of ‘Abdullâh Bin Salâm, (ﷺ).....	347
Chapter 34.	The Virtues Of Hassân Bin Thâbit, (ﷺ)	352
Chapter 35.	The Virtues Of Abû Hurairah [Ad-Dawsî], (ﷺ).....	357
Chapter 36.	The Virtues Of Hâtîb Bin Abî Balta‘ah And The People Of Badr, (ﷺ).....	362
Chapter 37.	The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance <i>Bay’at Ar-Ridwân</i> , (ﷺ).....	364

Chapter 38. The Virtues Of The Two <u>Ash`arîs</u> ; Abû Mûsâ And Abû `Âmir, (رضي الله عنهما).....	365
Chapter 39. The Virtues Of The <u>Ash`arîs</u> , (رضي الله عنهما)	368
Chapter 40. The Virtues Of Abû Sufyân <u>Sakhr</u> bin Harb, (رضي الله عنهما)	369
Chapter 41. The Virtues Of Ja`far Bin Abî Tâlib And Asmâ' Bint ‘Umais, And The People Of Their Ship, (رضي الله عنهما).....	370
Chapter 42. The Virtues Of Salmân, Bilâl And Suhaib, (رضي الله عنهما)	373
Chapter 43. The Virtues Of The <u>Anṣâr</u> , (رضي الله عنهما)	374
Chapter 44. The Best Clans Of The <u>Anṣâr</u>	376
Chapter 45. Keeping Good Company With The <u>Anṣâr</u> , (رضي الله عنهما).....	380
Chapter 46. The Supplication Of The Prophet ﷺ For Ghifâr And Aslam	380
Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, <u>Ashja'</u> , Muzainah, Tamîm, Daws and Tayy'	384
Chapter 48. The Best Of People.....	390
Chapter 49. The Virtues Of The Women Of The Quraish	391
Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, (رضي الله عنهما).....	393
Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The <i>Ummah</i>	394
Chapter 52. The Virtues Of the <i>Sahâbah</i> , Then Those Who Come After Them, Then Those Who Come After Them	395
Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: "After One Hundred Years There Will Be No Soul Left Alive That Is Living Now".....	401
Chapter 54. The Prohibition Of Reviling The Companions, (رضي الله عنهما)	404
Chapter 55. The Virtues Of Uwais Al-Qarâni, (رضي الله عنهما)	405
Chapter 56. The Advice Of The Prophet ﷺ Concerning The People Of Egypt	408
Chapter 57. The Virtues Of The People Of Oman	409
Chapter 58. The Liar And Great Slaughterer Of <u>Thaqîf</u>	410
Chapter 59. The Virtues Of The Persians.....	411
Chapter 60. The Words Of The Prophet ﷺ: "People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding"	412

45. The Book Of *Al-Bir*, Nurturing Ties And Manners

Chapter 1.	Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It	413
Chapter 2.	Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.	416
Chapter 3.	The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise.....	420
Chapter 4.	The Virtue Of Maintaining Ties With The Friends Of One's Father And Mother, Etc.....	421
Chapter 5.	Meaning Of Righteousness And Sin.....	423
Chapter 6.	Upholding Ties Of Kinship, And The Prohibition Of Severing Them	424
Chapter 7.	The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another.....	427
Chapter 8.	The Prohibition Of Forsaking Someone For More Than Three Days For No Legitimate Reason.....	428
Chapter 9.	The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On	430
Chapter 10.	The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth	431
Chapter 11.	The Prohibition Of Holding Grudges	433
Chapter 12.	The Virtue Of Love For The Sake Of Allâh, May He Be Exalted.....	434
Chapter 13.	The Virtue Of Visiting The Sick.....	435
Chapter 14.	The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him	438
Chapter 15.	The Prohibition Of Oppression	444
Chapter 16.	Supporting One's Brother Whether He Is Doing Wrong Or Being Wronged.....	448
Chapter 17.	The Mutual Mercy, Compassion And Support Of The Believers ...	450
Chapter 18.	The Prohibition Of Reviling.....	452
Chapter 19.	It Is Recommend To Forgive And Be Humble	452
Chapter 20.	The Prohibition Of Backbiting	452

Chapter 21.	Glad Tidings That Whomever Allâh Conceals In This World, He Will Conceal Him In The Hereafter.....	453
Chapter 22.	Being Kind To Protect Oneself From Another's Vile Behavior..	453
Chapter 23.	The Virtue Of Gentleness	454
Chapter 24.	The Prohibition Of Cursing Animals Etc.....	457
Chapter 25.	Whomever Is Cursed, Reviled Or Prayed Against By The Prophet ﷺ When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him.....	460
Chapter 26.	Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That.....	466
Chapter 27.	The Prohibition Of Lying, And What Is Permitted Thereof.....	467
Chapter 28.	The Prohibition Of Malicious Gossip (<i>Namîmah</i>).....	469
Chapter 29.	The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty.....	469
Chapter 30.	The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger.....	471
Chapter 31.	'Man Is Created In Such A Way That He Is Not Steadfast'	474
Chapter 32.	The Prohibition Of Striking The Face	475
Chapter 33.	Stern Warning To One Who Torments People Unlawfully.....	477
Chapter 34.	Telling The One Who Carries A Weapon In The <i>Masjid</i> , Marketplace Or Other Place Where People Gather, To Hold It By Its Point.....	478
Chapter 35.	The Prohibition Of Pointing At A Muslim With A Weapon.....	480
Chapter 36.	The Virtue Of Removing A Harmful Thing From The Road	481
Chapter 37.	The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful	483
Chapter 38.	The Prohibition Of Arrogance.....	485
Chapter 39.	The Prohibition Of Making Others Despair Of The Mercy Of Allâh.....	485
Chapter 40.	The Virtue Of The Weak And Downtrodden	486
Chapter 41.	The Prohibition Of Saying "The People Are Doomed"	486
Chapter 42.	Advice To Treat One's Neighbor Well.....	487
Chapter 43.	It Is Recommend To Show A Cheerful Countenance When Meeting Others.....	489
Chapter 44.	It Is Recommend To Intercede With Regard To That Which Is Not Unlawful	489

Chapter 45.	It Is Recommend To Keep Company With Righteous People And Avoid Bad Company.....	489
Chapter 46.	The Virtue Of Treating Daughters Well	490
Chapter 47.	The Virtue Of One Whose Child Dies And He Seeks Reward ..	492
Chapter 48.	When Allâh Loves A Person, He Commands Jibrîl To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth.....	496
Chapter 49.	Souls Are Like Conscribed Soldiers	497
Chapter 50.	A Man Will Be With Those Whom He Loves.....	498
Chapter 51.	If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him	502

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

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

39. The Book of The Salâm (Greeting)

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

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

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

(المعجم ١) - (بابُ يسلم الراكب على الماشي ، والقليل على الكبير)
(التحفة ١١)

[٥٦٤٦]-١ [٢١٦٠] حَدَّثَنِي عُفَيْبَةُ بْنُ مُكْرِمٍ : حَدَّثَنَا أَبُو عَاصِمٍ عَنْ أَبْنِ جُرَيْجٍ ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ مَرْزُوقٍ : حَدَّثَنَا رَوْحٌ : حَدَّثَنَا أَبْنُ جُرَيْجٍ : أَخْبَرَنِي زَيَادٌ ، أَنَّ تَائِبًا مَوْلَى عَبْدَ الرَّحْمَنِ بْنِ زَيْدٍ أَخْبَرَهُ ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللهِ ﷺ : «يُسَلِّمُ الرَّاكِبُ عَلَى الْمَاشِيِّ ، وَالْمَاشِيُّ عَلَى الْقَاعِدِ ، وَالْقَلِيلُ عَلَى الْكَثِيرِ» .

(المعجم ٢) - (بابُ من حق الجلوس على الطريق رد السلام) (التحفة ١٢)

[٥٦٤٧]-٢ [٢١٦١] حَدَّثَنَا أَبُو بَكْرُ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَفَانُ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ : حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ ،

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

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

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

عَنْ أَبِيهِ، قَالَ: قَالَ أَبُو طَلْحَةَ: كُنَّا
قُعُودًا بِالْأَفْنِيَّةِ تَتَحَدَّثُ، فَجَاءَ رَسُولُ
اللهِ تَعَالَى فَقَامَ عَلَيْنَا، فَقَالَ: «مَا لَكُمْ
وَلِمَجَالِسِ الصُّعْدَاتِ؟ اجْتَنِبُوا مَجَالِسَ
الصُّعْدَاتِ» فَقُلْنَا: إِنَّمَا فَعَدْنَا لِغَيْرِ مَا
بِأْسِ، فَعَدْنَا نَذَارُ وَنَتَحَدَّثُ، فَقَالَ:
إِمَّا لَا، فَادْعُوا حَقَّهَا: غَضْ الْبَصَرِ، وَرَدْ
السَّلَامُ، وَحُسْنُ الْكَلَامُ». .

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

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

[٢١٢١-٥٦٤٨] حَدَّثَنَا سُوَيْدُ بْنُ
سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ
أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدِ
الْخُدْرِيِّ عَنِ النَّبِيِّ تَعَالَى قَالَ: «إِيَاكُمْ
وَالْجُلُوسُ فِي الطُّرُقَاتِ». قَالُوا: يَا رَسُولَ
اللهِ! مَا لَنَا بُدْ مِنْ مَجَالِسِنَا تَتَحَدَّثُ فِيهَا،
قَالَ رَسُولُ اللهِ تَعَالَى: إِذَا أَبْيَثُمْ إِلَّا
المَجَلسِ، فَأَعْطُوهُ الطَّرِيقَ حَقَّهُ». قَالُوا:
وَمَا حَقُّهُ؟ قَالَ: «غَضْ الْبَصَرِ، وَكَفُ
الْأَذَى، وَرَدْ السَّلَامُ، وَالْأَمْرُ بِالْمَعْرُوفِ
وَالْهُنْيُّ عَنِ الْمُنْكَرِ». [راجع: ٥٥٦٣]

[٥٦٤٩] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدِ الْمَدْنِيِّ؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ:
أَخْبَرَنَا هَشَامٌ: يَعْنِي ابْنَ سَعْدٍ، كَلَاهُمَا عَنْ
زَيْدِ بْنِ أَسْلَمَ بِهَذَا الْإِسْنَادِ.

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

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

(المعجم ٣) - (باب من حق المسلم

للمسلم رد السلام) (التحفة ١٣)

[٥٦٥٠] ٤ - (٢١٦٢) حَدَّثَنِي حَرْمَلَةُ
ابْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ
الْمُسِيَّبِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللهِ ﷺ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
خَمْسٌ»؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ،
عَنِ ابْنِ الْمُسِيَّبِ، عَنْ أَبِي هُرَيْرَةَ قَالَ:
قَالَ رَسُولُ اللهِ ﷺ: «خَمْسٌ تَجِبُ
لِلْمُسْلِمِ عَلَى أَخِيهِ: رَدُّ السَّلَامِ،
وَتَشْمِيتُ الْعَاطِسِ، وَإِجَابَةُ الدَّعْوَةِ،
وَعِيَادَةُ الْمَرِيضِ، وَاتِّبَاعُ الْجَنَائِزِ».
قَالَ عَبْدُ الرَّزَاقِ: كَانَ مَعْمَرُ يُرْسِلُ
هَذَا الْحَدِيثَ عَنِ الزُّهْرِيِّ، فَأَسْنَدَهُ مَرَّةً
عَنِ ابْنِ الْمُسِيَّبِ عَنْ أَبِي هُرَيْرَةَ.

[٥٦٥١] ... - (.) وَحَدَّثَنَا يَحْيَىٰ بْنُ
أَئْوَبَ وَقُبَيْلَةَ وَابْنُ حُجْرَةَ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ عَنِ الْعَلَاءِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ ﷺ
قَالَ: «حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ
سِتٌّ». قَيْلَ: مَا هُنَّ؟ يَا رَسُولَ اللهِ!
قَالَ: إِذَا لَقِيْتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ

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

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

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

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

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

فَأَجِبْهُ، وَإِذَا اسْتَضْحَكَ فَانْصُرْهُ لَهُ، وَإِذَا
عَطَسَ فَحَمِدَ اللَّهَ فَشَمْتَهُ، وَإِذَا مَرِضَ
فَعَدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ».

(المعجم ٤) - (باب النهي عن ابتداء
أهل الكتاب بالسلام، وكيف يرد
عليهم) (التحفة ١٤)

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

[٥٦٥٣] ... ٧ - (٢١٦٣) حَدَّثَنَا عَبْدِ اللَّهِ
ابْنُ مَعَاذٍ : حَدَّثَنَا أَبِي ; وَحَدَّثَنِي يَحْيَى بْنُ
حَبِيبٍ : حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ ،
قَالَ : حَدَّثَنَا شُعْبَةُ ; وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لَهُمَا - قَالَ :
حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ
قَالَ : سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَّسٍ : أَنَّ
أَصْحَابَ النَّبِيِّ ﷺ قَالُوا لِلنَّبِيِّ ﷺ : إِنَّ
أَهْلَ الْكِتَابِ يُسَلِّمُونَ عَلَيْنَا ، فَكَيْفَ نَرُدُّ
عَلَيْهِمْ ؟ قَالَ : «فُوْلُوا : وَعَلَيْكُمْ» .

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

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

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

[٥٦٥٥]-٩ [..] وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ ابْنِ عُمَرَ عَنِ السَّيِّدِ ﷺ، بِمِثْلِهِ، غَيْرُ أَنَّهُ قَالَ «فَقُولُوا: وَعَلَيْكُمْ». .

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

[٥٦٥٦]-١٠ [٢١٦٥] وَحَدَّثَنِي عُمَرُ وَالنَّاقِدُ وَرُهْيَرُ بْنُ حَرْبٍ - وَاللَّفْظُ لِرُهْيَرٍ - قَالًا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنِ الرُّهْيَرِ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: أَسْتَأْذَنَ رَهْطً مِنَ الْيَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا: السَّامُ عَلَيْكُمْ، فَقَالَتْ عَائِشَةُ: بَلْ عَلَيْكُمْ السَّامُ وَاللَّعْنَةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الرَّفِيقَ فِي الْأَمْرِ كُلِّهِ» قَالَتْ: أَلَمْ تَشْمَعْ مَا قَالُوا؟ قَالَ فَقَدْ قُلْتُ: وَعَلَيْكُمْ». .

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

[٥٦٥٧] (...) حَدَّثَاهُ حَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيِّ وَعَبْدُ بْنُ حُمَيْدٍ، جَمِيعًا عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَا أَبِي عَنْ صَالِحٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ - وَفِي حَدِيثِهِمَا جَمِيعًا: قَالَ رَسُولُ اللَّهِ ﷺ: «قَدْ قُلْتُ: عَلَيْكُمْ» وَلَمْ يَذْكُرُوا الْأُوَوَّلَ.

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

[٥٦٥٨] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: أَتَى النَّبِيُّ ﷺ أَنَاسٌ مِنَ الْيَهُودِ، فَقَالُوا: السَّامُ عَلَيْكَ، يَا أَبَا الْفَارِسِ! قَالَ: «وَعَلَيْكُمْ» قَالَتْ عَائِشَةُ: قُلْتُ: بَلْ عَلَيْكُمْ السَّامُ وَالذَّامُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةً! لَا تَكُونِي فَاجِحَّةً» فَقَالَتْ: مَا سَيَعْتَ مَا قَالُوا؟ فَقَالَ: «أَوْ لَيْسَ قَدْ رَدَدْتُ عَلَيْهِمُ الَّذِي قَالُوا؟ قُلْتُ: وَعَلَيْكُمْ».

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

[٥٦٥٩] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا يَعْلَى بْنُ عُبَيْدٍ: حَدَّثَنَا الْأَعْمَشُ بِهَذَا الْإِسْنَادِ، غَيْرُ أَنَّهُ قَالَ: فَقَطَّبَتْ بِهِمْ عَائِشَةُ فَسَبَّتْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَهْ، يَا عَائِشَةً! فَإِنَّ اللَّهَ لَا يُحِبُّ الْفُحْشَ وَالتَّفْحُشَ» - وَرَأَدَ: فَأَنْزَلَ اللَّهُ عَزَّ

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

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

وَجَلَّ : «وَإِذَا جَاءُوكَ حَيْوَكَ بِمَا لَمْ يُحِبِّكَ بِهِ اللَّهُ» [المجادلة: ٨] إِلَى آخر الآية.

[٥٦٦٠ - ٢١٦٦] حَدَّثَنِي هَرُونُ

ابْنُ عَبْدِ اللَّهِ وَحَجَاجُ بْنُ الشَّاعِرِ قَالَ : حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ ابْنُ حُرَيْجٍ : أَخْبَرَنِي أَبُو الرُّبِّيرُ، أَنَّهُ سَمِعَ حَاجِراً ابْنَ عَبْدِ اللَّهِ يَقُولُ : سَلَّمَ نَاسٌ مِّنْ يَهُودَ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالُوا : السَّامُ عَلَيْكَ، يَا أَبَا الْفَاسِمِ ! فَقَالَ : «وَعَلَيْكُمْ» فَقَاتَ عَائِشَةَ، وَغَضِبَتْ : أَلَمْ تَسْمَعْ مَا قَالُوا؟ قَالَ : «بَلَى، قَدْ سَمِعْتُ، فَرَدَّذَتْ عَلَيْهِمْ، وَإِنَّا نُحَاجُ عَلَيْهِمْ وَلَا يُحَاجُونَ عَلَيْنَا» .

[٥٦٦١ - ٢١٦٧] حَدَّثَنَا قُتَيْبَةُ بْنُ

سَعِيدٍ : حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي الدَّرَوَرِيَّ، عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَا تَبْدُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، وَإِذَا لَقِيْتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرِرُوهُ إِلَى أَضْيَقِهِ» .

[٥٦٦٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ

الْمُتَّنَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعبَةُ ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ : حَدَّثَنَا جَرِيرٌ ،

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

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

^[1] Al-Mujâdilah 58:8.

كُلُّهُمْ عَنْ سُهْلٍ بِهَذَا الْإِسْنَادِ، فِي
حَدِيثٍ وَكَيْعٍ «إِذَا لَقِيْتُمُ الْيَهُودَ»، وَفِي
حَدِيثٍ ابْنِ جَعْفَرٍ عَنْ شُعبَةَ: قَالَ فِي
أَهْلِ الْكِتَابِ، وَفِي حَدِيثٍ حَرِيرٍ «إِذَا
لَقِيْتُمُوهُمْ»، وَلَمْ يُسَمِّ أَحَدًا مِنَ الْمُشْرِكِينَ.

(المعجم ٥) - (بابُ استحبابِ السلام
على الصبيان) (التحفة ١٥)

Chapter 5. It Is Recommended To Greet Children With Salâm

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

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

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

٥٦٦٥ [.] (.) وَحَدَّثَنِي
عَمْرُو بْنُ عَلَيٍّ وَمُحَمَّدُ بْنُ الْوَلِيدِ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ
عَنْ سَيَّارٍ قَالَ: كُنْتُ أَمْشِي مَعَ ثَابِتِ
الْبَنَانِيِّ، فَمَرَّ بِصَيْبَانَ فَسَلَّمَ عَلَيْهِمْ، فَحَدَّثَ ثَابِتُ أَنَّهُ كَانَ يَمْشِي مَعَ أَنَسِ، فَمَرَّ بِصَيْبَانَ فَسَلَّمَ عَلَيْهِمْ، وَحَدَّثَ أَنَسُ
أَنَّهُ كَانَ يَمْشِي مَعَ رَسُولِ اللَّهِ ﷺ فَمَرَّ
بِصَيْبَانَ فَسَلَّمَ عَلَيْهِمْ.

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

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

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

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

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

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

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

(المعجم ٦) - (باب جواز جعل الإذن رفع حجاب، أو غيره من العلامات) (التحفة ١٦)

[٥٦٦٦-١٦] (٢١٦٩) حَدَّثَنَا أَبُو كَامِلُ الْجَعْدِرِيُّ وَقَتْيَةُ بْنُ سَعِيدٍ، كَلَّا هُمَا عَنْ عَبْدِ الْوَاحِدِ - وَالْفَنْطُ لِقَتْيَةَ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْيَدِ اللَّهِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سُوَيْدٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنَ بْنَ يَزِيدَ قَالَ: سَمِعْتُ ابْنَ مَسْعُودٍ يَقُولُ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: إِذْنُكَ عَلَيَّ أَنْ يُرْفَعَ الْحِجَابُ، وَأَنْ تَسْمَعَ سَوَادِيَّ، حَتَّى أَنْهَاكَ".

[٥٦٦٧] (...). - وَحَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ ابْنِ نَعْمَرٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْحَسَنِ بْنِ عَبْيَدِ اللَّهِ بِهَذَا الْأَسْنَادِ، مِثْلُهُ.

(المعجم ٧) - (باب إباحة الخروج للنساء لقضاء حاجة الإنسان)

(التحفة ١٧)

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

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

أَبُو أَسَمَّةَ عَنْ هِشَامٍ، عَنْ أَيْهَى، عَنْ عَائِشَةَ قَالَتْ: خَرَجْتُ سَوْدَةً، بَعْدَ مَا ضُرِبَ عَلَيْنَا الْحِجَابُ، لِتُقْضِي حَاجَتَهَا، وَكَانَتِ امْرَأَةً جَسِيمَةً تَفَرَّغُ النِّسَاءِ جِسْمًا، لَا تَخْفَى عَلَى مَنْ يَعْرِفُهَا، فَرَأَاهَا عُمَرُ بْنُ الْخَطَّابِ، فَقَالَ: يَا سَوْدَةً! وَاللَّهِ! مَا تَخْفِينَ عَلَيْنَا، فَانظُرِي كَيْفَ تَخْرُجِينَ، قَالَتْ: فَانْكَفَاثُ رَاجِعَةٌ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، وَإِنَّهُ لَيَتَعَشَّى وَفِي يَدِهِ عَرْقٌ، فَدَخَلَتْ فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنِّي خَرَجْتُ، فَقَالَ لَيِّبُ عُمَرُ كَذَا وَكَذَا، قَالَتْ: فَأَوْحَى اللَّهُ إِلَيْهِ، ثُمَّ رُفِعَ عَنْهُ وَإِنَّ الْعَرْقَ فِي يَدِهِ مَا وَضَعَهُ، فَقَالَ: «إِنَّمَا أَذِنَ لِكُنَّ أَنْ تَخْرُجِنَ لِحَاجَتِكُنَّ». وَفِي رِوَايَةِ أَبِي بَكْرٍ: يَتَرَفَّعُ النِّسَاءُ جِسْمُهَا، زَادَ أَبُو بَكْرٍ فِي حَدِيثِهِ: فَقَالَ هِشَامٌ: يَعْنِي الْبَرَازَ.

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

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

[5669] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبْنُ نُعْمَرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا إِلَسْنَادِ، وَقَالَ: وَكَانَتِ امْرَأَةً يَتَرَفَّعُ النَّاسُ جِسْمُهَا، قَالَ: وَإِنَّهُ لَيَتَعَشَّى. [5670] (...) وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلَيْيَ بْنُ مُسْهِيرٍ عَنْ هِشَامٍ بِهَذَا إِلَسْنَادِ.

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

'Aishah said: "Then Allâh revealed the command of *Hijâb*."

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

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

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

٥٦٧١] [١٨-...] حَدَّثَنَا عَنْ الْمَلِكِ بْنِ شَعْيَبِ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ أَبْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الرَّبِّيرِ، عَنْ عَائِشَةَ: أَنَّ أَرْوَاجَ رَسُولِ اللَّهِ ﷺ كُنَّ يَخْرُجُنَّ بِاللَّيْلِ، إِذَا بَرَّزَنَ، إِلَى الْمَنَاصِعِ، وَهُوَ صَعِيدٌ أَفْيَحُ، وَكَانَ عُمُرُ ابْنِ الْخَطَابِ يَقُولُ لِرَسُولِ اللَّهِ ﷺ: احْجُبْ نِسَاءَكَ، فَلَمْ يَكُنْ رَسُولُ اللَّهِ ﷺ يَنْعُلُ، فَخَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ، زَوْجُ الْبَيْهِيَّةِ لَيْلَةً مِنَ الْلَّيَالِيِّ، عَشَاءً، وَكَانَتْ امْرَأَةً طَوِيلَةً، فَنَادَاهَا عُمَرُ: أَلَا قَدْ عَرَفْنَاكِ، يَا سَوْدَةَ! جِرْصًا عَلَى أَنْ يُنْزَلَ الْحِجَابُ.
قَالَتْ عَائِشَةَ: فَأَنْزَلَ [اللَّهُ عَزَّ وَجَلَّ]
الْحِجَابَ.

٥٦٧٢] [١٩-...] حَدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ أَبْنِ شَهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

(المعجم ٨) - (باب تحريم الخلوة
بال أجنبية والدخول عليها) (التحفة ١٨)

٥٦٧٣] [١٩-٢١٧١] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَعَلَيْهِ بْنُ حُجْرٍ - قَالَ يَحْيَى:

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

أَخْبَرَنَا، وَقَالَ ابْنُ حُجْرٍ: حَدَّثَنَا - هُشَيْمٌ
عَنْ أَبِي الرَّبِيعِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا مُحَمَّدٌ
ابْنُ الصَّبَاحِ. وَزَهْرَيُّ بْنُ حَرْبٍ قَالَ:
أَخْبَرَنَا هُشَيْمٌ: أَخْبَرَنَا أَبُو الرَّبِيعِ عَنْ جَابِرٍ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِلَّا ! لَا
يَبِتَّنَ رَجُلٌ عِنْدَ امْرَأَةٍ ثَيِّبٍ، إِلَّا أَنْ يَكُونَ
نَائِكًا أَوْ ذَا مَحْرَمٍ».

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

[٥٦٧٤]-٢٠ [٢١٧٢] وَحَدَّثَنَا قُبَيْلَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي
حَيْبٍ، عَنْ أَبِي الْخَيْرِ، عَنْ عُقْبَةَ بْنِ
عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّكُمْ
وَالذُّخُولَ عَلَى النِّسَاءِ» فَقَالَ رَجُلٌ مِنْ
الْأَنْصَارِ: يَا رَسُولَ اللَّهِ! أَفَرَأَيْتَ الْحَمْوَ؟
قَالَ: «الْحَمْوُ الْمَوْتُ».

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

[٥٦٧٥] (...) حَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرُو بْنِ
الْحَارِثِ وَاللَّيْثُ بْنِ سَعْدٍ وَحَيْوَةَ بْنِ
شُرَيْحٍ وَغَيْرِهِمْ، أَنَّ يَزِيدَ بْنَ أَبِي حَيْبٍ
حَدَّثَهُمْ بِهَذَا الْإِسْنَادِ، مِثْلَهُ.

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

[٥٦٧٦] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ:
أَخْبَرَنَا ابْنُ وَهْبٍ قَالَ: وَسَمِعْتُ
الْلَّيْثَ بْنَ سَعْدٍ يَقُولُ: الْحَمْوُ أَخُ الزَّوْجِ، وَمَا
أَشْبَهُهُ مِنْ أَقْارِبِ الزَّوْجِ، ابْنِ الْعَمِ وَنَحْوِهِ.

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

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

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

[٥٦٧٧]-٢٢ [٢١٧٣] وَحَدَّنَا هَرُونُ
ابْنُ مَعْرُوفٍ : حَدَّنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ :
أَخْبَرَنِي عَمْرُو ؛ وَحَدَّنِي أَبُو الطَّاهِرِ : أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ عَمْرِو بْنِ الْحَارِثِ ،
أَنَّ بَكْرَ بْنَ سَوَادَةَ حَدَّثَهُ ، أَنَّ عَبْدَ الرَّحْمَنَ
ابْنَ جُبَيْرٍ حَدَّثَهُ ، أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ
الْعَاصِ حَدَّثَهُ : أَنَّ نَفَرًا مِنْ بَنِي هَاشِمٍ دَخَلُوا
عَلَى أَسْمَاءَ بِنْتِ عُمَيْسٍ ، فَدَخَلَ أَبُو بَكْرٍ
الصَّدِيقُ ، وَهُنَّ تَحْتَهُ يَوْمَئِذٍ ، فَرَأَهُمْ ، فَكَرِهَ
ذَلِكَ ، فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ ، وَقَالَ :
لَمْ أَرِ إِلَّا خَيْرًا ، فَقَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ
اللَّهَ قَدْ بَرَأَهَا مِنْ ذَلِكَ ، ثُمَّ قَامَ رَسُولُ
اللَّهِ ﷺ عَلَى الْمُبَرِّ فَقَالَ : « لَا يَدْخُلُنَّ
رَجُلٌ ، بَعْدَ يَوْمِي هَذَا ، عَلَى مُغِيَّبَةٍ ، إِلَّا
وَمَعَهُ رَجُلٌ أَوْ اثْنَانٍ ». .

(المعجم ٩) - (باب بيان أنه يستحب
لمن رؤي خالياً بأمرأة، [وكان زوجة
أو محروماً له، أن يقول: هذه فلانة،
ليدفع ظن السوء به]) (التحفة ١٩)

[٥٦٧٨]-٢٣ [٢١٧٤] حَدَّنَا عَبْدُ
اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْبَةَ : حَدَّنَا حَمَادُ بْنُ
سَلَمَةَ عَنْ ثَابِتِ الْبُنَانِيِّ ، عَنْ أَنَسِ : أَنَّ
الَّبَيِّنَ ﷺ كَانَ مَعَ إِحْدَى نِسَائِهِ ، فَمَرَّ بِهِ
رَجُلٌ فَدَعَاهُ ، فَجَاءَ ، فَقَالَ : « يَا فُلَانُ !

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

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

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

هَلْدِي زَوْجِتِي فُلَانَةً»، فَقَالَ: يَا رَسُولَ اللَّهِ! مَنْ كُنْتُ أَطْنُ بِهِ، فَلَمْ أَكُنْ أَطْنُ بِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ».

[٥٦٧٩] ٢٤ - (٢١٧٥) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَتَقَارَبَا فِي الْلَّفَظِ - قَالَا: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَلَيِّ بْنِ حُسَيْنٍ، عَنْ صَفِيَّةِ بْنَتِ حُبَيْبٍ . قَالَتْ: كَانَ النَّبِيُّ ﷺ مُعْتَكِفًا، فَأَتَيْتُهُ أَزُورَةً لِيَلَّا، فَحَدَّثَنِهِ، ثُمَّ قُمْتُ لِأَنْقَلِبَ، فَقَامَ مَعِي لِيَقْبِلَنِي، وَكَانَ مَسْكُنُهَا فِي دَارِ أُسَامَةَ بْنِ رَيْدٍ، فَمَرَ رَجُلًا مِنَ الْأَنْصَارِ، فَلَمَّا رَأَيَا النَّبِيَّ ﷺ أَسْرَعَ، فَقَالَ النَّبِيُّ ﷺ: «عَلَى رِسْلِكُمَا، إِنَّهَا صَفِيَّةِ بْنَتِ حُبَيْبٍ» قَالَا: سُبْحَانَ اللَّهِ! يَا رَسُولَ اللَّهِ! قَالَ: «إِنَّ الشَّيْطَانَ يَجْرِي مِنَ الْإِنْسَانِ مَجْرَى الدَّمِ، وَإِنِّي خَشِيتُ أَنْ يَقْذِفَ فِي قُلُوبِكُمَا شَرًّا» أَوْ قَالَ شَيْئًا .

[٥٦٨٠] ٢٥ - (...) وَحَدَّثَنِيهِ عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلَيِّ بْنِ حُسَيْنٍ، أَنَّ صَفِيَّةَ زَوْج

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

النَّبِيُّ ﷺ أَخْبَرَهُ: أَنَّهَا جَاءَتْ إِلَيْهِ النَّبِيُّ ﷺ تَرْوِهُ، فِي اعْتِكَافِهِ فِي الْمَسْجِدِ، فِي الْعَشْرِ الْأَوَّلِ مِنْ رَمَضَانَ، فَتَحَدَّثَ عِنْهُ سَاعَةً، ثُمَّ قَامَ تَقْلِبُ، وَقَامَ النَّبِيُّ ﷺ يَقْلُبُهَا، ثُمَّ ذَكَرَ بِمَعْنَى حَدِيثِ مَعْمَرٍ، غَيْرَ أَنَّهُ قَالَ: فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الشَّيْطَانَ يَلْعُغُ مِنَ الْإِنْسَانِ مَبْلَغَ الدِّمْ» وَلَمْ يَقُلْ: «يَعْجِرِي».

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

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

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

[٥٦٨١]-٢٦ [٢١٧٦]-٢٦ حَدَّثَنَا قَيْمِيَّةُ بْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَنَسٍ، فِيمَا قُرِئَ عَلَيْهِ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّ أَبَا مُرَّةَ مَوْلَى عَقِيلٍ بْنِ أَبِي طَالِبٍ، أَخْبَرَهُ عَنْ أَبِي وَاقِدِ الْلَّيْثِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ بَيْنَمَا هُوَ جَالِسٌ فِي الْمَسْجِدِ وَالنَّاسُ مَعَهُ، إِذْ أَقْبَلَ نَفَرٌ ثَلَاثَةُ، فَأَقْبَلَ اثْنَانُ إِلَى رَسُولِ اللَّهِ ﷺ، وَذَهَبَ وَاحِدٌ، قَالَ: فَوَقَفَا عَلَى رَسُولِ اللَّهِ ﷺ، فَأَمَّا أَحَدُهُمَا فَرَأَى فُرْجَةً فِي الْحَلْقَةِ فَجَلَسَ فِيهَا، وَأَمَّا الْآخَرُ فَجَلَسَ خَلْفَهُمْ، وَأَمَّا الثَّالِثُ فَأَدْبَرَ ذَاهِبًا، فَلَمَّا فَرَغَ رَسُولُ اللَّهِ ﷺ قَالَ: «أَلَا أُخْبِرُكُمْ عَنِ التَّنَزِّيلِ الْثَّالِثِ؟ أَمَّا أَحَدُهُمْ فَأَوَّلَ إِلَى اللَّهِ، فَأَوَّلَهُ

الله، وأمّا الآخر فاستحبّا، فاستحبّا الله منه،
وأمّا الآخر فاعتراض، فأعرض الله عنه».

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

٥٦٨٢ [(...) حَدَّثَنَا أَحْمَدُ بْنُ الْمُنْذِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبُ وَهُوَ ابْنُ شَدَادٍ؛ وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا حَبَّانُ: حَدَّثَنَا أَبَانُ، فَالْجَمِيعُ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، أَنَّ إِسْحَاقَ بْنَ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ حَدَّدَهُ فِي هَذَا الإِسْنَادِ، بِمُثْلِهِ، فِي الْمُعْنَى .

(المعجم ١١) - (باب تحرير إقامة الإنسان من موضعه المباح الذي سبق إليه) (التحفة ٢١)

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

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

٥٦٨٣ [٢٧-٢٧ (٢١٧٧) وَحَدَّثَنَا قَتْبِيَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنِي مُحَمَّدُ ابْنُ رُمْحَ بْنِ الْمُهَاجِرِ: أَخْبَرَنَا الْلَّيْثُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُقِيمَ أَحَدُكُمُ الرَّجُلَ مِنْ مَجْلِسِهِ، ثُمَّ يَجْلِسُ فِيهِ» .

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

٥٦٨٤ [٢٨-٢٨ (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنِي رُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ؛ وَحَدَّثَنَا ابْنُ الْمُشَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ يَعْنِي الْفَقِيَّ، كُلُّهُمْ عَنْ

عَبِيدُ اللَّهِ، وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي وَأَبُو أَسَامَةَ وَابْنُ نُعَيْرٍ قَالُوا : حَدَّثَنَا عَبِيدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ : «لَا يُقِيمُ الرَّجُلُ الرَّجُلَ مِنْ مَقْعِدِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا».

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

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

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

[٥٦٨٥] (...) وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا : حَدَّثَنَا حَمَادٌ : حَدَّثَنَا أَبُوبُ ؛ وَحَدَّثَنِي يَحْيَى بْنُ حَيْبٍ : حَدَّثَنَا رَوْحٌ ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ، كِلَاهُمَا عَنْ ابْنِ جُرَيْجٍ ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا ابْنُ أَبِي فَدَيْكَ : أَخْبَرَنَا الصَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، يُمَثِّلُ حَدِيثَ الْلَّيْثِ، وَلَمْ يَذْكُرُوا فِي الْحَدِيثِ «وَلَكِنْ تَفَسَّحُوا وَتَوَسَّعُوا» وَزَادَ فِي حَدِيثِ ابْنِ جُرَيْجٍ، قُلْتُ : فِي يَوْمِ الْجُمُعَةِ ؟ قَالَ : فِي يَوْمِ الْجُمُعَةِ وَغَيْرِهَا .

[٥٦٨٦] ٢٩ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ : حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيِّ ﷺ قَالَ : «لَا يُقِيمَ أَحَدُكُمْ أَخَاهُ ثُمَّ يَجْلِسُ فِي مَجْلِسِهِ»،

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

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

[٥٦٨٧] (...) وَحَدَّثَنَا عَبْدُ بْنِ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
بِهَذَا إِلَيْسَنَادِ، مِثْلُهُ.

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

[٥٦٨٨] ٣٠ - (٢١٧٨) وَحَدَّثَنِي
سَلَمَةُ بْنُ شَيْبَةَ: حَدَّثَنَا الْحَسْنُ بْنُ
أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ وَهُوَ ابْنُ عَبْيَدِ اللَّهِ عَنْ
أَبِي الزُّئْدِ، عَنْ جَابِرٍ عَنْ الْبَيِّنِ بْنِ عَوَانَةَ قَالَ:
«لَا يُقِيمَنَّ أَحَدُكُمْ أَخَاهُ يَوْمَ الْجُمُعَةِ، ثُمَّ
لِيُخَالِفُ إِلَى مَقْعِدِهِ فَيَقْعُدُ فِيهِ، وَلَكِنْ
يَقُولُ: افْسُحُوا».

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

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

(المعجم ١٢) - (باب إذا قام من
مجلسه ثم عاد، فهو أحق به)
(التحفة ٢٢)

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

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

(المعجم ١٣) - (باب منع المخت
من الدخول على النساء الأجانب)
(التحفة ٢٣)

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

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

[٥٦٩٠-٣٢] (٢١٨٠) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالًا : حَدَّثَنَا وَكِيعٌ ; وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا جَرِيرٌ ; وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو مُعاوِيَةَ، كُلُّهُمْ عَنْ هِشَامٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ أَيْضًا - وَاللَّفْظُ هَذَا - : حَدَّثَنَا أَبْنُ نُعْمَى : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ زَيْنَبِ بْنِتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ : أَنَّ مُخْشَنَةَ كَانَ عِنْدَهَا وَرَسُولُ اللَّهِ ﷺ فِي الْبَيْتِ، فَقَالَ لِأَخْيَى أُمِّ سَلَمَةَ : يَا عَبْدَ اللَّهِ بْنَ أَبِي أُمِّيَّةَ ! إِنْ فَتَحَ اللَّهُ عَلَيْكُمُ الطَّائِفَ غَدًا ، فَإِنِّي أَذْكُرُ عَلَى بَنْتِ عَيْلَانَ، فَإِنَّهَا تُقْبَلُ بِأَرْبَعٍ وَتُدْبَرُ بِشَمَانٍ، قَالَ فَسَمِعَهُ رَسُولُ اللَّهِ ﷺ فَقَالَ : « لَا يَدْخُلُ هَؤُلَاءِ عَلَيْكُمْ ». [٥٦٩١-٣٣] (٢١٨١) وَحَدَّثَنَا عَبْدُ

أَبْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ : كَانَ يَدْخُلُ عَلَى أَرْوَاجِ النَّبِيِّ ﷺ مُحَنَّثًا، فَكَانُوا يَعْدُونَهُ مِنْ غَيْرِ أُولِي الْأَرْبَةِ، قَالَ فَدَخَلَ النَّبِيُّ ﷺ يَوْمًا وَهُوَ عِنْدَ بَعْضِ نِسَائِهِ، وَهُوَ يَعْتَصِمُ امْرَأَةً،

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

فَالْأَنْهَى إِذَا أَفْبَلْتُ أَفْبَلْتُ بِأَرْبَعَ، وَإِذَا
أَدْبَرْتُ أَدْبَرْتُ بِشَمَانَ، فَقَالَ النَّبِيُّ ﷺ:
«أَلَا أَرَى هَذَا يَعْرُفُ مَا هَهُنَا، لَا يَدْخُلُنَّ
عَلَيْكُنَّ» قَالَتْ: فَحَجَبُوهُ.

(المعجم ١٤) - (باب جواز إرداد
المرأة الأجنبية، إذا أعيت، في
الطريق) (التحفة ٢٤)

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

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

ابْنُ الْعَلَاءِ أَبُو كُرَيْبِ الْهَمْدَانِيُّ: حَدَّثَنَا
أَبُو أَسَامَةَ عَنْ هِشَامَ: أَخْبَرَنِي أَبِي عَنْ
أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: تَرَوْجَنِي
الرُّبِّيرُ وَمَا لَهُ فِي الْأَرْضِ مِنْ مَالٍ وَلَا
مَمْلُوكٍ وَلَا شَيْءٍ، غَيْرَ فَرَسِيهِ، قَالَتْ:
فَكُنْتُ أَغْلِفُ فَرَسَهُ، وَأَكْفِيَهُ مَؤْتَهُ،
وَأَسْوُسُهُ، وَأَدْقُ النَّوْيَ لِنَاضِحِهِ،
وَأَعْلِفُهُ، وَأَسْتَقِي المَاءَ، وَأَخْرِزُ غَرِبَهُ،
وَأَعْجِنُ، وَلَمْ أَكُنْ أَخْسِنُ أَخْبِرُ، فَكَانَ
يَحْبِزُ لِي جَارَاتُ مِنَ الْأَنْصَارِ، وَكُنَّ
بِسْوَةً صِدْقِي، قَالَتْ: وَكُنْتُ أَقْلُلُ النَّوْيَ،
مِنْ أَرْضِ الرُّبِّيرِ الَّتِي أَفْطَعَهُ رَسُولُ
اللهِ ﷺ، عَلَى رَأْسِي، وَهُنَّ عَلَى ثُلُثَيْ
فَرَسَخٍ، قَالَتْ: فَجِئْتُ يَوْمًا وَالنَّوْيَ عَلَى
رَأْسِي، فَلَقِيَتْ رَسُولَ اللهِ ﷺ وَمَعَهُ تَقْرَبَ
مِنْ أَصْحَابِهِ، فَدَعَانِي ثُمَّ قَالَ: «إِخْ إِخْ

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

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

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

لِيَحْمِلَنِي خَلْفَهُ، قَالَتْ: فَاسْتَحْسِنْ
وَعَرَفْتُ غَيْرَتَكَ، فَقَالَ: وَاللّٰهُ لَحْمَلُكَ
النَّوْيٰ عَلَى رَأْسِكَ أَشَدُ مِنْ رُكُوبِكَ مَعَهُ،
قَالَتْ: حَتَّى أَرْسَلَ إِلَيَّ أَبُو بَكْرٍ، بَعْدَ
ذَلِكَ، بِخَادِمٍ، فَكَفَتِي سِيَاسَةَ الْفَرَسِ،
فَكَانَنَا أَعْنَقَنِي.

[٥٦٩٣]-٣٥] وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَيْبَدِ الْغَبْرِيِّ: حَدَّثَنَا حَمَادُ ابْنُ زَيْدٍ
عَنْ أَبُوبَ، عَنْ ابْنِ أَبِي مُلِيقَةَ، أَنَّ
أَسْمَاءَ قَالَتْ: كُنْتُ أَخْدُمُ الرَّبِّيرَ خِدْمَةَ
الْبَيْتِ، وَكَانَ لَهُ فَرَسٌ، وَكُنْتُ أَسْوُسُهُ،
فَلَمْ يَكُنْ مِنَ الْخِدْمَةِ شَيْءٌ أَشَدَّ عَلَيَّ مِنْ
سِيَاسَةَ الْفَرَسِ، كُنْتُ أَحْشِنُ لَهُ وَآقُومُ
عَلَيْهِ وَأَسْوُسُهُ، قَالَ: ثُمَّ إِنَّهَا أَصَابَتْ
خَادِمًا، جَاءَ النَّبِيَّ ﷺ سَبِيلَهُ فَأَعْطَاهَا
خَادِمًا، قَالَتْ: كَفَتِي سِيَاسَةَ الْفَرَسِ،
فَأَلْقَتْ عَنِّي مَئُونَةً.

فَجَاءَنِي رَجُلٌ فَقَالَ: يَا أُمَّ عَبْدِ اللّٰهِ!
إِنِّي رَجُلٌ فَقِيرٌ، أَرْدَتُ أَنْ أَبْيَعَ فِي ظَلِّ
دَارِكِ، قَالَتْ: إِنِّي إِنْ رَخَضْتُ لَكَ أَجَأَ
ذَلِكَ الرَّبِّيرَ، فَقَعَالَ فَاطْلُبْ إِلَيَّ، وَالرَّبِّيرَ
شَاهِدٌ، فَجَاءَ فَقَالَ: يَا أُمَّ عَبْدِ اللّٰهِ! إِنِّي
رَجُلٌ فَقِيرٌ أَرْدَتُ أَنْ أَبْيَعَ فِي ظَلِّ دَارِكِ،
فَقَالَتْ: مَا لَكَ بِالْمَدِينَةِ إِلَّا دَارِي؟ فَقَالَ

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

لَهَا الرُّزِيبُ: مَا لَكِ أَنْ تَمْنَعِي رَجُلًا فَقِيرًا
بَيْعًا؟ فَكَانَ يَبْيَعُ إِلَى أَنْ كَسَبَ، فَبَعْتُهُ
الْجَارِيَةَ، فَدَخَلَ عَلَيَّ الرُّزِيبُ وَثَمَنُهَا فِي
حَجْرِيِّ، فَقَالَ: هَبِّهَا لِي، فَقَالَتْ: إِنِّي
فَدَ تَصَدَّقْتُ بِهَا.

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

(المعجم ١٥) - (باب تحريم مناجاة الاثنين دون الثالث، وغير رضاه)
(التحفة ٢٥)

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

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

ابْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ،
عَنِ ابْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِذَا
كَانَ ثَلَاثَةُ، فَلَا يَتَنَاجَى اثْنَانُ دُونَ وَاحِدٍ.
[٥٦٩٤-٣٦] (٢١٨٣) حَدَّثَنَا يَحْيَى
شَيْبَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي وَابْنُ نُعْمَيْرٍ؛
وَحَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَنَّى وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ قَالَ:
حَدَّثَنَا يَحْيَى وَهُوَ ابْنُ سَعِيدٍ كُلُّهُمْ عَنْ عُبَيْدِ
اللَّهِ؛ وَحَدَّثَنَا قُتْبَيْهُ وَابْنُ رُمْحٍ عَنْ الْلَّيْثِ بْنِ
سَعِيدٍ؛ وَحَدَّثَنَا أَبُو الْرَّبِيعِ وَأَبُو كَامِلٍ قَالَا:
حَدَّثَنَا حَمَادٌ عَنْ أَيُوبَ؛ وَحَدَّثَنَا ابْنُ
الْمُنْتَى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا
شُعبَةُ قَالَ: سَمِعْتُ أَيُوبَ بْنَ مُوسَى، كُلُّ
هَؤُلَاءِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
الْبَيْهِيِّ، بِمَعْنَى حَدِيثِ مَالِكٍ.

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

[٥٦٩٦] ٣٧ - (٢١٨٤) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَهَنَّادُ بْنُ السَّرِّيٍّ قَالَا : حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ؛ وَحَدَّثَنَا زُهَيرٌ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْعَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِزُهَيرٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - حَرْبٌ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كُشِّطَ ثَلَاثَةٌ فَلَا يَتَنَاجَى اثْنَانُ دُونَ الْآخَرِ، حَتَّى تَخْتَلِطُوا بِالنَّاسِ، مِنْ أَجْلِ أَنْ يُحْزِنُهُ».

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

[٥٦٩٧] ٣٨ - (...) وَحَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى وَأَبْو بَكْرٍ بْنُ أَبِي شَيْعَةَ وَأَبْنُ نُعْمَرٍ وَأَبْو كُرَيْبٍ - وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْأَخْرُونُ: حَدَّثَنَا - أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا كُشِّطَ ثَلَاثَةٌ فَلَا يَتَنَاجَى اثْنَانُ دُونَ صَاحِبِهِمَا، فَإِنَّ ذَلِكَ يُحْزِنُهُ».

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

[٥٦٩٨] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُقِيَّانُ، كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ.

Chapter 16. Medicine, Sickness And *Ruqyah*

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

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

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

(المعجم ١٦) - (باب الطب والمرض والرقي) (التحفة الطب: ١)

[٥٦٩٩-٣٩] [٢١٨٥] حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ الدَّرَارِوْرِدِيُّ عَنْ يَزِيدَ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا قَالَتْ: كَانَ إِذَا اشْتَكَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَقَاهُ جِبْرِيلُ عَلَيْهِ السَّلَامُ، قَالَ: بِاسْمِ اللَّهِ يُبَرِّيكَ، وَمِنْ كُلِّ دَاءٍ يَشْفِيكَ، وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ، وَشَرِّ كُلِّ ذِي عَيْنٍ.

[٥٧٠٠-٤٠] [٢١٨٦] حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صَهْبَيْنَ عَنْ أَبِي تَصْرَةَ، عَنْ أَبِي سَعِيدٍ، أَنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ أَتَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا مُحَمَّدُ! اشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِاسْمِ اللَّهِ أَرْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِاسْمِ اللَّهِ أَرْقِيكَ.

[٥٧٠١-٤١] [٢١٨٧] حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُبَيِّنٍ قَالَ: هَذَا مَا

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

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

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

[٥٧٠٢] ٤٢ - (٢١٨٨) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ وَحَجَاجُ بْنُ الشَّاعِرِ وَأَحْمَدُ بْنُ خِرَاشِ - قَالَ عَبْدُ اللَّهِ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا مُسْلِمُ بْنُ إِبْرَاهِيمَ، قَالَ: حَدَّثَنَا وُهَيْبٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْعَيْنُ حَقٌّ، وَلَوْ كَانَ شَيْءٌ سَابَقَ الْقُدْرَ سَبَقَتْهُ الْعَيْنُ، وَإِذَا اسْتَعْسِلْتُمْ فَاغْسِلُوا».

(المعجم ١٧) - (باب السحر)
(التحفة ٢)

Chapter 17. Witchcraft, Magic

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

[٥٧٠٣] ٤٣ - (٢١٨٩) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا ابْنُ نُعْمَى عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سَحَرَ رَسُولُ اللَّهِ ﷺ يَهُودِيٌّ مِنْ يَهُودَ بَنِي زُرْيَقٍ، يُقَالُ لَهُ: لَيْدُ بْنُ الْأَعْصَمٍ، قَالَتْ: حَتَّى كَانَ رَسُولُ اللَّهِ ﷺ يُحَيِّلُ إِلَيْهِ أَنَّهُ يَفْعَلُ الشَّيْءَ، وَمَا يَفْعُلُهُ، حَتَّى إِذَا كَانَ ذَاتُ يَوْمٍ، أَوْ ذَاتُ لَيْلَةٍ، دَعَا رَسُولُ اللَّهِ ﷺ

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

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

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

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

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

لَمْ دَعَا، لَمْ دَعَا، لَمْ قَالَ: «يَا عَائِشَةً! أَشَعَرْتِ أَنَّ اللَّهَ أَفْتَانَنِي فِيمَا اسْتَفْتَيْتُهُ فِيهِ؟ جَاءَنِي رَجُلٌ فَقَعَدَ أَحَدُهُمَا عِنْدَ رَأْسِي وَالْآخَرُ عِنْدَ رِجْلِي، فَقَالَ الَّذِي عِنْدَ رَأْسِي لِلَّذِي عِنْدَ رِجْلِي، أَوِ الَّذِي عِنْدَ رِجْلِي لِلَّذِي عِنْدَ رَأْسِي: مَا وَجَعَ الرَّجُلَ؟ قَالَ: مَطْبُوبٌ، قَالَ: مَنْ طَبَّهُ؟ قَالَ: لَيْدُ بْنُ الْأَعْصَمِ، قَالَ: فِي أَيِّ شَيْءٍ؟ قَالَ: فِي مُشْطٍ وَمُشَاطَةٍ، وَجُبْ طَلْعَةٌ ذَكَرٌ، قَالَ: فَأَيْنَ هُوَ؟ قَالَ: فِي يَثْرِ ذِي أَرْوَانَ».

قَالَتْ: فَأَتَاهَا رَسُولُ اللَّهِ ﷺ فِي أَنَاسٍ مِنْ أَصْحَابِهِ، لَمْ قَالَ: «يَا عَائِشَةً! وَاللَّهِ! لَكَانَ مَاءُهَا نُقَاعَةُ الْحِنَاءِ، وَلَكَانَ نَخْلُهَا رُؤُوسُ الشَّيَاطِينِ». قَالَتْ فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَفَلَا أَخْرُقُهُ؟ قَالَ: «لَا، أَمَّا أَنَا فَقَدْ عَافَنِي اللَّهُ، وَكَرِهْتُ أَنْ أُثْبِرَ عَلَى النَّاسِ شَرًا، فَأَمْرَثُ بِهَا فَدْفَنَتْ».

[5704] 44 - (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: سُحْرَ رَسُولُ اللَّهِ ﷺ، وَسَاقَ أَبُو كُرَيْبٍ الْحَدِيثَ بِقَصْتِهِ، نَحْنُ حَدِيثُ ابْنِ ثَمِيرٍ، وَقَالَ

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

Chapter 18. Poison

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

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

فِيهِ: فَذَهَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى الْمِنْرَاءِ، فَنَظَرَ إِلَيْهَا وَعَلَيْهَا نَخْلٌ، وَقَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَخْرَجْنِهُ، وَلَمْ يَقُلْ: أَفَلَا أَخْرَقْتَهُ؟ وَلَمْ يَذْكُرْ «فَأَمَرْتُ بِهَا فَدَفَقْتُ» (المعجم (١٨) - (بابُ السُّمْ) (التحفة (٣)

[٥٧٠٥-٤٥] (٢١٩٠) حَدَّثَنِي يَحْيَى بْنُ حَيْبٍ الْحَارِثِيُّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا شُبَّهُ عَنْ هِشَامٍ ابْنِ زَيْدٍ، عَنْ أَسِّيِّ: أَنَّ امْرَأَةً يَهُودِيَّةً أَتَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَكَلَّ مِنْهَا، فَجَيَءَ بِهَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَسَأَلَهَا عَنْ ذَلِكَ؟ فَقَالَتْ: أَرَدْتُ لِأَفْتَلَكَ، قَالَ: «مَا كَانَ اللَّهُ لِيُسْلِطَكِ عَلَى ذَلِكَ» قَالَ أُوْ قَالَ: «عَلَيَّ» قَالَ قَالُوا: أَلَا تَنْتَهِي؟ قَالَ: «لَا» قَالَ: فَمَا زِلتُ أَغْرِفُهَا فِي لَهَوَاتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.

[٥٧٠٦] وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا شُبَّهُ قَالَ: سَمِعْتُ هِشَامَ بْنَ زَيْدَ قَالَ: سَمِعْتُ أَسَنَ بْنَ مَالِكَ يُحَدِّثُ: أَنَّ يَهُودِيَّةً جَعَلَتْ سَمًا فِي لَحْمٍ، ثُمَّ أَتَتْ بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْخُو حَدِيثَ خَالِدٍ.

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

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

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

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

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

In the *Hadîth* of Hushaim and Shu‘bah it says: “He wiped him with his hand.” In the *Hadîth* of Ath-Thawrî it says: “He wiped him with his right hand.” Following the *Hadîth* of Yahyâ from Sufyân from

(المعجم ١٩) - (باب استحباب رقية المريض) (التحفة ٤)

[٥٧٠٧] [٢١٩١] حَدَّثَنَا زُهْيِرٌ أَبْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ زُهْيِرٌ - وَاللَّفْظُ لَهُ - حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا اشْتَكَى مِنَّا إِنْسَانٌ، مَسَحَهُ بِيَمِينِهِ، ثُمَّ قَالَ: «أَدْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَأَشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شَفَاؤُكَ، شِفَاءَ لَا يُغَادِرُ سَقْمًا».

فَلَمَّا مَرِضَ رَسُولُ اللَّهِ ﷺ وَتَقَلَّ أَخْدَثُ بِيَدِهِ لَا صُنْعَ بِهِ نَحْوَ مَا كَانَ يَصْنَعُ فَانْتَرَعَ يَدُهُ مِنْ يَدِي، ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِي وَاجْعُلْنِي مَعَ الرَّفِيقِ الْأَعْلَى». قَالَتْ: فَذَهَبْتُ أَنْظُرُ، فَإِذَا هُوَ قَضَى.

[٥٧٠٨] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا أَبْنُ بَسَّارٍ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ، كِلَّاهُمَا عَنْ شُعْبَةَ؛

Al-A‘mash it says: “I narrated it to Mansûr and he told me a similar report from Ibrâhîm from Masrûq from ‘Âishah.”

وَحَدَّثَنَا أَيْضًا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو بَكْرِ بْنُ خَلَادٍ قَالًا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ سُفِيَّانَ، كُلُّ هُؤُلَاءِ عَنِ الْأَعْمَشِ، يَإِسْنَادِ جَرِيرٍ.

فِي حَدِيثِ هُشَمٍ وَشُعبَةَ: مَسَحَهُ بِيَدِهِ، قَالَ وَفِي حَدِيثِ التَّوْرِيِّ: مَسَحَهُ بِيَمِينِهِ، وَقَالَ فِي عَقِبِ حَدِيثِ يَحْيَى عَنْ سُفِيَّانَ عَنِ الْأَعْمَشِ، قَالَ: فَحَدَّثْتُ بِهِ مَنْصُورًا فَحَدَّثَنِي عَنْ إِبْرَاهِيمَ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ، يَتَحْوِهِ.

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

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

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

[٥٧١٠] ٤٨ - (...) وَحَدَّثَنَا أَبُو بَكْرِ حَرَيْرُ بْنُ حَرَبٍ قَالًا: حَدَّثَنَا أَبُو شَيْبَةَ وَزَهْرَيُّ بْنُ حَرَبٍ قَالًا: حَدَّثَنَا حَرَيْرٌ عَنْ مَنْصُورٍ، عَنْ أَبِي الصُّحْنِيِّ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَرِيضَ يَدْعُو لَهُ قَالَ: «أَذْهِبِ الْبَاسَ، رَبَّ النَّاسِ، وَاشْفِ أَنْتَ الشَّافِي، لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا

يُغَادِرْ سَقَمًا»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: فَدَعَا
لَهُ، وَقَالَ: «وَأَنْتَ الشَّافِي».

[5711] (...) A *Hadîth* like that of Abû ‘Awânah and Jarîr (no. 5709) was narrated from ‘Âishah who said: “The Messenger of Allâh ﷺ used to...”

[٥٧١١] (...) حَدَّثَنِي الْفَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ - وَمُسْلِمٍ بْنِ صُبَيْحٍ - عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْتَلِي حَدِيثَ أَبِي عَوَانَةَ وَجَرِيرَ.

[5712] 49 - (...) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ used to recite this *Rugyah*: “Take away the pain, O Lord of mankind, for healing is in Your hand and none can relieve it except You.”

[٥٧١٢] (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي كُرَيْبٍ - قَالَا: حَدَّثَنَا ابْنُ نُعْمَرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَرْقِي بِهَذِهِ الرُّقْبَةِ: «أَذْهِبِ الْبَاسَ، رَبِّ النَّاسِ، يَبْدِئُ الشَّفَاءَ، لَا كَاشِفَ لَهُ إِلَّا أَنْتَ». .

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

[٥٧١٣] (...) وَحَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ، كِلَاهُمَا عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

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

[5714] 50 - (2192) It was narrated that ‘Âishah said: “If one of his family fell sick, the Messenger of Allâh ﷺ would blow over him

(المعجم ٢٠) - (باب رقية المريض
بالمعوذات والنفث) (التحفة ٥)

[٥٧١٤] (...) وَحَدَّثَنِي سُرِيجُ بْنُ يُونُسَ وَيَحْيَى بْنُ أَيُوبَ قَالَا: حَدَّثَنَا عَبَادُ بْنُ عَبَادٍ عَنْ هِشَامٍ بْنِ

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

عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا مَرِضَ أَحَدٌ مِّنْ أَهْلِهِ، نَفَثَ عَلَيْهِ بِالْمُعَوَّذَاتِ، فَلَمَّا مَرِضَ مَرَضَهُ الَّذِي مَاتَ فِيهِ، جَعَلَتْ أَنْفُثُ عَلَيْهِ وَأَمْسَحَهُ بِيَدِ نَفْسِهِ، لِأَنَّهَا كَانَتْ أَعْظَمَ بَرَكَةً مِنْ يَدِي، وَفِي رِوَايَةِ يَحْيَى بْنِ أَئْوَبَ: بِمُعَوَّذَاتِ .

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

٥٧١٥ [٥٧١٥] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى يَقْرَأُ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَيَنْفِثُ فَلَمَّا اشْتَدَ وَجَعُهُ كُثُرًا عَلَيْهِ، وَأَمْسَحُهُ بِيَدِهِ، رَجَاءً بَرَكَتِهَا .

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

٥٧١٦ [٥٧١٦] وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةَ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ تَمِيرٍ: حَدَّثَنَا رَوْحٌ؛ وَحَدَّثَنَا عُقْبَةُ بْنُ مُكْرَمٍ وَأَحْمَدُ بْنُ عُثْمَانَ التَّوْفَلِيُّ قَالَا: حَدَّثَنَا أَبُو عَاصِمٍ، كِلَّا هُمَا عَنْ ابْنِ جُرَيْجٍ: أَخْبَرَنِي زِيَادٌ، كُلُّهُمْ عَنْ ابْنِ شِهَابٍ بِإِسْنَادِ مَالِكٍ، تَحْوَى حَدِيثَهُ، وَلَيْسَ فِي حَدِيثِ أَحَدٍ مِّنْهُمْ: رَجَاءً بَرَكَتِهَا، إِلَّا فِي حَدِيثِ مَالِكٍ، وَفِي

حَدِيثُ يُونسَ وَزِيادٍ: أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا اشْتَكَى نَفَثَ عَلَى نَفْسِهِ بِالْمُعَوَّذَاتِ، وَمَسَحَ عَنْهُ يَدِهِ.

[٥٧١٧] ٥٢ - (٢١٩٣) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنِ الشَّيْبَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَسْوَدِ، عَنْ أَبِيهِ قَالَ: سَأَلْتُ عَائِشَةَ عَنِ الرُّقْبَةِ؟ فَقَالَتْ: رَجُلٌ مِّنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِّنَ الْأَنْصَارِ، فِي الرُّقْبَةِ، مِنْ كُلِّ ذِي حُمَّةٍ.

[٥٧١٨] ٥٣ - (...). حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ عَنْ مُغِيرَةَ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ قَالَتْ: رَجُلٌ مِّنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ لِأَهْلِ بَيْتٍ مِّنَ الْأَنْصَارِ، فِي الرُّقْبَةِ، مِنْ الْحُمَّةِ.

[٥٧١٩] ٥٤ - (٢١٩٤) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَرُهْبَرٌ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا: حَدَّثَنَا سُفِيَّانُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا اشْتَكَى إِلْأِسْنَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةً أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ يَأْتِي بِأَصْبَعِهِ هَكَذَا - وَوَضَعَ سُفِيَّانُ سَبَّابَتَهُ بِالْأَرْضِ ثُمَّ

[٥٧١٧] ٥٢ - (٢١٩٣) It was narrated from 'Abdur-Rahmân bin Al-Aswad that his father said: "I asked 'Âishah about *Ruqyah*, and she said: 'The Messenger of Allâh ﷺ granted a concession allowing a family among the *Anṣâr* to recite *Ruqyah* for every type of poison.'"

[٥٧١٨] ٥٣ - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ granted a concession to a family among the *Anṣâr* to recite *Ruqyah* for every type of poison."

[٥٧١٩] ٥٤ - (٢١٩٤) It was narrated from 'Âishah that if someone fell sick or suffered an ailment or injury, the Messenger of Allâh ﷺ would do this with his finger – Sufyân (a narrator) put his forefinger on the ground then raised it – and the Prophet ﷺ said: "In the Name of Allâh, with the dust of our land and the spittle of one of us, our sick one will be healed, by the leave of our Lord."

رَفِعَهَا - «بِاسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا،
بِرِيقَةٍ بَعْضِنَا، يُشْفَى بِهِ سَقِيمُنَا، يَادِنْ
رَبِّنَا». .

قَالَ ابْنُ أَبِي شَيْبَةَ «يُشْفَى سَقِيمُنَا»
وَقَالَ زُهَيرٌ «يُشْفَى سَقِيمُنَا».

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

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

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

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

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

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

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

[٥٧٢٢] (...) وَحَدَّثَنَا ابْنُ
نُعَيْرٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا سُفِيَّاً عَنْ مَعْبُدٍ
ابْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَادٍ، عَنْ
عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُنِي
أَنْ أَسْرُّقِي مِنَ الْعَيْنِ.

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

ابن يحيى : أَخْبَرَنَا أَبُو حَيْمَةَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ بْنِ مَالِكٍ، فِي الرُّقَى، قَالَ: رُخْصَنِي الْحُمَّةَ وَالنَّمَّلَةَ وَالْعَيْنِ.

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

بَكْرٌ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَحْيَى بْنُ آدَمَ عَنْ سُفِّيَانَ؛ وَحَدَّثَنِي زُهْرَيُّ بْنُ حَرْبٍ : حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ : حَدَّثَنَا حَسَنٌ وَهُوَ ابْنُ صَالِحٍ، إِلَّاهُمَا عَنْ عَاصِمٍ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ قَالَ: رَخَّصَ رَسُولُ اللَّهِ ﷺ فِي الرُّقَى مِنَ الْعَيْنِ، وَالْحُمَّةِ، وَالنَّمَّلَةِ . وَفِي حَدِيثِ سُفِّيَانَ: يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ.

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

الرَّبِيعُ سَلَيْمَانُ بْنُ دَاؤَدَ : حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ : حَدَّثَنِي مُحَمَّدُ بْنُ الْوَلِيدِ الزَّبِيدِيُّ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبِيرِ، عَنْ زَيْنَبَ بْنِتِ أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ رَوْجَ النَّبِيِّ ﷺ : أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِجَارِيَةَ فِي بَيْتِ أُمِّ سَلَمَةَ، رَوْجِ النَّبِيِّ ﷺ، رَأَى بِوْجَهِهَا سَعْفَةً فَقَالَ: «إِنَّهَا نَظَرَةٌ فَاسْتَرْفُوا لَهَا» يَعْنِي بِوْجَهِهَا صُفْرَةً.

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

[5727] 61 - (2199) Jâbir bin 'Abdullâh said: "The Prophet ﷺ granted permission to Banû 'Amr allowing *Ruqyah* for snake bites."

Abû Az-Zubair said: "And I heard Jâbir bin 'Abdullâh say: 'A man was stung by a scorpion when we were sitting with the Messenger of Allâh ﷺ, and a man said: 'O Messenger of Allâh, shall I recite *Ruqyah*?''" He said: 'Whoever among you can benefit his brother, let him do so.'"

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

[٥٧٢٦] ٦٠ - (٢١٩٨) حَدَّثَنِي عُقْبَةُ بْنُ مُكْرَمٍ الْعَمِيُّ : حَدَّثَنَا أَبُو عَاصِمٍ عَنْ ابْنِ جُرَيْجٍ قَالَ : وَأَخْبَرَنِي أَبُو الزُّبِيرُ ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : رَحْصَ النَّبِيِّ ﷺ لِأَلْ حَزْمٍ فِي رُفِيَّةِ الْحَيَّةِ ، وَقَالَ لِأَسْمَاءَ بْنَتِ عُمَيْسٍ : «مَا لِي أَرَى أَجْسَامَ بَنِي أَخِي ضَارِعَةَ تُصَيِّبُهُمُ الْحَاجَةُ» قَالَتْ : لَا ، وَلَكِنِ الْعَيْنُ تُشْرُغُ إِلَيْهِمْ ، قَالَ : «أَرْقِيهِمْ» قَالَتْ : فَعَرَضْتُ عَلَيْهِ ، فَقَالَ : «أَرْقِيهِمْ» .

[٥٧٢٧] ٦١ - (٢١٩٩) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ : حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ : حَدَّثَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزُّبِيرُ ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : أَرْحَصَ النَّبِيِّ ﷺ فِي رُفِيَّةِ الْحَيَّةِ لِيَنْبَغِي عَمِرو . وَقَالَ أَبُو الزُّبِيرُ : وَسَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ لَدَعْتُ رَجُلًا مِنَ عَقْرَبٍ ، وَنَحْنُ جُلُوسُنَا مَعَ رَسُولِ اللَّهِ ﷺ ، فَقَالَ رَجُلٌ : يَا رَسُولَ اللَّهِ! أَرْقِي؟ قَالَ : «مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعُلْ» .

[٥٧٢٨] (...) وَحَدَّثَنِي سَعِيدُ بْنُ يَحْيَى الْأُمُوِيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا ابْنُ جُرَيْجٍ بِهَذَا إِلَسْنَادِ ، مِثْلُهُ غَيْرُ أَنَّهُ قَالَ : فَقَالَ رَجُلٌ مِنَ الْقَوْمِ : أَرْقِيهِ يَا رَسُولَ اللَّهِ! وَلَمْ يَقُلْ : أَرْقِي .

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

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

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

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

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

[٥٧٢٩] ٦٢ - (...) حَدَّثَنَا أَبُو بَكْرٌ أَبْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ فَالا : حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ : كَانَ لِي خَالٌ يَرْقِي مِنَ الْعَفَرِ، فَهَمَّ رَسُولُ اللَّهِ ﷺ عَنِ الرُّقْبَى، قَالَ فَأَتَاهُ فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنَّكَ نَهَيْتَ عَنِ الرُّقْبَى، وَأَنَا أَرْقِي مِنَ الْعَفَرِ، فَقَالَ : مَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَفْعُلْ .

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

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

(المعجم ٢٢) - (بَابُ لَا بَأْسَ بِالرُّقْبَى
ما لم يكن فيه شرك) (التحفة ٧)

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

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

Chapter 23. The Permissibility Of Accepting A Reward For Reciting *Rugyah* With Qur'an And *Du'a'* (Supplications)

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

مُعاوِيَة بْن صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ جَبَّابٍ، عَنْ أَبِيهِ عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: كُنَّا نَرْقِي فِي الْجَاهِلِيَّةِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي ذَلِكَ؟ فَقَالَ: «إِغْرِضُوا عَلَيَّ رُقَائِكُمْ، لَا بِأَسْ بِالرُّؤْنَى مَا لَمْ يَكُنْ فِيهِ شُرُكٌ».

(المعجم (٢٣) - (باب جوازأخذ

الأجرة على الرقة بالقرآن والأذكار)

(التحفة (٨)

[٥٧٣٣]-٦٥ [٢٢٠١]-٦٥
ابن يحيى [الثميسي]: أخبرنا هشيم عن أبي شير، عن أبي الموكيل، عن أبي سعيد الخدري: أن ناسا من أصحاب رسول الله ﷺ كانوا في سفر، فمرروا بحبي من أحياء العرب، فاستضافوهم فلم يصيفوهم، فقالوا لهم: هل فيكم راق؟ فإن سيد الحي لديع أو مصاب، فقال رجل منهم: نعم، فأتاه فرقان بفاتحة الكتاب، فبراً الرجل، فأعطي قطينا من غنم، فابى أن يقبلها، وقال: حتى أذكر ذلك للنبي ﷺ، فتى النبي ﷺ فذكر ذلك له، فقال: يَا رَسُولَ اللَّهِ! مَا رَفِيتُ إِلَّا بِفَاتِحةِ الْكِتَابِ، فبَسَّمَ وَقَالَ: «وَمَا أَدْرَاكَ أَنَّهَا رُفِيَّةٌ؟»

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

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

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

قال: «خُذُوا مِنْهُمْ وَاضْرِبُوا لَيْ بِسْنَهُمْ مَعَكُمْ».

[٥٧٣٤] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو بَكْرٍ بْنُ نَافِعٍ، كَلَّا هُمَا عَنْ عُنْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُحَمَّدٌ بْنُ جَعْفَرٍ، عَنْ شُبَّابَةَ عَنْ أَبِي شِرٍّ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي الْحَدِيثِ: فَجَعَلَ يَقْرَأُ أُمَّ الْقُرْآنِ، وَيَجْمِعُ بُزَاقَهُ، وَيَتَفَلُّ، فَبَرَأَ الرَّجُلُ.

[٥٧٣٥] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَرِيدُ بْنُ هَرَوْنَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ أَخِيهِ، مَعْبِدِ بْنِ سِيرِينَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: إِنَّ نَزَّلْنَا مَثْرَلًا. فَأَتَتْنَا امْرَأَةٌ فَقَالَتْ: إِنَّ سَيِّدَ الْحَيَّ سَلِيمٌ، لُدْغٌ، فَهُلْ فِيكُمْ مِنْ رَاقِي؟ فَقَامَ مَعَهَا رَجُلٌ مِنَّا، مَا كُنَّا نَظِنُّهُ يُخْسِنُ رُقْبَيَّةً، فَرَفَاهُ بِفَاتِحَةِ الْكِتَابِ فَبَرَأً، فَأَعْطَوْهُ غَنَّمًا، وَسَقَوْنَا لَبَنًا، فَقَلَّتْ أَكْنَتْ تُخْسِنُ رُقْبَيَّةً؟ فَقَالَ: مَا رَقَبَتْ إِلَّا بِفَاتِحَةِ الْكِتَابِ، قَالَ: فَقُلْتُ: لَا تُحَرِّكُوهَا حَتَّى نَأْتَيَ النَّبِيَّ ﷺ، فَأَتَيْنَا

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

النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرْنَا ذَلِكَ لَهُ، فَقَالَ: «مَا كَانَ يُدْرِيهِ أَنَّهَا رُفْقَيْةٌ؟ افْسِمُوا وَاضْرِبُوَا لَبِي بِسَهْمٍ مَعْكُمْ».

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

٥٧٣٦ [.] حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّشِّلِ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا هِشَامٌ بِهَذَا إِلَيْهِ أَنَّهُ غَيْرَ أَنَّهُ قَالَ: فَقَامَ مَعَهَا رَجُلٌ مِّنَّا، مَا كُنَّا نَأْتِيهِ بِرُفْقَيْةٍ.

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

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

(المعجم ٢٤) - (باب استحباب وضع يده على موضع الألم، مع الدعاء) (التحفة ٩)

٦٧-٢٢٠٢ [.] حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي نَافِعُ بْنُ جُبَيْرٍ بْنِ مُطْعَمٍ عَنْ عُثْمَانَ بْنِ أَبِي العاصِ التَّقْفِيِّ: أَنَّهُ شَكَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يَجِدُهُ فِي جَسَدِهِ مُنْدُ أَسْلَمَ، فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «ضَعْ يَدَكَ عَلَى الَّذِي يَأْلَمُ مِنْ جَسَدِكَ، وَقُلْ: بِاسْمِ اللَّهِ، ثَلَاثًا، وَقُلْ، سَبْعَ مَرَّاتٍ: أَعُوذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأَحَادِيرُ». .

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

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

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

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

(المعجم ٢٥) - (باب التعود من
شيطان الوسوسة في الصلاة)
(التحفة ١٠)

[٥٧٣٨] ٦٨ - (٢٢٠٣) وَحَدَّثَنِي
يَحْيَى بْنُ خَلَفٍ الْأَبَاهِلِيُّ: حَدَّثَنَا عَبْدُ
الْأَعْلَى عَنْ سَعِيدِ الْجُرَيْرِيِّ، عَنْ أَبِي
الْعَلَاءِ، أَنَّ عُثْمَانَ بْنَ أَبِي الْعَاصِ أَتَى
النَّبِيَّ ﷺ فَقَالَ: «إِنَّ رَسُولَ اللَّهِ إِنَّ
الشَّيْطَانَ قَدْ حَالَ بَيْنِي وَبَيْنَ صَلَاتِي
وَقَرَاءَتِي، يُلْبِسُهَا عَلَيَّ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «ذَلِكَ شَيْطَانٌ يُقَالُ لَهُ خَنْزِبٌ،
فَإِذَا أَحْسَنْتَهُ فَتَعُودُ بِاللَّهِ مِنْهُ، وَأَنْفَلْ عَلَى
يَسَارِكَ ثَلَاثًا»، قَالَ: فَفَعَلْتُ ذَلِكَ فَأَدْهَبَهُ
اللَّهُ عَنِّي.

[٥٧٣٩] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَّشِّنِ: حَدَّثَنَا سَالِمُ بْنُ نُوحٍ، وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ،
كِلَّا هُمَا عَنْ الْجُرَيْرِيِّ، عَنْ أَبِي الْعَلَاءِ،
عَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ: أَنَّهُ أَتَى
النَّبِيَّ ﷺ فَذَكَرَ بِمِثْلِهِ، وَلَمْ يَذْكُرْ فِي
حَدِيثِ سَالِمٍ بْنِ نُوحٍ: ثَلَاثًا.

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

الله بن الشحبي عن عثمان بن أبي العاص
الثقفي، قال: قلت: يا رسول الله، ثم
ذكر بمثل حديثهم.

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

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

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

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

(المعجم ٢٦) - (باب لكل داء دواء،
واستحباب التداوي) (التحفة ١١)

[٥٧٤١] ٦٩ - (٢٢٠٤) حدثنا هرون
ابن معروف وأبو الطاهر وأحمد بن عيسى
قالوا: حدثنا ابن وهب: أخبرني عمرو
وهو ابن الحارث عن عبد ربه بن سعيد،
عن أبي الزبير، عن جابر عن رسول
الله ﷺ قال: «لكل داء دواء، فإذا
أصيَّبَ دَاءً بَرَأْ بِإِذْنِ اللَّهِ تَعَالَى».

[٥٧٤٢] ٧٠ - (٢٢٠٥) حدثنا هرون
ابن معروف وأبو الطاهر قالا: حدثنا ابن
وهب: أخبرني عمرو، أن بيكرًا حدثه، أن
عاصم بن عمر بن فتادة حدثه، أن جابر بن
عبد الله عاد المُفْقَع ثم قال: لا أُبَرِّحَ حَتَّى
تَحْتِجَمَ، فلاني سمعت رسول الله ﷺ يقول:
«إِنَّ فِيهِ شِفَاءً».

[٥٧٤٣] ٧١ - (...) حدثنا نصر بن
علي الجهمي: حدثني أبي: حدثنا عبد
الرحمن بن سليمان عن عاصم بن عمر بن
فتادة، قال: جاءنا جابر بن عبد الله، في
آهلينا، ورجل يشتكي خراجا به أو

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

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

He said: "I think he said: 'He was her brother through breastfeeding, or a young boy who had not reached puberty.'"

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

جُرَاحًا، فَقَالَ: مَا تَشْتَكِي؟ قَالَ: خُرَاجٌ
بِي قَدْ شَقَّ عَلَيَّ، فَقَالَ: يَا غُلَامُ اثْنَيْهِ
بِحَجَامٍ، فَقَالَ لَهُ: مَا تَضْنَعُ بِالْحَجَامِ؟ يَا
أَبَا عَبْدِ اللَّهِ! قَالَ: أُرِيدُ أَنْ أُعْلَقَ فِيهِ
مَحْجَمًا، قَالَ: وَاللَّهِ! إِنَّ الْذِيَابَ لَيُصِيبُنِي،
أَوْ يُصِيبُنِي التَّوْبُ، فَيُؤْذِنِي، وَيَسْقُطُ عَلَيَّ،
فَلَمَّا رَأَى تَبَرُّمَهُ مِنْ ذَلِكَ قَالَ: إِنِّي سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنْ كَانَ فِي شَيْءٍ مِنْ
أَدْوِيَتِكُمْ حَمْرًا، فَفِي شَرْطَةٍ مَحْجَمٌ، أَوْ
شَرْبَةٍ مِنْ عَسَلٍ، أَوْ لَدْعَةً بَنَارٍ»، قَالَ رَسُولُ
الله ﷺ: «وَمَا أُحِبُّ أَنْ أُكْتُوَيْ» قَالَ فَجَاءَ
بِحَجَامٍ فَشَرَطَهُ، فَذَهَبَ عَنْهُ مَا يَجِدُ.

[٥٧٤٤]-٧٢ [٢٢٠٦] حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا [مُحَمَّدٌ]
ابْنُ رُمْحٍ: أَخْبَرَنَا لَيْثٌ عَنْ أَبِي الرَّبِيعِ،
عَنْ جَابِرٍ: أَنَّ أُمَّ سَلَمَةَ اسْتَأْذَنَتْ رَسُولَ
الله ﷺ فِي الْحِجَامَةِ، فَأَمَرَ النَّبِيَّ ﷺ أَبَا
طَيْبَةَ أَنْ يَحْجُمَهَا.

قَالَ: حَسِبْتُ أَنَّهُ قَالَ: كَانَ أَخَاهَا مِنْ
الرَّضَاعَةِ، أَوْ غُلَامًا لَمْ يَحْتَلِمْ.

[٥٧٤٥]-٧٣ [٢٢٠٧] حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو
كُرَيْبٍ - قَالَ يَحْيَى - وَاللَّفْظُ لَهُ - :
أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - أَبُو

مُعَاوِيَةٌ عَنْ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ،
عَنْ جَابِرٍ قَالَ: بَعَثَ رَسُولُ اللَّهِ ﷺ إِلَيْهِ أَبْيَ بْنَ كَعْبٍ طَبِيعًا، فَقَطَعَ مِنْهُ عِرْقًا، ثُمَّ
كَوَاهُ عَلَيْهِ.

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

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

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

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

[٥٧٤٦] (...) وَحَدَّثَنَا عُمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنِي إِسْحَاقُ ابْنُ مَضْوِرٍ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ: أَخْبَرَنَا سُفْيَانُ، كِلَاهُمَا عَنْ الْأَعْمَشِ بِهَذَا إِلَاسِنَادٍ. وَلَمْ يَذْكُرْ: فَقَطَعَ مِنْهُ عِرْقًا.

[٥١٤٧] (...) وَحَدَّثَنِي يُشْرُقُ ابْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ قَالَ: سَمِعْتُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبَا سُفْيَانَ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ قَالَ: رُمِيَ أَبْيَ بَوْمَ الْأَحْزَابِ عَلَى أَكْحَلِهِ، قَالَ فَكَوَاهُ رَسُولُ اللَّهِ ﷺ.

[٥٧٤٨] (...) حَدَّثَنَا أَحْمَدُ ابْنُ هُسْنَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرِّبَّيْرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا أَبُو خَيْمَةَ عَنْ أَبِي الرِّبَّيْرِ، عَنْ جَابِرٍ قَالَ: رُمِيَ سَعْدُ بْنُ مُعاذٍ فِي أَكْحَلِهِ، قَالَ: فَحَسَمَهُ التَّبَيِّنَةُ بِيَدِهِ بِمُشْقَعٍ، ثُمَّ وَرَمَتْ فَحَسَمَهُ الثَّانِيَةُ.

[٥٧٤٩] (...) حَدَّثَنِي أَحْمَدُ ابْنُ سَعِيدٍ بْنِ صَخْرِ الدَّارِمِيِّ: حَدَّثَنَا

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

حَبَّانُ بْنُ هَلَالٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنِي
عَبْدُ اللَّهِ بْنُ طَاؤُسٍ عَنْ أَبِيهِ، عَنْ ابْنِ
عَبَّاسٍ: أَنَّ النَّبِيَّ ﷺ احْتَجَمَ، وَأَعْطَى
الْحَجَّاجَ أَجْرَهُ، وَاسْتَعَطَ [راجع: ٢٨٨٥].

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

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - قَالَ أَبُو
بَكْرٍ: حَدَّثَنَا وَكِيعٌ، وَقَالَ أَبُو كُرَيْبٍ -
وَاللَّفْظُ لَهُ - : أَخْبَرَنَا وَكِيعٌ - عَنْ
مِسْعَرٍ، عَنْ عَمْرِو بْنِ عَامِرٍ الْأَنْصَارِيِّ
قَالَ: سَمِعْتُ أَنَّسَ بْنَ مَالِكٍ يَقُولُ:
احْتَجَمَ رَسُولُ اللَّهِ ﷺ وَكَانَ لَا يَظْلِمُ
أَحَدًا أَجْرَهُ.. [راجع: ٤٠٣٨]

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

حَرْبٌ وَمُحَمَّدُ بْنُ الْمُنْتَهَى قَالَا: حَدَّثَنَا يَحْيَى
وَهُوَ ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْحُمَّى
مِنْ فَيْحَ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

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

حَدَّثَنَا أَبِي وَمُحَمَّدٍ بْنُ يَشْرِي؛ وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُمَيْرٍ وَمُحَمَّدُ بْنُ يَشْرِي قَالَا: حَدَّثَنَا عُبَيْدُ
اللَّهِ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ
النَّبِيِّ ﷺ، قَالَ: «إِنَّ شَدَّةَ الْحُمَّى مِنْ
فَيْحَ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

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

٥٧٥٣-٧٩ [.] وَحَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَيْلِيِّ: أَخْبَرَنَا ابْنُ وَهْبٍ:
حَدَّثَنِي مَالِكُ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ:
حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا الضَّحَّاكُ
يَعْنِي ابْنَ عُثْمَانَ، كَلَّا هُمَا عَنْ نَافِعٍ، عَنِ
ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى
مِنْ فَيْحَ جَهَنَّمَ، فَاطْفُؤُهَا بِالْمَاءِ».

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

٥٧٥٤-٨٠ [.] حَدَّثَنَا أَحْمَدُ
ابْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعبَةُ؛ وَحَدَّثَنِي هَرُونُ بْنُ
عَبْدِ اللَّهِ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا رَوْحُ:
حَدَّثَنَا شُعبَةُ عَنْ عُمَرَ بْنِ مُحَمَّدٍ بْنِ زَيْدٍ،
عَنْ أَبِيهِ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «الْحُمَّى مِنْ فَيْحَ جَهَنَّمَ،
فَاطْفُؤُهَا بِالْمَاءِ».

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

٥٧٥٥-٨١ [.] حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
ابْنُ تُمَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنِ
عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحُمَّى
مِنْ فَيْحَ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

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

٥٧٥٦-... [.] وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا خَالِدُ بْنُ الْحَارِثِ وَعَبْدَةُ
ابْنِ سُلَيْمَانَ، جَمِيعًا عَنْ هِشَامٍ بِهَذَا
الْإِسْنَادِ، مِثْلُهُ.

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

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

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

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

[٥٧٥٧]-٨٢ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ بْنُ سُلَيْمَانَ عَنْ هِشَامٍ، عَنْ فَاطِمَةَ، عَنْ أَسْمَاءَ: أَنَّهَا كَانَتْ تُؤْتَى بِالْمُرْأَةِ الْمُؤْعَوْكَةِ، فَتَدْعُ بِالْمَاءِ فَتَصْبِهُ فِي جَيْهَا، وَتَقُولُ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «ابْرُدُوهَا بِالْمَاءِ»، وَقَالَ: إِنَّهَا مِنْ فَقِيرِ جَهَنَّمَ.

[٥٧٥٨]-٨٣ حَدَّثَنَا أَبُو نُمَيْرٍ وَأَبُو أَسَامَةَ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ أَبْنِ نُمَيْرٍ: صَبَّتِ الْمَاءَ بِيَهْنَاهَا وَبَيْنَ جَيْهَا، وَلَمْ يَذْكُرْ فِي حَدِيثِ أَبِي أَسَامَةَ: «أَنَّهَا مِنْ فَقِيرِ جَهَنَّمَ». قَالَ أَبُو أَحْمَدَ: قَالَ إِبْرَاهِيمُ: حَدَّثَنَا الْحَسَنُ بْنُ يَسْرِي: حَدَّثَنَا أَبُو أَسَامَةَ بِهَذَا الْإِسْنَادِ.

[٥٧٥٩]-٨٤ حَدَّثَنَا هَنَادٌ أَبْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ عَبَّاَيَةَ بْنِ رِفَاعَةَ، عَنْ جَدِّهِ رَافِعِ بْنِ خَدِيجَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ الْحُمَّى مِنْ فَوْرِ جَهَنَّمَ، فَابْرُدُوهَا بِالْمَاءِ».

[٥٧٦٠]-٨٥ حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُنْتَهَى وَمُحَمَّدُ بْنُ حَاتِمٍ وَأَبُو بَكْرِ بْنُ نَافِعٍ

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

(المعجم ٢٧) - (باب كراهة التداوي
باللدواد) (التحفة ١٢)

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

[٥٧٦١] ٨٥ - (٢٢١٣) It was narrated that ‘Aishah said: “We administered medicine to the Messenger of Allâh ﷺ in the side of his mouth when he was sick, and he indicated to us that we should not do that. But we said it is just the objection of the sick person to the medicine. When he recovered he said: ‘There is no one among you who should not have medicine administered in the side of his mouth, except Al-‘Abbâs, as he was not present with you.’”

Chapter 28. Treatment With Indian Aloeswood, Which Is Costmary

[٥٧٦٢] ٨٦ - (٢٨٧) It was narrated that Umm Qais bint Mihsan, the sister of ‘Ukâshah (bin Mihsan), said: “I brought a son of mine to the Messenger of Allâh ﷺ who was not yet eating

مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنِي مُوسَى بْنُ أَبِي عَائِشَةَ عَنْ عَبِيدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ عَائِشَةَ قَالَتْ: لَدَنَا رَسُولُ اللَّهِ ﷺ فِي مَرَضِهِ، فَأَشَارَ أَنَّ لَا تَلْدُونِي، فَقُلْنَا: كَرَاهِيَّةُ الْمَرِيضِ لِلَّدَوَاءِ، فَلَمَّا أَفَاقَ قَالَ: «لَا يَئْكُنْ أَحَدٌ مِنْكُمْ إِلَّا لَدَّ، غَيْرُ الْعَبَاسِ، فَإِنَّهُ لَمْ يَشَهِّدْكُمْ».

(المعجم ٢٨) - (باب التداوي بالعود
الهندي، وهو الكست) (التحفة ١٣)

يَحْيَى التَّمِيمِيُّ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعُمَرُو النَّاقِدُ وَزَهِيرٌ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهِيرٍ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ

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

الآخرون: حَدَّثَنَا - سُفْيَانُ بْنُ عَيْنَةَ عَنِ الْزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ أُمَّ قَيْسٍ بْنِتِ مَحْصَنٍ أُخْتِ عُكَاشَةَ [بْنِ مَحْصَنٍ]، قَالَتْ: دَخَلْتُ بَابِنِ لَيْ عَلَى رَسُولِ اللَّهِ ﷺ، لَمْ يَأْكُلِ الطَّعَامَ، فَبَالَ عَلَيْهِ، فَدَعَا بِمَاءِ فَرَشَهُ. [راجع: ٦٦٥]

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

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

٥٧٦٣] (٢٢١٤) قَالَتْ: وَدَخَلْتُ عَلَيْهِ بَابِنِ لَيْ، قَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ، فَقَالَ: «عَلَامَ تَدْعَرُنَ أَوْلَادَكَنْ بِهَذَا الْعَلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهِنْدِيِّ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفَعَةَ، مِنْهَا ذَاتُ الْجَنْبِ، يُسْعَطُ مِنَ الْعُدْرَةِ، وَيُلْدُ مِنْ ذَاتِ الْجَنْبِ». [٦٦٤]

٥٧٦٤] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ بْنُ يَزِيدَ، أَنَّ ابْنَ شَهَابَ أَخْبَرَهُ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ ابْنُ عَبْتَةَ بْنِ مَسْعُودٍ، أَنَّ أُمَّ قَيْسِ بْنَتِ مَحْصَنٍ - وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأَوَّلِ الْلَّاتِي بَايِعَنَ رَسُولَ اللَّهِ ﷺ، وَهُنَّ أُخْتُ عُكَاشَةَ بْنِ مَحْصَنٍ، أَحَدُ بَنِي أَسَدِ بْنِ خُرَيْمَةَ - قَالَ: أَخْبَرَنِي أَنَّهَا أَتَتْ رَسُولَ اللَّهِ ﷺ بِابْنِ لَهَا لَمْ يَئْلِغْ أَنْ يَأْكُلَ الطَّعَامَ، وَقَدْ أَعْلَقْتُ عَلَيْهِ مِنَ الْعُدْرَةِ -

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

فَالْيُونُسُ : أَعْلَقْتَ : غَمَرْتَ فِهِي تَخَافُ
أَنْ تَكُونَ بِهِ عُذْرَةً - قَالَتْ : فَقَالَ رَسُولُ
اللهِ ﷺ : «عَلَامَةٌ تَدْعَرُنَّ أَوْلَادُكُنَّ بِهَذَا
الْإِعْلَاقِ؟ عَلَيْكُنَّ بِهَذَا الْعُودِ الْهَنْدِيِّ
يَعْنِي بِهِ الْكُسْتَ ، فَإِنَّ فِيهِ سَبْعَةَ أَشْفَفَةَ،
مِنْهَا ذَاتُ الْجَنْبِ» .

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

Chapter 29. Treating Sickness With The Black Seed

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

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

[٥٧٦٥] (٢٨٧) قَالَ عَبْدُ اللهِ:
وَأَخْبَرَنِي أَنَّ ابْنَهَا ، ذَاكَ ، بَالَّا فِي حَجْرِ
رَسُولِ اللهِ ﷺ ، فَدَعَا رَسُولُ اللهِ ﷺ بِمَاء
فَنَضَحَّهُ عَلَى بَوْلِهِ وَلَمْ يَعِسِّلْهُ غَسْلًا .

(المعجم ٢٩) - (باب التداوي بالحبة
السوداء) (التحفة ١٤)

[٥٧٦٦] (٢٢١٥) حَدَّثَنَا مُحَمَّدُ
ابْنُ رُمْحَ بْنِ الْمَهَاجِرِ : أَخْبَرَنَا الْلَّيْثُ عَنْ
عَفَيْلٍ ، عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي أَبُو سَلَمَةَ
ابْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ ، أَنَّ
أَبَا هُرَيْرَةَ أَخْبَرَهُمَا ، أَنَّهُ سَمِعَ رَسُولَ
اللهِ ﷺ يَقُولُ : «إِنَّ فِي الْحَبَّةِ السَّوْدَاءِ شِفَاءً
مِنْ كُلِّ دَاءٍ ، إِلَّا السَّامَ» ، وَالسَّامُ :
الْمَوْتُ ، وَالْحَبَّةُ السَّوْدَاءُ : الشُّونِيزُ .

[٥٧٦٧] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ
وَحَرْمَلَةَ قَالَا : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شَهَابٍ ، عَنْ سَعِيدِ بْنِ

الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ؛
وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّانِقُ
وَزُهْرِيُّ بْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالُوا:
حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ؛ وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛
وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ:
أَخْبَرَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شَعِيبٌ، كُلُّهُمْ عَنِ
الْزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ، يُمْثِلُ حَدِيثَ عَقِيلٍ، وَفِي
حَدِيثِ سُفِيَّانَ وَيُونُسَ: الْحَبَّةُ السُّوَادَاءُ.
وَلَمْ يَقُلْ: الشُّونِيُّ.

[٥٧٦٨]-٨٩ [٥٧٦٨] - (...). وَحَدَّثَنَا يَحْيَى
ابْنُ أَبْيَوبَ وَقُتَيْبَةَ [بْنُ سَعِيدٍ] وَابْنُ حُجَّرٍ
قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ - وَهُوَ ابْنُ جَعْفَرٍ
- عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ،
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ دَاءٍ، إِلَّا
فِي الْحَبَّةِ السُّوَادَاءِ مِنْهُ شَفاءٌ، إِلَّا السَّامَ»
(المعجم ٣٠) - (باب التلبينة مجده
لرؤاد المريض) (التحفة ١٥)

[٥٧٦٩]-٩٠ [٢٢١٦] حَدَّثَنِي عَبْدُ
الْمَلِكِ بْنُ شَعِيبٍ بْنِ الْيَثِيرِ بْنِ سَعِيدٍ:
حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ [بْنُ
خَالِدٍ] عَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ، عَنْ

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

Chapter 30. *Talbînah*^[1] Gives Comfort To The Sick Person

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

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

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

عائشة زوج النبي ﷺ: أنها كانت، إذا مات الميت من أهليها، فاجتمع لذلك النساء، ثم تفرقن إلا أهليها وخاصتها، أمرت برمي من تلبينة فطحيت، ثم صنع ثريد، فصبب التلبينة عليه، ثم قالت: كل منها، فإنني سمعت رسول الله ﷺ يقول: «التلبينة مجمرة لفواز المريض، تذهب ببعض الحزن».

Chapter 31. Treating Sickness With A Drink Of Honey

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

(المعجم (٣١) - (باب التداوي بسقي العسل) (التحفة (١٦

[٥٧٧٠-٩١] (٢٢١٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ فَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنَّ أَخِي اسْتَطَلَقَ بَطْنُهُ، فَقَالَ رَسُولُ اللهِ ﷺ: «اسْقِهِ عَسَلًا» فَسَقَاهُ، ثُمَّ جَاءَهُ فَقَالَ: إِنِّي سَقِيْتُهُ [عَسَلًا] فَلَمْ يَرِدْهُ إِلَّا اسْتِطَلَاقًا، فَقَالَ لَهُ ثَلَاثَ مَرَاتٍ، ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ: «اسْقِهِ عَسَلًا» فَقَالَ: لَقْدْ سَقَيْتُهُ فَلَمْ يَرِدْهُ إِلَّا اسْتِطَلَاقًا، فَقَالَ رَسُولُ اللهِ ﷺ: «صَدَقَ اللَّهُ، وَكَذَبَ بَطْنُ أَخِيكَ» فَسَقَاهُ فَبَرَأَ.

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

٥٧٧١ [(...) وَحَدَّثَنَا عَمْرُو بْنُ زُرَارَةَ: أَخْبَرَنَا عَبْدُ الْوَهَابِ يَعْنِي ابْنَ عَطَاءَ، عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ التَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ فَقَالَ إِنَّ أَخِي عَرِبَ بَطْنَهُ، فَقَالَ لَهُ: «اُسْتَهِي عَسْلًا» بِمَعْنَى حِدِيثِ شَعْبَةَ.

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

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

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

(المعجم ٣٢) - (باب الطاعون)
والطيرة والكهانة ونحوها) (التحفة ١٧)

٩٢ [٥٧٧٢-٢٢١٨] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتُ عَلَى مَالِكٍ عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ وَأَبِي التَّصْرِ، مَوْلَى عُمَرَ بْنِ عَبِيدِ اللَّهِ عَنْ عَامِرٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصِ، عَنْ أَبِيهِ أَنَّهُ سَمِعَهُ يَسْأَلُ أُسَامَةَ بْنَ رَيْدَ: مَاذَا سَمِعْتَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الطَّاغُونِ؟ فَقَالَ أُسَامَةً: قَالَ رَسُولُ اللَّهِ ﷺ: «الظَّاغُونُ رِجْزٌ [أَوْ عَذَابٌ] أُرْسِلَ عَلَى بَنَي إِسْرَائِيلَ، أَوْ عَلَى مَنْ كَانَ قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ يَأْرُضُ، فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ يَأْرُضُ وَأَنْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ».

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

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

[٥٧٧٣]-٩٣ حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ مَسْلَمَةَ بْنِ قَعْنَبِ وَقُتْبَيْهُ بْنِ سَعِيدٍ قَالَا: حَدَّثَنَا الْمُغَيْرَةُ - وَنَسْبَةُ أَبْنِ قَعْنَبِ فَقَالَ: أَبْنُ عَبْدِ الرَّحْمَنِ الْقُرْشِيُّ - عَنْ أَبِي التَّضْرِيرِ، عَنْ عَامِرِ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أُسَامَةَ بْنِ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الطَّاغُونُ آيَةُ الرُّجْزِ، ابْنَلَى اللَّهُ عَزَّ وَجَلَّ بِهِ نَاسًا مِنْ عِبَادِهِ، فَإِذَا سَمِعْتُمْ بِهِ، فَلَا تَدْخُلُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا تَفْرُوْمِهِ». هَذَا حَدِيثُ الْقَعْنَبِيِّ، وَقُتْبَيْهَ نَحْوُهُ.

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

[٥٧٧٤]-٩٤ حَدَّثَنَا مُحَمَّدُ أَبْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرِ: حَدَّثَنَا أَبِي سُفْيَانَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ عَامِرِ أَبْنِ سَعِيدٍ، عَنْ أُسَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذَا الطَّاغُونَ رِجْزٌ سُلْطَانٌ مِنْ كَانَ قَبْلَكُمْ، أَوْ عَلَى بَنِ إِسْرَائِيلَ، فَإِذَا كَانَ بِأَرْضٍ، فَلَا تَخْرُجُوا مِنْهَا فِرَارًا مِنْهُ، وَإِذَا كَانَ بِأَرْضٍ، فَلَا تَدْخُلُوهَا».

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

[٥٧٧٥]-٩٥ حَدَّثَنَا مُحَمَّدُ أَبْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا أَبْنُ جُرَيْجٍ: أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ، أَنَّ عَامِرَ بْنَ سَعْدٍ أَخْبَرَهُ، أَنَّ رَجُلًا سَأَلَ

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

سَعْدَ بْنَ أَبِي وَقَاصٍ عَنِ الطَّاغُونِ؟ فَقَالَ أَسَامَةُ بْنُ زَيْدٍ: أَنَا أَخْبِرُكَ عَنْهُ، قَالَ رَسُولُ اللَّهِ ﷺ: هُوَ عَذَابٌ أَوْ رِجْزٌ أَرْسَلَهُ اللَّهُ عَلَى طَائِفَةٍ مِنْ بَنِي إِسْرَائِيلَ، أَوْ نَاسٍ كَانُوا قَبْلَكُمْ، فَإِذَا سَمِعْتُمْ بِهِ يَأْرُضُونِ، فَلَا تَدْخُلُوهَا عَلَيْهِ، وَإِذَا دَخَلُوكُمْ عَلَيْكُمْ، فَلَا تَخْرُجُوهَا مِنْهَا فِرَارًا».

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

۵۷۷۶ [(...) وَحَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاؤِدَ وَفُقِيْيَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ، كِلَاهُمَا عَنْ عَمْرِو بْنِ دِيَنَارٍ بِإِسْنَادِ أَبْنِ جُرَيْجٍ، نَحْوَ حَدِيثِهِ.

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

۵۷۷۷ [(...) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو وَحَرْمَلَةُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي عَامِرُ بْنُ سَعْدٍ عَنْ أَسَامَةَ بْنِ زَيْدٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: إِنَّ هَذَا الْوَجَعَ أَوِ السَّقَمَ رِجْزٌ عَذْبٌ بِهِ بَعْضُ الْأَمَمِ قَبْلَكُمْ، ثُمَّ يَقْبَيْ بَعْدُ يَأْرُضُ، فَيَدْهُبُ الْمَرَّةُ وَيَأْتِي الْأُخْرَى، فَمَنْ سَمِعَ بِهِ يَأْرُضُ، فَلَا يَقْدَمَنَّ عَلَيْهِ، وَمَنْ وَقَعَ يَأْرُضُ وَهُوَ بِهَا، فَلَا يُخْرِجَنَّهُ الْفِرَارُ مِنْهُ».

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

[٥٧٧٨] (...) وَحَدَّثَنَا أَبُو كَامِلُ
الْجَحْدَرِيُّ: حَدَّثَنَا عَبْدُ الْواحِدِ يَعْنِي ابْنَ
زِيَادٍ: حَدَّثَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ، بِإِسْنَادِ
يُونُسَ، نَحْوَ حَدِيثِهِ.

[5779] ٩٧ - (...) It was narrated that Ḥabîb said: "We were in Al-Madînah and we heard that the plague had broken out in Al-Kûfah. 'Atâ' bin Yasâr and others told me that the Messenger of Allâh ﷺ said: 'If you are in a land where the plague breaks out, do not leave, and if you hear that it is in some land, do not go there.' I said: 'From whom (did you hear this)?' He said: 'From 'Amîr bin Sa'd who narrated it.' I went to him and they said: 'He is away.' But I met his brother Ibrâhîm bin Sa'd and I asked him. He said: 'I was present when Usâmah narrated it to Sa'd. He (Usâmah) said: "I heard the Messenger of Allâh ﷺ say: 'This disease is a calamity and a punishment, or the remainder of a punishment, with which some of those who came before you were punished. If it breaks out in a land where you are, do not leave it, and if you hear that it is in a land, do not go there.'"

Habîb said: "I said to Ibrâhîm: 'Did you hear Usâmah narrate it to Sa'd, and he did not deny it?' He said: 'Yes.'"

[٥٧٧٩] (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشْنَى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ
شُعبَةَ، عَنْ حَبِيبٍ قَالَ: كُنَّا بِالْمَدِينَةِ
فَبَلَغَنِي أَنَّ الطَّاغُونَ فَدَ وَقَعَ بِالْكُوفَةِ،
فَقَالَ لِي عَطَاءُ بْنُ يَسَارٍ وَغَيْرُهُ: إِنَّ رَسُولَ
اللهِ ﷺ قَالَ: إِذَا كُنْتَ بِأَرْضٍ فَوَقَعَ بِهَا،
فَلَا تَخْرُجْ مِنْهَا، وَإِذَا بَلَغَكَ أَنَّهُ بِأَرْضٍ،
فَلَا تَدْخُلُهَا» قَالَ فَلَمْ يَقُلْ: عَمَّنْ؟ قَالُوا:
عَنْ عَامِرٍ بْنِ سَعْدٍ يُحَدِّثُ بِهِ، قَالَ فَأَتَيْتُهُ
فَقَالُوا: غَائِبٌ، قَالَ فَأَقْرَبْتُ أَخَاهُ إِبْرَاهِيمَ
ابْنَ سَعْدٍ فَسَأَلْتُهُ؟ قَالَ: شَهَدْتُ أَسَامَةَ
يُحَدِّثُ سَعْدًا فَقَالَ: سَمِعْتُ رَسُولَ
اللهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْوَجَعَ رِجْزٌ
وَعَذَابٌ أَوْ بَقِيَّةٌ عَذَابٌ عُذِّبَ بِهِ أَنَاسٌ مِنْ
قَبْلِكُمْ، فَإِذَا كَانَ بِأَرْضٍ وَأَنْتُمْ بِهَا، فَلَا
تَخْرُجُوا مِنْهَا، وَإِذَا بَلَغَكُمْ أَنَّهُ بِأَرْضٍ،
فَلَا تَدْخُلُهَا».

قَالَ حَبِيبٌ: فَلَمْ يَقُلْ لِإِبْرَاهِيمَ: أَتَ
سَمِعْتَ أَسَامَةَ يُحَدِّثُ سَعْدًا وَهُوَ لَا
يُنْكِرُ؟ قَالَ: نَعَمْ.

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

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

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

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

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

[5780] (...) وَحَدَّثَنَا عُيْنِدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ بْنُ الْإِسْنَادِ، غَيْرُ أَنَّهُ لَمْ يَذْكُرْ قِصَّةً عَطَاءَ بْنِ يَسَارٍ فِي أَوَّلِ الْحَدِيثِ.

[5781] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، عَنْ سَعْدِ بْنِ مَالِكٍ وَخَرَيْمَةَ بْنِ ثَابِتٍ وَأَسَامَةَ بْنِ زَيْدٍ قَالُوا: قَالَ رَسُولُ اللَّهِ ﷺ يَعْنِي حَدِيثَ شُعبَةَ.

[5782] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ، كَلَّا هُمَا عَنْ جَرِيرٍ، عَنْ الْأَعْمَشِ، عَنْ حَبِيبٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ أَبِي وَفَاصٍ قَالَ: كَانَ أَسَامَةُ بْنُ زَيْدٍ وَسَعْدُ جَالِسِينِ يَتَحَدَّثَانِ فَقَالَا: قَالَ رَسُولُ اللَّهِ ﷺ، يَنْحُو حَدِيثِهِمْ.

[5783] (...) وَحَدَّثَنِيهِ وَهُبْ بْنُ بَقِيَّةَ: أَخْبَرَنَا خَالِدٌ يَعْنِي الطَّحَانَ، عَنِ الشَّيْبَانِيِّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ إِبْرَاهِيمَ بْنِ سَعْدِ بْنِ مَالِكٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، يَنْحُو حَدِيثِهِمْ.

[5784] ٩٨- (٢٢١٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ قَالَ: قَرَأْتُ عَلَى

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

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

مَالِكٌ عَنْ ابْنِ شَهَابٍ، عَنْ عَبْدِ الْحَمِيدِ
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ رَيْدٍ بْنِ الْخَطَابِ،
عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ
نُوقَلِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ: أَنَّ عُمَرَ
ابْنَ الْخَطَابِ خَرَجَ إِلَى الشَّامَ، حَتَّىٰ إِذَا
كَانَ بِسَرْغٍ لَقِيَهُ أَهْلُ الْأَجْنَادِ أَبُو عُبَيْدَةَ بْنَ
الْجَرَاحِ وَأَصْحَابَهُ، فَأَخْبَرُوهُ أَنَّ الْوَبَاءَ
قَدْ وَقَعَ بِالشَّامِ.

قَالَ ابْنُ عَبَّاسٍ: فَقَالَ عُمَرُ: ادْعُ لِي
الْمُهَاجِرِينَ الْأَوَّلِينَ فَدَعَوْتُهُمْ،
فَاسْتَشَارُهُمْ، وَأَخْبَرُهُمْ أَنَّ الْوَبَاءَ قَدْ وَقَعَ
بِالشَّامِ، فَاخْتَلَفُوا، فَقَالَ بَعْضُهُمْ: قَدْ
خَرَجْتَ لِأَمْرٍ وَلَا نَرَى أَنْ تَرْجِعَ عَنْهُ،
وَقَالَ بَعْضُهُمْ: مَعَكَ بَقِيَّةُ النَّاسِ
وَأَصْحَابُ رَسُولِ اللَّهِ ﷺ، وَلَا نَرَى أَنْ
تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ، قَالَ: ارْتَفِعُوا
عَنِّي، ثُمَّ قَالَ: ادْعُ لِي الْأَنْصَارَ فَدَعَوْتُهُمْ
لَهُ، فَاسْتَشَارُهُمْ، فَسَلَكُوا سَيِّلَ
الْمُهَاجِرِينَ، وَاخْتَلَفُوا كَاحْتِلَافِهِمْ،
فَقَالَ: ارْتَفِعُوا عَنِّي، ثُمَّ قَالَ: ادْعُ لِي
مَنْ كَانَ هَلْهُنَا مِنْ مَشِيقَةِ قُرْيَشٍ مِنْ
مُهَاجِرَةِ الْفُتُوحِ، فَدَعَوْتُهُمْ فَلَمْ يَخْتَلِفُ
عَلَيْهِ رَجُلٌ، فَقَالُوا: نَرَى أَنْ تَرْجِعَ
بِالنَّاسِ وَلَا تُقْدِمَهُمْ عَلَى هَذَا الْوَبَاءِ،

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

'Umar bin Al-Khaṭṭâb praised Allâh, then he went back.

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

فَنَادَى عُمَرٌ فِي النَّاسِ : إِنِّي مُضْبَطٌ عَلَى
ظَهِيرٍ ، فَأَصْبِحُوا عَلَيْهِ ، فَقَالَ أَبُو عَبْيَدَةَ بْنُ
الْجَرَاحِ : أَفَرَا رَأَيْتُ مَنْ قَدَرَ اللَّهُ؟ فَقَالَ عُمَرُ :
لَوْ عَيْرَكَ قَاتَلَهَا يَا أَبَا عَبْيَدَةَ ! - وَكَانَ عُمَرُ
يَكْرَهُ خَلَاقَهُ - نَعَمْ ، نَفِرْ مِنْ قَدَرِ اللَّهِ إِلَيْيَ
قَدَرِ اللَّهِ ، أَرَأَيْتَ لَوْ كَانَتْ لَكَ إِلَيْ
فَهَبَطْتُ وَآدَيَا لَهُ عُذْوَنَانِ ، إِحْدَاهُمَا
خَصِيمَةٌ وَالْأُخْرَى جَدْبَةُ الْيَسِّ إِنْ رَعَيْتَ
الْحَاضِبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ ، وَإِنْ رَعَيْتَ
الْجَدْبَةَ رَعَيْتَهَا بِقَدَرِ اللَّهِ؟ قَالَ : فَجَاءَ عَبْدُ
الرَّحْمَنِ بْنُ عَوْفٍ ، وَكَانَ مُتَعَيِّبًا فِي
بَعْضِ حَاجِيَهُ ، فَقَالَ : إِنَّ عِنْدِي مِنْ هَذَا
عِلْمًا ، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : إِذَا
سَمِعْتُمْ بِهِ بِأَرْضٍ ، فَلَا تَقْدِمُوا عَلَيْهِ ، وَإِذَا
وَقَعَ بِأَرْضٍ وَأَنْتُمْ بِهَا ، فَلَا تَخْرُجُوا فِرَارًا
مِنْهُ ». قَالَ : فَحَمِدَ اللَّهَ عُمَرُ بْنُ الْحَطَابِ ثُمَّ
أَنْصَرَفَ .

[5785-99] (...) وَحَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ
حُمَيْدٍ - قَالَ ابْنُ رَافِعٍ : حَدَّثَنَا ، وَقَالَ
الْأَخْرَانِ : أَخْبَرَنَا - عَبْدُ الرَّزَاقِ : أَخْبَرَنَا
مَعْمُرٌ ، بِهَذَا إِلَسْنَادِ ، نَحْوَ حَدِيثِ

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

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

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

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

مَالِكٍ، وَرَأَادٍ فِي حَدِيثِ مَعْمَرٍ قَالَ وَقَالَ لَهُ أَيْضًا: أَرَأَيْتَ لَوْ أَنَّهُ رَغَى الْجَذْبَةَ وَتَرَكَ الْخَصْبَةَ أَكْنَتَ مُعَجَّزَةً؟ قَالَ: نَعَمْ، قَالَ: فَإِنْ إِذَا، قَالَ: فَسَارَ حَتَّى أَتَى الْمَدِينَةَ، فَقَالَ: هَذَا الْمَحْلُ أَوْ قَالَ: هَذَا الْمَنْزِلُ إِنْ شَاءَ اللَّهُ تَعَالَى.

[5786] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرَمَلَةُ بْنُ يَحْيَى قَالَا: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شِهَابٍ بِهَذَا إِلَسَادَ، غَيْرَ أَنَّهُ قَالَ: إِنَّ عَبْدَ اللَّهِ بْنَ الْحَارِثِ حَدَّثَنَا، وَلَمْ يَقُلْ: عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ.

[5787] 100 - (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتُ عَلَى مَالِكٍ عَنْ أَبْنِ شِهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ أَبْنِ رَبِيعَةَ: أَنَّ عُمَرَ خَرَجَ إِلَى الشَّامَ، فَلَمَّا جَاءَ سَرْعَ بَلَغَهُ أَنَّ الْوَبَاءَ قَدْ وَقَعَ بِالشَّامِ، فَأَخْبَرَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا سَمِعْتُمْ بِهِ بِأَرْضٍ، فَلَا تَقْدِمُوا عَلَيْهِ، وَإِذَا وَقَعَ بِأَرْضٍ، وَأَتْمَمْتُمْ بِهَا، فَلَا تَخْرُجُوا فِرَارًا مِنْهُ» فَرَجَعَ عُمَرُ [بْنُ الْخَطَابِ] مِنْ سَرْعَ وَعَنْ أَبْنِ شِهَابٍ عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ: أَنَّ عُمَرَ إِنَّمَا انْصَرَفَ بِالنَّاسِ عَنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ.

**Chapter 33. There Is No
'Adwâ,^[1] No Tiyarah (Evil
Omens),^[2] No Hâmah,^[3] No
Safar,^[4] No Nawa',^[5] And No
Ghoul,^[6] And No Sick Camel
Should Be Brought To A
Healthy Camel**

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

(المعجم (٣٣) - (باب لا عدوى ولا طيرة ولا هامة ولا صفر، ولا نوء ولا غول، ولا يورد ممرض على مصح (التحفة (١٨)

[٥٧٨٨] [١٠١-٢٢٢٠] حَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَةُ بْنُ يَحْيَى - وَاللَّفْظُ لِأَبِيهِ الطَّاهِرِ - قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، قَالَ ابْنُ شَهَابٍ: فَحَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ هُرَيْرَةَ، حِينَ قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدُوٌّي وَلَا صَفَرٌ وَلَا هَامَةٌ»، فَقَالَ أَغْرَابِي: يَا رَسُولَ اللَّهِ! فَمَا بِالْأَيْلِ تَكُونُ فِي الرَّمْلِ كَائِنًا الظَّبَاءُ، فَيَسْجِي ءَالْبَعِيرُ الْأَجْرَبُ فَيَدْخُلُ فِيهَا فَيَجْرِبُهَا كُلَّهَا؟ قَالَ: «فَمَنْ أَغْدَى الْأَوَّلَ؟».

[انظر: ٥٧٩٤]

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

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

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

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

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

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

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

[٥٧٨٩] ١٠٢ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَعَيْرَةً، أَنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طَيْرَةَ وَلَا صَفَرَ وَلَا هَامَةً» فَقَالَ أَعْرَابِيٌّ: يَا رَسُولَ اللَّهِ! بِمِثْلِ حَدِيثِ يُونُسَ.

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

[٥٧٩٠] ١٠٣ - (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعَيْبٍ، عَنْ الزُّهْرِيِّ: أَخْبَرَنِي سَيَّانُ بْنُ أَبِي سَيَّانِ الدُّؤَيْيِّ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا عَدْوَى» فَقَامَ أَعْرَابِيٌّ فَذَكَرَ بِمِثْلِ حَدِيثِ يُونُسَ وَصَالِحَ، وَعَنْ شُعَيْبٍ عَنْ الزُّهْرِيِّ قَالَ: حَدَّثَنِي السَّائِبُ بْنُ بَرِيدَ ابْنُ أَخْتِ نَمِرٍ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا عَدْوَى وَلَا صَفَرَ وَلَا هَامَةً».

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

[٥٧٩١] ١٠٤ - (٢٢٢١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةَ - وَقَاتَارَبَا فِي الْفَنْطَشِ - قَالَا: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ، أَنَّ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ بْنَ عَوْفٍ حَدَّثَهُ، أَنَّ رَسُولَ

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

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

[5792] ١٠٥ - (...) Abû Hurairah narrated that the Messenger of Allâh ﷺ said: “There is no

الله ﷺ قَالَ: «لَا عَدْوَى» وَيُحَدِّثُ أَنَّ رَسُولَ الله ﷺ قَالَ: «لَا يُورِدُ مُمْرِضٌ عَلَى مُصْحَّ». .

قَالَ أَبُو سَلَمَةَ: كَانَ أَبُو هُرَيْرَةَ يُحَدِّثُهُمَا كِتْبَتِهِمَا عَنْ رَسُولِ اللهِ ﷺ، ثُمَّ صَمَّتْ أَبُو هُرَيْرَةَ بَعْدَ ذَلِكَ عَنْ فَوْلِهِ «لَا عَدْوَى» وَأَقَامَ عَلَى أَنْ «لَا يُورِدُ مُمْرِضٌ عَلَى مُصْحَّ». قَالَ فَقَالَ الْحَارِثُ بْنُ أَبِي ذِبَابٍ - وَهُوَ ابْنُ عَمِّ أَبِي هُرَيْرَةَ - : قَدْ كُنْتُ أَشْمَعُكُ، يَا أَبَا هُرَيْرَةً! تُحَدِّثُنَا مَعَ هَذَا الْحَدِيثِ حَدِيشًا آخَرَ، قَدْ سَكَّ عَنْهُ، كُنْتَ تَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «لَا عَدْوَى» فَأَبَى أَبُو هُرَيْرَةَ أَنْ يَعْرِفَ ذَلِكَ، وَقَالَ: «لَا يُورِدُ مُمْرِضٌ عَلَى مُصْحَّ» فَمَارَأَهُ الْحَارِثُ فِي ذَلِكَ حَتَّى غَضِبَ أَبُو هُرَيْرَةَ فَرَطَنَ بِالْحَبَشِيَّةِ، فَقَالَ لِلْحَارِثِ: أَتَنْدِرِي مَاذَا قُلْتُ؟ قَالَ: لَا، قَالَ أَبُو هُرَيْرَةَ إِنِّي قُلْتُ: أَبِيَتُ.

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

[٥٧٩٢] ١٠٥ - (...) حدثني محمدُ ابْنُ حَاتِمٍ وَحَسَنُ الْحُلَوَانِيُّ وَعَبْدُ بْنُ

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

حُمَيْدٌ - قَالَ عَبْدُهُ: حَدَّثَنِي، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - يَعْقُوبُ يَعْنُونَ ابْنَ
إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ صَالِحٍ
عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ
الرَّحْمَنِ، أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يُحَدِّثُ؛ أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَىٰ» وَيُحَدِّثُ
مَعَ ذَلِكَ «لَا يُورِدُ الْمُمْرِضُ عَلَى الْمُصْحَّ»
يَمْثُلُ حَدِيثَ يُونُسَ.

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

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

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

[٥٧٩٤] ١٠٦ - (٢٢٢٠) حَدَّثَنَا
يَحْيَى بْنُ أَيُوبَ وَقَتْيَةُ وَابْنُ حُجْرٍ قَالُوا:
حَدَّثَنَا إِسْمَاعِيلُ - يَعْنُونَ ابْنُ جَعْفَرٍ - عَنِ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدْوَىٰ وَلَا هَامَةٌ
وَلَا نَوَّةٌ وَلَا صَفَرٌ». [راجع: ٥٧٨٨]

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

[٥٧٩٥] ١٠٧ - (٢٢٢٢) حَدَّثَنَا
أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو
الزُّبَيرِ عَنْ جَابِرٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى:
أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي الزُّبَيرِ، عَنْ
جابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا
عَدْوَىٰ وَلَا طَيَّرَةٌ وَلَا غُولٌ».

[5796] 108 - (...) It was narrated that Jâbir said: "The Messenger of Allâh ﷺ said: 'There is no 'Adwâ, no Ghoul and no Safar.'" [1]

[5797] 109 - (...) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say: 'There is no 'Adwâ, no Safar and no Ghoul.'" [2]

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

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

[5798] 110 - (2223) Abû Hurairah said: "I heard the Prophet ﷺ say: 'There is no *Tiyarah*; the best of it is *Al-Fâ'l*.' It was said: 'O Messenger of Allâh, what is *Al-Fâ'l*?' He said: 'A good word which one of you hears.'" [1]

الله بْنُ هَاشِمٍ بْنِ حَيَّانَ: حَدَّثَنَا بَهْرَزٌ: حَدَّثَنَا يَزِيدٌ وَهُوَ الشَّشَرِيُّ، حَدَّثَنَا أَبُو الرُّبَّيرِ عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ «لَا عَدُونَى وَلَا غُولَ وَلَا صَفَرَ».

ابن حاتيم: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ: حَدَّثَنَا ابْنُ جُرَيْجَ: أَخْبَرَنِي أَبُو الرُّبَّيرُ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا عَدُونَى وَلَا صَفَرَ وَلَا غُولَ». وَسَمِعْتُ أَبا الرُّبَّيرِ يَذْكُرُ، أَنَّ جَابِرًا فَسَرَ لَهُمْ قَوْلَهُ: «وَلَا صَفَرَ» فَقَالَ أَبُو الرُّبَّيرِ: الصَّفَرُ: الْبَطْنُ، وَقَيْلَ لِجَابِرِ: كَيْفَ؟ قَالَ كَانَ يُقَالُ: [إِنَّهَا] دَوَابَ الْبَطْنِ، قَالَ وَلَمْ يُفَسِّرِ الغُولَ، قَالَ أَبُو الرُّبَّيرِ: هَذِهِ الْغُولُ الَّتِي تَعَوَّلُ.

(المعجم (٣٤) - باب الطيرة والفال،
وما يكون فيه الشؤم) (التحفة (١٩)

عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللهِ أَبْنِ عَبْدِ اللهِ بْنِ عُتْبَةَ، أَنَّ أَبَا هَرِيْرَةَ قَالَ:

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

سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «لَا طِيرَةَ وَخَيْرُهَا الْفَأْلُ»، قَيْلَ: يَا رَسُولَ اللَّهِ! وَمَا الْفَأْلُ؟ قَالَ: «الْكَلْمَةُ الصَّالِحَةُ يَسْمَعُهَا أَحَدُكُمْ». [انظر: ٥٨٠٢]

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

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

[٥٧٩٩] (...) وَحَدَّثَنِي عَنْ الْمَلِكِ ابْنُ شُعَيْبِ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقْيَلُ بْنُ خَالِدٍ، وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِوِيُّ: أَخْبَرَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شُعَيْبٌ، كَلَّا هُمَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

وَفِي حَدِيثِ عَقْيَلٍ: عَنْ رَسُولِ اللَّهِ ﷺ، وَلَمْ يَقُلْ: سَمِعْتُ، وَفِي حَدِيثِ شُعَيْبٍ: قَالَ: سَمِعْتُ النَّبِيَّ ﷺ، كَمَا قَالَ مَعْمَرٌ.

[5800] ١١١ - (2224) It was narrated from Anas that the Prophet of Allâh ﷺ said: “There is no ‘Adwâ and no Tiyarah, but I like *Fa’l*: A kind word or a good word.”

[٥٨٠٠] ١١١- (٢٢٢٤) حَدَّثَنَا هَدَاءُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامُ بْنُ يَحْيَى: حَدَّثَنَا قَنَادَةُ عَنْ أَنَسٍ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «لَا عَدْوَى وَلَا طِيرَةً، وَيُعِجِّبُنِي الْفَأْلُ: الْكَلْمَةُ الْحَسَنَةُ، الْكَلْمَةُ الطَّيِّبَةُ».

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

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

وَيُعْجِبُنِي الْفَأْلُ» قَالَ قَيلَ: وَمَا الْفَأْلُ؟
قَالَ: «الْكَلِمَةُ الطَّيِّبَةُ».

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

[٥٨٠٢- ١١٣] (٢٢٢٣) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنِي مُعَلَّى ابْنُ أَسَدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُخْتَارٍ: حَدَّثَنَا يَحْيَى بْنُ عَيْقِ: حَدَّثَنَا مُحَمَّدُ بْنُ سَبِّيْرِ: عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا طَيْرَةً، وَأَحِبُّ الْفَأْلَ الصَّالِحَ». [راجع: ٥٧٩٨]

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

[٥٨٠٣- ١١٤] (.) حَدَّثَنِي زُهْرَةُ ابْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرْوَنَ: أَخْبَرَنَا هِشَامُ بْنُ حَسَانَ عَنْ مُحَمَّدِ بْنِ سَبِّيْرِ: عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَدْوَى وَلَا هَامَةً وَلَا طَيْرَةً، وَأَحِبُّ الْفَأْلَ الصَّالِحَ».

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

[٥٨٠٤- ١١٥] (٢٢٢٥) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ: قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتُ عَلَى مَالِكٍ عَنْ أَبْنِ شَهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، أَبْنَيْ عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الشُّؤْمُ فِي الدَّارِ وَالْمَرْأَةِ وَالْفَرَسِ».

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

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

[٥٨٠٥-١١٦] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ وَحَرْمَلَةُ [بْنُ يَحْيَى] قَالَ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ حَمْزَةَ وَسَالِمٍ، ابْنَيْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا عَدُوٌّ وَلَا طِيرَةٌ، وَإِنَّمَا الشُّؤُمُ فِي ثَلَاثَةِ: الْمَرْأَةِ وَالْفَرَسِ وَالدَّارِ».

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

[٥٨٠٦] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ، عَنْ أَبِيهِمَا عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَمْرُو النَّاقِدُ وَزُهَيْرُ بْنُ حَرْبٍ عَنْ سُفْيَانَ، عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ، عَنْ سَالِمٍ وَحَمْزَةَ، ابْنَيْ عَبْدِ اللَّهِ [بْنِ عُمَرَ]، عَنْ [عَبْدِ اللَّهِ] ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنِي عَبْدُ الْمُلِكِ بْنُ شَعِيرٍ ابْنِ الْلَّبَثِ [ابْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَشْرُبُ بْنُ الْمُفَضَّلِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، كُلُّهُمْ عَنِ
الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ عَنِ
النَّبِيِّ ﷺ، فِي الشُّوْمِ، بِمِثْلِ حَدِيثِ
مَالِكٍ، لَا يَذْكُرُ أَحَدٌ مِنْهُمْ فِي حَدِيثِ
ابْنِ عُمَرَ: الْعَدُوِيُّ وَالطَّيْرَةُ، غَيْرُ يُوْسُفَ
ابْنِ يَزِيدَ.

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

أَحَمْدُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَكَمِ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعَبَةُ عَنْ عُمَرَ
ابْنِ مُحَمَّدٍ بْنِ زَيْدٍ، أَنَّهُ سَمِعَ أَبَاهُ يُحَدِّثُ
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «إِنْ
يَكُ مِنَ الشُّوْمِ شَيْءٌ حَقٌّ، فَفِي الْفَرَسِ
وَالْمَرْأَةِ وَالدَّارِ».

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

عَبْدُ اللَّهِ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ: حَدَّثَنَا
شُعَبَةُ، بِهَذَا إِلَسْنَادِ، مِثْلُهُ، وَلَمْ يَقُلْ:
حَقٌّ.

[5809] 118 - (...) It was narrated from Ḥamzah bin ‘Abdullâh bin ‘Umar, from his father, that the Messenger of Allâh ﷺ said: “If *Ash-Shu’m* is in anything, it is in a horse, a house or a woman.”

بَكْرُ بْنُ إِسْحَاقَ: أَخْبَرَنَا ابْنُ أَبِيهِ مَرِيمَ:
أَخْبَرَنَا سَلَيْمَانُ بْنُ بِلَالِ: حَدَّثَنِي عَتَّبَهُ بْنُ
مُسْلِمٍ عَنْ حَمْزَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ،
عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنْ
كَانَ الشُّوْمُ فِي شَيْءٍ، فَفِي الْفَرَسِ
وَالْمَسْكِنِ وَالْمَرْأَةِ».

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

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

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

Chapter 35. The Prohibition Of Soothsaying And Going To Soothsayers

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

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

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

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

(المعجم ٣٥) - (باب تحرير الكهانة وإتيان الكهان) (التحفة ٢٠)

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

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

الْجَاهِلِيَّةِ، كُنَّا نَأْتِي الْكُهَانَ، قَالَ رَبِيعٌ
«فَلَا تَأْتُوا الْكُهَانَ» قَالَ قُلْتُ : كُنَّا نَتَطَهَّرُ،
قَالَ : «ذَاكَ شَيْءٌ يَجِدُهُ أَحَدُكُمْ فِي نَفْسِهِ،
فَلَا يَصْدِنُكُمْ». [راجع : 1199]

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

رَافِعٌ: حَدَّثَنِي حُجَّيْنٌ يَعْنِي ابْنَ الْمُشَنَّى:
حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: أَخْبَرَنَا عَبْدُ
الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا أَبُو بَكْرِ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ: حَدَّثَنَا
ابْنُ أَبِي ذِئْبٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ:
أَخْبَرَنَا إِسْحَاقُ بْنُ عِيسَى: أَخْبَرَنَا مَالِكُ،
كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، مُثْلِّ
مَعْنَى حَدِيثِ يُونُسَ، غَيْرَ أَنَّ مَالِكًا فِي
حَدِيثِهِ ذَكَرَ الطَّيْرَةَ، وَلَيْسَ فِيهِ ذَكْرُ الْكُهَانِ.

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

الصَّبَاحِ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا
إِسْمَاعِيلُ وَهُوَ ابْنُ عُلَيْهِ عَنْ حَجَّاجِ
الصَّوَافِ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ،
كِلَّاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ هَلَالِ

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

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

ابن أبي ميمونة، عن عطاء بن سار، عن
معاوية بن الحكم السلمي عن النبي ﷺ،
يعنى حديث الزهرى عن أبي سلمة، عن
معاوية، وزاد في حديث يحيى بن أبي كثير
قال: قلت: وما رأي رجال يخطون قال: «كان
نبيٌّ من الأنبياء يخطُّ، فمن وافق خطه
فذاك».

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

ابن حميد: أخبرنا عبد الرزاق: حدثنا
معمر عن الزهرى، عن يحيى بن عروة
ابن الزبير، عن أبيه، عن عائشة قالت:
قلت: يا رسول الله! إن الكهان كانوا
يحدثونا بالشيء فنجد حقاً، قال: «تلك
الكلمة الحق، يخطفها الجن فيفذوها في
أدنى ولية، ويزيد فيها مائة كذبة».

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

ابن شبيب: حدثنا الحسن بن أعين:
حدثنا مغفل وهو ابن عبيد الله عن
الزهرى: أخبرني يحيى بن عروة، أنه
سمع عروة يقول: قالت عائشة: سأله
أناس رسول الله ﷺ عن الكهان؟ فقال
لهم رسول الله ﷺ: «ليسوا بشيء»
قالوا: يا رسول الله! فإنهم يحدثون
أحيانا الشيء يكون حقاً، قال رسول

الله ﷺ: «تُلْكَ الْكَلِمَةُ مِنَ الْجِنِّ يَخْطُفُهَا
الْجِنِّيُّ، فَيَقُرُّهَا فِي أَدْنٍ وَلَيْهِ قَرَّ
الدَّجَاجَةُ، فَيَخْلُطُونَ فِيهَا أَكْثَرَ مِنْ مِائَةَ
كَذْبَيْهِ».

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

[٥٨١٨] (...) وَحَدَّثَنَا أَبُو الطَّاهِرِ:
أَخْبَرَنَا عَبْدُ اللهِ بْنُ وَهْبٍ: أَخْبَرَنِي مُحَمَّدُ
ابْنُ عُمَرٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ ابْنِ
شِهَابٍ بِهَذَا الإِسْنَادِ، نَحْوَ رِوَايَةِ مَعْقِلٍ
عَنِ الزُّهْرِيِّ.

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

[٥٨١٩] - ١٢٤ [٢٢٢٩] حَدَّثَنَا حَسَنٌ
ابْنُ عَلَيِّ الْحُلْوَانِيِّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ
حَسَنٌ: حَدَّثَنَا يَعْقُوبُ، وَقَالَ عَبْدُ بْنُ
حُمَيْدٍ: حَدَّثَنِي يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ
سَعْدٍ - حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ
شِهَابٍ، حَدَّثَنِي عَلَيُّ بْنُ حُسَينٍ، أَنَّ عَبْدَ
اللهِ بْنَ عَبَّاسٍ، قَالَ: أَخْبَرَنِي رَجُلٌ مِنْ
أَصْحَابِ النَّبِيِّ ﷺ مِنَ الْأَنْصَارِ أَنَّهُمْ بَيْنَمَا
هُمْ جُلُوسُ لَيْلَةً مَعَ رَسُولِ اللهِ ﷺ رُومَيْ
بِنْجَمْ فَأَسْتَارَ، فَقَالَ لَهُمْ رَسُولُ اللهِ ﷺ:
مَاذَا كُتْشُمْ تَقُولُونَ فِي الْجَاهِلَةِ، إِذَا رُومَيْ
بِنْجَمْ هَذَا؟» قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ، كُنَّا
نَقُولُ وُلْدَ اللَّيْلَةِ رَجُلٌ عَظِيمٌ، وَمَاتَ رَجُلٌ
عَظِيمٌ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَإِنَّهَا لَا
يُرْمَى بِهَا لِمَوْتِ أَحَدٍ وَلَا لِحَيَاةِ، وَلَكِنْ

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

رَبُّنَا، تَبَارِكَ وَتَعَالَى اسْمُهُ، إِذَا قَضَى أَمْرًا
سَبَحَ حَمَلَةُ الْعَرْشِ، ثُمَّ سَبَحَ أَهْلُ السَّمَاءِ
الَّذِينَ يَلُونَهُمْ، حَتَّى يَلْعَلُ التَّسْبِيحُ أَهْلَ هَذِهِ
السَّمَاءِ الدُّنْيَا، ثُمَّ قَالَ الَّذِينَ يَلُونَ حَمَلَةَ
الْعَرْشِ لِحَمَلَةِ الْعَرْشِ: مَاذَا قَالَ رَبُّكُمْ؟
فَيُخْبِرُونَهُمْ مَاذَا قَالَ، قَالَ: فَيَسْتَخِرُ بَعْضُ
أَهْلِ السَّمَاءِ وَآخَرُ بَعْضًا، حَتَّى يَلْعَلُ الْخَرْبَرُ
هَذِهِ السَّمَاءِ الدُّنْيَا، فَتَخْطَفُ الْجِنُّ السَّمْعَ
فَيَقْذِفُونَ إِلَى أَوْلَائِهِمْ، وَيُرْمُونَ بِهِ، فَمَا
جَاءُوا بِهِ عَلَى وَجْهِهِ فَهُوَ حَقٌّ وَلَكِنَّهُمْ
يَقْرُفُونَ فِيهِ وَيَزِيدُونَ».

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

٥٨٢٠ [.] (.) وَحَدَّثَنَا زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا
أَبُو عَمْرٍو الْأَوْزَاعِيُّ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ
وَحَرْمَلَةُ قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ؛ وَحَدَّثَنِي سَمَّةُ بْنُ شَيْبٍ: حَدَّثَنَا
الْحَسَنُ بْنُ أَعْمَنَ: حَدَّثَنَا مَعْقُلٌ - يَعْنِي
ابْنَ عَبْدِ اللَّهِ -، كُلُّهُمْ عَنِ الزُّهْرِيِّ بِهَذَا
الإِسْنَادِ، غَيْرَ أَنَّ يُونُسَ قَالَ: عَنْ عَبْدِ
اللَّهِ بْنِ عَبَّاسٍ: أَخْبَرَنِي رِجَالٌ مِنْ
أَصْحَابِ رَسُولِ اللَّهِ ﷺ مِنَ الْأَنْصَارِ،
وَفِي حَدِيثِ الْأَوْزَاعِيِّ «وَلَكِنْ يَقْرُفُونَ فِيهِ
وَيَزِيدُونَ»، وَفِي حَدِيثِ يُونُسَ «وَلَكِنَّهُمْ

[1] *Sabâ'* 34:23.

يَرْفَوْنَ فِيهِ وَيَزِيدُونَ» وَزَادَ فِي حَدِيثٍ
يُونُسَ «وَقَالَ اللَّهُ: ﴿حَقٌّ إِذَا فُزِعَ عَنْ
قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا
الْحَقُّ﴾ [سبا: ٢٣]. وَفِي حَدِيثٍ مَعْقِلٍ
كَمَا قَالَ الْأَوْزَاعِي «وَلَكُنْهُمْ يَقْرِفُونَ فِيهِ
وَيَزِيدُونَ».

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

[٥٨٢١] ١٢٥ - (٢٢٣٠) حَدَثَنَا
مُحَمَّدُ بْنُ الْمُشَنَّى الْعَتَرِيُّ: حَدَثَنِي يَحْيَى
ابْنُ سَعِيدٍ عَنْ عُبَيْدِ اللَّهِ، عَنْ نَافِعٍ،
عَنْ صَفِيَّةَ، عَنْ بَعْضِ أَزْوَاجِ النَّبِيِّ ﷺ
عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَتَنِي عَرَافًا
فَسَأَلَهُ عَنْ شَيْءٍ لَمْ تُقْبَلْ لَهُ صَلَاةُ
أَرْبَعِينَ لَيْلَةً».

Chapter 36. Avoiding Lepers Etc.

(المعجم ٣٦) - (باب اجتناب
المجنوم ونحوه)
(التحفة ٢١)

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

[٥٨٢٢] ١٢٦ - (٢٢٣١) حَدَثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا هُشَيْمٌ؛ وَحَدَثَنَا
أُبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَثَنَا شَرِيكُ بْنُ
عَبْدِ اللَّهِ وَهُشَيْمٌ بْنُ بَشِيرٍ عَنْ يَعْلَى بْنِ
عَطَاءَ، عَنْ عَمْرُو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ
قَالَ: كَانَ فِي وَفْدِ ثَقِيفٍ رَجُلٌ مَجْذُومٌ،
فَأَرْسَلَ إِلَيْهِ النَّبِيُّ ﷺ: «إِنَّا قَدْ بَأْتُمْنَاكُو
فَارْجِعْ».

Chapter 37. Killing Snakes Etc.

(المعجم ٣٧) - (في قتل الحيات
وغيرها) (التحفة الحيوان: ١)

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

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

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

[٥٨٢٤] (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، وَقَالَ: الْأَبْتُرُ وَذُو الْطَّفَيْلَيْنِ.

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

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

[٥٨٢٥] ١٢٨ - (٢٢٣٣) حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ التَّاقِدُ: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الرُّهْرِيِّ، عَنْ سَالِيمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ: «اَفْتُلُوا الْحَيَّاتِ وَذَا الطَّفَيْلَيْنِ وَالْأَبْتُرِ، فَإِنَّهُمَا يَسْتَسْقِطَانِ الْحَبَلَ وَيَلْتَمِسَانِ الْبَصَرَ». قَالَ فَكَانَ ابْنُ عُمَرَ يَقْتُلُ كُلَّ حَيَّةٍ وَجَدَهَا، فَأَبْصَرَهُ أَبُو لُبَابَةَ بْنُ عَدِيِّ الْمُنْدِرِ أَوْ زَيْدُ بْنُ الْخَطَّابِ، وَهُوَ يُطَارِدُ حَيَّةً، فَقَالَ: إِنَّهُ قَدْ نُهِيَ عَنْ ذَوَاتِ الْبَيْوَتِ.

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

Az-Zuhîrî said: "We thought that was because of their poison, and Allâh knows best."

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

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

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

[٥٨٢٦] ١٢٩ - (...) وَحَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبِيْدِيِّ، عَنِ الرُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ ابْنُ عَبْدِ اللَّهِ عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَأْمُرُ بِقَتْلِ الْكِلَابِ، يَقُولُ: «اقْتُلُوا الْحَيَّاتِ، وَالْكِلَابَ، وَاقْتُلُوا ذَا الطُّفَيْلَيْنِ، وَالْأَبْتَرَ فَإِنَّهُمَا يَلْتَمِسَانِ الْبَصَرَ وَيَسْتَسْقِطَانِ الْحَبَالَى». قَالَ الرُّهْرِيُّ: وَتُرِئِي ذَلِكَ مِنْ سُمِّهِمَا، وَاللَّهُ أَعْلَمُ.

قَالَ سَالِمٌ: قَالَ عَبْدُ اللَّهِ بْنُ عُمَرَ: فَلَيْسُ لَا أَتُرُكُ حَيَّةً أَرَاهَا إِلَّا قَتَلْتُهَا، فَبَيْنَا أَنَا أُطَارِدُ حَيَّةً، يَوْمًا، مِنْ ذَوَاتِ الْبَيْوَتِ، مَرَّ بِي زَيْدُ بْنُ الْحَطَابِ أَوْ أَبُو لُبَابَةَ، وَأَنَا أُطَارِدُهَا، فَقَالَ: مَهْلًا، يَا عَبْدَ اللَّهِ! فَقُلْتُ: إِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَ بِقَتْلِهِنَّ، قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَدْ نَهَى عَنْ ذَوَاتِ الْبَيْوَتِ.

[٥٨٢٧] ١٣٠ - (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعَمْرُ؛ وَحَدَّثَنَا حَسَنُ الْحُلَوَانِيُّ: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، كُلُّهُمْ عَنِ الرُّهْرِيِّ بِهَذَا إِلَسْنَادِ، عَيْرَ أَنَّ صَالِحًا قَالَ: حَتَّى رَأَيْ

أَبُو لِبَابَةَ بْنُ عَبْدِ الْمُتَنَبِّرِ وَزَيْدُ بْنُ الْخَطَّابِ
فَقَالَا : إِنَّهُ قَدْ نَهَى عَنْ دَوَاتِ الْبَيْوَتِ .
وَفِي حَدِيثِ يُونُسَ «اَفْتَلُوا الْحَيَّاتِ»
وَلَمْ يَقُلْ «ذَا الْطَّفَيْيَنِ وَالْأَبَرَ» .

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

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

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

٥٨٢٨ [١٣١] - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رُمْحٍ : أَخْبَرَنَا اللَّيْثُ ، وَحَدَّثَنَا
فَتِيَّةُ بْنُ سَعِيدٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا لَيْثٌ
عَنْ نَافِعٍ ، أَنَّ أَبَا لِبَابَةَ كَلَمَ ابْنَ عُمَرَ
لِيَفْتَحَ لَهُ بَابًا فِي دَارِهِ ، يَسْتَقْرُبُ بِهِ إِلَى
الْمَسْجِدِ ، فَوَجَدَ الْعَلَمَةَ جِلْدَ جَانَّ ، فَقَالَ
عَبْدُ اللَّهِ : التَّمْسُوهُ فَاقْتُلُوهُ ، فَقَالَ أَبُو
لِبَابَةَ : لَا تَقْتُلُوهُ ، فَإِنَّ رَسُولَ اللَّهِ ﷺ نَهَى
عَنْ قَتْلِ الْجِنَانِ الَّتِي فِي الْبَيْوَتِ .

٥٨٢٩ [١٣٢] - (...) وَحَدَّثَنَا
شَيْبَانُ بْنُ فَرْوَحَ : حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ :
حَدَّثَنَا نَافِعٌ قَالَ : كَانَ ابْنُ عُمَرَ يَقْتُلُ
الْحَيَّاتِ كُلُّهُنَّ ، حَتَّى حَدَّثَنَا أَبُو لِبَابَةَ بْنُ
عَبْدِ الْمُتَنَبِّرِ الْبَدْرِيُّ ، أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ قَتْلِ جِنَانِ الْبَيْوَتِ ، فَأَمْسَكَ .

٥٨٣٠ [١٣٣] - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى : حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ ،
عَنْ عَبِيدِ اللَّهِ : أَخْبَرَنِي نَافِعٌ ، أَنَّهُ سَمِعَ أَبَا
لِبَابَةَ يُخْبِرُ ابْنَ عُمَرَ ، أَنَّ رَسُولَ اللَّهِ ﷺ
نَهَى عَنْ قَتْلِ الْجِنَانِ .

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

[٥٨٣١] ١٣٤ - (...). وَحَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ : حَدَّثَنَا أَنَسٌ ابْنُ عَيَّاضٍ : حَدَّثَنَا عُبَيْدُ اللَّهِ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ أَبِي لُبَابَةَ عَنِ الْتَّبَّيِّنِ ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَسْمَاءَ الضَّبْعِيِّ : حَدَّثَنَا جُوَيْرِيَّةُ عَنْ نَافِعٍ ، عَنْ عَبْدِ اللَّهِ ؛ أَنَّ أَبَا لُبَابَةَ أَخْبَرَهُ ، أَنَّ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ الْجِنَّانِ الَّتِي فِي الْبُيُوتِ .

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

[٥٨٣٢] ١٣٥ - (...). حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَّتَّى : حَدَّثَنَا عَبْدُ الْوَهَابِ يَعْنِي الشَّقْفَيِّ قَالَ : سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ : أَخْبَرَنِي نَافِعٌ ؛ أَنَّ أَبَا لُبَابَةَ بْنَ عَبْدِ الْمُنْذِرِ الْأَنْصَارِيِّ - وَكَانَ مَسْكُونَهُ بِقَبَاءَ فَانْتَقَلَ إِلَى الْمَدِينَةِ - فَبَيْنَمَا عَبْدُ اللَّهِ بْنُ عُمَرَ جَالِسًا مَعَهُ يَفْتَحُ خَوْخَةَ لَهُ ، إِذَا هُمْ بِحَيَّةٍ مِنْ عَوَامِ الْبُيُوتِ ، فَأَرَادُوا قَتْلَهَا ، فَقَالَ أَبُو لُبَابَةَ : إِنَّهُ قَدْ نَهَى عَنْهُنَّ - يُرِيدُ عَوَامَ الْبُيُوتِ - وَأُمَرَ بِقَتْلِ الْأَبْتَرِ وَذِي الطُّفَيْلَيْنِ ، وَقَيلَ : هُمَا اللَّذَانِ يَلْتَمِعَانِ الْبَصَرَ وَيَطْرَحَانِ أَوْلَادَ السَّنَاءِ .

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

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

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

جَعْفَرٌ، عَنْ عُمَرَ بْنِ نَافِعٍ، عَنْ أَبِيهِ، قَالَ :
كَانَ عَبْدُ اللَّهِ بْنُ عُمَرَ يَوْمًا عِنْدَ هَدْمٍ لَهُ ،
فَرَأَى وَيْضَ حَاجَنَ، فَقَالَ : اتَّبِعُوا هَذَا
الْجَانَ فَاقْتُلُوهُ، قَالَ أَبُو لُبَابَةُ الْأَنْصَارِيُّ :
إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ نَهَى عَنْ قَتْلِ
الْجِنَانِ الَّتِي تَكُونُ فِي الْبُيُوتِ، إِلَّا الْأَبْتَرِ
وَذَا الْطَّفِيفَيْنِ، فَإِنَّهُمَا اللَّذَانِ يَخْطِفَانِ الْبَصَرَ
وَيَسْتَعْانُ مَا فِي بُطُونِ النِّسَاءِ.

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

[٥٨٣٤] (...) حَدَثَنَا هَرُونُ بْنُ سَعِيدِ الْأَيْلَيْيِ : حَدَثَنَا ابْنُ وَهْبٍ : حَدَثَنِي
أَسَامَةً ؛ أَنَّ نَافِعًا حَدَّثَهُ ؛ أَنَّ أَبَا لُبَابَةَ مَرَ
بِابِنِ عُمَرَ، وَهُوَ عِنْدَ الْأَطْمَمِ الَّذِي عِنْدَ
دَارِ عُمَرَ بْنِ الْخَطَّابِ، يَرْصُدُ حَيَّةً، يَنْتَحِ
حَدِيثَ الْلَّيْثِ بْنِ سَعِيدٍ.

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

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

^[1] Al-Mursalât 77.

خَرَجْتُ عَلَيْنَا حَيَّةً، فَقَالَ: «اَفْتُلُوهَا»
فَأَبْتَرْنَاهَا لِنَفْتُلُهَا، فَسَبَقَنَا، فَقَالَ رَسُولُ
اللهِ ﷺ: «وَفَاهَا اللَّهُ شَرَكْمٌ كَمَا وَفَاكْمٌ
شَرَّهَا». [انظر: ٥٨٣٨]

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

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

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

[٥٨٣٧] ١٣٨ - (٢٢٣٥) وَحَدَّثَنَا أَبُو
كَرِيبٍ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ:
حَدَّثَنَا الْأَعْمَشُ عَنْ إِبْرَاهِيمَ، عَنِ
الْأَسْوَدِ، عَنْ عَبْدِ اللَّهِ؛ أَنَّ رَسُولَ
اللهِ ﷺ أَمَرَ مُحْرِمًا بِقَتْلِ حَيَّةٍ بِمِنَى.

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

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

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

[٥٨٣٩] ١٣٩ - (٢٢٣٦) وَحَدَّثَنِي أَبُو
الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ سَرْحٍ: أَخْبَرَنَا
عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ
عَنْ صَيْفِي - وَهُوَ عِنْدَنَا مَوْلَى ابْنِ أَفْلَحٍ:
أَخْبَرَنِي أَبُو السَّائِبِ، مَوْلَى هَشَامٍ بْنِ

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

رُّهْرَةٌ؛ أَنَّهُ دَخَلَ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ فِي
بَيْتِهِ، قَالَ فَوَجَدْنَاهُ يُصَلِّي، فَجَلَسْتُ أَنْتَظِرْهُ
حَتَّى يَقْضِي صَلَاتَهُ، فَسَمِعْتُ تَحْرِيكًا فِي
عَرَاجِينَ فِي نَاحِيَةِ الْبَيْتِ، فَأَنْتَقْتُ فَإِذَا
حَيَّهُ، قَوَبَتُ لِأَفْتَاهَا، فَأَشَارَ إِلَيَّ: أَنْ
أَجْلِسْ، فَجَلَسْتُ، فَلَمَّا انْصَرَفَ أَشَارَ إِلَى
بَيْتِهِ فِي الدَّارِ، قَالَ: أَتَرَى هَذَا الْبَيْتَ؟
فَقَلَّتْ: نَعَمْ، قَالَ: كَانَ فِيهِ فَتَى مِنَ حَدِيثِ
عَهْدِ بُرْسِ، قَالَ: فَخَرَجْنَا مَعَ رَسُولِ
اللهِ ﷺ إِلَى الْخَنْدَقِ، فَكَانَ ذَلِكَ الْفَتَى
يَسْتَأْذِنُ رَسُولَ اللهِ ﷺ بِأَنْصَافِ النَّهَارِ
فَيَرْجِعُ إِلَى أَهْلِهِ، فَاسْتَأْذَنَهُ يَوْمًا، قَالَ لَهُ
رَسُولُ اللهِ ﷺ: «خُذْ عَلَيْكَ سِلَاحَكَ، فَإِنِّي
أَخْسِنَى عَلَيْكَ قُرْيَطَةً» فَأَخَذَ الرَّجُلُ سِلَاحَهُ،
ثُمَّ رَجَعَ فَإِذَا امْرَأَتُهُ بَيْنَ النَّبَيْنِ قَائِمَةً،
فَأَهْوَى إِلَيْهَا بِالرَّمْحِ لِيَطْعَنَهَا بِهِ، وَأَصَابَتْهُ
غَيْرَةٌ، قَاتَلَ لَهُ: أَكْفُفْ عَلَيْكَ رُمْحَكَ،
وَادْخُلِ الْبَيْتَ حَتَّى تَنْظُرْ مَا الَّذِي أَخْرَجَنِيِّ،
فَدَخَلَ فَإِذَا بِحَيَّةً عَظِيمَةً مُنْطَوِيَّةً عَلَى
الْفِرَاشِ، فَأَهْوَى إِلَيْهَا بِالرَّمْحِ فَانْتَظَمَهَا
بِهِ، ثُمَّ خَرَجَ فَرَكَّزَهُ فِي الدَّارِ، فَاضْطَرَّبَ
عَلَيْهِ، فَمَا يُدْرِى أَيُّهُمَا كَانَ أَسْرَعَ مَوْتًا،
الْحَيَّهُ أَمِ الْفَتَى؟ قَالَ فَجِئْنَا إِلَى رَسُولِ
اللهِ ﷺ وَدَكَرْنَا ذَلِكَ لَهُ، وَقُلْنَا لَهُ: ادْعُ اللَّهَ

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

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

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

يُحْيِيه لَنَا ، فَقَالَ : « اسْتَغْفِرُوا لِصَاحِبِكُمْ » ،
ثُمَّ قَالَ : « إِنَّ بِالْمَدِينَةِ حِنْنَ قَدْ أَسْلَمُوا ، فَإِذَا
رَأَيْتُم مِّنْهُمْ شَيْئًا فَادْفُنُوهُ ثَلَاثَةً أَيَّامٍ ، فَإِنْ بَدَا
لَكُمْ بَعْدَ ذَلِكَ فَاقْتُلُوهُ ، فَإِنَّمَا هُوَ شَيْطَانٌ ۝ .

[٥٨٤٠] ١٤٠ - (...) وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ
ابْنِ حَازِمٍ : حَدَّثَنَا أَبِي قَالَ : سَمِعْتُ
أَسْمَاءَ بْنَ عُبَيْدٍ يُحَدِّثُ عَنْ رَجُلٍ يُقَاتَلُ لَهُ
السَّائِبُ - وَهُوَ عَنْدَنَا أَبُو السَّائِبِ - قَالَ :
دَخَلْنَا عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ ، فَبَيْنَما
نَحْنُ جُلُوسُ إِذْ سَمِعْنَا تَحْتَ سَرِيرِهِ
حَرَكَةً ، فَنَظَرْنَا فَإِذَا حَيَّةً ، وَسَاقَ الْحَدِيثَ
بِقَصْبَتِهِ نَحْوَ حَدِيثِ مَالِكٍ عَنْ صَيْفِيِّ ،
وَقَالَ فِيهِ ، فَقَالَ رَسُولُ الله ﷺ : « إِنَّ
لِهَذِهِ الْبُيُوتِ عَوَامِرَ ، فَإِذَا رَأَيْتُمْ شَيْئًا مِنْهَا
فَحَرِّجُوْا عَلَيْهَا ثَلَاثًا ، فَإِنْ ذَهَبَ ، وَإِلَّا
فَاقْتُلُوهُ ، فَإِنَّهُ كَافِرٌ ۝ . وَقَالَ لَهُمْ : « اذْهِبُو
فَادْفُنُوهُ صَاحِبَكُمْ ۝ .

[٥٨٤١] ١٤١ - (...) وَحَدَّثَنِي
رُهَيْدُ بْنُ حَزْبٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ
عَنْ أَبِنِ عَجْلَانَ : حَدَّثَنِي صَيْفِي عَنْ أَبِي
السَّائِبِ ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ :

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

سَعْئَتْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ
بِالْمَدِيْنَةِ نَفَرَا مِنَ الْجِنِّ قَدْ أَسْلَمُوا، فَمَنْ
رَأَى شَيْئًا مِنْ هَذِهِ الْعَوَامِيرِ فَلْيُؤْذِنْهُ ثَلَاثًا،
فَإِنْ بَدَا لَهُ، بَعْدُ، فَلْيَقْتُلْهُ، فَإِنَّهُ شَيْطَانٌ».

Chapter 38. It Is Recommended To Kill Geckos

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

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

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

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

(المعجم ٣٨) - (باب استحباب قتل
الوزغ) (التحفة ٢)

[٥٨٤٢] ١٤٢ - (٢٢٣٧) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَإِسْحَاقُ بْنُ
إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - قَالَ إِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ
ابْنُ عُيَيْنَةَ عَنْ عَبْدِ الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ،
عَنْ سَعِيدِ بْنِ الْمُسَيْبِ، عَنْ أُمِّ شَرِيكٍ؛ أَنَّ
الشَّيْءَ يُبَلِّغُ أَمْرَهَا بِقُتْلِ الْوُزَاغِ.
وَفِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: أَمْرَ.

[٥٨٤٣] ١٤٣ - (...) وَحَدَّثَنِي أَبُو
الظَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي ابْنُ
جُرَيْجٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ أَخْمَدَ بْنِ أَبِي
خَلَفٍ: حَدَّثَنَا رَوْحٌ: حَدَّثَنَا ابْنُ جُرَيْجٍ؛
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا مُحَمَّدُ بْنُ
بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ: أَخْبَرَنِي عَبْدُ
الْحَمِيدِ بْنِ جُبَيْرٍ بْنِ شَيْبَةَ، أَنَّ [سَعِيدَ] بْنَ
الْمُسَيْبِ أَخْبَرَهُ، أَنَّ أُمَّ شَرِيكٍ أَخْبَرَتْهُ:
أَنَّهَا اسْتَأْمَرَتِ الشَّيْءَ يُبَلِّغُهُ فِي قُتْلِ
الْوُزَاغَيْنِ، فَأَمَرَ بِقُتْلِهِا.

وَأُمُّ شَرِيكٍ إِحْدَى نِسَاءِ بَنِي عَامِرٍ بْنُ
لُؤَيٍّ، أَتَقَعَ لَفْظُ حَدِيثٍ ابْنِ أَبِي خَلْفٍ وَعَبْدٍ
ابْنِ حُمَيْدٍ، وَحَدِيثُ ابْنِ وَهْبٍ فَرِيقٌ مِنْهُ .

[٥٨٤٤] ١٤٤ - (٢٢٣٨) حَدَّثَنَا

إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا :
أَخْبَرَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرُ عَنِ
الْزُّهْرِيِّ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ، أَنَّ
النَّبِيَّ ﷺ أَمْرَ بِقَتْلِ الْوَرَغِ، وَسَمَّاهُ فُوَيْسِقاً .

[٥٨٤٥] ١٤٥ - (٢٢٣٩) وَحَدَّثَنِي

أَبُو الطَّاهِيرِ وَحَرْمَلَةَ قَالَا : أَخْبَرَنَا ابْنُ
وَهْبٍ : أَخْبَرَنِي يُوسُفُ عَنِ الْزُّهْرِيِّ، عَنْ
عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ لِلْمُؤْرَغِ : «الْفُوَيْسِقُ» .

رَأَدَ حَرْمَلَةَ : قَالَتْ : وَلَمْ أَسْمَعْهُ أَمْرَ
يُقْتَلِهِ .

[٥٨٤٦] ١٤٦ - (٢٢٤٠) وَحَدَّثَنَا

يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا حَالِدُ بْنُ عَبْدِ اللَّهِ
عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ
قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ قَاتَلَ وَرَغَةً
فِي أَوَّلِ ضَرْبَةٍ فَلَهُ كَذَا وَكَذَا حَسَنَةً، وَمَنْ
قَاتَلَهَا فِي الضَّرْبَةِ الثَّانِيَةِ فَلَهُ كَذَا وَكَذَا
حَسَنَةً، لِدُونِ الْأُولَى، وَإِنْ قُتِلَهَا فِي
الضَّرْبَةِ الثَّالِثَةِ فَلَهُ كَذَا وَكَذَا حَسَنَةً، لِدُونِ
الثَّانِيَةِ» .

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

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

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

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

[5847] ١٤٧ - (...) A *Hadîth* like that of Khâlid from Sahl (no. 5846) was narrated from Abû Hurairah from the Prophet ﷺ, except Jârir only, in whose *Hadîth* it says: "Whoever kills a gecko with the first blow, one hundred *Hasanah* will be recorded for him, and for the second blow, less than that, and for the third blow, less than that."

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

Chapter 39. The Prohibition Of Killing Ants

[5849] ١٤٨ - (2241) It was narrated from Abû Hurairah from the Messenger of Allâh ﷺ: "An ant bit one of the Prophets and he ordered that the colony of the ants be burned. Allâh revealed to him: Because one ant bit you, you have destroyed one of the nations that glorifies Allâh?"

[٥٨٤٧] ١٤٧ - (...) حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا أَبُو عَوَانَةَ، وَحَدَّثَنِي زَهِيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الصَّبَّاحِ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ
زَكَرِيَّاءَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ
عَنْ سُفِيَّانَ، كُلُّهُمْ عَنْ سُهْلٍ، عَنْ أَيْهِ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَعْنِي
حَدِيثَ خَالِدٍ عَنْ سُهْلٍ، إِلَّا حَرِيرًا
وَحْدَهُ، فَإِنَّ فِي حَدِيثِهِ: «مَنْ قَتَلَ وَزَغَّا فِي
أَوَّلِ ضَرْبَةٍ كُتِبَتْ لَهُ مِائَةٌ حَسَنَةٌ، وَفِي الثَّانِيَةِ
دُونَ ذَلِكَ، وَفِي الثَّالِثَةِ دُونَ ذَلِكَ».

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

(المعجم ٣٩) - (باب النهي عن قتل
النمل) (التحفة ٣)

[٥٨٤٩] ١٤٨ - (٢٢٤١) حَدَّثَنِي أَبُو
الطَّاهِرِ وَحَرْمَةُ بْنُ يَحْيَى قَالَ: أَخْبَرَنَا
ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ
شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ وَأَبِي
سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ
عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ نَمَلَةً قَرَضَتْ نَبِيًّا

مِنَ الْأَنْبِيَاءِ، فَأَمَرَ بِقَرِيرَةِ النَّمْلِ فَأُخْرِقَتْ،
فَأَوْحَى اللَّهُ إِلَيْهِ: أَفَيْ أَنْ قَرَصْتَ نَمْلَةً
أَهْلَكْتَ أُمَّةً مِنَ الْأَمْمِ تُسَبِّحُ؟»

[٥٨٥٠] ١٤٩ - (...) حَدَّثَنَا قَتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَиْرَةُ يَعْنِي ابْنَ عَبْدِ
الرَّحْمَنِ الْجِزَامِيِّ، عَنْ أَبِي الزَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ
قَالَ: «نَزَّلَنِي مِنَ الْأَنْبِيَاءِ تَحْتَ شَجَرَةً،
فَلَدَعَنِهِ نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ
تَحْتِهَا، ثُمَّ أَمَرَ بِهَا فَأُخْرِقَتْ، فَأَوْحَى اللَّهُ
إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً».

[٥٨٥١] ١٥٠ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَّامَ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا يَهُوَ
هُرَيْرَةُ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَخَادِيثَ
مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «نَزَّلَنِي مِنَ
الْأَنْبِيَاءِ عَلَيْهِ السَّلَامُ تَحْتَ شَجَرَةً، فَلَدَعَنِهِ
نَمْلَةٌ، فَأَمَرَ بِجَهَازِهِ فَأُخْرِجَ مِنْ تَحْتِهَا، وَأَمَرَ
بِهَا فَأُخْرِقَتْ فِي النَّارِ، قَالَ: فَأَوْحَى اللَّهُ
إِلَيْهِ: فَهَلَّا نَمْلَةً وَاحِدَةً».

(المعجم ٤٠) - (بَابُ تحريرِ قتل
الهرة) (التحفة ٤)

[٥٨٥٢] ١٥١ - (٢٢٤٢) حَدَّثَنِي عَبْدُ
اللَّهِ بْنُ مُحَمَّدٍ بْنُ أَشْمَاءَ الضُّبَاعِيِّ: حَدَّثَنَا

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

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

Chapter 40. The Prohibition Of Killing Cats

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

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

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

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

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

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

جُوَبِرِيَّةُ بْنُ أَسْمَاءَ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ سَجَنَتْهَا حَتَّىٰ مَاتَتْ فَدَخَلَتْ فِيهَا النَّارَ، لَا هِيَ أَطْعَمَتْهَا وَسَقَتْهَا، إِذْ حَبَسَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ». [انظر: ٦٦٧٥]

[٥٨٥٣] (...) وَحَدَّثَنِي نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ وَعَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِ مَعْنَاهُ.

[٥٨٥٤] (...) وَحَدَّثَنَا هَرُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ عَنْ مَعْنَ بْنِ عِيسَى، عَنْ مَالِكٍ، عَنْ نَافِعٍ، عَنْ أَبْنَ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِذَلِكَ.

[٥٨٥٥] ١٥٢ [٢٢٤٣] - (.) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدَةُ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَّةٍ لَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَرُكَهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

[٥٨٥٦] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِّنِ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا هِشَامٌ بِهَذَا إِلَسْنَادِ، وَنَبَّيَ حَدِيثِهِمَا:

«رَبَطْنَهَا»، وَفِي حَدِيثِ أَبِي مُعَاوِيَةَ:
«خَسْرَاتِ الْأَرْضِ».

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

[٥٨٥٧] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ
وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ أَبْنُ
رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
قَالَ: قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ بْنُ عَبْدِ
الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ،
يَعْنَى حَدِيثَ هِشَامَ بْنِ عُرْوَةَ.

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

[٥٨٥٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَامَ بْنِ مُبَيِّ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ، يَنْحُوا حَدِيثَهُمْ.

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

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

(المعجم (٤١) - (بابُ فضل سقي
البهائم المحترمة وإطاعتها) (التحفة (٥

[٥٨٥٩] ١٥٣ - (٢٢٤٤) حَدَّثَنَا قَتْبِيَةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ، فِيمَا قُرِئَ
عَلَيْهِ - عَنْ سُمَيْيٍ مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي
صَالِحِ السَّمَانِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «يَيْمَنَا رَجُلٌ يَمْشِي بِطَرِيقٍ،
اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْرًا فَنَزَّلَ فِيهَا
فَشَرِبَ، ثُمَّ خَرَّ، فَإِذَا كَلْبٌ يَلْهُثُ يَأْكُلُ
الثَّرْثَرَ مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ: لَقَدْ بَأْغَى
هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلُ الَّذِي كَانَ بَأْغَى
مِنِّي، فَنَزَّلَ الْبَيْرَ فَمَلَأَ خُفَّهُ مَاءً، ثُمَّ أَمْسَكَهُ

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

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

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

يُفْسِدُهُ حَتَّىٰ رَقِيَ، فَسَقَى الْكَلْبَ، فَشَكَرَ اللَّهُ لَهُ، فَعَفَّرَ لَهُ» قَالُوا: يَا رَسُولَ اللَّهِ! وَإِنَّ لَنَا فِي هَذِهِ الْبَهَائِمِ لَأَجْرًا؟ فَقَالَ: «فِي كُلِّ كَيْدٍ رَطْبَيْةً أَجْرٌ». .

[٥٨٦٠-١٥٤] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو حَالِدٍ الْأَحْمَرُ عَنْ هِشَامٍ، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «أَنَّ امْرَأَةَ بَغْيَانِ رَأَتْ كَلْبًا فِي يَوْمٍ حَارًّ يُطِيفُ بِيَمِّ، قَدْ أَدْلَعَ لِسَانَهُ مِنَ الْعَطْشِ، فَنَزَعَتْ لَهُ بِمُوْقَهَا، فَغَفَرَ لَهَا».

[٥٨٦١-١٥٥] وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِي يُوبَ السَّخْتَنَيِّ، عَنْ مُحَمَّدِ بْنِ سِرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْمَا كَلْبٌ يُطِيفُ بِرَكَيَّةٍ قَدْ كَادَ يَقْتُلُ الْعَطَشُ إِذْ رَأَتْهُ بَغِيَّ مِنْ بَغَائِيَّ بَنِي إِسْرَائِيلَ، فَنَزَعَتْ مُوْقَهَا، فَاسْتَقْتَلَ لَهُ بِهِ، فَسَقَتْهُ إِيَّاهُ، فَغَفَرَ لَهَا بِهِ».

40. Statements Relating To Manners And Other Than That

Chapter 1. The Prohibition Of Cursing the “Time”

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

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

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

١ [٥٨٦٢] - (٢٢٤٦) وَحَدَّثَنِي أُبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنِ سَرْحٍ وَحَرْمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا أَبُو وَهْبٍ: حَدَّثَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ: أَخْبَرَنِي أُبُو سَلَمَةُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: يَسْبُ ابْنُ آدَمَ الدَّهْرَ، وَأَنَا الدَّهْرُ، يَبْدِئُ اللَّيْلَ وَالنَّهَارَ».

٢ [٥٨٦٣] - (...) وَحَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا - سُعْيَانُ عَنِ الزُّهْرِيِّ، عَنِ ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ [عَزَّ وَجَلَّ]: يُؤذِنِي ابْنُ آدَمَ، يَسْبُ الدَّهْرَ، وَأَنَا الدَّهْرُ، أُقْلِبُ اللَّيْلَ وَالنَّهَارَ».

٣ [٥٨٦٤] - (...) حَدَّثَنَا عَبْدُ نَبِيِّ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ

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

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

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

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

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

[5867] 6 - (2247) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'None of you should inveigh against time, for Allâh is time, and none of you should call grapes *Karm*, for *Karm* is the Muslim man.'"^[1]

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

عَنْ هُرَيْرَةَ، عَنْ ابْنِ الْمُسَيْبَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: يُؤْذِنِي ابْنُ آدَمَ، يَقُولُ: يَا خَيْرَ الدَّهْرِ! فَلَا يَقُولَنَّ أَحَدُكُمْ: يَا خَيْرَ الدَّهْرِ! فَإِنَّمَا أَنَا الدَّهْرُ، أَفَلَيْتُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتَ فَبَضْعُهُمَا». أَحَدُكُمْ: يَا خَيْرَ الدَّهْرِ! فَإِنَّمَا أَنَا الدَّهْرُ، أَفَلَيْتُ لَيْلَهُ وَنَهَارَهُ، فَإِذَا شِئْتَ فَبَضْعُهُمَا».

[5865] ٤ - (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغِيرَةُ [بْنُ عَبْدِ الرَّحْمَنِ] عَنْ أَبِي الرَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: يَا خَيْرَ الدَّهْرِ! فَإِنَّ اللَّهَ هُوَ الدَّهْرُ». أَحَدُكُمْ: يَا خَيْرَ الدَّهْرِ! فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

[5866] ٥ - (...) حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرُ عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ السَّبِيلِ ﷺ قَالَ: «لَا تَسْبُوا الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ الدَّهْرُ».

(المعجم ٢) - (باب كراهة تسمية العنبر كرما) (التحفة ٢)

[5867] ٦ - (٢٢٤٧) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَسْبُ أَحَدُكُمُ الدَّهْرَ، فَإِنَّ اللَّهَ هُوَ

الدَّهْرُ، وَلَا يَقُولَنَّ أَحَدُكُمْ لِلْعَبْتِ:
الْكَرْمُ، فَإِنَّ الْكَرْمَ الرَّجُلُ الْمُسْلِمُ». .

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

[٥٨٦٨] ٧-(...) حَدَّثَنَا عَمْرُو
النَّاقدُ وَابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفيَانُ
عَنِ الرُّهْبَرِيِّ، عَنْ سَعِيدِ عَنْ أَبِي هُرَيْرَةَ
عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: كَرْمٌ؛
فَإِنَّ الْكَرْمَ قَلْبُ الْمُؤْمِنِ».

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

[٥٨٦٩] ٨-(...) حَدَّثَنِي زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا حَرِيرٌ عَنْ هَشَامٍ ، عَنْ أَبِي
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ
قَالَ: «لَا تُسَمِّوَا الْعَبْتَ الْكَرْمَ، فَإِنَّ
الْكَرْمَ [الرَّجُلُ] الْمُسْلِمُ».

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

[٥٨٧٠] ٩-(...) حَدَّثَنَا زُهَيرُ بْنُ
حَرْبٍ: حَدَّثَنَا عَلَيُّ بْنُ حَفْصٍ: حَدَّثَنَا وَرْقَاءُ
عَنْ أَبِي الرَّنَادِ، عَنِ الْأَغْرَبِ، عَنْ أَبِي
هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ
أَحَدُكُمُ الْكَرْمُ، فَإِنَّمَا الْكَرْمُ قَلْبُ الْمُؤْمِنِ».

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

[٥٨٧١] ١٠-(...) وَحَدَّثَنَا أَبْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ
عَنْ هَمَامٍ بْنِ مُتَبَّبِهِ قَالَ: هَذَا مَا حَدَّثَنَا
أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ
أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ:
«لَا يَقُولَنَّ أَحَدُكُمُ الْكَرْمُ، لِلْعَبْتِ الْكَرْمَ، إِنَّمَا
الْكَرْمُ الرَّجُلُ الْمُسْلِمُ».

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

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

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

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

^[1] Meaning, 'Vine'.

[٥٨٧٢-١١] [٢٢٤٨) حَدَّثَنَا عَلَيْهِ ابْنُ خَشْرَمَ: أَخْبَرَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنْ شُعبَةَ، عَنْ سِمَائِكَ بْنِ حَرْبٍ، عَنْ عَلْقَمَةَ بْنِ وَائِلٍ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ، قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُوْلُوا: الْحَبَّلَةُ» يَعْنِي الْعِنْبَ.

[٥٨٧٣] [٢٠-...) وَحَدَّثَنِي زَهْيرٌ ابْنُ حَرْبٍ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا شُعبَةَ عَنْ سِمَائِكَ قَالَ: سَوْفَتُ عَلْقَمَةَ بْنَ وَائِلٍ عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ قَالَ: «لَا تَقُولُوا: الْكَرْمُ، وَلَكِنْ قُوْلُوا: الْعِنْبَ وَالْحَبَّلَةُ».

(المعجم ٣) - (باب حكم إطلاق لفظة العبد والأمة والمولى والسيد)
(التحفة ٣)

[٥٨٧٤-١٣] [٢٢٤٩) حَدَّثَنَا يَحْيَى ابْنُ أَيُوبَ وَقُتْبَيْهِ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي وَأَمَّتِي، كُلُّكُمْ عَبْدُ اللَّهِ وَكُلُّ نِسَائِكُمْ إِمَاءَ اللَّهِ، وَلَكِنْ لِيَقُلْ: غَلَامِي وَجَارِيَّيِّي، وَفَتَاهِي وَفَتَاتِي».

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

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

In the *Hadîth* of Abû Mu‘âwiyyah it adds: “For your *Mawla* is Allâh.”

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

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

[٥٨٧٦] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شِيمَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مَعَاوِيَةَ،
وَحَدَّثَنَا أَبُو سَعِيدُ الْأَشْجُونِيُّ: حَدَّثَنَا وَكِيعُ،
كِلَاهُمَا عَنِ الْأَعْمَشِ بِهَذَا الإِسْنَادِ، وَفِي
حَدِيثِهِمَا: «وَلَا يَقُولَنَّ الْعَبْدُ لِسَيِّدِهِ: مَوْلَاهِي». .
وَرَآدَ فِي حَدِيثِ أَبِي مَعَاوِيَةَ: «فَإِنَّ
مَوْلَاهُمُ اللَّهُ [عَزَّ وَجَلَّ].» .

[٥٨٧٧] ١٥ - (...) وَحَدَّثَنَا مُحَمَّدٌ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا
مَعْمُورٌ عَنْ هَمَامٍ بْنِ مُبَيِّهٍ قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ،
فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: اسْتَقِ رَبَّكَ،
أَطْعِمْ رَبَّكَ، وَضَّىءْ رَبَّكَ» وَقَالَ: «لَا
يَقُولَنَّ أَحَدُكُمْ: رَبِّي، وَلِيَقُولَنَّ: سَيِّدي،
وَمَوْلَاهِي، وَلَا يَقُولَنَّ أَحَدُكُمْ: عَبْدِي،
وَأَمَتِي، وَلِيَقُولَنَّ: فَتَاهِي، فَتَاهِي، غَلَامِي». .

Amah; let him say my *Fatâya* or *Fatâfi*, or *Ghulâmi*.”

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

[5878] 16 - (2250) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘No one among you should say: “*Khabuthat Nafsi* (I feel bad).’” Rather let him say: “*Laqisat Nafsi* (I feel tired).’”^[1]

(المعجم ٤) - (باب كراهة قول الإنسان: خبثت نفسي) (التحفة ٤)

[٥٨٧٨] ١٦ - (٢٢٥٠) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ، كِلَّاهُمَا عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقُولَنَّ أَحَدُكُمْ: خَبَثَتْ نَفْسِي، وَلَكِنْ لِي قُلْ: لَقِسْتُ نَفْسِي»، هَذَا حَدِيثُ أَبِي كُرَيْبٍ، وَقَالَ أَبُو بَكْرٍ: عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذُكُّرْ: لَكِنْ».

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

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

[٥٨٧٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ بِهَذَا الْإِسْنَادِ.

[٥٨٨٠] ١٧ - (٢٢٥١) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحْرَمَلَةُ قَالَ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شِهَابٍ، عَنْ أَبِي أُمَامَةَ بْنِ سَهْلٍ بْنِ حُيَيْفَةَ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَقُلْ أَحَدُكُمْ: خَبَثَتْ نَفْسِي، وَلِي قُلْ: لَقِسْتُ نَفْسِي».

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

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

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

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

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

(المعجم ٥) - (باب استعمال المسك، وأنه أطيب الطيب. وكرامة رد الريحان والطيب) (النحوة ٥)

[٥٨٨١] ١٨ - (٢٢٥٢) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ شَعْبَةَ: حَدَّثَنِي خُلَيْدُ بْنُ جَعْفَرٍ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «كَانَتِ امْرَأَةٌ، مِنْ بَنِي إِسْرَائِيلَ، قَصِيرَةٌ، تَمْشِي مَعَ امْرَأَتَيْنِ طَوِيلَتَيْنِ، فَاتَّخَذَتِ رِجْلَيْنِ مِنْ خَشْبٍ، وَخَاتَمًا مِنْ ذَهَبٍ مُغَلَّى مُطْبَقٍ، ثُمَّ حَشَّهُ مِسْكًا، وَهُوَ أَطْيَبُ الطَّيْبِ، فَمَرَّتْ بَيْنَ الْمَرْأَتَيْنِ، فَلَمْ يَعْرِفُوهَا، فَقَالَتْ يَيْدُهَا هَكَذَا» وَنَفَضَ شَعْبَةُ يَدَهُ.

[٥٨٨٢] ١٩ - (...) حَدَّثَنِي عَمْرُو التَّاَقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ شَعْبَةَ، عَنْ خُلَيْدِ بْنِ جَعْفَرٍ وَالْمُسْتَمِرِ قَالًا: سَمِعْنَا أَبَا نَضْرَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ امْرَأَةً مِنْ بَنِي إِسْرَائِيلَ، حَشَّتْ خَاتَمَهَا مِسْكًا، وَالْمِسْكُ أَطْيَبُ الطَّيْبِ.

[٥٨٨٣] ٢٠ - (٢٢٥٣) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزَهْيِرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ الْمُقْرِئِ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا [أَبُو] عَبْدِ الرَّحْمَنِ الْمُقْرِئِ - عَنْ

سَعِيدُ بْنُ أَبِي أَيُوبَ : حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي جَعْفَرٍ عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «مَنْ عَرِضَ عَلَيْهِ رَيْحَانٌ ، فَلَا يَرُدُّهُ ، فَإِنَّهُ خَفِيفُ الْمَحْمِلِ طَيِّبُ الرِّيحِ» .

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

حَدَّثَنِي [٢٢٥٤-٥٨٨٤] سَعِيدُ بْنُ أَبِي أَيُوبَ وَأَبُو الطَّاهِرِ وَأَحْمَدُ بْنُ عِيسَى - قَالَ أَحْمَدُ : حَدَّثَنَا ، وَقَالَ الْأَخْرَانِ : أَخْبَرَنَا - ابْنُ وَهْبٍ : أَخْبَرَنِي مَحْرَمَةُ عَنْ أَبِيهِ ، عَنْ نَافِعٍ قَالَ : كَانَ ابْنُ عُمَرَ إِذَا اسْتَجْمَرَ بِالْأُلُوَّةِ ، غَيْرَ مُطَرَّأً ، وَبِكَافُورٍ ، يَطْرَحُهُ مَعَ الْأُلُوَّةِ ، ثُمَّ قَالَ : هَكَذَا كَانَ يَسْتَجْمِرُ رَسُولُ اللَّهِ ﷺ .

^[1] Aloeswood is what is most commonly called 'Oûd.'

41. The Book Of Poetry

٣ - (المعجم ٤١) - كتاب الشعر

(التحفة ٣١)

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

(المعجم . . .) - (بابُ : في إنشاد
الأشعار وبيان أشعر الكلمة وذم
الشعر) (التحفة ١)

[5885] ١ - (2255) It was narrated from 'Amr bin Ash-Sharîd that his father said: "I rode behind the Messenger of Allâh ﷺ one day, and he said: 'Do you know anything of the poetry of Umayah bin Abî Aş-Salt?' I said: 'Yes.' He said: 'Go on (recite it).' So I recited a line, then he said: 'Go on,' and I recited a line, until I had recited one hundred lines."

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

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

١ [٥٨٨٥] (٢٢٥٥) حَدَّثَنَا عَمْرُو
الثَّاقِدُ وَابْنُ أَبِي عُمَرَ، كَلَّا هُمَا عَنْ ابْنِ عُيَيْنَةَ
- قَالَ ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ
- عَنْ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرُو بْنِ
الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: رَدَفْتُ رَسُولَ اللَّهِ ﷺ
يَوْمًا، فَقَالَ: «هَلْ مَعَكَ مِنْ شِعْرٍ أُمَيَّةَ بْنِ أَبِي
الصَّلْتِ شَيْئًا؟» قُلْتُ: نَعَمْ، قَالَ: «هِيهِ»
فَأَنْسَدْتُهُ بَيْتًا، فَقَالَ: «هِيهِ» ثُمَّ أَنْسَدْتُهُ بَيْتًا،
فَقَالَ: «هِيهِ» حَتَّى أَنْسَدْتُهُ مَا تَهَبَّتِ.

[٥٨٨٦] (...) وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ
وَأَخْمَدُ بْنُ عَبْدَةَ، جَمِيعًا عَنْ ابْنِ عُيَيْنَةَ، عَنْ
إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، عَنْ عَمْرُو بْنِ الشَّرِيدِ،
أَوْ يَعْقُوبَ بْنِ عَاصِمٍ عَنِ الْشَّرِيدِ [قَالَ]:
أَرْدَفَنِي رَسُولُ اللَّهِ ﷺ خَلْفَهُ، فَذَكَرَ بِمِثْلِهِ.

[٥٨٨٧] (...) وَحَدَّثَنَا يَحْيَى بْنُ
يَحْيَى: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ،
وَحَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنِي عَبْدُ
الرَّحْمَنِ بْنُ مَهْدِيٍّ، كَلَّا هُمَا عَنْ عَبْدِ اللَّهِ بْنِ

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

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

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

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

‘Surely Everything apart from Allâh is in vain.’

And Umayah bin Abî Aş-Şalt was almost a Muslim.”

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

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

And Umayah bin Abî Aş-Şalt was almost a Muslim.”

عبد الرّحْمَنُ الطَّافِئِيُّ، عَنْ عَمْرُو بْنِ الشَّرِيدِ، عَنْ أَبِيهِ قَالَ: اسْتَشَدَنِي رَسُولُ اللهِ عَلَيْهِ السَّلَامُ، يُمْثِلُ حَدِيثَ إِبْرَاهِيمَ بْنِ مَيْسَرَةَ، وَزَادَ: قَالَ «إِنْ كَادَ لِيُسْلِمُ» وَفِي حَدِيثِ أَبْنِ مَهْدِيٍّ قَالَ: «فَلَقَدْ كَادَ يُسْلِمُ فِي شِعْرِهِ».

[5888] 2 - (2256) حَدَّثَنِي أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَلَيْهِ بْنُ حُجْرٍ السَّعَدِيُّ، جَمِيعًا عَنْ شَرِيكٍ، قَالَ أَبْنُ حُجْرٍ: أَخْبَرَنَا شَرِيكٌ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ عَلَيْهِ السَّلَامُ قَالَ: «أَشَعَرُ كَلِمَةً تَكَلَّمُتْ بِهَا الْعَرَبُ، كَلِمَةً لَيْدِ: أَلَا كُلُّ شَيْءٍ مَا حَلَّ اللَّهُ بِأَطْلَلُ».

[5889] 3 - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنُ مَيْمُونٍ: حَدَّثَنَا أَبْنُ مَهْدِيٍّ عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ عَلَيْهِ السَّلَامُ: «أَصْدَقُ كَلِمَةً قَالَهَا شَاعِرٌ، كَلِمَةً لَيْدِ: أَلَا كُلُّ شَيْءٍ مَا حَلَّ اللَّهُ بِأَطْلَلُ. وَكَادَ [أُمَيَّةٌ] بْنُ أَبِي الصَّلْتَ أَنْ يُسْلِمَ».

[5890] 4 - (...) وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ زَائِدَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللهِ عَلَيْهِ السَّلَامُ قَالَ: «إِنَّ أَصْدَقَ بَيْتٍ قَالَهُ الشَّاعِرُ:

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطِلٌ . وَكَادَ
[أُمِيَّةٌ] بْنُ أَبِي الصَّلْتَ أَنْ يُسْلِمَ .

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

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

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطِلٌ .

الْمُشَتَّى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا
شُعْبَةُ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ أَبِي
سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ :
«أَصَدَقُ يَتَّ بَ قَالَهُ الشَّعْرَاءُ :

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

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

And he did not say any more than that.

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطِلٌ .

يَحْيَى : أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاً عَنْ
إِسْرَائِيلَ ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ ، عَنْ
أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ : سَمِعْتُ أَبَا
هُرَيْرَةَ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :
«إِنَّ أَصَدَقَ كَلِمَةً قَالَهَا شَاعِرٌ ، كَلِمَةً لَّيْدَ :

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

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

أَلَا كُلُّ شَيْءٍ مَا خَلَّ اللَّهُ بِاطِلٌ .

شَيْبَةُ : حَدَّثَنَا حَصْنُ وَأَبُو مَعَاوِيَةَ ، وَحَدَّثَنَا أَبُو
كُرَيْبٍ : حَدَّثَنَا أَبُو مَعَاوِيَةَ ، كَلَّا هُمَا عَنِ الْأَعْمَشِ ؛
وَحَدَّثَنَا أَبُو سَعِيدِ الْأَشْجُونِيِّ : حَدَّثَنَا وَكِيعٌ : حَدَّثَنَا
الْأَعْمَشُ عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ :
قَالَ رَسُولُ اللَّهِ ﷺ : «لَانْ يَمْتَلِئَ جَوْفُ الرَّجُلِ
قِيمَارِيهِ ، خَيْرٌ مِنْ أَنْ يَمْتَلِئَ شِعْرًا» .

قَالَ أَبُو بَكْرٍ : إِلَّا أَنَّ حَصْنًا لَمْ يُقْلِنْ «يَرِيهِ» .

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

٨-[٥٨٩٤] (٢٢٥٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّهَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ فَتَادَةَ، عَنْ يُونُسَ بْنِ جُبَيْرٍ، عَنْ مُحَمَّدٍ بْنِ سَعْدٍ، عَنْ سَعْدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَانْ يَمْتَلَّءَ جَوْفُ أَحَدِكُمْ قَيْحَا يَرِيهِ، خَيْرٌ مِنْ أَنْ يَمْتَلَّءَ شِعْرًا».

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

٩-[٥٨٩٥] (٢٢٥٩) حَدَّثَنَا قُيَّةُ بْنُ سَعِيدِ الْقَنْفِيِّ: حَدَّثَنَا لَيْثٌ عَنْ أَبْنِ الْهَادِ، عَنْ يُحَيَّسَ مَوْلَى مُضَعِّبٍ بْنِ الرَّبِّيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: بَيْنَا تَحْنُّنْ سَيِّرَ مَعَ رَسُولِ اللَّهِ ﷺ بِالْعُرْجِ، إِذْ عَرَضَ شَاعِرٌ يُشَدِّدُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «خُذُوا الشَّيْطَانَ، أَوْ أَمْسِكُوا الشَّيْطَانَ، لَانْ يَمْتَلَّءَ جَوْفُ رَجُلٍ قَيْحَا، خَيْرٌ لَهُ مِنْ أَنْ يَمْتَلَّءَ شِعْرًا».

Chapter 1. The Prohibition Of Playing *Nardashîr*^[1]

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

(المعجم ١) - (باب تحريم اللعب بالنردشير) (التحفة ٢)

١٠-[٥٨٩٦] (٢٢٦٠) حَدَّثَنِي زَهِيرٌ^[٢] ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ سُقِيَّانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثِدٍ، عَنْ سُلَيْمَانَ بْنِ بُرِيَّةَ، عَنْ أَبِيهِ، أَنَّ النَّبِيِّ ﷺ قَالَ: «مَنْ لَعَبَ بِالنَّرْدَشِيرِ، فَكَانَمَا صَبَغَ يَدَهُ فِي لَحْمٍ خَنْزِيرٍ وَدَمِهِ».

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

٤ - (المعجم ٤٢) - كتاب الرؤيا

(التحفة ٣٢)

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

(المعجم . . .) - (باب، في كون الرؤيا من الله وأنها جزء من النبوة)
(التحفة ١)

[5897] ١ - (2261) It was narrated that Abû Salamah said: "I used to see dreams that made me tremble, but I did not cover myself with a blanket, until I met Abû Qatâdah and told him about that. He said: 'I heard the Messenger of Allâh ﷺ say: "Good dreams come from Allâh and bad dreams come from the *Shaitân*. If one of you sees a dream that he dislikes, let him spit lightly to his left three times, and seek refuge with Allâh from its evil, then it will never harm him."

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

١- [٥٨٩٧] (٢٢٦١) وَحَدَّثَنَا عَمْرُو التَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ أَبِي عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - : حَدَّثَنَا سُفِيَّانُ عَنِ الرُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ قَالَ: كُنْتُ أَرَى الرُّؤْيَا أَعْرَى مِنْهَا، غَيْرَ أَنِّي لَا أُزَمِّلُ، حَتَّى لَقِيَتُ أَبَا قَتَادَةَ، فَذَكَرْتُ ذَلِكَ لَهُ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللَّهِ، وَالْحُلْمُ مِنَ السَّيْطَانِ، إِذَا حَلَمَ أَحَدُكُمْ حُلْمًا يَكْرُهُهُ فَلْيَنْفِثْ عَنْ يَسَارِهِ ثَلَاثَةً، وَلْيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّهَا، فَإِنَّهَا لَنْ تَضُرَّهُ».

٢- [٥٨٩٨] (. . .) وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ مَوْلَى آلِ طَلْحَةَ، وَعَبْدِ رَبِّهِ وَيَحْيَى ابْنِ سَعِيدٍ، وَمُحَمَّدِ بْنِ عَمْرِو بْنِ عَلْقَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي قَتَادَةَ عَنْ أَبِي سَلَمَةَ، مِثْلُهُ، وَلَمْ يُذْكُرْ فِي

حَدِيثُهُمْ قَوْلَ أَبِي سَلَمَةَ: كُنْتُ أَرَى
الرُّؤْيَا أُغْرِيَ مِنْهَا، عَيْرَ أَنِّي لَا أُزَمِّلُ.

[٥٨٩٩] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ
يَحْيَى: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ؛ وَحَدَّثَنَا إِشْحَاقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ
حُمَيْدٍ قَالًا: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا
مَعْمَرٌ، كَلَامُهَا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ،
وَلَيْسَ فِي حَدِيثِهِمَا: أُغْرِيَ مِنْهَا؛ وَزَادَ فِي
حَدِيثِ يُونُسَ: فَلَيْصِقْ عَنْ يَسَارِهِ، حِينَ
يَهُبُّ مِنْ نَوْمِهِ، ثَلَاثَ مَرَاتٍ».

[٥٩٠٠] (...) حَدَّثَنَا عَبْدُ اللهِ
أَبْنُ مَسْلَمَةَ بْنِ فَعْنَبِ: حَدَّثَنَا سُلَيْمَانُ
يَعْنِي أَبْنَ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ
قَالَ: سَمِعْتُ أَبَا سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ
يَقُولُ: سَمِعْتُ أَبَا فَتَادَةَ يَقُولُ: سَمِعْتُ
رَسُولَ اللهِ ﷺ يَقُولُ: «الرُّؤْيَا مِنَ اللهِ،
وَالْحُلْمُ مِنَ الشَّيْطَانِ، فَإِذَا رَأَى أَحَدُكُمْ
شَيْئاً يَكْرَهُهُ فَلْيَنْفِتْ عَنْ يَسَارِهِ ثَلَاثَ
مَرَاتٍ، وَلْيَتَعَوَّذْ [بِاللهِ] مِنْ شَرِّهَا، فَإِنَّهَا
لَنْ تَضُرَّهُ» فَقَالَ: إِنْ كُنْتُ لَأَرَى الرُّؤْيَا
أَنْقَلَ عَلَيَّ مِنْ جَبَلٍ، فَمَا هُوَ إِلَّا أَنْ
سَمِعْتُ بِهَذَا الْحَدِيثِ، فَمَا أَبَالِيهَا.

[٥٩٠١] (...) وَحَدَّثَنَا قُتْبَيْهُ وَمُحَمَّدُ
أَبْنُ رُومْجِ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا

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

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

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

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

مُحَمَّدُ بْنُ الْمُسْتَنِ قَالَ : حَدَّثَنَا عَبْدُ الْوَهَابِ
يَعْنِي التَّقْفِيَ ؛ وَحَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ ، كُلُّهُمْ عَنْ يَحْيَى
ابْنِ سَعِيدٍ بِهَذَا الْإِسْنَادِ ، وَفِي حَدِيثِ
التَّقْفِيِّ : قَالَ أَبُو سَلَمَةَ : فَإِنْ كُنْتُ لَا رَأَى
الرُّؤْيَا ، وَلَيْسَ فِي حَدِيثِ الْلَّيْثِ وَابْنِ نُمَيْرٍ
قَوْلُ أَبِي سَلَمَةَ إِلَى آخِرِ الْحَدِيثِ ، وَزَادَ
ابْنُ رُمْحٍ فِي رِوَايَةِ هَذَا الْحَدِيثِ
«وَلَيَتَحَوَّلَ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ» .

[٥٩٠٢] ٣ - (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ :
أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ عَبْدِ الرَّحْمَنِ ،
سَعِيدٍ ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ،
عَنْ أَبِي قَتَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ ، أَنَّهُ
قَالَ : «الرُّؤْيَا الصَّالِحةُ مِنَ اللَّهِ ، وَالرُّؤْيَا
السُّوءُ مِنَ الشَّيْطَانِ ، فَمَنْ رَأَى رُؤْيَا فَكَرَّهَهُ
مِنْهَا شَيْئًا فَلَيُفْتَحَتْ عَنْ يَسَارِهِ ، وَلَيَتَعَوَّذْ بِاللَّهِ
مِنَ الشَّيْطَانِ ، لَا تَصْرُهُ ، وَلَا يُخْبِرَ بِهَا
أَحَدًا ، فَإِنْ رَأَى رُؤْيَا حَسَنَةً فَلَيُبَشِّرُ ، وَلَا
يُخْبِرُ إِلَّا مَنْ يُحِبُّ» .

[٥٩٠٣] ٤ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ خَلَادٍ الْبَاهِلِيِّ وَأَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ
الْحَكْمَ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ :
حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ ، عَنْ

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

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

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

أَبِي سَلْمَةَ قَالَ: إِنْ كُنْتُ لِأَرَى الرُّؤْيَا
ثُمَرْضُنِي، قَالَ: فَلَاقِيْتُ أَبَا قَتَادَةَ، فَقَالَ:
وَأَنَا إِنْ كُنْتُ لِأَرَى الرُّؤْيَا فَتُمْرِضُنِي،
حَتَّىٰ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«الرُّؤْيَا الصَّالِحَةُ مِنْ اللَّهِ، فَإِذَا رَأَى
أَحَدُكُمْ مَا يُحِبُّ فَلَا يُحَدِّثُ بِهَا إِلَّا مَنْ
يُحِبُّ، وَإِذَا رَأَى مَا يَكْرَهُ فَلَيَنْفِلُ عَنْ
يَسَارِهِ ثَلَاثًا، وَلَيَتَعَوَّذْ بِاللَّهِ مِنْ شَرِّ
الشَّيْطَانِ وَشَرِّهَا، وَلَا يُحَدِّثُ بِهَا أَحَدًا
فَإِنَّهَا لَا تَصُرُّهُ».

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

٥ [٥٩٠٤] - (٢٢٦٢) حَدَّثَنَا قَتْبِيَّةُ بْنُ
سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ:
أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الزُّبَيرِ عَنْ جَابِرٍ
عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ: «إِذَا رَأَى
أَحَدُكُمُ الرُّؤْيَا يَكْرَهُهَا فَلِيَضْعِفْ عَلَى يَسَارِهِ
ثَلَاثًا، وَلَيَسْتَعْدِدْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا،
وَلَيَتَحَوَّلَ عَنْ جَنِيْهِ الَّذِي كَانَ عَلَيْهِ».

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

٦ [٥٩٠٥] - (٢٢٦٣) حَدَّثَنَا مُحَمَّدُ بْنُ
أَبِي عُمَرِ الْمَكِيِّ: حَدَّثَنَا عَبْدُ الْوَهَابِ
الشَّفَعِيُّ عَنْ أَيُوبَ السَّخْتَنَانيِّ، عَنْ مُحَمَّدِ بْنِ
سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ:
«إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكُنْ رُؤْيَا الْمُسْلِمِ
تَكْذِبُ، وَأَصْدَقُكُمْ رُؤْيَا أَصْدَقُكُمْ حَدِيثًا،
وَرُؤْيَا الْمُسْلِمِ جُزْءٌ مِنْ خَمْسٍ وَأَرْبَعِينَ

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

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

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

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

جُزْءًا مِنَ النُّبُوَّةِ، وَرُؤْيَا ثَلَاثٌ: فَالرُّؤْيَا الصَّالِحَةُ بُشِّرَى مِنَ اللَّهِ، وَرُؤْيَا تَحْزِينٌ مِنَ السَّيْطَانِ، وَرُؤْيَا مِمَّا يُحَدِّثُ الْمَرْءُ نَفْسَهُ، فَإِنْ رَأَى أَحَدُكُمْ مَا يَكْرَهُ، فَلْيَقُمْ فَلْيُصَلِّ، وَلَا يُحَدِّثُ بِهَا النَّاسَ» قَالَ: «وَأَحَبُّ الْقِيدَ وَأَكْرَهُ الْغُلَّ، وَالْقِيدُ ثَبَاتٌ فِي الدِّينِ» فَلَا أَدْرِي هُوَ فِي الْحَدِيثِ أَمْ قَالَ أَبُو سَيْرَيْنَ.

[انظر: ٥٩١١]

[٥٩٠٦] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ أَيُوبَ بِهِذَا الْإِشْنَادِ، وَقَالَ فِي الْحَدِيثِ: قَالَ أَبُو هُرَيْرَةَ: فَيُعَجِّبُنِي الْقِيدُ وَأَكْرَهُ الْغُلَّ، وَالْقِيدُ ثَبَاتٌ فِي الدِّينِ وَقَالَ النَّبِيُّ ﷺ: «رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِيَّةِ وَأَرْبَعِينَ جُزْءًا مِنَ النُّبُوَّةِ».

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

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

"Dreams are one of the forty-six parts of Prophethood."

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

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

[5911] 8 - (2263) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dream of a believer is one of the forty-six parts of Prophethood.'"

[5912] (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The dream of a

الْحَدِيثُ قَوْلُهُ: وَأَكْرَهَ الْفُلَّ، إِلَى تَمَامِ
الْكَلَامِ، وَلَمْ يَذْكُرْ: «الرُّؤْيَا جُزْءٌ مِنْ
سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَةِ».

[5909] ٧-(٢٢٦٤) حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْنَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ وَأَبُو دَاوُدْ؛ وَحَدَّثَنِي رُهْبَرُ بْنُ حَرْبٍ:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، كُلُّهُمْ عَنْ
شُعبَةٍ؛ وَحَدَّثَنَا عَيْبُودُ اللَّهِ بْنُ مَعَاذٍ - وَاللَّفْظُ
لَهُ - حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ فَتَادَةَ،
عَنْ أَنَّسِ بْنِ مَالِكٍ، عَنْ عُبَادَةَ بْنِ الصَّاصِيَّ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الْمُؤْمِنِ
جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوَةِ».

[5910] (...) وَحَدَّثَنَا عَيْبُودُ اللَّهِ بْنُ
مَعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ ثَابِتَ
الْبَنَانِيَّ، عَنْ أَنَّسِ بْنِ مَالِكٍ عَنْ
النَّبِيِّ ﷺ، مِثْلَ ذَلِكَ.

[5911] ٨-(٢٢٦٣) حَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرُ
عَنِ الزُّهْرِيِّ، عَنْ أَبِنِ الْمُسَيْبَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ
رُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا
مِنَ النَّبُوَةِ». [راجع: ٥٩٠٥]

[5912] (...) وَحَدَّثَنَا إِسْمَاعِيلُ بْنُ
الْحَلَيلِ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ

believer that he sees or that is shown to him.”” In the *Hadîth* of Ibn Mushir it says: “A good dream is one of the forty-six parts of Prophethood.”

[5913] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The dream of a righteous man is one of the forty-six parts of Prophethood.”

[5914] (...) It was narrated from Yahyâ bin Abî Kathîr with this chain of narrators.

[5915] (...) A *Hadîth* like that of ‘Abdullâh bin Yahyâ bin Abî Kathîr (no. 5913) from his father was narrated from Abû Hurairah, from the Prophet ﷺ.

[5916] 9 - (2265) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Good dreams are

الأَعْمَشُ؛ وَحَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي حُرَيْرَةَ حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رُؤْيَا الْمُسْلِمِ يَرَاهَا أَوْ تُرَى لَهُ»، وَفِي حَدِيثِ أَبْنِ نُمَيْرٍ «الرُّؤْيَا الصَّالِحةُ جُزْءٌ مِّنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِّنَ النُّبُوَّةِ».

[5913] (...) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: حَدَّثَنَا أَبُو سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «رُؤْيَا الرَّجُلِ الصَّالِحِ جُزْءٌ مِّنْ سِتَّةِ وَأَرْبَعِينَ جُزْءًا مِّنَ النُّبُوَّةِ».

[5914] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّنِّ: حَدَّثَنَا عُثْمَانَ بْنَ عُمَرَ: حَدَّثَنَا عَلَيْهِ يَعْنِي أَبْنَ الْمِبَارَكِ؛ وَحَدَّثَنَا أَحْمَدُ بْنُ الْمُنْدِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَرْبٌ يَعْنِي أَبْنَ شَدَادٍ، كِلَاهُمَا عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ بِهَذَا الْإِسْنَادِ.

[5915] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمُرٌ عَنْ هَمَامَ بْنِ مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْسَّيِّدِ ﷺ، يُمَثِّلُ حَدِيثَ عَبْدِ اللَّهِ بْنِ يَحْيَى أَبْنَ أَبِي كَثِيرٍ عَنْ أَبِيهِ.

[5916] 9- (2265) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أَسَامَةَ؛ وَحَدَّثَنَا

one of the seventy parts of Prophethood.”

[5917] (...) It was narrated from ‘Ubaidullâh with this chain of narrators.

[5918] (...) It was narrated from Nâfi‘ with this chain of narrators (a *Hadîth* similar to no. 5916). In the *Hadîth* of Al-Laith it says: Nâfi‘ said: “I think that Ibn ‘Umar said: ‘One of the seventy parts of Prophethood.’”

Chapter 1. The Words Of The Prophet ﷺ: “Whoever Sees Me In A Dream Has Indeed Seen Me.”

[5919] 10 - (2266) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Whoever sees me in a dream has indeed seen me, for the *Shaitân* cannot resemble me.’”

ابن نمير: حَدَّثَنَا أَبْيَ قَالَاهُ جَمِيعاً : حَدَّثَنَا
عَبْيَدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «الرُّؤْيَا الصَّالِحةُ
جُزْءٌ مِّنْ سَبْعِينَ جُزْءاً مِّنَ النُّبُوَّةِ».

[٥٩١٧] [.] . . . [.] حَدَّثَنَا ابْنُ الْمُشَّى
وَعَبْيَدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى
عَنْ عَبْيَدِ اللَّهِ بِهَذَا الْإِسْنَادِ.

[٥٩١٨] [.] . . . [.] وَحَدَّثَنَا فُتَيْبَةُ وَابْنُ
رُمْحٍ عَنِ الْلَّيْثِ بْنِ سَعِيدٍ، وَحَدَّثَنَا ابْنُ
رَافِعٍ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكَ: أَخْبَرَنَا
الضَّحَّاكُ يَعْنِي ابْنَ عُثْمَانَ، كَلَّا هُمَا عَنْ
نَافِعٍ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ الْلَّيْثِ:
قَالَ نَافِعٌ: حَسِبْتُ أَنَّ ابْنَ عُمَرَ قَالَ:
«جُزْءٌ مِّنْ سَبْعِينَ جُزْءاً مِّنَ النُّبُوَّةِ».

(المعجم ١) - (باب قول النبي عليه الصلاة والسلام «من رأني في المنام فقد رأني») (التحفة ٢)

[٥٩١٩] ١٠- (٢٢٦٦) وَحَدَّثَنَا أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاؤِدَ الْعَتَكِيُّ: حَدَّثَنَا
حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا أَيُوبُ
وَهِشَامٌ عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَنِي
فِي الْمَنَامِ فَقَدْ رَأَنِي، فَإِنَّ الشَّيْطَانَ لَا
يَتَمَثَّلُ بِي».

[5920] 11 - (...) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'Whoever sees me in a dream will see me when he is awake, or it is as if he saw me when he was awake, for the *Shaitân* cannot resemble me.'"

[٥٩٢٠] ١١- (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ وَحَرْمَلَةَ قَالًا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ رَأَى فِي الْمَامِ فَسَيِّرَانِي فِي الْيَقَظَةِ، أَوْ لَكَائِنًا رَأَى فِي الْيَقَظَةِ، لَا يَتَمَلَّ الشَّيْطَانُ بِي».

[5921] (2267) Abû Qatâdah said: "The Messenger of Allâh ﷺ said: 'Whoever sees me has seen the truth.'"

[٥٩٢١] (٢٢٦٧) وَقَالَ فَقَالَ أَبُو سَلَمَةَ: قَالَ أَبُو قَتَادَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فَقْدَ رَأَى الْحَقَّ».

[5922] (...) The nephew of Az-Zuhri narrated: "My paternal uncle told me..." and he mentioned the two *Aḥadîth* with their chain of narrators, like the *Hadîth* of Yûnus (no. 5920).

[٥٩٢٢] (...) وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخْيَرِ الرُّهْرِيِّ: حَدَّثَنِي عَمِّي، فَذَكَرَ الْحَدِيثَيْنِ جَمِيعًا يَإِسْنَادِيهِمَا، سَوَاءً مِثْلَ حَدِيثِ يُونُسَ.

[5923] 12 - (2268) It was narrated from Jâbir that the Messenger of Allâh ﷺ said: "Whoever sees me in a dream has indeed seen me, for the *Shaitân* cannot appear in my form." And he said: "If one of you has a bad dream, let him not tell anyone of how the *Shaitân* toyed with him in his sleep."

[٥٩٢٣] ١٢- (٢٢٦٨) وَحَدَّثَنَا قُتَيْبَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا ابْنُ رُمْحٍ: أَخْبَرَنَا اللَّيْثُ عَنْ أَبِي الرُّبِّيرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ رَأَى فِي النَّوْمِ فَقْدَ رَأَى، إِنَّهُ لَا يَتَبَغِي لِلشَّيْطَانِ أَنْ يَتَمَلَّ فِي صُورَتِي»، وَقَالَ: «إِذَا حَلَمَ أَحَدُكُمْ فَلَا يُخِرِّجْ أَحَدًا بِتَلَعْبِ الشَّيْطَانِ بِهِ فِي الْمَنَامِ».

[5924] 13 - (...) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh said: "Whoever sees me in a dream has indeed seen me, for the *Shaitân* cannot resemble me."

Chapter 2. No One Should Speak Of How The *Shaitân* Toyed With Him In His Sleep

[5925] 14 - (...) It was narrated from Jâbir that a Bedouin came to the Messenger of Allâh ﷺ and said: "I dreamt that my head was cut off and I was chasing it. The Prophet ﷺ rebuked him and said: 'Do not speak of how the *Shaitân* toyed with you in your sleep.'"

[5926] 15 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off and it rolled away and I was chasing it.' The Messenger of Allâh ﷺ said to the Bedouin: 'Do not tell people of how the *Shaitân* toyed with you in your sleep.'"

He said: "I heard the Prophet ﷺ after that, delivering a *Khuâbah*

[٥٩٢٤] ١٣ - (...) وَحَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ: حَدَّثَنَا رَوْفٌ: حَدَّثَنَا زَكَرِيَّاُ ابْنُ إِسْحَاقَ: حَدَّثَنِي أَبُو الرُّزْبَرْ؛ أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَنِي فِي النَّوْمِ فَقَدْ رَأَنِي، فَإِنَّهُ لَا يَتَبَغِي لِلشَّيْطَانِ أَنْ يَتَشَبَّهَ بِي». (المعجم ٢) - (بابُ لا يخبر بتلعيب الشيطان به في المنام) (التحفة ٣)

[٥٩٢٥] ١٤ - (...) وَحَدَّثَنَا قُبَيْلُ [ابن سعيد]: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الرُّزْبَرْ، عَنْ جَابِرٍ، عَنْ رَسُولِ اللَّهِ ﷺ؛ أَنَّهُ قَالَ لِأَعْرَابِيٍّ جَاءَهُ فَقَالَ: إِنِّي حَلَمْتُ أَنَّ رَأْسِي قُطِعَ، فَأَنَا أَتَبْعِيُهُ، فَرَجَرَهُ السَّبِيلُ ﷺ وَقَالَ: «لَا تُخْبِرْ بِتَلَعِيبِ الشَّيْطَانِ بِكَ فِي الْمَنَامِ».

[٥٩٢٦] ١٥ - (...) وَحَدَّثَنَا عُثْمَانُ [ابن أبي شيبة]: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى السَّبِيلِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَأَنَّ رَأْسِي ضُرِبَ فَتَدَحَّرَ فَاسْتَدَدْتُ عَلَى أَثْرِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِلْأَعْرَابِيِّ: «لَا تُحَدِّثِ النَّاسَ بِتَلَعِيبِ الشَّيْطَانِ بِكَ فِي مَنَامِكَ».

and saying: 'None of you should speak of how the Shaitân toyed with him in his sleep.'

[5927] 16 - (...) It was narrated that Jâbir said: "A Bedouin came to the Prophet ﷺ and said: 'O Messenger of Allâh, I saw in a dream as if my head was cut off.' The Prophet ﷺ smiled and said: 'If the Shaitân toys with one of you in his sleep, he should not tell the people about it.'" According to the report of Abû Bakr (Ibn Abî Shaibah): "If one of you is toyed with," and he did not mention the Shaitân.

وَقَالَ: سَمِعْتُ النَّبِيَّ ﷺ بَعْدُ، يَخْطُبُ فَقَالَ: «لَا يُحَدِّثُنَّ أَحَدُكُمْ بِتَأْلِيفِ الشَّيْطَانِ إِلَيْهِ فِي مَنَامِهِ».

[٥٩٢٧] ١٦ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ فَالَا: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ فِي الْمَنَامِ كَانَ رَأْسِيْ قُطِعَ، قَالَ: فَضِّحَكَ النَّبِيُّ ﷺ وَقَالَ: «إِذَا لَعِبَ الشَّيْطَانُ بِأَحَدِكُمْ فِي مَنَامِهِ، فَلَا يُحَدِّثُ بِهِ النَّاسَ»، وَفِي رِوَايَةِ أَبِي بَكْرٍ: «إِذَا لَعِبَ بِأَحَدِكُمْ» وَلَمْ يَذْكُرِ الشَّيْطَانَ.

Chapter 3. Interpretation Of Dreams

[5928] 17 - (2269) Ibn 'Abbâs used to narrate that a man came to the Messenger of Allâh ﷺ and said: "O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey, and I saw people collecting it in the palms of their hands, some getting more and some getting less. And I saw a rope connecting heaven and earth. I saw you take hold of it and ascend, then another man took hold of it after you and ascended, then another

[٥٩٢٨] ١٧ - (٢٢٦٩) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزَّبِيدِيِّ: أَخْبَرَنِي الزُّهْرِيُّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، أَنَّ ابْنَ عَبَّاسَ أَوْ أَبَا هُرَيْرَةَ كَانَ يُحَدِّثُ: أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ؛ وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التُّحَبِّيُّ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسَ عَنِ ابْنِ شَهَابٍ، أَنَّ عُبَيْدَ اللَّهِ بْنَ عَبْدِ اللَّهِ بْنِ عُتْبَةَ أَخْبَرَهُ;

man took hold of it and ascended, then another man took hold of it but it broke, then it was reconnected and he ascended.”

Abû Bakr said: “O Messenger of Allâh, may my father be sacrificed for you, by Allâh. Let me interpret it.” The Messenger of Allâh ﷺ said: “Interpret it.” Abû Bakr said: “As for the canopy, it is the canopy of Islam. As for the ghee and honey dripping from it, that is the Qur’ân, its sweetness and softness. As for that which the people collected of it, it is the one who learns a great deal of Qur’ân and the one who learns a little. As for the rope connecting heaven and earth, it is the Truth that you brought, you adhere to it and Allâh raises you thereby. Then another man takes hold of it after you and is raised thereby, then another man takes hold of it and is raised thereby, then another man takes hold of it, then it breaks and is reconnected, and he is raised thereby. Tell me, O Messenger of Allâh, may my father and mother be sacrificed for you, am I right or wrong?” The Messenger of Allâh ﷺ said: “You got some of it right and some of it wrong.” He said: “By Allâh, O Messenger of Allâh, I adjure you to tell me what I got wrong.” He said: “Do not swear.”

أَنَّ ابْنَ عَبَّاسٍ كَانَ يُحَدِّثُ : أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَرَى الْمَلَائِكَةَ فِي الْمَنَامِ طَلَّةً تَنْطُفُ السَّمْنَ وَالْعَسْلَ ، فَأَرَى النَّاسَ يَتَكَفَّفُونَ مِنْهَا بِأَيْدِيهِمْ ، فَالْمُسْتَخِرُ وَالْمُسْتَقْلُ ، وَأَرَى سَبِيبًا وَأَصْلًا مِنَ السَّمَاءِ إِلَى الْأَرْضِ ، فَأَرَاكَ أَخْدَتِ بِهِ فَعَلَوْتَ ، ثُمَّ أَخْدَدِ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَعَلَاهُ ، ثُمَّ أَخْدَدِ بِهِ رَجُلٌ آخَرُ فَعَلَاهُ ، ثُمَّ أَخْدَدِ بِهِ رَجُلٌ [آخَرُ] فَانْقَطَعَ بِهِ ، ثُمَّ وُصِّلَ لَهُ فَعَلَاهُ . قَالَ أَبُو بَكْرٍ : يَا رَسُولَ اللَّهِ ! يَأْبِي أَنْتَ وَاللَّهُ ! لَتَدْعُنِي فِلَأَعْبُرَهَا ، قَالَ رَسُولُ اللَّهِ ﷺ : «أَعْبُرُهَا» ، قَالَ أَبُو بَكْرٍ : أَمَّا الظَّلَّةُ فَظَلَّةُ الْإِسْلَامِ ، وَأَمَّا الَّذِي يَنْطُفُ مِنَ السَّمْنِ وَالْعَسْلِ فَالْقُرْآنُ : حَلَاوَتُهُ وَلِيْسُهُ ، وَأَمَّا مَا يَتَكَفَّفُ النَّاسُ مِنْ ذَلِكَ فَالْمُسْتَخِرُ مِنَ الْقُرْآنِ وَالْمُسْتَقْلُ ، وَأَمَّا السَّبِيبُ الْوَاصِلُ مِنَ السَّمَاءِ إِلَى الْأَرْضِ فَالْحَقُّ الَّذِي أَنْتَ عَلَيْهِ ، تَأْخُذُ بِهِ فَيَعْلِمُكَ اللَّهُ بِهِ ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ مِنْ بَعْدِكَ فَيَعْلُو بِهِ ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَعْلُو بِهِ ، ثُمَّ يَأْخُذُ بِهِ رَجُلٌ آخَرُ فَيَنْقَطِعُ بِهِ ثُمَّ يُوصَلُ لَهُ فَيَعْلُو بِهِ ، فَأَخْرِبْنِي ، يَا رَسُولَ اللَّهِ ! يَأْبِي أَنْتَ وَأَمِّي أَصَبَّتُ أَمْ أَخْطَأْتُ ؟ قَالَ رَسُولُ اللَّهِ ﷺ : «أَصَبَّتَ

بَعْضًا وَأَخْطَأْتَ بَعْضًا» قَالَ: فَوَاللَّهِ! يَا رَسُولَ اللَّهِ! لَتُحَدِّثَنِي مَا الَّذِي أَخْطَأْتُ؟ قَالَ: «لَا تُقْسِمْ». .

[5929] (...) It was narrated that Ibn ‘Abbâs said: “A man came to the Prophet ﷺ when he returned from Uhud and said: ‘O Messenger of Allâh, last night I saw in a dream a canopy dripping with ghee and honey...’” a *Hadîth* like that of Yûnus (no 5928).

٥٩٢٩] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: أَخْبَرَنَا سُفِيَّانُ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ [بْنِ عَبْدِ اللَّهِ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: جَاءَ رَجُلٌ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْصَرِفٌ مِّنْ أُمُّ حَدِّيْرٍ، فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي رَأَيْتُ هَذِهِ اللَّيْلَةِ فِي الْمَنَامِ ظُلْلَةً تَنْطِفِ السَّمْنَ وَالْعَسْلَ، بِمَعْنَى حَدِيثِ يُونُسَ.

[5930] (...) It was narrated that Ibn ‘Abbâs or Abû Hurairah said – Ma’mar (the sub narrator) sometimes said it was narrated from Ibn ‘Abbâs and sometimes said it was narrated from Abû Hurairah – that a man came to the Messenger of Allâh ﷺ and said: “Last night I saw a canopy...” a similar *Hadîth* (as no. 5928).

٥٩٣٠] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ، عَنْ ابْنِ عَبَّاسٍ أَوْ أَبِي هُرَيْرَةَ قَالَ عَبْدُ الرَّزَاقِ: كَانَ مَعْمَرٌ أَخْيَانَا يَقُولُ: عَنْ ابْنِ عَبَّاسٍ، وَأَخْيَانَا يَقُولُ: عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أَرَى اللَّيْلَةَ ظُلْلَةً بِمَعْنَى حَدِيثِهِمْ.

[5931] (...) It was narrated from Ibn ‘Abbâs that among the things that the Messenger of Allâh ﷺ used to say to his Companions was: “Whoever among you has seen a dream, let him narrate it and I will interpret it for him.” A man came and said: “O Messenger of Allâh, I saw a canopy...” a similar *Hadîth* (as no. 5928).

٥٩٣١] (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ: حَدَّثَنَا شَائِعَةُ الْمَهْدِيَّةُ وَهُوَ ابْنُ كَثِيرٍ، عَنِ الزُّهْرِيِّ، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ مِمَّا يَقُولُ لِأَصْحَابِهِ: «مَنْ رَأَى مِنْكُمْ رُؤْيَا فَلِيُقُصُّهَا أَغْبُرُهَا لَهُ»

قالَ: فَجَاءَ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! رَأَيْتُ ظُلَّةً، بِنْحُو حَدِيثَهِمْ.

(المعجم ٤) - (باب رؤيا النبي ﷺ)
(التحفة ٥)

Chapter 4. The Dreams Of The Prophet ﷺ

[5932] 18 - (2270) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said: ‘One night in a dream I saw myself in the house of ‘Uqbah bin Râfi’. We were brought some fresh *Ibn Tab* dates.^[1] I interpreted it as high status in this world and a good ending in the Hereafter, and that our religion is perfected.””

اَبْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَسِّيْنِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَأَيْتُ ذَاتَ لَيْلَةً، فِيمَا يَرَى النَّاسُمُ، كَانَّا فِي دَارِ عُقْبَةَ اَبْنِ رَافِعٍ، فَأَتَيْنَا بِرُطُوبٍ مِّنْ رُطُوبِ اَبْنِ طَابٍ، فَأَوْلَى الرُّفْعَةَ لَنَا فِي الدُّنْيَا وَالْعَاقِبةَ فِي الْآخِرَةِ، وَأَنَّ دِينَنَا قَدْ طَابَ».»

[5933] 19 - (2271) ‘Abdullâh bin ‘Umar narrated that the Messenger of Allâh ﷺ said: “I saw myself in a dream using a *Siwâk*, and two men competed to take it from me, one of whom was older than the other. The younger one got it from me, and it was said to me: ‘Give it to the older one.’ So I gave it to the older one.”

اَبْنُ عَلَيِّ الْجَهْضَمِيِّ: أَخْبَرَنِي أَبِي: حَدَّثَنَا صَخْرُ بْنُ جُوَيْرَةَ عَنْ نَافِعٍ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَرَانِي فِي الْمَنَامِ أَتَسْوَكُ بِسْوَاكٍ، فَجَذَبَنِي رَجُلٌ، أَحَدُهُمَا أَكْبَرُ مِنِ الْآخِرِ، فَتَأَوَّلَتُ السَّوَاكَ الْأَصْعَرَ مِنْهُمَا، فَقِيلَ لِي: كَبُورٌ، فَدَفَعْتُهُ إِلَى الْأَكْبَرِ».»

[5934] 20 - (2272) It was narrated from Abû Mûsa that the Prophet ﷺ said: “In a dream I saw myself migrating from

حَدَّثَنَا أَبُو عَامِرٍ عَبْدُ اللَّهِ بْنُ بَرَادَ الْأَشْعَرِيِّ وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَتَقَارِبًا فِي

[1] A well known type of dates that were attributed to *Ibn Tab* a man from Al-Madînah.

Makkah to a land in which there were date palms. I thought that it would be Al-Yamâmah or Hajar, but it turned out to be Al-Madînah, Yathrib. And in this dream of mine I saw myself brandishing a sword, the upper part of which was broken. That turned out to be what happened to the believers on the Day of Uhud. Then I brandished it again and it became better than it had been before. That turned out to be what Allâh has brought about of the Conquest (of Makkah) and the unity of the believers. And I also saw some cows, and something that was good from Allâh. The cows are the group of believers on the Day of Uhud, and the good is the good that Allâh brought about after that, and the reward for sincerity that Allâh gave us after that on the Day of Badr.”

[5935] 21 - (2273) It was narrated that Ibn ‘Abbâs said: “The liar Musailimah came to Al-Madînah at the time of the Prophet ﷺ and started saying: ‘If Muhammad appoints me as his successor I will follow him.’ He came with a large number of his people, and was met by the Prophet ﷺ who had Thâbit bin Qais bin Shammâs with him, and in the Prophet’s hand was a piece of palm branch. He came and stood in front of Musailimah and his companions, and said: ‘If you

اللّفظِ - قَالَ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ : «رَأَيْتُ فِي الْمَنَامِ أَنِّي أَهَا جُرًّا مِنْ مَكَّةَ إِلَى أَرْضٍ بِهَا نَحْلٌ، فَذَهَبَ وَهُلِيَ إِلَى أَنَّهَا الْيَمَامَةُ أَوْ هَجَرُ، فَإِذَا هِيَ الْمَدِينَةُ يَثْرُبُ، وَرَأَيْتُ فِي رُؤْيَايَ هَذِهِ أَنِّي هَرَزْتُ سَقَماً، فَانْقَطَعَ صَدْرُهُ، فَإِذَا هُوَ مَا أُصِيبَ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحْدِي، ثُمَّ هَزَّهُ أُخْرَى فَعَادَ أَحْسَنَ مَا كَانَ، فَإِذَا هُوَ مَا جَاءَ اللَّهُ بِهِ مِنَ الْفَتْحِ وَاجْتِمَاعِ الْمُؤْمِنِينَ، وَرَأَيْتُ فِيهَا أَيْضًا بَقَرًا، وَاللَّهُ خَيْرٌ، فَإِذَا هُمُ النَّفَرُ مِنَ الْمُؤْمِنِينَ يَوْمَ أُحْدِي، وَإِذَا الْخَيْرُ مَا جَاءَ اللَّهُ بِهِ مِنَ الْخَيْرِ بَعْدُ، وَتَوَابُ الصَّدْقِ الَّذِي آتَانَا اللَّهُ بَعْدُ، يَوْمَ بَدْرٍ».

[5935-2273] 21 حَدَّثَنِي مُحَمَّدُ بْنُ سَهْلِ التَّمِيمِيُّ : حَدَّثَنَا أَبُو الْيَمَامَ : حَدَّثَنَا شَعِيبٌ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حُسْنَيْنِ : قَالَ تَافِعُ بْنُ جُعْنَيْرٍ : عَنْ ابْنِ عَبَّاسٍ قَالَ : قَدِمَ مُسَيْلَمَةُ الْكَذَابُ عَلَى عَهْدِ النَّبِيِّ ﷺ ، الْمَدِينَةَ، فَجَعَلَ يَقُولُ : إِنْ جَعَلَ لِي مُحَمَّدُ الْأَمْرَ مِنْ بَعْدِهِ تَبَعَّتُهُ، فَقَدَمَهَا فِي بَشَرٍ كَثِيرٍ مِنْ قَوْمِهِ، فَأَفْأَلَ إِلَيْهِ النَّبِيُّ ﷺ وَمَعَهُ ثَائِتُ بْنُ قَيْسٍ بْنِ

were to ask me for this piece of palm branch I would not give it to you. I will never transgress the Command of Allâh with regard to you. If you turn away, Allâh will destroy you. I think you are the one concerning whom I was shown something in a dream. This is Thâbit; he will answer you on my behalf.' Then he left."

شَمَاسٌ، وَفِي يَدِ النَّبِيِّ ﷺ قِطْعَةُ جَرِيدَةٍ، حَتَّىٰ وَقَفَ عَلَىٰ مُسَيْلَمَةَ فِي أَصْحَابِهِ، قَالَ: «لَوْ سَأَلْتُنِي هَذِهِ الْقِطْعَةَ مَا أَعْطَيْتُكُمَا، وَلَنْ أَتَعَدَّ أَمْرَ اللَّهِ فِيكَ، وَلَئِنْ أَدْبَرْتَ لَيَعْرُونَكَ اللَّهُ، وَإِنِّي لَأَرَاكَ الَّذِي أُرِيْتُ فِيكَ مَا أُرِيْتُ، وَهَذَا ثَابِتٌ يُجِيْبُكَ عَنِّي» ثُمَّ انْصَرَفَ عَنْهُ.

(2274) Ibn ‘Abbâs said: "I asked about the words of the Prophet ﷺ: 'I think you are the one concerning whom I was shown something in a dream.' Abû Hurairah told me that the Prophet ﷺ said: 'While I was sleeping I saw two bangles of gold on my arms, and they troubled me. It was revealed to me in my dream that I should blow on them, so I did that, and they flew away. I interpreted them as referring to two liars who will emerge after I am gone. One of them is Al-‘Ansî, the man of Şan‘â, and the other is Musailimah, the man of Al-Yamâmah.'"

[5936] 22 - (...) Ma‘mar narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "While I was sleeping, the treasures of the earth were brought to me, and two bangles of gold were placed on my arms. They troubled me greatly,

(٢٢٧٤) فَقَالَ ابْنُ عَبَّاسٍ: فَسَأَلَتْ عَنْ قَوْلِ النَّبِيِّ ﷺ: «إِنَّكَ أَرَى الَّذِي أُرِيْتُ فِيكَ مَا أُرِيْتُ» فَأَخْبَرَنِي أَبُو هُرَيْرَةَ، أَنَّ النَّبِيِّ ﷺ قَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُ فِي يَدِيْ سُوَارَيْنِ مِنْ ذَهَبٍ، فَأَهْمَنِي شَأْنُهُمَا، فَأَوْحَيَ إِلَيَّ فِي الْمَنَامِ أَنِّي أَنْفُخُهُمَا، فَنَفَخْتُهُمَا فَطَارَا، فَأَوْلَاهُمَا كَذَّابَيْنِ يَخْرُجَا مِنْ بَعْدِي، فَكَانَ أَحَدُهُمَا الْعَنْسَيِّ، صَاحِبَ صَنْعَاءَ، وَالْآخَرُ مُسَيْلَمَةَ، صَاحِبَ الْيَمَامَةِ».

[٥٩٣٦]-٢٢ (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَا أَنَا نَائِمٌ أُتَيْتُ خَزَائِنَ الْأَرْضِ، فَوَضَعَ فِي يَدِيْ أُسْوَارَيْنِ مِنْ

then it was revealed to me that I should blow on them, so I blew on them and they were gone. I interpreted them as being the two liars between whom I am: the man of Ṣan‘â’ and the man of Al-Yamâmah.”

[5937] 23 - (2275) It was narrated that Samurah bin Jundab said: “When the Prophet ﷺ had prayed *Subh*, he would turn towards them (i.e., the people praying with him) and say: ‘Did any one of you see a dream last night?’”

ذَهَبَ، فَكَبَرَا عَلَيَّ وَأَهْمَانِي، فَأُوْجِي إِلَيَّ
أَنِ افْخُمْهُمَا، فَنَفَخْتُهُمَا فَذَهَبَا، فَأَوْلَاهُمَا
الْكَذَّابَيْنَ اللَّذَّيْنَ أَنَا بَيْنَهُمَا: صَاحِبَ
صَنْعَاءَ، وَصَاحِبَ الْيَمَامَةَ».

٤٩٣٧-٢٣ [٢٢٧٥] حَدَّثَنَا مُحَمَّدُ
ابْنُ بَشَّارٍ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا
أَبِي عَنْ أَبِي رَجَاءِ الْعُطَّارِدِيِّ، عَنْ سَمْرَةَ
ابْنِ جُنْدَبٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى
الصُّبْحَ أَقْلَلَ عَلَيْهِمْ بِوَجْهِهِ فَقَالَ: «هَلْ
رَأَى أَحَدٌ مِنْكُمُ الْبَارِحةَ رُؤْيَا؟».

43. The Book Of Virtues (And Merits Of The Prophet And Other Prophets)

Chapter 1. The Superiority Of The Prophet's ﷺ Lineage, And The Stone That Greeted Him Before His Prophethood

[5938] 1 - (2276) Wâthilah bin Al-Asqa' said: "I heard the Messenger of Allâh ﷺ say: 'Allâh, Glorified and Exalted is He, chose Kinânah from among the children of Ismâ'il, ﷺ, and He chose the Quraish from among Kinânah, and He chose Banû Hâshim from among the Quraish, and He chose me from among Banû Hâshim.'"

[5939] 2 - (2277) It was narrated that Jâbir bin Samurah said: "The Messenger of Allâh ﷺ said: 'I know a stone in Makkah that used to greet me before I was sent (made a Prophet). I would recognize it even now.'"

٥ - (المعجم ٤٣) - كتاب الفضائل
(التحفة ٢٣)

(المعجم ١) - (بابُ فضل نسب
النبي ﷺ، وتسليم الحجر عليه قبل
النبوة) (التحفة ١)

[٥٩٣٨] ١ - (٢٢٧٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ مُهْرَانَ الرَّازِيُّ وَمُحَمَّدُ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ سَهْمٍ، جَمِيعًا عَنِ الْوَلِيدِ -
قَالَ ابْنُ مُهْرَانَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ
- حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ أَبِي عَمَارٍ شَدَادَ،
أَنَّهُ سَمِعَ وَاثِلَةَ بْنَ الْأَسْقَعَ يَقُولُ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ
اَصْطَفَى كَيْنَانَةً مِنْ وَلَدِ إِسْمَاعِيلَ عَلَيْهِ
الصَّلَاةُ وَالسَّلَامُ، وَاصْطَفَى قُرِيشًا مِنْ
كَيْنَانَةً، وَاصْطَفَى مِنْ قُرِيشٍ بَنَيْ هَاشِمٍ،
وَاصْطَفَانِي مِنْ بَنَيْ هَاشِمٍ"

[٥٩٣٩] ٢ - (٢٢٧٧) وَحَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ عَنْ
إِبْرَاهِيمَ بْنِ طَهْمَانَ: حَدَّثَنِي سِمَاكُ بْنُ حَرْبٍ
عَنْ جَابِرِ بْنِ سَمْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
إِنِّي لَا عَرِفُ حَجَرًا بِمَكَّةَ كَانَ يُسَلَّمُ عَلَيَّ قَبْلِ
أَنْ أُبَعِّثَ، إِنِّي لَا عَرِفُهُ الْآنَ".

Chapter 2. The Superiority Of Our Prophet ﷺ Over All Of Creation

[5940] 3 - (2278) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I will be the leader of the sons of Âdám on the Day of Resurrection, the first one for whom the grave is opened, the first one to intercede and the first one whose intercession will be accepted.'"

(المعجم ٢) - (باب تفضيل نبينا ﷺ على جميع الخلائق) (التحفة ٢)

[٥٩٤٠] [٢٢٧٨]-٣) وَحَدَّثَنِي الْحَكَمُ بْنُ مُوسَى أَبُو صَالِحٍ: حَدَّثَنَا هَقْلُ يَعْنِي ابْنَ زِيَادٍ، عَنِ الْأَوْزَاعِيِّ: حَدَّثَنِي أَبُو عَمَارٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ فَرْوَخَ: حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَوَّلُ مَنْ يَنْشَقُ عَنْهُ الْقَبْرُ، وَأَوَّلُ شَافِعٍ وَأَوَّلُ مُشَفِّعٍ».

(المعجم ٣) - (باب في معجزات النبي ﷺ) (التحفة ٣)

Chapter 3. The Miracles Of The Prophet ﷺ

[5941] 4 - (2279) It was narrated from Anas that the Prophet ﷺ called for water and it was brought in a shallow vessel. The people started performing *Wudû*, and I estimated that they were between sixty and eighty. And I looked at the water that was springing from between his ﷺ fingers.

[٥٩٤١] [٢٢٧٩]-٤) وَحَدَّثَنِي أَبُو الرَّبِيعِ سُلَيْمَانُ بْنُ دَاؤُدَ الْعَتَّابِيِّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابِتُ عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ دَعَا بِمَا فَاتَيْ بِقَدْحٍ رَحْرَاحٍ، فَجَعَلَ الْقَوْمُ يَتَوَضَّأُونَ، فَحَرَزَتْ مَا بَيْنَ السَّيْنَ إِلَى الشَّمَائِينَ، قَالَ: فَجَعَلْتُ أَنْظُرَ إِلَى الْمَاءِ يَتَبَعُ مِنْ بَيْنِ أَصَابِعِهِ.

[٥٩٤٢] [..] -٥) وَحَدَّثَنِي إِسْحَاقُ أَبْنُ مُوسَى الْأَنْصَارِيِّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ؛ وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا أَبْنُ وَهْبٍ عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ

[5942] 5 - (...) It was narrated that Anas bin Mâlik said: "I saw the Messenger of Allâh ﷺ when the time for 'Asr came. The people looked for water and could not find any. Some water

for *Wuḍū'* was brought to the Messenger of Allāh ﷺ and he put his hand in that vessel and told the people to perform *Wuḍū'* from it. I saw the water springing from beneath his fingers, and the people performed *Wuḍū'* from it, down to the last of them.

إِسْحَاقُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، وَحَانَتْ صَلَاةُ الْعَصْرِ، فَالْتَّمَسَ النَّاسُ الْوَضُوءَ فَلَمْ يَجِدُوهُ، فَأَتَيَ رَسُولُ اللَّهِ ﷺ بِوَضُوءٍ، فَوَضَعَ رَسُولُ اللَّهِ ﷺ فِي ذَلِكَ الْإِناءِ يَدَهُ، وَأَمَرَ النَّاسَ أَنْ يَتَوَضَّأُوا مِنْهُ قَالَ: فَرَأَيْتُ الْمَاءَ يَنْبَغِي مِنْ تَحْتِ أَصَابِعِهِ، فَتَوَضَّأَ النَّاسُ حَتَّى تَوَضَّأُوا مِنْ عِنْدِ آخِرِهِمْ.

[5943] 6 - (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ and his Companions were in Az-Zawrâ' – he said: Az-Zawrâ' is a place in Al-Madînah by the marketplace, near the *Masjid*. He called for a vessel of water and placed his hand in it, and it started to spring forth from between his fingers, and all of his Companions performed *Wuḍū'*. I said: "How many were they, O Abû Hamzah?" He said: "They were around three hundred."

[5944] (...) It was narrated from A'ras that the Prophet ﷺ was in Az Zawrâ', and he was brought a vessel of water in which he could not immerse his fingers fully. Then he mentioned a *Hadîth* like that of Hishâm (no. 5943).

[٥٩٤٣] ٦ - (...) حَدَّثَنَا أَبُو غَسَانُ الْمُسْمَعِيُّ: حَدَّثَنَا مُعاذٌ يَعْنِي ابْنَ هِشَامَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ وَأَصْحَابَهُ بِالزَّوْرَاءِ - قَالَ: وَالزَّوْرَاءُ بِالْمَدِينَةِ عِنْدَ السُّوقِ وَالْمَسْجِدِ فِيمَا شَاءَ - دَعَا بِقَدْحٍ فِيهِ مَاءً، فَوَضَعَ كَفَهُ فِيهِ، فَجَعَلَ يَنْبَغِي مِنْ بَيْنِ أَصَابِعِهِ، فَتَوَضَّأَ جَمِيعُ أَصْحَابِهِ، قَالَ: قُلْتُ: كَمْ كَانُوا يَا أَبَا حَمْرَةَ؟ قَالَ: كَانُوا زُهَاءَ الثَّلَاثِيَّاتِ.

[٥٩٤٤] ٧ - (...) وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ كَانَ بِالزَّوْرَاءِ، فَأَتَيَ يَانَاءَ مَاءٍ لَا يَغْمُرُ أَصَابِعَهُ، أَوْ فَدَرَ مَا يُوَارِي أَصَابِعَهُ، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ هِشَامِ.

[5945] 8 - (2280) It was narrated from Jâbir that Umm Mâlik used to give ghee to the Prophet ﷺ in a butter-skin of hers. Her sons used to go to her and asked for condiments, when they did not have anything. She would go to that skin in which she used to give (ghee) to the Prophet ﷺ and would find some ghee in it. It kept providing condiment for her family until one day she squeezed it. She went to the Prophet ﷺ and he said: "Did you squeeze it?" She said: "Yes." He said: "If you had left it alone the ghee would still be there."

[5946] 9 - (2281) It was narrated from Jâbir that a man came to the Prophet ﷺ and asked him for food. He gave him half a *Wasq* of barley and the man, his wife and their guest continued to eat from it until he weighed it. He came to the Prophet ﷺ who said: "If you had not weighed it, you would still be eating from it, it would still be there."

[5947] 10 - (706) Mu‘âdh bin Jabal narrated: "We set out with the Messenger of Allâh ﷺ during the campaign of Tabûk, and he was joining the prayers. He would pray *Zuhr* and *‘Asr* together, and *Maghrib* and *Ishâ’* together, until one day he delayed the prayer,

[٥٩٤٥] ٨ - (٢٢٨٠) وَحَدَّثَنِي سَلْمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الرَّزِّيْرِ، عَنْ جَابِرٍ: أَنَّ أُمَّ مَالِكٍ كَانَتْ تُهْدِي لِلنَّبِيِّ ﷺ فِي عُكَّةٍ لَهَا سَمْنًا، فَيَأْتِيهَا بُنُوْهَا فَيَسْأَلُونَ الْأَدْمَ، وَلَيْسَ عِنْدَهُمْ شَيْءٌ، فَتَعْمِدُ إِلَى الَّذِي كَانَتْ تُهْدِي فِيهِ لِلنَّبِيِّ ﷺ، فَتَجِدُ فِيهِ سَمْنًا، فَمَا زَالَ يُقْيِيمُ لَهَا أَدْمَ يَبْتَهَا حَتَّى عَصَرَتْهُ، فَأَتَتِ النَّبِيِّ ﷺ فَقَالَ: «عَصَرْتَهَا؟» فَقَالَتْ: نَعَمْ، قَالَ: «لَوْ تَرْكِتَهَا مَا زَالَ فَائِدًا».

[٥٩٤٦] ٩ - (٢٢٨١) وَحَدَّثَنِي سَلْمَةُ ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ أَعْيَنَ: حَدَّثَنَا مَعْقِلٌ عَنْ أَبِي الرَّزِّيْرِ، عَنْ جَابِرٍ: أَنَّ رَجُلًا أَتَى النَّبِيِّ ﷺ يَسْتَطِعُهُ، فَأَطْعَمَهُ شَطَرَ وَسِقَ شَعِيرٍ، فَمَا زَالَ الرَّجُلُ يَأْكُلُ مِنْهُ وَامْرَأَتُهُ وَضَيْفُهُمَا، حَتَّى كَالَّهُ، فَأَتَى النَّبِيِّ ﷺ فَقَالَ: «لَوْ لَمْ تَكُنْ لَأَكْلُتُمْ مِنْهُ، وَلَقَامَ لَكُمْ».

[٥٩٤٧] ١٠ - (٧٠٦) حَدَّثَنَا عَبْدُ اللهِ ابْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: حَدَّثَنَا أَبُو عَلَيِّ الْحَنْفِيُّ: حَدَّثَنَا مَالِكُ وَهُوَ ابْنُ أَنَسٍ عَنْ أَبِي الرَّزِّيْرِ الْمَكِّيِّ، أَنَّ أَبَا الطَّفْلِ عَامِرَ بْنَ وَاثِلَةَ أَخْبَرَهُ، أَنَّ مُعاَذَ بْنَ جَبَلِ

then he came out and prayed *Zuhr* and *'Asr* together. Then he went in, and he came out after that and prayed *Maghrib* and *'Ishâ'* together. Then he said: 'Tomorrow, if Allâh wills, you will reach the spring of Tabûk. You should not approach it until the forenoon, and whoever among you comes to it should not touch its water until I come.' We came to it, and two men had reached it before us. The spring was a trickle of water, like a shoelace. The Messenger of Allâh ﷺ asked them: 'Did you touch the water at all?' They said: 'Yes.' The Prophet ﷺ rebuked them, and said to them whatever Allâh willed he should say. Then the people scooped water from the spring little by little, until they had gathered a little in a vessel. The Messenger of Allâh ﷺ washed his hands and face in it, then he poured it back into the spring, and it began to flow abundantly. The people drank their fill, then he said: 'Soon, O Mu'âdh, if you live a long life, you will see this area filled with gardens.'

أَخْبَرَهُ قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَامَ غَرْوَةَ تُبُوكَ ، فَكَانَ يَجْمِعُ الصَّلَاةَ ، فَصَلَّى الطَّهْرَ وَالْعَصْرَ جَمِيعًا ، وَالْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا ، حَتَّى إِذَا كَانَ يَوْمًا أَخْرَى الصَّلَاةَ ، ثُمَّ خَرَجَ فَصَلَّى الطَّهْرَ وَالْعَصْرَ جَمِيعًا ، ثُمَّ دَخَلَ ثُمَّ خَرَجَ بَعْدَ ذَلِكَ ، فَصَلَّى الْمَغْرِبَ وَالْعِشَاءَ جَمِيعًا ، ثُمَّ قَالَ : إِنَّكُمْ سَتَأْتُونَ غَدًا ، إِنْ شَاءَ اللَّهُ ، عَيْنَ تُبُوكَ ، وَإِنَّكُمْ لَنْ تَأْتُوهَا حَتَّى يُصْحِيَ النَّهَارَ ، فَمَنْ جَاءَهَا مِنْكُمْ فَلَا يَمْسَسْ مِنْ مَا إِلَيْهَا شَيْئًا حَتَّى آتَيَ ، فَجِئْنَاهَا وَقَدْ سَبَقَنَا إِلَيْهَا رَجُلَانِ ، وَالْعَيْنُ مِثْلُ الشَّرَاثِ تَبِضُّ يُشَيْءُ مِنْ مَاءِ ، قَالَ : فَسَأَلَهُمَا رَسُولُ اللَّهِ ﷺ : « هَلْ مَسَسْتُمَا مِنْ مَا إِلَيْهَا شَيْئًا؟ » قَالَا : نَعَمْ ، فَسَبَقُوكُمَا النَّبِيُّ ﷺ ، وَقَالَ لَهُمَا مَا شَاءَ اللَّهُ أَنْ يَقُولَ ، قَالَ : ثُمَّ عَرَفُوا بِأَيْدِيهِمْ مِنَ الْعَيْنِ قَلِيلًا قَلِيلًا ، حَتَّى اجْتَمَعَ فِي شَيْءٍ ، قَالَ : وَعَسَلَ رَسُولُ اللَّهِ ﷺ فِيهِ يَدَهِ وَوَجْهُهُ ، ثُمَّ أَعَادَهُ فِيهَا ، فَجَرَتِ الْعَيْنُ بِمَاءِ مُنْهَمِرٍ ، أَوْ قَالَ : غَرِيرٌ - شَكَّ أَبُو عَلَيٰ أَيْهُمَا قَالَ - فَاسْتَقَى النَّاسُ ، ثُمَّ قَالَ : « يُوشِكُ ، يَا مُعَاذًا إِنْ طَالَتْ إِلَكَ حَيَاةً ، أَنْ تَرَى مَا هُنَّا قَدْ مُلِئَةٌ جِنَانًا ». [راجع: ١٦٣١]

[5948] 11 - (1392) It was narrated that Abû Humaid said: "We went out with the Messenger of Allâh ﷺ on the campaign of Tabûk, and we came to the valley of Al-Qurâ, where there was a garden belonging to a woman. The Messenger of Allâh ﷺ said: 'Estimate the amount of its produce.' So we estimated it, and the Messenger of Allâh ﷺ estimated it at ten *Wasq*. He said: 'Remember this number until we come back, if Allâh wills.' So we set off, until we came to Tabûk. The Messenger of Allâh ﷺ said: 'There will be a strong wind tonight, so none of you should stand up in it, and whoever has a camel, let him hobble it tightly.'

"The strong wind came, and one man stood up; the wind carried him and threw him down in the mountains of Tayy'. The envoy of Ibn Al-'Almâ', the ruler of Aylah, brought a letter to the Messenger of Allâh ﷺ and gave him a gift of a white mule. The Messenger of Allâh ﷺ wrote back to him and sent him a gift of a cloak. Then we came back to the valley of Al-Qurâ, and the Messenger of Allâh ﷺ asked that woman about her garden: 'How much is its produce?' She said: 'Ten *Wasq*.' The Messenger of Allâh ﷺ said: 'I am hastening back; whoever among you wishes may

[٥٩٤٨] [١١-١٣٩٢] حَدَّثَنَا عَبْدُ اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ : حَدَّثَنَا سُلَيْمَانُ ابْنُ إِلَالٍ عَنْ عَمْرُو بْنِ يَحْيَى ، عَنْ عَبَّاسٍ بْنِ سَهْلٍ [بْنِ سَعْدٍ] السَّاعِدِيِّ ، عَنْ أَبِي حُمَيْدٍ قَالَ : حَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ عَرْوَةَ تَبُوكَ ، فَأَتَيْنَا وَادِيَ الْقُرَى عَلَى حَدِيقَةٍ لِامْرَأَةٍ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «اَخْرُصُوهَا» فَحَرَصَنَاها ، وَحَرَصَهَا رَسُولُ اللَّهِ ﷺ عَشَرَةً اُوْسُقًا ، وَقَالَ : «أَحْصِيهَا حَتَّى تَرْجِعَ إِلَيْكُ ، إِنَ شَاءَ اللَّهُ» ، فَانْطَلَقْنَا ، حَتَّى قَدِمْنَا تَبُوكَ ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «سَتَهُبُ عَلَيْكُمُ الْلَّيْلَةَ رِيحٌ شَدِيدَةٌ ، فَلَا يَقُولُ فِيهَا أَحَدٌ مِنْكُمْ ، فَمَنْ كَانَ لَهُ بَعِيرٌ فَلِيُشَدَّ عِقالَهُ» فَهَبَتِ الرِّيحُ شَدِيدَةً ، فَقَامَ رَجُلٌ فَحَمَلَتْهُ الرِّيحُ حَتَّى أَقْفَتْهُ بِجَلَبِي طَيِّءٍ ، فَجَاءَ رَسُولُ اللَّهِ ﷺ بِكِتَابٍ ، صَاحِبُ أَلْيَةَ ، إِلَى رَسُولِ اللَّهِ ﷺ بِكِتَابٍ ، وَأَهْدَى لَهُ بَعْلَةً بِيَضَاءَ ، فَكَتَبَ إِلَيْهِ رَسُولُ اللَّهِ ﷺ وَأَهْدَى لَهُ بُرْدًا ، ثُمَّ أَفْبَلْنَا حَتَّى قَدِمْنَا وَادِيَ الْقُرَى ، فَسَأَلَ رَسُولُ اللَّهِ ﷺ الْمَرْأَةَ عَنْ حَدِيقَتِهَا : «كَمْ بَلَغَ ثَمُورُهَا؟» فَقَالَتْ : عَشَرَةً اُوْسُقًا ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «إِنِّي مُسْرِعٌ ، فَمَنْ شَاءَ مِنْكُمْ فَلِيُسْرِعْ مَعِيَ ،

leave with me, and whoever wishes may stay.' We set out and when we were approaching Al-Madînah he said: 'This is Tâbah and this is Uhûd - it is a mountain that loves us and we love it.' Then he said: 'The best houses of the *Ansâr* are the house of Banû An-Najjâr, then the house of Banû 'Abdul-Ash-hal, then the house of Banû 'Abdul-Hâarith bin Al-Khazraj, then the house of Banû Sâ'idah, and there is goodness in all the houses of the *Ansâr*.' Sa'd bin 'Ubâdah came to us and Abû Usaïd said: 'Did you not see how the Messenger of Allâh ﷺ mentioned the best of the houses of the *Ansâr*, and mentioned us last?' Sa'd went to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, you mentioned the best of the houses of the *Ansâr* and mentioned us last.' He said: 'Is it not sufficient for you that you are among the best?'''

[5949] 12 - (...) 'Amr bin Yahya narrated it with this chain of narrators (a *Hadîth* similar to no. 5948), up to the words: "And there is goodness in all the houses of the *Ansâr*". He did not mention what comes after that of the story of Sa'd bin 'Ubâdah. In the *Hadîth* of Wuhaib it adds: "The Messenger of Allâh ﷺ wrote to them in their land."

وَمَنْ شَاءَ فَلِيُمْكِنْتُ» فَخَرَجْنَا حَتَّى أَسْرَفْنَا
عَلَى الْمَدِينَةِ، فَقَالَ: «هَلْوَ طَابَهُ، وَهَذَا
أَحَدُهُ، وَهُوَ جَلْ يُحِبُّنَا وَنُحِبُّهُ»، ثُمَّ قَالَ:
«إِنَّ خَيْرَ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَارِ،
ثُمَّ دَارُ بَنِي عَبْدِ الْأَشْهَلِ، ثُمَّ دَارُ بَنِي
[عَبْدِ] الْحَارِثِ بْنِ الْخَرَزَاجِ، ثُمَّ دَارُ بَنِي
سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ»
فَلَحِقْنَا سَعْدًا بْنُ عُبَادَةَ، فَقَالَ أَبُو أُسَيْدٍ:
أَلَمْ تَرَ أَنَّ رَسُولَ اللَّهِ ﷺ خَيْرُ دُورِ
الْأَنْصَارِ، فَجَعَلْنَا آخِرًا، فَأَذْرَكَ سَعْدٌ
رَسُولَ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ!
خَيْرُ دُورِ الْأَنْصَارِ فَجَعَلْنَا آخِرًا،
فَقَالَ: «أَوَيْسَ يَحْسِنُكُمْ أَنْ تَكُونُوا مِنَ
الْخَيَّارِ». [راجع: ٣٢٧١]

١٢- (.) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُغَиْرَةُ بْنُ
سَلَمَةَ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا وُهَيْبٌ:
حَدَّثَنَا عَمْرُو بْنُ يَحْيَى بِهَذَا الإِسْنَادِ، إِلَى
قَوْلِهِ «وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» وَلَمْ
يَذْكُرْ مَا بَعْدَهُ مِنْ قِصَّةٍ سَعْدٌ بْنُ عُبَادَةَ،
وَرَأَدَ فِي حَدِيثٍ وُهَيْبٍ: فَكَتَبَ لَهُ رَسُولُ

الله ﷺ بِعْرِهِمْ، وَلَمْ يَذْكُرْ فِي حَدِيثٍ
وُهْبِ: فَكَتَبَ إِلَيْهِ رَسُولُ الله ﷺ.

(المعجم ٤) - (باب توكله على الله تعالى، وعصمة الله تعالى له من الناس) (التحفة ٤)

Chapter 4. He (ﷺ) Put His Trust In Allâh And Allâh Protected Him From The People

[5950] 13 - (843) It was narrated that Jâbir bin ‘Abdullâh said: “We went out with the Messenger of Allâh ﷺ on a campaign towards Najd. The Messenger of Allâh ﷺ caught up with us in a valley that abounded in thorny trees. The Messenger of Allâh ﷺ stopped beneath a tree and hung his sword on one of its branches. The people scattered throughout the valley, seeking shade beneath the trees. The Messenger of Allâh ﷺ said: ‘A man came to me while I was sleeping and took the sword, then I woke up to find him standing over my head, and I did not realize (that he was there) until the sword was unsheathed in his hand. He said to me: ‘Who will protect you against me?’ I said: ‘Allâh.’ He said a second time: ‘Who will protect you against me?’ I said: ‘Allâh.’ Then he sheathed the sword, and he is sitting over there.’ Then the Messenger of Allâh ﷺ left him alone.”

[٥٩٥٠]-[٨٤٣] حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا مَعْمَرٌ
عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلْمَةَ، عَنْ
جَاهِرٍ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ، مُحَمَّدُ بْنُ
جَعْفَرٍ بْنِ زِيَادٍ - وَاللَّفظُ لَهُ - : أَخْبَرَنَا
إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الزُّهْرِيِّ،
عَنْ سَيَّانِ بْنِ أَبِي سَيَّانِ الدُّؤْلَى، عَنْ
جَاهِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: غَرَوْنَا مَعَ رَسُولِ
الله ﷺ غَرْوَةً فَيلَ نَجِدٍ، فَأَدْرَكَنَا رَسُولُ
الله ﷺ فِي الْوَادِي تَحْتَ شَجَرَةً، فَعَلَقَ سَيِّفَهُ
بِعُضْنِ مِنْ أَغْصَانِهَا، قَالَ: وَنَفَرَقَ التَّاسُ
فِي الْوَادِي يَسْتَظِلُونَ بِالشَّجَرِ، قَالَ: فَقَالَ
رَسُولُ الله ﷺ: «إِنَّ رَجُلًا أَتَانِي وَأَنَا
نَائِمٌ، فَأَخَذَ السَّيْفَ فَاسْتَيْقَظْتُ وَهُوَ قَائِمٌ
عَلَى رَأْسِي، فَلَمْ أَشْعُرْ إِلَّا وَالسَّيْفُ صَلْتُ
فِي يَدِهِ، فَقَالَ لِي: مَنْ يَمْنَعُكَ مِنِّي؟
قَالَ: قُلْتُ: اللَّهُ، ثُمَّ قَالَ فِي الثَّانِيَةِ: مَنْ
يَمْنَعُكَ مِنِّي؟ قَالَ: قُلْتُ: اللَّهُ، قَالَ:

فَشَامَ السَّيْفَ، فَهَا هُوَ ذَا جَالِسٌ» ثُمَّ لَمْ

يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ. [راجع: ١٩٤٩]

[٥٩٥١] ١٤ - (...) Jâbir bin

'Abdullâh Al-Ansârî, who was one of the Companions of the Prophet ﷺ, narrated that he went out on a campaign with the Prophet ﷺ in the direction of Najd. When the Prophet ﷺ came back, he came back with him, and they sat to rest one day. Then he mentioned a *Hadîth* like that of Ibrâhîm bin Sa'd and Ma'mar (no. 5950).

اللَّهُ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ بْنِ إِسْحَاقَ قَالَا: أَخْبَرَنَا أَبُو الْيَمَانُ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي سَيَّانُ بْنُ أَبِي سَيَّانٍ الدُّلُوئِيِّ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛

أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، أَخْبَرَهُمَا: أَنَّهُ غَرَّاً مَعَ النَّبِيِّ ﷺ غَزَوَةَ قِبَلَ نَجْدٍ، فَلَمَّا فَقَلَ النَّبِيُّ ﷺ فَقَلَ مَعَهُ، فَادْرَكَتْهُمُ الْقَاتِلُ

يَوْمًا، ثُمَّ ذَكَرَ نَحْوَ حَدِيثِ إِبْرَاهِيمَ بْنِ سَعْدٍ

وَمَعْمَرِ.

[٥٩٥٢] (...) It was narrated that Jâbir said: "We came back with the Messenger of Allâh ﷺ, and when we were in Dhât Ar-Riqâ'" a *Hadîth* like that of Az-Zuhri (no. 5950), but he did not mention (the words): "Then the Messenger of Allâh ﷺ left him alone."

[٥٩٥٢] (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ

أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا أَبَا بْنِ

بِرْيِيدَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ عَنْ أَبِي

سَلَمَةَ، عَنْ جَابِرٍ قَالَ: أَفْلَتْنَا مَعَ رَسُولِ

اللَّهِ ﷺ، حَتَّىٰ إِذَا كُنَّا بِذَرَاتِ الرِّقَاعِ،

بِمَعْنَى حَدِيثِ الزُّهْرِيِّ، وَلَمْ يَذْكُرْ: ثُمَّ

لَمْ يَعْرِضْ لَهُ رَسُولُ اللَّهِ ﷺ.

(المعجم ٥) - (بابُ بيان مثل ما بعث

النَّبِيُّ ﷺ مِنَ الْهُدَىٰ وَالْعِلْمِ) (التحفة ٥)

[٥٩٥٣] ١٥ - (٢٢٨٢) حَدَّثَنَا أَبُو بَكْرِ

ابْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرِ الْأَسْعَرِيِّ وَمُحَمَّدٌ

Chapter 5. The Likeness Of The Guidance And Knowledge With Which The Prophet ﷺ Was Sent

[٥٩٥٣] ١٥ - (٢٢٨٢) It was narrated from Abû Mûsa that the Prophet ﷺ said: "The likeness of

the guidance and knowledge with which Allâh has sent me is that of rain falling upon the earth. Some of it is good ground which receives the water and brings forth a great deal of herbage and grass. Some of it is hard but it retains the water, and Allâh benefits people by it, and they drink it and give it to their animals to drink, and they use it for irrigation and grazing. And another part of it is barren, it does not retain the water or produce herbage. That is the likeness of one who gains an understanding of the religion of Allâh, and Allâh benefits him by that with which Allâh has sent me, and he learns and teaches others; and the likeness of a man who pays no attention to that, and does not accept the guidance of Allâh with which I have been sent.”

Chapter 6. His ﷺ Compassion Towards His Ummah, And His Intense Concern To Warn Them Against That Which May Harm Them

[5954] 16 - (2283) It was narrated from Abû Mûsa that the Prophet ﷺ said: “The likeness of me and that with which Allâh has sent me, is that of a man who came to his people and said: ‘O people, I have seen the army with my own eyes, and I am a plain^[1]

ابن العلّاء - واللفظ لأبي عامرٍ - قالوا: حدثنا أبوأسامة عن بريء، عن أبي بُردة، عن أبي موسى عن النبي ﷺ قال: «إنَّ مثَلَّ مَا بَعَثَنِي اللهُ عَزَّ وَجَلَّ بِهِ مِنَ الْهُدَىٰ وَالْعِلْمِ كَمِثْلِ غَيْثٍ أَصَابَ أَرْضًا، فَكَانَ مِنْهَا طَائِفَةً طَيِّبَةً، قَبِيلَتُ الْمَاءَ فَأَنْبَتَتِ الْكَلَأَ وَالْعَشْبَ الْكَثِيرَ، وَكَانَ مِنْهَا أَجَادِبُ أَمْسَكَتِ الْمَاءَ، فَنَفَعَ اللهُ بِهَا النَّاسُ، فَشَرِبُوا مِنْهَا وَسَقَوْا وَرَعَوْا، وَأَصَابَ طَائِفَةً مِنْهَا أُخْرَىٰ، إِنَّمَا هِيَ قِيعَانٌ لَا تُمْسِكُ مَاءً وَلَا تُثْبِتُ كَلَأً، فَذَلِكَ مَثَلُ مَنْ فَقَهَ فِي دِينِ اللهِ، وَنَفَعَهُ اللهُ بِمَا بَعَثَنِي اللهُ بِهِ، فَعَلِمَ وَعَلِمَ، وَمَثَلُ مَنْ لَمْ يَرْفَعْ بِذَلِكَ رَأْسًا، وَلَمْ يَقْبَلْ هُدَى اللهِ الَّذِي أَرْسَلْتُ بِهِ».

(المعجم ٦) - (باب شفته ﷺ على أمته، وبالمبالغة في تحذيرهم مما يضرهم) (التحفة ٦)

[٥٩٥٤] [١٦-٢٢٨٣] (وَحدَثَنَا عَبْدُ اللهِ بْنُ بَرَادَ الْأَسْعَرِيُّ وَأَبُو كُرَيْبٍ: - واللفظ لأبي كريّب - قالا: حدثنا أبوأسامة عن بريء، عن أبي بُردة، عن أبي موسى عن النبي ﷺ قال: «إنَّ مثَلِي

^[1] Plain (lit. “naked”): This refers to the custom whereby one giving a warning would take off his cloak and wave it.

warner; save yourselves! Some of his people obeyed him and fled early of a place of safety. Others belied him, and in the morning the army found them in their houses and killed them and destroyed them. That is the likeness of those who obey me and follow that which I have brought, and the likeness of those who disobey me and belie that which I have brought of the truth.”

[5955] 17 - (2284) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘My likeness and that of my *Ummah* is that of a man who lights a fire and insects and moths start falling into it. I am trying to hold you back but you are rushing headlong into it.’”

[5956] (...) A similar report (as no. 5955) was narrated from Abû Az-Zinnâd with this chain.

[5957] 18 - (...) It was narrated that Hammâm bin Munabbih said: This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ. – He narrated a

وَمَثْلٌ مَا يَعْنِي اللَّهُ عَزَّ وَجَلَّ يَهُ كَمَثْلِ رَجُلٍ أَتَى قَوْمًا، فَقَالَ: يَا قَوْمًا إِنِّي رَأَيْتُ الْجَيْشَ بِعِنْدِي، وَإِنِّي أَنَا النَّذِيرُ الْعَرِيَّانُ، فَالنَّجَاءُ، فَأَطَاعَهُ طَائِفَةٌ مِنْ قَوْمِهِ، فَأَذْلَجُوا فَانْطَلَقُوا عَلَى مُهَاجِرِهِمْ، وَكَذَّبُ طَائِفَةٌ مِنْهُمْ فَأَضْبَحُوا مَكَانَهُمْ، فَضَبَّحُهُمُ الْجَيْشُ فَأَهْلَكُهُمْ وَاجْتَاهُمْ، فَذَلِكَ مَثْلٌ مَنْ أَطَاعَنِي وَاتَّبَعَ مَا جِئْتُ بِهِ، وَمَثْلٌ مَنْ عَصَانِي وَكَذَّبَ مَا جِئْتُ بِهِ مِنَ الْحَقِّ».

[5955-17] (2284) وَحَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْقُرْشِيُّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَثَلِي وَمَثَلُ أُمَّتِي كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَجَعَلَ الدَّوَابُ وَالْفَرَاشُ يَقْعُنُ فِيهِ، فَإِنَّا آخِذُ بِحُجَّرِكُمْ وَأَنْتُمْ تَقْحَمُونَ فِيهِ».

[5956] (...) وَحَدَّثَنَا عَمْرُو التَّاقِدُ وَابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِي الزَّنَادِ بِهَذَا الْإِسْنَادِ، تَحْوِهُ.

[5957-18] () حَدَّثَنَا مُحَمَّدُ ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا

number of *Aḥadīth*, including the following: “The Messenger of Allāh ﷺ said: ‘My likeness is that of a man who lights a fire, and when it is glowing, moths and insects start falling into it. He tries to stop them but they overwhelm him and fall in. That is the likeness of you and I. I am trying to hold you back from the fire (and saying), come away from the fire, come away from the fire, but you overwhelm me and rush headlong into it.’”

[5958] 19 - (2285) It was narrated that Jābir said: “The Messenger of Allāh ﷺ said: ‘The likeness of me and you is that of a man who lights a fire, and locusts and moths start falling into it, and he is trying to keep them out of it. I am holding you back from the fire, but you are slipping through my hands.’”

Chapter 7. He ﷺ Was The Seal Of The Prophets

[5959] 20 - (2286) It was narrated from Abū Hurairah that the Prophet ﷺ said: “The likeness of myself and the Prophets (who came before me) is that of a man who built a structure and built it well and he made it beautiful, and the people started walking

حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلِي كَمَثَلِ رَجُلٍ اسْتَوْفَدَ نَارًا، فَلَمَّا أَضَاءَتْ مَا حَوْلَهَا جَعَلَ الْفَرَاشُ وَهَذِهِ الدَّوَابُ الَّتِي فِي النَّارِ يَقْعُنُ فِيهَا، وَجَعَلَ يَحْجِزُهُنَّ وَيَغْلِبُهُنَّ فَيَتَحَمَّمُنَّ فِيهَا، قَالَ: فَذَلِكُمْ مَثَلِي وَمَثَلُكُمْ، أَنَا آخِذُ بِحُجْزِكُمْ عَنِ النَّارِ، هُلُمْ عَنِ النَّارِ، فَتَعْلُبُونِي وَتَفَحَّمُونِي فِيهَا».

[5958] 19 - (2285) حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنِي ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ عَنْ سَعِيدِ بْنِ مِينَاءَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَثَلِي وَمَثَلُكُمْ كَمَثَلِ رَجُلٍ أَوْفَدَ نَارًا، فَجَعَلَ الْجَنَادِبُ وَالْفَرَاشُ يَقْعُنُ فِيهَا، وَهُوَ يَذْبَهَنُ عَنْهَا، وَأَنَا آخِذُ بِحُجْزِكُمْ عَنِ النَّارِ، وَأَنْتُمْ تُفَلَّتُونَ مِنْ يَدِي».

(المعجم ٧) - (باب ذكر كونه ﷺ خاتم النبيين) (التحفة ٧)

[5959] 20 - (2286) وَحَدَّثَنَا عَمْرُو [بْنُ مُحَمَّدٍ] التَّانَقْدُ: حَدَّثَنَا سُفْيَانُ ابْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ السَّيِّدِ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ: «مَثَلِي وَمَثَلُ الْأُبَيَّاءِ كَمَثَلِ رَجُلٍ بَنَى بُنْيَانًا

around it and saying: ‘We have never seen any structure more beautiful than this, except for this brick.’ I am that brick.”

[5960] 21 - (...) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of *Ahadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The likeness of myself and the Prophets who came before me is that of a man who built some houses and built them well, making them beautiful and perfect, apart from the space of one brick in one of their corners. The people started walking around them, admiring the structure, saying: ‘Why don’t you put a brick here? Then your building will be complete.’” Muâmmad ﷺ said: ‘I am that brick.’”

[5961] 22 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The likeness of myself and the Prophets who came before me is that of a man who built a structure and built it well and made it beautiful, except for the space of a brick in one of its corners. The people started walking around it, admiring it and saying: ‘Why is this brick missing?’ I am that brick, I am the Seal of the Prophets.”

فَأَحْسَنَهُ وَأَجْمَلَهُ، فَجَعَلَ النَّاسُ يُطِيقُونَ بِهِ
يَقُولُونَ: مَا رَأَيْنَا بُيَّانًا أَحْسَنَ مِنْ هَذَا، إِلَّا
هَذِهِ الْبَيْنَةُ، فَكُنْتُ أَنَا تِلْكَ الْبَيْنَةُ.

[٥٩٦٠] ٢١ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا
مَعْمُرٌ عَنْ هَمَامِ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ،
فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ أَبُو
الْقَاسِمِ ﷺ: «مَثْلِي وَمَثْلُ الْأَنْبِيَاءِ مِنْ
قَبْلِي كَمَلَ رَجُلٌ ابْنَتَنِي بِيَوْمَنِي فَأَحْسَنَهَا
وَأَجْمَلَهَا وَأَكْمَلَهَا، إِلَّا مَوْضِعٌ لِيَنْهَا مِنْ
رَأْوِيَّةِ مِنْ زَوَّاِيَاهَا، فَجَعَلَ النَّاسُ يَطْوُفُونَ
بِهِ وَيَعْجَبُونَ بِبُيَّانِكَ فَيَقُولُونَ: أَلَا وَضِعْتُ
هَهُنَا لِيَنَهَا فَيَقُولُونَ: فَقَالَ مُحَمَّدُ ﷺ:
فَكُنْتُ أَنَا الْبَيْنَةُ».

[٥٩٦١] ٢٢ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ أَئُوبَ وَقُتَيْبَةَ وَابْنُ حُجْرَةَ قَالُوا: حَدَّثَنَا
إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ
ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحِ السَّمَانِ، عَنْ
أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَثْلِي وَمَثْلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَلَ رَجُلٌ
بَنَى بُيَّانًا فَأَحْسَنَهُ وَأَجْمَلَهُ، إِلَّا مَوْضِعٌ
لِيَنَهَا مِنْ رَأْوِيَّةِ مِنْ زَوَّاِيَاهُ، فَجَعَلَ النَّاسُ
يَطْوُفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا

وَضَعْتُ هَذِهِ الْلِّبَنَةَ قَالَ: «فَإِنَا الْلِّبَنَةُ،
وَأَنَا خَاتَمُ النَّبِيِّينَ».

[5962] (...) It was narrated that Abû Sa'eed said: "The Messenger of Allâh ﷺ said: 'The likeness of me and the Prophets...'” and he mentioned something similar (to *Hadîth* no. 5961).

[٥٩٦٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: (مَثَلِي وَمَثَلُ النَّبِيِّينَ) فَذَكَرَ نَحْوَهُ.

[5963] 23 - (2287) It was narrated from Jâbir that the Prophet ﷺ said: "The likeness of myself and the (previous) Prophets is that of a man who built a house and made it perfect and complete, except the space of a brick. The people started to enter it and admire it, and they said: 'Were it not for the space of a brick.'" The Messenger of Allâh ﷺ said: "I am the space of that brick, I have come and sealed the (succession of) Prophets ﷺ."

[٥٩٦٣] [٢٢٨٧-٢٣] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَمَانُ: حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ: حَدَّثَنَا سَعِيدُ بْنُ مِيَاءَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: (مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَمَثَلِ رَجُلٍ بْنَى دَارًا فَأَتَّهَا وَأَكْمَلَهَا إِلَّا مَوْضِعَ لَبِّيَةِ، فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ مِنْهَا، وَيَقُولُونَ: لَوْلَا مَوْضِعُ الْلَّبِّيَةِ، قَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنَّا مَوْضِعُ الْلَّبِّيَةِ، جِئْتُ فَحَتَّمْتُ الْأَنْبِيَاءَ عَلَيْهِمُ السَّلَامُ».

[5964] (...) Salîm narrated a similar report with this chain of narrators, and instead of saying 'made it complete' he said 'made it beautiful.'

[٥٩٦٤] (...) وَحَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ: حَدَّثَنَا سَلِيمٌ بِهَذَا الْإِسْنَادِ، مِثْلُهُ، وَقَالَ: بَدَلَ - أَتَّهَا - أَحْسَنَهَا.

Chapter 8. When Allâh Wants To Show Mercy To A Nation, He Takes Their Prophet Before Them

(المعجم ٨) - (باب إذا أراد الله تعالى رحمة أمّة قبض نبيها قبلها) (التحفة ٨)

[5965] 24 - (2288) It was narrated from Abû Mûsa that the Prophet ﷺ said: "When Allâh

[٥٩٦٥] [٢٢٨٨-٤] [قال:] مُسْلِمٌ: وَحَدَّثْتُ عَنْ أَبِي أُسَامَةَ، وَمِمَّنْ

wants to show mercy to a nation among His slaves, He takes their Prophet before them, and makes him a forerunner for them. When He wants to destroy a nation, He punishes them when their Prophet is still alive, then He destroys them while he is looking on, and He relieves him by means of their destruction because they belied him and disobeyed his commands.”

Chapter 9. The Haud (Cistern) Of Our Prophet ﷺ And Its Attributes

[5966] 25 - (2289) Jundab said: “I heard the Prophet ﷺ say: ‘I will reach Al-Haud (the Cistern) ahead of you.’”

[5967] (...) A similar report (as no. 5966) was narrated from ‘Abdul-Malik bin ‘Umair, from Jundab, from the Prophet ﷺ.

رَوَىْ ذلِكَ عَنْ إِبْرَاهِيمَ بْنَ سَعِيدٍ الْجُوهَرِيُّ: حَدَّثَنَا أَبُو أَسَامَةً: حَدَّثَنِي بُرِيْدُ بْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ رَحْمَةً أُمَّةً مِنْ عِبَادِهِ، فَبَصَ نَيْمَهَا قَبْلَهَا، فَجَعَلَهُ لَهَا فَرْطًا وَسَلَفًا بَيْنَ يَدَيْهَا، وَإِذَا أَرَادَ هَلْكَةً أُمَّةً، عَذَّبَهَا، وَنَيْمَهَا حَيًّا، فَأَهْلَكَهَا وَهُوَ يَنْظُرُ، فَأَفَرَعَ عَيْنَهُ بِهَلْكَتِهَا حِينَ كَذَبُوهُ وَعَصَمُوا أَمْرَهُ».

(المعجم ٩) - (باب إثبات حوض

نبينا ﷺ وصفاته) (التحفة ٩)

[٥٩٦٦] ٢٥ - (٢٢٨٩) وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زَائِدَةُ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ قَالَ: سَمِعْتُ جُنْدِبًا يَقُولُ: سَمِعْتُ النَّبِيِّ ﷺ يَقُولُ: «أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ».

[٥٩٦٧] (...) حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبْنُ بِشْرٍ، جَمِيعًا عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا عَبْيُدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ قَالًا: حَدَّثَنَا شُعْبَةُ، كَلَّا هُمَا عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ جُنْدِبٍ عَنِ النَّبِيِّ ﷺ، يَمِثِلُهُ.

[5968] 26 - (2290) It was narrated that Abû Hâzim said: "I heard Sahl say: 'I heard the Prophet ﷺ say: "I will reach the Cistern ahead of you. He who comes will drink, and whoever drinks will never be thirsty again. There will come to me some people whom I will recognize and they will recognize me, then they will be prevented from reaching me.'"'

Abû Hâzim said: "And I heard An-Nu'mân bin Abî 'Ayyâsh say, when I was narrating this *Hadîth* to them: 'Is this what you heard Sahl say?' I said: 'Yes.'"

[5969] (2291) And I bear witness that I heard Abû Sa'eed Al-Khudrî add something and say (The Messenger of Allâh ﷺ said): "They belong to me." But it will be said: "You do not know what they did after you were gone." And I will say: "Away, away with the one who changed (the religion) after I was gone."

[5970] (...) A *Hadîth* like that of Ya'qûb (no. 5968) was narrated from Sahl from the Prophet ﷺ, and from An-Nu'mân bin Abî 'Ayyâsh, from Abû Sa'eed Al-Khudrî, from the Prophet ﷺ.

[5968] ٢٦ - (٢٢٩٠) حَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيُّ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «أَنَا فَرَطْكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرَبَ، وَمَنْ شَرَبَ لَمْ يَظْمَأْ أَبَدًا، وَلَيَرِدَنَّ عَلَيَّ أَفْوَامُ أَغْرِفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْسِيَ وَبَيْنَهُمْ».

قَالَ أَبُو حَازِمٍ: فَسَمِعَ النُّعْمَانُ بْنُ أَبِي عِيَاشٍ وَأَنَا أَحَدُهُمْ هَذَا الْحَدِيثُ، فَقَالَ: هَكَذَا سَمِعْتُ سَهْلًا يَقُولُ؟، قَالَ فَقُلْتُ: نَعَمْ.

[5969] ٥٩٦٩ - (٢٢٩١) قَالَ: وَأَنَا أَشَهُدُ عَلَى أَبِي سَعِيدِ الْخُدْرِيِّ لَسَمِعْتُهُ يَزِيدُ فَيَقُولُ: «إِنَّهُمْ مِنِّي»، فَيَقُولُ: إِنَّكَ لَا تَنْدِرِي مَا عَمِلُوا بَعْدَكَ، فَأَقُولُ: سُحْقًا سُحْقًا لِمَنْ بَدَّلَ بَعْدِي».

[5970] (...) وَحَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَلَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي أَبُو أُسَامَةَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلٍ عَنِ النَّبِيِّ ﷺ، وَعَنِ النُّعْمَانِ بْنِ أَبِي عِيَاشٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ، يَمْثُلُ حَدِيثَ يَعْقُوبَ.

[5971] 27 - (2292) ‘Abdullâh bin ‘Amr bin Al-‘Âs said: “The Messenger of Allâh ﷺ said: ‘My Cistern is the size of a month’s journey, its sides are equal, its water is whiter than silver, its fragrance is better than musk, and its jugs are like the (number of) stars of the sky. Whoever drinks from it will never be thirsty again.’”

[٥٩٧١-٢٧] (٢٢٩٢) وَحَدَّثَنَا دَاؤُدْ

ابن عَمِّرو الصَّبِيُّ: حَدَّثَنَا نَافِعٌ بْنُ عُمَرَ الْجُمَاحِيُّ عَنْ ابْنِ أَبِي مُلِيْكَةَ قَالَ: قَالَ عَبْدُ اللَّهِ بْنُ عَمِّرٍو بْنُ الْعَاصِ: قَالَ رَسُولُ اللَّهِ ﷺ: «حَوْضِي مَسِيرَةُ شَهْرٍ، وَزَوَّاِيَاهُ سَوَاءٌ، وَمَا وَفِيهِ أَبْيَضٌ مِنَ الْوَرِيقِ، وَرِيحَتُهُ أَطْيَبٌ مِنَ الْمِسْكِ، وَكَبِيزَانَهُ كَنْجُومُ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَظْمَأُ بَعْدَهُ أَبَدًا».

[5972] (2293) Asmâ’ bint Abî Bakr said: “The Messenger of Allâh ﷺ said: ‘I will reach the Cistern and I will see those of you who come to me. Some people will be detained before they reach me and I will say: “O Lord, they belong to me and to my Ummah.” It will be said: “Do you not know what they did after you were gone? By Allâh, they continued turning on their heels after you were gone.”

Ibn Abî Mulaikah used to say: “O Allâh, we seek refuge with You from turning on our heels or being put to trial with regard to our religion.”

[5973] 28 - (2294) ‘Âishah said: “I heard the Messenger of Allâh ﷺ say when he was among his Companions: ‘I will be at the Cistern and I will see those of you who come towards me. By Allâh, some men will be prevented from

[٥٩٧٢-٢٨] (٢٢٩٣) قَالَ: وَقَالَ

أَسْمَاءُ بْنُتُ أَبِي بَكْرٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي عَلَى الْحَوْضِ حَتَّى أَنْظُرَ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، وَسَيُؤَخْذُ أُنَاسٌ دُونِي، فَاقُولُ: يَا رَبَّ! مَنِّي وَمَنْ أَمْتَني، فَيَقُولُ: أَمَا شَعْرَتْ مَا عَمِلُوا بَعْدَكَ؟ وَاللَّهُ! مَا بَرِحُوا بَعْدَكَ يَرْجِعُونَ عَلَى أَعْقَابِهِمْ».

قَالَ: فَكَانَ ابْنُ أَبِي مُلِيْكَةَ يَقُولُ: اللَّهُمَّ! إِنَّا نَعُوذُ بِكَ أَنْ تَرْجِعَ عَلَى أَعْقَابِنَا، أَوْ أَنْ نُفْتَنَ عَنْ دِيَنِنَا.

[٥٩٧٣-٢٨] (٢٢٩٤) وَحَدَّثَنَا ابْنُ

أَبِي عَمَرٍ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمَانَ عَنْ ابْنِ خُثْبَيْمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْيَدِ اللَّهِ بْنِ أَبِي مُلِيْكَةَ، [أَنَّهُ] سَمِيعٌ عَائِشَةَ تَقُولُ: سَمِعْتُ

reaching me, and I will say: "O Lord, they belong to me and my *Ummah*." He will say: "You do not know what they did after you were gone. They kept turning back on their heels."

رَسُولُ اللَّهِ ﷺ [يَقُولُ]، وَهُوَ بَيْنَ ظَهَارَتِي أَصْحَابِهِ: «إِنِّي عَلَى الْحَوْضِ، أَنْتَظِرُ مَنْ يَرِدُ عَلَيَّ مِنْكُمْ، فَوَاللَّهِ! لَيُقْتَطَعَنَّ دُونِي رِجَالٌ، فَلَا قُولَنَّ: أَيْ رَبْ! مِنِّي وَمِنْ أُمَّتِي، قَيْقُولُ: إِنَّكَ لَا تَدْرِي مَا عَمِلُوا بَعْدَكَ، مَا زَالُوا يَرْجِعُونَ عَلَى أَعْتَابِهِمْ».

[٥٩٧٤]-[٢٢٩٥] وَحَدَّثَنِي يُونُسُ ابْنُ عَبْدِ الْأَعْلَى الصَّدَافِيُّ: أَخْبَرَنَا عَبْدُ اللَّهِ ابْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو وَهُوَ ابْنُ الْحَارِثِ، أَنَّ بُكَيْرًا حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسِ الْهَاشَمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ السَّيِّدِ ﷺ، أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ، وَالْجَارِيَةُ تَمْشِطُنِي، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَيُّهَا النَّاسُ!» فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي، قَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّاهُ لَا يَأْتِيهِ أَحَدُكُمْ فَيَذَبِّ عَنِّي كَمَا يَذَبِّ الْبَعِيرُ الضَّالُّ، فَأَقُولُ: فِيمَ هَذَا؟ فَيَقَالُ: إِنَّكَ لَا تَدْرِي مَا أَخْدُثُوا بَعْدَكَ، فَأَقُولُ: سُخْفًا».

[5974] 29 - (2295) It was narrated that Umm Salamah, the wife of the Prophet ﷺ, said: "I used to hear the people talking about the Cistern, but I did not hear anything about it from the Messenger of Allâh ﷺ, until one day, when the slave woman was combing my hair, I heard the Messenger of Allâh ﷺ say: 'O people!' I said to the slave woman: 'Move away from me.' She said: 'He only called the men; he did not call the women.' I said: 'I am one of the people.' The Messenger of Allâh ﷺ said: 'I will reach the Cistern ahead of you, so beware lest one of you come and be driven away like a stray camel. I will say: "What is the matter with this one?" And it will be said: "You do not know what they introduced after you were gone." I will say: "Away with them.'"

[5975] (...) 'Abdullâh bin Râfi' said: "Umm Salamah used to narrate that she heard the Prophet ﷺ say on the *Minbar*, while she was having her hair combed: 'O people!' She said to the one who was combing her hair: 'Gather my hair and put it together...'" A *Hadîth* like that of Bukair from Al-Qâsim bin 'Abbâs (no. 5974).

[5976] 30 - (2296) It was narrated from 'Uqbah bin 'Âmir that the Messenger of Allâh ﷺ came out one day and prayed for the people of Uhud as he used to pray for the dead. Then he went to the *Minbar* and said: "I will be there ahead of you, and I will be your witness. By Allâh, I can see my Cistern now. I am given the keys to the treasures of the earth, or the keys to the earth. By Allâh, I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for them (the treasures of the earth)."

[5977] 31 - (...) It was narrated that 'Uqbah bin 'Âmir said: "The Messenger of Allâh ﷺ prayed for those who had been slain at Uhud, then he ascended the

[5975] (...) وَحَدَّثَنِي أَبُو مَعْنَى الرَّفَاشِيُّ وَأَبُو بَكْرِ بْنُ نَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا: حَدَّثَنَا أَبُو عَامِرٍ وَهُوَ عَبْدُ الْمَلِكِ بْنُ عَمْرُو: حَدَّثَنَا أَفْلَحُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ رَافِعٍ قَالَ: كَانَتْ أُمُّ سَلَمَةَ تُحَدِّثُ؛ أَنَّهَا سَمِعَتِ النَّبِيَّ ﷺ يَقُولُ عَلَى الْمِنْبَرِ - وَهِيَ تَمْشِطُ - «أَيُّهَا النَّاسُ» فَقَالَتْ لِمَا شِطَّتْهَا: كُفَّيْ رَأْسِيْ، بِنَحْوِ حَدِيثِ بُكَيْرٍ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ.

[5976] [٣٠-٢٢٩٦] حَدَّثَنَا قَيْمِيَّةُ ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ يَزِيدِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي الْحَيْرَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا فَصَلَّى عَلَى أَهْلِ أُخْدِ صَلَاتَهُ عَلَى الْمَيِّتِ، ثُمَّ انْصَرَفَ إِلَى الْمِنْبَرِ، فَقَالَ: «إِنِّي فَرَطْ لَكُمْ، وَأَنَا شَهِيدٌ عَلَيْكُمْ، وَإِنِّي، وَاللَّهُ! لَا نَظُرٌ إِلَى حَوْضِيَ الْآنَ، وَإِنِّي قَدْ أُعْطِيَتُ مَقَاتِيحَ حَرَائِنِ الْأَرْضِ، أَوْ مَقَاتِيحَ الْأَرْضِ، وَإِنِّي، وَاللَّهُ! مَا أَحَافُ عَلَيْكُمْ أَنْ تُشْرِكُوا بَعْدِي، وَلَكِنْ أَحَافُ عَلَيْكُمْ أَنْ تَتَنَافَسُوا فِيهَا».

[5977] [٣١-٥٩٧٧] وَحَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّئِّنِ: حَدَّثَنَا وَهْبٌ يَعْنِي ابْنَ جَرِيرٍ ابْنُ حَازِمٍ: حَدَّثَنَا أَبِي قَالَ: سَمِعْتُ

Minbar like one who was bidding farewell to the living and the dead. He said: ‘I will reach the Cistern ahead of you, and its width is like the distance between Aylah and Al-Juhfah. I do not fear that you will associate others with Allâh after I am gone, but I fear that you will compete with one another for worldly gains and you will fight one another and be destroyed as those who came before you were destroyed.’”

‘Uqbah said: “That was the last thing I heard the Messenger of Allâh ﷺ say on the *Minbar*.’”

[5978] 32 - (2297) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I will reach the Cistern ahead of you, and I will plead concerning some people then I will have to give them up. I will say: ‘O Lord, my companions, my companions!’’’ It will be said: “You do not know what they introduced after you were gone.’”

[5979] (...) It was narrated from Al-A‘mash with this chain of narrators (a *Hadîth* similar to no. 5978), but he did not mention (the words) “My companions, my companions.”

يَحْمَى بْنُ أَئِبْوَيْهِ يُحَدِّثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ مَرْتَدٍ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى فَتَنَى أَحَدٍ، ثُمَّ صَعَدَ الْمِنْبَرَ كَالْمُوَدَّعِ لِلأَحْيَاءِ وَالْأَمْوَاتِ، فَقَالَ: «إِنِّي فَرَطْكُمْ عَلَى الْحَوْضِينَ، وَإِنَّ عَرْضَهُ كَمَا بَيْنَ أَيْلَهَ إِلَى الْجُحْفَةِ، إِنِّي لَسْتُ أَخْشَى عَلَيْكُمْ أَنْ شُرِكُوا بَعْدِي، وَلَكِنِّي أَخْشَى عَلَيْكُمُ الدُّنْيَا أَنْ تَنَافَسُوا فِيهَا، وَتَفْتَتُوا، فَهَلَكُوا، كَمَا هَلَكَ مَنْ كَانَ فَبِلَكُمْ». قَالَ عُقْبَةُ: فَكَانَتْ آخِرَ مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ.

[5978] ٣٢ - [٢٢٩٧] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنْ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا فَرَطْكُمْ عَلَى الْحَوْضِينَ، وَلَا نَازَعْنَ أَقْوَاماً ثُمَّ لَأُغْلِبَنَ عَلَيْهِمْ، فَأَقُولُ: يَا رَبِّ! أَصْحَابِي، أَصْحَابِي، فَيَقُولُ: إِنَّكَ لَا تَدْرِي مَا أَحَدَثْنَا بَعْدَكَ».

[5979] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ جَرِيرٍ، عَنِ الْأَعْمَشِ بِهَذَا إِلْسَنَادِ، وَلَمْ يَذْكُرْ «أَصْحَابِي، أَصْحَابِي».

[5980] (...) A *Hadîth* like that of Al-A'mash (no. 5978) was narrated from 'Abdullâh from the Prophet ﷺ.

[5981] (...) A *Hadîth* like that of Al-A'mash and Mughîrah was narrated from Hudhaifah (no. 5978, 5980), from the Prophet ﷺ.

[5982] 33 - (2298) It was narrated from Hârithah that he heard the Prophet ﷺ say: "His Cistern is (as large as the distance) between Şan'a' and Al-Madînah."

Al-Mustawrid said to him: "Did you not hear him say, 'The vessels'?" He said: "No." Al-Mustawrid said: "There will be seen in it vessels like the stars."

[5983] (...) Hârithah bin Wahb Al-Khuzâ'i said: "I heard the Messenger of Allâh ﷺ say..." and he mentioned a similar report (as no. 2298) about the Cistern, but

[٥٩٨٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كِلَّا هُمَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا أَبْنُ الْمُقْتَنِي: حَدَّثَنَا مُحَمَّدُ أَبْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ، جَمِيعًا عَنْ مُغِيرَةَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ بِنَحْوِ حَدِيثِ الْأَعْمَشِ، وَفِي حَدِيثِ شُعبَةَ عَنْ مُغِيرَةَ: سَمِعْتُ أَبَا وَائِلٍ.

[٥٩٨١] (...) وَحَدَّثَنَا سَعِيدُ بْنُ عَمْرِو الْأَشْجَرِيُّ: أَخْبَرَنَا عَثْرَةُ، وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبْنُ فُضَيْلٍ، كِلَّا هُمَا عَنْ حُصَيْنٍ، عَنْ أَبِي وَائِلٍ، عَنْ حُذَيْفَةَ عَنِ النَّبِيِّ ﷺ، نَحْوَ حَدِيثِ الْأَعْمَشِ وَمُغِيرَةَ.

[٥٩٨٢] (...) حَدَّثَنَا مُحَمَّدُ أَبْنُ عَبْدِ اللَّهِ بْنِ بَزِيعٍ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ شُعبَةَ، عَنْ مَعْبُدِ بْنِ خَالِدٍ، عَنْ حَارِةَ: أَنَّهُ سَمِعَ النَّبِيِّ ﷺ قَالَ: «حَوْضُهُ مَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ». فَقَالَ لَهُ الْمُسْتَورِدُ: أَلَمْ تَسْمَعْ قَالَ: «الْأَوَانِي»؟ قَالَ: لَا، فَقَالَ الْمُسْتَورِدُ: «تُرَى فِيهِ الْأَنْيَةُ مِثْلَ الْكَوَافِرِ».

[٥٩٨٣] (...) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنِ عَرْعَةَ: حَدَّثَنَا حَرْمَيُّ بْنُ عُمَارَةَ حَدَّثَنَا شُعبَةُ عَنْ مَعْبُدِ بْنِ خَالِدٍ،

he did not mention the words of Al-Mustawrid.

أَنَّهُ سَعَى حَارِثَةَ بْنَ وَهْبٍ الْخُزَاعِيَّ
يَقُولُ: سَعَى رَسُولُ اللَّهِ يَقُولُ،
وَذَكَرَ الْحَوْضَ، بِشَيْلِهِ، وَلَمْ يَذْكُرْ قَوْلَ
الْمُسْتَوْرِدِ وَفَوْلَهُ.

[5984] 34 - (2299) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Ahead of you lies the Cistern. The distance between its two corners is like the distance between Jarbâ’ and Adhrah.’”

[٥٩٨٤] [٣٤-٢٢٩٩] حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ وَأَبُو كَامِلِ الْجَحدَرِيِّ
قَالَا: حَدَّثَنَا حَمَادٌ وَهُوَ ابْنُ زَيْدٍ: حَدَّثَنَا
أَيُوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ يَقُولُ: إِنَّ أَمَانَكُمْ حَوْضًا، مَا
بَيْنَ نَاحِيَتِهِ كَمَا بَيْنَ جَرْبَاءَ وَأَدْرَحَ».

[5985] (...) It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “Ahead of you lies a Cistern like the distance between Jarbâ’ and Adhrah.” In the report of Ibn Al-Muthanna it says: “My Cistern.”

[٥٩٨٥] (...) حَدَّثَنِي زُهْرَةُ بْنُ
حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَعَبْيَدُ اللَّهِ بْنُ
سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ
عَنْ عَبْيَدِ اللَّهِ: أَخْبَرَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ
عَنِ النَّبِيِّ يَقُولُ: إِنَّ أَمَانَكُمْ حَوْضًا
كَمَا بَيْنَ جَرْبَاءَ وَأَدْرَحَ» - وَفِي رِوَايَةِ ابْنِ
الْمُشَنَّى: «حَوْضِي».

[5986] (...) ‘Ubaidullâh narrated a similar report (as no. 5985) with this chain of narrators, and he added: “‘Ubaidullâh said: ‘I asked him and he said: ‘They are two towns in Ash-Shâm, between which there is the distance of three nights’ travel.’” In the *Hadîth* of Ibn Bîshr it says: “Three days.”

[٥٩٨٦] (...) وَحَدَّثَنَا ابْنُ نُمَيْرٍ:
حَدَّثَنَا أَبِي، قَالَ: وَحَدَّثَنَا أَبُو بَكْرِ بْنِ
أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ قَالَا:
حَدَّثَنَا عَبْيَدُ اللَّهِ بِهَلَداً إِلِيْسَنَادِ، وَمِثْلُهُ،
وَرَازَادَ: قَالَ عَبْيَدُ اللَّهِ: فَسَأَلْتُهُ فَقَالَ:
قَرِيبَتِينِ بِالشَّامِ، بَيْنَهُمَا مَسِيرَةُ ثَلَاثٍ لَيَالٍ،
وَفِي حَدِيثِ ابْنِ بِشْرٍ: ثَلَاثَةُ أَيَّامٍ.

[5987] (...) A *Hadîth* like that of ‘Ubaidullâh (no. 5986) was narrated from Ibn ‘Umar from the Prophet ﷺ.

[5988] 35 - (...) It was narrated from ‘Abdullâh that the Messenger of Allâh ﷺ said: “Ahead of you lies a Cistern like (the distance) between Jarbâ and Adhrah, in which there are jugs like the stars of the sky. Whoever comes to it and drinks from it will never be thirsty again.”

[5989] 36 - (2300) It was narrated that Abû Dharr said: “I said: ‘O Messenger of Allâh, what are the vessels of the Cistern?’ He said: ‘By the One is Whose Hand is the soul of Muhammad, its vessels are more numerous than the stars and planets in the sky, nay! on a dark and cloudless night. The vessels of Paradise, whoever drinks from them will never be thirsty again. There flow into it two spouts from Paradise, and whoever drinks from it will never be thirsty again. It is as wide as it is long, like the distance between ‘Ammân and Aylah. Its water is whiter than milk and sweeter than honey.’”

[٥٩٨٧] (...) وَحَدَّثَنَا سُوِيدُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ مُوسَى بْنِ عَقْبَةَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، يُمْثِلُ حَدِيثَ عَبِيدِ اللَّهِ.

[٥٩٨٨] [٣٥-...] وَحَدَّثَنَا حَرْمَلٌ أَبْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: حَدَّثَنِي عُمَرُ بْنُ مُحَمَّدٍ عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ أَمَامَكُمْ حَوْضًا كَمَا بَيْنَ جَرْبَا وَأَذْرُوحَ، فِيهِ أَبَارِيقُ كُنْجُومِ السَّمَاءِ، مَنْ وَرَدَهُ فَشَرِبَ مِنْهُ، لَمْ يَظْلِمَا بَعْدَهَا أَبَدًا».

[٥٩٨٩] [٢٣٠٠-٣٦] وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ وَابْنِ أَبِي عَمَرِ الْمَكِيِّ - وَاللَّفْظُ لِابْنِ أَبِي شَيْبَةَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمَمِيِّ عَنْ أَبِي عِمْرَانَ الْجُوَنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ، قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آتَيْتُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَآتَيْتُهُ أَكْثُرَ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا، أَلَا! فِي الْلَّيْلَةِ الْمُظْلِمَةِ الْمُضْحِيَّةِ، آتَيْتُهُ الْجَنَّةَ مِنْ شَرِبَ مِنْهَا لَمْ يَظْلِمَا آخِرَ مَا عَلَيْهِ، يَسْحُبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، مَنْ شَرِبَ مِنْهُ لَمْ

يَظْمَأُ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَانَ
إِلَى أَيَّلَةَ، مَاوْهُ أَشَدُ بَيَاضًا مِنَ الْلَّبَنِ،
وَأَحْلَى مِنَ الْعَسْلِ».

[5990] 37 - (2301) It was narrated from Thawbân that the Prophet of Allâh ﷺ said: "I will be at my Cistern pushing crowds of people away, so as to allow the people of Yemen to reach it, and I will strike with my stick until it flows for them." He was asked how wide it is, and he said: "From where I am standing to 'Ammân." He was asked about its drink and he said: "It is whiter than milk and sweeter than honey. Two spouts that originate from Paradise lead into it, one of gold and one of silver."

[٥٩٩٠] [٣٧-٢٣٠١) حَدَّثَنَا أَبُو
غَسَانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ الْمُشَّنِّي وَابْنُ
بَشَارٍ - وَالْفَاظُهُمْ مُتَقَارِبَةٌ - قَالُوا: حَدَّثَنَا
مُعاَذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي عَنْ
قَتَادَةَ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ
مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمَرِيِّ، عَنْ
ثُوبَانَ، أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «إِنِّي لَيَعْقِرُ
حَوْضِي أَذُوذُ النَّاسَ لِأَهْلِ الْيَمَنِ،
أَضْرِبُ بِعَصَائِي حَتَّى يَرْفَضَ عَلَيْهِمْ»،
فَسُئِلَ عَنْ عَرْضِهِ فَقَالَ: «مِنْ مُقَامِي إِلَى
عَمَانَ» وَسُئِلَ عَنْ شَرَابِهِ فَقَالَ: «أَشَدُ
بَيَاضًا مِنَ الْلَّبَنِ، وَأَحْلَى مِنَ الْعَسْلِ،
يَعْثُثُ فِيهِ مِيزَابَانٍ يَمْدَانِهِ مِنَ الْجَنَّةِ،
أَحْدَهُمَا مِنْ ذَهَبٍ، وَالْآخَرُ مِنْ وَرَقٍ».

[5991] (...) A similar *Hadîth* (as no. 5990) was narrated from Qatâdah with the chain of Hishâm, except that he said: "On the Day of Resurrection I will be at the edge of the Cistern."

[٥٩٩١] (...) وَحَدَّثَنِي زُهِيرُ بْنُ
حَرْبٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا
شَيْبَانُ عَنْ قَتَادَةَ، يَأْسِنَادُ هِشَامٍ، يُمْثِلُ
حَدِيثَهُ، غَيْرَ أَنَّهُ قَالَ: «أَنَا، يَوْمَ الْقِيَامَةِ،
عِنْدَ عُقْرِ الْحَوْضِ».

[5992] (...) The *Hadîth* of the Cistern was narrated from Thawbân, from the Messenger of Allâh ﷺ. I

[٥٩٩٢] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَشَارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمَادٍ: حَدَّثَنَا شُعبَةُ

said^[1] to Yahyā bin Ḥammād (a narrator): “Did you hear this *Hadīth* from Abū ‘Awānah?” He said: “I also heard it from Shu‘bah.” I said: “Look at it for me.” So he looked for me, then he narrated it to me.

عَنْ قَتَادَةَ، عَنْ سَالِمٍ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ، عَنْ ثُوبَانَ عَنِ النَّبِيِّ ﷺ، حَدِيثُ الْحَوْضِ، فَقُلْتُ لِيَحْيَى بْنَ حَمَادَ: هَذَا حَدِيثُ سَمِعْتُهُ مِنْ أَبِي عَوَانَةَ، فَقَالَ: وَسَمِعْتُهُ أَيْضًا مِنْ شَعْبَةَ فَقُلْتُ: انْظُرْ لِي فِيهِ، فَنَظَرَ لِي فِيهِ فَحَدَّثَنِي بِهِ.

[5993] 28 - (2302) It was narrated from Abū Hurairah that the Prophet ﷺ said: “I will drive some people away from my Cistern as a stray camel is driven away.”

٥٩٩٣ [٢٣٠٢-٣٨] وَحَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ سَلَامَ الْجَمْحُوْيِ: حَدَّثَنَا الرَّبِيعُ يَعْنِي ابْنَ مُشْلِمٍ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيِّ ﷺ قَالَ: (الَّذُونَ عَنْ حَوْضِي رِجَالًا كَمَا تُذَادُ الْغَرِيْبَةُ مِنَ الْإِلَيْلِ).

[5994] (...) Abū Hurairah said: “The Messenger of Allāh ﷺ said...” a similar report (as no. 5993).

٥٩٩٤ (...) وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ مَعَاذَ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ، بِمِثْلِهِ.

[5995] 39 - (2303) Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The size of my Cistern is like the distance between Aylah and Ṣan‘ā’ in Yemen. In it there are jugs as numerous as the stars in the sky.”

٥٩٩٥ [٢٣٠٣-٣٩] وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوشُّ عَنِ ابْنِ شَهَابٍ، أَنَّ أَنَسَ بْنَ مَالِكَ حَدَّثَهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: (فَقْدُرْ حَوْضِي كَمَا بَيْنَ أَيْلَهُ وَصَنْعَاءَ مِنَ الْيَمَنِ، وَإِنَّ فِيهِ مِنَ الْأَبَارِيقِ كَعَدَدِ نُجُومِ السَّمَاءِ).

[انظر: ٥٩٩٨]

[1] That is Muḥammad bin Bash-shâr, Bundâr, who narrated it from him.

[5996] 40 - (2304) Anas bin Mâlik narrated that the Prophet ﷺ said: "Some of those who accompanied me will come to me at the Cistern, and when I see them and they come close to me, they will be taken away before they reach me. I will say: 'O Lord, my companions, my companions!' but it will be said to me: 'You do not know what they introduced after you were gone.'"

[٥٩٩٦] ٤٠ - (٢٣٠٤) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ الصَّفَارُ: حَدَّثَنَا وُهَيْبٌ قَالَ: سَمِعْتُ عَبْدَ الْعَزِيزِ بْنَ صُهَيْبٍ يُحَدِّثُ قَالَ: حَدَّثَنَا أَنَّسُ بْنَ مَالِكٍ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: لَيْرِدَنَ عَلَيَ الْحَوْضَ رِجَالٌ مِّمَّنْ صَاحَبَنِي، حَتَّى إِذَا رَأَيْتُهُمْ وَرُفِعُوا إِلَيَّ، اخْتَلِجُوا دُونِي، فَلَأَقُولُنَ: أَيُّ رَبٌ أَصْيَحَابِي، أَصْيَحَابِي، فَلَيَقَالُنَ لِي: إِنَّكَ لَا تَدْرِي مَا أَحْدَثَنَا بَعْدَكَ».

[5997] (...) This was narrated from Anas from the Prophet ﷺ, and he added: "Its vessels are as numerous as the stars."

[٥٩٩٧] (...). وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَلَيُّ بْنُ حُجْرٍ قَالَا: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبْنُ فُضَيْلٍ، جَمِيعاً عَنِ الْمُخْتَارِ بْنِ فُلْقُلِ، عَنْ أَنَّسٍ عَنِ النَّبِيِّ ﷺ، بِهَذَا الْمَعْنَى، وَزَادَ: «آتَيْتُهُ عَدْدَ النُّجُومِ».

[5998] 41 - (2303) It was narrated from Anas bin Mâlik that the Prophet ﷺ said: "The distance between two corners of my Cistern is like the distance between San'â' and Al-Madînah."

[٥٩٩٨] ٤١ - (٢٣٠٣) وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّيْمِيُّ وَهَرَيْمُ بْنُ عَبْدِ الْأَعْلَى - وَاللَّفْظُ لِعَاصِمٍ - : قَالَا: حَدَّثَنَا مُعْتَمِرٌ: قَالَ: سَمِعْتُ أَبِي قَالَ: حَدَّثَنَا قَنَادَةُ عَنْ أَنَّسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا بَيْنَ نَاحِيَتِي حَوْضِي كَمَا بَيْنَ صَنْعَاءَ وَالْمَدِينَةِ». [راجع:

[5999] 42 - (...) A similar report (as no. 5998) was narrated from Anas from the Prophet ﷺ, except that they were not sure and they said: "Or like the distance between Al-Madînah and 'Ammân." In the *Hadîth* of Abû 'Awânah it says: "The distance between the two sides of my Cistern."

[٥٩٩٩] ٤٢ - (...) وَحَدَّثَنَا هَرُونُ
ابْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا
هِشَامٌ؛ وَحَدَّثَنَا حَسْنُ [بْنُ عَلَيْ]
الْحُلْوَانِيُّ: حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَّالِسِيُّ:
حَدَّثَنَا أَبُو عَوَانَةَ، كِلَاهُمَا عَنْ فَتَادَةَ، عَنْ
أَنَسِ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، غَيْرَ أَنَّهُمَا
شَكَا فَقَالَا: أَوْ مِثْلَ مَا بَيْنَ الْمَدِينَةِ
وَعَمَانَ، وَفِي حَدِيثِ أَبِي عَوَانَةَ «مَا بَيْنَ
لَا يَنْهَا حَوْضِي».

[6000] 43 - (...) It was narrated from Qatâdah that Anas said: "The Prophet of Allâh ﷺ said: 'In it (the Cistern) can be seen jugs of gold and silver, as numerous as the stars in the sky.'"

[٦٠٠٠] ٤٣ - (...) وَحَدَّثَنَا يَحْيَى
ابْنُ حَيْبِ الْحَارِثِيِّ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ
الرُّزْرُزِيُّ فَالَا: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ عَنْ
سَعِيدٍ، عَنْ فَتَادَةَ قَالَ: قَالَ أَنَسُ: قَالَ
نَبِيُّ اللَّهِ ﷺ: «تُرَى فِيهِ أَبَارِيقُ الذَّهَبِ
وَالنُّفَضَّةَ كَعَدَدِ نُجُومِ السَّمَاءِ».

[6001] (...) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said... a similar report (as no. 6000), and he added: "Or more than the number of stars in the sky."

[٦٠٠١] (...) وَحَدَّثَنِي رُهْيُورُ بْنُ
حَرْبٍ: حَدَّثَنَا الْحَسْنُ بْنُ مُوسَى:
حَدَّثَنَا شَيْبَانُ عَنْ فَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ
مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، مِثْلُهُ،
وَرَازَدَ: «أَوْ أَكْثُرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ».

[6002] 44 - (2305) It was narrated from Jâbir bin Samurah that the Messenger of Allâh ﷺ said: "I will reach the Cistern ahead of you, and the distance between its edges is like the distance between Shâ'â and

[٦٠٠٢] ٤٤ - (٢٣٠٥) حَدَّثَنِي
الْوَلِيدُ بْنُ شُجَاعٍ بْنِ الْوَلِيدِ السَّكُونِيِّ:
حَدَّثَنِي أَبِي [رَحْمَةُ اللَّهُ]: حَدَّثَنِي زِيَادُ بْنُ
خَيْثَمَةَ عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ جَابِرٍ

Aylah, and its jugs are like the stars.”

ابن سَمْرَةَ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَلَا إِنِّي فَرَطْ لَكُمْ عَلَى الْحَوْضِ، وَإِنَّ بَعْدَ مَا بَيْنَ طَرَفَيْهِ كَمَا بَيْنَ صَنْعَاءَ وَأَبْلَأَهُ، كَمَا أَلْأَبَارِيقَ فِي النُّجُومِ».

[6003] 45 - (...) It was narrated that ‘Âmir bin Sa‘d bin Abî Waqqâş said: “I wrote to Jâbir bin Samurah (and sent it) with my slave Nâfi‘ (saying): ‘Tell me of something that you heard from the Messenger of Allâh ﷺ.’ He wrote to me (saying): ‘I heard him say: ‘I will be the first one to reach the Cistern.’”

[٦٠٠٣] ٤٥ - (...) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا حَاتِيمُ بْنُ إِسْمَاعِيلَ عَنِ الْمَهَاجِرِ بْنِ مِسْمَارٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ قَالَ: كَتَبْتُ إِلَيْ جَâبِرِ بْنِ سَمْرَةَ مَعَ غُلَامِي تَافِعِ: أَخْبَرْنِي يَشِيءُ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ فَكَتَبْتُ إِلَيْهِ: إِنِّي سَمِعْتُهُ يَقُولُ: «أَنَا الْفَرَطُ عَلَى الْحَوْضِ».

Chapter 10. The Angels Fought Alongside Him ﷺ

(المعجم ١٠) - (باب إكرامه ﷺ)
بِقَتَالِ الْمَلَائِكَةِ مَعَهُ ﷺ (التحفة ١٠)

[6004] 46 - (2306) It was narrated that Sa‘d said: “On the Day of Uhud I was on the right side of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, and I never saw them before or since, meaning Jibrîl and Mîkâ’îl, ﷺ.”

[٦٠٠٤] ٤٦ - (٢٣٠٦) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي وَأَبُو أَسَمَّةَ عَنْ مِسْعَرٍ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ سَعِيدٍ قَالَ: رَأَيْتُ عَنْ يَمِينِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَنْ شِمَالِهِ، يَوْمَ أُحْدِي، رَجُلَيْنِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ، يَعْنِي جِبْرِيلَ وَمِيكَائِيلَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ.

[6005] 47 - (...) It was narrated that Sa‘d bin Abî Waqqâş said: “On the Day of Uhud I was on

[٦٠٠٥] ٤٧ - (...) وَحَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا عَبْدُ الصَّمَدِ

the right of the Messenger of Allâh ﷺ and on his left were two men wearing white garments, fighting fiercely for him. And I never saw them before or since.”

Chapter 11. His (ﷺ) Courage

[6006] 48 - (2307) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ was the best of people, and he was the most generous of people and the most courageous of people. One night the people of Al-Madînah were in a state of panic, and some people went out towards the noise. They were met by the Messenger of Allâh ﷺ, who was coming back, as he had gone towards the noise before them. He was riding the horse of Abû Talhah bareback, with his sword around his neck, and he said: ‘Do not be afraid, do not be afraid.’ And he said: ‘We found it (the horse) to be swift-footed’ or, ‘It is swift-footed.’”

He said: “And it was a horse that was known to be slow.”

ابن عبد الوارث: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا سَعْدٌ عَنْ أَبِيهِ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصِ، قَالَ: لَقِدْ رَأَيْتُ يَوْمَ أُحْدِي، عَنْ يَوْمِنِ رَسُولِ اللَّهِ ﷺ وَعَنْ يَسَارِهِ، رَجُلَيْنِ عَلَيْهِمَا نِيَابٌ بِيَضْ، يُقَاتِلَانِ عَنْهُ كَأْسَدَ الْقِتَالِ، مَا رَأَيْتُهُمَا قَبْلُ وَلَا بَعْدُ.

(المعجم ١١) - (باب شجاعته ﷺ)

(التحفة ١١)

٤٨ [٦٠٠٦] - (٢٣٠٧) حَدَّثَنَا يَحْيَى

ابن يَحْيَى التَّمِيميُّ وَسَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ وَأَبُو كَامِلٍ - وَاللَّفظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ، وَكَانَ أَجْوَدَ النَّاسِ، وَكَانَ أَشْجَعَ النَّاسِ، وَلَقِدْ فَزَعَ أَهْلُ الْمَدِينَةَ ذَاتَ لَيْلَةً، فَانْطَلَقَ نَاسٌ قَبْلَ الصَّوْتِ، فَلَقَاهُمْ رَسُولُ اللَّهِ ﷺ رَاجِعًا، وَقَدْ سَبَقُوهُمْ إِلَى الصَّوْتِ، وَهُوَ عَلَى فَرَسٍ لِأَبِي طَلْحَةَ عُرْبِيِّ، فِي عُنْقِهِ السَّيْفُ وَهُوَ يَقُولُ: «لَمْ تُرَاعُوا، لَمْ تُرَاعُوا»، قَالَ: «وَجَدْنَاهُ بَحْرًا، أَوْ إِنَّهُ بَحْرٌ».

قَالَ: وَكَانَ فَرَسًا يُبَطَّأُ.

[6007] 49 - (...) It was narrated that Anas said: "There was a disturbance in Al-Madînah, and the Prophet ﷺ borrowed a horse belonging to Abû Ṭalhah that was called Mandûb, and rode it. He said: 'We have not seen any cause for panic, and we have found it (the horse) to be swift-footed.'"

[6008] (...) Shu'bah narrated with this chain of narrators (a *Hadîth* similar to no. 6007). In the *Hadîth* of Ibn Ja'far it says: "A horse of ours," it does not say a horse belonging to Abû Ṭalhah.

[٦٠٠٧] ٤٩ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: كَانَ بِالْمَدِينَةِ فَرَأَى فَاسْتَعَارَ النَّبِيُّ ﷺ فَرَسًا لِأَبِي طَلْحَةَ يُقَالُ لَهُ: مَنْدُوبٌ، فَرَكِبَهُ فَقَالَ: «مَا رَأَيْنَا مِنْ فَرَعٍ، وَإِنْ وَجَدْنَاهُ لَبَحْرًا».

[٦٠٠٨] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِنِ وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنِيهِ يَحْيَى بْنُ حَيْثَمٍ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثِ قَالَا: حَدَّثَنَا شُعْبَةُ بِهَذَا الْإِسْنَادِ، وَفِي حَدِيثِ ابْنِ جَعْفَرٍ قَالَ: فَرَسًا لَنَا، وَلَمْ يَقُلْ: لِأَبِي طَلْحَةَ، وَفِي حَدِيثِ خَالِدٍ: عَنْ قَتَادَةَ، سَمِعْتُ أَسَّا.

(المعجم ١٢) - (باب جوده ﷺ)

(التحفة ١٢)

Chapter 12. His ﷺ Generosity

[6009] 50 - (2308) It was narrated that Ibn 'Abbâs said: "The Messenger of Allâh ﷺ was the most generous of people in doing good, and he was at his most generous in the month of Ramaḍân. Jibrîl ﷺ used to meet him every year in Ramaḍân until it ended, and the Messenger of Allâh ﷺ would recite the Qur'ân to him. When Jibrîl met him, the Messenger of Allâh ﷺ was more generous in doing good than the (rain) blowing wind."

[٦٠٠٩] ٥٠ - (٢٣٠٨) حَدَّثَنَا مَصْوُرُ بْنُ أَبِي مُرَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنِ الرُّهْرِيِّ؛ وَحَدَّثَنِي أَبُو عِمْرَانَ مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادَ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا إِبْرَاهِيمُ عَنْ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ عُثْمَانَ [ابْنِ مَسْعُودٍ]، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ النَّاسِ بِالْخَيْرِ، وَكَانَ أَجْوَدَ مَا يَكُونُ فِي شَهْرِ رَمَضَانَ،

إِنَّ جِبْرِيلَ عَلَيْهِ السَّلَامُ، كَانَ يَلْقَاهُ فِي كُلِّ سَنَةٍ، فِي رَمَضَانَ حَتَّى يَسْتَلِعَ، فَيَعْرِضُ عَلَيْهِ رَسُولُ اللَّهِ ﷺ الْقُرْآنَ، فَإِذَا لَقَيْهِ جِبْرِيلُ كَانَ رَسُولُ اللَّهِ ﷺ أَجْوَدَ بِالْحَيْرِ مِنَ الرِّيحِ الْمُرْسَلَةِ.

[6010] (...) A similar report (as no. 6009) was narrated from Az-Zuhri with this chain of narrators.

[٦٠١٠] (...) حَدَّثَنَا أَبُو كُرْبَيْبٍ: حَدَّثَنَا ابْنُ مُبَارَكٍ عَنْ يُونُسَ؛ وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، نَحْوُهُ.

Chapter 13. His (ﷺ) Good Manners

(المعجم ١٣) - (باب حسن خلقه)

(التحفة ١٣) ﷺ

[6011] ٥١ - (2309) It was narrated that Anas bin Mâlik said: "I served the Messenger of Allâh ﷺ for ten years, and by Allâh he never spoke any word of contempt to me, and he never said to me for any reason, why did you do such and such? Or why did you not do such and such?"

[٦٠١١] ٥١ - (٢٣٠٩) حَدَّثَنَا سَعِيدُ ابْنُ مَنْصُورٍ وَأَبُو الرَّبِيعِ قَالًا: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَسِّ [ابْنِ مَالِكٍ] قَالَ: خَدَّمْتُ رَسُولَ اللَّهِ عَشْرَ سِنِينَ، وَاللَّهُ! مَا قَالَ لِي: أَفَا قَطُّ، وَلَا قَالَ لِي لِشَيْءٍ: لِمَ فَعَلْتَ كَذَّا؟ وَهَلَّ فَعَلْتَ كَذَّا؟

[6012] (...) A similar report (as no. 6011) was narrated from Anas.

[٦٠١٢] (...) وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا سَلَامُ بْنُ مُسْكِينٍ: حَدَّثَنَا ثَابِتُ الْبَنَانِيِّ عَنْ أَسِّ، بِمِثْلِهِ.

[6013] 52 - (...) It was narrated that Anas said: "When the Messenger of Allâh ﷺ came to Al-Madînah, Abû Talhah took me by the hand and brought me to the Messenger of Allâh ﷺ, and said: 'O Messenger of Allâh, Anas is a good boy, let him serve you.' I served him while traveling and at home, and by Allâh he never said to me about something that I had done: 'Why did you do this like this?' Or for something that I had not done: 'Why did you not do this like this?'"

[٦٠١٣] ٥٢ - (...) وَحَدَّثَنَا أَخْمَدُ
ابْنُ حَنْبِلٍ وَزُهْرَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ
إِسْمَاعِيلَ - وَاللَّفْظُ لِأَحْمَدَ - قَالًا: حَدَّثَنَا
إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ
الْمَدِينَةَ، أَخْذَ أَبُو طَلْحَةَ بِيَدِي، فَانطَّلَقَ
بِي إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَ: يَا رَسُولَ
اللَّهِ! إِنَّ أَنَسًا غُلَامٌ كَيْسٌ فَلِيَخْدُمُكَ
قَالَ: فَخَدَمْتُهُ فِي السَّفَرِ وَالْحَاضِرِ، وَاللَّهُ
مَا قَالَ لِي لِشَيْءٍ صَنَعْتُهُ: لَمْ صَنَعْتَ هَذَا
هَكَذَا؟ وَلَا لِشَيْءٍ لَمْ أَصْنَعْتُهُ: لَمْ لَمْ
صَنَعْتَ هَذَا هَكَذَا؟ .

[6014] 53 - (...) It was narrated that Anas said: "I served the Messenger of Allâh ﷺ for nine years, and I never knew him to say: 'Why did you do such and such?' And he never criticized me for anything."

[٦٠١٤] ٥٣ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالًا: حَدَّثَنَا
مُحَمَّدُ بْنُ يُشْرِى: حَدَّثَنَا زَكَرِيَّاً: حَدَّثَنِي
سَعِيدٌ وَهُوَ ابْنُ أَبِي بُرْدَةَ عَنْ أَنَسٍ قَالَ:
خَدَمْتُ رَسُولَ اللَّهِ ﷺ تَسْعَ سِنِينَ، فَمَا
أَعْلَمُهُ قَالَ لِي قَطُّ: لَمْ فَعَلْتَ كَذَا وَكَذَا؟
وَلَا عَابَ عَلَيَّ شَيْئًا قَطُّ.

[6015] 54 - (2310) Anas said: "The Messenger of Allâh ﷺ was one of the best people in manners. One day he sent me to do an errand for him, and I said: 'By Allâh, I will not go.' But in my heart I intended to go and do what the Prophet of Allâh ﷺ had

[٦٠١٥] ٥٤ - (٢٣١٠) حَدَّثَنِي أَبُو
مَعْنَ الرَّقَاشِيُّ رَبِيدُ بْنُ يَزِيدَ: حَدَّثَنَا عُمَرُ
ابْنُ يُونُسَ: حَدَّثَنَا عِخْرَمَةُ وَهُوَ ابْنُ عَمَارٍ
قَالَ: قَالَ إِسْحَاقُ: قَالَ أَنَسُ: كَانَ
رَسُولُ اللَّهِ ﷺ مِنْ أَحْسَنِ النَّاسِ خُلُقًا،

told me to do. Then I went out and passed by some boys who were playing in the marketplace. Then the Messenger of Allâh ﷺ caught me on the back of my neck from behind. I looked at him and he was smiling. He said: 'O Unais, did you go where I told you to go?' I said: 'Yes, I am going, O Messenger of Allâh.'"

فَأَرْسَلَنِي يَوْمًا لِحَاجَةٍ، فَقُلْتُ: وَالله! لَا أَذْهَبُ، وَفِي نَفْسِي أَنْ أَذْهَبَ؛ لِمَا أَمْرَنِي بِهِ نَبِيُّ اللهِ ﷺ، فَخَرَجْتُ حَتَّى أَمْرَ عَلَى الصَّيْبَانِ وَهُمْ يَلْعَبُونَ فِي السُّوقِ، فَإِذَا رَسُولُ اللهِ ﷺ قَدْ قَبَضَ بِقَفَاعَيْ مِنْ وَرَائِي، قَالَ: فَنَظَرْتُ إِلَيْهِ وَهُوَ يَضْحَكُ، فَقَالَ: «يَا أُنَيْسُ! أَذْهَبْتَ حَيْثُ أَمْرَتُكُ؟» قَالَ: قُلْتُ: نَعَمْ، أَنَا أَذْهَبُ، يَا رَسُولَ اللهِ! . [انظر: ٦٠١٧]

[6016] (2309) Anas said: "By Allâh, I served him (ﷺ) for nine years, and I never knew him to say for something I had done: 'Why did you do such and such?' Or for something I had failed to do: 'Why did you not do such and such?'"

[6017] 55 - (2310) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ had the best manners among the people."

Chapter 14. His (ﷺ) Generosity

[6018] 56 - (2311) Jâbir bin 'Abdullâh said: "If the Messenger of Allâh ﷺ was asked for anything, he never said no."

لَقَدْ خَدَمْتُهُ تِسْعَ سِنِينَ، مَا عَلِمْتُهُ قَالَ لِشَيْءٍ صَنَعْتُهُ: لِمَ فَعَلْتَ كَذَّا وَكَذَّا؟ أَوْ لِشَيْءٍ تَرَكْتُهُ: هَلَّا فَعَلْتَ كَذَّا وَكَذَّا.

[راجع: ٦٠١١]

شَيْيَانُ بْنُ فَرُوخَ وَأَبُو الرَّبِيعِ قَالَا: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ أَبِي التَّيَّاحِ، عَنْ أَنَّسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ أَحْسَنَ النَّاسِ خُلُقًا . [راجع: ٦٠١٥]

(المعجم ١٤) - (بَابُ فِي سَخَاهِ ﷺ)
(التحفة ١٤)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْءَةَ وَعَمْرُو النَّاقِدُ قَالَا: حَدَّثَنَا سُفِينَانُ بْنُ عُيَيْنَةَ عَنْ أَبْنِ الْمُنْكَدِرِ:

سَمِعَ جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: مَا سُئلَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ فَقَالَ: لَا.

[٦٠١٩] (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْأَسْجَعِيُّ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَّئِ: حَدَّثَنَا عَبْدُ الرَّحْمَنَ يَعْنِي ابْنَ مَهْدِيٍّ، كَلَّا هُمَا عَنْ سُفْيَانَ، عَنْ مُحَمَّدِ ابْنِ الْمُنْكَدِرِ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ. بِمِثْلِهِ، سَوَاءً.

[٦٠٢٠] [٤٥-٢٣١٢] وَحَدَّثَنَا عَاصِمُ بْنُ النَّضْرِ التَّمِيْمِيُّ: حَدَّثَنَا حَالِدٌ يَعْنِي ابْنَ الْحَارِثِ: حَدَّثَنَا حُمَيْدٌ عَنْ مُوسَى بْنِ أَنَسٍ، عَنْ أَبِيهِ قَالَ: مَا سُئلَ رَسُولُ اللَّهِ ﷺ عَلَى الْإِسْلَامِ شَيْئًا إِلَّا أَعْطَاهُ، قَالَ: فَجَاءَهُ رَجُلٌ فَأَعْطَاهُ عَنَّمَا بَيْنَ جَبَلَيْنِ، فَرَجَعَ إِلَى قَوْمِهِ، فَقَالَ: يَا قَوْمًا! أَسْلِمُوا، فَإِنَّ مُحَمَّدًا ﷺ يُعْطِي عَطَاءً لَا يَخْشَى الْفَاقَةَ.

[٦٠٢١] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ غَنِمًا بَيْنَ جَبَلَيْنِ، فَأَعْطَاهُ إِيمَانًا، فَأَتَى قَوْمَهُ فَقَالَ: أَيُّ قَوْمًا! أَسْلِمُوا، فَوَاللَّهِ! إِنَّ مُحَمَّدًا لَيُعْطِي عَطَاءً مَا يَخَافُ الْفَقَرَ.

[٦٠٢٠] ٥٧ - (2312) It was narrated from Mûsâ bin Anas that his father said: "The Messenger of Allâh ﷺ was never asked for anything for the sake of Islam but he would give it. A man came and he gave him a large number of sheep. He went back to his people and said: 'O people, become Muslim, for Muhammad ﷺ gives as if he has no fear of want.'"

[٦٠٢١] ٥٨ - (...) It was narrated from Anas that a man asked the Prophet ﷺ for a large number of sheep and he gave them to him. He went to his people and said: "O people, become Muslim, for by Allâh, Muhammad ﷺ gives as if he does not fear want."

Anas said: "If a man became Muslim seeking nothing but worldly gain, as soon as he became Muslim,

Islam would become dearer to him than this world and everything in it.”

[6022] 59 - (2313) It was narrated that Ibn Shihâb said: “The Messenger of Allâh ﷺ set out on the campaign to conquer Makkah, then the Messenger of Allâh ﷺ set out with those of the Muslims who were with him. They fought at Hunain and Allâh supported His religion and granted victory to the Muslims. On that day the Messenger of Allâh ﷺ gave Šafwân bin Umayyah a hundred sheep, then another hundred, then another hundred.”

Ibn Shihâb said: “Sa'eed bin Al-Musayyab told me that Šafwân said: ‘By Allâh, the Messenger of Allâh ﷺ gave me what he gave me, and he was the most hated of people to me, but he kept giving to me until he became the most beloved of people to me.’”

[6023] 60 - (2314) Jâbir bin 'Abdullâh said: “The Messenger of Allâh ﷺ said: ‘When the wealth of Bahrain comes to us, I will give you such and such, and such and such,’ and he gestured with both of his hands. But the Prophet ﷺ died before the wealth of Bahrain came. It came to Abû Bakr after he was gone, and he ordered a caller to call

فَقَالَ أَنْسُ : إِنْ كَانَ الرَّجُلُ لَيُسْلِمُ مَا يُرِيدُ إِلَّا الدُّنْيَا، فَمَا يُسْلِمُ حَتَّى يَكُونَ إِلَّا إِنْسَانٌ أَحَبَّ إِلَيْهِ مِنَ الدُّنْيَا وَمَا عَلَيْهَا .

[٦٠٢٢-٥٩] الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ السَّرْحَ : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ : أَخْبَرَنِي يُوْسُفُ عَنْ أَبْنِ شِهَابٍ قَالَ : غَرَّا رَسُولُ اللَّهِ ﷺ غَرْوَةَ الْفَتْحِ، فَتَحَّ مَكَّةَ، ثُمَّ خَرَّجَ رَسُولُ اللَّهِ ﷺ بِمِنْ مَعَهُ مِنَ الْمُسْلِمِينَ، فَأَقْتَلُوا بِحُنْنَينَ، فَنَصَرَ اللَّهُ دِينَهُ وَالْمُسْلِمِينَ، وَأَغْطَى رَسُولُ اللَّهِ ﷺ يَوْمَئِذٍ صَفْوَانَ بْنَ أُمَيَّةَ مِائَةً مِنَ النَّعْمَ، ثُمَّ مِائَةَ، ثُمَّ مِائَةَ . قَالَ أَبْنُ شِهَابٍ : فَحَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ، أَنَّ صَفْوَانَ قَالَ : وَاللَّهِ! لَقَدْ أَغْطَانِي رَسُولُ اللَّهِ ﷺ مَا أَغْطَانِي، فَإِنَّ لَأَبْعَضُ النَّاسِ إِلَيَّ، فَمَا بَرَحَ يُعْطِينِي حَتَّى إِنَّهُ لَأَحَبُّ النَّاسِ إِلَيَّ .

[٦٠٢٣] التَّاقِدُ : حَدَّثَنَا سُعِيَانُ بْنُ عُيَيْنَةَ عَنْ أَبْنِ الْمُنْكَدِرِ، [أَنَّهُ] سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا إِسْحَاقُ : أَخْبَرَنَا سُعِيَانُ عَنْ أَبْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، وَعَنْ عَمْرُو، عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ، عَنْ جَابِرٍ، أَحَدُهُمَا يَزِيدُ عَلَى الْآخَرِ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ -

out: 'Whoever had any promise from the Prophet ﷺ or was owed anything by him, let him come.' I got up and said: 'The Prophet ﷺ said: "When the wealth of Bahrain comes to us, I will give you such and such, and such and such.'" Abû Bakr took a handful and said to me: 'Count it.' So I counted it, and it was five hundred. He said: 'Take twice as much again.'

وَاللَّفْظُ لَهُ - قَالَ: قَالَ سُفِيَّانُ: سَمِعْتُ مُحَمَّدَ بْنَ الْمُنْكَدِرَ يَقُولُ: سَمِعْتُ جَابِرَ ابْنَ عَبْدِ اللَّهِ، قَالَ سُفِيَّانُ: وَسَمِعْتُ أَيْضًا عَمْرَو بْنَ دِينَارٍ يُحَدِّثُ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ قَالَ: سَمِعْتُ جَابِرَ بْنَ عَبْدِ اللَّهِ، وَزَادَ أَحَدُهُمَا عَلَى الْآخَرِ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ قَدْ جَاءَنَا مَالُ الْبَحْرَيْنِ لَقَدْ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا»، وَقَالَ يَيْدِيهِ جَمِيعًا، فَقُبِضَ النَّبِيُّ ﷺ قَبْلَ أَنْ يَجْرِيَ مَالُ الْبَحْرَيْنِ، فَقَدِيمَ عَلَى أَبِي بَكْرٍ بَعْدِهِ، فَأَمَرَ مُنَادِيًّا فَنَادَى: مَنْ كَانَتْ لَهُ عَلَى النَّبِيِّ ﷺ عِدَةٌ أَوْ دِينٌ فَلْيَأْتِ، فَقَمَتْ قَلْتُ: إِنَّ النَّبِيَّ ﷺ قَالَ: «لَوْ قَدْ جَاءَ مَالُ الْبَحْرَيْنِ أَعْطَيْتُكَ هَكَذَا وَهَكَذَا وَهَكَذَا» فَحَشِيَ أَبُو بَكْرٍ مَرَّةً، ثُمَّ قَالَ لِي: عِدَّهَا، فَعَدَّهُنَا إِذَا هِيَ خَمْسُ مِائَةٍ، فَقَالَ: حُذْنٌ مِثْلُهَا.

[٦٠٢٤] [٦١-...] حَدَّثَنَا مُحَمَّدُ ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَمْرُو بْنُ دِينَارٍ عَنْ مُحَمَّدٍ بْنِ عَلَيٍّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: وَأَخْبَرَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا مَاتَ النَّبِيُّ ﷺ جَاءَ أَبَا بَكْرٍ مَالٌ مِنْ قَبْلِ الْعَلَاءِ

[6024] 61 - (...) It was narrated that Jâbir bin Abdullâh said: "When the Prophet ﷺ died, some wealth came to Abû Bakr from Al-'Alâ bin Al-Hâdramî. Abû Bakr said: 'Whoever was owed anything by the Prophet ﷺ, or had a promise from him, let him come to us.'" A *Hadîth* like that of Ibn 'Uyainah (no. 6023).

ابنِ الْحَضْرَمِيِّ، فَقَالَ أَبُو بَكْرٍ: مَنْ كَانَ لَهُ
عَلَى النَّبِيِّ ﷺ دِينٌ، أَوْ كَانَتْ لَهُ قِيلَةٌ
عَدَدَةٌ، فَلْيَأْتِنَا، يَنْحُوْ حَدِيثَ ابْنِ عَيْشَةَ.

(المعجم ١٥) - (بَابُ رَحْمَتِهِ ﷺ)
الصَّبِيَانُ وَالْعِيَالُ، وَتَوَاضِعُهُ، وَفَضْلُ
ذَلِكَ) (التحفة ١٥)

Chapter 15. His (ﷺ) Compassion Towards Children And His Humbleness, And The Virtue Of That

[6025] 62 - (2315) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ said: 'Last night a boy was born to me, and I have named him after my father Ibrâhîm ﷺ.' Then he gave him to Umm Saif, the wife of a blacksmith who was called Abû Saif. He set out to go to him and I followed him. We came to Abû Saif and he was pumping the bellows, and the house was filled with smoke. I quickened my pace and went ahead of the Messenger of Allâh ﷺ and I said: 'O Abû Saif! Stop, for the Messenger of Allâh ﷺ has come.' So he stopped, and the Messenger of Allâh ﷺ called for the boy. He embraced him and said whatever Allâh willed he should say."

Anas said: "I saw him (the boy, Ibrâhîm) as he breathed his last in the arms of the Messenger of Allâh ﷺ. The eyes of the Messenger of Allâh ﷺ filled with tears, and he said: 'The eyes weep and the heart grieves, but we do not say anything

ابْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرْوَخَ، كِلَاهُمَا عَنْ
سُلَيْمَانَ - وَاللَّفْظُ لِشَيْبَانَ: حَدَّثَنَا سُلَيْمَانُ
ابْنُ الْمُغِيرَةَ: حَدَّثَنَا ثَابِتُ الْبَنَانِيُّ عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«وُلِدَ لِي الْلَّيْلَةِ غُلَامٌ، فَسَمَّيْتُهُ يَاسِمٌ
أَبِي، إِبْرَاهِيمَ - عَلَيْهِ السَّلَامُ - » ثُمَّ دَفَعَهُ
إِلَى أُمِّ سَيْفٍ، امْرَأَةٍ فِينَ يُقَالُ لَهُ: أَبُورُ
سَيْفٍ، فَانطَلَقَ يَأْتِيهِ وَاتَّبَعْتُهُ، فَانْتَهَيْنَا إِلَى
أَبِي سَيْفٍ وَهُوَ يَفْخُّ يَكِيرَهُ، قَدْ امْتَلَأَ
الْبَيْتُ دُخَانًا، فَأَسْرَعْتُ الْمُسْتَبِيَّ بَيْنَ يَدَيِّ
رَسُولِ اللَّهِ ﷺ. فَقُلْتُ: يَا أَبَا سَيْفِ!
أَمْسِكْ، جَاءَ رَسُولُ اللَّهِ ﷺ، فَأَمْسَكَ،
فَدَعَا النَّبِيُّ ﷺ بِالصَّبِيِّ، فَضَمَّهُ إِلَيْهِ،
وَقَالَ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ.

فَقَالَ أَنَسُ: لَقَدْ رَأَيْتُهُ وَهُوَ يَكِيدُ بِتَقْسِيمِهِ
بَيْنَ يَدَيِّ رَسُولِ اللَّهِ ﷺ، فَدَمَعْتُ عَيْنِي
رَسُولِ اللَّهِ ﷺ، فَقَالَ: «تَدْمَعُ الْعَيْنُ وَيَخْرُزُ

but that which pleases our Lord. By Allâh, O Ibrâhîm, we are grieved for you.””

[6026] 63 - (2316) It was narrated that Anas bin Mâlik said: “I have never seen anyone who was more compassionate towards children than the Messenger of Allâh ﷺ. Ibrâhîm (the son of the Prophet ﷺ) was sent to be nursed in the suburbs of Al-Madînah. He used to go, and we would go with him, and he would enter the house which was filled with smoke, as his foster father was a blacksmith, and he would hold him and kiss him, then he would come back.”

‘Amr said: “When Ibrâhîm died, the Messenger of Allâh ﷺ said: ‘Ibrâhîm is my son and he has died in infancy. He has two foster-mothers who will complete his suckling in Paradise.’”

[6027] 64 - (2317) It was narrated that ‘Aishah said: “Some Bedouin people came to the Messenger of Allâh ﷺ and said: ‘Do you kiss your children?’ They said: ‘Yes.’ They said: ‘By Allâh, we do not kiss them.’ The Messenger of Allâh ﷺ said: ‘What can I do if Allâh has deprived you of mercy?’”

Ibn Numair said: “Deprived your hearts of mercy.”

الْقَلْبُ، وَلَا تَقُولُ إِلَّا مَا يُرْضِي رَبُّنَا، وَاللَّهُ!
يَا إِبْرَاهِيم! إِنَّا بِكَ لَمَحْزُونُونَ».

[٦٠٢٦] ٦٣ - (٢٣١٦) حَدَّثَنَا رُبَّيرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ
- وَاللَّفْظُ لِزُبَيرٍ - قَالَ : حَدَّثَنَا إِسْمَاعِيلُ
وَهُوَ ابْنُ عُلَيَّةَ، عَنْ أَيُوبَ، عَنْ عَمْرُو بْنِ
سَعِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ : مَا رَأَيْتُ
أَحَدًا كَانَ أَرْحَمَ بِالْعِيَالِ مِنْ رَسُولِ
اللَّهِ ﷺ، قَالَ : كَانَ إِبْرَاهِيمُ مُسْتَرْضِعًا لَهُ
فِي عَوَالِي الْمَدِيَّةِ، فَكَانَ يَنْطَلِقُ وَنَحْنُ
مَعْهُ، فَيَدْخُلُ الْبَيْتَ وَإِنَّهُ لَيَدْخُنُ، وَكَانَ
ظِرْهُ فَيَنَا، فَيَأْخُذُهُ فِي قَبْلِهِ، ثُمَّ يَرْجِعُ.
قَالَ عَمْرُو : فَلَمَّا تُوفِيَ إِبْرَاهِيمُ قَالَ
رَسُولُ اللَّهِ ﷺ : إِنَّ إِبْرَاهِيمَ ابْنِي، وَإِنَّهُ
مَاتَ فِي الشَّدِّي، وَإِنَّ لَهُ لَظَرِيرَيْنِ تَكْمِلَانِ
رَضَاَعَهُ فِي الْجَنَّةِ».

[٦٠٢٧] ٦٤ - (٢٣١٧) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَ : حَدَّثَنَا أَبُو أَسَامَةَ وَابْنُ
نُعَيْرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : قَلِيمٌ
نَاسٌ مِنَ الْأَغْرَابِ عَلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا :
أَنْقَبُلُونَ صِيَانُكُمْ؟ فَقَالُوا : نَعَمْ، فَقَالُوا : لَكُنَّا،
وَاللَّهُ! مَا نُقَبِّلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ : أَوْ أَمْلَكُ
إِنْ كَانَ اللَّهُ تَرَعَ بِنُوكُمُ الرَّحْمَةَ». .
وَقَالَ أَبْنُ نُعَيْرٍ : «مِنْ قَلْبِكَ الرَّحْمَةَ».

[6028] 65 - (2318) It was narrated from Abû Hurairah that Al-Aqra' bin Hâbis saw the Prophet ﷺ kissing Al-Hasan and he said: "I have ten children and I have never kissed any of them." The Messenger of Allâh ﷺ said: "The one who does not show mercy will not be shown mercy."

[٦٠٢٨] ٦٥ - (٢٣١٨) وَحَدَّثَنِي

عُمَرُو النَّاقِدُ وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ سُفِيَّانَ، قَالَ عُمَرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ الْأَفْرَعَ بْنَ حَابِسٍ أَبْصَرَ النَّبِيَّ ﷺ يَقْبِلُ الْحَسَنَ، فَقَالَ: إِنَّ لِي عَشَرَةً مِنَ الْوَلَدِ مَا قَبَلْتُ وَاحِدًا مِنْهُمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا مَنْ لَا يَرْحَمُ لَا يُرْحَمُ».

[6029] (...) A similar report (as no. 6028) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٠٢٩] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ:

أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمُرٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَمْثُلُهُ.

[٦٠٣٠] ٦٦ - (٢٣١٩) وَحَدَّثَنَا زُهْرَى

[6030] 66 - (2319) It was narrated that Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ said: 'Whoever does not show mercy to people, Allâh will not show mercy to him.'"

ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، كَلَامُهَا عَنْ جَرِيرٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ حَسْرَمٍ قَالَا: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ، مُحَمَّدُ بْنُ الْعَلَاءِ؛ حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ؛ حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ غِيَاثٍ، كُلُّهُمْ عَنِ الْأَعْمَشِ، عَنْ زَيْدِ بْنِ وَهْبٍ وَأَبِي طَيْبَيَّانَ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ النَّاسَ لَا يُرْحَمُ اللَّهُ [عَزَّ وَجَلَّ]».

[6031] (...) A *Hadîth* like that of Al-A‘mash (no. 6030) was narrated from Jarîr, from the Prophet ﷺ.

[٦٠٣١] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَعَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِسْمَاعِيلَ، عَنْ قَيْسٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ أَبِي عُمَرَ وَأَحْمَدُ بْنُ عَبْدَةَ قَالُوا: حَدَّثَنَا سُفِيَانُ عَنْ عَمْرِو، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ، يُمَثِّلُ حَدِيثَ الْأَعْمَشِ.

Chapter 16. His (ﷺ) Great Modesty

[6032] 67 - (2320) It was narrated that Qatâdah said: I heard ‘Abdullâh bin Abî ‘Utbah say: I heard Abû Sa‘eed Al-Khudrî say: “The Messenger of Allâh ﷺ was more shy than a virgin behind her veil; if he disliked something we could see it in his face.”

(المعجم ١٦) - (بابُ كثرة حيائه ﷺ)
(التحفة ١٦)

[٦٠٣٢] ٦٧-٢٣٢٠ وَحَدَّثَنِي عَيْبُودُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعَ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يُحَدِّثُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ؛ وَحَدَّثَنَا رُهَيْرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُشَنَّى وَأَحْمَدُ ابْنُ سَيَّانٍ، قَالَ رُهَيْرٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ شُعْبَةَ، عَنْ قَتَادَةَ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي عُتْبَةَ يَقُولُ: سَمِعْتُ أَبَا سَعِيدِ الْخُدْرِيِّ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنَ الْعَذْرَاءِ فِي خِدْرِهَا وَكَانَ إِذَا كَرِهَ شَيْئاً عَرَفْتَاهُ فِي وَجْهِهِ.

[6033] 68 - (2321) It was narrated that Masrûq said: “We

[٦٠٣٣] ٦٨-٢٣٢١ حَدَّثَنَا رُهَيْرٌ ابْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ:

entered upon 'Abdullâh bin 'Amr when Mu'âwiyah came to Al-Kûfah, and he mentioned the Messenger of Allâh ﷺ, and said: 'He was not rude and he never spoke intentionally in an offensive manner.' And he said: 'The Messenger of Allâh ﷺ said: "Among the best of you are those who are best in manners."

Uthmân said: "When he came with Mu'âwiyah to Al-Kûfah."

[6034] (...) A similar report (as *Hadîth* no. 6033) was narrated from Al-A'mash with this chain of narrators.

Chapter 17. His ﷺ Smile And Easy Going Attitude

[6035] 69 - (2322) It was narrated that Simâk bin Harb said: "I said to Jâbir bin Samurah: 'Did you sit with the Messenger of Allâh ﷺ?' He said: 'Yes, frequently. He would not get up from the place where he had prayed *Subh* until the sun had risen, and when it rose, he got up. And they used to converse and talk about the *Jâhiliyyah* and laugh, and he ﷺ would smile.'"

حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ،
عَنْ مَسْرُوقٍ قَالَ: دَخَلْنَا عَلَى عَبْدِ اللَّهِ بْنِ
عَمْرٍو جِنَ قَدِيمَ مُعَاوِيَةَ إِلَى الْكُوفَةِ، فَذَكَرَ
رَسُولَ اللَّهِ ﷺ فَقَالَ: لَمْ يَكُنْ فَاجِحًا وَلَا
مُتَفَحِّشًا، وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
إِنَّ مِنْ خَيَارِكُمْ أَحَاسِنُكُمْ أَحْلَافًا .
قَالَ عُثْمَانُ: جِنَ قَدِيمَ مَعَ مُعَاوِيَةَ
إِلَى الْكُوفَةِ .

[٦٠٣٤] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي
شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا
ابْنُ نُعَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا أَبُو سَعِيدٍ
الْأَشْجُعُ: حَدَّثَنَا أَبُو حَالِدٍ يَعْنِي الْأَحْمَرَ،
كُلُّهُمْ عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ .

(المعجم ١٧) - (باب تسمى ﷺ)
وحسن عشرته (التحفة ١٧)

[٦٠٣٥] ٦٩- (٢٣٢٢) وَحَدَّثَنَا
يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو خَيْشَةَ عَنْ
سِمَاكِ بْنِ حَرْبٍ قَالَ: قُلْتُ لِجَابِرٍ بْنِ
سَمْرَةَ: أَكُنْتَ تُجَالِسُ رَسُولَ اللَّهِ ﷺ؟
قَالَ: نَعَمْ، كَثِيرًا، كَانَ لَا يَقُومُ مِنْ
مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ الصُّبْحَ حَتَّى يَطْلُعَ
الشَّمْسُ، فَإِذَا طَلَعَتْ قَامَ، وَكَانُوا
يَتَحَدَّثُونَ فَيَأْخُذُونَ فِي أَمْرِ الْجَاهِلِيَّةِ،
فَيَضْحَكُونَ، وَيَبَسِّمُ ﷺ .

Chapter 18. His (ﷺ) Compassion Towards Women And His Command To Treat Them Kindly

[6036] 70 - (2323) It was narrated that Anas said: "The Messenger of Allâh ﷺ was on one of his journeys, and a black slave called Anjashah was singing camel-driving songs. The Messenger of Allâh ﷺ said to him: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[6037] (...) A similar report (as no. 6036) was narrated from Anas.

[6038] 71 - (...) It was narrated from Anas that the Prophet ﷺ came to his wives when a camel-driver called Anjashah was driving the camels on which they were riding. He said: "Woe to you O Anjashah! Go slowly when you are driving mounts that are carrying glass vessels."

(المعجم ١٨) - (باب رحمته عليه اللهم النساء وأمره بالرفق بهن) (التحفة ١٨)

[٦٠٣٦] - ٧٠ (٢٣٢٣) حَدَّثَنَا أَبُو الرَّبِيعُ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَقُتَيْبَةُ بْنُ سَعِيدٍ وَأَبُو كَامِلٍ، جَمِيعًا عَنْ حَمَادَ بْنِ زَيْدٍ، قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا أَيُوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَغَلَامٌ أَسْوَدُ يُقَالُ لَهُ: أَنْجَشَةُ، يَحْدُو، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «يَا أَنْجَشَةُ! رُوَيْدَكَ، سَوْقًا بِالْقُوَارِيرِ».

[٦٠٣٧] (...) وَحَدَّثَنَا أَبُو الرَّبِيعُ الْعَتَكِيُّ وَحَامِدُ بْنُ عُمَرَ وَأَبُو كَامِلٍ قَالُوا: حَدَّثَنَا حَمَادٌ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، بِنْخُورِهِ.

[٦٠٣٨] - ٧١ (...) وَحَدَّثَنِي عَمْرُو النَّاقِدُ وَرُزْهِيرُ بْنُ حَرْبٍ، كِلَاهُمَا عَنْ أَبِنِ عَلَيَّةِ، - قَالَ رُزْهِيرٌ: حَدَّثَنَا إِسْمَاعِيلُ - حَدَّثَنَا أَيُوبُ عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ؛ أَنَّ الشَّيْءَ بِكَلِمةٍ أَتَى عَلَى أَزْرَاجِهِ، وَسَوَاقٌ يَسُوقُ بِهِنَّ يُقَالُ لَهُ: أَنْجَشَةُ، فَقَالَ: «وَيْحَكَ يَا أَنْجَشَةُ! رُوَيْدَا سَوْقَكَ بِالْقُوَارِيرِ».

قَالَ: قَالَ أَبُو قِلَابَةَ: تَكَلَّمَ رَسُولُ اللهِ ﷺ بِكَلِمةٍ لَوْ تَكَلَّمَ بِهَا بَعْضُكُمْ لَعِبَتُمُوهَا عَلَيْهِ.

[6039] 72 - (...) It was narrated that Anas bin Mâlik said: "Umm Sulaim was with the wives of the Prophet ﷺ when a camel-driver was driving the camels on which they were riding. The Messenger of Allâh ﷺ said: 'O Anjashah, go slowly when you are driving mounts that are carrying glass vessels.'"

[٦٠٣٩]-٧٢ (...) وَحَدَّثَنَا يَحْيَى بْنُ عَمِيرٍ أَخْبَرَنَا يَزِيدُ بْنُ رُزَيْعٍ عَنْ سُلَيْمَانَ التَّمِيميِّ، عَنْ أَنَسِ بْنِ مَالِكٍ؛ وَحَدَّثَنَا أَبُو كَامِلٍ: حَدَّثَنَا يَزِيدُ بْنُ مَالِكٍ، حَدَّثَنَا التَّمِيميُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَتْ أُمُّ سُلَيْمٍ مَعَ نِسَاءِ النَّبِيِّ ﷺ، وَهُوَ يَسْوُقُ بِهِنَّ سَوَاقًّ، فَقَالَ نَبِيُّ اللهِ ﷺ: «أَيُّ أَنْجَشَةٍ! رُوَيْدًا سَوْفَكَ بِالْقَوَارِيرِ».

[6040] 73 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ had a camel-driver with a fine voice. The Messenger of Allâh ﷺ said: 'Go slowly, O Anjashah; do not break the glass vessels,' meaning the weak women."

[٦٠٤٠]-٧٣ (...) وَحَدَّثَنَا أَبْنُ الْمُنْتَنِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنِي هَمَامٌ: حَدَّثَنَا فَتَادَةُ عَنْ أَنَسِ قَالَ: كَانَ لِرَسُولِ اللهِ ﷺ حَادِ حَسَنُ الصَّوْتِ، فَقَالَ لَهُ رَسُولُ اللهِ ﷺ «رُوَيْدًا يَا أَنْجَشَةً! لَا تُكْبِرِ الْقَوَارِيرَ» يَعْنِي ضَعْفَةَ النِّسَاءِ.

[6041] (...) It was narrated from Anas from the Prophet ﷺ (a *Hadîth* similar to no. 6040), but he did not mention a camel driver with a fine voice.

[٦٠٤١] (...) وَحَدَّثَاهُ أَبْنُ بَشَّارٍ: حَدَّثَنَا أَبُو ذَاوِدَ: حَدَّثَنَا هِشَامٌ عَنْ فَتَادَةَ، عَنْ أَنَسِ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ: حَادِ حَسَنُ الصَّوْتِ.

Chapter 19. His (ﷺ) Closeness To The People, Their Seeking Blessing From Him And His Humility Towards Them

[6042] 74 - (2324) It was narrated that Anas bin Mâlik said: "When the Messenger of

(المعجم ١٩) - (بابُ قربه ﷺ من الناس، وبركتهم به وتواضعه لهم) (التحفة ١٩)

[٦٠٤٢]-٧٤ (٢٣٢٤) وَحَدَّثَنَا مُجَاهِدُ بْنُ مُوسَىٰ وَأَبُو بَكْرٍ بْنُ النَّضْرِ بْنِ

Allâh ﷺ prayed *Al-Ghadâh (Fajr)*, the servants of Al-Madînah would bring their vessels filled with water, and no vessel was brought but he would dip his hand in it. Even if a vessel was brought on a cold morning he would dip his hand in it.”

أَبِي النَّضْرِ وَهَرُونُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا
عَنْ أَبِي النَّضْرِ، [قَالَ أَبُو بَكْرٍ: حَدَّثَنَا
أَبُو النَّضْرِ] يَعْنِي هَاشِمَ بْنَ الْفَاسِمِ:
حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ
إِذَا صَلَّى الْعَدَاءَ جَاءَ حَدَّمُ الْمَدِينَةِ بِأَنْتَهِيهِمْ
فِيهَا الْمَاءُ، فَمَا يُؤْتَى يَوْنَاتٍ إِلَّا غَمَسَ يَدَهُ
فِيهِ، وَرُبَّمَا جَاءَهُ فِي الْعَدَاءِ الْبَارِدَةِ
فَيَغْمِسُ يَدَهُ فِيهَا .

[6043] 75 - (2325) It was narrated that Anas said: “I saw the Messenger of Allâh ﷺ when the barber was cutting his hair, and his Companions were walking around him, not wanting any hair to fall except into a man’s hand.”

[6044] 76 - (2326) It was narrated from Anas that there was a woman who was intellect was slightly diminished. She said: “O Messenger of Allâh, I want something from you.” He said: “O Umm Fulân (mother of so-and-so), see which side of the road you want, until I see to what you want.” He stood with her on one side of the road, until she got what she needed.

٧٥-٦٠٤٣ [٢٣٢٥] حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا
سُلَيْمَانُ عَنْ ثَابِتٍ، عَنْ أَنَسِ قَالَ: لَقِدْ
رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَالْحَلَاقُ يَحْلِفُهُ،
وَأَطَافَ بِهِ أَصْحَابُهُ، فَمَا يُرِيدُونَ أَنْ تَقْعَ
شَعْرَةً إِلَّا فِي يَدِ رَجُلٍ .

٧٦-٦٠٤٤ [٢٣٢٦] وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ
عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ
أَنَسِ؛ أَنَّ امْرَأَةً كَانَ فِي عَقْلِهَا شَيْءٌ،
فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ لِي إِلَيْكَ
حَاجَةً، فَقَالَ: «يَا أُمَّ فُلَانِ! انظُرِي أَيَّ
السُّكَّاكِ شِئْتِ، حَتَّى أَفْصِي لَكَ حَاجَتِكِ»
فَخَلَّ مَعَهَا فِي بَعْضِ الطُّرُقِ، حَتَّى
فَرَغَتْ مِنْ حَاجَتِهَا .

Chapter 20. His (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) Avoidance Of Sin, His Choosing The Easier Of Permissible Things, And His Vengeance For The Sake Of Allâh If His Sacred Limits Were Transgressed

[6045] 77 - (2327) It was narrated that 'Aishah, the wife of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ was never given the choice between two things but he would choose the easier of the two, so long as it was not a sin; if it was a sin he would be the furthest of the people from it. And the Messenger of Allâh ﷺ never took revenge for his own sake, unless the sacred limits of Allâh were transgressed."

[6046] (...) It was narrated from 'Urwah, from 'Aishah (a *Hadîth* similar to no. 6045).

[6047] (...) A *Hadîth* like that of Mâlik (no. 6045) was narrated from Ibn Shihâb with this chain of narrators.

(المعجم ٢٠) - (بَابُ مِبَاوِدَتِهِ لِلْكُلَّ، وَاخْتِيَارِهِ مِنَ الْمَحَاجِرِ أَسْهَلَهُ، وَانْتِقَامِهِ لِلَّهِ تَعَالَى عِنْ دُنْهَاكِ حِرْمَانِهِ) (التحفة ٢٠)

[٦٠٤٥-٧٧] [٢٣٢٧) وَحَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكٍ بْنِ أَسَسٍ، فِيمَا قُرِئَ عَلَيْهِ، قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ أَنَّهَا قَالَتْ: مَا حُبِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرِيْنِ إِلَّا أَخَذَ أَيْسَرَهُمَا مَا لَمْ يَكُنْ إِنْثَماً، فَإِنْ كَانَ إِنْثَماً كَانَ أَبْعَدَ النَّاسِ مِنْهُ، وَمَا انتَقَمَ رَسُولُ اللَّهِ ﷺ لِنَفْسِهِ، إِلَّا أَنْ تُتَهَّكَ حُرْمَةُ اللَّهِ عَزَّ وَجَلَّ.

[٦٠٤٦] (...) وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ، قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عَبْدَةَ: حَدَّثَنَا فَضِيلُ بْنُ عِيَاضٍ، كِلَاهُمَا عَنْ مَنْصُورٍ، عَنْ مُحَمَّدٍ - فِي رِوَايَةِ فَضِيلٍ، ابْنِ شِهَابٍ، وَفِي رِوَايَةِ جَرِيرٍ، مُحَمَّدِ الرُّهْرِيِّ - عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛

[٦٠٤٧] (...) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ مَالِكٍ.

[6048] 78 - (...) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ was never given the choice between two things, one of which was easier than the other, but he would choose the easier of the two, so long as it was not a sin. If it was a sin he would be the furthest of the people from it."

[٦٠٤٨]-٧٨ حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ . قَالَتْ : مَا خُيِّرَ رَسُولُ اللَّهِ ﷺ بَيْنَ أَمْرَيْنِ ، أَحَدُهُمَا أَيْسَرُ مِنَ الْأَخْرِ ، إِلَّا اخْتَارَ أَيْسَرَهُمَا ، مَا لَمْ يَكُنْ إِثْمًا فَإِنْ كَانَ إِثْمًا ، كَانَ أَبْعَدَ النَّاسِ مِنْهُ .

[6049] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6048), as far as the words, "...The easier of the two...", but he did not mention what comes after that.

[٦٠٤٩]-٧٩ (....) وَحَدَّثَنَا أَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ [جَمِيعًا] عَنْ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ ، إِلَى قَوْلِهِ : أَيْسَرَهُمَا ، وَلَمْ يَذْكُرَا مَا بَعْدَهُ .

[6050] 79 - (2328) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ never hit anyone with his hand, nor any woman or servant, except when fighting in *Jihâd* in the cause of Allâh. And if he was offended in some way he never took revenge for his own sake, unless one of the sacred limits of Allâh had been transgressed, then he would take revenge for the sake of Allâh."

[٦٠٥٠]-٧٩ حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ قَالَتْ : مَا ضَرَبَ رَسُولُ اللَّهِ ﷺ شَيْئًا قَطُّ بِيَدِهِ ، وَلَا امْرَأَةً ، وَلَا خَادِمًا ، إِلَّا أَنْ يُجَاهِدَ فِي سَبِيلِ اللَّهِ ، وَمَا نَيَّلَ مِنْهُ شَيْئًا قَطُّ ، فَيَقْتَلُ مِنْ صَاحِبِهِ ، إِلَّا أَنْ يَنْتَهِكَ شَيْئًا مِنْ مَحَارِمِ اللَّهِ ، فَيَقْتَلُهُ اللَّهُ عَزَّ وَجَلَّ .

[6051] (...) It was narrated from Hishâm with this chain of narrators (a *Hadîth* similar to no. 6050).

[٦٠٥١]-٧٩ (....) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ قَالَا : حَدَّثَنَا عَبْدُهُ وَوَكِيعٌ ؛ قَالَ : وَحَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا أَبُو مُعَاوِيَةَ ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ ، يَرِيدُ بَعْضُهُمْ عَلَى بَعْضٍ .

Chapter 21. His (ﷺ) Good Fragrance And Soft Touch, And Seeking Blessing From His Touch

[6052] 80 - (2329) It was narrated that Jâbir bin Samurah said: “I prayed the first prayer (i.e., *Al-Fajr*) with the Messenger of Allâh ﷺ, then he went out to his family, and I went with him. Some children met him and he started patting their cheeks, one after another. And he also patted my cheeks, and I found his hand to be cool and fragrant, as if he had brought it out of the bag of a perfume seller.”

[6053] 81 - (2330) It was narrated that Anas said: “I have never smelt any amber or musk or anything better than the fragrance of the Messenger of Allâh ﷺ, and I have never touched any *Dîbâj* or silk softer to the touch than the Messenger of Allâh ﷺ.”

[6054] 82 - (...) It was narrated that Anas said: “The Messenger of Allâh ﷺ was of a fair complexion,

(المعجم ٢١) - (بَابُ طِيبِ رِيحِهِ وَلِينِ مَسْهِ، [وَالْتَّبَرُكُ بِمَسْحِهِ] (التحفة ٢١)

[٦٠٥٢] - [٢٣٢٩] حَدَّثَنَا عَمْرُو بْنُ حَمَادٍ بْنِ طَلْحَةَ الْقَنَادِ: حَدَّثَنَا أَسْبَاطُ وَهُوَ ابْنُ نَصِيرِ الْهَمْدَانِيِّ عَنْ سِمَاكٍ، عَنْ جَابِرٍ بْنِ سَمُرَةَ قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْأُولَى، ثُمَّ خَرَجْتُ إِلَى أَهْلِهِ وَخَرَجْتُ مَعَهُ، فَاسْتَبَقْتُهُ وِلْدَانًا، فَجَعَلَ يَمْسَحُ خَدَّيْ أَخَدِهِمْ وَاجِدًا، وَاجِدًا، قَالَ: وَأَمَّا أَنَا فَمَسَحَ خَدَّيْ، قَالَ: فَوَجَدْتُ لِيَدِهِ بَرْدًا أَوْ رِيحًا كَانَنِي أَخْرَجَهَا مِنْ جُوْنَةِ عَطَّارٍ.

[٦٠٥٣] - [٢٣٣٠] وَحَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ قَالَ: وَحَدَّثَنِي زُهْبُرُ بْنُ حَرْبٍ - وَاللَّفْظُ كُهُ - : حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْقَاسِمِ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسٍ، قَالَ أَنَسٌ: مَا شَوَّمْتُ عَنْبِرًا قَطُّ وَلَا مِسْكًا وَلَا شَيْئًا أَطْيَبُ مِنْ رِيحِ رَسُولِ اللَّهِ ﷺ، وَلَا مَسِيشًا قَطُّ دِيَابًا وَلَا حَرِيرًا أَلَيْنَ مَسَا مِنْ رَسُولِ اللَّهِ ﷺ.

[٦٠٥٤] - (...) وَحَدَّثَنِي أَحْمَدُ بْنُ سَعِيدٍ بْنِ صَخْرٍ الدَّارِمِيِّ: حَدَّثَنَا

and his sweat was like pearls. When he walked he leaned forward. I have not touched any *Dibâj* or silk softer to the touch than the Messenger of Allâh ﷺ, and I have not smelled any musk or amber more fragrant than the scent of the Messenger of Allâh ﷺ.”

حَبَّانْ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا ثَابِتُ عَنْ أَنَسِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَزْهَرَ اللَّوْنَ، كَانَ عَرَقَهُ الْلُّؤْلُؤُ، إِذَا مَسَنِي تَكَفَّاً، وَلَا مَسِنْتُ دِيَاجَةً وَلَا حَرِيرَةً أَلَيْنَ مِنْ كَفَّ رَسُولِ اللَّهِ ﷺ، وَلَا شَمَمْتُ مِسْكَةً وَلَا عَنْبَرَةً أَطْبَى مِنْ رَائِحَةِ رَسُولِ اللَّهِ ﷺ.

(المعجم ٢٢) - (باب طيب عرقه
ﷺ، والبرك به) (التحفة ٢٢)

Chapter 22. The Fragrance Of His (ﷺ) Sweat, And Seeking Blessing Therefrom

[6055] 83 - (2331) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ entered upon us and took a nap in our house, and he began to sweat. Our mother came with a glass bottle and started to collect the sweat in it. The Prophet ﷺ woke up and said: ‘O Umm Sulaim, what is this that you are doing?’ She said: ‘This is your sweat; we put it in our perfume, and it is among the best of fragrances.’”

٦٠٥٥-٨٣ [٢٣٣١] حَدَّثَنِي زُهَيْرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا هَاشِمٌ يَعْنِي ابْنَ الْفَاسِمِ
عَنْ سُلَيْمَانَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: دَخَلَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ
عِنْدَنَا فَعْرَقٌ، وَجَاءَتْ أُمِّي بِقَارُورَةٍ،
فَجَعَلَتْ تَسْلِيْتَ الْعَرَقِ فِيهَا، فَاسْتَيْقَظَ
النَّبِيُّ ﷺ فَقَالَ: (يَا أُمَّ سُلَيْمٍ! مَا هَذَا
الَّذِي تَضَعِّفِينَ؟) قَالَتْ: هَذَا عَرْقُكَ نَجَعَلُهُ
فِي طَبِيَّنَا، وَهُوَ مِنْ أَطْبَى الطَّيِّبِ.

٦٠٥٦-٨٤ [٠٠٠] وَحَدَّثَنِي مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُشَتَّنِ:
حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ عَنْ
إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ يَدْخُلُ
بَيْتَ أُمِّ سُلَيْمٍ فَيَنَامُ عَلَى فِرَاشِهَا وَيَسْتَثِ

[6056] 84 - (...) It was narrated that Anas bin Mâlik said: “The Prophet ﷺ used to enter the house of Umm Sulaim and sleep on her bed when she was not there. He came one day and slept on her bed, then she came and it was said to her: ‘The Prophet ﷺ is sleeping in your house, on your

bed.' She came, and he had begun to sweat, and the sweat had fallen onto the leather cloth that was on the bed. She opened her jewellery box and started to wipe up that sweat and squeeze it into her bottles. The Prophet ﷺ woke up and said: 'What are you doing, O Umm Sulaim?' She said: 'O Messenger of Allâh, we hope for blessing for our children.' He said: 'You have done right.'"

فيه، قال: فجاء ذات يوم فنام على فراشها، فأتت فقيل لها: هذا النبي ﷺ نائم في بيتك، على فراشك، قال: فجاءت وقد عرق، واستيقع عرقه على قطعة أديم، على الفراش، ففتحت عينتها فجعلت تشفع ذلك العرق فتعصّر في قواريرها، ففرغ النبي ﷺ فقال: «ما تصنعين؟ يا أم سليم!» فقال: يا رسول الله! نرجو بركته لصبياننا، قال: «أصبت».

[6057] 85 - (2332) It was narrated from Umm Sulaim that the Prophet ﷺ used to come to her and take a nap in her house. She would spread a piece of cloth for him and he would sleep on it. He used to sweat a great deal, and she would collect his sweat and put it in her perfume bottles. The Prophet ﷺ said: "O Umm Sulaim, what is this?" She said: "Your sweat; I put it in my perfume."

[٦٠٥٧] ٨٥ - (٢٣٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا عَفَانُ بْنُ مُسْلِمٍ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا أَئُوبُ عَنْ أَبِي قَلَابَةَ، عَنْ أَنْسٍ عَنْ أُمِّ سُلَيْمٍ؛ أَنَّ النَّبِيَّ ﷺ كَانَ يَأْتِيهَا فَيَقْبِلُ عِنْدَهَا، فَيَسْطُطُ لَهُ نِطْعًا فَيَقْبِلُ عَلَيْهِ، وَكَانَ كَثِيرُ الْعَرْقِ، فَكَانَتْ تَجْمَعُ عَرْقَهُ فَتَجْعَلُهُ فِي الطِّبِّ وَالْقَوَارِيرِ، فَقَالَ النَّبِيُّ ﷺ: «يَا أُمَّ سُلَيْمٍ! مَا هَذَا؟» قَالَتْ: عَرْقُكَ أَدُوفُ بِهِ طَبِّيِّ.

Chapter 23. The Prophet ﷺ Sweated When It Was Cold, And When The Revelation Came To Him

[6058] 86 - (2333) It was narrated that 'Âishah said: "If the

(المعجم ٢٣) - (باب عرق النبي ﷺ في البرد، وحين يأتيه الوحي) (التحفة ٢٣)

[٦٠٥٨] ٨٦ - (٢٣٣٣) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٍ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو

Revelation came to the Messenger of Allâh ﷺ on a cold day, his forehead would be covered with sweat.”

أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ
قَالَتْ: إِنْ كَانَ لَيْتَرُلُ عَلَى رَسُولِ اللَّهِ ﷺ
فِي الْغَدَاءِ الْبَارِدَةِ، ثُمَّ تَبَيَّضُ جَهَنَّمُ
عَرَقاً.

[6059] 87 - (...) It was narrated from ‘Aishah that Al-Hârith bin Hishâm asked the Prophet ﷺ: “How does the Revelation come to you?” He said: “Sometimes it comes like the ringing of a bell, and that is the hardest for me, but when it is over I have understood it. Sometimes an angel comes in the form of a man, and I understand what he says.”

[٦٠٥٩] ٨٧ - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَيْهِ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ وَابْنُ بِشْرٍ، جَمِيعاً عَنْ هِشَامٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّ الْحَارِثَ بْنَ هِشَامَ سَأَلَ النَّبِيَّ ﷺ: كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَخْيَانَا يَأْتِينِي فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، وَهُوَ أَشَدُهُ عَلَيَّ، ثُمَّ يَفْصِمُ عَنِي وَقَذَ وَعَيْنِهِ، وَأَخْيَانَا مَلَكٌ فِي مِثْلِ صُورَةِ الرَّجُلِ، فَأَعِي مَا يَقُولُ».

[6060] 88 - (2334) It was narrated that ‘Ubâdah bin As-Şâmit said: “When the Revelation came upon the Prophet of Allâh ﷺ, he would feel anxious because of that, and his face would change color.”

[٦٠٦٠] ٨٨ - (٢٣٣٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُنَّى: حَدَّثَنَا عَبْدُ الْأَعْلَى؛ حَدَّثَنَا سَعِيدٌ عَنْ فَتَادَةَ، عَنِ الْحَسَنِ، عَنْ حِطَّانَ بْنِ عَبْدِ اللَّهِ، عَنْ عُبَادَةَ بْنِ الصَّاصَاتِ قَالَ: كَانَ نَبِيُّ اللَّهِ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ، تُكَرِّبَ لِذِلْكَ، وَتَرْبَدَ وَجْهُهُ.

[6061] 89 - (2335) It was narrated that ‘Ubâdah bin As-Sâmit said: “When the Revelation came upon the Prophet ﷺ, he would lower his head, and his Companions would lower their heads, and when it was over, he would raise his head.”

[٦٠٦١] ٨٩ - (٢٣٣٥) وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعاذُ بْنُ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ قَتَادَةَ، عَنْ الْحَسَنِ، عَنْ جِطَّانَ بْنِ عَبْدِ اللَّهِ الرَّفَّاشِيِّ، عَنْ عَبَادَةَ بْنِ الصَّامِتِ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا أُنْزِلَ عَلَيْهِ الْوَحْيُ نَكَسَ رَأْسَهُ، وَنَكَسَ أَصْحَابُهُ رُؤُوسَهُمْ، فَلَمَّا اُتْلَى عَنْهُ، رَفَعَ رَأْسَهُ.

Chapter 24. Description Of His (ﷺ) Hair, Attributes And Appearance

[6062] 90 - (2336) It was narrated that Ibn ‘Abbâs said: “The People of the Book used to let their hair fall over their foreheads and the idolaters used to part their hair. The Messenger of Allâh ﷺ liked to do the same as the People of the Book in matters concerning which he had received no command. So the Messenger of Allâh ﷺ let his hair fall over his forehead, then later on he parted it.”

(المعجم ٢٤) - (باب صفة شعره ﷺ وصفاته وحليلته) (التحفة ٢٤)

[٦٠٦٢] ٩٠ - (٢٣٣٦) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مَرَاجِمٍ وَمُحَمَّدُ بْنُ جَعْفَرٍ ابْنُ زِيَادٍ - قَالَ مَنْصُورٌ: حَدَّثَنَا، وَقَالَ ابْنُ جَعْفَرٍ: أَخْبَرَنَا - إِبْرَاهِيمُ يَعْيَيَانُ ابْنُ سَعْدٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عُيَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنِ ابْنِ عَبَاسٍ قَالَ: كَانَ أَهْلُ الْكِتَابِ يَسْدُلُونَ أَشْعَارَهُمْ، وَكَانَ الْمُشْرِكُونَ يَرْفُقُونَ رُؤُوسَهُمْ، وَكَانَ رَسُولُ اللَّهِ ﷺ يُحِبُّ مُوافَقَةَ أَهْلِ الْكِتَابِ فِيمَا لَمْ يُؤْمِرْ بِهِ، فَسَدَّلَ رَسُولُ اللَّهِ ﷺ نَاصِيَتَهُ، ثُمَّ فَرَّقَ بَعْدُ.

[6063] (...) A similar report (as no. 6062) was narrated from Ibn Shihâb with this chain of narrators.

[٦٠٦٣] (...) وَحَدَّثَنِي أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شِهَابٍ بِهَذَا الْإِسْنَادِ، نَحْوَهُ.

Chapter 25. Description Of The Prophet ﷺ; He Was The Most Handsome Of People

[6064] 91 - (2337) Al-Barâ' said: "The Messenger of Allâh ﷺ was a man of medium height, broad shouldered with thick hair hanging down to his earlobes. He wore a red *Hullah* and I have never seen anything more handsome than him ﷺ."

[6065] 92 - (...) It was narrated that Al-Barâ' said: "I have never seen any man with long hair more handsome in a red *Hullah* than the Messenger of Allâh ﷺ, with his hair reaching his shoulders. He was broad shouldered and was neither tall nor short."

[6066] 93 - (...) Al-Barâ' said: "The Messenger of Allâh ﷺ was the most handsome of people in face and body; he was neither very tall nor short."

(المعجم ٢٥) - (باب في صفة النبي ﷺ، وأنه كان أحسن الناس وجهاً) (التحفة ٢٥)

[٦٠٦٤-٩١] (٢٣٣٧) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُتَّئِّنِ وَ[مُحَمَّدُ] بْنُ بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ رَجُلًا مَرْبُوعًا، بُعْدَ مَا بَيْنَ الْمَنْكَبَيْنِ، عَظِيمَ الْجُمْهَةِ إِلَى شَحْمَةِ أُذْنِيهِ، عَلَيْهِ حُلَّةٌ حَمْرَاءٌ، مَا رَأَيْتُ شَيْئًا قَطُّ أَحْسَنَ مِنْهُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

[٦٠٦٥-٩٢] (...) حَدَّثَنَا عَمْرُو التَّائِفُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ قَالَ: مَا رَأَيْتُ مِنْ ذِي لِمَةٍ أَحْسَنَ فِي حُلَّةٍ حَمْرَاءٍ مِنْ رَسُولِ اللَّهِ ﷺ، شَعْرُهُ يَضْرُبُ مَكْبِيَّهُ، بُعْدَ مَا بَيْنَ الْمَنْكَبَيْنِ، لَيْسَ بِالظَّوِيلِ وَلَا بِالْقَصِيرِ. قَالَ أَبُو كُرَيْبٍ: لَهُ شَعْرٌ.

[٦٠٦٦-٩٣] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ عَنْ إِبْرَاهِيمَ بْنِ يُوسَفَ، عَنْ أَبِيهِ، عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَهُمْ خُلْقًا، لَيْسَ بِالظَّوِيلِ الدَّاهِبِ وَلَا بِالْقَصِيرِ.

(المعجم ٢٦) - (باب صفة شعر

النبي ﷺ (التحفة ٢٦)

Chapter 26. Description Of His (ﷺ) Hair

[6067] 94 - (2338) Qatâdah said: "I said to Anas bin Mâlik: 'What was the hair of the Prophet ﷺ like?' He said: 'His hair was wavy, neither curly nor straight, and it hung between his ears and his shoulders.'"

[6068] 95 - (...) It was narrated from Anas that the hair of Messenger of Allâh ﷺ came down to his shoulders.

[6069] 96 - (...) It was narrated that Anas said: "The hair of the Messenger of Allâh ﷺ came halfway down his ears."

[٦٠٦٧] ٩٤ - (٢٣٣٨) حَدَّثَنَا شَيْبَانُ بْنُ فَرُوْخَ: حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا قَتَادَةُ قَالَ: قُلْتُ لِأَنَسِ بْنِ مَالِكٍ: كَيْفَ كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ؟ قَالَ: كَانَ شَعْرًا رَجِلًا، لَيْسَ بِالْجَمْدِ وَلَا السُّبْطِ، يَمْسِي أَذْنِيهِ وَغَارِقَهُ.

[٦٠٦٨] ٩٥ - (...) وَحَدَّثَنِي رُهْبَرُ ابْنُ حَرْبٍ: حَدَّثَنَا حَبَّانُ [بْنُ هَلَابٍ]: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ قَالًا: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَصْرِبُ شَعْرَهُ مَنْكِبَهُ.

[٦٠٦٩] ٩٦ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَأَبُو كُرْبَيْبَ قَالًا: أَخْبَرَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ قَالَ: كَانَ شَعْرُ رَسُولِ اللَّهِ ﷺ إِلَى أَصْفَافِ أَذْنِيهِ.

(المعجم ٢٧) - (باب في صفة فم

النبي ﷺ، وعيشه، وعقبيه)

(التحفة ٢٧)

Chapter 27. The Mouth, Eyes And Heels Of The Prophet ﷺ

[6070] 97 - (2339) Jâbir bin Samurah said: "The Messenger of Allâh ﷺ had a wide mouth, wide eyes and lean heels."

[٦٠٧٠] ٩٧ - (٢٣٣٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ:

سَمِعْتُ جَابِرَ بْنَ سَمْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ صَلِيْعَ الْفَمِ، أَشْكَلَ الْعَيْنِ، مَنْهُوسَ الْعَقِيْنِ قَالَ: قُلْتُ لِيْسَمَاكِ: مَا صَلِيْعُ الْفَمِ؟ قَالَ: عَظِيمُ الْفَمِ، قَالَ: قُلْتُ: مَا أَشْكَلُ الْعَيْنِ؟ قَالَ: طَوِيلُ شَقِّ الْعَيْنِ، قَالَ: قُلْتُ: مَا مَنْهُوسُ الْعَقِبِ؟ قَالَ: قَلِيلُ لَحْمِ الْعَقِبِ.

(المعجم ٢٨) - (بابُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ أَبِيسْ، مَلِيحُ الْوِجْهِ) (التحفة ٢٨)

٦٠٧١ [٩٨] - (٢٣٤٠) حَدَّثَنَا سَعِيدُ ابْنِ مَنْصُورٍ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطَّفَيْلِ قَالَ: قُلْتُ لَهُ: أَرَأَيْتَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ، كَانَ أَبِيسْ، مَلِيحُ الْوِجْهِ. قَالَ مُسْلِمُ بْنُ الْحَاجَاجِ: مَا تَأْبُى الطَّفَيْلِ سَنَةً مَائَةً وَكَانَ آخِرَ مِنْ مَاتَ مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ.

٦٠٧٢ [٩٩] - (...) حَدَّثَنَا عُبَيْدُ اللَّهِ ابْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا عَبْدُ الْأَعْلَى ابْنُ عَبْدِ الْأَعْلَى عَنِ الْجُرَيْرِيِّ، عَنْ أَبِي الطَّفَيْلِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ وَمَا عَلَى وَجْهِ الْأَرْضِ رَجُلٌ رَاهَ غَيْرِيِّ، قَالَ: فَقُلْتُ [لَهُ]: فَكَيْفَ رَأَيْتَهُ؟ قَالَ: كَانَ أَبِيسْ مَلِيحًا مُقَصَّدًا.

Chapter 28. The Prophet ﷺ Was White With An Elegant Face

[6071] 98 - (2340) It was narrated from Al-Jurairî from Abû At-Tufail: "I said to him: 'Did you see the Messenger of Allâh ﷺ?' He said: 'Yes, he was white with an elegant face.'"

Muslim bin Al-Hajjâj said: Abû At-Tufail died in 100 AH, and he was the last of the Companions of the Messenger of Allâh ﷺ to die.

[6072] 99 - (...) It was narrated that Abû At-Tufail said: "I saw the Messenger of Allâh ﷺ and there is no one else (left) on the face of the earth who saw him apart from me." He (the narrator) said: "I said to him: 'How did you see him?' He said: 'He was white and elegant, of average height and build.'"

Chapter 29. His (ﷺ) Grey Hairs

[6073] 100 - (2341) It was narrated that Ibn Sîrîn said: “Anas bin Mâlik was asked: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘I did not see any white hairs’ – Ibn Idrîs said: ‘as if he saw only a few’ – ‘but Abû Bakr and ‘Umar dyed their hair with henna and *Katam*.’”

(المعجم ٢٩) - (باب شيبة ﷺ)

(التحفة ٢٩)

[٦٠٧٣] ١٠٠ - (٢٣٤١) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَابْنُ نُمَيْرٍ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ ابْنِ إِدْرِيسَ - قَالَ عَمْرُو: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوْدِيُّ - عَنْ هِشَامٍ، عَنْ ابْنِ سِيرِينَ، قَالَ: سُئِلَ أَنَسُ [بْنُ مَالِكٍ]: هَلْ حَضَبَ رَسُولُ اللَّهِ ﷺ؟ قَالَ: إِنَّهُ لَمْ يَكُنْ رَأَى مِنَ الشَّيْبِ إِلَّا - قَالَ ابْنُ إِدْرِيسَ: كَانَ يُقْلِلُهُ - وَقَدْ حَضَبَ أَبُو بَكْرٍ وَعَمْرُو بِالْحِنَاءِ وَالْكَتَمِ.

[6074] 101 - (...) It was narrated that Ibn Sîrîn said: “I asked Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘He did not reach the stage where he needed to dye his hair.’ And he said: ‘There were a few white hairs in his beard.’ I said to him: ‘Did Abû Bakr dye his hair?’ He said: ‘Yes, with henna and *Katam*.’”

[٦٠٧٤] ١٠١ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ بَكَارِ بْنِ الرَّيَانِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّاءَ عَنْ عَاصِمِ الْأَحْوَلِ، عَنْ ابْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ بْنَ مَالِكٍ: هَلْ كَانَ رَسُولُ اللَّهِ ﷺ حَضَبَ؟ فَقَالَ: لَمْ يَلْغُ الْحِضَابَ، فَقَالَ: كَانَ فِي لِحَيَّتِهِ شَعَرَاتٌ بِيِضٍ، قَالَ: قُلْتُ لَهُ: أَكَانَ أَبُو بَكْرٍ يَحْضِبُ؟ قَالَ فَقَالَ: نَعَمْ، بِالْحِنَاءِ وَالْكَتَمِ.

[6075] 102 - (...) It was narrated that Muhammad bin Sîrîn said: “I asked Anas bin Mâlik: ‘Did the Messenger of Allâh ﷺ dye his hair?’ He said: ‘He only saw a few white hairs.’”

[٦٠٧٥] ١٠٢ - (...) وَحَدَّثَنِي حَجَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا مُعَلَّى بْنُ أَسَدٍ: حَدَّثَنَا وُهَيْبُ بْنُ خَالِدٍ عَنْ أَيُوبَ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ قَالَ: سَأَلْتُ أَنَسَ

ابن مالِكٍ: أَخْضَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟
قَالَ: إِنَّهُ لَمْ يَرَ مِنَ الشَّيْءِ إِلَّا قَلِيلًا.

[٦٠٧٦] ١٠٣ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ: حَدَّثَنَا ثَابِتٌ قَالَ: سُئِلَ أَنَسُ بْنُ مَالِكٍ عَنْ خِضَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ? فَقَالَ: لَوْ شِئْتُ أَنْ أَعْدَّ شَمَطَاتٍ كُنَّ فِي رَأْسِهِ فَعَلْتُ، وَقَالَ: لَمْ يَخْتَضِبْ، وَقَدْ اخْتَضَبَ أَبُو بَكْرَ بِالْجَنَاءِ وَالْكَتَمِ، وَاخْتَضَبَ عُمَرُ بِالْجَنَاءِ بَعْثًا.

[٦٠٧٧] ١٠٤ - (...) حَدَّثَنَا نَصْرٌ
ابْنُ عَلَيِّ الْجَهْضَمِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْمُشَنَّى بْنُ سَعِيدٍ عَنْ قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: يُكْرَهُ أَنْ يَتَسَبَّفَ الرَّجُلُ الشَّعْرَةَ الْيَيْضَاءَ مِنْ رَأْسِهِ وَلِحِيَتِهِ قَالَ: وَلَمْ يَخْضَبْ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ, إِنَّمَا كَانَ الْيَيْضَاءُ فِي عَنْقَقِيهِ وَفِي الصُّدْغَيْنِ, وَفِي الرَّأْسِ تَبَذَّ.

[٦٠٧٨] ١٠٥ - (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا الْمُشَنَّى بِهَذَا الإِسْنَادِ.

[٦٠٧٩] ١٠٥ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُشَنَّى وَابْنُ بَشَارٍ وَأَحْمَدُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ وَهَرَوْنُ بْنُ عَبْدِ اللَّهِ، جَمِيعًا عَنْ

[٦٠٧٦] ١٠٣ - (...) Thâbit said: Anas bin Mâlik was asked about the Prophet ﷺ dyeing his hair. He said: "If I had wanted to count the number of white hairs on his head I could have done so." And he said: "He did not dye his hair, but Abû Bakr dyed his hair with henna and *Katam*, and 'Umar dyed his hair with pure henna."

[٦٠٧٧] ١٠٤ - (...) It was narrated that Anas bin Mâlik said: "It is disliked for a man to pluck out white hairs from his hair and beard." He said: "And the Messenger of Allâh ﷺ did not dye his hair; the white hairs were only in the tuft of hair between his lower lip and his chin, and at his temples, and a few on his head."

[٦٠٧٨] (...) Al-Muthanna narrated it with this chain of narrators (a *Hadîth* similar to no. 6078).

[٦٠٧٩] ١٠٥ - (...) It was narrated that Anas was asked about the white hair of the Prophet ﷺ. He said: "Allâh did not blemish him with white hair."

أَبِي دَاوُدَ، قَالَ ابْنُ الْمُشَنْقَىٰ: حَدَّثَنَا سُلَيْمَانُ
أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ خُلَيْدِ بْنِ جَعْفَرٍ:
سَمِعَ أَبَا إِيَّاسٍ عَنْ أَنَسٍ أَنَّهُ سُئِلَ عَنْ شَيْءٍ
الَّتِي يَكْتُبُهُ؟ قَالَ: مَا شَانَهُ اللَّهُ بِيَضَاءَ.

[6080] 106 - (2342) It was narrated that Abû Juhaifah said: “I saw the Messenger of Allâh ﷺ with this much white hair” – and Zuhair (a sub narrator) put one of his fingers on the tuft of hair between his lower lip and his chin. It was said to him: “How old were you on that day?” He said: “I was making arrows and putting feathers on them (i.e., had passed the age of childhood).”

[6081] 107 - (2343) It was narrated that Abû Juhaifah said: “I saw the Messenger of Allâh ﷺ with a white complexion and some white hairs. Al-Hasan bin ‘Alî resembled him.”

[6082] (...) This was narrated from Abû Juhaifah (a *Hadîth* similar to no. 6081), but they did not say: “With a white complexion and white hair.”

٦٠٨٠ [٢٣٤٢]-١٠٦ حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا زُهِيرٌ: حَدَّثَنَا أَبُو إِسْحَاقٍ، وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبُو حَيْثَمَةَ عَنْ أَبِي إِسْحَاقٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ، هَذِهِ مِنْهُ يَضَاءَ، وَوَضَعَ زُهِيرٌ بَعْضَ أَصَايِعِهِ عَلَى عَنْقَقِهِ، قَيْلَ لَهُ: مِثْلُ مَنْ أَنْتَ يَوْمَئِذٍ؟ قَالَ: أَبْرِي النَّبَلَ وَأَرِيشُهَا.

٦٠٨١ [٢٣٤٣]-١٠٧ حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَىٰ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي جُحَيْفَةَ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ أَبْيَضَ قَدْ شَابَ، كَانَ الْحَسَنُ بْنُ عَلَيٍّ يُشَيْهُهُ.

٦٠٨٢ [٢٣٤٤]-... وَحَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا سُفْيَانُ وَخَالِدُ بْنُ عَبْدِ اللَّهِ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يُشَرٍّ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ، عَنْ أَبِي جُحَيْفَةَ بِهَذَا، وَلَمْ يَقُولُوا: أَبْيَضَ قَدْ شَابَ.

[6083] 108 - (2344) It was narrated that Simâk bin Harb said: "I heard Jâbir bin Samurah being asked about the white hair of the Prophet ﷺ. He said: 'When he (ﷺ) put oil on his hair none of them could be seen, and if he did not put oil on his hair, they could be seen.'"

[٦٠٨٣] ١٠٨ - (٢٣٤٤) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي: حَدَّثَنَا أَبُو دَاؤِدَ سُلَيْمَانُ بْنُ دَاؤِدَ: حَدَّثَنَا شُعْبَةُ عَنْ سِيمَالِكَ [ابْنِ حَرْبٍ] قَالَ: سَمِعْتُ حَاجِرَ بْنَ سَمْرَةَ سُئِلَ عَنْ شَيْبِ النَّبِيِّ ﷺ؟ قَالَ: كَانَ إِذَا أَدْهَنَ رَأْسَهُ لَمْ يُرَأِ مِنْهُ شَيْءٌ، وَإِذَا لَمْ يَدْهَنْ رُؤَى مِنْهُ.

Chapter 30. The Seal Of Prophethood, Its Attributes And Its Location On The Body Of The Prophet ﷺ

[6084] 109 - (...) Jâbir bin Samurah said: "Some whiteness had appeared in the hair of the Messenger of Allâh ﷺ, at the front of his head and in his beard. If he put oil on his hair they could not be seen, but if his hair was uncombed, they could be seen, and the hair of his beard was thick." A man asked: "Was his face bright like a sword?" He said: "No, rather it was like the sun and the moon, and it was round. And I saw the Seal (of Prophethood) on his shoulder, like a pigeon's egg, the same color as his body."

[6085] 110 - (...) Jâbir bin Samurah said: "I saw a seal on the back of the Messenger of Allâh ﷺ, like a pigeon's egg."

(المعجم ٣٠) - (باب إثبات خاتم النبوة، وصفته، ومحله من جسده ﷺ) (التحفة ٣٠)

[٦٠٨٤] ١٠٩ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْيُودُ اللَّهِ عَنْ إِسْرَائِيلَ، عَنْ سِيمَالِكَ؛ أَنَّهُ سَمِعَ حَاجِرَ بْنَ سَمْرَةَ يَقُولُ: كَانَ رَسُولُ اللَّهِ ﷺ قَدْ شَوَّطَ مُقَدْمَ رَأْسِهِ وَلَحْيَيْهِ، وَكَانَ إِذَا أَدْهَنَ لَمْ يَتَبَيَّنْ، وَإِذَا شَعَّتْ رَأْسُهُ تَبَيَّنَ، وَكَانَ كَثِيرًا شَعْرُ الْلَّحْيَةِ، فَقَالَ رَجُلٌ: وَجْهُهُ مِثْلُ السَّيْفِ؟ قَالَ: لَا، بَلْ كَانَ مِثْلَ الشَّمْسِ وَالْقَمَرِ، وَكَانَ مُسْتَدِيرًا، وَرَأَيْتُ الْخَاتَمَ عِنْدَ كَيْفِهِ مِثْلَ بَيْضَةِ الْحَمَامَةِ، يُشْبِهُ جَسَدَهُ.

[٦٠٨٥] ١١٠ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سِيمَالِكَ قَالَ: سَمِعْتُ حَاجِرَ

ابن سُمِّرَةَ قَالَ: رَأَيْتُ حَاتِمًا فِي ظَهِيرَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ، كَأَنَّهُ يَبْصُرُ حَمَامًا.

[6086] (...) A similar report (as *Hadîth* no. 6085) was narrated from Simâk with this chain of narrators.

[6087] 111 - (2345) As-Sâ'ib bin Yazîd said: "My maternal aunt brought me to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, my sister's son is ailing.' He ﷺ wiped my head and prayed for blessing for me, then he performed *Wuḍû'* and I drank some of his *Wuḍû'* water. Then I stood behind him and saw the Seal between his shoulders, like a bird's egg."

[٦٠٨٦] (...) وَحَدَّثَنَا أَبْنُ نُمِيرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا حَسَنُ بْنُ صالحٍ عَنْ سِمَاكٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[٦٠٨٧] ١١١ - (٢٣٤٥) وَحَدَّثَنَا قُتْبِيَّةُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَادٍ قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ أَبْنُ إِسْمَاعِيلَ عَنِ الْجَعْدِ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبْتُ بِي حَاتِمَ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَبْنَ أَخْتِي وَجْعَ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبَ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهِيرَهُ فَنَظَرْتُ إِلَى حَاتِمِهِ بَيْنَ كَيْفِيَّةِ، مِثْلَ زَرِ الْحَاجَلَةِ.

[٦٠٨٨] ١١٢ - (٢٣٤٦) حَدَّثَنَا أَبُوكَامِيلٍ: حَدَّثَنَا حَمَادٌ يَعْنِي أَبْنَ رَيْدٍ؛ وَحَدَّثَنِي سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ، كَلَاهُمَا عَنْ عَاصِمِ الْأَحْوَلِ؛ وَحَدَّثَنِي حَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَبْدُ الْوَاحِدِ يَعْنِي أَبْنَ زِيَادٍ: حَدَّثَنَا عَاصِمٌ عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ لَهُ

[6088] 112 - (2346) It was narrated that 'Abdullâh bin Sarjis said: "I saw the Prophet ﷺ and I ate bread and meat with him" – or he said: "*Tharîd*." He (the narrator) said: "I said to him: 'Did the Prophet ﷺ pray for forgiveness for you?' He said: 'Yes, and for you.' Then he recited this Verse: 'And ask forgiveness for your sin, and also for (the sin of) believing men and believing women.'"^[1]

[1] *Muhammad* 47:19.

He said: "Then I went behind him and looked at the Seal of Prophet-hood between his shoulders, near his left shoulder blade, the shape of a palm with the fingers held together, and on it were spots like moles."

مَعْهُ خُبْزًا وَلَحْمًا، أَوْ قَالَ: ثَرِيدًا، قَالَ:
فَقُلْتُ لَهُ: أَسْتَغْفِرُ لَكَ النَّبِيَّ ﷺ؟ قَالَ:
نَعَمْ، وَلَكَ، ثُمَّ تَلَاهُ هَذِهِ الْآيَةُ:
﴿وَاسْتَغْفِرُ لِذَنِبِكَ وَلِلْمُؤْمِنِينَ
وَالْمُؤْمِنَاتِ﴾ [محمد: ١٩].

قَالَ: ثُمَّ دُرْتُ خَلْفَهُ فَنَظَرَ إِلَى
خَاتِمِ النُّبُوَّةِ بَيْنَ كَتَبَيْهِ، عِنْدَ نَاعْضِ كَتَبِهِ
الْيُسْرَى، جُمِعَاً، عَلَيْهِ خِيلَانٌ كَامْثَالٍ
الثَّالِلِيْلِ.

Chapter 31. How Long He Lived, And How Long He Stayed In Makkah And Al-Madînah

[6089] 113 - (2347) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ was neither very tall nor short, and he was neither glaringly white nor brown, and his hair was neither very curly nor straight. Allâh appointed him (as His Messenger) when he reached the age of forty, and he stayed in Makkah for ten years, and in Al-Madînah for ten years. Allâh caused him to die when he was sixty years old, and there were no more than twenty white hairs in his hair and beard."

[6090] (...) A *Hadîth* like that of Mâlik bin Anas (no. 6089) was narrated from (from two routes,

(المعجم ٣١) - (باب قدر عمره ﷺ)
وإقامةه بمكة والمدينة) (التحفة ٣١)

[٦٠٨٩-١١٣] حَدَثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ
أَنَسِ بْنِ مَالِكٍ، أَنَّهُ سَمِعَهُ يَقُولُ: كَانَ
رَسُولُ اللهِ ﷺ لَيْسَ بِالطَّوِيلِ الْبَائِنِ وَلَا
بِالْقَصِيرِ، وَلَيْسَ بِالْجَعِيدِ الْقَطَطِ وَلَا بِالسَّيْطِ،
بَعْثَةُ اللهِ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَاقَامَ
بِمَكَّةَ عَشَرَ سِنِينَ وَبِالْمَدِينَةِ عَشْرَ سِنِينَ،
وَتَوَفَّاهُ اللهُ عَلَى رَأْسِ سِتِّينَ سَنَةً، وَلَيْسَ
فِي رَأْسِهِ وَلِحَيَّهِ عِشْرُونَ شَعْرَةَ بَيْضَاءَ.

[٦٠٩٠] (...) وَحَدَثَنَا يَحْيَى بْنُ
أَيُوبَ وَقُتَيْبَةَ بْنُ سَعِيدٍ وَعَلَيَّ بْنُ حُجْرَةَ

from) Anas bin Mâlik, and in both of their *Aḥadîth* it adds: "He was bright-faced."

قالوا: حَدَّثَنَا إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنِي الْقَاسِمُ بْنُ زَكَرِيَّاءَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلِدٍ: حَدَّثَنِي سُلَيْمَانُ ابْنُ بِلَالٍ، كَلَّا هُمَا عَنْ رَبِيعَةَ [يَعْنِي] ابْنِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ، يُمْثِلُ حَدِيثَ مَالِكَ [بْنِ أَنَسِ]، وَزَادَ فِي حَدِيثِهِمَا: كَانَ أَزْهَرَ.

Chapter 32. The Age Of The Prophet ﷺ When He Died

[6091] 114 - (2348) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr Aṣ-Ṣiddîq died when he was sixty-three years old, and 'Umar died when he was sixty-three years old."

[6092] 115 - (2349) It was narrated from 'Aishah that the Messenger of Allâh ﷺ died when he was sixty-three years old.

Ibn Shihâb said: "Sa'eed bin Al-Musaiyyab told me something similar."

(المعجم ٣٢) - (باب كم سن النبي ﷺ يوم قبض) (التحفة ٣٢)

[٦٠٩١] ١١٤ - (٢٣٤٨) وَحَدَّثَنِي أَبُو غَسَانَ الرَّازِيَ مُحَمَّدَ بْنَ عَمْرُو: حَدَّثَنَا حَكَامُ بْنُ سَلْمٍ: حَدَّثَنَا عُثْمَانُ بْنُ زَائِدَةَ عَنِ الزَّبِيرِ بْنِ عَدِيٍّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قِضَ رَسُولُ اللهِ ﷺ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ، وَأَبُو بَكْرٍ الصَّدِيقِ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ، وَعُمَرُ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

[٦٠٩٢] ١١٥ - (٢٣٤٩) وَحَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شَعِيبٍ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ تُوفِيَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ سَنَةً.

وَقَالَ ابْنُ شِهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيَّبِ، يُمْثِلُ ذَلِكَ.

[6093] (...) A *Hadîth* like that of 'Uqail (no. 6092) was narrated from Ibn Shihâb with both chain of narrators.

٦٠٩٣] (...) وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَعَبَادُ بْنُ مُوسَى قَالَا: حَدَّثَنَا طَلْحَةُ بْنُ يَحْيَى عَنْ يُونُسَ بْنِ يَزِيدَ، عَنْ أَبْنِ شِهَابٍ، بِالإِسْنَادَيْنِ جَوِيعًا، مِثْلَ حَدِيثِ عَقِيلٍ.

Chapter 33. How Long Did The Prophet ﷺ Stay In Makkah And Al-Madînah?

[6094] 116 - (2350) It was narrated that 'Amr said: "I said to 'Urwah: 'How long was the Prophet ﷺ in Makkah?' He said: 'Ten years.' I said: 'Ibn 'Abbâs says it was thirteen.'"

(المعجم ٣٣) - (بابٌ كم أقام النبي ﷺ بمكة والمدينة) (التحفة ٣٣)

٦٠٩٤] ١١٦ - (٢٣٥٠) وَحَدَّثَنَا أَبُو معمر إِشْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَذَلِيُّ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرُو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ كَانَ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: ثَلَاثَ عَشْرَةً.

٦٠٩٥] (...) وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرُو قَالَ: قُلْتُ لِعُرْوَةَ: كَمْ لِبِّئَتِ النَّبِيُّ ﷺ بِمَكَّةَ؟ قَالَ: عَشْرًا، قَالَ: قُلْتُ: فَإِنَّ ابْنَ عَبَّاسٍ يَقُولُ: بِضَعَعَشْرَةً، قَالَ فَعَفَرَهُ وَقَالَ: إِنَّمَا أَخَذَهُ مِنْ قَوْلِ الشَّاعِرِ.

٦٠٩٦] ١١٧ - (٢٣٥١) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَهَرُونُ بْنُ عَبْدِ اللَّهِ عَنْ رَوْحِ بْنِ عُبَادَةَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ إِسْحَاقَ عَنْ عَمْرُو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ مَكَثَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ، وَتَوْفَّى وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

[6097] 118 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for thirteen years, receiving Revelation, and in Al-Madînah for ten years, and he died when he was sixty-three years old.”

[٦٠٩٧]-١١٨ (....) وَحَدَّثَنَا ابْنُ

أَبِي عُمَرَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِّيِّ: حَدَّثَنَا حَمَادٌ عَنْ أَبِي جَمْرَةَ الصُّبَعِيِّ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ ثَلَاثَ عَشْرَةً [سَنَةً] يُوحَى إِلَيْهِ، وَبِالْمَدِينَةِ عَشْرًا، وَمَاتَ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ سَنَةً.

[6098] 119 - (2352) It was narrated that Abû Ishâq said: “I was sitting with ‘Abdullâh bin ‘Utbah, and they mentioned the age of the Messenger of Allâh ﷺ. Some of the people said that Abû Bakr was older than the Messenger of Allâh ﷺ. ‘Abdullâh said: ‘The Messenger of Allâh ﷺ passed away when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’”

A man who was called ‘Âmir bin Sa‘d said: ‘Jarîr told us: “We were sitting with Mu‘âwiyah and they mentioned the age of the Messenger of Allâh ﷺ. Mu‘âwiyah said: ‘The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr died when he was sixty-three years old, and ‘Umar was killed when he was sixty-three years old.’”

[٦٠٩٨]-١١٩ (٢٣٥٢) وَحَدَّثَنَا

عَبْدُ اللَّهِ بْنُ عُمَرَ بْنُ مُحَمَّدٍ بْنِ أَبِي أَبَانَ الْجُعْفَرِيِّ: حَدَّثَنَا سَلَامُ أَبُو الْأَخْوَصِ عَنْ أَبِي إِسْحَاقَ قَالَ: كُنْتُ جَالِسًا مَعَ عَبْدِ اللَّهِ ابْنِ عُتْبَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ بَعْضُ الْقَوْمِ: كَانَ أَبُو بَكْرٍ أَكْبَرَ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ عَبْدُ اللَّهِ: قُبْضَ رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

قَالَ: فَقَالَ رَجُلٌ مِنَ الْقَوْمِ، يُقَالُ لَهُ: عَامِرُ بْنُ سَعْدٍ: حَدَّثَنَا جَرِيرٌ قَالَ: كُنَّا فُعُودًا عِنْدَ مَعَاوِيَةَ، فَذَكَرُوا سِنَّ رَسُولِ اللَّهِ ﷺ، فَقَالَ مَعَاوِيَةُ: قِبْضَ رَسُولِ اللَّهِ ﷺ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ [سَنَةً]، وَمَاتَ أَبُو بَكْرٍ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ، وَقُتِلَ عُمَرُ وَهُوَ ابْنُ ثَلَاثَ وَسِتِّينَ.

[6099] 120 - (...) It was narrated from Jarîr that he heard Mu‘âwiyyah giving a speech, and he said: “The Messenger of Allâh ﷺ died when he was sixty-three years old, and Abû Bakr and ‘Umar died at the same age, and I am sixty-three years old.”

[٦٠٩٩] ١٢٠ (...) وَحَدَّثَنَا ابْنُ الْمُشَنِّي وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنِّي - قَالًا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ : سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ عَامِرٍ بْنِ سَعْدِ الْبَجْلِيِّ، عَنْ جَرِيرٍ؛ أَنَّهُ سَمِعَ مُعاوِيَةَ يَخْطُبُ فَقَالَ: مَاتَ رَسُولُ اللَّهِ ﷺ وَهُوَ أَبْنُ ثَلَاثَةِ وَسِتَّينَ وَأَبْوَ بَكْرٍ وَعُمَرُ، وَأَنَا أَبْنُ ثَلَاثَةِ وَسِتَّينَ.

[6100] 121 - (2353) It was narrated that ‘Ammâr, the freed slave of Banû Hâshim, said: “I asked Ibn ‘Abbâs: ‘How old was the Messenger of Allâh ﷺ on the day he died?’ He said: ‘I did not think that a man of such standing among his people as you would be unaware of that.’” He said: “I said: ‘I asked the people and they gave me different answers. I want to know what you say.’ He said: ‘Do you know how to count?’ I said: ‘Yes.’ He said: ‘Bear in mind that he was sent as a Prophet when he was forty. Fifteen years in Makkah, in it were times of safety and times of fear, and ten years after he migrated to Al-Madinah.’”

[6101] (...) A *Hadîth* like that of Yazîd bin Zurâi’ (no. 6100) was narrated from Yûnus with this chain of narrators.

[٦١٠٠] ١٢١ (٢٣٥٣) وَحَدَّثَنِي ابْنُ مِنْهَالِ الضَّرِيرِ : حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ : حَدَّثَنَا يُونُسُ بْنُ عَبْيَدٍ عَنْ عَمَّارٍ، مَوْلَى بَنْجَيْ هَاشِمٍ قَالَ: سَأَلْتُ ابْنَ عَبَّاسٍ: كَمْ أَتَى لِرَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ؟ فَقَالَ: مَا كُنْتُ أَخْبِبُ مِثْلَكَ مِنْ قَوْمٍ يَخْفَى عَلَيْهِ ذَلِكَ، قَالَ: قُلْتُ: إِنِّي قَدْ سَأَلْتُ النَّاسَ فَاخْتَلَفُوا عَلَيَّ، فَأَخْبَبْتُ أَنْ أَعْلَمُ قَوْلَكَ فِيهِ، قَالَ: أَتَهُسُّ؟ قَالَ: قُلْتُ: نَعَمْ، قَالَ: أَمْسِكْ أَرْبَعِينَ، بُعْثِ إِلَيْهَا خَمْسَ عَشَرَةَ بِمَكَّةَ، يَأْمُنُ وَيَخَافُ، وَعَشْرَ، مِنْ مُهَاجِرِهِ إِلَى الْمَدِينَةِ.

[٦١٠١] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ : حَدَّثَنَا شُعْبَةُ عَنْ يُونُسَ بِهَذَا الْإِسْنَادِ، نَحْوَ حَدِيثِ يَزِيدَ بْنِ زُرَيْعٍ.

[6102] 122 - (...) Ibn ‘Abbâs narrated that the Messenger of Allâh ﷺ died when he was sixty-five years old.

[6103] (...) It was narrated from Khâlid with this chain of narrators (a *Hadîth* similar to no. 6102).

[6104] 123 - (...) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ stayed in Makkah for fifteen years, hearing the voice and seeing the light, seven years when he did not see any visible form and eight years when he received Revelation, and he stayed in Al-Madînah for ten years.”

[٦١٠٢] ١٢٢ - (...) وَحَدَّثَنَا نَصْرٌ
ابْنُ عَلَيْ: حَدَّثَنَا يَشْرُبُعْنِي ابْنُ مُفْضَلٍ:
حَدَّثَنَا خَالِدُ الْحَذَاءُ: حَدَّثَنَا عَمَّارٌ، مَوْلَى
بَنْيٍ هَاشِمٍ: حَدَّثَنَا ابْنُ عَبَّاسٍ: أَنَّ رَسُولَ
الله ﷺ تُوفِّيَ وَهُوَ ابْنُ خَمْسٍ وَسِتِّينَ.

[٦١٠٣] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ عَلَيْهِ عَنْ خَالِدٍ
بِهَلَداً الْإِسْنَادِ.

[٦١٠٤] ١٢٣ - (...) وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا
رَوْحٌ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ عَمَّارٍ
ابْنِ أَبِي عَمَّارٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: أَقَامَ
رَسُولُ الله ﷺ بِمَكَّةَ خَمْسَ عَشْرَةَ سَنَةً،
يَسْمَعُ الصَّوْتَ، وَيَرَى الضَّوءَ، سَبْعَ
سِنِينَ، وَلَا يَرَى شَيْئًا، وَثَمَانَ سِنِينَ
يُوَحَّى إِلَيْهِ، وَأَقَامَ بِالْمَدِينَةِ عَشْرًا.

(المعجم ٣٤) - (بابُ فِي أَسْمَائِهِ ﷺ)
(التحفة ٣٤)

Chapter 34. His (ﷺ) Names

[6105] 124 - (2354) Muhammad bin Jubair bin Mu‘im narrated from his father that the Prophet ﷺ said: “I am Muhammad, and I am Ahmad, and I am Al-Mâhî (the eraser) by means of whom disbelief is erased, and I am Al-Hâshir (the gatherer) after whom all the people will be gathered (in the Hereafter),

[٦١٠٥] ١٢٤ - (٢٣٥٤) وَحَدَّثَنَا
زُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ
أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ - قَالَ إِسْحَاقُ:
أَخْبَرَنَا، وَقَالَ الْأَخْرَانُ: حَدَّثَنَا - سُفْيَانُ بْنُ
عُيَيْنَةَ عَنِ الرُّهْبَرِيِّ: سَمِعَ مُحَمَّدَ بْنَ جُبَيْرٍ بْنِ
مُطْعِمٍ عَنْ أَبِيهِ؛ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَنَا

and I am Al-‘Âqib (the last).” Al-‘Âqib is the one after whom there is no other Prophet.

مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِيُّ الَّذِي يُمْحَى بِي الْكُفْرُ، وَأَنَا الْحَاسِرُ الَّذِي يُحْسَرُ النَّاسُ عَلَى عَقِبِي، وَأَنَا الْعَاقِبُ، وَالْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ نَيٌْ.

[٦١٠٦] ١٢٥ - (...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوْسُفُ عَنْ ابْنِ شَهَابٍ، عَنْ مُحَمَّدِ بْنِ جُبَيْرٍ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ لِي أَسْمَاءً، أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاجِيُّ الَّذِي يَمْحُو اللَّهُ بِي الْكُفْرُ، وَأَنَا الْحَاسِرُ الَّذِي يُحْسَرُ النَّاسُ عَلَى قَدْمَيَّ، وَأَنَا الْعَاقِبُ الَّذِي لَيْسَ بَعْدَهُ أَحَدٌ»، وَقَدْ سَمَّاهُ اللَّهُ رَوْوَفًا رَجِيمًا.

[٦١٠٧] (...) وَحَدَّثَنِي عَبْدُ الْمَلِكِ ابْنُ شَعِيبٍ بْنِ الْلَّيْثِ قَالَ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلٌ؛ وَحَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقَ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ، كُلُّهُمْ عَنِ الرَّهْبَرِيِّ بِهَذَا الإِسْنَادِ، وَفِي حَدِيثِ شَعِيبٍ وَمَعْمَرٍ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَفِي حَدِيثِ مُعْمَرٍ: قَالَ: قُلْتُ لِلرَّهْبَرِيِّ: وَمَا

[٦١٠٧] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no. 6106). In the *Hadîth* of Shu‘âib and Ma‘mar it says: “I heard the Messenger of Allâh ﷺ.” In the *Hadîth* of Ma‘mar it says: “I said to Az-Zuhri: ‘What does Al-‘Âqib mean?’ He said: ‘The one after whom there is no other Prophet.’”

الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ،
وَفِي حَدِيثٍ مَعْمَرٍ وَعَقِيلٍ: الْكُفَّارَ،
وَفِي حَدِيثٍ شَعَبِيٍّ: الْكُفْرُ.

[6108] 126 - (2355) It was narrated that Abû Mûsa Al-Ash'ari said: "The Messenger of Allâh ﷺ mentioned several of his names to us. He said: 'I am Muhammâd, and Aḥmad, and Al-Muqaffî (the last in succession) and Al-Hâshîr (the gatherer) and the Prophet of Repentance and the Prophet of Mercy.'"

[٦١٠٨] [١٢٦-٢٣٥٥] وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ عَمْرُو بْنِ مَرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُسَمِّي لَنَا نَفْسَهُ أَسْمَاءً، فَقَالَ: «أَنَا مُحَمَّدٌ، وَأَحْمَدُ، وَالْمُقْنَفُّي، وَالْحَاشِرُ، وَنَبِيُّ التَّوْبَةِ، وَنَبِيُّ الرَّحْمَةِ».

Chapter 35. His (ﷺ) Knowledge Of Allâh And His Great Fear Of Him

[6109] 127 - (2356) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ did something that he regarded as permissible. News of that reached some of his Companions, and it was as if they disliked it and refrained from it. News of that reached him, and he stood up to deliver a speech and said: 'What is the matter with some men who hear of something that I did because I regarded it as permissible, but they dislike it and refrain from it? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.'"

(المعجم ٣٥) - (بَابُ عِلْمِهِ بِاللَّهِ بِاللَّهِ بِاللَّهِ تعالى وَشَدَّدَ خَشْبِتَهِ) (التحفة ٣٥)

[٦١٠٩] [١٢٧-٢٣٥٦] وَحَدَّثَنَا زَهْرَيُّ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: صَنَعَ رَسُولُ اللَّهِ ﷺ أَمْرًا فَتَرَخَّصَ فِيهِ، فَبَلَغَ ذَلِكَ نَاسًا مِنْ أَصْحَابِهِ، فَكَانُوكُلُّهُمْ كَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَبَلَغَهُ ذَلِكَ، فَقَامَ خَطِيبًا فَقَالَ: «مَا بَالُ رِجَالٍ بَلَغُوكُمْ عَنِي أَمْرٌ تَرَخَّصَتْ فِيهِ، فَكَرِهُوهُ وَتَنَزَّهُوا عَنْهُ، فَوَاللَّهِ! لَأَنَا أَعْلَمُكُمْ بِاللَّهِ وَأَشَدُكُمْ لَهُ خَشْبَيْهِ».

[6110] (...) A similar *Hadîth* (as no. 6109) was narrated from Al-A'mash with the chain of Jarîr.

[٦١١٠] (...) حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُونِيُّ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ عَيَّاثٍ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيْهِ بْنُ حَسْرَمٍ قَالَا: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كَلَّا هُمَا عَنِ الْأَعْمَشِ، يَإِسْنَادُ جَرِيرٍ، نَحْنُ حَدِيثُهُ.

[6111] 128 - (...) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ granted a concession allowing something, but some of the people refrained from it. News of that reached the Prophet ﷺ and he became so angry that his anger could be seen on his face, then he said: 'What is the matter with people who refrain from that concerning which I have been granted a concession? By Allâh, I am the most knowledgeable of them about Allâh, and I am the one who fears Him the most.'"

Chapter 36. The Obligation To Follow Him ﷺ

[6112] 129 - (2357) 'Abdullâh bin Az-Zubair narrated that an *Anṣârî* man disputed with Az-Zubair in the presence of the Messenger of Allâh ﷺ about the streams of the *Harrah* with which the date-palms were watered. The *Anṣârî* said: "Let the water flow," but he refused. They referred the dispute to the Messenger of Allâh

[٦١١١] ١٢٨- (...) وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: رَجُلٌ مُؤْمِنٌ يَرْكُضُ فِي أَمْرٍ، فَتَنَزَّهَ عَنْهُ نَاسٌ مِنَ النَّاسِ، فَلَمَّا كَانَ ذَلِكَ النَّيَّارُ يَرْكُضُ فَغَضِبَ، حَتَّى بَانَ الْغَضَبُ فِي وَجْهِهِ، ثُمَّ قَالَ: «مَا بَالُ أَفْوَامِ يَرْغَبُونَ عَمَّا رُخِصَ لِي فِيهِ، فَوَاللَّهِ! لَأَنَا أَعْلَمُهُمْ بِاللَّهِ وَأَشَدُهُمْ لَهُ حَشْيَةً».

(المعجم (٣٦) - (باب وجوب
اتباعه ﷺ) (التحفة (٣٦)

[٦١١٢] ١٢٩- (٢٣٥٧) وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَخْبَرَنَا لَيْثٌ عَنِ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الزُّبَيرِ؛ أَنَّ عَبْدَ اللَّهِ بْنَ الزُّبَيرِ حَدَّثَهُ، أَنَّ رَجُلًا مِنَ الْأَنْصَارِ خَاصَّمَ الرُّبَّيْرَ عِنْدَ رَسُولِ اللَّهِ ﷺ، فِي

، and the Messenger of Allâh ﷺ said to Az-Zubair: "Water (your trees), O Az-Zubair, then let the water flow to your neighbor." The Ansâri got angry and said: "O Messenger of Allâh, it is because he is your cousin!" The face of the Prophet of Allâh ﷺ changed color, then he said: "O Zubair, water (your trees) then block the water until it backs up to the bottom of the wall." Az-Zubair said: "By Allâh, I think that this Verse was revealed concerning that: 'But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.'"^[1]

Chapter 37. Respecting Him (ﷺ) And Not Asking Him Unnecessary Questions

[6113] 130 - (1337) Abû Hurairah narrated that he heard the Messenger of Allâh ﷺ say: "Whatever I forbid to you, refrain from it, and whatever I order you, do as much of it as you can. Those who came before you were only destroyed because of their excessive questions and differences with their Prophets."

شَرَاجُ الْحَرَّةِ الَّتِي يَسْقُونَ بِهَا النَّخْلَ،
فَقَالَ الْأَنْصَارِيُّ: سَرّحْ الْمَاءَ يَمُرُّ، فَأَبَى
عَلَيْهِمْ، فَاخْتَصَمُوا عِنْدَ رَسُولِ اللَّهِ ﷺ،
فَقَالَ رَسُولُ اللَّهِ ﷺ لِلزَّبِيرِ: «اَسْقِ، يَا
زَبِيرُ! ثُمَّ اَرْسِلِ الْمَاءَ إِلَى جَارِكَ» فَعَضَبَ
الْأَنْصَارِيُّ، فَقَالَ: يَا رَسُولَ اللَّهِ! أَنَّ كَانَ
ابْنَ عَمِّكَ! فَتَلَوَّنَ وَجْهُ نَبِيِّ اللَّهِ ﷺ، ثُمَّ
قَالَ: يَا زَبِيرُ! اسْقِ، ثُمَّ اخْبِسِ الْمَاءَ
حَتَّى يَرْجِعَ إِلَى الْجِدْرِ، فَقَالَ الزَّبِيرُ:
وَاللَّهِ! إِنِّي لَأَحْسِبُ هَذِهِ الْآيَةِ نَزَّلْتُ فِي
ذَلِكَ: ﴿فَلَا وَرِيكَ لَا يُؤْمِنُونَ﴾ [النساء:
.٦٥]

(المعجم ٣٧) - (باب توقيره ﷺ،
وترک إکثار سؤاله عما لا ضرورة
إليه، أو لا يتعلّق به تكليف وما لا
يقع، ونحو ذلك) (التحفة ٣٧)

[٦١١٣-١٣٠-١٢٣٧] وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى التَّجِيَّيُّ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُوشْنُ عَنْ ابْنِ شَهَابٍ:
أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ
وَسَعِيدُ بْنُ الْمُسَيَّبِ قَالَا: كَانَ أَبُو هُرَيْرَةَ
يُحَدِّثُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ:
«مَا نَهِيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ، وَمَا أَمْرَتُكُمْ بِهِ

^[1] An-Nisâ' 4:65.

فَاعْلُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنَّمَا أَهْلَكَ
الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةً مَسَائِلَهُمْ،
وَاحْتِلَافُهُمْ عَلَىٰ أَنْبِيَائِهِمْ». [راجع: ٣٢٥٧]

[٦١١٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ
أَحْمَدَ بْنِ أَبِي حَلَفٍ: حَدَّثَنَا أَبُو سَلَمَةَ
وَهُوَ مَنْصُورُ بْنُ سَلَمَةَ الْخَزَاعِيُّ: حَدَّثَنَا
لَيْثٌ عَنْ يَزِيدٍ بْنِ الْهَادِ، عَنْ أَبْنِ شَهَابٍ
بِهَذَا إِلَاسْنَادٍ، مِثْلُهُ سَوَاءً.

[٦١١٥] ١٣١ - (...) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا
أَبُو مَعَاوِيَةَ؛ وَحَدَّثَنَا أَبْنُ نُعْمَيْنِ: حَدَّثَنَا
أَبِي، كِلَاهُمَا عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتَيْبَةُ بْنُ
سَعِيدٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي الْحِزَامِيُّ؛
وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا شَفَيْيَانُ،
كِلَاهُمَا عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ،
عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مَعَاذٍ
حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ بْنِ
زِيَادٍ: سَمِعَ أَبَا هُرَيْرَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ
رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنْ هَمَامٍ بْنِ مُنْبِيَّ، عَنْ أَبِي هُرَيْرَةَ،
كُلُّهُمْ قَالُوا: عَنِ الْبَيِّنِ بْنِ عَلِيٍّ: «دَرَوْنِي مَا
تَرَكْتُكُمْ»، وَفِي حَدِيثِ هَمَامٍ: «مَا تُرِكْتُمْ،
فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ» ثُمَّ ذَكَرُوا

[٦١١٤] (...) A similar report (as no. 6113) was narrated from Ibn Shihâb with this chain of narrators.

[٦١١٥] ١٣١ - (...) It was narrated that Abû Hurairah said: "The Prophet ﷺ said: 'Do not ask me about things that I have not mentioned to you.'" In the *Hadîth* of Hammâm it says: "... What has not been mentioned to you; those who came before you were only destroyed because..." and they mentioned a *Hadîth* like that of Az-Zuhri from Sa'eed and Abû Salamah, from Abû Hurairah.

نَهْو حَدِيثِ الزُّهْرِيِّ عَنْ سَعِيدٍ وَأَبِيهِ
سَلْمَةً، عَنْ أَبِيهِ هُرَيْرَةَ.

[6116] 132 - (2358) It was narrated from ‘Âmir bin Sa‘d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden to the Muslims, but it became forbidden to them because of his asking.’”

[6117] 133 - (...) It was narrated from ‘Âmir bin Sa‘d that his father said: “The Messenger of Allâh ﷺ said: ‘The greatest sinner of the Muslims among the Muslims is the one who asks about something that was not forbidden, but it became forbidden to the people because of his asking.’”

[6118] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no. 6117). In the *Hadîth* of Ma‘mar it adds: “A man who asked about something and indulged in hair-splitting.”

يَحْيَى بْنُ يَحْيَى : أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ
عَنْ أَبْنِ شَهَابٍ، عَنْ عَامِرٍ بْنِ سَعْدٍ، عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : إِنَّ أَعْظَمَ
الْمُسْلِمِينَ فِي الْمُسْلِمِينَ جُرْمًا، مَنْ سَأَلَ
عَنْ شَيْءٍ لَمْ يُحَرِّمْ عَلَى الْمُسْلِمِينَ، فَهُرِمَ
عَلَيْهِمْ، مِنْ أَجْلِ مَسْأَلَتِهِ .

[6117] 133 - (...) وَحَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِيهِ شَيْبَةَ وَابْنُ أَبِيهِ عُمَرَ قَالَ :
حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ الزُّهْرِيِّ؛
وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ
قَالَ: - أَحْفَظْهُ كَمَا أَحْفَظْتُ بِسْمِ اللَّهِ
الرَّحْمَنِ الرَّحِيمِ - الزُّهْرِيُّ: عَنْ عَامِرٍ
ابْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ : أَعْظَمُ الْمُسْلِمِينَ فِي الْمُسْلِمِينَ
جُرْمًا، مَنْ سَأَلَ عَنْ أَمْرٍ لَمْ يُحَرِّمْ، فَهُرِمَ
عَلَى النَّاسِ مِنْ أَجْلِ مَسْأَلَتِهِ .

[6118] (...) وَحَدَّثَنِيهِ حَرْمَلَةَ بْنُ
يَحْيَى : أَخْبَرَنَا ابْنُ وَهْبٍ، أَخْبَرَنِي
يُونُسُ؛ وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا
عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَّا هُمَا عَنْ
الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَزَادَ فِي حَدِيثِ

مَعْمَرٌ: «رَجُلٌ سَأَلَ عَنْ شَيْءٍ وَنَقَرَ عَنْهُ»،
وَقَالَ فِي حَدِيثِ يُونُسَ: عَامِرٌ بْنُ سَعْدٍ؛
أَنَّهُ سَمِعَ سَعْدًا.

[6119] 134 - (2359) It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ heard something about his Companions, and he delivered a *Khutbah* and said: 'Paradise and Hell were shown to me, and I have never seen good and evil as (I did) today. If you knew what I know, you would laugh little and weep much.'" He said: "There was never a day harder for the Companions of the Messenger of Allâh ﷺ than that day. They covered their heads and wept. Then 'Umar stood up and said: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muhammad as our Prophet.' That man stood up and said: 'Who is my father?' He (ﷺ) said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble.^[1]' was revealed."

[6119] 134 - (2359) حَدَثَنَا مَحْمُودُ بْنُ غَيْلَانَ وَمُحَمَّدُ بْنُ قُدَّامَةَ السَّلْمَيُّ وَيَحْيَى بْنُ مُحَمَّدٍ الْلُّؤْلُؤِيُّ - وَأَنْفَاظُهُمْ مُتَقَارِبَةٌ - قَالَ مَحْمُودٌ: حَدَثَنَا النَّضْرُ بْنُ شُمَيْلٍ، وَقَالَ الْأَخْرَانُ: أَخْبَرَنَا النَّضْرُ: أَخْبَرَنَا شُبَّهُ: حَدَثَنَا مُوسَى بْنُ أَنَسٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: بَأَعْ رَسُولُ اللَّهِ ﷺ عَنْ أَصْحَابِهِ شَيْءٌ، فَخَطَبَ فَقَالَ: «عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالِيُومْ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لِضَحْكِتُمْ قَلِيلًا وَلَبِكْتُمْ كَثِيرًا» قَالَ، فَمَا أَتَى عَلَى أَصْحَابِ رَسُولِ اللَّهِ ﷺ يَوْمَ أَشْدُ مِنْهُ، قَالَ، غَطَّوْا رُءُوسَهُمْ وَلَهُمْ حَيْنٌ، قَالَ فَقَامَ عُمَرُ قَالَ: رَضِيَّا بِاللَّهِ رَبِّا، وَبِإِلَّا سَلَامٌ دِينَا، وَمُحَمَّدٌ نِبَّا، قَالَ: فَقَامَ ذَلِكَ الرَّجُلُ فَقَالَ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ فُلَانْ» فَتَرَكَ: «يَكَائِنَا الَّذِينَ إِمَّا نَعْلَمُوا لَا نَسْأَلُ عَنْ أَشْيَاءَ إِنْ بُدَّ لَكُمْ تَسْوِيْكُمْ» [المائدة: 101].

^[1] Al-Mâ'idah 5:101.

[6120] 135 - (...) Anas bin Mâlik said: "A man said: 'O Messenger of Allâh, who is my father?' He said: 'Your father is so-and-so.' Then the Verse: 'O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'ân is being revealed, they will be made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.^[1]' was revealed."

[٦١٢٠] ١٣٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ بْنِ رَبِيعَيِ الْقَيْسِيِّ: حَدَّثَنَا رَوْخُ بْنُ عَبَادَةَ: حَدَّثَنَا شُعبَةُ: أَخْبَرَنِي مُوسَى بْنُ أَنَسٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكَ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَيْمَى؟ قَالَ: «أَبُوكَ فُلَانٌ» وَزَرَّلَتْ: «يَكَاهِيَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدِّلَ لَكُمْ تَسْؤُكُمْ» تَمَامُ الْآيَةِ.

[6121] 136 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ came out when the sun had passed its zenith, and led them in *Zuhr* prayer. When he had said the *Salâm* he stood on the *Minbar* and mentioned the Hour, and said that there would be momentous events before it, then he said: "Whoever would like to ask me about anything, let him ask me, for by Allâh, you will not ask me about anything but I will tell you about it, so long as I am standing here."

Anas bin Mâlik said: "By Allâh, the people wept a great deal when they heard that from the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ often used to say 'Ask me.' 'Abdullâh bin Hudhâfah stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Hudhâfah.' When the Messenger of Allâh ﷺ

[٦١٢١] ١٣٦ - (...) وَحَدَّثَنِي حَرْمَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ حَرْمَةَ بْنِ عِمْرَانَ التُّجَيْبِيِّ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ زَاغَتِ الشَّمْسُ، فَصَلَّى لَهُمْ صَلَاةَ الظَّهِيرَةِ، فَلَمَّا سَلَّمَ قَامَ عَلَى الْمِنْبَرِ، فَذَكَرَ السَّاعَةَ، وَذَكَرَ أَنَّ فِيلَهَا أُمُورًا عِظَامًا، ثُمَّ قَالَ: «مَنْ أَحَبَّ أَنْ يَسْأَلَنِي عَنْ شَيْءٍ فَلْيَسْأَلْنِي عَنْهُ، فَوَاللَّهِ! لَا تَسْأَلُنِي عَنْ شَيْءٍ إِلَّا أَخْبَرْتُكُمْ بِهِ، مَا دُمْتُ فِي مَقَامِي هَذَا». قَالَ أَنَسُ بْنُ مَالِكٍ: فَأَكْثَرَ النَّاسُ الْبَكَاءَ حِينَ سَمِعُوا ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَكْثَرُ رَسُولِ اللَّهِ ﷺ أَنَّ يَقُولُ:

^[1] Al-Mâ'idah 5:101.

had said ‘Ask me’ repeatedly, ‘Umar knelt down and said: ‘We are pleased with Allâh as our Lord, Islam as our religion, and Muhammad as our Messenger.’ The Messenger of Allâh ﷺ fell silent when ‘Umar said that. Then the Messenger of Allâh ﷺ said: ‘Hard times are at hand, by the One in Whose Hand is the soul of Muhammad. Paradise and Hell were shown to me just now, on this wall, and I have never seen good and evil as (I did) today.’”

Ibn Shihâb said: “Ubâidullâh bin ‘Abdullâh bin ‘Utbah told me: ‘Umm ‘Abdullâh bin Hudhâfah said to ‘Abdullâh bin Hudhâfah: “I have never heard of a son more disrespectful than you. How can you be sure that your mother did not commit some of the sins committed by the women of the *Jâhilîyyah*, thus you would have exposed her before the people?” ‘Abdullâh bin Hudhâfah said: “By Allâh, if he had said that a black slave was my father I would have attributed myself to him.”

«سَلُونِي» فَقَامَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَبُوكَ حُذَافَةَ» فَلَمَّا أَكْثَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَنْ يَقُولَ: «سَلُونِي» بَرَكَ عُمَرُ فَقَالَ: رَضِيَنَا بِاللَّهِ رَبِّا، وَبِإِسْلَامِ دِينَا، وَبِمُحَمَّدٍ رَسُولًا، قَالَ: فَسَكَتَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ قَالَ عُمَرُ ذَلِكَ، قَالَ ثُمَّ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَوْلَى، وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ! لَقَدْ عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ أَنِفَا، فِي عُرْضٍ هَذَا الْحَائِطُ، فَلَمْ أَرْ كَالِيُومْ فِي الْخَيْرِ وَالشَّرِّ».

قَالَ ابْنُ شَهَابٍ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عُتْبَةَ قَالَ: قَالَتْ أُمُّ عَبْدِ اللَّهِ ابْنِ حُذَافَةَ لِعَبْدِ اللَّهِ بْنِ حُذَافَةَ: مَا سَمِعْتُ بِابْنِ قَطْ أَعَقَّ مِنْكَ؟ أَأَمِنْتَ أَنْ تَكُونَ أُمُّكَ قَدْ قَارَفْتْ بَعْضَ مَا تُقَارِفُ نِسَاءً أَهْلَ الْجَاهِلِيَّةِ، فَتَضَخَّمَتْ عَلَيَّ أَعْيُنِ النَّاسِ؟ قَالَ عَبْدُ اللَّهِ بْنُ حُذَافَةَ: وَاللَّهِ لَوْ أَلْحَقَنِي بِعَبْدِ أَسْوَدَ، لِلْحَقْقَةِ.

[6122] (...) This *Hadîth* was narrated from Anas (similar to no. 6121) from the Prophet, along with the *Hadîth* of Ubâidullâh.

[6122] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا

شَعِيبٌ، يَلَّا هُمَا عَنِ الرَّهْرِيِّ، عَنْ أَنَسِ
عَنِ النَّبِيِّ ﷺ، بِهَذَا الْحَدِيثِ، وَحَدِيثِ
عَبْدِ اللَّهِ، مَعَهُ، غَيْرَ أَنْ شَعِيبًا قَالَ عَنِ
الرَّهْرِيِّ: قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ
اللَّهِ قَالَ: حَدَّثَنِي رَجُلٌ مِنْ أَهْلِ الْعِلْمِ:
أَنَّ أُمَّ عَبْدِ اللَّهِ بْنِ حُذَافَةَ قَاتَلَ، بِمِثْلِ
حَدِيثِ يُوسُفَ.

[6123] 137 - (...) It was narrated from Anas bin Mâlik that the people asked the Prophet of Allâh ﷺ until he was hard pressed by their questioning. He came out one day and ascended the *Minbar*, and said: "Ask me, for you will not ask me anything but I will explain it to you." When the people heard that, they were too over-awed to ask anything, as if something bad were about to happen.

Anas said: "I started to look to my right and my left, and every man had wrapped his head in his garment and was weeping. A man who used to be slandered and attributed to someone other than his father stood up in the *Masjid* and said: 'O Prophet of Allâh, who is my father?' He said: 'Your father is Hudhâfah.' Then 'Umar bin Al-Khattâb started saying: 'We are pleased with Allâh as our Lord, Islam as our religion, and Muhammâd as our Messenger, we seek refuge with Allâh from the

يُوسُفُ بْنُ حَمَادِ الْمَعْنَى: حَدَّثَنَا عَبْدُ
الْأَعْلَى عَنْ سَعِيدٍ، عَنْ فَتَادَةَ، عَنْ أَنَسِ
ابْنِ مَالِكٍ: أَنَّ النَّاسَ سَأَلُوا نَبِيَّ اللَّهِ ﷺ
حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ، فَخَرَجَ ذَاتَ يَوْمٍ
فَصَعَدَ الْمِئَرَ، فَقَالَ: «سَلُونِي، لَا
سَأَلُونِي عَنْ شَيْءٍ إِلَّا يَسْتَهْلِكُ لَكُمْ» فَلَمَّا
سَمِعَ ذَلِكَ الْقَوْمُ أَرْمَوْا وَرَهُبُوا أَنْ يَسْأَلُوهُ
أَنْ يَكُونَ بَيْنَ يَدَيْهِ أَمْرٌ قَدْ حَضَرَ.
قَالَ أَنَسُ: فَجَعَلْتُ أَلْتَفِتُ يَمِينًا
وَشِمَاءً، فَإِذَا كُلُّ رَجُلٍ لَافُ رَأْسَهُ فِي
تَوْبِهِ يَبْكِي، فَانْشَأَ رَجُلٌ مِنَ الْمَسْجِدِ،
كَانَ يُلَاحِى فَيَدْعُ لِغَيْرِ أَبِيهِ، فَقَالَ: يَا
نَبِيَّ اللَّهِ! مَنْ أَبِي؟ قَالَ «أَبُوكَ حُذَافَةَ»،
لَمْ أَنْشَأْ عُمَرُ بْنُ الْحَطَّابِ [رَضِيَ اللَّهُ
عَنْهُ] فَقَالَ: رَضِيتَنَا بِاللَّهِ رَبِّنَا، وَبِالْإِسْلَامِ
دِينَنَا، وَبِمُحَمَّدٍ ﷺ رَسُولًا، عَانِدًا بِاللَّهِ

evil of *Fitnah*.' The Messenger of Allâh ﷺ said: 'I have never seen good and evil as (I did) today. Paradise and Hell were shown to me; I saw them near this wall.'"

[6124] (...) This story was narrated from Anas (a *Hadîth* similar to no. 6123).

[6125] 138 - (2360) It was narrated that Abû Mûsâ said: "The Prophet ﷺ was asked about some things that he disliked. When he was asked too much he became angry and said to the people: 'Ask me whatever you want.' A man said: 'Who is my father?' He said: 'Your father is Hudhâfah.' Another man stood up and said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.' When 'Umar saw the anger on the face of the Messenger of Allâh ﷺ, he said: 'O Messenger of Allâh, we repent to Allâh.'" In the report of Abû Kuraib (it says): "He said: 'Who is my father, O Messenger of Allâh?' He said: 'Your father is Sâlim, the freed slave of Shaibah.'"

مِنْ سُوءِ الْفَتْنَ، فَقَالَ رَسُولُ اللَّهِ ﷺ :
لَمْ أَرْ كَالِيُومْ قَطُّ فِي الْخَيْرِ وَالشَّرِّ، إِنِّي
صُورَتْ لِي الْجَنَّةُ وَالنَّارُ، فَرَأَيْتُهُمَا دُونَ
هَذَا الْحَائِطِ .

[٦١٢٤] (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ
[الْحَارِثِيُّ]: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ
الْحَارِثٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
[مُحَمَّدٌ] بْنُ أَبِي عَدِيٍّ، كِلَاهُمَا عَنْ
هِشَامٍ؛ وَحَدَّثَنَا عَاصِمُ بْنُ [الْأَنْصَرِ التَّيْمِيُّ]
حَدَّثَنَا مُعَتمِرٌ قَالَ: سَمِعْتُ أَبِي، قَالَ
جَمِيعًا: حَدَّثَنَا قَاتَادَةُ عَنْ أَنْسِ بْنِ هَذِهِ الْقَصَّةِ .

[٦١٢٥] - ١٣٨ (٢٣٦٠) حَدَّثَنَا عَبْدُ
اللهِ بْنُ بَرَادَ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ
الْهَمْدَانِيُّ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرِيدٍ،
عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: سُئِلَ
النَّبِيُّ ﷺ عَنْ أَشْيَاءِ كَرِهَهَا، فَلَمَّا أَكْثَرَ عَلَيْهِ
غَضَبٌ، ثُمَّ قَالَ لِلنَّاسِ: «سَلُوْنِي عَمَّا شِئْتُ»
فَقَالَ رَجُلٌ: مَنْ أَبِي؟ قَالَ: «أَبُوكَ حُدَافَةً»
فَقَامَ آخَرُ فَقَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللهِ! قَالَ:
«أَبُوكَ سَالِمٌ مَوْلَى شَيْءَةَ» فَلَمَّا رَأَى عُمَرَ مَا فِي
وَجْهِ رَسُولِ اللهِ ﷺ مِنَ الغَضَبِ قَالَ: يَا
رَسُولَ اللهِ! إِنَّا نَتُوبُ إِلَيْكَ اللهُ، وَفِي رِوَايَةِ أَبِي
كُرَيْبٍ: قَالَ: مَنْ أَبِي؟ يَا رَسُولَ اللهِ! قَالَ:
«أَبُوكَ سَالِمٌ، مَوْلَى شَيْءَةَ» .

Chapter 38. The Obligation To Obey What He (ﷺ) Says With Regard To Matters Of Religion, But Not What He Says With Regard To Worldly Matters

[6126] 139 - (2361) It was narrated from Mūsā bin Talhah that his father said: "The Messenger of Allāh ﷺ and I passed by some people who were at the top of their date palms. He said: 'What are these people doing?' They said: 'They are pollinating them, putting the male with the female so that it will be pollinated.' The Messenger of Allāh ﷺ said: 'I do not think that it is of any use.' They were told about that, so they stopped doing it. The Messenger of Allāh ﷺ was told about that and he said: 'If it benefits them, let them do it. I only expressed what I thought. Do not blame me for what I say based on my own thoughts, but if I narrate something to you from Allāh, then follow it, for I will never tell lies about Allāh, may He Glorified and Exalted is He.'"

[6127] 140 - (2362) Rāfi' bin Khadīj said: "The Messenger of Allāh ﷺ came to Al-Madīnah, and they (the farmers) were pollinating the date palms. They said, they are pollinating the date

(المعجم ٣٨) - (بابُ وجوب امثال ما قاله شرعاً، دون ما ذكره ﷺ من معايش الدنيا، على سبيل الرأي) (التحفة ٣٨)

[٦١٢٦-١٣٩] (٢٣٦١-٦١٢٦) حَدَّثَنَا قَتْبِيَةُ ابْنُ سَعِيدِ التَّقْفِيِّ وَأَبُو كَامِلِ الْجَحْدَرِيِّ - وَتَقَارِبَا فِي الْفَنْطِ، وَهَذَا حَدِيثُ قَتْبِيَةَ قَالَا: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سِمَاكِ، عَنْ مُوسَى بْنِ طَلْحَةَ، عَنْ أَبِيهِ قَالَ: مَرَرْتُ مَعَ رَسُولِ اللَّهِ ﷺ يَقُولُ بِقَوْمٍ عَلَى رُؤُوسِ النَّخْلِ، فَقَالَ: «مَا يَصْنَعُ هُؤُلَاءِ؟» فَقَالُوا: يُلْقَحُونَهُ، يَجْعَلُونَ الذَّكَرَ فِي الْأُنْثَى فَتَكْلُحُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَطْنُ يُعْنِي ذَلِكَ شَيْئًا» قَالَ: فَأُخْبِرُوا بِذَلِكَ فَرَكُوهُ، فَأُخْبِرَ رَسُولُ اللَّهِ ﷺ بِذَلِكَ فَقَالَ: «إِنْ كَانَ يَنْتَهِمُ ذَلِكَ فَلْيَصْنَعُوهُ، فَإِنِّي إِنَّمَا ظَنَّتُهُ، فَلَا تُؤَاخِذُونِي بِالظَّنِّ، وَلَكِنْ إِذَا حَدَّثْتُكُمْ عَنِ اللَّهِ شَيْئًا، فَخُدُوا بِهِ، فَإِنِّي لَنْ أَكُنْ بِعَلَى اللَّهِ عَزَّ وَجَلَّ».

[٦١٢٧-١٤٠] (٢٣٦٢-٦١٢٧) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيِّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنَبِرِيِّ وَأَحْمَدُ بْنُ جَعْفَرِ الْمَعْقَرِيِّ قَالُوا: حَدَّثَنَا النَّضْرُ بْنُ

palms. He said: 'What are you doing?' They said: 'We used to do that.' He said: "Perhaps if you do not do it, it may be better." So they stopped doing it, and the crop (that year) failed or the yield was reduced. They mentioned that to him and he said: 'I am only human. If I tell you to do some in religious matter, then follow it, but if I tell you to do something based on my opinion, then I am only human.'"

مُحَمَّدٌ: حَدَّثَنَا عَكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ:
 حَدَّثَنِي أَبُو النَّجَاشِيُّ: حَدَّثَنِي رَافِعُ بْنُ
 حَدِيفَ: قَالَ: فَلَمَّا نَبَيَّ اللَّهُ عَزَّلَهُ الْمَدِينَةَ،
 وَهُمْ يَأْبِرُونَ النَّخْلَ، يُقُولُونَ يُلْفَحُونَ
 النَّخْلَ، قَالَ: «مَا تَصْنَعُونَ؟» قَالُوا:
 كُنَّا نَصْنَعُهُ، قَالَ: «الْعَلَّكُمْ لَوْلَمْ تَفْعَلُوا
 كَانَ خَيْرًا» فَتَرَكُوهُ، فَنَفَضَتْ أَوْ قَالَ:
 فَنَفَضَتْ، قَالَ: فَذَكَرُوا ذَلِكَ لِهِ فَقَالَ:
 «إِنَّمَا أَنَا بَشَرٌ، إِذَا أَمْرَتُكُمْ بِشَيْءٍ مِّنْ
 دِينِكُمْ فَحُذِّرُوْهُ، وَإِذَا أَمْرَتُكُمْ بِشَيْءٍ
 مِّنْ رَأِيِّي، فَإِنَّمَا أَنَا بَشَرٌ». .
 قَالَ عَكْرِمَةُ: أَوْ نَحْنُ هَذَا.
 قَالَ الْمَعْرِرِيُّ: فَنَفَضَتْ، وَلَمْ يُشْكَ.

[6128] 141 - (...) It was narrated from Anas that the Prophet ﷺ passed by some people who were pollinating (palm trees) and said: "If you do not do it, it may be better." The trees produced bad dates, then he passed by them and said: "What is the matter with your palm trees?" They said: "You said such-and-such." He said: "You know better about your worldly affairs."

١٤١ [٦١٢٨]-[٢٣٦٣] حَدَّثَنَا أَبُو
 بَكْرٍ بْنُ أَبِي شَيْبَةَ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا
 عَنِ الْأَسْوَدِ بْنِ عَامِرٍ، قَالَ أَبُو بَكْرٍ:
 حَدَّثَنَا أَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا حَمَادُ بْنُ
 سَلَمَةَ عَنْ هَشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ،
 عَنْ عَائِشَةَ، وَعَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ
 النَّبِيَّ عَزَّلَهُ مَرَّ بِقَوْمٍ يُلْفَحُونَ، فَقَالَ: «لَوْ
 لَمْ تَفْعَلُوا لَصْلَحَ» قَالَ: فَخَرَجَ شِيسِّاً،
 فَمَرَّ بِهِمْ فَقَالَ: «مَا لِتَخْلِكُمْ؟» قَالُوا:
 قُلْتَ كَذَا وَكَذَا، قَالَ «أَنْتُمْ أَغْنَمُ بِأَنْتُمْ
 دُنْيَاكُمْ».

Chapter 39. The Virtue Of Looking At Him (ﷺ) And Longing To See Him

[6129] 142 - (2364) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he narrated a number of *Ahâdîth*, including the following: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muhammâd, there will come to one of you a day when he cannot see me, then seeing me will become dearer to him than his family and his wealth together.'"

(المعجم ٣٩) - (بابُ فضل النظر

إِلَيْهِ عَلَيْهِ وَتَمَنِيهِ) (التحفة ٣٩)

[٦١٢٩] ١٤٢ - (٢٣٦٤) حَدَّثَنَا

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا مَعْمُرٌ عَنْ هَمَّامَ بْنِ مُنْبِهِ قَالَ:
هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ
اللهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ
رَسُولُ اللهِ ﷺ: (وَالَّذِي نَفْسُ مُحَمَّدٍ فِي
يَدِهِ! لَيُأْتِيَنَّ عَلَىٰ أَحَدِكُمْ يَوْمًا وَلَا يَرَانِي،
لَمْ لَأْنْ يَرَانِي أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ وَمَالِهِ
مَعَهُمْ). .

قَالَ أَبُو إِسْحَاقَ: الْمَعْنَى فِيهِ عِنْدِي،
لَأَنْ يَرَانِي مَعَهُمْ أَحَبُّ إِلَيْهِ مِنْ أَهْلِهِ،
وَمَالِهِ، وَهُوَ عِنْدِي مُقَدَّمٌ وَمُؤَخَّرٌ.

(المعجم ٤٠) - (بابُ فضائل عيسى

عليه السلام) (التحفة ٤٠)

[٦١٣٠] ١٤٣ - (٢٣٦٥) حَدَّثَنِي

حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، أَنَّ أَبَا
سَلَمَةَ بْنَ عَبْدِ الرَّحْمَنِ أَخْبَرَهُ، أَنَّ أَبَا
هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ
يَقُولُ: (أَنَا أَوْلَى النَّاسِ بِابْنِ مَرِيمَ،
الْأَنْيَاءُ أَوْلَادُ عَلَّاتٍ، وَلَئِنْ يَبْيَنِي وَبَيَّنَهُ
نَبَيٌّ).

[6131] 144 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ. The Prophets are brothers from different mothers, and there is no Prophet between 'Eîsâ and I.'"

[٦١٣١] ١٤٤ - (...) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَخْبَرَنَا أَبُو دَاوُدُ عُمَرُ ابْنُ سَعْدٍ عَنْ سُفْيَانَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى، الْأَنْبِيَاءُ أَوْلَادُ عَلَّاتٍ، وَلَيْسَ بَيْنِي وَبَيْنَ عِيسَى نِيَّةٌ».

[6132] 145 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'I am the closest of the people to 'Eîsâ bin Mariam, in this world and in the Hereafter.' They said: 'How is that, O Messenger of Allâh?' He said: 'The Prophets are brothers; their mothers are different but their religion is one, and there is no Prophet between us.'"

[٦١٣٢] ١٤٥ - (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا أَوْلَى النَّاسِ بِعِيسَى بْنِ مَرْيَمَ، فِي الْأُولَى وَالْآخِرَةِ» قَالُوا: كَيْفَ؟ يَا رَسُولَ اللَّهِ! قَالَ: الْأَنْبِيَاءُ إِخْوَةٌ مِنْ عَلَّاتٍ، وَأُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، فَلَيْسَ بَيْنَنَا نِيَّةٌ».

[6133] 146 - (2366) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There is no child who is born but the *Shaiṭân* pricks him, and he begins to cry because of the *Shaiṭân* pricking him, except the son of Mariam and his mother." Then Abû Hurairah said: "Recite, if you wish: '...And I seek refuge with You (Allâh) for her and for

[٦١٣٣] ١٤٦ - (٢٣٦٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مَوْلُودٍ يُولَدُ إِلَّا نَحْسَهُ الشَّيْطَانُ، فَيَسْتَهِلُ صَارِخًا مِنْ نَحْسَةِ الشَّيْطَانِ، إِلَّا أَبْنَ مَرْيَمَ وَأُمَّهَ»، ثُمَّ قَالَ أَبُو هُرَيْرَةَ: اغْرِأُوا

her offspring from *Shaitân* (Satan), the outcast.”^[1]

[6134] (...) It was narrated from Az-Zuhri with his chain of narrators (a *Hadîth* similar no. 6133), and they said: “He (the *Shaitân*) touches him when he is born, and he cries because of the *Shaitân* touching him.” In the *Hadîth* of Shu‘âib it says: “Because of the *Shaitân*’s touch.”

[6135] 147 (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Every son of Âdâm is touched by the *Shaitân* on the day his mother gives birth to him, except Mariam and her son.”

[6136] 148 - (2367) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The infant’s cry when he is born is because of the prick of the *Shaitân*.’”

[6137] 149 - (2368) It was

إِنْ شَرُّمْ: «وَإِنَّ أَعْيُدُهَا بِأَكَ وَذُرَّتَهَا مِنَ الشَّيْطَانَ الْجَيْمِ» [آل عمران: ٣٦].

[٦١٣٤] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ؛ وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ، جَمِيعًا عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، وَقَالَا: «يَمْسَهُ حِينَ يُولَدُ، فَيَسْتَهِلُ صَارِخًا مِنْ مَسَّةِ الشَّيْطَانِ إِيَّاهُ»، وَفِي حَدِيثِ شُعَيْبٍ «مِنْ مَسِّ الشَّيْطَانِ».

[٦١٣٥] **[٦١٣٧]** حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: حَدَّثَنِي عَمْرُو ابْنُ الْحَارِثِ؛ أَنَّ أَبَا يُوشَ سُلَيْمَانَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «كُلُّ بْنِي آدَمَ يَمْسَهُ الشَّيْطَانُ يَوْمَ وَلَدَتْهُ أُمُّهُ، إِلَّا مَرْيَمَ وَابْنَهَا».

[٦١٣٦] **[٦١٣٨]** وَحَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهْمَيلٍ، [عَنْ أَبِيهِ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صِبَاعُ الْمُولُودِ حِينَ يَقْعُ، نَزَغَةُ مِنَ الشَّيْطَانِ».

[٦١٣٧] **[٦١٣٨]** حَدَّثَنَا

[۱] *آل عمران* ۳:۳۶.

narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahâdîth*, including the following: "The Messenger of Allâh ﷺ said: "Eîsâ bin Mariam ﷺ, saw a man stealing and 'Eîsâ, ﷺ, said to him: "Did you steal?" He said: "No, by the One besides Whom there is none worthy of worship." 'Eîsâ ﷺ, said: "I believe in Allâh and I disbelieve my own self."

مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُتَبِّهٍ قَالَ: هَذَا
مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ،
فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «رَأَى عِيسَى بْنُ مَرْيَمَ عَلَيْهِ
السَّلَامُ رَجُلًا يَسْرِقُ، فَقَالَ لَهُ عِيسَى عَلَيْهِ
السَّلَامُ: سَرَقْتَ؟ قَالَ: كَلَّا، وَالَّذِي لَا
إِلَهَ إِلَّا هُوَ! فَقَالَ عِيسَى عَلَيْهِ السَّلَامُ:
آمَنْتُ بِاللَّهِ، وَكَذَبْتُ نَفْسِي».

Chapter 41. The Virtues Of Ibrâhîm ﷺ

[6138] 150 - (2369) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O best of creation!' The Messenger of Allâh ﷺ said: 'That is Ibrâhîm, ﷺ.'"

(المعجم ٤١) - (باب من فضائل
إبراهيم الخليل ﷺ) (التحفة ٤١)

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيْهِ بْنُ مُسْبِهِرٍ
وَابْنُ فُضَيْلٍ عَنْ الْمُخْتَارِ؛ وَحَدَّثَنِي عَلَيْهِ بْنُ
حُجْرٍ السَّعْدِيُّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا عَلَيْهِ
ابْنُ مُسْبِهِرٍ: أَخْبَرَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ عَنْ
أَنَسِ بْنِ مَالِكٍ قَالَ: جَاءَ رَجُلٌ إِلَيَّ رَسُولُ
اللَّهِ ﷺ فَقَالَ: يَا خَيْرَ الْبَرِّيَّةِ! فَقَالَ رَسُولُ
اللَّهِ ﷺ: «ذَاكَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ».

[6139] (...) Mukhtâr bin Fulful, the freed slave of 'Amr bin Huraith, said: "I heard Anas say: 'A man said: "O Messenger of Allâh..."' a similar report (a *Hadîth* no. 6138).

وَحَدَّثَنَا أَبُو كُرَيْبٍ: (...)
حَدَّثَنَا ابْنُ إِدْرِيسَ قَالَ: سَمِعْتُ مُخْتَارَ
ابْنَ فُلْفُلٍ، مَوْلَى عَمْرِو بْنِ حُرَيْثٍ قَالَ:
سَمِعْتُ أَنَسًا يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ
اللَّهِ! يَمْتَلِئُ.

[6140] (...) Al-Mukhtâr said: "I heard Anas (narrate) from the Prophet ﷺ" - a similar report (as no. 6138).

[6141] 151 - (2370) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: (The Prophet) 'Ibrâhîm ﷺ circumcised himself when he was eighty years old, with an adze.'"

[6142] 152 - (151) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "We are more likely to doubt than Ibrâhîm when he said: 'My Lord! Show me how You give life to the dead.' He (Allâh) said: 'Do you not believe?' He (Ibrâhîm) said: 'Yes (I believe), but to be stronger in faith.'^[1] And may Allâh have mercy on Lût for he wanted a powerful support.^[2] And if I had stayed in prison as long as Yûsuf stayed, I would have responded to the messenger (of the king)."

[٦١٤٠] (...) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُشَنَّى: حَدَّثَنَا عَبْدُ الرَّحْمَنَ عَنْ سُفِيَّاً، عَنِ الْمُخْتَارِ قَالَ: سَمِعْتُ أَنَّسًا عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[٦١٤١] ١٥١ - (٢٣٧٠) حَدَّثَنَا قَتْبِيَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيَّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِخْتَنَ إِبْرَاهِيمَ، [النَّبِيُّ] عَلَيْهِ السَّلَامُ، وَهُوَ ابْنُ ثَمَانِينَ سَنَةً، بِالْقُدُومِ».

[٦١٤٢] ١٥٢ - (١٥١) وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَسَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «نَحْنُ أَحَقُّ بِالشَّكِّ مِنْ إِبْرَاهِيمَ، إِذَا قَالَ: رَبِّ أَرِنِي كَيْفَ تُخْيِي الْمَوْتَىٰ، قَالَ: أَوَ لَمْ تُؤْمِنْ قَالَ: بَلَىٰ وَلَكِنْ لِيَطْمَئِنَّ قَلْبِي وَبَرَّحُ اللَّهُ لُوطًا عَلَيْهِ السَّلَامُ، لَقَدْ كَانَ يَأْوِي إِلَى رُكْنٍ شَدِيدٍ، وَلَوْ لَبِثَ فِي السَّجْنِ طُولَ لَبِثِ يُوسُفَ لَأَجْبَتُ الدَّاعِيِّ». [٣٨٢] [راجع: ٣٨٢]

^[1] See *Al-Baqarah* 2:260.

^[2] See *Hûd* 11:80.

[6143] (...) A *Hadîth* like that of Az-Zuhîrî (no. 6142) was narrated from Abû Hurairah from the Messenger of Allâh ﷺ.

[٦١٤٣] (...) وَحَدَّثَنَا - إِنْ شَاءَ اللَّهُ - عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَشْمَاءَ: حَدَّثَنَا جُوَيْرِيَةُ عَنْ مَالِكٍ، عَنِ الزُّهْرِيِّ؛ أَنَّ سَعِيدَ بْنَ الْمُسَيْبِ وَأَبَا عَبْيَدِ الْخَبْرَاءِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ.

[6144] 153 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "May Allâh forgive Lût ﷺ, for he wanted a powerful support."

[٦١٤٤] ١٥٣ - (...) وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «يَغْفِرُ اللَّهُ لِلْوُطِ عَلَيْهِ السَّلَامُ إِنَّهُ أَوَى إِلَى رُكْنٍ شَدِيدٍ».

[6145] 154 - (2371) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Ibrâhîm ﷺ, never told any lies except three, two of which were for the sake of Allâh, when he said: 'I am sick' and when he said: 'Nay, this one, the biggest of them (idols) did it.'^[1] And one was for the sake of Sârah, when he came to the land of a tyrant, and Sârah was with him, and she was the most good-looking of people. He said to her: 'If this tyrant realizes that you are my wife, he will take you away from me. If he asks you, tell him that

[٦١٤٥] ١٥٤ - (٢٣٧١) وَحَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي جَرِيرُ بْنُ حَازِمٍ عَنْ أَبِي السَّخْتَيَانِيِّ، عَنْ مُحَمَّدٍ بْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَمْ يَكُذِّبْ إِبْرَاهِيمُ النَّبِيُّ، عَلَيْهِ السَّلَامُ، قَطُّ إِلَّا ثَلَاثَ كَذَبَاتٍ، ثَنَتِينَ فِي ذَاتِ اللَّهِ، قَوْنُهُ: إِنِّي سَقِيمٌ وَقَوْنُهُ: بَلْ فَعَلَهُ كَبِيرُهُمْ هَذَا وَوَاحِدَةٌ فِي شَأنِ سَارَةَ، فَإِنَّهُ قَدْ أَرْضَ جَبَارٍ وَمَعَهُ سَارَةُ، [وَ] كَانَتْ أَحْسَنَ النَّاسِ، فَقَالَ لَهَا: إِنَّ هَذَا الْجَبَارُ، إِنْ

^[1] See *Al-Anbiyâ'* 21:63.

you are my sister, for you are my sister in Islam, and I do not know of any other Muslim on earth apart from you and me.'

"When he entered his land and some of the tyrant's people saw him, they went to him (the tyrant) and said to him: 'There has come to your land a woman who should not belong to anyone but you.' He sent for her and she was brought to him, and Ibrâhîm ﷺ, stood in prayer. When she entered upon him, he could not help but reach out towards her, but his hand was seized forcefully. He said to her: 'Pray to Allâh to let my hand go, and I will not harm you.' She did that, but he did the same thing again, and his hand was seized more forcefully than before. He said the same thing to her, and she did that, but he did the same thing again, and his hand was seized more forcefully than the first two times. He said: 'Pray to Allâh to let my hand go, and by Allâh I will not harm you.' She did that and his hand was let go. Then he called the one who had brought her and said to him: 'You brought me a devil, not a human being. Expel her from my land, and give her Hâjar.'

"She came back walking, and when Ibrâhîm ﷺ, saw her he turned away and said to her: 'What happened?' She said: 'Nothing but good. Allâh withheld the hand of

يَعْلَمْ أَنَّكَ امْرَأَتِي، يَعْلَمْنِي عَلَيْكَ، فَإِنْ سَأَلَكَ فَأَخْبِرْهُ أَنَّكَ أُخْتِي، فَإِنَّكَ أُخْتِي فِي الْإِسْلَامِ، فَإِنِّي لَا أَعْلَمُ فِي الْأَرْضِ مُسْلِمًا غَيْرِي وَغَيْرِكَ، فَلَمَّا دَخَلَ أَرْضَهُ رَآهَا بَعْضُ أَهْلِ الْجَبَّارِ، أَتَاهُ قَوْلًا [لَهُ]: لَقَدْ قَدِمْتُ أَرْضَكَ امْرَأَةً لَا يَتَبَغِي لَهَا أَنْ تَكُونَ إِلَّا لَكَ، فَأَرْسَلَ إِلَيْهَا فَأَتَيَ بِهَا، فَقَامَ إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ إِلَى الصَّلَاةِ، فَلَمَّا دَخَلَتْ عَلَيْهِ لَمْ يَتَمَالَكْ أَنْ يَسْطَعَ يَدَهُ إِلَيْهَا، فَقَبِضَتْ يَدُهُ قَبْضَةً شَدِيدَةً، فَقَالَ لَهَا: اذْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي وَلَا أَضْرُكَ، فَفَعَلَتْ، فَعَادَ، فَقَبِضَتْ أَشَدَّ مِنَ الْقَبْضَةِ الْأُولَئِينَ، فَقَالَ: اذْعِي اللَّهَ أَنْ يُطْلِقَ يَدِي، فَلَكِ اللَّهُ أَنْ لَا أَضْرُكَ، فَفَعَلَتْ، وَأَطْلَقَتْ يَدُهُ، وَدَعَا الَّذِي جَاءَ بِهَا فَقَالَ لَهُ: إِنَّكَ إِنَّمَا أَتَيْتَنِي بِشَيْطَانٍ، وَلَمْ تَأْتِنِي بِإِنْسَانٍ، فَأَخْرِجْهَا مِنْ أَرْضِي، وَأَعْطِهَا هَاجَرَ.

قَالَ: فَأَفْلَثْ تَمْشِي، فَلَمَّا رَآهَا إِبْرَاهِيمُ عَلَيْهِ السَّلَامُ انْصَرَفَ، فَقَالَ لَهَا: مَهْمِمٌ؟ قَالَتْ: خَيْرًا، كَفَّ اللَّهُ يَدَ الْفَاجِرِ، وَأَخْدَمَ خَادِمًا.

the evildoer and he gave me a servant.”

Abû Hurairah said: “That was your mother, O sons of the rain of the sky.”

Chapter 42. The Virtues Of Mûsâ ﷺ

[6146] 155 - (339) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ.” He narrated a number of *Ahadîth*, including the following: “The Messenger of Allâh ﷺ said: ‘The Children of Israel used to bathe naked, looking at one another’s ‘Awrah, but Mûsâ ﷺ used to bathe alone. They said: ‘By Allâh, nothing is keeping Mûsâ from bathing with us but a scrotal hernia.’” On one occasion he went to bathe and he put his garment on a rock, and the rock fled with his garment. Mûsâ raced after it saying: “My garment, O rock! My garment, O rock!” until the Children of Israel had seen Mûsâ’s ‘Awrah and said: “By Allâh, there is nothing wrong with him.”

“Then the rock stood still, until everyone could see it, then he took his garment and started striking the rock hard.”

Abû Hurairah said: “By Allâh, there were six or seven marks on the rock, where Mûsâ ﷺ struck the rock.”

فَالْأَبُو هُرَيْرَةَ: فَيُلْكَ أُمُّكُمْ يَا بَنِي مَاءِ السَّمَاءِ.

(المعجم ٤٢) - (بابٌ من فضائل موسى عليه السلام) (التحفة ٤٢)

[٦١٤٦-٣٣٩] ١٥٥ حَدَّثَنِي مُحَمَّدُ ابْنُ رَافِعٍ : حَدَّثَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَامَ بْنِ مُنْبِهِ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ فَذَكَرَ أَحَادِيثَ مِنْهَا : وَقَالَ رَسُولُ اللَّهِ ﷺ : « كَانَتْ بُنُو إِسْرَائِيلَ يَغْتَسِلُونَ عُرَاءً ، يَنْظُرُ بَعْضُهُمْ إِلَى سُوءَ بَعْضٍ ، وَكَانَ مُوسَى عَلَيْهِ السَّلَامُ يَغْتَسِلُ وَحْدَهُ ، فَقَالُوا : وَاللَّهِ ! مَا يَمْنَعُ مُوسَى أَنْ يَغْتَسِلَ مَعَنِا إِلَّا أَنَّهُ آدَرُ ، قَالَ : فَذَهَبَ مَرَّةً يَغْتَسِلُ ، فَوَضَعَ ثَوْبَهُ عَلَى حَجَرٍ ، فَقَرَرَ الْحَجَرُ بِثَوْبِهِ ، قَالَ : فَجَمَحَ مُوسَى بِأَثْرِهِ يَقُولُ : ثَوْبِي ، حَجَرٌ ! ثَوْبِي ، حَجَرٌ ! حَتَّى نَظَرَتْ بَنُو إِسْرَائِيلَ إِلَى سُوءَ مُوسَى ، فَقَالُوا : وَاللَّهِ ! مَا يَمْوَسِي مِنْ بَأْسٍ .

فَقَامَ الْحَجَرُ بَعْدُ ، حَتَّى نُظِرَ إِلَيْهِ ، قَالَ : فَأَخْذَ ثَوْبَهُ فَطَفِقَ بِالْحَجَرِ ضَرْبًا» .

قالَ أَبُو هُرَيْرَةَ: وَاللَّهِ إِنَّهُ بِالْحَجَرِ نَدَبَ سَيْئَةً أَوْ سَبْعَةً، ضَرْبُ مُوسَى عَلَيْهِ السَّلَامُ بِالْحَجَرِ . [٧٧٠]

[6147] 156 - (...) It was narrated that 'Abdullâh bin Shaqîq said: Abû Hurairah told us: "Mûsâ ﷺ, was a shy man, and he was never seen naked. The Children of Israel said: 'He has a scrotal hernia.' He bathed in a pond and put his garment on a rock. The rock sped off, and he chased it with his stick, striking it and saying: 'My garment, O rock! My garment, O rock!' until it stopped near a group of the Children of Israel. Then the Verse: 'O you who believe! Be not like those who annoyed Mûsâ, but Allâh cleared him of that which they alleged, and he was honourable before Allâh^[1] was revealed."

[٦١٤٧] ١٥٦ - (...) وَحَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا يَزِيدُ بْنُ رُرَيْعٍ: حَدَّثَنَا خَالِدُ الْحَذَّاءُ عَنْ عَبْدِ اللَّهِ ابْنِ شَقِيقٍ قَالَ: أَنْبَأَنَا أَبُو هُرَيْرَةَ قَالَ: كَانَ مُوسَى عَلَيْهِ السَّلَامُ رَجُلًا حَيِّا، قَالَ: فَكَانَ لَا يُرَى مُنْجَرِّداً، قَالَ: فَقَالَ بْنُ إِسْرَائِيلَ: إِنَّهُ آمِرٌ، قَالَ: فَاغْتَسَلَ عِنْدَ مُوَيِّهِ، فَوَاضَعَ ثَوْبَهُ عَلَى حَجَرٍ، فَانْطَلَقَ الْحَجَرُ يَسْعَى، وَاتَّبَعَهُ بِعَصَاهُ يَضْرِبُهُ: ثَوْبِي، حَجَرُ! ثَوْبِي، حَجَرُ! حَتَّى وَقَفَ عَلَى مَلِإِ مِنْ بَنِي إِسْرَائِيلَ، وَنَزَّلَتْ: «يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَكُونُوا كَالَّذِينَ أَذْفَأُوا مُوسَى فَبَرَأَهُ اللَّهُ مِمَّا قَالُوا وَكَانَ عِنْدَ اللَّهِ وَجِهَاهُ» [الأحزاب: ٦٩].

[6148] 157 - (2372) It was narrated that Abû Hurairah said: "The Angel of Death was sent to Mûsâ ﷺ, and when he came to him he slapped him and put out his eye. He went back to his Lord and said: 'You sent me to a slave of Yours who does not want to die.' Allâh restored his eye and said: 'Go back to him and tell him to put his hand on the back of an ox, and however many hairs his hand covers, he will have one year for each hair.' He said: 'O Lord,

[٦١٤٨] ١٥٧ - (٢٣٧٢) وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ طَاوُسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَرْسَلَ مَلَكُ الْمَوْتِ إِلَيَّ مُوسَى عَلَيْهِ السَّلَامُ، فَلَمَّا جَاءَهُ صَكَّهُ فَفَقَأَ عَيْنَهُ، فَرَجَعَ إِلَى رَبِّهِ فَقَالَ: أَرْسَلْتَنِي إِلَى عَبْدٍ لَا يُرِيدُ الْمَوْتَ، قَالَ: فَرَدَ اللَّهُ إِلَيْهِ عَيْنَهُ

[1] Al-Ahzâb 33:69.

then what?' He said: 'Death.' He said: 'Let it be now.' And he asked Allâh to bring him near to the holy land, a stone's throw from it. And the Messenger of Allâh ﷺ said: 'If I were there, I would show you his grave beside the road, beneath the red mound.'"

وَقَالَ: ارْجِعْ إِلَيْهِ، فَقُلْ لَهُ: يَضْعُ يَدَهُ
عَلَى مَنْ شُوِّرِ، فَلَهُ، بِمَا غَطَّتْ يَدُهُ بِكُلِّ
شَعْرَةٍ، سَنَّةً، قَالَ: أَيْ رَبٌّ! ثُمَّ مَهْ؟
قَالَ: ثُمَّ الْمَوْتُ، قَالَ: فَالآنَ، فَسَأَلَ
اللهَ أَنْ يُدْنِيهِ مِنَ الْأَرْضِ الْمُفَدَّسَةِ رَمَيْةً
بِحَجَرٍ، فَقَالَ رَسُولُ اللهِ ﷺ: «فَلَوْ كُنْتُ
ثُمَّ، لَأَرَيْتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ،
تَحْتَ الْكَثِيبِ الْأَحْمَرِ».

[6149] 158 - (...) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ." He narrated a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'The Angel of Death came to Mûsâ ﷺ, and said: "Answer the call of your Lord." Mûsâ ﷺ, slapped the eye of the Angel of Death and put it out. The Angel went back to Allâh, Exalted is He, and said: "You have sent me to a slave of Yours who does not want to die, and he has put out my eye." Allâh restored his eye and said: "Go back to My slave and say: 'Do you want to live? If you want to live, put your hand on the back of an ox and however many hairs your hand covers, you will have one year for every hair.'" He said: "Then what?" He said: "Then you will die." He (Mûsâ

۱۵۸- [۶۱۴۹] حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا
مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ: هَذَا مَا
حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللهِ ﷺ،
فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ
اللهِ ﷺ: «جَاءَ مَلْكُ الْمَوْتِ إِلَى مُوسَى
عَلَيْهِ السَّلَامُ، فَقَالَ لَهُ: أَحِبْ رَبَّكَ،
قَالَ: فَلَطَّمَ مُوسَى عَلَيْهِ السَّلَامُ عَيْنَ مَلَكِ
الْمَوْتِ فَفَقَأَهَا، قَالَ: فَرَجَعَ الْمَلَكُ إِلَى
اللهِ تَعَالَى فَقَالَ: إِنَّكَ أَرْسَلْتَنِي إِلَى عَبْدٍ
لَكَ لَا يُرِيدُ الْمَوْتَ، وَقَدْ فَقَأَ عَيْنِي،
قَالَ: فَرَدَ اللهُ إِلَيْهِ عَيْنِهِ وَقَالَ: ارْجِعْ إِلَى
عَبْدِي فَقُلِّ: الْحَيَاةَ تُرِيدُ؟ فَإِنْ كُنْتَ تُرِيدُ
الْحَيَاةَ فَضَعْ يَدَكَ عَلَى مَنْ شُوِّرِ، فَمَا
تَوَارَثْ يَدُكَ مِنْ شَعْرَةٍ، فَإِنَّكَ تَعِيشُ بِهَا
سَنَّةً، قَالَ: ثُمَّ مَهْ؟ قَالَ: ثُمَّ تَمُوتُ،

(ﷺ) said: "Rather let it be now, O Lord, cause me to die a stone's throw from the holy land." The Messenger of Allâh ﷺ said: 'By Allâh, if I were there I would show you his grave, beside the road, beneath the red mound.'

قالَ: فَأَلآنَ مِنْ قَرِيبٍ، رَبّ! أَمْتَنِي مِنَ الْأَرْضِ الْمُقدَّسَةِ، رَمِيَّةً بِحَجَرٍ» قَالَ رَسُولُ اللَّهِ ﷺ: «وَاللَّهُ! لَوْ أَنِّي عِنْدَهُ لَأَرِتُكُمْ قَبْرَهُ إِلَى جَانِبِ الطَّرِيقِ، عِنْدَ الْكَثِيرِ الْأَحْمَرِ».

[6150] (...) Ma'mar narrated a similar *Hadîth* (as no. 6149).

[٦١٥٠] (...) حَدَّثَنَا أَبُو إِسْحَاقَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، يُوَمِّلُ هَذَا الْحَدِيثَ.

[6151] 159 - (2373) It was narrated that Abû Hurairah said: "While a Jew was selling some goods, he was offered something for them that he did not like, or that did not please him" - 'Abdul-'Azîz (a narrator) was not sure. - "He said: 'No, by the One Who chose Mûsâ ﷺ, above mankind!' An *Anṣârî* man heard him and slapped him on the face, and said: 'You say, by the One Who chose Mûsâ ﷺ above mankind, when the Messenger of Allâh ﷺ is among us?' The Jew went to the Messenger of Allâh ﷺ and said: 'O Abul-Qâsim, I am under protection and have a covenant.' And he said: 'So-and-so slapped my face.' The Messenger of Allâh ﷺ said: 'Why did you slap his face?' He said: 'O Messenger of Allâh, he said: 'By the One Who chose Mûsâ

رَهِيْرُ بْنُ حَرْبٍ: حَدَّثَنَا حُجَّيْنُ بْنُ الْمُشَّنِّي: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ عَنْ عَبْدِ اللَّهِ بْنِ الْفَضْلِ الْهَاشَمِيِّ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: يَئِنَّمَا يَهُودِيٌّ يَغْرِضُ سِلْعَةً لَهُ أَعْطِيَ بِهَا شَيْئًا، كَرِهُهُ أَوْ لَمْ يَرْضِهُ - شَكَّ عَبْدُ الْعَزِيزُ - قَالَ: لَا، وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْإِنْصَارِ الْبَشَرِ! قَالَ: فَسَمِعَةُ رَجُلٍ مِنَ الْأَنْصَارِ فَلَطَمَ وَجْهَهُ قَالَ: تَقُولُ: وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ وَرَسُولُ اللَّهِ ﷺ يَئِنَّ أَظْهَرُنَا؟ قَالَ: فَذَاهَبَ الْيَهُودِيُّ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا أَيُّهَا الْقَاسِمُ! إِنَّ لِي ذَمَّةً وَعَهْدًا، وَقَالَ: فُلَانْ

“over mankind,” when you are among us.’ The Messenger of Allâh ﷺ became so angry that his anger could be seen in his face, and said: ‘Do not differentiate between the Prophets of Allâh, for the Trumpet will be blown and those who are in heaven and on earth will swoon, except those whom Allâh wills. Then it will be blown again and I will be the first one to be raised, or among the first to be raised, and Mûsâ ﷺ, will be there, holding on to the Throne, and I will not know whether he was compensated for his swooning on the Day of At-Tûr or whether he was raised before me. And I do not say that anyone is better than Yûnus bin Matta ﷺ.”

[6152] (...) ‘Abdul-‘Azîz bin Abî Salamah narrated a similar (as no. 6151) report with this chain of narrators.

[6153] 160 - (...) It was narrated that Abû Hurairah said: “Two men traded insults, a Jewish man and a Muslim man. The Muslim said: ‘By the One Who chose Muhammад ﷺ above all of creation.’ The Jew said: ‘By the One Who chose Mûsâ ﷺ, above all of creation.’ The Muslim raised his hand at that point and slapped

لَطَمَ وَجْهِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَمْ لَطَمْتَ وَجْهَهُ؟» قَالَ: قَالَ - يَا رَسُولَ اللَّهِ! - : وَالَّذِي اصْطَفَى مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْبَشَرِ، وَأَنْتَ بَيْنَ أَطْهَرِنَا، قَالَ: فَعَضَبَ رَسُولُ اللَّهِ ﷺ حَتَّى عَرَفَ الْعَضَبَ فِي وَجْهِهِ، ثُمَّ قَالَ: «لَا تُنَفِّذُوا بَيْنَ أَبْيَاءِ اللَّهِ، فَإِنَّهُ يُنْفَخُ فِي الصُّورِ فَيَصْبَعُ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ، قَالَ: ثُمَّ يُنْفَخُ فِيهِ أُخْرَى، فَأَكُونُ أَوَّلَ مَنْ بُعْثَ، أَوْ فِي أَوَّلِ مَنْ بُعْثَ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ آخَذَ بِالْعَرْشِ، فَلَا أَدْرِي أَحُو سَبَبَ بِصَعْقَةٍ يَوْمَ الطُّورِ، أَوْ بُعْثَ قَبْلِي، وَلَا أَقُولُ: إِنَّ أَحَدًا أَفْضَلُ مِنْ يُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلَامُ». [٦١٥٢]

حَاتِمٌ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَبْدُ الْعَرِيزِ بْنُ أَبِي سَلَمَةَ بِهَذَا الإِثْنَادِ، سَوَاءً .

[٦١٥٣] ١٦٠ - (...) حَدَّثَنِي رُهْبَرٌ: ابْنُ حَرْبٍ وَأَبُو بَكْرٍ بْنُ النَّضِيرِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ ابْنِ شَهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ وَعَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: اسْتَبَّ رَجُلًا، رَجُلٌ مِنْ

the Jew's face. The Jew went to the Messenger of Allâh ﷺ and told what had happened between him and the Muslim. The Messenger of Allâh ﷺ said: 'Do not regard me as superior to Mûsâ, for (when the Trumpet is blown) the people will swoon and I will be the first one to wake up, and I will see Mûsâ ﷺ, holding on to the side of the Throne, and I will not know whether he was one of those who swooned and he woke up before me, or if he will be one of those who are exempted (from swooning when the Trumpet is blown) by Allâh.'"

[6154] 161 - (...) It was narrated that Abû Hurairah said: "A Muslim man and a Jewish man traded insults..." a *Hadîth* like that of Ibrâhîm bin Sa'd from Ibn Shihâb (no.6153).

[6155] 162 - (2374) It was narrated that Abû Sa'eed Al-Khudrî said: "A Jew who had been

اليهود ورجلٌ من المسلمين، فقالَ المُسلمُ: والذِي أصْطَفَنِي مُحَمَّداً عَلَى الْعَالَمِينَ! وَقَالَ اليهوديُّ: والذِي أصْطَفَنِي مُوسَى عَلَيْهِ السَّلَامُ عَلَى الْعَالَمِينَ! وَقَالَ: فَرَفَعَ المُسْلِمُ يَدَهُ عِنْدَ ذَلِكَ، فَلَطَّمَ وجَهَ اليهوديِّ، فَذَهَبَ [اليهوديُّ] إِلَى رَسُولِ اللهِ ﷺ فَأَخْبَرَهُ بِمَا كَانَ مِنْ أَمْرِهِ وَأَمْرِ المُسْلِمِ، فَقَالَ رَسُولُ اللهِ ﷺ: لَا تُخَرِّبُونِي عَلَى مُوسَى، فَإِنَّ النَّاسَ يَضْعُفُونَ فَأَكُونُ أَوَّلَ مَنْ يُفْيقُ، فَإِذَا مُوسَى عَلَيْهِ السَّلَامُ بَاطَّشَ بِجَانِبِ الْعَرْشِ، فَلَا أَدْرِي أَكَانَ فِيمَنْ صَعَقَ فَأَفَاقَ قَبْلِي أَمْ كَانَ مِنْ اسْتَشْتَى اللهُ".

[6154] 161 - (...) وَحدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ وَأَبُو بَكْرِ ابْنِ إِسْحَاقَ قَالًا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعِيبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ وَسَعِيدُ بْنُ الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ: اشْتَهَرَ رَجُلٌ مِنَ الْمُسْلِمِينَ وَرَجُلٌ مِنَ الْيهودِ، يُمْثِلُ حَدِيثَ إِبْرَاهِيمَ بْنِ سَعْدٍ عَنْ ابْنِ شِهَابٍ.

[6155] 162 - (2374) وَحدَّثَنَا عُمَرُو النَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الرُّبَّيْرِيُّ:

slapped on the face came to the Prophet ﷺ...” a *Hadîth* like that of Az-Zuhri (no. 6154), except that he said: “I will not know whether he was one of those who swooned and he woke up before me, or if his swooning at At-Tûr was sufficient for him.”

[6156] 163 - (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ said: ‘Do not differentiate between the Prophets.’”

[6157] 164 - (2375) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “I came to” – in the report of Haddâb: “I passed by – Mûsâ on the night on which I was taken on the Night Journey, at the red mound, and he was standing and praying in his grave.”

[6158] 165 - (...) Anas said: The Messenger of Allâh ﷺ said: “I passed by Mûsâ and he was

حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرُو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَ يَهُودِيٌّ إِلَيَّ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَدْ لَطَمَ وَجْهَهُ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ الرُّهْرِيِّ، غَيْرَ أَنَّهُ قَالَ: «فَلَا أَدْرِي أَكَانَ مِنْ صَعِيقَ فَأَفَاقَ قَبْلِي، أَوْ اكْتَفَى بِصَعِيقَةِ الطُّورِ».

[6156] 163 - (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ عَنْ سُفِيَّانَ، وَحَدَّثَنَا أَبْنُ نُعْمَرٍ: حَدَّثَنَا أَبِيهِ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرُو بْنِ يَحْيَىٰ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَا تُخَيِّرُوا بَيْنَ الْأَئِمَّيْأَ». وَفِي حَدِيثِ أَبْنِ نُعْمَرٍ: عَمْرُو أَبْنِ يَحْيَىٰ قَالَ: حَدَّثَنِي أَبِيهِ.

[6157] 164 - (2375) حَدَّثَنَا هَدَابُ بْنُ خَالِدٍ وَشَيْبَانُ بْنُ فَرْوَحَ قَالَا: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبَنَانِيِّ وَسُلَيْمَانَ التَّمِيِّيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «أَتَيْتُ - وَفِي رِوَايَةِ هَدَابٍ: مَرْزُتُ - عَلَى مُوسَى لَيْلَةً أُسْرِيَ بِي عِنْدَ الْكَثِيرِ الْأَحْمَرِ، وَهُوَ قَائِمٌ يُصَلِّي فِي قَبْرِهِ».

[6158] 165 - (...) وَحَدَّثَنَا عَلَيُّ أَبْنُ خَسْرَمٍ: أَخْبَرَنَا عِيسَى يَعْنِي أَبْنَ

praying in his grave.” In the *Hadîth* of ‘Eisâ it adds: “I passed by on the night on which I was taken on the Night Journey.”

يُونُسَ وَحَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ، كِلَاهُمَا عَنْ سُلَيْمَانَ التَّيْمِيِّ، عَنْ أَنَسٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَهُ بْنُ سُلَيْمَانَ عَنْ سُفْيَانَ، عَنْ سُلَيْمَانَ التَّيْمِيِّ: سَمِعْتُ أَسْنَا يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَرَرْتُ عَلَى مُوسَى وَهُوَ يُصْلِي فِي قَبْرِهِ». وَزَادَ فِي حَدِيثِ عَيْنَى: «مَرَرْتُ لَيْلَةً أُسْرِيَّ بِي».

Chapter 43. Yûnus ﷺ, And The Words Of The Prophet ﷺ: “No One Should Say: ‘I Am Better Than Yûnus Bin Matta.’”

[6159] 166 - (2376) It was narrated from Abû Hurairah from the Prophet ﷺ that He (Allâh, Blessed and Exalted is He) said: No slave of Mine should say” – Ibn Al-Muthanna said: “My slave should not say” – ‘I am better than Yûnus bin Matta [ﷺ].”

(المعجم (٤٣) - (باب في ذكر يونس عليه السلام وقول النبي ﷺ: «لا ينبغي لعبد أن يقول: أنا خير من يونس بن متى») (التحفة (٤٣)

[٦١٥٩] ١٦٦ - (٢٣٧٦) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْمُشَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَمِعْتُ حُمَيْدَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: - يَعْنِي اللَّهُ تَبارَكَ وَتَعَالَى - لَا يَبْنِي لَعْبَدٍ لِي - وَقَالَ أَبْنُ الْمُشَى: لَعَبْدِي - أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُونُسَ أَبْنِ مَتَّى، [عَلَيْهِ السَّلَامُ]. قَالَ أَبْنُ أَبِي شَيْبَةَ: مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ .

[6160] 167 - (2377) It was narrated that Qatâdah said: "I heard Abul-'Âliyah say: 'The cousin of your Prophet ﷺ, i.e., Ibn 'Abbâs told me that the Prophet ﷺ said: "No one should say: 'I am better than Yûnus bin Matta."

[٦١٦٠] ١٦٧ - (٢٣٧٧) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّنَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ عَنْ فَقَادَةَ قَالَ: سَمِعْتُ أَبَا الْعَالِيَّةَ يَقُولُ: حَدَّثَنِي ابْنُ عَمٍّ نَبِيِّكُمْ ﷺ يَعْنِي ابْنَ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا يَنْبَغِي لِعَبْدٍ أَنْ يَقُولَ: أَنَا خَيْرٌ مِنْ يُوسُفَ بْنِ مَتَّى»، وَنَسَبَهُ إِلَى أَبِيهِ.

Chapter 44. The Virtues Of Yûsuf

(المعجم ٤٤) - (بابٌ من فضائل يوسف، ﷺ) (الصفحة ٤٤)

[6161] 168 - (2378) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, who is the most honored of people?' He said: 'The one with the most *Taqwa*.' They said: 'This is not what we are asking about.' He said: 'Yûsuf, the Prophet of Allâh, the son of the Prophet of Allâh, the son of the Prophet of Allâh, the son of the *Khalil* (Close Friend) of Allâh.' They said: 'This is not what we are asking about.' He said: 'Are you asking about the lineages of the Arabs then? The best of them during the *Jâhilîyyah* are the best of them in Islam, when they gain understanding (of the religion).'"

[٦١٦١] ١٦٨ - (٢٣٧٨) حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَمُحَمَّدُ بْنُ الْمُتَّنَّى وَعَبْدُ اللَّهِ بْنُ سَعِيدٍ قَالُوا: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عَبْدِ اللَّهِ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي سَعِيدٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ! مَنْ أَكْرَمْتَ النَّاسِ؟ قَالَ: «أَتَقَاءُهُمْ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَيُوْسُفُ نَبِيُّ اللَّهِ ابْنُ نَبِيِّ اللَّهِ [ابْنُ نَبِيِّ اللَّهِ] ابْنُ خَلِيلِ اللَّهِ» قَالُوا: لَيْسَ عَنْ هَذَا نَسْأَلُكَ، قَالَ: «فَعَنْ مَعَادِنِ الْعَرَبِ نَسْأَلُونَيْ؟ خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الْإِسْلَامِ، إِذَا فَقِهُوَا».

Chapter 45. The Virtues Of Zakariyyâ ﷺ

[6162] 169 - (2379) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Zakariyyâ was a carpenter."

(المعجم ٤٥) - (باب من فضائل زكريا، ﷺ) (التحفة ٤٥)

[٦١٦٢] ١٦٩ - (٢٣٧٩) حَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «كَانَ زَكَرِيَاءُ نَجَارًا».

Chapter 46. The Virtues Of Al-Khadr

[6163] 170 - (2380) It was narrated that Sa'eed bin Jubair said: "I said to Ibn 'Abbâs: 'Nawf Al-Bikâlî is saying that Mûsâ ﷺ, the (Prophet) of the Children of Israel is not the same Mûsâ ﷺ, who accompanied Al-Khadr.' He said: 'The enemy of Allâh is lying. I heard Ubayy bin Ka'b say: "I heard the Messenger of Allâh ﷺ say: 'Mûsâ ﷺ, stood up and delivered a speech to the Children of Israel. He was asked: "Which of the people is most knowledgeable?" He said: "I am the most knowledgeable." Allâh was angry with him because he did not attribute knowledge to Him, and Allâh revealed to him: "One of My slaves, at the place where the two seas meet, is more knowledgeable than you." Mûsâ said: "O Lord,

(المعجم ٤٦) - (باب من فضائل الخضر، ﷺ) (التحفة ٤٦)

[٦١٦٣] ١٧٠ - (٢٣٨٠) حَدَّثَنَا عُمَرُو بْنُ مُحَمَّدٍ النَّاقِدُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَعَبْيُودُ اللَّهِ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكَّيُّ، كُلُّهُمْ عَنْ أَبْنِ عُيَيْنَةَ - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - حَدَّثَنَا شَفِيعُ بْنُ عُيَيْنَةَ: حَدَّثَنَا عُمَرُو بْنُ دِيَنَارٍ عَنْ سَعِيدِ بْنِ جُبَيرٍ قَالَ: قُلْتُ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا الْبِكَالِيَّ يَزْعُمُ أَنَّ مُوسَى عَلَيْهِ السَّلَامُ، صَاحِبُ بَنِي إِسْرَائِيلَ لَيْسَ هُوَ مُوسَى عَلَيْهِ السَّلَامُ صَاحِبُ الْخَضْرِ، عَلَيْهِ السَّلَامُ، فَقَالَ: كَذَبَ عَدُوُّ اللَّهِ، سَمِعْتُ أَبَيَّ بْنَ كَعْبٍ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «فَامْرُ مُوسَى [عَلَيْهِ السَّلَامُ] خَطِيبًا فِي بَنِي إِسْرَائِيلَ، فَسُئِلَ: أَيُّ النَّاسِ أَعْلَمُ؟ قَالَ: أَنَا أَعْلَمُ، قَالَ:

how can I meet him?" It was said to him: "Carry a fish in a basket, and where you lose the fish, he will be there."

"He set off, accompanied by his servant, who was Yûsha' bin Nûn. Mûsâ ﷺ carried a fish in a basket. He and his slave set out walking until they came to the rock. Mûsâ ﷺ, and his slave went to sleep, and the fish began to move in the basket until it came out of the basket and fell into the sea. Allâh halted the flow of water until it became like an arch, and it was like a tunnel for the fish, and Mûsâ and his servant were astonished. They set out for the rest of that day and the following night, and the servant of Mûsâ forgot to tell him.

The next morning Mûsâ ﷺ, said to his slave: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." He had not felt tired until he passed the place where he had been enjoined to stop. He said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but Shaitân made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we were seeking."

"So they retraced their steps until they came to the rock, where they saw a man covered with a garment.

فَعَنَتِ اللَّهُ عَلَيْهِ إِذْ لَمْ يَرِدِ الْعِلْمَ إِلَيْهِ،
فَأَوْحَى اللَّهُ إِلَيْهِ: أَنَّ عَبْدًا مِنْ عِبَادِي
يَمْجُمِعُ الْبَحْرَيْنِ هُوَ أَعْلَمُ مِنْكَ، قَالَ
مُوسَىٰ: أَيْ رَبٌّ! كَيْفَ لِي بِهِ؟ فَقَيْلَ لَهُ:
اَحْجِلْ حُوتًا فِي مِكْتَلٍ، فَحَيْثُ تَقْدُّمُ
الْحُوتَ فَهُوَ ثَمَّ، فَانْطَلَقَ وَانْطَلَقَ مَعَهُ
فَتَاهُ، وَهُوَ يُوشِعُ بْنَ نُونٍ، فَحَمَلَ مُوسَىٰ
عَلَيْهِ السَّلَامُ، حُوتًا فِي مِكْتَلٍ، وَانْطَلَقَ
هُوَ وَفَتَاهُ يَمْشِيَانِ حَتَّىٰ أَتَا الصَّخْرَةَ،
فَرَقَّدَ مُوسَىٰ، عَلَيْهِ السَّلَامُ، وَفَتَاهُ،
فَاضْطَرَبَ الْحُوتُ فِي الْمِكْتَلِ، حَتَّىٰ
خَرَجَ مِنَ الْمِكْتَلِ، فَسَقَطَ فِي الْبَحْرِ،
قَالَ: وَأَنْسَكَ اللَّهُ عَنْهُ جِزْيَةَ الْمَاءِ حَتَّىٰ
كَانَ مِثْلَ الطَّاقِ، فَكَانَ لِلْحُوتِ سَرَبًا،
وَكَانَ لِمُوسَىٰ وَفَتَاهُ عَجَبًا، فَانْطَلَقا بَقِيَّةَ
يَوْمِهِمَا وَلَيَّتَهُمَا، وَسَيِّي صَاحِبُ مُوسَىٰ
أَنْ يُخْبِرَهُ، فَلَمَّا أَضْبَحَ مُوسَىٰ، عَلَيْهِ
الْسَّلَامُ، قَالَ لِفَتَاهُ: (آتَنَا غَدَاءَنَا لَقَدْ لَقِينَا
مِنْ سَفَرِنَا هَذَا نَصَبًا)، قَالَ: وَلَمْ يَنْصُبْ
حَتَّىٰ جَازَ الْمَكَانُ الَّذِي أُمِرَ بِهِ، قَالَ:
﴿أَرَيْتَ إِذْ أَوَّلَنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيْتُ
الْحُوتَ وَمَا أَنْسَيْنِي إِلَّا الشَّيْطَانُ أَنْ أَذْكُرُهُ
وَأَنْخَدَ سَيْلَهُ فِي الْبَحْرِ عَجَبًا﴾ قَالَ
مُوسَىٰ: ﴿ذَلِكَ مَا كُنَّا تَبْغُ فَأَرَنَّا عَلَىٰ

Mûsâ greeted him with *Salâm* and Al-Khadîr said to him: "How could you have peace (*Salâm*) in your land?" He said: "I am Mûsâ." He said: "The Mûsâ of the Children of Israel?" He said: "Yes." He said: "You have knowledge from Allâh that Allâh has taught you, and I do not know it, and I have knowledge from Allâh that Allâh has taught me, and you do not know it." Mûsâ ﷺ said to him: "May I follow you so that you may teach me some of that knowledge which you have been taught by Allâh?" He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not?" Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all."

Al-Khadîr said to him: "Then, if you follow me, ask me not about anything till I myself mention of it to you." Mûsâ said: "Yes." So Al-Khadîr and Mûsâ set out walking along the shore of the sea, and a boat passed by them. They spoke to them, asking them to carry them. They recognized Al-Khadîr so they carried them for free. Al-Khadîr went to one of the planks of the boat and pulled it out, and Mûsâ said to him: "These people carried us for free, and you have scuttled their boat

أَثَارِهِمَا فَصَصَاهَا» قَالَ: يُعْصَانِ آثَارَهُمَا، حَتَّىٰ أَتَيَا الصَّخْرَةَ فَرَأَىٰ رَجُلًا مُسَجِّيَ عَلَيْهِ بَوْبٍ، فَسَلَمَ عَلَيْهِ مُوسَىٰ، فَقَالَ لَهُ الْحَضْرُ: أَنَّىٰ يَأْرِضِكَ السَّلَامُ؟ قَالَ: أَنَا مُوسَىٰ، قَالَ: مُوسَىٰ بْنِي إِسْرَائِيلَ؟ قَالَ: نَعَمْ، قَالَ: إِنَّكَ عَلَىٰ عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلَمَكُهُ اللَّهُ لَا أَعْلَمُهُ، وَأَنَا عَلَىٰ عِلْمٍ مِّنْ عِلْمِ اللَّهِ عَلَمْنِي لَا تَعْلَمُهُ، قَالَ لَهُ مُوسَىٰ، [عَلَيْهِ السَّلَامُ]: هَلْ أَتَبْعُكَ عَلَىٰ أَنْ تُعْلِمَنِي مِمَّا عُلِّمْتَ رُسُدًا؟ قَالَ: إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبْرًا، وَكَفَ تَضِيرُ عَلَىٰ مَا لَمْ تُحْظِ بِهِ خُبْرًا، قَالَ: سَتَجِدُنِي إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَعْصِي لَكَ أَمْرًا، قَالَ لَهُ الْحَضْرُ: فَإِنْ اتَّبَعْتَنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ حَتَّىٰ أُحْدِثَ لَكَ مِنْهُ ذِكْرًا، قَالَ: نَعَمْ، فَانْطَلَقَ الْحَضْرُ وَمُوسَىٰ يَمْشِيَانِ عَلَىٰ سَاحِلِ الْبَحْرِ، فَمَرَّتْ بِهِمَا سَفِينَةٌ، فَكَلَّمَاهُمْ أَنْ يَحْمِلُوهُمَا، فَعَرَفُوا الْحَضْرَ فَحَمَلُوهُمَا بِغَيْرِ نَوْلٍ، فَعَمَدَ الْحَضْرُ إِلَىٰ لَوْحٍ مِّنْ أَلْوَاحِ السَّفِينَةِ فَتَرَعَهُ، فَقَالَ لَهُ مُوسَىٰ: قَوْمٌ حَمَلُونَا بِغَيْرِ نَوْلٍ، عَمَدَتْ إِلَىٰ سَفِينَتِهِمْ فَخَرَقُوهَا لِتُغَرِّقَ أَهْلَهَا، لَقَدْ جِئْتَ شَيْئًا إِمْرًا، قَالَ: أَلَمْ أَقْلِ إِنَّكَ لَنْ تَسْتَطِعَ مَعِي صَبْرًا، قَالَ: لَا تُؤَاخِذْنِي

so as to drown its people. Verily, you have committed a dreadful thing.” Al-Khaḍr said: “Did I not tell you, that you would not be able to have patience with me?” Mūsā said: “Call me not to account for what I forgot, and be not hard upon me for my affair (with you).” Then they disembarked from the ship and while they were walking along the shore, they saw a boy playing with other boys. Al-Khaḍr took hold of his head and pulled it off and killed him. Mūsā said to him: “Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!” Al-Khaḍr said: “Did I not tell you that you can have no patience with me?” He said: “This was more grievous than the first.” Mūsā said: “If I ask you anything after this, keep me not in your company, you have received an excuse from me.”

“Then they set off until they came to the people of a village, where they asked the people for food but they refused to entertain them. They found therein a wall that was about to collapse, and Al-Khaḍr gestured with his hand and set it straight. Mūsā said to him: “People to whom we came, and they showed us no hospitality and offered us no food; if you had wished you could have taken wages for it.” Al-Khaḍr said:

بِمَا نَسِيْتُ وَلَا تُرْهَقْنِي مِنْ أَمْرِي عُسْرًا،
ثُمَّ خَرَجَا مِنَ السَّفِينَةِ، فَبَيْنَمَا هُمَا يَمْشِيَانَ
عَلَى السَّاحِلِ إِذَا غُلَامٌ يَلْعَبُ مَعَ
الْغُلَمَانِ، فَأَخَذَ الْحَاضِرُ بِرَأْسِهِ، فَاقْتَلَهُ
بِيَدِهِ، فَقَتَلَهُ، فَقَالَ لَهُ مُوسَىٰ: أَقْتَلْتَ
نَفْسًا رَّكِيَّةً بِعَيْرِ نَفْسٍ؟ لَقَدْ جِئْتَ شَيْئًا
نُكْرًا، قَالَ: أَلَمْ أَقْلُ لَكَ إِنَّكَ لَنْ تَسْتَطِعَ
مَعِي صَبْرًا؟ قَالَ: وَهَذِهِ أَشَدُّ مِنَ
الْأُولَىٰ، قَالَ: إِنْ سَأَلْتُكَ عَنْ شَيْءٍ
بَعْدَهَا فَلَا تُصَاحِبْنِي، قَدْ بَلَغْتَ مِنْ لَدْنِي
عُذْرًا، فَانْطَلَقَا حَتَّىٰ إِذَا أَتَيَا أَهْلَ قَرْيَةٍ
اسْتَطَعُمَا أَهْلَهَا فَأَبَوَا أَنْ يُضَيِّقُوهُمَا،
فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ يَنْقُضَ -
يَقُولُ -: مَائِلٌ، قَالَ الْحَاضِرُ بِيَدِهِ هَكَذَا،
فَأَقَامَهُ، قَالَ لَهُ مُوسَىٰ: قَوْمٌ أَتَيْنَا هُمْ فَلَمْ
يُضَيِّقُونَا وَلَمْ يُطْعِمُونَا، لَوْ شِئْتَ لَا تَحْدُثَ
عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ،
سَأَبْسِلُكَ بِتَأْوِيلِ مَا لَمْ تَسْتَطِعْ عَلَيْهِ
صَبْرًا، قَالَ رَسُولُ اللَّهِ ﷺ: «يَرْحَمُ اللَّهُ
مُوسَىٰ، لَوَدِدْتُ أَنَّهُ كَانَ صَبَرَ حَتَّىٰ يُفَصَّصَ
عَلَيْنَا مِنْ أَخْبَارِهِمَا»، قَالَ: وَقَالَ رَسُولُ
اللَّهِ ﷺ: «كَانَتِ الْأُولَىٰ مِنْ مُوسَىٰ
نِسِيَّانًا»، قَالَ: «وَجَاءَ عَصْفُورٌ حَتَّىٰ وَقَعَ
عَلَى حَرْفِ السَّفِينَةِ، ثُمَّ نَقَرَ فِي الْبَحْرِ،

"This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience."

"The Messenger of Allâh ﷺ said: 'May Allâh have mercy on Mûsâ. Would that he had had patience so that we might have heard more of their story.' The Messenger of Allâh ﷺ said: 'The first time was due to forgetfulness on Mûsâ's part. A bird came and perched on the edge of the boat and pecked in the water, and Al-Khaḍr said to him: "Your knowledge and my knowledge compared to the knowledge of Allâh are no more than that which this bird takes from the sea.'"'

Sa'eed bin Jubair said: "And he used to read: '...There was a king ahead of them who seized every ship by force.' And he used to read: 'As for the boy, he was a disbeliever.'"

[6164] 171 - (...) It was narrated that Sa'eed bin Jubair said: "It was said to Ibn 'Abbâs: 'Nawf says that the Mûsâ who went to seek knowledge was not the same as the Mûsâ of the Children of Israel.' He said: 'Did you hear that, O Sa'eed?' He said: 'Yes.' He said: 'Nawf is lying.'"

فَقَالَ لَهُ الْخَضِرُ: مَا نَقَصَ عِلْمِي وَعَلْمُكَ
مِنْ عِلْمِ اللَّهِ إِلَّا مِثْلَ مَا نَقَصَ هَذَا
الْعَصْفُورُ مِنَ الْبَحْرِ .

قَالَ سَعِيدُ بْنُ جُبَيْرٍ: وَكَانَ يَقْرَأُ:
(وَكَانَ أَمَامَهُمْ مَلِكٌ يَأْخُذُ كُلَّ سَفِيهٍ
صَالِحَةٍ غَصْبًا)، وَكَانَ يَقْرَأُ: (وَأَمَّا
الْغُلَامُ فَكَانَ كَافِرًا).

[6164-171] حَدَّثَنِي
مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الْقَيْسِيُّ: حَدَّثَنَا
الْمُعْتَمِرُ بْنُ سُلَيْمَانَ التَّيْمِيَّ عَنْ أَبِيهِ، عَنْ
رَقَبَةَ، عَنْ أَبِي إِسْحَاقَ، عَنْ سَعِيدِ بْنِ
جُبَيْرٍ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ: إِنَّ نَوْفًا
يَزْعُمُ أَنَّ مُوسَى الَّذِي ذَهَبَ يَلْتَمِسُ الْعِلْمَ
لَيْسَ بِمُوسَى بْنِي إِسْرَائِيلَ، قَالَ:

أَسْمَعْتَهُ؟ يَا سَعِيدُ! قُلْتُ: نَعَمْ، قَالَ:
كَذَبَ تَوْفُّ.

[6165] 172 - (...) Ubayy bin Ka'b narrated: "I heard the Messenger of Allâh ﷺ say: 'While Mûsâ ﷺ was among his people, reminding them of the days of Allâh – and the days of Allâh are His blessings and trials – he said: "I do not know of any man on earth who is better and more knowledgeable than me."

"Allâh revealed to him: I know best about goodness or with whom it is. In the land there is a man who is more knowledgeable than you." He said: "O Lord, guide me to him." It was said to him: "Take a salted fish with you as provision, and he will be where you lose the fish." He and his servant set out until they came to the rock, but he did not find any clue. Mûsâ set out and left his servant behind, and the fish began to stir in the water, which became like a tunnel. His servant said: "Should I not catch up with the Prophet of Allâh and tell him?" But he was caused to forget. When they went beyond (that point) he said to his servant: "Bring us our morning meal; truly, we have suffered much fatigue in this, our journey." And they did not become tired until they passed that point."

"Then he remembered and said: "Do you remember when we

اَبْنُ كَعْبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّهُ يَيْتَمَّا مُوسَىٰ، عَلَيْهِ السَّلَامُ، فِي قَوْمِهِ يُذَكَّرُهُمْ بِأَيَّامِ اللَّهِ، وَأَيَّامُ اللَّهِ: تَعْمَلَوْهُ وَبَلَاؤُهُ، إِذْ قَالَ: مَا أَعْلَمُ فِي الْأَرْضِ رَجُلًا خَيْرًا وَأَعْلَمَ مِنِّي، قَالَ: فَأَوْحَى اللَّهُ إِلَيْهِ، إِنِّي أَعْلَمُ بِالْخَيْرِ مِنْهُ، أَوْ عِنْدَ مَنْ هُوَ، إِنَّ فِي الْأَرْضِ رَجُلًا هُوَ أَعْلَمُ مِنْكَ، قَالَ: يَا رَبِّ! فَذَلِّنِي عَلَيْهِ، قَالَ: فَقَبِيلَ لَهُ: تَرَوَدَ حُوتًا مَالِحًا، فَإِنَّهُ حَيْثُ تَقْدُمُ الْحُوتُ، قَالَ: فَانْطَلَقَ هُوَ وَفَتَاهُ حَتَّى انتَهَى إِلَى الصَّخْرَةِ، فَعَمِيَ عَلَيْهِ، فَانْطَلَقَ وَتَرَكَ فَتَاهُ، فَاضْطَرَبَ الْحُوتُ فِي الْمَاءِ، فَجَعَلَ لَا يَلْشِمُ عَلَيْهِ، صَارَ مِثْلَ الْكَوَّةِ، قَالَ: فَقَالَ فَتَاهُ: أَلَا الْحُقُّ نَبِيِّ اللَّهِ فَأَخْبِرْهُ؟ قَالَ: فَنَسِيَ، فَلَمَّا تَجَاوَرَا قَالَ لِفَتَاهُ: «آتَنَا غَدَاءَنَا لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا» قَالَ: وَلَمْ يُصِبْهُمْ نَصَبٌ حَتَّى تَجَاوَرَا، قَالَ: فَتَذَكَّرَ قَالَ: (أَرَأَيْتَ إِذْ أَوَيْنَا إِلَى الصَّخْرَةِ فَإِنِّي نَسِيَتُ الْحُوتَ، وَمَا أَسْنَانِيهِ إِلَّا الشَّيْطَانُ أَنْ أَذْكُرْهُ، وَاتَّخَذَ سَيْلَهُ فِي الْبَحْرِ عَجَبًا)

betook ourselves to the rock? I indeed forgot the fish; none but *Shaiṭân* made me forget to remember it. It took its course into the sea in a strange (way)!" Mûsâ said: "That is what we have been seeking." So they went back retracing their footsteps. He showed him where the fish had jumped out, and he said: "This is the place that was described to me." Then he went looking for him, and he found Al-Khadîr covered with a garment, lying on his back. Mûsâ said: "*As-salâmu 'alaikum.*" He uncovered his face and said: "*Wa 'alaikum as-salâm.* Who are you?" He said: "I am Mûsâ." He said: "Who is Mûsâ?" He said: "The Mûsâ of the Children of Israel." He said: "What brings you here?" He said: "I have come that you teach me something of that knowledge (guidance and true path) which you have been taught (by Allâh)." He said: "Verily, you will not be able to have patience with me! And how can you have patience about a thing which you know not? – something I have been enjoined to do but if you see it you will not be able to bear it." Mûsâ said: "If Allâh wills, you will find me patient, and I will not disobey you at all." Al-Khadîr said: "Then, if you follow me, ask me not about anything till I myself mention of it to you." So they both proceeded, till, when they embarked the ship,

قال: (ذلك ما كنّا نُبغي فارتَدَ على
اثارِهِما قصصاً) فَأَرَاهُ مَكَانَ الْحُوتِ،
قال: هُنَا وُصْفَ لِي، قال: فَذَهَبَ
يَلْتَمِسُ فِيَّا هُوَ بِالْخَضِيرِ مُسْجِيَ ثُوبًا،
مُسْتَقِيَا عَلَى الْقَفَا، أَوْ قَالَ عَلَى حِلَادَةِ
الْقَفَا، قال: السَّلَامُ عَلَيْكُمْ، فَكَشَفَ
الثُّوبَ عَنْ وَجْهِهِ قال: وَعَلَيْكُمُ السَّلَامُ
قال: مَنْ أَنْتَ؟ قال: أنا مُوسَى، قال:
وَمَنْ مُوسَى؟ قال: مُوسَى بْنُ إِسْرَائِيلَ،
قال: مَجِيءُ مَا جَاءَ بِكَ؟ قال: جِئْتُ
لِعَلَّمَنِي مِمَّا عُلِمْتَ رُشْدًا، قال: (إِنَّكَ
لَنْ تَسْتَطِعَ مَعِي صَبَرًا، وَكَيْفَ تَصْبِرُ عَلَى
مَا لَمْ تُعْطِ بِهِ خُبْرًا) شَيْءٌ أَمْرُتُ [بِهِ] أَنْ
أَفْعَلَهُ إِذَا رَأَيْتُهُ لَمْ تَصْبِرُ، قال: (سَتَجِدُنِي
إِنْ شَاءَ اللَّهُ صَابِرًا وَلَا أَغْصِي لَكَ أَمْرًا)
قال: فَإِنِّي اتَّبَعْتُنِي فَلَا تَسْأَلْنِي عَنْ شَيْءٍ
حَتَّى أُخْدِثَ لَكَ مِنْهُ ذِكْرًا، فَانْطَلَقَا حَتَّى
إِذَا رَكِبَا فِي السَّفِيَّةِ خَرَقَهَا، قال: اتَّحَى
عَلَيْهَا، قال له مُوسَى عَلَيْهِ السَّلَامُ:
(أَخْرَقْتَهَا لِعُرِيقٍ أَهَبَهَا لَقْدِ جِئْتَ شَيْئًا
إِمْرًا، قال: أَلَمْ أَقُلْ إِنَّكَ لَنْ تَسْتَطِعَ
مَعِي صَبَرًا؟) قال: لَا تُؤَاخِذْنِي بِمَا
نَسِيْتُ وَلَا تُزْهَقْنِي مِنْ أَمْرِي عُشْرًا،
فَانْطَلَقَا حَتَّى إِذَا لَقِيَا غِلْمَانًا يَلْعَبُونَ،

he scuttled it. Mûsâ said: "Have you scuttled it in order to drown its people? Verily, you have committed a dreadful thing." He said: "Did I not tell you, that you would not be able to have patience with me?" He said: "Call me not to account for what I forgot, and be not hard upon me for my affair (with you)." Then they proceeded until they came to some boys who were playing, and Al-Khadîr went straight to one of them, and killed him. Mûsâ ﷺ was greatly distressed by that and said: "Have you killed an innocent person who had killed none? Verily, you have committed an evil thing!"

At this point the Messenger of Allâh ﷺ said, May Allâh's Mercy be upon us and on Mûsâ ﷺ 'Were it not that he was too hasty he would have seen wondrous things, but he was seized with fear of blame for his companion. Mûsâ said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." If he had been patient he would have seen wondrous things."

He (Ubâyî bin Ka'b) said: "When he ﷺ mentioned any of the Prophets he would start with himself saying: 'May Allâh have mercy upon us and upon my brother so-and-so, may the mercy of Allâh be upon us.' "Then they proceeded until they came to the people of a town who were very

قالَ: فَانْطَلَقَ إِلَى أَحَدِهِمْ بَادِي الرَّأْبِي
فَقَتَلَهُ، فَذُعِرَ عِنْدَهَا مُوسَى عَنْهُ السَّلَامُ،
دَغْرَةً مُنْكَرَةً، قَالَ: (أَقْتَلْتَ نَفْسًا زَكِيَّةً
بِعَيْرٍ نَفْسٍ لَقْدِ جِئْتَ شَيْئًا نُكْرًا)، فَقَالَ
رَسُولُ اللَّهِ ﷺ عِنْدَ هَذَا الْمَكَانِ: «رَحْمَةُ
اللَّهِ عَلَيْنَا وَعَلَى مُوسَى - عَلِيهِ السَّلَامُ -
لَوْلَا أَنَّهُ عَجَلَ لِرَأْيِ الْعَجَبِ، وَلَكِنْهُ
أَخَدَتْهُ مِنْ صَاحِبِهِ ذَمَامَةً، قَالَ: إِنْ
سَأَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصَاحِبْنِي،
قَدْ بَلَغْتَ مِنْ لَدُنِي عُدْرًا، وَلَوْ صَبَرَ لِرَأْيِ
الْعَجَبِ» - قَالَ: وَكَانَ إِذَا ذَكَرَ أَحَدًا مِنَ
الْأَنْبِيَاءِ بَدَا بِنَفْسِهِ، «رَحْمَةُ اللَّهِ عَلَيْنَا
وَعَلَى أَخِي كَذَا، رَحْمَةُ اللَّهِ عَلَيْنَا -
فَانْطَلَقَا حَتَّى إِذَا أَتَيَا أَهْلَ قَرْيَةٍ لِتَامَا فَطَافَا
فِي الْمَجَالِسِ فَاسْتَطَعُوا أَهْلَهَا، فَأَبْوَا أَنْ
يُضِيقُوهُمَا، فَوَجَدَا فِيهَا جِدَارًا يُرِيدُ أَنْ
يَقْضَى فَأَقَاهُ، قَالَ: لَوْ شِئْتَ لَا تَخْذُنَ
عَلَيْهِ أَجْرًا، قَالَ: هَذَا فِرَاقٌ بَيْنِي وَبَيْنِكَ
وَأَخَذَ بِشَوِيهٍ، قَالَ: سَأَبْثِلُكَ بِتَأْوِيلِ مَا
لَمْ تَسْطِعْ عَلَيْهِ صَبِرًا، أَمَّا السَّفِينَةُ فَكَانَتْ
لِمَسَاكِينَ يَعْمَلُونَ فِي الْبَحْرِ، إِلَى آخِرِ
الْآيَةِ، فَإِذَا جَاءَ الَّذِي يَتَسَخَّرُهَا وَجَدَهَا
مُنْخَرِقَةً فَتَجَاوَرَهَا فَأَصْلَحُوهَا بِخَشَبَةٍ،
وَأَمَّا الْغُلَامُ فَطَبَعَ يَوْمَ طُبَعَ كَفِيرًا، وَكَانَ

stingy. They went around to various gatherings asking the people for food, but they refused to entertain them. They found there a wall that was about to collapse, but Al-Khadr made it straight. Mûsâ said: "If you had wished, surely, you could have taken wages for it!" Al-Khadr said: "This is the parting between me and you." He took hold of his garment and said: "I will tell you the interpretation of (those) things over which you were unable to hold patience. As for the ship, it belonged to poor people working in the sea. So I wished to make a defect in it, as there was a king behind them who seized every ship by force. When they came to the one who wanted to seize it, he found it was damaged so he let it go, and they repaired it with wood. As for the boy, he was created a disbeliever by nature, but his parents loved him; had he lived, we feared lest he should oppress them by rebellion and disbelief. So we intended that their Lord should exchange him for them with one better in righteousness and nearer to mercy. As for the wall, it belonged to two orphan boys in the town. Under the wall there was a treasure belonging to them; and their father was a righteous man, and your Lord intended that they should attain

أَبْوَاهُ قَدْ عَطَفَا عَلَيْهِ، فَلَوْ أَنَّهُ أَدْرَكَ أَرْهَقَهُمَا طُعْيَانًا وَكُفْرًا، فَأَرَدْنَا أَنْ يُبَذِّلَهُمَا رَبُّهُمَا خَيْرًا مِنْهُ زَكَةً وَأَقْرَبَ رُحْمًا، وَأَمَّا الْجِدَارُ فَكَانَ لِغُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ إِلَى آخِرِ الْآيَةِ.

their age of full strength and take out their treasure as a mercy from your Lord.””

[6166] (...) A similar *Hadîth* (as no. 6165) was narrated from Abû Ishâq with the chain of At-Taimî from Abû Ishâq.

٦١٦٦ [(...) وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا مُحَمَّدُ بْنُ يُوسُفَ ; وَحَدَّثَنَا عَبْدُ بْنُ حُمَدٍ : أَخْبَرَنَا عُبَيْدُ اللهِ بْنُ مُوسَى ، كِلَاهُمَا عَنْ إِسْرَائِيلَ ، عَنْ أَبِي إِسْحَاقَ ، بِإِسْنَادِ التَّبَّاجِيِّ عَنْ أَبِي إِسْحَاقَ ، نَحْوَ حَدِيثِهِ .]

[6167] 173 - (...) It was narrated from Ubayy bin Ka'b that the Prophet ﷺ recited: “You could have taken wages for it.”

٦١٦٧ [(...) حَدَّثَنَا عَمْرُو النَّاقِدُ : حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ عَمْرِو ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنْ أَبْنِ عَبَّاسٍ ، عَنْ أَبِي بْنِ كَعْبٍ أَنَّ النَّبِيَّ ﷺ قَرَأَ : لَتَجْذِذَتْ عَلَيْهِ أَجْرًا .]

[6168] 174 - (...) It was narrated from ‘Abdullâh bin ‘Abbâs that he and Al-Hurr bin Qais bin Hişn Al-Fazârî disputed concerning the companion of Mûsâ ﷺ. Ibn ‘Abbâs said: “He is Al-Khadr ﷺ.” Ubayy bin Ka'b Al-Anşârî passed by them and Ibn ‘Abbâs called him and said: “O Abû At-Tufail, come here. This companion of mine and I are disputing about the companion of Mûsâ ﷺ whom he wanted to meet. Did you hear the Messenger of Allâh ﷺ speak about him?” Ubayy said: “I heard the Messenger of Allâh ﷺ say:

٦١٦٨ [(...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى : أَخْبَرَنَا بْنُ وَهْبٍ : أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ ، عَنْ عُبَيْدِ اللهِ بْنِ عَبْدِ اللهِ بْنِ عُتْتَةَ أَبْنِ مَسْعُودٍ ، عَنْ عَبْدِ اللهِ بْنِ عَبَّاسٍ ؛ أَنَّهُ تَمَارِي هُوَ وَالْخُرُّ أَبْنُ فَيْسِ بْنِ حِصْنِ الْفَزَارِيِّ فِي صَاحِبِ مُوسَى ، عَلَيْهِ السَّلَامُ ، فَقَالَ أَبْنُ عَبَّاسٍ : هُوَ الْخَضْرُ عَلَيْهِ السَّلَامُ ، فَمَرَّ بِهِمَا أَبْنُ أَبْنُ كَعْبِ الْأَنْصَارِيِّ ، فَدَعَاهُ أَبْنُ عَبَّاسٍ فَقَالَ : يَا أَبَا الطَّفْلِ ! هَلْمُ إِلَيْنَا ، فَإِنِّي قَدْ تَمَارَيْتُ أَنَا وَصَاحِبِي هَذَا فِي صَاحِبِ

'While Mûsâ was among a group of the Children of Israel, a man came to him and said: "Do you know of anyone who is more knowledgeable than you?" Mûsâ ﷺ said: "No." Allâh revealed to Mûsâ ﷺ: "No, there is Our slave Al-Khadr." Mûsâ asked how he could meet him, and the fish was made a sign. It was said to him: "When you lose the fish, go back and you will meet him."

Mûsâ traveled as far as Allâh willed he should travel, then he said to his servant: "Bring us our morning meal." When Mûsâ asked him for the morning meal, the servant of Mûsâ ﷺ said: "Do you remember when we betook ourselves to the rock? I indeed forgot the fish; none but *Shaijân* made me forget to remember it." Mûsâ said to his servant: "That is what we have been seeking." So they went back, retracing their footsteps. Then they found Al-Khadr, and his story is told by Allâh in His Book."

But Yûnus (a narrator, in his *Hadîth*) said: "He (Mûsâ) followed the traces of the fish in the sea."

مُوسَى عَلَيْهِ السَّلَامُ الَّذِي سَأَلَ السَّبِيلَ إِلَى لُقِيَّةِ، فَهَلْ سَمِعْتَ رَسُولَ اللَّهِ يَكْتُبُ شَانَهُ؟، فَقَالَ أُبَيٌّ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: «بَيْنَمَا مُوسَى فِي مَلَائِكَةِ إِسْرَائِيلَ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ لَهُ: هَلْ تَعْلَمُ أَحَدًا أَعْلَمَ مِنْكَ؟ قَالَ مُوسَى عَلَيْهِ السَّلَامُ: لَا، فَأَوْحَى اللَّهُ إِلَيْهِ مُوسَى عَلَيْهِ السَّلَامُ: بَلَى عَبْدُنَا الْخَضِيرُ، قَالَ: فَسَأَلَ مُوسَى عَلَيْهِ السَّلَامُ السَّبِيلَ إِلَى لُقِيَّةِ، فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ لَهُ الْحُوتَ آيَةً، وَقَبَلَ لَهُ: إِذَا افْتَدْتَ الْحُوتَ فَارْجِعْ فَإِنَّكَ سَتَلْقَاهُ، فَسَارَ مُوسَى مَا شَاءَ اللَّهُ أَنْ يَسِيرَ، ثُمَّ قَالَ لِفَتَاهُ: أَتَنَا غَدَاءَنَا، فَقَالَ فَتَاهُ مُوسَى، عَلَيْهِ السَّلَامُ، حِينَ سَأَلَهُ الْغَدَاءَ: قَالَ أَرَيْتَ إِذْ أَوْتَنَا إِلَى الصَّحْرَاءِ فَإِنِّي سَيُثْلِبُ الْحُوتَ وَمَا أَنْسَيْنِيهِ إِلَّا الشَّيْطَانُ أَنَّ أَذْكُرُهُ» فَقَالَ مُوسَى لِفَتَاهُ: ذُلِّكَ مَا كُنَّا نَبْغِي، فَارْتَدَّ عَلَى آثَارِهِمَا قَصَصَا، فَوَجَدَا حَضِيرًا، فَكَانَ مِنْ شَأْنِهِمَا مَا قَصَّ اللَّهُ فِي كِتَابِهِ». إِلَّا أَنَّ يُونُسَ قَالَ: فَكَانَ يَتَّبِعُ أَثَرَ الْحُوتِ فِي الْبَحْرِ.

44. The Book Of The Virtues Of The Companions (فضائل الصحابة)

Chapter 1. The Virtues Of Abû Bakr As-Shiddîq, May Allâh Be Pleased With Him

[6169] 1 - (2381) Anas bin Mâlik narrated that Abû Bakr As-Shiddîq told him: “I looked at the feet of the idolaters above our heads when we were in the cave, and I said: ‘O Messenger of Allâh ﷺ, if one of them were to look down at his feet he would see us beneath his feet.’ He said: ‘O Abû Bakr, what do you think of two, of whom Allâh is the third of them?’”

[6170] 2 - (2382) It was narrated from Abû Sa‘eed that the Messenger of Allâh ﷺ sat on the *Minbar* and said: “Allâh has given a slave the choice between being given the delights of this world or that which is with Him, and he has chosen that which is with Him.” Abû Bakr wept and wept, and said: “May our fathers

٦ - (المعجم ٤٤) - كتاب فضائل الصحابة رضي الله عنهم (التحفة . . .)

(المعجم ١) - (باب من فضائل أبي بكر الصديق، رضي الله عنه)
(التحفة ٤٧)

٦١٦٩ - [٢٣٨١] حَدَّثَنِي زُهْرَةُ ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ وَعَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ - قَالَ عَبْدُ اللَّهِ أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - حَجَّانُ ابْنُ هَلَالٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا ثَابِتُ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ، أَنَّ أَبَا بَكْرِ الصَّدِيقَ حَدَّثَهُ قَالَ: نَظَرْتُ إِلَى أَقْدَامِ الْمُشْرِكِينَ عَلَى رُؤُوسِنَا وَنَحْنُ فِي النَّارِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! لَوْ أَنَّ أَحَدَهُمْ نَظَرَ إِلَى قَدَمِيهِ أَبْصَرَنَا تَحْتَ قَدَمَيْهِ، فَقَالَ: يَا أَبَا بَكْرٍ! مَا ظَلَّكَ بِاْشِئْنِ اللَّهَ ثَالِثَهُمَا».

٦١٧٠ - [٢٣٨٢] حَدَّثَنِي عَبْدُ اللَّهِ ابْنُ جَعْفَرٍ بْنِ يَحْيَى بْنِ خَالِدٍ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ أَبِي النَّضِيرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ، عَنْ أَبِي سَعِيدٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَاسَ عَلَى الْمُنْبِرِ فَقَالَ: «عَبْدُ حَيَّرَهُ اللَّهُ يَبْيَنُ أَنْ يُؤْتِيهِ زَهْرَةَ الدُّنْيَا

and mothers be ransomed for you.” The Messenger of Allâh ﷺ was the one who had been given the choice, and Abû Bakr was the one among us who knew it best.

The Messenger of Allâh ﷺ said: “The most generous of the people to me with his wealth and his companionship is Abû Bakr. If I were to have taken a *Khalîl* (close friend) I would have taken Abû Bakr as a *Khalîl*, but there is the brotherhood of Islam. And no door to the *Masjid* (from any house) should be left open except the door of Abû Bakr.”

[6171] (...) It was narrated that Abû Sa‘eed Al-Khudrî said: “The Messenger of Allâh ﷺ addressed the people one day...” a *Hadîth* like that of Mâlik (no. 6170).

[6172] 3 - (2383) ‘Abdullâh bin Mas’ûd narrated that the Prophet ﷺ said: “If I were to have taken a *Khalîl* I would have taken Abû Bakr as a close friend, but he is my brother and my companion. Allâh, Exalted and Glorified is He, has taken your companion as a *Khalîl*.”

وَيَسِّنَ مَا عِنْدُهُ، فَاخْتَارَ مَا عِنْدُهُ» فَبَكَى أَبُو بَكْرٍ، وَبَكَى، فَقَالَ: فَدِينَاكَ يَا بَانَا وَأُمَّهَا إِنَّا، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ هُوَ الْمُحْيِيُّ، وَكَانَ أَبُو بَكْرٍ أَعْلَمَنَا بِهِ . وَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَمَّ النَّاسِ عَلَيَّ فِي مَالِهِ وَصُحْبَتِهِ أَبُو بَكْرٍ، وَلَوْ كُنْتُ مُتَّخِذًا حَلِيلًا لَا تَخَذُنَّ أَبَا بَكْرٍ حَلِيلًا، وَلَكِنْ أُخْوَةُ الْإِسْلَامِ، لَا تُبْقِنَّ فِي الْمَسْجِدِ حَوْنَةً إِلَّا حَوْنَةً أَبِي بَكْرٍ».

[6171] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ سَالِمٍ، أَبِي النَّضْرِ، عَنْ عُبَيْدِ بْنِ حُنَيْنٍ وَبُشْرِ بْنِ سَعِيدٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ، قَالَ: خَطَبَ رَسُولُ اللَّهِ ﷺ النَّاسَ يَوْمًا، يُمْثِلُ حَدِيثَ مَالِكٍ.

[6172] [٢٣٨٣] حَدَّثَنَا مُحَمَّدُ بْنُ ابْنِ بَشَّارِ الْعَبْدِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ إِسْمَاعِيلَ بْنِ رَجَاءٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ أَبِي الْهَدَى يُحَدِّثُ عَنْ أَبِي الْأَحْوَصِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودَ يُحَدِّثُ عَنْ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا حَلِيلًا لَا تَخَذُنَّ أَبَا بَكْرٍ حَلِيلًا، وَلَكِنَّهُ

أَخْيَ وَصَاحِبِي، وَقَدْ أَتَحَدَ اللَّهُ، [عَزَّ وَجَلَّ،] صَاحِبُكُمْ خَلِيلًا».

[6173] 4 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken anyone from among my *Ummah* as a *Khalil*, I would have taken Abû Bakr as a *Khalil*.”

٤-[٦١٧٣] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُنْتَى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَ شُبَّهُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أُمَّتِي أَحَدًا خَلِيلًا لَا تَخَذُتُ أَبَا بَكْرًا».

[6174] 5 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘If I were to have taken a *Khalil* I would have taken the son of Abû Quhâfah as a *Khalil*.’”

٥-[٦١٧٤] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ: حَدَّثَنِي سُفْيَانُ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ [وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا جَعْفُرُ بْنُ عَوْنَى: أَخْبَرَنَا أَبُو عُمَيْنٍ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ اللَّهِ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَخَذُتُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا»

[6175] 6 - (...) It was narrated from ‘Abdullâh that the Prophet ﷺ said: “If I were to have taken any of the people of earth as a *Khalil*, I would have taken the son of Abû Quhâfah as a *Khalil*, but your companion is Allâh’s *Khalil*.”

٦-[٦١٧٥] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَرُزَّهِيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخَرَانِ: حَدَّثَنَا - جَرِيرٌ عَنْ مُغِيرَةَ، عَنْ وَاصِلِ بْنِ حَيَّانَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْهُذَيْلِ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَوْ كُنْتُ مُتَّخِذًا مِنْ أَهْلِ الْأَرْضِ خَلِيلًا، لَا تَحْدُثُ ابْنَ أَبِي قُحَافَةَ خَلِيلًا، وَلَكِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

[٦١٧٦] ٧ - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I am innocent of every (claim) of *Khilla*; if I were to have taken a *Khalîl* I would have taken Abû Bakr as a *Khalîl*, but your companion is Allâh’s *Khalîl*.’”

[٦١٧٦] ٧ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ وَوَكِيعٌ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ؛ وَحَدَّثَنَا أَبْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَمَّرِ وَأَبْوَهِ سَعِيدِ الْأَشْجَعِ - وَاللَّفْظُ لَهُمَا - قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ مُرَّةَ، عَنْ أَبِي الْأَخْوَصِ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَلَا إِنِّي أَبْرُأُ إِلَى كُلِّ خَلْ منْ خَلْهِ، وَلَوْ كُنْتُ مُتَّخِذًا خَلِيلًا لَا تَحْدُثُ أَبَا بَكْرٍ خَلِيلًا، إِنْ صَاحِبُكُمْ خَلِيلُ اللَّهِ».

[٦١٧٧] ٨ - (٢٣٨٤) ‘Amr bin Al-‘Âs narrated that the Messenger of Allâh ﷺ sent him at the head of the army of Dhât As-Salâsil; “I came to him and said: ‘Which of the people is dearest to you?’ He said: ‘Aishah.’ I said: ‘Who among men?’ He said: ‘Her father.’ I said: ‘Then who?’ He said: ‘Umar,’ and he mentioned some other men.”

[٦١٧٧] ٨ - (٢٣٨٤) حَدَّثَنَا يَحْيَى أَبْنُ يَحْيَى: أَخْبَرَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ خَالِدٍ، عَنْ أَبِي عُثْمَانَ: أَخْبَرَنِي عَفْرُو أَبْنُ الْعَاصِ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَيْشَ دَاتِ السَّلَاسِلِ، فَأَتَمَّهُ قَلْتُ: أَئِي النَّاسِ أَحَبُّ إِلَيْكَ؟ قَالَ: «عَائِشَةُ قُلْتُ: مَنْ الرِّجَالِ؟ قَالَ: «أَبُوهَا» قُلْتُ: نَمْ مَنْ؟ قَالَ: «عُمَرُ» فَعَدَ رِجَالًا.

[6178] 9 - (2385) It was narrated from Ibn Abî Mulaikah: "I heard 'Âishah being asked who the Messenger of Allâh ﷺ would have appointed if he had appointed a successor. She said: 'Abû Bakr.' It was said to her: 'Then who, after Abû Bakr?' She said: "Umar." Then it was said to her: 'Then who, after 'Umar?' She said: 'Abû 'Ubaidah bin Al-Jarrâh,' then she kept quiet after that."

[٦١٧٨] ٩ - (٢٣٨٥) وَحَدَّثَنَا الْحَسْنُ
ابْنُ عَلَيِّ الْحُلَوَانِيُّ: حَدَّثَنَا جَعْفُرُ بْنُ
عَوْنَى عَنْ أَبِي عُمَيْسٍ؛ وَحَدَّثَنَا عَبْدُ بْنُ
حُمَيْدٍ - وَاللَّفْظُ لَهُ - : أَخْبَرَنَا جَعْفُرُ بْنُ
عَوْنَى: أَخْبَرَنَا أَبُو عُمَيْسٍ عَنْ أَبْنِ أَبِي
مُلِيكَةَ: سَمِعْتُ عَائِشَةَ، وَسُئِلَتْ: مَنْ
كَانَ رَسُولُ اللَّهِ ﷺ مُسْتَخْلِفًا لَوْ
اسْتَخْلَفَهُ؟ قَالَتْ: أَبُو بَكْرٍ، فَقِيلَ لَهَا: ثُمَّ
مَنْ بَعْدَ أَبِي بَكْرٍ؟ قَالَتْ: عُمَرُ، ثُمَّ قِيلَ
لَهَا: مَنْ بَعْدَ عُمَرَ؟، قَالَتْ: أَبُو عُبَيْدَةَ
ابْنُ الْجَرَاحِ، ثُمَّ انتَهَتْ إِلَى هَذَا.

[6179] 10 - (2386) It was narrated from Muhammâd bin Jubair bin Mu'tîm, from his father, that a woman asked the Messenger of Allâh ﷺ something, and he told her to come back to him. She said: "O Messenger of Allâh, what if I come and do not find you?" - my father said: "It was as if she was referring to death" - he said: "If you do not find me, then go to Abû Bakr."

[٦١٧٩] ١٠ - (٢٣٨٦) حَدَّثَنِي عَبَادُ
ابْنُ مُوسَى: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ:
أَخْبَرَنِي أَبِي عَنْ مُحَمَّدٍ بْنِ جُبَيْرٍ بْنِ مُطْعَمٍ،
عَنْ أَبِيهِ؛ أَنَّ امْرَأَةً سَأَلَتْ رَسُولَ اللَّهِ ﷺ
شَيْئًا، فَأَمْرَرَهَا أَنْ تَرْجِعَ إِلَيْهِ، فَقَالَتْ: يَا
رَسُولَ اللَّهِ! أَرَأَيْتَ إِنْ جِئْتُ فَلَمْ أَجِدْكَ؟ -
قَالَ أَبِي: كَانَهَا تَعْنِي الْمَوْتَ - قَالَ: «فَإِنْ
لَمْ تَجِدْنِي فَأَتَيْ أَبَا بَكْرٍ».

[6180] (...) Muhammâd bin Jubair bin Mu'tîm narrated that his father Jubair bin Mu'tîm told him that a woman came to the Messenger of Allâh ﷺ and spoke to him about something, and he told her to do something... a *Hadîth* like that of 'Abbâd bin Mûsâ (no. 6179).

[٦١٨٠] (...) وَحَدَّثَنِي حَاجَاجُ بْنُ
الشَّاعِرِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا أَبِي عَنْ أَبِيهِ: أَخْبَرَنِي مُحَمَّدُ بْنُ
جُبَيْرٍ بْنِ مُطْعَمٍ، أَنَّ أَبَاهُ جُبَيْرٍ بْنِ مُطْعَمٍ
أَخْبَرَهُ: أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ

فَكَلَمْتُهُ فِي شَيْءٍ، فَأَمْرَهَا بِأَمْرٍ، يُمْثِلُ
حَدِيثَ عَبَادِ بْنِ مُوسَى.

[٦١٨١] ١١ - (٢٣٨٧) حَدَّثَنِي عَيْدُ
اللهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ: حَدَّثَنَا صَالِحُ بْنُ
كَيْسَانَ عَنِ الرُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ
عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللهِ ﷺ
فِي مَرْضِيهِ: «اذْعِنْ لِي أَبَا بَكْرَ أَبَاكَ،
وَأَخَاكَ، حَتَّى أَكْتُبَ كِتَابًا، فَإِنِّي أَخَافُ
أَنْ يَتَمَّمَ مُمَمَّنْ وَيَقُولَ قَاتِلٌ: أَنَا أَوْلَى،
وَيَأْبَى اللهُ وَالْمُؤْمِنُونَ إِلَّا أَبَا بَكْرِ».

[٦١٨٢] ١٢ - (١٠٢٨) حَدَّثَنَا مُحَمَّدٌ
ابْنُ أَبِي عُمَرِ الْمَكِّيِّ: حَدَّثَنَا مَرْوَانُ يَعْنِي
ابْنَ مُعاوِيَةَ الْفَزَارِيِّ عَنْ يَزِيدٍ وَهُوَ ابْنُ
كَيْسَانَ، عَنْ أَبِي حَازِمِ الْأَشْجَعِيِّ، عَنْ
أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ
«مَنْ أَصْبَحَ مِنْكُمُ الْيَوْمَ صَائِمًا؟» قَالَ أَبُو
بَكْرٍ: أَنَا، قَالَ: «فَمَنْ أَتَيَ مِنْكُمُ الْيَوْمَ
جَنَازَةً؟» قَالَ أَبُو بَكْرٍ: أَنَا، قَالَ: «فَمَنْ
أَطْعَمَ مِنْكُمُ الْيَوْمَ مِسْكِينًا؟» قَالَ أَبُو
بَكْرٍ: أَنَا، قَالَ: «فَمَنْ عَادَ مِنْكُمُ الْيَوْمَ
مَرِيضًا؟» قَالَ أَبُو بَكْرٍ: أَنَا، فَقَالَ رَسُولُ
اللهِ ﷺ: «مَا اجْتَمَعْتُ فِي أَمْرِي إِلَّا
دَخَلَ الْجَنَّةَ». [راجع: ٢٣٧٤]

[6183] 13 - (2388) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a man was driving a cow of his, on which he was carrying a load, the cow turned to him and said: I was not created for this; rather I was created for ploughing.' The people said: 'Subhân Allâh!' And they were amazed and alarmed at the idea of a cow talking. The Messenger of Allâh ﷺ said: 'I believe it and so do Abû Bakr and 'Umar.'"

Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'While a shepherd was tending his flock, the wolf attacked and caught a sheep. The shepherd chased him until he rescued the sheep from him, and the wolf turned to him and said to him: Who will protect it on the day of the wild beast, when there is no shepherd but me? The people said: 'Subhân Allâh!' The Messenger of Allâh ﷺ said: 'I believe it, and so do Abû Bakr and 'Umar.'"

[6184] (...) The story of the sheep and the wolf was narrated from Ibn Shihâb (a *Hadîth* similar to no. 6183) with this chain, but he did not mention the story of the cow.

[٦١٨٣] ١٣ - (٢٣٨٨) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ سَرْجٍ وَحَرْمَلَةُ ابْنُ يَحْيَى قَالَا: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّهُمَا سَمِعاً أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَجُلٌ يَسْوُقُ بَقَرَةً لَهُ، قَدْ حَمَلَ عَلَيْهَا، اتَّفَتَ إِلَيْهِ الْبَقَرَةُ فَقَالَتْ: إِنِّي لَمْ أُخْلَقْ لِهَا، وَلَكِنِّي إِنَّمَا خُلِقْتُ لِلْحَرْثِ»، فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! تَعَجَّبًا وَفَرْغًا، أَبَرَّةَ تَكَلَّمُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُوْمِنُ بِهِ وَأَبُو بَكْرٍ وَعُمَرَ». قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَيْنَمَا رَاعٍ فِي غَنِيمَةِ، عَدَا عَلَيْهِ الذُّبْرُ فَأَخَذَ مِنْهَا شَاءَ، فَطَلَبَهُ الرَّاعِي حَتَّى اسْتَنْقَذَهَا مِنْهُ، فَالْتَّفَتَ إِلَيْهِ الذُّبْرُ فَقَالَ لَهُ: مَنْ لَهَا يَوْمَ السَّبُعِ، يَوْمَ لَيْسَ لَهَا رَاعٍ غَيْرِي؟» فَقَالَ النَّاسُ: سُبْحَانَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَإِنِّي أُوْمِنُ بِذَلِكَ، أَنَا وَأَبُو بَكْرٍ وَعُمَرُ».

[٦١٨٤] (...) وَحَدَّثَنِي عَبْدُ الْمُلِكِ ابْنُ شَعِيبِ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ

شَهَابٌ بِهَذَا الْأَسْنَادِ، قِصَّةُ الشَّاةِ
وَالذَّبْ، وَلَمْ يَذْكُرْ قِصَّةَ الْبَقَرَةِ.

[6185] (...) A *Hadîth* like that of Yûnus from Az-Zuhri was narrated from Abû Hurairah (no. 6183) from the Prophet ﷺ. In both the *Ahadîth* the cow and the sheep are both mentioned, and they said in their *Hadîth*: (The Messenger of Allâh ﷺ said:) “I believe in it and so do Abû Bakr and ‘Umar.”

[6186] (...) It was narrated from Abû Hurairah from the Prophet ﷺ (a similar *Hadîth* as no. 6183).

[6185] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ؛ وَحَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو دَاوُدُ الْحَفْرِيُّ
عَنْ سُفْيَانَ، كَلَّا هُمَا عَنْ أَبِي الرَّنَادِ، عَنْ
الْأَغْرَجِ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنْ
النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ يُونُسَ عَنِ الزُّهْرِيِّ
- وَفِي حَدِيثِهِمَا ذِكْرُ الْبَقَرَةِ وَالشَّاةِ مَعًا،
وَقَالَا فِي حَدِيثِهِمَا: «فَإِنِّي أُوْمِنُ بِهِ أَنَا وَأَبُو
بَكْرٍ وَعُمَرُ» وَمَا هُمَا ثُمَّ.

[6186] (...) وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُسْتَنِيِّ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
عَبَادٍ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مَسْعِرِ
كَلَّا هُمَا عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِي
سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.
(المعجم ۲) - (باب من فضائل عمر،
رضي الله عنه) (التحفة ۴۸)

Chapter 2. The Virtues Of ‘Umar ﷺ

[6187] 14 - (2389) It was narrated that Ibn Abî Mulaikah said: “I heard Ibn ‘Abbâs say: ‘‘Umar bin Al-Khattâb was placed on his bed,^[1] and the people gathered around him, praying for

[6187] ۱۴ - (۲۳۸۹) حَدَّثَنَا سَعِيدُ
ابْنُ عَمِّرٍ وَالْأَشْعَثِيُّ وَأَبُو الرَّبِيعِ الْعَتَكِيُّ
وَأَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ
لِأَبِي كُرَيْبٍ - قَالَ أَبُو الرَّبِيعٍ : حَدَّثَنَا،

^[1] Meaning when he died.

him and praising him, before he was lifted up, and I was among them. Nothing surprised me except a man who seized my shoulder from behind. I turned to him and saw that it was 'Alî. He prayed for mercy for 'Umar and said: You have not left behind any one with the like of whose deeds I would like to meet Allâh more than you. By Allâh, I think that Allâh will unite you with your two companions, because I often heard the Messenger of Allâh ﷺ say: 'Abû Bakr, 'Umar and I came; Abû Bakr, 'Umar and I went in; Abû Bakr, 'Umar and I went out.' So I hope – or I think – that Allâh will unite you with them."

وَقَالَ الْأَخْرَانِ: أَخْبَرَنَا - ابْنُ الْمُبَارَكِ عَنْ عُمَرَ بْنِ سَعِيدٍ بْنِ أَبِي حُسْنِينَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: وُضِعَ عُمَرُ بْنُ الْخَطَّابِ عَلَى سَرِيرِهِ، فَتَكَفَّفَهُ النَّاسُ يَدْعُونَ وَيُشَوِّنَ وَيُصَلُّونَ عَلَيْهِ، قَبْلَ أَنْ يُرْفَعَ، وَأَنَا فِيهِمْ، قَالَ: فَلَمْ يَرْغُنِي إِلَّا بِرَجْلٍ قَدْ أَخْذَ بِمَنْكِي مِنْ وَرَائِي، فَالْتَّفَتَ إِلَيْهِ فَإِذَا هُوَ عَلَيْهِ، فَتَرَحَّمَ عَلَى عُمَرَ وَقَالَ: مَا حَلَّفْتَ أَحَدًا أَحَبَّ إِلَيَّ، أَنْ أَلْقَى اللَّهَ بِمِثْلِ عَمَلِهِ، مِنْكَ، وَأَئِمْمَةُ اللَّهِ! إِنْ كُنْتُ لَأَظْنُ أَنْ يَجْعَلَكَ اللَّهُ مَعَ صَاحِبِيكَ، وَذَاكَ أَنِّي كُنْتُ أَكْثَرُ أَشْمَعُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «جِئْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَدَحْلَتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ، وَخَرَجْتُ أَنَا وَأَبُو بَكْرٍ وَعُمَرُ». فَإِنْ كُنْتُ لَأَرْجُو، أَوْ لَأَظْنُ، أَنْ يَجْعَلَكَ اللَّهُ مَعَهُمَا.

[6188] (...) A similar report (as *Hadîth* no. 6187) was narrated from 'Umar bin Sa'eed with this chain of narrators.

[6189] 15 - (2390) Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'While I was sleeping, I saw the people being shown to me and they were wearing garments, some of which

...) [٦١٨٨] (....) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَيْسَى بْنُ يُونُسَ عَنْ عُمَرَ بْنِ سَعِيدٍ فِي هَذَا الْإِسْنَادِ، بِمِثْلِهِ.

[٦١٨٩] ١٥ - (٢٣٩٠) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُرَاجمٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ؛ وَحَدَّثَنَا زُهَيرٌ بْنُ حَرْبٍ وَالْحَسَنُ [بْنُ عَلَيْهِ] الْحُلْوَانِيُّ

came down to the chest and some came lower than that. ‘Umar bin Al-Khaṭṭāb passed by and he was wearing a garment that was dragging.’ They said: ‘How did you interpret that, O Messenger of Allāh?’ He said: ‘The religion.’”

وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لَهُمْ - قَالُوا: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شَهَابٍ: حَدَّثَنِي أَبُو أُمَامَةَ بْنُ سَهْلٍ، أَنَّهُ سَمِعَ أَبَا سَعِيدَ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَبْنَا أَنَا نَائِمٌ، رَأَيْتُ النَّاسَ يُعْرَضُونَ عَلَى وَعْلَيْهِمْ قُمْصٌ، مِنْهَا مَا يَلْعُغُ الثِّدَيَّ، وَمِنْهَا مَا يَلْعُغُ دُونَ ذِلْكَ، وَمَرَّ عَمَرُ بْنُ الْخَطَابِ وَعَلَيْهِ قَبِيصٌ يَجُرُّهُ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الدِّينَ».

[6190] 16 - (2391) It was narrated from Ḥamzah bin ‘Abdullāh bin ‘Umar bin Al-Khaṭṭāb from his father that the Messenger of Allāh ﷺ said: ‘While I was sleeping, I saw a vessel that was brought to me, in which was milk. I drank from it until its moisture flowed from beneath my nails, then I gave my leftovers to ‘Umar bin Al-Khaṭṭāb.’ They said: ‘How did you interpret that, O Messenger of Allāh?’ He said: ‘Knowledge.’”

حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ، أَنَّ ابْنَ شَهَابٍ أَخْبَرَهُ عَنْ حَمْرَةَ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَابِ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «يَبْنَا أَنَا نَائِمٌ، إِذْ رَأَيْتُ قَدَحًا أُتِيَّتِ بِهِ، فِيهِ لَبَنٌ، فَشَرِبْتُ مِنْهُ حَتَّى إِنِّي لَأَرَى الرَّيْ يَجْرِي فِي أَظْفَارِي، ثُمَّ أَعْطَيْتُ فَضْلِي عُمَرَ بْنَ الْخَطَابِ»، قَالُوا: مَاذَا أَوْلَتْ ذَلِكَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الْعِلْمُ».

[6191] (...) A similar *Hadīth* (as no. 6190) was narrated from Ṣalīḥ with the chain of Yūnus.

وَحدَّثَنَا فُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ عَقْبَلٍ؛ وَحدَّثَنَا الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَّا هُمَا عَنْ

يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، يَإِسْنَادَ يُونُسَ، نَحْوَ حَدِيثِهِ.

[٦١٩٢] ١٧ - (٢٣٩٢) وَحَدَّثَنَا

حَرْمَلَةَ بْنَ يَحْيَى: حَدَّثَنَا أَبْنُ وَهْبٍ أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شَهَابٍ؛ أَنَّ سَعِيدَ أَبْنَ الْمُسَيْبِ أَخْبَرَهُ؛ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: «يَأَيُّهَا النَّاسُ إِذَا دَعَوْتُكُمْ إِلَيَّ لَا تَرْجِعُوهُمْ إِلَيْهِمْ إِنَّمَا يُؤْمِنُ الظَّالِمُونَ» يَقُولُ: «يَأَيُّهَا النَّاسُ إِذَا دَعَوْتُكُمْ إِلَيَّ قَلِيلٍ، عَلَيْهَا ذَلُوكُمْ فَرَغْتُ مِنْهَا مَا شَاءَ اللَّهُ، ثُمَّ أَخْذَهَا أَبْنُ أَبِي قُحَافَةَ فَتَرَعَ بِهَا ذَنُوبًا أَوْ ذَنُوبَيْنِ، وَفِي تَرْزِعَهِ، ضُعْفٌ وَاللَّهُ يَعْفُرُ لَهُ، ثُمَّ اسْتَحَالَتْ غَرْبًا فَأَخْذَهَا أَبْنُ الْخَطَابِ، فَلَمْ أَرَ عَبْرَرِيًّا مِنَ النَّاسِ يَتَرَعُ تَرْعَةً عُمَرَ بْنَ الْخَطَابِ، حَتَّىٰ ضَرَبَ النَّاسُ يَعْطَنِ». [٦١٩٣]

شَعِيبَ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقْيَلُ بْنُ خَالِدٍ؛ وَحَدَّثَنَا عَمْرُو التَّاقِدُ وَالْحُلْوَانِي وَعَبْدُ بْنُ حُمَيْدٍ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، يَإِسْنَادَ يُونُسَ، نَحْوَ حَدِيثِهِ.

[٦١٩٤] (...) حَدَّثَنَا الْحُلْوَانِي وَعَبْدُ بْنُ حُمَيْدٍ قَالَا: حَدَّثَنَا يَعْقُوبُ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ قَالَ: قَالَ الْأَعْرَجُ وَغَيْرُهُ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ

[6192] 17 - (2392) Abû Hurairah said: "I heard the Messenger of Allâh ﷺ say: 'While I was sleeping, I saw myself at a well by which there was a bucket. I drew as much (water) as Allâh willed from it, then the son of Abû Quhâfah (i.e., Abû Bakr Aṣ-Ṣiddîq) took it and drew a bucket or two with some weakness, may Allâh forgive him. Then it changed into a large bucket, and the son of Al-Khatṭâb took it, and I have never seen any leader among the people draw water as vigorously as 'Umar bin Al-Khatṭâb; (he drew so much water) that the people drank their fill and then they stayed there for a while.'"

[6193] (...) A similar *Hadîth* (as no. 6192) was narrated from Sâliḥ with the chain of narrators of Yûnus.

[6194] (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'I saw the son of Abû Quhâfah drawing water.'" A *Hadîth* like that of Az-Zuhri.

الله ﷺ قال: «رأيتُ ابْنَ أَبِي قُحَافَةَ يَتَشَعَّ بِتَحْوِي حَدِيثَ الزُّهْرِيِّ.

[6195] 18 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping I was shown myself drawing water from my Cistern and giving it to the people. Abû Bakr came to me and took the bucket from my hand to let me rest, and he drew two buckets, but there was some weakness in his drawing, may Allâh forgive him. Then the son of Al-Khaṭṭâb came and took it from him, and I have never seen a man drawing water more vigorously than him, until the people left (having drunk their fill), and the Cistern was still overflowing with water."

[6196] 19 - (2393) It was narrated from 'Abdullâh bin 'Umar that the Messenger of Allâh ﷺ said: "I saw as if I was drawing water in a leather bucket from a well, then Abû Bakr came and drew a bucket or two, but he drew it in a manner that had some weakness in it, may Allâh forgive him. Then 'Umar came and asked for water, and it turned into a large bucket, and I have never seen any leader among the people draw water as vigorously. He went on drawing water until the people had drunk their fill, then they stayed there for a while."

عَبْدُ الرَّحْمَنِ بْنُ وَهْبٍ: حَدَّثَنَا عَمِي عَبْدُ اللهِ أَبْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثٍ؛ أَنَّ أَبَا يُونُسَ مَوْلَى أَبِي هُرَيْرَةَ حَدَّهُ عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «يَبْنَا أَنَا نَائِمٌ أُرِيُّتُ أَنِي أَنْزَعُ عَلَى حَوْضِي أَسْقِي النَّاسَ، فَجَاءَنِي أَبُو بَكْرٍ فَأَخَذَ الدَّلْوَ مِنْ يَدِي لِيُرْوِحَيْ، فَتَرَعَ دَلْوِينِ، وَفِي تَرْعَهُ ضُعْفٌ، وَاللهُ يَغْفِرُ لَهُ، فَجَاءَ ابْنُ الْخَطَابِ فَأَخَذَ مِنْهُ، فَلَمْ أَرْ تَرَعَ رَجُلٍ قَطُّ أَقْوَى مِنْهُ، حَتَّى تَوَلَّ النَّاسُ، وَالْحَوْضُ مَلْأَانٌ يَتَفَجَّرُ».

أَبُو بَكْرٍ بْنُ أَبِي شَيْءَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عُمَرَ: حَدَّثَنِي أَبُو بَكْرٍ بْنُ سَالِمٍ عَنْ سَالِمٍ بْنِ عَبْدِ اللهِ، عَنْ عَبْدِ اللهِ بْنِ عُمَرَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «رَأَيْتُ كَانِي أَنْزَعْ بِدَلْوٍ بَكْرَةً عَلَى قَلِيبٍ، فَجَاءَ أَبُو بَكْرٍ فَتَرَعَ دَنُوبًا أَوْ دَنُوبَيْنِ، فَتَرَعَ تَرْعًا ضَعِيفًا، وَاللهُ، [تَبَارَكَ وَتَعَالَى]، يَغْفِرُ لَهُ، ثُمَّ جَاءَ عُمَرُ فَاسْتَقَى، فَاسْتَحَالْتُ عَرْبًا، فَلَمْ أَرْ

عَبْرِيًّا مِنَ النَّاسِ يَقْرِي فَرِيهُ، حَتَّى رَوَى
النَّاسُ وَضَرَبُوا الْعَطَنَ».

[6197] (...) A similar *Hadîth* (as no. 6196) was narrated from Sâlim bin ‘Abdullâh, from his father, about the Messenger of Allâh ﷺ seeing Abû Bakr and ‘Umar bin Al-Khaṭṭâb (رضي الله عنهما).

٦١٩٧ [(...) وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنِي
مُوسَى بْنُ عُفَيْةَ عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ،
عَنْ أَبِيهِ، عَنْ رُؤْيَا رَسُولِ اللَّهِ ﷺ، فِي
أَبِي بَكْرٍ وَعَمِرَ بْنِ الْخَطَّابِ [رَضِيَ اللَّهُ
عَنْهُمَا]، إِنَّهُمْ حَدِيثُهُمْ .

[6198] 20 - (2394) It was narrated from Jâbir that the Prophet ﷺ said: “I entered Paradise where I saw a house or a palace.” I said: “To whom does this belong?” They said: “To ‘Umar bin Al-Khaṭṭâb.” I wanted to enter it, but then I remembered your protective jealousy (*Ghîrah*).” ‘Umar wept and said: “O Messenger of Allâh, would I feel jealous towards you?”

٦١٩٨ [(...) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا سُفِيَّانُ عَنْ
عَمْرِو وَابْنِ الْمُنْكَدِرِ، سَمِعَا جَابِرًا يُخْبِرُ
عَنِ النَّبِيِّ ﷺ؛ وَحَدَّثَنَا زُهَيرٌ بْنُ حَرْبٍ -
وَاللَّفْظُ لَهُ - : حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ
ابْنِ الْمُنْكَدِرِ وَعَمْرِو، عَنْ جَابِرٍ، عَنْ
النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا
دَارًا أَوْ فَصْرًا، فَقُلْتُ: لِمَ هَذَا؟
فَقَالُوا: لِعُمَرَ بْنِ الْخَطَّابِ، فَأَرَدْتُ أَنْ
أَدْخُلَ، فَذَكَرْتُ عَيْرَاتَكَ»، فَبَكَى عَمْرُ
وَقَالَ: أَيْ رَسُولُ اللَّهِ! أَوْ عَلَيْكَ يُغَارُ؟ .

[6199] (...) It was narrated from Ibn Al-Munkadir: “I heard Jâbir (narrate) from the Prophet ﷺ...” a *Hadîth* like that of Ibn Numair and Zuhair (no. 6198).

٦١٩٩ [(...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا سُفِيَّانُ عَنْ عَمْرِو وَابْنِ
الْمُنْكَدِرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْءَةَ: حَدَّثَنَا سُفِيَّانُ عَنْ عَمْرِو، سَمِعَ
جَابِرًا؛ وَحَدَّثَنَا عُمَرُ وَالنَّاقِدُ: حَدَّثَنَا سُفِيَّانُ

عَنْ أَبْنَى الْمُنْكَدِرِ: سَمِعْتُ جَابِرًا عَنِ
النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ}، يُمثِلُ حَدِيثَ أَبْنِ نُمَيْرٍ وَزُهَبِيْرٍ.

[٦٢٠٠] ٢١ - [٢٣٩٥] ٢١ حَدَّثَنِي

حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ، أَنَّ أَبْنَ شَهَابٍ أَخْبَرَهُ عَنْ
سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ عَنْ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ أَنَّهُ قَالَ: «بَيْنَا أَنَا نَائِمٌ إِذْ
رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا امْرَأَةٌ تَوَضَّأَ إِلَيَّ
جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا:
لِعُمَرَ بْنِ الْخَطَّابِ، فَذَكَرْتُ غَيْرَةَ عُمَرَ،
فَوَلَّتُ مُدِيرًا».

قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ، وَنَحْنُ
جَمِيعًا فِي ذَلِكَ الْمَجْلِسِ مَعَ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ، ثُمَّ قَالَ عُمَرُ: يَا أَبِي أَنْتَ وَأُمِّي!
يَا رَسُولَ اللَّهِ! أَعْلَمُكَ أَغَارُ؟.

[٦٢٠١] (...) وَحَدَّثَنِي عَمْرُو التَّاقِدُ
وَحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ قَالُوا:
حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا أَبِي عَنْ
صَالِحٍ، عَنْ أَبْنِ شَهَابٍ بِهَذَا الْإِسْنَادِ
مِثْلُهُ.

[٦٢٠٢] ٢٢ - [٢٣٩٦] ٢٢ حَدَّثَنَا

مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ
يَعْنِي أَبْنَ سَعِيدٍ؛ وَحَدَّثَنَا حَسَنُ الْحُلْوَانِيُّ
وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي،

[6200] 21 - (2395) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While I was sleeping, I saw myself in Paradise, and there was a woman performing *Wuḍū'* beside a palace. I said: 'To whom does this belong?' They said: 'To 'Umar bin Al-Khaṭâb.' Then I remembered the protective jealousy of 'Umar, so I turned away."

Abû Hurairah said: "'Umar wept, and we were all in that gathering with the Messenger of Allâh ﷺ. Then 'Umar said: 'May my father and mother be sacrificed for you, O Messenger of Allâh; would I feel jealous towards you?'"

[6201] (...) A similar report (as no. 6200) was narrated from Ibn Shihâb with this chain of narrators.

[6202] 22 - (2396) Muhammâd bin Sa'd bin Abî Waqqâs narrated that his father Sa'd said: "'Umar asked for permission to enter upon the Messenger of Allâh ﷺ, and there were some women of

the Quraish with him who were asking too much of him, and raising their voices. When 'Umar asked permission to enter, they got up and hastened to conceal themselves. The Messenger of Allâh ﷺ gave him permission to enter, and the Messenger of Allâh ﷺ was smiling. 'Umar said: 'May Allâh make you happy all your life, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'I wonder at these women who were with me. When they heard your voice they hastened to conceal themselves.' 'Umar said: 'O Messenger of Allâh, you are more deserving of being feared.' Then 'Umar said: 'O enemies of your souls, do you fear me and you do not fear the Messenger of Allâh ﷺ?' They said: 'Yes, for you are harsher and more strict than the Messenger of Allâh ﷺ.' The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is my soul, the *Shaijân* never meets you on a road but he takes a different road.'"

وَقَالَ حَسْنٌ: حَدَّثَنَا - يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنْ ابْنِ شِهَابٍ: أَخْبَرَنِي عَنْ الْحَمِيدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ زَيْدٍ، أَنَّ مُحَمَّدَ بْنَ سَعْدٍ بْنِ أَبِي وَفَّاقِصٍ أَخْبَرَهُ أَنَّ أَبَاهُ سَعْدًا قَالَ: اسْتَأْذَنَ عُمُرًا عَلَى رَسُولِ اللَّهِ ﷺ، وَعِنْهُ نِسَاءٌ مِّنْ قُرْيَشٍ يُكَلِّمُنَّهُ وَيَسْتَكْثِرُنَّهُ، عَالِيَّةً أَصْوَاتُهُنَّ، فَلَمَّا اسْتَأْذَنَ عُمُرُ قَمَنَ يَتَدَرَّنُ الْحِجَابَ، فَأَذْنَ لَهُ رَسُولُ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ يَضْحِكُ، فَقَالَ عُمُرٌ: أَضْحِكَ اللَّهَ سِنَكَ، يَا رَسُولَ اللَّهِ! فَقَالَ رَسُولُ اللَّهِ ﷺ: عَجِبْتُ مِنْ هُؤُلَاءِ الْلَّاتِي كُنْ عَنْهُمْ، فَلَمَّا سَمِعْنَ صَوْتَكَ ابْتَدَرْنَ الْحِجَابَ قَالَ عُمُرٌ: فَأَنْتَ، يَا رَسُولَ اللَّهِ! أَحَقُّ أَنْ يَهْبِئَنَّ، ثُمَّ قَالَ عُمُرٌ: أَيْ عَدُوَاتٍ أَنْفُسِهِنَّ أَتَهْبِئُنِي وَلَا تَهْبِئُنَّ رَسُولَ اللَّهِ ﷺ؟ قُلْنَ: نَعَمْ، أَنْتَ أَعْلَظُ وَأَفْظُ مِنْ رَسُولِ اللَّهِ ﷺ، قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا لَقِيَكَ الشَّيْطَانُ قَطُّ سَالِكًا فَجَأً إِلَّا سَلَكَ فَجَأً غَيْرَ فَجَكَ».

[6203]... (2397) It was narrated from Abû Hurairah that 'Umar bin Al-Khaṭṭâb came to the Messenger of Allâh ﷺ, and there

[٦٢٠٣] [٢٣٩٧) حَدَّثَنَا هَرُونُ بْنُ مَعْرُوفٍ: حَدَّثَنَا يَهْبِطُ الْعَزِيزُ بْنُ مُحَمَّدٍ: أَخْبَرَنِي سَهْيَلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

were some women with him who had raised their voices at the Messenger of Allâh ﷺ. When ‘Umar asked permission to enter they concealed themselves... a *Hadîth* like that of Az-Zuhri (no. 6203).

[6204] 23 - (2398) It was narrated from ‘Aishah that the Prophet ﷺ used to say: “Among the nations that came before you there were men who were inspired. If there are any among my *Ummah* who are inspired, then ‘Umar bin Al-Khaṭṭâb is among them.”

[6205] (...) A similar report (as *Hadîth* no. 6204) was narrated from Sa‘d bin Ibrâhîm with this chain of narrators.

[6206] 24 - (2399) It was narrated that Ibn ‘Umar said: “‘Umar said: ‘My Lord agreed with me concerning three things: *Maqâm Ibrâhîm*, *Hijâb* and the prisoners of (the battle of) Badr.’”

عُمَرَ بْنَ الْخَطَّابِ جَاءَ إِلَيْ رَسُولِ اللَّهِ ﷺ،
وَعِنْدَهُ نِسْوَةٌ قَدْ رَفَعْنَ أَصْوَاتَهُنَّ عَلَى رَسُولِ
اللَّهِ ﷺ، فَلَمَّا اسْتَأْذَنَ عُمَرُ ابْتَدَأَ
الْحِجَابَ، فَذَكَرَ تَحْوِي حَدِيثَ الرُّهْرِيِّ.

[٦٢٠٤] ٢٣-٢٣٩٨ حَدَّثَنِي أَبُو
الظَّاهِرِ أَحْمَدُ بْنُ عَمْرُو بْنُ سَرْحٍ : حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ وَهْبٍ عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ ،
عَنْ أَبِيهِ سَعْدٍ بْنِ إِبْرَاهِيمَ ، عَنْ أَبِيهِ
سَلَمَةَ ، عَنْ عَائِشَةَ عَنِ الْبَيِّنِ ﷺ أَنَّهُ كَانَ
يَقُولُ : (قَدْ كَانَ يَكُونُ فِي الْأَمْمَ قَبْلَكُمْ
مُحَدَّثُونَ ، فَإِنْ يَكُنْ فِي أُمَّتِي مِنْهُمْ أَحَدٌ
فَإِنَّ عُمَرَ بْنَ الْخَطَّابِ مِنْهُمْ) .

قَالَ أَبْنُ وَهْبٍ : تَفْسِيرُ مُحَدَّثُونَ : مُلْهُمُونَ .
[٦٢٠٥] . . . حَدَّثَنَا قَيْمِيَّةُ بْنُ
سَعِيدٍ : حَدَّثَنَا لَيْثٌ ، وَحَدَّثَنَا عَمْرُو النَّاقِدُ
وَرُهْرِيُّ بْنُ حَرْبٍ قَالًا : حَدَّثَنَا سُفِيَّانُ بْنُ
عَيْنَةَ ، كَلَّا هُمَا عَنِ ابْنِ عَجْلَانَ ، عَنْ
سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ ، مِثْلُهُ .

[٦٢٠٦] ٢٤-٢٣٩٩ حَدَّثَنَا عَقْبَيَّةُ
ابْنُ مُكْرَمِ الْعَمَّيِّ : حَدَّثَنَا سَعِيدُ بْنُ عَامِرٍ
قَالَ : جُوَيْرَةُ بْنُ أَسْمَاءَ أَخْبَرَنَا عَنْ نَافِعٍ ،
عَنْ ابْنِ عُمَرَ قَالَ : قَالَ عُمَرُ : وَافَقْتُ
رَبِّي فِي ثَلَاثَةِ : فِي مَقَامِ إِبْرَاهِيمَ ، وَفِي
الْحِجَابِ ، وَفِي أَسْنَارِي بَدْرِ .

[6207] 25 - (2400) It was narrated that Ibn ‘Umar said: “When ‘Abdullâh bin Ubayy bin Salûl died, his son ‘Abdullâh bin ‘Abdullâh came to the Messenger of Allâh ﷺ and asked him to give him his garment, so that he might shroud his father in it, and he gave it to him. Then he asked him (ﷺ) to offer the funeral prayer for him, and the Messenger of Allâh ﷺ stood up to offer prayers for him. ‘Umar stood up and caught hold of the garment of the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, will you offer the funeral prayer for him when Allâh has forbidden you to pray for him?’ The Messenger of Allâh ﷺ said: ‘Rather Allâh has given me the choice.’ He said: “Whether you ask forgiveness for them (hypocrites) or ask not forgiveness for them – (and even) if you ask seventy times for their forgiveness...”^[1] And I will ask more than seventy times.’ He said: ‘But he is a hypocrite.’

“The Messenger of Allâh ﷺ offered the funeral prayer for him, then Allâh, Glorified and Exalted is He, revealed (the Verse): “And never pray (funeral prayer) for any of them (hypocrites) who dies, nor stand at his grave...”^[2]

[٦٢٠٧] ٢٥ - (٢٤٠٠) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْعَةَ: حَدَّثَنَا أَبُو أَسَمَّةَ: حَدَّثَنَا عَبْدُ اللَّهِ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: لَمَّا تُوْفِيَ عَبْدُ اللَّهِ بْنُ أَبِي إِبْرَاهِيمَ سَلُولَ، جَاءَ ابْنُهُ عَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ إِلَى رَسُولِ اللَّهِ ﷺ، فَسَأَلَهُ أَنْ يُعْطِيهِ قَمِيصَهُ أَنْ يُكَفَّنَ فِيهِ أَبَاهُ، فَأَعْطَاهُ، ثُمَّ سَأَلَهُ أَنْ يُصَلِّي عَلَيْهِ، فَقَامَ رَسُولُ اللَّهِ ﷺ لِيُصَلِّي عَلَيْهِ، فَقَامَ عُمَرُ فَأَخَذَ بِثُوبِ رَسُولِ اللَّهِ ﷺ. قَالَ: يَا رَسُولَ اللَّهِ! أَتُصَلِّي عَلَيْهِ وَقَدْ نَهَاكَ اللَّهُ عَزَّ وَجَلَّ أَنْ تُصَلِّي عَلَيْهِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا خَيَّرَنِي اللَّهُ فَقَالَ: «أَسْتَغْفِرُ لَهُمْ أَوْ لَا تَسْتَغْفِرُ لَهُمْ إِنْ تَسْتَغْفِرُ لَهُمْ سَبْعِينَ مَرَّةً»» [التوبه: ٨٠] وَسَازِيْدُهُ عَلَى سَبْعينَ قَالَ: إِنَّهُ مُنَافِقٌ.

فَصَلَّى عَلَيْهِ رَسُولُ اللَّهِ ﷺ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «وَلَا تُصَلِّ عَلَى أَحَدٍ مِنْهُمْ مَاتَ أَبْدًا وَلَا نَقْمَ عَلَى قَبْرِهِ» [التوبه:

^[1] At-Tawbah 9:80.

^[2] At-Tawbah 9:84.

[6208] (...) A *Hadîth* like that of Abû Usâmah (no. 6207) was narrated from ‘Ubaidullâh with this chain of narrators, and he added: “He said: ‘So he stopped praying for them.’”

Chapter 3. The Virtues Of ‘Uthmân Bin ‘Affân, May Allâh Be Pleased With Him

[6209] 26 - (2401) ‘Âishah said: “The Messenger of Allâh ﷺ was lying down in my house with his thigh or shin uncovered. Abû Bakr asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Umar asked for permission to enter and he let him in while he was in that state, and he spoke to him. Then ‘Uthmân asked for permission to enter and the Messenger of Allâh ﷺ sat up and straightened his garment” - Muhammad (one of the narrators) said: “I do not say that this all happened on one day” - “and he came in and he spoke to him. When he left, ‘Âishah said: ‘Abû Bakr came in and you did not stir for him, and ‘Umar came in and you did not stir for him, then ‘Uthmân came in and you sat up and straightened your garment.’ He (ﷺ) said: ‘Should I not feel shy before a man before whom the angels feel shy?’”

[٦٢٠٨] (...) وَحَدَّثَنَا [مُحَمَّدٌ] بْنُ الْمُشَنَّى وَعَبْيِدُ اللَّهِ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ عَنْ عَبْيِدِ اللَّهِ بِهَذَا الْإِسْنَادِ، فِي مَعْنَى حَدِيثِ أَبِي أَسَامَةَ، وَرَأَدَ: قَالَ: فَتَرَكَ الصَّلَاةَ عَلَيْهِمْ.

(المعجم ٣) - (باب من فضائل عثمان
ابن عفان، رضي الله عنه) (التحفة ٤٩)

[٦٢٠٩] ٢٦ - (٢٤٠١) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَئْوَبَ وَقُتَيْبَةَ وَابْنَ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ، يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ مُحَمَّدٍ بْنِ أَبِي حَرْمَةَ، عَنْ عَطَاءٍ وَسُلَيْمانَ ابْنَ يَسَارٍ، وَأَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ مُضطَبِّحًا فِي بَيْتِي، كَاشِفًا عَنْ فَخْذِيهِ، أَوْ سَاقِيهِ، فَاسْتَأْذَنَ أَبُو بَكْرٍ، فَأَذْنَ لَهُ، وَهُوَ عَلَى تِلْكَ الْحَالِ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُمَرَ فَأَذْنَ لَهُ، وَهُوَ كَذَالِكَ، فَتَحَدَّثَ، ثُمَّ اسْتَأْذَنَ عُثْمَانَ، فَجَلَسَ رَسُولُ اللَّهِ ﷺ، وَسَوَّى ثَابَةً - قَالَ مُحَمَّدٌ: وَلَا أَقُولُ ذَلِكَ فِي يَوْمٍ وَاحِدٍ - فَدَخَلَ فَتَحَدَّثَ، فَلَمَّا خَرَجَ قَالَتْ عَائِشَةُ: دَخَلَ أَبُو بَكْرٍ فَلَمَّا تَهَشَّ لَهُ، وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُمَرُ

فَلَمْ تَهْشَّ لَهُ وَلَمْ تُبَالِهِ، ثُمَّ دَخَلَ عُثْمَانُ فَجَلَسَتْ وَسَوَيْتَ ثِيَابَكَ فَقَالَ: «أَلَا أَسْتَحِي مِنْ رَجُلٍ سَسْتَحِي مِنْهُ الْمَلَائِكَةُ».

[٦٢١٠] ٢٧ - (٢٤٠٢) حَدَّثَنِي عَبْدُ

الْمَلِكِ بْنُ شَعْبِنَ بْنِ اللَّئِثِ بْنِ سَعْدٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ عَنْ ابْنِ شَهَابٍ، عَنْ يَحْيَى بْنِ سَعِيدِ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ وَعُثْمَانَ حَدَّثَاهُ أَنَّ أَبَا بَكْرِ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ وَهُوَ مُضْطَبِعٌ عَلَى فِرَاشِهِ، لَا يُسْرِ مِرْطَ عَائِشَةَ، فَأَذِنَ لِأَبِي بَكْرِ وَهُوَ كَذِيلَكَ، فَقَضَى إِلَيْهِ حَاجَتَهُ ثُمَّ انْصَرَفَ، ثُمَّ اسْتَأْذَنَ عُمَرَ، فَأَذِنَ لَهُ وَهُوَ عَلَى تِلْكَ الْحَالِ فَقَضَى إِلَيْهِ حَاجَتَهُ، ثُمَّ انْصَرَفَ، قَالَ عُثْمَانُ: ثُمَّ اسْتَأْذَنْتُ عَلَيْهِ فَجَلَسَ، وَقَالَ لِعَائِشَةَ: «ا جَمِيعِ عَلَيْكِ ثِيَابِكَ» فَتَضَيَّثَتْ إِلَيْهِ حَاجَتِي ثُمَّ انْصَرَفَتْ، فَقَالَتْ عَائِشَةُ: يَا رَسُولَ اللَّهِ! مَا لِي لَمْ أَرَكَ فَرَغْتَ لِأَبِي بَكْرِ وَعُمَرَ [رَضِيَ اللَّهُ عَنْهُمَا]، كَمَا فَرَغْتَ لِعُثْمَانَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ عُثْمَانَ رَجُلٌ حَيِّيٌّ، وَإِنِّي خَشِيتُ، إِنْ أَذِنْتُ لَهُ عَلَى تِلْكَ الْحَالِ، أَنْ لَا يَلْعُغَ إِلَيَّ فِي حَاجَتِهِ».

[6210] 27 - (2402) 'Aishah, the wife of the Prophet ﷺ, and 'Uthmân narrated that Abû Bakr asked for permission to enter upon the Messenger of Allâh ﷺ when he was lying down on his bed, wearing the cover of 'Aishah. He gave permission to Abû Bakr (to enter) when he was like that, and he fulfilled his need then he went away. Then 'Umar asked for permission to enter, and he gave him permission (to enter) when he was like that, and he fulfilled his need, then he went away. 'Uthmân said: "Then I asked permission to enter and he sat up, and said to 'Aishah: 'Cover yourself properly.' I fulfilled my need then I went away." 'Aishah said: "O Messenger of Allâh, why did I not see you stirring for Abû Bakr and 'Umar as you did for 'Uthmân?" The Messenger of Allâh ﷺ said: "'Uthmân is a shy man, and I was afraid that if I gave him permission to enter when I was in that state, he would not tell me of his need."

[6211] (...) ‘Uthmân and ‘Âishah narrated that Abû Bakr Aş-Siddîq asked for permission to enter upon the Messenger of Allâh ﷺ... and he narrated a *Hadîth* like that of ‘Uqayl from Az-Zuhri (no. 6210).

[٦٢١١] (...) حَدَّثَنَا عَمْرُو التَّانِقُ وَالْحَسْنُ بْنُ عَلَيٰ الْحُلَوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ، كُلُّهُمْ عَنْ يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ بْنِ كَيْسَانَ، عَنْ أَبْنِ شَهَابٍ قَالَ: أَخْبَرَنِي يَحْمَى بْنُ سَعِيدٍ بْنِ الْعَاصِ، أَنَّ سَعِيدَ بْنَ الْعَاصِ أَخْبَرَهُ، أَنَّ عُثْمَانَ وَعَائِشَةَ حَدَّثَا، أَنَّ أَبَا بَكْرِ الصَّدِيقَ اسْتَأْذَنَ عَلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ يَمِيلُ حَدِيثَ عَفِيْلٍ عَنِ الرَّهْرِيِّ.

[6212] 28 - (2403) It was narrated that Abû Mûsâ Al-Ash’arî said: While the Messenger of Allâh ﷺ was in one of the gardens of Al-Madînah, driving a stick into the ground, a man asked for the gate to be opened. He said: “Open up, and give him the glad tidings of Paradise.” It was Abû Bakr, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened, and he said: “Open up, and give him the glad tidings of Paradise.” I went and saw that it was ‘Umar, so I opened (the gate) and gave him the glad tidings of Paradise. Then another man asked for the gate to be opened. The Prophet ﷺ sat up and said: “Open up, and give him the glad tidings of Paradise because of some turmoil that he

[٦٢١٢] [٢٤٠٣]-٢٨ حَدَّثَنَا مُحَمَّدُ أَبْنُ الْمُشْنَى الْعَنَزِيُّ: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ عَنْ عُثْمَانَ بْنِ عَيَّاْثٍ، عَنْ أَبِي عُثْمَانَ الْتَّهْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: يَبْيَمَا رَسُولُ اللَّهِ ﷺ فِي حَائِطٍ مِّنْ حَوَائِطِ الْمَدِينَةِ، وَهُوَ مُتَجَيِّءٌ يَرْكُزُ بِعُودٍ مَعَهُ بَيْنَ الْمَاءِ وَالظِّينِ، إِذَا اسْتَفْتَحَ رَجُلٌ، فَقَالَ: «اْفْتَحْ، وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَإِذَا أَبْوَ بَكْرٍ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، فَقَالَ: ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، فَقَالَ: «اْفْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُمَرُ، فَفَتَحْتُ لَهُ وَبَشَّرْتُهُ بِالْجَنَّةِ، ثُمَّ اسْتَفْتَحَ رَجُلٌ آخَرُ، قَالَ: فَجَلَسَ النَّبِيُّ ﷺ فَقَالَ: «اْفْتَحْ وَبَشِّرْهُ بِالْجَنَّةِ عَلَى

will have to face.” I went and saw that it was ‘Uthmân bin ‘Affâñ. I opened (the gate) and gave him the glad tidings of Paradise. I said what he had said and he said: O Allâh, grant patience, and Allâh is the One Whose help we seek.

[6213] (...) It was narrated from Abû Mûsâ Al-Ash’arî that the Messenger of Allâh ﷺ entered a garden and told me to watch the gate... a *Hadîth* like that of ‘Uthmân bin Ghiyâth (no. 6212).

[6214] 29 - (...) Abû Mûsâ Al-Ash’arî narrated that he performed *Wudû’* in his house, then he went out and said: “I shall certainly keep close to the Messenger of Allâh ﷺ and stay with him for the whole day.”

He came to the *Masjid* and asked about the Prophet ﷺ, and they said: “He has gone out in this direction.” He said: “So I went out, following him and asking about him, until he entered the well of Arîs. I sat at the gate, which was made of palm branches, until the Messenger of Allâh ﷺ had relieved himself and performed *Wudû’*. Then I got up and went to him, and he was sitting on the edge of the well of Arîs, with his shins uncovered and his legs dangling in the well.

بَلْوَى تَكُونُ” قَالَ: فَذَهَبْتُ فَإِذَا هُوَ عُثْمَانُ بْنُ عَفَّانَ، قَالَ: فَقَاتَحْتُ وَبَشَرْتُهُ بِالْجَنَّةِ، قَالَ: وَقُلْتُ الَّذِي قَالَ فَقَالَ: اللَّهُمَّ صَبِرْاً، وَاللَّهُ الْمُسْتَعَانُ.

[٦٢١٣] (...) حَدَّثَنَا أَبُو الرَّبِيعِ الْعَتَكِيُّ: حَدَّثَنَا حَمَادٌ عَنْ أَيُوبَ، عَنْ أَبِي عُثْمَانَ الْهَنْدِيِّ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا وَأَمْرَنِي أَنْ أَحْفَظَ الْبَابَ، يَعْنِي حَدِيثَ عُثْمَانَ بْنِ غِيَاثٍ.

[٦٢١٤] ٢٩ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ مُسْكِينِ الْيَمَامِيِّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ: حَدَّثَنَا سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ، عَنْ شَرِيكِ بْنِ أَبِي نَمِيرٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ: أَخْبَرَنِي أَبُو مُوسَى الْأَشْعَرِيُّ: أَنَّهُ تَوَضَّأَ فِي بَيْتِهِ ثُمَّ خَرَجَ، فَقَالَ: لَا لِزَمْنَ رَسُولَ اللَّهِ ﷺ، وَلَا كُونَ مَعَهُ يَوْمَيْ هَذَا، قَالَ: فَجَاءَ الْمَسْجِدُ، فَسَأَلَ عَنِ النَّبِيِّ ﷺ فَقَالُوا: خَرَجَ، وَجْهُهُ هَهُنَا، قَالَ: فَخَرَجْتُ عَلَى إِثْرِهِ أَسْأَلُ عَنْهُ، حَتَّى دَخَلَ بَئْرَ أَرِيسٍ، قَالَ: فَجَلَسْتُ عِنْدَ الْبَابِ، وَبَابُهَا مِنْ جَرِيدٍ، حَتَّى قَضَى رَسُولُ اللَّهِ ﷺ حَاجَتَهُ وَتَوَضَّأَ، فَقُمْتُ إِلَيْهِ، فَإِذَا هُوَ قَدْ جَلَسَ عَلَى بَئْرِ أَرِيسٍ،

I greeted him with *Salâm*, then I went and sat at the gate, and I said: ‘I will be the gatekeeper of the Messenger of Allâh ﷺ today.’

“Then Abû Bakr came and pushed at the gate. I said: ‘Who is this?’ He said: ‘Abû Bakr.’ I said: ‘One moment.’ Then I went and said: ‘O Messenger of Allâh, Abû Bakr is here, asking for permission to enter.’ He said: ‘Let him in, and give him the glad tidings of Paradise.’ So I went and said to Abû Bakr: ‘Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise.’ Abû Bakr came in and sat on the right of the Messenger of Allâh ﷺ on the well, dangling his legs in the well as the Messenger of Allâh ﷺ was doing, and he uncovered his shins. Then I went back and sat down. I had left my brother performing *Wudû’*, and he was to catch up with me. I said: ‘If Allâh wills good for so-and-so’ – meaning his brother – ‘He will bring him.’

“Someone was shaking the gate and I said: ‘Who is this?’ He said: “Umar bin Al-Khaṭâb.” I said: ‘One moment.’ Then I came to the Messenger of Allâh ﷺ and greeted him with *Salâm*, and I said: “Umar is asking for permission to enter.” He said: ‘Let him in, and give him the glad tidings of Paradise.’ So I went to ‘Umar and said: ‘Come in, and the Messenger of Allâh ﷺ is giving

وَتَوَسَّطَ فِيهَا، وَكَشَفَ عَنْ سَاقِيهِ،
وَدَلَّاهُمَا فِي الْبَرِّ، قَالَ: فَسَلَّمَتُ عَلَيْهِ،
ثُمَّ انْصَرَقْتُ فَجَلَسْتُ عِنْدَ الْبَابِ، فَقُلْتُ:
لَا كُونَنَ بَوَابَ رَسُولِ اللَّهِ ﷺ الْيَوْمَ، فَجَاءَ
أَبُو بَكْرٍ فَدَعَقَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟
فَقَالَ: أَبُو بَكْرٍ، فَقُلْتُ: عَلَى رَسْلِكَ،
قَالَ: ثُمَّ ذَهَبْتُ فَقُلْتُ: يَا رَسُولَ اللَّهِ!
هَذَا أَبُو بَكْرٍ يَسْتَأْذِنُ، فَقَالَ: إِذْنُ لَهُ،
وَبَشِّرْهُ بِالْجَنَّةِ» قَالَ: فَأَفْتَلْتُ حَتَّى قُلْتُ
لِأَبِي بَكْرٍ: ادْخُلْ، وَرَسُولُ اللَّهِ ﷺ
يُبَشِّرُكَ بِالْجَنَّةِ، قَالَ: فَدَخَلَ أَبُو بَكْرٍ،
فَجَلَسَ عَنْ يَمِينِ رَسُولِ اللَّهِ ﷺ مَعَهُ فِي
الْقَفْ، وَدَلَّ رِجْلَيْهِ فِي الْبَرِّ، كَمَا صَنَعَ
رَسُولُ اللَّهِ ﷺ، وَكَشَفَ عَنْ سَاقِيهِ، ثُمَّ
رَجَعْتُ فَجَلَسْتُ، وَقَدْ تَرَكْتُ أَخِي يَتَوَصَّا
وَيَلْحَقُنِي، فَقُلْتُ: إِنْ يُرِدَ اللَّهُ بِفُلَانٍ -
يُرِيدُ أَحَادُهُ - حَيْرًا يَأْتِ بِهِ، فَإِذَا إِنْسَانٌ
يُحَرِّكُ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ:
عُمَرُ بْنُ الْخَطَّابِ، فَقُلْتُ: عَلَى رَسْلِكَ،
ثُمَّ جِئْتُ إِلَى رَسُولِ اللَّهِ ﷺ فَسَلَّمَتُ عَلَيْهِ
وَقُلْتُ: هَذَا عُمَرُ يَسْتَأْذِنُ، فَقَالَ: إِذْنُ
لَهُ، وَبَشِّرْهُ بِالْجَنَّةِ» فِحْجَتُ عُمَرَ قُلْتُ:
أَذْنَ وَبَشِّرُوكَ رَسُولُ اللَّهِ ﷺ بِالْجَنَّةِ،
قَالَ: فَدَخَلَ فَجَلَسَ مَعَ رَسُولِ اللَّهِ ﷺ

you the glad tidings of Paradise.' He came in and sat with the Messenger of Allâh ﷺ on the edge of the well, on his left and he dangled his legs in the well. Then I went back and sat down. I said: 'If Allâh wills good for so-and-so' – meaning his brother – 'He will bring him.' Then someone shook the gate, and I said: 'Who is this?' He said: 'Uthmân bin 'Affân.' I said: 'One moment.' I went to the Prophet ﷺ and told him, and he said: 'Let him in, and give him the glad tidings of Paradise, with some turmoil that he will have to face.' So I went and said: 'Come in, and the Messenger of Allâh ﷺ is giving you the glad tidings of Paradise, with some turmoil that you will have to face.' He came in and found that the edge of the well was full, so he sat facing them, on the other side."

Sharîk said: "Sa'eed bin Al-Mûsâyyab said: 'I interpreted that as being the position of their graves.'"

[6215] (...) Sa'eed bin Al-Mûsâyyab said: "Abû Mûsâ Al-Ash'arî told me here" – and Sulaimân pointed to where Sa'eed had sat, beside the hut – "Abû Mûsâ said: 'I went out looking for the Messenger of Allâh ﷺ, and I found that he had gone to the gardens. I followed him and found that he had entered a garden, and sat on the edge of a well. He had uncovered his legs and allowed them to dangle in the well..." and

في القُفَّ، عَنْ يَسَارِهِ، وَدَلَّى رِجْلَيْهِ فِي الْبَيْرِ، ثُمَّ رَجَعْتُ فَجَلَسْتُ فَقُلْتُ: إِنْ يُرِدَ اللَّهُ بِفَلَانٍ خَيْرًا - يَعْنِي أَخَاهُ - يَأْتِ بِهِ فَجَاءَ إِنْسَانٌ فَحَرَكَ الْبَابَ، فَقُلْتُ: مَنْ هَذَا؟ فَقَالَ: عُثْمَانُ بْنُ عَفَانَ، فَقُلْتُ: عَلَى رِسْلِكَ، قَالَ: وَجِئْتُ الْبَيْتَ فَأَخْبَرْتُهُ، فَقَالَ: «إِذْنُ لَهُ، وَبَسْرَهُ بِالْجَنَّةِ»، مَعَ بَلْوَى تُصِيبِيهِ» قَالَ: فَجِئْتُ فَقُلْتُ: ادْخُلْ، وَيُشْرُكُ رَسُولُ اللَّهِ بِالْجَنَّةِ، مَعَ بَلْوَى تُصِيبِيكَ، قَالَ: فَدَخَلَ فَوَجَدَ الْقُفَّ قَدْ مُلِئَ، فَجَلَسَ وُجَاهُهُمْ مِنَ الشَّقِّ الْآخِرِ.

قَالَ شَرِيكُ: فَقَالَ سَعِيدُ بْنُ الْمُسَيَّبَ: فَأَوْلَئِنَّا فُبُورَهُمْ.

6215 [(...) وَحَدَّثَنِي أَبُو بَكْرِ بْنِ إِسْحَاقَ: حَدَّثَنَا سَعِيدُ بْنُ عُقْبَرَ: حَدَّثَنِي سَلِيمَانُ بْنُ بَلَالٍ: حَدَّثَنِي شَرِيكُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَمِيرٍ: سَمِعْتُ سَعِيدَ بْنَ الْمُسَيَّبَ يَقُولُ: حَدَّثَنِي أَبُو مُوسَى الْأَشْعَرِيُّ هَهُنَا - وَأَشَارَ لِي سَلِيمَانُ إِلَى مَجْلِسِ سَعِيدٍ، نَاجِيَةَ الْمَفْصُورَةِ - قَالَ أَبُو مُوسَى: خَرَجْتُ أُرِيدُ رَسُولَ

he quoted a *Hadîth* like that of Yahyâ bin Hassân (no. 6214), but he did not mention the words of Sa'eed: "I interpreted that as being the position of their graves."

الله ﷺ، فَوَجَدْتُهُ قَدْ سَلَكَ فِي الْأَمْوَالِ، فَتَبَعَّتُهُ فَوَجَدْتُهُ قَدْ دَخَلَ مَالًا، فَجَلَسَ فِي الْقُفْ، وَكَشَفَ عَنْ سَاقَيْهِ وَدَلَالَهُمَا فِي الْبَئْرِ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ يَحْيَى بْنِ حَسَانَ، وَلَمْ يَذْكُرْ قَوْلَ سَعِيدٍ: فَأَوْلَتْهَا قُبُورَهُمْ.

[6216] (...) It was narrated that Abû Mûsâ Al-Ash'arî said: "The Messenger of Allâh ﷺ went out one day to a garden in Al-Madînah to relieve himself, and I set out following him...." He quoted a *Hadîth* like that of Sulaimân bin Bilâl (no. 6215), and he mentioned in the *Hadîth* that Ibn Al-Mûsâyyab said: "I interpreted that as being the position of their graves, which are gathered together here, but 'Uthmân's grave is separate."

[٦٢١٦] (...) حَدَّثَنِي حَسَنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرِيمٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ بْنِ أَبِي كَثِيرٍ: أَخْبَرَنِي شَرِيكُ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي نَعْمَانَ سَعِيدُ بْنُ الْمُسَيْبِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: خَرَجَ رَسُولُ الله ﷺ يَوْمًا إِلَى حَائِطِ الْمَدِينَةِ لِحَاجَتِهِ، فَخَرَجْتُ فِي إِثْرِهِ، وَاقْتَصَرَ الْحَدِيثَ بِمَعْنَى حَدِيثِ سَلَيْمانَ ابْنِ بَلَالٍ، وَذَكَرَ فِي الْحَدِيثِ: قَالَ ابْنُ الْمُسَيْبِ: فَأَوْلَتُ ذَلِكَ قُبُورَهُمْ اجْتَمَعَتْ هُنَّا، وَانْفَرَدَ عُثْمَانُ.

Chapter 4. The Virtues Of 'Alî bin Abî Tâlib, May Allâh Be Pleased With Him

[6217] 30 - (2404) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "The Messenger of Allâh ﷺ said to 'Alî: 'You are to me like

(المعجم ٤) - (باب من فضائل علي بن أبي طالب، رضي الله عنه)
(الصفحة ٥٠)

[٦٢١٧] ٣٠ - (٢٤٠٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو جَعْفَرِ مُحَمَّدُ بْنُ الصَّبَّاحِ وَعَبْيَدُ الله

Hârûn to Mûsâ, except that there is no Prophet after me.”

Sa‘eed said: “I wanted to hear it directly from Sa‘d, so I met Sa‘d and told him what ‘Âmir had narrated to me, and he said: ‘I heard it.’ I said: ‘Did you hear it?’ He put his fingers on his ears and said: ‘Yes, otherwise let them become deaf.’”

الْوَارِيرُ وَسَرِيجُ بْنُ يُوسَّى، كُلُّهُمْ
عَنْ يُوسُفَ بْنِ الْمَاجِشُونِ - وَاللَّفْظُ
لِابْنِ الصَّبَّاحِ - : حَدَّثَنَا يُوسُفُ أَبُو
سَلَمَةَ الْمَاجِشُونُ: حَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْكَدِرِ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ
عَامِرٍ بْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ
أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ لَعْلَى:
“أَنْتَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى،
إِلَّا أَنَّهُ لَا نَبِيَ بَعْدِي”.
قَالَ سَعِيدٌ: فَأَخْبَيْتُ أَنْ أُشَافِهِ بِهَا
سَعْدًا، فَلَقِيْتُ سَعْدًا، فَحَدَّثَهُ بِمَا حَدَّثَنِي
بِهِ عَامِرٌ، فَقَالَ: أَنَا سَمِعْتُهُ، قُلْتُ: أَنْتَ
سَمِعْتُهُ؟ قَالَ: فَوَاضَعٌ إِصْبَاعِي عَلَى أُذْنِي
قَالَ: نَعَمْ، وَإِلَّا، فَاسْتَكَنْتَـا.

[6218] 31 - (...) It was narrated that Sa‘d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ appointed ‘Alî (in charge of Al-Madînah in his absence) during the campaign of Tabûk. He (‘Alî) said: ‘O Messenger of Allâh, are you leaving me behind with the women and children?’ He (ﷺ) said: ‘Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophet after me.’”

[٦٢١٨] ٣١ - (...) حَدَّثَنَا أَبُو
بَكْرِ بْنِ أَبِي شَيْبَةَ: حَدَّثَنَا عَنْدَرُ عَنْ
شُعْبَةَ، وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ
بَشَّارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ، عَنْ مُضْعِبٍ
ابْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، [عَنْ سَعْدٍ
بْنِ أَبِي وَقَاصٍ] قَالَ: خَلَفَ رَسُولُ
اللَّهِ عَلَيْهِ الْحَمْدُ عَلَيَّ بْنَ أَبِي طَالِبٍ، فِي غَزْوَةِ
تَبُوكَ، فَقَالَ: يَا رَسُولَ اللَّهِ! تُخَلِّفُنِي
فِي النِّسَاءِ وَالصِّيَادِ؟ فَقَالَ: «أَمَا

تَرَضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى؟ غَيْرَ أَنَّهُ لَا تَرَى بَعْدِي».

[٦٢١٩] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ فِي هَذَا الْإِسْنَادِ.

[٦٢٢٠] ٣٢ - (...) حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبَادٍ - وَتَقَارَبَا فِي الْلَفْظِ - قَالَا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ ابْنِ سَعْدٍ بْنِ أَبِي وَقَاصٍ، عَنْ أَبِيهِ قَالَ: أَمْرَ مُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ سَعْدًا فَقَالَ: مَا مَنَعَكَ أَنْ تَسْبِّ أَبَا التُّرَابِ؟ فَقَالَ: أَمَا مَا ذَكَرْتُ ثَلَاثَةً، قَالَهُنَّ لَهُ رَسُولُ اللهِ ﷺ، فَلَنْ أَسْبِّهُ، لَأَنْ تَكُونَ لِي وَاحِدَةٌ مِنْهُنَّ أَحَبُّ إِلَيَّ مِنْ حُمْرِ النَّعْمٍ، سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ لَهُ، وَخَلَقَهُ فِي بَعْضِ مَعَازِيهِ، فَقَالَ لَهُ عَلَيْهِ: يَا رَسُولَ اللهِ! خَلَقْتَنِي مَعَ السَّيِّدِ وَالصَّبِيَّانِ؟ فَقَالَ لَهُ رَسُولُ اللهِ ﷺ: «أَمَا تَرَضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، إِلَّا أَنَّهُ لَا تُؤْهَةَ بَعْدِي» وَسَمِعْتُهُ يَقُولُ يَوْمَ خَيْرِهِ: «لَا يُعْطَى الرَّايةَ رَجُلًا يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّهُ اللهُ وَرَسُولُهُ» قَالَ:

[٦٢١٩] (...) Shu'bah narrated it with this chain of narrators.

[6220] 32 - (...) It was narrated from 'Âmir bin Sa'd bin Abî Waqqâs that his father said: "Mu'âwiyyah bin Abî Sufyân ordered Sa'd^[1] saying: 'What kept you from cursing Abû At-Turâb?' He said: 'It is because of three things that I remembered that the Messenger of Allâh ﷺ said that I will never curse him, because if even one of them were for me that would be dearer to me than red camels. I heard the Messenger of Allâh ﷺ say to him, when he appointed him in charge during his absence when he went on one of his campaigns, and 'Alî said to him: "O Messenger of Allâh, are you leaving me behind with the women and children?" The Messenger of Allâh ﷺ said to him: "Does it not please you to be to me as Hârûn was to Mûsâ? Except that there will be no Prophethood after me." And I heard him say on the Day of Khaibar: "I shall give the flag to a man who loves Allâh and His

^[1] See no. 6229.

Messenger, and Allâh and His Messenger love him.” We were all hoping for it, but he said: “Call ‘Alî for me.” He was brought, and he was suffering from an inflammation in the eyes. He put some spittle in his eyes and gave the flag to him, and Allâh granted him victory. When this verse was revealed – “...Let us call our sons and your sons...”^[1] – the Messenger of Allâh ﷺ called ‘Alî, Fâtimah, Hasan and Husain and said: “O Allâh, these are my family.”

[6221] (...) It was narrated from Sa’d that the Prophet ﷺ said to ‘Alî: “Does it not please you to be to me as Hârûn was to Mûsâ?”

فَقَطَّا وَلْنَا لَهَا فَقَالَ «اَدْعُوا لِي عَلَيْهِ» فَأَتَيْتَهُ بِهِ اَرْمَدَ، فَبَصَقَ فِي عَيْنِيهِ وَدَفَعَ الرَّايَةَ إِلَيْهِ، فَفَتَحَ اللَّهُ عَلَيْهِ، وَلَمَّا نَزَّلَتْ هَذِهِ الْآيَةُ، «نَدَعُ اَبْنَاءَنَا وَابْنَاءَكُمْ» [آل عمران: ١٦] دَعَا رَسُولُ اللَّهِ ﷺ عَلَيْهِ وَفَاطِمَةَ وَحَسَنَةَ وَحُسَيْنَةَ فَقَالَ: «اللَّهُمَّ هُؤُلَاءِ اَهْلِي». .

[٦٢٢١] (...) حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرُ عَنْ شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدٍ ابْنِ إِبْرَاهِيمَ: سَمِعْتُ إِبْرَاهِيمَ بْنَ سَعْدٍ عَنْ شُعْبَةِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ لِعَلِيٍّ: «أَمَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَرُونَ مِنْ مُوسَى». .

[6222] 33 - (2405) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said on the Day of Khaibar: “I shall give this flag to a man who loves Allâh and His Messenger, and Allâh will grant victory at his hands.” ‘Umar bin Al-Khaṭṭâb said: “I never desired leadership except on that day.” He said: “I

[٦٢٢٢] حَدَّثَنَا فُتَيْبَةً ٣٣ - (٢٤٠٥) حَدَّثَنَا أَبْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَّ عَنْ سُهْلِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمَ خَيْرٍ: «الْأَعْظَمُنَّ هَذِهِ الرَّايَةُ رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، يَفْتَحُ اللَّهُ عَلَى يَدِيهِ»،

^[1] Al Imrân 3:16.

came before him in the hope that I might be called to it, but the Messenger of Allâh ﷺ called ‘Alî bin Abî Tâlib. He gave it to him and said: ‘March, and do not turn around until Allâh grants you victory.’” ‘Alî walked a little way, then he stopped, but he did not turn around, and he shouted: “O Messenger of Allâh, on what basis should I fight the people?” He said: “Fight them until they bear witness that none has the right to we worshiped but Allâh and that Muhammad is the Messenger of Allâh. If they do that, then they have protected from you their blood and their wealth, except for a right that is due, and their reckoning will be with Allâh.”

[6223] 34 - (2406) Sahl bin Sa’d narrated that the Messenger of Allâh ﷺ said on the Day of Khaibar: “I shall give this flag to a man at whose hands Allâh will grant victory; he loves Allâh and His Messenger and Allâh and His Messenger love him.” The people spent the night wondering which of them would be given it. When morning came the people went to the Messenger of Allâh ﷺ, all of them hoping to be given it. He said: “Where is ‘Alî bin Abî Tâlib?” They said: “O Messenger of Allâh, he has a problem in his eyes.” They sent for him and he was brought, and the Messenger of Allâh ﷺ put some spittle in his eyes and prayed for him, and

قال عمر بن الخطاب: ما أحببت الإمارة إلا يومئذ، قال: فتساورت لها رجاء أن أدعى لها، قال: فدعنا رسول الله ﷺ على بن أبي طالب، فأعطاه إياها، وقال: «امش، ولا تلتفت، حتى يفتح الله عليك» قال: فسار على شيئا ثم وقف ولم يلتفت، فصرخ: يا رسول الله! على ماذا أقاتل الناس؟ قال: «قاتلهم حتى يشهدوا أن لا إله إلا الله وأن محمدا رسول الله، فإذا فعلوا ذلك فقد منعوا منك دماءهم وأموالهم، إلا بحقها، وحسابهم على الله».

[٦٢٢٣-٣٤] [٢٤٠٦] حَدَّثَنَا قُتْيَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي حَازِمٍ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعِيدٍ؛ وَحَدَّثَنَا قُتْيَةُ [بْنُ سَعِيدٍ] - وَاللَّفْظُ هَذَا - : حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ عَنْ أَبِي حَازِمٍ: أَخْبَرَنِي سَهْلُ بْنُ سَعِيدٍ: أَنَّ رَسُولَ اللهِ ﷺ قَالَ يَوْمَ خَيْرِ الْأُعْطَى هَذِهِ الرَّأْيَةُ رَجُلًا يَفْتَحُ اللهَ عَلَى يَدِيهِ، يُحِبُّ اللهَ وَرَسُولَهُ، وَيُحِبُّ اللهَ وَرَسُولَهُ» قَالَ: فَبَاتَ النَّاسُ يَدْعُونَ لَيْلَتَهُمْ أَيُّهُمْ يُعْطَاهَا، قَالَ: فَلَمَّا أَصْبَحَ النَّاسُ عَدُوا عَلَى رَسُولِ اللهِ ﷺ، كُلُّهُمْ يَرْجُو أَنْ

he was healed, such that it was as if there had been no pain in him. He gave him the flag and 'Alī said: "O Messenger of Allāh, shall I fight them until they become like us?" He said: "Advance cautiously, until you reach their open space, then invite them to Islam, and tell them of their duties before Allāh. By Allāh, if Allāh were to guide one man through you, that would be better for you than having red camels."

[6224] 35 - (2407) It was narrated that Salamah bin Al-Akwa' said: "Alī stayed behind and did not go with the Prophet ﷺ during the campaign of Khaibar, and he had an inflammation in his eyes. He said: 'How could I stay behind and not go with the Messenger of Allāh ﷺ?' So 'Alī set out and caught up with the Prophet ﷺ. On the evening before Allāh granted victory, the Messenger of Allāh ﷺ said: 'Tomorrow I shall give the flag' – or 'the flag will be carried by' – 'a man whom Allāh and His Messenger love' – or he said: 'who loves Allāh and His Messenger' – and Allāh will grant him victory.' Then we saw 'Alī, and we were not expecting to see him. They said: 'Here is 'Alī.'

يُعْطَاهَا، فَقَالَ: «أَيْنَ عَلَيُّ بْنُ أَبِي طَالِبٍ؟»
فَقَالُوا: هُوَ، يَا رَسُولَ اللَّهِ! يَسْتَكِي عَيْنَيْهِ،
قَالَ: فَأَرْسِلُوا إِلَيْهِ، فَأُتْبِي إِلَيْهِ، فَبَصَقَ رَسُولُ
اللَّهِ عَيْنَيْهِ فِي عَيْنَيْهِ، وَدَعَا لَهُ فَبَرَأً، حَتَّى كَانَ
لَمْ يَكُنْ بِهِ وَجْعٌ، فَأَعْطَاهُ الرَّايةَ، فَقَالَ
عَلَيُّ: يَا رَسُولَ اللَّهِ! أَفَإِنْهُمْ حَتَّى يَكُونُوا
مِثْلَنَا، فَقَالَ: «إِنْدَ عَلَى رَسْلِكَ، حَتَّى تَنْزِلَ
بِسَاحِتِهِمْ، ثُمَّ ادْعُهُمْ إِلَى الإِسْلَامِ،
وَأَخْبِرُهُمْ بِمَا يَحِبُّ عَلَيْهِمْ مِنْ حَقِّ اللَّهِ فِيهِ،
فَوَاللَّهِ! لَا نَيْهُدِي اللَّهُ بِكَ رَجُلًا وَاحِدًا حَيْرًا
لَكَ مِنْ أَنْ يَكُونَ لَكَ حُمُرُ التَّعْمَ». .

[٦٢٢٤] ٣٥ - [٢٤٠٧] حَدَّثَنَا قُبَيْلَةُ

ابْنُ سَعِيدٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ
يَزِيدَ بْنِ أَبِي عَيْدٍ، عَنْ سَلَمَةَ بْنِ
الْأَكْنَوَعِ، قَالَ كَانَ عَلَيُّ قَدْ تَخَلَّفَ عَنْ
السَّيِّدِ عَلِيِّ اللَّهِ فِي خَيْرٍ، وَكَانَ رَمِدًا، فَقَالَ:
أَنَا أَتَخَلَّفُ عَنْ رَسُولِ اللَّهِ عَلِيِّ اللَّهِ! فَخَرَجَ
عَلَيُّ فَلَحِقَ بِالسَّيِّدِ عَلِيِّ اللَّهِ، فَلَمَّا كَانَ مَسَاءً
اللَّيْلَةِ الَّتِي فَتَحَهَا اللَّهُ فِي صَبَاحِهَا، قَالَ
رَسُولُ اللَّهِ عَلِيِّ اللَّهِ: «لَا يُعْطِيَ الرَّايةَ، أَوْ
لَيَأْخُذَنَّ بِالرَّايةِ، غَدًا، رَجُلٌ يُحِبُّ اللَّهَ
وَرَسُولَهُ، أَوْ قَالَ: يُحِبُّ اللَّهَ وَرَسُولَهُ،
يَفْتَحُ اللَّهُ عَلَيْهِ» فَإِذَا نَحْنُ بِعَلِيٍّ، وَمَا
نَرْجُوهُ، فَقَالُوا: هَذَا عَلِيٌّ، فَأَعْطَاهُ

And the Messenger of Allâh ﷺ gave the flag to him, and Allâh granted victory to him.”

[6225] 36 - (2408) Yazîd bin Hayyân said: “Huṣain bin Sabrah, ‘Umar bin Muslim and I set out and came to Zaid bin Arqam. When we sat with him, Huṣain said to him: ‘O Zaid, you have attained a great deal of good. You saw the Messenger of Allâh ﷺ and heard his *Hadîth*, you fought alongside him and prayed behind him. O Zaid, you have attained a great deal of good. Tell us, O Zaid, what you heard from the Messenger of Allâh ﷺ.’ He said: ‘O son of my brother, by Allâh I have grown old and it has been a long time, and I have forgotten some of that which I learned from the Messenger of Allâh ﷺ. Whatever I narrate to you, accept it, otherwise do not push me.’ Then he said: ‘One day the Messenger of Allâh ﷺ stood and addressed us at a watering place called *Khumm*, between Makkah and Al-Madînah. He praised and glorified Allâh, and he exhorted and reminded us, then he said: ‘O people, I am only human, and soon the messenger of my Lord will come to me and I will respond. I am leaving among you two weighty things, the first of which is the Book of Allâh in which is guidance and light. Follow the Book of Allâh and hold fast to

رَسُولُ اللهِ ﷺ الرَايَةَ، فَفَتَحَ اللَّهُ عَلَيْهِ.

٣٦-٦٢٢٥ [٢٤٠٨) حَدَثَنِي زُهْرَىٰ
 ابْنُ حَرْبٍ وَشُبَّاجُ بْنُ مَخْلَدٍ، جَمِيعًا عَنِ
 ابْنِ عُلَيَّةَ، - قَالَ زُهْرَىٰ: حَدَثَنَا إِسْمَاعِيلُ
 ابْنُ إِبْرَاهِيمَ - : حَدَثَنِي أَبُو حَيَّانَ:
 حَدَثَنِي يَزِيدُ بْنُ حَيَّانَ قَالَ: انْطَلَقْتُ أَنَا
 وَحُصَيْنُ بْنُ سَبْرَةَ وَعُمَرُ بْنُ مُسْلِمٍ إِلَى
 رَيْدَ بْنِ أَرْقَمَ، فَلَمَّا جَلَسْنَا إِلَيْهِ قَالَ لَهُ
 حُصَيْنُ: لَقَدْ لَقِيْتَ، يَا رَيْدُ! خَيْرًا كَثِيرًا،
 رَأَيْتَ رَسُولَ اللهِ ﷺ، وَسَعَيْتَ حَدِيثَهُ،
 وَغَزَوْتَ مَعَهُ، وَصَلَيْتَ خَلْفَهُ، لَقَدْ
 لَقِيْتَ، يَا رَيْدُ! خَيْرًا كَثِيرًا، حَدَثَنَا يَا
 رَيْدُ! مَا سَمِعْتَ مِنْ رَسُولِ اللهِ ﷺ،
 قَالَ: يَا ابْنَ أَخِي! وَاللهُ! لَقَدْ كَرِثَ
 سَنِي، وَقَدْمَ عَهْدِي، وَنَسِيْتُ بَعْضَ الَّذِي
 كُنْتُ أَعِي مِنْ رَسُولِ اللهِ ﷺ، فَمَا
 حَدَثْتُكُمْ فَاقْبِلُوا، وَمَا لَا، فَلَا تُكَلِّفُونِيهِ،
 ثُمَّ قَالَ: قَامَ رَسُولُ اللهِ ﷺ يَوْمًا فِيْنَا
 خَطِيْبًا، يَمَاءٌ يُدْعَى خُمَّاً، يَبْيَنَ مَكَّةَ
 وَالْمَدِيْنَةَ، فَحَمَدَ اللَّهَ وَأَشْتَرَ عَلَيْهِ، وَرَأَعَظَ
 وَذَكَرَ، ثُمَّ قَالَ: «أَمَّا بَعْدُ، أَلَا أَيُّهَا
 النَّاسُ! فَإِنَّمَا أَنَا بَشَرٌ يُوشِكُ أَنْ يَأْتِيَ
 رَسُولُ رَبِّيْ فَأُجِيبَ، وَأَنَا تَارِكٌ فِيْكُمْ

it.” And he encouraged us to adhere to the Book of Allâh, then he said: “And the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household, I remind you of Allâh with regard to the people of my household.” Hûsain said to him: ‘Who are the people of his household, O Zaid? Aren’t his wives among the people of his household?’ He said: ‘His wives are among the people of his household, but the people of his household are those to whom *Zakât* is forbidden after he is gone.’ He said: ‘Who are they?’ He said: ‘They are the family of ‘Alî, the family of ‘Aqîl, the family of Ja‘far, and the family of ‘Abbâs.’ He said: ‘Was *Zakât* forbidden to all of these?’ He said: ‘Yes.’”

[6226] (...) It was narrated from Zaid bin Arqam from the Prophet ﷺ - and he quoted a *Hadîth* like that of Zuhair (no. 6225).

[6227] (...) A *Hadîth* like that of Ismâ‘îl (no. 6225) was narrated from Abû Hayyân with this chain of narrators, and in the *Hadîth* of Jarîr it adds: “The Book of Allâh

ثَقَلَيْنِ: أَوْهُمَا كِتَابُ اللهِ فِيهِ الْهُدَى
وَالثُّورُ، فَخُذُّلُوا بِكِتَابِ اللهِ، وَاسْتَمْسِكُوا
بِهِ» فَحَثَّ عَلَى كِتَابِ اللهِ وَرَغَبَ فِيهِ، ثُمَّ
قَالَ: «وَأَهْلُ بَيْتِي، أَذَكِّرُكُمُ اللهُ فِي أَهْلِ
بَيْتِي، أَذَكِّرُكُمُ اللهُ فِي أَهْلِ بَيْتِي، أَذَكِّرُكُمُ
اللهُ فِي أَهْلِ بَيْتِي». فَقَالَ لَهُ حُصَيْنُ:
وَمَنْ أَهْلُ بَيْتِهِ؟ يَا زَيْدُ! أَلِيسَ نِسَاءُهُ مِنْ
أَهْلِ بَيْتِهِ؟ قَالَ: نِسَاءُهُ مِنْ أَهْلِ بَيْتِهِ،
وَلَكِنْ أَهْلُ بَيْتِهِ مِنْ حُرِمَ الصَّدَقَةَ بَعْدَهُ،
قَالَ: وَمَنْ هُمْ؟ قَالَ: هُمْ آلُ عَلَيْيِ، وَآلُ
عَقِيلٍ، وَآلُ جَعْفَرٍ، وَآلُ عَبَّاسٍ، قَالَ:
كُلُّ هُؤُلَاءِ حُرِمَ الصَّدَقَةَ؟ قَالَ: نَعَمْ.

[6226] (...) [وَحَدَّثَنَا مُحَمَّدُ بْنُ
بَكَارِ بْنِ الرَّيَانِ: حَدَّثَنَا حَسَانٌ يَعْنِي ابْنَ
إِبْرَاهِيمَ، عَنْ سَعِيدِ بْنِ مَسْرُوقٍ، عَنْ يَزِيدَ
بْنِ حَيَّانَ، عَنْ زَيْدِ ابْنِ أَرْقَمَ عَنْ
النَّبِيِّ ﷺ - وَسَاقَ الْحَدِيثَ بِنَحْوِهِ،
بِمَعْنَى حَدِيثِ رُهْبَرٍ].

[6227] (...) حَدَّثَنَا أَبُو بَكْرِ بْنِ
أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ،
وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرُ،

in which is guidance and light; whoever holds fast to it and adheres to it, will be following true guidance, and whoever deviates from it will go astray.”

[6228] 37 - (...) It was narrated that Yazid bin Hayyan said: “We entered upon Zaid bin Arqam and said to him: ‘You have seen good things; you accompanied the Messenger of Allâh ﷺ and prayed behind him...’” and he quoted a *Hadîth* like that of Abû Hayyân (no. 6225), except that he said: (The Messenger of Allâh ﷺ said:) “Behold, I am leaving among you the two weighty things, one of which is the Book of Allâh, Glorified and Exalted is He, which is the rope of Allâh. Whoever follows it will be following true guidance, and whoever forsakes it will be misguided.” And in it, it says: “And we said: ‘Who are the people of his household? His wives?’ He said: ‘No, by Allâh. A woman may be with a man only for a part of his lifetime, then he divorces her and she goes back to her father and her people. The people of his household are his origin and his male relatives to whom Zakât was forbidden after he was gone.’”

[6229] 38 - (2409) It was narrated that Sahl bin Sa'd said: “A man from the family of Marwân was

كِلَامُهُمَا عَنْ أَبِي حَيَّانَ يَهْدَا الْإِسْنَادَ،
تَحْوِي حَدِيثَ إِسْمَاعِيلَ، وَرَادَ فِي حَدِيثِ
جَرِيرٍ: «كِتَابُ اللَّهِ فِيهِ الْهُدَىٰ وَالثُّورُ، مَنِ
اسْتَمْسَكَ بِهِ، وَأَخْذَ بِهِ، كَانَ عَلَىٰ
الْهُدَىٰ، وَمَنْ أَخْطَأَهُ ضَلَّ».

[٦٢٢٨]-٣٧ حَدَّثَنَا مُحَمَّدٌ
ابْنُ بَكَارِ بْنِ الرَّيَّانِ: حَدَّثَنَا حَسَّانٌ يَعْنِي
ابْنَ إِبْرَاهِيمَ، عَنْ سَعِيدٍ وَهُوَ ابْنُ
مَسْرُوقٍ، عَنْ زَيْدِ بْنِ حَيَّانَ، عَنْ زَيْدِ بْنِ
أَرْقَمَ قَالَ: دَخَلْنَا عَلَيْهِ فَقُلْنَا لَهُ: لَقَدْ
رَأَيْتَ خَيْرًا، لَقَدْ صَاحَبْتَ رَسُولَ اللَّهِ
وَصَلَّيْتَ خَلْفَهُ، وَسَاقَ الْحَدِيثَ يَتْحُو
حَدِيثَ أَبِي حَيَّانَ، غَيْرَ أَنَّهُ قَالَ: «أَلَا
وَإِنِّي تَارِكٌ فِيْكُمُ التَّقْلِينَ: أَحَدُهُمَا كِتَابُ
اللَّهِ [عَزَّ وَجَلَّ]، هُوَ حَبْلُ اللَّهِ، مَنْ اتَّبَعَهُ
كَانَ عَلَى الْهُدَىٰ، وَمَنْ تَرَكَهُ كَانَ عَلَىٰ
الضَّلَالِّةِ»، وَفِيهِ: فَقُلْنَا: مَنْ أَهْلُ بَيْتِهِ؟
نِسَاؤُهُ؟ قَالَ: لَا، ائِمَّةُ اللَّهِ! إِنَّ الْمَرْأَةَ
تَكُونُ مَعَ الرَّجُلِ الْعَصْرَ مِنَ الدَّهْرِ، ثُمَّ
يُطْلَقُهَا فَتَرْجِعُ إِلَى أَبِيهَا وَقَوْمِهَا، أَهْلُ
بَيْتِهِ أَضْلُلُهُ، وَعَصَبَتُهُ الَّذِينَ حُرِّمُوا الصَّدَقَةَ
بَعْدَهُ».

[٦٢٢٩]-٣٨ حَدَّثَنَا قُبَيْلَةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ أَبِي

appointed as governor of Al-Madinah, and he called Sahl bin Sa'd and ordered him to insult 'Alî, but Sa'd refused. He said: 'If you refuse to do it, then at least say: "May Allâh curse Abû At-Turâb."' Sahl said: 'No name is dearer to 'Alî than Abû At-Turâb, and he used to feel happy when he was called by it.' He said: 'Tell us his story; why was he called Abû At-Turâb?' He said: 'The Messenger of Allâh ﷺ came to the house of Fâtimah and he did not find 'Alî in the house. He said: "Where is the son of your uncle?" She said: "There was something between him and I, and he got angry with me and went out; he did not take a nap in my house." The Messenger of Allâh ﷺ said to someone: "Go and look where he is." He came and said: "O Messenger of Allâh, by Allâh, he is in the *Masjid*, sleeping." The Messenger of Allâh ﷺ came to him and he was lying down. His cloak had fallen from his back and he had gotten dusty. The Messenger of Allâh ﷺ started wiping it from him, saying: "Get up, Abû At-Turâb, get up Abû At-Turâb."

Chapter 5. The Virtues Of Sa'd Bin Abî Waqqâs, May Allâh Be Pleased With Him

[6230] 39 - (2410) It was narrated that 'Aishah said: "The Messenger of Allâh ﷺ could not

حازمٌ عن أبي حازمٍ، عن سهيلٍ بن سعيدٍ قال: استعملَ على المدينة رجُلٌ من آل مروان، قال: فدعا سهيلَ بن سعيدٍ، فآمرَه أن يشتمَ عليناً، قال: فأبى سهيلٍ، فقالَ [له]: أَمَا إِذَا أَبَيْتَ فَقُلْ: لَعْنَ اللَّهِ أَبَا التَّرَابِ، فقالَ سهيلٌ: مَا كَانَ لِعَلَيِّ اسْمُ أَحَبِّ إِلَيْهِ مِنْ أَبِي التَّرَابِ، وَإِنْ كَانَ لِي فِرَحٌ إِذَا دُعِيَ بِهَا، فقالَ لَهُ: أَخْرِنَا عَنْ قِصَّتِهِ، لِمَ سُقِيَ أَبَا تُرَابٍ؟ قَالَ: جَاءَ رَسُولُ اللهِ ﷺ بَيْتَ فَاطِمَةَ، فَلَمْ يَجِدْ عَلَيْهَا فِي الْبَيْتِ، فقالَ: «أَئِنَّ أَبِنَ عَمِّكَ؟» فَقَالَتْ: كَانَ يَنْبَني وَيَبْنِي شَيْءاً، فَغَاضَبَنِي فَخَرَجَ، فَلَمْ يَقُلْ عَنِّي، فقالَ رَسُولُ اللهِ ﷺ لِإِنْسَانٍ: «انظُرْ، أَئِنَّ هُوَ؟» فَجَاءَ فَقَالَ: يَا رَسُولَ اللهِ! هُوَ فِي الْمَسْجِدِ رَاقِدٌ، فَجَاءَهُ رَسُولُ اللهِ ﷺ وَهُوَ مُضطَجَعٌ، قَدْ سَقَطَ رِدَاؤُهُ عَنْ شَقَّهِ، فَأَصَابَهُ تُرَابٌ، فَجَعَلَ رَسُولُ اللهِ ﷺ يَمْسَحُهُ عَنْهُ وَيَقُولُ: «قُمْ أَبَا التَّرَابِ! قُمْ أَبَا التَّرَابِ!».

(المعجم ٥) - (بابُ في فضل سعد بن أبي وقاص، رضي الله عنه)
(التحفة ٥١)

[٦٢٣٠] ٣٩ - (٢٤١٠) حدثنا عبد الله بن مسلمة بن قفنه: حدثنا سليمان

sleep one night and said: ‘Would that a righteous man from among my Companions would guard me tonight.’ We heard the sound of a weapon, and the Messenger of Allâh ﷺ said: ‘Who is this?’ Sa’d bin Abî Waqqâs said: ‘O Messenger of Allâh, I have come to guard you.”

‘Âishah said: “The Messenger of Allâh ﷺ slept until I could hear him breathing deeply.”

ابن بلال عن يحيى بن سعيد، عن عبد الله بن عامر بن ربيعة، عن عائشة قالت: أرق رسول الله ﷺ ذات ليله، فقال: ليت رجلا صالحًا من أصحابي يحرسني الليله، قالت وسمعنا صوت السلاح، فقال رسول الله ﷺ: «من هذا؟» قال سعد بن أبي وقاص: يا رسول الله! حيث احرسك. قال عائشة: فنام رسول الله ﷺ حتى سمع غطيطه.

[6231] 40 - (...) ‘Âishah said: “The Messenger of Allâh ﷺ stayed up late one night when he first came to Al-Madînah, and he said: ‘Would that a righteous man from among my Companions would guard me tonight.’ While we were like that, we heard the clatter of a weapon. He said: ‘Who is this?’ He said: ‘Sa’d bin Abî Waqqâs.’ The Messenger of Allâh ﷺ said: ‘What brings you here?’ He said: ‘I felt some fear for the Messenger of Allâh ﷺ so I came to guard him.’ The Messenger of Allâh ﷺ prayed for him, then he went to sleep.”

According to the report of Ibn Rumh: “We said: ‘Who is this?’”

[٦٢٣١] ٤٠ - (...) حدثنا قتيبة بن سعيد: حدثنا ليث؛ وحدثنا محمد بن رمغ: أخبرنا الليث عن يحيى بن سعيد، عن عبد الله بن عامر بن ربيعة، أن عائشة قالت: سهر رسول الله ﷺ، مقدمه المدينة، ليله، فقال: «ليت رجلا صالحًا من أصحابي يحرسني الليله» قالت: فيينا نحن كذلك سمعنا خشحشة سلاح، فقال: «من هذا؟» قال: سعد بن أبي وقاص، فقال له رسول الله ﷺ: «ما جاءتك؟» فقال: وقع في نفسي خوف على رسول الله ﷺ، فجئت أحرسه، فدعاه رسول الله ﷺ، ثم نام. وفي رواية ابن رمغ: قلنا: من هذا؟

[6232] (...) ‘Aishah said: “The Messenger of Allâh ﷺ could not sleep one night...” a *Hadîth* like that of Sulaimân bin Bilâl (no. 6230).

[٦٢٣٢] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّىٰ: حَدَّثَنَا عَبْدُ الْوَهَابِ: سَمِعْتُ يَحْيَى بْنَ سَعِيدٍ يَقُولُ: سَمِعْتُ عَبْدَ اللَّهِ ابْنَ عَامِرٍ بْنَ رَبِيعَةَ يَقُولُ: قَالَتْ عَائِشَةُ: أَرَقَ رَسُولُ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ - يِمْثُلُ حَدِيثَ سُلَيْمَانَ بْنِ بَلَالٍ.

[6233] 41 - (2411) It was narrated that ‘Abdullâh bin Shaddâd said: “I heard ‘Alî say: ‘The Messenger of Allâh ﷺ never mentioned both his parents together for anyone except Sa‘d bin Mâlik. He started to say to him on the Day of Uhud: “Shoot, may my father and mother be ransomed for you!”

[٦٢٣٣] ٤١- (٢٤١١) حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ ابْنِ شَدَّادٍ قَالَ: سَمِعْتُ عَلَيْهَا يَقُولُ: مَا جَمَعَ رَسُولُ اللَّهِ ﷺ أَبْوَيْهِ لِأَحَدٍ، غَيْرَ سَعْدٍ بْنِ مَالِكٍ، فَإِنَّهُ جَعَلَ يَقُولُ لَهُ يَوْمَ أَحُدٍ: «اْرْمُ، فِدَاكَ أَبِي وَأُمِّي!».

[6234] (...) A similar report (as no. 6233) was narrated from ‘Alî, from the Prophet ﷺ (with this chain of narrator).

[٦٢٣٤] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّىٰ وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ؛ وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ الْحَنْظَلِيُّ عَنْ مُحَمَّدٍ بْنِ بِشَرٍ، عَنْ مِسْعَرٍ؛ وَحَدَّثَنَا ابْنُ أَبِي عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مِسْعَرٍ، كُلُّهُمْ عَنْ سَعْدٍ ابْنِ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ شَدَّادٍ، عَنْ عَلَيِّ عَنْ النَّبِيِّ ﷺ، يِمْثُلُهُ.

[6235] 42 - (2412) It was narrated that Sa‘d bin Abî Waqqâs said: “The Messenger of Allâh ﷺ

[٦٢٣٥] ٤٢- (٢٤١٢) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ

mentioned both his parents together for me on the Day of Uhud."

يَعْنِي ابْنَ يَلَالِ، عَنْ يَحْيَى وَهُوَ ابْنُ سَعِيدٍ، عَنْ سَعِيدٍ، عَنْ سَعْدِ بْنِ أَبِي وَقَاصِ قَالَ: لَقَدْ جَمَعَ لِي رَسُولُ اللهِ أَبَوْيَهُ يَوْمًا أُخْدِي.

[6236] (...) It was narrated from Yahyâ bin Sa'eed with this chain of narrators (a *Hadîth* similar to no. 6235).

[٦٢٣٦] (...) حَدَّثَنَا قُتْبَيْةُ بْنُ سَعِيدٍ وَابْنُ رُمْحٍ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ وَحَدَّثَنَا ابْنُ الْمُتَنَّى: حَدَّثَنَا عَبْدُ الْوَهَابِ، كِلَامُهَا عَنْ يَحْيَى بْنِ سَعِيدٍ بِهَذَا الْإِشَادَةِ.

[6237] (...) It was narrated from 'Âmir bin Sa'd that his father said that the Prophet ﷺ mentioned both his parents together for him on the Day of Uhud. An idolater man was attacking the Muslims fiercely and the Messenger of Allâh ﷺ said to him: "Shoot, may my father and mother be ransomed for you!" So I shot him with an arrow that had no head, and I hit him in his side and he fell down, and his 'Awrah was uncovered. The Messenger of Allâh ﷺ smiled so broadly that I could see his molars.

[٦٢٣٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبَادٍ: حَدَّثَنَا حَاتِمٌ يَعْنِي ابْنَ إِسْمَاعِيلَ عَنْ بُكَيْرِ بْنِ مِسْمَارٍ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِيهِ: أَنَّ الَّبَيِّنَ جَمَعَ لَهُ أَبَوْيَهُ يَوْمًا أُخْدِي، قَالَ: كَانَ رَجُلٌ مِنَ الْمُشْرِكِينَ قَدْ أَخْرَقَ الْمُسْلِمِينَ، فَقَالَ لَهُ الَّبَيِّنَ: «اْرْمُ، فِدَاكَ أَبِي وَأُمِّي!» قَالَ: فَنَرَأَتُ لَهُ بِسَهْمٍ لَيْسَ فِيهِ نَصْلٌ فَأَصَبَتْ جَبَّهَهُ فَسَقَطَ، وَأَنْكَشَفَتْ عَورَتُهُ، فَصَاحَكَ رَسُولُ اللهِ ﷺ، حَتَّى نَظَرْتُ إِلَيْهِ نَوَاجِذهُ.

[6238] 43 - (1748) Mu'sab bin Sa'd narrated from his father that some Verses of Qur'ân were revealed concerning him. He said: "The mother of Sa'd swore that she would not speak to him unless he renounced his faith, and she would not eat or drink. She said: 'You say that Allâh has

[٦٢٣٨] [٤٣ - ١٧٤٨] حَدَّثَنَا أَبُو بُكْرٍ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: حَدَّثَنَا زُهَيْرٌ: حَدَّثَنَا سِمَاكُ بْنُ حَرْبٍ: حَدَّثَنِي مُضَعْبُ ابْنُ سَعْدٍ عَنْ أَبِيهِ: أَنَّهُ نَزَّلَتْ فِيهِ آيَاتٌ مِنَ الْقُرْآنِ قَالَ: حَلَفْتُ أُمُّ سَعْدٍ أَنْ لَا

enjoined you to treat your parents well, and I am your mother, and I am telling you to do this.'

"She stayed (like that) for three days, then she fainted from hunger. A son of hers who was called 'Umârah got up and gave her some water, and she started praying against Sa'd. Then Allâh revealed this Verse in the Qur'ân: 'And We have enjoined on man to be good and dutiful to his parents; but if they strive to make you join with Me (in worship) anything (as a partner) of which you have no knowledge, then obey them not^[1] (and)^[2] "...But behave with them in the world kindly..."^[3]

He said: "And the Messenger of Allâh ﷺ acquired a great deal of booty, among which was a sword. I picked it up and brought it to the Messenger of Allâh ﷺ and said: 'Allocate this sword to me, for I am one whose situation you know.' He said: 'Put it back where you took it from.' I went,

تُكَلِّمُهُ أَبْدًا حَتَّى يَكُفُرُ بِدِينِهِ، وَلَا تَأْكُلَ
وَلَا تَشْرَبَ، قَالَ: رَعَمْتَ أَنَّ اللَّهَ
وَصَاحِبَ بِوَالِدِيهِ، فَأَنَا أُمُّكَ، وَأَنَا آمُّكَ
بِهِدَّا.

قَالَ: مَكَثَتْ ثَلَاثَةِ حَتَّى غُشِيَ عَلَيْهَا
مِنَ الْجَهَدِ، فَقَامَ ابْنُ لَهَا يُقَالُ لَهُ عُمَارَةُ:
فَسَقَاهَا، فَجَعَلَتْ تَدْعُ عَلَى سَعْدٍ، فَانْزَلَ
اللَّهُ - عَزَّ وَجَلَّ - فِي الْقُرْآنِ هَذِهِ الْآيَةَ:
﴿وَوَصَّيْنَا إِلِّيْسَنَ بِوَالِدِيهِ حُسْنَا وَإِنَّ
جَهَدَكَ لِتُشْرِكَ بِيْ مَا لَيْسَ لَكَ بِهِ
عِلْمٌ فَلَا تُطْعِمُهُمَا﴾ ﴿وَصَاحِبَهُمَا فِي
الَّذِيْنَا مَعْرُوفُهُمَا﴾

قَالَ: وَأَصَابَ رَسُولُ اللَّهِ ﷺ غَنِيمَةً
عَظِيمَةً، فَإِذَا فِيهَا سَيْفٌ فَأَخْدُتُهُ، فَأَتَيْتُ
بِهِ رَسُولَ اللَّهِ ﷺ، فَقُلْتُ: نَفْلَنِي هَذَا
السَّيْفُ، فَأَنَا مَنْ قَدْ عَلِمْتَ حَالَهُ، فَقَالَ:
«رُدْهُ مِنْ حَيْثُ أَخْدُتُهُ» فَانْطَلَقْتُ، حَتَّى

^[1] Al-'Ankabût 29:8.

^[2] The word (and) is added to the translation, since as the text appears it runs together here. In the Qur'ân, these are two separate Ayah from two separate Sûrah whose references we added in the notes. In his commentary on *Sahîh Al-Bukhârî* (no. 5970), Al-Hâfiẓ Ibn Hajar mentioned this narration and others who recorded it only mentioning the first Ayah, and in a version of Ahmad it does not say: "The Ayah," and in another version of Ahmad (1:181, no. 1567) it says: "and he recited until he reached." So these are apparently the two separate Ayah. Finally, he says the following: "And what is apparent to me is that the two Ayah were confirmed in the original, but that some of them dropped that (mistakenly) from one of the narrators. And Allâh knows best." Implying that both of these Ayah were revealed on that occasion. Versions of this narration are mentioned in the *Tafsîr* of Ibn Kathîr at both locations.

^[3] Luqmân 31:15.

then when I wanted to put it in the place where the spoils of war were gathered, I decided to try again, so I went back and said: 'Give it to me.' He said in a loud voice: 'Put it back where you took it from.' Then Allâh revealed the words: 'They ask you about the spoils of war...' [1]

"Then I fell sick, and I sent word to the Prophet ﷺ, and he came to me. I said: 'Let me divide my wealth as I wish,' but he refused. I said: 'Then half.' But he refused. I said: 'Then one third.' He remained silent, then after that one third was permitted.

"I came to a group of the *Ansâr* and *Muhâjirîn* and they said: 'Come, we will give you food and wine.' That was before wine was forbidden. I came to them in a garden, and they had a roasted camel head and a small skin of wine. I ate and drank with them, then I mentioned the *Ansâr* and *Muhâjirîn* to them. I said: 'The *Muhâjirîn* are better than the *Ansâr*.' A man took one of the jawbones of the camel head and struck me with it, and injured my nose. I came to the Messenger of Allâh ﷺ and told him, then Allâh revealed this Verse about me and about wine:

'...*Khamr* (all kinds of alcoholic

[إِذَا] أَرَدْتُ أَنْ أُلْقِيَهُ فِي الْقَبْضِ لَمْتُ نَفْسِي، فَرَجَعْتُ إِلَيْهِ، فَقُلْتُ: أَعْطِنِيهِ، قَالَ: فَشَدَّ لِي صَوْتَهُ: «رُدَّهُ مِنْ حَيْثُ أَخَذْتُهُ» قَالَ: فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: «يَسْكُونُكَ عَنِ الْأَنْفَالِ» [الأنفال: 1].

قَالَ: وَمَرِضْتُ فَأَرْسَلْتُ إِلَى النَّبِيِّ ﷺ فَأَتَانِي، فَقُلْتُ: دَعْنِي أَقْسِمُ مَالِي حَيْثُ شِئْتُ، قَالَ: فَأَبَى، قُلْتُ: فَالصِّفَّ، قَالَ: فَأَبَى، قُلْتُ: فَالثُّلُثُ، فَسَكَتَ، فَكَانَ، بَعْدُ، الثُّلُثُ جَائِزاً.

قَالَ: وَأَتَيْتُ عَلَى نَفِرٍ مِنَ الْأَنْصَارِ وَالْمُهَاجِرِينَ، فَقَالُوا: تَعَالَ نُطْعِمُكَ وَنَشْقِيكَ حَمْرًا، وَذَلِكَ قَبْلَ أَنْ تُحَرَّمَ الْخَمْرُ، قَالَ: فَأَتَيْتُهُمْ فِي حُشْ - وَالْحُشْ: الْبُسْتَانُ - فَإِذَا رَأَسُ جَزُورِ مَشْوِيٍّ عِنْدُهُمْ، وَزِيقٌ مِنْ حَمْرٍ، قَالَ: فَأَكَلْتُ وَشَرَبْتُ مَعَهُمْ، قَالَ: فَذَكَرُتُ الْأَنْصَارَ وَالْمُهَاجِرِينَ عِنْهُمْ، فَقُلْتُ: الْمُهَاجِرُونَ خَيْرٌ مِنَ الْأَنْصَارِ، قَالَ: فَأَخَذَ رَجُلٌ أَحَدَ لَهْبَيِ الرَّأْسِ فَضَرَبَنِي بِهِ فَجَرَحَ بِأَنْفِي، فَأَتَيْتُ رَسُولَ اللَّهِ ﷺ فَأَخْبَرْتُهُ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فِي - يَعْنِي نَفْسِهِ - شَأنَ الْخَمْرِ: «إِنَّا أَخْرَ

[1] *Al-Anfal* 8:1.

drinks), and gambling, and *Al-Anṣāb* [stone altars for sacrifices to idols etc], and *Al-Azlām* (arrows for seeking luck or decision) are an abomination of *Shaitāns'* (Satan's) handiwork...”^[1]

[6239] 44 - (...) It was narrated from Muṣ'ab bin Sa'd that his father said: “Four Verses were revealed concerning me...” and he quoted a *Hadīth* like that of Zuhair from Simāk (no. 6238). In the *Hadīth* of Shu'bah it adds: “When they wanted to feed her (Sa'd's mother) they opened her mouth with a stick and put food in her mouth.” In his *Hadīth* it also says: “He struck Sa'd's nose with it and split it, and the nose of Sa'd remained split.”

[6240] 45 - (2413) It was narrated that Sa'd said, concerning the Verse: “‘And turn not away those who invoke their Lord, morning and afternoon...’”^[2] – “This was revealed concerning six people, including myself and Ibn Mas'ud. The idolaters had said: ‘Do not keep these people near you.’”

وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَرْلَمُ يَجْعَلُ مِنْ عَمَلٍ
الشَّيْطَانَ» [المائدة: ٩٠]. [راجع: ٤٥٥٦]

[٦٢٣٩] ٤٤ - (...) حَدَّثَنَا مُحَمَّدُ
ابْنُ الْمُتَّهَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ قَالًا: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ سِيمَاكِ
ابْنِ حَرْبٍ، عَنْ مُضْعَبِ بْنِ سَعْدٍ، عَنْ
أَيْيَهٖ [أَنَّهُ] قَالَ: أُنْزِلْتُ فِي أَرْبَعَ آيَاتٍ،
وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ رُهْيَرِ عَنْ
سِيمَاكِ - وَزَادَ فِي حَدِيثِ شُبَّهَ: قَالَ
فَكَانُوا إِذَا أَرَادُوا أَنْ يُطْعِمُوهَا شَجَرَوْا
فَاهَا بِعَصَا، ثُمَّ أَوْحَرُوهَا، وَفِي حَدِيثِهِ
أَيْضًا: فَصَرَبَ بِهِ أَنْفَ سَعْدٍ فَقَرَرَهُ، فَكَانَ
أَنْفُ سَعْدٍ مَفْزُورًا.

[٦٢٤٠] ٤٥ - (٢٤١٣) حَدَّثَنَا زُهْيرٌ
بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ
سُفْيَانَ، عَنْ الْمِقْدَامِ بْنِ شَرِيعَةَ، عَنْ
أَيْيَهٖ، عَنْ سَعْدٍ فِي «وَلَا تَنْظُرُ الَّذِينَ
يَدْعُونَ بِهِمْ بِالْغَدُوَّةِ وَالْعِشَّيِّ» [الأنعام:
٥٢]. قَالَ: نَزَّلْتُ فِي سِتَّةَ: أَنَا وَابْنُ
مَسْعُودٍ مِنْهُمْ، وَكَانَ الْمُشْرِكُونَ قَالُوا: لَا
تُدْنِي هُؤُلَاءِ.

[1] *Al-Mâ'idah* 5:90.

[2] *Al-An'am* 6:52.

[6241] 46 - (...) It was narrated that Sa‘d said: “We were six people with the Prophet ﷺ, and the idolaters said to the Prophet ﷺ: ‘Send these people away so that they will not become too bold with us.’ They were myself, Ibn Mas‘ûd, a man from Hudhail, Bilâl,” and two men whose names I do not know. There occurred to the Messenger of Allâh ﷺ what Allâh willed should occur and he thought to himself. Then Allâh revealed the words: ‘And turn not away those who invoke their Lord, morning and afternoon seeking His Face.’”^[1]

[٦٢٤١] ٤٦- (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَسْدِيُّ عَنْ إِسْرَائِيلَ ، عَنْ الْمَقْدَامِ بْنِ شُرَيْحٍ ، عَنْ أَبِيهِ ، عَنْ سَعْدٍ ، قَالَ : كُنَّا مَعَ النَّبِيِّ ﷺ سَيَّهَ نَفْرٍ ، فَقَالَ الْمُشْرِكُونَ لِلنَّبِيِّ ﷺ : اطْرُدْ هَؤُلَاءِ لَا يَجْتَرُونَ عَلَيْنَا .

قَالَ : وَكُنْتُ أَنَا وَابْنُ مَسْعُودٍ ، وَرَجُلٌ مِنْ هَذِيلٍ ، وَبِلَالٍ ، وَرَجُلَانِ لَسْتُ أُسْمِيهِمَا ، فَوَقَعَ فِي نَفْسِ رَسُولِ اللَّهِ ﷺ مَا شَاءَ اللَّهُ أَنْ يَقْعُدَ ، فَحَدَّثَ نَفْسَهُ ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : «وَلَا تَطْرُدُ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْمَعْتَمِرِ يُرِيدُونَ وَجْهَهُمْ » [الأنعام: ٥٢].

[6242] 47 - (2414) It was narrated that Abû ‘Uthmân said: “No one stayed with the Messenger of Allâh ﷺ on one of those nights when the Messenger of Allâh ﷺ was fighting, except Talhah and Sa‘d.”

[٦٢٤٢] ٤٧- (٢٤١٤) حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمَقْدَمِيُّ وَحَامِدُ بْنُ عُمَرَ الْبَكْرَاوِيُّ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى قَالُوا : حَدَّثَنَا الْمُعْتَمِرُ وَهُوَ أَبْنُ سُلَيْمَانَ قَالَ سَيِّعْتُ أَبِي عَنْ أَبِي عُثْمَانَ قَالَ : لَمْ يَبْقَ مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ تِلْكَ الْأَيَّامِ الَّتِي قَاتَلَ فِيهِنَّ رَسُولُ اللَّهِ ﷺ ، غَيْرُ طَلْحَةَ وَسَعْدٍ - عَنْ حَدِيثِهِمَا .

^[1] Al-An‘âm 6:52.

Chapter 6. The Virtues Of Talhah And Az-Zubair, May Allâh Be Pleased With Them

(المعجم ٦) - (بابُ من فضائل طلحة والزبير، رضي الله تعالى عنهم) (التحفة ٥٢)

[6243] 48 - (2415) It was narrated that Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ exhorted the people on the Day of Al-Khandaq, and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ Then he exhorted them again and Az-Zubair said: ‘I am ready.’ The Prophet ﷺ said: ‘Every Prophet has a helper, and my helper is Az-Zubair.’”

[6244] (...) A *Hadîth* like that of Ibn ‘Uyayana (no. 6243) was narrated from Jâbir, from the Prophet ﷺ.

[6245] 49 - (2416) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were with the women in the fort of Hassân. Sometimes he would squat down for me to (climb on his shoulders and) look, and sometimes I would squat down for him to (climb on my shoulders and) look. And I recognized my

النَّاقِدُ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُهُ يَقُولُ: نَدَبَ رَسُولُ اللَّهِ تَعَالَى النَّاسَ يَوْمَ الْخَنْدَقِ، فَأَنْتَدَبَ الرَّبِيعُ، ثُمَّ نَدَبَهُمْ، فَأَنْتَدَبَ الرَّبِيعُ، فَقَالَ النَّبِيُّ تَعَالَى: «لِكُلِّ نَبِيٍّ حَوَارِيٌّ وَحَوَارِيًّا الرَّبِيعِ».

[6244] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هَشَامٍ بْنِ عُرْوَةَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ وَكِيعٍ: حَدَّثَنَا سُفْيَانُ، كِلَاهُمَا عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ عَنْ النَّبِيِّ تَعَالَى، بِمَعْنَى حَدِيثِ أَبْنِ عَيْنَةَ.

[6245] 49 - (2416) حَدَّثَنَا إِسْمَاعِيلُ بْنُ الْخَلِيلِ وَسُوَيْدُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ أَبْنِ مُسْهِيرٍ، - قَالَ إِسْمَاعِيلُ: أَخْبَرَنَا عَلَيُّ بْنُ مُسْهِيرٍ - عَنْ هَشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ أَبْنِ الرَّبِيعِ قَالَ: كُنْتُ أَنَا وَعَمِّي بْنُ أَبِي سَلَمَةَ، يَوْمَ الْخَنْدَقِ، مَعَ النَّسْوَةِ، فِي

father when he passed by on his horse with his weapons, heading towards Banū Quraizah.”

“He^[1] said: ‘‘Abdullâh bin ‘Urwah informed me that ‘Abdullâh bin Az-Zubair said: I mentioned that to my father and he said: ‘Did you see me, O my son?’ I said: ‘Yes.’’ He said: ‘By Allâh, on that day the Messenger of Allâh ﷺ mentioned both his parents for me, and he said: ‘May my father and mother be ransomed for you.’’”

[6246] (...) It was narrated that ‘Abdullâh bin Az-Zubair said: “On the Day of Al-Khandaq, ‘Umar bin Abî Salamah and I were in the fort where the women were,” meaning the wives of the Prophet ﷺ.

And he quoted a *Hadîth* like that of Ibn Mus-hir (no. 6245) with this chain of narrators. But he did not mention ‘Abdullâh bin ‘Urwah in the *Hadîth*. But that event was added to the *Hadîth* of Hishâm from his father, from Ibn Az-Zubair.

[6247] 50 - (2417) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on (Mount) Hirâ’ with Abû Bakr,

أَطْمَ حَسَانَ، فَكَانَ يُطَاطِي لِي مَرَّةً فَانْظُرْ، وَأَطْا طِي لَهُ مَرَّةً فَيَنْظُرْ، فَكُنْتُ أَعْرِفُ أَبِي إِذَا مَرَ عَلَى فَرَسِهِ فِي السَّلَاحِ، إِلَى بَنِي قُرَيْظَةِ .
قَالَ: وَأَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُرْوَةَ عَنْ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ قَالَ: فَذَكَرْتُ ذَلِكَ لِأَبِي، فَقَالَ: وَرَأَيْتَنِي يَا بُنَيَّ؟ قُلْتُ: نَعَمْ. قَالَ: أَمَا وَاللَّهِ لَقَدْ جَمَعَ لِي رَسُولُ اللَّهِ ﷺ، يَوْمَئِذٍ، أَبَوَيْهِ، فَقَالَ: «فِدَاكَ أَبِي وَأَمِّي!».

[٦٢٤٦] (...) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ الرُّبِّيرِ قَالَ: لَمَّا كَانَ يَوْمُ الْخَنْدِقِ كُنْتُ أَنَا وَعُمَرُ بْنُ أَبِي سَلَمَةَ فِي الْأَطْمَ حَسَانَ الَّذِي فِيهِ السُّوَّةُ، يَعْنِي نِسْوَةَ النَّبِيِّ ﷺ، وَسَاقَ الْحَدِيثَ بِمَعْنَى حَدِيثِ ابْنِ مُسْهِرٍ فِي هَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ عَبْدَ اللَّهِ بْنَ عُرْوَةَ فِي الْحَدِيثِ، وَلَكِنْ أَدْرَجَ الْقِصَّةَ فِي حَدِيثِ هِشَامٍ عَنْ أَبِيهِ، عَنْ ابْنِ الرُّبِّيرِ .

[٦٢٤٧] ٥٠ - (٢٤١٧) حَدَّثَنَا قُبَيْلَةُ ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

^[1] That is Hishâm bin ‘Urwah, who narrated this *Hadîth* from his father from ‘Abdullâh bin Az-Zubair, and ‘Abdullâh bin ‘Urwah is Hishâm’s brother.

'Umar, 'Alî, 'Uthmân, Talhah and Az-Zubair. The rock shook and the Messenger of Allâh ﷺ said: "Be still, for there is no one on you but a Prophet, a *Siddîq*^[1] or a martyr."

مُحَمَّدٌ، عَنْ سُهْلٍ، عَنْ أَبِيهِ، عَنْ أَبِيهِ
هُرِيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ عَلَى
جَرَاءٍ، هُوَ وَأَبُوهُ بَكْرٍ وَعُمَرُ وَعَلِيٌّ وَعُثْمَانُ
وَطَلْحَةُ وَالرُّبِّيرُ، فَتَحَرَّكَ الصَّخْرَةُ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «إِهْدَا، فَمَا عَلَيْكَ إِلَّا
نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ».

[6248] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ was on Mount Hirâ' and it shook. The Messenger of Allâh ﷺ said: "Be still Hirâ", for there is no one on you but a Prophet, a *Siddîq* or a martyr." On it were the Prophet ﷺ, Abû Bakr, 'Umar, 'Uthmân, 'Alî, Talhah, Az-Zubair and Sa'd bin Abî Waqqâs (رضي الله عنه).

[٦٢٤٨] (...) حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ
مُحَمَّدٍ بْنِ يَزِيدَ بْنِ خُ提ِيسٍ وَأَحْمَدُ بْنُ يُوسُفَ
الْأَزْدِيُّ قَالًا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي
أُویسٍ: حَدَّثَنِي سُلَيْمَانُ بْنُ إِلَالِ عَنْ يَحْيَى
ابْنِ سَعِيدٍ، عَنْ سُهْلِ بْنِ أَبِي صَالِحٍ، عَنْ
أَبِيهِ، عَنْ أَبِيهِ هُرِيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ
عَلَى جَبَلٍ جَرَاءً، فَتَحَرَّكَ، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «إِسْكُنْ، جَرَاءً! فَمَا عَلَيْكَ إِلَّا نَبِيٌّ
أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَعَلَيْهِ الْبَيِّنَاتُ
وَبَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ وَطَلْحَةُ وَالرُّبِّيرُ
وَسَعْدُ بْنُ أَبِي وَقَاصٍ [رَضِيَ اللَّهُ عَنْهُمْ].

[٦٢٤٩-٥١] (٢٤١٨) حَدَّثَنَا أَبُوهُ بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ نُعْمَانَ وَعَبْدُهُ قَالًا:
حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ قَالَ: قَالَتْ لِي عَائِشَةُ:
أَبُوكَ، وَاللَّهِ! مِنَ الَّذِينَ اسْتَجَابُوا لِلَّهِ
وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْقَرْحُ.

[1] A true believer.
[2] See *Al 'Imrân* 3:172.

[6250] (...) Hishâm narrated it with this chain of narrators (a *Hadîth* similar to no. 6249) and added: "...meaning Abû Bakr and Az-Zubair."

[6251] 52 - (...) It was narrated that 'Urwah said: "'Aishah said to me: 'Your parents were among those who answered (the Call of) Allâh and the Messenger after being wounded.'"^[1]

Chapter 7. The Virtues Of Abû 'Ubaidah Bin Al-Jarrâh, May Allâh Be Pleased With Him

[6252] 53 - (2419) It was narrated that Abû Qilâbah said: "The Messenger of Allâh ﷺ said: 'Every *Ummah* has a trustee (*Âmîn*), and our trustee for this *Ummah* Abû 'Ubaidah bin Al-Jarrâh.'"

[6253] 54 - (...) It was narrated from Anas that the people of Yemen came to the Messenger of Allâh ﷺ and said: "Send with us a man who can teach us the *Sunnah* and Islam." He (ﷺ) took the hand of Abû 'Ubaidah bin

[٦٢٥٠] (...) وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ - وَرَأَدَ: تَعْنِي أَبَا بَكْرٍ وَالزَّبِيرَ.

[٦٢٥١] (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا إِسْمَاعِيلُ عَنِ الْبَهِيِّ، عَنْ عُرْوَةَ قَالَ: قَالَتْ لِي عَائِشَةُ: كَانَ أَبُوكَ مِنَ الَّذِينَ اسْتَجَابُوا لِلّهِ وَالرَّسُولِ مِنْ بَعْدِ مَا أَصَابَهُمُ الْفَرُّخُ.

(المعجم ٧) - (بابٌ من فضائل أبي عبيدة بن العراح، رضي الله عنه) (التحفة ٥٣)

[٦٢٥٢] (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّ عَنْ خَالِدٍ؛ وَحَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلَيَّ: أَخْبَرَنَا خَالِدٌ عَنْ أَبِي قِلَابَةَ قَالَ: قَالَ أَنَّسٌ: قَالَ رَسُولُ اللّهِ ﷺ: «إِنَّ لِكُلِّ أُمَّةٍ أَمِينًا، وَإِنَّ أَمِينَنَا أَيْتَهَا الْأُمَّةُ، أَبُو عَبِيدَةَ بْنَ الْجَرَاحَ».

[٦٢٥٣] (...) حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا عَمَانُ: حَدَّثَنَا حَمَادٌ [وَهُوَ ابْنُ سَلَمَةَ] عَنْ ثَابِتٍ، عَنْ أَنَّسٍ؛ أَنَّ أَهْلَ الْيَمَنِ قَلَمُوا عَلَى رَسُولِ اللّهِ ﷺ، فَقَالُوا: أَبْعَثْ مَعَنَا رَجُلًا يُعْلَمُنَا السَّنَةَ

^[1] See *Al 'Imrân* 3:172.

Al-Jarrâh and said: "This is the trustee of this *Ummah*."

[6254] 55 - (2420) It was narrated that Hudhaifah said: "The people of Najrân came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, send to us a man of trust. He said: 'I shall send to you a man of trust in the true sense of the word.' The people looked up hoping to be chosen, and he sent Abû 'Ubaidah bin Al-Jarrâh."

[6255] (...) A similar report (as *Hadîth* no. 6254) was narrated from Abû Ishâq with this chain of narrators.

Chapter 8. The Virtues Of Al-Hasan And Al-Husain, May Allâh Be Pleased With Them

[6256] 56 - (2421) It was narrated from Abû Hurairah that the Prophet ﷺ said to Hasan: "O Allâh, I love him, so love him, and love those who love him."

وإِلَيْهِ السَّلَامُ، قَالَ: فَأَخَذَ بَيْدَ أَبِي عَبْيَدَةَ فَقَالَ: هَذَا أَمِينٌ هَذِهِ الْأُمَّةُ.

[٦٢٥٤-٥٥] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْيَادَةَ أَبْنُ الْمُشَّى وَابْنُ بَشَّارٍ - وَاللَّفْظُ لِابْنِ الْمُشَّى - قَالًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شَعْبَةُ قَالَ: سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ صَلَةِ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالُوا: يَا رَسُولَ اللَّهِ! أَبْعَثْ إِلَيْنَا رَجُلًا أَمِينًا، قَالَ: (لَاَبْعَثُ إِلَيْكُمْ رَجُلًا أَمِينًا حَقَّ أَمِينٍ، حَقَّ أَمِينٍ) قَالَ، فَاسْتَشْرَفَ لَهَا النَّاسُ، قَالَ، فَبَعَثَ أَبَا عَبْيَادَةَ بْنَ الْحَرَاجَ.

[٦٢٥٥] (....) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو دَاوُدُ الْحَفْرَيُّ: حَدَّثَنَا سُفِيَّانُ عَنْ أَبِي إِسْحَاقِ بْنِ حَنْبَلٍ أَنَّهُ أَشْنَادَ، نَحْرَهُ.

(المعجم ٨) - (بابُ من فضائل الحسن والحسين، رضي الله عنهم)
(التحفة ٥٤)

[٦٢٥٦-٥٧] حَدَّثَنِي أَحْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ: حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي يَزِيدَ عَنْ نَافِعِ بْنِ جُبَيرٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ لِحَسَنٍ: «اللَّهُمَّ إِنِّي أَحِبُّهُ، فَأَحِبْهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[6257] 57 - (...) It was narrated that Abû Hurairah said: "I went out with the Messenger of Allâh ﷺ at some time of the day, and he did not speak to me or I to him, until he came to the market of Banû Qainuqâ'. Then he left and went to the house of Fâtimah and said: 'Is the little one there? Is the little one there?' meaning Hasan. We thought that his mother had kept him in to bathe him and dress him in a garland, but soon he came running, until they embraced one another. The Messenger of Allâh ﷺ said: 'O Allâh, I love him, so love him and love those who love him.'"

[6258] 58 - (2422) Al-Barâ' bin 'Âzib said: "I saw Al-Hasan bin 'Alî on the shoulder of the Prophet ﷺ, and he was saying: 'O Allâh, I love him so love him.'"

[6259] 59 - (...) It was narrated that Al-Barâ' said: "I saw the Messenger of Allâh ﷺ putting Al-Hasan bin 'Alî on his shoulder and saying: 'O Allâh, I love him so love him.'"

[٦٢٥٧-٥٧] حَدَّثَنَا أَبْنُ أَيِّي عُمَرَ: حَدَّثَنَا سُفِينْيَانُ عَنْ عُبَيْدِ اللَّهِ بْنِ أَيِّي بَرِيدَ، عَنْ نَافِعِ بْنِ حُسْنَى بْنِ مُطْعَمٍ، عَنْ أَيِّي هُرَيْرَةَ قَالَ: حَرَجْتُ مَعَ رَسُولِ اللَّهِ ﷺ فِي طَائِفَةٍ مِنَ النَّهَارِ، لَا يُكَلِّمُنِي وَلَا أُكَلِّمُهُ، حَتَّى جَاءَ سُوقَ بَنِي قَيْنُقَاعَ، ثُمَّ أَنْصَرَفَ، حَتَّى أَتَى خَبَاءً فَاطِمَةَ فَقَالَ: «أَثَمْ لُكْحُ؟ أَثَمْ لُكْحُ؟» يَعْنِي حَسَنًا، فَظَنَّنَا أَنَّهُ إِنَّمَا تَحْسِبُهُ أُمُّهُ لِأَنْ تُعْسِلَهُ وَتُلْبِسَهُ سَخَابًا، فَلَمْ يَلْبِسْ أَنْ جَاءَ يَسْعَى، حَتَّى اعْتَقَ كُلُّ وَاحِدٍ مِنْهُمَا صَاحِبَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنِّي أَحِبُّ أَحِبْهُ، فَأَحِبَّهُ وَأَحِبَّ مَنْ يُحِبُّهُ».

[٦٢٥٨-٥٨] حَدَّثَنَا عُبَيْدُ اللَّهِ أَبْنُ مُعَاذٍ: حَدَّثَنَا أَبْنُ أَيِّي: حَدَّثَنَا شُعبَةُ عَنْ عَدَيِّ وَهُوَ أَبْنُ ثَابِتٍ: حَدَّثَنَا الْبَرَاءُ بْنُ عَازِبٍ قَالَ: رَأَيْتُ الْحَسَنَ بْنَ عَلَيِّ عَلَى عَاتِقِ التَّبَيِّ وَهُوَ يَقُولُ : (اللَّهُمَّ ! إِنِّي أُحِبُّهُ فَأَحِبُّهُ).

[٦٢٥٩-٥٩] حَدَّثَنَا مُحَمَّدُ أَبْنُ بَشَّارٍ وَأَبْو بَكْرٍ بْنُ نَافِعٍ - قَالَ أَبْنُ نَافِعٍ: حَدَّثَنَا - عُنْدُرُ: حَدَّثَنَا شُعبَةُ عَنْ عَدَيِّ وَهُوَ أَبْنُ ثَابِتٍ، عَنِ الْبَرَاءِ، قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضْعَالَ الْحَسَنَ بْنَ عَلَيِّ عَلَى عَاتِقِهِ، وَهُوَ يَقُولُ : (اللَّهُمَّ ! إِنِّي أُحِبُّهُ فَأَحِبُّهُ).

[6260] 60 - (2423) Iyâs narrated that his father said: "I led the Prophet of Allâh ﷺ and Al-Hasan and Al-Husain on the white mule, until I brought them to the apartment of the Prophet ﷺ, with one of them in front of him and one of them behind."

٦٠-[٢٤٢٣] حَدَّثَنِي عَبْدُ اللَّهِ بْنُ الرُّومِيِّ الْيَمَامِيُّ وَعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ قَالَا : حَدَّثَنَا التَّضْرُّبُ بْنُ مُحَمَّدٍ : قَالَا : حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَّارٍ : حَدَّثَنَا إِيَّاسٌ عَنْ أَبِيهِ قَالَ : لَقِدْ قُدِّثْتُ بِنَبِيِّ اللَّهِ ﷺ وَالْحَسَنَ وَالْحُسَيْنِ ، بَعْنَتُهُ الشَّهْبَاءَ ، حَتَّى أَدْخَلْتُهُمْ حُجْرَةَ النَّبِيِّ ﷺ ، هَذَا قُدَّامَهُ وَهَذَا خَلْفُهُ .

(المعجم ٩) - (باب فضائل أهل بيته)
النبي ﷺ (التحفة ٥٥)

[6261] 61 - (2424) It was narrated that Shâfiyyah bint Shaibah said: 'Aishah said: 'The Prophet ﷺ went out one morning wearing a striped cloak of black camel hair. Al-Hasan bin 'Alî came and he enfolded him in the cloak, then Al-Husain came and he enfolded him in it, then Fâtimah came and he enfolded her in it, then 'Alî came and he enfolded him in it, then he said: "Allâh wishes only to remove *Ar-Rijs* (evil deeds and sins) from you, O members of the family, and to purify you with a thorough purification."^[1]

٦١-[٢٤٢٤] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ يَشْرِ عَنْ زَكَرِيَّاءَ ، عَنْ مُضَعِّبِ بْنِ شَيْبَةَ ، عَنْ صَفِيَّةِ بِنْتِ شَيْبَةَ قَالَتْ : قَالَتْ عَائِشَةُ : خَرَجَ النَّبِيُّ ﷺ غَدَاءَ وَعَلَيْهِ مِرْطُ مُرَحَّلٌ ، مِنْ شَعِيرٍ أَسْوَدَ ، فَجَاءَ الْحَسَنُ بْنُ عَلَيٍّ فَأَدْخَلَهُ ، ثُمَّ جَاءَ الْحُسَيْنُ فَدَخَلَ مَعَهُ ، ثُمَّ جَاءَتْ فَاطِمَةُ فَأَدْخَلَهَا ، ثُمَّ جَاءَ عَلَيٍّ فَأَدْخَلَهُ ، ثُمَّ قَالَ : «إِنَّمَا يُرِيدُ اللَّهُ لِيُذَهِّبَ عَنْكُمُ الْرِّجْسَ أَهْلَ الْبَيْتِ وَيُطْهِرُكُمْ تَطْهِيرًا» [الأحزاب: ٣٣].

^[1] Al-Ahzâb 33:33. Following this narration, copies of the text include an additional chain narrated by Abû Ahmad Muhammâd bñ 'Eisâ who is Al-Julûdî, one of those who reported *Shâfiî Muslim*.

Chapter 10. The Virtues Of Zaid Bin Hârithah And His Son Usâmah, May Allâh Be Pleased With Them Both

[6262] 62 - (2425) It was narrated from Sâlim bin ‘Abdullâh that his father said: “We used to call Zaid bin Hârithah ‘Zaid bin Muhammâd,’ until it was revealed in the Qur’ân: ‘Call them (adopted sons) by (the names of) their fathers, that is more just with Allâh....”^[1]

[6263] (...) A similar report (as no. 6262) was narrated from ‘Abdullâh.

[6264] 63 - (2426) It was narrated from ‘Abdullâh bin Dînâr that he heard Ibn ‘Umar say: “The Messenger of Allâh ﷺ sent an expedition and he appointed Usâmah bin Zaid in charge of them. The people objected to his command and the Messenger of

(المعجم ١٠) - (باب من فضائل زيد
ابن حارثة وابنه أسامة رضي الله
عنهم) (التحفة ٥٦)

[٦٢٦٢] [٢٤٢٥] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا يَعْقُوبُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْقَارِيَ عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ سَالِمٍ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ؛ أَنَّهُ كَانَ يَقُولُ: مَا كُنَّا نَدْعُو زَيْدَ بْنَ حَارِثَةَ إِلَّا زَيْدَ بْنَ مُحَمَّدٍ، حَتَّىٰ نَزَّلَ فِي الْقُرْآنِ: «أَدْعُوهُمْ لِأَكْبَارِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ» [الأحزاب: ٥].

[قال الشیخ أبو أحمد محمد بن عيسیٰ: أخبرنا أبو العباس السراج ومحمد ابن عبد الله بن يوسف الدویری قال: حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ بِهَذَا الْحَدِيثِ].

[٦٢٦٣] (...) حَدَّثَنِي أَخْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ: حَدَّثَنِي سَالِمٌ عَنْ عَبْدِ اللَّهِ، بِمِثْلِهِ.

[٦٢٦٤] [٢٤٢٦] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُوبَ وَقُتْبَيْهُ وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

^[1] Al-Ahzâb 33:5.

Allâh ﷺ stood up and said: ‘You object to his command and you objected to the command of his father before him. By Allâh, he (his father) was fit to command, and he was one of the dearest of people to me, and he (Usâmah) is one of the dearest of people to me after him.’”

أَنَّهُ سَمِعَ ابْنَ عُمَرَ يَقُولُ : بَعَثَ رَسُولُ اللَّهِ ﷺ بَعْثَةً ، وَأَمَرَ عَلَيْهِمْ أَسَامَةَ بْنَ زَيْدٍ ، فَطَعَنَ النَّاسُ فِي إِمْرَتِهِ ، فَقَاتَمَ رَسُولُ اللَّهِ ﷺ قَاتَمَ : «إِنْ تَطْعُنُوا فِي إِمْرَتِهِ ، فَقَدْ كُثِّرْتُمْ تَطْعُنُونَ فِي إِمْرَةِ أَبِيهِ مِنْ قَبْلِهِ ، وَأَيْمُ اللَّهُ ! إِنْ كَانَ لَحَلِيقًا لِلإِمْرَةِ ، وَإِنْ كَانَ لَمِنْ أَحَبِّ النَّاسِ إِلَيَّ ، وَإِنْ هَذَا مِنْ أَحَبِّ النَّاسِ إِلَيَّ ، بَعْدَهُ». [٦٢٦٥]

[6265] 64 - (...) It was narrated from Sâlim that his father said: “The Messenger of Allâh ﷺ said when he was on the *Minbar*: ‘You object to his command’ – meaning Usâmah bin Zaid – ‘and you objected to the command of his father before him. But by Allâh, he was fit to command and by Allâh he was one of the dearest of people to me. By Allâh this one’ – meaning Usâmah bin Zaid – ‘is fit to command, and by Allâh, he is one of the dearest of them to me after him. So treat him well, for he is one of your righteous.’”

[٦٢٦٥] ٦٤ - (...) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ : حَدَّثَنَا أَبُو أَسَامَةَ عَنْ عُمَرَ يَعْنِي ابْنَ حَمْزَةَ ، عَنْ سَالِمٍ ، عَنْ أَبِيهِ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ وَهُوَ عَلَى الْمُنْبِرِ : «إِنْ تَطْعُنُوا فِي إِمَارَتِهِ - يُرِيدُ أَسَامَةَ بْنَ زَيْدَ - فَقَدْ طَعَشْتُمْ فِي إِمَارَةِ أَبِيهِ مِنْ قَبْلِهِ ، وَأَيْمُ اللَّهُ ! إِنْ كَانَ لَحَلِيقًا لَهَا ، وَأَيْمُ اللَّهُ ! إِنْ كَانَ لَأَحَبِّ النَّاسِ إِلَيَّ ، وَأَيْمُ اللَّهُ ! إِنْ كَانَ لَحَلِيقًا لَهَا ، وَأَيْمُ اللَّهُ ! إِنْ كَانَ لَأَحَبَّهُمْ إِلَيَّ مِنْ بَعْدِهِ ، فَأُووصِيكُمْ بِهِ فَإِنَّهُ مِنْ صَالِحِكُمْ ». [٦٢٦٦]

Chapter 11. The Virtues Of ‘Abdullâh Bin Ja‘far, May Allâh Be Pleased With Him

(المعجم ١١) - (بابُ من فضائل عبد الله بن جعفر، رضي الله عنهما)
(التحفة ٥٧)

[6266] 65 - (2427) It was narrated that ‘Abdullâh bin Abî Mulaikah said: “Abdullâh bin

[٦٢٦٦] ٦٥ - (٢٤٢٧) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ

Ja'far said to Ibn Az-Zubair: 'Do you remember when we met the Messenger of Allâh ﷺ, myself, you and Ibn 'Abbâs?' He said: 'Yes, and he carried us on his mount but he left you.'"

عُلَيْهِ عَنْ حَبِيبِ بْنِ الشَّهِيدِ، عَنْ عَبْدِ اللَّهِ
ابْنِ أَبِي مُلِيقَةَ، قَالَ قَالَ عَبْدُ اللَّهِ بْنُ
جَعْفَرٍ لِأَبْنِ الرَّئِسِ: أَتَذَكَّرُ إِذْ تَلَقَّيْنَا رَسُولَ
اللَّهِ عَلَيْهِ السَّلَامُ، أَنَا وَأَنْتَ وَابْنُ عَبَّاسٍ؟ قَالَ:
نَعَمْ، فَحَمَلَنَا، وَتَرَكَ.

[6267] (...) A *Hadîth* like that of Ibn 'Ulayyah (no. 6266) was narrated from Habîb bin Ash-Shahîd, with this chain of narrators.

[٦٢٦٧] (...) حَدَّثَنَا إِسْحَاقُ بْنُ
إِبْرَاهِيمَ: أَخْبَرَنَا أَبُو أُسَامَةَ عَنْ حَبِيبِ بْنِ
الشَّهِيدِ، بِمُثَلِّ حَدِيثِ ابْنِ عُلَيْهِ، وَيُشَانِدُهُ.

[6268] 66 - (2428) It was narrated that 'Abdullâh bin Ja'far said: "When the Messenger of Allâh ﷺ came from a journey he would be met by the children of his household. He came from a journey and I was taken to meet him first, and he seated me on his mount in front of him. Then one of the two sons of Fâtimah came, and he seated him behind him. And we entered Al-Madînah, three of us on one mount."

[٦٢٦٨] ٦٦ - (٢٤٢٨) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ -
وَاللَّفْظُ لِيَحْيَى - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا،
وَقَالَ يَحْيَى: أَخْبَرَنَا - أَبُو مَعَاوِيَةَ عَنْ
عَاصِمِ الْأَحْوَلِ، عَنْ مُورِقِ الْعَجْلِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: كَانَ رَسُولُ
اللَّهِ عَلَيْهِ السَّلَامُ إِذَا قَدِمَ مِنْ سَفَرٍ ثُلُقَيْ بِصِيَانَ
أَهْلِ بَيْتِهِ، قَالَ، وَإِنَّهُ قَدِمَ مِنْ سَفَرٍ فَسُوقَ
بِي إِلَيْهِ فَحَمَلَنِي بَيْنَ يَدَيْهِ، ثُمَّ جَيَءَ بِأَحَدِ
ابْنِي فَاطِمَةَ، فَأَرْدَفَهُ خَلْفَهُ، قَالَ: فَأَدْخَلْنَا
الْمَدِينَةَ، ثَلَاثَةَ عَلَى دَابَّةٍ وَاحِدَةٍ.

[6269] 67 - (...) 'Abdullâh bin Ja'far said: "When the Prophet ﷺ came from a journey we would be taken to meet him. Al-Hasan or Al-Ḥusain and I were taken to meet him, and he seated one of us on his mount in front of him and the other behind him, until we entered Al-Madînah."

[٦٢٦٩] ٦٧ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ
سُلَيْمَانَ عَنْ عَاصِمٍ: حَدَّثَنِي مُورِقُ
الْعَجْلِيُّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ:
كَانَ النَّبِيُّ عَلَيْهِ السَّلَامُ إِذَا قَدِمَ مِنْ سَفَرٍ ثُلُقَيْ بِنَا،

قَالَ: فَتُقْرِنِي بِي وَبِالْحَسَنِ أَوْ بِالْحُسْنَى،
قَالَ: فَحَمَلَ أَحَدُنَا يَئِنْ يَدِيهِ وَالْأَخْرَى
خَلْفَهُ، حَتَّى دَخَلْنَا الْمَدِينَةَ.

[6270] 68 - (2429) It was narrated that ‘Abdullâh bin Ja’far said: “The Messenger of Allâh ﷺ seated me behind him on his mount one day and said something to me in secret that I will never tell to any of the people.”

[٦٢٧٠] ٦٨ - (٢٤٢٩) حَدَّثَنَا شَيْبَانُ
ابْنُ فَرْوَحَ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ عَنِ
الْحَسَنِ بْنِ سَعْدٍ مَوْلَى الْحَسَنِ بْنِ عَلَيٍّ، عَنِ
عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَالَ: أَرْدَفَنِي رَسُولُ
الله ﷺ ذَاتَ يَوْمٍ خَلْفَهُ، فَأَسْرَى إِلَيَّ حَدِيثًا
لَا أَحَدُثُ بِهِ أَحَدًا مِنَ النَّاسِ.

Chapter 12. The Virtues Of Khadîjah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6271] 69 - (2430) It was narrated from Hishâm that his father said: I heard ‘Abdullâh bin Ja’far say: I heard ‘Alî say in Al-Kûfah: “I heard the Messenger of Allâh ﷺ say: ‘The best woman in it was Mariam bint ‘Imrân, and the best woman in it is Khadîjah bint Khuwailid.’”

Abû Kuraib said: “And Waki’ pointed to the sky and the ground.”^[1]

(المعجم ١٢) - (بابٌ من فضائل)
خدیجۃ [أم المؤمنین]، رضی الله
 تعالیٰ عنہا) (التحفة ٥٨)

[٦٢٧١] ٦٩ - (٢٤٣٠) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ
نُعْمَيْرٍ وَأَبُو أَسَامَةَ، وَحَدَّثَنَا أَبُو كُرَيْبٍ:
حَدَّثَنَا أَبُو أَسَامَةَ وَابْنُ نُعْمَيْرٍ وَكَيْعَ وَأَبُو
مُعاوِيَةَ، وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ:
أَخْبَرَنَا عَبْدُهُ بْنُ سُلَيْمانَ، كُلُّهُمْ عَنْ
هِشَامٍ بْنِ عُرْوَةَ - وَاللَّفْظُ حَدِيثُ أَبِي
أُسَامَةَ -؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو
أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ:

^[1] Indicating that “it” refers to the world, and the meaning is understood to be during each of their times.

سَمِعْتُ عَبْدَ اللَّهِ بْنَ جَعْفَرٍ يَقُولُ: سَمِعْتُ عَلَيْاً بِالْكُوفَةِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ: (خَيْرُ نِسَائِهَا مَرْيَمُ بِنْتُ عُمَرَانَ، وَخَيْرُ نِسَائِهَا خَدِيجَةُ بِنْتُ خُوَيْلِدٍ).

قَالَ أَبُو كُرَيْبٍ: وَأَشَارَ وَكَيْعَ إِلَى السَّمَاءِ وَالْأَرْضِ.

[6272] 70 - (2431) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'Many men have attained perfection but no women have attained perfection except Mariam bint 'Imrân and Âsiyah the wife of Pharaoh. And the superiority of 'Aishah to other women is like the superiority of *Tharîd* to other foods.'"

[٦٢٧٢] ٧٠ - (٢٤٣١) وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا : حَدَّثَنَا وَكَيْعٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُبَشِّي وَابْنُ شَيْرٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، جَحِيْعًا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُعاذِ الْعَبْرِيِّ - وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي : حَدَّثَنَا شُعْبَةُ عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ مُرَّةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ يَقُولُ: «كَمِيلٌ مِنَ الرِّجَالِ كَثِيرٌ، وَلَمْ يَكُمِلْ مِنَ النِّسَاءِ غَيْرُ مَرْيَمَ بِنْتِ عُمَرَانَ، وَأَسِيَّةَ امْرَأَةَ فِرْعَوْنَ، وَإِنَّ فَضْلَ عَائِشَةَ عَلَى النِّسَاءِ كَفَضْلِ الشَّرِيدِ عَلَى سَائِرِ الطَّعَامِ».

[6273] 71 - (2432) It was narrated that Abû Zur'ah said: "Jibrîl came to the Prophet ﷺ and said: 'O Messenger of Allâh, Khadijah is coming to you with a vessel in which there is condiment, food, or drink. When she comes to

[٦٢٧٣] ٧١ - (٢٤٣٢) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ وَابْنُ نُمَيْرٍ قَالُوا: حَدَّثَنَا ابْنُ فُضَيْلٍ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ :

you, convey to her greetings of *Salām* from her Lord, Glorified and Exalted is He, and from me, and give her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.””

أَتَيْ جِبْرِيلُ النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَذِهِ خَدِيجَةُ فَدَ أَتْنَكَ، مَعَهَا إِنَاءٌ فِيهِ إِدَامٌ أَوْ طَعَامٌ أَوْ شَرَابٌ، فَإِذَا هِيَ أَتَنَكَ فَأَفْرَأً عَلَيْهَا السَّلَامَ مِنْ رَبِّهَا [عَزَّ وَجَلَّ]، وَمِنِّي، وَبَشَّرْهَا بِيَبْيَتٍ فِي الْجَنَّةِ مِنْ قَصْبٍ، لَا صَحْبَ فِيهِ وَلَا نَصَبَ.

قَالَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ:

عَنْ أَبِي هُرَيْرَةَ، [وَلَمْ يَقُلْ]: سَمِعْتُ، وَلَمْ يَقُلْ فِي الْحَدِيثِ: وَمِنِّي.

[6274] 72 - (2433) It was narrated that Ismā‘il said: “I said to ‘Abdullāh bin Abī Awfā: ‘Did the Messenger of Allāh ﷺ give Khadījah the glad tidings of a house in Paradise?’ He said: ‘Yes, he gave her the glad tidings of a house of pearls in Paradise in which there is no clamor or toil.’”

[٦٢٧٤] ٧٢ - [٢٤٣٣] حَدَثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ: حَدَثَنَا أَبِي وَمُحَمَّدُ ابْنُ بِشْرٍ [الْعَبْدِيُّ] عَنْ إِسْمَاعِيلَ قَالَ: قُلْتُ لِعَبْدِ اللَّهِ بْنِ أَبِي أَوْفَى: أَكَانَ رَسُولُ اللَّهِ ﷺ بَشَّرَ خَدِيجَةَ بِيَبْيَتٍ فِي الْجَنَّةِ؟

قَالَ: نَعَمْ. بَشَّرَهَا بِيَبْيَتٍ فِي الْجَنَّةِ مِنْ قَصْبٍ، لَا صَحْبَ فِيهِ وَلَا نَصَبَ.

[6275] (...) A similar report (as no. 6274) was narrated from Ismā‘il bin Abī Khālid, from Ibn Abī Awfā, from the Prophet ﷺ.

[٦٢٧٥] (...) حَدَثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا أَبُو مُعاوِيَةَ؛ وَحَدَثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَثَنَا وَكِيعٌ؛ وَحَدَثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ وَجَرِيرٌ؛ وَحَدَثَنَا أَبُو أَبِي عُمَرَ: حَدَثَنَا سُفْيَانُ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ أَبِي أَوْفَى عَنِ النَّبِيِّ ﷺ، يَمْثِلُهُ.

[6276] 73 - (2434) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ gave Khadijah bint Khuwailid the glad tidings of a house in Paradise.”

[٦٢٧٦] (٢٤٣٤) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: بَشَّرَ رَسُولُ اللَّهِ ﷺ خَدِيجَةَ، [بِنْتَ خُوَيْلِدٍ]، بِيَتِتِ فِي الْجَنَّةِ.

[6277] 74 - (2435) It was narrated that ‘Aishah said: “I never felt jealous of any woman as I did of Khadijah, although she died three years before he (ﷺ) married me. I used to hear him mention her, and his Lord told him to give her the glad tidings of a house of pearls in Paradise, and he used to slaughter a sheep and gift it to her friends.”

[٦٢٧٧] (٢٤٣٥) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدٌ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرَّتْ عَلَى امْرَأَةٍ مَا غَرَّتْ عَلَى خَدِيجَةَ، وَلَقَدْ هَلَكَتْ قَبْلَ أَنْ يَتَرَوَّجَنِي بِثَلَاثَ سِنِينَ، لِمَا كُنْتُ أَسْمَعُهُ يَذْكُرُهَا، وَلَقَدْ أَمْرَهُ رَبُّهُ [عَزَّ وَجَلَّ] أَنْ يُبَشِّرَهَا بِيَتِتِ مِنْ قَصْبٍ فِي الْجَنَّةِ، وَإِنْ كَانَ لِيَذْبَحُ الشَّاةَ ثُمَّ يُهَدِّيَهَا إِلَى حَلَالِهَا.

[6278] 75 - (...) It was narrated that ‘Aishah said: “I never felt jealous of any of the wives of the Prophet ﷺ except Khadijah, even though I never met her.”

She said: “When the Messenger of Allâh ﷺ slaughtered a sheep, he said: ‘Send this to the friends of Khadijah.’ I annoyed him one day and by saying: ‘Khadijah?’ The Messenger of Allâh ﷺ said: ‘Her love is instilled in my heart.’”

[٦٢٧٨] (...) حَدَّثَنَا سَهْلُ بْنُ عُثْمَانَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرَّتْ عَلَى نِسَاءِ النَّبِيِّ ﷺ إِلَّا عَلَى خَدِيجَةَ، وَإِنِّي لَمْ أُدْرِكُهَا. قَالَتْ: وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَبَحَ الشَّاةَ فَيَقُولُ: «أَرْسِلُوا إِلَيْهَا إِلَى أَصْدِقَاءِ خَدِيجَةَ» قَالَتْ: فَأَغْضَبْتُهُ يَوْمًا فَقُلْتُ: خَدِيجَةَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي قَدْ رُزِّقْتُ حُبَّهَا».

[6279] (...) Hishâm narrated a *Hadîth* like that of Abû Usâmah (no. 6277) with this chain of narrators, up to the story of the sheep, but he did not mention the extra material that comes after that.

[6280] 76 - (...) It was narrated that 'Âishah said: "I did not feel jealous of any of the wives of the Prophet ﷺ as I did of Khadîjah, because he ﷺ often mentioned her, although I never saw her."

[6281] 77 - (2436) It was narrated that 'Âishah said: "The Prophet ﷺ did not take another wife in addition to Khadîjah until she died."

[6282] 78 - (2437) It was narrated that 'Âishah said: "Hâlah bint Khuwailid, the sister of Khadîjah, asked permission to enter upon the Messenger of Allâh ﷺ, and he remembered how Khadîjah used to ask permission, and he felt happy when he heard that. He said: 'O Allâh, Hâlah bint Khuwailid.' I felt jealous and said: 'Why do you remember one of the old women of the Quraish with red gums? She is long dead

[٦٢٧٩] (...) حَدَّثَنَا رُهْبَرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ قَالَ: حَدَّثَنَا هِشَامٌ بِهَذَا الْإِسْنَادِ، تَحْوِي حَدِيثَ أَبِي أُسَامَةَ، إِلَى قِصَّةِ الشَّاةِ، وَلَمْ يَذْكُرْ الرِّيَادَةَ بَعْدَهَا.

[٦٢٨٠] (...) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: مَا غَرْتُ [لِلنَّبِيِّ ﷺ] عَلَى امْرَأَةٍ مِنْ نِسَائِهِ، مَا غَرْتُ عَلَى خَدِيجَةَ، لِكَثْرَةِ ذِكْرِهِ إِيَّاهَا، وَمَا رَأَيْتُهَا قَطُّ.

[٦٢٨١] (...) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: لَمْ يَتَزَوَّجِ النَّبِيُّ ﷺ عَلَى خَدِيجَةَ حَتَّى مَاتَتْ.

[٦٢٨٢] (...) حَدَّثَنَا سَوَيْدٌ ابْنُ سَعِيدٍ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: اسْتَأْذَنْتُ هَالَةَ بِنْتُ خُوَيْلِدٍ، أُخْتُ خَدِيجَةَ، عَلَى رَسُولِ اللَّهِ ﷺ، فَعَرَفَ اسْتَئْذَانَ خَدِيجَةَ فَارْتَاحَ لِذَلِكَ، فَقَالَ: «اللَّهُمَّ! هَالَةَ بِنْتُ خُوَيْلِدٍ» فَغَرَّتْ فَقَلْتُ: وَمَا تَذَكَّرُ مِنْ عَجُوزٍ مِنْ عَجَائِزِ قُرَيْشٍ،

and Allâh has given you a better one in her stead!"'

حَمْرَاءُ الشَّدْفَنِ، حَمْشَاءُ السَّاقَيْنِ هَلَكَتْ فِي الدَّهْرِ، فَأَبْدَلَكَ اللَّهُ خَيْرًا مِنْهَا!

Chapter 13. The Virtues Of 'Aishah, The Mother Of The Believers, May Allâh Be Pleased With Her

[6283] 79 - (2438) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: 'I was shown in my dreams for three nights that the angel brought you to me wrapped in a cloth of silk, saying: "This is your wife." I uncovered your face and saw that it was you, and I said: If this is from Allâh then He will bring it to pass.'"

[6284] (...) A similar report (as *Hadîth* no. 6283) was narrated from Hishâm with this chain of narrators.

[6285] 80 - (2439) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said to me: 'I know when you are pleased with me and when you are angry with me.' I said: 'How do you know that?' He said: 'When you are pleased with me, you say: "No, by the Lord of Muhammad," and when you are

(المعجم ١٣) - (باب [في] فضائل عائشة، أم المؤمنين رضي الله عنها) (التحفة ٥٩)

٦٢٨٣-٧٩ [٢٤٣٨] حَدَّثَنَا خَلْفُ ابْنِ هِشَامٍ وَأَبُو الرَّبِيعِ، جَمِيعاً عَنْ حَمَادَ بْنِ رَيْدٍ - وَاللَّفْظُ لِأَبِي الرَّبِيعِ - : حَدَّثَنَا حَمَادٌ: حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرِيتُكِ فِي الْمَنَامِ ثَلَاثَ لَيَالٍ، جَاءَنِي بِكِ الْمَلَكُ فِي سَرَقَةٍ مِنْ حَرِيرٍ، يَقُولُ: هَذِهِ امْرَأَتُكَ؟ فَأَكْشِفُ عَنْ وَجْهِكِ، فَإِذَا أَنْتِ هِيَ، فَأَقُولُ: إِنْ يُكَهُ هَذَا مِنْ عِنْدِ اللَّهِ، يُمْضِيهِ».

٦٢٨٤ [....] (....) حَدَّثَنَا ابْنُ نُعْمَرْ: حَدَّثَنَا ابْنُ إِدْرِيسَ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ، جَمِيعاً عَنْ هِشَامٍ يَهْدِي إِلَى سَنَادِ، تَحْوِهُ.

٦٢٨٥-٨٠ [٢٤٣٩] حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ، قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أُسَامَةَ: حَدَّثَنَا هِشَامٌ؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ لَيِ رَسُولُ

angry with me you say, “No, by the Lord of Ibrâhîm.”” I said: ‘Yes, by Allâh! O Messenger of Allâh, I forsake everything but your name.’”

الله ﷺ: «إِنِّي لَأَعْلَمُ إِذَا كُنْتِ عَنِي رَاضِيَةً، وَإِذَا كُنْتِ عَلَيَّ غَضَبِي» قَالَتْ: فَقُلْتُ: وَمِنْ أَيْنَ تَعْرِفُ ذَلِكَ؟ قَالَ «أَمَّا إِذَا كُنْتِ عَنِي رَاضِيَةً، فَإِنَّكِ تَقُولِينَ: لَا، وَرَبُّ مُحَمَّدٍ وَإِذَا كُنْتِ غَضَبِي، قُلْتُ: لَا، وَرَبُّ إِبْرَاهِيمَ» قَالَتْ: قُلْتُ: أَجَلْ، وَاللهِ يَا رَسُولَ اللهِ! مَا أَهْجُرُ إِلَّا اسْمَكَ.

[٦٢٨٦] (...). وَحَدَّثَنَا ابْنُ نُمِيرٍ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ [بْنِ عُرْوَةَ] بِهَذَا الْإِسْنَادِ، إِلَى قَوْلِهِ: لَا، وَرَبُّ إِبْرَاهِيمَ وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

[6286] (...) It was narrated from Hishâm bin ‘Urwah (a *Hadîth* similar to no. 6285) with this chain of narrators, up to the words: “No, by the Lord of Ibrâhîm,” and he did not mention what came after that.

[6287] 81 - (2440) It was narrated from ‘Âishah that she used to play with dolls in the house of the Messenger of Allâh ﷺ. She said: “My friends used to come to me but they would feel shy of the Messenger of Allâh ﷺ and leave, but the Messenger of Allâh ﷺ would send them to me.”

[٦٢٨٧] (...). حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ؛ أَنَّهَا كَانَتْ تَلْعَبُ بِالْبَنَاتِ عَنْ رَسُولِ الله ﷺ قَالَتْ: وَكَانَتْ تَأْتِينِي صَوَاحِبِي فَكُنَّ يَقْمِعُنَّ مِنْ رَسُولِ الله ﷺ، قَالَتْ: فَكَانَ رَسُولُ الله ﷺ يُسَرِّبُهُنَّ إِلَيَّ.

[6288] (...) It was narrated from Hishâm (a *Hadîth* similar to no. 6287) with this chain of narrators. In the *Hadîth* of Jarîr it says: “I used to play with dolls in his house.”

[٦٢٨٨] (...). حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ وَحَدَّثَنَا ابْنُ نُمِيرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشَرٍّ، كُلُّهُمْ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ، وَقَالَ فِي حَدِيثِ جَرِيرٍ:

كُنْتُ أَلْعَبُ بِالْبَيْتَاتِ فِي بَيْتِهِ، وَهُنَّ
اللَّعْبُ.

[6289] 82 - (2441) It was narrated from 'Aishah that the people used to send their gifts when it was 'Aishah's day (i.e., the day when Allâh's Messenger was in her apartment), seeking thereby to please the Messenger of Allâh ﷺ.

[٦٢٨٩]-٨٢ [٢٤٤١]-٨٣ حَدَّثَنَا أَبُو كُرَيْبٍ : حَدَّثَنَا عَبْدٌ عَنْ هِشَامٍ ، عَنْ أَيْمَهُ ، عَنْ عَائِشَةَ ، أَنَّ النَّاسَ كَانُوا يَسْعَرُونَ بِهَدَايَا هُمْ يَوْمَ عَائِشَةَ ، يَتَعَوَّنُونَ بِذِلِّكَ مَرْضَاهَ رَسُولَ اللَّهِ ﷺ .

[6290] 83 - (2442) 'Aishah, the wife of the Prophet ﷺ, said: "The wives of the Prophet ﷺ sent Fâtimah the daughter of the Messenger of Allâh ﷺ to the Messenger of Allâh ﷺ. She asked permission to enter when he was lying down with me under my cover, and he gave her permission. She said: 'O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.' I ('Aishah) kept quiet.. The Messenger of Allâh ﷺ said to her: 'O my daughter, do you not love that which I love?' She said: 'Yes.' He said: 'Then love this one.' Fâtimah got up when she heard that from the Messenger of Allâh ﷺ, and she went back to the wives of the Messenger of Allâh ﷺ and told them what she had said, and what the Messenger of Allâh ﷺ had said to her. They said to her: 'You have been of no avail for us. Go back to the Messenger of Allâh ﷺ and say to him: "Your wives

[٦٢٩٠]-٨٣ [٢٤٤٢]-٨٤ حَدَّثَنِي الْحَسْنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ وَأَبُو بَكْرِ بْنِ النَّضِيرِ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدٌ : حَدَّثَنِي ، وَقَالَ الْأَخْرَانُ : حَدَّثَنَا - يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ : حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنْ ابْنِ شَهَابٍ : أَخْبَرَنِي مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ هِشَامٍ ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ : أَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ فَاطِمَةَ بِنْتَ رَسُولِ اللَّهِ ﷺ إِلَى رَسُولِ اللَّهِ ﷺ ، فَاسْتَأْذَنَتْ عَلَيْهِ وَهُوَ مُضطَرِّجٌ مَعِيَ فِي مَرْطِي ، فَأَذْنَ لَهَا ، فَقَالَتْ : يَا رَسُولَ اللَّهِ ! إِنَّ أَزْوَاجَكَ أَرْسَلْتَنِي إِلَيْكَ يَسْأَلُنِكَ الْعَدْلَ فِي ابْنَةِ أَبِي قُحَافَةَ ، وَأَنَا سَاقِتُهُ ، قَالَتْ : فَقَالَ لَهَا رَسُولُ اللَّهِ ﷺ : «أَيُّ بُنْيَةً ! أَلَّا سَتُ تُحِبِّينَ مَا أَحِبُّ ?» فَقَالَتْ : بَلَى ، قَالَ : «فَأَحِبِّي هَذِهِ». قَالَتْ : فَقَامَتْ فَاطِمَةُ حِينَ

urge you to be just with regard to the daughter of Abû Quhâfah.”’ Fâtimah said: ‘By Allâh, I will never speak to him about her.’’

‘Aishah said: “The wives of the Prophet ﷺ sent Zainab bint Jahsh, the wife of the Prophet ﷺ, who was the one who was the closest of them to me in status before the Messenger of Allâh ﷺ. I have never seen any woman who was better in religious commitment than Zainab, more fearing of Allâh, more truthful in speech, more keen to uphold family ties, more generous in giving charity, or more keen to draw close to Allâh. But she was quick to lose her temper, although she would calm down as quickly. She asked permission to enter upon the Messenger of Allâh ﷺ when the Messenger of Allâh ﷺ was with ‘Aishah beneath her cover, as he was when Fâtimah had come in. The Messenger of Allâh ﷺ gave her permission and she said: ‘O Messenger of Allâh, your wives have sent me to you to ask you to be just with regard to the daughter of Abû Quhâfah.’ Then she showed harshness towards me and insulted me, and I was watching the Messenger of Allâh ﷺ to see if he would allow me to respond. This went on, until I realized that the Messenger of Allâh ﷺ would not object if I responded. When I started

سَمِعْتُ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَرَجَعْتُ إِلَى أَزْوَاجِ رَسُولِ اللَّهِ ﷺ فَأَخْبَرْتُهُنَّ بِالَّذِي قَالَتْ، وَبِالَّذِي قَالَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقُلْنَ لَهَا: مَا نُرَاكِ أَغْنَيْتَنَا مِنْ شَيْءٍ، فَأَرْجَعَنِي إِلَى رَسُولِ اللَّهِ ﷺ فَقُولَيَ لَهُ: إِنَّ أَزْوَاجَكَ يَسْتَدِنُوكَ الْعَدْلَ فِي ابْنَةِ أَبِي فُحَافَةَ، فَقَالَتْ فَاطِمَةُ: وَاللَّهِ! لَا أُكَلِّمُهُ فِيهَا أَبَدًا، قَالَتْ عَائِشَةُ: فَأَرْسَلَ أَزْوَاجُ النَّبِيِّ ﷺ زَيْنَبَ بْنَتَ جَحْشِ زَوْجِ النَّبِيِّ ﷺ، وَهِيَ الَّتِي كَانَتْ تُسَامِيَنِي مِنْهُنَّ فِي الْمُنْزَلَةِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَلَمْ أَرْ أَمْرَأَةَ قَطُّ خَيْرًا فِي الدِّينِ مِنْ زَيْنَبَ، وَأَتَقُولُ لِلرَّاحِمِ، وَأَعْظَمُ صَدَقَةً، وَأَشَدُّ ابْنَادَا لِنَفْسِهَا فِي الْعَمَلِ الَّذِي تَصَدَّقُ بِهِ، وَتَنَزَّهُ بِهِ إِلَى اللَّهِ [شَعَالَى]، مَا عَدَّا سَوْرَةً مِنْ حِدَّةِ كَانَتْ فِيهَا، تُسَرِّعُ مِنْهَا الْفَيْئَةَ. قَالَتْ: فَاسْتَأْذِنْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَرَسُولُ اللَّهِ ﷺ مَعَ عَائِشَةَ فِي مِرْطِبَهَا، عَلَى الْحَالِ الَّتِي دَخَلْتُ فَاطِمَةَ عَلَيْهَا وَهُوَ بِهَا. فَأَذِنَ لَهَا رَسُولُ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّ أَزْوَاجَكَ أَرْسَلْتَنِي إِلَيْكَ يَسْأَلُوكَ الْعَدْلَ فِي ابْنَةِ أَبِي فُحَافَةَ، قَالَتْ: ثُمَّ وَقَعْتُ

responding, I answered back to everything that she had said. And the Messenger of Allâh ﷺ said, smiling: ‘She is the daughter of Abû Bakr.’”

[6291] (...) A similar report (as *Hadîth* no. 6290) was narrated from Az-Zuhîrî with this chain of narrators, except that he said: (‘Aishah said...) “When I started responding, I defeated her (in argument).”

[6292] 84 - (2443) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ (during his fatal illness) used to check and ask: ‘Where will I be today? Where will I be tomorrow?’ hoping that the turn of ‘Aishah was close. When it was my day, Allâh took his soul when he was between my neck and my chest.”

[6293] 85 - (2444) It was narrated from ‘Aishah that she heard the Messenger of Allâh ﷺ saying, before he died, when he was leaning on her chest: “O Allâh, forgive me and have mercy

بِي، فَاسْتَطَالْتُ عَلَيَّ، وَأَنَا أَرْقُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَأَرْقُبُ طَرْفَهُ، هَلْ يَأْدُنُ لِي فِيهَا، قَالَتْ: فَلَمْ تَبْرُحْ رَيْنَبُ حَتَّى عَرَفْتُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَكْرُهُ أَنْ أَنْتَصِرَ، قَالَتْ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا حِينَ أَنْحَيْتُ عَلَيْهَا، قَالَتْ: فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّهَا ابْنَةُ أَبِي بَكْرٍ».

[6291] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ فُهْرَازَادَ قَالَ: عَبْدُ اللَّهِ بْنُ عُثْمَانَ حَدَّثَنِي عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ، عَنْ يُونُسَ، عَنِ الرُّهْرِيِّ بِهَذَا الْإِشْنَادِ، مِثْلُهُ فِي الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: فَلَمَّا وَقَعْتُ بِهَا لَمْ أَنْشَبْهَا أَنْ أَخْتَنَهَا عَلَيْهَا.

[6292]-٨٤**** [٢٤٤٣] حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: وَجَدْتُ فِي كِتَابِي عَنْ أَبِي أَسَامَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيَنْقَدِدُ بِيَقُولُ: «أَيْنَ أَنَا الْيَوْمَ؟ أَيْنَ أَنَا غَدَاء؟» اسْتَيْطَأَهُ لِيَوْمَ عَائِشَةَ، قَالَتْ: فَلَمَّا كَانَ يَوْمِي قَبْصَهُ اللَّهُ بَيْنَ سُحْرِيٍّ وَنَحرِيٍّ.

[6293]-٨٥**** [٢٤٤٤] حَدَّثَنَا قُتْبَةُ ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَسَسٍ - فِيمَا قُرِيَ عَلَيْهِ - عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ عَبَادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيرِ، عَنْ عَائِشَةَ:

on me, and join me to (the higher) companionship.”

أَنَّهَا أَخْبَرَتْهُ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ قَبْلَ أَنْ يَمُوتَ، وَهُوَ مُسْنِدٌ إِلَى صَدِيرِهَا، وَأَصْنَعَتْ إِلَيْهِ وَهُوَ يَقُولُ: «اللَّهُمَّ! اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحَقْنِي بِالرَّفِيقِ».

[6294] (...) A similar report (a *Hadîth* no. 6293) was narrated from *Hishâm* with this chain of narrators.

۶۲۹۴ [(...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْءَةَ وَأَبُو كُرَيْبٍ قَالًا: حَدَّثَنَا أَبُو أُسَامَةَ؛ وَحَدَّثَنَا أَبْنُ نُمَيْرٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عَبْدُهُ أَبْنُ سَلَيْمَانَ، كُلُّهُمْ عَنْ هَشَامٍ بْنِهَا الْإِسْنَادِ، مِثْلُهُ .

[6295] 86 - (...) It was narrated that ‘Aîshah said: “I used to hear that no Prophet ever died until he had been given the choice between this world and the Hereafter. I heard the Prophet ﷺ, during the sickness of which he died, saying with some gruffness in his voice: ‘In the company of those on whom Allâh has bestowed His Grace, of the Prophets, the *Siddîqîn*, the martyrs, and the righteous. And how excellent these companions are!’”^[1]

She said: “And I thought that he had been given the choice at that point.”

۶۲۹۵-۶۲۹۶ [(...) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ الْمُشَنَّى - قَالًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ قَالَتْ: كُنْتُ أَسْمَعُ أَنَّهُ لَنْ يَمُوتَ نَبِيًّا حَتَّى يُحَيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ، قَالَتْ: فَسَمِعْتُ النَّبِيَّ ﷺ، فِي مَرْضِهِ الَّذِي مَاتَ فِيهِ، وَأَحَدَنَهُ بُحَّةُ، يَقُولُ: «مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ الْيَتَامَى وَالصَّابِدِينَ وَالشَّهِداءَ وَالصَّابِرِينَ وَحَسْنَ أُولَئِكَ رَفِيقًا» [السَّاءَ: ۶۹].

قَالَتْ: فَظَنَّتُهُ خُبُرَ حِيتَنًا.

[1] *An-Nisâ'* 4:69.

[6296] (...) A similar report (as *Hadîth* no. 6295) was narrated from Sa'd with this chain of narrators.

٦٢٩٦] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا عَبْيُودُ اللَّهِ أَبْنُ مُعَاذٍ؛ حَدَّثَنَا أَبِي قَالًا: حَدَّثَنَا شَعْبَةُ عَنْ سَعْدٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[6297] ٨٧ - (...) 'Âishah, the wife of the Prophet ﷺ said: "The Messenger of Allâh ﷺ used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.' 'Âishah said: "When the Messenger of Allâh ﷺ was about to die, and his head was on my thigh, he lost consciousness for a while then he woke up, and his eyes were staring fixedly at the ceiling, then he said: 'O Allâh, the higher companionship.'"

'Âishah said: "I said: 'Then he is not going to choose us.'"

'Âishah said: "I remembered the *Hadîth* that he used to say when he was healthy: 'No Prophet ever dies until he has been shown his place in Paradise, then he is given the choice.'"

'Âishah said: "That was the last word that the Messenger of Allâh ﷺ said: 'O Allâh, the higher companionship.'"

٦٢٩٧] (...) حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شَعْبَيْنَ بْنِ الْلَّيْثِ [بْنِ سَعْدٍ]: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عَقِيلُ بْنُ خَالِدٍ قَالَ: قَالَ أَبْنُ شَهَابٍ: أَخْبَرَنِي سَعْدُ بْنُ الْمُسَيْبِ وَعُرْوَةُ بْنُ الرَّبِّيرِ، فِي رِجَالٍ مِنْ أَهْلِ الْعِلْمِ، أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: كَانَ رَسُولُ اللهِ ﷺ يَقُولُ وَهُوَ صَحِيحٌ «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ، حَتَّى يُرَى مَقْعَدُهُ فِي الْجَهَنَّمِ، ثُمَّ يُخْيَرُ» قَالَتْ عَائِشَةُ: فَلَمَّا نَزَلَ بِرَسُولِ اللهِ ﷺ وَرَأَسُهُ عَلَى فَخِذِي، غُشِيَ عَلَيْهِ سَاعَةً ثُمَّ أَفَاقَ، فَأَشْخَصَ بَصَرَهُ إِلَى السَّقْفِ، ثُمَّ قَالَ: «اللَّهُمَّ الرَّفِيقُ الْأَعْلَى».

قَالَتْ عَائِشَةُ: قُلْتُ: إِذَا لَا يَخْتَارُنَا. قَالَتْ عَائِشَةُ: وَعَرَفْتُ الْحَدِيثَ الَّذِي كَانَ يُحَدِّثُنَا بِهِ وَهُوَ صَحِيحٌ فِي قَوْلِهِ: «إِنَّهُ لَمْ يُقْبَضْ نَبِيٌّ قَطُّ حَتَّى يُرَى مَقْعَدُهُ مِنَ الْجَهَنَّمِ ثُمَّ يُخْيَرُ». قَالَتْ عَائِشَةُ: فَكَانَتْ تِلْكَ آخِرُ كَلِمَتَهُ

تَكَلَّمَ بِهَا رَسُولُ اللَّهِ قَوْلُهُ: «اللَّهُمَّ إِنَّ رَفِيقَ الْأَعْلَى».

[6298] 88 - (2445) It was narrated that 'Aishah said: "When the Messenger of Allâh ﷺ went out (on a journey), he would draw lots between his wives. The lot fell to 'Aishah and Hafṣah, and they both went out with him. When night came, the Messenger of Allâh ﷺ would travel with 'Aishah, talking with her. Hafṣah said to 'Aishah: 'Why don't you ride my camel tonight and I will ride your camel, and you will see and I will see?'"^[1] She said: "Yes." So 'Aishah rode Hafṣah's camel, and Hafṣah rode 'Aishah's camel. The Messenger of Allâh ﷺ came to the camel of 'Aishah, which Hafṣah was riding, and he greeted her with *Salâm* and travelled with her, until they halted. 'Aishah missed him and felt jealous, so when they halted she started putting her foot in the grass and saying: "O Lord, let a scorpion or snake come and sting or bite me; he is Your Messenger and I cannot say anything to him."

ابن إبراهيم الحنظلي: وعبد بن حميد،
كلاهما عن أبي نعيم - قال عبد:
حدثنا أبو نعيم : حدثنا عبد الواحد بن
أيمان: حدثنا ابن أبي ملتك عن القاسم
ابن محمد، عن عائشة قالت: كان
رسول الله ﷺ إذا خرج، أفرغ بين
نسائه، فطارت القرعة على عائشة
وحفصة، فخرجن معه جميعاً، وكان
رسول الله ﷺ، إذا كان بالليل، سار مع
عائشة، يتحدث معها، فقالت حفصة
لعاشرة: ألا ترکين الليل بغيري وأركب
بعيرك، فتنظرين وأنظر؟ قالت: بلـ،
فركبـت عائشة على بعير حفصة، وركبت
حفصة على بعير عائشة، فجاء رسول
الله ﷺ إلى جمل عائشة، وعلـيـه حفصة،
فسـلم ثم سـار معها، حتى نـزلـوا،
فاقتـدتـ عائشة فـغـارـتـ، فـلـمـ نـزلـوا
جـعـلـتـ تـجـعـلـ رـجـلـهاـ بـيـنـ الإـذـيرـ وـتـقـولـ:

^[1] Ibn Hajar (no. 5211) explained that 'Aishah, ﷺ, conceded due to Hafṣah's longing to be able to see what she had not been able to see. And that this may be because they were not riding next to each other, but each of them were in a certain location as is customary in a camel-train, and that the meaning of what would be seen could be the tracks of his camel.

يَا رَبِّ! سُلْطُنُ عَلَيْيَ عَقْرَبًا أَوْ حَيَّةَ تَلْدَغُنِي،
رَسُولُكَ، وَلَا أَسْتَطِعُ أَنْ أَقُولَ لَهُ شَيْئًا.

[٦٢٩٩] ٨٩ - (٢٤٤٦) حَدَّثَنَا عَبْدُ

اللهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا سُلَيْمَانُ
يَعْنِي ابْنَ يَلَالِ، عَنْ عَبْدِ اللهِ بْنِ عَبْدِ
الرَّحْمَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:
سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «فَصُلْ
عَائِشَةَ عَلَى السَّنَاءِ كَفَضْلِ التَّرِيدِ عَلَى
سَائِرِ الطَّعَامِ».

[٦٣٠٠] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى

وَقُتَيْبَةَ وَابْنَ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ
يَعْنُونَ ابْنَ جَعْفَرٍ؛ وَحَدَّثَنَا قُتَيْبَةَ: حَدَّثَنَا عَبْدُ
الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، كِلَاهُمَا عَنْ عَبْدِ
اللهِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَنَسٍ عَنِ
النَّبِيِّ ﷺ، بِمِثْلِهِ، وَلَيْسَ فِي حَدِيثِهِمَا:
سَمِعْتُ رَسُولَ اللهِ ﷺ - وَفِي حَدِيثِ
إِسْمَاعِيلَ: أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ.

[٦٣٠١] ٩٠ - (٢٤٤٧) حَدَّثَنَا أَبُو

بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ
سُلَيْمَانَ وَيَعْلَى بْنُ عُيَيْدٍ عَنْ زَكَرِيَّاءَ، عَنِ
الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ،
أَنَّهَا حَدَّثَتْهُ، أَنَّ النَّبِيِّ ﷺ قَالَ لَهَا: «إِنَّ
جَبَرِيلَ يَقْرَأُ عَلَيْكَ السَّلَامَ» قَالَتْ:
فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللهِ.

[6299] 89 - (2446) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'The superiority of 'Âishah to other women is like the superiority of *Tharîd* to other kinds of food.'"

[6300] (...) A similar report (as *Hadîth* no. 6299) was narrated from Anas from the Prophet ﷺ.

[6301] 90 - (2447) It was narrated from 'Âishah that the Prophet ﷺ said to her: "Jibrîl conveys greetings of *Salâm* to you." She said: "I said: 'And upon him be peace and the mercy of Allâh.'"

[6302] (...) ‘Aishah narrated that the Messenger of Allâh ﷺ said to her:... a similar *Hadîth* (as no. 6301).

٦٣٠٢) (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا الْمُلَائِكَةُ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ قَالَ: سَمِعْتُ عَامِرًا يُقُولُ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهَا، يُعْثِلُ حَدِيثَهُمَا.

[6303] (...) A similar report (as no. 6301) was narrated from Zakariyyâ with this chain of narrators.

٦٣٠٣) (...) وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا أَسْبَاطُ بْنُ مُحَمَّدٍ عَنْ زَكَرِيَّاءِ بْنِهِذَا الْإِسْنَادِ، مِثْلُهُ.

[6304] ٩١ - (...) It was narrated that ‘Aishah, the wife of the Prophet ﷺ, said: “The Messenger of Allâh ﷺ said: ‘O ‘Aishah, this is Jibrîl conveying greetings of *Salâm* to you.’” She said: “I said: ‘And upon him be peace and the mercy of Allâh.’”

She said: “He could see what I could not.”

٦٣٠٤) (...) حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعِيبُ عَنِ الزُّهْرِيِّ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ؛ أَنَّ عَائِشَةَ زَوْجَ النَّبِيِّ ﷺ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةً! هَذَا جِبْرِيلٌ يَقُرَأُ عَلَيْكَ السَّلَامَ» فَقَالَتْ [فَقُلْتُ]: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ.

قَالَتْ: وَهُوَ يَرَى مَا لَا أَرَى.

(المعجم ١٤) - (باب ذكر حديث أم زرع) (التحفة ٦٠)

Chapter 14. The *Hadîth* Of Umm Zar‘

[6305] ٩٢ - (2448) It was narrated that ‘Aishah said: “Eleven women sat together and promised one another that they would not conceal anything about their husbands.

٦٣٠٥) (...) حَدَّثَنَا عَلَيُّ ابْنُ حُبْرِ السَّعْدِيِّ وَأَحْمَدُ بْنُ جَنَابٍ، كَلَاهُمَا عَنْ عِيسَى -وَاللَّفْظُ لِابْنِ حُبْرٍ-: حَدَّثَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا هَشَامُ بْنُ

The first one said: 'My husband is like the meat of a lean camel placed at the top of a hill that it is difficult to climb, and (the meat) is not so good that one feels the urge to take it away (from that hilltop).'

The second one said: 'I will not talk about my husband because I fear that if I start I will never stop (because his faults are so many). But if I start, I will list all his faults.'

The third one said: 'My husband is tall (and nothing else). If I speak (mention his faults) he will divorce me, but if I keep quiet I will be suspended (between wifely treatment and abandonment).'

The fourth one said: 'My husband is like the night of Tihâmah (i.e., very pleasant), neither too hot nor too cold, and I have no fear for him and we never get bored of each other.'

The fifth one said: 'My husband is like a leopard when he enters the house and like a lion when he leaves, and he does not ask about that which he leaves in the house.'

The sixth one said: 'As for my husband, he eats so much that nothing is left, and when he drinks he does not leave a drop. When he lies down he wraps himself and he does not touch me so that he might know my sorrow.'

The seventh one said: 'My husband is impotent and foolish,

عُرْوَةَ عَنْ أَخِيهِ عَبْدِ اللَّهِ بْنِ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَلَسَ إِحْدَى عَشْرَةَ امْرَأَةً، فَتَعَاهَدْنَ وَتَعَاقدْنَ أَنْ لَا يَكْتُمْنَ مِنْ أَخْبَارِ أَزْوَاجِهِنَّ شَيْئًا.

قَالَتِ الْأُولَى: رَوْجِي لَحْمٌ جَمِيلٌ غَيْبٌ
عَلَى رَأْسِ جَبَلٍ وَغَرِّ، لَا سَهْلٌ فَيَرْتَقِي،
وَلَا سَمِينٌ فَيَنْتَقِي.

قَالَتِ الثَّانِيَةُ: رَوْجِي لَا أَبْثُ خَبَرَهُ، إِنِّي
أَخَافُ أَنْ لَا أَذْرَهُ، إِنْ أَذْكُرْهُ أَذْكُرْ عَجَرَهُ وَبِعَرَهُ.

قَالَتِ الثَّالِثَةُ: رَوْجِي الْعَشْنَقُ، إِنْ
أَنْطِقْ أَطْلَقْ، وَإِنْ أَسْكَنْ أَعْلَقْ.

قَالَتِ الرَّابِعَةُ: رَوْجِي كَلَيلٌ تَهَامَةُ، لَا
حَرَّ، وَلَا قَرْ، وَلَا مَخَافَةُ وَلَا سَامَةُ.

قَالَتِ الْخَامِسَةُ: رَوْجِي إِنْ دَخَلَ فِهَدَ،
وَإِنْ خَرَجَ أَسِدَ، وَلَا يَسْأَلُ عَمَّا عَهَدَ.

قَالَتِ السَّادِسَةُ: رَوْجِي إِنْ أَكَلَ لَفَّ،
وَإِنْ شَرِبَ اشْتَفَ، وَإِنْ اضْطَبَعَ الْفَتَّ،
وَلَا يُولُجَ الْكَفَّ، لِيَعْلَمَ الْبَثَّ.

قَالَتِ السَّابِعَةُ: رَوْجِي غَيَّابَةُ أَوْ
عَيَّابَةُ، طَبَاقَةُ كُلُّ دَاءٍ لَهُ دَاءُ، شَجَاجِكَ أَوْ
فَلَّكَ، أَوْ جَمَعَ كُلَّا لَكِ.

قَالَتِ الثَّامِنَةُ: رَوْجِي، الرِّيحُ رِيحُ
زَرَبَ، وَالْمَسُ مَسُ أَرْبَ.

قَالَتِ التَّاسِعَةُ: رَوْجِي رَفِيعُ الْعِمَادِ،

suffering from all kinds of diseases, with such rough manners that he may break my head or injure my body, or both.'

The eighth one said: 'My husband is as sweet as *Zarnab* (an aromatic plant) and as soft as a rabbit.'

The ninth one said: 'My husband is from a prominent family, and is tall, with heaps of ashes (at his door - i.e., he is very hospitable) and his house is near the meeting place.'

The tenth one said: 'My husband is Mâlik, and how fine is Mâlik? Mâlik is better than that. He has many camels, more than the pastures he has for them. When they hear the sound of the *Mizhar*^[1] they become sure that they are going to be slaughtered.'

The eleventh one said: 'My husband is Abû Zar' and how fine Abû Zar' is. He has put heavy jewellery on my ears and covered my sinews and bones with fat (by supplying plentiful food), and he showed me great respect which made me feel honored. He found me among the shepherds living on the side of the mountain, and he made me one of those who have horses, camels, lands and heaps of grain, and he has a great deal of wealth. If I say something, he never criticizes me. I sleep and get up in the morning, and drink to my

طَوِيلُ النَّجَادِ، عَظِيمُ الرَّمَادِ، قَرِيبُ
الْبَيْتِ مِنَ النَّادِ.

قَالَتِ الْعَاشِرَةُ: زَوْجِي مَالِكٌ، وَمَا
مَالِكٌ؟ مَالِكٌ حَيْرٌ مِنْ ذَلِكَ، لَهُ إِلَّا
كَثِيرَاتُ الْمَبَارِكِ، قَلِيلَاتُ الْمَسَارِ، إِذَا
سِمِعْنَ صَوْتَ الْمِزْهَرِ أَيْقَنَ أَنَّهُنَّ هَوَالِكُ.

قَالَتِ الْحَادِيَةُ عَشْرَةً: زَوْجِي أَبُو
رَزْعٍ، وَمَا أَبُو رَزْعٍ؟ أَنَاسٌ مِنْ حُلْيَيِ
أُذْنِيَ، وَمَلَأَ مِنْ شَحْمٍ عَصْدَيِ، وَبَجَحَنْيِ
بَجَحَثُ إِلَيَّ نَفْسِي، وَجَدَنِي فِي أَهْلِ
غَيْمَةِ يِشَقَّ، فَجَعَلَنِي فِي أَهْلِ صَهْبِيِ
وَأَطْيَطِ، وَدَائِسِ وَمُنَقِّ فَعِنْدَهُ أَقْوَلُ فَلَا
أُقْبَحُ، وَأَرْقُدُ فَأَتَصِبَّحُ، وَأَشْرَبُ فَأَتَفَقَّحُ.
أُمُّ أَبِي رَزْعٍ، فَمَا أُمُّ أَبِي رَزْعٍ؟

عُكُومُهَا رَدَاحٌ، وَبَيْنُهَا فَسَاحٌ.
ابْنُ أَبِي رَزْعٍ، فَمَا ابْنُ أَبِي رَزْعٍ؟ مَضْجَعُهُ
كَمَسْلُ شَطَبَيَةٍ، وَتَسْبِعُهُ ذِرَاعُ الْجَفَرَةِ.

بَنْتُ أَبِي رَزْعٍ، فَمَا بَنْتُ أَبِي رَزْعٍ؟
طَوْعُ أَبِيهَا وَطَوْعُ أُمَّهَا، وَمِلْءُ كِسَائِهَا
وَغَيْظُ جَارِهَا.

جَارِيَةُ أَبِي رَزْعٍ، فَمَا جَارِيَةُ أَبِي رَزْعٍ؟
لَا تَبْثُ حَدِيشَنَا تَبْيَشَا، وَلَا تَنْقُثُ مِيرَشَا
تَنْقِيشَا، وَلَا تَمْلأُ بَيْنَنَا تَعْشِيشَا.

[1] A piece of wood which is beaten while singing.

heart's content. And the mother of Abû Zar‘, how fine is the mother of Abû Zar‘! Her vessels are filled to the brim and her house is quite spacious. As for the son of Abû Zar‘, he is as slim as a green branch of palm peeled from its bark, or like a sword drawn from its sheath, and the foreleg of a lamb is enough to fill him. As for the daughter of Abû Zar‘, how fine is the daughter of Abû Zar‘. She is obedient to her father and obedient to her mother, filling out her cloak and a source of jealousy for her co-wife. As for the slave-girl of Abû Zar‘, how good she is. She does not disclose our affairs to others, and she does not take our squander wheat or provision, and she does not leave garbage scattered in the house like a bird's nest. One day Abû Zar‘ went out when the milk churned in the vessels, and he met a woman who had two sons like leopards, playing with her pomegranates (breasts) under her shirt. He divorced me and married that woman. Later on, I married another man, a generous man who was an expert rider and a fine archer. He gave me many gifts and a pair of every kind of animal, and he said: "Eat, Umm Zar‘, and send (food) to your family." But if I were to combine everything, it would not fill the smallest vessel of Abû Zar‘.”

قَالَتْ: خَرَجَ أَبُو زَرْعَ وَالْأَوْطَابُ
تُمْخَضُ، فَلَقِي امْرَأَةً مَعَهَا وَلَدَانِ لَهَا
كَافُهَدَيْنِ، يَلْعَبَانِ مِنْ تَحْتِ خَصْرِهَا
بِرْمَانَيْنِ، فَطَلَقَنِي وَنَكَحَهَا، فَنَكَحْتُ بَعْدَهُ
رَجُلًا سَرِيًّا، رَكَبَ شَرِيًّا، وَأَخْدَ حَطَيًّا،
وَأَرَاحَ عَلَيَّ نَعْمَاءَ ثَرِيًّا، وَأَعْطَانِي مِنْ كُلِّ رَائِحَةٍ
زَوْجًا، قَالَ: كُلِّي أُمَّ زَرْعَ وَمِيرِي أَهْلَكَ.
فَلَوْ جَمِعْتُ كُلَّ شَيْءٍ أَعْطَانِي مَا بَلَغَ
أَصْغَرَ آتِيَةَ أَبِي زَرْعَ.
قَالَتْ عَائِشَةُ: قَالَ لِي رَسُولُ اللهِ ﷺ:
«كُنْتُ لَكَ أَبِي زَرْعَ لِأُمَّ زَرْعَ».

'Âishah said: "The Messenger of Allâh ﷺ said to me: 'I am to you like Abû Zar' to Umm Zar'."

[6306] (...) It was narrated from Hishâm bin 'Urwah with this chain of narrators (a *Hadîth* similar to no. 6305).

[٦٣٠٦] (...) وَحَدَّثَنَا الْحَسْنُ بْنُ عَلَيٍّ الْحُلْوَانِيُّ: حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ: حَدَّثَنَا سَعِيدُ بْنُ سَلَمَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ بِهَذَا الْإِسْنَادِ، عَيْرَ أَنَّهُ قَالَ: عَيَّا يَاءً طَبَاقَاءَ، وَلَمْ يُشُكَّ، وَقَالَ: فَلِيلَاتُ الْمَسَارِحِ، وَقَالَ: وَصَفْرُ رِدَائِهَا، وَخَيْرُ نِسَائِهَا، وَعَفْرُ جَارِهَا، وَقَالَ: وَلَا تَنْقُثْ مِيرَتَنَا تَنْقِيشَا، وَقَالَ: وَأَعْطَانِي مِنْ كُلِّ ذِي رَأْيَةٍ زَوْجًا.

Chapter 15. The Virtues Of Fâtimah, May Allâh Be Pleased With Her, The Daughter Of The Prophet ﷺ

[6307] 93 - (2449) Al-Miswar bin Mâkhrâmah narrated that he heard the Messenger of Allâh ﷺ say on the *Minbar*: "Banû Hishâm bin Al-Mughîrah asked me for permission to give their daughter in marriage to 'Alî bin Abî Tâlib, but I will not give them permission, and I will not give them permission, and I will not give them permission, unless the son of Abû Tâlib would like to divorce my daughter and marry their daughter. My daughter is a part of me; what disturbs her disturbs me and what offends her offends me."

(المعجم ١٥) - (بابُ من فضائل فاطمة، [بنت النبيّ]، رَضِيَ اللَّهُ عَنْهَا) (التحفة ٦١)

[٦٣٠٧-٩٣] [٢٤٤٩] حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ وَقَتِيمَةُ بْنُ سَعِيدٍ، كِلَاهُمَا عَنْ الْلَّيْثِ بْنِ سَعْدٍ - قَالَ أَبْنُ يُونُسَ: حَدَّثَنَا لَيْثٌ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ بْنِ أَبِي مُلِيْكَةَ الْقُرْشِيِّ التَّيْمِيِّ؛ أَنَّ الْمَسْوَرَ بْنَ مَحْرَمَةَ حَدَّثَهُ؛ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ عَلَى الْمِنْبَرِ، وَهُوَ يَقُولُ: «إِنَّ بَنِي هِشَامَ بْنِ الْمُغِيْرَةِ اسْتَأْذَنُونِي أَنْ يُنْكِحُوا ابْنَهُمْ، عَلَيَّ بْنَ أَبِي طَالِبٍ، فَلَا آذِنُ لَهُمْ، ثُمَّ لَا آذِنُ لَهُمْ، إِلَّا أَنْ

يُحِبُّ ابْنُ أَبِي طَالِبٍ أَنْ يُطْلَقَ ابْنَتِي وَيَنْكِحَ ابْنَتَهُمْ، فَإِنَّمَا ابْنَتِي بَضْعَةُ مِنِّي، يَرِبُّنِي مَا رَأَبَهَا وَيُؤْذِنِي مَا آذَاهَا».

[6308] 94 - (...) It was narrated that Al-Miswar bin Makhramah said: "The Messenger of Allâh ﷺ said: 'Fâtimah is a part of me; what offends her offends me.'"

٩٤-[٦٣٠٨] (...) وَحَدَّثَنِي أَبُو مَعْمَرٍ إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ الْهَذَلِيُّ: حَدَّثَنَا سُفْيَانُ عَنْ عَمْرِو، عَنْ ابْنِ أَبِي مُلِيْكَةَ، عَنِ الْمِسْوَرِ بْنِ مَحْرَمَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا فَاطِمَةَ بَضْعَةُ مِنِّي، يُؤْذِنِي مَا آذَاهَا».

[6309] 95 - (...) 'Alî bin Al-Husain narrated that when they came to Al-Madînah from Yazîd bin Mu'âwiyyah, after the killing of Al-Husain bin 'Alî ، he was met by Al-Miswar bin Makhramah who said to him: "Do you have anything you want me to do?" He said: "I said to him: 'No.'" He said to him: "Will you give me the sword of the Messenger of Allâh ﷺ? For I fear that the people may wrest it from you. By Allâh! If you give it to me I will never give it up so long as there is still life in me. 'Alî bin Abî Tâlib proposed marriage to the daughter of Abû Jahl (to be a co-wife) to Fâtimah, and I heard the Messenger of Allâh ﷺ addressing the people concerning that, on this *Minbar* of his, and I was an adolescent at that time. He said: 'Fâtimah is part of me, and I fear lest she be put to trial with regard to her religious commitment.'

٩٥-[٦٣٠٩] (...) حَدَّثَنَا أَخْمَدُ بْنُ حَنْبَلٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا أَبُو عَنِ الْوَلِيدِ بْنِ كَثِيرٍ: حَدَّثَنِي مُحَمَّدُ بْنُ عَمْرُو بْنُ حَلْحَلَةَ الدُّؤُلِيُّ، أَنَّ ابْنَ شَهَابٍ حَدَّثُهُ، أَنَّ عَلَيَّ بْنَ الْحُسَيْنَ حَدَّثَهُ؛ أَنَّهُمْ جِنَّ قَدِمُوا الْمَدِيْنَةَ، مِنْ عِنْدِ يَزِيدَ بْنِ مُعَاوِيَةَ، مَقْتَلُ الْحُسَيْنِ بْنِ عَلَيٍّ [رَضِيَ اللَّهُ عَنْهُمَا]، لِقَيْهُ الْمِسْوَرُ بْنُ مَحْرَمَةَ، فَقَالَ لَهُ: هَلْ لَكَ إِلَيَّ [مِنْ] حَاجَةً تَأْمُرُنِي بِهَا؟ قَالَ فَقْلُتُ لَهُ: لَا، قَالَ لَهُ: هَلْ أَنْتَ مُعْطَى سَيْفَ رَسُولِ اللَّهِ ﷺ؟ فَإِنِّي أَخَافُ أَنْ يَعْلَمَكَ الْقَوْمُ عَلَيْهِ، وَإِنِّي اللَّهُ لَئِنْ أَعْطَيْتَنِيهِ لَا يُخْلَصُ إِلَيْهِ أَبَدًا، حَتَّى تَبْلُغَ تَفْسِي. إِنَّ عَلَيَّ بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهَنْ عَلَى فَاطِمَةَ، فَسَمِعْتُ

"Then he mentioned a son-in-law of his from Banū ‘Abd Shams, and praised his behavior as a son-in-law. He said: 'When he spoke to me he told the truth, when he made me a promise he kept it, and I do not say that any permissible thing is forbidden, or that any forbidden thing is permitted, but by Allāh, the daughter of the Messenger of Allāh ﷺ and the daughter of the enemy of Allāh will never be joined together in one place.'"

رَسُولُ اللَّهِ ﷺ وَهُوَ يَخْطُبُ النَّاسَ فِي ذَلِكَ، عَلَىٰ مِنْبَرِهِ هَذَا، وَأَنَا يَوْمَئِذٍ مُحْتَلِمٌ، فَقَالَ: «إِنَّ فَاطِمَةَ مِنِّي، وَإِنِّي أَتَخَوَّفُ أَنْ تُقْنَىٰ فِي دِينِهَا».

قَالَ: ثُمَّ ذَكَرَ صِهْرًا لَهُ مِنْ بَنِي عَبْدِ شَمْسٍ، فَأَشْتَرَ عَلَيْهِ فِي مُصَاهِرَتِهِ إِيَّاهُ فَأَحْسَنَ، قَالَ: «حَدَّثَنِي فَصَدَقْنِي، وَوَعَدَنِي فَأَوْفَىٰ لِي، وَإِنِّي لَسْتُ أُحِرِّمُ حَلَالًا وَلَا أُحِلُّ حَرَامًا، وَلَكُنْ، وَاللَّهُ! لَا تَجْمِعُ بَنْتَ رَسُولِ اللَّهِ ﷺ وَبَنْتَ عَدُوِّ اللَّهِ مَكَانًا وَاحِدًا أَبَدًا».

[6310] 96 - (...) Al-Miswar bin Makhramah narrated that ‘Alī bin Abī Tālib proposed to the daughter of Abū Jahl, and he was already married to Fātimah the daughter of the Prophet ﷺ. When Fātimah heard of that she came to the Prophet ﷺ and said to him: "Your people are saying that you do not get angry for the sake of your daughters, and ‘Alī is going to marry the daughter of Abū Jahl."

Al-Miswar said: "The Prophet ﷺ stood up and I heard him when he bore witness (i.e., proclaimed the *Shahâda*; I bear witness that none has the right to be worshiped but Allāh), then he said: 'I gave a daughter of mine in marriage to Abul-‘Âsh bin Ar-Rabî’, and when he spoke he told

[6310] 96 - (...) حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعَيْبُ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي عَلِيُّ بْنُ حُسَيْنٍ، أَنَّ الْمَسْوُرَ بْنَ مَحْرَمَةَ أَخْبَرَهُ: أَنَّ عَلِيًّا بْنَ أَبِي طَالِبٍ خَطَبَ بِنْتَ أَبِي جَهْلٍ، وَعِنْهُ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ، فَلَمَّا سَمِعَتْ بِذَلِكَ فَاطِمَةُ بِنْتُ النَّبِيِّ ﷺ فَقَالَتْ لَهُ: إِنَّ قَوْمَكَ يَتَحَدَّثُونَ أَنَّكَ لَا تَغْضَبُ لِيَتَاتِكَ، وَهَذَا عَلَيَّ نَأْكِحَا ابْنَةَ أَبِي جَهْلٍ.

قَالَ الْمَسْوُرُ: فَقَامَ النَّبِيُّ ﷺ فَسَمِعَتْهُ حِينَ شَهَدَ، ثُمَّ قَالَ: «أَمَا بَعْدُ، فَإِنِّي أَنْكَحْتُ أَبَا الْعَاصِ بْنَ الرَّبِيعَ، فَحَدَّثَنِي

me the truth. Fâtimah bint Muhammad is a part of me, and I do not like for her to be put to trial. By Allâh, the daughter of the Messenger of Allâh and the daughter of the enemy of Allâh will not be joined together as wives of one man.' So 'Alî abandoned that proposal."

[6311] (...) A similar report (as no. 6310) was narrated by Az-Zuhri with this chain of narrators.

فَصَدَقَنِي، وَإِنَّ فَاطِمَةَ بِنْتَ مُحَمَّدٍ مُضْعَةً
مِنِّي، وَإِنَّمَا أَكْرَهُ أَنْ يُقْتَبِطُوهَا، وَإِنَّهَا،
وَاللَّهُ! لَا تَجْتَمِعُ بِنْتُ رَسُولِ اللَّهِ وَبِنْتُ
عَدُوِّ اللَّهِ عِنْدَ رَجُلٍ وَاحِدٍ أَبَدًا».
قَالَ: فَتَرَكَ عَلَيَّ الْخِطْبَةَ.

[٦٣١١] (...) وَحَدَّثَنِيهِ أَبُو مَعْنَى
الرَّقَاشِيُّ: حَدَّثَنَا وَهُبَّ يَعْنِي ابْنَ حَرْبِيرَ،
عَنْ أَبِيهِ قَالَ: سَمِعْتُ النَّعْمَانَ يَعْنِي ابْنَ
رَاشِدٍ، يُحَدِّثُ عَنِ الزُّهْرِيِّ بِهَذَا
الْإِسْنَادِ، نَحْوَهُ.

[6312] ٩٧ - (2450) It was narrated from 'Âishah that the Messenger of Allâh ﷺ called Fâtimah, his daughter, and whispered to her, and she wept. Then he whispered to her again and she smiled. 'Âishah said: "I said to Fâtimah: 'What is it that the Messenger of Allâh ﷺ whispered to you and you wept, then he whispered to you and you smiled?' She said: 'He whispered to me and told me of his death, so I wept, then he whispered to me and told me that I would be the first one of his family to follow him, so I smiled.'"'

[٦٣١٢] ٩٧ - (٢٤٥٠) حَدَّثَنَا
مَنْصُورُ بْنُ أَبِي مُزَاجِمٍ: حَدَّثَنَا إِبْرَاهِيمُ
يَعْنِي ابْنَ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عُرْوَةَ،
عَنْ عَائِشَةَ؛ وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ -
وَاللَّفْظُ لَهُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ:
حَدَّثَنَا أَبِي عَنْ أَبِيهِ؛ أَنَّ عُرْوَةَ بْنَ الزُّبَيرِ
حَدَّثَهُ؛ أَنَّ عَائِشَةَ حَدَّثَهُ؛ أَنَّ رَسُولَ
اللَّهِ ﷺ دَعَا فَاطِمَةَ ابْنَتَهُ فَسَارَّهَا،
فَبَكَتْ، ثُمَّ سَارَّهَا فَصَحَّكَتْ، فَقَالَتْ
عَائِشَةُ: قَلْتُ لِفَاطِمَةَ: مَا هَذَا الَّذِي
سَارَكَ بِهِ رَسُولُ اللَّهِ ﷺ فَبَكَيْتُ، ثُمَّ
سَارَكَ فَصَحَّكَتْ؟ قَالَتْ: سَارَنِي فَأَخْبَرَنِي
بِمَوْتِهِ، فَبَكَيْتُ، ثُمَّ سَارَنِي فَأَخْبَرَنِي أَنِّي
أَوَّلُ مَنْ يَتَبَعُهُ مِنْ أَهْلِهِ، فَصَحَّكَتْ.

[6313] 98 - (...) It was narrated that 'Aishah said: "The wives of the Prophet ﷺ were with him, and not one of them was absent. Fâtimah came walking, and her manner of walking was exactly like that of the Messenger of Allâh ﷺ. When he saw her, he welcomed her and said: 'Welcome to my daughter.' Then he seated her on his right or his left. He whispered to her and she wept bitterly, and when he saw that she was so upset, he whispered to her again and she smiled. I said to her: 'The Messenger of Allâh ﷺ singled you out from among his womenfolk to whisper to, then you wept?' When the Messenger of Allâh ﷺ left, I asked her: 'What did the Messenger of Allâh ﷺ say to you?' She said: 'I will not disclose the secret of the Messenger of Allâh ﷺ.' When the Messenger of Allâh ﷺ died, I said: 'I adjure you by the right I have over you, tell me what the Messenger of Allâh ﷺ said to you.' She said: 'Now, yes (I will tell you). When he (ﷺ) whispered to me the first time, he told me that: "Jibrîl used to review the Qur'ân once or twice every year, but now he reviewed it twice; and I think that my death is near, so fear Allâh and be patient, and I will be a fitting forerunner for you.'" She said: 'So I wept, as you saw. When he saw my grief, he whispered to me a second time, and said: "O Fâtimah, does it not please you to

٩٨-[٦٣١٣] (...) حَدَّثَنَا أَبُو
كَامِلُ الْجَحْدَرِيُّ فُضَيْلُ بْنُ حُسَيْنٍ : حَدَّثَنَا
أَبُو عَوَانَةَ عَنْ فَرَاسٍ، عَنْ عَامِرٍ، عَنْ
مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ : كُنْ أَزْواجَ
النِّسَاءِ عِنْهُ، لَمْ يُغَادِرْ مِنْهُنَّ وَاحِدَةً،
فَأَقْبَلَتْ فَاطِمَةُ تَمْشِي، مَا تُخْطِلُهُ مِشْيُهَا
مِنْ مِشْيَةِ رَسُولِ اللَّهِ تَعَالَى شَيْئًا، فَلَمَّا رَأَهَا
رَحَبَ بِهَا، فَقَالَ : «مَرْحَبًا بِابْنَتِي» ثُمَّ
أَجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ
سَارَهَا فَبَكَتْ بُكَاءً شَدِيدًا، فَلَمَّا رَأَى
جَزْعَهَا سَارَهَا الثَّانِيَةَ فَضَحِكَتْ، فَقُلْتُ
لَهَا : حَصَّلَ رَسُولُ اللَّهِ تَعَالَى مِنْ بَيْنِ نِسَاءِهِ
بِالسَّرَّارِ، ثُمَّ أَنْتِ تَبْكِينِ؟ فَلَمَّا قَامَ رَسُولُ
اللَّهِ تَعَالَى سَأَلْتُهَا مَا قَالَ لَكِ رَسُولُ
اللَّهِ تَعَالَى؟ قَالَتْ : مَا كُنْتُ أُفْشِي عَلَى
رَسُولِ اللَّهِ تَعَالَى سِرَّهُ، قَالَتْ : فَلَمَّا تُوفِيَ
رَسُولُ اللَّهِ تَعَالَى قُلْتُ : عَزِمْتُ عَلَيْكَ، بِمَا
لَيْ عَلَيْكَ مِنِ الْحَقِّ، لَمَّا حَدَّثْتِنِي مَا قَالَ
لَكِ رَسُولُ اللَّهِ تَعَالَى؟ فَقَالَتْ : أَمَّا الْآنَ،
فَنَعَمْ، أَمَّا حِينَ سَارَنِي فِي الْمَرَّةِ
الْأُولَى، فَأَخْبَرَنِي : «أَنَّ جِبْرِيلَ كَانَ
يُعَارِضُهُ الْقُرْآنَ فِي كُلِّ سَنَةٍ مَرَّةً أَوْ
مَرَّاتَيْنِ، وَإِنَّهُ عَارِضُهُ الْآنَ مَرَّاتَيْنِ، فَإِنِّي
لَا أُرِي الْأَجَلَ إِلَّا قَدْ افْتَرَبَ، فَاتَّقِ اللَّهَ

be the leader of the believing women, or the leader of the women of this *Ummah*?" She said: 'So I smiled as you saw me.'

وَاصْبِرِي، فَإِنَّهُ نَعْمَ السَّلَفُ أَنَا لَكِ». قَالَتْ: فَبَكَيْتُ بُكَائِي الدُّلَى رَأَيْتُ، فَلَمَّا رَأَى جَزَعِي سَارَنِي الثَّانِيَةَ قَالَ: «يَا فَاطِمَةُ! أَمَا تَرْضَنِي أَنْ تَكُونِي سَيِّدَةَ نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةَ نِسَاءِ هَذِهِ الْأُمَّةِ؟» قَالَتْ: فَضَحِّكْتُ ضَحْكِي الدُّلَى رَأَيْتُ.

[٦٣١٤] ٩٩ - (...) It was narrated that 'Aishah said: "The wives of the Prophet ﷺ gathered and not one of them was absent. Then Fātimah came, and her manner of walking was like that of the Messenger of Allāh ﷺ. He said: 'Welcome to my daughter,' and seated her to his right or his left. Then he whispered something to her and Fātimah – may Allāh be pleased with her – wept, then he whispered to her and she smiled. I said to her: 'What made you weep?' She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' I said: 'I have never seen grief and joy so close as today.' I said to her when she wept: 'The Messenger of Allāh ﷺ singled you out to say something to, and you wept.' And I asked her what he had said. She said: 'I will not disclose the secret of the Messenger of Allāh ﷺ.' Then when he died, I asked her and she said: 'He ﷺ told me: "Jibril used to review the Qur'ān once every year, but this year he reviewed it with me twice, and I

ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ عَنْ زَكَرِيَّاءَ؛ وَحَدَّثَنَا ابْنُ نُعْمَانَ: حَدَّثَنَا أَبْيَ: حَدَّثَنَا زَكَرِيَّاءَ عَنْ فِرَاسٍ عَنْ عَامِرٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: اجْتَمَعَ نِسَاءُ النَّبِيِّ ﷺ، فَلَمْ يُعَاذْ مِنْهُنَّ امْرَأً، فَجَاءَتْ فَاطِمَةُ تَمْشِي كَمَا تَمْشِيَهَا مِشْيَهُ رَسُولِ اللَّهِ ﷺ، قَالَ: «مَرْحَبًا بِابْنِتِي» فَاجْلَسَهَا عَنْ يَمِينِهِ أَوْ عَنْ شِمَالِهِ، ثُمَّ إِنَّهُ أَسْرَ إِلَيْهَا حَدِيثًا فَبَكَتْ فَاطِمَةُ - رِضْوَانُ اللَّهِ عَلَيْهَا - ثُمَّ إِنَّهُ سَارَهَا فَضَحِّكَتْ أَيْضًا، فَقُلْتُ لَهَا مَا يُنْكِلُكِ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، فَقُلْتُ: مَا رَأَيْتُ كَالْيُومَ فَرَحَا أَفْرَبَ مِنْ حُزْنٍ، فَقُلْتُ لَهَا حِينَ بَكَتْ: أَخَصَّكَ رَسُولُ اللَّهِ ﷺ بِحَدِيثِهِ دُونَنَا ثُمَّ تَبَكَّنَ؟ وَسَأَلْتُهَا عَمَّا قَالَ؟ فَقَالَتْ: مَا كُنْتُ لِأُفْشِي سِرَّ رَسُولِ اللَّهِ ﷺ، حَتَّى إِذَا قِضَ سَأَلْتُهَا فَقَالَتْ: إِنَّهُ كَانَ حَدَّثَنِي: «أَنَّ جِبْرِيلَ

realized that my death has drawn near, and you will be the first of my family to follow me, and I will be a fitting forerunner for you." So I wept at that, then he whispered to me and said: "Does it not please you to be the leader of the believing women, or the leader of the women of this *Ummah*?" so I smiled at that."

كَانَ يُعَارِضُهُ بِالْقُرْآنِ كُلَّ عَامٍ مَرَّةً، وَإِنَّهُ
غَارَصَهُ بِهِ فِي الْعَامِ مَرَّتَيْنِ، وَلَا أَرَانِي إِلَّا
فَدَ حَضَرَ أَجْلِي، وَإِنَّكِ أَوْلَى أَهْلِي لِحُوقَّا
بِي، وَبَعْنَمِ السَّلَفِ أَنَا لَكِ» فَبَكَيْتُ لِذَلِكَ،
ثُمَّ إِنَّهُ سَارَنِي فَقَالَ: «أَلَا تَرْضِينَ أَنْ تَكُونِي
سَيِّدَةً نِسَاءِ الْمُؤْمِنِينَ، أَوْ سَيِّدَةً نِسَاءَ هَذِهِ
الْأُمَّةِ؟» فَصَحَحْكُتُ لِذَلِكَ.

Chapter 16. The Virtues Of Umm Salamah, The Mother Of The Believers, May Allâh Be Pleased With Her

(المعجم ١٦) - (باب من فضائل أم سلمة، [أم المؤمنين]، رضي الله عنها) (التحفة ٦٢)

[6315] 100 - (2451) It was narrated that Salmân said: "Do not be, if you can, the first one to enter the marketplace and the last one to leave it, for it is the battleground of the *Shaiṭân* where he sets up his banner."

He said: "And I was told that Jibrîl (ﷺ), came to the Prophet of Allâh ﷺ when Umm Salamah was with him, and he spoke with him then he left. The Prophet of Allâh ﷺ said to Umm Salamah: 'Who was this?' She said: 'This was Dihyâ Al-Kalbî.'"

He said: "And Umm Salamah said: 'By Allâh, I did not think it was anyone other than he, until I heard the *Khuṭbah* of the Prophet of Allâh ﷺ in which he conveyed some information, or words to that effect.'" He said: "I said to

[٦٣١٥] ١٠٠ - (٢٤٥١) حَدَّثَنِي
عَبْدُ الْأَعْلَى بْنُ حَمَادٍ وَمُحَمَّدُ بْنُ عَبْدِ
الْأَعْلَى الْقَيْسِيُّ، كِلَاهُمَا عَنِ الْمُعْتَمِرِ -
قَالَ ابْنُ حَمَادٍ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ
- قَالَ: سَمِعْتُ أَبِيهِ: حَدَّثَنَا أَبُو عُثْمَانَ
عَنْ سُلَيْمَانَ قَالَ: لَا تَكُونَنَّ، إِنْ
اسْتَطَعْتُ، أَوْلَى مَنْ يَدْخُلُ الشَّوْقَ وَلَا
آخِرَ مَنْ يَخْرُجُ مِنْهَا، فَإِنَّهَا مَرْكَةُ
الشَّيْطَانِ، وَبِهَا يَنْصُبُ رَأْيَتَهُ .

قَالَ: وَأَنْتِ أَنَّ جِبْرِيلَ [عَلَيْهِ السَّلَامُ]
أَتَى نَبِيَّ اللَّهِ وَعَنْهُ أُمُّ سَلَمَةَ - قَالَ -:
فَجَعَلَ يَتَحَدَّثُ ثُمَّ قَامَ، فَقَالَ نَبِيُّ اللَّهِ
لِأُمِّ سَلَمَةَ: «مَنْ هَذَا؟» أَوْ كَمَا قَالَ،
قَالَتْ: هَذَا دِحْيَةُ الْكَلْبِيُّ - قَالَ -:

Abû ‘Uthmân: ‘From whom did you hear this?’ He said: ‘From Usâmah bin Zaid.’”

فَقَالَتْ أُمُّ سَلَمَةَ: أَيْمُونَ اللَّهِ! مَا حَسِبْتُهُ إِلَّا
إِيَاهُ، حَتَّى سَوْفَتْ خُطْبَةُ نَبِيِّ اللَّهِ
يُحْبِرُ خَبْرَنَا، أَوْ كَمَا قَالَ، قَالَ فَقُلْتُ
لِأَبِي عُثْمَانَ: مِمَّنْ سَوْفَتْ هَذَا؟ قَالَ:
مِنْ أَسَامَةَ بْنِ زَيْدٍ.

Chapter 17. The Virtues Of Zainab, The Mother Of The Believers, May Allâh Be Pleased With Her

[6316] 101 - (2452) It was narrated that ‘Âishah, the Mother of the Believers, said: “The Messenger of Allâh ﷺ said: ‘The quickest of you to join me (after I die) will be the one with the longest hands.’”

She said: “They started to measure one another, to see who had the longest hands.”

She said: “But the one who had the longest hands was Zainab, because she used to work with her hands and give charity.”

(المعجم ١٧) - (باب من فضائل زينب، أم المؤمنين، رضي الله عنها)
(التحفة ٦٣)

[٦٣١٦] ١٠١ - (٢٤٥٢) حَدَّثَنَا
مَحْمُودُ بْنُ غَيَّلَانَ أَبُو أَحْمَدَ: حَدَّثَنَا
الْفَضْلُ بْنُ مُوسَى السِّيَّنَانِيُّ: أَخْبَرَنَا طَلْحَةُ
ابْنِ يَحْيَى بْنِ طَلْحَةَ عَنْ عَائِشَةَ بِنْتِ
طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ:
قَالَ رَسُولُ اللَّهِ^{صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ}: أَسْرَعُكُنَّ لَحَافًا
بِي، أَطْوَلُكُنَّ يَدًا.

قَالَتْ: فَكُنْ يَتَطَاوَلُنَّ أَيْتُهُنَّ أَطْوَلُ يَدًا.
قَالَتْ: فَكَانَتْ أَطْوَلَنَا يَدًا زَيْنَبُ،
لِأَنَّهَا كَانَتْ تَعْمَلُ بِيَدِهَا وَتَصَدَّقُ.

(المعجم ١٨) - (باب من فضائل أم أيمن، رضي الله عنها) (التحفة ٦٤)

[٦٣١٧] ١٠٢ - (٢٤٥٣) حَدَّثَنَا أَبُو
كُرَيْبُ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو
أَسَامَةَ عَنْ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ عَنْ ثَابِتِ،

Chapter 18. The Virtues Of Umm Ayman, May Allâh Be Pleased With Her

[6317] 102 - (2453) It was narrated that Anas said: “The Messenger of Allâh ﷺ went to Umm Ayman, and we went with him. She gave him a vessel in

which was some drink, and I do not know whether he refused it because he was fasting or because he did not want it, and she raised her voice to him and started grumbling.”

عَنْ أَنَسِي قَالَ: انْطَلَقَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَى أُمِّ أَيْمَنَ، فَانْطَلَقْتُ مَعَهُ، فَنَاوَلَهُ إِنَاءٌ فِيهِ شَرَابٌ، قَالَ: فَلَا أَدْرِي أَصَادَفْتُهُ صَائِمًا أَوْ لَمْ يُرِدْهُ، فَجَعَلْتُ تَضَبَّخُ عَلَيْهِ وَنَذَمَرُ عَلَيْهِ.

[6318] 103 - (2454) It was narrated that Anas said: “Abū Bakr (may Allāh be pleased with him) said to ‘Umar, after the Messenger of Allāh ﷺ died: ‘Let us go to Umm Ayman and visit her, as the Messenger of Allāh ﷺ used to visit her.’ When they came to her she wept, and they said to her: ‘Why are you weeping? What is with Allāh is better for His Messenger ﷺ.’ She said: ‘I am not weeping because I do not know that what is with Allāh is better for His Messenger ﷺ; rather I am weeping because the revelation from heaven has ceased.’ She moved them to tears, and they started to weep with her.”

[٦٣١٨] [٢٤٥٤-١٠٣] حَدَثَنَا زُهَيرُ بْنُ حَرْبٍ: أَخْبَرَنِي عَمْرُو بْنُ عَاصِمٍ الْكَلَابِيِّ: حَدَثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ أَنَسِي قَالَ: قَالَ أَبُو بَكْرٍ [رَضِيَ اللَّهُ عَنْهُ], بَعْدَ وَفَاتَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: انْطَلَقْتُ بِنَا إِلَى أُمِّ أَيْمَنَ نَزُورُهَا، كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْزُورُهَا، فَلَمَّا انتَهَيْنَا إِلَيْهَا بَكَثَ، فَقَالَ لَهَا: مَا يُبَكِّيكِ؟ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. فَقَالَتْ: مَا أَبْكِي أَنْ لَا أَكُونَ أَعْلَمُ أَنَّ مَا عِنْدَ اللَّهِ خَيْرٌ لِرَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَلَكِنْ أَبْكِي أَنَّ الْوَحْيَ قَدِ انْقَطَعَ مِنَ السَّمَاءِ، فَهِيَ جَهَنَّمُمَا عَلَى الْبُكَاءِ، فَجَعَلَاهَا يُبَكِّيَانَ مَعَهَا.

(المعجم ١٩) - (باب من فضائل أم سليم - أم أنس بن مالك - وبلال رضي الله عنهم) (التحفة ٦٥)

[٦٣١٩] [٢٤٥٥-١٠٤] حَدَثَنَا حَسَنُ الْحُلْوَانِيُّ: حَدَثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَثَنَا

Chapter 19. The Virtues Of Umm Sulaim –The Mother Of Anas Bin Mâlik– And Bilâl, May Allâh Be Pleased With Them Both

[6319] 104 - (2455) It was narrated that Anas said: “The Prophet ﷺ would not enter upon

any women other than his wives except Umm Sulaim. He used to enter upon her and he was asked about that. He said: ‘I feel compassion for her because her brother was killed when he was with me.’”

هَمَّامٌ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسِ
قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدْخُلُ عَلَى أَحَدٍ مِنَ
النِّسَاءِ إِلَّا عَلَى أَزْوَاجِهِ، إِلَّا أُمّ سُلَيْمَانَ، فَإِنَّهُ
كَانَ يَدْخُلُ عَلَيْهَا فَقِيلَ لَهُ فِي ذَلِكَ، فَقَالَ:
«إِنِّي أَرْحَمُهَا، قُتِلَ أَخُوهَا مَعِي».

[٦٣٢٠] ١٠٥ - (٢٤٥٦) وَحَدَّثَنَا ابْنُ
أَبِي عُمَرَ: حَدَّثَنَا بِشْرٌ يَعْنِي ابْنَ السَّرِّيِّ: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ عَنْ
النَّبِيِّ ﷺ قَالَ: «دَخَلْتُ الْجَنَّةَ فَسَمِعْتُ
حَسْفَةً، فَقُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذِهِ
الْعُمَيْصَاءُ بْنُ مِلْحَانَ، أُمُّ أَنْسٍ بْنِ مَالِكٍ».

[٦٣٢١] ١٠٦ - (٢٤٥٧) حَدَّثَنِي أَبُو
جَعْفَرٍ مُحَمَّدُ بْنُ الْفَرَجِ: حَدَّثَنَا زَيْدُ بْنُ
الْحُبَابِ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ أَبِي
سَلَمَةَ: أَخْبَرَنَا مُحَمَّدُ [بْنُ] الْمُنْكَدِرِ عَنْ
جَابِرٍ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أُرِيتُ الْجَنَّةَ، فَرَأَيْتُ امْرَأَةً أَبِي طَلْحَةَ، ثُمَّ
سَمِعْتُ خَسْحَشَةً أَمَامِي، فَإِذَا بِلَالُ».

(المعجم ٢٠) - (باب من فضائل أبي
طلحة الأنصاري، رضي الله تعالى
عنه) (التحفة ٦٦)

[٦٣٢٢] ١٠٧ - (٢١٤٤) حَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْرَزٌ:
حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ عَنْ ثَابِتٍ، عَنْ

[٦٣٢١] ١٠٦ - (٢٤٥٧) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “I was shown Paradise, and I saw the wife of Abû Ṭalhah, then I heard footsteps ahead of me, and there was Bilâl.”

Chapter 20. The Virtues Of Abû Ṭalhah Al-Anṣârî, May Allâh Be Pleased With Him

[٦٣٢٢] ١٠٧ - (٢١٤٤) It was narrated that Anas said: “A son of Abû Ṭalhah from Umm Sulaim died, and she said to her

family: ‘Do not tell Abû Talhah about his son until I tell him.’ He came and she brought him his dinner, and he ate and drank. Then she adorned herself for him more beautifully than she had ever done before that, and he had intercourse with her. When she saw that he was satisfied, she said: ‘O Abû Talhah, do you think that if some people lent something to a household and they asked for it back, do they have the right to refuse?’ He said: ‘No.’ She said: ‘Seek reward for the loss of your son.’ He got angry and said: ‘You left me until I indulged myself and then you told me about my son?’

“He went to the Messenger of Allâh ﷺ and told him what had happened. The Messenger of Allâh ﷺ said: ‘May Allâh bless you both in the night you spent.’ She became pregnant. The Messenger of Allâh ﷺ was on a journey, and she was with him. Whenever the Messenger of Allâh ﷺ returned from a journey, he did not enter (the city) at night. They drew close to Al-Madinah and she felt the pangs of childbirth. Abû Talhah stayed with her and the Messenger of Allâh ﷺ went on ahead. Abû Talhah said: ‘You know, O Lord, that that I love to go out with Your Messenger when he goes out, and come in with him when he comes in, but I have been detained as You see.’

أَنَسٌ قَالَ: مَاتَ ابْنُ لَأْيِي طَلْحَةَ مِنْ أُمِّ سَلَيْمَ، فَقَالَتْ لِأَهْلِهَا: لَا تُحَدِّثُوا أَبَا طَلْحَةَ بِابْنِهِ حَتَّى أَكُونَ أَنَا أُحَدِّثُهُ، قَالَ: فَجَاءَ فَقَرَبَ إِلَيْهِ عَشَاءً، فَأَكَلَ وَشَرِبَ - قَالَ: - ثُمَّ تَصْنَعْتُ لَهُ أَحْسَنَ مَا كَانَ تَصْنَعْ قَبْلَ ذَلِكَ، فَوَقَعَ بِهَا، فَلَمَّا رَأَتْ أَنَّهُ قَدْ شَيَعَ وَأَصَابَ مِنْهَا، قَالَتْ: يَا أَبَا طَلْحَةَ! أَرَأَيْتَ لَوْ أَنَّ قَوْمًا أَعْاْرُوا عَارِيَتَهُمْ أَهْلَ بَيْتٍ، فَطَلَّبُوا عَارِيَتَهُمْ، أَلَّهُمَّ أَنْ يَمْنَعُوهُمْ؟ قَالَ: لَا. قَالَتْ: فَاحْتَسِبْ ابْنَكَ - قَالَ: - فَفَضَيْبَ قَالَ: تَرَكْنِي حَتَّى تَلَطَّخُ ثُمَّ أَخْبَرْنِي بِابْنِي! فَانْطَلَقَ حَتَّى أَتَى رَسُولَ اللَّهِ ﷺ، فَأَخْبَرَهُ بِمَا كَانَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَارَكَ اللَّهُ لِكُمَا فِي غَابِرِ لَيْلَتَكُمَا» قَالَ: فَحَمَلَتْ، قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ فِي سَفَرٍ وَهِيَ مَعَهُ، وَكَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَتَى الْمَدِينَةَ مِنْ سَفَرٍ، لَا يَطْرُهَا طُرُوفًا، فَدَنَوْا مِنَ الْمَدِينَةِ، فَصَرَبَهَا الْمَخَاضُ، فَاحْتَسِبَ عَلَيْهَا أَبُو طَلْحَةَ، وَانْطَلَقَ رَسُولُ اللَّهِ ﷺ - قَالَ: - يَقُولُ أَبُو طَلْحَةَ: إِنَّكَ لَتَعْلَمُ يَا رَبَّ! إِنَّهُ يُعْجِزُنِي أَنْ أَخْرُجَ مَعَ رَسُولِكَ إِذَا خَرَجَ، وَأَدْخُلَ مَعَهُ إِذَا دَخَلَ، وَقَدْ احْتَسِبْتِ بِمَا تَرَى، قَالَ:

Umm Sulaim said: ‘O Abû Talhah, I do not feel what I was feeling; let’s go.’ So they set off, then she felt the labor pains again when they arrived, and she gave birth to a boy. My mother said to me: ‘O Anas, no one should breastfeed him until you take him in the morning to the Messenger of Allâh ﷺ.’ The next morning, I carried him and brought him to the Messenger of Allâh ﷺ, and I came to him when he was holding a branding-iron. When he saw me he said: ‘Perhaps Umm Sulaim has given birth?’ He said: ‘Yes.’ He put down the branding-iron, and I brought the baby, and put him in his lap. The Messenger of Allâh ﷺ called for some ‘Ajwah dates of Al-Madînah and softened them in his mouth, then placed some in the mouth of the child, and the child started to smack his lips. The Messenger of Allâh ﷺ said: ‘See how the *Anṣâr* love dates.’ And he wiped his face and named him ‘Abdullâh.’

[6323] (...) Anas bin Mâlik said: “A son of Abû Talhah died...” and he narrated a similar *Hadîth* (as no. 6322).

تَقُولُ أُمُّ سُلَيْمٍ: يَا أَبَا طَلْحَةَ! مَا أَجِدُ
الَّذِي كُنْتُ أَجِدُ، انْطَلَقَ، فَانْطَلَقْنَا،
قَالَ: وَسَرَبَهَا الْمَخَاصُ حِينَ قَدِيمًا،
فَوَلَدَتْ غُلَامًا، فَقَالَتْ لِي أُمِّي: يَا
أَسْنُ! لَا يُرْضِعُهُ أَحَدٌ حَتَّى تَعْدُوهُ بِهِ
عَلَى رَسُولِ اللَّهِ ﷺ، فَلَمَّا أَضْبَغَ
اَحْتَمَلْتُهُ، فَانْطَلَقْتُ بِهِ إِلَى رَسُولِ
اللَّهِ ﷺ، قَالَ: فَصَادَفْتُهُ وَمَعَهُ مِيسُمٌ،
فَلَمَّا رَأَيْتَهُ قَالَ: «لَعَلَّ أُمَّ سُلَيْمٍ
وَلَدَتْ؟» قُلْتُ: نَعَمْ، قَالَ فَوَضَعَ
الْمِيسُمَ، قَالَ: وَجَئْتُ بِهِ فَوَضَعْتُهُ فِي
حَجْرَهُ، وَدَعَا رَسُولُ اللَّهِ ﷺ بِعَجْوَةٍ مِنْ
عَجْوَةِ الْمَدِيَّةِ، فَلَاكَهَا فِي فِيهِ حَتَّى
ذَابَتْ، ثُمَّ قَدَفَهَا فِي الصَّبَّيِّ، فَجَعَلَ
الصَّبَّيِّ يَتَلَمَّظُهَا - قَالَ - : فَقَالَ رَسُولُ
اللَّهِ ﷺ: «اَنْظُرُوا إِلَى حُبِّ الْاَنْصَارِ
الثَّمَرَ» قَالَ: فَمَسَحَ وَجْهَهُ وَسَمَاهُ عَبْدَ
اللَّهِ . [راجع: ٥٦١٢]

[٦٣٢٣] (...) حَدَّثَنَا أَحْمَدُ بْنُ
الْحَسَنِ بْنِ خَرَاشٍ: حَدَّثَنَا عَمْرُو بْنُ
عَاصِمٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ:
حَدَّثَنَا ثَابِتُ: حَدَّثَنِي أَسْنُ بْنُ مَالِكٍ
قَالَ: مَاتَ ابْنُ لِأَبِي طَلْحَةَ . وَاقْصَرَ
الْحَدِيثَ بِمُثْلِهِ .

Chapter 21. The Virtues Of Bilâl, May Allâh Be Pleased With Him

[6324] 108 - (2458) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said to Bilâl, at the time of the *Ghadâh* (*Fajr*) prayer: ‘O Bilâl, tell me of an action that you did in Islam, for which you most hope to earn reward, for last night I heard the sound of your sandals in front of me in Paradise.’ Bilâl said: ‘I have not done any action in Islam for which I hope to earn reward more than the fact that I do not purify myself fully (i.e., perform *Wudû*) at some time of the night or day, except that I pray as much as Allâh wills I should pray with that purification.’”

(المعجم ٢١) - (باب من فضائل بلال، رضي الله عنه) (التحفة ٦٧)

[٦٣٢٤] [٢٤٥٨]-[١٠٨] حَدَّثَنَا عُيْنِيدُ
ابْنُ يَعْيَشَ وَمُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ
فَالَا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ أَبِي
حَيَّانَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرِ
- وَاللَّفْظُ لَهُ - : حَدَّثَنَا أَبِي: حَدَّثَنَا أَبُو
حَيَّانَ التَّمِيِّيُّ يَحْمَى بْنُ سَعِيدٍ عَنْ أَبِي
زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ لِبِلَالٍ، [عِنْدَ] صَلَاةِ الْغَدَاءِ: «يَا
بِلَالُ! حَدَّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتُهُ،
عِنْدَكَ، فِي الإِسْلَامِ مَنْفَعَةً، فَإِنِّي سَمِعْتُ
اللَّيْلَةَ خَسْفَ تَعْلِيكَ بَيْنَ يَدَيِّ فِي الْجَجَةِ».
قَالَ قَالَ بِلَالُ: مَا عَمِلْتُ عَمَلاً فِي
الإِسْلَامِ أَرْجَى عِنْدِي مَنْفَعَةً، مِنْ أَنِّي لَا
أَتَطَهَّرُ طُهُورًا تَامًا، فِي سَاعَةٍ مِنْ لَيْلٍ وَلَا
نَهَارٍ، إِلَّا صَلَّيْتُ بِذَلِكَ الطُّهُورِ، مَا كَتَبَ
اللَّهُ لِي أَنْ أَصْلِيَ.

Chapter 22. The Virtues Of 'Abdullâh Bin Mas'ûd And His Mother, May Allâh Be Pleased With Them Both

[6325] 109 - (2459) It was narrated that 'Abdullâh said: “When this Verse was revealed – ‘Those who believe and do righteous good

(المعجم ٢٢) - (باب من فضائل عبد الله بن مسعود وأمه، رضي الله تعالى [عنهم] (التحفة ٦٨)

[٦٣٢٥] [٢٤٥٩]-[١٠٩] حَدَّثَنَا
مُنْجَابُ بْنُ الْحَارِثِ التَّمِيِّيُّ وَسَهْلُ بْنُ
عُثْمَانَ وَعَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ زَرَارةَ

deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with *Ihsân* (perfection). And Allâh loves the good-doers.^[1] – the Messenger of Allâh ﷺ said to me: ‘It was said to me that you are one of them.’”

الْحَاضِرَمِيُّ وَسُوئِيدُ بْنُ سَعِيدٍ وَالْوَلِيدُ بْنُ شُبَّاعَ - قَالَ سَهْلٌ وَمِنْجَابٌ : أَخْبَرَنَا ، وَقَالَ الْآخَرُونَ : حَدَّثَنَا - عَلَيُّ بْنُ مُسْهِرٍ عَنِ الْأَعْمَشِ ، عَنْ إِبْرَاهِيمَ ، عَنْ عَلْفَمَةَ ، عَنْ عَبْدِ اللَّهِ قَالَ : لَمَّا نَزَّلْتُ هَذِهِ الْآيَةَ : ﴿لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا أَتَقَوْا وَمَا آمَنُوا﴾ [المائدة: ٩٣] إِلَى آخر الآية . قَالَ لِي رَسُولُ اللَّهِ ﷺ : (قَبِيلٌ لِي : أَنْتَ مِنْهُمْ) .

[6326] - 110 - (2460) It was narrated that Abû Mûsâ said: “My brother and I came from Yemen, and for a while we thought that Ibn Mas‘ûd and his mother were among the members of the household of the Messenger of Allâh ﷺ, because they often entered upon him and stayed with him for a long time.”

إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ - وَاللَّفْطُ لِابْنِ رَافِعٍ ، قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ ابْنُ رَافِعٍ : حَدَّثَنَا - يَحْيَى ابْنُ آدَمَ : حَدَّثَنَا ابْنُ أَبِي زَائِدَةَ عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقِ ، عَنْ الْأَسْوَدِ بْنِ يَزِيدَ ، عَنْ أَبِي مُوسَى قَالَ : قَدِمْتُ أَنَا وَأَخِي مِنَ الْيَمَنِ ، فَكُنَّا جِبَّانًا وَمَا نُرِيَ ابْنَ مَسْعُودٍ وَأَمَّهُ إِلَّا مِنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ ، مِنْ كَثْرَةِ دُخُولِهِمْ وَلُزُومِهِمْ لَهُ .

[6327] (...) Abû Mûsâ said: “My brother and I came from Yemen...” a similar report (a *Hadîth* no. 6326).

حَاتِمٌ : حَدَّثَنَا إِسْحَاقُ بْنُ مَصْوِرٍ : حَدَّثَنَا إِبْرَاهِيمُ بْنُ يُوسَفَ عَنْ أَبِيهِ ، عَنْ أَبِي إِسْحَاقِ ؛ أَنَّهُ سَمِعَ الْأَسْوَدَ يَقُولُ : سَمِعْتُ

^[1] *Al-Mâ'idah* 5:93.

أبا موسى يقول: لقد قدمت أنا وأخي
من اليمين - فذكر بمنزلة.

[6328] 111 - (...) It was narrated that Abû Mûsâ said: "I came to the Messenger of Allâh ﷺ and I thought that 'Abdullâh was a member of his household, or words to that effect."

[٦٣٢٨] ١١١ - (...) حَدَّثَنَا زُهْرَىٰ
ابن حرب وَمُحَمَّدُ بْنُ الْمُشَّىٰ وَابْنُ بَشَّارٍ
قَالُوا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ،
عَنْ أَبِي إِسْحَاقِ، عَنْ الْأَسْوَدِ، عَنْ أَبِي
مُوسَىٰ، قَالَ: أَئْتُ رَسُولَ اللَّهِ ﷺ وَأَنَا
أُرَى أَنَّ عَبْدَ اللَّهِ مِنْ أَهْلِ الْيَتِّ، أَوْ مَا
ذَكَرَ مِنْ تَحْوِي هَذَا.

[6329] 112 - (2461) Abul-Ahwas said: "I saw Abû Mûsâ and Abû Mas'ûd when Ibn Mas'ûd died. One of them said to the other: 'Do you think he has left behind anyone like him?' He said: 'You said it rightly. How often was he admitted when we were not, and how often was he present when we were absent?'"

[٦٣٢٩] ١١٢ - (٢٤٦١) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَّىٰ وَابْنُ بَشَّارٍ - وَاللَّفْظُ
لِابْنِ الْمُشَّىٰ - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ
جَعْفَرٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي إِسْحَاقِ قَالَ
سَمِعْتُ أَبَا الْأَخْوَصِ قَالَ: شَهِدْتُ أَبَا
مُوسَىٰ وَأَبَا مَسْعُودَ، حِينَ مَاتَ ابْنُ
مَسْعُودَ، فَقَالَ أَحَدُهُمَا لِصَاحِبِهِ: أَتُرَا
تَرَكَ بَعْدَهُ مِثْلَهُ؟ فَقَالَ: إِنْ قُلْتَ ذَلِكَ، إِنْ
كَانَ لَيُؤْذَنُ لَهُ إِذَا حُجِبَتَا، وَيَشَهَدُ إِذَا
غُبِّنَا.

[6330] 113 - (...) It was narrated that Abul-Ahwas said: "We were in the house of Abû Mûsâ with a number of the companions of 'Abdullâh, and they were looking at a *Mushaf*. 'Abdullâh stood up and Abû Mas'ûd said: 'I do not think that

[٦٣٣٠] ١١٣ - (...) حَدَّثَنَا أَبُو
كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا يَحْيَى بْنُ
آدَمَ: حَدَّثَنَا قُطْبَةُ [هُوَ ابْنُ عَبْدِ الْعَزِيزِ]،
عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ الْحَارِثِ،
عَنْ أَبِي الْأَخْوَصِ قَالَ: كُنَّا فِي دَارِ أَبِي

the Messenger of Allâh ﷺ has left behind anyone who is more knowledgeable of that which Allâh has revealed than this one who is standing up.' Abû Mûsâ said: 'Exactly. He was present when we were absent, and he was admitted when we were not.'"

مُوسَى مَعَ نَفْرٍ مِّنْ أَصْحَابِ عَبْدِ اللَّهِ،
وَهُمْ يَنْظُرُونَ فِي مُضَّحَّفٍ، فَقَامَ عَبْدُ
اللَّهِ، فَقَالَ أَبُو مَسْعُودٍ: مَا أَغْلَمُ رَسُولَ
اللَّهِ تَرَكَ بَعْدَهُ أَعْلَمَ بِمَا أَنْزَلَ اللَّهُ مِنْ
هَذَا الْقَائِمِ، فَقَالَ أَبُو مُوسَى: أَمَا لَئِنْ
قُلْتَ ذَاكَ، لَقَدْ كَانَ يَشْهُدُ إِذَا غَيْبَنَا،
وَيُؤْذَنُ لَهُ إِذَا حُجِّبَنَا.

[6331] (...) It was narrated that Zaid bin Wahb said: "I was sitting with Hudhaifah and Abû Mûsâ..." and he quoted the *Hadîth*, but the *Hadîth* of Quṭbah (as no. 6330) is more complete and longer.

[٦٣٣١] (...) وَحَدَّثَنِي الْقَاسِمُ بْنُ
رَكْبَرِيَاءَ: حَدَّثَنَا عَبْدُ اللَّهِ [هُوَ ابْنُ مُوسَى]
عَنْ شَيْبَانَ، عَنِ الْأَعْمَشِ، عَنْ مَالِكِ بْنِ
الْحَارِثِ، عَنْ أَبِي الْأَخْوَصِ قَالَ: أَتَيْتُ
أَبَا مُوسَى فَوَجَدْتُ عَبْدَ اللَّهِ وَأَبَا
مُوسَى؛ وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ
ابْنُ أَبِي عُبَيْدَةَ: حَدَّثَنَا أَبِي عَنِ الْأَعْمَشِ،
عَنْ زَيْدِ بْنِ وَهْبٍ قَالَ: كُنْتُ جَالِسًا مَعَ
حُذَيفَةَ وَأَبِي مُوسَى - وَسَاقَ الْحَدِيثَ،
وَحَدِيثُ قُطْبَةَ أَتَمْ وَأَكْثَرُ.

[6332] 114 - (2462) It was narrated that 'Abdullâh said: '...Whosoever deceives his companions as regards the spoils of war, he shall bring forth on the Day of Resurrection that which he took (illegally)...'^[1] According to whose recitation do you want me to recite? I recited seventy-odd *Sûrah* to the Messenger

[٦٣٣٢] ١١٤ - (٢٤٦٢) حَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: حَدَّثَنَا عَبْدُهُ
ابْنُ سُلَيْمَانَ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقِ،
عَنْ عَبْدِ اللَّهِ، أَنَّهُ قَالَ: «وَمَنْ يَنْتَلِلُ يَأْتِي
بِمَا عَلَّ يَوْمَ الْقِيَمَةِ» [آل عمران: ١٦١] ثُمَّ
قَالَ: عَلَى قِرَاءَةِ مَنْ تَأْمُرُنِي أَنْ أَقْرَأً؟

^[1] *Āl Imrân* 3:161.

of Allâh ﷺ, and the Companions of the Messenger of Allâh ﷺ know that I am the most knowledgeable of them of the Book of Allâh. If I knew that someone was more knowledgeable than myself, I would travel and go to him.”

Shaqîq said: “I sat in the circles of the Companions of Muhammad ﷺ, and I never heard anyone refute him or criticize him.”

[6333] 115 - (2463) It was narrated that ‘Abdullâh said: “By the One besides Whom there is none worthy of worship, there is no Sûrah in the Book of Allâh but I know best where it was revealed, and there is no Verse but I know best concerning what it was revealed. If I knew that someone was more knowledgeable of the Book of Allâh than myself, and I could reach him by camel, I would ride to where he is.”

[6334] 116 - (2464) It was narrated that Masrûq said: “We used to come to ‘Abdullâh bin ‘Amr and talk to him” – Ibn Numair said: “with him” – and one day we mentioned ‘Abdullâh bin Mas’ûd. He said: ‘You have mentioned a man whom I still love after something that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: “Learn the Qur’ân from four: from Ibn Umm ‘Abd – and

فَلَقَدْ قَرَأْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِضُعْفٍ وَسَبْعِينَ سُورَةً، وَلَقَدْ عَلِمَ أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيِّ أَعْلَمُهُمْ بِكِتَابِ اللَّهِ، وَلَوْ أَعْلَمُ أَنَّ أَحَدًا أَعْلَمُ مِنِّي لَرَحِلتُ إِلَيْهِ.

فَالَّذِي شَقِيقُ: فَجَلَستُ فِي حِلْقَ أَصْحَابِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَمَا سَمِعْتُ أَحَدًا يُرِدُ ذَلِكَ عَلَيْهِ، وَلَا يَعْبِي.

[6333] 115 - (2463) حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا قُطْبَةُ عَنِ الْأَعْمَشِ، عَنْ مُسْلِمٍ، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ! مَا مِنْ كِتَابٍ اللَّهُ سُورَةً إِلَّا أَنَا أَعْلَمُ حَيْثُ نَزَّلْتُ، وَمَا مِنْ آيَةٍ إِلَّا أَنَا أَعْلَمُ فِيمَا أُنزَّلْتُ، وَلَوْ أَعْلَمُ أَحَدًا هُوَ أَعْلَمُ بِكِتَابِ اللَّهِ مِنِّي، تَبَلُّغُهُ إِلَيْلُ، لَرَكِبْتُ إِلَيْهِ.

[6334] 116 - (2464) حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ شَقِيقٍ، عَنْ مَسْرُوقٍ قَالَ: كُنَّا نَأْتِي عَبْدَ اللَّهِ بْنَ عَمْرِو فَتَحَدَّثُ إِلَيْهِ - وَقَالَ أَبْنُ نُعْمَيْرٍ: عِنْدُهُ - فَذَكَرْنَا يَوْمًا عَبْدَ اللَّهِ بْنَ مَسْعُودًا، فَقَالَ: لَقَدْ ذَكَرْتُمْ رَجُلًا لَا أَزَالُ أُحِبُّهُ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ

he started with him, Mu'âdh bin Jabal, Ubayy bin Ka'b and Sâlim the freed slave of Abû Hudhaifah."

الله ﷺ، سمعت رسول الله ﷺ يقول:
«خُدُوا الْقُرْآنَ مِنْ أَرْبَعَةٍ: مِنْ ابْنِ أُمّ عَبْدٍ
- فَبَدَا بِهِ - وَمُعَاذَ بْنَ جَبَلَ، وَأَبِي بْنِ
كَعْبٍ، وَسَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ». [٦٣٣٥]

[6335] 117 - (...) It was narrated that Masrûq said: "We were with 'Abdullâh bin 'Amr and we mentioned a *Hadîth* from 'Abdullâh bin Mas'ûd. He said: 'That is a man whom I still love after something that I heard the Messenger of Allâh ﷺ say. I heard him say: "Learn the Qur'an from four people: from Ibn Umm 'Abd – and he started with him – from Ubayy bin Ka'b, from Sâlim the freed slave of Abû Hudhaifah and from Mu'âdh bin Jabal."

[٦٣٣٥] (...) حَدَّثَنَا قُبَيْلُ
بْنُ سَعِيدٍ وَزُهَيرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ
أَبِي شَيْبَةَ قَالُوا: حَدَّثَنَا جَرِيرٌ عَنِ
الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقَ
قَالَ: كُنَّا عَنْدَ عَبْدِ اللَّهِ بْنِ عَمْرُو، فَذَكَرْنَا
حَدِيثًا عَنْ [عَبْدِ اللَّهِ] بْنِ مَسْعُودَ فَقَالَ:
إِنَّ ذَلِكَ الرَّجُلَ لَا أَزَالُ أُجِبُهُ بَعْدَ شَيْءٍ
سَمِعْتُهُ مِنْ رَسُولِ الله ﷺ يَقُولُهُ، سَمِعْتُهُ
يَقُولُ: «افْرُءُوا الْقُرْآنَ مِنْ أَرْبَعَةَ نَفَرٍ: مِنْ
ابْنِ أُمّ عَبْدٍ - فَبَدَا بِهِ - وَمِنْ أَبِي بْنِ
كَعْبٍ، وَمِنْ سَالِمٍ مَوْلَى أَبِي حُدَيْفَةَ،
وَمِنْ مُعَاذَ بْنَ جَبَلٍ». وَحَرْفٌ - لَمْ يَذْكُرْهُ زُهَيرُ بْنُ حَرْبٍ -
فَوْلُهُ: يَقُولُهُ.

[6336] (...) It was narrated from Abû Mu'âwiyyah (a *Hadîth* similar to no. 6335), but he mentioned Mu'âdh before Ubayy. In the report of Abû Kuraib, Ubayy is mentioned before Mu'âdh.

[٦٣٣٦] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعَاوِيَةَ عَنِ الْأَعْمَشِ، يَإِسْنَادِ جَرِيرٍ
وَوَكِيعٍ - فِي رِوَايَةِ أَبِي بَكْرٍ عَنْ أَبِي
مُعَاوِيَةَ، قَدَّمَ مُعَاذًا قَبْلَ أَبِي، وَفِي رِوَايَةِ
أَبِي كُرَيْبٍ، أَبِي قَبْلَ مُعَاذٍ.

[6337] (...) It was narrated from Al-A'mash (a *Hadîth* similar to no. 6335) with this chain of narrators, but he mentioned the four names in a different order.

[٦٣٣٧] (...) حَدَّثَنَا أَبْنُ الْمُتَّشِّنِي وَأَبْنُ بَشَّارٍ قَالًا: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي يُشْرُبُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبْنَ جَعْفَرٍ، كِلَاهُمَا عَنْ شُعْبَةَ، عَنْ الْأَعْمَشِ، يَإِسْنَادُهُمْ، وَأَخْتَلَفَا عَنْ شُعْبَةَ فِي تَسْقِيقِ الْأَرْبَعَةِ.

[6338] 118 - (...) It was narrated that Masrûq said: "They mentioned Ibn Mas'ûd in the presence of 'Abdullâh bin 'Amr and he said: 'That is a man whom I still love, after what I heard the Messenger of Allâh ﷺ say: Learn Qur'ân from four people: from Ibn Mas'ûd, Sâlim the freed slave of Abû Hudhaifah, Ubayy bin Ka'b and Mu'âdh bin Jabal.'"

[٦٣٣٨] (...) حَدَّثَنَا مُحَمَّدٌ أَبْنُ الْمُتَّشِّنِي وَأَبْنُ بَشَّارٍ قَالًا: حَدَّثَنَا مُحَمَّدٌ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ إِبْرَاهِيمَ، عَنْ مَسْرُوقٍ قَالَ: ذَكَرُوا أَبْنَ مَسْعُودٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو فَقَالَ: ذَلِكَ رَجُلٌ لَا أَزَالُ أُحِبُّهُ، بَعْدَ مَا سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اسْتَقْرِئُوْا الْقُرْآنَ مِنْ أَرْبَعَةَ: مِنْ أَبْنِ مَسْعُودٍ، وَسَالِمٍ، مَوْلَى أَبِي حُذَيْفَةَ، وَأَبِي بْنِ كَعْبٍ، وَمُعاذَ بْنِ جَبَلٍ».

[6339] (...) Shu'bah narrated with this chain of narrators (a *Hadîth* similar to no. 6338) and added: He started with these two, but I do not know with which of them he started.

[٦٣٣٩] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ بِهِذَا الإِسْنَادِ، وَرَازَادَ: قَالَ شُعْبَةُ: بَدَا بِهِذَيْنِ، لَا أَذْرِي بِأَيِّهِمَا بَدَا.

Chapter 23. The Virtues Of Ubayy bin Ka'b And A Group Of *Al-Anṣâr*, May Allâh Be Pleased With Them

[6340] 119 - (2465) Anas said: "Four people collected the Qur'ân at the time of the Messenger of

(المعجم ٢٣) - (بابُ من فضائل أبِي بن كعب وجماعة من الأنصار، رضي الله عنهم) (التحفة ٦٩)

[٦٣٤٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّشِّنِي: حَدَّثَنَا أَبُو ذَارُودًا: حَدَّثَنَا

Allâh ﷺ, all of whom were from among the *Anṣâr*: Mu‘âdh bin Jabal, Ubayy bin Ka‘b, Zaid bin Thâbit and Abû Zaid.”

Qatâdah said: “I said to Anas: ‘Who is Abû Zaid?’ He said: ‘One of my paternal uncles.’”

شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَّهَا يَقُولُ: جَمِيعَ الْقُرْآنَ، عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ، أَرْبَعَةُ، كُلُّهُمْ مِنَ الْأَنْصَارِ: مُعَاذُ بْنُ جَبَلٍ، وَأَبْيَهُ بْنُ كَعْبٍ، وَرَيْدُ بْنُ ثَابِتٍ، وَأَبُو رَيْدٍ. قَالَ قَتَادَةُ: قُلْتُ لِأَسِّيْ: مَنْ أَبُو رَيْدٍ؟ قَالَ: أَحَدُ عُمُومَتِيْ.

[6341] 120 - (...) Qatâdah said: “I said to Anas bin Mâlik: ‘Who collected the Qur’ân at the time of the Messenger of Allâh ﷺ?’ He said: ‘Four (people), all of them from among the *Anṣâr*: Ubayy bin Ka‘b, Mu‘âdh bin Jabal, Zaid bin Thâbit and a man from among the *Anṣâr* who was known as Abû Zaid.’”

[6342] 121 - (799) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said to Ubayy: “Allâh, Glorified and Exalted is He, has commanded me to recite to you.” He said: “Did Allâh mention me by name to you?” He (ﷺ) said: “Allâh mentioned you by name to me.” (upon hearing this) Ubayy started to weep.

[٦٣٤١] ١٢٠ (...) حَدَّثَنِي أَبُو ذَاوِدَ سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا عُمَرُو بْنُ عَاصِمٍ: قَالَ: قَالَ هَمَامٌ: حَدَّثَنَا قَتَادَةَ قَالَ: قُلْتُ لِأَسِّيْ ابْنِ مَالِكٍ: مَنْ جَمِيعَ الْقُرْآنَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَرْبَعَةُ، كُلُّهُمْ مِنَ الْأَنْصَارِ: أَبْيَهُ بْنُ كَعْبٍ، وَمُعَاذُ بْنُ جَبَلٍ، وَرَيْدُ بْنُ ثَابِتٍ، وَرَجُلٌ مِنَ الْأَنْصَارِ يُكْنَى أَبَا رَيْدٍ.

[٦٣٤٢] ١٢١ (٧٩٩) حَدَّثَنَا هَدَابُ بْنُ خَالِدٍ: حَدَّثَنَا هَمَامٌ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَّسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَبْيَهُ: «إِنَّ اللَّهَ [غَرَّ وَجَلَّ] أَمْرَنِي أَنْ أَفْرَأَ عَلَيْكَ» قَالَ: اللَّهُ سَمَّانِي لَكَ؟ قَالَ: «اللَّهُ سَمَّاكَ لَيْ» قَالَ: فَجَعَلَ أَبْيَهُ يَبْكِي. [راجع: ١٨٦٤]

[6343] 122 - (...) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ said to Ubayy bin Ka‘b: ‘Allâh has commanded me to recite to you:

[٦٣٤٣] ١٢٢ (٧٩٩) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ ابْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ

‘Those who disbelieve from among the people of the Scripture (Jews and Christians) and idolaters, were not going to leave (their disbelief) until there came to them clear evidence.’”^[1] He said: ‘Did He mention me by name?’ He (ﷺ) said: ‘Yes.’ And he (Ubayy) wept.”

[6344] (...) It was narrated that Qatâdah said: “I heard Anas say: ‘The Messenger of Allâh ﷺ said to Ubayy...’” a similar report (as *Hadîth* no. 6343).

Chapter 24. The Virtues Of Sa‘d bin Mu‘âdh, May Allâh Be Pleased With Him

[6345] 123 - (2466) Jâbir bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said, when the *Janâzah* of Sa‘d bin Mu‘âdh was in front of them: ‘The Throne of the Most Merciful shook at (his death).’”

[6346] 124 - (...) It was narrated that Jâbir said: “The Messenger of Allâh ﷺ said: ‘The Throne of the Most Merciful shook at the death of Sa‘d bin Mu‘âdh.’”

قَتَادَةَ يُحَدِّثُ عَنْ أَنَسَ بْنِ مَالِكٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ لِأَبْيَ بْنِ كَعْبٍ : «إِنَّ اللَّهَ أَمْرَنِي أَنْ أَفْرِأَ عَلَيْكَ : ﴿لَمْ يَكُنْ الَّذِينَ كَفَرُوا﴾» [البيعة: ۱] قَالَ : وَسَمَّانِي ؟ قَالَ : «نَعَمْ» قَالَ : فَبَكَى .

[٦٣٤٤] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ : حَدَّثَنَا حَالِدٌ يَعْنِي ابْنَ الْحَارِثِ : حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ : سَمِعْتُ أَنَّهَا يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ لِأَبْيَ ، بِمِثْلِهِ .

(المعجم ۲۴) - (بَابُ من فضائل سعد ابن معاذ، رضي الله عنه) (التحفة ۷۰)

[٦٣٤٥] ۱۲۳ - (٢٤٦٦) حَدَّثَنَا عَبْدُ ابْنُ حُمَيْدٍ : أَخْبَرَنَا عَبْدُ الرَّزَاقِ : أَخْبَرَنَا ابْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزَّبِيرُ : أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ ، وَجَنَازَةُ سَعْدٍ بْنِ مُعاذٍ يَبْيَنُ أَيْدِيهِمْ : «اَهْتَرَ لَهَا عَرْشُ الرَّحْمَنِ» .

[٦٣٤٦] ۱۲۴ - (...) حَدَّثَنَا النَّافِدُ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ الْأَوَدِيُّ : حَدَّثَنَا الْأَعْمَشُ عَنْ أَبِي سُفْيَانَ ، عَنْ جَابِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «اَهْتَرَ عَرْشُ الرَّحْمَنِ ، لِمَوْتِ سَعْدٍ بْنِ مُعاذِ» .

^[1] *Al-Bayyinah* 98:1.

[6347] 125 - (2467) Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said, when Sa'd's *Janâzah* was put down: "The Throne of the Most Merciful shook at (his death)."

[٦٣٤٧] ١٢٥ - (٢٤٦٧) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّزِّيُّ: حَدَّثَنَا عَبْدُ الْوَهَابِ بْنُ عَطَاءِ الْخَفَافِ، عَنْ سَعِيدِ، عَنْ قَتَادَةَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ؛ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ، وَجِنَارَتُهُ مَوْضُوعَةً - يَعْنِي سَعْدًا - «اَهْتَرَ لَهَا عَرْشُ الرَّحْمَنِ».

[6348] 126 - (2468) Al-Barâ' said: "A *Hullah* made of silk was given to the Messenger of Allâh ﷺ, and his Companions started touching it and admiring its softness. He said: 'Do you admire the softness of this? The handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this and softer.'"

[٦٣٤٨] ١٢٦ - (٢٤٦٨) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّهُ عَنْ أَبِي إِسْحَاقِ قَالَ: سَمِعْتُ الْبَرَاءَ يَقُولُ: أَهْدَيْتُ لِرَسُولِ اللَّهِ ﷺ حُلَّةً حَرِيرًا، فَجَعَلَ أَصْحَابُهُ يَلْمِسُونَهَا وَيَعْجَبُونَ مِنْ لِينِهَا فَقَالَ: «أَنْجَبُونَ مِنْ لِينَ هَذِهِ؟ لَمَنَادِيلُ سَعْدُ بْنِ مُعَاذٍ فِي الْجَنَّةِ، خَيْرٌ مِنْهَا وَأَلَيْنُ». .

[6349] (...) A similar report (a *Hadîth* no. 6348) was narrated from Anas, from the Prophet ﷺ.

[٦٣٤٩] (...) حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ الصَّبِّيُّ: حَدَّثَنَا أَبُو دَاؤُدَ: حَدَّثَنَا شُبَّهُ: أَبْنَانِي أَبُو إِسْحَاقِ قَالَ: سَمِعْتُ الْبَرَاءَ بْنَ عَازِبٍ يَقُولُ: أَتَيَ رَسُولُ اللَّهِ ﷺ يَثْوِبُ حَرِيرًا - فَذَكَرَ الْحَدِيثَ، ثُمَّ قَالَ ابْنُ عَبْدَةَ، أَخْبَرَنَا أَبُو دَاؤُدَ: حَدَّثَنَا شُبَّهُ: حَدَّثَنِي قَتَادَةَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، يَسْخُرُ هَذَا أَوْ يَمْثُلُهُ.

[6350] (...) Shu'bah narrated this *Hadîth* with both chain of narrators,

[٦٣٥٠] (...) حَدَّثَنَا مُحَمَّدُ بْنُ

a report like that of Abû Dâwûd (no. 6349).

[6351] 127 - (2469) Anas bin Mâlik narrated that a *Jubbah* of *Sundus* was given to the Messenger of Allâh ﷺ after silk had been forbidden. The people started admiring it and he (ﷺ) said: "By the One in Whose Hand is the soul of Muhammad, the handkerchiefs of Sa'd bin Mu'âdh in Paradise are better than this."

[6352] (...) It was narrated from Anas that Ukadir Dûmat Al-Jandal presented the Prophet ﷺ a *Hullah*... and he mentioned a similar report (as *Hadîth* no. 6351) but he did not say:
"After silk had been forbidden."

Chapter 25. The Virtues Of Abû Dujânah Simâk Bin Kharashah, May Allâh Be Pleased With Him

[6353] 128 - (2470) It was narrated from Anas that the Messenger of Allâh ﷺ picked up a sword on the Day of Uhud and said: "Who will take this from me?" They stretched out their hands, each man among them saying: "I will!" He said: "Who

عمرٍ و بْنِ جَبَلَةَ: حَدَّثَنَا أُمِيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شَعْبَةُ هَلْدَا الْحَدِيثَ، بِالإِسْنَادِينِ جَمِيعًا، كَرِوَاةً أَبِي دَاؤَةَ.

[6351] 127 - (2469) حَدَّثَنَا رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ: حَدَّثَنَا أَنْسُ بْنُ مَالِكٍ؛ أَنَّهُ أَهْدَى رَسُولَ اللَّهِ ﷺ جُبَّةً مِنْ سُنْدُسٍ، وَكَانَ يَنْهَا عَنِ الْحَرِيرِ، فَعَجِبَ النَّاسُ مِنْهَا. قَالَ: «وَالَّذِي نَسْنُ مُحَمَّدٍ بِيَدِهِ! إِنَّ مَنَادِيلَ سَعْدَ بْنِ مُعَاذٍ، فِي الْجَنَّةِ، أَخْسَنُ مِنْ هَذَا».

[6352] (...) حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا سَالِمُ بْنُ نُوحَ: حَدَّثَنَا عُمَرُ بْنُ عَامِرٍ عَنْ قَتَادَةَ، عَنْ أَنَّسٍ، أَنَّ أَكِيدَرَ دُوْمَةَ الْجَنْدَلَ أَهْدَى إِلَى رَسُولِ اللَّهِ ﷺ حُلَّةً - فَذَكَرَ نَحْوَهُ، وَلَمْ يَذْكُرْ فِيهِ: وَكَانَ يَنْهَا عَنِ الْحَرِيرِ.

(المعجم ٢٥) - (بابُ من فضائل أبي دجانة، سماك بن خرشة، رضي الله تعالى [عنه] (التحفة ٧١)

[6353] 128 - (2470) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَانُ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنَّسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَذَ سَيْفًا يَوْمَ أُخْدِ، فَقَالَ: «مَنْ يَأْخُذُ مِنِّي هَذَا» فَبَسَطُوا أَيْدِيهِمْ، كُلُّ

will take it and give it its due?" The people withdrew their hands, but Simâk bin Kharashah Abû Dujânah said: "I will take it and give it its due."

He said: And he took it and split open the heads of the idolaters with it.

Chapter 26. The Virtues Of 'Abdullâh Bin 'Amr Bin Harâm, The Father Of Jâbir, May Allâh Be Pleased With Them Both

[6354] 129 - (2471) Jâbir bin 'Abdullâh said: "On the Day of Uhud, my father was brought, covered with a cloth, and he had been mutilated. I wanted to lift the cloth but my people told me not to. [Then (again) I wanted to lift the cloth but my people told me not to.] Then the Messenger of Allâh ﷺ lifted it, or ordered that it be lifted, and I heard the voice of a woman weeping or screaming. He said: 'Who is this?' They said: 'The daughter of 'Amr,' or; 'the sister of 'Amr.' He said: 'Why is she weeping? The angels continued to shade him with their wings until he was lifted up.'"

[6355] 130 - (...) It was narrated that Jâbir bin 'Abdullâh said: "My father was killed on the Day of Uhud and I started to lift the cloth from his face, and I was

إِنْسَانٍ مِّنْهُمْ يَقُولُ: أَنَا، أَنَا. قَالَ: «فَمَنْ يَاخْدُهُ بِحَقِّهِ؟» فَأَخْجَمَ الْقَوْمُ، فَقَالَ سِمَاءُ ابْنُ حَرَشَةَ أَبُو دُجَانَةَ: أَنَا آخْدُهُ بِحَقِّهِ. قَالَ: فَآخْدُهُ فَلَقَ بِهِ هَامَ الْمُسْرِكِينَ.

(المعجم ٢٦) - (باب من فضائل عبد الله بن عمرو بن حرام، والد جابر، رضي الله تعالى عنهما) (التحفة ٧٢)

[٦٣٥٤] ١٢٩ - (٢٤٧١) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَمْرُو الْقَوَارِبِيُّ وَعَمْرُو النَّاقِدُ، كِلَاهُمَا عَنْ سُفِيَّانَ - قَالَ عَبْدُ اللَّهِ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ قَالَ: سَمِعْتُ ابْنَ الْمُنْكَدِرِ يَقُولُ: سَمِعْتُ جَابِرَ [بْنَ عَبْدِ اللَّهِ] يَقُولُ: لَمَّا كَانَ يَوْمُ أُحْدِي، جَيَءَ بِأُبَيِّ مُسْجِيٍّ، وَقَدْ مُيلَ بِهِ - قَالَ - فَأَرَدْتُ أَنْ أَرْفَعَ الثُّوَبَ، فَنَهَايَ قَوْمِيِّ، [ثُمَّ أَرَدْتُ أَنْ أَرْفَعَ الثُّوَبَ، فَنَهَايَ قَوْمِيِّ]، فَرَفَعَهُ رَسُولُ اللَّهِ ﷺ، أَوْ أَمَرَ بِهِ فَرُفِعَ، فَسَمِعَ صَوْتَ بَاكِيَةً أَوْ صَائِحَةً، فَقَالَ: «مَنْ هَذِهِ؟» فَقَالُوا: بِنْتُ عَمْرِو، أَوْ أُخْتُ عَمْرِو، فَقَالَ: «وَلِمَ تَبْكِي؟ فَمَا زَالَتِ الْمَلَائِكَةُ تُظْلِهُ بِأَجْنِحَتِهَا حَتَّى رُفِعَ.

[٦٣٥٥] ١٣٠ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ الْمُشَنَّى: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ

weeping, and they started telling me not to do that, but the Messenger of Allâh ﷺ did not tell me not to do it. Fâtimah bint ‘Amr began to weep and the Messenger of Allâh ﷺ said: ‘Weep for him or do not weep for him. The angels continued to shade him with their wings until you lifted him up.’”

[6356] (...) This *Hadith* was narrated from Jâbir (a *Hadith* similar to no. 6355) except that Ibn Juraij (a narrator), did not mention in his *Hadith* the angels and the weeping of the woman.

[6357] (...) It was narrated that Jâbir said: "My father was brought on the Day of Uhud with his ears and nose cut off, and he was placed in front of the Prophet ﷺ..." – and he mentioned a similar *Hadith* (as no. 6355).

Chapter 27. The Virtues Of Julaibîb, May Allâh Be Pleased With Him

[6358] 131 - (2472) It was narrated from Abû Barzah that the Prophet ﷺ was on one of his

جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: أُصِيبَ أَبِي يَوْمًا
أَحُدِّ، فَجَعَلْتُ أَكْشِفُ التَّوْبَ عَنْ وَجْهِهِ
وَأَبْكَيْ، وَجَعَلْتُ يَهُونِي، وَرَسُولُ
اللَّهِ ﷺ لَا يَهُانِي، قَالَ: وَجَعَلْتَ فَاطِمَةَ
بِنْتَ عَمْرٍو تَبْكِيهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«تَبْكِيهِ، أَوْ لَا تَبْكِيهِ، مَا زَالَتِ الْمُلَائِكَةُ
تُظْلِهُ بِأَجْنِحَاهُنَّا، حَتَّىٰ رَفَعَتُمُوهُ».

[٦٣٥٦] (. . .) حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ : حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ : حَدَّثَنَا ابْنُ جُرَيْجٍ ; وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ : أَخْبَرَنَا عَبْدُ الرَّزَاقِ : حَدَّثَنَا مَعْمَرٌ ، كَلَّا هُمَا عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ ، عَنْ جَابِرٍ بِهَذَا الْحَدِيثِ ، غَيْرَ أَنَّ ابْنَ جُرَيْجٍ لَيْسَ فِي حَدِيثِهِ ذِكْرُ الْمَلَائِكَةِ وَبُكَاءِ الْبَاكِيَةِ .

[٦٣٥٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ
ابْنُ أَبِي خَلْفٍ : حَدَّثَنَا زَكَرِيَّاءُ بْنُ عَدَى :
أَخْبَرَنَا عَبْيُودُ اللَّهِ بْنُ عَمْرِو وَعَنْ عَبْدِ الْكَرِيمِ ،
عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدِرِ ، عَنْ جَابِرٍ قَالَ :
جِيءَ بِأَبِي يَوْمَ أُحْدِي مُجَدَّعاً ، فَوَضَعَ بَيْنَ
يَدَيِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَ حَدِيثِهِمْ .

(المعجم) - (باب من فضائل) (٢٧)
 جلبيب، رضي الله عنه (التحفة ٧٣)
 [٦٣٥٨] - (٢٤٧٢) حدثني إسحاق بن عمر بن سليمان: حدثنا حماد

campaigns, and Allâh granted him *Fai'*. He said to his Companions: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "Yes, so-and-so, and so-and-so, and so-and-so." Then he said: "Is anyone missing?" They said: "No." He said: "But I am missing Julaibîb; go and look for him." They looked for him among the slain, and they found him beside seven men whom he had killed and they had killed him. The Prophet ﷺ came and stood over him, and said: "He killed seven, then they killed him. He belongs to me and I belong to him. He belongs to me and I belong to him." He carried him in his arms, and he had nothing but the arms of the Prophet ﷺ. A grave was dug for him and he was placed in his grave." And no mention was made of *Ghusl*.

ابن سلامة عن ثابت، عن كنانة بن نعيم، عن أبي بزرة: أن النبي عليه السلام كان في معرى له، ففأله الله عليه، فقال لأصحابه: «هل تفقدون من أحد؟» قالوا: نعم، فلنا وفلنا وفلنا. ثم قال: «هل تفقدون من أحد؟» قالوا: لا، قال: «لكي أفقد جليسي، فاطلبوه» فطلب في القتلى، فوجدوه إلى جنب سبعة قد قتلهم، ثم قتلوا، فأتي النبي عليه السلام فوقف عليه، فقال: «قتل سبعة، ثم قتلوا، هذا مني وأنا منه، هذا مني وأنا منه». قال: فوضاعه على ساعدية، ليس له إلا ساعدية النبي عليه السلام، قال: فمحرر له ووضع في قبره، ولم يذكر غسلا.

(المعجم ٢٨) - (باب من فضائل أبي ذر، رضي الله عنه) (التحفة ٧٤)

[٦٣٥٩] [١٣٢-٢٤٧٣] حدثنا هداب بن خالد الأزدي: حدثنا سليمان بن المغيرة: أخبرنا حميد بن هلال عن عبد الله بن الصامت قال: قال أبو ذر: خرجنا من قومنا غفار، وكانوا يحلون

Chapter 28. The Virtues Of Abû Dharr, May Allâh Be Pleased With Him

[6359] 132 - (2473) It was narrated from 'Abdullâh bin As-Sâmit that Abû Dharr said: "We set out from our people Ghifâr, who used to regard the sacred months as permissible.^[1] I set out with my brother Unais and our mother, and we stayed with a

[1] For fighting.

maternal uncle of ours. Our uncle honoured us and treated us kindly, but his people felt jealous of us, and they said: 'When you are away from your wife, Unais comes into your house (i.e., an accusation of adultery).' Our uncle came and told us of what had been said to him. I said: 'As for your past kindness, you have undone it, and we cannot stay with you after this.' We went to our camels and loaded them up, and our uncle covered himself with his garment and started weeping. We set out and halted at Makkah. Unais made a wager that our herd of camels was better than another similar herd, and they went to a soothsayer who confirmed that the herd of Unais was better, and Unais came to us with our camels and the other herd."

He (Abû Dharr) said: "I started to perform prayers, O son of my brother, three years before I met the Messenger of Allâh ﷺ." I said: "To whom?" He said: "To Allâh." I said: "What direction did you face?" He said: "I faced where my Lord directed me to. I used to pray at night until the end of the night, then I fell down (in exhaustion) like a piece of cloth until the sun rose over me.

"So Unais said: 'I have an errand in Makkah; stay here.' He went to Makkah, and he came back late. I said: 'What did you

الشَّهْرُ الْحَرَامُ، فَخَرَجْتُ أَنَا وَأَخِي أُتْيَى
وَأَمْنَا، فَنَزَلْنَا عَلَى خَالٍ لَنَا، فَأَكْرَمَنَا
خَالُنَا وَأَحْسَنَ إِلَيْنَا، فَحَسَدَنَا قَوْمُهُ
فَقَالُوا: إِنَّكَ إِذَا خَرَجْتَ عَنْ أَهْلِكَ
خَالَفَ إِلَيْهِمْ أُتْيَى، فَجَاءَ خَالُنَا فَنَتَّا عَلَيْنَا
الَّذِي قِيلَ لَهُ، فَقُلْتُ: أَمَّا مَا مَضَى مِنْ
مَعْرُوفِكَ فَقَدْ كَدَرَةُ، وَلَا جِمَاعَ لَكَ فِيمَا
بَعْدُ، فَقَرَبَنَا صِرْمَتَنَا فَاحْتَمَلْنَا عَلَيْهَا،
وَتَغْطَى خَالُنَا ثُوبَهُ فَجَعَلَ يَبْكِي، فَانْطَلَقْنَا
حَتَّى نَزَلْنَا بِحَضْرَةِ مَكَّةَ، فَنَافَرَ أُتْيَى عَنْ
صِرْمَتَنَا وَعَنْ مِثْلِهَا، فَأَتَيْنَا الْكَاهِنَ، فَخَيَّرَ
أُتْيَى، فَأَتَانَا أُتْيَى بِصِرْمَتَنَا وَمِثْلِهَا مَعَهَا.
قَالَ: وَقَدْ صَلَيْتُ، يَا ابْنَ أَخِي! قَبْلَ
أَنْ أَلْقَى رَسُولَ اللَّهِ ﷺ بِثَلَاثِ سِينَنَ،
قُلْتُ: لِمَنْ؟ قَالَ: اللَّهُ، قُلْتُ: فَأَيْنَ
تَوَجَّهُ؟ قَالَ: أَتَوَجَّهُ حَيْثُ يُوجَّهُنِي رَبِّي
عَزَّ وَجَلَّ، أُصَلِّي عِشَاءً حَتَّى إِذَا كَانَ مِنْ
آخِرِ اللَّيْلِ أُلْقِيَتُ كَأَنِّي خَفَاءُ، حَتَّى
تَعْلُونَنِي الشَّمْسُ.
فَقَالَ أُتْيَى: إِنَّ لِي حَاجَةً بِمَكَّةَ
فَأَئْتَنِي، فَانْطَلَقَ أُتْيَى حَتَّى أَتَى مَكَّةَ،
فَرَأَثَ عَلَيَّ، ثُمَّ جَاءَ فَقُلْتُ: مَا صَنَعْتَ؟
قَالَ: لَقِيَتُ رَجُلًا بِمَكَّةَ عَلَى دِينِكَ،
يَزْعُمُ أَنَّ اللَّهَ أَرْسَلَهُ، قُلْتُ: فَمَا يَقُولُ

do?" He said: 'I met a man in Makkah who follows your religion. He says that Allâh has sent him.' I said: 'What do the people say?' He said: 'They say that he is a poet, or a soothsayer, or a magician.' And Unais was one of the poets.

"Unais said: 'I have heard the words of the soothsayers, and he is not a soothsayer. I compared his words to the words of poetry, and no one after me can say that he is a poet. By Allâh, he is telling the truth and they are lying.'

"I said: 'Stay here while I go and look.'"

He said: "I came to Makkah and looked for an insignificant man among them. I said: 'Where is this man whom you call *As-Sâbi'*?"^[1] He pointed at me and said: 'The *Sâbi*!' The people of the valley attacked me with clods of earth and bones, until I fell unconscious. I got up whenever I recovered, and it was as if I was a red idol. I went to Zamzam and washed the blood from myself, and I drank some of its water. O son of my brother, I stayed there for thirty, between nights and days, and I had no food but the water of Zamzam, but I grew so fat that I got folds on my stomach and I did not feel any hunger in my stomach.

^[1] *As-Sâbi*: the one who changed his religion.

النّاس؟ قال: يَقُولُونَ: شَاعِرٌ، كَاهِنٌ، سَاحِرٌ، وَكَانَ أَئْيُسٌ أَحَدَ الشُّعَرَاءِ.

قال أَئْيُسٌ: لَقَدْ سَمِعْتُ قَوْلَ الْكَهْنَةِ، فَمَا هُوَ يَقُولُهُمْ، وَلَقَدْ وَضَعْتُ قَوْلَهُ عَلَى أَفْرَاءِ الشِّعْرِ، فَمَا يَلْتَمِّسُ عَلَى لِسَانِ أَحَدٍ بَعْدِي أَنَّهُ شِعْرٌ، وَاللَّهُ إِنَّهُ لصَادِقٌ، وَإِنَّهُمْ لَكَاذِبُونَ.

قال: قُلْتُ: فَأَكْفِنِي حَتَّى أَذْهَبَ فَأَنْطَرَ، قال: فَأَتَيْتُ مَكَّةَ، فَتَضَعَّفْتُ رَجُلًا مِنْهُمْ، فَقُلْتُ: أَيْنَ هَذَا الَّذِي تَدْعُونَهُ الصَّابِيَّةَ؟ فَأَشَارَ إِلَيَّ، فقال: الصَّابِيَّةُ فَمَا عَلَيَّ أَهْلُ الْوَادِي يُكْلُ مَدْرَةً وَعَظْمً، حَتَّى حَرَزْتُ مَعْثِيَّا عَلَيَّ، قال: فَأَرْتَقَعْتُ حِينَ ارْتَقَعْتُ، كَأَنِّي نُصْبَتْ أَحْمَرُ، قال: فَأَتَيْتُ زَمْزَمَ فَعَسَلْتُ عَنِّي الدَّمَاءَ: وَشَرِبْتُ مِنْ مَائِهَا، وَلَقَدْ لَبِثْتُ، يَا ابْنَ أَخِي! ثَلَاثَيْنَ، بَيْنَ لَيْلَةَ وَيَوْمٍ، مَا كَانَ لِي طَعَامٌ إِلَّا مَاءَ زَمْزَمَ، فَسَمِنْتُ حَتَّى تَكَسَّرْتُ عُكْنُ بَطْنِي، وَمَا وَجَدْتُ عَلَيَّ كَبِيِّ سَخْفَةَ جُوعِ.

قال: فَبَيْنَا أَهْلُ مَكَّةَ فِي لَيْلَةَ قَمَرَاءِ إِضْحِيَانَ، إِذْ ضُرِبَ عَلَى أَسْمَخَتِهِمْ، فَمَا يَطُوفُ بِالْبَيْتِ أَحَدٌ، وَامْرَأَتِنَ مِنْهُمْ

"While the people of Makkah were sleeping deeply one moonlit night, no one was circumambulating the Ka'bah except two of their women, who were calling upon Isâf and Nâ'ilah (two of their idols). They came to me during their circumambulation and I said: 'Marry one of them to the other.' But they did not stop what they were saying. They came to me again and I said: 'They are just pieces of wood like private parts'; and I could not use a metaphor. They turned away from me saying: 'If any of our people were here they would teach you a lesson.' They were met by the Messenger of Allâh ﷺ and Abû Bakr as they were coming down the hill, and he said: 'What is the matter with you?' They (the two women) said: 'The *Sâbi'* between the Ka'bah and its cover.' He said: 'What did he say to you?' They said: 'He said to us a word that we cannot repeat.' The Messenger of Allâh ﷺ came and touched the (Black) Stone, then he circumambulated the Ka'bah, he and his Companion, then he prayed. When he had finished his prayer" - Abû Dharr said - "I was the first one to greet him with the greeting of Islam. I said: 'As-Salâmu 'alaika yâ Rasûlullâh (Peace be upon you, O Messenger of Allâh).' He said: Wa 'alaika wa rahmatullâh (and upon you, and the mercy of Allâh).' Then he said: 'Who are you?' I said: 'I am from

تَدْعُونَ إِسَافًا وَنَائِلَةً، قَالَ: فَأَتَنَا عَلَيَّ
فِي طَوَافِهِمَا فَقُلْتُ: أَنْكِحَا أَحَدَهُمَا
الْأُخْرَى، قَالَ: فَمَا تَنَاهَتَا عَنْ قُولِهِمَا،
قَالَ: فَأَتَنَا عَلَيَّ، فَقُلْتُ: هُنْ مِثْلُ
الْحَشِيشَةِ، غَيْرَ أَنِّي لَا أَكْنِي، فَانْطَلَقَتَا
تُولُوَانٍ وَتَقُولَانٍ: لَوْ كَانَ هُنَّا أَحَدٌ مِنْ
أَنْفَارِنَا، قَالَ: فَاسْتَقْبَلَهُمَا رَسُولُ اللَّهِ ﷺ
وَأَبُو بَكْرٍ، وَهُمَا هَابِطَانِ، قَالَ: «مَا
لَكُمَا؟» قَالَتَا: الصَّابِيُّ بَيْنَ الْكَعْبَيْنِ
وَأَسْتَارِهَا، قَالَ: «مَا قَالَ لَكُمَا؟» قَالَتَا:
إِنَّهُ قَالَ لَنَا كَلِمَةً ثَمَّا الْقَمَ، وَجَاءَ رَسُولُ
اللَّهِ ﷺ حَتَّى اسْتَلَمَ الْحَجَرَ، وَطَافَ
بِالْبَيْتِ مُوَّ وَصَاحِبَةُ، ثُمَّ صَلَّى، فَلَمَّا
فَضَلَّ صَلَاتُهُ - قَالَ أَبُو ذَرٍّ - فَكُنْتُ أَنَا
أَوْلُ مَنْ حَيَا بِتَحْيَةِ الإِسْلَامِ، فَقُلْتُ:
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ! فَقَالَ:
«وَعَلَيْكَ وَرَحْمَةُ اللَّهِ» ثُمَّ قَالَ: «مَنْ
أَنْتَ؟» قَالَ: قُلْتُ: مَنْ غَفَارِ، قَالَ:
فَأَهْوَى بِيَدِهِ فَوَضَعَ أَصَابِعَهُ عَلَى جَبَهَيْهِ،
فَقُلْتُ فِي نَفْسِي: كَرِهَ أَنْ اتَّمَمَتِ إِلَى
غَفَارِ، فَذَهَبْتُ أَخْذُ بِيَدِهِ، فَقَدَّعَنِي
صَاحِبُهُ، وَكَانَ أَعْلَمَ بِهِ مِنِّي، ثُمَّ رَفَعَ
رَأْسَهُ، فَقَالَ: «مَنِي كُنْتَ هُنَّا؟» - قَالَ:
قَدْ كُنْتَ هُنَّا مُنْدُ ثَلَاثَيْنَ، بَيْنَ لَيْلَةٍ

Ghofâr.' He lifted his hand and placed his fingers on his forehead, and I said to myself: 'He does not like the fact that I am from Ghifâr.' I wanted to take his hand but his Companion stopped me, and he knew him better than I did. Then he raised his head and said: 'How long have you been here?' I said: 'I have been here for thirty, between night and day.' He said: 'Who has been feeding you?' I said: 'I had no food except the water of Zamzam, and I have grown so fat that I have folds on my stomach, and I did not feel any hunger.' He said: 'It is blessed, it serves as food.'"

"Abû Bakr said: 'O Messenger of Allâh, give me permission to offer him food tonight.' The Messenger of Allâh ﷺ and Abû Bakr set off, and I went with them. Abû Bakr opened a door and brought us raisins of At-Tâ'if, and that was the first food I ate. I stayed for a while, then I came to the Messenger of Allâh ﷺ and he said: 'I have been shown a land that has palm trees, and I do not think that it is any other than Yathrib. Will you convey a message from me to your people? Perhaps Allâh will benefit them through you and grant you reward through them.' I came to Unais and he said: 'What did you do?' I said: 'What I did is become Muslim and attest to the truth.' He said: 'I

وَيَوْمٍ، قَالَ: «فَمَنْ كَانَ يُطْعِمُكَ؟» قَالَ: قُلْتُ: مَا كَانَ لِي طَعَامٌ إِلَّا مَاءُ زَمْرَدٍ، فَسَمِّنْتُ حَتَّى تَكَسَّرَتْ عُكْنُ بَطْنِي، وَمَا أَجِدُ عَلَى كَبِيِّ سَحْفَةً جُوعٍ، قَالَ: «إِنَّهَا مُبَارَكَةٌ، إِنَّهَا طَعَامٌ طُغْمٌ».

فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ! ائْذُنْ لِي فِي طَعَامِهِ الْلَّيْلَةَ، فَأَنْطَلَقَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ، وَانْطَلَقْتُ مَعَهُمَا، فَفَتَحَ أَبُو بَكْرٍ بَابًا، فَجَعَلَ يَقْبِضُ لَنَا مِنْ زَبَابِ الطَّائِفِ، فَكَانَ ذَلِكَ أَوَّلَ طَعَامٍ أَكْلَتُهُ بِهَا، ثُمَّ عَبَرْتُ مَا عَبَرْتُ، ثُمَّ أَتَيْتُ رَسُولَ اللَّهِ ﷺ فَقَالَ: «إِنَّهُ قَدْ وُجِّهَتْ لِي أَرْضٌ دَاتُ نَخْلٍ، لَا أُرَاهَا إِلَّا يُثْرِبَ، فَهَلْ أَنْتَ مُبْلِغٌ عَنِّي قَوْمَكَ؟ عَسَى اللَّهُ أَنْ يَنْهَا عَنْكَ وَيَأْمُرَكَ فِيهِمْ». فَأَتَيْتُ أَنِيَّسًا فَقَالَ: مَا صَنَعْتَ؟ قُلْتُ: صَنَعْتُ أَنِّي قَدْ أَشْلَمْتُ وَصَدَّقْتُ، قَالَ: مَا بِي رَغْبَةٌ عَنْ دِينِكَ، فَإِنِّي قَدْ أَشْلَمْتُ وَصَدَّقْتُ، فَأَتَيْنَا أُمَّنَا، فَقَالَتْ: مَا بِي رَغْبَةٌ عَنْ دِينِكُمَا، فَإِنِّي قَدْ أَشْلَمْتُ وَصَدَّقْتُ، فَاحْتَمَلْنَا حَتَّى أَتَيْنَا قَوْمَنَا غَفَارًا، فَأَسْلَمَ نَصْفَهُمْ، وَكَانَ يَؤْمِنُهُمْ إِلَّا يَمَاءُ بْنُ رَحْضَةَ الْغَفَارِيُّ، وَكَانَ سَيِّدَهُمْ . وَقَالَ نَصْفَهُمْ: إِذَا قَدِيمَ رَسُولُ اللَّهِ ﷺ

have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our mother and she said: 'I have no aversion to your religion; I have also become Muslim and attested to the truth.' We went to our people Ghifâr, and half of them became Muslim, and they were led in prayer by Aymâ' bin Rahâdah Al-Ghifârî, who was their chief.

"The other half of them said: 'When the Messenger of Allâh ﷺ comes to Al-Madînah, we will become Muslim.' The Messenger of Allâh ﷺ came to Al-Madînah and the other half became Muslim. (The tribe of) Aslam came and said: 'O Messenger of Allâh, our brothers, we become Muslim on the same basis that they became Muslim.' The Messenger of Allâh ﷺ said: 'May Allâh forgive (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*)."

[6360] (...) Humaid bin Hilâl narrated it with this chain of narrators (a *Hadîth* similar to no. 6359), and after the words – "Stay here while I go and look" – he added: "He said: 'Yes, but be on your guard against the people of Makkah, for they are his enemies and are hostile towards him.'"

الْمَدِينَةَ أَسْلَمْنَا، فَقَدِيمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصْفُهُمُ الْبَاقِي، وَجَاءَتْ أَسْلَمْ، فَقَالُوا: يَا رَسُولَ اللَّهِ! إِخْوَتُنَا، نُسْلِمُ عَلَى الَّذِي أَسْلَمُوا عَلَيْهِ، فَأَسْلَمُوا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «غَفَارٌ غَفَرَ اللَّهُ لَهَا: وَأَسْلَمْ سَالَمَهَا اللَّهُ»

[٦٣٦٠] (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا النَّضْرُ بْنُ شَمَيْلٍ: حَدَّثَنَا شَلَيْمَانُ بْنُ الْمُغَبَّرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ بِهَلَالَةِ الْإِسْنَادِ، وَرَآدَ بَعْدَ قَوْلِهِ - قُلْتُ فَأَكْفَنِي حَتَّى أَذْهَبَ فَأَنْظَرَ - قَالَ: نَعَمْ، وَكُنْ عَلَى حَدَّرٍ مِنْ أَهْلِ مَكَّةَ، فَإِنَّهُمْ قَدْ شَيْفُوا لَهُ وَنَجَّهُمُوا.

[6361] (...) It was narrated that 'Abdullâh bin Aş-Şâmit said: Abû Dharr said: "O son of my brother, I prayed for two years before the Prophet ﷺ was sent." I said: "Which direction did you face?" He said: "I faced where my Lord directed me to." And he narrated a *Hadîth* like that of Sulaimân bin Al-Mughîrah (no. 6360), and he said in the *Hadîth*: "They went to a man who was a soothsayer to judge between them (about the wager)" – he said – "and my brother Unais kept praising him until he declared him the winner." He said: "And we took his camels and added them to our camels." He also said in his *Hadîth*: "The Prophet ﷺ came and circumambulated the House and prayed two *Rak'ah* behind the *Maqâm*." He said: "I came to him, and I was the first one to greet him with the greeting of Islam. I said: *As-Salâmu 'alaika yâ Rasûlullâh* (peace be upon you, O Messenger of Allâh)." He said: '*Wa 'alaikas-salâm* (and peace be upon you, too), who are you?'" In his *Hadîth* it also says: "Then he said: 'How long have you been here?' I said: 'For fifteen days.'" And it says: "Abû Bakr said: 'Let him be my guest tonight.'"

[6362] 133 - (2474) It was narrated that Ibn 'Abbâs said: "When Abû Dharr heard that the

[...] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُتَّئِي الْعَزِيزِيُّ : حَدَّثَنِي ابْنُ أَبِي عَلَيٍ قَالَ : أَبْنَائَا ابْنُ عَوْنَى عَنْ حُمَيْدِ بْنِ هَلَالِي ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ ، قَالَ : قَالَ أَبُو ذَرٍّ : يَا ابْنَ أَخِي ! صَلَيْتُ سَتِينَ قَبْلَ مَبْعَثِ النَّبِيِّ ﷺ ، قَالَ قُلْتُ : فَأَيْنَ كُنْتَ تَوَجَّهُ ؟ قَالَ : حَيْثُ وَجَهَنِي اللَّهُ ، وَاقْتَصَّ الْحَدِيثُ بِنَحْوِ حَدِيثِ سُلَيْمَانَ بْنِ الْمُغَيْرَةِ ، وَقَالَ فِي الْحَدِيثِ : فَنَافَرَا إِلَيْ رَجُلٍ مِنَ الْكُفَّارِ - قَالَ - فَلَمْ يَرُلْ أَحَدِ أَنِيسٍ يَمْدُحُهُ حَتَّى غَلَبَهُ ، قَالَ فَأَخَذْنَا صِرْمَتَهُ فَضَمَّنَاهَا إِلَيْ صِرْمَتَنَا ، وَقَالَ أَيْضًا فِي حَدِيثِهِ : قَالَ فَجَاءَ النَّبِيُّ ﷺ فَطَافَ بِالْبَيْتِ وَصَلَّى رَكْعَتَيْنِ خَلْفَ الْمَقَامِ ، قَالَ : فَأَتَيْتُهُ ، فَإِنِّي لَا أَوْلُ النَّاسِ حَيَاهُ بِتَحْيَةِ الإِسْلَامِ ، فَقَالَ : قُلْتُ : السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ ! قَالَ : (وَعَلَيْكَ السَّلَامُ ، مَنْ أَنْتَ؟) . وَفِي حَدِيثِهِ أَيْضًا : فَقَالَ : «مُنْدُ كَمْ أَنْتَ هُنَّا؟» قَالَ : قُلْتُ : مُنْدُ خَمْسَ عَشْرَةَ، وَفِيهِ قَالَ : فَقَالَ أَبُو بَكْرٍ : أَنْحِنْتِي بِضِيَافَتِهِ الْلَّيْلَةِ .

[6362] 133 - (2474) وَحَدَّثَنِي إِبْرَاهِيمُ بْنُ مُحَمَّدٍ بْنُ عَرْعَرَةَ السَّاعِي

Prophet ﷺ had been sent (as the Messenger of Allâh) in Makkah, he said to his brother: 'Ride to this valley and find out for me about this man who claims to bring news from heaven, and listen to what he says, then come to me.'

"So the other man set out and came to Makkah, where he listened to what he said, then he came back to Abû Dharr and said: 'I have seen him enjoining good morals and saying words that are not poetry.' He said: 'You have not told me enough.' So he took provisions and a skin full of water and went to Makkah. He came to the *Masjid* and looked for the Prophet ﷺ, but he did not know what he looked like, and he did not want to ask about him. Then when night came he lay down to sleep. 'Alî saw him and realized that he was a stranger. When he saw him he followed him, and neither of them asked the other about anything, until morning came. Then he took his waterskin and provisions to the *Masjid* and stayed there all day, but he did not see the Prophet ﷺ until evening came.

"Then he went back to the place where he slept, and 'Alî passed by him and said: 'This man has not been able to find a place to stay.' He made him get up and took him with him, and neither of them asked the other about anything. On the third day the

وَمُحَمَّدُ بْنُ حَاتِمٍ - وَتَقَارِبًا فِي سَيَاقِ الْحَدِيثِ، وَاللَّفْظُ لِابْنِ حَاتِمٍ - قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ : حَدَّثَنَا الْمُنْتَى بْنُ سَعِيدٍ عَنْ أَبِي جَمْرَةَ، عَنْ أَبْنِ عَبَّاسٍ قَالَ: لَمَّا بَلَغَ أَبَا ذَرَ مَبْعَثَ النَّبِيِّ ﷺ بِمَكَّةَ قَالَ لِأَخِيهِ: ارْكُبْ إِلَى هَذَا الْوَادِيِّ، فَاغْلَمْ لِي عِلْمَ هَذَا الرَّجْلِ الَّذِي يَزْعُمُ أَنَّهُ يَأْتِيهِ الْخَبْرُ مِنَ السَّمَاءِ، فَاسْمَعْ مِنْ قَوْلِهِ ثُمَّ اسْتَنِيِّ، فَانْطَلَقَ الْأَخْرُ حَتَّى قَدِيمَ مَكَّةَ، وَسَمِعَ مِنْ قَوْلِهِ، ثُمَّ رَجَعَ إِلَى أَبِي ذَرٍ فَقَالَ: رَأَيْتُهُ يَأْمُرُ بِمَكَارِمِ الْأَخْلَاقِ، وَكَلَامًا مَا هُوَ بِالشِّعْرِ، فَقَالَ: مَا شَفَقْتَنِي فِيمَا أَرْدَتُ، فَتَرَوَدَ وَحَمَلَ شَنَةً لَهُ فِيهَا مَاءٌ، حَتَّى قَدِيمَ مَكَّةَ، فَأَتَى الْمَسْجِدَ فَالْتَّمَسَ النَّبِيِّ ﷺ وَلَا يَعْرِفُهُ، وَكَرِهُ أَنْ يَسْأَلَ عَنْهُ، حَتَّى أَدْرَكَهُ - يَعْنِي الْأَئِلَّا - فَاضْطَجَعَ، فَرَأَهُ عَلِيُّ فَعَرَفَ أَنَّهُ غَرِيبٌ، فَلَمَّا رَأَهُ تَبَعَّهُ، فَلَمْ يَسْأَلْ وَاحِدًا مِنْهُمَا صَاحِبَهُ عَنْ شَيْءٍ، حَتَّى أَصْبَحَ، ثُمَّ اخْتَمَلَ قُرْيَتَهُ وَرَازَادَهُ إِلَى الْمَسْجِدِ، فَظَلَّ ذَلِكَ الْيَوْمَ، وَلَا يَرَى النَّبِيِّ ﷺ، حَتَّى أَمْسَى، فَعَادَ إِلَى مَضْجِعِهِ، فَمَرَّ بِهِ عَلِيُّ، فَقَالَ: مَا آنَ لِلرَّجُلِ أَنْ يَعْلَمَ مَنْزِلَهُ؟ فَأَقَامَهُ، فَدَهَبَ بِهِ

same thing happened. ‘Alî made him get up and go with him, and he said: ‘Will you not tell me what has brought you to this land?’ He said: ‘If you give me a solemn promise that you will guide me aright, I will do that.’ He did so, and he told him. He said: ‘It is true; he is the Messenger of Allâh ﷺ. In the morning, follow me, and if I see anything that makes me fear for you, I will stand as if I am passing water, but if I move on, then follow me until I enter some house. He did that, and he followed in his footsteps until he entered upon the Prophet ﷺ, and he entered with him and listened to his words, and he embraced Islam on the spot.

“The Prophet ﷺ said to him: ‘Go back to your people and inform them, until my command comes to you.’ He said: ‘By Allâh, I will shout it aloud among them.’ He went out to the *Masjid*, and called out at the top of his voice: ‘I bear witness that none has the right to be worshiped but Allâh, and I bear witness that Muhammad is the Messenger of Allâh.’ The people attacked him and beat him until they made him fall down. Al-‘Abbâs came and leaned over him, and said: ‘Woe to you! Do you not know that he is from Ghifâr and your trade routes to *Ash-Shâm* pass through their land?’ And he

مَعْهُ، وَلَا يَسْأَلُ وَاحِدٌ مِنْهُمَا صَاحِبَهُ عَنْ
شَيْءٍ، حَتَّى إِذَا كَانَ يَوْمُ الْثَالِثَةِ فَعَلَ مِثْلَ
ذَلِكَ، فَأَفَاقَهُمْ عَلَيْهِ مَعْهُ، ثُمَّ قَالَ لَهُ: أَلَا
تُحَدِّثُنِي؟ مَا الَّذِي أَفْدَمْكَ هَذَا الْبَلْدَ؟
قَالَ: إِنَّ أَغْطِيشَنِي عَهْدًا وَمِيثَاقًا لِتُرْشِدَنِي،
فَعَلَتْ، فَعَلَ، فَأَخْبَرَهُ، فَقَالَ: فَإِنَّهُ حَقٌّ،
وَهُوَ رَسُولُ اللَّهِ ﷺ. فَإِذَا أَصْبَحْتَ
فَاتِّيَعْنِي، فَإِنِّي إِنْ رَأَيْتُ شَيْئًا أَخَافُ
عَلَيْكَ، قُمْتُ كَائِنًا أُرِيقُ الْمَاءَ، فَإِنْ
مَضَيْتُ فَاتِّيَعْنِي حَتَّى تَدْخُلَ مَدْخَلِي،
فَعَلَ، فَانْطَلَقَ يَقْفُوُهُ، حَتَّى دَخَلَ عَلَى
النَّبِيِّ ﷺ وَدَخَلَ مَعَهُ فَسَمِعَ مِنْ قَوْلِهِ،
وَأَسْلَمَ مَكَانَهُ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «اْرْجِعْ
إِلَى قَوْمِكَ فَاَخْبِرْهُمْ حَتَّى يَأْتِيَكَ أَمْرِي».
فَقَالَ: وَاللَّهِ تَعَالَى نَفْسِي بِيَدِهِ! لَا أَصْرُخَ بِهَا
بَيْنَ ظَهَارِنَاهُمْ، فَخَرَجَ حَتَّى أَتَى
الْمَسْجِدَ، فَنَادَى بِأَغْلَى صَوْتِهِ: أَشْهُدُ أَنَّ
لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ،
وَثَارَ الْقَوْمُ فَضَرَبُوهُ حَتَّى أَضْجَعُوهُ، وَأَتَى
الْعَبَاسُ فَأَكَبَ عَلَيْهِ، فَقَالَ: وَيَلَكُمْ!
أَلَسْتُ تَعْلَمُونَ أَنَّهُ مِنْ غِفَارِ، وَأَنَّ طَرِيقَ
تُجَارِيْكُمْ إِلَى الشَّامِ عَلَيْهِمْ، فَأَنْقَدَهُمْ مِنْهُمْ،
ثُمَّ عَادَ مِنَ الْعَدِ لِمِثْلِهَا، وَتَأْرُوا إِلَيْهِ
فَضَرَبُوهُ، فَأَكَبَ عَلَيْهِ الْعَبَاسُ فَأَنْقَدَهُ.

rescued him from them. The next day he did the same thing, and they attacked him and beat him, and Al-'Abbâs leaned over him and rescued him."

Chapter 29. The Virtues Of Jarîr Bin 'Abdullâh, May Allâh Be Pleased With Him

[6363] 134 - (2475) It was narrated that Bayân said: "I heard Qais bin Abî Hâzim say: 'Jarîr bin 'Abdullâh said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile."

(المعجم ٢٩) - (باب من فضائل

جرير بن عبد الله، رضي الله تعالى عنه)

(التحفة ٧٥)

[٦٣٦٣] ١٣٤ - (٢٤٧٥) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا حَالِدُ بْنُ عَبْدِ اللَّهِ عَنْ بَيَانِ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ؛ وَحَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانِ الْوَاسِطِيُّ: أَخْبَرَنَا حَالِدُ بْنُ بَيَانِ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ يَقُولُ: قَالَ جَرِيرُ بْنُ عَبْدِ اللَّهِ: مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا ضَحِكَ.

[6364] 135 - (...) It was narrated that Jarîr said: "The Messenger of Allâh ﷺ never refused me permission to enter since I became Muslim, and he never looked at me without a smile on his face." Ibn Numair added in his *Hadîth* from Ibn Idrîs: "I complained to him that I could not sit firmly on a horse, and he struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

[٦٣٦٤] ١٣٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ وَأَبُو أَسَامَةَ عَنْ إِسْمَاعِيلٍ؛ وَحَدَّثَنَا أَبْنُ نُعْمَرْ: حَدَّثَنَا عَبْدُ اللَّهِ أَبْنُ إِدْرِيسَ: حَدَّثَنَا إِسْمَاعِيلُ عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ: مَا حَجَبَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنْذُ أَسْلَمْتُ، وَلَا رَأَيْتُ إِلَّا تَبَسَّمَ فِي وَجْهِي - زَادَ أَبْنُ نُعْمَرْ فِي حَدِيثِهِ عَنْ أَبْنِ إِدْرِيسَ: وَلَقَدْ شَكَوْتُ إِلَيْهِ أَنِّي لَا أَثْبُتُ عَلَى الْخَيْلِ فَصَرَبَ يَدِهِ فِي صَدْرِي وَقَالَ: «اللَّهُمَّ كَبِّئْنِي، وَاجْعَلْنِي هَادِيًّا مَهْدِيًّا».

[6365] 136 - (2476) It was narrated that Jarîr said: "During the *Jâhiliyyah* there was a house (temple) called *Dhul-Khalasah*, which was known as the *Yemenî ka'bah* and the *Shâmî ka'bah*. The Messenger of Allâh ﷺ said: 'Will you rid me of *Dhul-Khalasah* and the *Yemenî ka'bah* and the *Shâmî*?' I went to it with one hundred and fifty men of Ahmas, and we broke it and killed those whom we found there. I came to him and told him, and he prayed for us and for Ahmas."

[6366] 137 - (...) It was narrated from Qais bin Abî Hâzim, that Jarîr bin 'Abdullâh Al-Bajalî said: "The Messenger of Allâh ﷺ said to me: 'O Jarîr, will you not rid me of *Dhul-Khalasah*?' – a house belonging to *Khath'am* that was called the *Yemenî ka'bah*. I went to it with one hundred and fifty horsemen of Ahmas. It used to be that I could not sit firmly on a horse, and I mentioned that to the Messenger of Allâh ﷺ. He struck me on the chest with his hand and said: 'O Allâh, make him sit firmly, and make him steadfast and rightly-guided.'"

He said:^[1] "He went out and burned it with fire, then Jarîr

[٦٣٦٥-١٣٦] حَدَّثَنِي عَبْدُ الْحَمِيدِ بْنُ بَيَانٍ أَخْبَرَنَا خَالِدٌ عَنْ بَيَانٍ عَنْ قَيْسٍ، عَنْ جَرِيرٍ قَالَ كَانَ فِي الْجَاهِلِيَّةِ بَيْتٌ يُقَالُ لَهُ دُوَّالُ الْخَلَصَةِ، وَكَانَ يُقَالُ لَهُ الْكَعْبَةُ الْيَمَانِيَّةُ وَالْكَعْبَةُ الشَّامِيَّةُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَلْ أَنْتَ مُرِيبِي مِنْ ذِي الْخَلَصَةِ وَالْكَعْبَةِ الْيَمَانِيَّةِ وَالشَّامِيَّةِ» فَنَرَثُ إِلَيْهِ فِي مِائَةٍ وَّخَمْسِينَ مِنْ أَخْمَسَ، فَكَسَرَنَاهُ وَقَتَلْنَا مَنْ وَجَدْنَا عِنْدَهُ، فَأَتَيْتُهُ فَأَخْبَرْتُهُ، قَالَ فَدَعَا لَنَا وَلَا حَمْسَ.

[٦٣٦٦-١٣٧] حَدَّثَنَا إِسْحَاقُ ابْنُ إِبْرَاهِيمَ أَخْبَرَنَا جَرِيرٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجْلَى، قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يا جَرِيرُ! أَلَا تُرِيحُنِي مِنْ ذِي الْخَلَصَةِ» بَيْتٌ لِخَعْمَ كَانَ يُدْعَى كَعْبَةُ الْيَمَانِيَّةِ، قَالَ فَنَرَثُ إِلَيْهِ فِي خَمْسِينَ وَمِائَةٍ فَارِسٍ، وَكُنْتُ لَا أَبْتُ عَلَى الْحَيْلِ، فَذَكَرْتُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَضَرَبَ يَدَهُ فِي صَدْرِي قَالَ: «اللَّهُمَّ اثْبِتْهُ، وَاجْعَلْهُ هَادِيًّا مَهْدِيًّا». قَالَ فَانْطَلَقَ فَحَرَّقَهَا بِالنَّارِ، ثُمَّ بَعَثَ جَرِيرًا إِلَى رَسُولِ اللَّهِ ﷺ رَجُلًا يُبَشِّرُهُ،

^[1] That is Qais, he emigrated to the Prophet ﷺ, but the Prophet ﷺ died before he reached Al-Madînah.

sent a man who was known as Abû Artâh, who was one of us, to the Messenger of Allâh ﷺ to tell him the good news. He said: 'I did not come to you until we left it like a scabby camel.' The Messenger of Allâh ﷺ invoked blessings upon the horses and men of Ahmas five times."

[6367] (...) It was narrated from Ismâ'il with this chain of narrators (a *Hadîth* similar to no. 6366). In the *Hadîth* of Marwân it said: "The messenger of Jarîr, Abû Artâh Hušain bin Rabi'ah, came and gave the good news to the Prophet ﷺ."

يُكْنَى أَبَا أَرْطَاءَ، مِنَّا، فَأَتَى رَسُولَ اللَّهِ ﷺ
فَقَالَ لَهُ: مَا جِئْنُكَ حَتَّى تَرْكَنَا هَا كَانَهَا
جَمْلٌ أَجْرَبٌ، فَبَرَّكَ رَسُولُ اللَّهِ ﷺ عَلَى
خَيْلٍ أَحْمَسَ وَرَجَالِهَا، خَمْسَ مَرَّاتٍ.

[٦٣٦٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا وَكِيعٌ؛ وَحَدَّثَنَا ابْنُ
نُعَيْرٍ: حَدَّثَنَا أَبِي؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ
بْنُ عَبَادٍ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا مَرْوَانٌ يَعْنِي الْفَزَارِيُّ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا أَبُو
أُسَامَةَ، كُلُّهُمْ عَنْ إِسْمَاعِيلَ بِهَدَا
الإِسْنَادِ، وَقَالَ فِي حَدِيثِ مَرْوَانَ: فَجَاءَ
بَشِيرٌ جَرِيرٌ أَبُو أَرْطَاءَ حُصَيْنُ بْنُ رَبِيعَةَ،
يُبَشِّرُ النَّبِيَّ ﷺ.

(المعجم ٣٠) - (بابُ من فضائل عبد
الله بن عباس، رضي الله عنهما)
(التحفة ٧٦)

Chapter 30. The Virtues Of 'Abdullâh Bin 'Abbâs May Allâh Be Pleased With Them

[6368] 138 - (2477) It was narrated from Ibn 'Abbâs that the Prophet ﷺ went to relieve himself, and I put out water for him to perform *Wudû'*. When he came back he said: "Who put this here?" – according to the report of Zuhair: "they said," and according to the report of Abû

[٦٣٦٨] - ١٣٨ [٢٤٧٧] حَدَّثَنَا رُهْيَرُ بْنُ حَرْبٍ وَأَبُو بَكْرٍ بْنُ النَّضْرِ قَالَ:
حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا وَرْقَاءُ بْنُ
عُمَرَ الْيَشْكُرِيُّ قَالَ: سَمِعْتُ عُيَيْدَ اللَّهِ بْنَ
أَبِي يَزِيدٍ يُحَدِّثُ عَنْ ابْنِ عَبَّاسٍ: أَنَّ
النَّبِيَّ ﷺ أَتَى الْخَلَاءَ، فَوَضَعَتُ لَهُ

Bakr: "I said – Ibn 'Abbâs." He said: "O Allâh, grant him deep understanding of the faith."

وَصُوَّرَ، فَلَمَّا حَرَجَ قَالَ: «مَنْ وَضَعَ هَذَا؟» - فِي رِوَايَةِ زُهْبِيرٍ: قَالُوا، وَفِي رِوَايَةِ أَبْيَ بَكْرٍ: قُلْتُ - : ابْنُ عَبَّاسٍ، قَالَ: «اللَّهُمَّ فَقِهْهُ فِي الدِّينِ».

Chapter 31. The Virtues Of 'Abdullâh Bin 'Umar, May Allâh Be Pleased With Them

(المعجم ٣١) - (بابُ من فضائل [عبد الله] بن عمر، رضي الله عنهم) (التحفة ٧٧)

[6369] 139 - (2478) It was narrated from Nâfi' that Ibn 'Umar said: "I saw in a dream as if I had a piece of *Istabraq* in my hand, and there was no place I wanted to go to in Paradise but it flew with me to it. I told Hafṣah about it, and Hafṣah told the Prophet ﷺ, and the Prophet ﷺ said: 'I think that 'Abdullâh is a righteous man.'"

الرَّبِيعُ الْعَتَكِيُّ وَخَلَفُ بْنُ هِشَامٍ وَأَبُو كَامِلِ الْجَحْدَرِيُّ، كُلُّهُمْ عَنْ حَمَادَ بْنِ زَيْدٍ - قَالَ أَبُو الرَّبِيعِ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ - : حَدَّثَنَا أَيُوبُ عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ، قَالَ: رَأَيْتُ فِي الْمَنَامِ كَانَ فِي يَدِي قِطْعَةً إِسْبَرِيقَ، وَلَيْسَ مَكَانٌ أُرِيدُ مِنَ الْجَنَّةِ إِلَّا طَارَتْ بِي إِلَيْهِ، قَالَ: فَقَصَصْتُ عَلَى حَفْصَةَ، فَقَصَصَتْ حَفْصَةُ عَلَى النَّبِيِّ ﷺ، فَقَالَ النَّبِيُّ ﷺ: أَرَى عَبْدَ اللَّهِ رَجُلًا صَالِحًا.

[6370] 140 - (2479) It was narrated from Sâlim that Ibn 'Umar said: "During the lifetime of the Messenger of Allâh ﷺ, if a man saw a dream he would tell it to the Messenger of Allâh ﷺ. I wished that I could see a dream and tell it to the Prophet ﷺ. I was young and unmarried, and I used to sleep in the *Masjid* at the time of the Messenger of Allâh

إِشْحَقُ بْنُ إِبْرَاهِيمَ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفَظُ لِعَبْدٍ - قَالَا: أَخْبَرَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: كَانَ الرَّجُلُ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ، إِذَا رَأَى رُؤْيَا، قَصَّهَا عَلَى رَسُولِ اللَّهِ ﷺ، فَتَمَيَّزَ أَنْ

. I saw myself in a dream, as if two angels took hold of me and brought me to the fire, and it was built like a well, and it had two poles like the poles of a well. In it were some people whom I recognized, and I started saying, 'I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire, I seek refuge with Allâh from the Fire.' They were joined by another angel who said to me: 'Do not fear.' I told this to Hafshah, and Hafshah told it to the Messenger of Allâh ﷺ, and the Prophet ﷺ said: 'What a good man 'Abdullâh is, if only he prayed at night.'"

Sâlim said: "After that, 'Abdullâh only slept a little at night."

[6371] (...) It was narrated from Nâfi' that Ibn 'Umar said: "I used to stay in the *Masjid* at night, and I did not have any family. I saw in a dream as if I was taken to a well..." and he narrated from the Prophet ﷺ a *Hadith* like that of Az-Zuhri, from Sâlim (no. 6370), from his father.

أَرَى رُؤْيَا أَصْهَاهَا عَلَى النَّبِيِّ ﷺ - قَالَ :
وَكُنْتُ غَلَامًا شَابًا عَزِيزًا ، وَكُنْتُ أَنَامُ فِي
الْمَسْجِدِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ ،
فَرَأَيْتُ فِي النَّوْمِ كَانَ مَلَكِيْنِ أَخْذَانِي
فَذَهَبَاهَا يَبِي إِلَى النَّارِ ، فَإِذَا هِيَ مَطْرِيَّةً كَطَيِّ
الْبَيْرِ ، وَإِذَا لَهَا قَرْنَانِ كَقَرْنَانِ الْبَيْرِ ، وَإِذَا
فِيهَا نَاسٌ فَذَعْرَفُهُمْ ، فَجَعَلْتُ أَقُولُ :
أَعُوذُ بِاللَّهِ مِنَ النَّارِ ، أَعُوذُ بِاللَّهِ مِنَ النَّارِ ،
أَعُوذُ بِاللَّهِ مِنَ النَّارِ ، قَالَ : فَلَقِيَهُمَا مَلَكُ
فَقَالَ لَيِّ : لَمْ تُرْغَ ، فَقَصَصْتُهَا عَلَى
حَفْصَةَ ، فَقَصَصْتُهَا حَفْصَةَ عَلَى رَسُولِ
اللَّهِ ﷺ ، فَقَالَ النَّبِيُّ ﷺ : «نَعَمْ الرَّجُلُ
عَبْدُ اللَّهِ لَوْ كَانَ يُصْلَى مِنَ الْلَّئِنِ ». .
قَالَ سَالِمٌ : فَكَانَ عَبْدُ اللَّهِ، بَعْدَ ذَلِكَ ،
لَا يَنَامُ مِنَ الْلَّيْلِ إِلَّا قَلِيلًا .

[6371] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ
عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا مُوسَى بْنُ
خَالِدٍ حَتَّى الْفَرِيَابِيُّ عَنْ أَبِي إِسْحَاقِ
الْفَزَارِيِّ ، عَنْ عُبَيْدِ اللَّهِ بْنِ عُمَرَ ، عَنْ
نَافِعٍ ، عَنْ ابْنِ عُمَرَ قَالَ : كُنْتُ أَبِيَّ فِي
الْمَسْجِدِ ، وَلَمْ يَكُنْ لَيِّ أَهْلٌ ، فَرَأَيْتُ فِي
الْمَنَامِ كَانَمَا انْطَلَقَ يَبِي إِلَى الْبَيْرِ - فَذَكَرَ
عَنِ النَّبِيِّ ﷺ بِمَعْنَى حَدِيثِ الزُّهْرِيِّ عَنْ
سَالِمٍ ، عَنْ أَبِيهِ .

Chapter 32. The Virtues Of Anas bin Mâlik, May Allâh Be Pleased With Him

[6372] 141 - (2480) It was narrated from Anas, from Umm Sulaim, that she said: "O Messenger of Allâh, here is your servant Anas, pray to Allâh for him. He said: 'O Allâh, increase his wealth and his offspring, and bless him in what You give to him.'"

[6373] (...) It was narrated from Qatâdah: "I heard Anas say: 'Umm Sulaim said: O Messenger of Allâh, here is your servant Anas... a similar report (as *Hadîth* no. 6372)."

[6374] (...) It was narrated that Hishâm bin Zaid said: "I heard Anas bin Mâlik say..." a similar report (as *Hadîth* no. 6372).

[6375] 142 - (2481) It was narrated that Anas said: "The Prophet ﷺ entered upon us, and there was no one there but myself, my mother and Umm Harâm, who was my maternal aunt. My mother said: 'O Messenger of Allâh, here is your little servant, pray to Allâh for him.' He prayed for all goodness for me, and at

(المعجم ٣٢) - (بابُ من فضائل أنس

ابن مالك، رضي الله عنه) (التحفة ٧٨)

[٦٣٧٢] - [١٤١] حَدَّثَنَا

مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُبَّهُ : قَالَ :
سَمِعْتُ قَتَادَةَ يُحَدِّثُ عَنْ أَنَسٍ ، عَنْ أُمِّ
سُلَيْمٍ ، أَنَّهَا قَالَتْ : يَا رَسُولَ اللَّهِ ! خَادِمُكَ
أَنَسٌ ، ادْعُ اللَّهَ لَهُ . فَقَالَ : «اللَّهُمَّ ! أَكْثِرْ
مَالَهُ وَوَلَدَهُ ، وَبَارِكْ لَهُ فِيمَا أَعْطَيْتَهُ» .

[٦٣١٣] - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

الْمُشَنَّى وَابْنُ بَشَّارٍ : حَدَّثَنَا أَبُو دَاؤَدَ :
حَدَّثَنَا شُبَّهُ عَنْ قَتَادَةَ : سَمِعْتُ أَنَسًا
يَقُولُ : قَالَتْ أُمُّ سُلَيْمٍ : يَا رَسُولَ اللَّهِ !
خَادِمُكَ أَنَسٌ . فَذَكَرَ نَحْوَهُ .

[٦٣٧٤] - (...) حَدَّثَنَا مُحَمَّدُ بْنُ

بَشَّارٍ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا
شُبَّهُ عَنْ هِشَامِ بْنِ زَيْدٍ قَالَ : سَمِعْتُ
أَنَسَ بْنَ مَالِكٍ يَقُولُ : مِثْلُ ذَلِكَ .

[٦٣٧٥] - [١٤٢] حَدَّثَنِي

رُهَيْزُ بْنُ حَرْبٍ : حَدَّثَنَا هَاشِمُ بْنُ
الْفَاسِمِ : حَدَّثَنَا سُلَيْمَانُ عَنْ ثَابِتٍ ، عَنْ
أَنَسٍ قَالَ : دَخَلَ النَّبِيُّ ﷺ عَلَيْنَا ، وَمَا هُوَ
إِلَّا أَنَا وَأُمِّي ، وَأُمُّ حَرَامٍ خَالِتِي ، فَقَالَتْ
أُمِّي : يَا رَسُولَ اللَّهِ ! خُوَيْدُمُكَ ، ادْعُ اللَّهَ

the end of his supplication he said: ‘O Allâh, increase his wealth and his offspring, and bless them for him.’”

[6376] 143 - (...) Anas said: “My mother, Umm Anas, brought me to the Messenger of Allâh ﷺ and she had made me an *Izâr* out of half of her head cover and had made the other half into a *Ridâ’*. She said: ‘O Messenger of Allâh, this is Unais, my son. I have brought him to you to serve you, so pray to Allâh for him.’ He said: ‘O Allâh, increase his wealth and offspring.’”

Anas said: “By Allâh, my wealth is great and today my children and my children’s children are now more than one hundred in number.”

[6377] 144 - (...) Anas bin Mâlik said: “The Messenger of Allâh ﷺ passed by and my mother Umm Sulaim heard his voice. She said: ‘May my father and mother be sacrificed for you, O Messenger of Allâh, (this is) Unais.’ The Messenger of Allâh ﷺ prayed for three things for me. I have seen two of them in this world and I hope for the third in the Hereafter.”

[6378] 145 - (2482) It was narrated that Anas said: “The Messenger of Allâh ﷺ came to

لَهُ، قَالَ: فَدَعَا لِي بِكُلِّ حَبْرٍ، وَكَانَ فِي آخرِ مَا دَعَا لِي بِهِ أَنْ قَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ، وَبَارِكْ لَهُ فِيهِ».

[٦٣٧٦] ١٤٣ - (...) حَدَّثَنِي أَبُو مَعْنَ الرَّقَائِشُ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ: حَدَّثَنَا إِسْحَاقُ: حَدَّثَنِي أَنَسُ قَالَ: جَاءَتِي أُمِّي، أُمِّ أَنَسٍ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ أَزَرَنِي بِنَصْفِ خِمَارِهَا وَرَدَنِي بِنَصْفِهِ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! هَذَا أَنَسُ، ابْنِي، أَتَيْتُكِ بِهِ يَخْدُمُكَ، فَادْعُ اللَّهَ لَهُ، فَقَالَ: «اللَّهُمَّ! أَكْثِرْ مَالَهُ وَوَلَدَهُ».

قَالَ أَنَسُ: فَوَاللَّهِ! إِنَّ مَالِي لَكَثِيرٌ، وَإِنَّ وَلَدِي وَوَلَدَ وَلَدِي لَيَتَعَاذُونَ عَلَى تَحْوِ الْمِائَةِ، الْيَوْمَ.

[٦٣٧٧] ١٤٤ - (...) حَدَّثَنَا فُطَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا جَعْفُرٌ يَعْنِي ابْنَ سُلَيْمَانَ، عَنِ الْجَعْدِ أَبِي عُمَانَ: حَدَّثَنَا أَنَسُ بْنُ مَالِكٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ، فَسَمِعَتْ أُمِّي أُمَّ سُلَيْمَ صَوْتَهُ، فَقَالَتْ: يَا أَبَي وَأُمِّي، يَا رَسُولَ اللَّهِ! أَنَسُ، فَدَعَا لِي رَسُولُ اللَّهِ ﷺ ثَلَاثَ دَعَوَاتٍ، قَدْ رَأَيْتُ مِنْهَا اثْتَسِينَ فِي الدُّنْيَا، وَأَنَا أَرْجُو الثَّالِثَةِ فِي الْآخِرَةِ.

[٦٣٧٨] ١٤٥ - (٢٤٨٢) حَدَّثَنَا أَبُو بَكْرِ بْنِ نَافِعٍ: حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا حَمَادُ

me when I was playing with some other boys. He greeted us with *Salâm* and sent me on an errand, and I was late in coming back to my mother. When I came she said: ‘What kept you?’ I said: ‘The Messenger of Allâh ﷺ sent me on an errand.’ She said: ‘What errand?’ I said: ‘It is a secret.’ She said: ‘Do not tell the secret of the Messenger of Allâh ﷺ to anyone.’”

Anas said: “By Allâh, if I were to have told it to anyone, I would have told it to you, O Thâbit.”

[6379] 146 - (...) It was narrated that Anas bin Mâlik said: “The Prophet of Allâh ﷺ told me a secret, and I have not told it to anyone since. Umm Sulaim asked me about it, but I did not tell her.”

Chapter 33. The Virtues Of 'Abdullâh Bin Salâm, May Allâh Be Pleased With Him

[6380] 147 - (2483) It was narrated that 'Âmir bin Sa'd said: “I heard my father say: ‘I did not hear the Messenger of Allâh ﷺ say, to any living person, that he

ابن سلمة: حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَتَيَ عَلَيَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَلْعَبُ مَعَ الْعُلَمَاءِ - قَالَ - : فَسَلَّمَ عَلَيْنَا، فَبَعْشَنِي إِلَى حَاجَةٍ، فَأَبْطَأْتُ عَلَى أُمِّي، فَلَمَّا حِنْتُ قَالَتْ: مَا حَبَسْتَكَ؟ قُلْتُ: بَعْشَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِحَاجَةٍ، قَالَتْ: مَا حَاجَتْهُ؟ قُلْتُ: إِنَّهَا سِرِّ، قَالَتْ: لَا تُحَدِّثَنَّ بِسِرِّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَحَدًا. قَالَ أَنَسٌ: وَاللَّهِ! لَوْ حَدَّثْتُ بِهِ أَحَدًا لِحَدِيثِكَ، يَا ثَابِتَ!

[٦٣٧٩] ١٤٦ - (...) حَدَّثَنِي حَجَّاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَارِمُ بْنُ الْفُضْلِ: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِيهِ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: أَسْرَ إِلَيَّ نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَا أَخْبَرْتُ بِهِ أَحَدًا بَعْدُ، وَلَقَدْ سَأَلْتُنِي عَنْهُ أُمُّ سُلَيْمَ، فَمَا أَخْبَرْتُهَا بِهِ.

(المعجم ٣٣) - (بابُ من فضائل عبد الله بن سلام، رضي الله عنه)
(التحفة ٧٩)

[٦٣٨٠] ١٤٧ - (٢٤٨٢) حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا إِسْحَاقُ بْنُ عِيسَى: حَدَّثَنِي مَالِكٌ عَنْ أَبِيهِ التَّضْرِي،

would be in Paradise, apart from 'Abdullâh bin Salâm'”

عَنْ عَامِرِ بْنِ سَعْدٍ قَالَ: سَمِعْتُ أَبِي يَقُولُ: مَا سَمِعْتُ رَسُولَ اللَّهِ يَقُولُ لِحَيٍّ يَمْشِي، إِنَّهُ فِي الْجَنَّةِ، إِلَّا لِعَبْدِ اللَّهِ ابْنِ سَلَامَ.

[٦٣٨١] - [١٤٨] - [٢٤٨٤] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى [الْعَنْزِيرِيُّ]: حَدَّثَنَا مُعاذُ بْنُ سِيرِينَ، عَنْ قَيْسِ بْنِ عَبَادٍ قَالَ: كُنْتُ بِالْمَدِينَةِ فِي نَاسٍ، فِيهِمْ بَعْضُ أَصْحَابِ النَّبِيِّ يَقُولُونَ: فَجَاءَ رَجُلٌ فِي وَجْهِهِ أَثْرٌ مِّنْ خُشُوعٍ، فَقَالَ بَعْضُ الْقَوْمِ: هَذَا رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ، هَذَا رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ، فَصَلَّى رَبُّكُمْ [يَتَجَوَّزُ فِيهِمَا]، ثُمَّ خَرَجَ فَاتَّبَعْتُهُ، فَلَدَخَلَ مَنْزِلَهُ، وَدَخَلْتُ، فَتَحَدَّثَنَا فَلَمَّا اسْتَأْنَسْ قُلْتُ لَهُ: إِنَّكَ لَمَّا دَخَلْتَ قَبْلُ، قَالَ رَجُلٌ كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا يَتَبَغِي لِأَحَدٍ أَنْ يَقُولَ مَا لَا يَعْلَمُ، قَالَ: وَسَأُحَدِّثُكَ لِمَ ذَاكَ؟ رَأَيْتُ رُؤْيَا عَلَى عَهْدِ رَسُولِ اللَّهِ يَقُولُ، فَقَصَصْتُهَا عَلَيْهِ: رَأَيْتُنِي فِي رَوْضَةِ - ذَكَرَ سَعَتْهَا وَعُشْبَهَا وَخُضْرَتْهَا - وَوَسْطَ الرَّوْضَةِ عَمُودٌ مِّنْ حَدِيدٍ، أَسْقَلْهُ فِي الْأَرْضِ وَأَغْلَاهُ فِي السَّمَاءِ، فِي أَعْلَاهُ عُرْوَةُ، فَقَيْلَ لِي: ارْفِهْ. قُلْتُ لَهُ: لَا أَسْتَطِيعُ، فَجَاءَنِي مِنْصَفُ -

Then a helper came to me and he pushed me up from behind. So I climbed until I was at the top of the pillar, and I took hold of the handhold. It was said to me: "Hold it tightly."

"I woke up and it was in my hand. I told the Prophet ﷺ about it, and he said: 'That garden is Islam, and that pillar is the pillar of Islam, and that handhold is the most trustworthy handhold. You will remain a Muslim until you die.'"

He said: "And the man was 'Abdullâh bin Salâm."

[6382] 149 - (...) It was narrated that Muhammed bin Sîrîn said: "Qais bin 'Ubâd said: 'I was in a circle in which Sa'd bin Mâlik and Ibn 'Umar were present. 'Abdullâh bin Salâm passed by and they said: 'This man is one of the people of Paradise.' I got up and said to him: 'They said such-and-such.' He said: "Subhân Allâh! They should not say what they do not know. I saw a pillar placed in the middle of a green garden, set up there. At the top of it there was a handhold, and at the bottom of it there was a helper. It was said to me: 'Climb up.' So I climbed up until I took hold of the handhold. I told the Messenger of Allâh ﷺ about it and the Messenger of Allâh ﷺ said: "Abdullâh will die

فَالْأَبْنُ عَوْنَ: وَالْمَنْصُفُ: الْخَادِمُ - فَقَالَ يَشَائِبِي مِنْ خَلْفِي وَوَصَفَ أَنَّهُ رَفَعَهُ مِنْ خَلْفِهِ بِيَدِهِ فَرَقِيتُ حَتَّى كُنْتُ فِي أَغْلَى الْعُمُودِ، فَأَخْدَثُ بِالْعُرْوَةِ، فَقَيْلَ لِي: اسْتَمْسِكْ . فَلَقَدْ اسْتَيْقَظْتُ وَإِنَّهَا لَفِي يَدِي، فَقَصَصْتُهَا عَلَى النَّبِيِّ ﷺ فَقَالَ: «تِلْكَ الرَّوْضَةُ إِلَيْسَلَامُ، وَذَلِكَ الْعُمُودُ عَمُودُ إِلَيْسَلَامٍ، وَتِلْكَ الْعُرْوَةُ الْعُرْوَةُ الْوُتْنَى، فَأَنْتَ عَلَى إِلَيْسَلَامٍ حَتَّى تَمُوتُ». قَالَ: وَالرَّجُلُ عَبْدُ اللَّهِ بْنُ سَلَامٍ .

ابْنُ عَمْرُو بْنِ عَبَادٍ بْنِ جَبَلَةَ بْنِ أَبِي رَوَادِ: حَدَّثَنَا حَرَمَيْ بْنُ عُمَارَةَ: حَدَّثَنَا فُرَّةُ بْنُ خَالِدٍ عَنْ مُحَمَّدٍ بْنِ سِيرِينَ قَالَ: قَالَ قَيْسُ بْنُ عَبَادٍ: كُنْتُ فِي حَلْقَةٍ فِيهَا سَعْدُ بْنُ مَالِكٍ وَابْنُ عُمَرَ، فَمَرَّ عَبْدُ اللَّهِ ابْنُ سَلَامٍ، فَقَالُوا: هَذَا رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ، فَقَمْتُ فَقُلْتُ لَهُ: إِنَّهُمْ قَالُوا كَذَا وَكَذَا، قَالَ: سُبْحَانَ اللَّهِ! مَا كَانَ يَتَبَعِي لَهُمْ أَنْ يَقُولُوا مَا لَيْسَ لَهُمْ بِهِ عِلْمٌ، إِنَّمَا رَأَيْتُ كَانَ عَمُودًا وُضِعَ فِي وَسْطِ رَوْضَةٍ حَضْرَاءَ، فَتَصِبَ فِيهَا، وَفِي رَأْسِهَا عُرْوَةٌ، وَفِي أَسْفَلِهَا مِنْصَفٌ - وَالْمَنْصُفُ: الْوَصِيفُ - فَقَيْلَ لِي: ارْفَهْ .

when he is still holding on to the most trustworthy handhold.””

فَرَقِيْتُهُ حَتَّى أَخَذْتُ بِالْعُرْوَةِ، فَقَصَصْتُهَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اللَّهُ تَعَالَى قَالَ: «يُمُوتُ عَبْدُ اللَّهِ وَهُوَ آخِذٌ بِالْعُرْوَةِ الْوُثْقَى».

[6383] 150 - (...) It was narrated that Kharashah bin Al-Hurr said: “I was sitting in a circle in the *Masjid* of Al-Madīnah, and in it there was a *Shaikh* who was of a handsome appearance. And he was ‘Abdullāh bin Salām. He started telling them good things and when he left, the people said: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man.’ I said: ‘By Allāh, I shall follow him and find out where his house is.’ So I followed him, and he set out until he almost left Al-Madīnah, then he entered his house. I asked permission to enter, and he gave me permission. He said: ‘What do you want, O son of my brother?’ I said: ‘I heard the people saying of you when you left: ‘Whoever would like to look at a man from among the people of Paradise, let him look at this man,’ and I wanted to be with you.’”

“He said: ‘Allāh knows best who the people of Paradise are, but I will tell you why they said that. While I was sleeping, a man came to me and said: ‘Get up.’ He took me by the hand and I

١٥٠ [٦٣٨٣] (...) حَدَّثَنَا قَتْبِيَّةُ ابْنُ سَعِيدٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِقَتْبِيَّةِ: حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ، عَنْ سُلَيْمَانَ بْنِ مُسْهِرٍ، عَنْ خَرَشَةَ بْنِ الْحُرَّ قَالَ: كُنْتُ جَالِسًا فِي حَلْقَةٍ فِي مَسْجِدِ الْمَدِيْنَةِ، قَالَ: وَفِيهَا شَيْخٌ حَسَنُ الْهَيْنَةِ، وَهُوَ عَبْدُ اللَّهِ بْنُ سَلَامٍ قَالَ: فَجَعَلَ يُحَدِّثُهُمْ حَدِيثًا حَسَنًا، قَالَ: فَلَمَّا قَامَ قَالَ الْقَوْمُ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلَيَنْظُرْ إِلَى هَذَا، قَالَ: فَقُلْتُ: وَاللَّهِ! لَا تَبْعَنِهَ فَلَأَعْلَمَنَ مَكَانَ بَيْتِهِ، قَالَ: فَتَبَعَّتُهُ، فَأَنْطَلَقَ حَتَّى كَادَ أَنْ يَخْرُجَ مِنَ الْمَدِيْنَةِ، ثُمَّ دَخَلَ مَنْزِلَهُ، قَالَ: فَاسْتَأْذَنْتُ عَلَيْهِ فَأَذِنَ لِي، قَالَ: مَا حَاجَتُكَ؟ يَا ابْنَ أَخِي! قَالَ: فَقُلْتُ لَهُ: سَمِعْتُ الْقَوْمَ يَقُولُونَ لَكَ لَمَّا قُمْتَ: مَنْ سَرَّهُ أَنْ يَنْظُرَ إِلَى رَجُلٍ مِنْ أَهْلِ الْجَنَّةِ فَلَيَنْظُرْ إِلَى هَذَا، فَأَعْجَبَنِي أَنْ أَكُونَ مَعَكَ، قَالَ: اللَّهُ أَعْلَمُ بِأَهْلِ الْجَنَّةِ، وَسَأَحْدِثُكَ مِمَّ قَالُوا إِنِّي بَيْنَمَا أَنَا نَائِمٌ،

went with him. I saw paths to my left, and I was about to follow them, but he said to me: "Do not follow them, for they are the paths of those of the Left Hand."^[1] Then I saw clear and straight paths on my right, and he said to me: "Follow these." He brought me to a mountain, and he said to me: "Climb up." But when I wanted to climb, I fell on my buttocks, and this happened several times. Then he brought me to a pillar, the head of which was in the sky and its base was on the ground, at the top of it there was a ring." He said to me: "Climb to the top of this." I said: "How can I climb this when its top is in the sky?" He took hold of my hand and pushed me up. Then I was hanging on to that ring. Then he struck the pillar and it fell down, but I carried on holding on to the ring, until morning came. I went to the Prophet ﷺ and told him about that, and he said: "As for the paths on your left, they are the paths of those on the Left Hand. As for the paths which you saw on your right, they are the paths of those on the Right Hand. As for the mountain, it is the status of the martyrs, which you will never attain. As for the pillar, it is the pillar of Islam, and as for

إِذْ أَتَانِي رَجُلٌ فَقَالَ لِي: قُمْ، فَأَخَذَ يَدِي فَأَنْطَلَقْتُ مَعَهُ قَالَ: فَإِذَا أَنَا بِجَوَادٍ عَنْ شِمَالِي، قَالَ: فَأَخَذْتُ لِأَحْدَثُ فِيهَا، فَقَالَ لِي: لَا تَأْخُذْ فِيهَا فَإِنَّهَا طُرُقُ أَصْحَابِ الشَّمَالِ، قَالَ: وَإِذَا جَوَادٌ مَنْهَجٌ عَلَى يَمِينِي، فَقَالَ لِي: خُذْ هُنَّا، - قَالَ -: فَأَتَى بِي جَبَلاً، فَقَالَ لِي: اصْعَدْ، قَالَ: فَجَعَلْتُ إِذَا أَرَدْتُ أَنْ أَصْعَدَ خَرْرُثُ عَلَى أَسْتِي، قَالَ: حَتَّى فَعَلْتُ ذُلِكَ مِزَارًا، قَالَ: ثُمَّ انْطَلَقَ بِي حَتَّى أَتَى بِي عَمُودًا، رَأْسُهُ فِي السَّمَاءِ وَأَسْفَلُهُ فِي الْأَرْضِ، فِي أَعْلَاهُ حَلْقَةٌ، فَقَالَ لِي: اصْعَدْ فَوْقَ هَذَا، قَالَ: قُلْتُ: كَيْفَ أَصْعَدُ هَذَا وَرَأْسُهُ فِي السَّمَاءِ؟ قَالَ فَأَخَذَ يَدِي فَرَأَحَلَ بِي، فَقَالَ: فَإِذَا أَنَا مُتَعَلِّقٌ بِالْحَلْقَةِ، قَالَ: ثُمَّ ضَرَبَ الْعُمُودَ فَخَرَّ، قَالَ: وَبَقِيتُ مُتَعَلِّقًا بِالْحَلْقَةِ حَتَّى أَصْبَحْتُ، قَالَ: فَأَتَيْتُ النَّبِيَّ ﷺ فَقَصَصْتُهَا عَلَيْهِ، فَقَالَ: أَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَسَارِكَ فَهِيَ طُرُقُ أَصْحَابِ الشَّمَالِ - قَالَ - وَأَمَّا الطُّرُقُ الَّتِي رَأَيْتَ عَنْ يَمِينِكَ فَهِيَ طُرُقُ أَصْحَابِ الْيَمِينِ، وَأَمَّا الْجَبَلُ فَهُوَ مَنْزُلُ الشَّهِداءِ، وَلَنْ

[1] See *Al-Wâqi'ah* 56:7-10.

the handhold, it is the handhold of Islam, and you will continue to adhere to it until you die.””

تَنَالَهُ، وَأَمَّا الْعُمُودُ فَهُوَ عَمُودُ الإِسْلَامِ،
وَأَمَّا الْعُرْوَةُ فَهِيَ عُرْوَةُ الإِسْلَامِ، وَلَنْ
تَرَالَ مُتَمَسِّكًا بِهِ حَتَّى تَمُوتَ».

Chapter 34. The Virtues Of Hassân Bin Thâbit, May Allâh Be Pleased With Him

[6384] 151 - (2485) It was narrated from Abû Hurairah that ‘Umar passed by Hassân when he was reciting poetry in the *Masjid* and he glared at him. He said: “I used to recite poetry here when there was one here who was better than you.” Then he turned to Abû Hurairah and said: “I adjure you by Allâh, did you hear the Messenger of Allâh ﷺ say: ‘Reply on my behalf. O Allâh, support him with the Holy Spirit?’” He said: “By Allâh, yes.”

[6385] (...) It was narrated from Ibn Al-Musâyyab that Hassân said, in a circle among whom was Abû Hurairah: “I adjure you by Allâh, O Abû Hurairah, did you hear the Messenger of Allâh ﷺ...?” And he narrated something similar (to *Hadîth* no. 6384).

[6386] 152 - (...) Abû Salamah bin ‘Abdur-Râhmân narrated that he heard Hassân bin Thâbit Al-

(المعجم (٣٤) - (باب فضائل حسان
ابن ثابت، رضي الله عنه) (التحفة (٨٠

[٦٣٨٤-١٥١] حَدَّثَنَا عَمْرُو النَّانِقُ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِيهِ عُمَرَ، كُلُّهُمْ عَنْ سُفِيَّانَ - قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ - عَنِ الزُّهْرِيِّ، عَنْ سَعِيْدِ، عَنْ أَبِيهِ هُرَيْرَةَ: أَنَّ عُمَرَ مَرَّ بِحَسَّانٍ وَهُوَ يُشَدِّدُ الشُّعْرَ فِي الْمَسْجِدِ، فَلَحِظَ إِلَيْهِ، فَقَالَ: فَدَكْنُتُ أُشَدِّدُ، وَفِيهِ مَنْ هُوَ خَيْرٌ مِنْكَ، ثُمَّ التَّفَتَ إِلَى أَبِيهِ هُرَيْرَةَ، فَقَالَ: أَنْشُدُكَ اللَّهُ أَسْمَعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَجِبْ عَنِي، اللَّهُمَّ! أَيَّدْهُ بِرُوحِ الْقُدْسِ»؟ قَالَ: اللَّهُمَّ! نَعَمْ.

[٦٣٨٥] حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ: عَنِ ابْنِ الْمُسَيْبِ أَنَّ حَسَانَ قَالَ، فِي حَلْقَةٍ فِيهِمْ أَبُو هُرَيْرَةَ: أَنْشُدُكَ اللَّهُ، يَا أَبا هُرَيْرَةَ! أَسْمَعْتَ رَسُولَ اللَّهِ ﷺ، فَذَكَرَ مِثْلَهُ.

[٦٣٨٦-١٥٢] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيِّ: أَخْبَرَنَا أَبُو

Anṣārī asking Abū Hurairah to bear witness (saying): “I adjure you by Allāh, did you hear the Prophet ﷺ say: ‘O Ḥassān, answer on behalf of the Messenger of Allāh ﷺ. O Allāh, support him with the Holy Spirit?’” Abū Hurairah said: “Yes.”

[6387] 153 - (2486) Al-Barā’ bin ‘Āzib said: “I heard the Messenger of Allāh ﷺ say to Ḥassān bin Thābit: ‘Lampoon them, and Jibrīl is with you.’”

[6388] (...) A similar report (as *Hadīth* no. 6387) was narrated from Shu’bah with this chain of narrators.

[6389] 154 - (2487) It was narrated from Hishām, from his father, that Ḥassān bin Thābit was one of those who spoke too much to ‘Aishah. I scolded him but she said: “O son of my brother, let him be, for he used to defend the Messenger of Allāh ﷺ.”

الْيَمَانِ: أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ: أَنَّهُ سَمِعَ حَسَانَ بْنَ ثَابِتَ الْأَصْصَارِيَّ يَسْتَهْدِفُ أَبَا هُرَيْرَةَ: أَنْ شُدُّكَ اللَّهُ! هَلْ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «يَا حَسَانًا! أَجِبْ عَنْ رَسُولِ اللَّهِ ﷺ، اللَّهُمَّ أَيْدِهِ بِرُوحَ الْقَدْسِ». قَالَ أَبُو هُرَيْرَةَ: نَعَمْ.

[٦٣٨٧]-[١٥٣] حَدَّثَنَا عَبْيَدُ اللَّهِ بْنُ مُعَاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعْبَةُ عَنْ عَدِيٍّ وَهُوَ ابْنُ ثَابِتٍ قَالَ: سَمِعْتَ الْبَرَاءَ بْنَ عَازِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَانَ بْنِ ثَابِتٍ: «اهْجُهُمْ، أَوْ هَاجِهِمْ، وَجِبْرِيلُ مَعَكَ».

[٦٣٨٨]-[...] وَحَدَّثَنِي زُهيرٌ بْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا غُنْدُرٌ؛ وَحَدَّثَنَا ابْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ، كُلُّهُمْ عَنْ شُعْبَةَ بْنِ هَدَى إِلَّا سَنَادٌ مِثْلُهُ.

[٦٣٨٩]-[١٥٤] حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ: أَنَّ حَسَانَ بْنَ ثَابِتٍ كَانَ مِنْ كَثِيرِ عَلَى عَائِشَةَ، فَسَبَبَتُهُ، فَقَالَتْ: يَا ابْنَ أُخْتِي! دَعْهُ، فَإِنَّهُ كَانَ يُتَافِحُ عَنْ رَسُولِ اللَّهِ ﷺ.

[6390] (...) It was narrated from Hishâm with this chain of narrators.

[6391] 155 - (2488) It was narrated that Masrûq said: "I entered upon 'Aishah and Hassân bin Thâbit was with her, reciting poetry to her. He said:

'She is chaste and prudent, she is beyond any suspicion;

She rises hungry in the morning but she does not consume the flesh of the chaste and innocent.'

'Aishah said to him: 'But you are not like that.'" Masrûq said: "I said to her: 'Why do you give him permission to enter upon you, when Allâh says: "...And as for him among them who had the greater share therein, his will be a great torment?'"^[1] She said: 'What torment is greater than blindness?' She said: 'He used to defend' – or 'compose satirical verse on behalf of' – the Messenger of Allâh ﷺ."

[6392] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar as no. 6391), and he said: She said: "He used to compose satire as a rebuttal on behalf of the Messenger of Allâh ﷺ. But he did not mention the words: 'She is chaste and prudent.'"

[6393] 156 - (2489) It was narrated that 'Aishah said: "Hassân

[٦٣٩٠] (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامٍ بِهَذَا الْإِسْنَادِ.

[٦٣٩١] ١٥٥ - (٢٤٨٨) حَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سَلَيْمَانَ، عَنْ أَبِي الصُّحَى، عَنْ مَسْرُوقٍ قَالَ: دَحَلْتُ عَلَىٰ عَائِشَةَ وَعِنْدَهَا حَسَانُ بْنُ ثَابِتٍ يُشَدُّهَا شِعْرًا، يُشَبِّهُ بِأَيْمَانِ لَهُ فَقَالَ:

حَصَانٌ رَّزَانٌ مَا تُرْزَنُ بِرِبِّيَّةٍ وَتُضْبِحُ غَرَثَىٰ مِنْ لُحُومِ الْغَوَافِلِ فَقَالَتْ لَهُ عَائِشَةُ: لَكِنَّكَ لَسْتَ كَذَلِكَ، قَالَ مَسْرُوقٌ فَقُلْتُ لَهَا: لَمْ تَأْذِنْنِ لَهُ يَدْخُلُ عَلَيْكِ؟ وَقَدْ قَالَ اللَّهُ: «وَالَّذِي تَوَلَّ كِبِيرٌ مِّنْهُمْ لَهُ عَذَابٌ عَظِيمٌ» [النور: ١١]. فَقَالَتْ: فَأَيُّ عَذَابٍ أَشَدُّ مِنَ الْعَمَى؟ فَقَالَتْ إِنَّهُ كَانَ يُنَافِعُ، أَوْ يُهَاجِي عَنْ رَسُولِ اللهِ ﷺ.

[٦٣٩٢] (...) حَدَّثَنَا ابْنُ أَبِي عَدْيٍ عَنْ شُعْبَةَ فِي هَذَا الْإِسْنَادِ، وَقَالَ قَالَتْ: كَانَ يَذُبُّ عَنْ رَسُولِ اللهِ ﷺ، وَلَمْ يَذُكُّرْ: حَصَانٌ رَّزَانٌ.

[٦٣٩٣] ١٥٦ - (٢٤٨٩) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَحْيَى بْنُ زَكَرِيَّاءَ

^[1] An-Nûr 24:11.

said: ‘O Messenger of Allâh: “Do you give me permission (to lampoon) Abû Sufyân?” He said: “How can I, when I am related to him?” He said: “By the One Who has honored you, I shall draw you out from among them as a hair is drawn out from dough.” Then Hassân said:

“The pinnacle of glory belongs to the tribe of Hâshim, the children of Bint Makhzûm, whereas your father was a slave.”

This was his *Qasîdah*.

[6394] (...) Hishâm bin ‘Urwah narrated it with this chain of narrators (a *Hadîth* similar to no. 6393). She said: “Hassân bin Thâbit asked the Prophet ﷺ for permission to lampoon the idolaters,” but he did not mention Abû Sufyân.

[6395] 157 - (2490) It was narrated from ‘Âishah that the Messenger of Allâh ﷺ said: “Lampoon the Quraish, for it will hurt them more than arrows.” He sent word to Ibn Rawâhah, saying: “Lampoon them.” So he lampooned them but it was not good enough. Then he sent word to Ka‘b bin Mâlik, then he sent word to Hassân bin Thâbit. When he entered upon him, Hassân said: “Now you have sent for this lion who wreaks vengeance then waves his tail about,” then he stuck out his tongue

عَنْ هِشَامٍ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: قَالَ حَسَانٌ: يَا رَسُولَ اللَّهِ! ائْدَنْ لِي فِي أَبِيهِ سُفِيَانَ. قَالَ: «كَيْفَ يَقْرَأُنِي مِنْهُ؟» قَالَ: وَالَّذِي أَكْرَمَكَ! لَأَسْلَنَكَ مِنْهُمْ كَمَا تُسْلِلُ الشَّعَرَةَ مِنَ الْخَمِيرِ، فَقَالَ حَسَانُ: وَإِنَّ سَنَامَ الْمَجْدِ مِنْ آلِ هَاشِمٍ بَنُو بَنْتِ مَخْرُومٍ، وَوَالدُّكَ الْعَبْدُ قَصِيدَتُهُ هُذِهِ.

[٦٣٩٤] [...] حَدَّثَنَا عُتْمَانُ بْنُ أَبِيهِ شَيْيَةً: حَدَّثَنَا عَبْدَهُ: حَدَّثَنَا هِشَامٌ بْنُ عُرْوَةَ بِهَذَا الْإِسْنَادِ، قَالَتِ اسْتَأْذَنَ حَسَانٌ بْنَ ثَابِتِ النَّبِيِّ ﷺ فِي هَجَاءِ الْمُشْرِكِينَ، وَلَمْ يَذْكُرْ أَبَا سُفِيَانَ، وَقَالَ - بَدَلَ الْخَمِيرِ - الْعَجِينِ.

[٦٣٩٥] - [٢٤٩٠] - [١٥٧] حَدَّثَنَا عَبْدُ الْمُلْكِ بْنُ شَعْبَنَ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِيهِ عَنْ جَدِّي: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِيهِ هَلَالِ عَنْ عُمَارَةَ بْنِ غَرَّةَ، عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اَهْجُوا قُرْيَاشاً، فَإِنَّهُ أَسَدُ عَلَيْهَا مِنْ رَشْقِ بِاللَّيْلِ» فَأَرْسَلَ إِلَيْ أَبِيهِ رَوَا حَمَّةً فَقَالَ: «اَهْجُهُمْ» فَهَاجَهُمْ فَلَمْ يُرْضِ، فَأَرْسَلَ إِلَى

and moved it. He said: "By the One Who sent you with the Truth, I shall tear them with my tongue as leather is torn." The Messenger of Allâh ﷺ said: "Do not be hasty. Abû Bakr is most knowledgeable about their lineage, and I share a lineage with them. (Wait) until he summarizes my lineage for you." Hassân went to him, then he came back and said: "O Messenger of Allâh, he has summarized your lineage for me. By the One Who sent you with the Truth, I shall draw you out from among them as a hair is drawn out of the dough."

'Aishah said: "I heard the Messenger of Allâh ﷺ say to Hassân: 'The Holy Spirit will continue to support you, so long as you are defending Allâh and His Messenger.'"

She said: "I heard the Messenger of Allâh ﷺ say: 'Hassân has lampooned them and has satisfied himself and others.'

Hassân said:

'You satirized Muhammâd, but I replied on his behalf,
And there is reward with Allâh
for this.

You satirized Muhammâd,
virtuous, righteous,
The Messenger of Allâh, whose
nature is sincerity.

So verily my father and my
mother and my honor
Are a protection to the honor
of Muhammâd.

كَعْبُ بْنُ مَالِكٍ، ثُمَّ أَرْسَلَ إِلَيْهِ حَسَّانَ بْنَ ثَابِتٍ، فَلَمَّا دَخَلَ عَلَيْهِ، قَالَ حَسَّانٌ: قَدْ آتَنَاكُمْ أَنْ تُرْسِلُوا إِلَيْهِ هَذَا الْأَسْدِ الْمَصَارِبِ بِذِنْبِهِ، ثُمَّ أَذْلَعَ لِسَانَهُ فَجَعَلَ يُحَرِّكُهُ، فَقَالَ: وَالَّذِي بَعَثْتَ بِالْحَقِّ! لَا فَرِيئَهُمْ بِلِسَانِي فَرِيَ الْأَدِيمِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: لَا تَعْجَلْ، فَإِنَّ أَبَا بَكْرٍ أَعْلَمُ قُرَيْشًا بِأَنْسَابِهَا، فَإِنَّ لِي فِيهِمْ نَسَبًا، حَتَّى يُلْحَصَنَ لَكَ نَسَبِيٌّ» فَأَتَاهُ حَسَّانٌ، ثُمَّ رَجَعَ فَقَالَ: يَا رَسُولَ اللَّهِ! قَدْ لَحَصَنَ لِي نَسَبِكَ، وَالَّذِي بَعَثْتَ بِالْحَقِّ!
لَا سُلَّنَّكَ مِنْهُمْ كَمَا سُلَّلَ الشَّعْرَةُ مِنْ
الْعَجَينِ.

قَالَتْ عَائِشَةُ: فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ لِحَسَّانٍ: «إِنَّ رُوحَ الْقُدُسِ لَا يَزَالُ يُؤْبَدِكَ، مَا نَافَحْتَ عَنِ اللَّهِ وَرَسُولِهِ». وَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هَاجَاهُمْ حَسَّانُ فَشَفَعَ وَاشْتَفَى». قَالَ حَسَّانٌ:

هَجَجُوتُ مُحَمَّدًا فَأَجْبَتُ عَنْهُ وَعِنْدَ اللَّهِ فِي ذَاكَ الْجَزَاءِ هَجَجُوتُ مُحَمَّدًا بَرًّا تَقِيًّا رَسُولَ اللَّهِ شِيمَثُهُ الْوَفَاءِ فَإِنَّ أَيْسَيَ وَوَالِدَتِي وَعِرْضَيِ لِعَرْضِ مُحَمَّدٍ مِنْكُمْ وَقَاءُ

May I lose my dear daughter, if you don't see them (horses),

Stirring up the dust on the two sides of Kadâ' (a hill near Makkah)..

They (horses) pull at the reins, going upwards,

On their shoulders are spears thirsting (for the blood of the enemy).

Our steeds are galloping, our women wipe them with their mantles.

If you leave us alone, we will perform 'Umrah

And this will be a victory.

Otherwise wait for the fighting on the day on which Allâh will honor whom He pleases.

And Allâh said: "I have sent a servant who speak the truth in which there is no ambiguity."

And Allâh said: "I have prepared an army" - they are the *Anṣâr* whose object is fighting (the enemy)

There reaches every day from Ma'dd abuse, or fighting, or satire.

Whoever satirizes the Messenger from among you, or praises him and helps, it is all the same,

And Jibrîl, the Messenger of Allâh is among us, and the Holy Spirit who has no match."

Chapter 35. The Virtues Of Abû Hurairah (Ad-Dawsî), May Allâh Be Pleased With Him

[6396] ١٥٨ - (2491) Abû Hurairah said: "I used to call my mother to Islam when she was a

تَكُلُّتُ بُنَيَّتِي إِنْ لَمْ تَرَوْهَا
تُثْبِرُ التَّقْعَ مِنْ كَنَفِي كَدَاء
يُبَارِيَنَ الْأَعِنَّةَ مُضِعَّدَاتٍ
عَلَى أَكْتَافِهَا الْأَسْلُ الظَّمَاءُ
تَظَلُّ جِيَادُنَا مُتَمَطِّرَاتٍ
تُلَطَّمُهُنَّ بِالْخُمُرِ النِّسَاءُ
فَإِنْ أَغْرَضْتُمُونَا اغْتَمَرْنَا
وَكَانَ الْفَتْحُ وَانْكَشَفَ الْغِطَاءُ
وَإِلَّا فَاضْبِرُوا لِلضَّرَابِ يَوْمٌ
يُعِزُّ اللَّهُ فِيهِ مَنْ يَشَاءُ
وَقَالَ اللَّهُ: قَدْ أَرْسَلْتُ عَبْدًا
يَقُولُ الْحَقَّ لَيْسَ بِهِ خَفَاءٌ
وَقَالَ اللَّهُ: قَدْ يَسَّرْتُ جُنْدًا
هُمُ الْأَنْصَارُ عُرْضُتُهَا الْلِّقَاءُ
يُلَاقِي كُلَّ يَوْمٍ مِنْ مَعْدَّ
سِبَابٌ أَوْ قِتَالٌ أَوْ هِجَاءٌ
فَمَنْ يَهْجُو رَسُولَ اللَّهِ مِنْكُمْ
وَيَمْدُحُهُ وَيَنْصُرُهُ سَوَاءٌ
وَجَنْرِيلٌ رَسُولُ اللَّهِ فِينَا
وَرُوحُ الْقَدْسِ لَيْسَ لَهُ كِفَاءٌ

(المعجم ٣٥) - (بابُ من فضائل أبي هريرة

[الدوسييّ], رضي الله عنه) (التحفة ٨١)

[٦٣٩٦] - [٢٤٩١] ١٥٨ حدثنا

عُمَرُو التَّاقِدُ: حدثنا عمر بن يُونُسَ

idolator. I called her one day, and she said to me something about the Messenger of Allâh ﷺ that I disliked. I came to the Messenger of Allâh ﷺ weeping, and said: 'O Messenger of Allâh, I have been calling my mother to Islam but she refuses. I called her today and she said to me something about you that I disliked. Pray to Allâh to guide the mother of Abû Hurairah.' The Messenger of Allâh ﷺ said: 'O Allâh, guide the mother of Abû Hurairah.' I went out, feeling optimistic because of the supplication of the Prophet of Allâh ﷺ.

"When I came near the door, I found it closed. My mother heard my footsteps and said: 'Stay where you are, O Abû Hurairah!' I heard the sound of falling water. She performed *Ghusl* then she put on her chemise and quickly put on her head cover, then she opened the door and said: 'O Abû Hurairah, I bear witness that none has the right to be worshiped but Allâh and I bear witness that Muhammad is His slave and Messenger.'"

He said: "I went back to the Messenger of Allâh ﷺ and I came to him, weeping with joy. I said: 'O Messenger of Allâh, be of good cheer, for Allâh has answered your prayer and has guided the mother of Abû Hurairah.' He praised and glorified Allâh and said good things.

الْيَمَامِيُّ : حَدَّثَنَا عَكْرِمَةُ بْنُ عَمَّارٍ عَنْ أَبِيهِ كَثِيرٍ [تَزَيِّدُ بْنُ عَبْدِ الرَّحْمَنِ] : حَدَّثَنِي أَبُو هُرَيْرَةَ قَالَ : كُنْتُ أَذْعُو أُمِّي إِلَى الإِسْلَامِ وَهِيَ مُشْرِكَةٌ ، فَدَعَوْتُهَا يَوْمًا فَأَسْمَعْتُنِي فِي رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا أَبْكِي ، قُلْتُ : يَا رَسُولَ اللَّهِ ! إِنِّي كُنْتُ أَذْعُو أُمِّي إِلَى الإِسْلَامِ فَتَأْبَى عَلَيَّ ، فَدَعَوْتُهَا الْيَوْمَ فَأَسْمَعْتُنِي فِيكَ مَا أَكْرَهُ ، فَادْعُ اللَّهَ أَنْ يَهْدِي أُمَّ أَبِي هُرَيْرَةَ ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : (اللَّهُمَّ اهْدِ أُمَّ أَبِي هُرَيْرَةَ) فَخَرَجْتُ مُسْتَبْشِرًا بِدِعْوَةِ نِسِيَّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَلَمَّا جِئْتُ فَصِرْتُ إِلَى الْبَابِ ، فَإِذَا هُوَ مُجَافِ ، فَسَمِعْتُ أُمِّي خَسْفَ قَدْمَيَّ ، فَقَالَتْ : مَكَانِكَ يَا أَبَا هُرَيْرَةَ ! وَسَمِعْتُ خَضْخَضَةَ الْمَاءِ ، قَالَ : فَاغْتَسَلْتُ وَلَيْسْتُ دَرْعَهَا وَعَجِلْتُ عَنْ خَمَارِهَا ، فَفَتَحَتِ الْبَابَ ، ثُمَّ قَالَتْ : يَا أَبَا هُرَيْرَةَ ! أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، قَالَ : فَرَجَعْتُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَيْتُهُ وَأَنَا أَبْكِي مِنَ الْفَرَحِ ، قَالَ : قُلْتُ : يَا رَسُولَ اللَّهِ ! أَبْشِرْ قَدِ اسْتَجَابَ اللَّهُ دَعْوَتَكَ وَهَدَى أُمَّ أَبِي هُرَيْرَةَ ، فَحَمَدَ اللَّهُ وَأَشْتَرَ عَلَيْهِ وَقَالَ حَيْرًا .

"I said: 'O Messenger of Allâh, pray to Allâh to make my mother and I beloved to His believing slaves, and to make them beloved to us.' The Messenger of Allâh ﷺ said: 'O Allâh, make this slave of Yours' - meaning Abû Hurairah - 'and his mother beloved to Your believing slaves, and make the believers beloved to them.' There is no believer created who hears of me or sees me, but he loves me."

قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! ادْعُ اللَّهَ أَنْ يُحِبِّنِي أَنَا وَأَمِّي إِلَى عِبَادِهِ الْمُؤْمِنِينَ، وَيُحِبِّهِمْ إِلَيْنَا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: (اللَّهُمَّ! حَبْبُ عَبْدِكَ هَذَا - يَعْنِي أَبَا هُرَيْرَةَ - وَأَمَّهُ إِلَى عِبَادَكَ الْمُؤْمِنِينَ، وَحَبْبُ إِلَيْهِمُ الْمُؤْمِنِينَ) فَمَا خُلِقَ مُؤْمِنٌ يَسْمَعُ بِي، وَلَا يَرَانِي، إِلَّا أَحَبَّنِي.

[6397] 159 - (2492) Abû Hurairah said: "You say that Abû Hurairah narrates too many *Ahâdîth* from the Messenger of Allâh ﷺ, and our reckoning will be with Allâh. I was a poor man and I served the Messenger of Allâh ﷺ in return for having enough to eat. The *Muhâjirîn* were busy with their trading in the market, and the *Ansâr* were busy with tending to their property. The Messenger of Allâh ﷺ said: 'Who will spread out his garment so that he will never forget anything that he hears from me?' So I spread out my garment until he had finished speaking, then I gathered it to me, and I have not forgotten anything that I heard from him."

[٦٣٩٧] ١٥٩ - [٢٤٩٢] حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ وَأَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَزَهْيرٍ ابْنُ حَرْبٍ، جَمِيعًا عَنْ سُفِيَّانَ. قَالَ زَهْيرٌ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنِيَّةَ - عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: إِنَّكُمْ تَرْزُعُونَ أَنَّ أَبَا هُرَيْرَةَ يُكَثِّرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ، وَاللَّهُ الْمَوْعِدُ، كُنْتُ رَجُلًا مِسْكِينًا، أَخْدُمُ رَسُولَ اللَّهِ ﷺ عَلَى مِلْءِ بَطْنِي، وَكَانَ الْمَهَاجِرُونَ يَشْغَلُهُمُ الصَّفَقُ بِالْأَسْوَاقِ، وَكَانَتِ الْأَنْصَارُ يَشْغَلُهُمُ الْقِيَامُ عَلَى أَمْوَالِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: (مَنْ يَسْطُطُ ثَوْبَهُ فَلَنْ يَتَسْمَى شَيْئًا سَمِعَهُ مِنِّي) فَبَسَطْتُ ثَوْبِي حَتَّى قَضَى حَدِيَّهُ، ثُمَّ ضَمَّتُهُ إِلَيَّ، فَمَا تَسِيتُ شَيْئًا سَمِعْتُهُ مِنْهُ.

[انظر: ٦٣٩٩ ت ٢٤٩٢]

[6398] (...) This *Hadîth* was narrated from Abû Hurairah (a similar narration as no. 6397), except that Mâlik (a sub narrator) ended his *Hadîth* where the words of Abû Hurairah end, and he did not mention in his *Hadîth* the words of the Prophet ﷺ: "Who will spread out his garment..."

[٦٣٩٨] (...) حَدَّثَنِي عَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ حَالِلٍ: أَخْبَرَنَا مَعْنُونٌ: أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ؛ وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كَلَاهُمَا عَنِ الزُّهْرِيِّ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ بِهَذَا الْحَدِيثِ، غَيْرَ أَنَّ مَالِكًا اتَّهَمَ حَدِيثَهُ عَنْدَ اقْضَاءِ قَوْلِ أَبِي هُرَيْرَةَ - وَلَمْ يَذْكُرْ فِي حَدِيثِهِ الرَّوَايَةَ عَنِ النَّبِيِّ ﷺ «مَنْ يَسْطُطْ ثَوْبَهُ» إِلَى آخِرِهِ.

[6399] 160 - (2493) It was narrated from 'Urwah bin Az-Zubair that 'Aishah said: "Are you surprised that Abû Hurairah came and sat beside my apartment and narrated from the Prophet ﷺ so that I could hear it. But I was offering a voluntary prayer, and he left before I finished my prayer. If I had caught up with him I would have told him: 'The Messenger of Allâh ﷺ did not speak as quickly as you do.'"'

[٦٣٩٩] ١٦٠ - (٢٤٩٣) وَحَدَّثَنِي حَرْبَلَةُ بْنُ يَحْيَى التَّجِيِّيُّ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُوسُفُ عَنْ ابْنِ شَهَابٍ: أَنَّ عُرْوَةَ بْنَ الزُّبِيرِ حَدَّثَهُ أَنَّ عَائِشَةَ قَالَتْ: أَلَا يُعْجِبُكَ أَبُو هُرَيْرَةَ جَاءَ فَجَلَسَ إِلَى جَانِبِ حُجْرَتِي، يُحَدِّثُ عَنِ النَّبِيِّ ﷺ، يُسْمِعُنِي ذَلِكَ، وَكُنْتُ أَسْبِحُ، فَقَامَ قَبْلَ أَنْ أَفْضِيَ سُبْحَتِي، وَلَوْ أَدْرَكْتُهُ لَرَدَدْتُ عَلَيْهِ: إِنَّ رَسُولَ اللَّهِ ﷺ لَمْ يَكُنْ يَسْرُدُ الْحَدِيثَ كَسْرُوكُمْ. [انظر: ٧٥٠٩]

[6399]. (2492) Ibn Shihâb said: "Ibn Al-Mûsâyyab said: 'Abû Hurairah said: 'They say that Abû Hurairah narrates too much (*Ahadîth* from the Messenger of Allâh ﷺ), and the reckoning is with Allâh. They say: 'Why don't the *Muhâjirîn* and *Anṣâr* narrate as

(٢٤٩٢) قَالَ ابْنُ شَهَابٍ: وَقَالَ ابْنُ الْمُسَيَّبِ: إِنَّ أَبَا هُرَيْرَةَ قَالَ: يَقُولُونَ: إِنَّ أَبَا هُرَيْرَةَ قَدْ أَكْثَرَ، وَاللَّهُ الْمَوْعِدُ وَيَقُولُونَ: مَا بَالُ الْمُهَاجِرِينَ وَالْأَنْصَارِ لَا يَتَحَدَّثُونَ مِثْلُ أَحَادِيثِهِ؟ وَسَأُخْرِكُمْ عَنْ ذَلِكَ: إِنَّ

much as he does?" I will tell you about that.

"My brothers among the *Anṣār* were busy working the land, and my brothers among the *Muhājirīn* were busy trading in the marketplace. But I used to stay close to the Messenger of Allāh ﷺ in return for enough to eat. Hence I was present when they were absent, and I remembered when they forgot. The Messenger of Allāh ﷺ said one day: 'Who among you will spread out his cloak and listen to what I say, then gather it to his chest, then he will not forget anything that he hears.' So I spread out a garment that I was wearing, until he finished speaking, then I gathered it to my chest, and after that day I did not forget anything that he told me. Were it not for two verses that Allāh revealed in His Book, I would never have narrated anything: 'Verily, those who conceal *Al-Bayyināt* (the clear proofs, evidences) and the guidance, which We have sent down' to the end of the two Verses.^[1]

[6400] (...) It was narrated from Az-Zuhri: Sa‘eed bin Al-Mūsâyyab and Abû Salâmah bin ‘Abdur-Râhmân narrated that Abû Hurairah said: "You say that Abû Hurairah narrates too many *Ahadîth* from the Messenger of Allâh ﷺ..." a similar *Hadîth* (as no. 2492).

إِخْوَانِي مِنَ الْأَنْصَارِ كَانَ يَشْعَلُهُمْ عَمَلُ أَرْضِهِمْ، وَأَمَّا إِخْوَانِي مِنَ الْمُهَاجِرِينَ كَانَ يَشْعَلُهُمْ الصَّفَقُ بِالْأَسْوَاقِ، وَكُنْتُ أَلْزَمُ رَسُولَ اللَّهِ ﷺ عَلَىٰ مِلْءٍ بَطْنِي، فَأَشْهَدُ إِذَا عَابُوا، وَأَحْفَظُ إِذَا نَسِوا، وَلَقَدْ قَالَ رَسُولُ اللَّهِ ﷺ يَوْمًا : «إِنَّكُمْ يَبْسِطُونَ ثَوْبَهُ فَيَأْخُذُ مِنْ حَدِيثِي هَذَا، ثُمَّ يَجْمِعُهُ إِلَىٰ صَدْرِي، فَإِنَّهُ لَمْ يَسْنَ شَيْئًا سَوْعَهُ» فَبَسَطَ بُرْدَةً عَلَيَّ، حَتَّىٰ فَرَغَ مِنْ حَدِيثِي، ثُمَّ جَمَعْتُهَا إِلَىٰ صَدْرِي، فَمَا تَسْبِطُ بَعْدَ ذَلِكَ الْيَوْمِ شَيْئًا حَدَثَنِي بِهِ، وَلَوْلَا آتَيْنَا أَنْزَلَهُمَا اللَّهُ فِي كِتَابِهِ مَا حَدَثْتُ شَيْئًا أَبَدًا : «إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبِيِّنَاتِ وَالْمُهَدِّيِّ» [البقرة: ۱۶۰، ۱۵۹] إِلَى آخر الآياتين. [راجع: ۶۳۹۷]

۶۴۰۰ (...) وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ : أَخْبَرَنَا أَبُو الْيَمَانِ عَنْ شُعْبِ، عَنِ الزُّهْرِيِّ : أَخْبَرَنِي سَعِيدُ ابْنُ الْمُسَيَّبِ وَأَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ : إِنَّكُمْ تَقُولُونَ : إِنَّ أَبَا هُرَيْرَةَ يُكْثِرُ الْحَدِيثَ عَنْ رَسُولِ اللَّهِ ﷺ، يَحْمِلُ حَدِيثَهُمْ .

[1] *Al-Baqarah* 2:159,160.

Chapter 36. The Virtues Of Hâṭib Bin Abî Balta‘ah And The People Of Badr, May Allâh Be Pleased With Them

[6401] 161 - (2494) ‘Ubaidullâh bin Abî Râfi‘, who was the scribe of ‘Alî, said: “I heard ‘Alî, [may Allâh be pleased with him] say: ‘The Messenger of Allâh ﷺ sent us; myself, Az-Zubair and Al-Miqdâd, and he said: “Go to the garden of Khâkh, in which you will find a woman riding a camel with whom there is a letter, and take it from her.”

“We set out, with our horses galloping, and we found the woman. We said: ‘Give us the letter.’ She said: ‘I do not have a letter.’ We said: ‘Either you give us the letter, or we will remove your clothes (to search for the letter).’ So she brought it out from her braided hair, and we brought it to the Messenger of Allâh ﷺ. And in it (was written): ‘From Hâṭib bin Abî Baltâ‘ah’ to some of the idolaters of Makkah, telling them something about the Messenger of Allâh ﷺ. The Messenger of Allâh ﷺ said: ‘O Hâṭib, what is this?’ He said: ‘Do not be hasty in judging me, O Messenger of Allâh. I am a man who was attached to the Quraishi’ – Sufyân (a sub narrator) said: ‘He was an ally of theirs, but he was not one of them’ – ‘and the

(المعجم ٣٦) - (باب من فضائل حاطب بن أبي بلتة وأهل بدر رضي الله عنهم) (الصفحة ٨٢)

[٦٤٠١] ١٦١ - (٢٤٩٤) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَهِيدَةَ وَعَمْرُو التَّاقِدُ وَزَهْبِيُّ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِعُمَرِ وَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ الْأَخَرُونَ : حَدَّثَنَا - سُفْيَانُ بْنُ عَيْنَةَ عَنْ عُمَرِ وَعَنِ الْحَسَنِ بْنِ مُحَمَّدٍ : أَخْبَرَنِي عُيَيْدُ اللَّهِ بْنُ أَبِي رَافِعٍ ، وَهُوَ كَاتِبُ عَلَيْ . قَالَ : سَمِعْتُ عَلَيْهَا [رَضِيَ اللَّهُ عَنْهُ] وَهُوَ يَقُولُ : بَعْنَا رَسُولُ اللَّهِ تَعَالَى أَنَا وَالرَّبِيعُ وَالْمِقْدَادُ ، فَقَالَ : «اَتُشْوِرُ رَوْضَةَ خَارِ» ، فَإِنَّ بِهَا ظَعِينَةً مَعَهَا كِتَابٌ ، فَخُذُوهُ مِنْهَا» فَانطَلَقُنَا تَعَادِي بِنَا خَيْلُنَا ، فَإِذَا نَحْنُ بِالْمَرْأَةِ ، فَقُلْنَا : أَخْرِجِي الْكِتَابَ ، فَقَالَتْ : مَا مَعَيْ كِتَابٌ ، فَقُلْنَا : لَتُخْرِجِي الْكِتَابَ أَوْ لَتُلْقِيَنِي الشَّيْبَ ، فَأَخْرَجَتْهُ مِنْ عَصَاصِهَا ، فَأَتَيْنَا بِهِ رَسُولَ اللَّهِ تَعَالَى ، فَإِذَا فِيهِ : مِنْ حاطب بن أبي بلتة إلى أنس من المشركيَّن، مِنْ أهْلِ مَكَّةَ، يُخْرِجُهُمْ بِعَضِ اُمْرِ رَسُولِ اللَّهِ تَعَالَى ، فَقَالَ رَسُولُ اللَّهِ تَعَالَى : «يَا حاطب! مَا هَذَا؟» قَالَ : لَا تَعْجَلْ عَلَيَّ يَا رَسُولَ اللَّهِ! إِنِّي كُنْتُ اُمْرًا مُلْصَقاً فِي

Muhâjirîn with you have relatives who will protect their families. As I have no blood ties among them, I wanted to do them a favor so that they would protect my family. I did not do it out of disbelief or because I apostatized from my religion, nor because I approved of disbelief after becoming Muslim.”

“The Messenger of Allâh ﷺ said: ‘He has spoken the truth.’ Umar said: ‘O Messenger of Allâh, let me strike the neck of this hypocrite.’ He (ﷺ) said: “He was present at (the battle of) Badr, and you do not know, perhaps Allâh looked upon the people of Badr and said: ‘Do what you wish, for I have forgiven you.’ Then Allâh revealed the words: ‘O you who believe! Take not My enemies and your enemies (i.e. disbelievers and polytheists) as friends.’”^[1]

[6402] (...) It was narrated that ‘Alî said: “The Messenger of Allâh ﷺ sent myself and Abû Marthad Al-Ghanawî and Az-Zubair bin Al-‘Awwâm, and we were all horsemen. He said: ‘Go until you come to the garden of Khâkh, in which there is a woman from among the idolaters who has a letter with her from Hâtiib, written to the idolaters.’”

فَرِيشٌ - قَالَ سُفْيَانُ : كَانَ حَلِيفًا لَهُمْ ، وَلَمْ يَكُنْ مِنْ أَنفُسِهَا - وَكَانَ مِنْ كَانَ مَعَكَ مِنَ الْمَهَاجِرِينَ لَهُمْ قَرَابَاتٌ يَحْمُونَ بِهَا أَهْلِيهِمْ ، فَأَحْبَبَتْ إِذْ فَانَّتِي ذَلِكَ مِنَ النَّسَبِ فِيهِمْ ، أَنْ أَتَخَذَ فِيهِمْ يَدًا يَحْمُونَ بِهَا قَرَابَتِي ، وَلَمْ أَفْعَلْهُ كُفُرًا وَلَا ارْتِدَادًا عَنْ دِينِي ، وَلَا رِضاً بِالْكُفُرِ بَعْدَ إِلَّا سَلَامٌ ، فَقَالَ الرَّبِيعُ بْنُ عَوْنَاحٍ : «صَدَقٌ» فَقَالَ عُمَرُ : دَعْنِي ، يَا رَسُولَ اللَّهِ ! أَضْرِبْ عُنْقَ هَذَا الْمُنَافِقِ ، فَقَالَ : «إِنَّهُ قَدْ شَهَدَ بَدْرًا ، وَمَا يُدْرِيكَ لَعَلَّ اللَّهَ اطْلَعَ عَلَى أَهْلِ بَدْرٍ» فَقَالَ : اعْمَلُوا مَا شَشْتُمْ ، فَقَدْ غَرَّتْ لَكُمْ». فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ : «يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَنْهَاوُ عَدُوِّي وَعَدُوكُمْ أُولَئِكَ» [المتحدة: ۱]. وَآتَيْسَ فِي حَدِيثِ أَبِي بَكْرٍ وَزَهْرَيْ ذِكْرُ الْآيَةِ ، وَجَعَلَهَا إِسْحَاقُ فِي رِوَايَتِهِ ، مِنْ تِلَّاوةِ سُفْيَانَ .

[6402] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ ؛ وَحَدَّثَنَا رِفَاعَةُ بْنُ الْهَيْمَمِ الْوَاسِطِيُّ : حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ ، كُلُّهُمْ عَنْ حُصَيْنٍ ، عَنْ سَعْدِ بْنِ عَبْيَدَةَ ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الشَّلْمِيِّ ،

^[1] Al-Mumtahanah 60:1.

And he mentioned a *Hadîth* like that of ‘Ubaidullâh bin Abî Râfi’ from ‘Alî (no. 6402).”

عَنْ عَلَيِّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ،
وَأَبَا مَرْتَدِ الْغَنَوِيِّ وَالزُّبَيرَ بْنَ الْعَوَامِ،
وَكُلُّنَا فَارِسٌ، فَقَالَ: «اَنْطَلِقُوا حَتَّى تَأْتُوا
رَوْضَةَ حَاجِرٍ، فَإِنَّ بِهَا امْرَأَةً مِنَ
الْمُشْرِكِينَ مَعَهَا كِتَابٌ مِنْ حَاطِبٍ إِلَى
الْمُشْرِكِينَ» فَذَكَرَ بِمَعْنَى حَدِيثِ عُبَيْدِ اللَّهِ
ابْنِ أَبِي رَافِعٍ عَنْ عَلَيِّ.

[6403] 162 - (2495) It was narrated from Jâbir that a slave of Hâṭib came to the Messenger of Allâh ﷺ complaining about Hâṭib. He said: “O Messenger of Allâh, Hâṭib is going to go to Hell.” The Messenger of Allâh ﷺ said: “You are lying, he is not going to go to Hell, for he was present at (the battle of) Badr and Al-Hudaibiyyah.”

[٦٤٠٣] [٢٤٩٥-١٦٢] حَدَّثَنَا فَتَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي الرِّزْبَرِ، عَنْ
جَاهِرٍ: أَنَّ عَبْدًا لِحَاطِبٍ جَاءَ رَسُولَ اللَّهِ ﷺ
يَشْكُو حَاجِرًا، فَقَالَ: يَا رَسُولَ اللَّهِ! لَيَدْخُلَنَّ
حَاطِبُ النَّارَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «كَذَبَتْ
لَا يَدْخُلُهَا، فَإِنَّهُ شَهَدَ بَدْرًا وَالْحُدَيْبِيَّةَ».

(المعجم ٣٧) - (باب من فضائل
 أصحاب الشجرة، أهل بيعة
 الرضوان، رضي الله عنهم)
(التحفة ٨٣)

Chapter 37. The Virtues Of The Companions Of The Tree, Those Who Gave Their Oath Of Allegiance Bay’at Ar-Ridwân, May Allâh Be Pleased With Them

[6404] 163 - (2496) Jâbir bin ‘Abdullâh said: “Umm Mubashshir told me that, in the presence of Hafsah, she heard the Prophet ﷺ say: ‘None of the companions of the tree, those who swore their oath of allegiance beneath it, will enter the Fire, if Allâh wills.’ She said: ‘Yes they will, O Messenger

[٦٤٠٤] [٢٤٩٦-١٦٣] حَدَّثَنِي
هَرْوُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَجَاجُ بْنُ
مُحَمَّدٍ قَالَ: قَالَ أَبْنُ جُرَيْجٍ: أَخْبَرَنِي أَبُو
الرِّزْبَرِ: أَنَّهُ سَمِعَ جَاهِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ:
أَخْبَرْتِنِي أُمُّ مُبَشِّرٍ أَنَّهَا سَمِعَتِ النَّبِيِّ ﷺ
يَقُولُ عِنْدَ حَفْصَةَ: «لَا يَدْخُلُ النَّارَ، إِنْ

of Allâh.' And he scolded her. Hâfṣah said: 'There is not one of you but will pass over it (Hell).'^[1] The Prophet ﷺ said: 'But Allâh says: 'Then We shall save those who use to fear Allâh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).'.'^[2]

شَاءَ اللَّهُ، مِنْ أَصْحَابِ الشَّجَرَةِ، أَحَدُ مَنْ
الَّذِينَ بَايَعُوا تَحْتَهَا» قَالَتْ: بَلَى، يَا
رَسُولَ اللَّهِ! فَأَنْتَ هُنَّا، فَقَالَتْ حَفْصَةُ:
«وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا» [مریم: ۷۱].
فَقَالَ النَّبِيُّ ﷺ: «فَدُّ قَالَ اللَّهُ [غَزَّ]
وَجَلَّ]: «شَمَّ نُنْجِي الَّذِينَ أَنْقَوْنَا وَنَذَرْ
الظَّالِمِينَ فِيهَا حِيشَانًا» [مریم: ۷۲].

Chapter 38. The Virtues Of The Two Ash'arîs; Abû Mûsâ And Abû 'Âmir, May Allâh Be Pleased With Them

[6405] 164 - (2497) It was narrated that Abû Mûsâ said: "I was with the Prophet ﷺ when he was camping in Al-Jî'rânah, between Makkah and Al-Madînah, and Bilâl was with him. A Bedouin man came to the Messenger of Allâh ﷺ and said: 'Will you fulfill your promise to me, O Muhammad?' The Messenger of Allâh ﷺ said to him: 'Accept the glad tidings.' The Bedouin said to him: How often you say to me; 'Accept the good news.' The Messenger of Allâh ﷺ turned to Abû Mûsâ and Bilâl, looking angry, and said: 'This one has rejected glad tidings; you two accept it.' They said: 'We accept it, O Messenger of Allâh.' Then the Messenger of Allâh ﷺ called for a

(المعجم (٣٨) - (باب من فضائل أبي
موسى وأبي عامر الأشعريين، رضي
الله عنهم) (التحفة (٨٤

[٦٤٠٥] ١٦٤ - (٢٤٩٧) حَدَّثَنَا أَبُو
عَامِرُ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَيِّبَا عَنْ
أَبِي أُسَامَةَ، قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو
أُسَامَةَ: حَدَّثَنَا بُرَيْدٌ عَنْ جَلْوَ أَبِي بُرْدَةَ،
عَنْ أَبِي مُوسَىٰ، قَالَ: كُنْتُ عَنْدَ
النَّبِيِّ ﷺ وَهُوَ نَازِلٌ بِالْجِعْرَانَةِ بَيْنَ مَكَّةَ
وَالْمَدِيْنَةِ، وَمَعْهُ بِلَالٌ، فَأَتَى رَسُولُ
اللَّهِ ﷺ رَجُلٌ أَعْرَابِيٌّ، فَقَالَ: أَلَا تُنْجِزُ
لِي، يَا مُحَمَّدًا مَا وَعَدْتَنِي؟ فَقَالَ لَهُ
رَسُولُ اللَّهِ ﷺ: «أَبْشِرْ». فَقَالَ لَهُ
الْأَعْرَابِيُّ: أَكْثَرْتَ عَلَيَّ مِنْ «أَبْشِرْ» فَأَقْبَلَ
رَسُولُ اللَّهِ ﷺ عَلَى أَبِي مُوسَىٰ وَبِلَالٍ،

[۱] Mariam 19:71.

[۲] Mariam 19:72.

vessel of water, and he washed his hands and face in it, and rinsed his mouth, then he said: 'Drink from it, and pour some on your faces and chests, and accept the glad tidings.' Umm Salamah called out to them from behind the curtain: 'Leave some of that which is in your vessel for your mother.' So they left some of it for her."

كَهِيْنَةُ الْغَضْبَانِ، فَقَالَ: «إِنَّ هَذَا قَدْ رَدَّ الْبُشْرَى، فَأَقْبَلَ أَتُّمًا» فَقَالَا: قَلِيلًا يَا رَسُولَ اللهِ! ثُمَّ دَعَا رَسُولُ اللهِ بِكَلَامِهِ بِقَدْحٍ فِيهِ مَاءً، فَغَسَلَ يَدَيْهِ وَوَجْهَهُ فِيهِ، وَمَجَّ فِيهِ، ثُمَّ قَالَ: «اشْرَبَا مِنْهُ، وَأَفْرِغَا عَلَىٰ وُجُوهِكُمَا وَنُحُورِكُمَا، وَأَبْشِرَا» فَأَخَذَا الْقَدْحَ، فَفَعَلَا مَا أَمْرَهُمَا بِهِ رَسُولُ اللهِ بِكَلَامِهِ، فَنَادَاهُمَا أُمُّ سَلَمَةَ مِنْ وَرَاءِ السُّرِّ: أَفْضَلَا لِأَمْكُمَا مِمَّا فِي إِنَائِكُمَا، فَأَفْضَلَا لَهَا مِنْ طَائِفَةً.

[6406] 165 - (2498) It was narrated from Abû Burdah that his father said: "When the Prophet ﷺ had finished with (the battle of) Hunain, he sent Abû 'Âmir at the head of an army to Awâtâs, where he met Duraid bin Aş-Simmah, who was killed, and Allâh caused his companions to be defeated. Abû Mûsâ said: 'And he sent me with Abû 'Âmir.' He said: 'Abû 'Âmir was struck in the knee with an arrow by a man of Banû Jusham, and it was stuck in his knee. I came to him and said: "O uncle, who struck you?"'

Abû 'Âmir pointed him out to Abû Mûsâ and said: "That one killed me, do you see the one who struck me?" Abû Mûsâ said: "I went to him and caught up with him, and when he saw me, he ran away from me. I followed

اللهُ بْنُ بَرَادٍ أَبُو عَامِرٍ الْأَشْعَرِيِّ وَأَبُو كُرَيْبِ مُحَمَّدِ بْنِ الْعَلَاءِ - وَاللَّفْظُ لِأَبِي عَامِرٍ - قَالَا: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي دَيْبٍ قَالَ: لَمَّا فَرَغَ النَّبِيُّ بِكَلَامِهِ مِنْ حُنَيْنٍ، بَعَثَ أَبَا عَامِرٍ عَلَىٰ حَيْشَنَ إِلَى أَوْطَاسٍ، فَلَقِيَ دُرَيْدُ بْنَ الصَّمَّةَ، فُقْتَلَ دُرَيْدُ بْنُ الصَّمَّةَ وَهَزَمَ اللَّهُ أَصْحَابُهُ، فَقَالَ أَبُو مُوسَى: وَبَعْشَنِي مَعَ أَبِي عَامِرٍ - قَالَ - فَرَمَيَ أَبُو عَامِرٍ فِي رُكْبَتِهِ، رَمَاهُ رَجُلٌ مِنْ بَنِي جُحَشٍ بِسَهْمٍ، فَأَثْبَتَهُ فِي رُكْبَتِهِ، فَأَنْهَيْتُ إِلَيْهِ فَقُلْتُ: يَا عَمٌ! مَنْ رَمَاكَ؟ فَأَشَارَ أَبُو عَامِرٍ إِلَى أَبِي مُوسَى، فَقَالَ: إِنَّ ذَلِكَ قَاتِلِيِّ، تَرَاهُ ذَلِكَ

him and I started saying: ‘Don’t you feel ashamed? Aren’t you an Arab? Won’t you stand firm?’ So he stopped, and we met and traded blows, then I struck him with the sword and killed him. Then I went back to Abû ‘Âmir and said: ‘Allâh has killed your opponent.’ He said: ‘Pull this arrow out.’ So I pulled it out and water came out of it (the wound). He said: ‘O son of my brother, go to the Messenger of Allâh ﷺ and convey greetings of *Salâm* to him from me, and say to him: “Abû ‘Âmir says to you: ‘Pray for forgiveness for me.’”

“Abû ‘Âmir appointed me in charge of the people, then it was not long before he died. When I came back to the Prophet ﷺ, I entered upon him when he was in a house on a bed made of rope without a mattress, and the ropes had left marks on the back and sides of the Messenger of Allâh ﷺ. I told him what had happened to us and to Abû ‘Âmir, and I said to him: ‘He said: “Tell him to pray for forgiveness for me.”’ The Messenger of Allâh ﷺ called for some water and he performed *Wudû*, then he raised his hands and said: ‘O Allâh, forgive ‘Ubâid Abû ‘Âmir,’ until I could see the whiteness of his armpits. Then he said: ‘O Allâh, on the Day of Resurrection make him above many of Your creation,’ or; ‘many of the people.’ I said: ‘And me, O

الّذِي رَمَانِي، قَالَ أَبُو مُوسَىٰ: فَقَصَدْتُ لَهُ فَاعْتَمَدْتُهُ فَلَحِقْتُهُ، فَلَمَّا رَأَنِي وَلَمْ يَعْنِي ذَاهِبًا، فَأَبَيَّعُهُ وَجَعَلْتُ أَقُولُ [لَهُ]: أَلَا تَسْتَحِي؟ أَلَّا سَتَ عَرَيَّا؟ أَلَا تَتَبَثُ؟ فَكَفَّ، فَالْتَّفَّتْ أَنَا وَهُوَ، فَاخْتَلَفْنَا أَنَا وَهُوَ ضَرْبَتِينَ، فَضَرَبْتُهُ بِالسَّيْفِ فَقَتَلْتُهُ، ثُمَّ رَجَعْتُ إِلَى أَبِي عَامِرٍ فَقُلْتُ: إِنَّ اللَّهَ قَدْ قَتَلَ صَاحِبَكَ، قَالَ: فَأَنْزَعْ هَذَا السَّهْمَ، فَتَرْعَثَهُ فَتَرَا مِنْهُ الْمَاءُ، فَقَالَ: يَا ابْنَ أَخِي! انْطَلِقْ إِلَى رَسُولِ اللَّهِ ﷺ فَأَفْرَيْهُ مِنِي السَّلَامَ، وَقُلْ لَهُ: يَقُولُ لَكَ أَبُو عَامِرٍ: اسْتَغْفِرْ لِي، قَالَ: وَاسْتَعْمَلْنِي أَبُو عَامِرٍ عَلَى النَّاسِ، وَمَكَثَ يَسِيرًا ثُمَّ إِنَّهُ مَاتَ، فَلَمَّا رَجَعْتُ إِلَى النَّبِيِّ ﷺ دَخَلْتُ عَلَيْهِ، وَهُوَ فِي بَيْتِ عَلَى سَرِيرِ مُرْمَلٍ، وَعَلَيْهِ فِرَاشٌ، وَقَدْ أَتَرَ رِمَالُ السَّرِيرِ يَظْهَرُ رَسُولُ اللَّهِ ﷺ وَجْنِيَّهُ، فَأَخْبَرَهُ بِخَبْرِنَا وَخَبْرِ أَبِي عَامِرٍ، وَقُلْتُ لَهُ: قَالَ: قُلْ لَهُ: يَسْتَغْفِرْ لِي، فَدَعَا رَسُولُ اللَّهِ ﷺ بِمَاءٍ، فَتَوَضَّأَ مِنْهُ، ثُمَّ رَفَعَ يَدِيهِ، ثُمَّ قَالَ: «اللَّهُمَّ! اغْفِرْ لِعُبَيْدِ أَبِي عَامِرٍ» حَتَّى رَأَيْتُ بَيَاضَ إِيمَانِهِ، ثُمَّ قَالَ: «اللَّهُمَّ! ابْعَلْهُ يَوْمَ الْقِيَامَةِ فَوْقَ كَثِيرٍ مِنْ خَلْقِكَ، أَوْ مِنْ النَّاسِ» فَقُلْتُ: وَلِي، يَا رَسُولَ

Messenger of Allâh! Pray for forgiveness for me!' The Prophet ﷺ said: 'O Allâh, forgive 'Abdullâh bin Qais for his sins, and admit him to a gate of great honor on the Day of Resurrection.'"^[1]

Abû Burdah said: "One of them was for Abû 'Âmir and the other was for Abû Mûsâ."

Chapter 39. The Virtues Of The Ash'arîs, May Allâh Be Pleased With Them

[6407] 166 - (2499) It was narrated that Abû Mûsâ said: "The Messenger of Allâh ﷺ said: 'I recognize the voices of a group of the Ash'arîs when they recite Qur'ân, when they enter at night, and I can tell where they are from their voices when they recite Qur'ân at night, even though I did not see where they stopped during the day. Among them is a *Hakîm*^[2] who, when he

الله! فَاسْتغْفِرُ، فَقَالَ النَّبِيُّ ﷺ: «اللَّهُمَّ اغْفِرْ لِعَبْدِ اللَّهِ بْنِ قَيْسٍ ذَنْبَهُ، وَأَدْخِلْهُ يَوْمَ الْقِيَامَةِ مُذْخَلًا كَرِيمًا».

قال أَبُو بُرْدَةَ: إِحْدَاهُمَا لِأَبِي عَامِرٍ، وَالْآخَرَ لِأَبِي مُوسَى.

(المعجم (٣٩) - (باب من فضائل الأشعريين رضي الله عنهم)

(التحفة (٨٥)

[٦٤٠٧] ١٦٦ - (٢٤٩٩) حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أَسَامَةَ: أَخْبَرَنَا بُرِيْدَةُ عَنْ أَبِي بُرْدَةَ عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْرِفُ أَصْوَاتَ رُفَقَةِ الْأَشْعَرِيِّينَ بِالْقُرْآنِ، حِينَ يَدْخُلُونَ بِاللَّيْلِ، وَأَعْرِفُ مَنَازِلَهُمْ مِنْ أَصْوَاتِهِمْ بِالْقُرْآنِ بِاللَّيْلِ، وَإِنْ كُنْتُ لَمْ أَرَ

[1] See *An-Nisâ'* 4:31.

[2] *Hakîm*; scholars differ over whether this is a description or a name. If it were a description, then it means a wise man. In *Al-Isâbah Al-Hâfiż* Ibn Hâjar said: "Hakîm Al-Ash'arî: I do not know of any information about him, except what occurs in the Two *Sahîh*, in the *Hadîth* of Abû Mûsâ Al-Ash'arî, who said: 'The Messenger of Allâh ﷺ said: "I recognize the voices of a group of the Ash'arîs when they recite Qur'ân, when they enter at night," - meaning in the *Masjid* - "Among them is a *Hakîm*, who, when he meets the horsemen" - so he mentioned the *Hadîth*." And Al-Hâfiż also said there: "Ibn At-Tin, and others among those who explained *Al-Bukhârî*, said that his saying: 'Among them is a *Hakîm*' is a description of a man among them, not a name. And this was reported by 'Iyâd from his Shaikh, Abû 'Alî As-Sâdâfî.' An-Nawâwî said similar to this. See also *Fath Al-Bârî* (no. 4232) where he said that: "when they enter at night" means when they enter their homes after going out to the *Masjid* or for some work and then return, and he cited that from an-Nawâwî, while what is with us in the commentary of

meets the horsemen” – or “the enemy – he says to them: “My companions are telling you to wait for them.”

[6408] 167 - (2500) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘If the Ash’arîs run short of provisions during a campaign, or they run short of food for their families in Al-Madînah, they gather whatever they have in a single cloth and divide it equally among themselves. They belong to me and I belong to them.’”

مَنَازِلَهُمْ حِينَ نَزَلُوا بِالنَّهَارِ، وَمِنْهُمْ حَكِيمٌ
إِذَا لَقِيَ الْخَيْلَ - أَوْ قَاتَ الْعَدُوَّ - قَالَ لَهُمْ:
إِنَّ أَصْحَابِي يَأْمُرُونَكُمْ أَنْ تَتَظَرُّوْهُمْ».

[6408-167] حَدَّثَنَا أَبُو عَامِرٍ الْأَشْعَرِيُّ وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي أُسَامَةَ - قَالَ أَبُو عَامِرٍ: حَدَّثَنَا أَبُو أُسَامَةَ -
حَدَّثَنِي بُرِيْدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي بُرْدَةَ عَنْ
جَدِّهِ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَىٰ قَالَ: قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ الْأَشْعَرِيِّينَ، إِذَا أَرْمَلُوا
فِي الْغَرْوِ، أَوْ قَلَ طَعَامُ عِيالِهِمْ بِالْمَدِينَةِ،
جَمَعُوا مَا كَانَ عِنْدَهُمْ فِي ثَوْبٍ وَاحِدٍ، ثُمَّ
اقْتَسَمُوهُ بَيْنَهُمْ فِي إِنَاءٍ وَاحِدٍ، بِالسُّوَيْةِ، فَهُمْ
مِنِّي وَأَنَا مِنْهُمْ».

Chapter 40. The Virtues Of Abû Sufyân Sakhr bin Harb, May Allâh Be Pleased With Him

[6409] 168 - (2501) Ibn ‘Abbâs said: “The Muslims would not look at Abû Sufyân nor sit with him. He said to the Prophet ﷺ: ‘O Prophet of Allâh, give me three things.’ He said: ‘Yes.’ He said: ‘I have with me the most beautiful

(المعجم ٤٠) - (بَابُ من فضائل أَبِي سفیان صَحْرُ بْنُ حَرْبٍ، رَضِيَ اللَّهُ عَنْهُ) (التحفة ٨٦)

[6409-168] حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ وَأَخْمَدُ
ابْنُ جَعْفَرٍ الْمَعْقِرِيُّ قَالَا: حَدَّثَنَا النَّضْرُ وَ
هُوَ ابْنُ مُحَمَّدٍ الْيَمَامِيُّ: حَدَّثَنَا عِكْرِمَةُ:
حَدَّثَنَا أَبُو زُمِيلٍ: حَدَّثَنِي ابْنُ عَبَّاسٍ قَالَ:

An-Nawawî today is: “When they go out for work then return.” Without mentioning the *Masjid*. Also, it is important to understand the different explanations, that some of them recited this *Hadîth* with the meaning: “When they ride (*yârḥulûn*) during the night” instead of *yâdkhulûn* “enter.” And An-Nawawî considered the recitation cited in our text (*yâdkhulûn* “enter”) to be the more correct.

and best (woman) of the Arabs, Umm Ḥabībah bint Abī Sufyān, and I will give her to you in marriage.' He said: 'Yes.' He said: 'Make Mu'āwiya your scribe.' He said: 'Yes.' He said: 'And appoint me as a commander so that I can fight the disbelievers as I used to fight the Muslims.' He said: 'Yes.'

Abū Zumail said: "If he had not asked the Prophet ﷺ for that, he would not have given him that, because whenever he was asked for something he would say: 'Yes.'"

كَانَ الْمُسْلِمُونَ لَا يَنْظُرُونَ إِلَى أَبِي سُفْيَانَ وَلَا يُقَاعِدُونَهُ، فَقَالَ لِلنَّبِيِّ ﷺ: يَا نَبِيَّ اللَّهِ! ثَلَاثُ أَعْطَنِيهِنَّ. قَالَ: «تَعَمْ» قَالَ: عِنْدِي أَحْسَنُ الْعَرَبِ وَأَجْمَلُهُ، أُمُّ حَبِيبَةَ بِنْتُ أَبِي سُفْيَانَ، أُرْوَجُوكَهَا، قَالَ: «تَعَمْ» قَالَ: وَمَعَاوِيَةَ تَجْعَلُهُ كَاتِبًا بَيْنَ يَدَيْكَ، قَالَ: «تَعَمْ». قَالَ: وَتُؤْمِنُنِي حَتَّى أَقَاتِلَ الْكُفَّارَ، كَمَا كُنْتُ أَقَاتِلُ الْمُسْلِمِينَ، قَالَ: «تَعَمْ».

قَالَ أَبُو رُمَيْلٍ: وَلَوْلَا أَنَّهُ طَلَبَ ذَلِكَ مِنَ النَّبِيِّ ﷺ، مَا أَعْطَاهُ ذَلِكَ، لِأَنَّهُ لَمْ يَكُنْ يُسَأَلُ شَيْئًا إِلَّا قَالَ: «تَعَمْ».

(المعجم ٤١) - (باب من فضائل جعفر [بن أبي طالب]، وأسماء بنت عميس، وأهل سفيتهم، رضي الله عنهم) (التحفة ٨٧)

Chapter 41. The Virtues Of Ja‘far Bin Abi Ṭālib And Asmā’ Bint ‘Umais, And The People Of Their Ship, May Allāh Be Pleased With Them

[6410] ١٦٩ - (2502) It was narrated that Abū Mūsā said: "We heard about the migration of the Messenger of Allāh ﷺ when we were in Yemen, so we set out to migrate to him, my two brothers and I. I was the youngest of them; one of them was Abū Burdah and the other was Abū Ruhm, and fifty-odd or fifty-three of my people. We embarked on a ship and our ship took us to the Negus in Abyssinia. We met Ja‘far bin

الله بن براء الأشعري ومحمد بن العلاء الهمدانى قالا: حدثنا أبوأسامة: حدثني بريد عن أبي بردة، عن أبي موسى قال: بلغنا محرج رسول الله ﷺ ونحن باليمين، فخرجنَا مهاجرين إليه أنا وأخوان لي، أنا أصغرهما، أحدهما أبو بردة والآخر أبو رهم. - إنما قال بضمها

Abî Tâlib and his companions there, and Ja'far said: 'The Messenger of Allâh ﷺ sent us here, and told us to stay here, so stay with us.' We stayed with him, until we came all together. And we met the Messenger of Allâh ﷺ when he conquered Khaibar, and he gave us a share (of the spoils of war) or he gave us some of it. He did not give anything to anyone who had not been present at the conquest of Khaibar, except those who were present with him, and those who had been on our ship along with Ja'far and his companions. He gave them a share too. Some of the people said to us – meaning the people of the ship – 'We migrated before you.'

وَإِمَّا قَالَ: ثَلَاثَةٌ وَخَمْسِينَ أَوْ اثْبَنْ وَخَمْسِينَ رَجُلًا مِنْ قَوْمِي - قَالَ: فَرَكِبْنَا سَفِينَةً، فَأَلْقَتْنَا سَفِينَتَنَا إِلَى التَّجَاشِيِّ بِالْحَبْشَةِ، فَوَاقَفْنَا جَعْفَرَ بْنَ أَبِي طَالِبٍ وَأَصْحَابَهُ عِنْدَهُ، فَقَالَ جَعْفَرٌ: إِنَّ رَسُولَ اللَّهِ ﷺ بَعَثَنَا هُنَّا، وَأَمَرَنَا بِالْإِقَامَةِ، فَأَقِيمُوا مَعَنَا، قَالَ فَأَقْمَنَا مَعَهُ حَتَّى قَدِيمَةٍ جَمِيعًا، قَالَ: فَوَاقَفْنَا رَسُولَ اللَّهِ ﷺ حِينَ افْتَسَحَ خَيْرٌ، فَأَسْهَمَ لَنَا، أَوْ قَالَ أَعْطَانَا مِنْهَا، وَمَا قَسْمَ لِأَحَدٍ غَابَ عَنْ فَتْحٍ خَيْرٍ مِنْهَا شَيْئًا، إِلَّا مَنْ شَهَدَ مَعَهُ، إِلَّا لِأَصْحَابِ سَفِينَتَنَا مَعَ جَعْفَرٍ وَأَصْحَابِهِ، قَسْمٌ لَهُمْ مَعْهُمْ، قَالَ: فَكَانَ نَاسٌ مِنَ النَّاسِ يَقُولُونَ لَنَا - يَعْنِي لِأَهْلِ السَّفِينَةِ -: نَحْنُ سَبَقْنَاكُمْ بِالْهِجْرَةِ.

[٦٤١١] [٢٥٠٣] قَالَ: فَدَخَلَتْ أَسْمَاءُ بِنْتُ عُمَيْسٍ، وَهِيَ مِمْنُ قَدِيمَ مَعَنَا، عَلَى حَفْصَةَ زَوْجِ النَّبِيِّ ﷺ زَائِرَةً، وَقَدْ كَانَتْ هَاجَرَتْ إِلَى التَّجَاشِيِّ فِيمَنْ هَاجَرَ إِلَيْهِ، فَدَخَلَ عُمَرُ عَلَى حَفْصَةَ، وَأَسْمَاءَ عِنْدَهَا، فَقَالَ عُمَرُ حِينَ رَأَى أَسْمَاءَ: مَنْ هَذِهِ؟ قَالَتْ: أَسْمَاءُ بِنْتُ عُمَيْسٍ، قَالَ عُمَرُ: الْحَبْشِيَّةُ هَذِهِ؟

[١] This is a continuation of the previous narration.

woman?’ Asmā’ said: ‘Yes.’ ‘Umar said: ‘We migrated before you, so we have more right to the Messenger of Allāh ﷺ than you.’ She got angry and spoke up: ‘You are lying, O ‘Umar! No, by Allāh, you were with the Messenger of Allāh ﷺ, and he was feeding your hungry ones, and exhorting your ignorant, while we were in a hostile land far away in Abyssinia, and that was for the sake of Allāh and His Messenger ﷺ. By Allāh, I will not eat or drink anything until I tell the Messenger of Allāh ﷺ about what you said. We were in a state of constant trouble and fear, and I will say that to the Messenger of Allāh ﷺ and I will ask him. By Allāh, I am not lying or adding anything to that.’ When the Prophet ﷺ came, she said: ‘O Prophet of Allāh, ‘Umar said such-and-such.’ The Messenger of Allāh ﷺ said: ‘No one has more right to me than you. He and his companions migrated once, but you, the people of the ship, migrated twice.’

“She said: ‘I saw Abū Mûsâ and the people of the ship coming to me in groups, asking me about that *Hadîth*, and there is nothing in this world more pleasing to them or more significant than what the Messenger of Allāh ﷺ said to them.’”

Abû Burdah said: “Asmā’ said: ‘I saw Abû Mûsâ asking me to repeat this *Hadîth*.’”

البُّحْرِيَّةُ هُذِهِ؟ فَقَالَتْ أَسْمَاءُ: نَعَمْ، قَالَ عُمَرْ: سَبَقْنَاكُمْ بِالْهِجْرَةِ، فَنَحْنُ أَحَدُ بَرْسُولِ اللَّهِ ﷺ مِنْكُمْ، فَعَصِبْتُ، وَقَالَتْ كَلِمَةً: كَذَبْتَ، يَا عُمَرْ! كَلَّا، وَاللَّهِ كُثُرْ مَعَ رَسُولِ اللَّهِ ﷺ يُطْعِمُ جَائِعَكُمْ، وَيَعْطِي جَاهِلَكُمْ وَكُنَّا فِي دَارِ، أَوْ فِي أَرْضِ، الْبُعْدَاءِ الْعُضَاءِ فِي الْحَبْشَةِ، وَذَلِكَ فِي اللَّهِ وَفِي رَسُولِهِ ﷺ، وَإِيمَانُ اللَّهِ لَا أَطْعُمْ طَعَاماً وَلَا أَشْرُبْ شَرَاباً حَتَّى أُذْكَرَ مَا قُلْتَ، لِرَسُولِ اللَّهِ ﷺ، وَنَحْنُ كُنَّا نُؤْذَى وَنُخَافُ، وَسَادَ ذُكْرُ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ وَأَسْأَلُهُ، وَوَاللَّهِ لَا أَكْذِبُ وَلَا أَزِيغُ وَلَا أَرِيدُ عَلَى ذَلِكَ، قَالَ فَلَمَّا جَاءَ النَّبِيُّ ﷺ قَالَتْ: يَا نَبِيَّ اللَّهِ! إِنَّ عُمَرَ قَالَ كَذَباً، قَالَ رَسُولُ اللَّهِ ﷺ «لَيْسَ بِأَحَقَّ بِي مِنْكُمْ، وَلَهُ وَلَا صَحَابِهِ هِجْرَةٌ وَاحِدَةٌ، وَلَكُمْ أَنْتُمْ، أَهْلُ السَّفِينَةِ، هِجْرَتَانِ». قَالَتْ: فَلَقِدْ رَأَيْتُ أَبَا مُوسَى وَأَصْحَابَ السَّفِينَةِ يَأْتُونِي أَرْسَالًا، يَسْأَلُونِي عَنْ هَذَا الْحَدِيثِ، مَا مِنَ الدُّنْيَا شَيْءٌ هُمْ بِهِ أَفْرَحُ وَلَا أَعْظَمُ فِي أَنْفُسِهِمْ مِمَّا قَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ. قَالَ أَبُو بُرَدَةَ: فَقَالَتْ أَسْمَاءُ: فَلَقِدْ رَأَيْتُ أَبَا مُوسَى، وَإِنَّهُ لَيَسْتَعِدُ هَذَا الْحَدِيثَ مِنِّي.

Chapter 42. The Virtues Of Salmân, Bilâl And Şuhaib, May Allâh Be Pleased With Them

[6412] 170 - (2504) It was narrated from ‘A’idh bin ‘Amr that Abû Sufyân came to Salmân, Şuhaib and Bilâl among a group of people, and they said: “By Allâh, the swords of Allâh did not reach the neck of an enemy of Allâh they were supposed to reach.” Abû Bakr said: “Do you say this to an elder and chief of Quraish?” He went to the Prophet ﷺ and told him, and he said: “O Abû Bakr, perhaps you annoyed them, and if you have annoyed them you have annoyed your Lord.”

Abû Bakr went to them and said: “O my brothers, have I annoyed you?” They said: “No, may Allâh forgive you, O my brother.”

[6413] 171 - (2505) It was narrated that Jâbir bin ‘Abdullâh said: “The Verse ‘When two parties from among you were about to lose heart, but Allâh was their Wali (Supporter and Protector),^[1] was revealed concerning us; Banû Salamah and Banû Hâarithah – and we would not like for it not to have been revealed, because Allâh, Glorified and Exalted is He, said:

(المعجم ٤٢) - (باب من فضائل سلمان وبلال وصهيب رضي الله عنهم) (التحفة ٨٨)

حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ مُعاوِيَةَ بْنِ قُرَّةَ، عَنْ عَائِدَةَ بْنِ عَمْرِو؛ أَنَّ أَبَا سُفِيَّانَ أَتَى عَلَى سَلْمَانَ وَصَهَيْبَ وَبِلَالِ فِي نَفِرٍ، فَقَالُوا: [وَاللهُ!] مَا أَخَذْتُ سُيُوفَ اللَّهِ مِنْ عُنْقٍ عَدُوَّ اللَّهِ مُأْخَذَهَا - قَالَ - : فَقَالَ أَبُو بَكْرٍ: أَتَقُولُونَ هَذَا لِشِيخِ قُرَيْشٍ وَسَيِّدِهِمْ؟ فَأَتَى النَّبِيُّ ﷺ فَخَبَرَهُ، فَقَالَ: «يَا أَبَا بَكْرٍ! لَعَلَّكَ أَعْضَبْتُهُمْ، لَئِنْ كُنْتَ أَعْضَبْتُهُمْ لَقَدْ أَعْضَبْتَ رَبَّكَ».

فَأَتَاهُمْ أَبُو بَكْرٍ فَقَالَ: يَا إِخْوَنَاهُ! أَعْضَبْتُكُمْ؟ قَالُوا: لَا، يَعْفُرُ اللَّهُ لَكَ، يَا أَخْيُوشَ!

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَأَحْمَدُ بْنُ عَبْدَةَ - وَاللَّفْظُ لِإِسْحَاقِ - قَالَ: أَخْبَرَنَا سُفِيَّانُ عَنْ عَمْرِو، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: فِينَا نَزَّلَتْ: «إِذْ هَمَتْ طَائِفَتَانِ مِنْكُمْ أَنْ تَفَشَّلَا وَاللَّهُ وَلِيُّهُمَا» [آل عمران: ١٢٢] بَنُو سَلَمَةَ وَبَنُو حَارِثَةَ، وَمَا

^[1] Al ‘Imrân 3:122.

'But Allâh was their *Wali* (Supporter and Protector).'"

نُحِبُّ أَنَّهَا لَمْ تَتَرَوْلْ، لِقَوْلِ اللَّهِ [عَزَّ وَجَلَّ] : (وَاللَّهُ وَلِيُّهُمَا) .

Chapter 43. The Virtues Of The *Anṣâr*, May Allâh Be Pleased With Them

[6414] 172 - (2506) It was narrated that Zaid bin Arqam said: "The Messenger of Allâh ﷺ said: 'O Allâh, forgive the *Anṣâr* and the children of the *Anṣâr*, and the children of the children of the *Anṣâr*.'"

(المعجم (٤٣) - (باب من فضائل الأنصار رضي الله عنهم) (التحفة (٨٩

[٦٤١٤] ١٧٢ - (٢٥٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّىٰ : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَعَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا : حَدَّثَنَا سُبْعَةُ عَنْ قَتَادَةَ، عَنِ النَّضِيرِ بْنِ أَسَّسِ، عَنْ زَيْدِ بْنِ أَرْقَمَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ» .

[٦٤١٥] (...) وَحَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ : أَخْبَرَنَا خَالِدٌ يَعْنِي ابْنَ الْحَارِثَ : حَدَّثَنَا سُبْحَةُ بِهَدَا الْإِسْنَادِ .

[٦٤١٦] ١٧٣ - (٢٥٠٧) حَدَّثَنِي أَبُو مَعْنَى الرَّفَاشِيُّ : حَدَّثَنَا عُمَرُ بْنُ يُوسُفَ : حَدَّثَنَا عِكْرِمَةُ وَهُوَ ابْنُ عَمَارٍ : حَدَّثَنَا إِسْحَاقُ وَهُوَ ابْنُ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ؛ أَنَّ أَنَّسًا حَدَّثَهُ : أَنَّ رَسُولَ اللَّهِ ﷺ اسْتَعْفَرَ لِلْأَنْصَارِ - قَالَ - : وَاحْسِبْهُ قَالَ : وَلِذَرَارِيِّ الْأَنْصَارِ، وَلِمَوَالِيِّ الْأَنْصَارِ لَا أَشُكُ فِيهِ .

[٦٤١٧] ١٧٤ - (٢٥٠٨) حَدَّثَنَا أَبُو بَكْرِ بْنِ أَبِي شَيْبَةَ وَرُهْبَرِ بْنِ حَرْبٍ ،

[6415] (...) Shu'bah narrated it with this chain of narrators.

[6416] 173 - (2507) Anas narrated that the Messenger of Allâh ﷺ prayed for forgiveness for the *Anṣâr* - he said, "And I think he said: 'And the children of the *Anṣâr*, and the freed slaves of the *Anṣâr*.'"

[6417] 174 - (2508) It was narrated from Anas that the Prophet ﷺ saw some children

and women coming back from a wedding, and the Prophet of Allâh ﷺ stood up and said: “By Allâh, you are among the dearest of people to me, by Allâh, you are among the dearest of people to me” – meaning the *Anṣâr*.

جَمِيعًا عَنْ ابْنِ عُلَيْهَا - وَاللَّفْظُ لِرُهْبَرٍ : -
حَدَّثَنَا إِسْمَاعِيلُ عَنْ عَبْدِ الْعَزِيزِ وَهُوَ ابْنُ
صَهَيْبٍ، عَنْ أَنَسٍ؛ أَنَّ الَّبَيِّنَ رَأَى
صِبِيًّا نَاهِيًّا وَنِسَاءً مُقْبِلِينَ مِنْ عُرُوسٍ، فَقَامَ نَبِيُّ
اللَّهِ عَزَّلَهُ مُمْلَلاً. فَقَالَ: «اللَّهُمَّ أَنْتُمْ مِنْ
أَحَبِّ النَّاسِ إِلَيَّ، اللَّهُمَّ أَنْتُمْ مِنْ أَحَبِّ
النَّاسِ إِلَيَّ» يَعْنِي الْأَنْصَارَ.

[6418] 175 - (2509) Anas bin Mâlik said: “A woman of the *Anṣâr* came to the Messenger of Allâh ﷺ, and the Messenger of Allâh ﷺ stood aside with her, and said: ‘By the One in Whose Hand is my soul, you (the *Anṣâr*) are the dearest of people to me’ (and He ﷺ said this) three times.”

[٦٤١٨] ١٧٥ - (٢٥٠٩) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّشِّنِ وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ
عُنْدِرٍ - قَالَ ابْنُ الْمُتَّشِّنِ: حَدَّثَنَا مُحَمَّدُ
ابْنُ جَعْفَرٍ - : حَدَّثَنَا شُعْبَةُ عَنْ هِشَامِ بْنِ
رَيْدٍ قَالَ: سَمِعْتُ أَنَسَّ بْنَ مَالِكٍ يَقُولُ:
جَاءَتِ امْرَأَةٌ مِنَ الْأَنْصَارِ إِلَى رَسُولِ
اللَّهِ عَزَّلَهُ قَالَ: فَخَلَّا بِهَا رَسُولُ اللَّهِ عَزَّلَهُ.
وَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ! إِنْكُمْ لَا حَبْ
النَّاسِ إِلَيَّ» ثَلَاثَ مَرَاتٍ.

[6419] (...) It was narrated from Sîrîbah (a similar *Hadîth* as no. 6418) with this chain of narrators.

[٦٤١٩] (...) حَدَّثَنِيهِ يَحْيَى بْنُ
حَبِيبٍ : حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ؛ وَحَدَّثَنَا
أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَأَبُو كُرَيْبٍ قَالَا :
حَدَّثَنَا ابْنُ إِدْرِيسَ، كِلَاهُمَا عَنْ شُعْبَةَ
بِهْلَانَ الْأَسْنَادِ.

[6420] 176 - (2510) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “The *Anṣâr* are my inner circle and trusted friends. The

[٦٤٢٠] ١٧٦ - (٢٥١٠) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّشِّنِ وَمُحَمَّدُ بْنُ بَشَّارٍ -
وَاللَّفْظُ لِابْنِ الْمُتَّشِّنِ - قَالَا : حَدَّثَنَا مُحَمَّدُ

people will increase in number but the *Anṣār* will decrease, so appreciate their good deeds and overlook their bad deeds.”

ابن جعفر: حَدَّثَنَا شُعبَةُ قَالَ: سَمِعْتُ قَنَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْأَنْصَارَ كَرِشِي وَعَيْتَنِي، وَإِنَّ النَّاسَ سَيَكْثُرُونَ وَيَقُلُونَ، فَاقْبِلُوا مِنْ مُحْسِنِهِمْ وَاعْفُوا عَنْ مُسِيَّبِهِمْ».

Chapter 44. The Best Clans Of The *Anṣār*

[6421] 177 - (2511) It was narrated that Abū Usaid said: ‘The Messenger of Allāh ﷺ said: ‘The best clans of the *Anṣār* are Banū An-Najjār, then Banū ‘Abdul-Ashhal, then Banū Al-Hārith bin Al-Khazraj, then Banū Sā’idah. And in all the clans of the *Anṣār* there is goodness.’ Sa’d said: ‘I think that the Messenger of Allāh ﷺ placed others above us.’ It was said: ‘He placed you above many others.’”

(المعجم ٤٤) - (باب في خير دور الأنصار، رضي الله عنهم) (التحفة ٩٠)

[٦٤٢١] ١٧٧ - [٢٥١١] (٦٤٢١) وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ - وَاللَّفظُ لِابْنِ الْمُشَنَّى - قَالًا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعبَةُ: سَمِعْتُ قَنَادَةَ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي أُسَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ بُنُو النَّجَارِ، ثُمَّ بُنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بُنُو الْحَارِثِ بْنِ الْخَزَرجِ، ثُمَّ بُنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ». فَقَالَ سَعْدٌ: مَا أَرَى رَسُولَ اللَّهِ ﷺ إِلَّا قَدْ فَضَلَ عَلَيْنَا، فَقَيلَ: قَدْ فَضَّلَكُمْ عَلَى كَثِيرٍ.

[6422] (...) A similar report (as *Hadīth* no. 6421) was narrated from Abū Usaid Al-Anṣārī from the Prophet ﷺ.

[٦٤٢٢] (...) حَدَّثَنَا [مُحَمَّدٌ] بْنُ الْمُشَنَّى: حَدَّثَنَا أَبُو دَاؤُودَ: حَدَّثَنَا شُعبَةُ عَنْ قَنَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ أَبِي أُسَيْدِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ ﷺ، تَحْوِهُ.

[6423] (...) A similar report (as *Hadîth* no. 6422) was narrated from Anas from the Prophet ﷺ, except that he did not mention the words of Sa'd.

[٦٤٢٣] (...) حَدَّثَنَا قُتْبِيَّةُ وَابْنُ رُمْحٍ عَنِ الْلَّيْثِ بْنِ سَعْدٍ؛ قَالَ: وَحَدَّثَنَا قُتْبِيَّةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ؛ وَحَدَّثَنَا ابْنُ الْمُسْنَى وَابْنُ أَبِي عُمَرٍ قَالًا: حَدَّثَنَا عَبْدُ الْوَهَابِ الْقَفْنِيُّ، كُلُّهُمْ عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ، يَمْثُلُهُ، غَيْرُهُ لَا يَذَكُرُ فِي الْحَدِيثِ قَوْلَ سَعِيدٍ.

[6424] 178 - (...) It was narrated that Ibrâhîm bin Muhammâd bin Talhâh said: "I heard Abû Usaïd delivering a *Khutbah* in the presence of Ibn 'Utbah and he said: 'The Messenger of Allâh ﷺ said: "The best clans of the *Anṣâr* are the clan of Banû An-Najjâr, the clan of Banû 'Abdul-Ashhal, the clan of Banû Al-Hârith bin Al-Khazraj and the clan of Banû Sâ'idah.' By Allâh, if I were to give preference to anyone I would give preference to my clan."

[٦٤٢٤] ١٧٨ - (...) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَمُحَمَّدُ بْنُ مُهْرَانَ [الرَّازِيُّ] - وَاللَّفْظُ - لَا بْنُ عَبَادٍ - قَالًا: حَدَّثَنَا حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدٍ، عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ بْنِ طَلْحَةَ. قَالَ: سَمِعْتُ أَبَا أَسِيدَ خَطِيبًا عِنْدَ ابْنِ عُتْبَةَ، فَقَالَ: قَالَ رَسُولُ اللهِ ﷺ: «خَيْرُ دُورِ الْأَنْصَارِ دَارُ بَنِي النَّجَارِ، وَدَارُ بَنِي عَبْدِ الْأَشْهَلِ، وَدَارُ بَنِي الْحَارِثِ بْنِ الْخَرْجَ، وَدَارُ بَنِي سَاعِدَةَ». وَاللهُ! لَوْ كُنْتُ مُؤْثِرًا بِهَا أَحَدًا لَأَثْرَتُ بِهَا عَشِيرَتِي.

[6425] 179 - (...) It was narrated that Abû Az-Zinnâd said: "Abû Salâmah bore witness, that he heard Abû Usaïd Al-Ansârî bear witness, that the Messenger of Allâh ﷺ said: 'The best clans of the *Anṣâr* are Banû An-Najjâr, then Banû 'Abdul-

[٦٤٢٥] ١٧٩ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى التَّمِيميُّ: أَخْبَرَنَا الْمُغَيْرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزَّنَادِ قَالَ: شَهِدَ أَبُو سَلَمَةَ لَسْمَعَ أَبَا أَسِيدَ الْأَنْصَارِيَّ يَشَهُدُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «خَيْرُ دُورِ الْأَنْصَارِ بُنُو

Ashhal, then Banū Al-Ḥârith bin Al-Khazraj, then Banū Sā'īdah, and in every clan of the *Anṣār* there is goodness.””

Abū Salamah said: “Abū Usaid said: ‘Would I tell a lie about the Messenger of Allāh ﷺ? If I were lying I would have started with my own people, Banū Sā'īdah.’ News of that reached Sa'd bin 'Ubādah and he was a little upset, and he said: ‘We have been left behind, we are the last of the four. Saddle my donkey for me so that I might go to the Messenger of Allāh ﷺ.’ But his nephew Sahl spoke to him and said: ‘Are you going to reject what the Messenger of Allāh ﷺ said when the Messenger of Allāh ﷺ knows best? Is it not sufficient for you that you are the fourth of four?’ So he changed his mind and said: ‘Allāh and His Messenger know best,’ and he ordered that his donkey be unsaddled.”

[6426] (...) Abū Usaid Al-Anṣārī narrated that he heard the Messenger of Allāh ﷺ say: “The best of the *Anṣār*,” or; “the best clans of the *Anṣār*,” a similar *Hadîth* about the clan (as no. 6425), but he did not mention the story of Sa'd bin 'Ubādah (may Allāh be pleased with him).

النَّجَارُ، ثُمَّ بَنُو عَبْدِ الْأَشْهَلِ، ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَرَرَجَ، ثُمَّ بَنُو سَاعِدَةَ، وَفِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ.

قَالَ أَبُو سَلَمَةَ: قَالَ أَبُو أَسِيدٍ: أَتَهُمْ أَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ لَوْ كُنْتُ كَذِبًا لَبَدَأْتُ يَقُولُونِي بَنِي سَاعِدَةَ، وَبَلَغَ ذَلِكَ سَعْدُ بْنُ عُبَادَةَ فَوَجَدَ فِي نَفْسِهِ، وَقَالَ: خَلَقْنَا فَكُنَّا آخِرَ الْأَرْبَعِ، أَسْرِجُوا لِي جِمَارِي أَتَيَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَكَلَمَهُ ابْنُ أَخِيهِ، سَهْلٌ. فَقَالَ: أَتَذَهَّبُ لِتَرْدَدِ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْلَمُ، أَوْ لَيْسَ حَسْبُكَ أَنْ تَكُونَ رَابِعَ أَرْبَعَ، فَرَجَعَ وَقَالَ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، وَأَمْرِ بِحِمَارِهِ فَحُلَّ عَنْهُ.

[٦٤٢٦] (...) حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ ابْنُ بَحْرٍ: حَدَّثَنِي أَبُو دَاؤِدُ: حَدَّثَنَا حَرْبُ ابْنُ شَدَّادٍ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ: حَدَّثَنِي أَبُو سَلَمَةَ: أَنَّ أَبَا أَسِيدِ الْأَنْصَارِي حَدَّثَهُ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «خَيْرُ الْأَنْصَارِ، أَوْ خَيْرُ دُورِ الْأَنْصَارِ». يُمْثِلُ حَدِيثَهُمْ فِي ذِكْرِ الدُورِ، وَلَمْ يَذْكُرْ قِصَّةً سَعْدِ بْنِ عُبَادَةَ [رَضِيَ اللَّهُ عَنْهُ].

[6427] 180 - (2512) Abû Hurairah said: "While he was in a large gathering of Muslims, the Messenger of Allâh ﷺ said: 'Shall I tell you about the best clans of the *Ansâr*?' They said: 'Yes, O Messenger of Allâh.' The Messenger of Allâh ﷺ said: 'Banû 'Abdul-Ashhal.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû An-Najjâr.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Al-Hâarith bin Al-Khzraj.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then Banû Sâ'idah.' They said: 'Then who, O Messenger of Allâh?' He said: 'Then in every clan of the *Ansâr* there is goodness.'

"Sa'd bin 'Ubâdah stood up angrily and said: 'Are we the last of the four?' And he wanted to speak to the Messenger of Allâh ﷺ, but a man among his people said: 'Sit down. Are you not pleased that the Messenger of Allâh ﷺ mentioned your clan among the four clans whom he mentioned by name? Those whom he left and did not mention by name are more than those whom he did mention by name.' So Sa'd bin 'Ubâdah dropped the idea of speaking to the Messenger of Allâh ﷺ."

[٦٤٢٧] ١٨٠ - (٢٥١٢) وَحَدَّثَنِي عَمْرُو التَّاقِدُ وَعَبْدُ بْنُ حُمَيْدٍ قَالَا : حَدَّثَنَا يَعْقُوبُ وَهُوَ ابْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ : حَدَّثَنَا أَبِي عَنْ صَالِحٍ ، عَنْ ابْنِ شَهَابٍ قَالَ : قَالَ أَبُو سَلَمَةَ وَعَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ بْنِ عَتْبَةَ بْنِ مَسْعُودٍ : سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ : قَالَ رَسُولُ اللَّهِ ﷺ ، وَهُوَ فِي مَجْلِسٍ عَظِيمٍ مِنَ الْمُسْلِمِينَ : «أَحَدُكُمْ بِخَيْرٍ دُورِ الْأَنْصَارِ؟» قَالُوا : نَعَمْ ، يَا رَسُولَ اللَّهِ! قَالَ رَسُولُ اللَّهِ ﷺ : «بَنُو عَبْدِ الْأَشْهَلِ» قَالُوا : ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ : «ثُمَّ بَنُو النَّجَارِ» قَالُوا : ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ : «ثُمَّ بَنُو الْحَارِثِ بْنِ الْخَزْرَجِ» قَالُوا : ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ «ثُمَّ بَنُو سَاعِدَةَ» قَالُوا : ثُمَّ مَنْ؟ يَا رَسُولَ اللَّهِ! قَالَ «ثُمَّ فِي كُلِّ دُورِ الْأَنْصَارِ خَيْرٌ» فَقَامَ سَعْدُ بْنُ عُبَادَةَ مُغَضِبًا ، فَقَالَ : أَنْحِنْ آخِرُ الْأَرْبَعِ؟ حِينَ سَمِيَ رَسُولُ اللَّهِ ﷺ دَارُهُمْ ، فَقَالَ لَهُ رِجَالٌ مِنْ قَوْمِهِ : أَجْلِسْ ، أَلَا تَرْضَى أَنْ سَمَّى رَسُولُ اللَّهِ ﷺ دَارَكُمْ فِي الْأَرْبَعِ الدُورِ الَّتِي سَمَّى؟ فَمَنْ تَرَكَ قَلْمَ بِسْمَ أَكْثَرِ مِنْ سَمَّى ، فَاتُّهِي سَعْدُ بْنُ عُبَادَةَ عَنْ كَلَامِ رَسُولِ اللَّهِ ﷺ .

Chapter 45. Keeping Good Company With The *Ansâr*, May Allâh Be Pleased With Them

[6428] 181 - (2513) It was narrated that Anas bin Mâlik said: "I went out with Jarîr bin 'Abdullâh Al-Bajalî on a journey, and he was serving me. I said to him: 'Do not do that.' He said: 'I saw the *Ansâr* doing something for the Messenger of Allâh ﷺ, and I decided that if I accompanied any of them I would serve him.'"

Ibn Al-Muthanna and Ibn Bashâr added in their *Hadîth*: "Jarîr was older than Anas."

Chapter 46. The Supplication Of The Prophet ﷺ For Ghifâr And Aslam

[6429] 182 - (2514) It was narrated by 'Abdullâh bin Aş-Şâmit from Abû Dharr that the Messenger of Allâh ﷺ said: "May Allâh pardon (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (*sâlama*)."

(المعجم ٤٥) - (باب في حسن صحبة الأنصار، رضي الله عنهم) (التحفة ٩١)

[٦٤٢٨]-١٨١] (٢٥١٣)- حَدَّثَنَا نَصْرٌ أَبْنُ عَلَيِّ الْجَهْضَمِيِّ وَمُحَمَّدُ بْنُ الْمُنْتَنِي وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ أَبْنِ عَرْعَرَةَ - وَاللَّفْظُ لِلْجَهْضَمِيِّ - حَدَّثَنِي مُحَمَّدُ بْنُ عَرْعَرَةَ: حَدَّثَنَا شُعْبَةُ عَنْ يُوسُفِ بْنِ عَيْدٍ، عَنْ ثَابِتِ الْبَنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: خَرَجْتُ مَعَ جَرِيرٍ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ فِي سَفَرٍ، وَكَانَ يَخْدُمُنِي، فَقُلْتُ لَهُ: لَا تَعْنِلْ، فَقَالَ: إِنِّي قَدْ رَأَيْتُ الْأَنْصَارَ تَضَعُّ بِرَسُولِ اللَّهِ ﷺ شَيْئًا، أَيْتُ أَنْ لَا أَصْبَحَ أَحَدًا مِنْهُمْ إِلَّا خَدَمْتُهُ.

زَادَ أَبْنُ الْمُنْتَنِي وَابْنُ بَشَّارٍ فِي حَدِيثِيهِمَا: وَكَانَ جَرِيرٌ أَكْبَرُ مِنْ أَنَسِ، وَقَالَ أَبْنُ بَشَّارٍ: أَسَئَّ مِنْ أَنَسِ.

(المعجم ٤٦) - (باب دعاء النبي ﷺ لغفار وأسلم) (التحفة ٩٢)

[٦٤٢٩]-١٨٢] (٢٥١٤)- حَدَّثَنَا هَدَّابُ بْنُ خَالِدِ الْأَرْذِيُّ: حَدَّثَنَا سُلَيْمانُ أَبْنُ الْمُغْنِيَّةَ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ قَالَ: قَالَ أَبُو ذَرٍّ: قَالَ رَسُولُ اللَّهِ ﷺ: «غِفَارٌ غَفَرَ اللَّهُ لَهَا، وَأَسْلَمٌ سَالَمَهَا اللَّهُ». .

[6430] 183 - (...) It was narrated that Abû Dharr said: The Messenger of Allâh ﷺ said to me: "Go to your people and say: 'The Messenger of Allâh ﷺ said: May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr."

[6431] (...) Shu'bah narrated it with this chain of narrators.

[6432] 184 - (2515) It was narrated from Jâbir that the Prophet ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr."

[٦٤٣٠] ١٨٣ - (...) حَدَّثَنَا عَبْيُودُ
اللهُ [بْنُ عُمَرَ] الْقَوَارِيرِيُّ وَمُحَمَّدُ بْنُ الْمُشَتَّى
وَابْنُ بَشَّارٍ، جَمِيعًا عَنْ أَبِي مَهْدِيٍّ . قَالَ أَبْنُ
الْمُشَتَّى: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ :
حَدَّثَنَا سُعْبَةُ عَنْ أَبِي عُمَرَانَ الْجُونِيِّ، عَنْ
عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ
لِي رَسُولُ اللَّهِ ﷺ: «إِنْ قَوْمَكَ» فَقُلْ: إِنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «أَسْلِمْ سَالِمَهَا اللَّهُ
وَغَفَارُ غَفَرَ اللَّهُ لَهَا» .

[٦٤٣١] (...) حَدَّثَنَا [مُحَمَّدُ] بْنُ
الْمُشَتَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاؤِدَ:
حَدَّثَنَا سُعْبَةُ فِي هَذَا الْإِسْنَادِ .

[٦٤٣٢] ١٨٤ - (٢٥١٥) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَتَّى وَابْنُ بَشَّارٍ وَسُوَيْدُ ابْنُ
سَعِيدٍ وَابْنُ أَبِي عُمَرَ قَالُوا: حَدَّثَنَا عَبْدُ
الْوَهَابِ التَّقِيِّ عَنْ أَيُّوبَ، عَنْ مُحَمَّدٍ،
عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُعاذٍ:
حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَتَّى:
حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَا: حَدَّثَنَا
سُعْبَةُ عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ؛
وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا شَبَابَةُ:
حَدَّثَنِي وَرْقَاءُ عَنْ أَبِي الزَّنَادِ، عَنْ
الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا يَحْيَى بْنُ
حَبِيبٍ: حَدَّثَنَا رَوْحُ بْنُ عَبَادَةَ؛ وَحَدَّثَنَا

مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَبْدُ بْنُ حُمَيْدٍ
عَنْ أَبِي عَاصِمٍ كَلَاهُمَا عَنْ أَبْنِ جُرَيْجٍ،
عَنْ أَبِي الرَّثِيرِ، عَنْ جَابِرٍ؛ وَحَدَّثَنِي سَلْمَةُ
ابْنُ شَيْبٍ: حَدَّثَنَا الْحَسْنُ بْنُ أَعْمَى:
حَدَّثَنَا مَعْقُلٌ عَنْ أَبِي الزَّيْرِ، عَنْ جَابِرٍ،
كُلُّهُمْ قَالَ: عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْلَمُ
سَالَّمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا».

[6433] 185 - (2516) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "May Allâh keep Aslam safe and sound (*Sâlama*) and may Allâh pardon (*Ghafara*) Ghifâr. As for me, I did not say it, rather Allâh [the Mighty and Sublime] said it."

[6434] 186 - (2517) It was narrated that Khufâf bin Imâ' Al-Ghifârî said: "The Messenger of Allâh ﷺ said during the prayer: 'O Allâh, curse Banû Lihyân, Rî'l and Dhakwân, and 'Uşayyah, for they have disobeyed Allâh and His Messenger, and may Allâh pardon (*Ghafara*) Ghifâr and may Allâh keep Aslam safe and sound (*Sâlama*).'"

[6435] 187 - (2518) It was narrated from 'Abdullâh bin Dînâr that he heard Ibn 'Umar say: "The

حُسَيْنُ بْنُ حُرَيْثَ: حَدَّثَنَا الْفَضْلُ بْنُ
مُوسَى، عَنْ خَيْمَ بْنِ عَرَائِكَ، عَنْ أَبِيهِ،
عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«أَسْلَمُ سَالَّمَهَا اللَّهُ وَغَفَارُ غَفَرَ اللَّهُ لَهَا،
أَمَّا إِنِّي لَمْ أَقْلُهَا، وَلَكِنْ قَالَهَا اللَّهُ [عَزَّ
وَجَلَّ]».

أَبُو الطَّاهِرِ: حَدَّثَنَا ابْنُ وَهْبٍ عَنِ الْلَّيْثِ،
عَنْ عُمَرَانَ بْنِ أَبِي أَنَسٍ، عَنْ حَنْظَلَةَ بْنِ
عَلَيِّ، عَنْ خُنَافِيْ بْنِ إِيمَاءِ الْغُفارِيِّ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ، فِي صَلَاةٍ: «اللَّهُمَّ!
إِنْ بَنَيْ لِحْيَانَ وَرِعَالًا وَذَكْوَانَ، وَعَصَيَّةَ
عَصَوْهُ اللَّهُ وَرَسُولُهُ، غَفَارُ غَفَرَ اللَّهُ لَهَا،
وَأَسْلَمُ سَالَّمَهَا اللَّهُ».

يَحْيَيَ بْنُ يَحْيَى وَيَحْيَى بْنُ أَيُوبَ وَقُتَيْبَةَ

Messenger of Allâh ﷺ said: ‘May Allâh pardon (Ghafara) Ghifâr and may Allâh keep Aslam safe and sound (Sâlama), but ‘Uṣayyah have disobeyed Allâh and His Messenger.’”

وَابْنُ حُجْرٍ - قَالَ يَحْيَى بْنُ يَحْيَى :
أَخْبَرَنَا، وَقَالَ الْآخِرُونَ: حَدَّثَنَا -
إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ عَبْدِ اللَّهِ بْنِ
دِينَارٍ، أَنَّهُ سَمِعَ ابْنَ عُمَرَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «غِفارٌ غَفَرَ اللَّهُ لَهَا،
وَأَسْلَمٌ سَالَمَهَا اللَّهُ، وَعُصَيَّةٌ عَصَتِ اللَّهَ
وَرَسُولَهُ» .

[6436] (...) A similar report (as *Hadîth* no. 6435) was narrated from Nâfi‘, from Ibn ‘Umar, from the Prophet ﷺ. In the *Hadîth* of Shâlih and Usâmah it says that the Messenger of Allâh ﷺ said that on the *Minbar*.

[٦٤٣٦] (...) حَدَّثَنَا ابْنُ الْمُشَّنِّي :
حَدَّثَنَا عَبْدُ الْوَهَابِ: حَدَّثَنَا عَبْدُ اللَّهِ:
وَحَدَّثَنَا عَمْرُو بْنُ سَوَادِ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنَا أُسَامَةً؛ وَحَدَّثَنِي زُهْرَيُّ بْنُ
حَرْبٍ وَالْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ
يَعْقُوبَ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي
عَنْ صَالِحٍ، كُلُّهُمْ عَنْ نَافِعٍ، عَنْ ابْنِ
عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمِثْلِهِ، وَفِي حَدِيثِ
صَالِحٍ وَأُسَامَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
ذَلِكَ عَلَى الْمِبْرَ .

[6437] (...) Ibn ‘Umar said: “I heard the Messenger of Allâh ﷺ say: ...” A similar *Hadîth* (as no. 6436).

[٦٤٣٧] (...) حَدَّثَنِي حَجَاجُ بْنُ
الشَّاعِرِ: حَدَّثَنَا أَبُو دَاؤُدَ الطَّالِسِيُّ:
حَدَّثَنَا حَرْبُ بْنُ شَدَادٍ عَنْ يَحْيَى: حَدَّثَنِي
أَبُو سَلَمَةَ: حَدَّثَنِي ابْنُ عُمَرَ قَالَ: سَمِعْتُ
رَسُولَ اللَّهِ ﷺ يَقُولُ، مِثْلَ حَدِيثِ هُؤُلَاءِ
عَنْ ابْنِ عُمَرَ .

Chapter 47. The Virtues Of Ghifâr, Aslam, Juhainah, Ashja', Muzainah, Tamîm, Daws and Tayy'

[6438] 188 - (2519) It was narrated that Abû Ayyûb said: "The Messenger of Allâh ﷺ said: 'The *Anṣâr*, Muzainah, Juhainah, Ghifâr and Ashja', and whoever was from Banû 'Abdullâh, are my supporters among the people, and Allâh and His Messenger are their protectors.'"

[6439] 189 - (2520) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The Quraish, the *Anṣâr*, Muzainah, Juhainah, Aslam, Ghifâr and Ashja' are my supporters and they have no protector other than Allâh and His Messenger.'"

[6440] (...) A similar report (as *Hadîth* no. 6439) was narrated from Sa'd bin Ibrâhîm with this chain of narrators, except that in the *Hadîth* (it says): "Sa'd said concerning some of this: 'As far as I know.'"

(المعجم (٤٧) - (باب من فضائل غفار وأسلم وجهينة وأشجع ومزينة وتميم ودوس وطيء) (التحفة (٩٣

[٦٤٣٨]-١٨٨] حَدَّثَنَا زَهْيِرُ بْنُ حَرْبٍ : حَدَّثَنَا يَزِيدُ [وَ] هُوَ ابْنُ هَرُونَ : أَخْبَرَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ عَنْ مُوسَى بْنِ طَلْحَةَ ، عَنْ أَبِي أَيُوبَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْأَنْصَارُ وَمُزِينَةُ وَجْهِيَّةُ وَغَفَارُ وَأَشْجَعُ ، وَمَنْ كَانَ مِنْ بَنِي عَبْدِ اللَّهِ ، مَوَالِيَ دُونَ النَّاسِ ، وَاللَّهُ وَرَسُولُهُ مَوْلَاهُمْ» .

[٦٤٣٩]-١٨٩] حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ : حَدَّثَنَا أَبِي حَدَّثَنَا سُفِيَّانُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هُرْمَزِ الْأَغْرَيِجِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «فُرِيشُ وَالْأَنْصَارُ وَمُزِينَةُ وَجْهِيَّةُ وَأَسْلَمُ وَغَفَارُ وَأَشْجَعُ ، مَوَالِيٌّ لَيْسَ لَهُمْ مَوْلَى دُونَ اللَّهِ وَرَسُولِهِ» .

[٦٤٤٠] (...) حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ مُعَاذٍ : حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ بِهَذَا الْإِسْنَادِ ، مِثْلُهُ ، غَيْرُ أَنَّ فِي الْحَدِيثِ : قَالَ سَعْدٌ فِي بَعْضِ هَذَا : فِيمَا أَعْلَمُ .

[6441] 190 - (2521) It was narrated from Abû Hurairah that the Prophet ﷺ said: "Aslam, Ghifâr, Muzaînah and whoever was from Juhainah" - or Juhainah - "are better than Banû Tamîm and Banû 'Âmir and the two allies, Asad and Ghaṭafân."

[٦٤٤١] [٢٥٢١-١٩٠] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْتَنْيَ وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ ابْنُ الْمُسْتَنْيِ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: سَعَيْتُ أَبَا سَلَمَةَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، أَنَّهُ قَالَ: «أَشْلَمُ وَغَفَارُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ جُهَيْنَةَ، خَيْرٌ مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ، وَالْحَلِيقَيْنِ، أَسَدٍ وَغَطَفَانَ».

[6442] 191 - (...) Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'By the One in Whose Hand is the soul of Muhammad, Ghifâr, Aslam, Muzaînah, whoever was from Juhainah - or he said, Juhainah and whoever was from Muzaînah - will be better before Allâh on the Day of Resurrection than Asad, Tayy' and Ghaṭafân.'"

[٦٤٤٢] [...] [١٩١-٦٤٤٢] حَدَّثَنَا قُتْبَيْهُ ابْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي الْجَزَامِيُّ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَحَدَّثَنَا عُمَرُ وَالنَّافِذُ وَحَسَنُ الْحُلْوَانِيُّ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ: أَخْبَرَنِي، وَقَالَ الْآخَرَانِ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ، عَنِ الْأَعْرَجِ قَالَ: قَالَ أَبُو هُرَيْرَةَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسُ مُحَمَّدٍ يَبْدِئُ! لِغَفَارٍ وَأَشْلَمُ وَمُزَيْنَةُ، وَمَنْ كَانَ مِنْ جُهَيْنَةَ، أَوْ قَالَ جُهَيْنَةَ، وَمَنْ كَانَ مِنْ مُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَطَيْءٍ وَغَطَفَانَ».

[6443] 192 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Aslam, Ghifâr, some of Muzainah and Juhainah – or whoever was from Juhainah and Muzainah – will be better before Allâh – I think he said, on the Day of Resurrection – than Asad, Ghaṭafân, Hawâzin and Tamîm.”

١٩٢ [٦٤٤٣] - (...) حَدَّثَنِي زُهْرَى
ابْنُ حَرْبٍ وَيَعْقُوبُ الدُورَقِيَّ فَالَا : حَدَّثَنَا
إِسْمَاعِيلٌ يَعْنِيَانُ ابْنُ عُلَيَّةَ : حَدَّثَنَا أَيُوبُ
عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ لِأَشْلَمَ وَغَفَارَ، وَشَيْءَ
مِنْ مُزَيْنَةَ وَجُهَيْنَةَ، أَوْ شَيْءَ مِنْ جُهَيْنَةَ
وَمُزَيْنَةَ، خَيْرٌ عِنْدَ اللَّهِ - قَالَ أَحْسِبُهُ قَالَ
- يَوْمَ الْقِيَامَةِ، مِنْ أَسَدٍ وَغَطَّافَانَ وَهَوَازِنَ
وَتَمِيمٍ”.

[6444] 193 - (2522) ‘Abdur-Râhmân bin Abî Bakrah narrated from his father that Al-Aqra’ bin Hâbis came to the Messenger of Allâh ﷺ and said: “The thieves of Aslam, Ghifâr and Muzainah, and I think Juhainah” – Muhammâd (one of the narrators) is the one who was not sure – “who plundered the pilgrims, have sworn allegiance to you.” The Messenger of Allâh ﷺ said: “What do you think if Aslam, Ghifâr and Muzainah,” and I think Juhainah, “are better than Banû Tamîm, Banû ‘Âmir, Asad and Ghaṭafân - would the latter be doomed and lost?” He said: “Yes.” He said: “By the One in Whose Hand is my soul, they are better than them.” In the *Hâdîth* of Ibn Abî Shaibah it does not say: “Muhammâd is the one who was not sure.”

١٩٣ [٦٤٤٤] - (٢٥٢٢) حَدَّثَنَا أَبُو
بَكْرُ بْنُ أَبِي شَيْءَةَ : حَدَّثَنَا غُنْدُرُ عَنْ
شُعْبَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنِّي وَابْنُ
بَشَّارَ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ:
حَدَّثَنَا شُعْبَةُ عَنْ مُحَمَّدٍ بْنِ أَبِي يَعْقُوبَ:
سَيِّعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي بَكْرَةَ يُحَدِّثُ
عَنْ أَبِيهِ؛ أَنَّ الْأَفْرَغَ بْنَ حَابِسَ جَاءَ إِلَيَّ
رَسُولِ اللَّهِ ﷺ، فَقَالَ : إِنَّمَا بَايَعَكَ سُرَاقُ
الْحَجِيجِ مِنْ أَشْلَمَ وَغَفَارَ وَمُزَيْنَةَ،
وَأَحْسِبُ جُهَيْنَةَ - مُحَمَّدُ الَّذِي شَكَّ -
فَقَالَ رَسُولُ اللَّهِ ﷺ : «أَرَأَيْتَ إِنْ كَانَ
أَشْلَمُ وَغَفَارُ وَمُزَيْنَةَ وَ- أَحْسِبُ - جُهَيْنَةَ
خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَامِرٍ وَأَسَدٍ
وَغَطَّافَانَ، أَخَابُوا وَخَسِرُوا؟» فَقَالَ : نَعَمْ
قَالَ : «فَوَالَّذِي نَفْسِي بِيَدِهِ! إِنَّهُمْ لَا خَيْرٌ

مِنْهُمْ» وَأَيْسَ فِي حَدِيثِ ابْنِ أَبِي شَيْبَةَ: مُحَمَّدُ الَّذِي شَكَ.

[6445] (...) The chief of Banū Tamīm, Muḥammad bin ‘Abdullāh bin Abī Ya‘qūb Ad-Dabbī narrated a similar report (as *Hadīth* no. 6444) with this chain of narrators, and he said: “and Juhainah” and he did not say: “I think.”

[6446] 194 - (...) It was narrated from ‘Abdur-Rahmān bin Abī Bakrah, from his father, that the Messenger of Allāh ﷺ said: “Aslam, Ghifār, Muzaimah and Juhainah are better than Banū Tamīm and Banū ‘Āmir, and the two allies, Banū Asad and Ghaṭafān.”

[6447] (...) It was narrated from Abū Bishr with this chain of narrators (a *Hadīth* similar to no. 6446).

[6448] 195 - (...) It was narrated from ‘Abdur-Rahmān bin Abī Bakrah that his father said: “The Messenger of Allāh ﷺ said: ‘What do you think, if Juhainah, Aslam and Ghifār are better than Banū Tamīm and Banū ‘Abdullāh bin Ghaṭafān

[٦٤٤٥] (...) حَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا شُعبَةُ: حَدَّثَنِي سَيِّدُ بْنِ تَمِيمٍ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي يَعْقُوبَ الضَّيْعِي بِهَذَا إِلَسْنَادِ، مِثْلُهُ، وَقَالَ: «وَجْهِيَّةُ» وَلَمْ يَقُلْ: أَحْسِبُ.

[٦٤٤٦] ١٩٤ - (...) حَدَّثَنَا نَصْرُ أَبْنُ عَلَيِّ الْجَهْضَمِيِّ: حَدَّثَنَا أَبِي: حَدَّثَنَا شُعبَةُ عَنْ أَبِي بِشَرٍّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَسْلَمُ وَغَفَارُ وَمُزْئِنَةُ وَجَهِيَّةُ خَيْرٌ مِنْ بَنِي تَمِيمٍ وَمِنْ بَنِي عَامِرٍ، وَالْحَلِيفَيْنِ بَنِي أَسَدٍ وَغَطَّافَانَ».

[٦٤٤٧] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَتَّى وَهَرُونُ بْنُ عَبْدِ اللَّهِ قَالًا: حَدَّثَنَا عَبْدُ الصَّمَدِ؛ وَحَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَارٍ قَالًا: حَدَّثَنَا شُعبَةُ عَنْ أَبِي بِشَرٍ بِهَذَا إِلَسْنَادِ.

[٦٤٤٨] ١٩٥ - (...) وَحَدَّثَنَا أَبُو بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالًا: حَدَّثَنَا وَكِيعُ عَنْ سُفِيَّانَ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ

and ‘Amir bin Sa‘dah?’ He said it in a loud voice and they said: ‘O Messenger of Allâh, they would be doomed and lost.’ He said: ‘Then they are better.’

According to the report of Abû Kuraib: ‘What do you think if Juhainah, Muzainah, Aslam and Ghifar...?’

[6449] 196 - (2523) It was narrated that ‘Adiyy bin Hâtim said: ‘I came to ‘Umar bin Al-Khattâb and he said to me: ‘The first charity that brightened the face of the Messenger of Allâh ﷺ and the faces of his Companions was that charity of Tayy’ which you brought to the Messenger of Allâh ﷺ.’”

[6450] 197 - (2524) It was narrated that Abû Hurairah said: ‘At-Tufail and his companions came and said: ‘O Messenger of Allâh, Daws have disbelieved and persisted in disbelief; pray to Allâh against them.’ It was said: ‘Daws are doomed.’ He said: ‘O Allâh, guide Daws and bring them here.’”

فَالْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةً وَأَسْلَمْ وَغِفارٌ خَيْرًا مِنْ بَنِي تَمِيمٍ وَبَنِي عَبْدِ اللَّهِ بْنِ عَطْفَانَ وَعَامِرٍ بْنِ صَعْصَعَةَ» وَمَدَّ بِهَا صَوْتَهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! فَقَدْ حَابُوا وَخَسِرُوا، قَالَ: «فَإِنَّهُمْ خَيْرٌ».

وَفِي رِوَايَةِ أَبِي كُرَيْبٍ: «أَرَأَيْتُمْ إِنْ كَانَ جُهَيْنَةً وَمُزَيْنَةً وَأَسْلَمْ وَغِفارُ».

[6449-196] ١٩٦ - (٢٥٢٣) حَدَّثَنِي زَهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ مُغِيرَةَ، عَنْ عَامِرٍ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: أَتَيْتُ عُمَرَ بْنَ الْخَطَّابِ فَقَالَ لِي: إِنَّ أَوَّلَ صَدَقَةٍ يَيَضِّعُ وَجْهَ رَسُولِ اللَّهِ ﷺ وَوُجُوهَ أَصْحَاحِيْهِ، صَدَقَةٌ طَيِّبَةٌ، جِئْتُ بِهَا إِلَى رَسُولِ اللَّهِ ﷺ.

[6450-197] ١٩٧ - (٢٥٢٤) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَدِيمُ الطُّفْلِيُّ وَأَصْحَاحُهُ فَقَالُوا: يَا رَسُولَ اللَّهِ! إِنَّ دَوْسًا قَدْ كَفَرَتْ وَأَبْتُ، فَادْعُ اللَّهَ عَلَيْهَا، فَقَيْلَ: هَلَكَتْ دَوْسٌ، فَقَالَ: «اللَّهُمَّ! اهْدِ دَوْسًا وَأَئْتِ بِهِمْ».

[6451] 198 - (2525) It was narrated from Abû Zur'ah that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard from the Messenger of Allâh ﷺ. I heard the Messenger of Allâh ﷺ say: 'They will put up the strongest resistance of my *Ummah* against the *Dajjâl*.' Their charity (*Zakât*) came and the Prophet ﷺ said: 'This is the charity of our people.' And he said: 'Aishah had a slave girl from among them,' and the Messenger of Allâh ﷺ said: 'Set her free, for she is from the children of Ismâ'îl.'

[6452] (...) It was narrated that Abû Hurairah said: "I still love Banû Tamîm for three things that I heard the Messenger of Allâh ﷺ say about them." And he mentioned a similar report (as *Hadîth* no. 6451).

[6453] (...) It was narrated that Abû Hurairah said: "There are three things that I heard from the Messenger of Allâh ﷺ about Banû Tamîm, and I still love them after that." He quoted a similar *Hadîth* (as no. 6451), except that he said: "They are the bravest of people in the battlefield." But he did not mention the *Dajjâl*.

[٦٤٥١-١٩٨] (٢٥٢٥) حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْمُغَиْرَةَ، عَنِ الْحَارِثِ، عَنْ أَبِي رُزْعَةَ قَالَ: قَالَ أَبُو هُرَيْرَةَ: لَا أَرَأَلُ أَحَبَّ بَنَى تَمِيمٍ مِّنْ ثَلَاثَ، سَمِعْتُهُنَّ مِّنْ رَسُولِ اللَّهِ ﷺ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هُمْ أَشَدُ أَنْتِي عَلَى الدَّجَّالِ» - قَالَ: - وَجَاءَتْ صَدَفَاتُهُمْ فَقَالَ النَّبِيُّ ﷺ: «هَذِهِ صَدَفَاتُ قَوْمِنَا» - قَالَ: - وَكَانَتْ سَيِّئَةً مِّنْهُمْ عَنْ عَائِشَةَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَعْتَقْتُهَا مِنْ وُلْدِ إِسْمَاعِيلَ».

[٦٤٥٢] (...) حَدَّثَنِي رُهْيَرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: لَا أَرَأَلُ أَحَبَّ بَنَى تَمِيمٍ بَعْدَ ثَلَاثَ سَمِعْتُهُنَّ مِّنْ رَسُولِ اللَّهِ ﷺ، يَقُولُهَا فِيهِمْ. فَذَكَرَ مِثْلَهُ.

[٦٤٥٣] (...) وَحَدَّثَنَا حَامِدُ بْنُ عَمْرَ الْبَكْرَاوِيُّ: حَدَّثَنَا مَسْلَمَةُ بْنُ عَلْقَمَةَ الْمَازِنِيُّ إِمَامُ مَسْجِدِ دَاؤُدْ: حَدَّثَنَا دَاؤُدْ عَنِ الشَّعْبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: ثَلَاثُ خَصَالٍ سَمِعْتُهُنَّ مِّنْ رَسُولِ اللَّهِ ﷺ فِي بَنَى تَمِيمٍ، لَا أَرَأَلُ أَحَبَّهُمْ بَعْدَهُ. وَسَاقَ الْحَدِيثَ بِهَذَا الْمَعْنَى، غَيْرَ أَنَّهُ قَالَ: «هُمْ أَشَدُ النَّاسِ قِتَالًا فِي الْمَلَاحِمِ». وَلَمْ يَذْكُرِ الدَّجَّالَ.

Chapter 48. The Best Of People

[6454] 199 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “You will find that people are of different qualities. The best of them in the *Jâhiliyyah* will be the best of them in Islam, when they attain *Fiqh* (the true understanding of Islam). And you will find that among the best of people in positions of authority are those who dislike it most, before it is thrust upon them. And you will find that among the worst of people is the one who is two-faced, showing one face to these people and another face to those.”

[6455] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You will find that people are of different qualities’” – a *Hadîth* like that of Az-Zuhri, (no. 6454) except that in the *Hadîth* of Abû Zur’ah and Al-Araj it says: “You will find the best of people in this matter are those who hate it the most until it is thrust upon them.”

(المعجم ٤٨) - (باب خيار الناس)
(التحفة ٩٤)

[٦٤٥٤-١٩٩] حرمَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شِهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «تَجِدُونَ النَّاسَ مَعَادِنَ، فَخِيَارُهُمْ فِي الْجَاهِلِيَّةِ خِيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَتَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الْأَمْرِ، أَكْرَهُهُمْ لَهُ، قَبْلَ أَنْ يَقْعُدْ فِيهِ، وَتَجِدُونَ مِنْ شَرَارِ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُؤُلَاءِ بِوَجْهِهِ وَهُؤُلَاءِ بِوَجْهِهِ». [انظر: ٦٦٣٠]

[٦٤٥٥] حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ؛ وَحَدَّثَنَا قُتْيَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَиْرَةُ بْنُ عَبْدِ الرَّحْمَنِ الْحِزَامِيُّ عَنْ أَبِي الرَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَجِدُونَ النَّاسَ مَعَادِنَ» يِمْثُلُ حَدِيثَ الرُّهْرَيِّيِّ، عَنِّيْرَ أَنَّ فِي حَدِيثِ أَبِي زُرْعَةَ وَالْأَعْرَجَ «تَجِدُونَ مِنْ خَيْرِ النَّاسِ فِي هَذَا الشَّأنِ أَشَدَّهُمْ لَهُ كَرَاهِيَّةً حَتَّى يَقْعُدْ فِيهِ».

Chapter 49. The Virtues Of The Women Of The Quraish

[6456] 200 - (2527) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘The best women who ride camels are’ – one of them (the sub narrator) said: ‘the righteous women of the Quraish,’ and the other said: ‘the women of the Quraish, – ‘they are the kindest to the orphans when they are small, and they are the best at looking after the wealth of their husbands.’”

[6457] (...) A similar report (as *Hadîth* no. 6456) was narrated from Abû Hurairah, and attributed to the Prophet ﷺ, and from Ibn Tâwûs from his father, who attributed it to the Prophet ﷺ, except that he said: “They are the kindest to children when they are small” and he did not say: “orphans.”

[6458] 201 - (...) Abû Hurairah said: “I heard the Messenger of Allâh ﷺ say: ‘The women of the Quraish are the best of women who ride camels; they are the kindest to children and they are the best at looking after their husbands’ wealth.’”

Abû Hurairah said following that: “Mariam bint ‘Imrân never rode a camel.”

(المعجم ٤٩) - (باب من فضائل نساء قريش) (التحفة ٩٥)

[٦٤٥٦] [٢٠٠-٢٥٢٧) حَدَّثَنَا أَبْيَ عُمَرٌ: حَدَّثَنَا سُفِّيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. وَعَنْ أَبْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ نِسَاءٍ رَكِبْنَ الْأَيْلَ» - قَالَ أَحَدُهُمَا: صَالِحُ نِسَاءٍ قُرَيْشٍ، وَقَالَ الْأَخْرَ: نِسَاءٌ قُرَيْشٍ - أَحْنَاهُ عَلَىٰ يَتِيمٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ». .

[٦٤٥٧] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ: حَدَّثَنَا سُفِّيَانُ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَلْتُغُ بِهِ النَّبِيُّ ﷺ، وَابْنُ طَاؤِسٍ عَنْ أَبِيهِ يَلْتُغُ بِهِ النَّبِيُّ ﷺ، بِمِثْلِهِ، عَيْرَ أَنَّهُ قَالَ: «أَرْعَاهُ عَلَىٰ وَلَدٍ فِي صِغَرِهِ» وَلَمْ يَقُلْ: يَتِيمٍ.

[٦٤٥٨] [٢٠١-...) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَىٰ: أَخْبَرَنَا أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ؛ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَوْعَتْ رَسُولُ اللَّهِ ﷺ يَقُولُ: «نِسَاءُ قُرَيْشٍ خَيْرٌ نِسَاءٍ رَكِبْنَ الْأَيْلَ، أَحْنَاهُ عَلَىٰ طَفْلٍ، وَأَرْعَاهُ عَلَىٰ زَوْجٍ فِي ذَاتِ يَدِهِ». .

قال: يَقُولُ أَبُو هُرَيْرَةَ عَلَىٰ إِنْرِ ذَلِكَ:
وَلَمْ تَرْكَبْ مَرْيَمْ بِنْتُ عِمْرَانَ بَعِيرًا قَطُّ.

[٦٤٥٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنِ
ابْنِ الْمُسَيْبِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
النَّبِيَّ ﷺ خَطَبَ أُمَّ هَانِيَّ بِنْتَ أَبِي
طَالِبٍ، فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنِّي فَدَّ
كَبِرْتُ، وَلِي عِيَالٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«خَيْرٌ نِسَاءٌ [رَكِينٌ]» ثُمَّ ذَكَرَ بِمُثْلِ حَدِيثِ
يُوسُفَ، غَيْرَ أَنَّهُ قَالَ: «أَحْنَاهُ عَلَىٰ وَلَدِ
فِي صِغَرِهِ».

[٦٤٦٠] ٢٠٢ (...) حَدَّثَنِي
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ -
قَالَ ابْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ:
أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ
عَنِ ابْنِ طَاؤِسٍ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ، وَحَدَّثَنَا مَعْمَرٌ عَنْ هَمَامِ بْنِ
مُنْبِهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «خَيْرٌ نِسَاءٌ رَكِينٌ
إِلَيْلٌ، صَالِحٌ نِسَاءٌ قُرْيَشٌ، أَحْنَاهُ
عَلَىٰ وَلَدٍ فِي صِغَرِهِ، وَأَرْعَاهُ عَلَىٰ
رَفِيجٍ فِي ذَاتِ يَدِهِ».

[٦٤٦٠] ٢٠٢ - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "The best of women who ride camels are the righteous women of the Quraish. They are the kindest to children when they are small and they are the best at looking after their husband's wealth."

[6461] (...) A *Hadîth* like that of Ma'mar (no. 6460) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٤٦١] (...) حَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنَ حَكِيمٍ الْأَوْدِيِّ: حَدَّثَنَا خَالِدٌ يَعْنِي ابْنَ مَخْلِدٍ: حَدَّثَنِي سُلَيْمَانُ وَهُوَ ابْنُ يَلَالٍ: حَدَّثَنِي سُهْلٌ عَنْ أَبِيهِ، عَنْ أَبِيهِ هُرَيْرَةَ عَنْ النَّبِيِّ ﷺ، يُمْثِلُ حَدِيثَ مَعْمَرٍ هَذَا، سَوَاءً.

Chapter 50. The Prophet ﷺ Established Bonds Of Brotherhood Among His Companions, May Allâh Be Pleased With Them

[6462] 203 - (2528) It was narrated from Anas that the Messenger of Allâh ﷺ established brotherhood between Abû 'Ubaidah bin Al-Jarrâh and Abû Talhah.

[٦٤٦٢] (٢٥٢٨)-٢٠٣ حَدَّثَنِي أَبَّ مُؤَاخَادَةِ النَّبِيِّ ﷺ بَيْنَ أَصْحَابِهِ، رَضِيَ اللَّهُ عَنْهُمْ (التحفة ٩٦)

[6463] 204 - (2529) 'Âsim Al-Ahwal narrated that it was said to Anas bin Mâlik: "Have you heard that the Messenger of Allâh said: 'There is no *Hilf* (alliance) in Islam?' So Anas said that the Messenger of Allâh ﷺ established an alliance (*Hilf*) between the Quraish and the *Ansâr*, in his house."

[٦٤٦٣] (٢٥٢٩)-٢٠٤ حَدَّثَنِي أَبُو جَحَاجُ بْنُ الشَّاعِرِ: حَدَّثَنَا عَبْدُ الصَّمَدِ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ أَخَى بَيْنَ أَبِي عَيْنَةَ بْنِ الْجَرَاحِ وَبَيْنَ أَبِي طَلْحَةَ.

[6464] 205 - (...) It was narrated that Anas said: "The Messenger of Allâh ﷺ established an alliance between the Quraish and

[٦٤٦٤] (٢٠٥)-... حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ قَالًا: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ

the *Anṣār* in my house in Al-Madīnah.”

[6465] 206 - (2530) It was narrated that Jubair bin Muṭ'īm said: “The Messenger of Allāh ﷺ said: “There is no alliance (*Hilf*) in Islam. Alliances existed during the *Jahiliyyah*; Islam only strengthened them.”

عَاصِمٌ، عَنْ أَنَسِي قَالَ: حَالَفَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ بَيْنَ قُرْبَيْشٍ وَالْأَنْصَارِ، فِي دَارِيَ الَّتِي بِالْمَدِينَةِ.

[6465] 206 - (2530) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُعْمَانَ وَأَبُو أَسَامَةَ عَنْ زَكَرِيَّاءَ، عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ، عَنْ جُبَيْرِ بْنِ مُطْعَمٍ قَالَ: قَالَ رَسُولُ اللَّهِ عَلَيْهِ السَّلَامُ: «لَا حَلْفَ فِي الإِسْلَامِ، وَأَيُّهَا حَلْفُ كَانَ فِي الْجَاهِلِيَّةِ، لَمْ يَزِدْهُ الإِسْلَامُ إِلَّا شِدَّدَهُ».

(المعجم ٥١) - (باب بيان أن بقاء
النبي ﷺ أمان لأصحابه، وبقاء
 أصحابه أمان للأمة) (التحفة ٩٧)

Chapter 51. The Presence Of The Prophet ﷺ Is A Source Of Security For His Companions And The Presence Of His Companions Is A Source Of Security For The Ummah

[6466] 207 - (2531) It was narrated from Abū Burdah that his father said: “We prayed *Maghrib* with the Messenger of Allāh ﷺ, then we said: ‘Why don’t we sit and wait until we pray *Ishā’* with him?’ So we sat, and he came out to us and said: ‘Are you still here?’ We said: ‘O Messenger of Allāh, we prayed *Maghrib* with you, then we said we will sit until we pray *Ishā’* with you.’ He said: ‘You have done well,’ or ‘you have done the right thing.’ He raised his head to look at the sky, and he

[6466] 207 - (2531) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ وَعَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ، كُلُّهُمْ عَنْ حُسَيْنٍ - قَالَ أَبُو بَكْرٍ: حَدَّثَنَا حُسَيْنُ بْنُ عَلَيِّ الْجُعْفَرِيِّ - عَنْ مُجَمَّعٍ بْنِ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: صَلَّيْنَا الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ عَلَيْهِ السَّلَامُ، ثُمَّ قُلْنَا: لَوْ جَلَسْنَا حَتَّى نُصْلَى مَعَهُ الْعَشَاءِ! قَالَ: فَجَلَسْنَا، فَخَرَجَ

often raised his head to look at the sky, and said: ‘The stars are a source of security for the sky, and when the stars disappear, there will come to the sky what is promised. I am a source of security for my Companions, and when I am gone there will come to my Companions what they are promised. And my Companions are a source of security for my *Ummah*, and when my Companions are gone, there will come to my *Ummah* what they are promised.’”

علَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَأْنَا؟» قُلْنَا يَا رَسُولَ اللهِ! صَلَّيْنَا مَعَكَ الْمَغْرِبَ، ثُمَّ قُلْنَا: نَجْلِسُ حَتَّىٰ نُصَلِّي مَعَكَ الْعِشَاءَ، قَالَ «أَحَسْتُمْ أُوْ أَصَبْتُمْ» قَالَ: فَرَفَعَ رَأْسَهُ إِلَى السَّمَاءِ، وَكَانَ كَثِيرًا مِمَّا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، فَقَالَ: «النُّجُومُ أَمْنَةٌ لِلسمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمْنَهُ لِاصْحَابِي، فَإِذَا ذَهَبْتُ أَنَا أَتَى اصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمْنَهُ لِأُمَّتي، فَإِذَا ذَهَبَ اصْحَابِي أَتَى أُمَّتي مَا يُوعَدُونَ».

(المعجم ٥٢) - (بابُ فضل الصحابة، ثم الدين يلونهم، ثم الذين يلونهم)
(التحفة ٩٨)

Chapter 52. The Virtues Of the Sahâbah, Then Those Who Come After Them, Then Those Who Come After Them

[6467] 208 - (2532) It was narrated from Abû Sa‘eed Al-Khudrî that the Prophet ﷺ said: “There will come to the people a time when groups of people will go out to fight, and it will be said to them: ‘Is there anyone among you who saw the Messenger of Allâh ﷺ?’ And they will say: ‘Yes,’ and victory will be granted to them. Then groups of people will go out to fight and it will be said to them: ‘Is there anyone among you who saw anyone who accompanied the Messenger of Allâh ﷺ?’ They will say: ‘Yes,’ and

حَدَّثَنَا أَبُو حَيْمَةَ زُهَيرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الصَّبَّيِّ - وَاللَّفْظُ لِزُهَيرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرًا يُخْبِرُ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «يَأْتِي عَلَى النَّاسِ زَمَانٌ، يَعْزُزُونَ فِيَّا مِنَ النَّاسِ، فَيَقُولُونَ لَهُمْ: فِيْكُمْ مَنْ رَأَى رَسُولَ اللهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَعْزُزُونَ فِيَّا مِنَ النَّاسِ، فَيَقُولُ لَهُمْ: هَلْ فِيْكُمْ مَنْ رَأَى مَنْ

victory will be granted to them. Then groups of people will go out to fight and it will be said to them: 'Is there anyone among you who saw anyone who accompanied anyone who accompanied the Messenger of Allâh ﷺ?' They will say: 'Yes,' and victory will be granted to them."

[6468] 209 - (...) It was narrated from Jâbir that Abû Sa'eed Al-Khudrî said: "The Messenger of Allâh ﷺ said: 'There will come to the people a time when a detachment will be sent out, and they will say: "Look and see if you can find among you anyone of the Companions of the Prophet ﷺ." A man will be found, and victory will be granted to them because of him. Then a second detachment will be sent out, and they will say: "Is there anyone among them who saw the Companions of the Prophet ﷺ?" And victory will be granted to them because of him. Then a third detachment will be sent out and they will say: "Look and see if you can find among them anyone who saw someone who saw the Companions of the Prophet." Then there will be a fourth detachment, and it will be said: "Look and see if you can find among them anyone who saw someone, who saw someone, who saw the Companions of the Prophet ﷺ." A man will be

صَحَّبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَغْرُو فِتَّانٌ مِنَ النَّاسِ، فَيَقَالُ لَهُمْ: [هُلْ] فِي كُمْ مَنْ رَأَى مَنْ صَحَّبَ مَنْ صَحَّبَ رَسُولَ اللَّهِ ﷺ؟ فَيَقُولُونَ: نَعَمْ، فَيُفْتَحُ لَهُمْ.

[٦٤٦٨] ٢٠٩ (...) حَدَّثَنِي سَعِيدُ بْنُ يَحْيَى بْنُ سَعِيدِ الْأَمْوَيِّ: حَدَّثَنَا أَبِي حَمَّادَ أَبْنُ جُرَيْجٍ عَنْ أَبِي الرُّبَّيرِ، عَنْ جَابِرٍ قَالَ: زَعَمَ أَبُو سَعِيدِ الْخُدْرِيَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: [يَأْتِي عَلَى النَّاسِ زَمَانٌ، يُبَعْثَثُ مِنْهُمُ الْبَعْثُ فَيَقُولُونَ: انْظُرُوا هَلْ تَجِدُونَ فِي كُمْ أَحَدًا مِنْ أَصْحَابِ الْبَيِّنِ ﷺ؟ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ، ثُمَّ يُبَعْثَثُ الْبَعْثُ الثَّانِي فَيَقُولُونَ: هَلْ فِيهِمْ مَنْ رَأَى أَصْحَابَ السَّيِّدِ ﷺ؟ فَيُفْتَحُ لَهُمْ [بِهِ]، ثُمَّ يُبَعْثَثُ الْبَعْثُ التَّالِثُ فَيَقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ مَنْ رَأَى أَصْحَابَ السَّيِّدِ ﷺ؟ ثُمَّ يَكُونُ الْبَعْثُ الرَّابِعُ فَيَقَالُ: انْظُرُوا هَلْ تَرَوْنَ فِيهِمْ أَحَدًا رَأَى مَنْ رَأَى أَحَدًا رَأَى أَصْحَابَ السَّيِّدِ ﷺ فَيُوجَدُ الرَّجُلُ، فَيُفْتَحُ لَهُمْ [بِهِ].

found, and victory will be granted because of him.””

[6469] 210 - (2533) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘The best of my *Ummah* are the generation who come after me, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

[6470] 211 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ was asked: ‘Which of the people are best?’ He said: ‘My generation, then those who come after them, then those who come after them. Then there will come people whose testimony will come before their oath, and their oath before their testimony.’”

Ibrâhîm said: “They used to forbid us, when we were children, to swear oaths and give testimony.”

[6471] (...) A similar *Hadîth* (as no. 6470) was narrated from Mansûr with the chain of Abû Al-Ahwaş and Jarîr, but in their *Hadîth*

[٦٤٦٩] [٢١٠-٢٥٣٣] حَدَّثَنَا قُتْبِيَّةُ

ابْنُ سَعِيدٍ وَهَنَّادُ بْنُ السَّرِّيِّ قَالًا : حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ بْنِ يَزِيدَ، عَنْ عَيْدَةَ السَّلْمَانِيِّ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي، ثُمَّ الَّذِينَ يَلُونُهُمْ، ثُمَّ الَّذِينَ يَلُونُهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَسْبِقُ شَهَادَةً أَحَدِهِمْ يَمِينَهُ، وَيَمِينُهُ شَهَادَةُهُ» لَمْ يَذْكُرْ هَنَّادُ الْقَرْنَ فِي حَدِيثِهِ، وَقَالَ قُتْبِيَّةُ : «ثُمَّ يَجِيءُ أَقْوَامٌ .

[٦٤٧٠] [٢١١-...] حَدَّثَنَا عُثْمَانُ

ابْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ - قَالَ إِسْحَاقُ : أَخْبَرَنَا، وَقَالَ عُثْمَانُ : حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ : سُلَيْلَ رَسُولُ اللَّهِ ﷺ : أَئِ النَّاسُ خَيْرٌ؟ قَالَ : «فَرْنَيِ، ثُمَّ الَّذِينَ يَلُونُهُمْ، ثُمَّ الَّذِينَ يَلُونُهُمْ، ثُمَّ يَجِيءُ قَوْمٌ تَبَدُّرُ شَهَادَةً أَحَدِهِمْ يَمِينَهُ، وَبَدْرُ يَمِينُهُ شَهَادَةُهُ» .

قَالَ إِبْرَاهِيمُ : كَانُوا يَهْوَنُنَا، وَنَحْنُ غَلْمَانٌ، عَنِ الْعَهْدِ وَالشَّهَادَاتِ .

[٦٤٧١] [...] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَنَى

وَابْنُ بَشَارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شُعْبَةُ، قَالَ : وَحَدَّثَنَا مُحَمَّدُ بْنُ

it does not say: "The Messenger of Allâh ﷺ was asked."

الْمُسْتَئْنَى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا عَبْدُ الرَّحْمَنِ
بْنُ مَهْدِيٍّ : حَدَّثَنَا سُفْيَانُ، كِلَّا هُمَا عَنْ
مَنْصُورٍ، يَإِسْنَادُ أَبِي الْأَخْوَصِ وَجَرِيرٍ،
يَعْنَى حَدِيثَهُمَا، وَلَيْسَ فِي حَدِيثِهِمَا : سُئِلَ
رَسُولُ اللَّهِ ﷺ .

[6472] 212 - (...) It was narrated from 'Abdullâh that the Prophet ﷺ said: "The best of people are my generation, then those who come after them, then those who come after them." I do not know if he said after the third or fourth time: "Then they will be followed by people whose testimony will come before their oath, and their oath before their testimony."

[٦٤٧٢] ٢١٢ - (...) حَدَّثَنِي
الْحَسَنُ بْنُ عَلَيٍّ الْحُلْوَانِيُّ : حَدَّثَنَا أَزْهَرُ
ابْنُ سَعْدِ السَّمَانُ عَنْ ابْنِ عَوْنَ، عَنْ
إِبْرَاهِيمَ، عَنْ عَيْدَةَ، عَنْ عَبْدِ اللَّهِ عَنْ
النَّبِيِّ ﷺ قَالَ : «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ
الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ» فَلَا
أَدْرِي فِي الثَّالِثَةِ أَوْ فِي الرَّابِعَةِ قَالَ : «ثُمَّ
يَخْلُفُ [مِنْ] بَعْدِهِمْ خَلْفٌ، تَسْقِي شَهَادَةَ
أَحَدِهِمْ يَوْمَئِنَّهُ، وَيَمْنَيْنَهُ شَهَادَتَهُ» .

[6473] 213 - (2534) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'The best of my *Ummah* are the generation among whom I was sent, then those who come after them.' Allâh knows best whether he said it a third time or not, then he said: 'Then there will come a people who love to be fat, and they will give testimony before being asked to do so.'"

[٦٤٧٣] ٢١٣ - (٢٥٣٤) حَدَّثَنِي
يَعْقُوبُ بْنُ إِبْرَاهِيمَ : حَدَّثَنَا هُشَيْمٌ عَنْ أَبِي
بِشْرٍ ؛ قَالَ : وَحَدَّثَنِي إِسْمَاعِيلُ بْنُ سَالِمٍ :
أَخْبَرَنَا هُشَيْمٌ : أَخْبَرَنَا أَبُو بِشْرٍ عَنْ عَبْدِ
اللهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ : «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي
بُعْثِثُ فِيهِمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ» . وَاللَّهُ
أَعْلَمُ أَذْكَرَ الثَّالِثَةِ أَمْ لَا ، قَالَ : «ثُمَّ
يَخْلُفُ قَوْمٌ يُحِبُّونَ السَّمَانَةَ، يَشْهُدُونَ قَبْلَ
أَنْ يُسْتَشْهِدُوا» .

[6474] (...) A similar report (as *Hadîth* no. 6473) was narrated from Abû Bishr with this chain of narrators, except that in the *Hadîth* of Shu'bah it says: "Abû Hurairah said: 'I do not know if he said it two times or three.'"

٦٤٧٤ [(...) حَدَّثَنَا مُحَمَّدُ بْنُ شَبَّابِي : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ ؛ قَالَ : وَحَدَّثَنَا أَبُو بَكْرِ بْنُ تَافِعٍ : حَدَّثَنَا غُنْدَرٌ عَنْ شُعْبَةَ ؛ قَالَ : وَحَدَّثَنِي حَجَّاجُ ابْنُ الشَّاعِرِ : حَدَّثَنَا أَبُو الْوَلِيدِ : حَدَّثَنَا أَبُو عَوَانَةَ كِلَاهُمَا عَنْ أَبِي بِشَرٍ بْنَهُلَّا إِلَّا سَنَادٌ ، مِثْلُهُ ، غَيْرُ أَنَّ فِي حَدِيثٍ شُعْبَةَ : قَالَ أَبُو هُرَيْرَةَ : فَلَا أَذْرِي مَرَّتَيْنِ أَوْ ثَلَاثَةِ .

[6475] 214 - (2535) 'Imrân bin Hušain narrated that the Messenger of Allâh ﷺ said: "The best of you are my generation, then those who come after them, then those who come after them, then those who come after them." 'Imrân said: "I do not know if the Messenger of Allâh ﷺ said after his generation two or three times: "Then there will come after them people who will give testimony and will not be asked to do so. They will be dishonest and not trustworthy, they will make vows and not fulfill them, and fatness will become widespread among them."

٦٤٧٥ [(...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْعَةَ وَمُحَمَّدُ بْنُ الْمُنْتَى وَابْنُ بَشَّارٍ ، جَمِيعًا عَنْ غُنْدَرٍ - قَالَ ابْنُ الْمُنْتَى : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ - : حَدَّثَنَا شُعْبَةَ قَالَ : سَمِعْتُ أَبَا جَمْرَةَ : حَدَّثَنِي زَهْدُمْ بْنُ مُضْرِبٍ قَالَ : سَمِعْتُ عِمْرَانَ بْنَ حُصَيْنٍ يُحَدِّثُ ؛ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «إِنَّ خَيْرَكُمْ قَرْنَيِ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ، ثُمَّ الَّذِينَ يَلْوَنُهُمْ». قَالَ عِمْرَانُ : فَلَا أَذْرِي أَقَالَ رَسُولُ اللَّهِ ﷺ بَعْدَ قَرْنَيِ، مَرَّتَيْنِ أَوْ ثَلَاثَةِ : «ثُمَّ يَكُونُ بَعْدَهُمْ قَوْمٌ يَشْهَدُونَ وَلَا يُسْتَشْهَدُونَ، وَيَخْوُنُونَ وَلَا يَتَّمَنُونَ، وَيَنْدِرُونَ وَلَا يُؤْفُونَ وَيَظْهَرُ فِيهِمُ السَّمَمُ».

[6476] (...) It was narrated from Shu'bah with this chain of narrators (a *Hadîth* similar to no.

٦٤٧٦ [(...) وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ : حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ؛ وَحَدَّثَنَا

6475). In their *Hadîth* it says: "I do not know whether he mentioned two or three after his generation." In the *Hadîth* of Shabâbah it says: "I heard Zahdam bin Muðarrib, who came to me for some reason riding a horse, and he told me that he heard 'Imrân bin Huðâin. In the *Hadîth* of Yahyâ and Shabâbah (it says): "They will make vows but will not fulfill them."

عَبْد الرَّحْمَنِ بْنُ يَشْرِيْرِ الْعَبْدِيُّ : حَدَّثَنَا
بَهْزُ ; وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ : حَدَّثَنَا
شَبَابَةُ، كُلُّهُمْ عَنْ شَعْبَةِ بِهْذَا إِلْسَنَادِ،
وَفِي حَدِيثِهِمْ : قَالَ : فَلَا أَدْرِي أَذَكَرَ بَعْدَ
قَوْزِيَهُ قَوْزَيْنَ أَوْ ثَلَاثَةَ، وَفِي حَدِيثِ شَبَابَةِ
قَالَ : سَمِعْتُ رَهْدَمَ بْنَ مُضْرِبَ، وَجَاءَنِي
فِي حَاجَةٍ عَلَى فَرَسٍ، فَحَدَّثَنِي أَنَّهُ سَمِعَ
عِمْرَانَ بْنَ حُصَيْنَ . وَفِي حَدِيثِ يَحْيَى
وَشَبَابَةَ : «يَنْذِرُونَ وَلَا يَقُولُونَ». وَفِي
حَدِيثِ بَهْزِ : «يُوفُونَ» كَمَا قَالَ ابْنُ
جَعْفَرِ .

[6477] 215 - (...) This *Hadîth* was narrated from 'Imrân bin Huðâin from the Prophet ﷺ: "The best of this *Ummah* are the generation to whom I was sent, then those who come after them." In the *Hadîth* of Abû 'Awânah it adds: "He said: 'And Allâh knows best whether he mentioned the third time or not'" – like the *Hadîth* of Zahdam from 'Imrân. In the *Hadîth* of Hishâm from Qatâdah it adds: "They will swear oaths but they will not be asked to swear oaths."

٢١٥ [٦٤٧٧] - حَدَّثَنَا قُتْبَيْهُ
بْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ الْأَمْوَيِّ
فَالَا : حَدَّثَنَا أَبُو عَوَانَةَ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُتَّنَى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُعاذُ بْنُ
هِشَامَ : حَدَّثَنَا أَبِي، كَلَّا هُمَا عَنْ قَتَادَةَ،
عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ عِمْرَانَ بْنِ
حُصَيْنَ عَنِ النَّبِيِّ ﷺ . بِهَذَا الْحَدِيثِ :
«خَيْرُهُمْ الْأُمَّةُ الْقُرْنُ الَّذِي بُعْثُتُ فِيهِمْ،
ثُمَّ الَّذِينَ يَلُونَهُمْ» - زَادَ فِي حَدِيثِ أَبِي
عَوَانَةَ قَالَ : وَاللَّهُ أَعْلَمُ، أَذَكَرَ الثَّالِثَ أَمْ
لَا، يُمِثِّلُ حَدِيثَ رَهْدَمٍ عَنْ عِمْرَانَ -
وَزَادَ فِي حَدِيثِ هِشَامَ عَنْ قَتَادَةَ :
«وَيَحْلِفُونَ وَلَا يُسْتَحْلِفُونَ» .

[6478] 216 - (2536) It was narrated that ‘Âishah said: “A man asked the Prophet ﷺ: ‘Which people are best?’ He said: ‘The generation to whom I was sent, then the second, then the third.’”

[٦٤٧٨] [٢١٦-٢٥٣٦) حَدَّثَنَا أَبُو بَكْرُ بْنُ أَبِي شَيْبَةَ وَشُجَاعُ بْنُ مَخْلَدٍ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالَ: حَدَّثَنَا حُسَيْنٌ وَهُوَ ابْنُ عَلَيِ الْجُعْفَى، عَنْ زَائِدَةَ، عَنْ السُّدِّيِّ، عَنْ عَبْدِ اللَّهِ الْبَهِيِّ، عَنْ عَائِشَةَ قَالَتْ: سَأَلَ رَجُلٌ النَّبِيَّ ﷺ: أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «الْقَرْنُ الَّذِي آتَانَا فِيهِ، ثُمَّ الثَّانِي، ثُمَّ الثَّالِثُ».

Chapter 53. The Meaning Of The Words Of The Prophet ﷺ: “After One Hundred Years There Will Be No Soul Left Alive That Is Living Now”

[6479] 217 - (2537) ‘Abdullâh bin ‘Umar said: “The Messenger of Allâh ﷺ led us in *Ishâ’* prayer one night at the end of his life, then when he had said the *Salâm*, he stood up and said: ‘Have you seen this night of yours? One hundred years from now, there will be no one left who is on the face of the earth.’”

Ibn ‘Umar said: “The people did not understand these words of the Messenger of Allâh ﷺ about one hundred years, and they interpreted the *Hadîth* incorrectly; all that the Messenger of Allâh ﷺ said was ‘One hundred years from now, there will be no one left who is on the face of the earth’ meaning that

(المعجم ٥٣) - (باب بيان معنى قوله ﷺ: «على رأس مائة سنة لا يبقى نفس منفosaة ممن هو موجود الآن»).
(التحفة ٩٩)

[٦٤٧٩] [٢١٧-٢٥٣٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا، وَقَالَ عَبْدُ: أَخْبَرَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ: أَخْبَرَنِي سَالِمٌ بْنُ عَبْدِ اللَّهِ وَأَبُو بَكْرٍ بْنُ سُلَيْمَانَ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ قَالَ: صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنًا رَسُولَ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، صَلَّاهُ الْعِشَاءَ، فِي آخرِ حَيَايَهِ، فَلَمَّا سَلَّمَ قَامَ فَقَالَ: «أَرَأَيْتُمْ لَيْلَتَكُمْ هَذِهِ؟ فَإِنَّ عَلَى رَأْسِ مِائَةِ سَنَةٍ مِنْهَا لَا يَبْقَى مِمَّنْ هُوَ عَلَى ظُهُورِ الْأَرْضِ أَحَدٌ».

that generation would come to an end."

قال ابن عمر: فَوَهَلَ النَّاسُ فِي مَقَالَةِ رَسُولِ اللهِ ﷺ تِلْكَ، فِيمَا يَتَحَدَّثُونَ مِنْ هَذِهِ الْأَحَادِيثِ، عَنْ مِائَةِ سَنةٍ، وَإِنَّمَا قَالَ رَسُولُ اللهِ ﷺ: «لَا يَبْقَى مِمَّنْ هُوَ الْيَوْمَ عَلَى ظَهْرِ الْأَرْضِ أَحَدٌ»، يُرِيدُ بِذَلِكَ أَنْ يَتَخَرَّمَ ذَلِكَ الْقَرْنُ.

[6480] (...) A similar *Hadîth* (as no. 6479) was narrated from Az-Zuhri with the chain of Ma'mar.

[٦٤٨٠] (...) حَدَّثَنِي عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شَعْبَيْنُ: وَرَوَاهُ اللَّيْثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ خَالِدٍ بْنِ مُسَافِرٍ، كَلَّا هُمَا عَنِ الزُّهْرِيِّ، يَإِسْنَادِ مَعْمَرٍ، كَمِثْلِ حَدِيثِهِ.

[6481] 218 - (2538) Jâbir bin 'Abdullâh said: "I heard the Prophet ﷺ say, one month before he died: 'You ask me about the Hour? The knowledge thereof is with Allâh, and I swear by Allâh, there is no soul that is living now that will survive after one hundred years.'"

[٦٤٨١] ٢١٨ - (٢٥٣٨) حَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللهِ وَحَجَاجُ بْنُ الشَّاعِرِ قَالَ: حَدَّثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ: قَالَ ابْنُ جُرَيْجَ: أَخْبَرَنِي أَبُو الرُّبِّيرُ، أَنَّهُ سَمِعَ جَابِرَ ابْنَ عَبْدِ اللهِ يَقُولُ: سَمِعْتُ الَّذِي ﷺ يَقُولُ، قَبْلَ أَنْ يَمُوتَ شِهْرًا: «تَسَأَلُونِي عَنِ السَّاعَةِ؟ وَإِنَّمَا عِلْمُهَا عِنْدَ اللهِ، وَأَفْسِمُ بِاللهِ! مَا عَلَى الْأَرْضِ مِنْ نَفْسٍ مَّنْفُوسَةٌ تَأْتِي عَلَيْهَا مِائَةُ سَنَةٍ». [انظر: ٦٤٨٦]

[6482] (...) Ibn Juraij narrated it with this chain of narrators (a *Hadîth* similar to no. 6481), but he did not say, "...one month before he died."

[٦٤٨٢] (...) حَدَّثَنِيهِ مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكْرٍ: أَخْبَرَنَا ابْنُ جُرَيْجَ بِهَذَا إِلَاسْنَادِ، وَلَمْ يَذْكُرْ: قَبْلَ مَوْتِهِ شِهْرٍ.

[6483] (...) It was narrated from Jâbir bin ‘Abdullâh that one month before he died, or thereabouts, the Prophet ﷺ said: “There is no soul living today that will still be alive after one hundred years.”

[٦٤٨٣] (...) حَدَّثَنِي يَحْيَى بْنُ حَبِيبٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى، كِلَاهُمَا عَنِ الْمُعْتَمِرِ - قَالَ ابْنُ حَبِيبٍ : حَدَّثَنَا مُعْتَمِرٌ بْنُ سُلَيْمَانَ - قَالَ : سَمِعْتُ أَبِيهِ : حَدَّثَنَا أَبُو نَصْرَةَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ ذَلِكَ قَبْلَ مَوْتِهِ شَهْرًا، أَوْ تَحْوِي ذَلِكَ : «مَا مِنْ نَفْسٍ مَّنْفُوسَةٌ، الْيَوْمَ، تَأْتِي عَلَيْهَا مِائَةٌ سَنَةٌ، وَهُنَّ حَيَّةٌ يَوْمَئِذٍ». وَعَنْ عَبْدِ الرَّحْمَنِ صَاحِبِ السَّقَايَةِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، يُمْثِلُ ذَلِكَ، وَفَسَرَهَا عَبْدُ الرَّحْمَنِ قَالَ : نَفْسُ الْعُمُرِ.

[6484] (...) Sulaimân At-Taimî narrated a similar report (as *Hadîth* no. 6483) with both chain of narrators.

[6485] 219 - (2539) It was narrated that Abû Sa‘eed said: “When the Prophet ﷺ came back from Tabûk, they asked him about the Hour. The Messenger of Allâh ﷺ said: ‘After one hundred years there will be no soul living on earth that is alive today.’”

[٦٤٨٤] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا يَزِيدُ بْنُ هَرَوْنَ : أَخْبَرَنَا سُلَيْمَانُ التَّمِيُّثِ بِالْإِسْنَادِ جَمِيعًا، مِثْلُهُ.

[٦٤٨٥] ٢١٩ - (٢٥٣٩) حَدَّثَنَا ابْنُ نُعْمَيرٍ : حَدَّثَنَا أَبُو خَالِدٍ عَنْ دَاؤَدَ - وَاللَّفْظُ لَهُ - : قَالَ : وَحَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا سُلَيْمَانُ بْنُ حَيَّانَ عَنْ دَاؤَدَ، عَنْ أَبِي نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ : لَمَّا رَأَجَ النَّبِيُّ ﷺ مِنْ تَبُوكَ، سَأَلُوهُ عَنِ السَّاعَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ : «لَا تَأْتِي مِائَةٌ سَنَةٌ، وَعَلَى الْأَرْضِ نَفْسٌ مَّنْفُوسَةٌ الْيَوْمَ».

[6486] 220 - (2538) It was narrated that Jâbir bin ‘Abdullâh said: “The Prophet of Allâh ﷺ said: ‘There is no soul alive that will remain for one hundred years.’”

Sâlim said: “We made mention of that to him (i.e., to Jâbir, and he explained:), It meant every soul that was alive on that day.”

Chapter 54. The Prohibition Of Reviling The Companions, May Allâh Be Pleased With Them

[6487] 221 - (2540) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not revile my Companions, do not revile my Companions. By the One in Whose Hand is my soul, if one of you were to spend the equivalent of Uhud (mountain) in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.’”

6488] 222 - (2541) It was narrated that Abû Sa‘eed said: “There was some (disagreement) between Khâlid bin Al-Walîd and ‘Abdur-Rahmân bin ‘Awf, and Khâlid reviled him. The Messenger of Allâh ﷺ said: ‘Do not revile one of my Companions, for even

[6486] 220 - (2538) حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ : أَخْبَرَنَا أَبُو الْوَلِيدُ : أَخْبَرَنَا أَبُو عَوَانَةَ عَنْ حُصَيْنٍ ، عَنْ سَالِمٍ ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ قَالَ : قَالَ نَبِيُّ اللَّهِ ﷺ : «مَا مِنْ نَفْسٍ مَنْفُوسَةٍ ، تَبْلُغُ مِائَةَ سَنَةً .» فَقَالَ سَالِمٌ : تَذَكَّرَنَا ذَلِكَ عِنْدَهُ ، إِنَّمَا هِيَ كُلُّ نَفْسٍ مَخْلُوقَةٍ يَوْمَئِذٍ . [راجع : ٦٤٨١]

(المعجم ٥٤) - (باب تحريم سب الصحابة، رضي الله عنهم)

(التحفة ١٠٠)

[6487] 221 - (2540) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو بَخْرٍ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى : أَخْبَرَنَا ، وَقَالَ الْأَخْرَانِ : حَدَّثَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا تَسْبُوا أَصْحَابِي ، فَوَالَّذِي نَفْسِي بِيَدِهِ ! لَوْ أَنَّ أَحَدَكُمْ أَنْفَقَ مِثْلَ أُحْدِي ذَهَبًا ، مَا أَدْرَكَ مُدَّ أَحْدِي هُمْ ، وَلَا نَصِيفَهُ .»

[6488] 222 - (2541) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ : حَدَّثَنَا جَرِيرُ عَنِ الْأَعْمَشِ ، عَنْ أَبِي صَالِحٍ ، عَنْ أَبِي سَعِيدٍ قَالَ : كَانَ بَيْنَ خَالِدٍ بْنِ الْوَلِيدِ وَبَيْنَ عَبْدَ الرَّحْمَنِ بْنِ عَوْفٍ شَيْءٌ ، فَسَبَّهُ خَالِدٌ ، فَقَالَ

if one of you were to spend the equivalent of Uhud in gold (in charity), it would not amount to a *Mudd* of one of them, or even half of that.”

[6489] (...) A similar *Hadîth* (as no. 6488) was narrated from Al-A'mash with the chain of narrators of Jarîr and Abû Mu'âwiyyah, but in the *Hadîth* of Shu'bah and Waki' there is no mention of 'Abdur-Rahmân bin 'Awf and Khâlid bin Al-Walîd.

Chapter 55. The Virtues Of Uwais Al-Qaranî, May Allâh Be Pleased With Him

[6490] 223 - (2542) It was narrated from Usair bin Jâbir that the people of Al-Kûfah came to 'Umar, and among them was a man who mocked Uwais. 'Umar said: “Is there anyone here from among the Qaranîs?” That man came and 'Umar said: “The Messenger of Allâh ﷺ said: ‘A man called Uwais will come to you from Yemen, and he will not leave anyone behind in Yemen except his mother. He had leprosy but he prayed to Allâh and He took it away, except for a spot the size of a Dînâr or

رَسُولُ اللهِ ﷺ: «لَا تَسْبُوا أَحَدًا مِنْ أَصْحَاحِيْ، فَإِنَّ أَحَدَكُمْ لَوْ أَنْفَقَ مِثْلَ أُحْدِيْ ذَهَبًا، مَا أَذْرَكَ مُدَّاً أَحَدِهِمْ وَلَا نَصِيفَهُ».

[٦٤٨٩] (...) حَدَّثَنَا أَبُو سَعِيدُ الْأَشْجَعُ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا عَيْدُ اللَّهِ بْنُ مُعاَذٍ: حَدَّثَنَا أَبِي؛ وَحَدَّثَنَا ابْنُ الْمُتَشَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، جَمِيعًا عَنْ شُعبَةَ، عَنِ الْأَعْمَشِ يَإِسْنَادَ حَرِيرٍ وَأَبِي مُعَاوِيَةَ، بِمُثْلِ حَدِيثِهِمَا، وَلَيْسَ فِي حَدِيثِ شُعبَةَ وَكَيْعٍ ذِكْرُ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ وَخَالِدِ بْنِ الْوَلِيدِ.

(المعجم ٥٥) - (باب من فضائل أوس القرني، رضي الله عنه)

(الصفحة ١٠١)

[٦٤٩٠] حَدَّثَنِي زُهْرَيْ بْنُ حَرْبٍ: حَدَّثَنَا هَاشِمُ بْنُ الْفَاسِمِ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنِي سَعِيدُ الْجُبَرِيْرِيُّ عَنْ أَبِي نَصْرَةَ، عَنْ أَسْيَرِ بْنِ جَابِرٍ: أَنَّ أَهْلَ الْكُوفَةَ وَقَدُّوا إِلَى عُمَرَ، وَفِيهِمْ رَجُلٌ مِمْنُ كَانَ يَسْخَرُ بِأَوْيَسٍ، فَقَالَ عُمَرُ: هَلْ هَهُنَا أَحَدٌ مِنَ الْقُرَنِيْنَ؟ فَجَاءَ ذَلِكَ الرَّجُلُ، فَقَالَ عُمَرُ: إِنَّ رَسُولَ اللهِ ﷺ قَدْ قَالَ: إِنَّ رَجُلًا يَأْتِيْكُمْ مِنَ الْيَمَنِ يُقَالُ لَهُ

Dirham. Whoever among you meets him, let him pray for forgiveness for you.”

أُوئِيسٌ: لَا يَدْعُ بِالْيَمِنِ غَيْرَ أُمِّ لَهُ، قَدْ كَانَ بِهِ بَيْاضٌ، فَدَعَا اللَّهَ فَأَذْهَبَ عَنْهُ، إِلَّا مَوْضِعُ الدِّينَارِ أَوِ الدِّرْهَمِ، فَمَنْ لَقِيَهُ مِنْكُمْ فَلْيَسْتَغْفِرْ لَكُمْ».

[6491] 224 - (...) It was narrated that ‘Umar bin Al-Khaṭṭāb said: “I heard the Messenger of Allāh ﷺ say: ‘The best of the *Tâbi’în* will be a man who is called Uwais, and he will have a mother, and he will have had leprosy. Tell him to pray for forgiveness for you.’”

[٦٤٩١] [٢٢٤] - (...) حَدَّثَنَا زُهيرٌ بْنُ حَرْبٍ وَمُحَمَّدٌ بْنُ الْمُشَنِّي قَالًا: حَدَّثَنَا عَفَانُ ابْنُ مُسْلِمٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ الْجُرَيْرِيِّ بِهَذَا الْإِسْنَادِ، عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ خَيْرَ التَّابِعِينَ رَجُلٌ يُقَاتَلُ لَهُ أُوئِيسٌ، وَلَهُ وَالدَّةُ، وَكَانَ بِهِ بَيْاضٌ، فَمُرْوَهُ فَلْيَسْتَغْفِرْ لَكُمْ».

[6492] 225 - (...) It was narrated that Usair bin Jâbir said: “Whenever reinforcements came from Yemen, ‘Umar bin Al-Khaṭṭâb would ask them: ‘Is Uwais bin ‘Âmir among you?’ When he found Uwais he said: ‘Are you Uwais bin ‘Âmir?’ He said: ‘Yes.’ He said: ‘Are you from Murâd then from Qaran?’ He said: ‘Yes.’ He said: ‘Did you have leprosy, then you recovered from it except for a spot the size of a Dirham?’ He said: ‘Yes.’ He said: ‘Do you have a mother?’ He said: ‘Yes.’ He said: ‘I heard the Messenger of Allāh ﷺ say: ‘There will come to you Uwais bin ‘Âmir alongwith the reinforcements from Yemen, from Murâd then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a

[٦٤٩٢] [٢٢٥] - (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ وَمُحَمَّدُ بْنُ الْمُشَنِّي وَمُحَمَّدُ بْنُ بَشَّارٍ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْآخْرَانِ: حَدَّثَنَا - وَاللُّفْطُ لِابْنِ الْمُشَنِّي: حَدَّثَنَا مُعاَذُ بْنُ هِشَامَ: حَدَّثَنِي أَبِي عَنْ فَتَادَةَ، عَنْ زُرَارَةَ بْنِ أَوْفَى، عَنْ أَسِيرِ بْنِ جَابِرٍ، قَالَ: كَانَ عُمَرُ بْنُ الْخَطَّابِ، إِذَا أَتَى عَلَيْهِ أَمْدَادُ أَهْلِ الْيَمِنِ، سَأَلَهُمْ: أَفَيْكُمْ أُوئِيسُ بْنُ عَامِرٍ؟ حَتَّى أَتَى عَلَى أُوئِيسٍ، فَقَالَ: أَنْتَ أُوئِيسُ بْنُ عَامِرٍ؟ قَالَ: نَعَمْ، قَالَ: مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنِ؟ قَالَ: نَعَمْ. قَالَ: فَكَانَ بِكَ بَرَصُّ فَبَرَاتَ مِنْهُ إِلَّا مَوْضِعَ

Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you then do so." Pray for forgiveness for me.' And he prayed for forgiveness for him.

"Umar said to him: 'Where are you headed?' He said: 'Al-Kûfah.' He said: 'Shall I write to the governor for you?' He said: 'Being among the common folk is dearer to me.'

"The following year, a man from among their nobles performed *Hajj*, and he met 'Umar, who asked him about Uwais. He said: 'I left him in a shabby house with meagre provisions.' He said: 'I heard the Messenger of Allâh ﷺ say: "There will come to you Uwais bin 'Âmir alongwith the reinforcements from Yemen, from Murâd, then from Qaran. He had leprosy but he recovered from it, except for a spot the size of a Dirham. He has a mother and he honors her. If he were to swear in the Name of Allâh that something should happen, Allâh would cause it to happen. If you can ask him to pray for forgiveness for you, then do so.'" So he went to Uwais and said: 'Pray for forgiveness for me.' He said: 'You have just come from a sacred journey, so pray for forgiveness for me.' He said: 'Pray for forgiveness for me.' He said: 'You have just come from a sacred

دِرْهَم؟ قَالَ: نَعَمْ، قَالَ: لَكَ وَالِدَة؟
قَالَ: نَعَمْ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَا تَيْمَى عَلَيْكُمْ أُوْيِسْ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ، ثُمَّ مِنْ قَرَنِ، كَانَ بِهِ بَرَصٌ فَبِرِّا مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَفْسَمَ عَلَى اللهِ لَاَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعُلْ». فَاسْتَغْفِرَ لِي، فَاسْتَغْفِرَ لَهُ.
فَقَالَ لَهُ عُمَرُ: أَيْنَ تُرِيدُ؟ قَالَ: الْكُوفَةَ، قَالَ: أَلَا أَكْتُبُ لَكَ إِلَى عَامِلِهَا؟ قَالَ: أَكُونُ فِي غَيْرِهِ النَّاسِ أَحَبُّ إِلَيَّ.

قَالَ: فَلَمَّا كَانَ مِنَ الْعَامِ الْمُقْبَلِ حَجَّ رَجُلٌ مِنْ أَشْرَافِهِمْ، فَوَافَقَ عُمَرَ، فَسَأَلَهُ عَنْ أُوْيِسِ، قَالَ: تَرَكَهُ رَثَ الْبَيْتِ فَلَيْلَ الْمَتَاعِ، قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «يَا تَيْمَى عَلَيْكُمْ أُوْيِسْ بْنُ عَامِرٍ مَعَ أَمْدَادِ أَهْلِ الْيَمَنِ مِنْ مُرَادٍ ثُمَّ مِنْ قَرَنِ، كَانَ بِهِ بَرَصٌ فَبِرِّا مِنْهُ إِلَّا مَوْضِعَ دِرْهَمٍ، لَهُ وَالِدَةٌ هُوَ بِهَا بَرٌّ، لَوْ أَفْسَمَ عَلَى اللهِ لَاَبَرَّهُ، فَإِنِ اسْتَطَعْتَ أَنْ يَسْتَغْفِرَ لَكَ فَافْعُلْ». فَأَتَى أُوْيِسًا فَقَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرِ صَالِحٍ فَاسْتَغْفِرْ لِي، قَالَ: اسْتَغْفِرْ لِي، قَالَ: أَنْتَ أَحْدَثُ عَهْدًا بِسَفَرِ صَالِحٍ،

journey, so pray for forgiveness for me.' He said: 'Did you meet 'Umar?' He said: 'Yes.' So he prayed for forgiveness for him, and the people came to know of his piety, so he left."

Usair (a narrator) said: "His garment was a *Burdah*, and every time anyone saw him he would say: 'From where did Uwais get this *Burdah*?'"

Chapter 56. The Advice Of The Prophet ﷺ Concerning The People Of Egypt

[6493] 226 - (2543) Abû Dharr said: "The Messenger of Allâh ﷺ said: 'You will conquer a land in which the currency is the *Qirât*. Treat its people kindly, for they have protection (*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.'"

He (the narrator) said: "He passed by Rabi'ah and 'Abdur-Rahmân, the two sons of Shurâhbîl bin Hasanah, and they were fighting over a space the size of a brick, so he left."

[6494] 227 - (...) It was narrated that Abû Dharr said: "The Messenger of Allâh ﷺ said:

فَاسْتَغْفِرْ لِي، قَالَ: لَقِيتَ عُمَرَ؟ قَالَ: نَعَمْ، فَاسْتَغْفِرْ لَهُ، فَقَطْنَ لَهُ النَّاسُ، فَانطَلَقَ عَلَى وَجْهِهِ.

قال أسيير: وَكَسَوْتُهُ بُرْدَةً، فَكَانَ كُلَّمَا رَأَهُ إِنْسَانٌ قَالَ: مِنْ أَينَ لِأَوْيَسٍ هَذِهِ الْبُرْدَةُ؟ .

(المعجم ٥٦) - (باب وصية النبي ﷺ)
بأهل مصر) (التحفة ١٠٢)

[٦٤٩٣] ٢٢٦ - (٢٥٤٣) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي حَرْمَلَةُ؛ وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنَا حَرْمَلَةُ وَهُوَ ابْنُ عِمْرَانَ التُّحِيَّيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ الْمُهْرِيِّ، قَالَ: سَمِعْتُ أَبَا ذَرَ يَقُولُ: قَالَ رَسُولُ الله ﷺ: «إِنَّكُمْ سَتَفْتَحُونَ أَرْضًا يُذْكَرُ فِيهَا الْقِيرَاطُ، فَاسْتَوْصُوا بِأَهْلِهَا خَيْرًا، فَإِنَّ لَهُمْ ذِمَّةً وَرَحْمًا، فَإِذَا رَأَيْتُمْ رَجُلَيْنِ يَقْتَلَانِ فِي مَوْضِعٍ لَبِنَةً فَاخْرُجْ مِنْهَا».

قال: فَمَرَّ بِرَبِيعَةَ وَعَبْدِ الرَّحْمَنِ ابْنِ شُرَحِيلَ بْنِ حَسَنَةَ، يَتَنَازَعَا بِفِي مَوْضِعٍ لَبِنَةً، فَخَرَجَ مِنْهَا.

[٦٤٩٤] ٢٢٧ - (...) حَدَّثَنِي زُهْبِرٌ: ابْنُ حَرْبٍ وَعَبْدِ اللهِ بْنِ سَعِيدٍ قَالَ:

'You will conquer Egypt, and it is a land in which the currency is the *Qirât*. When you conquer it, treat its people kindly, for they have protection ((*Dhimmah*) and kinship. But if you see two men fighting over a space the size of a brick, then leave.'" He said: "I saw 'Abdur-Rahmân bin Shurahbîl bin Hasanah and his brother Rabî'ah, fighting over a space the size of a brick, so I left."

حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا أَبِي سَمْعَتْ حَرْمَلَةَ الْمُصْرِيَّ يُحَدِّثُ عَنْ عَبْدِ الرَّحْمَنِ بْنِ شُمَاسَةَ، عَنْ أَبِي بَصَرَةَ، عَنْ أَبِي ذِرَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّكُمْ سَفَقْتُمُونَ مِصْرَ، وَهِيَ أَرْضٌ يُسَمَّى فِيهَا الْقَيْرَاطُ، فَإِذَا فَتَحْتُمُوهَا فَأَخْسِنُوا إِلَيْهَا، فَإِنَّ لَهُمْ ذَمَّةً وَرَحْمَةً» أَوْ قَالَ: «ذَمَّةً وَصَهْرًا، فَإِذَا رَأَيْتُ رَجُلَيْنِ يَحْتَصِمَا نَفْسَاهُمْ فِي مَوْضِعِ لَبَنَةٍ، فَاخْرُجْ مِنْهُمَا». قَالَ: فَرَأَيْتُ عَبْدَ الرَّحْمَنِ بْنَ شُرَحِيلَ بْنَ حَسَنَةَ وَأَخَاهُ رَبِيعَةَ، يَحْتَصِمَا فِي مَوْضِعِ لَبَنَةٍ، فَحَرَجْتُ مِنْهُمَا.

Chapter 57. The Virtues Of The People Of Oman

[6495] 228 - (2544) Abû Barzah said: "The Messenger of Allâh ﷺ sent a man to one of the tribes of the Arabs, and they reviled him and beat him. He came to the Messenger of Allâh ﷺ and told him. The Messenger of Allâh ﷺ said: 'If you had gone to the people of Oman, they would not have reviled you or beaten you.'"

(المعجم ٥٧) - (بابُ فضل أهل عمان) (التحفة ١٠٣)

سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا مَهْدَى بْنُ مَيْمُونٍ عَنْ أَبِي الْوَازِعِ، جَابِرٌ بْنُ عَمْرِو الرَّاسِبِيِّ: سَمِعْتُ أَبَا بَرَزَةَ يَقُولُ: بَعَثَ رَسُولُ اللَّهِ ﷺ رَجُلًا إِلَى حَيٍّ مِنْ أَحْيَاءِ الْأَرْبِ، فَسَبَوْهُ وَضَرَبُوهُ، فَجَاءَ إِلَيْ رَسُولِ اللَّهِ ﷺ فَأَخْبَرَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ أَهْلَ عُمَانَ أَئْتَتْ، مَا سَبَوْكَ وَلَا ضَرَبُوكَ».

Chapter 58. The Liar And Great Slaughterer Of Thaqif

[6496] 229 - (2545) It was narrated from Abû Nawfal: "I saw 'Abdullâh bin Az-Zubair (hanging) on the road to Al-Madînah, and the Quraish and the people were passing by him. 'Abdullâh bin 'Umar came by, and he stopped and said: 'Peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib; peace be upon you, Abû Khubaib. By Allâh, I told you not to do this; by Allâh, I told you not to do this; by Allâh, I told you not to do this. By Allâh, as far as I know, you were devoted to fasting and prayer at night, and you upheld the ties of kinship. By Allâh, a nation of which you are the worst is a good nation.'

"Then 'Abdullâh bin 'Umar went away, and news of the position of 'Abdullâh and what he had said reached Al-Hajjâj. He sent for him, and the body was taken down and thrown into the graveyard of the Jews. Then he sent for his mother Asmâ' bint Abî Bakr, but she refused to come to him. The messenger said to her again: 'Either you will come or I shall send to you one who will drag you by your hair.' But she refused and said: 'By Allâh, I will not come until you send to me one who will drag me by my hair.' He (Al-Hajjâj) said: 'Bring me my shoes.' He put on his shoes and set

(المعجم ٥٨) - (باب ذكر كذاب ثقيف ومبيرها) (التحفة ١٠٤)

٦٤٩٦ [٢٢٩ - ٢٥٤٥] حَدَّثَنَا عُقْبَةُ
 ابْنُ مُكْرِمٍ الْعَمَيْثُ : حَدَّثَنَا بَعْقُوبُ يَعْنَى
 ابْنُ إِسْحَاقَ الْحَضْرَمَىَ : أَخْبَرَنَا الْأَسْوَدُ
 ابْنُ شَيْبَانَ عَنْ أَبِي نَوْفَلٍ : رَأَيْتُ عَبْدَ اللَّهِ
 ابْنَ الرُّبِّيرِ عَلَى عَقْبَةِ الْمَدِينَةِ ، قَالَ :
 فَجَعَلْتُ فُرِيشًّا تَمُرًّا عَلَيْهِ وَالنَّاسُ ، حَتَّى
 مَرَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ ، فَوَقَفَ عَلَيْهِ
 فَقَالَ : السَّلَامُ عَلَيْكَ ، أَبَا خُبَيْبٍ ! السَّلَامُ
 عَلَيْكَ ، أَبَا خُبَيْبٍ ! السَّلَامُ عَلَيْكَ ، أَبَا
 خُبَيْبٍ ! أَمَا وَاللَّهِ ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ
 هَذَا ، أَمَا وَاللَّهِ ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ
 هَذَا ، أَمَا وَاللَّهِ ! لَقَدْ كُنْتُ أَنْهَاكَ عَنْ
 هَذَا ، أَمَا وَاللَّهِ ! إِنْ كُنْتَ ، مَا عَلِمْتُ ،
 صَوَّاماً ، فَوَّاماً ، وَصُولَاً لِلرَّاحِمِ ، أَمَا
 وَاللَّهِ ! لَأَمَّهُ أَنْتَ أَشَرُّهَا لَأَمَّهُ خَيْرٌ .
 ثُمَّ نَفَدَ عَبْدُ اللَّهِ بْنُ عُمَرَ ، فَبَلَغَ الْحَجَاجَ
 مَوْقِفُ عَبْدِ اللَّهِ وَفَوْلَهُ ، فَأَرْسَلَ إِلَيْهِ فَأُنْزِلَ
 عَنْ جَذِيعِهِ ، فَأُلْقِيَ فِي قُبُورِ الْيَهُودِ ، ثُمَّ
 أُرْسَلَ إِلَى أُمِّهِ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ ، فَأَبْتَأَ
 أَنْ تَأْتِيهِ ، فَأَعَادَ عَلَيْهَا الرَّسُولَ : لَتَأْتِنِي أَوْ
 لَأَبْعَثَنَّ إِلَيْكَ مَنْ يَسْتَحِبُكَ بِقُرُونِكَ ، قَالَ :
 فَأَبْتَأَ وَقَالَتْ : وَاللَّهِ ! لَا آتَيْكَ حَتَّى تَبْعَثَ

out, swollen with pride, until he entered upon her. He said: 'What do you think about what I did to the enemy of Allâh?' She said: 'I think that you ruined his life in this world, but he has ruined your life in the Hereafter. I heard that you said to him: O son of *Dhât An-Niṭâqain* (the woman with two girdles). By Allâh, the woman with two girdles, one of them, she used to hang the food of the Messenger of Allâh ﷺ and the food of Abû Bakr out of the reach of wild animals, and the other was the girdle that no woman can do without. As for the Messenger of Allâh ﷺ, he told us: "Among *Thaqîf* there will be a liar, and a great slaughterer." As for the liar, we have seen him, and as for the great slaughterer, I do not think that it is anyone but you.' He (the narrator) said: 'He (Al-Hajjâj) got up and left her, and he did not reply her.'

Chapter 59. The Virtues Of The Persians

[6497] 230 - (2546) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If the (knowledge of) religion was at the Pleiades, a man from among the Persians – or from among the sons of the Persians – would go and get it.'

إِلَيَّ مَنْ يَسْهُبُنِي بِقُرُونِي، قَالَ: فَقَالَ:
أَرْوَنِي سَبْتَيِ، فَأَخْذَ تَعْلِيهِ، ثُمَّ انْطَلَقَ
يَوْدَفُ، حَتَّى دَخَلَ عَلَيْهَا، فَقَالَ: كَفَرَ
رَأَيْتِنِي صَنَعْتُ بِعَدُوِ اللَّهِ؟ قَالَتْ: رَأَيْتَكَ
أَفْسَدْتَ عَلَيْهِ دُنْيَاكَ، وَأَفْسَدَ عَلَيْكَ آخِرَتَكَ،
بَلَغْنِي أَنَّكَ تَقُولُ لَهُ: يَا ابْنَ دَاتِ النَّطَاقَيْنِ!
أَنَا، وَاللَّهُ! دَاتُ النَّطَاقَيْنِ، أَمَّا أَحَدُهُمَا
فَكُنْتُ أَرْفَعُ بِهِ طَعَامَ رَسُولِ اللَّهِ ﷺ، وَطَعَامَ
أَبِي بَكْرٍ مِنَ الدَّوَابَ، وَأَمَّا الْآخَرُ فَنَطَاقُ
الْمَرْأَةُ الَّتِي لَا تَسْتَغْنِي عَنْهُ، أَمَّا إِنَّ رَسُولَ
اللَّهِ ﷺ حَدَّثَنَا: أَنَّ فِي ثَقِيفٍ كَذَّابًا وَمُبِيرًا
فَأَمَّا الْكَذَّابُ فَرَأَيْنَاهُ، وَأَمَّا الْمُبِيرُ فَلَا
إِخَالُكَ إِلَّا إِيَاهُ، قَالَ: فَقَامَ عَنْهَا وَلَمْ
يُرَاجِعُهَا.

(المعجم ٥٩) - (بابُ فضل فارس)

(التحفة ١٠٥)

[6497] 230 - (2546) حدثني
مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ أَبْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّازَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ جَعْفِرِ الْجَزَرِيِّ،
عَنْ يَزِيدَ بْنِ الْأَصْمَمَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ الدِّينُ عِنْدَ
الثُّرَيَا لَذَهَبَ بِهِ رَجُلٌ مِنْ فَارِسَ - أَوْ قَالَ -
مِنْ أَبْنَاءِ فَارِسَ، حَتَّى يَتَنَوَّلَهُ».

[6498] 231 - (...) It was narrated that Abû Hurairah said: "We were sitting with the Prophet ﷺ and *Sûrat Al-Jumu'ah* was revealed to him. When he recited the words: 'And [He has sent him also to] others among them (Muslims) who have not yet joined them (but they will come)',^[1] a man said: 'Who are they, O Messenger of Allâh?' The Prophet ﷺ did not answer him until he had asked two or three times, and among us was Salmân Al-Fârisî. Then the Prophet ﷺ put his hand on Salmân and said: 'If faith were at the Pleiades, some men from among these people would get it.'"

Chapter 60. The Words Of The Prophet ﷺ: "People Are Like A Hundred Camels Among Whom You Cannot Find One That Is Fit For Riding"

[6499] 232 - (2547) It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ said: 'You will find that people are like a hundred camels, among whom a man cannot find one that is fit for riding.'"

[٦٤٩٨] ٢٣١ - (...) حَدَّثَنَا قُتْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنْ ثُورٍ، عَنْ أَبِي الْعَيْثَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كُنَّا جُلُوسًا عِنْدَ النَّبِيِّ ﷺ، إِذْ نَزَّلَتْ عَلَيْهِ سُورَةُ الْجُمُعَةِ. فَلَمَّا قَرَأَ: «وَآخَرِينَ مِنْهُمْ لَمَّا يَلْكَفُوا بِهِمْ» [الجمعة: ٣]. قَالَ [رَجُلٌ]: مَنْ هَؤُلَاءِ يَا رَسُولَ اللهِ! فَلَمْ يُرَاجِعْهُ النَّبِيُّ ﷺ، حَتَّى سَأَلَهُ مَرَأَةٌ أَوْ مَرْأَتَيْنِ أَوْ ثَلَاثَةَ، قَالَ: وَقَبَّلَ سَلْمَانُ الْفَارِسِيُّ، قَالَ: فَوَضَعَ النَّبِيُّ ﷺ يَدَهُ عَلَى سَلْمَانَ، ثُمَّ قَالَ: أَلَوْ كَانَ الْإِيمَانُ عِنْدَ الْثُرَيَا، لَنَّهُ رِجَالٌ مِنْ هَؤُلَاءِ.

(المعجم ٦٠) - (باب قوله ﷺ: «الناس كأيبل مائة، لا تجد فيها راحلة») (التحفة ١٠٦)

[٦٤٩٩] ٢٣٢ - (٢٥٤٧) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - وَاللَّفْظُ لِمُحَمَّدٍ - قَالَ عَبْدُ: أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «تَجِدُونَ النَّاسَ كَأيبل مائة، لَا يَجِدُ الرَّجُلُ فِيهَا رَاحِلَةً».

^[1] *Al-Jumu'ah* 62:3.

45. The Book Of *Al-Birr*,^[1] Nurturing Ties And Manners

٧ - (المعجم ٤٥) - كتاب البر والصلة
والأدب (التحفة ٢٤)

Chapter 1. Being Dutiful To One's Parents, And Which Of Them Is More Entitled To It

[6500] 1 - (2548) It was narrated that Abû Hurairah said: "A man came to the Messenger of Allâh ﷺ and said: 'Which of the people is most deserving of my best companionship?' He said: 'Your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your mother.' He said: 'Then who?' He said: 'Then your father.'"¹

In the *Hadîth* of Qutaibah it says: "Who is most deserving of my best companionship?" And he did not say: "Which of the people?"

[6501] 2 - (...) It was narrated that Abû Hurairah said: "A man said: 'O Messenger of Allâh, which of the people is most deserving of my best companionship?' He said: 'Your mother, then your mother, then your mother, then your father, then the next closest and the next closest.'"

(المعجم ١) - (باب بَرِّ الْوَالِدِينِ،
وَأَيُّهُمَا أَحَقُّ بِهِ) (التحفة ١)

٦٥٠٠ - ١ [٢٥٤٨] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ بْنِ جَمِيلٍ بْنِ طَرِيفِ التَّنْفِيَّيِّ وَرَهْبَنْيَّا
ابْنُ حَرْبٍ قَالَ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ
ابْنِ الْقَعْدَاءِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
قَالَ: مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي؟
قَالَ: «أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ
أُمُّكَ» قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أُمُّكَ»
قَالَ: ثُمَّ مَنْ؟ قَالَ: «ثُمَّ أَبُوكَ».
وَفِي حَدِيثِ قُتْبَيْهِ: مَنْ أَحَقُّ بِحُسْنِ
صَحَابَتِي؟ وَلَمْ يَذْكُرِ النَّاسِ.

٦٥٠١ - ٢ [٢٥٤٩] حَدَّثَنَا أَبُو كُرَيْبٍ
مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ: حَدَّثَنَا أَبْنُ
فُضَيْلٍ عَنْ أَبِيهِ، عَنْ عُمَارَةَ بْنِ الْقَعْدَاءِ،
عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَجُلٌ: يَا رَسُولَ اللَّهِ! مَنْ أَحَقُّ النَّاسِ

^[1] Being dutiful and reverential to one's parents.

يُحْسِنُ الصُّحْبَةَ؟ قَالَ «أُمْكَ، ثُمَّ أُمْكَ،
ثُمَّ أُمْكَ، ثُمَّ أَبَاكَ، ثُمَّ أَدْنَاكَ أَدْنَاكَ».

[6502] 3 - (...) It was narrated that Abû Hurairah said: "A man came to the Prophet ﷺ..." and he mentioned a *Hadîth* like that of Jarîr (no. 6500), and he added: "He said: 'Yes, by your father, I shall tell you.'"

[6503] 4 - (...) It was narrated from Abû Shubrumah with this chain of narrators.

In the *Hadîth* of Wuhaib it says: "Whom should I treat with the most *Bîr*?" In the *Hadîth* of Muhammâd bin Talhah it says: "Which of the people is most deserving of my best companionship?" Then he mentioned a *Hadîth* like that of Jarîr (no. 6500).

[6504] 5 - (2549) It was narrated that 'Abdullâh bin 'Amr said: "A man came to the Prophet ﷺ and asked him for permission to go for *Jihâd*. He said: 'Are your parents alive?' He said: 'Yes.' He said: "Then your *Jihâd* is with them."

[٦٥٠٢] ٣ - (...) حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَرِيكُ عَنْ عُمَارَةَ
وَابْنِ شُبْرُومَةَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي
هُرَيْرَةَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ،
فَذَكَرَ يُمْثِلُ حَدِيثَ حَرِيرٍ - وَزَادَ: فَقَالَ:
«نَعَمْ: وَأَبِيكَ! لَتَشْبَانَ».

[٦٥٠٣] ٤ - (...) حَدَّثَنِي مُحَمَّدُ بْنُ
حَاتِمٍ: حَدَّثَنَا شَبَابَةُ: حَدَّثَنَا مُحَمَّدُ بْنُ
طَلْحَةَ، وَحَدَّثَنِي أَحْمَدُ بْنُ خَرَاشِ:
حَدَّثَنَا حَبَّانُ: حَدَّثَنَا وُهَيْبٌ، كِلَاهُمَا عَنِ
ابْنِ شُبْرُومَةِ بِهَذَا الْإِسْنَادِ.
فِي حَدِيثِ وُهَيْبٍ: مَنْ أَبْرُ؟ وَفِي
حَدِيثِ مُحَمَّدِ بْنِ طَلْحَةَ: أَيُّ النَّاسِ أَحَقُّ
مِنِي بِيُحْسِنِ الصُّحْبَةَ؟ ثُمَّ ذَكَرَ يُمْثِلُ
حَدِيثَ حَرِيرٍ.

[٦٥٠٤] ٥ - (٢٥٤٩) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَزَهْرَيُّ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا وَكِبْعَ
عَنْ سُفِيَّانَ، عَنْ حَبِيبٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُشَّنِّ: حَدَّثَنَا يَحْمَى يَعْنِي ابْنَ سَعِيدٍ
الْقَطَّانَ، عَنْ سُفِيَّانَ وَسُعْبَةَ قَالَا: حَدَّثَنَا
حَبِيبٌ عَنْ أَبِي الْعَيَّاسِ، عَنْ عَبْدِ اللَّهِ بْنِ
عَمْرٍو قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ يَسْأَلُهُ

في الجِهاد، فَقَالَ: «أَحَدُهُ وَالدَّاكُ؟» قَالَ: نَعَمْ، قَالَ «فَيَهِمَا فَجَاهُدْ». [٦٥٠٥]

[6505] (...) It was narrated from Abul-'Abbâs: "I heard 'Abdullâh bin 'Amr bin Al-'Âs saying: 'A man came to the Prophet ﷺ ...'" and he mentioned a similar report (as *Hadîth* no. 6504).

Muslim said: Abul-'Abbâs' name is As-Sâ'ib bin Farrûkh Al-Makkî.

[6506] 6 - (...) A similar report (as *Hadîth* no. 6505) was narrated from Hâbîb with this chain of narrators.

[٦٥٠٥] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا شَعْبَةُ عَنْ حَبِيبٍ: سَمِعْتُ أَبَا الْعَبَّاسِ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ يَقُولُ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَذَكَرَ يَوْمَهُ لَهُ . قَالَ مُسْلِمٌ: أَبُو الْعَبَّاسِ اسْمُهُ السَّائِبُ بْنُ فَرُوخَ الْمَكِّيِّ .

[٦٥٠٦] ٦-(...) حَدَّثَنَا أَبُو كُرَيْبٍ: أَخْبَرَنَا أَبُو يُشْرِي عَنْ مَسْعِرٍ؛ قَالَ: وَحَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا مُعاوِيَةُ بْنُ عَمْرِو عَنْ أَبِي إِسْحَاقٍ؛ وَحَدَّثَنِي الْفَاسِمُ بْنُ زَكْرِيَّاءَ: حَدَّثَنَا حُسْنِي بْنُ عَلَيٍ الْجُعْفُونِي عَنْ زَائِدَةَ، كِلَاهُمَا عَنْ الْأَعْمَشِ، جَمِيعًا عَنْ حَبِيبٍ بِهَذَا إِلَسْنَادِ، مَثُلُهُ .

[6507] (...) 'Abdullâh bin 'Amr bin Al-'Âs said: "A man came to the Prophet of Allâh ﷺ and said: 'I swear my allegiance to you, that I will migrate and engage in *Jihâd*, seeking reward from Allâh.' He (ﷺ) said: 'Are either of your parents alive?' He said: 'Yes, both of them.' He said: 'Are you seeking reward from Allâh?' He said: 'Yes.' He said: 'Then go

[٦٥٠٧] (...) حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثٍ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ؛ أَنَّ نَاعِمًا، مَوْلَى أُمِّ سَلَمَةَ حَدَّثَهُ؛ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنِ الْعَاصِ قَالَ: أَقْبِلَ رَجُلٌ إِلَى نَبِيِّ اللَّهِ ﷺ فَقَالَ: أَبَيْعُكَ عَلَى الْهِجْرَةِ وَالْجِهادِ، أَبْتَغِي

back to your parents and be a good companion to them.””

الأَجْرُ مِنَ اللَّهِ، قَالَ «فَهَلْ مِنْ وَالِدَيْكَ أَحَدٌ حَيٌّ؟» قَالَ: نَعَمْ، بَلْ كِلَاهُمَا، قَالَ «فَتَبَغِيِ الْأَجْرَ مِنَ اللَّهِ؟» قَالَ: نَعَمْ. قَالَ «فَارْجِعْ إِلَى وَالِدَيْكَ فَأَخْسِنْ صُحْبَتَهُمَا».

(المعجم ٢) - (باب تقديم بـ الوالدين على التطوع بالصلوة، وغيرها)
(التحفة ٢)

Chapter 2. Being Dutiful To One's Parents Takes Precedence Over Voluntary Prayer, Etc.

[6508] 7 - (2550) It was narrated from Abû Râfi' that Abû Hurairah said: "Juraij used to worship in his hermitage, and his mother came to him."

Humaid said: "Abû Râfi' described to us how the Messenger of Allâh ﷺ described his mother when she called him, how she put her hand on her forehead then raised her head to call him.

"She said: 'O Juraij! I am your mother, speak to me.' She found him praying and he said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She went away, then she came back a second time, and said: 'O Juraij! I am your mother, speak to me.' He said: 'O Allâh, my mother or my prayer?' And he chose his prayer. She said: 'O Allâh, this is Juraij and he is my son, and I spoke to him but he refused to speak to me. O Allâh, do not let him die until he has seen prostitutes.'"

ابن فروخ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغَيْرَةِ: حَدَّثَنَا حُمَيْدُ بْنُ هَلَالٍ عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ: كَانَ جُرَيْجُ يَتَعَبَّدُ فِي صَوْمَاءَةٍ، فَجَاءَتْ أُمُّهُ.
قَالَ حُمَيْدٌ: فَوَصَّفَ لَنَا أَبُو رَافِعَ صِفَةَ أَبِي هُرَيْرَةَ لِصِفَةِ رَسُولِ اللَّهِ ﷺ أُمَّهَ حِينَ دَعَهُ، كَيْفَ جَعَلَتْ كَفَهَا فَوْقَ حَاجِهَا، ثُمَّ رَمَتْ رَأْسَهَا إِلَيْهِ تَدْعُوهُ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، كَلَّمْنِي، فَصَادَقَتْهُ يُصْلِي، فَقَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي قَالَ: فَاخْتَارَ صَلَاتَهُ، فَرَجَعَتْ ثُمَّ عَادَتْ فِي الثَّانِيَةِ، فَقَالَتْ: يَا جُرَيْجُ! أَنَا أُمُّكَ، فَكَلَّمْنِي، قَالَ: اللَّهُمَّ! أُمِّي وَصَلَاتِي، فَاخْتَارَ صَلَاتَهُ، فَقَالَتْ: اللَّهُمَّ! إِنَّ هَذَا جُرَيْجُ، وَهُوَ ابْنِي، وَإِنِّي كَلَّمْتُهُ فَأَبْيُ أَنْ يُكَلِّمْنِي، اللَّهُمَّ! فَلَا تُمْتَهِنْ حَتَّى زُ

He said: "If she had prayed that he be tempted, he would have fallen prey to temptation.

There was a shepherd who lived near his hermitage, and a woman came out of the village and he had intercourse with her. She became pregnant and gave birth to a boy. It was said to her: 'What is this?' She said: 'From the one who lives in this hermitage.' They came with their axes and shovels and called him, and they found him praying, and he did not speak to them. They started to destroy his hermitage, and when he saw that, he came down to them, and they said to him: 'Ask this woman.' He smiled and patted the child on the head and said: 'Who is your father?' He said: 'My father is the shepherd.' When they heard that from him they said: 'We will rebuild what we have destroyed of your hermitage with gold and silver.' He said: 'No; just put it back as it was, with clay.' Then he went up to it."

[6509] 8 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "No one spoke in the cradle except three: 'Eisâ bin Mariam, and the companion of Juraij. Juraij was a man devoted to worship, and he made a hermitage for himself where he used to stay. His mother came to him when he was praying and said: 'O Juraij!' He said: 'O Lord,

الْمُؤْسَاتِ'. قَالَ: وَلَوْ دَعَتْ عَلَيْهِ أَنْ يُفْتَنَ لَفْنَنِ.

قَالَ: وَكَانَ رَاعِيَضَّاً يَأْوِي إِلَى دَيْرِهِ، قَالَ: فَحَرَجَتْ امْرَأَةٌ مِنَ الْقَرْيَةِ فَوَقَعَ عَلَيْهَا الرَّاعِي، فَحَمَلَتْ فَوْلَدَتْ غُلَامًا، فَقَبَّلَتْهَا: مَا هَذَا؟ قَالَتْ: مِنْ صَاحِبِهِ هَذَا الدَّيْرِ، قَالَ فَجَاءُوا بِفُؤُسِهِمْ وَمَسَا حِبِّهِمْ، فَنَادَوْهُ فَصَادَفُوهُ يُصْلِي، فَلَمْ يُكَلِّمُهُمْ، قَالَ: فَأَخْذُوا يَهِيمُونَ دَيْرَهُ، فَلَمَّا رَأَى ذَلِكَ نَزَلَ إِلَيْهِمْ، فَقَالُوا لَهُ: سَلْ هَذِهِ، قَالَ: فَتَبَسَّمَ ثُمَّ مَسَحَ رَأْسَ الصَّبِيِّ فَقَالَ: مَنْ أَبُوكَ؟ قَالَ: أَبِي رَاعِي الضَّاً، فَلَمَّا سَمِعُوا ذَلِكَ مِنْهُ قَالُوا: بَنِي مَا هَدَمْنَا مِنْ دَيْرَكَ بِالذَّهَبِ وَالْفَضَّةِ، قَالَ: لَا، وَلَكِنْ أَعِدُّوهُ تُرَابًا كَمَا كَانَ، ثُمَّ عَلَاهُ.

٦٥٠٩-٨ [٦٥٠٩-٨] حَدَّثَنَا زُهِيرُ بْنُ حَرْبٍ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا حَرِيرُ بْنُ حَازِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ سِيرِينَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا يَتَكَلَّمُ فِي الْمَهْدِ إِلَّا ثَلَاثَةٌ: عِيسَى بْنُ مَرْيَمَ، وَصَاحِبُ جُرَيْجٍ، وَكَانَ جُرَيْجٌ رَجُلًا عَابِدًا، فَاتَّخَذَ صَوْمَعَةً، فَكَانَ

my mother or my prayer?' And he continued praying and she left. The next day, she came when he was praying and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying and she left. The next day she came to him and said: 'O Juraij!' He said: 'O Lord, my mother or my prayer?' And he continued praying. She said: 'O Allâh, do not cause him to die until he looks at the faces of prostitutes.'

"The Children of Israel began to speak of Juraij and his worship. There was a prostitute who was very beautiful, and she said: 'If you wish, I will tempt him for you.' So she presented herself to him but he did not pay any attention to her. She went to a shepherd who lived near his hermitage and let him have his way with her, and she became pregnant. When she gave birth, she said: 'He is from Juraij.' They went to him and asked him to come down, and they destroyed his hermitage and started beating him. He said: 'What is the matter with you?' They said: 'You committed *Zinâ* with this prostitute and she bore you a child.' He said: 'Where is the boy?' They brought him, and he said: 'Let me pray.' So he prayed, and when he had finished, he came to the child and poked him in the stomach, and said: 'O boy,

فيها، فَأَتَهُ أُمُّهُ وَهُوَ يُصْلِي، فَقَالَتْ: يَا جُرَيْحَ! فَقَالَ: يَا رَبَّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَهُ وَهُوَ يُصْلِي، فَقَالَتْ: يَا جُرَيْحَ! فَقَالَ: يَا رَبَّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ، [فَانْصَرَفَتْ، فَلَمَّا كَانَ مِنَ الْغَدِ أَتَهُ فَقَالَتْ: يَا جُرَيْحَ! فَقَالَ: يَا رَبَّ! أُمِّي وَصَلَاتِي، فَأَقْبَلَ عَلَى صَلَاتِهِ] فَقَالَتْ: اللَّهُمَّ لَا تُبْتِه حَتَّى يَنْظُرَ إِلَى وُجُوهِ الْمُؤْمِنَاتِ، فَتَذَكَّرَ بُنُوْ إِسْرَائِيلَ جُرَيْحًا وَعَبَادَتَهُ، وَكَانَتْ امْرَأَةٌ بَغِيَّ يُتَمَثَّلُ بِحُسْنِهَا، فَقَالَتْ: إِنْ شِئْتُمْ لَا فَتَنَّتُهُ لَكُمْ، قَالَ: فَتَعَرَّضَتْ لَهُ فَلَمْ يَلْتَقِتْ إِلَيْهَا، فَأَتَتْ رَاعِيَا كَانَ يَأْوِي إِلَى صَوْمَعَتِهِ فَأَمْكَنَتْهُ مِنْ نَفْسِهَا، فَوَقَعَ عَلَيْهَا، فَحَمَلَتْ، فَلَمَّا وَلَدَتْ، قَالَتْ: هُوَ مِنْ جُرَيْحِ، فَأَتَوْهُ فَاسْتَرْلُوْهُ وَهَدَمُوا صَوْمَعَتِهِ وَجَعَلُوا يَضْرِبُونَهُ، فَقَالَ: مَا شَانُكُمْ؟ قَالُوا: زَيَّتْ بِهَذِهِ الْبَغِيِّ، فَوَلَدَتْ مِنْكَ، فَقَالَ: أَيْنَ الصَّبِيُّ؟ فَجَاءُوا بِهِ فَقَالَ: دَعْوَنِي حَتَّى أُصْلِي، فَصَلَّى، فَلَمَّا انْصَرَفَ أَتَى الصَّبِيُّ فَطَعَنَ فِي بَطْنِهِ، وَقَالَ: يَا غُلَامُ! مَنْ أَبُوكَ؟ قَالَ: فُلَانُ الرَّاعِي، قَالَ: فَأَقْبَلُوا عَلَى جُرَيْحٍ يَقْبِلُونَهُ

who is your father?' He said: 'So-and-so, the shepherd.' They came to Juraij and kissed him and touched him (seeking blessing). They said: 'We will rebuild your hermitage in gold.' He said: 'No, just put it back as it was, of clay.' So they did that.

"While a child was nursing from his mother, a man passed by riding a fine horse and dressed in a fine garment. His mother said: 'O Allâh, make my son like this man.' The child left the breast and turned to look at him, then he said: 'O Allâh, do not make me like him.' Then he turned back to the breast and resumed nursing."

He said: "It is as if I can see the Messenger of Allâh ﷺ describing his suckling by placing his forefinger in his mouth and sucking on it."

He (ﷺ) said: "They (the mother and the child) passed by a girl whom they were beating and saying: 'You committed Zinâ and stole,' and she was saying: 'Sufficient for me is Allâh and He is the best disposer of affairs.' His mother said: 'O Allâh, do not make my son like her.' (The child) stopped nursing and looked at her, and said: 'O Allâh, make me like her.' Then she started to talk to him (the child). She said: 'O you shaven-headed one! A good-looking man passed by and I said: 'O Allâh, make my son like him,' and you said: 'O Allâh, do not make

وَيَتَمَسَّحُونَ بِهِ، وَقَالُوا: نَبَيٌّ لَكَ صَوْمَعَاتَ مِنْ ذَهَبٍ، قَالَ: لَا، أَعِيدُوهَا مِنْ طِينٍ كَمَا كَانَتْ، فَفَعَلُوا.

رَأَكُبْ عَلَى دَائِيَةٍ فَارِهَةٍ وَشَارَةٍ حَسَنَةٍ، فَقَالَتْ أُمُّهُ اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَ هَذَا، فَتَرَكَ الشَّدِيْقَ وَأَقْبَلَ إِلَيْهِ فَنَظَرَ إِلَيْهِ، فَقَالَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلُهُ، ثُمَّ أَقْبَلَ عَلَى تَدْبِيْهِ فَجَعَلَ يَرْتَضِعُ.

قَالَ: فَكَانَى أَنْظَرُ إِلَى رَسُولِ اللَّهِ ﷺ وَهُوَ يَحْكِي ارْتِصَاعَهُ يَإِصْبِعُهُ السَّبَابَةَ فِي فَوْهَمِهِ، فَجَعَلَ يَمْصُها.

قَالَ: «وَمَرُوا بِجَارِيَةٍ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: «زَيْتٌ، سَرَقَتْ، وَهِيَ تَقُولُ: حَسَنِي اللَّهُ وَنَعَمْ الْوَكِيلُ، فَقَالَتْ أُمُّهُ: اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَتَرَكَ الرَّضَاعَ وَنَظَرَ إِلَيْهَا، فَقَالَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا، فَهُنَاكَ تَرَاجَعَا الْحَدِيثَ، فَقَالَتْ: حَلْقَى! مَرْ رَجُلٌ حَسَنُ الْهَمَةِ فَقُلْتُ: اللَّهُمَّ اجْعَلِ ابْنِي مِثْلَهُ فَقُلْتَ: اللَّهُمَّ لَا تَجْعَلْنِي مِثْلُهُ، وَمَرُوا بِهِنْهِ الْأَمَةِ وَهُمْ يَضْرِبُونَهَا وَيَقُولُونَ: زَيْتٌ، سَرَقَتْ، فَقُلْتُ: اللَّهُمَّ لَا تَجْعَلِ ابْنِي مِثْلَهَا، فَقُلْتَ: اللَّهُمَّ اجْعَلْنِي مِثْلَهَا.

me like him.” Then they passed by with this slave woman whom they were beating and saying: “You committed *Zinâ* and you stole,” and I said: “O Allâh, do not make him like her,” and you said: “O Allâh, make me like her.”

“He said: ‘That man was a tyrant, so I said: ‘O Allâh, do not make me like him.’” And this woman of whom they said: “You committed *Zinâ* and stole,” – she did not commit *Zinâ* or steal, so I said: “O Allâh, make me like her.”

Chapter 3. The Disgrace Of One Whose Parents, One Or Both Of Them, Reach Old Age During His Lifetime, And He Does Not Enter Paradise

[6510] 9 - (2551) It was narrated from Abû Hurairah that the Prophet ﷺ said: “May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.” It was said: “Who, O Messenger of Allâh?” He said: “The one whose parents, one or both of them, reach old age during his lifetime and he does not enter Paradise.”

[6511] 10 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust, may his nose be rubbed in the dust, may his nose be rubbed in the dust.’” It was said: Who, O Messenger of Allâh? He said: ‘The one whose parents, one or

قالَ: إِنَّ ذَاكَ الرَّجُلَ كَانَ جَيَّارًا، فَقُلْتُ: اللَّهُمَّ! لَا تَجْعَلْنِي مِثْلَهُ، وَإِنَّ هَذِهِ بَقْوَلُونَ لَهَا: زَنِيتُ، وَلَمْ تَزِنْ، وَسَرَقْتُ، وَلَمْ تَشْرِقْ، فَقُلْتُ: اللَّهُمَّ! اجْعَلْنِي مِثْلَهَا».

(المعجم ٣) - (باب رغم من أدرك أبويه أو أحدهما عند الكبر، فلم يدخل الجنة) (التحفة ٣)

[٦٥١٠-٩] حَدَّثَنَا شَيْبَانُ بْنُ فَرْوَحَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سَهْلِ بْنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «رَغْمَ أَنْفُ، ثُمَّ رَغْمَ أَنْفُ، ثُمَّ رَغْمَ أَنْفُ» [قِيلَ: مَنْ يَا رَسُولَ اللهِ؟ قَالَ] «مَنْ أَدْرَكَ أَبُوهُهُ عِنْدَ الْكِبَرِ، أَحَدَهُمَا أَوْ كَلِيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ».

[٦٥١١-١٠] حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سَهْلِ بْنِ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ. قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «رَغْمَ أَنْفُهُ، ثُمَّ رَغْمَ أَنْفُهُ، ثُمَّ رَغْمَ أَنْفُهُ» [قِيلَ: مَنْ يَا رَسُولَ اللهِ؟ قَالَ

both of them, reach old age during his lifetime and he does not enter Paradise.””

[6512] (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘May his nose be rubbed in the dust...’” three times, then he mentioned something similar (to *Hadîth* no. 6511).

Chapter 4. The Virtue Of Maintaining Ties With The Friends Of One’s Father And Mother, Etc.

[6513] 11 - (2552) It was narrated from ‘Abdullâh bin Dînâr that a Bedouin man met ‘Abdullâh bin ‘Umar on the road to Makkah, and ‘Abdullâh greeted him, mounted him on a donkey that he had been riding, and gave him a turban that was on his head. Ibn Dînâr said: “We said to him: ‘May Allâh guide you. They are Bedouin and they are content with little.’ ‘Abdullâh (Ibn ‘Umar) said: ‘The father of this man was a friend of ‘Umar bin Al-Khaṭṭâb, and I heard the Messenger of Allâh ﷺ say: The best act of *Birr* is for a child to uphold ties with the friends of his father.’”

«مَنْ أَذْرَكَ وَالدِّيْنُ عِنْدَهُ الْكَبِيرُ، أَحَدَهُمَا أَوْ كِلَيْهِمَا، ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ».

[٦٥١٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدٌ بْنُ مَخْلِدٍ عَنْ سُلَيْمَانَ بْنِ يَلَالٍ: حَدَّثَنِي سَهْلٌ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَغْمَ أَنْفُهُ» ثَلَاثًا، ثُمَّ ذَكَرَ مِثْلَهُ.

(المعجم ٤) - (باب فضل صلة أصدقاء الأب والأم، ونحوهما)
(التحفة ٤)

[٦٥١٣] ١١- (٢٥٥٢) حَدَّثَنِي أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرِو بْنِ سَرْحٍ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي سَعِيدُ بْنُ أَبِي أَيْوبَ عَنِ الْوَلِيدِ بْنِ أَبِي الْوَلِيدِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ: أَنَّ رَجُلًا مِنَ الْأَعْرَابِ لَقِيَهُ بِطَرِيقِ مَكَّةَ، فَسَلَّمَ عَلَيْهِ عَبْدُ اللَّهِ، وَحَمَلَهُ عَلَى جِمَارٍ كَانَ يَرْكَبُهُ، وَأَعْطَاهُ عِمَامَةً كَانَتْ عَلَى رَأْسِهِ، فَقَالَ ابْنُ دِينَارٍ: فَقُلْنَا لَهُ: أَصْلَحَكَ اللَّهُ إِنَّهُمُ الْأَعْرَابُ، إِنَّهُمْ يَرْضَوْنَ بِالْيُسْرِ، فَقَالَ عَبْدُ اللَّهِ: إِنَّمَا هَذَا كَانَ وُدًا لِعُمَرَ بْنِ الْخَطَّابِ، وَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَبَرَّ صِلَةُ الْوَلَدِ أَهْلَ وُدَّ أَبِيهِ».

[6514] 12 - (...) It was narrated from ‘Abdullâh bin ‘Umar that the Prophet ﷺ said: “The best act of *Birr* is for a man to uphold ties with the friends of his father.”

[٦٥١٤] ١٢ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ: أَخْبَرَنِي حَيْوُةُ بْنُ شُرَيْحٍ عَنْ ابْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «أَبْرُّ الْبِرِّ أَنْ يَصِلَ الرَّجُلُ وُدًّا أَيِّهِ».

[6515] 13 - (...) It was narrated from ‘Abdullâh bin Dînâr that when Ibn ‘Umar set out for Makkah, he had a donkey with him that he would ride for a change when he was tired of riding his camel, and he had a turban that he tied on his head. One day while he was riding that donkey, a Bedouin passed by him and he said: ‘Aren’t you so-and-so the son of so-and-so?’ He said: ‘Yes.’ He gave him the donkey and said: ‘Ride this,’ and he gave him the turban and said: ‘Tie this around your head.’ Some of his companions said to him: ‘May Allâh forgive you, you have given this Bedouin a donkey that you were riding for a change and a turban that you had tied around your head.’ He said: ‘I heard the Messenger of Allâh ﷺ say: “One of the best acts of *Birr* is for a man to uphold ties with the friends of his father after he (the father) dies.”’ And his father was a friend of ‘Umar’s.

[٦٥١٥] ١٣ - (...) حَدَّثَنَا حَسَنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ ابْنُ سَعْدٍ: حَدَّثَنَا أَبِي وَاللَّيْثُ بْنُ سَعْدٍ، جَمِيعًا عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ أَسَامَةَ بْنِ الْهَادِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ: أَنَّهُ كَانَ إِذَا خَرَجَ إِلَى مَكَّةَ كَانَ لَهُ حِمَارٌ يَتَرَوَّحُ عَلَيْهِ، إِذَا مَلَ رُوكُوبَ الرَّاحِلَةِ، وَعِمَامَةً يَشْدُدُ بِهَا رَأْسَهُ، فَبَيْنَا هُوَ يَوْمًا عَلَى ذَلِكَ الْحِمَارِ، إِذْ مَرَّ بِهِ أَعْرَابِيٌّ، فَقَالَ: أَلَّسْتَ ابْنَ فُلَانِ بْنِ فُلَانِ؟ قَالَ: بَلَى، فَأَغْطَاهُ الْحِمَارَ وَقَالَ: ارْكِبْ هَذَا، وَالْعِمَامَةَ، قَالَ: أَشْدُدْ بِهَا رَأْسَكَ، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: غَفَرَ اللَّهُ لَكَ أَعْطَيْتَ هَذَا الْأَعْرَابِيَّ حِمَارًا كُنْتَ تَرَوَّحُ عَلَيْهِ، وَعِمَامَةً كُنْتَ تَشْدُدُ بِهَا رَأْسَكَ! فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ مِنْ أَبْرُ الْبِرِّ صِلَةَ الرَّجُلِ أَهْلَ وُدًّا أَيِّهِ، بَعْدَ أَنْ يُوْجَيْ» وَإِنَّ أَبَاهُ كَانَ صَدِيقًا لِعُمَرَ.

Chapter 5. Meaning Of *Al-Birr* (Righteousness) And Sin

[6516] 14 - (2553) It was narrated that An-Nawwâs bin Sam'ân Al-Anshârî said: "I asked the Messenger of Allâh ﷺ about righteousness and sin, and he said: '*Al-Birr* (righteousness) is a good character, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

[6517] 15 - (...) It was narrated that An-Nawwâs bin Sam'ân said: "I stayed with the Messenger of Allâh ﷺ in Al-Madînah for one year, and nothing kept me from parting from him except asking questions. If one of us left him he would not ask the Messenger of Allâh ﷺ about anything.^[1] But I asked him about righteousness and sin, and the Messenger of Allâh ﷺ said: '*Al-Birr* (righteousness) is good conduct, and sin is that which wavers in your heart and you do not want the people to find out about it.'"

(المعجم ٥) - (باب تفسير البر
والإثم) (التحفة ٥)

[٦٥١٦] ١٤ - (٢٥٥٣) حَدَّثَنِي مُحَمَّدُ
ابْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا ابْنُ مَهْدِيٍّ عَنْ
مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ
جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ، عَنِ التَّوَاسِ بْنِ
سِمْعَانَ الْأَنْصَارِيِّ قَالَ: سَأَلْتُ رَسُولَ
اللهِ عَلَيْهِ السَّلَامُ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ: «الْبِرُّ حُسْنٌ
الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي صَدْرِكَ،
وَكَرِهْتَ أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ».

[٦٥١٧] ١٥ - (...) حَدَّثَنِي هَرُونُ
ابْنُ سَعِيدِ الْأَيْلِيِّ: حَدَّثَنَا عَبْدُ اللهِ بْنُ
وَهْبٍ: حَدَّثَنِي مُعاوِيَةَ بْنِ صَالِحٍ، عَنْ
عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرٍ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ،
عَنِ التَّوَاسِ بْنِ سِمْعَانَ قَالَ: أَقْمَتُ مَعَ
رَسُولِ اللهِ عَلَيْهِ السَّلَامِ بِالْمَدِينَةِ سَنَةً، مَا يَمْنَعُنِي
مِنِ الْمُجْرَةِ إِلَّا الْمُسَأَلَةُ، كَانَ أَحَدُنَا إِذَا
هَاجَرَ لَمْ يَسْأَلْ رَسُولَ اللهِ عَلَيْهِ السَّلَامَ عَنْ شَيْءٍ،
قَالَ: فَسَأَلْتُهُ عَنِ الْبِرِّ وَالْإِثْمِ؟ فَقَالَ
رَسُولُ اللهِ عَلَيْهِ السَّلَامُ: «الْبِرُّ حُسْنُ الْخُلُقِ،
وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ، وَكَرِهْتَ أَنْ
يَطَّلَعَ عَلَيْهِ النَّاسُ».

^[1] Because those who lived there had been prohibited from asking Allâh's Messenger ﷺ about anything until he had explained it to them. See no. 102.

Chapter 6. Upholding Ties Of Kinship, And The Prohibition Of Severing Them

[6518] 16 - (2554) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh created the creation, and when He had finished, *Ar-Râhm* (the womb; kinship) stood up and said: 'I seek refuge from those who serve the ties of kith and kin.'" Allâh said: "Yes, would it please you if I were to take care of those who take care of you and cut off those who cut you off?" It said: "Of course." Allâh said: "Then your prayer is granted."

"Then the Messenger of Allâh ﷺ said: 'Recite, if you wish: Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship? Such are they whom Allâh has cursed, so that He has made them deaf and blinded their sight. Do they not then think deeply in the Qur'ân, or are their hearts locked up (from understanding it)?'"^[1]

[6519] 17 - (2555) It was narrated that 'Âishah said: "The Messenger of Allâh ﷺ said: '*Ar-Râhm* is suspended from the

(المعجم ٦) - (باب صلة الرحم، وتحريم قطعها) (التحفة ٦)

[٦٥١٨] ١٦ - (٢٥٥٤) حَدَّثَنَا قُتْبَيْهُ
ابْنُ سَعِيدٍ بْنِ جَمِيلٍ بْنِ طَرِيفٍ بْنِ عَبْدِ
اللَّهِ التَّقِيِّ وَمُحَمَّدُ بْنُ عَبَادٍ قَالَا : حَدَّثَنَا
حَاتِمٌ وَهُوَ ابْنُ إِسْمَاعِيلَ، عَنْ مُعاوِيَةِ
وَهُوَ ابْنُ أَبِي مُزَرِّدٍ، مَوْلَى بَنِي هَاشِمٍ
حَدَّثَنِي عَمِّي أَبُو الْحَبَابِ سَعِيدُ بْنُ يَسَارٍ
عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :
إِنَّ اللَّهَ خَلَقَ الْخَلْقَ، حَتَّى إِذَا فَرَغَ مِنْهُمْ
قَامَتِ الرَّحْمُ فَقَالَتْ : هَذَا مَقَامُ الْعَازِدِ
مِنَ الْقَطْعِيَّةِ، قَالَ : نَعَمْ، أَمَا تَرْضِينَ أَنْ
أَصِلَّ مَنْ وَصَلَكَ وَأَقْطَعَ مَنْ قَطَعَكَ؟
فَقَالَتْ : بَلَى، قَالَ : فَذَاكِ لَكِ".

ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ : «اَفْرَأَوْا إِنْ
شِئْمَ : «فَهَلْ عَسِيْمَ إِنْ تَوَلَّتُمْ أَنْ
تُفْسِدُوا فِي الْأَرْضِ وَتُنَقْطِعُوا أَنْحَامَكُمْ O
أَوْلَئِكَ الَّذِينَ لَعَنْهُمُ اللَّهُ فَأَصْمَمُهُمْ وَأَعْنَمَ
أَبْصَرَهُمْ O أَفَلَا يَتَدَبَّرُونَ الْقُرْءَانَ أَفَ
عَلَى قُلُوبِ أَفْنَالَهَا» [محمد: ٢٢-٢٤].

[٦٥١٩] ١٧ - (٢٥٥٥) حَدَّثَنَا أَبُو بَكْرِ
ابْنُ أَبِي شَيْبَةَ وَرُهَيْرُ بْنُ حَرْبٍ - وَاللَّفْظُ
لِأَبِي بَكْرٍ - قَالَا : حَدَّثَنَا وَكَيْعَ عَنْ مُعاوِيَةِ

^[1] Muhammad 47:22-24

Throne and it says: "Whoever takes care of me, Allâh takes care of him, and whoever cuts me off, Allâh cuts him off."

[6520] 18 - (2556) It was narrated from Muâmmad bin Jubair bin Muâ'îm, from his father, that the Prophet ﷺ said: "No one who severs will enter Paradise."

Ibn Abî 'Umar said: Sufyân said: "It means the one who severs ties of the womb."

[6521] 19 - (...) It was narrated from Az-Zuhri that Muâmmad bin Jubair bin Muâ'îm told him that his father told him that the Messenger of Allâh ﷺ said: "No one who severs ties of the womb will enter Paradise."

[6522] (...) A similar report (as *Hadîth* no. 6521) was narrated from Az-Zuhri with this chain of narrators, but he said: "I heard the Messenger of Allâh ﷺ."

[6523] 20 - (2557) It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say: 'Whoever would like his *Rizq* (provision) to be

بْنُ أَبِي مُرَدِّ، عَنْ يَرِيدَ بْنِ رُومَانَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللهِ ﷺ: الْرَّحْمُ مُعْلَقٌ بِالْعَرْشِ تَقُولُ: مَنْ وَصَلَنِي وَصَلَهُ اللَّهُ، وَمَنْ قَطَعَنِي قَطَعَهُ اللَّهُ".

[٦٥٢٠] ١٨ - (٢٥٥٦) حَدَثَنَا زُهيرٌ
ابْنُ حَرْبٍ وَابْنُ أَبِي عُمَرَ قَالَ: حَدَثَنَا سُفْيَانُ عَنِ الرُّؤْهْرِيِّ، عَنْ مُحَمَّدَ بْنِ جُبَيْرٍ
ابْنِ مُطْعِمٍ عَنْ أَبِيهِ عَنِ الْبَيِّنِ ﷺ قَالَ:
لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ». قَالَ ابْنُ أَبِي عُمَرَ: قَالَ سُفْيَانُ: يَعْنِي
قَاطِعَ رَحْمَمْ.

[٦٥٢١] ١٩ - (...) حَدَثَنِي عَبْدُ
اللهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءِ الصُّبَاعِيِّ: حَدَثَنَا جُوَيْرِيَّةُ عَنْ مَالِكٍ، عَنِ الرُّؤْهْرِيِّ، أَنَّ
مُحَمَّدَ بْنَ جُبَيْرٍ [بْنِ مُطْعِمٍ] أَخْبَرَهُ أَنَّ
أَبَاهُ أَخْبَرَهُ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: لَا
يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحْمَمْ».

[٦٥٢٢] (...) حَدَثَنَا مُحَمَّدُ بْنُ
رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ عَنْ عَبْدِ الرَّزَاقِ،
عَنْ مَعْمَرٍ، عَنِ الرُّؤْهْرِيِّ بِهَذَا الإِسْنَادِ،
مِثْلُهُ، وَقَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ

[٦٥٢٣] ٢٠ - (٢٥٥٧) حَدَثَنِي
حَرْمَلَةُ بْنُ يَحْيَى التَّسْجِيِّيُّ: أَخْبَرَنَا ابْنُ
وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ،

increased and his life to be extended, should uphold the ties of the womb.””

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ سَرَّهُ أَنْ يُبَيِّسَطَ عَلَيْهِ رِزْقُهُ، أَوْ يُئْسَأَ فِي أَثْرِهِ، فَلْيَصُلْ رَحْمَهُ».

[6524] 21 - (...) Anas bin Mâlik narrated that the Messenger of Allâh ﷺ said: “Whoever would like his *Rizq* (provision) to be increased and his life to be extended, should uphold the ties of the womb.””

[٦٥٢٤] ٢١ - (...) [وَ] حَدَّثَنِي عَبْدُ الْمَلِكِ بْنُ شَعْبَيْنَ بْنِ الْلَّيْثِ: حَدَّثَنِي أَبِي عَنْ جَدِّي: حَدَّثَنِي عُقَيْلُ بْنُ خَالِدٍ قَالَ: قَالَ أَبْنُ شَهَابٍ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ أَنْ يُبَيِّسَطَ لَهُ فِي رِزْقِهِ، وَيُئْسَأَ لَهُ فِي أَثْرِهِ، فَلْيَصُلْ رَحْمَهُ».

[6525] 22 - (2558) It was narrated from Abû Hurairah that a man said: “O Messenger of Allâh, I have relatives with whom I try to keep in touch, but they cut me off. I treat them well, but they abuse me. I am patient and kind towards them, but they insult me.” He said: “If you are as you say, then it is as if you are putting hot ashes in their mouths. Allâh will continue to support you as long as you continue to do that.””

[٦٥٢٥] ٢٢ - (٢٥٥٨) حَدَّثَنِي مُحَمَّدُ بْنُ الْمُتَّنَّى وَمُحَمَّدُ بْنُ بَشَارٍ - وَاللَّفْظُ لِابْنِ الْمُتَّنَّى - قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُبَّةُ قَالَ: سَمِعْتُ الْعَلَاءَ بْنَ عَبْدِ الرَّحْمَنِ يُحَدِّثُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنَّ لِي قَرَابَةً، أَصِلُّهُمْ وَيَسْطَعُونِي، وَأَخْسِنُ إِلَيْهِمْ وَيُسْبِئُونَ إِلَيَّ، وَأَخْلُمُ عَنْهُمْ وَيَجْهَلُونَ عَلَيَّ، فَقَالَ: «لَئِنْ كُنْتَ كَمَا قُلْتَ، فَكَانَنَا سُفْهُمُ الْمَلَّ، وَلَا يَرَأُ مَعَكَ مِنَ اللَّهِ ظَهِيرًا عَلَيْهِمْ، مَا دُمْتَ عَلَى ذَلِكَ».

Chapter 7. The Prohibition Of Mutual Jealousy And Hatred, And Turning Away From One Another

[6526] 23 - (2559) It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: “Do not hate one another, do not envy one another, do not turn away from one another. Be, O slaves of Allâh, brothers. It is not permissible for a Muslim to forsake his brother for more than three (days).”

[6527] (...) A *Hadîth* like that of Mâlik (no. 6526) was narrated from Anas from the Prophet ﷺ.

[6528] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadîth* similar to no. 6527), and Ibn ‘Uaynah added: “Do not cut off ties with one another.”

[6529] (...) It was narrated from Az-Zuhri with this chain of narrators.

The report of Yazîd is like the report of Sufyân from Az-Zuhri,

(المعجم ٧) - (باب تحريم التحاسد والتباغض والتدارب) (التحفة ٧)

[٦٥٢٦] [٢٣-٢٥٥٩] حَدَّثَنِي يَحْيَى بْنُ عَمْرَوٍ قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبْنِ شِهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا تَبَاغَضُوا وَلَا تَحَاسَدُوا وَلَا تَدَابِرُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْوَانًا، وَلَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثَةِ». فَوْقَ ثَلَاثَةِ».

[٦٥٢٧] (...) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الرُّبَيْدِيُّ عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: وَحَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنِي أَبْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ أَبْنِ شِهَابٍ، عَنْ أَنَسِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، يُمِثِّلُ حَدِيثَ مَالِكٍ.

[٦٥٢٨] (...) حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَابْنُ أَبِي عَمْرَ وَعَمْرُو النَّاقِدُ، جَمِيعًا عَنْ أَبْنِ عُيَيْنَةَ، عَنِ الزُّهْرِيِّ بِهَذَا الإِسْنَادِ - وَزَادَ أَبْنُ عُيَيْنَةَ: «وَلَا تَقْاطِعُوا».

[٦٥٢٩] (...) حَدَّثَنَا أَبُو كَامِلٍ حَدَّثَنَا يَزِيدُ يَعْنِي أَبْنَ رُزِيعٍ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَّا هُمَا

mentioning all four things. As for the *Hadîth* of ‘Abdur-Razzâq, it says: “Do not envy one another, do not cut off ties with one another, do not turn away from one another.”

[6530] 24 - (...) It was narrated from Anas that the Prophet ﷺ said: “Do not envy one another, do not hate one another, do not cut off ties with one another and be, O slaves of Allâh, brothers.”

[6531] (...) Shu‘bah narrated a similar report (as *Hadîth* no. 6530) with this chain of narrators and he added: “...As Allâh has commanded you.”

Chapter 8. The Prohibition Of Forsaking Someone For More Than Three Days Without A Legitimate Reason

[6532] 25 - (2560) It was narrated from Abû Ayyûb Al-Anṣârî that the Messenger of Allâh ﷺ said: “It is not permissible for a Muslim to forsake his brother for more than three nights, each of them turning away from the other when they meet. The better

عَنْ عَبْدِ الرَّزَاقِ، جَمِيعًا عَنْ مَعْمَرٍ، عَنِ
الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ.

أَمَّا رِوَايَةُ يَزِيدَ عَنْ فَكِيرِ وَآيَةِ شُبْيَانَ عَنِ
الزُّهْرِيِّ، يَذْكُرُ الْخَصَالَ الْأَرْبَعَ جَمِيعًا،
وَأَمَّا حَدِيثُ عَبْدِ الرَّزَاقِ: «وَلَا تَحَاسِدُوا
وَلَا تَقَاطِعُوا وَلَا تَدَابِرُوا».

[6530] ٢٤ - (...) [وَ] حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُتَّىٰ: حَدَّثَنَا أَبُو دَاؤِدُ:
حَدَّثَنَا شُبْبَةُ عَنْ قَتَادَةَ، عَنْ أَنْسِ، أَنَّ
النَّبِيَّ ﷺ قَالَ: «لَا تَحَاسِدُوا وَلَا
تَبَاغِضُوا وَلَا تَقَاطِعُوا، وَكُونُوا، عِبَادَ
اللهِ إِخْوَانًا».

[6531] (...) وَحَدَّثَنِيهِ عَلَيْهِ بْنُ
نَصْرِ الْجَهْضَمِيِّ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ:
حَدَّثَنَا شُبْبَةُ بِهَذَا الْإِسْنَادِ، مِثْلُهُ - وَزَادَ:
«كَمَا أَمْرَكُمُ اللهُ». (الالمعجم ٨) - (باب تحريم الهجر
فوق ثلاثة أيام، بلا عنز شرعي)
(التحفة ٨)

[6532] ٢٥ - (2560) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى قَالَ: قَرُأْتُ عَلَى مَالِكٍ عَنِ
ابْنِ شَهَابٍ، عَنْ عَطَاءٍ بْنِ يَزِيدَ الْمَيْشِيِّ،
عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ، أَنَّ رَسُولَ
اللهِ ﷺ قَالَ: «لَا يَحِلُّ لِمُسْلِمٍ أَنْ يَهْجُرَ

of them is the first to greet the other with *Salâm*.”

[6533] (...) A similar *Hadîth* (as no. 6532) was narrated from Az-Zuhîrî with the chain of narrators of Mâlik, except the words: “Each of them turning away from the other.” They all said in their *Hadîth*: “Each of them avoiding the other.”

أَخَاهُ فَوْقَ ثَلَاثَ لَيَالٍ، يُلْتَقِيَانِ فَيُعِرِضُ
هَذَا وَيُعِرِضُ هَذَا، وَخَيْرُهُمَا الَّذِي يَبْدأُ
بِالسَّلَامِ .

[٦٥٣٣] (...) حَدَّثَنَا قُتْيَيْهُ بْنُ سَعِيدٍ
وَأَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَزَهْرَيْهُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا سُفِيَّانُ؛ قَالَ: وَحَدَّثَنِي
حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ:
أَخْبَرَنِي يُونُسُ؛ وَحَدَّثَنَا حَاجِبُ بْنُ
الْوَلِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ
الرَّئِيْدِيِّ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ
الْحَطَّالِيُّ وَمُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ
عَنْ عَبْدِ الرَّزَاقِ، عَنْ مَعْمَرٍ، كُلُّهُمْ عَنِ
الرُّهْبَرِيِّ، يَإِسْنَادِ مَالِكٍ وَمِثْلِ حَدِيثِنَا، إِلَّا
قَوْلُهُ: «فَيُعِرِضُ هَذَا وَيُعِرِضُ هَذَا» فَإِنَّهُمْ
جَمِيعًا قَالُوا فِي حَدِيثِنَاهُمْ، غَيْرَ مَالِكٍ:
«فَيَصُدُّ هَذَا وَيَصُدُّ هَذَا».

[٦٥٣٤] ٢٦ - (٢٥٦١) حَدَّثَنَا مُحَمَّدُ
ابْنُ رَافِعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي فُدَيْكٍ:
أَخْبَرَنَا الصَّحَّاكُ وَهُوَ ابْنُ عُثْمَانَ، عَنْ
نَافِعٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، أَنَّ رَسُولَ
الله ﷺ قَالَ: «لَا يَجْلِلُ الْمُؤْمِنُ أَنْ يَهْجُرَ
أَخَاهُ فَوْقَ ثَلَاثَةَ أَيَّامٍ».

[٦٥٣٥] ٢٧ - (٢٥٦٢) حَدَّثَنَا قُتْيَيْهُ
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ

[6534] 26 - (2561) It was narrated from ‘Abdullâh bin ‘Umar that the Messenger of Allâh ﷺ said: “It is not permissible for a believer to forsake his brother for more than three days.”

[6535] 27 - (2562) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said:

"There is no forsaking after three days."

Chapter 9. The Prohibition Of Suspicion, Spying, Competition, Artificial Inflation Of Prices, And So On

[6536] 28 - (2563) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Beware of suspicion, for suspicion is the falsest of speech. Do not seek out one another's faults; do not spy on one another; do not compete with one another; do not envy one another; do not hate one another; do not turn away from one another and be, O slaves of Allâh, brothers."

[6537] 29 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Do not use foul speech (with one another), do not turn away from one another, do not seek out one another's faults, do not undercut one another. Be, O slaves of Allâh, brothers."

[6538] 30 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Do not envy on one another, do not hate one another, do not seek

مُحَمَّدٌ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «لَا هِجْرَةَ بَعْدَ ثَلَاثَةِ».

(المعجم ٩) - (باب تحريم الظن والتجسس والتنافس والتناجر، ونحوها) (التحفة ٩)

[٦٥٣٦]-٢٨ [٢٥٦٣]-٢٨ حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَغْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: إِيَّاكُمْ وَالظَّنِّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحْسَسُوا، وَلَا تَجَسِّسُوا، وَلَا تَنَافَسُوا، وَلَا تَحَاسَدُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْرَوْانًا».

[٦٥٣٧]-٢٩ [٦٥٣٧]-٢٩ (...) حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ قَالَ: «لَا تَهْجُرُوا وَلَا تَدَابِرُوا وَلَا تَحْسَسُوا، وَلَا يَبْغُ بَعْضُكُمْ عَلَى بَعْضٍ بَعْضٌ، وَكُونُوا، عِبَادَ اللَّهِ إِخْرَوْانًا».

[٦٥٣٨]-٣٠ [٦٥٣٨]-٣٠ (...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ عَنِ الْأَغْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ:

out one another's faults, do not spy on one another, and do not artificially increase prices. Be, O slaves of Allâh, brothers.””

قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسِدُوا، وَلَا تَبَاعَضُوا، وَلَا تَحْسَسُوا، وَلَا تَجْسِسُوا، وَلَا تَنَاجِسُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْرَانًا».

[6539] (...) It was narrated from Al-A'mash with this chain of narrators: (The Messenger of Allâh ﷺ said:) “Do not cut off ties with one another, do not turn away from one another, do not hate one another, do not envy one another. Be, O slaves of Allâh, brothers, as Allâh has commanded you.”

[٦٥٣٩] (...) حَدَّثَنَا الْحَسَنُ بْنُ عَلَيِّ الْحُلْوَانِيُّ وَعَلَيْهِ بْنُ نَصْرٍ الْجَهْصُومِيُّ قَالَا: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شَعْبَةُ عَنِ الْأَعْمَشِ بْنِ هَلَدَا الْإِسْنَادِ: «لَا تَقَاطِعُوا، وَلَا تَدَابِرُوا، وَلَا تَبَاعَضُوا، وَلَا تَحَاسِدُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْرَانًا، كَمَا أَمْرَكُمُ اللَّهُ».

[6540] 31 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Do not hate one another, do not turn away from one another, do not compete with one another. Be, O slaves of Allâh, brothers.”

[٦٥٤٠] (...) حَدَّثَنِي أَحْمَدُ بْنُ سَعِيدِ الدَّارِمِيِّ: حَدَّثَنَا حَبَّانُ حَدَّثَنَا وُهَيْبَ: حَدَّثَنَا سَهْلِلُ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَبَاعَضُوا، وَلَا تَدَابِرُوا، وَلَا تَنَاجِسُوا، وَكُونُوا، عِبَادَ اللَّهِ إِخْرَانًا».

Chapter 10. The Prohibition Of Wronging, Forsaking, Or Despising A Muslim And The Inviolability Of His Blood, Honor And Wealth

[6541] 32 - (2564) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Do not envy one another, do not artificially inflate prices, do not hate one another, do not turn away from one another, do not undercut one another. Be, O

(المعجم ١٠) - (باب تحريم ظلم المسلمين وخذله واحتقاره ودمه وعرضه وماله) (التحفة ١٠)

[٦٥٤١] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا ذَاؤُدُّ يَعْنِي ابْنَ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى عَامِرٍ بْنِ كُرَيْزَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحَاسِدُوا، وَلَا

slaves of Allâh, brothers. The Muslim is the brother of his fellow-Muslim. He does not wrong him, forsake or despise him. Piety (*Taqwa*) is here” – and he pointed to his chest three times. “It is sufficient sin for a man to despise his Muslim brother. A Muslim is unlawful to another Muslim, his blood, his wealth and his honor.”

[6542] 33 - (...) Abû Hurairah said: “The Messenger of Allâh ﷺ said...” and he mentioned a *Hadîth* like that of Dâwûd (no. 6541), adding some things and subtracting others. Among the things that he added was: “Allâh does not look at your bodies or your (outward) forms, rather He looks at your hearts” and he pointed with his fingers to his chest.

[6543] 34 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘Allâh does not look at your (outward) forms and your wealth, rather He looks at your hearts and your deeds.’”

تَنَاجَشُوا، وَلَا تَبَاغِضُوا، وَلَا تَدَابِرُوا،
وَلَا يَيْغُرُ بَعْضُكُمْ عَلَى بَعْضٍ،
وَكُونُوا، عِبَادُ اللّٰهِ إِخْرَانًا، الْمُسْلِمُ أَخُو
الْمُسْلِمِ، لَا يَظْلِمُهُ، وَلَا يَخْذُلُهُ، وَلَا
يَحْقِرُهُ، التَّقْوَىٰ هُنَّا». وَيُشَيرُ إِلَى صَدْرِهِ
ثَلَاثَ مِرَارٍ: «بِحَسْبِ امْرِيٍّ مِّنَ الشَّرِّ أَنْ
يَحْقِرَ أَخَاهُ الْمُسْلِمِ، كُلُّ الْمُسْلِمِ عَلَى
الْمُسْلِمِ حَرَامٌ، دَمُهُ وَمَالُهُ وَعِرْضُهُ».

[6542] ٣٣ - (...) حَدَّثَنِي أَبُو الطَّاهِرِ أَخْمَدُ بْنُ عَمْرٍو بْنُ سَرْحٍ : حَدَّثَنَا
ابْنُ وَهْبٍ عَنْ أَسَامَةَ وَهُوَ ابْنُ زَيْدٍ، أَنَّهُ
سَمِعَ أَبَا سَعِيدِ مَوْلَى عَبْدِ اللّٰهِ بْنِ عَامِرٍ بْنِ
كُرَيْزٍ يَقُولُ : سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ : قَالَ
رَسُولُ اللّٰهِ ﷺ، فَذَكَرَ نَحْوَ حَدِيثِ دَاؤَدَ
- وَزَادَ، وَنَفَصَ، وَمِمَّا زَادَ فِيهِ : إِنَّ اللّٰهَ
لَا يَنْظُرُ إِلَى أَجْسَادِكُمْ وَلَا إِلَى صُورِكُمْ،
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ» وَأَشَارَ بِأَصَابِعِهِ
إِلَى صَدْرِهِ.

[6543] ٣٤ - (...) حَدَّثَنَا عَمْرُو
النَّاقِدُ : حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ : حَدَّثَنَا
جَعْفُرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصْمَ، عَنْ
أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللّٰهِ ﷺ : إِنَّ
اللّٰهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ،
وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ».

Chapter 11. The Prohibition Of Holding Grudges

[6544] 35 - (2565) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The gates of Paradise are opened on Mondays and Thursdays, and every slave (of Allâh) who does not associate anything with Allâh is forgiven, except a man between whom and his brother there is some grudge. It is said: ‘Wait for these two until they reconcile, wait for these two until they reconcile, wait for these two until they reconcile.’”

[6545] (...) A similar *Hadîth* (as no. 6544) was narrated from Suhail, from his father, with the chain of narrators of Mâlik, except that in the *Hadîth* of Ad-Darâwîdi it says: “Except two who forsake one another,” from the report of Ibn ‘Abdah. And Qutaibah said: “Except two who forsake one another.”

[6546] 36 - (...) It was narrated that Abû Shâlih heard Abû Hurairah say, attributing it on one occasion to the Messenger of Allâh ﷺ: “Deeds are presented (before Allâh) every Thursday

(المعجم ١١) - (باب النهي عن الشحناء) (التحفة ١١)

[٦٥٤٤-٣٥] (٢٥٦٥) حَدَّثَنَا قُتْبِيَّةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَسِّيِّ - فِيمَا
قُرِئَ عَلَيْهِ - عَنْ شَهْيْلِ، عَنْ أَبِيهِ، عَنْ
أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تُفْتَحُ
أَبْوَابُ الْجَنَّةِ يَوْمَ الْإِثْنَيْنِ، وَيَوْمَ
الْحَمِيسِ، فَيَعْفُرُ لِكُلِّ عَبْدٍ لَا يُشْرِكُ بِاللَّهِ
شَيْئًا، إِلَّا رَجُلٌ كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ
شَحْنَاءً، فَيَقُولُ: أَنْظِرُوا هَذِينَ حَتَّى
يَضْطَلُّا، أَنْظِرُوا هَذِينَ حَتَّى يَضْطَلُّا،
[أَنْظِرُوا هَذِينَ حَتَّى يَضْطَلُّا].

[٦٥٤٥] (...) وَحَدَّثَنِي زُهْرَيُّ بْنُ
حَرْبٍ: حَدَّثَنَا جَرِيرٌ؛ قَالَ: وَحَدَّثَنَا قُتْبِيَّةُ
بْنُ سَعِيدٍ وَأَحْمَدُ بْنُ عَبْدَةَ الصَّبَّيِّ عَنْ عَبْدِ
الْعَزِيزِ الدَّرَاؤِرِدِيِّ، كِلَّاهُمَا عَنْ شَهْيْلِ،
عَنْ أَبِيهِ، بِإِشْنَادِ مَالِكٍ، تَعْوِيْدَ حَدِيثِهِ، عَيْرَ
أَنَّ فِي حَدِيثِ الدَّرَاؤِرِدِيِّ: إِلَّا
الْمُتَهَاجِرِينَ» مِنْ رِوَايَةِ ابْنِ عَبْدَةَ، وَقَالَ
قُتْبِيَّةُ: «إِلَّا الْمُهَاجِرِينَ».

[٦٥٤٦] (...) حَدَّثَنَا ابْنُ أَبِي
عُمَرَ: حَدَّثَنَا سُفْيَانُ عَنْ مُسْلِمٍ بْنِ أَبِي
مَرْيَمَ، عَنْ أَبِي صَالِحٍ: سَمِعَ أَبَا هُرَيْرَةَ
رَفِعَةً مَرَّةً قَالَ: «تُعَرَضُ الْأَعْمَالُ فِي كُلِّ

and Monday, and on that day Allâh forgives every person who does not associate anything with Allâh, except a man between whom and his brother there is some grudge. It is said: ‘Delay these two until they reconcile, delay these two until they reconcile.’”

[6547] (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “The people’s deeds are presented (before Allâh) twice every week; on Mondays and Thursdays, and every believing slave (of Allâh) is forgiven, except a slave between whom and his brother there is some grudge. It is said: ‘Leave these two’ – or: ‘delay these two – until they reconcile.’”

يَوْمَ الْخَمِيسِ وَالثَّيْنِ، فَيَغْفِرُ اللَّهُ عَزَّ وَجَلَّ
فِي ذَلِكَ الْيَوْمِ لِكُلِّ امْرِيءٍ لَا يُشْرِكُ بِاللَّهِ
شَيْئًا، إِلَّا امْرًا كَانَتْ بَيْنَهُ وَبَيْنَ أَخِيهِ
شَحْنَاءً، فَيُقَالُ ارْكُوا هَذِينَ حَتَّى
يَضْطَلُّوكُمْ، ارْكُوا هَذِينَ حَتَّى يَضْطَلُّوكُمْ».

[٦٥٤٧] (...) حَدَّثَنَا أَبُو الطَّاهِرِ
وَعَمْرُو بْنُ سَوَادٍ قَالَا: أَخْبَرَنَا أَبْنُ وَهْبٍ:
أَخْبَرَنَا مَالِكُ بْنُ أَنَسٍ عَنْ مُسْلِمٍ بْنِ أَبِي
مَرْيَمَ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ،
عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «تُعَرَّضُ أَعْمَالُ
النَّاسِ فِي كُلِّ جُمُعَةٍ مَرَّتَيْنِ، يَوْمَ الْإِثْنَيْنِ
وَيَوْمَ الْخَمِيسِ، فَيَغْفِرُ لِكُلِّ عَبْدٍ مُؤْمِنٍ، إِلَّا
عَبْدًا بَيْنَهُ وَبَيْنَ أَخِيهِ شَحْنَاءً، فَيُقَالُ:
ارْكُوا، أَوْ ارْكُوا، هَذِينَ حَتَّى يَقِيَّا».

(المعجم ١٢) - (بابُ فضل الحب في
الله تعالى) (التحفة ١٢)

[٦٥٤٨] - [٣٧] حَدَّثَنَا قَتْبِيَّةُ
ابْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ - فِيمَا
قُرِئَ عَلَيْهِ - عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ
الرَّحْمَنِ بْنِ مَعْمَرٍ، عَنْ أَبِي الْجُعْبَابِ
سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ
رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ يَوْمَ
الْقِيَامَةِ: أَيْنَ الْمُتَحَابُونَ بِجَلَالِي، الْيَوْمَ
أَظْلَلُهُمْ فِي ظُلْمٍ، يَوْمًا لَا ظُلْمَ إِلَّا ظُلْمٌ».

[6549] 38 - (2567) It was narrated from Abû Hurairah from the Prophet ﷺ: "A man visited a brother of his in another town, and Allâh sent an angel to wait for him on the road. When he came to him, he said: 'Where are you headed?' He said: 'I am headed to a brother of mine in this town.' He said: 'Have you done him any favor for which you hope to be recompensed?' He said: 'No, but I love him for the sake of Allâh (the Mighty and Sublime).' He said: 'I am a messenger from Allâh to you, to tell you that Allâh loves you as you love him for His sake.'"

[6550] (...) A similar report (as *Hadîth* no. 6549) was narrated from Hammâd bin Salamah with this chain of narrators.

[٦٥٤٩] [٣٨-٢٥٦٧] حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ: حَدَّثَنَا حَمَادُ ابْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنَّ رَجُلًا زَارَ أَخَا لَهُ فِي قَرْيَةٍ أُخْرَى، فَأَرْضَدَ اللَّهُ لَهُ، عَلَى مَدْرَجَتِهِ، مَلَكًا، فَلَمَّا أَتَى عَلَيْهِ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أَرِيدُ أَخَا لِي فِي هَذِهِ الْقَرْيَةِ، قَالَ: هَلْ لَكَ عَلَيْهِ مِنْ نِعْمَةٍ تَرْبُهَا؟ قَالَ: لَا، غَيْرَ أَنِّي أَحْبَبْتُهُ فِي اللَّهِ [عَزَّ وَجَلَّ]، قَالَ: فَإِنَّ رَسُولَ اللَّهِ إِلَيْكَ، يَا أَنَّ اللَّهَ قَدْ أَحْبَبَ كَمَا أَحْبَبْتَهُ فِيهِ».

[٦٥٥٠] (...) [قَالَ أَبُو أَحْمَدَ مُحَمَّدُ بْنُ عِيسَى: أَخْبَرَنِي أَبُو بَكْرٍ مُحَمَّدُ ابْنُ رَجُوْيَةَ [الْفَشِيرِيُّ]: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَادٍ التَّرْسِيُّ عَنْ حَمَادِ بْنِ سَلَمَةَ بِهَذَا إِلَاسْنَادِ، نَحْوَهُ].

(المعجم ١٣) - (بابُ فضل عيادة المريض) (التحفة ١٣)

Chapter 13. The Virtue Of Visiting The Sick

[6551] 39 - (2568) It was narrated from Abû Asmâ', from Thawbân – who is called Abû Ar-Rabi' – said: "He attributed it to the Prophet ﷺ," – but in the *Hadîth* of Sa'eed it says: "The Messenger of Allâh ﷺ said – 'The one who visits the sick is in a *Makhrafah* (an orchard) of Paradise until he returns.'"

[٦٥٥١] [٣٩-٢٥٦٨] حَدَّثَنَا سَعِيدُ بْنُ مَنْصُورٍ وَأَبُو الرَّبِيعَ [الرَّهْرَانِيُّ] قَالَا: حَدَّثَنَا حَمَادُ يَعْنَيَنِ ابْنَ رَبِيعٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابةَ، عَنْ أَبِي أَسْنَاءَ، عَنْ ثُوبَانَ - قَالَ أَبُو الرَّبِيع: رَفِعَهُ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَادَ سَعِيدٌ: قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «عَادَ الْمَرِيضُ فِي مَحْرَفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[6552] 40 - (...) It was narrated that Thawbân, the freed slave of the Messenger of Allâh ﷺ, said: "The Messenger of Allâh ﷺ said: 'Whoever visits a sick person will remain in a *Khurfah* (an orchard) of Paradise until he returns.'"

[٦٥٥٢] ٤٠ - (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ: أَخْبَرَنَا هُشَيْمُ عَنْ خَالِدٍ، عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَادَ مَرِيضًا، لَمْ يَرْجِعْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[6553] 41 - (...) It was narrated from Thawbân that the Prophet ﷺ said: "When the Muslim visits his sick Muslim brother, he remains in a *Khurfah* (an orchard) of Paradise until he returns."

[٦٥٥٣] ٤١ - (...) حَدَّثَنَا يَحْيَى بْنُ حَبِيبِ الْحَارِثِيِّ: حَدَّثَنَا يَزِيدُ بْنُ زُرْبِعَ: حَدَّثَنَا خَالِدٌ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءِ الرَّحِيْمِيِّ، عَنْ ثَوْبَانَ عَنْ السَّيِّدِ الْجَلِيلِ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ، لَمْ يَرْجِعْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ».

[6554] 42 - (...) It was narrated from Thawbân, the freed slave of the Messenger of Allâh ﷺ, that the Messenger of Allâh ﷺ said: "Whoever visits a sick person, he will remain in a *Khurfah* (an orchard) of Paradise." It was said: "O Messenger of Allâh, what is a *Khurfah* of Paradise?" He said: "Its fruits."

[٦٥٥٤] ٤٢ - (...) حَدَّثَنَا أَبُو بَكْرٍ أَبْنُ أَبِي شَيْبَةَ وَزَهْيِرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ يَزِيدَ - وَاللَّفْظُ لِرُهْيَرِ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ: أَخْبَرَنَا عَاصِمُ الْأَخْوَلُ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ، هُوَ أَبُو قَلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الصَّنْعَانِيِّ، عَنْ أَبِي أَسْمَاءِ الرَّحِيْمِيِّ، عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ ﷺ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ عَادَ مَرِيضًا، لَمْ يَرْجِعْ فِي خُرْفَةِ الْجَنَّةِ». قَيْلَ: يَا رَسُولَ اللَّهِ! وَمَا خُرْفَةُ الْجَنَّةِ؟ قَالَ «جَنَاهَا».

[6555] (...) It was narrated from 'Âsim Al-Ahwal with this chain of narrators.

[6556] 43 - (2569) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Allâh, Glorified and Exalted is He, will say on the Day of Resurrection: "O son of Âdam, I fell sick and you did not visit Me." He will say: "O Lord, how could I visit You when You are the Lord of the Worlds?" He will say: "Did you not know that My slave so-and-so was sick, but you did not visit him? Do you not know that if you had visited him you would have found Me with him? O son of Âdam, I asked you for food and you did not feed Me." He will say: "O Lord, how could I feed You when You are the Lord of the Worlds?" He said: "Did you not know that My slave so-and-so asked you for food, but you did not feed him? Do you not know that if you had fed him, you would have found that with Me? O son of Âdam, I asked you for water and you did not give Me to drink." He will say: "O Lord, how could I give you to drink when You are the Lord of the Worlds?" He will say: "My slave so-and-so asked you for water, and you did not give him to drink. If you had given him to drink you would have found that with Me."

[٦٥٥٥] (...) حَدَّثَنَا شُويفُ بْنُ سَعِيدٍ: حَدَّثَنَا مَرْوَانُ بْنُ مُعاوِيَةَ عَنْ عَاصِمٍ الْأَحْوَلِ بْنِهِذَا الْإِسْنَادِ.

[٦٥٥٦] حَدَّثَنِي مُحَمَّدُ بْنُ حَاتِمٍ بْنِ مَيْمُونٍ: حَدَّثَنَا بَهْرَةُ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ عَزَّ وَجَلَ يَقُولُ، يَوْمَ الْقِيَامَةِ: يَا ابْنَ آدَمَ! مَرَضْتَ فَلَمْ تَعْدِنِي، قَالَ: يَا رَبَّ! كَيْفَ أَعُوذُكَ؟ وَأَنْتَ رَبُّ الْعَالَمَيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعْدُهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ غُدْتَهُ لَوْ جَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعْمَتْكَ فَلَمْ تُطْعِنْنِي، قَالَ: يَا رَبَّ! [وَ] كَيْفَ أَطْعِمُكَ؟ وَأَنْتَ رَبُّ الْعَالَمَيْنَ، قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعْمَكَ عَبْدِي فُلَانُ فَلَمْ تُطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوْ جَدْتَ ذَلِكَ عِنْدِي؟ يَا ابْنَ آدَمَ! اسْتَسْقَيْتَكَ فَلَمْ تَسْقِنِي، قَالَ: يَا رَبَّ! كَيْفَ أَسْقِيكَ؟ وَأَنْتَ رَبُّ الْعَالَمَيْنَ، قَالَ: اسْتَسْقَيْتَكَ عَبْدِي فُلَانُ فَلَمْ تَسْقِهِ، أَمَا إِنَّكَ لَوْ أَسْقَيْتَهُ وَجَدْتَ ذَلِكَ عِنْدِي".

Chapter 14. The Reward Of The Believer For Whatever Befalls Him Of Sickness, Grief And The Like, Even A Thorn That Pricks Him

(المعجم ١٤) - (باب ثواب المؤمن فيما يصيبه من مرض أو حزن أو نحو ذلك، حتى الشوكة يشاكلها)

(التحفة ١٤)

[6557] 44 - (2570) It was narrated from Masrûq that ‘Aishah said: “I have never seen any man afflicted with more severe pain than the Messenger of Allâh ﷺ.”

[٦٥٥٧] ٤٤ - (٢٥٧٠) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، قَالَ: قَالَتْ عَائِشَةُ مَا رَأَيْتُ رَجُلًا أَشَدَّ عَلَيْهِ الْوَجْعَ مِنْ رَسُولِ اللَّهِ ﷺ، وَفِي رِوَايَةِ عُثْمَانَ - مَكَانَ الْوَجْعِ - وَجَعًا .

[6558] (...) A similar *Hadîth* (as no. 6557) was narrated from Al-A‘mash with the chain of narrators of Jarîr.

[٦٥٥٨] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعاذٍ: حَدَّثَنِي أَبِي؛ قَالَ: وَحَدَّثَنَا أَبْنُ الْمُتَنَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي يَشْرُبُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي أَبْنَ جَعْفَرٍ، كُلُّهُمْ عَنْ شُعْبَةَ، عَنِ الْأَعْمَشِ؛ وَحَدَّثَنِي أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ؛ وَحَدَّثَنَا أَبْنُ ثُمَّيْرٍ: حَدَّثَنَا مُصْعَبُ بْنُ الْمِقْدَامَ، كِلَّاهُمَا عَنْ سُفْيَانَ، عَنِ الْأَعْمَشِ، يَإِسْنَادُ جَرِيرٍ، مِثْلُ حَدِيثِهِ .

[6559] 45 - (2571) It was narrated that ‘Abdullâh said: “I entered upon the Messenger of

[٦٥٥٩] ٤٥ - (٢٥٧١) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَزُهَيْرُ بْنُ حَرْبٍ وَإِسْحَاقُ

Allâh ﷺ and he was running a fever. I touched him with my hand and said: 'O Messenger of Allâh, you are running a high fever.' The Messenger of Allâh ﷺ said: 'Yes, I am running a fever like two of you.' I said: 'Then you will have two rewards.' The Messenger of Allâh ﷺ said: 'Yes.' Then the Messenger of Allâh ﷺ said: 'There is no Muslim who is afflicted with sickness or anything else, but Allâh will make fall thereby his bad deeds just as trees shed their leaves.'"

بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ
الْأَخْرَانِ: حَدَّثَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ،
عَنْ إِبْرَاهِيمَ التَّيْمِيِّ، عَنِ الْحَارِثِ بْنِ
سُوَيْدٍ عَنْ عَبْدِ اللَّهِ قَالَ: دَخَلْتُ عَلَى
رَسُولِ اللَّهِ ﷺ وَهُوَ يُوعَكُ، فَمَسَّتْهُ
بِيَدِي، فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ
لَتَوَعَّكُ وَعَكَا شَدِيدًا، فَقَالَ رَسُولُ
اللَّهِ ﷺ: «أَجَلٌ. إِنِّي أَوْعَكُ كَمَا يُوعَكُ
رَجُلًا مِنْكُمْ» قَالَ: فَقُلْتُ: ذَلِكَ، أَنَّ
لَكَ أَجْرَيْنِ، فَقَالَ رَسُولُ اللَّهِ ﷺ:
«أَجَلٌ» ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مُسْلِمٍ يُصِيبُهُ أَذًى مِنْ مَرَضٍ فَمَا سِواهُ،
إِلَّا حَطَّ اللَّهُ بِهِ سَيِّاتِهِ، كَمَا تُحْطِ الشَّجَرَةُ
وَرَقَّهَا».

وَلَيْسَ فِي حَدِيثِ زُهْيرٍ: فَمَسَّتْهُ
بِيَدِي.

[6560] (...) A similar *Hadîth* (as no. 6559) was narrated from Al-A'mash with the chain of narrators of Jarîr. In the *Hadîth* of Abû Mu'âwiya it adds: "He said: 'Yes, by the One in Whose Hand is my soul, there is no Muslim on earth (who is)..."

[٦٥٦٠] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
مُعاوِيَةٍ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا
عَبْدُ الرَّزَاقِ: حَدَّثَنَا سُفْيَانُ؛ وَحَدَّثَنَا
إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ
يُونُسَ وَيَحْيَى بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي
غَنِيَّةَ، كُلُّهُمْ عَنِ الْأَعْمَشِ، يَلِسْنَادُ جَرِيرٍ،
نَحْوَ حَدِيثِهِ - وَرَأَدَ فِي حَدِيثِ أَبِي

مُعاوِيَة، قَالَ: «نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ! مَا عَلَى الْأَرْضِ مُسْلِمٌ».

[٦٥٦١] ٤٦ - (٢٥٧٢) حَدَّثَنَا زُهْيرٌ

ابْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، جَمِيعًا عَنْ جَرِيرٍ - قَالَ زُهْيرٌ: حَدَّثَنَا جَرِيرٌ - عَنْ مَتْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ الْأَسْوَدِ قَالَ: دَخَلَ شَبَابٌ مِنْ فُرْيَشٍ عَلَى عَائِشَةَ، وَهِيَ يَوْمَنِي، وَهُمْ يَصْحَّكُونَ، فَقَالَتْ: مَا يُضْحِكُكُمْ؟ قَالُوا: فُلَانٌ خَرَّ عَلَى طُنْبٍ فُسْطَاطٍ، فَكَادَتْ عَنْهُ أَوْ عَيْنُهُ أَنْ تَنْدَهَبَ، قَالَتْ: لَا تَضْحَكُوا، فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا مِنْ مُسْلِمٍ يُشَاكُ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا كُتِيتْ لَهُ بِهَا دَرَجَةٌ، وَمُحِيطُتْ عَنْهُ بِهَا حَطَبَيَّةٌ».

[٦٥٦٢] ٤٧ - (...) [وَ] حَدَّثَنَا أَبُو

بَكْرٌ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ - وَاللَّفْظُ لَهُمَا؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ الْحَنْظُلِيُّ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا يُصِيبُ الْمُؤْمِنَ مِنْ شَوْكَةٍ فَمَا فَوْقَهَا، إِلَّا رَفَعَ اللَّهُ بِهَا دَرَجَةً، أَوْ حَطَّ عَنْهُ بِهَا حَطَبَيَّةً».

[٦٥٦٢] ٤٧ - (...) It was narrated from Al-Aswad that 'Âishah said: "The Messenger of Allâh ﷺ said: 'No believer is pricked by a thorn or more, but Allâh will raise him one degree in status thereby, or will erase a sin thereby.'"

[6563] 48 - (...) It was narrated that ‘Aishah said: “The Messenger of Allâh ﷺ said: ‘No believer is pricked by a thorn or more, but Allâh will cut (erase) some of his sins thereby.’”

[6564] (...) Hishâm narrated it with this chain of narrators.

[6565] 49 - (...) It was narrated from ‘Aishah that the Messenger of Allâh ﷺ said: “There is no calamity that befalls a Muslim but he is expiated thereby, even a thorn that pricks him.”

[6566] 50 - (...) It was narrated from ‘Aishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “No calamity befalls a believer, not even a thorn (that pricks him), but some of his sins are cut (erased) thereby” or: “some of his sins are expiated.”

Yazîd did not know which of them ‘Urwah (a sub narrator) said.

[6567] 51 - (...) It was narrated that ‘Aishah said: “I heard the Messenger of Allâh ﷺ say:

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ : حَدَّثَنَا مُحَمَّدُ بْنُ يَسْرِي : حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ : قَالَ رَسُولُ اللَّهِ ﷺ : «لَا يُصِيبُ الْمُؤْمِنَ شَوْكَةً فَمَا فَوْقَهَا، إِلَّا قَصَّ اللَّهُ بِهَا مِنْ خَطِيئَتِهِ».

[6564] (...) حَدَّثَنَا أَبُو ثُرَيْبٍ : حَدَّثَنَا أَبُو مَعاوِيَةَ : حَدَّثَنَا هِشَامٌ بِهَذَا إِلَى السَّنَادِ .

[6565] 49 - (...) حَدَّثَنِي أَبُو الطَّاهِرِ : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ وَيُونُسُ بْنُ يَزِيدَ عَنْ ابْنِ شَهَابٍ . عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «مَا مِنْ مُصِيَّةٍ يُصَابُ بِهَا الْمُسْلِمُ إِلَّا كُفَّرَ بِهَا عَنْهُ، حَتَّى الشَّوْكَةَ يُشَاكُهَا».

[6566] 50 - (...) حَدَّثَنِي أَبُو الطَّاهِرِ : أَخْبَرَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي مَالِكُ ابْنُ أَنَسٍ عَنْ يَزِيدَ بْنِ خُصِيفَةَ، عَنْ عُرْوَةَ بْنِ الزَّبِيرِ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَا يُصِيبُ الْمُؤْمِنَ مِنْ مُصِيَّةٍ، حَتَّى الشَّوْكَةَ، إِلَّا قَصَّ بِهَا مِنْ خَطَايَاهُ، أَوْ كُفَّرَ بِهَا مِنْ خَطَايَاهُ». لَا يَدْرِي يَزِيدُ، أَيْتَهُمَا قَالَ عُرْوَةُ .

[6567] 51 - (...) حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى : أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ :

"There is nothing that befalls a believer, not even a thorn that pricks him, but Allâh will record a good deed for him thereby, or make fall (erase) a bad deed."

أَخْبَرَنَا حَمْوَةُ: حَدَّثَنِي أَبْنُ الْهَادِ عَنْ أَبِيهِ
بَكْرٍ بْنِ حَزْمٍ، عَنْ عَمْرَةَ، عَنْ عَائِشَةَ
قَالَتْ: سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ : «مَا
مِنْ شَيْءٍ يُصِيبُ الْمُؤْمِنَ، حَتَّى الشَّوْكَةُ
تُصِيبُهُ، إِلَّا كَتَبَ اللَّهُ لَهُ بِهَا حَسَنَةً، أَوْ
حُطَّتْ عَنْهُ بِهَا خَطِيئَةً» .

[6568] 52 - (2573) It was narrated from Abû Sa'eed and Abû Hurairah that they heard the Messenger of Allâh ﷺ say: "No pain, hardship, sickness or grief befalls a believer, not even worry that befalls him, but some of his bad deeds will be expiated."

[٦٥٦٨]-٥٢ [٢٥٧٣] حَدَّثَنَا أَبُو بَكْرٍ
أَبْنُ أَبِيهِ شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو
أُسَامَةَ عَنِ الْوَلِيدِ بْنِ كَثِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرُو
أَبْنِ عَطَاءٍ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِيهِ
سَعِيدٍ وَأَبِيهِ هُرَيْرَةَ، أَنَّهُمَا سَمِعَا رَسُولَ
اللَّهِ ﷺ يَقُولُ : «مَا يُصِيبُ الْمُؤْمِنَ مِنْ
وَصْبٍ، وَلَا نَصْبٍ، وَلَا سَقْمٍ، وَلَا حَرَانَ،
حَتَّى الْهَمٌ يُهْمِمُ إِلَّا كُفُّرَ بِهِ مِنْ سَيِّئَاتِهِ» .

[6569] (2574) It was narrated that Abû Hurairah said: "When the Verse 'Whosoever works evil, will have the recompense thereof;^[1] was revealed, the Muslims were greatly troubled. The Messenger of Allâh ﷺ said: 'Do the best that you reasonably can, and try to do what is right, for in everything that befalls the Muslim there is expiation, even if he stumbles or is pricked by a thorn.'"

[٦٥٦٩] [٢٥٧٤] حَدَّثَنَا قَتْبَيْهُ بْنُ
سَعِيدٍ وَأَبُو بَكْرٍ بْنِ أَبِيهِ شَيْبَةَ، كِلَاهُمَا
عَنِ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِقَتْبَيَةَ: حَدَّثَنَا
سُفْيَانُ عَنِ ابْنِ مُحَيْصِنٍ، شَيْخُ مِنْ
قُوَّشِ، سَمِعَ مُحَمَّدَ بْنَ قَيْسَ بْنَ مَخْرَمَةَ
يُحَدِّثُ عَنْ أَبِيهِ هُرَيْرَةَ . قَالَ: لَمَّا نَزَّلَتْ:
﴿مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ﴾ [النساء:
١٢٣]. بَلَغَتْ مِنَ الْمُسْلِمِينَ مَبْلَغًا شَدِيدًا،
فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَارْبُوا وَسَدِّدُوا،

^[1] *An-Nisâ'* 4:123.

فَقَيْ كُلُّ مَا يُصَابُ بِهِ الْمُسْلِمُ كَفَارَةً،
حَتَّى النَّكْبَةَ يُنْكِبُهَا، أَوِ الشَّوْكَةَ يُشَاقُّهَا». .
فَالْأَنْجَلِيَّةُ قَالَ: مُسْلِمٌ: هُوَ عُمَرُ بْنُ عَبْدِ
الرَّحْمَنِ بْنِ مُحَمَّصٍ، مِنْ أَهْلِ مَكَّةَ.

[6570] 53 - (2575) Jâbir bin 'Abdullâh narrated that the Messenger of Allâh ﷺ entered upon Umm As-Sâ'ib or Umm Al-Musayyab, and said: "What is the matter with you, O Umm As-Sâ'ib (or Umm Al-Musayyab)? Why are you shivering?" She said: "I have a fever, may Allâh not bless it!" He said: "Do not revile fever, for it takes away the sins of the sons of Âdam as the bellows takes away the dross of iron."

[6571] 54 - (2576) 'Atâ' bin Abî Rabâh said: Ibn 'Abbâs said to me: Shall I show you a woman of the people of Paradise? I said: Yes. He said: This black woman came to the Prophet ﷺ and said: "I have epilepsy and I become uncovered. Pray to Allâh for me." He (ﷺ) said: "If you wish, you may be patient, and Paradise will be yours, or if you wish, I will pray to Allâh to heal you." She said: "I will be patient." She said: "But I become uncovered; pray to Allâh that I will not become uncovered." So he prayed for her."

الله بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ زَرِيعٍ: حَدَّثَنَا الْحَجَاجُ الصَّوَافُ: حَدَّثَنِي
أَبُو الرَّبِيعٍ: حَدَّثَنَا جَابِرُ بْنُ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى أُمِّ السَّائِبِ، أَوْ أُمِّ
السَّائِبِ، فَقَالَ: «مَا لَكِ؟ يَا أُمَّ السَّائِبِ! أَوْ يَا أُمَّ
السَّائِبِ! أَوْ يَا أُمَّ السَّائِبِ! تَزَفَّرِفِينَ؟»
قَالَتِ الْحُمَّى، لَا بَارَكَ اللَّهُ فِيهَا، فَقَالَ:
«لَا تَسْبِي الْحُمَّى، فَإِنَّهَا تُذَهِّبُ خَطَايَا بَنِي
آدَمَ، كَمَا يُذَهِّبُ الْكِبِيرُ خَبَثَ الْحَدِيدِ».

الله بْنُ عُمَرَ الْقَوَارِيرِيُّ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَيَسْرُرُ بْنُ الْمُفَضَّلِ فَلَا: حَدَّثَنَا
عِمْرَانُ أَبُو بَكْرٍ: حَدَّثَنِي عَطَاءُ بْنُ أَبِي رَبَاحٍ قَالَ: قَالَ لِي ابْنُ عَبَّاسٍ: أَلَا
أُرِيكَ امْرَأَةً مِنْ أَهْلِ الْجَنَّةِ؟ قُلْتُ: بَلَى،
قَالَ: هَذِهِ الْمَرْأَةُ السَّوَادَاءُ، أَتَ
الَّتِي ﷺ قَالَتْ: إِنِّي أُصْرَعُ، وَإِنِّي
أَتَكَشَّفُ، فَادْعُ اللَّهَ لِي، قَالَ إِنْ شِئْتَ
صَبَرْتَ وَلَكِ الْجَنَّةُ، وَإِنْ شِئْتَ دَعَوْتُ

الله أَنْ يُعَافِيكَ». قَالَتْ: أَصْبِرُ، قَالَتْ:
فَلَيْسَ أَتَكَشَّفُ، فَادْعُ اللَّهَ أَنْ لَا أَتَكَشَّفَ،
فَدَعَا لَهَا.

Chapter 15. The Prohibition Of Oppression

(المعجم ١٥) - (باب تحرير الظلم)
(التحفة ١٥)

[6572] 55 - (2577) It was narrated from Abû Dharr that the Prophet ﷺ said, narrating from Allâh, Glorified and Exalted is He: "O My slaves, I have forbidden oppression to Myself, and I have made it unlawful among you, so do not wrong one another. O My slaves, all of you are astray except those whom I guide, so ask Me for guidance, and I will guide you. O My slaves, all of you are hungry except those whom I feed, so ask Me for food and I will feed you. O My slaves, all of you are naked except those whom I clothe, so ask Me for clothing and I will clothe you. O My slaves, you err night and day, but I forgive all sins, so ask Me for forgiveness and I will forgive you. O My slaves, you can never do Me any harm or bring Me any benefit. O My slaves, if the first of you and the last of you, your humans and your jinn, were equal in piety like the heart of the most pious man among you, that would not add anything to My dominion. O My slaves, if the first of you and the

الله بْنُ عَبْدِ الرَّحْمَنِ بْنُ بَهْرَام الدَّارِمِيُّ :

حَدَّثَنَا مَرْوَانٌ يَعْنِي ابْنَ مُحَمَّدٍ الدَّمَشْقِيَّ :

حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ رَبِيعَةَ بْنِ بَرِيدَ، عَنْ أَبِي إِدْرِيسِ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ، فِيمَا رَوَى عَنِ اللَّهِ تَبَارَكَ وَتَعَالَى أَنَّهُ قَالَ: «يَا عِبَادِي! إِنِّي حَرَّمْتُ الظُّلْمَ عَلَى نَفْسِي، وَجَعَلْتُهُ بِيَكُمْ مُحَرَّماً، فَلَا تَظَالُمُوا، يَا عِبَادِي! كُلُّكُمْ ضَالٌ إِلَّا مَنْ هَدَيْتُهُ، فَاسْتَهْدُوْنِي أَهْدِكُمْ، يَا عِبَادِي! كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ، فَاسْتَطِعْمُونِي أَطْعِمْكُمْ، يَا عِبَادِي! كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسُوتَهُ، فَاسْتَكْسُوْنِي أَكْسُكُمْ، يَا عِبَادِي! إِنَّكُمْ تُخْطِلُونَ بِاللَّيلِ وَالنَّهَارِ، وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعاً، فَاسْتَغْفِرُونِي أَغْفِرُ لَكُمْ، يَا عِبَادِي! إِنَّكُمْ لَنْ تَبْلُغُوا ضَرِي فَضَرُّونِي، وَلَنْ تَبْلُغُوا نَعْيِ فَتَنَعْمُونِي، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسُكُمْ وَجِنْكُمْ، كَانُوا عَلَى

last of you, your humans and your jinn, were equal in evil like the heart of the most evil man among you, that would not detract anything from My dominion. O My slaves, if the first of you and the last of you, your humans and your jinn, were to stand on a single plain and ask of Me and I were to give each one what he asked for, that would not cause any loss to Me greater than what is lost when a needle is dipped into the sea. O My slaves, it is only your actions that I am recording for you, then I will requite you for them. Whoever finds it to be good, let him praise Allâh, and whoever finds it to be otherwise, let him blame no one but himself.”

Sa‘eed said: “When Abû Idrîs Al-Khawlânî narrated this *Hadîth*, he would kneel down.”

[6573] (...) Sa‘eed bin ‘Abdul-‘Azîz narrated it with this chain of narrators, but the *Hadîth* of Marwân is more complete.

[6574] (...) Abû Mus-hir narrated it and they quoted the *Hadîth* in full.

أَنْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنْكُمْ، كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقْصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا، يَا عِبَادِي! لَوْ أَنَّ أَوْلَكُمْ وَآخِرَكُمْ، وَإِنْسَكُمْ وَجِنْكُمْ، قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأْلُونِي، فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسَأْتَهُ، مَا نَقْصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمُخْيَطُ إِذَا أَدْخَلَ الْبَحْرَ، يَا عِبَادِي! إِنَّمَا هِيَ أَعْمَالُكُمْ أَخْصِبَاهَا لَكُمْ، ثُمَّ أُوْفِيَكُمْ إِيَّاهَا، فَمَنْ وَجَدَ حَيْرًا فَلَيَحْمِدَ اللَّهَ، وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَ إِلَّا نَفْسَهُ».

قَالَ سَعِيدٌ: كَانَ أَبُو إِدْرِيسَ الْخَوْلَانِيُّ، إِذَا حَدَّثَ بِهَذَا الْحَدِيثِ، جَثَا عَلَى رُكْبَتِيهِ.

[٦٥٧٣] (...) حَدَّثَنِي أَبُو بَكْرٍ بْنُ إِسْحَاقَ: حَدَّثَنَا أَبُو مُسْهِرٍ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْعَزِيزِ بِهَذَا الْإِسْنَادِ، غَيْرَ أَنَّ مَرْوَانَ أَتَمَّهُمَا حَدِيثًا.

[٦٥٧٤] (...) قَالَ أَبُو إِسْحَاقَ: حَدَّثَنَا بِهَذَا الْحَدِيثِ الْحَسَنُ وَالْحُسَيْنُ، ابْنَا يُشْرِي، وَمُحَمَّدُ بْنُ يَحْيَى قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ، فَذَكَرُوا الْحَدِيثَ بِطُولِهِ.

[6575] (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said, narrating from Allâh, Glorified and Exalted is He: ‘I have forbidden injustice to Myself and for My slaves, so do not wrong one another’” and he quoted a similar *Hadîth* (as no. 6572), but the *Hadîth* of Abû Idrîs that we have quoted is more complete.

٦٥٧٥ [(...) حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ وَمُحَمَّدُ بْنُ الْمُشَنَّى، كِلَاهُمَا عَنْ عَبْدِ الصَّمَدِ بْنِ عَبْدِ الْوَارِثِ : حَدَّثَنَا هَمَامٌ : حَدَّثَنَا قَتَادَةُ عَنْ أَبِي قَلَابَةَ، عَنْ أَبِي أَسْمَاءَ، عَنْ أَبِي ذَرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ، فِيمَا يَرْوِي عَنْ رَبِّهِ عَزَّ وَجَلَّ : «إِنِّي حَرَّمْتُ عَلَى نَفْسِي الظُّلْمَ وَعَلَى عِبَادِي، فَلَا تَظَالَّمُوا». وَسَاقَ الْحَدِيثَ يَتْحُوِّهُ، وَحَدِيثُ أَبِي إِدْرِيسِ الَّذِي ذَكَرْنَاهُ أَنَّمَا مِنْهُ .

[6576] 56 - (2578) It was narrated from Jâbir bin ‘Abdullâh that the Messenger of Allâh ﷺ said: “Beware of oppression, for oppression will be darkness on the Day of Resurrection. Beware of stinginess for stinginess destroyed those who came before you and caused them to shed their blood and regard as permissible that which had been forbidden to them.”

٦٥٧٦ [(...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ : حَدَّثَنَا دَاوُدُ يَعْنِي بْنَ قَيْسٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ مُقْسَمٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «اتَّقُوا الظُّلْمَ، فَإِنَّ الظُّلْمَ ظُلُّمَاتٍ يَوْمَ الْقِيَامَةِ، وَاتَّقُوا الشَّرَّ، فَإِنَّ الشَّرَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ، حَمَلُوهُمْ عَلَى أَنْ سَفَكُوكُمْ دِمَاءَهُمْ وَاسْتَحْلُوكُمْ مَحَارَمَهُمْ» .

[6577] 57 - (2579) It was narrated that Abû ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Oppression (*Zulm*) will be darkness (*Zulumât*) on the Day of Resurrection.’”

٦٥٧٧ [(...) حَدَّثَنِي مُحَمَّدُ ابْنُ حَاتِمٍ : حَدَّثَنَا شَبَابَةُ : حَدَّثَنَا عَبْدُ الْعَزِيزِ الْمَاجِشُونُ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الظُّلْمَ ظُلُّمَاتٌ يَوْمَ الْقِيَامَةِ» .

[6578] 58 - (2580) It was narrated from Sâlim, from his father, that the Messenger of

٦٥٧٨ [(...) حَدَّثَنَا فُتَيْبَةُ ابْنُ سَعِيدٍ : حَدَّثَنَا لَيْثٌ عَنْ عُقَيْلٍ، عَنْ

Allâh ﷺ said: “The Muslim is the brother of his fellow Muslim; he does not wrong him or let him down. The one who meets the needs of his brother, Allâh will meet his needs. Whoever relieves a Muslim of distress, Allâh will relieve his of distress on the Day of Resurrection. Whoever conceals (the faults of) a Muslim, Allâh will conceal him on the Day of Resurrection.”

[6579] 59 - (2581) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do you know what bankrupt means?” They said: “Among us, the one who has no Dirham nor goods is the one who is bankrupt.” He said: “The one who is bankrupt among my *Ummah* is the one who will come on the Day of Resurrection with prayer (*Salât*), fasting (*Saum*) and Chainty (*Zakât*), but he will come having insulted this one, slandered that one, consumed the wealth of this one, shed the blood of that one and beaten this one. They will each be given from his good deeds, and if his good deeds run out before the scores have been settled, some of their bad deeds will be taken and cast upon him, then he will be thrown into the Fire.”

[6580] 60 - (2582) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Rights will certainly be restored to all creatures on the Day of

الزُّهْرِيٌّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، مَنْ كَانَ فِي حَاجَةٍ أَخِيهِ، كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً، فَرَّجَ اللَّهُ عَنْهُ بِهَا كُرْبَةً مِنْ كُرْبَبِ يَوْمِ الْقِيَامَةِ، وَمَنْ سَرَّ مُسْلِمًا، سَرَّهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٧٩-٥٩] حَدَّثَنَا قُتْبِيَّةُ إِسْمَاعِيلُ وَعَلَيُّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا أَبْنُ سَعِيدٍ وَأَبْنُ عَلَيٍّ بْنُ حُجْرٍ قَالَ: حَدَّثَنَا أَبْنُ إِسْمَاعِيلَ وَهُوَ أَبْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْمُفْلِسُ؟» قَالُوا: الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ: «إِنَّ الْمُفْلِسَ مِنْ أَمْتَنِي، مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةً، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَدَّفَ هَذَا، وَأَكَلَ مَا لَهُ هَذَا، وَسَقَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَيَنْتَ حَسَنَاتُهُ، قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطَرَحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ».

[٦٥٨٠] حَدَّثَنَا يَحْيَى إِبْنُ أَيُوبَ وَقُتْبِيَّةَ وَابْنُ حُجْرٍ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ يَعْنُونَ ابْنَ جَعْفَرٍ عَنِ الْعَلَاءِ،

Resurrection, until even the hornless sheep will settle its score with the horned one.”

عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْتَّوَدَّنَ الْمُحْقُوقُ إِلَى أَهْلِهَا يَوْمَ الْقِيَامَةِ، حَتَّىٰ يُقَادَ لِلشَّاةِ الْجَلْحَاءِ مِنَ الشَّاةِ الْمُرْنَاءِ».

[6581] 61 - (2583) It was narrated that Abû Mûsâ that the Messenger of Allâh ﷺ said: “Allâh, Glorified and Exalted is He, grants respite to the wrongdoer, but when He seizes him He will not leave him be.” Then he recited: ‘Such is the punishment of your Lord when He seizes the (population of) towns while they are doing wrong. Verily, His punishment is painful (and) severe.^[1]

٦١- [٦٥٨١] (٢٥٨٣) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا بُرَيْدَةُ بْنُ أَبِي بُرْدَةَ عَنْ أَبِيهِ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يُمْلِي لِلظَّالِمِ، فَإِذَا أَخْذَهُ لَمْ يُفْلِهِ». ثُمَّ قَرَأَ: «وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخْذَ الْقَرَى وَهِيَ ظَلِيمَةٌ إِنَّ أَخْذَهُهُ أَلِيمٌ شَدِيدٌ» [هود: ١٠٢].

(المعجم ١٦) - (باب نصر الأخ
طالما أو مظلوما) (التحفة ١٦)

٦٢- [٦٥٨٤] (٢٥٨٤) حَدَّثَنَا أَخْمَدُ ابْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ: حَدَّثَنَا زُهَيرٌ: حَدَّثَنَا أَبُو الرُّثْبَرِ عَنْ جَابِرٍ قَالَ: افْتَلَ عَلَامَانِ، غُلَامٌ مِنَ الْمُهَاجِرِينَ وَغُلَامٌ مِنَ الْأَنْصَارِ، فَنَادَى الْمُهَاجِرُ أَوِ الْمُهَاجِرُونَ: يَا لِلْمُهَاجِرِينَ! وَنَادَى الْأَنْصَارِ: يَا لِلْأَنْصَارِ! فَخَرَجَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: «مَا هَذَا دَعْوَى أَهْلِ

Chapter 16. Supporting One's Brother Whether He Is Doing Wrong Or Being Wronged

[6582] 62 - (2584) It was narrated that Jâbir said: “Two young men got into a fight, one from among the *Muhâjirîn* and one from among the *Anṣâr*. The *Muhâjir* or the *Muhâjirîn* called out: ‘O *Muhâjirîn*!’ And the *Anṣârî* called out: ‘O *Anṣâr!*’ The Messenger of Allâh ﷺ came out and said: ‘What is this call of the people of *Jâhiliyyah*? They said: No, O Messenger of Allâh. It is just two young men who got into a fight, when one of them hit the other

[1] *Hûd* 11:102.

from behind.' He said: 'It does not matter. Let a man support his brother whether he is doing wrong or being wronged. If he is doing wrong, let him stop him, then he will be supporting him. And if he is being wronged, let him help him.'"

[6583] 63 - (...) Sufyān bin ‘Uyaynah said: "Amr heard Jābir bin ‘Abdullāh say: 'We were with the Messenger of Allāh ﷺ on a campaign, when a man of the *Muhājirīn* hit a man of the *Ansār* from behind. The *Ansārī* said: 'O *Ansārī*!' And the *Muhājir* said: 'O *Muhājirīn*!' The Messenger of Allāh ﷺ said: 'What is this call of *Jāhiliyyah*?' They said: 'O Messenger of Allāh, a man of the *Muhājirīn* hit a man of the *Ansār* from behind.' He said: 'Stay away from it, it is disgusting.'"

"Abdullāh bin Ubayy heard it and said: 'They have done it, by Allāh. If we return to Al-Madīnah, indeed the more honorable (referring to himself) will expel therefrom the meaner.'^[1] Umar said: 'Let me strike the neck of this hypocrite.' He (ﷺ) said: 'Let him be, lest the people say that Muhammad kills his Companions.'"

الْجَاهِلِيَّةِ؟» قَالُوا: لَا يَا رَسُولَ اللَّهِ! إِلَّا أَنَّ غُلَامِينَ افْتَشَلَ فَكَسَعَ أَحَدُهُمَا الْأَخَرَ، فَقَالَ: «لَا بِأَسْنَ، وَلَيُنْصُرِ الرَّجُلُ أَخَاهُ طَالِمًا أَوْ مَظْلُومًا، إِنْ كَانَ طَالِمًا فَلِيَنْهُ، فَإِنَّهُ لَهُ نَصْرٌ، وَإِنْ كَانَ مَظْلُومًا فَلِيُنْصُرُهُ».

٦٣ [٦٥٨٣] - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْهَةَ وَزَهْبَيْرُ بْنُ حَرْبٍ وَأَحْمَدُ بْنُ عَبْدَةَ الْضَّبِيءِ وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِابْنِ أَبِي شَيْهَةَ - قَالَ ابْنُ عَبْدَةَ: أَخْبَرَنَا، وَقَالَ الْآخَرُونَ: حَدَّثَنَا - سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: سَمِعَ عَمْرُو جَابِرٍ [بْنِ عَبْدِ اللَّهِ] يَقُولُ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي غَرَأَةٍ، فَكَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ الْأَنْصَارِيُّ: يَا الْأَنْصَارِ! وَقَالَ الْمُهَاجِرُ: يَا الْمُهَاجِرِينَ! فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَالُ دَعْوَى الْجَاهِلِيَّةِ؟» قَالُوا: يَا رَسُولَ اللَّهِ! كَسَعَ رَجُلٌ مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ، فَقَالَ: «دَعْوَاهَا، فَإِنَّهَا مُتَنَاهٌ» فَسَوْعَهَا عَبْدُ اللَّهِ بْنُ أَبِي قَاتِلٍ فَقَالَ: قَدْ فَعَلُوهَا، وَاللَّهُ لَئِنْ رَجَعْنَا إِلَى الْمَدِيْنَةِ لَيُخْرِجَنَّ الْأَعْزَمَ مِنْهَا الْأَذْلَّ.

قَالَ عُمَرُ: دَعْنِي أَضْرِبُ عُنْقَ هَذَا الْمُنَافِقِ، فَقَالَ: «دَعْهُ، لَا يَسْهَدُ النَّاسُ أَنَّ مُحَمَّدًا يَقْتُلُ أَصْحَابَهُ».

^[1] See *Al-Munâfiqûn* 63:8.

[6584] 64 - (...) It was narrated that Jâbir bin ‘Abdullâh said: “A man of the *Muhâjirîn* hit a man of the *Ansâr* from behind. He came to the Messenger of Allâh ﷺ and asked him to settle the score and the Prophet ﷺ said: ‘Keep away from it, it is disgusting.’”

[٦٥٨٤] ٦٤ - (...) حَدَّثَنَا إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ وَإِسْحَاقُ بْنُ مَنْصُورٍ وَمُحَمَّدُ
ابْنُ رَافِعٍ - قَالَ ابْنُ رَافِعٍ : حَدَّثَنَا ، وَقَالَ
الْآخَرَانِ : أَخْبَرَنَا - عَبْدُ الرَّزَاقِ : أَخْبَرَنَا
مَعْمَرٌ عَنْ أَيُوبَ ، عَنْ عَمْرِو بْنِ دِينَارٍ ،
عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ : كَسَعَ رَجُلٌ
مِنَ الْمُهَاجِرِينَ رَجُلًا مِنَ الْأَنْصَارِ ، فَأَتَى
النَّبِيَّ ﷺ فَسَأَلَهُ الْفَوْدَ : فَقَالَ النَّبِيُّ ﷺ :
«دَعْوَهَا ، فَإِنَّهَا مُتَنَبِّهَةٌ» .
قَالَ ابْنُ مَنْصُورٍ فِي رِوَايَةِ عَمْرِو :
قَالَ : سَمِعْتُ جَابِرًا .

Chapter 17. The Mutual Mercy, Compassion And Support Of The Believers

[6585] 65 - (2585) It was narrated that Abû Mûsâ said: “The Messenger of Allâh ﷺ said: ‘The believers are like a structure, parts of which support other parts.’”

(المعجم ١٧) - (باب تراحم المؤمنين
وتعاطفهم وتعاضدهم) (التحفة ١٧)

[٦٥٨٥] ٦٥ - (٢٥٨٥) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو عَامِرِ الْأَشْعَرِيِّ
قَالَا : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَأَبُو
أُسَامَةَ ، قَالَ : وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ
أَبُو كُرَيْبٍ : حَدَّثَنَا ابْنُ الْمُبَارَكِ وَابْنُ
إِدْرِيسَ وَأَبُو أُسَامَةَ ، كُلُّهُمْ عَنْ بُرَيْدَةِ ، عَنْ
أَبِي بُرْدَةَ ، عَنْ أَبِي مُوسَىٰ قَالَ : قَالَ
رَسُولُ اللَّهِ ﷺ : «الْمُؤْمِنُ لِلْمُؤْمِنِ
كَالْبُيُّانِ ، يَشُدُّ بَعْضَهُ بَعْضًا» .

[6586] 66 - (2586) It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of

[٦٥٨٦] ٦٦ - (٢٥٨٦) حَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ : حَدَّثَنَا أَبِي : حَدَّثَنَا

Allâh ﷺ said: ‘The likeness of the believers in their mutual love, mercy and compassion is that of the body; when one part of it is in pain, the rest of the body joins it in restlessness and fever.’”

[6587] (...) A similar report (as *Hadîth* no. 6586) was narrated from An-Nu‘mân bin Bashîr, from the Prophet ﷺ.

[6588] 67 - (...) It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of Allâh ﷺ said: ‘The believers are like a single person; if his head hurts, the rest of his body joins him in fever and restlessness.’”

[6589] (...) It was narrated that An-Nu‘mân bin Bashîr said: “The Messenger of Allâh ﷺ said: ‘The Muslims are like a single person. If his eye is in pain, his whole body is in pain, and if his head is in pain, his whole body is in pain.’”

[6590] (...) A similar report (as *Hadîth* no. 6589) was narrated from An-Nu‘mân bin Bashîr, from the Prophet ﷺ.

زَكَرِيَّاً عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثْلُ الْمُؤْمِنِينَ فِي تَوَادِهِمْ وَتَرَاحِمِهِمْ وَتَعَافِفِهِمْ، مَثْلُ الْجَسَدِ، إِذَا اشْتَكَى مِنْهُ عُضُوٌّ، تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَّى».

[٦٥٨٧] (...) حَدَّثَنَا إِسْحَاقُ الْحَنْظَلِيُّ: أَخْبَرَنَا جَرِيرٌ عَنْ مُطَرْفٍ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ عَنِ النَّبِيِّ ﷺ، يَنْحُوهُ.

[٦٥٨٨] ٦٧ - (...) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ قَالَ: حَدَّثَنَا وَكِيعٌ عَنِ الْأَعْمَشِ، عَنِ الشَّعْبِيِّ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُونَ كَرْجُلٌ وَاحِدٌ، إِنَّ اشْتَكَى رَأْسُهُ، تَدَاعَى [لَهُ] سَائِرُ الْجَسَدِ بِالْحُمَّى وَالسَّهْرِ».

[٦٥٨٩] (...) حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعْمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنِ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُسْلِمُونَ كَرْجُلٌ وَاحِدٌ، إِنَّ اشْتَكَى عَيْنِهِ، اشْتَكَى كُلُّهُ، وَإِنَّ اشْتَكَى رَأْسُهُ، اشْتَكَى كُلُّهُ».

[٦٥٩٠] (...) حَدَّثَنَا ابْنُ نُعْمَيْرٍ: حَدَّثَنَا حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ عَنِ

الأعمشِ، عن الشَّعْبِيِّ، عن التُّعْمَانِ بْنِ
بَشِيرٍ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

Chapter 18. The Prohibition Of Reviling

[6591] 68 - (2587) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “When two people revile one another, the one who starts it is the sinner, so long as the one who is wronged does not transgress.”

(المعجم ١٨) - (بابُ النهي عن
السباب) (التحفة ١٨)

٦٨ [٦٥٩١] - (٢٥٨٧) حَدَّثَنَا يَحْيَى
ابْنُ أَئْوَبَ وَقَتْبَيْهُ بْنُ سَعِيدٍ وَابْنُ حُجْرٍ قَالُوا :
حَدَّثَنَا إِسْمَاعِيلٌ يَعْنُونَ ابْنَ جَعْفَرٍ، عَنِ
الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ : «الْمُسْتَبَانُ مَا قَالَ،
فَعَلَى الْبَادِيِّ، مَا لَمْ يَعْتَدِ الْمَظْلُومُ».

(المعجم ١٩) - (بابُ استحباب العفو
والتواضع) (التحفة ١٩)

Chapter 19. It Is Recommend To Forgive And Be Humble

[6592] 69 - (2588) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Charity does not decrease wealth. No one forgives, but Allâh increases him in honor, and no one humbles himself before Allâh but Allâh raises him in status.”

٦٩ [٦٥٩٢] - (٢٥٨٨) حَدَّثَنَا يَحْيَى بْنُ
أَئْوَبَ وَقَتْبَيْهُ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ
وَهُوَ ابْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي
هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ : «مَا نَقْصَثُ
صَدَقَةً مِنْ مَالٍ، وَمَا زَادَ اللَّهُ عَبْدًا بِعَفْوٍ إِلَّا
عِزًا، وَمَا تَوَاضَعَ أَحَدٌ لِلَّهِ إِلَّا رَفَعَهُ اللَّهُ» .

(المعجم ٢٠) - (بابُ تحريم الغيبة)
(التحفة ٢٠)

Chapter 20. The Prohibition Of Backbiting

[6593] 70 - (2589) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Do you know what backbiting is?” They said: “Allâh and His

٧٠ [٦٥٩٣] - (٢٥٨٩) حَدَّثَنَا يَحْيَى بْنُ
أَئْوَبَ وَقَتْبَيْهُ وَابْنُ حُجْرٍ قَالُوا : حَدَّثَنَا إِسْمَاعِيلُ
عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

Messenger know best.” He said: “When you say about your brother something that he dislikes.” They said: “What if what I say about my brother is true?” He said: “If it is true then you have backbiten him, and if it is not true then you have slandered him.”

Chapter 21. Glad Tidings That Whomever Allâh Conceals In This World, He Will Conceal Him In The Hereafter

[6594] 71 - (2590) It was narrated from Abû Hurairah that the Prophet ﷺ said: “Allâh does not conceal a person in this world but Allâh will conceal him on the Day of Resurrection.”

[6595] 72 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No one conceals another person in this world, but Allâh will conceal him on the Day of Resurrection.”

Chapter 22. Being Kind To Protect Oneself From Another's Vile Behavior

[6596] 73 - (2591) ‘Âishah narrated that a man asked permission to enter upon the Prophet ﷺ and he said: “Let him in, what a

رَسُولُ اللَّهِ ﷺ قَالَ: «أَتَدْرُونَ مَا الْعِيَّةُ؟»
قَالُوا: إِنَّ اللَّهَ وَرَسُولُهُ أَعْلَمُ، قَالَ: «ذِكْرُكُ أَخَاكَ بِمَا يَكْرُهُ» قَالَ: أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ: إِنْ كَانَ فِيهِ مَا تَقُولُ، فَقَدِ اعْتَبَثَهُ،
وَإِنْ لَمْ يَكُنْ فِيهِ، فَقَدْ بَهَتَهُ».

(المعجم ٢١) - (باب بشارة من ستر الله تعالى عليه في الدنيا، بأن يستر عليه في الآخرة) (التحفة ٢١)

[٦٥٩٤]-٧١ [٢٥٩٠]-٧١ حَدَّثَنِي أُمَّةٌ
ابْنُ سَطَامٍ الْعَيْشِيُّ: حَدَّثَنَا يَزِيدٌ يَعْنِي
ابْنَ زُرْبَعٍ: حَدَّثَنَا رَوْحٌ عَنْ سُهْلٍ، عَنْ
أُبَيِّ، عَنْ أُبَيِّ هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ
قَالَ: «لَا يَسْتَرُ اللَّهُ عَلَى عَبْدٍ فِي الدُّنْيَا،
إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

[٦٥٩٥]-٧٢ [..]-٧٢ حَدَّثَنَا أَبُو بَكْرٍ
ابْنُ أُبَيِّ شَيْبَةً: حَدَّثَنَا عَفَانُ: حَدَّثَنَا وُهَيْبٌ:
حَدَّثَنَا سُهْلٌ عَنْ أُبَيِّ، عَنْ أُبَيِّ هُرَيْرَةَ عَنِ
الْبَيْهِيِّ ﷺ قَالَ: «لَا يَسْتَرُ عَبْدٌ عَبْدًا فِي
الدُّنْيَا، إِلَّا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ».

(المعجم ٢٢) - (باب مداراة من يتلقى فحشه) (التحفة ٢٢)

[٦٥٩٦]-٧٣ [٢٥٩١]-٧٣ حَدَّثَنَا قُتَيْبَةُ
ابْنُ سَعِيدٍ وَأَبُو بَكْرٍ بْنُ أُبَيِّ شَيْبَةَ وَعَمْرُو

bad (man of his tribe, on what a bad member of the tribe he is!" When he came in, he spoke kindly to him. 'Âishah said: I said: 'O Messenger of Allâh, you said what you said about him, then you spoke kindly to him?' He said: 'O 'Âishah, the worst of people in status before Allâh on the Day of Resurrection will be those whom the people leave alone or abandon in order to protect themselves from their vile behavior.'

النَّاقِدُ وَزَهْيُرُ بْنُ حَرْبٍ وَابْنُ تَمِيرٍ، كُلُّهُمْ عَنْ ابْنِ عُيَيْنَةَ - وَاللَّفْظُ لِزَهْيِرٍ - قَالَ: حَدَّثَنَا سُفْيَانُ وَهُوَ ابْنُ عُيَيْنَةَ، عَنْ ابْنِ الْمُنْكَدِرِ: سَمِعَ عُرُوْةَ بْنَ الزُّبِيرِ يَقُولُ: حَدَّثَنِي عَائِشَةُ، أَنَّ رَجُلًا اسْتَأْذَنَ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَقَالَ: «ائْتُنَا لَهُ، فَلَيْسَ ابْنُ الْعَشِيرَةِ، أَوْ بَئْسَ رَجُلُ الْعَشِيرَةِ» فَلَمَّا دَخَلَ عَلَيْهِ أَلَانَ لَهُ الْقَوْلُ، قَالَتْ عَائِشَةُ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! قُلْتَ لَهُ الَّذِي قُلْتَ، ثُمَّ أَلَّتَ لَهُ الْقَوْلُ؟ قَالَ: «يَا عَائِشَةُ! إِنَّ شَرَّ النَّاسِ مَنْزَلَةً عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ، مَنْ وَدَعَهُ، أَوْ تَرَكَهُ النَّاسُ اتَّقَاءَ فُحْشِيهِ». .

[6597] (...) A similar *Hadîth* (as no. 6596) was narrated from Ibn Al-Munkadir with this chain of narrators. But he did not say: What a bad man of his tribe, or what a bad member of the tribe he is!

[٦٥٩٧] (...) حَدَّثَنِي مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ، كِلَّاهُمَا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنْ ابْنِ الْمُنْكَدِرِ فِي هَذَا إِلَإِسْنَادِ، مِثْلَ مَعْنَاهُ، غَيْرَ أَنَّ قَالَ: «بَئْسَ أَخُو الْقَوْمِ وَابْنُ الْعَشِيرَةِ هَذَا».

Chapter 23. The Virtue Of Gentleness

[6598] 74 - (2592) It was narrated from Jarîr that the Prophet ﷺ said: "Whoever is deprived of gentleness, he is deprived of goodness."

(المعجم ٢٣) - (بابُ فضل الرفق)
(التحفة ٢٣)

[٦٥٩٨] ٧٤- (٢٥٩٢) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُؤْشَنِ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ: حَدَّثَنَا مَنْصُورٌ عَنْ تَمِيمٍ بْنِ

سَلَمَةً، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَلَالٍ، عَنْ جَرِيرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُحْرَمُ الرَّفْقَ، يُحْرَمُ الْخَيْرَ».

[6599] 75 - (...) It was narrated that ‘Abdur-Rahmân bin Hilâl Al-‘Absî said: I heard Jarîr say: I heard the Messenger of Allâh ﷺ say: “Whoever is deprived of gentleness, he is deprived of goodness.”

[٦٥٩٩] ٧٥ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو سَعِيدِ الْأَشْجَعِ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالُوا: حَدَّثَنَا وَكِيعٌ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا أَبُو سَعِيدِ الْأَشْجَعِ: حَدَّثَنَا حَفْصٌ يَعْنِي ابْنَ عَيَّاْثَ، كُلُّهُمْ عَنِ الْأَعْمَشِ؛ وَحَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لَهُمَا - قَالَ زُهَيرٌ: حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ تَبِيسِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ هَلَالِ الْعَبْسِيِّ قَالَ: سَمِعْتُ جَرِيرًا يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ يُحْرَمُ الرَّفْقَ يُحْرَمُ الْخَيْرَ».

[6600] 76 - (...) Jarîr bin ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘Whoever is deprived of gentleness, he is deprived of goodness.’”

[٦٦٠٠] ٧٦ - (...) حَدَّثَنَا يَحْيَى ابْنُ يَحْيَى: أَخْبَرَنَا عَبْدُ الْوَاحِدِ بْنُ زَيَادٍ عَنْ مُحَمَّدٍ بْنِ أَبِي إِسْمَاعِيلَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ هَلَالٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُرِمَ الرَّفْقَ حُرِمَ الْخَيْرَ، أَوْ مَنْ يُحْرَمُ الرَّفْقَ يُحْرَمُ الْخَيْرَ».

[6601] 77 - (2593) It was narrated from ‘Aishah, the wife of the Prophet ﷺ, that the Messenger of Allâh ﷺ said: “O ‘Aishah, Allâh is Gentle and loves gentleness, and He rewards for gentleness what He does not reward for harshness or for anything else.”

حَدَّثَنِي [٦٦٠١] (٢٥٩٣) حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى التَّجِيَّيُّ : أَخْبَرَنَا عَبْدُ اللهِ ابْنُ وَهْبٍ : أَخْبَرَنِي حَيْوَةً : حَدَّثَنِي ابْنُ الْهَادِ عَنْ أَبِي بَكْرٍ بْنِ حَزْمٍ ، عَنْ عُمْرَةَ بْنِتِ عَبْدِ الرَّحْمَنِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ ; أَنَّ رَسُولَ اللهِ ﷺ قَالَ : «إِنَّ عَائِشَةً ! إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ ، وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ ، وَمَا لَا يُعْطِي عَلَى مَا سِواهُ».»

[6602] 78 - (2594) It was narrated from ‘Aishah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: “There is no gentleness in a thing but it adorns it, and it is not removed from something but it mars it.”

حَدَّثَنِي [٦٦٠٢] (٢٥٩٤) حَدَّثَنَا عَيْنَدُ اللَّهِ بْنُ مُعاذِ الْعَنْبَرِيِّ : حَدَّثَنَا أَبِي : حَدَّثَنَا شَعْبَةُ عَنِ الْمُقْدَامِ ، وَهُوَ ابْنُ شُرَيْحٍ بْنِ هَانِئٍ ، عَنْ أَبِيهِ ، عَنْ عَائِشَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ : «إِنَّ الرَّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ ، وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ».»

[6603] 79 - (...) Al-Miqdâm bin Shuraih bin Hâni' narrated it with this chain of narrators (a *Hadîth* similar to no. 6602), and he added in the *Hadîth*: “Aishah rode a camel, and it was being difficult and she started to yell at it. The Messenger of Allâh ﷺ said to her: ‘You should be gentle.’” Then he mentioned a similar report.

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ : سَمِعْتُ الْمُقْدَامَ بْنَ شُرَيْحٍ بْنَ هَانِئٍ يَهْدِنَا إِلَى الْإِسْنَادِ - وَزَادَ فِي الْحَدِيثِ : رَكِبَتْ عَائِشَةُ بَعِيرًا ، فَكَانَتْ فِيهِ صُعُوبَةٌ ، فَجَعَلَتْ تُرَدِّدُهُ ، فَقَالَ لَهَا رَسُولُ اللهِ ﷺ : «عَلَيْكِ بِالرَّفْقِ». ثُمَّ ذَكَرَ بِمُثْلِهِ .

Chapter 24. The Prohibition Of Cursing Animals Etc.

[6604] 80 - (2595) It was narrated that ‘Imrân bin Ḥuṣain said: “While the Messenger of Allâh ﷺ was on one of his journeys, a woman from among the *Anṣâr* was on a camel and it shied, so she cursed it. The Messenger of Allâh ﷺ heard that and said: ‘Unload (the camel) and let it go, for it is cursed.’”

‘Imrân said: “It is as if I can see it now, walking among the people, with no one paying any attention to it.”

[6605] 81 - (...) A similar *Hadîth* (as no. 6604) was narrated from Ayyûb, with the chain of narrators of Ismâ‘îl, except that in the *Hadîth* of Hammâd it says: “Imrân said: ‘It is as if I can see it, an ash-colored camel.’” In the *Hadîth* of Ath-Thaqafî it says: “Unload it and make its back bare, for it is cursed.”

(المعجم ٢٤) - (باب النهي عن لعن الدواب وغيرها) (التحفة ٢٤)

[٦٦٠٤] [٨٠-٢٥٩٥] حدثنا أبو بكر بن أبي شيبة ورَهْيُرْ بْنُ حَرْبٍ، جمِيعاً عَنْ ابْنِ عُيَيْةَ، - قَالَ رَهْيُرْ: حدثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: - حدثنا أَئُوبُ عَنْ أَبِيهِ قَلَّابَةَ، عَنْ أَبِيهِ الْمُهَلَّبِ، عَنْ عَمْرَانَ بْنِ حُصَيْنٍ، قَالَ: بَيْتَمَا رَسُولُ اللهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، وَامْرَأَةٌ مِنَ الْأَنْصَارِ عَلَى نَاقَةٍ، فَضَجَرَتْ فَلَعَنَّتْهَا، فَسَمِعَ ذَلِكَ رَسُولُ اللهِ ﷺ فَقَالَ: «خُذُوا مَا عَلَيْهَا وَدَعُوهَا، فَإِنَّهَا مَلْعُونَةٌ».

قال عمران: فكأنني أراها الآن تمشي في الناس، ما يعرض لها أحد.

[٦٦٠٥] [٨١-...] حدثنا قتيبة بن سعيد وأبو الربيع قالا: حدثنا حماد وهو ابن زيد؛ وحدثنا ابن أبي عمر: حدثنا الشقفي، كلهم عن أئوب، ياشناد إسماعيل، نحو حديثه، إلا أن في حديث حماد: قال عمران: فكأنني أنظر إليها، ناقة ورقاء، وفي حديث الشقفي: فقال: «خذوا ما عليها وأغروها، فإنها ملعونة».

[6606] 82 - (2596) It was narrated that Abû Barzah Al-Aslâmî said: "While a slave girl was riding a she-camel which was carrying some of the people's luggage, she saw the Prophet ﷺ, but the mountain path started to get narrower. She said: 'Move on, O Allâh curse her.' The Prophet ﷺ said: 'Do not let the she-camel on which there is a curse accompany us.'"

[٦٦٠٦]-[٢٥٩٦] حَدَّثَنَا أَبُو كَامِلُ الْجَحدَرِيُّ فُصِيلُ بْنُ حُسَيْنٍ : حَدَّثَنَا يَزِيدٌ يَعْنِي ابْنَ زُرْعَةَ : حَدَّثَنَا التَّسْبِيُّ عَنْ أَبِي عُثْمَانَ ، عَنْ أَبِي بَرَزَةَ الْأَسْلَمِيِّ ، قَالَ : بَيْمَا جَارِيَةً عَلَى نَاقَةٍ ، عَلَيْهَا بَعْضُ مَنَاعِ الْقَوْمِ ، إِذْ بَصَرَتِ الْتَّسْبِيُّ وَتَصَابَقَ بِهِمُ الْجَنْلُ ، فَقَالَتْ : حَلْ ، اللَّهُمَّ اعْنُهَا قَالَ : فَقَالَ التَّسْبِيُّ : لَا تَصَاحِبْنَا نَاقَةً عَلَيْهَا لَعْنَةً .

[6607] 83 - (...) It was narrated from Sulaimân At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6606). In the *Hadîth* of Al-Mu'tamîr it adds: (The Messenger of Allâh ﷺ said:) "No, by Allâh, no camel on which there is a curse from Allâh will accompany us."

[٦٦٠٧]-[...] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ الْأَعْلَى : حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ ، قَالَ : وَحَدَّثَنِي عَيْدُ اللَّهِ بْنُ سَعِيدٍ : حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ ، جَمِيعًا عَنْ سُلَيْمَانَ التَّسْبِيِّ بِهَذَا الإِسْنَادِ - وَزَادَ فِي حَدِيثِ الْمُعْتَمِرِ «لَا، إِنَّ اللَّهَ لَا تَصَاحِبْنَا رَاحِلَةً عَلَيْهَا لَعْنَةً مِنَ اللَّهِ» أَوْ كَمَا قَالَ .

[6608] 84 - (2597) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "It is not appropriate for a *Siddiq* (sincere and true believer) to be an invoker of curses."

[٦٦٠٨]-[٢٥٩٧] حَدَّثَنَا هَرُونُ بْنُ سَعِيدِ الْأَئْلَيِّ : حَدَّثَنَا ابْنُ وَهْبٍ : أَخْبَرَنِي سُلَيْمَانُ وَهُوَ ابْنُ بِلَالٍ ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ ، حَدَّثَهُ عَنْ أَبِيهِ ، عَنْ أَبِي هَرِيرَةَ ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : «لَا يَنْبَغِي لِصَدِيقٍ أَنْ يَكُونَ لَعَانًا» .

[6609] (...) A similar report (as *Hadîth* no. 6608) was narrated from Al-'Alâ' bin 'Abdur-Râhmân with this chain of narrators.

[٦٦٠٩] (...) حَدَّثَنَا حَالِدُ بْنُ مَحْلِدٍ عَنْ مُحَمَّدٍ بْنِ جَعْفَرٍ، عَنْ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

[6610] 85 - (2598) It was narrated from Zaid bin Aslam that 'Abdul-Malik bin Marwân sent some domestic goods for adornment to Umm Ad-Dardâ'. One night, 'Abdul-Malik got up in the night and called his servant, and it is as if he was slow in responding, so he cursed him. Umm Ad-Dardâ' said to him the following morning: I heard you last night cursing your servant when you called him. She said: I heard Abû Ad-Dardâ' say: The Messenger of Allâh ﷺ said: "Those who curse will not be intercessors or witnesses on the Day of Resurrection."

[6611] (...) A *Hadîth* like that of Hafş bin Maisarah (no. 6610) was narrated from Zaid bin Aslam with this chain of narrators.

[6612] 86 - (...) It was narrated that Abû Ad-Dardâ' said: "I heard the Messenger of Allâh ﷺ

[٦٦١٠] ٨٥- (٢٥٩٨) حَدَّثَنِي سُوِيدٌ ابْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنْ رَئِيدِ بْنِ أَسْلَمَ: أَنَّ عَبْدَ الْمُكْلِكَ بْنَ مَرْوَانَ بَعَثَ إِلَى أُمِّ الدَّرْدَاءِ بِأَنْجَادٍ مِنْ عِنْدِهِ، فَلَمَّا أَنْ كَانَ ذَاتُ لَيْلَةٍ، قَامَ عَبْدُ الْمُكْلِكَ مِنَ اللَّيلِ، فَدَعَا خَادِمَهُ، فَكَانَهُ أَبْطَأً عَلَيْهِ، فَلَعِنَهُ، فَلَمَّا أَصْبَحَ قَالَتْ لَهُ أُمُّ الدَّرْدَاءِ: سَمِعْتُكَ، اللَّيْلَةَ، لَعِنْتَ خَادِمَكَ حِينَ دَعَوْتَهُ، فَقَالَتْ: سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَكُونُ الْلَّعَانُونَ شَفِيعًا وَلَا شُهْدَاءً، يَوْمَ الْقِيَامَةِ».

[٦٦١١] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: وَأَبُو عَسَانَ الْمُسْمَعِيَّ وَعَاصِمَ ابْنَ النَّضْرِ التَّيْمِيِّ قَالُوا: حَدَّثَنَا مُعْتَمِرُ بْنُ سُلَيْمَانَ، قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا عَبْدُ الرَّزَاقِ، كَلَّا هُمَا عَنْ مَعْمَرٍ، عَنْ رَئِيدِ بْنِ أَسْلَمَ فِي هَذَا الْإِسْنَادِ، بِمِثْلِ مَعْنَى حَدِيثِ حَفْصِ بْنِ مَيْسَرَةَ.

[٦٦١٢] ٨٦- (٢٥٩٩) حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ ٩٣ هِشَامٍ

say: "Those who curse will not be witnesses or intercessors on the Day of Resurrection."

عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ رَيْدِ بْنِ أَسْلَمَ وَأَبِي حَازِمٍ، عَنْ أُمّ الدَّرَدَاءِ، عَنْ أَبِي الدَّرَدَاءِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ الْلَّاعِنِينَ لَا يَكُونُونَ شُهَدَاءَ وَلَا شُفَعَاءَ، يَوْمَ الْقِيَامَةِ».

[6613] 87 - (2599) It was narrated that Abû Hurairah said: "It was said: 'O Messenger of Allâh, pray against the idolaters.' He said: 'I was not sent as an invoker of curses, rather I was sent as a mercy.'"

[٦٦١٣]-٨٧ [٢٥٩٩] حَدَّثَنَا مُحَمَّدُ ابْنُ عَبَادٍ وَابْنُ أَبِي عُمَرَ قَالًا: حَدَّثَنَا مَرْوَانُ يَعْنَيَانُ الْفَزَارِيُّ، عَنْ يَزِيدَ وَهُوَ ابْنُ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَيلَ: يَا رَسُولَ اللَّهِ! اذْعُ عَلَى الْمُشْرِكِينَ، قَالَ «إِنِّي لَمْ أُبَعِّثْ لَعَانًا، وَلَئِنْمَا بُعِّثْ رَحْمَةً».

Chapter 25. Whomever Is Cursed, Reviled Or Prayed Against By The Prophet ﷺ When He Does Not Deserve That, It Will Be Purification, Reward And Mercy For Him

[6614] 88 - (2600) It was narrated that 'Âishah said: "Two men entered upon the Messenger of Allâh ﷺ and spoke to him about something; I do not know what it was. They made him angry and he cursed them and reviled them, then when they went out, I said: 'O Messenger of Allâh, some good will reach everyone but it will not reach these two.' He ﷺ said: 'Why is that?' I said: 'Because you cursed

(المعجم ٢٥) - (باب من لعنه النبي ﷺ أو سبه أو دعا عليه، وليس هو أهلاً لذلك، كان له زكاة وأجرًا ورحمة) (التحفة ٢٥)

[٦٦١٤]-٨٨ [٢٦٠٠] حَدَّثَنَا رُهْبَرٌ ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي الصَّحْنَى، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ قَالَتْ: دَخَلَ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلَانِ، فَكَلَّمَاهُ شَيْءٌ لَا أَدْرِي مَا هُوَ. فَأَغْضَبَاهُ، فَلَعَنَهُمَا وَسَبَهُمَا، فَلَمَّا خَرَجَا قُلْتُ: يَا رَسُولَ اللَّهِ! لَمَنْ أَصَابَ مِنَ الْخَيْرِ شَيْئًا مَا أَصَابَهُ هَذَا، قَالَ رُهْبَرٌ:

them and reviled them.' He said: 'Do you not know what condition I made with my Lord? I said: O Allâh, I am only human, so any Muslim whom I curse or revile, make it purification and reward for him.'"

[6615] (...) A *Hadîth* like that of Jarîr (no. 6614) was narrated from Al-A'mash with this chain of narrators, and it says in the *Hadîth* of 'Eîsâ: "They met privately with him, and he reviled them, cursed them and told them to leave."

[6616] 89 - (2601) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'O Allâh, I am only human, so any man among the Muslims whom I revile or curse or flog, make it purification and mercy for him.'"

[6617] (2602) A similar report (as *Hadîth* no. 6616) was narrated from Jâbir from the Prophet ﷺ, except that in it (it says): "Purification and reward."

«وَمَا ذَلِكُ؟» قَالَتْ قُلْتُ: لَعْنَهُمَا وَسَبَبَتْهُمَا، قَالَ «أَرَى مَا عَلِمْتَ مَا شَارَطْتُ عَلَيْهِ رَبِّي؟ قُلْتُ: اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّ الْمُسْلِمِينَ لَعْنَتُهُ أَوْ سَبَبَتْهُ فَاجْعَلْهُ لَهُ زَكَاةً وَأَجْرًا». [6615]

[6616] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَيِّي شَيْءَةً وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ، قَالَ: وَحَدَّثَنَا عَلَيُّ بْنُ حُجْرٍ السَّعْدِيُّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ وَعَلَيُّ بْنُ خَسْرَمٍ، جَمِيعًا عَنْ عِيسَى بْنِ يُونُسَ، كِلَّا هُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ، تَحْوِي حَدِيثَ جَرِيرٍ، وَقَالَ فِي حَدِيثِ عِيسَى: فَخَلَوَا بِهِ، فَسَبَبَهُمَا، وَلَعَنَهُمَا، وَأَخْرَجَهُمَا.

[6617] (2601) حَدَّثَنَا مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَيِّي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَيِّي صَالِحٍ، عَنْ أَيِّي هُرِيْزَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ إِنَّمَا أَنَا بَشَرٌ، فَأَيُّمَا رَجُلٌ مِنَ الْمُسْلِمِينَ سَبَبَتْهُ، أَوْ لَعْنَتْهُ، أَوْ جَلَدَتْهُ، فَاجْعَلْهَا لَهُ زَكَاةً وَرَحْمَةً». [انظر: 6619]

[6617] (2602) حَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَيِّي: حَدَّثَنَا الْأَعْمَشُ عَنْ أَيِّي سُقْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ مِثْلُهِ إِلَّا أَنَّ فِيهِ: «زَكَاةً وَأَجْرًا». [انظر: 6625]

[6618] (...) A similar *Hadîth* (as no. 6616) was narrated from Al-A‘mash with the chain of narrators of ‘Abdullâh bin Numair, except that in the narration of ‘Eîsâ it says “make” and “reward”, in the *Hadîth* of Abû Hurairah, and it says “make” and “mercy” in the *Hadîth* of Jâbir.

[٦٦١٨] (...) حَدَّثَنَا أَبُو كُرْبَرِ بْنُ أَبِي شَيْعَةَ وَأَبُو كُرْبَرٍ قَالًا: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، كِلَاهُمَا عَنِ الْأَعْمَشِ، يَإِسْنَادَ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ، مُثْلَ حَدِيثِهِ، عَنْ أَنَّ فِي حَدِيثِ عِيسَى: «اجْعَلْ» وَ«أَجْرًا» فِي حَدِيثِ أَبِي هُرَيْرَةَ، وَ«اجْعَلْ» وَ«رَحْمَةً» فِي حَدِيثِ جَابِرِ.

[6619] ٩٠ - (2601) It was narrated from Abû Hurairah that the Prophet ﷺ said: “O Allâh, I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, scold, curse or flog, make it a prayer, purification and a means by which he will draw close to You on the Day of Resurrection.”

[٦٦١٩] ٩٠ - (٢٦٠١) حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي ابْنَ عَبْدِ الرَّحْمَنِ الْحِزَامِيِّ، عَنْ أَبِي الزَّنَادِ، عَنْ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ النَّبِيَّ ﷺ قَالَ: «اللَّهُمَّ إِنِّي أَتَخَذُ عِنْكَ عَهْدًا لَّئِنْ تُخْلِفَنِي، فَإِنَّمَا أَنَا بَشَرٌ، فَأَئُمُّ الْمُؤْمِنِينَ آذِنَتُهُ، شَتَّمَتُهُ، لَعَنَّتُهُ، جَلَّدَتُهُ، فَاجْعَلْنَاهَا لَهُ صَلَاةً وَزَكَاةً وَقُرْبَةً، تُقْرِبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ». [راجع: ٦٦١٦]

[6620] (...) Abû Az-Zinnâd narrated a similar report (as *Hadîth* no. 6619) with this chain of narrators.

[٦٦٢٠] (...) حَدَّثَنَا ابْنُ أَبِي عمرَ: حَدَّثَنَا سُفِيَّانُ: حَدَّثَنَا أَبُو الزَّنَادِ بِهَذَا إِلْسَنَادِ، نَحْوَهُ، إِلَّا أَنَّهُ قَالَ: «أَوْ جَلَدَهُ».

قَالَ أَبُو الزَّنَادِ: وَهِيَ لُعْنةُ أَبِي هُرَيْرَةَ، وَإِنَّمَا هِيَ «جَلَدَتُهُ».

[6621] (...) A similar report (as *Hadîth* no. 6619) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٦٢١] (...) حَدَّثَنِي سُلَيْمَانُ بْنُ مَعْبُدٍ: حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ: حَدَّثَنَا

حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي بَوْبَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِنَحْوِهِ.

[6622] 91 - (...) Abû Hurairah said: I heard the Messenger of Allâh ﷺ say: "O Allâh, Muhammâd is only human, and he gets angry as any human being gets angry. I am making a covenant with You that You will never break. I am only human, so any believer whom I harm, revile or flog, make it an expiation, and a means by which he will draw close to You on the Day of Resurrection."

٩١- [٦٦٢٢] حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَالِمٍ مَوْلَى النَّصَارَيِّينَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ إِنَّمَا مُحَمَّدٌ بَشَرٌ، يَعْضُبُ كَمَا يَعْضُبُ الْبَشَرُ، وَإِنَّمَا اتَّحَدْتُ عِنْدَكَ عَهْدًا لَنْ تُخْلِفْنِي، فَأَيُّمَا مُؤْمِنٌ آذَيْتُهُ، أَوْ سَبَبَتُهُ، أَوْ جَلَدَتُهُ، فَاجْعَلْهَا لَهُ كَفَارَةً، وَقُرْبَةً، تُقْرِبُهُ بِهَا إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6623] 92 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: "O Allâh, any believing slave (of You) whom I revile, make that a means for him to draw close to You on the Day of Resurrection."

٩٢- [٦٦٢٣] حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنْ ابْنِ شَهَابٍ: أَخْبَرَنِي سَعِيدُ بْنُ الْمُسَيْبٍ عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اللَّهُمَّ فَأَيُّمَا عَبْدٌ مُؤْمِنٌ سَبَبَتُهُ، فَاجْعَلْ ذَلِكَ لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ».

[6624] 93 - (...) It was narrated from Abû Hurairah that he said: "I heard the Messenger of Allâh ﷺ say: 'O Allâh, I am making a covenant with You that You will never break. Any believer whom

٩٣- [٦٦٢٤] حَدَّثَنِي زُهْرَى ابْنُ حَرْبٍ وَعَبْدُ بْنُ حُمَيْدٍ قَالَ زُهْرَى: حَدَّثَنَا يَعْثُوبُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا ابْنُ أَخْيَى ابْنِ شَهَابٍ عَنْ عَمِّهِ: حَدَّثَنِي سَعِيدُ

I harm, revile or flog, make that an expiation for him on the Day of Resurrection.””

ابنُ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ أَنَّهُ قَالَ :
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «اللَّهُمَّ إِنِّي أَتَخَذُ عِنْكَ عَهْدًا لَنْ تُخْلِفْنِي ، فَإِنَّمَا مُؤْمِنٌ آذِنُتُهُ ، أَوْ سَبَبْتُهُ ، أَوْ جَلَدْتُهُ ، فَاجْعَلْ ذَلِكَ كَفَارَةً لَهُ ، يَوْمَ الْقِيَامَةِ» .

[6625] 94 - (2602) Jâbir bin ‘Abdullâh said: “I heard the Messenger of Allâh ﷺ say: ‘I am only human, and I have made a condition with my Lord, Glorified and Exalted is He, that any Muslim whom I revile or scold, that will be purification and reward for him.’”

[٦٦٢٥] ٩٤ - (٢٦٠٢) حَدَثَنِي هَرُونَ بْنُ عَبْدِ اللَّهِ وَحَجَاجُ بْنُ الشَّاعِرِ قَالَا : حَدَثَنَا حَجَاجُ بْنُ مُحَمَّدٍ قَالَ : قَالَ أَبْنُ جُرَيْجٍ : أَخْبَرَنِي أَبُو الزَّبِيرُ ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ : «إِنَّمَا أَنَا بَشَرٌ ، فَإِنِّي اشْتَرَطْتُ عَلَى رَبِّي [عَزَّ وَجَلَّ] ، أَيُّ عَبْدٍ مِنَ الْمُسْلِمِينَ سَبَبْتُهُ أَوْ شَمَتْهُ ، أَنْ يَكُونَ ذَلِكَ لَهُ زَكَاةً وَأَجْرًا» . [راجع: ٦٦١٧]

[6626] (...) A similar report (as no. 6625) was narrated from Ibn Juraij with this chain of narrators.

[٦٦٢٦] (...) حَدَثَنِي أَبْنُ أَبِي خَلَفٍ : حَدَثَنَا رَوْحٌ ، قَالَ : وَحَدَثَنَا عَبْدُ أَبْنُ حُمَيْدٍ : حَدَثَنَا أَبُو عَاصِمٍ ، جَمِيعًا عَنِ أَبْنِ جُرَيْجٍ بِهَلْدَا الْإِسْنَادِ ، مِثْلُهُ .

[6627] 95 - (2603) Anas bin Mâlik said: “Umm Sulaim,” - who was the mother of Anas - “had an orphan girl in her care. The Messenger of Allâh ﷺ saw the orphan girl and said: ‘Is it you? You have grown, may you never grow old.’ The girl went back to Umm Sulaim weeping, and Umm Sulaim said: ‘What is

[٦٦٢٧] ٩٥ - (٢٦٠٣) حَدَثَنِي زُهْرٌ أَبْنُ حَرْبٍ وَأَبُو مَعْنَ الرَّفَاشِي - وَاللَّفْظُ لِزُهْرَيْرِ - قَالَا : حَدَثَنَا عُمَرُ بْنُ يُونُسَ : حَدَثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ : حَدَثَنَا إِسْحَاقُ بْنُ أَبِي طَلْحَةَ : حَدَثَنِي أَنَسُ بْنُ مَالِكٍ قَالَ : كَانَتْ عِنْدَ أُمِّ سُلَيْمٍ يَتِيمَةً ، وَهِيَ أُمٌ

the matter with you, O my daughter? 'The girl said: 'The Prophet of Allâh ﷺ prayed against me, he prayed that I would never grow old; now I will never grow any older.' Umm Sulaim went out, hastily wrapping her *Khimâr* around her head, until she met the Messenger of Allâh ﷺ.

"The Messenger of Allâh ﷺ said to her: 'What is the matter with you, O Umm Sulaim?' She said: 'O Prophet of Allâh, did you pray against my orphan girl?' He said: 'What is that, O Umm Sulaim?' She said: 'She says that you prayed that she might never grow in age and never grow old.' The Messenger of Allâh ﷺ smiled and said: 'O Umm Sulaim, do you not know that I made a condition with my Lord? I said: "I am only human; sometimes I am pleased as other human beings are pleased and sometimes I become angry as other human beings become angry. Anyone among my *Ummah* whom I pray against and they do not deserve it, make that a purification for him, and a cleansing (from sin), and a means by which he may draw close (to Allâh) on the Day of Resurrection."

أَنْسِي، فَرَأَى رَسُولُ اللَّهِ ﷺ الْيَسِيمَةَ،
فَقَالَ: «أَنْتِ هِيَه؟ لَقَدْ كَبَرْتِ، لَا كَبِيرٌ
سِنُّكِ» فَرَجَعَتِ الْيَسِيمَةُ إِلَى أُمِّ سُلَيْمٍ
تَبْكِي، فَقَالَتْ أُمُّ سُلَيْمٍ: مَا لَكِ؟ يَا بُنْيَةً
قَالَتِ الْجَارِيَةُ: دَعَا عَلَيَّ نَبِيُّ اللَّهِ ﷺ أَنْ
لَا يَكُبُرَ سِنِّي، فَالآنَ لَا يَكُبُرَ سِنِّي أَبَدًا،
أَوْ قَالَتْ قَرْنِي، فَخَرَجَتْ أُمُّ سُلَيْمٍ
مُسْتَعْجِلَةً تَلْوُثُ خَمَارَهَا، حَتَّى لَقِيَتِ
رَسُولَ اللَّهِ ﷺ. فَقَالَ لَهَا رَسُولُ
اللَّهِ ﷺ: «مَا لَكِ؟ يَا أُمَّ سُلَيْمٍ!» فَقَالَتْ:
يَا نَبِيَّ اللَّهِ! أَدْعَوْتَ عَلَى يَسِيمَتِي؟ قَالَ:
وَمَا ذَلِكِ؟ يَا أُمَّ سُلَيْمٍ! قَالَتْ: زَعَمْتُ
أَنَّكَ دَعَوْتَ أَنْ لَا يَكُبُرَ سِنَّهَا وَلَا يَكُبُرَ
قَرْنَهَا، قَالَ: فَصَحَّكَ رَسُولُ اللَّهِ ﷺ، ثُمَّ
قَالَ: يَا أُمَّ سُلَيْمٍ! أَمَا تَعْلَمِينَ أَنَّ شَرْطِي
عَلَى رَبِّيِّي، أَنِّي اشْتَرَطْتُ عَلَى رَبِّيِّي
فَقُلْتُ: إِنَّمَا أَنَا بَشَرٌ، أَرْضَى كَمَا يَرْضِي
الْبَشَرُ، وَأَغْضَبُ كَمَا يَغْضِبُ الْبَشَرُ،
فَأَئِمْمَا أَحَدِي دَعَوْتُ عَلَيْهِ، مِنْ أَنْتَيِ،
بِدُعْوَةِ، لَيْسَ لَهَا بِأَهْلٍ، أَنْ تَجْعَلَهَا لَهُ
طَهُورًا وَزَكَاءً وَفُرْيَةً تُقْرِبُهُ بِهَا مِنْهُ يَوْمَ
الْقِيَامَةِ».

وَقَالَ أَبُو مَعْنَى: يُسَيْمَةُ، بِالتَّضَعِيرِ، فِي
الْمَوَاضِعِ التَّلَاثِ مِنَ الْحَدِيثِ.

[6628] 96 - (2604) It was narrated that Ibn ‘Abbâs said: “I was playing with some other boys when the Messenger of Allâh ﷺ came, and I hid behind a door. He came and patted me on the back, and said: ‘Go and call Mu‘âwiyyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyyah for me.’ I came and said: ‘He is eating.’ Then he said to me: ‘Go and call Mu‘âwiyyah for me.’ I came and said: ‘He is eating.’ He said: ‘May Allâh never fill his belly.’”

[٦٦٢٨] [٩٦-٢٦٠٤] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُسْتَى الْعَنَّرِيُّ؛ وَابْنُ بَشَّارٍ - وَاللَّفظُ لِابْنِ الْمُنْتَى - قَالًا: حَدَّثَنَا أُمِّيَّةُ بْنُ خَالِدٍ: حَدَّثَنَا شُعبَةُ عَنْ أَبِي حَمْزَةِ الْعَصَابِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: كُنْتُ أَلْعَبُ مَعَ الصَّبِيَّانِ، فَجَاءَ رَسُولُ اللَّهِ ﷺ فَتَوَارَيْتُ خَلْفَ بَابٍ، قَالَ: فَجَاءَ فَحَطَّأْنِي حَطَّاءً، وَقَالَ: «اذْهَبْ وَادْعُ لِي مُعَاوِيَةً». قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، قَالَ: ثُمَّ قَالَ لِي: «اذْهَبْ فَادْعُ لِي مُعَاوِيَةً» قَالَ: فَجِئْتُ فَقُلْتُ: هُوَ يَأْكُلُ، فَقَالَ: «لَا أَشْبَعَ اللَّهَ بَطْنَهُ». قَالَ ابْنُ الْمُنْتَى: قُلْتُ لِأُمِّيَّةَ: مَا حَطَّأْنِي؟ قَالَ: قَدَّنِي قَدْدَةً.

[6629] 97 - (...) Ibn ‘Abbâs said: “I was playing with some other boys, and the Messenger of Allâh ﷺ came, and I hid from him...” then he mentioned a similar report (as *Hadîth* no. 6628).

[٦٦٢٩] [٩٧-...] حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ: أَخْبَرَنَا التَّضْرُبُ بْنُ شُمِيْلٍ: حَدَّثَنَا شُعبَةُ: أَخْبَرَنَا أَبُو حَمْزَةَ، سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: كُنْتُ أَلْعَبُ مَعَ الصَّبِيَّانِ. فَجَاءَ رَسُولُ اللَّهِ ﷺ فَأَخْبَتُهُ مِنْهُ. فَذَكَرَ بِمِثْلِهِ.

(المعجم ٢٦) - (باب ذم ذي

الوجهين، وتحريم فعله) (التحفة ٢٦)

Chapter 26. Criticism Of The One Who Is Two-Faced, And The Prohibition Of Doing That

[6630] 98 - (2526) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “Among the worst of people is the

[٦٦٣٠] [٩٨-٢٥٢٦] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: قَرُأْتُ عَلَى مَالِكٍ عَنْ أَبِي الرِّنَادِ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ

one who is two-faced, showing one face to these people, and another face to those.”

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُؤُلَاءِ بِوْجُوهِهِ، وَهُؤُلَاءِ بِوْجُوهِهِ». [راجع: ٦٤٥٤]

[6631] 99 - (...) It was narrated from Abû Hurairah that he heard the Messenger of Allâh ﷺ say: “The worst of people is the one who is two-faced, who shows one face to these people, and another face to those.”

٩٩-[٦٦٣١] حَدَّثَنَا قُتْبَيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ؛ قَالَ: وَحَدَّثَنَا [مُحَمَّدُ] ابْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَيْبٍ، عَنْ عِرَابٍ [بْنِ مَالِكٍ]، عَنْ أَبِي هُرَيْرَةَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ قَوْلًا: «إِنَّ شَرَّ النَّاسِ ذُو الْوَجْهَيْنِ، الَّذِي يَأْتِي هُؤُلَاءِ بِوْجُوهِهِ، وَهُؤُلَاءِ بِوْجُوهِهِ».

[6632] 100 - (...) It was narrated that Abû Hurairah said: “The Messenger of Allâh ﷺ said: ‘You will find that among the worst of people is the one who is two-faced, who shows one face to these people and another face to those.’”

١٠٠-[٦٦٣٢] حَدَّثَنِي حَرْمَلَةُ ابْنُ يَحْيَى: أَخْبَرَنِي ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَبِّبِ عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِي زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ، عَنْ أَبِي رُزْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّدَ اللَّهُ عَلَيْهِ وَسَلَّمَ: «تَجِدُونَ مِنْ شَرِّ النَّاسِ ذَا الْوَجْهَيْنِ، الَّذِي يَأْتِي هُؤُلَاءِ بِوْجُوهِهِ، وَهُؤُلَاءِ بِوْجُوهِهِ».

Chapter 27. The Prohibition Of Lying, And What Is Permitted Thereof

[6633] 101 - (2605) Ḥumaid bin ‘Abdur-Rahmân bin ‘Awf narrated that his mother, Umm Kulthûm bint ‘Uqbah bin Abî

(المعجم ٢٧) - (باب تحرير الكذب، وبيان ما يباح منه) (التحفة ٢٧)

١٠١-[٦٦٣٣] حَدَّثَنِي حَرْمَلَةُ بْنُ يَحْيَى: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي يُونُسُ عَنِ ابْنِ شَهَابٍ: أَخْبَرَنِي

Mu‘aiṭ – who was one of the first *Muhājir* women who swore allegiance to the Prophet ﷺ – told him that she heard the Messenger of Allāh ﷺ say: “He is not a liar who reconciles between people, saying good things and conveying good things.”

Ibn Shihāb said (in his *Hadīth* that she said): “I did not hear of any concession being granted concerning anything that people call lies except in three cases: War, reconciling among people, and what a man says to his wife or a woman says to her husband.”

[6634] (...) A similar report (as *Hadīth* no. 6633) was narrated by Muḥammad bin Muslim bin ‘Ubaidullāh bin ‘Abdullāh bin Shihāb with this chain of narrators, except that in the *Hadīth* of Ṣalīḥ it says: “She said: ‘I did not hear him grant any concession concerning anything that people call lies except in three cases’” – like the report narrated by Yūnus from Ibn Shihāb.

[6635] (...) It was narrated from Az-Zuhri with this chain of narrators (a *Hadīth* similar to no. 6633), up to the words: “... and conveying good things” and he did not mention what comes after that.

حُمَيْدٌ بْنُ عَبْدِ الرَّحْمَنِ بْنُ عَوْفٍ، أَنَّهُمْ، أُمَّةٌ كُلُّهُمْ يَنْتَهُ عُقْبَةً بْنَ أَبِي مُعْيِطٍ، وَكَانَتْ مِنَ الْمُهَاجِرَاتِ الْأُولَى، الْلَّاتِي بَايِعْنَ النَّبِيَّ ﷺ، أَخْبَرَتْهُ أَهْلًا سَمِعَتْ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «الَّذِينَ الْكَذَّابُ الَّذِي يُصْلِحُ بَيْنَ النَّاسِ، وَيَقُولُ خَيْرًا وَيَنْهَا خَيْرًا».

فَالْأَبْنُ شَهَابٌ: وَلَمْ أَشْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ كَذَبٌ إِلَّا فِي ثَلَاثَةِ الْحَرْبِ، وَالْإِصْلَامُ بَيْنَ النَّاسِ، وَحَدِيثُ الرَّجُلِ امْرَأَتُهُ وَحَدِيثُ الْمَرْأَةِ زَوْجَهَا.

[6634] (...) حَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُسْلِمٍ بْنِ عُبَيْدِ اللَّهِ بْنِ [عَبْدِ اللَّهِ] بْنِ شَهَابٍ بِهَذَا الْإِسْنَادِ، مُثْلُهُ، غَيْرَ أَنَّ فِي حَدِيثِ صَالِحٍ: وَقَالَتْ: وَلَمْ أَشْمَعْ يُرَخَّصُ فِي شَيْءٍ مِمَّا يَقُولُ النَّاسُ إِلَّا فِي ثَلَاثَةِ بِيْثَلِ مَا جَعَلَهُ يُونُسُ مِنْ قَوْلِ أَبْنِ شَهَابٍ.

[6635] (...) [و] حَدَّثَنَا عَمْرُو التَّاقِدُ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا مَعْمَرٌ عَنِ الزُّهْرِيِّ بِهَذَا الْإِسْنَادِ، إِلَيْ قَوْلِهِ: «وَنَمَى خَيْرًا» وَلَمْ يَذْكُرْ مَا بَعْدَهُ.

Chapter 28. The Prohibition Of Malicious Gossip (*Namîmah*)

[6636] 102 - (2606) It was narrated that 'Abdullâh bin Mas'ûd said: "Muhammad ﷺ said: 'Shall I not tell you what calumny is? It is malicious gossip that is spread among people.' And Muhammad ﷺ said: 'A man may tell the truth until he is recorded as a speaker of truth, and he may lie until he is recorded as a liar.'"

(المعجم ٢٨) - (باب تحرير التمييم)
(التحفة ٢٨)

[٦٦٣٦] ١٠٢ - (٢٦٠٦) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَنَّى وَابْنُ بَشَّارٍ قَالَا : حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ : حَدَّثَنَا شَعْبَةُ : سَمِعْتُ أَبَا إِسْحَاقَ يُحَدِّثُ عَنْ أَبِي الْأَخْوَصِ ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ : إِنَّ مُحَمَّدًا ﷺ قَالَ : «أَلَا أُنْبِئُكُمْ مَا الْعَيْنَةُ ؟ هِيَ التَّمِيمَةُ الْقَالَةُ بَيْنَ النَّاسِ». وَإِنَّ مُحَمَّدًا ﷺ قَالَ : «إِنَّ الرَّجُلَ يَصُدُّقُ حَتَّى يُكْتَبَ صِدِيقًا ، وَيَكْذِبُ حَتَّى يُكْتَبَ كَذَابًا» .

Chapter 29. The Abhorrence Of Lying, And The Goodness And Virtue Of Honesty

[6637] 103 - (2607) It was narrated that 'Abdullâh said: "The Messenger of Allâh ﷺ said: "Truthfulness leads to righteousness, and righteousness leads to Paradise. A man may speak the truth until he is recorded with Allâh as truthful. Lying leads to wickedness and wickedness leads to the Fire. A man may tell lies until he is recorded with Allâh as a liar."

(المعجم ٢٩) - (باب قبح الكذب،
وحسن الصدق، وفضله) (التحفة ٢٩)

[٦٦٣٧] ١٠٣ - (٢٦٠٧) حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ : أَخْبَرَنَا ، وَقَالَ الْآخَرَانِ : حَدَّثَنَا - جَرِيرٌ عَنْ مَنْصُورٍ ، عَنْ أَبِي وَائِلٍ ، عَنْ عَبْدِ اللَّهِ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبَرِّ ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ ، وَإِنَّ الرَّجُلَ لَيَصُدُّقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا ، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفَجُورِ ، وَإِنَّ الْفَجُورَ يَهْدِي إِلَى النَّارِ ،

وَإِنَّ الرَّجُلَ لِيَكْذِبُ حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ
كَذَابًا».

[6638] 104 - (...) It was narrated that ‘Abdullâh bin Mas’ûd said: “The Messenger of Allâh ﷺ said: ‘Truthfulness is righteousness and righteousness leads to Paradise. A person may endeavour to tell the truth until he is recorded (with Allâh) as truthful. Lying is wickedness and wickedness leads to the Fire. A man may endeavour to tell lies until he is recorded as a liar.’”

[٦٦٣٨] ١٠٤ - (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَهَنَّادُ بْنُ السَّرِّيِّ قَالَ:
حَدَّثَنَا أَبُو الْأَخْوَصِ عَنْ مَنْصُورٍ، عَنْ
أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الصَّدْقَ بِرٌّ،
وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الْعَبْدَ
لِيَتَحَرَّى الصَّدْقَ حَتَّىٰ يُكْتَبَ [عِنْدَ اللَّهِ]
صِدِيقًا، وَإِنَّ الْكَذِبَ فُجُورٌ، وَإِنَّ الْفُجُورَ
يَهْدِي إِلَى النَّارِ، وَإِنَّ الْعَبْدَ لِيَتَحَرَّى
الْكَذِبَ حَتَّىٰ يُكْتَبَ كَذَابًا».
قَالَ أَبُنُ أَبِي شَيْبَةَ فِي رِوَايَتِهِ: عَنْ
النَّبِيِّ ﷺ.

[6639] 105 - (...) It was narrated that ‘Abdullâh said: “The Messenger of Allâh ﷺ said: ‘I enjoin you to be truthful, for truthfulness leads to righteousness and righteousness leads to Paradise. A man may continue to tell the truth and endeavour to be truthful until he is recorded with Allâh as truthful. And beware of lying, for lying leads to wickedness, and wickedness leads to the Fire. A man may continue to tell lies and endeavour to tell lies, until he is recorded with Allâh as a liar.’”

[٦٦٣٩] ١٠٥ - (...) وَحَدَّثَنَا مُحَمَّدُ
ابْنُ عَبْدِ اللَّهِ بْنِ نُعْمَرٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ
وَوَكِيعٌ قَالَا: حَدَّثَنَا الْأَعْمَشُ؛ وَحَدَّثَنَا أَبُو
كُرَيْبٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ: حَدَّثَنَا الْأَعْمَشُ
عَنْ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «عَلَيْكُمْ بِالصَّدْقِ، فَإِنَّ الصَّدْقَ
يَهْدِي إِلَى الْبَرِّ، وَإِنَّ الْبَرَّ يَهْدِي إِلَى الْجَنَّةِ،
وَمَا يَزَالُ الرَّجُلُ يَصْدُقُ وَيَتَحَرَّى الصَّدْقَ
حَتَّىٰ يُكْتَبَ عِنْدَ اللَّهِ صِدِيقًا، وَإِنَّكُمْ
وَالْكَذِبَ، فَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ،

وَإِنَّ الْفُحُورَ يَهْدِي إِلَى النَّارِ، وَمَا يَرَانِ
الرَّجُلُ يَكْذِبُ وَيَتَحَرَّى الْكَذِبَ حَتَّى يُكْتَبَ
عِنْدَ اللَّهِ كَذَابًا».

[6640] (...) It was narrated from Al-A'mash with this chain of narrators (a *Hadîth* similar to no. 6639), but in the *Hadîth* of 'Eisâ it does not say: "...and endeavor to be truthful, and endeavour to tell lies." In the *Hadîth* of Ibn Mus-hir it says: "...until Allâh records him."

[٦٦٤٠] (...) حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ التَّمِيميُّ : أَخْبَرَنَا ابْنُ مُسْهِرٍ : قَالَ : وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ : أَخْبَرَنَا عِيسَى بْنُ يُونُسَ ، كِلَامًا عَنِ الْأَعْمَشِ بِهَذَا الْإِسْنَادِ - وَلَمْ يَذْكُرْ فِي حَدِيثِ عِيسَى : «وَيَتَحَرَّى الصَّدْقَ، وَيَتَحَرَّى الْكَذِبَ». وَفِي حَدِيثِ ابْنِ مُسْهِرٍ : «حَتَّى يَكْتُبَهُ اللَّهُ» .

(المعجم ٣٠) - (باب فضل من يملك نفسه عند الغضب، وبأي شيء يذهب الغضب) (التحفة ٣٠)

Chapter 30. The Virtue Of One Who Controls Himself At Times Of Anger, And What Takes Away Anger

[6641] 106 - (2608) It was narrated that 'Abdullâh bin Mas'ûd said: "The Messenger of Allâh ﷺ said: 'Who do you regard as the *Raqûb*^[1] among you?' We said: 'The one who has no children.' He said: 'That is not the *Raqûb*; rather it is a man who does not send any of his children on ahead.' He said: 'Who do you regard as the wrestler among you?' We said: 'The one who cannot be wrestled to the ground by other men.' He said: 'That is not the one; rather it is the

[٦٦٤١] ١٠٦ - (٢٦٠٨) حَدَّثَنَا ثُبَيْبَةُ ابْنُ سَعِيدٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ - وَالْفَظُّ لِقُبِيَّةَ - قَالَا: حَدَّثَنَا جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ التَّمِيميِّ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ : «مَا تَعْذُونَ الرَّقُوبَ فِيهِمْ؟» قَالَ فُلْنَا: الَّذِي لَا يُولَدُ لَهُ، قَالَ: «لَيْسَ ذَاكَ بِالرَّقُوبِ، وَلَكِنَّهُ الرَّجُلُ الَّذِي لَمْ يَقْدِمْ مِنْ وَلَدِهِ

^[1] A person with no surviving children.

one who controls himself at times of anger.””

[6642] (...) A similar report (as *Hadīth* no. 6641) was narrated from Al-A‘mash with this chain of narrators.

[6643] 107 - (2609) It was narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “The strong man is not the one who wrestles others; rather the strong man is the one who controls himself at times of anger.”

[6644] 108 - (...) Abū Hurairah said: “I heard the Messenger of Allāh ﷺ say: ‘The strong man is not the one who wrestles others.’ They said: ‘Then who is the strong man, O Messenger of Allāh?’ He said: ‘The one who controls himself in times of anger.’”

شَيْئًا» قَالَ: «فَمَا تَعْدُونَ الصُّرَعَةَ فِي كُمْ؟» قَالَ: قُلْنَا: الَّذِي لَا يَصْرَعُهُ الرِّجَالُ، قَالَ: «لَيْسَ بِذَلِكَ، وَلَكِنَّهُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». [٦٦٤٢]

[٦٦٤٣] (....) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ قَالَ: وَحَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، كَلَّا هُمَا عَنِ الْأَعْمَشِ بِهَذَا الْإِنْسَادِ، مِثْلَ مَعْنَاهُ.

[٦٦٤٤] (....) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَعَبْدُ الْأَعْلَى بْنُ حَمَادَ، قَالَ كَلَّا هُمَا: قَرَأْتُ عَلَى مَالِكٍ عَنْ أَبِي شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ، إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ». [١٠٧-٢٦٠٩]

[٦٦٤٤] (....) حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدٍ: حَدَّثَنَا مُحَمَّدُ بْنُ حَرْبٍ عَنِ الزُّبَيْدِيِّ، عَنِ الزُّهْرِيِّ: أَخْبَرَنِي حُمَيْدُ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَيْسَ الشَّدِيدُ بِالصُّرَعَةِ» قَالُوا: فَالشَّدِيدُ أَيْمَ هُوَ؟ يَا رَسُولَ اللَّهِ! قَالَ: «الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ».

[6645] (...) A similar report (as *Hadîth* no. 6644) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٤٥] (...) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حَمِيدٍ، جَمِيعًا عَنْ عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَغْمَرٌ، قَالَ: وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ: أَخْبَرَنَا أَبُو الْيَمَانَ: أَخْبَرَنَا شَعِيبٌ، كَلَّاهُمَا عَنْ الزَّهْرِيِّ، عَنْ حَمِيدٍ بْنِ عَبْدِ الرَّحْمَنِ [بْنِ عَوْفٍ]، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، يَمِثِّلُهُ.

[6646] 109 - (2610) It was narrated that Sulaiman bin Surad said: "Two men traded insults in the presence of the Messenger of Allâh ﷺ. The eyes of one of them turned red and the veins on his neck stood out. The Messenger of Allâh ﷺ said: 'I know a word which, if he said it, what he is feeling would go away: *A'udhu Billâhi min ash-shaitânir-rajîm* (I seek refuge with Allâh from the accursed *Shaitân*).'" The man said: "Do you think I am possessed?"

[٦٦٤٦] ١٠٩ - (٢٦١٠) وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى وَمُحَمَّدُ بْنُ الْعَلَاءِ - قَالَ يَحْيَى: أَخْبَرَنَا، وَقَالَ ابْنُ الْعَلَاءِ: حَدَّثَنَا - أَبُو مُعاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَلِيٍّ بْنِ ثَابِتٍ، عَنْ سُلَيْمَانَ بْنِ صَرَدَ، قَالَ: اسْتَبَّ رَجُلٌ عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا تَحْمُرُ عَيْنَاهُ وَتَنْتَفِخُ أَوْدَاجُهُ، قَالَ رَسُولُ اللهِ ﷺ: «إِنِّي لَا أَعْرِفُ كَلِمَةً لَنُوَلَّهَا لَدَهَا لَدَهَبَ عَنْهُ الَّذِي يَجِدُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ الرَّجُلُ: وَهُلْ تَرَى [بِي] مِنْ جُنُونٍ؟ .

قَالَ ابْنُ الْعَلَاءِ: فَقَالَ: وَهُلْ تَرَى الرَّجُلُ. وَلَمْ يَذُكُّرِ: الرَّجُلُ.

[6647] 110 - (...) Sulaimân bin Surad said: "Two men traded insults in the presence of the

[٦٦٤٧] ١١٠ - (...) حَدَّثَنَا نَضْرُ ابْنُ عَلِيٍّ الْجَهْضَوْيِّ: حَدَّثَنَا أَبُو

Prophet ﷺ, and one of them started to get angry and his face turned red. The Prophet ﷺ looked at him and said: 'I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaijânir-rajîm* (I seek refuge with Allâh from the accursed *Shaijân*).' A man went and told him what the Prophet ﷺ said. He said: 'Do you know what the Prophet ﷺ said just now? He said: "I know a word which, if he said it, it would take that away from him: *A'ûdhu Billâhi min ash-shaijânir-rajîm*." The man said to him: 'Do you think I am possessed?"'

[6648] (...) It was narrated from Al-A'mash with this chain of narrators (a similar *Hadîth*).

Chapter 31. Man Is Created In Such A Way That He Is Not Steadfast

[6649] 111 - (2611) It was narrated from Anas that the Messenger of Allâh ﷺ said: "When Allâh formed Âdam in Paradise, He left him for as long as Allâh willed He should leave him. Iblîs started walking around him, looking at him, to see what he was.

أَسَامِةَ: سَمِعْتُ الْأَعْمَشَ يَقُولُ: سَمِعْتُ عَدِيَّ بْنَ ثَابِتٍ يَقُولُ: حَدَّثَنَا سُلَيْمَانُ ابْنُ صُرَدَ قَالَ: اسْتَبَ رَجُلًا عِنْدَ النَّبِيِّ ﷺ، فَجَعَلَ أَحَدُهُمَا يَعْصُبُ وَيَحْمُرُ وَجْهُهُ، فَنَظَرَ إِلَيْهِ النَّبِيُّ ﷺ فَقَالَ: «إِنِّي لَا عَلِمْ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَهْنَهُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَامَ إِلَى الرَّجُلِ رَجُلٌ مِمْنَ سَمِعَ النَّبِيِّ ﷺ فَقَالَ: أَتَدْرِي مَا قَالَ رَسُولُ اللهِ ﷺ أَنْفَاقًا؟ قَالَ: «إِنِّي لَا عَلِمْ كَلِمَةً لَوْ قَالَهَا لَذَهَبَ ذَا عَهْنَهُ: أَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ» فَقَالَ لَهُ الرَّجُلُ: أَمْجُونُ تَرَانِي؟

[6648] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غَيَاثٍ عَنِ الْأَعْمَشِ بِهَذَا إِلَسْنَادِ.

(المعجم ٣١) - (باب خلق الإنسان
خلقًا لا ينتمالك)

(التحفة ٣١)

[6649] ١١١ - (٢٦١١) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ عَنْ حَمَادَ بْنِ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِي، أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «لَمَّا صَوَرَ اللَّهُ آدَمَ فِي الْجَهَنَّمَ تَرَكَهُ مَا شَاءَ اللَّهُ

When he saw that he was hollow, he knew that he had been created in such a way that he would not be able to keep control.”^[1]

[6650] (...) Ḥammād narrated a similar report (as *Hadīth* no. 6649) with this chain of narrators.

أَنْ يَتَرُكُهُ، فَجَعَلَ إِبْلِيسُ يُطِيفُ بِهِ، يُنْظِرُ مَا هُوَ؟، فَلَمَّا رَأَهُ أَجْوَفَ عَرَفَ أَنَّهُ خُلِقَ حَلْقًا لَا يَتَمَالِكُ». .

Chapter 32. The Prohibition Of Striking The Face

[6651] 112 - (2612) It was narrated that Abū Hurairah said: “The Messenger of Allāh ﷺ said: ‘If one of you fights his brother, let him avoid the face.’”

[٦٦٥٠] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ نَافِعٍ: حَدَّثَنَا بَهْزُونٌ: حَدَّثَنَا حَمَادٌ بِهِذَا الْإِسْنَادِ، نَحْوَهُ.

(المعجم ٣٢) - (باب النهي عن ضرب الوجه) (التحفة ٣٢)

[6652] (...) It was narrated from Abū Az-Zinnād with this chain of narrators (a *Hadīth* similar to no. 6651), but he said: “If one of you strikes...”

[٦٦٥١] (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا الْمُغَيْرَةُ يَعْنِي الْجَرَامِيَّ عَنْ أَبِي الزَّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَاتَلَ أَخْدُوكُمْ أَخَاهُ، فَلْيَجْتَبِ الْوَجْهَ».

[6653] 113 - (...) It was narrated from Abū Hurairah that the Prophet ﷺ said: “If one of you fights (his brother), let him avoid the face.”

[٦٦٥٢] (...) حَدَّثَنَا عَمْرُو النَّاقِدُ وَرَزَّهِيرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا سُفِيَّانُ بْنُ عَيْنَةَ عَنْ أَبِي الزَّنَادِ، بِهِذَا الْإِسْنَادِ. وَقَالَ: «إِذَا ضَرَبَ أَخْدُوكُمْ أَخَاهُ».

[٦٦٥٣] (...) حَدَّثَنَا شَيْبَانُ ابْنُ فَرْوَخَ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ، عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا قَاتَلَ أَخْدُوكُمْ [أَخَاهُ]، فَلْيَتَّقِ الْوَجْهَ».

^[1] Meaning, over his desires, and to ward off the whispering of *Shaiṭān*, because a hollow thing does not prevent anything from entering it.

[6654] 114 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'If one of you fights his brother, let him not slap his face.'"

٦٦٥٤ [١١٤] (...) حَدَّثَنَا عُيْبَدُ
اللهُ بْنُ مَعَاذَ الْعَبَرِيُّ : حَدَّثَنَا أَبِي : حَدَّثَنَا
شَعْبَةُ عَنْ فَتَادَةَ : سَمِعَ أَبَا أَيُوبَ يُحَدِّثُ
عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللهِ ﷺ :
إِذَا قَاتَلَ أَخَدُكُمْ أَخَاهُ ، فَلَا يُلْطِمَنَ
الْوَجْهَ» .

[6655] 115 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said..." (a *Hadîth* similar to no. 6654) – and in the *Hadîth* of Ibn Hâtim it says: "It was narrated that the Prophet ﷺ said: 'If one of you fights his brother, let him avoid the face, for Allâh created Âdam in His image.'"^[1]

٦٦٥٥ [١١٥] (...) حَدَّثَنَا نَصْرُ
ابْنُ عَلَيِّ الْجَهْضَمِيُّ : حَدَّثَنَا أَبِي :
حَدَّثَنَا الْمُشَنَّى ؛ وَحَدَّثَنِي مُحَمَّدُ بْنُ
حَاتِمٍ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ
عَنِ الْمُشَنَّى بْنِ سَعِيدٍ ، عَنْ فَتَادَةَ ، عَنْ
أَبِي أَيُوبَ ، عَنْ أَبِي هُرَيْرَةَ ، قَالَ : قَالَ
رَسُولُ اللهِ ﷺ ، وَفِي حَدِيثِ ابْنِ حَاتِمٍ
عَنِ النَّبِيِّ ﷺ قَالَ : «إِذَا قَاتَلَ أَخَدُكُمْ
أَخَاهُ ، فَلَا يُجْتَنِبِ الْوَجْهَ ، فَإِنَّ اللَّهَ خَلَقَ
آدَمَ عَلَى صُورَتِهِ» .

[6656] 116 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "If one of you fights his brother, let him avoid the face."

٦٦٥٦ [١١٦] (...) حَدَّثَنَا
مُحَمَّدُ بْنُ الْمُشَنَّى : حَدَّثَنِي عَبْدُ الصَّمَدِ :
حَدَّثَنَا هَمَامٌ : حَدَّثَنَا فَتَادَةَ عَنْ يَحْيَى بْنِ
مَالِكٍ الْمَرَاغِيِّ [وَهُوَ أَبُو أَيُوبَ] ، عَنْ
أَبِي هُرَيْرَةَ ، أَنَّ رَسُولَ اللهِ ﷺ قَالَ :

^[1] There is a great deal of debate among the scholars about the word "His," and does it refer to Âdam or to Allâh. See the comments of An-Nawawî on this narration, and Shaikh Al-Albânî in *Sahîh Al-Adab Al-Mufrad* no. 749/987; *Ad-Da'ifah* nos. 1175 and 1176; *Kitâb As-Sunnah* (no. 517 and what follows it), and Shaikh 'Abdullâh Ad-Duwaish's *Difâ' Ahl As-Sunnah wal-Îmân*.

«إِذَا قَاتَلَ أَحَدُكُمْ أَخَاهُ، فَلْيَجْتَنِبِ الْوَجْهَ».

Chapter 33. Stern Warning To One Who Torments People Unlawfully

(المعجم (٣٣) - (باب الوعيد الشديد
لمن عذّب الناس بغير حق)
(التحفة (٣٣)

[6657] 117 - (2613) It was narrated that Hishâm bin Hakîm bin Hizâm said that he passed by some people in Ash-Shâm who had been made to stand in the sun, and oil had been poured over their heads. He said: "What is this?" It was said: "They are being punished for not paying the *Kharâj*." He said: "But I heard the Messenger of Allâh ﷺ say: 'Allâh will torment those who torment the people in this world.'"

بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ هِشَامِ بْنِ حَكِيمٍ بْنِ حِزَامَ قَالَ: مَرَءٌ بِالشَّامِ عَلَى أَنَّاسٍ، وَقَدْ أَقِيمُوا فِي الشَّمْسِ، وَصُبِّ عَلَى رُؤوسِهِمُ الرَّيْثُ، فَقَالَ مَا هَذَا؟ قَيلَ: يُعَذَّبُونَ فِي الْخَرَاجِ، فَقَالَ: أَمَا إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذَّبُونَ النَّاسَ فِي الدُّنْيَا».

[6658] 118 - (...) It was narrated from Hishâm that his father said: "Hishâm bin Hakîm bin Hizâm passed by some of the *Anbâ'at*^[11] in Ash-Shâm who had been made to stand in the sun. He said: "What is the matter with them?" They said: "They have been detained for (not paying) the *Jizyah*." Hishâm said: "I bear witness that I heard the Messenger of Allâh ﷺ say: 'Allâh

كُرَبَّ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ هِشَامٍ، عَنْ أَبِيهِ، قَالَ: مَرَءٌ هِشَامٌ بْنُ حَكِيمٍ بْنِ حِزَامٍ عَلَى أَنَّاسٍ مِنَ الْأَنْبَاطِ بِالشَّامِ، قَدْ أَقِيمُوا فِي الشَّمْسِ، فَقَالَ: مَا شَأْنُهُمْ؟ قَالُوا: حُسِّنُوا فِي الْجِزِيرَةِ، فَقَالَ هِشَامٌ: أَشْهَدُ لَسِمِعْتُ رَسُولَ اللَّهِ ﷺ

^[11] Farmers; or peasant farmers.

will torment those who torment people in this world.””

[6659] (...) It was narrated from Hishām with this chain of narrators (a *Hadīth* similar to no. 6658). In the *Hadīth* of Jarir it adds: “He said: ‘Their governor in Palestine at that time was ‘Umair bin Sa‘d. He entered upon him and told him, and he ordered that they be let go.’”

[6660] 119 - (...) It was narrated from ‘Urwah bin Az-Zubair that Hishām bin Hakim found a man, when he was governor of Himṣ, making some of the *Anbāt* stand in the sun for not paying the *Jizyah*. He said: “What is this? I heard the Messenger of Allāh ﷺ say: ‘Allāh will torment those who torment the people in this world.’”

Chapter 34. Telling The One Who Carries A Weapon In The *Masjid*, Marketplace Or Other Place Where People Gather, To Hold It By Its Point

[6661] 120 - (2614) Jābir said: “A man passed through the *Masjid* with an arrow, and the

يَقُولُ : إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ
النَّاسَ فِي الدُّنْيَا» .

[٦٦٥٩] (...) حَدَّثَنَا أَبُو كُرَيْبٍ
حَدَّثَنَا وَكِيعٌ وَأَبُو مُعاوِيَةَ، قَالَ: حَدَّثَنَا
إِسْحَاقُ ابْنُ إِبْرَاهِيمَ: أَخْبَرَنَا جَرِيرٌ، كُلُّهُمْ
عَنْ هِشَامٍ بْنِ هَلْدَنَةِ الْإِسْنَادِ - وَرَأَدَ فِي
حَدِيثِ جَرِيرٍ، قَالَ: وَأَمِيرُهُمْ يَوْمَئِذٍ عَمِيرٌ
بْنُ سَعْدٍ عَلَى فِلَسْطِينِ، فَدَخَلَ عَلَيْهِ
فَحَدَّثَهُ، فَأَمَرَ بِهِمْ فَخَلُوا.

[٦٦٦٠] ١١٩ - (...) حَدَّثَنِي أَبُو
الطَّاهِرِ: أَخْبَرَنَا ابْنُ وَهْبٍ: أَخْبَرَنِي
يُونُسُ عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ بْنِ
الرَّبِّيْرِ: أَنَّ هِشَامَ بْنَ حَكِيمٍ وَجَدَ
رَجُلًا، وَهُوَ عَلَى حِمْصَنَ، يُشَمَّسُ نَاسًا
مِنَ الْبَطْرِ فِي أَدَاءِ الْجِزِيَّةِ، فَقَالَ: مَا
هَذَا؟ إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:
“إِنَّ اللَّهَ يُعَذِّبُ الَّذِينَ يُعَذِّبُونَ النَّاسَ فِي
الدُّنْيَا» .

(المعجم ٣٤) - (باب أمر من مر
بسلاخ، في مسجد أو سوق أو
غيرهما من المواقع الجامدة للناس،
أن يمسك بنصالها) (التحفة ٣٤)

[٦٦٦١] ١٢٠ - (٢٦١٤) حَدَّثَنَا أَبُو
بَكْرٍ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ -

Messenger of Allâh ﷺ said:
‘Hold it by its point.’”

قَالَ إِنْسَحَقُ: أَخْبَرَنَا وَقَالَ أَبُو بَكْرٍ:
حَدَّثَنَا - سُفِيَّانُ بْنُ عَيْنَةَ عَنْ عَمْرِو:
سَمِعَ جَابِرًا يَقُولُ: مَرَ رَجُلٌ فِي الْمَسْجِدِ
بِسَهَامٍ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «أَمْسِكْ
بِنِصَالِهَا».

[6662] 121 - (...) It was narrated from Jâbir bin ‘Abdullâh that a man passed through the *Masjid* carrying an arrow with its point outwards. He was ordered to hold it by its point, so that it would not scratch any Muslim.

[٦٦٦٢] ١٢١ - (...). حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى وَأَبُو الرَّبِيعِ - قَالَ أَبُو
الرَّبِيعِ: حَدَّثَنَا، وَقَالَ يَحْيَى وَاللَّفْظُ لَهُ:
أَخْبَرَنَا - حَمَادُ بْنُ زَيْدٍ عَنْ عَمْرِو بْنِ
دِينَارٍ، عَنْ جَابِرٍ بْنِ عَبْدِ اللَّهِ؛ أَنَّ
رَجُلًا مَرَ بِأَسْهَمِهِ فِي الْمَسْجِدِ، قَدْ
أَبْدَى نُصُولَهَا، فَأَمَرَ أَنْ يَأْخُذَ بِنُصُولِهَا،
كَيْ لَا تَخْدِشَ مُسْلِمًا.

[6663] 122 - (...) It was narrated from Jâbir that the Messenger of Allâh ﷺ told a man who used to give arrows in charity in the *Masjid*, not to pass through it unless he was holding them by their points.

[٦٦٦٣] ١٢٢ - (...). حَدَّثَنَا قُفيَّةُ
ابْنُ سَعِيدٍ: حَدَّثَنَا لَيْثٌ، قَالَ: وَحَدَّثَنَا
مُحَمَّدُ ابْنُ رُمْحٍ: أَخْبَرَنَا الْلَّيْثُ عَنْ أَبِي
الزَّبِيرِ، عَنْ جَابِرٍ عَنْ رَسُولِ
اللَّهِ ﷺ، أَنَّهُ أَمَرَ رَجُلًا، كَانَ يَتَصَدَّقُ
بِالنَّبَلِ فِي الْمَسْجِدِ، أَنْ لَا يَمْرُرَ بِهَا إِلَّا
وَهُوَ آخُذٌ بِنُصُولِهَا، وَقَالَ ابْنُ رُمْحٍ:
كَانَ يَصَدِّقُ بِالنَّبَلِ.

[6664] 123 - (2615) It was narrated from Abû Mûsâ that the Messenger of Allâh ﷺ said: “If one of you passes through a place of gathering or market with an

[٦٦٦٤] ١٢٣ - (٢٦١٥). حَدَّثَنَا
هَدَّابُ بْنُ خَالِدٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ
عَنْ ثَابِتٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي

arrow in his hand, let him hold it by its point, then let him hold it by its point, then let him hold it by its point.”

Abû Mûsâ said: “By Allâh, we were not doomed until we started to point arrows at one another’s faces.”

[6665] 124 - (...) It was narrated from Abû Mûsâ that the Prophet ﷺ said: “If one of you passes through our *Masjid* or our marketplace, with an arrow, let him hold it in his hand by its point, lest he harm one of the Muslims with it in some way.”

مُوسَى، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَجْلِسٍ أَوْ سُوقٍ، وَبِيَدِهِ نَبْلٌ، فَلْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا، ثُمَّ لْيَأْخُذْ بِنِصَالِهَا». .

قَالَ: فَقَالَ أَبُو مُوسَى: وَاللَّهِ! مَا مُتَنَا حَتَّى سَدَّدْنَا هَا، بَعْضُنَا فِي وُجُوهِ بَعْضٍ.

[٦٦٦٥] ١٢٤ - (...) حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بَرَادِ الْأَشْعَرِيُّ وَمُحَمَّدُ بْنُ الْعَلَاءِ - وَاللَّفْظُ لِعَبْدِ اللَّهِ - قَالَ: حَدَّثَنَا أَبُو أَسَامَةَ عَنْ بُرَيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا مَرَّ أَحَدُكُمْ فِي مَسْجِدِنَا، أَوْ فِي سُوقَنَا، وَمَعْهُ نَبْلٌ، فَلْيُمْسِكْ عَلَى نِصَالِهَا بِكَفِيهِ، أَنْ يُصِيبَ أَحَدًا مِنَ الْمُسْلِمِينَ مِنْهَا بِشَيْءٍ».

أَوْ قَالَ: «لِيُقْبِضُ عَلَى نِصَالِهَا».

(المعجم ٣٥) - (باب النهي عن الإشارة بالسلاح إلى مسلم)
(التحفة ٣٥)

Chapter 35. The Prohibition Of Pointing At A Muslim With A Weapon

[6666] 125 - (2616) Abû Hurairah said: Abul-Qâsim ﷺ said: “Whoever points at his brother with a piece of iron, the angels will curse him until he stops it, even if it is his brother through his father and mother.”

[٦٦٦٦] ١٢٥ - (٢٦١٦) حَدَّثَنِي عَمْرُو التَّاقِدُ وَابْنُ أَبِي عُمَرَ، قَالَ عَمْرُو: حَدَّثَنَا سُفِيَّانُ بْنُ عُيَيْنَةَ عَنْ أَبِيْوبَرَ، عَنْ ابْنِ سِيرِينَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ أَبُو القَاسِمِ ﷺ: «مَنْ

أَشَارَ إِلَى أَخِيهِ بِحَدِيدَةَ، فَإِنَّ الْمَلَائِكَةَ
تَلْعَنُهُ، حَتَّى يَدْعُهُ وَإِنْ كَانَ أَخَاهُ لِأَبِيهِ
وَأَمْهَهُ». .

[6667] (...) A similar report (as *Hadith* no. 6666) was narrated from Abû Hurairah, from the Prophet ﷺ.

[٦٦٦٧] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ عَنِ ابْنِ
عُوْنَى، عَنْ مُحَمَّدٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ
النَّبِيِّ ﷺ، يَمْلُأُهُ .

[6668] 126 - (2617) It was narrated that Hammâm bin Munabbih said: "This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ," – and he mentioned a number of *Ahadîth*, including the following: "The Messenger of Allâh ﷺ said: 'None of you should point at his brother with a weapon, for you do not know, perhaps the *Shaitân* will cause his hand to slip (thereby killing someone), and he will fall into a ditch in the Fire.'"

[٦٦٦٨] ١٢٦ - (٢٦١٧) حَدَّثَنَا
مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ:
أَخْبَرَنَا مَعْمَرٌ عَنْ هَمَّامٍ بْنِ مُنْبَهٍ قَالَ:
هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ
اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ، مِنْهَا: وَقَالَ
رَسُولُ اللَّهِ ﷺ: «لَا يُشِيرُ أَحَدُكُمْ إِلَى
أَخِيهِ بِالسَّلَاحِ، فَإِنَّهُ لَا يَدْرِي أَحَدُكُمْ
لَعْلَ الشَّيْطَانَ يَئْنُعُ فِي يَدِهِ، فَبَقَعَ فِي
حُفْرَةٍ مِنَ النَّارِ».

Chapter 36. The Virtue Of Removing A Harmful Thing From The Road

[6669] 127 - (1914) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "While a man was walking on a road, he found a thorny branch on the road, and he moved it. Allâh appreciated that and forgave him."

(المعجم ٣٦) - (باب فضل إزالة
الأذى عن الطريق) (التحفة ٣٦)

[٦٦٦٩] ١٢٧ - (١٩١٤) حَدَّثَنَا
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَى مَالِكٍ
عَنْ سَعْيٍ، مَوْلَى أَبِي بَكْرٍ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ
اللَّهِ ﷺ قَالَ: «بَيْنَمَا رَجُلٌ يَمْشِي
بِطَرِيقٍ، وَجَدَ غُصْنًا شَوْكٌ عَلَى

الطَّرِيقِ، فَأَخَرَهُ، فَشَكَرَ اللَّهُ لَهُ، فَعَفَرَ
لَهُ». [راجع: ٤٩٤٠]

[6670] 128 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "A man passed by a branch of a tree on the road, and he said: 'By Allâh, I shall remove this for the Muslims so that it will not harm them.' And he was admitted to Paradise."

[٦٦٧٠] ١٢٨ - (...) حَدَّثَنِي زُهْيرٌ
ابْنُ حَرْبٍ: حَدَّثَنَا جَرِيرٌ عَنْ سُهْلٍ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «مَرَّ رَجُلٌ بِغُصْنٍ شَجَرَةً عَلَى
ظَهْرِ طَرِيقٍ، فَقَالَ: وَاللَّهِ! لَأُنْهِيَّ هَذَا
عَنِ الْمُسْلِمِينَ لَا يُؤْذِيْهُمْ، فَادْخُلْ
الْجَنَّةَ».

[6671] 129 - (...) It was narrated from Abû Hurairah that the Prophet ﷺ said: "I saw a man enjoying himself in Paradise because of a tree that he cut down in the road, that used to cause annoyance to the people."

[٦٦٧١] ١٢٩ - (...) حَدَّثَنَا أَبُو
بَكْرٌ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ:
أَخْبَرَنَا شِيَّانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ الْبَيِّنِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: «لَقَدْ رَأَيْتُ رَجُلًا يَتَّقَلَّبُ فِي الْجَنَّةِ،
فِي شَجَرَةٍ قَطَعَهَا مِنْ ظَهْرِ الطَّرِيقِ، كَانَتْ
تُؤْذِي النَّاسَ».

[6672] 130 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "There was a tree that caused annoyance to the Muslims, so a man went and cut it down, and he entered Paradise."

[٦٦٧٢] ١٣٠ - (...) حَدَّثَنِي
مُحَمَّدُ بْنُ حَاتِمٍ: حَدَّثَنَا بَهْرٌ: حَدَّثَنَا
حَمَادُ بْنُ سَلَمَةَ عَنْ ثَابِتٍ، عَنْ أَبِي
رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ؛ أَنَّ رَسُولَ اللَّهِ رَضِيَ اللَّهُ عَنْهُ
قَالَ: «إِنَّ شَجَرَةً كَانَتْ تُؤْذِي الْمُسْلِمِينَ،
فَجَاءَ رَجُلٌ فَقَطَعَهَا، فَدَخَلَ الْجَنَّةَ».

[6673] 131 - (2618) Abû Barzah said: "I said: 'O Prophet of Allâh, teach me something

[٦٦٧٣] ١٣١ - (٢٦١٨) حَدَّثَنِي
زُهْيرٌ بْنُ حَرْبٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ

from which I may benefit.' He said: 'Remove harmful things from the road of the Muslims.'"'

[6674] 132 - (...) It was narrated that Abû Barzah Al-Aslâmî said: "I said to the Messenger of Allâh ﷺ: 'O Messenger of Allâh, I do not know, perhaps I will survive after you are gone, so add (to my knowledge) something by means of which Allâh may benefit me.' The Messenger of Allâh ﷺ said: 'Do such-and-such, and do such-and-such' – Abû Bakr (one of the narrators) forgot it – 'and remove harmful things from the road.'"

عَنْ أَبَانَ بْنِ صَمْعَةَ: حَدَّثَنَا أَبُو الْوَازِعِ
حَدَّثَنَا أَبُو بَرْزَةَ قَالَ: قُلْتُ: يَا نَبِيَّ اللَّهِ!
عَلِمْنِي شَيْئاً أَنْتَفِعُ بِهِ، قَالَ: «اعْرِلِ
الْأَذَى عَنْ طَرِيقِ الْمُسْلِمِينَ».

[٦٦٧٤] ١٣٢ - (...) حَدَّثَنَا يَحْيَى
ابْنُ يَحْيَى: حَدَّثَنَا أَبُو بَكْرِ بْنُ شَعْيَبِ بْنِ
الْحَبَّاحِ عَنْ أَبِي الْوَازِعِ الرَّاسِبِيِّ، عَنْ
أَبِي بَرْزَةَ الْأَسْلَمِيِّ، أَنَّ أَبَا بَرْزَةَ، قَالَ:
قُلْتُ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ! إِنِّي
لَا أَدْرِي، لَعَسَى أَنْ تَمْضِيَ وَأَبْقِيَ
بَعْدَكَ، فَزَوَّدْنِي شَيْئاً يَعْنِي اللَّهُ بِهِ، فَقَالَ
رَسُولُ اللَّهِ ﷺ: «افْعُلْ كَذَا، افْعُلْ كَذَا -
أَبُو بَكْرِ تَسِيهُ - وَأَمِيرُ الْأَذَى عَنِ
الطَّرِيقِ».

(المعجم ٣٧) - (باب تحرير تعذيب
الهرة ونحوها، من الحيوان الذي لا
يؤذى) (التحفة ٣٧)

Chapter 37. The Prohibition Of Tormenting Cats And Other Animals That Are Not Harmful

[6675] 133 - (2242) It was narrated from 'Abdullâh that the Messenger of Allâh ﷺ said: "A woman was punished because of a cat that she detained until it died, and she entered the Fire because of it. She did not feed it or give it water when she detained it, and she did not let it eat of the vermin of the earth."

[٦٦٧٥] ١٣٣ - (٢٢٤٢) حَدَّثَنَا
عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنِ أَسْمَاءَ بْنِ عَبْيَدِ
الصَّبَاعِيِّ: حَدَّثَنَا جُوَيْرِيَةُ يَعْنِي ابْنَ
أَسْمَاءَ، عَنْ نَافِعٍ، عَنْ عَبْدِ اللَّهِ، أَنَّ
رَسُولَ اللَّهِ ﷺ قَالَ: «عُذِّبَتْ امْرَأَةٌ فِي
هَرَّةٍ، سَجَنَّهَا حَتَّىٰ مَاتَتْ، فَدَخَلَتْ فِيهَا
النَّارَ، لَا هِيَ أَطْعَمَهَا وَسَقَتْهَا، إِذَا هِيَ

حَسْبَتْهَا، وَلَا هِيَ تَرَكَتْهَا تَأْكُلُ مِنْ
خَشَاشِ الْأَرْضِ». [راجع: ٥٨٥٢]

[6676] (...) A *Hadîth* like that of Juwairiyah (no. 6675) was narrated from Ibn ‘Umar, from the Prophet ﷺ.

[٦٦٧٦] (...) حَدَّثَنِي هَرُونُ بْنُ عَبْدِ اللَّهِ وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ بْنُ يَحْيَى بْنِ خَالِدٍ، جَمِيعًا عَنْ مَعْنِ بْنِ عِيسَى، عَنْ مَالِكٍ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، بِمَعْنَى حَدِيثِ هُرِيْرَةَ.

[6677] 134 - (...) It was narrated that Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘A woman was punished because of a cat that she tied up and did not feed it or give it water, and she did not let it eat of the vermin of the earth.’”

[٦٦٧٧] ١٣٤- (...) حَدَّثَنِي نَصْرُ ابْنُ عَلَيِّ الْجَهْضَمِيِّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنْ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُذِّبَتْ امْرَأَةٌ فِي هَرَةٍ أَوْ قَتَّهَا، فَلَمْ تُطْعِمْهَا وَلَمْ تَسْقِهَا، وَلَمْ تَدَعْهَا تَأْكُلُ مِنْ خَشَاشِ الْأَرْضِ».

[6678] (...) A similar report (as *Hadîth* no. 6677) was narrated from Abû Hurairah from the Prophet ﷺ.

[٦٦٧٨] (...) حَدَّثَنَا نَصْرُ بْنُ عَلَيِّ الْجَهْضَمِيِّ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ عَبْدِ اللَّهِ عَنْ سَعِيدِ الْمَقْبِرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[6679] 135 - (2619) It was narrated that Hammâm bin Munabbih said: “This is what Abû Hurairah narrated to us from the Messenger of Allâh ﷺ,” – and he mentioned a number of *Ahadîth* including the following: “The Messenger of Allâh ﷺ said: ‘A woman entered the Fire

[٦٦٧٩] ١٣٥- (٢٦١٩) حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ: حَدَّثَنَا عَبْدُ الرَّزَاقِ: حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامَ بْنِ مُنْبِهِ قَالَ: هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ، فَذَكَرَ أَحَادِيثَ مِنْهَا: وَقَالَ رَسُولُ اللَّهِ ﷺ: «دَخَلَتْ امْرَأَةُ النَّارَ مِنْ

because of a cat which she had and which she tied up and did not feed it or let it loose to eat of the vermin of the earth, until it died of starvation.”

جَرَاءٌ هَرَةٌ لَهَا، أَوْ هِرَّ، رَسَطَتْهَا فَلَا هِيَ أَطْعَمَتْهَا، وَلَا هِيَ أَرْسَلَتْهَا تُرْمِرُ مِنْ حَشَاشِ الْأَرْضِ، حَتَّىٰ مَاتَتْ هُرَآءًا.

[انظر: ٦٩٨٢]

Chapter 38. The Prohibition Of Arrogance

[6680] 136 - (2620) It was narrated that Abû Sa‘eed Al-Khudrî and Abû Hurairah said: “The Messenger of Allâh ﷺ said (that Allâh said): ‘Might is His *Izâr* and majesty is His *Ridâ*’, and whoever contends with Me I shall punish him.”

(المعجم (٣٨) - (باب تحريم الكبر)
(التحفة (٣٨)

[٦٦٨٠-١٣٦] حَدَّثَنَا أَحْمَدُ بْنُ يُوسُفَ الْأَزْدِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنِ غَيَاثٍ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ: حَدَّثَنَا أَبُو إِسْحَاقَ عَنْ أَبِي مُسْلِمٍ الْأَغْرِيَّ أَنَّهُ حَدَّثَهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «الْعِزُّ إِذْارٌ، وَالْكِبْرِيَاءُ رِدَافَةٌ، فَمَنْ يُتَازِعْ عَنِي عَذَّبْتُهُ».

Chapter 39. The Prohibition Of Making Others Despair Of The Mercy Of Allâh

(المعجم (٣٩) - (باب النهي عن تقنيط الإنسان من رحمة الله تعالى)
(التحفة (٣٩)

[6681] 137 - (2621) It was narrated from Jundab that the Messenger of Allâh ﷺ said: ‘A man said: ‘By Allâh, Allâh will not forgive so-and-so.’ Allâh said: ‘Who is the one who swore by Me that I will not forgive so-and-so? I have forgiven so-and-so and I have cancelled out your good deeds.’”

[٦٦٨١-١٣٧] حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ عَنْ مُعْتَمِرٍ بْنِ سُلَيْمَانَ، عَنْ أَبِيهِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوَنِيُّ عَنْ جُنْدَبٍ؛ أَنَّ رَسُولَ اللَّهِ ﷺ حَدَّثَ: «أَنَّ رَجُلًا قَالَ: وَاللَّهِ! لَا يَغْفِرُ اللَّهُ لِفُلَانِ، وَإِنَّ اللَّهَ [تَعَالَى] قَالَ: مَنْ ذَا الَّذِي يَتَأَلَّى

عَلَيَّ أَنْ لَا أَغْفِرَ لِفُلَانِ، فَإِنِّي قَدْ غَفَرْتُ
لِفُلَانِ، وَأَجْبَطْتُ عَمَلَكَ» أَوْ كَمَا قَالَ.

(المعجم ٤٠) - (بابُ فضل الضعفاء
والخاملين) (التحفة ٤٠)

Chapter 40. The Virtue Of The Weak And Downtrodden

[6682] 138 - (2622) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “One who is dishevelled and dusty may be turned away from people’s doors, but if he were to swear an oath urging Allâh to do something, Allâh would fulfill it.”

[٦٦٨٢-١٣٨] حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ: حَدَّثَنِي حَفْصُ بْنُ مَيْسَرَةَ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «رَبَّ أَشَعَّتْ مَدْفُوعٍ بِالْأَبْوَابِ، لَوْ أَقْسَمَ عَلَى اللَّهِ لَأَبْرَأَهُ». (التحفة ٤٠)

Chapter 41. The Prohibition Of Saying “The People Are Doomed”

[6683] 139 - (2623) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: “If a man says ‘the people are doomed,’ he is the one who caused their doom.”

Abû Ishâq (one of the narrators) said: “I do not know if it is ‘caused their doom’ or most doomed among them.”

[٦٦٨٣-١٣٩] حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ قَعْنَبٍ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ: وَحَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ: فَرَأَتُ عَلَى مَالِكٍ عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَالَ الرَّجُلُ: هَلْكَ النَّاسُ، فَهُوَ أَهْلَكَهُمْ». (التحفة ٤١)

قال أبو إسحاق: لا أذرى، أهلكم
بالنضب، أو أهلكم بالرفع.

[6684] (...) A similar report (as *Hadîth* no. 6683) was narrated from Suhail with this chain of narrators.

[٦٦٨٤] (...) حَدَّثَنَا يَحْيَى بْنُ يَحْيَى: أَخْبَرَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ رَفِعٍ أَبْنِ الْقَاسِمِ؛ قَالَ: وَحَدَّثَنِي أَحْمَدُ بْنُ عُثْمَانَ بْنَ حَكِيمٍ: حَدَّثَنَا خَالِدُ ابْنِ مَحْلِدٍ عَنْ سُلَيْمَانَ بْنِ يَلَالٍ، جَمِيعًا عَنْ سُهْنَيلٍ بِهَذَا الْإِسْنَادِ، مِثْلُهُ.

Chapter 42. Advice To Treat One's Neighbor Well

[6685] 140 - (2624) ‘Âishah said: “I heard the Messenger of Allâh ﷺ say: ‘Jibrîl kept urging me that neighbors should be treated well until I thought he would make them heirs.’”

[٦٦٨٥] (٤٢) - (بَابُ الْوَصِيَّةِ بِالْجَارِ وَالْإِحْسَانِ إِلَيْهِ) (التحفة ٤٢)

[6686] (...) A similar report (as *Hadîth* no. 6685) was narrated from ‘Âishah, from the Prophet ﷺ.

[٦٦٨٦] (...) حَدَّثَنِي عَمْرُو التَّافِدُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ عَنْ النَّبِيِّ ﷺ، بِمِثْلِهِ.

[6687] 141 - (2625) Ibn ‘Umar said: “The Messenger of Allâh ﷺ said: ‘Jibrîl kept urging me that neighbors should be treated well until I thought he would make them heirs’”

[٦٦٨٧] ١٤١ - (٢٦٢٥) حَدَّثَنَا عَبْيُودُ اللَّهِ بْنُ عَمَرَ الْقَوَارِيرِيُّ : حَدَّثَنَا يَزِيدُ ابْنُ زُرْيَعٍ عَنْ عُمَرَ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا زَالَ جِبْرِيلُ يُوصِينِي بِالْجَارِ حَتَّىٰ ظَنَّتُ أَنَّهُ سَيُورُونِهِ» .

[6688] 142 - (...) It was narrated that Abû Dharr said: “The Messenger of Allâh ﷺ said: ‘O Abû Dharr, if you cook some soup, add extra water and send some to your neighbor.’”

[٦٦٨٨] ١٤٢ - (...) حَدَّثَنَا أَبُو كَامِلِ الْجَحدَرِيِّ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - وَاللَّفْظُ لِإِسْحَاقَ - قَالَ أَبُو كَامِلٍ حَدَّثَنَا، وَقَالَ إِسْحَاقُ: أَخْبَرَنَا - عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمْدِ الْعَمِيِّ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا ذَرٍ! إِذَا طَبَخْتَ مَرَقَةً، فَأَكْثِرْ مَاءَهَا، وَنَهَاهُ جِيرَانَكَ» .

[6689] 143 - (...) It was narrated that Abû Dharr said: “My beloved friend (ﷺ) advised me: ‘If you cook some soup, add extra water and choose a family among your neighbors, and give them some of it.’”

[٦٦٨٩] ١٤٣ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ؛ قَالَ: وَحَدَّثَنَا أَبُو كُرْبَيْبَ: حَدَّثَنَا ابْنُ إِدْرِيسَ: أَخْبَرَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِيتِ، عَنْ أَبِي ذَرٍّ قَالَ: إِنَّ خَلِيلِي [ﷺ] أَوْصَانِي: «إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهُ، ثُمَّ انْظُرْ أَهْلَ بَيْتِ مِنْ جِيرَتِكَ، فَأَصِبْهُمْ مِنْهَا بِمَعْرُوفِ» .

Chapter 43. It Is Recommend To Show A Cheerful Countenance When Meeting Others

[6690] 144 - (2626) It was narrated that Abû Dharr said: "The Prophet ﷺ said to me: 'Do not regard any act of kindness as insignificant, even meeting your brother with a cheerful countenance.'"

(المعجم ٤٣) - (باب استحباب طلاقة الوجه عند اللقاء) (التحفة ٤٣)

[٦٦٩٠] ١٤٤ - (٢٦٢٦) حَدَّثَنِي أَبُو غَسَانَ الْمُسْمَعِيُّ: حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ: حَدَّثَنَا أَبُو عَامِرٍ يَعْنِي الْخَزَازَ، عَنْ أَبِي عِمْرَانَ الْجَبُوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّابِيْتِ، عَنْ أَبِي ذَرٍ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: (لَا تَحْقِرُنَّ مِنَ الْمُعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ يَوْجُو طَلْقًا).

(المعجم ٤٤) - (باب استحباب

الشفاعة فيما ليس بحرام) (التحفة ٤٤)

[٦٦٩١] ١٤٥ - (٢٦٢٧) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلَيُّ بْنُ مُسْهِرٍ وَحَفْصُ بْنُ عَيَّاثٍ عَنْ بُرَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَدَةَ، عَنْ أَبِي مُوسَى قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا أَتَاهُ طَالِبٌ حَاجَةً، أَفْبَلَ عَلَى جُلُسَائِهِ فَقَالَ: (اشْفَعُوكُمْ فَلَنْ تُجِرُوا، وَلَنْ يُقْضِي اللَّهُ عَلَى لِسَانِ نَبِيِّكُمْ مَا أَحَبَّ).

(المعجم ٤٥) - (باب استحباب

مجالسة الصالحين ومجانبة فرناء السوء) (التحفة ٤٥)

[٦٦٩٢] ١٤٦ - (٢٦٢٨) حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عَيْنَةَ

Chapter 44. It Is Recommend To Intercede With Regard To That Which Is Not Unlawful

[6691] 145 - (2627) It was narrated that Abû Mûsâ said: "If someone who was in need came to him, the Messenger of Allâh ﷺ would turn to those who were sitting with him and say: 'Intercede and you will be rewarded, and Allâh will decree what He likes on the lips of His Prophet ﷺ.'"

Chapter 45. It Is Recommend To Keep Company With Righteous People And Avoid Bad Company

[6692] 146 - (2628) It was narrated from Abû Mûsâ that the Prophet ﷺ said: "The likeness of

a good companion and a bad companion is that of one who carries musk and one who works the bellows. With the carrier of musk, either he will give you some or you will buy some from him, or you will notice a good smell from him; as for the one who works the bellows, either he will burn your clothes or you will notice a bad smell from him.”

عَنْ بُرِيْدٍ بْنِ عَبْدِ اللَّهِ، عَنْ جَدِّهِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ؛ قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ الْهَمْدَانِيُّ - وَاللَّفْظُ لَهُ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ بُرِيْدٍ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى، عَنِ النَّبِيِّ ﷺ قَالَ: إِنَّمَا مَثَلُ الْجَلِيسِ الصَّالِحِ وَجَلِيسِ السُّوءِ، كَحَامِلِ الْمِسْكِ وَنَافِعِ الْكَبِيرِ، فَحَامِلُ الْمِسْكِ، إِمَّا أَنْ يُحْذِيَكَ، وَإِمَّا أَنْ تَتَبَاعَ مِنْهُ، وَإِمَّا أَنْ تَجِدَ مِنْهُ رِيحًا طَيِّبًا، وَنَافِعُ الْكَبِيرِ، إِمَّا أَنْ يُحْرِقَ شَيْأَكَ، وَإِمَّا أَنْ تَجِدَ رِيحًا حَسِينَةً.

Chapter 46. The Virtue Of Treating Daughters Well

[6693] 147 - (2629) It was narrated that ‘Âishah, the wife of the Prophet ﷺ, said: “A woman came to me, and she had two daughters of hers with her. She asked me (for food) and I could not find anything except one date. I gave it to her and she took it and shared it between her daughters, and she did not eat any of it. Then she got up and left with her daughters. The Prophet ﷺ entered upon me and I told him about her, and the Prophet ﷺ said: ‘Anyone who is tested with daughters and treats them kindly, they will be a shield for him against the Fire.’”

(المعجم (٤٦) - (بابُ فضل الإحسان إلى البنات) (التحفة (٤٦

حَدَّثَنَا [٦٦٩٣] - [١٤٧] (٢٦٢٩) مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنُ قُهْرَادَ: حَدَّثَنَا سَلَمَةُ بْنُ سُلَيْمَانَ: أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا مَعْمَرٌ عَنِ ابْنِ شَهَابٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ بْنِ حَزْمٍ عَنْ عُرْوَةَ، عَنْ عَائِشَةَ؛ قَالَ: وَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ بَهْرَامَ وَأَبُو بَكْرٍ بْنِ إِسْحَاقَ - وَاللَّفْظُ لَهُمَا - قَالَا: أَخْبَرَنَا أَبُو الْيَمَانِ: أَخْبَرَنَا شُعِيبٌ عَنِ الزُّهْرِيِّ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ أَبِي بَكْرٍ؛ قَالَ: أَنَّ عُرْوَةَ ابْنَ الزَّبِيرِ أَخْبَرَهُ؛ قَالَ: أَنَّ عَائِشَةَ

زوج النبى ﷺ قال: جاءتني امرأة، وَمَعْنَاهَا ابنتان لَهَا، فَسأَلَتِنِي فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ وَاحِدَةً، فَأَعْطَيْتُهَا إِلَيْهَا، فَأَخَذَتُهَا فَقَسَّمْتُهَا بَيْنَ ابْنَتَهَا، وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا، ثُمَّ قَامَتْ فَخَرَجَتْ وَابْنَتَهَا، فَدَخَلَ عَلَيَّ النبى ﷺ فَحَدَّثَهُ حَدِيثَهَا، فَقَالَ النبى ﷺ: «مَنْ ابْنُتَلَى مِنَ الْبَنَاتِ بِشَيْءٍ، فَأَخْسَنَ إِلَيْهِنَّ، كُنَّ لَهُ سِرْتَاً مِنَ النَّارِ».

[6694] 148 - (2630) It was narrated that ‘Âishah said: “A poor woman came to me, carrying two of her daughters, and I gave her three dates to eat. She gave each of them a date and lifted the other one (to her mouth) to eat it, but her daughters asked her to give it to them, so she divided the date that she wanted to eat between them. I was impressed by what she did, and I told the Messenger of Allâh ﷺ about what she had done. He said: ‘Allâh has decreed Paradise for her because of that,’ or; ‘He has ransomed her from the Fire because of that.’”

ابن سعید: حَدَّثَنَا بَكْرٌ يَعْنِي ابْنَ مُضَرَّ، عَنْ ابْنِ الْهَادِ، أَنَّ رِيَادَ بْنَ أَبِي زِيَادَ مَوْلَى ابْنِ عَيَّاشَ حَدَّثَهُ عَنْ عَرَالِكَ بْنِ مَالِكٍ قَالَ: سَمِعْتُهُ يُحَدِّثُ عُمَرَ بْنَ عَبْدِ الرَّزِيزِ عَنْ عَائِشَةَ، أَنَّهَا قَالَتْ: جَاءَنِي مِشْكِينَةٌ تَحْمِلُ ابْنَتَيْنِ لَهَا، فَأَطْعَمْتُهَا ثَلَاثَ تَمَرَاتٍ، فَأَعْطَيْتُ كُلَّ وَاحِدَةٍ مِنْهُمَا تَمْرَةً، وَرَفَعْتُ إِلَيْيَ فِيهَا تَمْرَةً لِتَأْكُلُهَا، فَاسْتَطَعْمَتْهَا ابْنَتَهَا، فَشَقَّتِ التَّمْرَةَ، الَّتِي كَانَتْ تُرِيدُ أَنْ تَأْكُلَهَا، بَيْنَهُمَا، فَأَعْجَبَنِي شَأْنُهَا، فَذَكَرْتُ الَّذِي صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ: إِنَّ اللَّهَ قَدْ أَوْجَبَ لَهَا بِهَا الْجَنَّةَ، أَوْ أَعْنَقَهَا بِهَا مِنَ النَّارِ».

[6695] 149 - (2631) It was narrated that Anas bin Mâlik said: “The Messenger of Allâh ﷺ

عَمِرُو التَّاقِدُ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيرِيُّ:

said: ‘Whoever takes care of two girls until they reach puberty, he and I will come like this on the Day of Resurrection’ – and he held his two fingers together.”

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ عُبَيْدِ اللَّهِ
ابْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ
مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ
عَالَ جَارِيَتَيْنِ حَتَّىٰ تَبْلُغاً، جَاءَ يَوْمَ الْقِيَامَةِ
أَنَا وَهُوَ» وَضَمَّ أَصْبَاغَهُ.

Chapter 47. The Virtue Of One Whose Child Dies And He Seeks Reward

[6696] 150 - (2632) It was narrated from Abû Hurairah that the Prophet ﷺ said: “No Muslim, three of whose children die, will be touched by the Fire, except for the fulfillment of the oath.”

[6697] (...) It was narrated from Az-Zuhri with the chain of Mâlik (a *Hadîth* similar to no. 6696), except that in the *Hadîth* of Sufyân it says: “... will enter the Fire, except for the fulfillment of the oath.”

[6698] 151 - (...) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said to some of the *Anṣârî* women: “None of you has three children

(المعجم ٤٧) - (بابُ فضل من يموت له ولد فيحتسبه) (التحفة ٤٧)

حَدَّثَنَا ١٥٠ - (٢٦٣٢) [٦٦٩٦]
يَحْيَى بْنُ يَحْيَى قَالَ: قَرَأْتُ عَلَىٰ مَالِكٍ
عَنِ ابْنِ شَهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيْبِ،
عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا
يَمُوتُ لِأَحَدٍ مِّنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِّنَ
الْوَلَدِ فَتَمَسَّهُ النَّارُ، إِلَّا تَحْلَّةُ الْقُسْمِ».

حَدَّثَنَا ١٥١ - (٦٦٩٧) (...)
أَبِي شَيْبَةَ وَعَمْرُو التَّاقِدُ وَرُزْهِيرُ بْنُ حَرْبٍ
قَالُوا: حَدَّثَنَا سُفْيَانُ بْنُ عَيْشَةَ؛ قَالَ:
وَحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ وَابْنُ رَافِعٍ عَنْ
عَبْدِ الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ، كِلَاهُمَا عَنْ
الْزُّهْرِيِّ، بِإِسْنَادِ مَالِكٍ، وَمَعْنَى حَدِيثِهِ،
إِلَّا أَنَّ فِي حَدِيثِ سُفْيَانَ: «فَلَيْلَ النَّارِ إِلَّا
تَحْلَّةُ الْقُسْمِ».

حَدَّثَنَا ١٥١ - (٦٦٩٨) (...)
ابْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ
مُحَمَّدٍ عَنْ سَهْلِ، عَنْ أَبِيهِ، عَنْ أَبِيهِ

who die, and she seeks reward with Allâh, but she will enter Paradise.” One of them said: “And two, O Messenger of Allâh?” He said: “And two.”

[6699] 152 - (2633) It was narrated that Abû Sa‘eed Al-Khudrî said: “A woman came to the Messenger of Allâh ﷺ and said: ‘O Messenger of Allâh, the men are taking up all your time. Set aside a day for us when we can come to you and you can teach us some of that which Allâh has taught you.’ He said: ‘Gather on such-and-such a day.’ So they gathered, and the Messenger of Allâh ﷺ came to them, and taught them some of that which Allâh had taught him, then he said: ‘There is no woman among you who sends on three of her children ahead of her (i.e., they die during her lifetime), but they will be a screen for her against the Fire.’ A woman said: ‘And two, and two, and two?’ The Messenger of Allâh ﷺ said: ‘And two, and two, and vo.’”

[6700] 153 - (2634) A similar report (as *Hadîth* no. 6699) was narrated from ‘Abdur-Rahmân bin Al-Asbahâni with this chain of narrators, and they all added from

هُرِيرَةَ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِنِسْوَةٍ مِّنَ الْأَنْصَارِ: «لَا يَمُوتُ إِلَّا حَدَّا كُنَّ ثَلَاثَةَ مِنَ الْوَلَدِ فَتَحْتَسِبُهُ، إِلَّا دَخَلَتِ الْجَهَنَّمَ». فَقَالَتِ امْرَأَةٌ مِّنْهُنَّ: أَوْ اثْنَانِ؟ يَا رَسُولَ اللَّهِ! قَالَ: «أَوْ اثْنَانِ». أَوْ اثْنَانِ».

[٦٦٩٩-١٥٢] حَدَّثَنَا أَبُو كَامِلِ الْجَعْدَرِيِّ فُضَيْلُ بْنُ حَسْنِي، حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَضْبَاهَانِيِّ، عَنْ أَبِي صَالِحِ ذَكْوَانَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرِّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِكَ فِيهِ، تُعْلِمُنَا مِمَّا عَلَمْتَكَ اللَّهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا». فَاجْتَمَعْنَ، فَأَتَاهُنَّ رَسُولُ اللَّهِ ﷺ فَعَلَمَهُنَّ مِمَّا عَلَمَهُ اللَّهُ، ثُمَّ قَالَ: «أَمَا مِنْكُنَّ مِنْ امْرَأَةٍ تُقْدِمُ بَيْنَ يَدِيهَا، مِنْ وَلَدِهَا ثَلَاثَةَ، إِلَّا كَانُوا لَهَا حِجَابًا مِّنَ التَّارِ». فَقَالَتِ امْرَأَةٌ: وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَيْنِ، وَاثْنَيْنِ، وَاثْنَيْنِ». وَاثْنَيْنِ».

[٦٧٠٠-١٥٣] حَدَّثَنَا مُحَمَّدُ بْنُ الْمُنْتَهَى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ؛ قَالَ: وَحَدَّثَنَا عَبْيُودُ اللَّهِ

Shu'bah, that 'Abdur-Rahmân Al-Asbahâni said: "I heard Abû Hâzim narrate that Abû Hurairah said: 'Three, who have not reached puberty.'"

[6701] 154 - (2635) It was narrated that Abû Hassân said: "I said to Abû Hurairah: 'Two of my sons have died. Can you narrate to me any *Hadîth* from the Messenger of Allâh ﷺ which will console us for our loss?' He said: 'Yes: (the Messenger of Allâh ﷺ said:) "Their little ones are the little ones of Paradise. When one of them meets his father – or his parents – he takes hold of his garment – or his hand – as I am taking told of the hem of your garment, and he does not let go until Allâh admits him and his father to Paradise."

[6702] It was narrated from At-Taimî with this chain of narrators (a *Hadîth* similar to no. 6701), and he said: "Did you hear anything from the Messenger of Allâh ﷺ which will console us for our loss?" He said: "Yes."

بْنُ مُعاذٍ : حَدَّثَنَا أَبِي قَالًا : حَدَّثَنَا شُعبَةُ
عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ فِي هَذَا
الإِسْنَادِ، يُمْثِلُ مَعْنَاهُ - وَرَأَدَا جَمِيعًا عَنْ
شُعبَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْأَصْبَهَانِيِّ
قَالَ: سَمِعْتُ أَبَا حَازِمَ يُحَدِّثُ عَنْ أَبِي
هُرَيْرَةَ قَالَ: «ثَلَاثَةٌ لَمْ يَلْغُوا الْحِجْنَتِ».

[6701] ١٥٤ - (٢٦٣٥) حَدَّثَنَا سُوِيدُ
ابْنُ سَعِيدٍ وَمُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى - وَتَقَارِبًا
فِي الْفَطْرَةِ - قَالَا : حَدَّثَنَا الْمُعْتَمِرُ عَنْ أَبِيهِ،
عَنْ أَبِي السَّلَلِيِّ، عَنْ أَبِي حَسَانَ قَالَ: قُلْتُ
لِأَبِي هُرَيْرَةَ: إِنَّهُ قَدْ مَاتَ لِي ابْنَانِ، فَمَا
أَنْتَ مُحَدِّثِي عَنْ رَسُولِ اللَّهِ ﷺ بِحَدِيثٍ
تُطَبِّبُ بِهِ أَنفُسَنَا عَنْ مَوْتَانَا؟ قَالَ: قَالَ:
نَعَمْ، «صِعَارُهُمْ دَعَامِصُ الْجَنَّةِ يَتَلَقَّنِي
أَحَدُهُمْ أَبَاهُ - أَوْ قَالَ أَبُوهُرْيَهُ - ، فَيَأْخُذُ
بِثُوَبِهِ، - أَوْ قَالَ بِيَدِهِ - ، كَمَا آخُذُ أَنَا بِصِنْفَةِ
ثُوَبِكَ هَذَا، فَلَا يَتَاهَى - أَوْ قَالَ [فَلَا]
يَتَهَى - حَتَّى يُدْخِلَهُ اللَّهُ وَآبَاهُ الْجَنَّةَ». وَفِي
رِوَايَةِ سُوِيدٍ: حَدَّثَنَا أَبُو السَّلَلِيِّ .

[6702] حَدَّثَنِيهِ عَيْدُ اللَّهِ بْنُ سَعِيدٍ:
حَدَّثَنَا يَحْيَى يَعْنِي ابْنَ سَعِيدٍ، عَنِ التَّيَمِّيِّ
بِهَذَا الإِسْنَادِ. وَقَالَ: فَهُلْ سَمِعْتَ مِنْ
رَسُولِ اللَّهِ ﷺ شَيْئًا تُطَبِّبُ بِهِ أَنفُسَنَا عَنْ
مَوْتَانَا؟ قَالَ: نَعَمْ.

[6703] 155 - (2636) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Prophet of Allâh, pray to Allâh for him, for I have buried three.' He said: 'You have buried three?' She said: 'Yes.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٣] ١٥٥ - (٢٦٣٦) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ ثُمَيرٍ وَأَبُو سَعِيدِ الْأَشْجَعِ - وَاللَّفْظُ لِأَبِي بَكْرٍ - قَالُوا: حَدَّثَنَا حَفْصٌ يَعْنُوَنَ أَبْنَ غَيَاثٍ؛ وَحَدَّثَنَا عُمَرُ بْنُ حَفْصٍ بْنُ غَيَاثٍ: حَدَّثَنَا أَبِي عَنْ جَدِّهِ طَلْقِي بْنِ مُعاوِيَةَ، عَنْ أَبِي رُزْعَةَ [بْنِ عَمْرُو بْنِ حَرَيْرٍ]، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَتِ امْرَأَةُ النَّبِيِّ ﷺ بِصَبَبٍ لَهَا، فَقَالَتْ: يَا نَبِيَّ اللَّهِ! ادْعُ اللَّهَ لَهُ، فَلَقَدْ دَفَنْتُ ثَلَاثَةً، قَالَ: «دَفَنْتُ ثَلَاثَةً؟» قَالَتْ: نَعَمْ، قَالَ: «لَقَدِ احْتَطَرْتِ بِحَظَارِ شَدِيدٍ مِنَ النَّارِ». قَالَ عُمَرُ، مِنْ بَنِيهِمْ: عَنْ جَدِّهِ، وَقَالَ الْبَافُونَ: عَنْ طَلْقِي، وَلَمْ يَذْكُرُوا الْجَدَّ.

[6704] 156 - (...) It was narrated that Abû Hurairah said: "A woman brought a son of hers to the Prophet ﷺ and said: 'O Messenger of Allâh, he is ailing, and I am afraid for him. I have already buried three.' He said: 'You have safeguarded yourself with a strong safeguard against the Fire.'"

[٦٧٠٤] ١٥٦ - (...) حَدَّثَنَا قُتْبَيْهُ أَبْنُ سَعِيدٍ وَرُهْبَرْ بْنُ حَرْبٍ قَالَا: حَدَّثَنَا جَرَيْرُ عَنْ طَلْقِي بْنِ مُعاوِيَةَ التَّخْعِيِّ أَبِي غَيَاثٍ، عَنْ أَبِي رُزْعَةَ بْنِ عَمْرُو بْنِ حَرَيْرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: جَاءَتِ امْرَأَةٌ إِلَى النَّبِيِّ ﷺ بِابْنٍ لَهَا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! إِنَّهُ يَسْتَكِي، وَإِنِّي أَخَافُ عَلَيْهِ، فَدَفَنْتُ ثَلَاثَةً، قَالَ: «لَقَدِ احْتَطَرْتِ بِحَظَارِ شَدِيدٍ مِنَ النَّارِ». قَالَ زُهْرَيْ: عَنْ طَلْقِي، وَلَمْ يَذْكُرِ الْكُتُبَةَ.

Chapter 48. When Allâh Loves A Person, He Commands Jibra'il To Love Him, And He Loves Him, And The People Of Heaven Love Him, Then He Finds Acceptance On Earth

[6705] 157 - (2637) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'When Allâh loves a person, He calls Jibra'il ﷺ, and says: "I love so-and-so, so love him." so Jibra'il loves him, then he calls out to the people of heaven: "Allâh loves so-and-so, so love him." So the people of heaven love him and he finds acceptance on earth. If Allâh hates someone, He calls Jibra'il and says: "I hate so-and-so, so hate him." So Jibra'il hates him, then he calls out to the people of heaven: "Allâh hates so-and-so, so hate him." So they hate him and he is hated on earth.'"

[6706] (...) It was narrated from Suhail with this chain of narrators, (a *Hadîth* similar to no. 6706) except that in the *Hadîth* of 'Alâ' bin Al-Musayyab there is no mention of hatred.

(المعجم ٤٨) - (باب إذا أحب الله عبداً، أمر جبريل فأحبه وأحبه أهل السماء، ثم يوضع له القبول في الأرض) (التحفة ٤٨)

[٦٧٠٥] [٢٦٣٧-١٥٧] حدثنا

زهير بن حرب: حدثنا جرير عن سهيل، عن أبيه، عن أبي هريرة قال: قال رَسُولُ اللَّهِ ﷺ: إِنَّ اللَّهَ إِذَا أَحَبَ عَبْدًا، دَعَ جِبْرِيلَ عَلَيْهِ السَّلَامُ فَقَالَ: إِنِّي أَحِبُّ فُلَانًا فَأَحِبُّهُ، قَالَ: فَيَحْبِبُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي السَّمَاءِ فَيَقُولُ: إِنَّ اللَّهَ يُحِبُّ فُلَانًا فَأَحِبُّهُ، فَيَحْبِبُهُ أَهْلُ السَّمَاءِ، قَالَ: ثُمَّ يُوَضَّعُ لَهُ الْقَبُولُ فِي الْأَرْضِ، وَإِذَا أَبْغَضَ اللَّهُ عَبْدًا دَعَا جِبْرِيلَ فَيَقُولُ: إِنِّي أَبْغَضُ فُلَانًا فَأَبْغَضُهُ، قَالَ: فَيَبْغِضُهُ جِبْرِيلُ، ثُمَّ يُنَادِي فِي أَهْلِ السَّمَاءِ: إِنَّ اللَّهَ يُبْغِضُ فُلَانًا فَأَبْغَضُهُ، قَالَ: فَيَبْغِضُونَهُ، ثُمَّ تُوَضَّعُ لَهُ الْبَغْضَاءُ فِي الْأَرْضِ".

[٦٧٠٦] (...) حدثنا قتيبة بن سعيد: حدثنا يعقوب يعني ابن عبد الرحمن القاري، وقال قتيبة: حدثنا عبد العزيز يعني الدراوزي؛ قال: وحدثناه سعيد بن عمرو الأشعري:

أَخْبَرَنَا عَبْرَرُ عَنِ الْعَلَاءِ بْنِ الْمُسَيْبِ؛
وَحَدَّثَنِي هَرُونُ بْنُ سَعِيدٍ الْأَيْلِيُّ:
حَدَّثَنَا ابْنُ وَهْبٍ: حَدَّثَنِي مَالِكٌ وَهُوَ
ابْنُ أَنَسٍ، كُلُّهُمْ عَنْ سُهْلٍ بِهَذَا
الإِسْنَادِ، غَيْرَ أَنَّ حَدِيثَ الْعَلَاءِ بْنِ
الْمُسَيْبِ لَيْسَ فِيهِ ذِكْرُ الْبَعْضِ.

[٦٧٠٧] ١٥٨ - (...). حَدَّثَنِي عَمْرُو النَّاقِدُ: حَدَّثَنَا يَزِيدُ بْنُ هَرُونَ:
أَخْبَرَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ الْمَاجِشُونُ عَنْ سُهْلٍ عَنْ أَبِي صَالِحٍ قَالَ: كُنَّا بِعِرَفَةَ، فَمَرَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ وَهُوَ عَلَى الْمُؤْسِمِ، فَقَامَ النَّاسُ يَنْتَظِرُونَ إِلَيْهِ، فَقُلْتُ لِأَبِي: يَا أَبَتِ! إِنِّي أَرَى اللَّهَ تَعَالَى يُحِبُّ عُمَرَ بْنَ عَبْدِ الْعَزِيزِ، قَالَ: وَمَا ذَاكَ؟ قُلْتُ: لِمَا لَهُ مِنَ الْحُبُّ فِي قُلُوبِ النَّاسِ، قَالَ: يَا أَبِيكَ! أَنْتَ سَمِعْتَ أَبَا هُرَيْرَةَ يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، ثُمَّ ذَكَرَ بِمِثْلِ حَدِيثِ جَرِيرٍ عَنْ سُهْلٍ.

[6707] 158 - (...) It was narrated that Abû Shâlih said: "We were at 'Arafah, and 'Umar bin 'Abdul-'Azîz passed by when he was in charge of the *Hajj*, and the people stood up to look at him. I said to my father: 'O my father, I think that Allâh, the Exalted loves 'Umar bin 'Abdul-'Azîz.' He said: 'Why is that?' I said: 'Because he is loved in the hearts of the people.' He said: 'Tell me, did you hear Abû Hurairah narrate from the Messenger of Allâh ﷺ?..." Then he narrated a *Hadîth* like that of Jarîr from Suhail (no. 6705).

Chapter 49. Souls Are Like Conscribed Soldiers

[6708] 159 - (2638) It was narrated from Abû Hurairah that the Messenger of Allâh ﷺ said: "Souls are like conscripted soldiers;

(المعجم ٤٩) - (باب الأرواح جنود مجتندة) (التحفة ٤٩)

[٦٧٠٨] ١٥٩ - (...). حَدَّثَنَا قَتَّيْهُ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يَعْنِي ابْنَ مُحَمَّدٍ عَنْ سُهْلٍ، عَنْ

those whom they recognize, they come together, and those whom they do not recognize, they stay away.”

أَيْهُ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «الْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اُتَّلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

[6709] 160 - (...) It was narrated from Abū Hurairah in a *Hadīth* which he attributed to the Prophet ﷺ: “People are of different qualities like silver and gold; the best of them in the *Jāhiliyyah* will be the best of them in Islam, if they attain the true understanding of religion (*Fiqh*). And souls are like conscripted soldiers; those whom they recognize they come together, and those whom they do not recognize, they stay away.”

[٦٧٠٩] ١٦٠ - (...) حَدَّثَنَا زُهَيرُ بْنُ حَرْبٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا يَرِيدُ بْنُ الْأَصَمَّ عَنْ أَبِي هُرَيْرَةَ، بِحَدِيثٍ يَرْفَعُهُ، قَالَ: «الْأَنْاسُ مَعَادِنٌ كَمَعَادِنِ الْفِضَّةِ وَالْذَّهَبِ، خَيَارُهُمْ فِي الْجَاهِلِيَّةِ خَيَارُهُمْ فِي الْإِسْلَامِ إِذَا فَقَهُوا، وَالْأَرْوَاحُ جُنُودٌ مُجَنَّدَةٌ، فَمَا تَعَارَفَ مِنْهَا اُتَّلَفَ، وَمَا تَنَاكَرَ مِنْهَا اخْتَلَفَ».

Chapter 50. A Man Will Be With Those Whom He Loves

[6710] 161 - (2639) It was narrated from Anas bin Mālik that a Bedouin said to the Messenger of Allāh ﷺ: “When will the Hour be?” The Messenger of Allāh ﷺ said to him: “What have you prepared for it?” He said: “Love for Allāh and His Messenger.” He said: “You will be with those whom you love.”

[٦٧١٠] ١٦١ - (٢٦٣٩) حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مَسْلَمَةَ] بْنِ فَعْنَبِ: حَدَّثَنَا مَالِكُ عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ أَغْرَابِيَاً قَالَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَتَى السَّاعَةِ؟ قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: حُبَّ اللَّهِ وَرَسُولِهِ، قَالَ «أَنْتَ مَعَ مَنْ أَحْبَبْتَ».

[6711] 162 - (...) It was narrated that Anas said: "A man said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He did not mention much, and said: 'But I love Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١١] ١٦٢ - (...) حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْعَةَ وَعَمِرُو التَّانِقُ وَزُهَيْرٌ
ابْنُ حَرْبٍ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُعَيْرٍ
وَابْنُ أَبِي عُمَرَ - وَاللَّفْظُ لِزُهَيْرٍ -
قَالُوا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ
أَنَّسٍ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟»
فَلَمْ يَذْكُرْ كَثِيرًا، قَالَ: وَلَكِنِي أُحِبُّ
اللَّهَ وَرَسُولَهُ، قَالَ: «فَأَنْتَ مَعَ مَنْ
أَحِبَّتْ». .

[6712] (...) Anas bin Mâlik narrated that a man from among the Bedouin came to the Messenger of Allâh ﷺ... a similar report (as *Hadîth* no. 6711), except that he said: "I have not made any great preparation for it for which I would praise myself."

[٦٧١٢] (...) حَدَّثَنِيهِ مُحَمَّدُ بْنُ رَافِعٍ وَعَبْدُ بْنُ حُمَيْدٍ - قَالَ عَبْدُ:
أَخْبَرَنَا، وَقَالَ ابْنُ رَافِعٍ: حَدَّثَنَا - عَبْدُ
الرَّزَاقِ: أَخْبَرَنَا مَعْمَرٌ عَنِ الرُّهْرِيِّ:
حَدَّثَنِي أَنَّسُ بْنُ مَالِكٍ؛ قَالَ: أَنَّ رَجُلًا
مِنَ الْأَغْرَابِ أَتَى رَسُولَ اللَّهِ ﷺ، يُمْثِلُهُ،
غَيْرَ أَنَّهُ قَالَ: مَا أَعْدَدْتَ لَهَا مِنْ كَبِيرٍ
أَحْمَدُ عَلَيْهِ نَفْسِي. .

[6713] 163 - (...) It was narrated that Anas bin Mâlik said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, when will the Hour be?' He said: 'And what have you prepared for it?' He said: 'Love for Allâh and His Messenger.' He said: 'You will be with those whom you love.'"

[٦٧١٣] ١٦٣ - (...) حَدَّثَنِي أَبُو الرَّبِيعِ الْعَكَيْرِيُّ: حَدَّثَنَا حَمَادٌ يَعْنِي ابْنَ زَيْدٍ: حَدَّثَنَا ثَابُتُ الْمُنَانِيُّ عَنْ أَنَّسِ بْنِ مَالِكٍ، قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى السَّاعَةُ؟ قَالَ: «وَمَا أَعْدَدْتَ لَهَا؟» قَالَ:

Anas said: "We did not rejoice over anything more, after Islam, than these words of the Prophet ﷺ: 'You will be with those whom you love.'"

Anas said: "I love Allâh and His Messenger, and Abû Bakr and 'Umar, and I hope that I will be with them, even if I do not do what they did."

[6714] (...) It was narrated from Anas bin Mâlik, from the Prophet ﷺ (a *Hadîth* similar to no. 6713), but he (the sub narrator) did not mention the words of Anas: "I love..." and what comes after that.

[6715] 164 - (...) Anas bin Mâlik said: "While the Messenger of Allâh ﷺ and I were coming out of the *Masjid*, we met a man at the portico of the *Masjid*. He said: 'O Messenger of Allâh, when will the Hour be?' The Messenger of Allâh ﷺ said: 'And what have you prepared for it?' The man paused, then he said: 'O Messenger of Allâh, I have not prepared much for it in the way of *Salât* (prayer), or *Siyâm* (fasting), or *Sadaqa* (charity), but I love Allâh and His Messenger.' He ﷺ said: 'You will be with those whom you love.'"

حُبَّ اللَّهِ وَرَسُولِهِ، قَالَ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَّسٌ: فَمَا فَرِحْنَا، بَعْدَ الْإِسْلَامِ، فَرَحَا أَشَدَّ مِنْ قَوْلِ النَّبِيِّ ﷺ: «فَإِنَّكَ مَعَ مَنْ أَحْبَبْتَ».

قَالَ أَنَّسٌ: فَأَنَا أُحِبُّ اللَّهَ وَرَسُولَهُ، وَأَبَا بَكْرٍ وَعُمَرَ، فَأَرْجُو أَنْ أَكُونَ مَعَهُمْ، وَإِنْ لَمْ أَعْمَلْ بِأَعْمَالِهِمْ.

[6714] (...) حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْعَبْرِيِّ: حَدَّثَنَا جَعْفُرُ بْنُ سُلَيْمَانَ: حَدَّثَنَا ثَابِتُ البُنَانِيُّ عَنْ أَنَّسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ، وَلَمْ يَذْكُرْ قَوْلَ أَنَّسٍ: فَأَنَا أُحِبُّ، وَمَا بَعْدَهُ.

[6715] 164 - (...) حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرُ عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الجَعْدِ: حَدَّثَنَا أَنَّسُ بْنُ مَالِكٍ قَالَ: يَبْيَنُّمَا أَنَا وَرَسُولُ اللَّهِ ﷺ خَارِجُونَ مِنَ الْمَسْجِدِ، فَلَقِيَنَا رَجُلًا عِنْدَ سُدَّةِ الْمَسْجِدِ، فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَّ السَّاعَةُ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَعْدَدْتَ لَهَا؟» قَالَ: فَكَانَ الرَّجُلُ اسْتَكَانَ، ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعْدَدْتُ لَهَا كَثِيرٌ

صَلَاةٌ وَلَا صِيَامٌ وَلَا صَدَقَةٌ، وَلَكِنْ أَحِبُّ اللَّهَ وَرَسُولَهُ، قَالَ: «فَإِنَّمَا مَعَ مَنْ أَحِبَّتْ».

[6716] (...) A similar report (as *Hadîth* no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٦] (...) حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى بْنُ عَبْدِ الْعَزِيزِ الْيَشْكُرِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُثْمَانَ بْنِ جَبَلَةَ: أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ، عَنْ عَمْرُو بْنِ مُرَّةَ، عَنْ سَالِيمَ ابْنِ أَبِي الْجَعْدِ، عَنْ أَنَسِي عَنِ النَّبِيِّ ﷺ، يَنْحُرُوهُ.

[6717] (...) This *Hadîth* (similar to no. 6715) was narrated from Anas, from the Prophet ﷺ.

[٦٧١٧] (...) حَدَّثَنَا فَيْيَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِي؛ وَحَدَّثَنَا ابْنُ الْمُنْتَنَى وَابْنُ بَشَارٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ: سَمِعْتُ أَنَسًا، وَحَدَّثَنَا أَبُو غَسَانَ الْمِسْمَعِيَّ وَمُحَمَّدُ بْنُ الْمُنْتَنَى قَالَا: حَدَّثَنَا مَعاذُ يَعْنِيَانَ ابْنَ هِشَامَ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ، عَنْ أَنَسِي عَنِ النَّبِيِّ ﷺ بِهَذَا الْحَدِيثِ.

[6718] 165 - (2640) It was narrated that 'Abdullâh said: "A man came to the Messenger of Allâh ﷺ and said: 'O Messenger of Allâh, what do you think about a man who loves some people, even though his deeds are not like theirs?' The Messenger of Allâh ﷺ said: 'A man will be with those whom he loves.'"

[٦٧١٨] [٢٦٤٠ - ١٦٥] حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ - قَالَ إِسْحَاقُ: أَخْبَرَنَا، وَقَالَ عُثْمَانُ: حَدَّثَنَا - جَرِيرُ عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ:

[يَا] رَسُولَ اللَّهِ! كَيْفَ تَرَى فِي رَجُلٍ أَحَبَّ قَوْمًا وَلَمَّا يَلْحُقُ بِهِمْ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «المرءُ مَعَ مَنْ أَحَبَّ».

[6719] (...) A similar report (as *Hadîth* no. 6718) was narrated from 'Abdullâh from the Prophet ﷺ.

[٦٧١٩] (...) حَدَّثَنَا مُحَمَّدُ بْنُ الْمُشَّى وَابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ؛ وَحَدَّثَنِي بِشْرُ بْنُ خَالِدٍ: أَخْبَرَنَا مُحَمَّدٌ يَعْنِي ابْنَ جَعْفَرٍ، كِلَّاهُمَا عَنْ شُعْبَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو الْجَوَابِ: حَدَّثَنَا سُلَيْمَانُ بْنُ قَرْمٍ، جَمِيعًا عَنْ سُلَيْمَانَ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ ﷺ، بِمُثْلِهِ.

[6720] (2641) It was narrated that Abû Mûsâ said: "A man came to the Prophet ﷺ..." and he mentioned a *Hadîth* like that of Jarîr from Al-A'mash (no.6718).

[٦٧٢٠] [٢٦٤١] حَدَّثَنَا أَبُو بَكْرٍ ابْنُ أَبِي شَيْبَةَ وَأَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو مُعاوِيَةَ؛ وَحَدَّثَنَا ابْنُ نُمَيْرٍ: حَدَّثَنَا أَبُو مُعاوِيَةَ وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مُوسَى قَالَ: أَتَى النَّبِيُّ ﷺ رَجُلٌ، فَذَكَرَ بِمُثْلِ حَدِيثِ جَرِيرٍ عَنِ الْأَعْمَشِ.

(المعجم ٥١) - (باب إذا أثني على الصالح فهي بشرى ولا تضره) (التحفة ٥١)

Chapter 51. If A Righteous Man Is Praised, It Is Glad Tidings For Him And Will Not Harm Him

[6721] 166 - (2642) It was narrated that Abû Dharr said: "It was said to the Messenger of

[٦٧٢١] [٢٦٤٢] حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَأَبُو الرَّبِيعِ وَأَبُو

Allâh ﷺ: ‘What do you think of a man who does a good deed and the people praise him for it?’ He said: ‘That is glad tidings for the believer in this world.’”

كَامِلُ الْجَهْدِرِيُّ، فُضَيْلُ بْنُ حُسَيْنٍ -
وَاللَّفْظُ لِيَحْيَى - قَالَ يَحْيَى: أَخْبَرَنَا،
وَقَالَ الْأَخْرَانِ: حَدَّثَنَا - حَمَادُ بْنُ زَيْدٍ
عَنْ أَبِي عُمَرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ
الصَّاصِمِ، عَنْ أَبِي ذَرٍّ قَالَ: قَيلَ لِرَسُولِ
اللَّهِ ﷺ: أَرَأَيْتَ الرَّجُلَ يَعْمَلُ الْعَمَلَ مِنْ
الْخَيْرِ، وَيَحْمَدُ النَّاسُ عَلَيْهِ؟ قَالَ: «تِلْكَ
عَاجِلٌ بُشْرَى الْمُؤْمِنِ».

[٦٧٢٢] (...) حَدَّثَنَا أَبُو بَكْرٍ بْنُ
أَبِي شَيْبَةَ وَإِسْحَاقَ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعِ؛
قَالَ: وَحَدَّثَنَا مُحَمَّدُ بْنُ بَشَارٍ: حَدَّثَنَا
مُحَمَّدُ بْنُ جَعْفَرٍ؛ وَحَدَّثَنَا مُحَمَّدُ بْنُ
الْمُنْتَهَى: حَدَّثَنِي عَبْدُ الصَّمَدِ؛ وَحَدَّثَنَا
إِسْحَاقُ: أَخْبَرَنَا النَّصْرُ، كُلُّهُمْ عَنْ شُعْبَةَ،
عَنْ أَبِي عُمَرَانَ الْجَوْنِيِّ، يَأْسِنَادَ حَمَادَ بْنِ
زَيْدٍ، مِثْلَ حَدِيثِهِ، غَيْرَ أَنَّ فِي حَدِيثِهِمْ
عَنْ شُعْبَةَ، غَيْرَ عَبْدِ الصَّمَدِ: وَيُحَبُّهُ
النَّاسُ عَلَيْهِ، وَفِي حَدِيثِ عَبْدِ الصَّمَدِ:
وَيَحْمَدُهُ النَّاسُ، كَمَا قَالَ حَمَادٌ.

[6722] (...) A similar *Hadîth* (as no. 6721) was narrated from Ibn 'Imrân Al-Jawnî with the chain of narrators of Ḥammâd bin Zâid, except that in their *Hadîth* from Shu'bah, barring 'Abduş-Şamad, it says: “The people love him for it,” and in the *Hadîth* of 'Abduş-Şamad it says: “And the people praise him for it,” as Ḥammâd said.